SANT BANI

The Voice of the Saints June 1986

Now You Are Light

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The Voice of the Saints

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The Traps of the Negative Power

Sant Ajaib Singh Ji

MASTER, *I know the Path is a very serious thing. But sometimes that seriousness and discipline feels like a great burden. I know also the other side of that is the real joy in the Path. I wonder if you could say something about how we might get more in touch with that joy and less in touch with the burden.*

This is a matter of great understanding. It is a very good question. We feel the Path as a burden only when we leave our mind open and free to do whatever he wants to do. When we do not want to improve ourselves and when we leave our mind to do whatever he wants, when we ourselves create the difficulties and get stuck into that, only then we feel that the Path is a great burden on us.

Master Sawan Singh Ji used to say that if one is fortunate enough he may get birth into a satsangi family. And if he is more fortunate, his parents, who may be also very good satsangis, may bring him up according to the teachings of the Path; and if he has been brought up in the atmosphere of the Path, then he would not get into any habits that would become very difficult for him to give up. He also used to say that if someone is still more fortunate, he might come to the Path in his childhood, and when he has started following the Path in childhood, he would not fall into habits which may become difficult for him to give up in later times.

This question and answer session was given on April 2, 1986, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

In the present time the Negative Power has laid down so many snares, so many traps to trap the souls. You know that in the universities of this world you will find only a few teachers who have maintained a very high, very pure character. And you would not find many students who go to the universities or schools who also have the same kind of good character. When the student goes to the university it is something new for him, but there he does not find any teacher who can leave a very good pure impression upon him, because the teacher himself is not maintaining a very good character. And along with the studies there are drugs, movies and other things which are offered to the student, and the student gets confused. Moreover in the home, along with their studies they have television, movies; they have magazines and many other things which do not help them to build up character; in fact they destroy character. So when people get involved in all those worldly things they get perturbed, confused, because they do not find anyone who can leave a very good impression on them. They do not find any students in the universities or in the schools who have maintained good character, or who allow others to maintain good character. So when they spoil their character, and get confused and perturbed in the world and when they come to the Path of the Master, the Master always tells us that we have to discipline ourselves, we have to maintain good character. And when the Master teaches us to keep our lives pure, first of all we do not have as much interest in the

Path of the Masters as we do in the path of the world, and also we do not get so much time to spend with the Masters and the Path as we do in the open world where there are many other things which influence us. That is why it becomes very difficult for us to get the color of the Master, and that is why we get confused and feel that the Path is a burden on us: because we do not get that much time, we do not have that much interest in the Path as compared with the interest we have in the world.

People have made television an issue of prestige. They think that they should have a television because their neighbor has a television. Until recently, in India there were not so many televisions; but nowadays the government has been copying the Western countries and that is why they have introduced television. Whenever they inaugurate a new television station they always announce that so many thousand people or so many thousand villages will get benefit from this television station. But they do not look into the future and see what harm it is going to do to the people.

Last time I went to Pappu's house I went outside up on the roof just to walk a little bit, and over there I saw that on the house next to Pappu's house, there were three television antennas. There are three brothers who live in the same house but they each have their own television. And they all had their television on to see some program. They could not turn on one television and watch that because they thought that if one particular brother did not turn on his television it is as if he could not afford to do that. So the brothers had all three televisions on.

Do you think that we will feel peace after seeing all those things which are against the peace of our soul? Do you think that we will be able to keep ourselves in discipline after seeing all those things?

The Hindu Shastras have left no stone unturned in explaining things to us. They say that when the husband and wife want to have a child, when they are trying to have a child, they should have very good thoughts. In the room in which they are trying to conceive the child, they should keep pictures of the Saints and Mahatmas and holy men so that they may keep their thoughts pure and clean. And the married men know when they can conceive a child. The Shastras have said that once you have indulged with your companion and once you have conceived a child, after that for three years you should not go near your wife. Because if you conceive another child during that period of three years, the milk of the mother will become sour; and if the baby is born within three years of the delivery of the other baby, then that child will not obey you. Either he will be born sick or he will not obey you. Because the deeds and thoughts of the parents affect the child even in the womb of the mother.

Master Sawan Singh Ji used to say that for the first twenty-five years of your life you should maintain chastity and you should gain knowledge as much as possible. And after you have gained knowledge, after you have finished your first twenty-five years, then you can think of getting married. But it is a pity to say that in the schools and colleges, the boys as well as the girls have already destroyed their lives by indulging with each other, and at the time of the wedding they have become completely bankrupt.

Pappu knows this because he translates for all the interviews and also all the letters of the dear ones: some very strong-looking people, when they write in letters, or when they talk to me, tell me how they lose their vital fluid in their sleep or in dreams in the night, and how their clothes

get dirty. Hearing their condition I get so moved, I sometimes feel like weeping, because I feel sorry for them for how they have spoiled their life with their own hands.

In the past the teachers or *acharyas* used to give education to the children as a donation to them. They used to have a very good and high character, and they used to teach the same thing to their students. And the students also used to get knowledge from them sincerely. They used to get religious education also and the teachers were proud of their students because they themselves had maintained their character and they were proud of the character of their students. After the students completed their education and went into the world, some would become officers or other great men because they had made their earlier life good. That is why later on in their life they were able to attend to their worldly responsibilities and they were able to make the right decisions: only because they had not spoiled their lives in their earlier days.

I do not mean to criticize anyone. You can decide for yourselves how much nowadays in the radios, in the newspapers, magazines, the element of lust has been propagated.

I have often said that nowadays in the newspapers you can read an advertisement that says if you want to regain your lost vitality and lost youth come to us and we will give you some medicine and you can regain your lost youth. You can go and see those people who boast of giving the lost vitality and youth back to people. First go and see their faces; you will not even like to look at their faces because their foreheads have become black, the light has gone out from there. So when you do not even like to go and look at the faces of those people who claim to be the givers of the lost youth, how can you expect that those people who go to them and take the medicine will regain any lost youth or vitality? The vitality of youth is like an arrow. Once the arrow has slipped out of the bow, it does not come back. In the same way, once you have lost your youth you cannot get it back.

Why is the youth of today so addicted to drugs? Because they do not like to study, they do not like to do anything of the world, so they find an escape and get addicted to drugs. Because they have lost their vitality, they have lost their power, since they have spoiled it right from their childhood. That is why when they do not have that power in them, they do not like to study or do the worldly things. And as a result of that they get addicted to the drugs, they find an escape through the drugs, and after that if you try to explain to them about the disadvantages of drugs they will not understand it, because they have lost all their enthusiasm and all their energy to do anything of the world.

This is my personal experience: In the villages we used to play together up till the age of twenty years old; the boys and girls used to play together even at nighttime. But nobody had any thought of lust or anything like that. But nowadays you will find that a young boy, a young child of even two years old, would know about lust. Why is it so? Because in the past times the parents would not even sit together in the same bed in front of the child, and there was no question of kissing or hugging in front of the child, and that is why the children did not know anything about that. But nowadays you see how free we are. We go on kissing, hugging each other in front of our children, and whatever we do our children copy us and they do the same thing.

There was an udasi sadhu who used to live in the gurdwara of our village. He used to drink wine and smoke cigarettes and do all sorts of things, but I did not know how bad they were because I was

a young child at that time. Since I used to see him wearing the colored robes I thought he was a good mahatma, and I used to go and spend time with him. My father knew about that sadhu and told him that he should not allow me to come and sit near him. But he did not take any action regarding that. My father also tried to explain to me that I should not go there, but I did not listen to him because I thought that he was a good sadhu. Once my parents thought of a plan to intimidate me and stop me from going to that sadhu. I had gone to see him; he was sitting on the bed and I was sitting cross-legged on the floor. At that time he was smoking a cigarette and he was also taking snuff because he was addicted to that.

I was sitting there when suddenly my father came from behind and kicked me on my neck with his foot, and he hit me very terribly. I started weeping and I started running because I was afraid that he would hit me again. It was very quiet in the village since it happened at night, and as he was chasing me he made more noise and beat me less; finally I came to my mother and requested her to save me from the beating of my father. But she said, "No, I cannot do anything today." Anyway I pleaded to her and she saved me from the beating, but that experience made such an impression on me that after that I stopped going to that sadhu.

My father had said to me, "Why do you go there? Do you want to learn smoking and other things which that sadhu is doing?" But until I got that beating I did not understand that, but after my father gave me that beating I understood and I stopped going to that sadhu. At that time I did not understand why it was important for my father to give me that kind of punishment, but later on the result became very clear to me. Then I came to realize what would have happened in my life if I had continued going to that sadhu, if I had started learning smoking and the other things which he was doing. I would have ruined my life. So after that I stopped going to that sadhu, and later on, just remembering that experience, that beating which my father had given me, I never went to anyone who would smoke and do other things like that.

Master Sawan Singh Ji used to say that as the parents, so the children. . . . Children always get the habits of their parents. Whatever the parents are doing, the children also learn the same thing.

Responding to the question that was just asked—why sometimes we feel the Path as a burden—there is a lot to say about this but I will divide the answer into two different parts. The first part is about why we sometimes feel that Sant Mat or the Path is a burden. Although there is a lot I could say, I will try to be brief in replying to this. I will say that since we are not brought up in good conditions right from our childhood, that is why it is very difficult for us. When we finally get interested in the Path of the Masters, and with the grace of Master Himself come to the Path, He tells us to discipline ourselves. He tells us good things and then we try to understand the teachings of the Path and we try to change ourselves according to the teachings of the Path. But since we have not had that good company right from our childhood, since we have not made our life ethical and good according to the teachings of the Path, that is why we find it very difficult to be in the discipline according to the teachings of the Path.

Many times we try, we even swear by God that we will not do the bad things; but again because the mind is there he always misleads us, he always brings us back into the bad things. That is why after doing good things for some time, we again start doing bad things. And again we say that we will not do that. But be-

cause of the mind we again fall into bad habits. So that is why when we go on following the mind, since we have not been brought up in the good way, as we should have been brought up, we find it difficult to follow the teachings of the Path completely and we feel it as a burden.

When I went to Sant Bani Ashram the first time in 1977, there were two crazy people who came there. They themselves were disturbed and they disturbed the whole sangat. Whenever they did anything disturbing to the other people at once they said to call David Teed or Kent, or someone who could explain to them and take them out. When these dear ones came and had to deal with those crazy people, they know how difficult it was for them in the beginning to make them understand and how they convinced them to leave the Ashram. Outwardly they were also human beings like the other dear ones, but from inside they were different, and those people who know how to deal with the crazy ones, only they know how difficult it is to deal with crazy ones in the beginning, but later on when the crazy person starts understanding you, then it is not so difficult.

This world is a forest of passions and pleasures of the world, and our mind has become wild and like a madman he is wandering here and there. We have no control over our mind and we have loosened the rope over our mind and it is wandering here and there and creating destruction. As it is difficult and takes some effort to explain to the crazy person in the beginning, in the same way it takes some effort, some time, to make our mind understand certain things. Sant Satgurus come into this world which is full of passions and pleasures, where the mind is like a wild person and we do not have any control over it. Sant Satgurus come and teach us how to control the mind. Just as we teach the mad person to behave well and be in the discipline, in the same way Sant Satgurus come into this world and teach us how to bring our mind under control. They give us the medicine. Guru Nanak Sahib says that the world is sick, Naam is the medicine. Without the Truth one does not get rid of this sickness. So Sant Satgurus come into this world, they give us the medicine of Naam and they tell us how we have to bring our mind under our control. Along with the medicine they also tell us certain things which we should not do which will help to improve our condition. But we do not understand the value of it and we do not appreciate it. It is as if you try to give rock candy to someone who has malaria; he will say, "No, don't give it to me, it is bitter." In fact the rock candy is not bitter, but the taste of his mouth has become bitter and so he thinks everything is bitter. In the same way, in the beginning when the Sant Satgurus give us the medicine of Naam, we do not find it very sweet, we do not find any joy in that, because our taste has been spoiled and we think everything is bitter, everything is bad. But gradually when we go on doing certain things which they tell us to do, and when we go on taking the medicine of Naam, then our mad mind comes under our control and we start feeling joy from this Path.

What is the poison which is affecting us? It is the poison of the passions and pleasures of the world. It is the poison of the organs of sense. Because of this poison, the sweetest thing, the sweetness of Naam, does not attract us and we feel that everything is bitter.

Sant Satgurus do not apply any force on us, they do not impose anything on us. They lovingly tell us through the satsangs that if you will give up your bad habits one by one and if you will go on living up to the words of the satsang, and along with that if you will do the meditation of Naam, then all these bad habits in which

you are involved, you will get rid of them one by one very easily.

Suppose someone is standing on the ground and another person is on the roof of some house. If the person standing on the ground wants to go up to the roof, but does not have any means of getting there, he can get ther only if he stretches out his arms towards the person who is standing on the roof and if the person on the roof lowers down some ladder or rope. Only if he helps him can the person on the ground go up to the roof and see the things. In the same way, Sant Satgurus lower down Their rope and tell us to hold Their hand. We are standing in the well of this world. They graciously lower down the rope of Naam and tell us, "Dear one, catch hold of this and come up." If the disciple makes some effort and if the Master showers some grace, only then can he become successful and come out from this well of the world.

We become successful only if we have kept our mind in the discipline and only if we are fond of keeping ourselves in the discipline.

Once a boat was floating on the water. All those who had taken support of that boat were also floating with the boat and they were going across the river or they were easily swimming across. In the same river there was another vessel which would sometimes sink deep under the water, and sometimes it would come out, and anyone who would seek the support of that vessel would get drowned in that water. That sinking vessel—when it saw the boat which was easily and smoothly going across the water and that all those who had taken its support were going across very easily and not drowning—asked it, "Dear sister, tell me why it is that you go very easily and smoothly across the water, whereas I myself sometimes go down and sometimes come up, and those who take support of me get drowned. Why is it that you do not have any difficulty whereas I do?"

The other boat replied, "Dear sister, this is all the grace of the carpenter who made me. First when I went to him, mercilessly he chopped me into small pieces, and after that he joined me using nails; he nailed me and only after that have I become like this. I myself am the liberated one and those who seek support in me, they also get liberation. They also go across the water. But you should have the desire to become like me if you want to go to the carpenter." In the same way, if we go to the Master we should also have the desire to become like the Master; because if we do not have the desire to become like Him and if we are not receptive to the grace of the Master, then how can He do anything for us?

This is the difficulty and this is the reason why we feel the burden, because we have to keep ourselves in the discipline. In the satsangs Masters tell us about the inner planes, about the inner journeys; and being inspired from those talks, we do meditation and, keeping ourselves in the discipline for a few days, we progress. But after that we lose the discipline and the progress which we have made does not remain clear to us because we have made ourselves go down; we have started following the mind. After a few days again we start remaining in the discipline, again we start doing the meditation and then we progress, and again we fall down. So we go on in this way all our lives, and that is why we feel it as a burden, because we do not do it constantly.

I have often said that it is not true that we were not the true lovers of God. It is because we were the true lovers of God that we have come to the Path, we have gotten Naam initiation and come to the Masters. Everything is all right: we have got the initiation, we love the Master, we love doing the meditation—everything is

Just before blessing parshad

all right up until this point. But after that our mind creates laziness within us, he deludes us, he does not allow us to keep our devotion constant as we should have done, and that is why we feel a burden and where all the difficulties come up. Often I have said that if the devotion and yearning which we had on the very first day when we met the Master, if that devotion and yearning could be maintained throughout our life, what is the question of one's own liberation, such a person can liberate millions of other souls.

Paltu Sahib says, "Run away, o child of Fakir, because in this world there are the gardens of wealth and woman. If you will not run away from these attractions you will be the fool. Because even the great rishis like Shringi were killed by this wealth and woman. Only he will be saved, only he can escape them, who sits in the satsang and remains awake day and night." Master Kirpal used to say that what a man has done a man can do. If the Saints could control their mind, if the Saints could keep a strong guard against the mind, if by doing the meditation of Shabd Naam They could keep themselves in the discipline, then we can also do it. If we remain awake in the satsang, if we will keep a strong guard against . . . but your mind is wandering here and there, sometimes it is going to Germany, sometimes it is going to America, sometimes it is going here, and sometimes it is going there. So in that case you are not sitting here doing meditation. You are wandering here and there because you are following your mind.

Rajasthan Journal

An Account of Group 7, 1986

GENE DITTMER

I DON'T usually take too many notes while in India, but I was inspired to do so this time as a way of staying concentrated (and quiet) after being with Him—and to reinforce His words for myself. I also don't usually write articles for the magazine, but after returning and reading through the notes, I really felt there was a lot in there that should be shared with others. The notes are not written in the form of quotes, because they weren't transcribed from tapes, but in many cases the words are verbatim or very close to it.

Because this article is an attempt to be informative about what He said, there's a lot of things not said. His beauty, His love, His graceful glance, all those things that really make the trip so personal and memorable, I feel I cannot capture in words. So I just captured what I could with words—His words.

Day 1: Friday, March 28

Sant Ji gave a talk before our morning meditation with Him. He said that all the forms, colors, and materials of this world were created by Kal to trap the souls here. Kal was very wise in creating this trap, just as the hunter knows what kind of trap to build in order to trap the bird or deer or other animal. The poor animal is innocent and doesn't know whether the trap is a trap or if it just food. We should be very careful about this great trap, which works only because of our desires. Desires are endless; even before one desire is fulfilled, another desire is coming up, keeping us in constant difficulty.

The Master then repeated the Simran and gave us the few remarks that He gave before all the meditation sittings: Keep your mind quiet, as only a quiet mind can meditate. Don't allow him to wander outside. Don't understand meditation as a burden; do it lovingly.

That night, we sang bhajans to Him. While there was no problem with the Giver, it seemed that we the receivers were very much in need of watering.

Day 2: Saturday, March 29

Before the sitting, Sant Ji talked about meditation and doing Simran. He said that meditating is according to the laws of nature and, although it is difficult at first, because it is a natural thing, if we continue doing it, we will become competent at it. When we sit for meditation, we do not really meditate because our mind wanders out into the marketplace and all around the world. If we concentrate our attention at the place on our forehead where the Indian women make the tilak mark (red dot), we are at the right place.

The evening Satsang was very beautiful. This visit seemed to really start to get going for me with this beautiful evening with Him. He discoursed on peace and contentment and told a most poignant story. Once the King of Rum* asked the wise men in his court, "What is true peace and contentment?" Each of them did his best to answer, but none could to the king's satisfaction. So he told his Prime Minister to travel to India to get the answer to his question. He said that Aurangzeb was the king of India and was very learned. If he couldn't give a satisfactory answer, maybe someone in his court

* In Asia Minor.

could, because he had many very wise men and learned scholars in his court. He told the Prime Minister that the answer to this question was very important to him, so to be sure the answer was satisfactory—and that it would satisfy the king. He said that if no one in the court could answer the question satisfactorily, he should go to a fakir named Sarmad, who was a perfect Mahatma, and ask him for the answer.

The Prime Minister travelled to India to Aurangzeb's court and asked him the question: "What is true peace and contentment?" Aurangzeb was a learned scholar and did his best to answer the question, but the Prime Minister was not satisfied. So Aurangzeb gathered all his wise men and scholars and asked them the question. They each did their best, but still the Prime Minister was not satisfied with their answers. Then he asked where he could find the fakir named Sarmad. The people in the court explained to him that Aurangzeb was a very strict religious person, and had put all the holy men and leaders of the other religions in jail. They said that no accounts were kept at the jail and he would never be able to find the jail Sarmad was in. But, you know that if you are very devoted to something and determined, you definitely succeed at it. So the Prime Minister worked very hard to find Sarmad and eventually succeeded. The people at the jail told him that Sarmad was not in very good conditions. He was being kept in a dungeon and just given one chapati a day to eat and one cup of water to drink, but He never compained about that.

The Prime Minister found Sarmad in a lowly pit dungeon. Just as he arrived there, the jailers were bringing him his one chapati and one cup of water.They also brought a whip and beat Him. While He was being beaten, He didn't complain, cry out, or even sigh. Afterwards, He drank the cup of water, ate the chapati, and then asked the Prime Minister what He could do for him. The Prime Minister then asked his king's question: "What is true peace and contentment?" Sarmad told him "Tomorrow you come again; bring a bag of water and a sheet and I will answer your question."

The next day the Prime Minister came with the bag of water and sheet to the jail. Sarmad opened the jail doors for him with his gracious sight. Sarmad bathed in the water, wrapped Himself in the sheet, and told the Prime Minister to sit in meditation. Then He gave him His attention and drew his soul up to the inner planes. There the Prime Minister saw all the great forces of the heavens bowing before Sarmad, asking Him to allow them to punish Aurangzeb for the evil things being done to Him. But Sarmad was saying to them "No, please do not do anything to Aurangzeb or his people. They do not know what they are doing. I am happy to bear that. I am happy in my Master's will."

So the Prime Minister knew he had the answer to the question that would satisfy his king. Sant Ji said that in the last days of Sawan Singh's life, Master Kirpal would come to Him every day and ask Him to stay for a few more years and remove His physical suffering. Other people were also requesting that, but Kirpal would come every day and ask. Sawan Singh was just passing along the requests to His Master, Jaimal Singh. One day when Master Kirpal came, Sawan Singh told Him to sit in meditation, because today the decision was going to be made in Sach Khand. He drew up the soul of Kirpal, where He saw all the Mahatmas in a sort of conference. All the Mahatmas agreed that Sawan Singh should stay a few more years—except His Master, Jaimal Singh. He said, "No, He has suffered enough in the world, and it is time for

Him to return to His home." So, after returning His soul, Sawan Singh said to Kirpal, "Do you see the decision? Now you understand that I cannot stay longer."

Day 3: Sunday, March 30

Before morning meditation, Sant Ji told us that doing a good Simran will polish the mirror of our soul. It is just like a broom that you use to sweep out a courtyard. The three ingredients of our practice are Simran, Bhajan, and Dhyan. Simran will take us to the sun, moon, and stars, and when we reach the form of the Master we should contemplate His form (Dhyan). When we reach the form of the Master, the disciple's work of Simran is done and the Master takes the soul up from there. The Simran must be a good Simran, one that has no thoughts intervening—a pure Simran. Remember that the thieves go where the wealth is, and one bad thought can throw you down from the top of Brahmand.

At the evening question/answer session, a dear one asked a question: Kirpal had seemed to indicate that His initates wouldn't be coming back for more lives. Would they?

Sant Ji told some stories in answer to his question, all of which illustrated that a disciple's loving obedience to the Master during his life determined his destination after death. He said that no Master wants His disciples to return to this suffering world, and that if they will only obey they will definitely not have to.

Day 4: Monday, March 31

When Sant Ji arrived for the evening bhajan session, some Indian children were singing a bhajan to a tune very much like "Jingle Bells." This was amusing the Westerners and we were laughing. When Sant Ji arrived, He started laughing right along with us. I remember thinking, "He seems to know precisely why we're laughing. Does Sant Ji know Jingle Bells? He even knows little tiny things about us."

After the bhajans, He spoke of the love of Laila and Majnu. Love such as theirs knew no burden. It was a love that was pure and true becuase they were not the worm of passions.

Day 5: Tuesday, April 1

At evening Satsang, the Master talked about the two types of Naam: *Varn Atmak Naam* and *Dhun Atmak Naam.* Varn Atmak Naam is the outer expression of Naam, including the attributive names of God and outer forms of worship (singing of songs, chanting of mantras, reading from holy books, rites and rituals). This type of Naam can help us vacate the nine openings of the body and help us rise above the mind and organs of sense, but it cannot link us to Almighty God or liberate our souls. Dhun Atmak Naam is the inner manifestation of God and is the Naam the Saints come to this world to give. It liberates us and returns the soul to its original home. Saints are the physical expression of the Dhun Atmak Naam.

Day 5: Wednesday, April 2

Halvah was served at lunch in honor of Sawan Singh's anniversary. Sant Ji gave a rare talk at the lunch darshan. He explained that halvah originated with Guru Nanak due to the opposition of the Siddhi yogis. The Siddhas taught the people of that time that they should give up their homes and worldly responsibilities and go into the forest to do the devotion of God, living on roots and berries, etc. They said, "What is the use of having worldly responsibilities?" Many kings, ministers, and other responsible people listened to the Siddhas and left their posts to go into the forests. Because so many of the responsible people abandoned their worldly duties, India was enslaved and

plundered by the other countries.

When Guru Nanak came, He told the people that they should remain in their homes, attend to their worldly responsibilities and also do God's devotion. He said, "If you do this, there is no higher yogi than you. To go into the forest while your mind wanders in the world will make you the worm of passions."

The Siddhas didn't like Guru Nanak or His message, and opposed Him very much. Once they used their supernatural powers to make themselves old men and removed their teeth. Then they came to Guru Nanak and challenged Him to feed them. Nanak created the soft halvah parshad which requires no teeth to eat. The siddhas then used their power to enlarge their stomachs and kept asking for more—but they could not exhaust Nanak's store of halvah.

At the evening question/answer session, a dear one asked a very provocative question: The Path often seemed to be a burden. But the Masters have also experienced and talked about the joyous aspect of the Path. How could we reduce the burdensom aspect of the Path and increase the joyous aspect of it?

The Master spent the entire hour answering this question.*

On the following day in my private interview, I mentioned what He had said about TV and movies and losing the vital fluid and told Him I was very concerned that my sons would be affected badly by that. I asked if I should get rid of our TV and stay away from movies. He told me to definitely stop watching TV, and not to attend movies. He said that if we had never gotten the TV it wouldn't be a problem for the children. But since they are now attached to it, I should not go home and get rid of it, because they would be very resentful of that and the harmony of the home would be affected. He said the children copy the parents. If I (and my wife) would not watch it, then the children would come to do the same. I told Him that we restrict our children to one hour per day of TV. He said not to do that. "Just don't YOU watch it," He said, "And after they lose interest in it, you can get rid of it." I was amazed at this advice. My sons were joyous when I told them. My record of staying away from it is not perfect yet (I enjoy sports events), but it is far better—and my children's interest is already starting to wane.

Day 7: Thursday, April 3

At the evening Satsang, Sant Ji talked about the dangers of name and fame. He said we sit at the Master's feet a little while and then start teaching others before we have become realized ones ourselves. He told stories about how pride led even the advanced souls to wrong actions. He told the well-known story of a proud disciple of Nanak who wouldn't give Mardana any water from his pond unless Mardana would become his disciple. Mardana was very thirsty, but finally said to Nanak, "I would rather face the Angels of Death than to ask for water again from that egotist." So Nanak dried up that disciple's pond, making the water from it flow some distance away at Mardana's feet. That disciple became angry and sent a huge boulder down the hill towards Nanak which Nanak stopped with His hand. Nanak's handprint is still very evident on that rock; Sant Ji said He used to go see it. A temple has been built around that rock, which is now in Pakistan. After teaching that disciple about humility, Nanak made him his representative for that area and told him "Whosoever you initiate, I will be responsible for him."

He told another story of a so-called

* The answer is the discourse, "The Traps of the Negative Power," starting on p. 3 of this issue.

Mahatma who lived in a kingdom where the king respected him very much. This Mahatma would come out from his cave only once every six months; and even then he wouldn't eat. The king and the people were very impressed by this and they woud have a big celebration on the day he would come out. They would have fireworks, and give food to the people and give speeches and praise that Mahatma a lot. The Mahatma lived many years like this, and the people were convinced that he was a very godly person. Otherwise, how could he live in a cave meditating without eating?

Once it happened that a true Mahatma travelled through that kingdom. Since the king respected the Mahatmas, he invited him to his court. During their conversation, he told the Mahatma about the great Mahatma of his kingdom who never ate, and just stayed in a cave meditating. The true Mahatma said to the king, "I'm sorry to inform you, your majesty, but your Mahatma is not doing what you think. He is eating some food." The king was very surprised and didn't believe that. So the Mahatma said, "All right, if you will do what I say, you will see that what I am saying is true." The king agreed, so the Mahatma told him to announce to the people that this fakir would be coming out of his cave one week later than the actual date. The king did that. On the right date, the so-called Mahatma came out, but because of the king's message there was no one there to greet him or praise him. He immediately left the body. When the king came to know about this, he was very surprised and he asked the true Mahatma the reason. The Mahatma said, "O king, I told you that he was eating some food. He was feeding on the praise of the people. When he no longer received that food, he could not stay in this world."

Sant Ji also told a very amusing story. He chuckled so beautifully as he was telling it, and then laughed more with us as it was translated. It was about two men who decided it was too hard to earn a livelihood; it would be easier to bilk people out of their money. One of them said, "I will tell lies and you confirm what I say and say some things to convince people that it's true." His partner agreed and they began their journey. Very soon they came across a wealthy merchant. They thought to themselves, "Why go further? He is wealthy and we can plunder him." They told him they were Mahatmas. The merchant served them, fed them, and treated them royally, because he had respect for holy people. After being served, the first "Mahatma" said "I am a great Mahatma. I can shoot a bow and arrow very well. Once I shot a deer through the ear, the foot, and the thigh all with one arrow." The merchant said, "That is impossible. You are lying." But the other one said, "No it's true. You see, when he shot him, the deer was rubbing his ear with his foot, so that happened." In that way, he managed to convince the merchant that maybe it was true. After some time, the first "Mahatma" spoke again: "Once I used my skill with the bow to shoot a bird, and when that bird landed on the ground he was already roasted." The merchant said, "First you tell me that other story, and now this?" But the other one said, "Oh, but it is true. You see, the bird had just eaten something very hot when he shot him, and when he fell he landed on some dry leaves that burned and he became roasted immediately." In that way, he convinced the man that what the other "Mahatma" was saying was true, and that he was a great Mahatma. In that way they were able to convince that man of their greatness, and eventually plunder him.

Sant Ji said that this is how the false Mahatmas get started in their mission. They say exaggerated things about them-

selves and have a few people around them say that it's true and convince the others. But the true Masters never deceive anyone or mislead anyone. They say to accept as truth only that which you see. The true Master does not try to attach His disciples to Himself, but to the Naam.

Day 8: Friday, April 4

Before the morning meditation, Sant Ji said that Saints come to tell us that this is not our true home; it is in Sat Lok. Maulana Rumi said, "This world is a prison house. Let us break the roof and flee from here." Our home in Sat Lok is what Jesus Christ meant when He said, "In my Father's house there are many mansions, many palaces, and I am going to prepare a place for you."

Day 9: Saturday, April 5

The time to go is drawing near. We won some battles and lost some, but each of us were now praying hard that some more of this inspiration and determination would last. . . .

At the underground room, Sant Ji said that this room had been created and built by Master Kirpal himself so that Ajaib could be successful in doing the devotion. He said that Swan Singh had built an underground cave for Mastana Ji, in which He perfected himself. He told how Mastana Ji would give away money to the poor starving people of Rajasthan. The Indian government arrested Mastana Ji for this many times, but they could never find anything in His home like printing presses or anything. He said to them, "You don't know that this is the treasure of Sawan Singh." People who were against Mastana Ji told others not to take that money because it was false and would disappear. But it is still there today, and people are still using it. Sant Ji then told us that He hoped seeing the underground room would inspire us to do more Simran and Bhajan and become successful in it.

Day 10: Sunday, April 6

The day of the monthly Satsang. I loved seeing the throngs of people worshiping Him as He came down to bless the food, and then later to give the Satsang. It reminded me of what Master Kirpal used to say about coming to believe in the Master when seeing how He is glorified inside. Seeing the throngs of people glorify Him on that day always stirs my love for Him.

Departure Day: Monday, April 7

He walked slowly down the bus aisle, giving each of us a final darshan. His last words were to keep up our devotion in our homes while attending to our worldly responsibilities. It was very hard saying goodbye this time, because it was rumored that, in all probability, we would not be able to return the following year. This knowledge had helped most of us to take this visit very seriously. We know that many new dear ones are coming in now, and they are entitled to this rich experience also. Although we would like to be greedy and go all the time, that is not His will; our brothers and sisters have a right to this joyous experience also. There were many "first-timers" in our group, and I really felt they enhanced the visit a lot; it was a very quiet, disciplined group. It is a joy to think of all the new ones who will be able to go there and have this unique experience. I like to think that one day we'll all be sitting somewhere else, talking about the Great Saint who showed us such Love that we were able to leave this suffering world.

Now You Are Light

YOU WERE darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it is said:

> Wake up from your sleep,
> and rise from the dead,
> and Christ will shine on you.

So be very careful about the sort of lives you lead, like intelligent and not like senseless people. This may be a wicked age, but your lives should redeem it. And do not be thoughtless but recognize what is the will of the Lord. Do not drug yourselves with wine, this is simply dissipation; be filled with the Spirit. Sing the words and tunes of the psalms and hymns when you are together, and go on singing and chanting to the Lord in your hearts, so that always and everywhere you are giving thanks to God . . .

EPHESIANS 5:8-20
(Jerusalem Bible translation)

How Much He Loves Us

JADE WARFIELD

I'M SORRY to say I was pretty much in the space Russell talked about: people who get pretty complacent about their yearly India vacation. I was really not too receptive about going—which was a new thing for me. I had gotten really into a mind set and my perspective had gotten quite twisted in the last nine months. Kal worked his way into my brain, using tricks about worrying about my old age and my financial comforts and this led to obsessions with greed and attachment, to security, etc., all thse projected mental fantasies. And on the other hand I felt guilty that I couldn't work and do my work as seva. I had become so materialistic and unable to trust in the Master to take care of me.

He says that the mind is the most competent lawyer and has enough tricks up his sleeve to handle every case. The more I listened to my mind and worried, the less receptive I became. I remember reading somewhere about Master's protection being like the protective range of a magnetic field. In other words, by meditating even a little bit each day I had been within the protective magnetic field, and He protected me from bad actions and thoughts. But once I left that field and started listening to and following the worries and dictates and fears of my mind, the more vulnerable I became to being trapped and defeated by my mind. So I really wasn't too eager to go this time, as I had fallen into all the worldly filth and wasn't able to meditate and the only time I could sit for even an hour was once a week, here on Sunday. So I almost thought that He wouldn't even want me to come because I never seemed to be able to listen to Him and obey Him.

Russell had suggested I send a letter with the last group and beg Him to just help me get it together. The reply was so loving and He encouraged me to come. But I really feared being called on the carpet and going through horrible pain and maybe have a psychotic reaction or something. I was so scared. And most of all, my worst fear was not that He'd be upset at me but that He'd just ignore me and not give me that indescribable jewel of His attention. That would be pure hell, that He'd ignore me like I had ignored Him for nine months.

Thank God He brought me there, because it actually was the best trip I ever had, if it is correct to say this. I guess they are all wonderful beyond belief. But you get there in that environment pervaded by Him, and He makes you see things and understand things as they really are from the soul's point of view. One day I lay on my bed in deepest despair feeling like a stone who couldn't absorb anything, and tears because I didn't know what I was doing there, and I was such a poor meditator and I couldn't still my mind, and I felt so much a failure in all aspects of this Path. I just wanted to leave and go anywhere.

I had brought the book *The Jewel of Happiness,* and I just happened to open it to a page in the *ashtapadi* that talks about being in the company of the Saints. This passage talked about the benefits of going in the company of the Saints. And I read, "One should not run away from the company of the Saints. One always gets happiness in the company of the Saints." And that consoled me an awful lot.

Another interesting analogy related to my own state of mind before going. I had gotten rather complacent about these

yearly trips, taking them for granted, I am ashamed to say. (A jaded attitude!) Well, the last couple of times I had been there, Sant Ji used to come out on the roof, and for the first few days this time He didn't do that, and I was disappointed and wondered what was going on. But I had begun to take those for granted too—just expecting it as part of the routine. Well, those first few days of His not coming out were really good for me, because it made me appreciate it and realize that it was His gift and not my privilege as part of the schedule. Before I left I had also been feeling that I'd be bored by the routine I knew so well for the ten-day program. I am confessing this in shame—that one can get so spoiled and take something so precious for granted. But I was never bored even for a moment there. The meditations with Him are just a priceless gift. I can't express how grateful I am that He pulled me there and He welcomed me. He made it easier to sit and do Simran than it had been since I had last seen Him. I had really forgotten what it is like to be in His presence. I had forgotten how to sit. I followed the schedule pretty much with His grace and was in good health most of the time. And so He just pulled me out of all this forgetfulness and taught me all over again everything I had forgotten. His darshan was just incredible. We just forget, it's so easy for me to forget even what He looks like. And He just washed and cleaned, poured love; it's really quite an experience. It's good now that more people can go and have that, because it is just the life of our soul.

So the last thing is that we get stuck here in this world with so much forgetfulness and we cannot even remember how happy we were with Him and what sweetness He makes our souls experience. And He makes it so easy to understand at His feet. So the whole trip for me was rediscovering how much He loves us. And He feels sympathy for us in our human condition. He just comes into this state of bondage to liberate us!

I liken our predicament here to an image of one of the monsters in *Star Wars,* Jabba the Hut—a multitudinous mass of dense green flesh, folds upon folds of this dense maya matter and the souls of all of us are trapped in all that maya. And we can't see what is what, let alone get out of it. And here comes this Godman who rescues us, and He gets us out of that horrible dead and enslaved state.

He says to try to make good influences for yourself and for your children so the Path can be a joy and become less of a burden. In trying in my own life to become more like an ordinary person and provide a normal type of experience in the worldly sense, a normal lifestyle for myself and my children, I had forgotten, that what we are destined to do as initiates of a Perfect Master, no ordinary person could understand, let alone do: getting in touch with that Power which controls the whole universe. So the rules of behavior, the environment for the lifestyle of the ordinary human being, is really not appropriate for us—because it is not conducive to us for accomplishing and achieving what He has destined for us. All the worldly influences make it hard for us and make us suffer. So God willing, He will protect all of us from this suffering and take us all Home in this one lifetime.

One other thing He said was that we need to stay awake in the satsang; we can't listen to satsang like a pipe with two open ends. And I do this so often. The monthly satsang was just so indescribably powerful. He spoke in Punjabi the whole time and at these times His total power, the power of God, just seems to come forth. It is like the way a snake charmer charms and totally controls the snake. And that is what He does to our

minds at this time. Such a pleasant, wonderful, indescribable feeling. And at other times meditating with Him, when he would just make the monkey mind leave me alone so I wouldn't have to listen to its incessant chatter, or its news reports, or editorial comments, or observations of my meditation. It was just so, so nice. One time He just reminded me of something He had told me a long time ago and I'd sit there on the one hand doing Simran and on the other hand saying to my mind, "I'm not allowed to use you now. No, I don't want to listen to you now; leave me alone." He's taught me how to concentrate and made me aware most of the time. Even though I think I'm meditating, there are so many different things happening that we are listening to. It is so nice once in a while to just have the monkey mind off your back and you can be happy, really happy.

I just would pray that He helps me now not to listen to all this static in my mind. The day after I came back I wrote:

"I went needing a bath from months of playing in maya's matter. You dragged me from the filth to the house of the washerman. Thank you. For years of incomplete homework assignments, skipped classes, excuses, excuses, excuses. Was it a spiritual learning disability I have? Is it an attention deficit disorder? A lack of motivation?* I know it's a lack of real love and faith, not to be able to learn five words correctly in fourteen years. You dragged me from the excuses to the feet of the real Teacher. Thank you. You wrote to me: 'Always remember that you belong to Sat Naam; become as pure as Sat Naam.' You didn't scrub harshly, but gently with water from the two moon-lit ocean pools of love that pretend to be your eyes. I sang, 'I am dirty, O Satguru, clean me, clean me.' You taught with infinite patience and kindness. Never a well-deserved scolding that I expected and feared. Only love. Cleansing, liberating, enlightening love. You wrote to me, 'I have sympathy for you.' You said, 'I am sorry that sometimes your mind misleads you. And when you get in the wave of the mind, then he always takes you in the wrong direction. Did you ever think, when you obey your mind, what your real Father feels? Doesn't He feel the difficulties which you are feeling as a result of following your mind?' Why can't I mother as You can father? Why can't I teach as You teach? Why can't I love as You love? You make me want to be like You. If every life that I have lived has been devoted to the world, why not devote this one, my last one, to God? When my children don't eat properly, I sit at the table with them and they don't fool around playing, they eat. Master said, 'It's all in the attention.' You made me eat properly when You sat there in front of me, giving Your attention, focusing my attention, making the Simran happen. Master said, 'It is the benefit that can be had from thousands of miles by becoming receptive.' Now it is in Your will for me to be home, away from home. What will sustain me and how will I go on? Dear Kirpal, I have only your support. I have only the support of your Naam. Thank you for making me smile again, live again, love again, believe again, trust again; please protect me and make me always obey."

* The author teaches children with learning disabilities at the Sant Bani School.

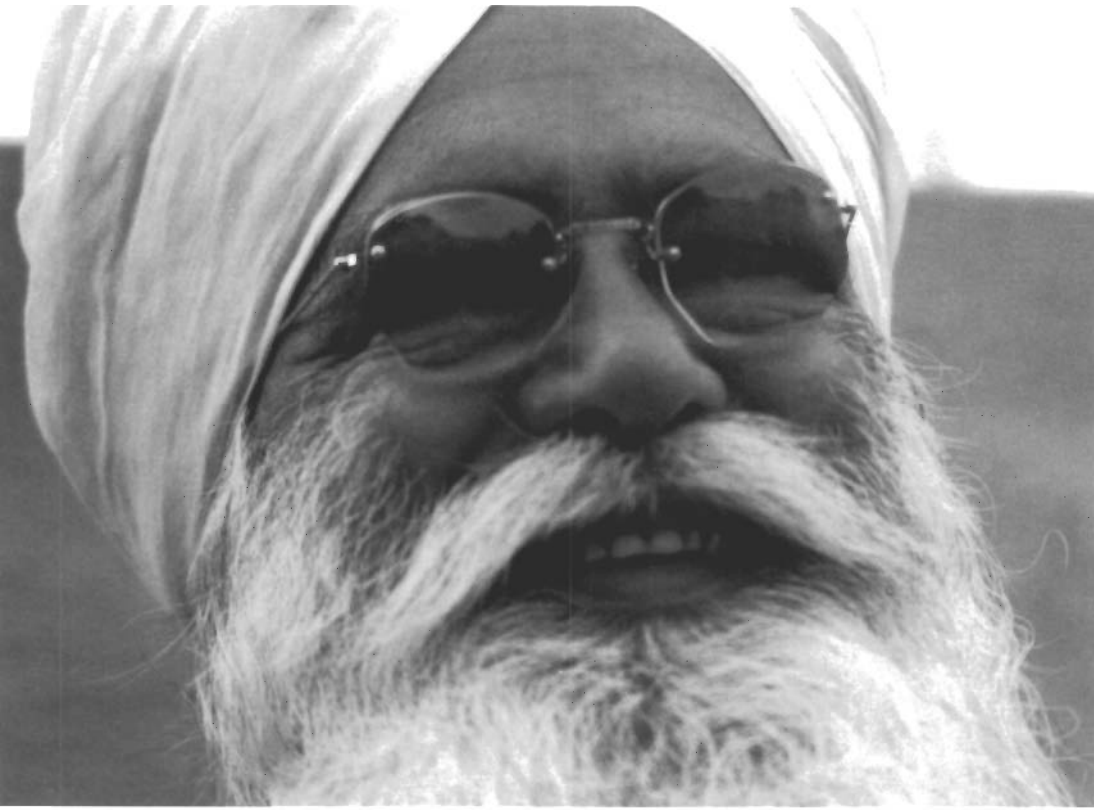
Forgiveness

How is it?

Even at times like this when I look up at You
and my heart is throbbing with tears
and You look back at me all stern and watery
and I get scared but I can't keep from looking at You
and Your eyes soften and mine start to crinkle and then
Yours do too and then I hear You start your soft chuckle
and then I giggle too and the tears well down
and we are both standing there nose to nose,
chuckling and laughing and enjoying
as though this, just this, were the merriest moment

in the world.

SHARYN YULISH



On India Group Sign-ups

When writing to request space in India groups – whether Rajasthan, Bombay, or Bangalore – there are a few things which would make it easier to handle your request, and would be much appreciated:

1. Write your name, address and telephone number on the front page of your letter.
2. Write only on one side of the page; if writing more than one page, use another sheet. (Please do not write on a postcard or folded note card.)
3. If writing about anything else at the same time (book order, tape order, magazine subscription, etc.), write it on a separate sheet, not in the same letter. (It can go in the same envelope.)
4. Give the date of your last trip to India, and whether you have requested space in any other India group for next year besides the one you are writing about this time.
5. Send a stamped, self-addressed, long (business size) envelope for reply.

Those who wish may request space in a group for 1987-88, if they are not signed up for 1986-87. Please do not ask to go sooner than two years after your last trip (See May issue of this magazine).

Families with children are welcome to go to the Bombay and Bangalore programs, and will be given first preference for space in those groups.

The Pearls of Spirituality

Sant Ajaib Singh Ji

WHEN children are raised on the Path and they start meditating and going to satsang, and then they hit teenage and they don't want to meditate and they don't want to go to satsang anymore, where is the balance of love and discipline?

Often I have said that it is the first duty of the parents to mould the lives of their children. You should tell them of the goodness of going to the satsang and sitting for meditation, and the benefits of attending satsangs and doing meditation. And also what good it does to get a good education. You should tell them about the disadvantage of using drugs and doing the bad things which most of the young people in the West do. You should tell them about the disadvantages and all the bad things which may happen if they do not attend satsang and if they do not meditate. You should tell them all these things *lovingly*. If you teach them *lovingly* it will make all the difference. But the pity is, what happens when the parents are teaching all these things to the children? Either they are angry, having spoiled their own peace when they are explaining things to the children; or when they are trying to explain things to the children they are not doing it in a good way. Most of the time the parents are explaining these things to the children only after they have fallen into the bad habits. It is much better, and it is advised, that *before* the children fall into the bad habits the parents should explain the things to the children in a loving way—not getting upset, not with the tone of anger, but peacefully and lovingly.

I will tell you a story which Master Sawan Singh also used to tell very often in the satsang. And I have also told this story very often in the satsang. Once upon a time there was a prince of a state, and he fell in love with the princess of another state. They wanted to get married but their parents did not agree. So both of them decided that they would run away from home and get married and live happily afterwards, in some other state. So one night as they had made the plan, the princess brought a she-camel and she came and also took the prince with her. When they were running away from home they had to cross a small river. So when the she-camel came near that water, the princess said, "Pull the rein, otherwise she will sit in the water." And she added that her mother also had that habit of sitting in the water.

Now when the prince, who was a very wise person, heard that the camel's mother also had that habit and as a result the she-camel also had the habit, he realized that if even in the birds and animals the children take on the impressions and habits of their parents, then what about the human beings? He thought about the future. He thought, "Today this girl is going away with me

This question and answer session was given at Sant Bani Ashram, Village 16PS, Rajasthan, India, on February 23, 1986. Portions of this session were quoted last month in the article by Thomas Kuhner, "The Shawl of the King."

and we'll get married and have children. What if my child, be it a boy or a girl, if he or she were to run away from home and go and get married with someone whom I would not like and to whom I would not agree? What will happen to me? People will criticize me and say, 'His son or daughter has run away and has gotten married,' and at that time it will be very difficult, because whatever we are doing our children will also do the same thing."

Since he was wise and got that wisdom, right then he changed his heart and did not want to run away with that princess. So he said, "I have forgotten one very important thing in my palace; let us go back and get that. We still have a long night and we still can make it after we go and get it." The princess did not know that the heart of the prince had changed, so she agreed and they went back. When they got back to the palace the prince folded his hands to her and said, "Thanks to God that we have been saved from doing a sin, because if we had gone away and produced children it would have been possible, that like this animal, they would have become like us, and then people would have criticized us. So it is better that you should go to your home and I should remain in my home and we should not do anything like this."

So the purpose of telling this story is that when the birds and animals have the impression and habits of their parents, the human beings also have the habits and impression of their parents. That is why Master Sawan Singh Ji used to say that if you want to make your children good, first of all you should yourselves become good; because the children learn a lot from the parents. So if you want to teach or explain anything to a child, first you should become perfect in that.

Master Sawan Singh Ji used to talk about His neighbor whose son would steal things from others, and when he would come bringing things from other people, his parents would always appreciate that and say that he was a good boy. Master Sawan Singh Ji used to say, "What can you say to such parents who encourage their child in bad things?"

When a child falls into bad habits he spoils his life, and you know that sooner or later the child definitely gets this thought: "My parents did not do anything good for me, and whatever I have become today it is only because of my parents." I meet many children in the interviews who have had bad impressions from their parents, and they tell me how much it affected them when their parents were not getting along with each other. Some children who have had very good impressions from their parents because their parents are very good, they also say that they are very grateful to their parents because they have learned a great deal of good from their parents.

Those children who wander away from home and who fall into bad habits, finally when they do bad things and they are put into jail, they suffer a great deal of bad karma. They suffer a lot in this world. So those children who make such bad karmas, their parents are also responsible for those karmas, because it was their duty to make the lives of their children but they did not attend to their responsibilities. That is why whatever karmas the children are making after wandering away from home, the parents are also responsible for that. Kabir Sahib says, "Even the dog of a devotee of the Lord is much better than the mother of a worldly person, because the dog of a devotee, even though she cannot do the devotion, at least she earns the praises of God, whereas the mother of a worldly person or bad person always encourages and inspires the child to do bad things."

It is my personal experience that those

parents who have good character, who do meditation, who go to satsang and who have a very good life, they do not need to explain or tell anything to their children, because children learn by themselves. They go to the satsang, they sit by themselves, nobody needs to tell them anything.

In the month of October I went somewhere to hold satsang. They had set up a tent there and the dear ones had made all the arrangements as we do here for the satsang. After I returned from the satsang the dear ones told me that for two months the children went on imitating how we do satsang. The children did not have any tents to set up; they would gather some rags and used clothes and things like that and make a small tent-like thing and some children would become as the sangat and someone would become as the Baba or the Master and they would pretend they were holding satsang. They had also made a small underground room-like thing where they would say that the Baba was meditating there. So I mean to say that whatever they had seen, for two months continuously they went on imitating that, doing the things which they had seen.

When Pappu's nephew used to live with them, Pappu's mother told him, "Whenever you go to school you should always bow down to the Master." So whenever he used to go to school he used to come and bow down to me and then go to school. But when he did not have to go to school, when he had a day off, even though I would be standing near him he would not bow down to me. If he had been told that he should bow down to the Master every day, he would have done that. But since he had been told only to bow down when he went to school, that is when he would do it.

So dear ones, the parents should take good care of their children. You know that they are innocent souls and they have come into this snare of mind and maya. They also have been given the opportunity to progress spiritually in this world. If their parents are good, they can not only make their worldly life good but they can also progress in spiritual life.

You should be very patient when dealing with children. The Masters always behave as a child of forty days old in front of their Master and they always get the grace of the Master. Guru Nanak Dev Ji Maharaj says that even if the child makes so many mistakes, the mother does not get upset at him; she always showers grace and she is very kind. The child may do anything wrong and he may make mistakes, but the mother always extends her gracious hand and she is always kind towards the child, because she has to make his life.

Further He says, "O Lord, I am your child; why don't you forgive me and forget all my sins?"

It seems that ever since I was a small child I have been taught to make judgments and to think critically. And up to a point this has been very productive, but having done this all my life the mind now judges automatically, and I find that the judgment extends to people's behavior. I do not wish to do this and I was wondering if there is any way or any kind of secret that one could find to stop this judging of other people's behavior.

The first thing is that it is very difficult to give up a habit. But the only way to give up this habit is meditation; other than that there is no other way by which you can give up this habit. You may have to struggle for the first few days and you may find it very difficult. Whenever your mind inspires you to fall into this habit, you should start doing Simran. He will pull you towards the habit of judging others, criticizing others, but if you are

strong and keep doing Simran, gradually by doing Simran and doing meditation this habit will go away.

In the satsangs Saints always explain these things to us, because satsang is the only cure for all these things. Always when we sit in the satsang we should sit with our mind and brain attentive and we should be very attentive to the satsang. We should sit empty and we should be very attentive to the words of the Master. We should sit wholly, physically and mentally, in the satsang so that we can understand what the Master is saying. In the satsang Masters always tell us that you should try to look at the good qualities of other people, you should not pay attention to the bad qualities which they may have.

Once there was a Muslim fakir who went to a market place where he saw that they were selling julabies. Julabies are a kind of sweet, and his mind told him he wanted to eat julabies. The fakir thought, "Today the mind is asking for julabies and tomorrow he will ask for a woman and then he will ask for something else. So I will spend my life fulfilling the desires of my mind and it is not a good practice, so I should teach a lesson to the mind." Since the mind had created the desire of eating those sweets, the fakir said, "Okay, but in order to buy the sweets you need money and you don't have any money. Let us go to the forest and pick up some wood and after selling the wood and getting some money, then I'll buy the julabies." So he went to the forest, and in the forest his mind told him, "Here is a good spot and you can pick up the wood and that should be enough for buying the sweets." But since the fakir wanted to teach a lesson to his mind, he said, "No, let me go a little further and I'll get better wood and so get more money." So in a way he gave punishment to his mind. He went very deep into the forest and collected a lot of wood. Where he was going to carry one load of wood he carried two loads. The mind told him that it was too much for him to carry, but he said, "No, if I carry more wood I'll get more money and I'll get more julabies."

So when he came to the city he sold the wood and he bought the julabies. The fakir then told his mind, "Let us go outside the city and then we will eat there." So when he went outside the city he ate some julabies. After eating some his mind said, "That is enough." But the fakir said, "No, you wanted julabies, so you should eat all this." When he ate all that he vomited. Then the fakir told him, "This is not a good thing, you should eat this vomited stuff also." So he made his mind eat the vomited stuff also. Then his mind said, "No, that is too much, I cannot do anything more." Whatever julabies were left the fakir gave to the people who were passing by that place, and then the fakir told his mind, "This was a punishment for you. Today you asked for the julabies and I have given you that, but now you have realized what good it has done for you. Now this is your punishment: for one year you will not get anything except warm water. And where you were meditating for one hour everyday, now you will have to meditate for two hours."

So the meaning of this is that whenever the perfect soul's mind encourages him or tells him to do anything bad, which takes them away from the Path, they always give punishment to the mind. They do not give in to the desires of the mind. They do not fulfill the desires of the mind, because they know that if one desire is fulfilled he will create many others.

The Negative Power has imprisoned the soul, and to the soul he has attached the mind, and mind has many types of snares and baits to attract the soul and get her involved in the snare. Just as when anyone wants to capture a bird, they

spread out some food and they also have a cage in which they catch the bird; in the same way the mind has spread so many kinds of foods and snares to trap our soul. To whatever food the soul is attracted and in whatever way the soul could be captured and imprisoned, mind always uses those means, and the soul is helpless and cannot do anything even though she sees that she is being trapped. She cannot do anything because she is under the influence of the mind. That is why Saints always tell us that we should keep a strong guard against our mind and we should not let our mind have any influence on our soul; and the only way of doing that is by doing Simran. Only by doing Simran can we save our soul from the traps laid down by the mind.

I have read that if we can reach the point where we can keep those tears within the eyes and not let them drop out, they become pearls of spirituality. Would you comment on that, please?

When we reach the stage which you are talking about, we get a lot of patience, a lot of contentment, and after that we develop such a state that cannot be described in words. Bikhan Shah has tried to describe that state in His writings. He says, "In both of my eyes I have got the real contentment. Wherever I look I see only Him; whether it is inside or out, I see Him with both my contented eyes." When a soul reaches that state which you have just mentioned, that soul gets patience and contentment and real inner bliss. After that she does not weep and show the tears outside to the people; she does not weep inside, because she is seeing the Almighty Master everywhere. Outside she sees the Master, made up of the physical form which has five elements, who is none other than the Almighty Lord, and that Form of the Master tells the disciple to go within. And when such a soul goes within she sees that the same Master is there. So when the soul reaches such a state, then she does not need to weep or shed any tears. Even if she wants to do that, she cannot do that. If she wants to become happy she cannot do that – because she has become content, she has attained inner bliss, inner happiness. So all these things like shedding tears have no meaning for such a soul, because she has achieved that for which she was looking.

It is just as if you make a plan or design for making a house. The builders or masons can make the house according to the plan you have made, but a plan is different from the actual construction of the house. If by just having the plan or design of the house, you say that the cement will also come here or you will get the masons and things like that, you cannot get the idea of how all these people are going to work and how you are going to get the house constructed. When the house is constructed according to the design, only then are you convinced that this is the reality. What you made earlier was not the real thing, it was just the design.

In the same way, to talk about the state or the point which you are talking about, when the tears become the pearls of spirituality, you cannot get the idea about what that stage is just by talking about it. When the Mahatmas write about all those things in books it is different, but that point or that stage is worth experiencing for the disciple. The intoxication and happiness which the soul gets when she reaches that point is so great that it cannot be described in words. It is just like what you have said. It is just like the design: to go and live in the house is different from seeing the design. In the same way to experience that point, or that stage, where your tears become the pearls

of spirituality, is different from talking about it.

It is pleasing to have the cold sighs, and it is worth having the cold sighs, only when the Beloved for whom you are having the cold sighs is in front of you. It is worth shedding tears, if the Beloved for whom you are shedding the tears is right in front of you and He is there with the handkerchief to wipe off the tears, because He knows that the tears which you are shedding in His remembrance, the tears which you are having for Him, are not ordinary tears, they are the pearls, and He does not want to waste any of those, and that is why He has the handkerchief there, He is Himself there to wipe off the tears. He is there to wipe off the tears Himself and to share your pain. Such dear ones, those who have reached this stage which you have mentioned, when they have cold sighs, or when they weep tears in the remembrance of the Master, it is so full of the effect that they can even make the birds of the forest cry, just by their weeping. Their cold sighs are so effective that even the poisonous snakes would not dare to come out of their homes and stand in front of the person who is having cold sighs for the Master. Because they know that the person who is having the remembrance of the Master is so effective, it can do anything. So the point which you have made is worth experiencing.

They are the most fortunate people in the world, they are the best people in the world, who have this kind of crying and who can shed this kind of tears. Master Kirpal Himself told me that when Master Jaimal Singh left the body, when Baba Sawan Singh went to visit the body in Baba Jaimal Singh's home village, over there Baba Sawan Singh wept very much. He wept so much that the sangat who was accompanying Him could not resist and they started weeping. When the dear ones said to Baba Sawan Singh, "If you are weeping in your condition, then what is the hope for others; what will be the condition for us, the sangat?" Baba Sawan Singh replied, "Look here, O Dear Ones, If my beloved Master Baba Jaimal Singh would come in His physical form which was made up of five elements in front of me even for a moment, I am ready to sacrifice everything just for that one glimpse of His physical form."

I had many opportunities to sing bhajans in front of Master Kirpal. I did not prepare for singing the bhajans. It was not that I would write a bhajan and then sing it to my Master. It would come instantly. In fact it was He Himself who would make me say the words of praise of Him. So whenever in my words of poetry, in my bhajans, when I would sing, the name of Master Sawan would be mentioned, at once the tears would start rolling down His cheeks and He would start weeping. And those fortunate souls are the best people, those who shed tears in the remembrance of their Master.

When Supreme Father Kirpal left the body of five elements . . . He came in the Will of God and He left in the Will of God; but when He left His physical body this poor Ajaib wept very much in His remembrance. When I was weeping, one person came to me and said, "You have always said that you should never cry or weep when anyone leaves the body, because just by weeping or crying for someone you cannot bring that person back. You have always said that, but now you yourself are crying. You are a wise person; why are you crying?" At that time I was in deep pain, I could not talk very properly, but still I told him the story. It was like this.

I told him that there was once a king who decided to go on a tour to some other states, to some other kingdoms. He told his queen that he was going on the tour.

When he went on the tour he did not really go on the tour; after some time he just came back, cancelling his tour. But his wife the queen was in love with another man, and when the king had gone for the tour she had already made arrangements with this man she loved, saying, "The king has now gone on tour and he will not come for some days, so you come and we will enjoy." But when the king came back, at that time the queen and the other man were enjoying and sleeping together. When the king came there he was surprised to see that there was another man with the queen and he was also surprised because that was the palace. How could another man come into the palace? But when he saw that the other man was with his wife and they both were sleeping naked, he did not get upset. He did not show that he was there and they did not know that the king had come back. The king simply took off his shawl and covered them with it, and he went into the other room.

Now when both of them woke up, the queen was terrified to see the king's shawl over them, and she thought that now the king would give her punishment because the king had seen all that they had done, because this was the shawl of the king and nobody else would have come and covered them with the shawl except him. So when the queen thought of that she became very afraid. But the king did not mention anything about that to the queen; even though they met many times after that and lived together for many years, the king never mentioned anything about that to the queen.

After some years, when the king's end time came, he called his sons and gave the successorship to the sons, and then he told his sons that they should respect their mother and obey her. "Take good care of her, she is a good woman; do what whatever she tells you." And then he transferred some property and things for the expenses of the queen also. But when the king was saying all these things to his sons, that they should take care of their mother etc., the queen started weeping and went on weeping very bitterly.

The king asked her, "Why are you weeping now? I have transferred so much property in your name and you will be comfortable when I die. What else do you want, why are you weeping?" She said, "I am not weeping for any wealth. I am crying because now, when you are leaving, who will come and throw the shawl over me? Who will hide my faults?"

So I told the dear one that that was why I was weeping. I told him that when the beloved Master was in the physical form He used to hide my faults, He used to forgive me for my faults. Even now when He has gone back to Sach Khand in His Radiant Form He is showering grace on me and He is forgiving me and hiding my faults. But when you have the physical form of the Master in front of you, you can express what is in your heart, you can go and weep at His feet.

Just by having the darshan of the physical form of the Master you can get rid of so many bad sins and bad karmas that you have done, which you cannot do very easily when the Master is not there in His physical form. So that is why those who go within and see the glory of the Master within, and who know how the darshan of the Master works, they weep in the remembrance of the Master because they know that now the Master is not going to come back in His physical form and hide their faults: He is not going to come and throw the shawl over their faults.

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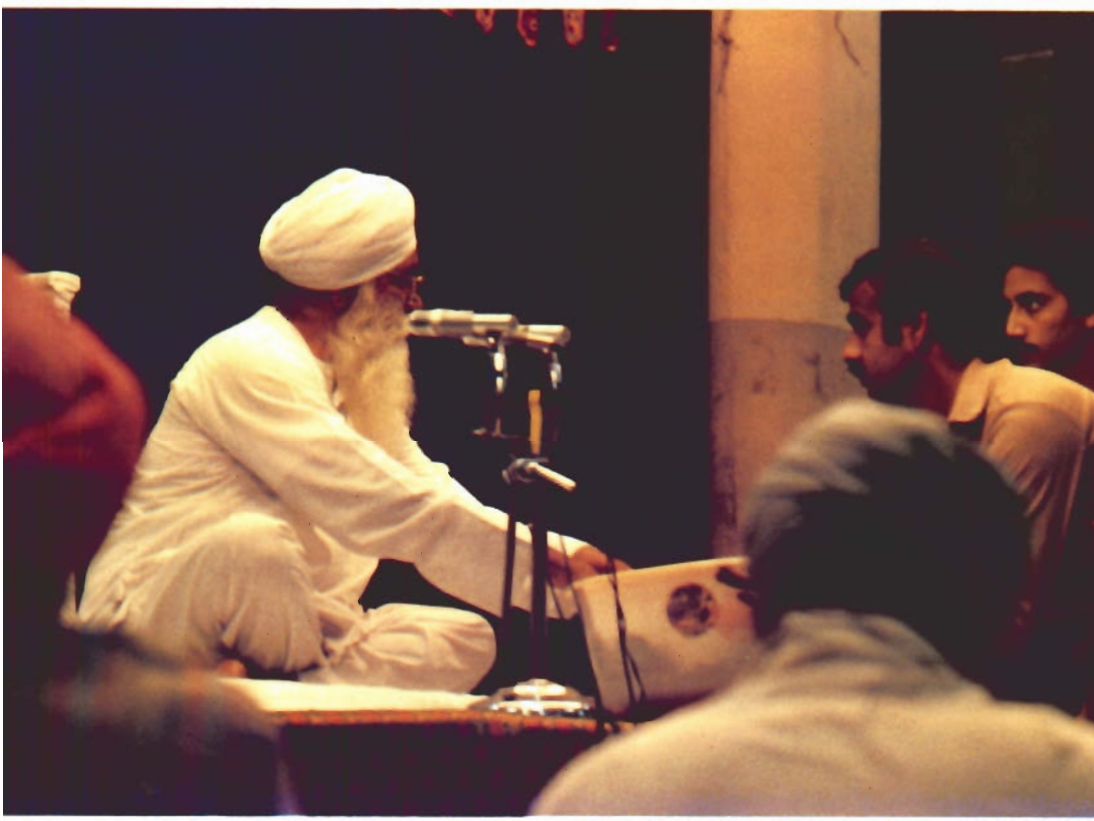

Blessing parshad after Satsang, Bombay 1986