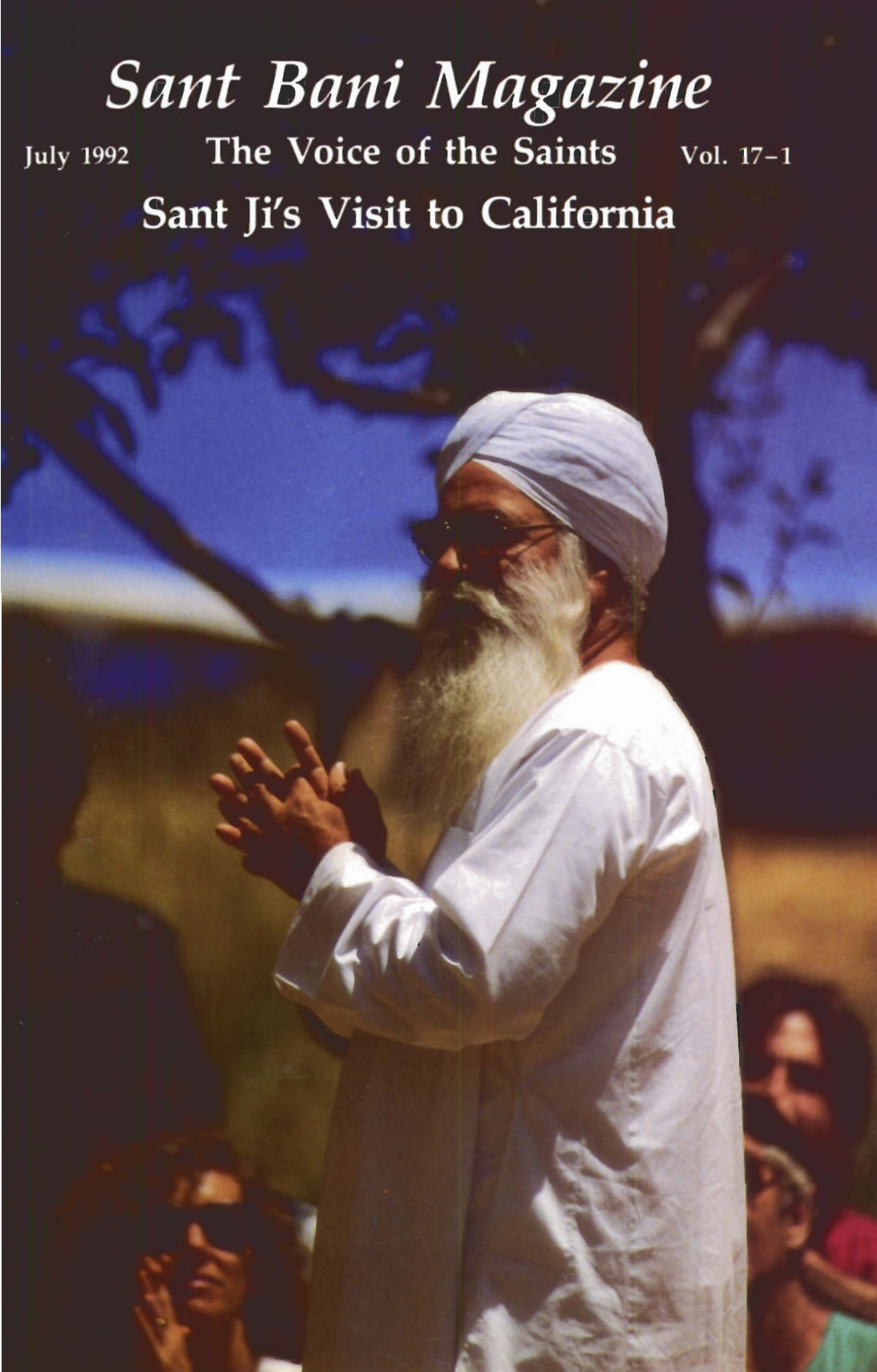
Sant Bani Magazine

July 1992 The Voice of the Saints Vol. 17–1

Sant Ji's Visit to California



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The Voice of the Saints

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Photocredits: Cover, pp. 1 (top), 2, 6, 14, 17, 21, 26, 32, Pat Brown; p. 1 (bottom), David Lee; back cover, pp. 9, 12, Gurmel Singh; p. 4, Regina Dokus; p. 24, Charlie Boynton. (All photos were taken during Sant Ji's visit to Shamaz Meditation Retreat except for the photo on page 9.)

SANT BANI/The Voice of the Saints is published periodically by Sant Bani Ashram, Inc., Sanbornton, N.H., U.S.A., for the purpose of disseminating the teachings of the living Master, Sant Ajaib Singh Ji, of His Master, Param Sant Kirpal Singh Ji, and of the Masters who preceded them. Editor Emeritus: Russell Perkins. Editor: Richard Shannon, with kind assistance from: Rita Fahrnkopf, Edythe Grant, Louise Rivard, Susan Shannon, and Linda Turnage.

Annual subscription rate in U.S. $30.00. Individual issues $2.50. Back issues $2.50. Foreign and special mailing rates available on request. All checks and money orders should be made payable to Sant Bani Ashram, and all payments from outside the U.S. should be on an International Money Order or a check drawn on a New York bank (with a micro-encoded number). Correspondence should be addressed to Sant Bani Ashram, Franklin, N.H. 03235, U.S.A. Articles, including stories and poems, on the theory and practice of Sant Mat, are most welcome. Views expressed in individual articles are not necessarily the views of the journal.

The King Among the Thieves

Sant Ajaib Singh Ji

THIS WORLD which is stuck in the pleasures of the organs of senses is unaware of God Almighty. The camel eats the thorny bushes and he bleeds in his mouth. The more he goes on bleeding in his mouth, the more he goes on eating those thorny bushes. In the same way, we have forgotten ourselves, after getting involved in and indulging in the pleasures of the organs of senses. We do not stop indulging in the pleasures of the organs of senses even though we get so many diseases. We get so many diseases; still we do not want to stop. A creature who lives in the dirt always wants to live in the dirt. If you take it out from that dirt, either he will die or he will want to go back to the dirt again. In the same way, if we try to take our soul which is smeared with the dirt of the pleasures of the world, if we try to take it out from the world to the higher planes, she will not be able to stand that. She will not be able to stay there.

When we take our dirty clothes to the washerman, since he knows that he is competent to clean them he proudly accepts them. In the same way, when we go to the perfect Master, first of all He tells us that we should not indulge in the dirt of the pleasures of this world. He warns us. He tells us about the consequences of indulgence in the pleasures of the world. And when we believe in Him, when we start following His teachings, aferwards He gives us the Naam Initiation. When we purify ourselves, and by doing the meditation of Naam, when we take our soul up, then she becomes able to remain in the higher planes.

Sultan Mahmoud used to disguise himself as an ordinary person in the nightime and he used to go around his kingdom to find out how the people were doing. Once when he was doing that, he met five people. He asked them, "Who are you?" They replied, "We are the thieves." They asked him who he was. He said, "I am also a thief." So they became very happy and they said, "Well, it is very good. Now we can plan a robbery." But before planning the robbery they said, "We should appoint one of us as a chief or as a leader." Now in order to choose someone as their leader, they all told their talents or qualities.

One of the thieves said that he could easily fix a rope on the roof of a palace or any very tall building and it would be so strong that no matter how many people wanted, they could all climb to that roof. That was a very good quality. The next thief said that he had the competence of smelling. Just by smelling he could say where a treasure was. That was also a very good quality. The third thief said that he was competent in breaking the roofs in such a way that it would not make any noise. Nobody would know that the roof had been broken. Then the

This talk was given on June 7, 1992, at Shamaz Meditation Retreat, Potter Valley, California.

fourth thief said that he had the ability to understand the language of the animals. The fifth thief said that he had the quality that if he saw anyone, even in the nightime, even in the dark, he could easily recognize him during the day. When they all were talking about their qualitites, they asked King Mahmoud about his quality, so he was thinking what he should say. He said, "I have such a quality in my beard that if I move my beard I can free hundreds of people even if they are sentenced to death." They all laughed very much and said, "Well, this is the best quality." And they chose him as their leader.

After the chief was chosen they planned a robbery; they planned to break open the roof of the palace of the king. Because the king was now one of them he was compelled to go along with the plans they had made. So they all went. As they were approaching the palace, a dog barked. The other thieves asked the thief who had the quality of understanding the language of animals, "What is he saying?" He replied, "The dog is saying that there is a king among you." They all started laughing; they didn't believe it.

Then they all went to the palace and, using all their qualities, they did their jobs perfectly and they took away a very valuable treasure from the palace of the king. After the robbery the thieves divided up the treasure and they all went to their places, so the king knew where they were. Next morning, when the king woke up, he sent his soldiers to catch those thieves. They were all sentenced to death because they had stolen, they had robbed the palace of the king. When they were being taken to the gallows, that particular thief who had the quality of recognizing a person even if he had seen him in the nightime, in the dark, when he saw the king he at once recognized him and he said, "Your majesty, I

have recognized you. Now you should exhibit your quality. You should move your beard and save us from the gallows." The meaning of moving the beard was that he had to say, "Okay, you are pardoned;" so they were all saved from being killed.

So this is just a story. What is the reality? The reality is that God Almighty is the King. He comes into this world in the form of the Saints and Mahatmas and He lives among us the drunkards, the indulgent ones, the dirty ones. He lives among us and He lovingly tells us about His qualities and He always forgives us. He always takes us to God Almighty and He makes Him forgive us. So Saints and Mahatmas come into this world and They live among us. They assume this body which is full of dirt and filth. They do this only for the sake of the souls since They come into this world to take the suffering souls back to their Real Home.

A hymn of Guru Ramdas Ji Maharaj is presented to you. It is worth listening to with much attention.

O Lord, make me the servant of your servants.

First of all we have to think which "Rama" [Lord] Guru Ramdas Ji Maharaj is praising because there are four Ramas. One is King Ramchendra who was a very just, very well-known, king in India. When he lived he was very popular and he gave justice to the people. He ruled in a very good way and still people remember him. The second "Rama" is our mind. Our mind always goes on moving from one place to another. We don't know where our mind who is present here now will go in the next moment—whether he will go to England or Germany or India. So this Rama always goes on moving from one place to another. It never stays in one place. The third "Rama" is the Brahm who is within everyone and who makes people do everything.

The fourth "Rama" is the Rama of God, of the Saints and the Masters and He lives in Sach Khand. Guru Nanak Dev Ji Maharaj says, "Everyone talks about Rama but no one can know Him just by talking about Him. Only with the grace of the Master can one realize that real Rama in his own self." Guru Sahib says, "Everyone repeats 'Rama, Rama.' Even the parrot is taught to speak 'Rama, Rama.' Even thieves and adulterers, and other people, they all speak or they all go on repeating 'Rama, Rama,' but they do not get Rama [the Lord]." *

When do we get the Lord? Only when we go to the Master and when the Master gives us the Naam. When we get the Naam and meditate upon that Naam, only after that, with the grace of the Master do we get the fruit. What is the fruit that we get after doing the meditation of Naam? [Our devotion bears fruit when] our soul goes back to our Real Home, the same place from where she came.

So what does Guru Ramdas Ji Maharaj say to that fourth Rama after reaching Sach Khand? You know that humility is the ornament of the Masters. They come into this world carrying a lot of humility. They are full of humility. They

* In ordinary conversation people often say things such as: "Oh God, isn't this the best cake you ever tasted?" or "Oh God, it's starting to rain!" People say things like this not in humility while calling to God, but rather while forgetting Him and emphasizing their own ego.

are the abode of humility. So even after reaching Sach Khand, Guru Ramdas Ji Maharaj is praying to that Rama, He is praying to his Master, "O Lord, you bless me with the sangat, bless me with the company of those who are Your devotees. Please keep me in their company."

We worldly people don't even know what to ask from the Master. That is why we ask or we pray to the Master, "Master, remove our diseases. Remove our sicknesses." Or if we have the problem of unemployment or we are poor we ask for the material wealth. If we don't have children we ask for the children. And when we lose that wealth or when we lose those children, or again the problems come up, then we suffer even more. So we people don't even know what to ask from the Master.

But what do the beloveds of God ask from their Master? They ask only the Master from the Master. Master Sawan Singh Ji used to say that if you want to have a closet and some other things made it is better to bring the carpenter to your home. Once the carpenter has come to your home you can ask him and he will make anything you want. It is better than going to the carpenter many times for every single thing you want in your home.

In the same way, when we do the meditation of Naam, when we remain concentrated at our Eye Center, and when we manifest the Shabd Form of the Master within us, after that whatever we want our Master to do, He will do it for us. So we people don't know what to ask from the Master. Only the beloveds of God, who ask only God from the Master, only they always remain content. Guru Sahib says, "O Lord, to ask anything from You except You Yourself is like asking for more pains and sufferings. O Lord, give me the contentment, the Naam, so that the hunger of my mind may become satiated."

Master Sawan Singh Ji used to say that if the Master rides on any animal, that soul gets the human body; if the Master eats the fruit of any tree, that tree also gets the human body; and if the Master sits under a tree, even that tree gets the human body.* So what is the difficulty for the Master to liberate the human beings. Every day in the Satsang we hear what we should ask from or what we should be praying to the Master, and why we need to go to the Satsang. So day and night the beloveds of God are asking only God from God.

> *As long as I have breath, may I drink the (nectarful dust) of the feet of the Sadhu.*

Now lovingly He says, "As long as the breathing is going on in my body, I am yearning or I am seeking the dust of the feet of the Sadhus. You grant me the dust of the feet of the Sadhus." Now the question arises, what do the Masters mean when They say the dust of the feet of the Sadhus? They do respect and appreciate the dust of the outer feet of the Master because it also has its own importance. If we had not received and if we had not appreciated the dust of the outer feet of the Masters we would not have gone within and we would not have gotten the yearning to go in the within to get the dust of the inner Feet of the Master. Guru Ramdas Ji Maharaj also says, "First of all, doing the Simran and

* See "Sant: the Master," p. 136, in *The Way of the Saints*, by Kirpal Singh.

vacating the nine openings of the body, you go within. Go to Sahansdal Kanwal. Over there are the Feet of the Master and only after reaching there we get the dust of the Feet of the Master." Guru Nanak Dev Ji Maharaj says the same thing, "The slave Nanak only asks for this happiness—that You may make me the dust of the Feet of the Saints." Tulsi Sahib also says the same thing. He says, "With every single breath, every single moment, you should remain attentive to the Master. Always keep your attention towards the Master and with every single breath make efforts to go to the Master." Tulsi says, "Only with the grace of the Master can one get the dust of the Feet of the Master."

It means that you should do the Simran with your every single breath and always keep your attention at the Eye Center. You don't have to do this understanding it as a burden. You have to do it with all your devotion and lovingly. When we come to the Eye Center and when we let that dust of the Feet of the Master go into our eyes, then our eyes become illuminated. Then we see the Light.

Shankar, Narada, and Shesh Nag seek the dust of the Sadhu's feet.

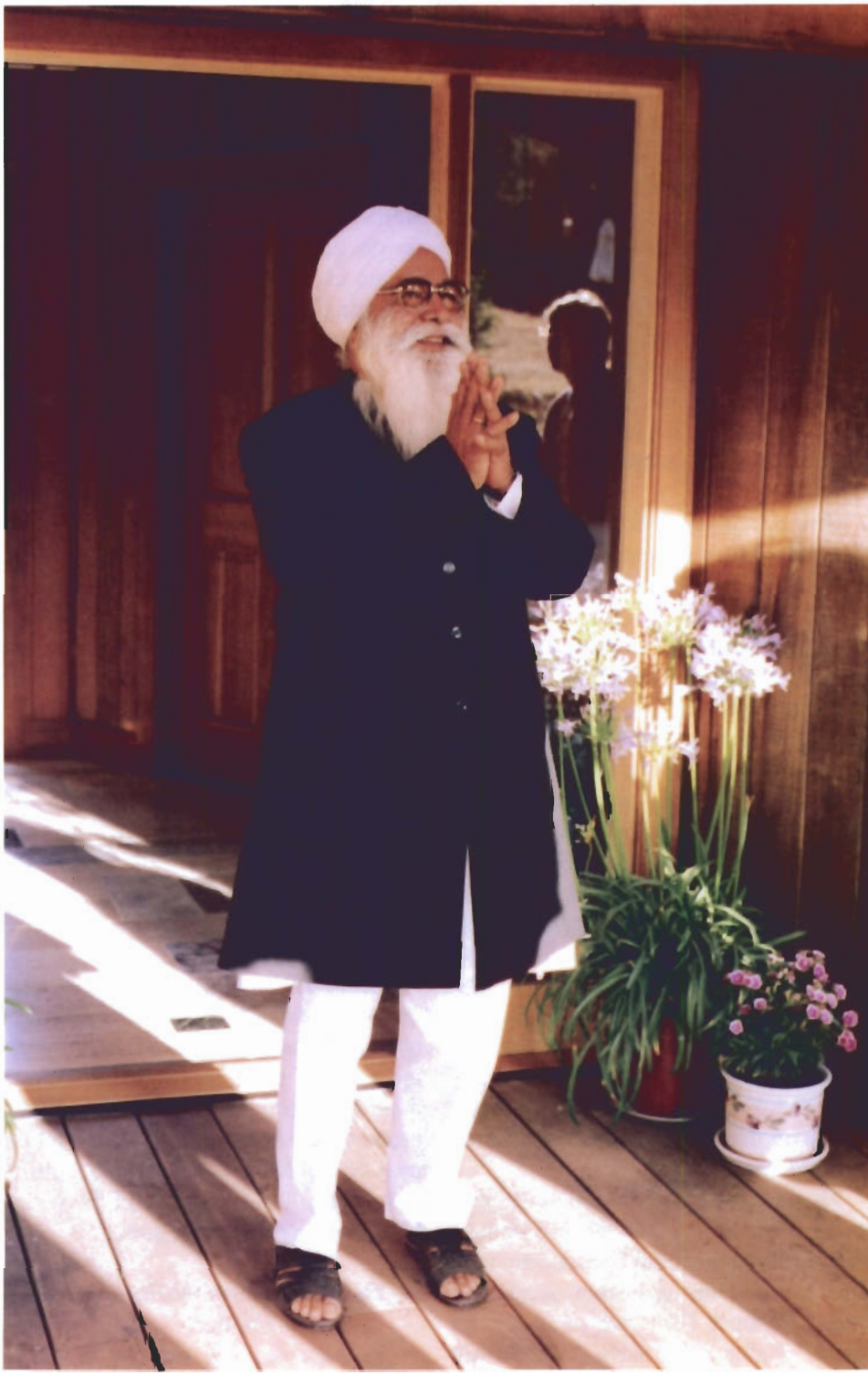
Shiv, Narad, Shesh Nag and all the rishis and munis, they left this world yearning for that dust of the feet of the Sadhus, but they could not get it. Now the question arises, they sing so much glory or put so much importance on the feet of the Sadhu, and the dust of the feet of the Sadhu: Who is a Sadhu? He who has left his home or who is wearing colored robes and who is wandering here and there is not a Sadhu. He who goes behind the eyes, after vacating the nine openings of the body, and after crossing the stars, moon and sun, he who manifests the form of the Master within him and he who even goes beyond that, he who removes the physical, astral and causal covers from his soul and goes to Par Brahm, he is called a Sadhu.

If we get such a Sadhu, we are the most fortunate ones because rare are such Sadhus. It is not that such Sadhus are not available, they are available but they are very few. You know that it is very difficult to find or meet a Satsangi, so it is even more difficult to find such Sadhus. Kabir Sahib says, "The Master tells you to go to the Sadhu and the Sadhu tells you to worship the Master. By following both of them you can get the knowledge of that place which is unfathomable."

Kabir Sahib says, "Our body is like a fort which has nine doors to it." There are two openings of the ears, two of the eyes, two of the nostrils, one of mouth and two down below. So He says, "He who rises above, or he who goes beyond these nine openings and wins this fort, he is the Sadhu.

All the earth where the Sadhu puts His feet becomes pure.

Now Guru Ramdas Ji Maharaj says, "Wherever such a Sadhu puts His feet, in any house, or on any land, that is considered to be a holy place." Swami Ji Maharaj also says, "The feet of the Sadhu are much better than the purity of the sixty-eight places of pilgrimage. Wherever they put their feet, that place becomes worth worshipping." In India there are sixty-eight places of holy pil-



Sant Ji in the doorway of "Casa del Maestro," La Palma, Mexico

grimage but the fruit which one gets by going to the feet of the Sadhu, one does not get by going to those places of pilgrimage. Guru Nanak Sahib says, "Whatever places of pilgrimage the gods and godesses have made, all of them are yearning for and are seeking the dust of the feet of the Master." Even the places of pilgrimage say, "The worldly people, the drunkards and dirty people bathe in our waters and they leave all their dirt, all their sins with us. May we have the dust of the feet of the Sadhu, so that we may also become purified."

Give up ego and the fear of public shame; giving up these, live in the company of the Sadhu.

Now Guru Ramdas Ji Maharaj says, "We should not have any public shame when we go to the Sadhu." Usually this problem of public shame, of public embarassment, comes in our way when we go to the Master, when we go to the Sadhu, because people say, "He belongs to such a high community or high religion," or "He is of such a repute and still he is going to the Sadhu." Or people may say, "He is so wealthy, so rich, and he is so well-known and still he goes to the Sadhu." So Guru Ramdas Ji Maharaj says, "When we have to go to the Sadhu, we should not be worried about that." Kabir Sahib says, "First of all we need to give up this public shame in order to go to the Master."

Then He says, "We should never give up the Path of the Master. We should always follow this Path because the moment we see Him we become pure, and when we meet Him, we meditate on Naam." Kabir Sahib says, "We should not give up the company of the Saints even if They rebuke us." Why do They rebuke us? They tell us that we should give up wine, give up the bad deeds and all the passions. So whatever They tell us is for our own good. That is why Kabir Sahib says, "We should not give up the company of the Master and the Saints even if They rebuke us. Instead of getting upset at Them, we should obey Them and do the meditation of Naam."

The fear of the Lord of Judgement is removed, and one is saved from drowning in the ocean of life.

If we meditate on Naam according to the instructions of the Master, if we go within after doing the meditation of the Shabd Naam, our inner veil gets opened. Our inner veil is opened—what do we get from that? He says, "When we go within according to the instructions of the Master, after that we don't have to go to the Lord of Judgment who has been appointed by God Almighty to give the accounts of the souls." He says, "By going within according to the instructions of the Masters, we do not have to go to him and we do not have to settle our accounts with him."

Often we have seen—because such incidents keep happening among the dear ones in the sangat—how Master protects the souls of the initiates at the time of their departure. The Master comes and protects the soul and He does not let the soul go to Dharam Rai, to the Lord of Judgement. If not outside, in the within Master does protect our soul.

Those who are in the illusions dry up like the trees.
To become alive remain in the company of the Sadhu.

Now Guru Sahib says what is the illusion? All that we see with our eyes is nothing but illusion and still we want to make all those things our very own. Even though we know that not even the body in which we are living is our very own, but still we try to make all the things which we see as our very own. Guru Sahib says, "Coming into this jungle of pleasures and passions of this world, we have become very dry." Our mind has become very dry, but even after becoming dry, if we go in the company of the Master, with the grace of the Master and by doing the meditation of Naam, our dry mind can become alive again. We can again regain the Light.

Saints and Mahatmas have not written Their writings to frighten us. Whatever They have written, They have written only after seeing all those things. Whatever has come in Their experience, They have written only that. Guru Sahib says, "Listen to the bani of the Saints and Mahatmas, because whatever They have seen with Their own eyes, They speak only that." Guru Nanak Sahib says, "Whatever servant Nanak says, becomes true here and in the world beyond." Kabir Sahib says, "The beating of Yama is very bad. It is unbearable. But I have met with the Sadhu who has protected me from that beating."

I have often told how many dear ones who had made mistakes or who had done the sins would come to Master Sawan Singh and ask for forgiveness; and in the sangat Master Sawan Singh would ask, "Is there anyone from the sangat who is willing to take on the karmas of this person?" Who would say yes? Because it is difficult to bear the load of our own karmas, so how can we even think of carrying the burden of other people's karmas? So Master Sawan Singh Ji used to say that either Almighty, Omnipresent God is the One who can take the karmas of our sins or that Master, within whom God Almighty is present, can do it. That is why Master Sawan Singh would always tell a person who would ask for forgiveness, "Okay, you sit down. Don't do it again."

So don't delay even for a moment.
Go and attach yourself to the feet
of the Sadhu.

Guru Ramdas Ji Maharaj says, "When we have to go to the Sadhu, we should not even think when we have to go to Him." Master Kirpal Singh Ji used to say that we should give up hundreds of works to go to the Satsang and give up thousands of works to sit in meditation. He also used to say that we should not feed our body until we have fed our soul with the food of meditation. As our body needs food to survive, our soul needs the food of meditation a million times more, because our soul has been hungry for the food of meditation for ages and ages. Kabir Sahib says, "When we go to meet the Sadhu, we should not take anyone along with us. We should always go on walking forward. We should not worry about what is happening behind us."

The jewel of the singing of the
Naam of the Lord is in the
hands of the Sadhu.

Usually what do we religious people do, we play the musical instruments or we sing the devotional songs with our mouth. After an hour or two either we get tired of doing it or the musical instruments which we are using get tired,

Sant Ji at the children's darshan

and we stop singing devotional songs.

The *Kirtan* or the singing with which our liberation is going to happen, God has kept that Kirtan with the Sadhus. The company of the Sadhu is the Kirtan of the Lord. Nanak says, "That is the best karma and one gets it only as the fruit of his past karma. Recognize the Shabd that is the true Kirtan. Give up the pride and egoism."

You may call it Kirtan. You may call it Naam. You may call it the Unspoken Story. You may call it with any name you want. Masters have described that Power using all these different words.

This Kirtan is neither written in Hindi, Punjabi or English; it is not written in any other language. If it could be written in any language, only the people who knew that language could get the concession and people who didn't know it would have been denied meeting God.

Guru Sahib says, "That hidden Naam is spread in this Kali Yuga, and He is present within everyone."

That string of Naam is hidden in everyone's within and only the Saints and Masters can connect us with that string of Naam, and They come only to connect us with that string of Naam.

You read in the *Sukhmani Sahib* [see *The Jewel of Happiness*] that the thing which you have come to get, you get that Naam of God from the Masters.

Give up pride and recognize this in your own mind, and weigh it and receive it in your own heart.

Saints and Mahatmas do not come into this world to teach us to form any new religion or community. They do not

come to break any of our existing religions or communities. They come to connect us with that Kirtan or that Naam of the Lord which is within us.

Lay your heart in front of him who understands the words of the Guru to be true.

Whether one is a woman or a man, a son or a daughter, Saints do not spare anyone. For Them, Their very own or a stranger are alike. Whoever does the meditation of the Shabd Naam, whoever follows the Path which They show, They give that thing to him. And within him, the Master sits, carrying all the qualities and prosperities.

Master Sawan Singh Ji often used to say in the satsang that the doctors, the lawyers, the chiefs, and the Saints—all these four categories, all these four people, they are never appreciated in their own hometown or in their own village. Even their grandparents do not take advantage of their coming, because they think, "He was born in our family or he was born in our village—how can he be the good one?" So that is why they don't appreciate them and they don't take any advantage from them.

In the history of Kabir Sahib it is told that since many people used to come to see Him, somebody once said to His mother, "You have a very good son. He is very well-known. People come from far and near and He gives them very good teaching, so He is a very good person." But she was not pleased with that. She got upset and she said, "Listen, O younger sister-in-law and elder sister-in-law, listen everyone. This man Kabir has given up his weaving. Everyone meets his death. Why doesn't he die?"

People used to believe Guru Nanak as God and they worshiped Him. But His own parents, they took Him to get the treatment. They used to think that some ghost had overpowered Him.

Lay your heart in front of him who understands the words of the Guru to be true.

Master Kirpal Singh Ji used to say that the truth does not spare anyone, not even its own self. The Masters come only to give, and whosoever does the meditation according to Their instructions, only he deserves and only he becomes the worthy one.

O Saints, listen, O Brothers, the Master calls you, stretching out His arms.

Saints feel the pain of the souls. That is why when They come into this world, They do not just sit idle. Even though it is very difficult for Them, still without paying any attention to Their own difficulties, They go out in the world. Stretching out Their arms, They give out the message, "If you want to give peace to your soul, come to the Masters."

He says, If you desire the happiness of soul forever, take refuge in Satguru.
If one is most fortunate he becomes determined in the Path of the Masters.

If our good fortune or if our fate helps us, and if God showers grace upon us, only then—giving up our own practices, giving up our own paths, we follow the Path of the Master.

Those who are desirous of Maya get killed in it.

Those who have not got the Master, those who have not got the Naam, they came into this world to consume the maya and maya consumed them. They came in this world to indulge in the pleasures and the pleasures indulged in them. They came into this world burning and they left this world burning.

They have the darkness of ignorance and their path is very difficult.
Above all they are burdened by ego.

They have the ego. Some have the ego of their intellect, of their reading and writing. Some have the ego of their country. Some have the ego or are proud of their religion or community.

Nanak says, "Those who dissolve themselves in the Lord become liberated."

Lovingly He said, "You meet the Master who will make you meet that Rama who is all-pervading."

If one meets the Satguru, He makes him determined in the Naam, and with the Naam of the Lord, he merges with Him.

Now Guru Ramdas Ji Maharaj says, "If we meet a perfect Master and if He gives us the Naam, only then can we reach the court of the Lord."

So like Guru Ramdas Ji Maharaj has lovingly explained to us, He said, "O Lord, You bless me with the company of those who have met You and become one with You."

Also He told us why we have to go to the Sadhus. We have to go to the Sadhus because God Almighty has kept the treasure of Naam with them and only to get that treasure of Naam, only to get that wealth of Naam, we have to go to the Sadhus.

So we should also live up to what Guru Ramdas Ji Maharaj lovingly explained to us and make our life holy and pure.

Meditation Talks from Shamaz Retreat

June 4, 1992

I AM VERY GRATEFUL to my Beloved Lords, Sawan and Kirpal, who have showered so much grace upon us, and Who have graciously given us this opportunity of doing Their devotion, and this opportunity to sit in Their remembrance.

Looking at the pitiful condition of the soul, which was tortured by the organs of senses and the pleasures of this world, God Almighty became very gracious and merciful, and He came into this world assuming the human form.

First of all, that Satguru Mahatma made all of us sit together, and while we are sitting at His feet, we do not remain aware of whoever is sitting next to us.

Once, a Guru was asked, "Master, some people who have gotten the Initiation have done a lot of meditation and they have progressed a lot, but there are others who have gotten Initiation into this school of meditation, and they have not progressed. So what will happen to them?" Master replied, "We all have to go across this ocean, we have to go to the other side, and the ship which will carry all of us is the same. Some people will go there in the first ship, some people will go there in the second ship, but eventually everyone has to go across. And when we will cross to the other side of this ocean of the world, we all will sit together in love.

The relationship of a soul with God Almighty is already established; it always exists there, but we have forgotten that relationship. Saints and Mahatmas come into this world only to remind us of that relationship.

Our soul is neither Hindu, nor is she Muslim, she is not even Christian, nor belonging to any other religion. Soul is of the same essence as that of God Almighty, and because she is of the same essence as that of God, she has love for God.

As our Masters have graciously sewed us into that unbreakable relationship with God Almighty it becomes our responsibility to sit in His remembrance.

All of you please close your eyes and start doing the meditation.

June 6, 1992

ALL THE SAINTS, when They went within, saw the Reality. What is the Reality? The Reality is that the Master and God Almighty are one and the same thing. So when They went within and saw the Reality, They bowed down to Their Master and prayed to Him, "O Lord, O Beloved Master, keep Your merciful, gracious hand on our head and save us from wavering in this world." Only when we have the gracious hand of the Master on our head can we survive, can we save ourselves from wavering. Otherwise the mind is there and he will always find the possibilities and he will always make us waver. Guru Nanak Sahib says, "I bow down at the feet of my beloved Master. He is the One Who is full of the qualities and He is the One Who can save me from wavering in this world."

So I bow down at the feet of my beloved Lords Sawan and Kirpal because They have showered so much grace upon this poor soul.

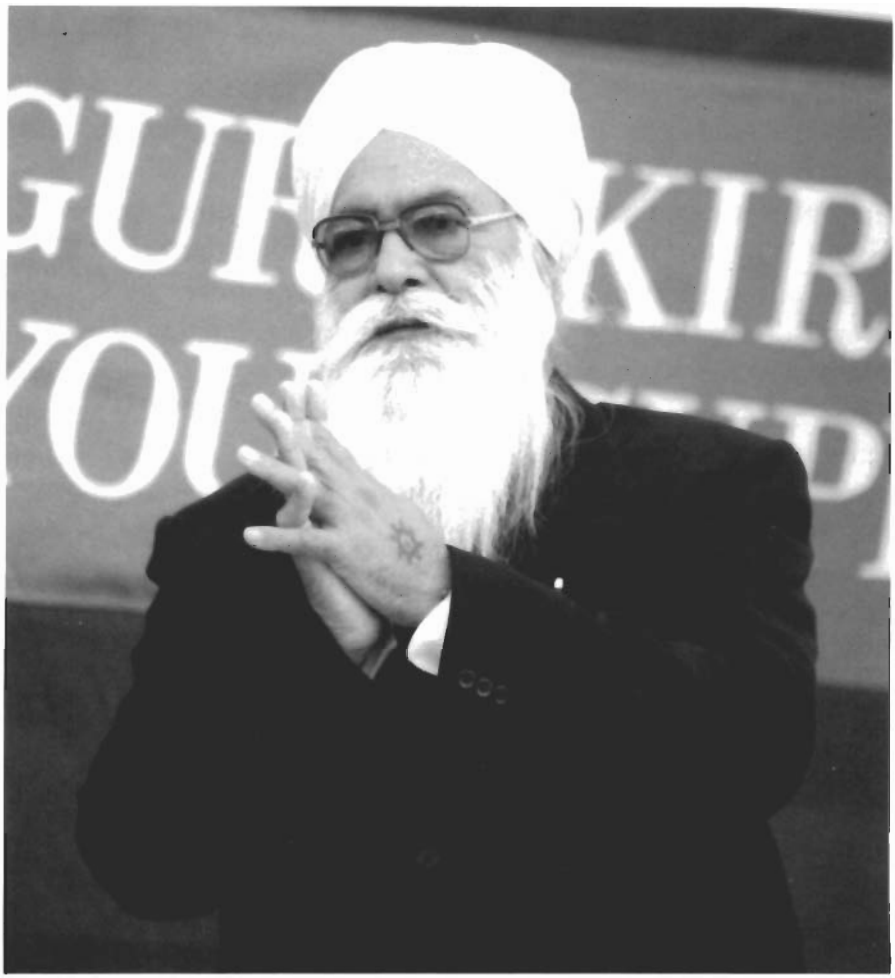
Guru Nanak Sahib has said, "Who are the most fortunate ones in this world? Only those who, turning their faces away from this world, sit in the devotion of God."

So we should also concentrate and bring all the streams of our soul and our attention to the Eye Center. The very place where, during the day, whenever we have to do some deep thinking, we put our attention at the Eye Center. In the same way, we should bring all the streams of our attention, of our soul, to the Eye Center. Because unless we bring our attention to the Eye Center and remain there with full concentration, no doubt we may be hearing the Shabd, but still, if we are not concentrating enough, that Shabd will not pull us up.

God Almighty Who has created our body and our soul is present within us. Bheeka Sahib has said that no one is a pauper. Everyone has the precious wealth within them but they do not know how to open their bag. So unless we know how to open that bag which is tying our soul and mind we cannot become wealthy. We learn this technique of opening up that bag and getting that precious wealth only from the Master.

Bheeka says, "O Bheeka, there is no one in this world who is poor. Everyone has a precious gem in his bag. Since they do not know how to open that bag that is why they have become poor."

The origin of our soul and God Almighty is the same but unless the



soul knows how to connect herself with God Almighty she cannot get the eternal peace and happiness.

So it is a very good time of the morning, the ambrosial hour, and we should sit in our meditation, refusing the mind. Refusing the mind means you should tell your mind, "Dear one, now we are sitting for this one hour for doing this very important work of meditation, and you should not bring any worldly thoughts in front of us, don't bother us with all those thoughts. Because you know that whatever you want to do you can do that only after you get up from the meditation." So for this one hour tell your mind not to bother you.

Please start doing your meditation, closing your eyes.

June 7, 1992

IT'S THE AMBROSIAL hour of the morning; it is the time for meditation. The work for which we are sitting here, now we should devote ourselves to it. That work is of doing the meditation.

Guru Nanak Dev Ji Maharaj said, "Have only the one support of God Almighty. Why are you seeking support of the things of this world?" So have just one support of God Almighty and give up all the support of the world, do the work for which you have been given this human body so that it may become successful.

Kabir Sahib said, "The trees, the rivers, the rain and the Saints, all these exist only for the sake of other people."

Saints are sent by God Almighty to shower grace and to be benefactors to the people of this world. They Themselves are the free beings, and They have the competence to liberate those who come in Their company.

Just as the magnet attracts the iron needles toward it and lifts them up, in the same way Saints and Mahatmas attract and bring those souls in Their contact upon whom God has showered immense grace. And lifting them up from this world which is full of suffering They take them back to the Real Home from which They have come.

They have been given this power or this quality by doing the meditation of Naam again and again. They have been blessed with this power by their gracious Master.

So going in the company of such Saints and Masters, we should also withdraw from all the outer things, and we should connect ourselves, we should devote ourselves, to the meditation of the Shabd Naam.

I bow down at the feet my beloved Lords Sawan and Kirpal who have showered so much grace upon us the souls and have given us this opportunity to do Their devotion.

All of you please close your eyes and start doing the meditation.

Sant Ji's 1992 Visit to California

A. S. OBEROI

After leaving Mexico early in the morning on June 2, Sant Ji arrived at San Francisco Airport and left immediately thereafter for Shamaz Meditation Retreat by helicopter. He reached the Retreat in the mid-afternoon.

The Retreat is a wonderful place located in a deep valley among the coastal California mountains, and is about three and a half hours by car from San Francisco International Airport. The idea of having a place like this for group meditation was proposed way back in 1973 by a few dear ones who had purchased land there. They submitted the idea to Master Kirpal Singh who while approving it in principle is said to have remarked, "Yes, it will be a good place for the people to meditate and many will benefit."

Now with the course of time it has become, with the grace of the living Master, a blessed place for the people to converge upon and engage in the divine and delicious remembrance of the great Lord. It is not very easy to reach because of the location; one has to go up and down many times on steep slopes in dense and lush green jungles, and at least my patience was tested, before I arrived at the place by car.

On seeing some of the tents, cabins and structures raised up in a place far removed from the hub of city life, I felt as if a whole township had come up in the name and cause of Hazur Sawan and Kirpal. I can well imagine how the dear ones must have worked with commendable zeal and enthusiasm, undoubtedly with the invisible and immense help of the Guru Power for a long time, to make it fit to accommodate the large number of dear ones and their needs. I was reminded of something I heard beloved Sant Ji say, with great conviction, on my first meeting with Him in 1976, that the Guru Power is great and there is nothing which will not happen, if It wants and wills it so.

Comparisons are said to be odious, yet are an inseparable part of human existence, as we cannot help making them every now and then. I had the good fortune to see my beloved Satguru Emperor of Spirituality Baba Sawan Singh Ji Maharaj work very hard to enlarge the various facilities and buildings at His Dera at Beas, to provide for the increasing needs. Later on in the early fifties I witnessed Hazur Kirpal work day and night to create modest accommodation and convenience for His visiting children. But my experience had a difference and a pleasant one—at both those places the Mighty Lord was physically present to encourage the people to lend their help to the work being done. But at Shamaz the august presence of the Satguru was felt invisibly but effectively in the Master's physical absence to ensure that things were done in time and that the program went smoothly.

Tears flowed involuntarily from eyes on the fourth of June when the first meditation session of the program was held at 7:00 a.m. Such a large number of dear ones, coming from different corners of the world, belonging to different countries and communities, speaking diverse languages, and yet sitting together above

the man-made distinctions in an atmosphere charged with unity and oneness, love and humility—this was an amazing sight. How refreshing is this scene in the current world of conflict and chaos; how true the universally accepted gospel of the "Fatherhood of God and brotherhood of man" seems here. But the question is: how can anyone accept this unchanging reality without a living Father who would make us brothers and sisters? Master Kirpal always said that we are tied in an unbreakable relationship, but how quickly do we forget the lesson once the living Father, the Perfect Master, leaves the body and mind makes us forget that we are brothers and sisters in God.

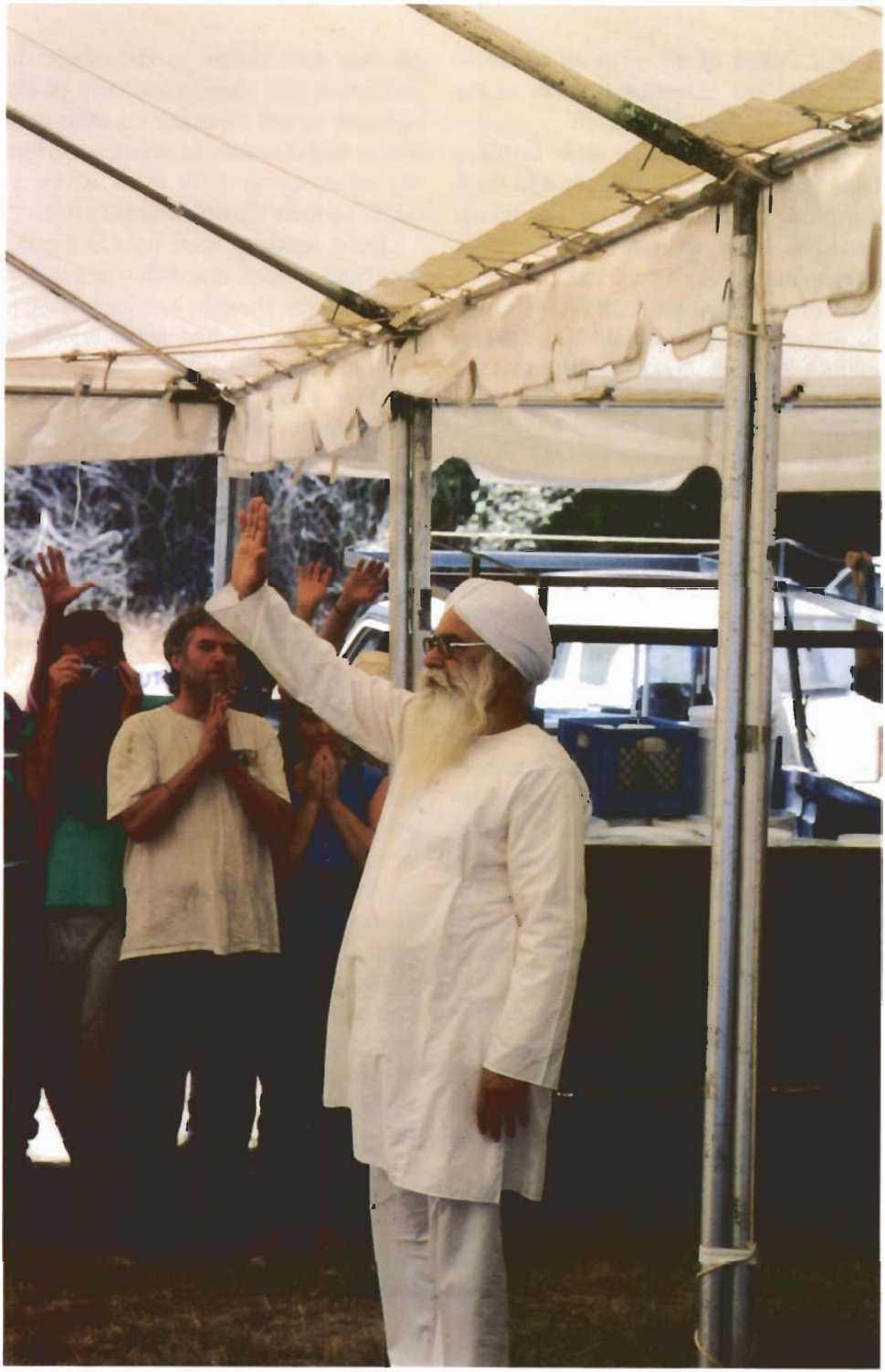
Before starting the meditation session, silent darshans were remarkable. Sant Ji's deep and penetrating sight will not miss any dear one; it would seem as if eternity had come to a stop, but in His own unspoken manner He would signify to every dear one that they had been noticed, that one need not worry.

I felt, to my great relief and happiness, that Master Kirpal's desire to set up a training college where those desirous of learning the art of going in and doing the devotion of the Lord could come and learn at the feet of a competent and commissioned Master, was being fulfilled. Every one present felt that the meditation was fruitful and fragrant, because if Hazur Sawan and Kirpal were showering grace in torrents, how could it be otherwise? Sant Ji spoke so strongly in the meditation sessions.

Private darshan sessions are always intimate and exciting. As Sant Ji wishes to meet every dear one, the schedule was so arranged that every single soul had the opportunity of meeting his eyes with Sant Ji's, generating a feeling of inner satisfaction, discussing a life and death question if inescapable, having the Saint's parshad and coming back quickly. True to His word, He met almost 1500 persons, looked at each of them intimately and gave an unspoken and important assurance: "You don't know how much I love you and have longed to meet you," and this proved to be a potent injection to meet the knocks of life willingly, and instilled a desire to do better in meditation than before.

Pappu told me that it is not only Indians who shed tears on meeting Him, but it is a universal process, and perhaps the Americans outdo the Indians, because Masters have the knack of speaking to the soul and not to the bodies. There were numerous dear ones, who were unable to be in the program, but did travel long distances just to be drenched in His love by a few moments' contact. Sant Ji said many times that He wished He had more time to talk to those who suffered from depression and disappointment. He also said that the inner Guru is fully aware of our need and does provide for it unfailingly in one way or the other. The question is one of the pain of separation which we suffer from and the extent to which our remembrance of the Guru is intense.

Initiation was conducted on the 8th of June, and eighty-three applicants had already obtained approval by correspondence or by personal meeting. Sant Ji seemed far more serious and serene than He normally is when He arrived, but He underwent a complete transformation during and after the Initiation. He was giving and forgiving, cared for each person deeply and made sure that the Capital of inner experience, which Master



Sant Ji came to bless the food at the langar

Kirpal talked of so often as a testing criterion, was entrusted to each of the aspirants to their satisfaction.

As the eighty-three new initiates bade good-bye to Sant Ji, He told them forcefully to care more for His words than His body, to introspect their life very minutely like a hard task master, to find time for meditation at all costs, and to make a point to attend the Satsang come what may. Assuring them that the Guru will never leave them nor forsake them, He said that it would help them greatly if they learned to tune themselves to the antenna of the Guru.

Talking to His representatives present in the Initiation, Sant Ji said: "Thank you for your help this morning. You know I had locked myself up and was sitting inside, as I had spent most of my life like that. Would you not call it a miracle of Lord Kirpal that He encouraged Russell Perkins to come to me and bring me out. You know as a result of that how many souls, both in the west and in India, are taking advantage of and are being benefited by His grace. We are fortunate ones that Lord Kirpal has chosen us for this seva. The group leaders and representatives must do His work in a better way. The responsibility does not end with this program. It grows more as the sangat grows. People come to you with many expectations. Lord Kirpal is the one who fulfills their desires and answers their questions. You just become the means, a channel.

Sant Ji attended the children's session just before Satsang every day, despite being tired and hard pressed for time. While thanking the organizers of the program and last but not least the innocent faces babbling with love, He said that on going back home each parent was duty bound to encourage the children to sing bhajans regularly, be disciplined, to tell them stories with good morals and maintain an intimate and lasting relationship with them whatever might be their circumstances in life.

Eight Satsangs were held in the Retreat, and in each one different subjects were stressed, though the entire range of the Path was touched upon briefly in each of them.

What I saw and felt at Shamaz was almost indescribable, the mood and the intensity of the love which reigned supreme. Everything went on silently and seriously—unsaid and unspoken, to be felt and experienced within one's own self, much the same as what Sawan and Kirpal gave out freely. I was filled with gratitude and humility, because who knows what would have happened if I was deprived of it. I came to the conclusion that I should worry for my own self and make use of this opportunity without which I would have been lost in the wilderness of what happened after Master Kirpal left the body.

As the program was inching towards the end, the hearts of the dear ones were becoming heavy, everyone was scared of the impending separation and would drip tears while talking. This is how the infection of love works and this is how it makes one crazy, not for the world, but for the One Who cares for us most. He is our only savior and only benefactor, our true and total support, the Godman, beloved Sant Ji.

The Lord knew the pain prevailing in the hearts of the dear ones, because He Himself was giving it as a parting gift, as that is a great cleanser and strips our soul clean and makes it capable of real and untainted love.

Sant Ji spoke as follows, at the last Satsang:

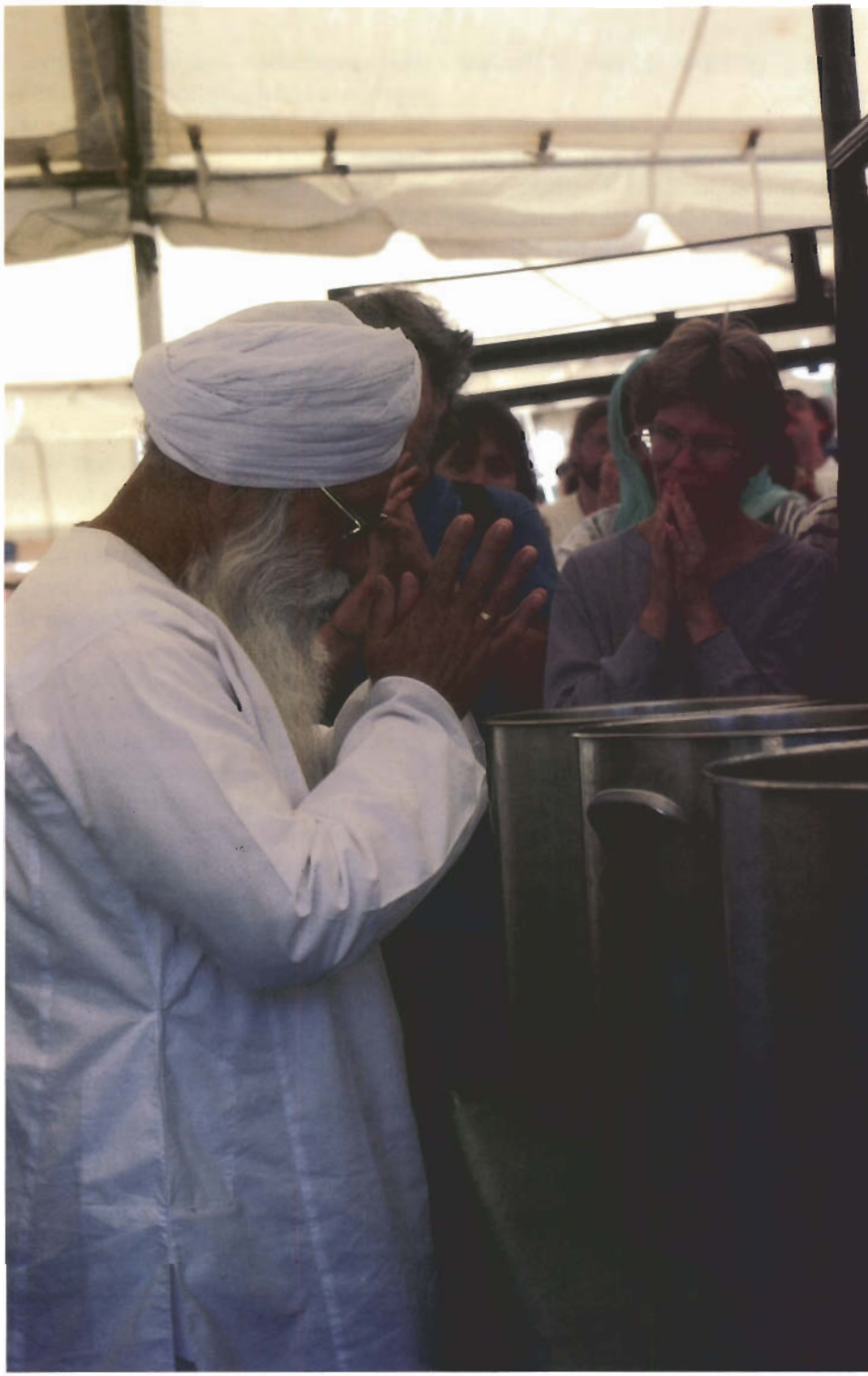
"I am extremely grateful to my beloved Lords Sawan and Kirpal, for giving me the opportunity to come here and making me serve Their children. It is indeed a miracle which my beloved Lords have performed, because considering my health, up until a week before we left India, it did not look like I could take such a long trip. So millions of thanks to Him for fulfilling everyone's desire.

"Also I would like to thank all the trustees of Shamaz Meditation Retreat, the directors of this program and all the sevadars, who did a tremendous amount of selfless seva for me and for the dear ones who are travelling with me and all those who have come here. You know how much we have to work and go out of our way if we have just a few guests coming into our home. Here the guests were in the hundreds. So you can well imagine the amount of work involved. I appreciate all the arrangements here. The food in the langar was prepared with so much love and devotion and it was very well served. I pray to Almighty Lord Kirpal to bless all the sevadars with all His strength. May He always keep them attached to His holy feet, and may He keep the desire to serve in their heart.

"Finally I would like to thank all the dear ones who attended the program for their cooperation and understanding. I appreciate the discipline maintained by the children, also I appreciate the understanding of the dear ones. I hope that as I am leaving here with a lot of gratitude and pleasure—I am very grateful to my beloved Master and to all the dear ones for making good arrangements here—you will also go from here with all satisfaction and becoming pleased with the seva of the dear ones. If you have had any unpleasant encounters or feelings with any of the sevadars, please forget it and forgive. On behalf of all the sevadars, if they have made any mistake, or if they have hurt your feelings, I apologize to you. You know that sometimes those who do the seva, have to become strict in order to maintain the discipline.

"In the end I would like to remind you of the words of our beloved Lord Kirpal, even though you have heard this so many times. He used to say, "We should give up hundreds of important works to attend Satsang and we should give up thousands of important works for meditation." He also used to say that we should not eat until we have done the meditation. So I hope that you will always remember these precious words of my beloved Lord Kirpal, and that you will continue attending the Satsangs and will do your meditations regularly.

"God bless you."



He Comes Only to Give

Sant Ajaib Singh Ji

Master, what is in the heart of a true disciple and how is it one can develop such a heart?

In the heart of the true disciple there is only Master and nothing else. He does not have any interest in his heart.

He asks only Master from the Master, he does not ask for any worldly thing. In fact he says, "O Lord, to ask anything from You except You is like asking for the pains, kindly give me the Naam so that all my hunger can be satisfied and I can be content."

The true disciple of the Master understands the Master as the All Owner, he does not understand Him as the human being, as the body, he understands Him as Almighty God.

The true disciple of the Master knows his Master is the Creator. His Master is the One who made this toy, this world, and the birth and death of the disciple is in the hands of the Master. Whatever Master wants, He can do. He fills up the empty vessels.

Bulleh Shah has said that whatever Master wants, He can do that. If anyone goes to him with an empty vessel He can fill it.

Dharam Das told his Master, "O Master, I swear by You that not even in the dreams do I have any desire of the world. Wherever I look I see You whether it is inside or outside, wherever I look I always see You."

The true disciple of the Master does not have the enmity to which all the people of the world are attached. He sees the Master in the enemy as well as in the friends. He sees that his Master is residing in both of them equally. He knows that it is up to the Master—if Master wants He can make people praise him; if Master wants He can make people criticize him. But he does not have any enmity for anyone.

The true disciple absorbs all the qualities which the Master has, and in fact there is no difference between the Master and such a true disciple. There is no difference between them because that true disciple has to carry on the mission of the Master and because the true disciple also comes from the same plane from where that high soul has come. There is difference only as long as the true disciple is separated from the Master. When that true disciple comes to the feet of the Master then he realizes, "I am made from the same substance, from the same thing, from which Almighty Lord is made, and there is no difference between the souls of the Master and the disciple, since they both come from the same plane." When such a disciple comes to the feet of the Master, the Master at once realizes, "This is my soul who was separated from me." And the

This question & answer talk was given February 6, 1982, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

disciple also realizes, "I was separated from this Power, not in this lifetime but from ages and ages, and now I have come to His Feet."

Mahatma Chattardas has said, "When the disciple came to the Master the Master embraced the disciple in such a way that there was no distance left between them, they both merged into each other as the sugar dissolves into the water."

Only he is the true disciple who does not know how the people live in this world, because his soul, mind and body are all in the control of the Master and he does not have any free will of his own. He leaves everything for the Master, in the will of the Master.

We all understand ourselves, at our own places, as the true disciple of the Master, but we should look in our within and see what is the difference between us and the true disciples.

Bulleh Shah said, "Our heart is weak and we are stuck in this world but still we say that we are the lovers. By talking we seek the enjoyment of love but we are not ready to sacrifice ourselves."

The true disciple of the Master does not forget Him even for a moment. The true disciple of the Master does not forsake the Master even for a moment. Whenever he is awake his Master is in front of him, whenever he goes to bed he sleeps with the Master, and when he gets up his Master is in front of him. Guru Arjan Dev Ji says, "O my mind, go on repeating 'Master, Master,' because without Master I am nothing."

The praise of the true disciple cannot be described in words.

Hazur Kirpal was fortunate to find in Ajaib the true disciple. Has Ajaib the good fortune of a true disciple and if so has He put him in hiding to grow?

[*Sant Ji laughs*] Usually I say that as it is a matter of great fortune to get the perfect Master, in the same way, it is a matter of great fortune for the Master to get a real disciple.

Master travels a lot and goes through a lot of difficulty in search of the real disciple and He is ready to sacrifice anything for the true disciple, because within that true disciple the Master has to sit with all His Powers.

Only time will tell us who is the selection of the Master. We people are of such nature that if the Master tells a person in front of us, "I am giving you this Power, you will be working after me." How much jealousy and enmity will we have for that person, even if Master tells us that he is going to be His successor?

Guru Gobind Singh Ji Maharaj travelled a lot, from the Punjab He travelled to the south to Avichal Nagar because there He had to choose Baba Banda Bahadur and He was going to give him some Powers there. So when Guru Gobind Singh came there in front of all the Sangat He gave him that little sword which is called *kirpan*.* But the other people who were there with Guru Gobind Singh did not like that and they at once removed that kirpan from Banda Bahadur and said, "Well Master, you have met him just today, we have been living with you such a long time." They were very jealous of Banda Bahadur.

* One of the five symbols of the *Khalsa*, the brotherhood of pure souls started by Guru Gobind Singh, later formalized in the Sikh religion. The others are *kara*, the bracelet; *kangha*, the comb; *kesh*, the uncut hair; and *kachha*, the drawers.

Guru Gobind Singh did not say anything over there. He kept quiet but internally He gave Banda Bahadur the Inner Powers and inspired him to go to the Punjab and carry out the work there.

You would have heard the story of Bhai Bela who was a disciple of Guru Gobind Singh. When he came to Guru Gobind Singh, Guru Gobind Singh asked him, "Do you have any type of skill; do you know how to read or write?"

He replied, "Master, I am an illiterate farmer and I don't know anything except taking good care of the horses; if You will let me I will take very good care of Your horses."

So Guru Gobind Singh became very pleased with him and gave him the seva of taking care of the horses. Also Guru Gobind Singh said, "I will give you one sentence daily which you can learn, and in that way you will also become a learned man."

Guru Gobind Singh had taken up the job of fighting on the battlefield because He was opposing the tyranny of the Mogul emperors. Once when He was going to the battlefield and it was getting late, suddenly Bhai Bela came and requested Him to give him the sentence of that day. Guru Gobind Singh smiled and He thought, "Look at this man! He does not even know where I am going and what is the occasion; he is worrying about his sentence." So He simply uttered these words, "O Bhai Bela, take heed of the time and the occasion."

Bhai Bela thought that whatever the Master had said, that was the sentence of that day so he went on repeating that sentence with full love and devotion for the Master. When the other people who had been living with Guru Gobind Singh for a long time saw that Bhai Bela was repeating that sentence with all love and devotion, thinking that it was the sentence given by the Master, they laughed at him. But he was not bothered, he went on repeating that sentence understanding it as the Masters' commandment.

In the evening when Guru Gobind Singh came back, those who were there, the chanters, asked Guru Gobind Singh if He had given any sentence to Bhai Bela to repeat.

Guru Gobind Singh said, "No, I did not give any sentence to him. Whatever I said was just to get rid of him, because at that time it was getting late and I had to go to the battlefield."

So the chanters replied, "But Master he has been repeating these words since this morning taken as a sentence given by You, he is saying, 'Bhai Bela, take heed of the time and the occasion.' "

Guru Gobind Singh said, "Yes, that is true, in this Path those who do not care for the time and the occasion, and do the devotion of God, only they become successful."

Guru Gobind Singh became very pleased with the devotion and love of Bhai Bela and gave His attention to him and took his soul up.

When the other people saw that Bhai Bela was remaining in deep meditation for twenty-four hours a day—his soul was always going up—they all became jealous toward him and started complaining to Guru Gobind Singh that in His court there was no justice. They all said, "Bhai Bela came just recently and you have showered so much grace on him, but we have been living with you for many years back. We have been taking care of Your place and we have been sweeping and doing many other things like that, but still up until now we have

not been given that grace. You have never taken our soul up; so it means that in Your court there is no justice."

Then Guru Gobind Singh told them to bring some hemp plant and make a drink out of it. When the drink was made Guru Gobind Singh told them to take it in their mouth, but that no one should swallow it. Everybody obeyed Guru Gobind Singh and then Guru Gobind Singh asked if anyone got any intoxication. They all replied, "Master, if we had swallowed it only then could we have got some intoxication. Since You told us not to swallow it, that is why we did not get any intoxication."

So Guru Gobind Singh replied, "That is the answer to your question. You people hear the Satsang and hear the words of the Master from one ear and take it out from the other ear. You do not absorb them, you do not mold your life according to the teachings of the Master; that is why you are not getting the grace of the Master and your soul is not going up. Bhai Bela came just a couple of days ago, but whatever I told him he took all my words as my commandment and he went on repeating them with love and devotion. That is why he has been given such grace of the Master."

The meaning of saying this is that it does not take much time for the Masters to prepare Their true disciples. The coming of the true disciple near the Master is just like bringing the dry gunpowder in contact with fire. You know that as soon as the dry gunpowder comes in contact with fire it at once explodes, but if the gunpowder is wet it will take some time. First it will become dry and then it will explode. In the same way, we people are like that wet gunpowder. We are becoming dry by attending the Satsang and trying hard and when our time comes we will also explode; we will become the true disciple. But when the true disciple—who is like dry gun powder—comes it does not take much time for the Master to put whatever He wants within him. In the Path of the Masters time does not make any difference; whenever They see anyone true and receptive to Their grace, They at once put all the things which They want to put within that soul.

Master does not become deceived when He chooses His successor. He does not give His whole Sangat to a blind one, He does not fall under any deception.

You may have read the story of Guru Teg Bahadur, how He did His meditation right from childhood, sitting underground. And when Guru Har Krishan left the body, He said only these words, "Baba Bakala." He meant that the next Master will be in a place called Baba Bakala.

There were twenty-two claimants sitting in Baba Bakala, they were all claiming to be the perfect Master, the successor to Guru Har Krishan. At that time Makhan Shah the trader was having some difficulty with his ship, and his ship was drowning. So he prayed, "If there is any perfect Master at this time on the *gaddi* of Guru Nanak, if there is any Pir, any Fakir, or any Saint, I promise to donate five hundred coins in His langar if He will help me across this ocean, and take the ship to the shore."

So his prayer was heard and when he came safely to the shore he asked people about the successor, the Saint who was on the throne, on the *gaddi*, of Guru Nanak.

People told him that Guru Har Kris-

han had left the body and before leaving He had said, "Baba Bakala," so Makhan Shah went to Baba Bakala. But there were all those twenty-two claimants in Baba Bakala, all saying that they were the successor to Guru Har Krishan.

Makhan Shah didn't know who to believe, so he started offering five coins to each of them, thinking, "Whoever is the True One will speak up Himself." So he went on giving five coins to everyone. All the ones who were sitting there had become the Master by the support of their party, and every party was saying that only their Master was the Perfect One and that Guru Har Krishan had given Him the authority to give Initiation, etc.

So Makhan Shah went on offering five coins to every one of them, and finally he asked if there was anyone else? The people said, "Yes, there is one madman here, sitting underground doing his meditation, and his name is Tega." So Makhan Shah went there and as he had done with the others, offered five coins to Guru Teg Bahadur also. Even though the Masters do not perform any miracles, but since They do not want to keep the Sangat in the deception and when They have to let the truth be known to the people that is why sometimes They do this: Guru Teg Bahadur at once ripped off His shirt and said, "Dear one, you promised to give five hundred coins and now you are giving only five coins? You just look at my body, in order to help your ship even the nails of your ship pierced through my body and what are you doing? You are giving me only five coins?"

At once Makhan Shah realized that Guru Teg Bahadur was the Real One. He went on the roof top and started shouting, "I have found the Master! I have found the Master!"

When the other people who were claiming to be the Master heard about that they became very afraid, they thought that when the True One has come out it would affect their business, because such people become the Master only for the business purposes. So with the help of Dhir Mal and other people they tried to shoot Guru Teg Bahadur. The place where they tried to shoot Guru Teg Bahadur is still preserved and I have seen that place with my own eyes.

So after that those who were given the glimpses of the truth started following Guru Teg Bahadur and took advantage of Him. The other people like Dhir Mal and those who had become the false Masters, not many people followed them. So I mean to say that when the Master has to make any selection it does not take much time for Him, and whenever He leaves He does not leave in such a way that after Him nobody will know about it.

Remember that no one can reach the status of Param Sant without doing the meditation; and you should never think that Master will let anyone who has not done the meditation guide the Sangat.

I have always said that before following any Saint you should lovingly read his history and find out whether he has done any meditation for ten years, for twenty years, whether he has done any sacrifice in becoming successful in Sant Mat.

Kabir Sahib says, "Those who do not practice themselves, but advise others, sand will fall in their mouth and while they are taking care of other people's courtyards their own house will be on fire."

Guru Nanak Sahib says, "If the scorpion becomes the minister and goes to debate with the snake, he will be killing his own self."

Master knows about everyone. He knows which body is ready, no matter if he is not in the contact with the Master but still Master knows about everyone who does the meditation and in whom He has to put His Powers.

It is not only now, but always that the truth has been imitated. Paltu Sahib says, "He who has ten or twenty people following him is called a Mahant."

That is why first of all we should do the meditation, because the Path of the Masters, Sant Mat, gives us the key to the Shabd. It demands a lot of hard work and effort and it is a slippery Path. If we miss even one step we can fall down and if we have even one bad thought it brings our soul out and we have to start all over again. So it needs a lot of hard work; it needs a lot of hard work for many many years. So that is why we have to mold our lives according to the teaching of Sant Mat and work hard in the meditation. After going within we should see because once we go within the Path becomes open to us like an open book and there remains no deception.

Did Sant Ji ever have anybody who was so thoughtful and loving when He was meditating as He is with us?

Truly speaking the love which my God Kirpal gave to me and the sympathy which He had for me is bothering me now because now I am separated from Him. Now also He is with me as He was before and now also He is giving me so much love and the same thing is bothering me.

That is why, in the separation from beloved Master Kirpal I always say that, "If I ever find anyone who is as unhappy as I am I may tell him about my pains. Because those who have not experienced any pain how can they value the pain? Those who have always been happy how can they know about the pain? The *hafids* or the learned people do not know what is really written in the Koran and the eunuchs cannot know the pleasure of indulgence. What words can relay the suffering if Master leaves the body before the disciple? Ajaib Singh you know this because you are going through all this."

Dear ones don't ask me about my pains and sufferings because I have become like a madman. Kirpal Singh gave me this separation and He left me unattended with all the wounds.

The teacher will be attentive to the student who is working hard and studying. You should never think that if you will meditate and be loving towards the Master He will not pay any attention to you. He will definitely be attentive to you with all His love. If there is anyone in this world who has real love for us and real sympathy for us that is our Master.

Because in the love of the world self-interest is hidden whereas the love of the Master is selfless.

I cannot be grateful enough to my Master for all the love He gave to me. I can only say that I thank Him for all the love. Only he who goes within can thank the Master. He gave me all the love and He made me obey His commandments. I cannot even say that I obeyed His commandments, it was not within my reach; it was His grace, His mercy, that He made me obey His commandments and

He made me do all the things which He did.

In the Iron Age the souls are burning and the Master showers the rain of Naam and cools down the burning ones. How can we sing the importance of the praise of such a Master?

I could only sing in front of my Master, "After coming He cooled the heated hearts by showering the rain of Naam. The True Satguru has come to remove the pains of the suffering ones."

I hope that all of you will do your Bhajan and Simran wholeheartedly and will make your life successful. You should try to obey the commandments of the Master, because the Master has come into this world only to give and in fact He becomes very happy when He is able to give something to His children. He is always wishing to give the things to His children.