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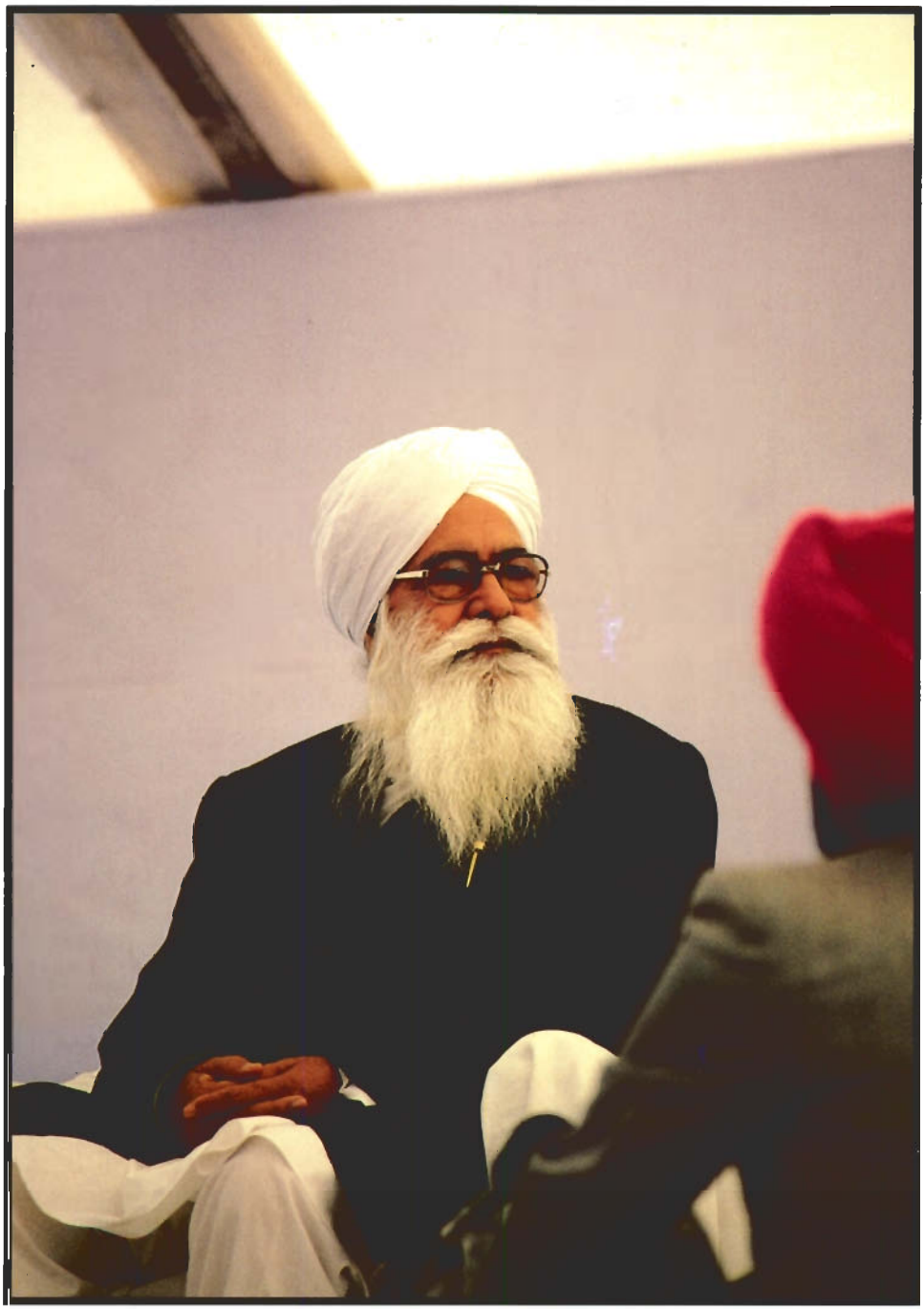

A Unique Time for Remembering

A Unique Time for Remembering

Sant Ajaib Singh Ji

December 5, 1992

Dear Children of the True Lord,

May His love and blessings be with you always. I am very happy to send you my best wishes at this time of Christmas and the New Year. I pray to my Beloved Lord that He shower all of His grace upon you and that you all may come closer to the goal which we have to achieve in this human birth. For hundreds of years we have been celebrating the coming of our Beloved Lord on this plane at this time of year. He has always come into this world. This world has never been without Him.

Every Master has taught that the only way to live successfully is by following the Path of Love. Beloved Hazur Kirpal came and gave us this message. We were lost and wandering orphans until He showered His love upon us and lighted the flame of love in our hearts. We are the most fortunate ones that He chose to awaken us by His love, with His love, and through His love.

All Masters who came in the past have walked in the dirt of this earth wearing the shoes of humility, and Almighty Jesus was no exception to this rule. In dark and troubled times, in a world full of sorrow and affliction, Jesus was born and brought His message of Love and Hope to the suffering people. He guided those who followed Him through the deep valley of this world into His Father's Mansion, the soul's True Home, which is made of All Light and All Love. He advised His disciples to meditate, "to take up the cross daily," as the Path He taught gave the true key for unlocking the door to our Real Home.

The season of Christmas and the New Year is a unique time for remembering and starting anew. As the Love of

Sant Ji's Visit to Ahmedabad

pictures of the program
October 9–15, 1992

Measuring Sticks of Devotion

Shirley Tassencourt
a personal experience

The Beauty of His Form

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questions and answers
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The Best Pilgrimage

Sant Ajaib Singh Ji

I bow down to Gods Sawan and Kirpal who showered so much of Their grace on this soul which had gone astray, this wandering soul—showering so much grace upon this poor soul and sprinkling Their coolness They brought peace to the soul.

We can get this precious gift of Naam only from the Sadhus, Masters and the Mahatmas; but our mind is such a strange thing that he always makes us do some other thing. Sometimes he makes us do rites and rituals. At other times he takes us on the pilgrimages and many times he involves us in the worship of idols and other practices. And thus we lose the Real Thing which we are supposed to do. Showering so much grace upon us, God Almighty has given us this human birth. It is like a precious gift which God Almighty has given to us. If in this human body, if in this human birth, we can do the meditation, then the mission for which we have been given this human birth becomes fulfilled. If after getting this human body, this human birth, we do not get the Perfect Master, if we do not get the Naam, then our coming into this world is not counted anywhere; it is not successful.

This satsang was given June 4, 1992, at Shamaz Meditation Retreat, Potter Valley, California.

Why do we have to go to the Masters? Because They have seen the Naam, They have manifested that Naam within Them, and They know the benefits of doing the meditation of Naam. All the religions in the world believe that the liberation is in the Naam but we people do not pay any attention to what that Naam really is—whether it is something which can be written or spoken. It is something which cannot be written and which cannot be spoken. If Naam was something which could be read or which could be written, then the King of Lanka, Ravana, who was a very great scholar would have gotten liberation. But you know that he was fooled by lust and he lost everything.

So a very brief hymn of Guru Ramdas Ji Maharaj is presented to you and you should listen to this with much attention. In the hymns of Guru Ramdas Ji Maharaj there is always a lot of glory and praise of the Naam, and He always talks about the benefits of the Naam.

The mind gets content when one
gets Naam,
Curse on the life without Naam.

Now Guru Sahib says that there is no peace either in striving for nor in getting the power of this world. Neither is

to others. Looking at the condition of the pundits and the people of that time, the Masters started Their Satsang. They even said, "The pundits read and they make other people understand, but they do not know that their own house is on fire."

This is something which Baba Bishan Das told me. Baba Bishan Das was the Master from whom I got the Initiation into the first Two Words. Even though at that time in India it was very rare to find such people, He had a doctorate. He was a very learned person, but still He was above the learning and He knew that learning or reading is not all. He was a very fortunate one that He was allowed to practice what He had learned. So He told me this story which I have told you previously also about the two pundits.

Once two pundits came to an innocent farmer's home and that farmer became very happy. He welcomed them and thinking that the learned people had come to his home, he felt very fortunate. So he welcomed both of them with much love and respect and he prepared very good foods. When the food was ready, before the pundits ate, one of them went outside for something, so the farmer told the other pundit, "I am a very fortunate one that you learned people have come to my home. You seem very learned and the other pundit who has gone out, he also must be a very learned person." You know that the learned people very seldom appreciate the other learned people. So when the farmer said, "I am a very fortunate one to have you learned people in my home—" the pundit who was there in the house replied, "Well what learning has he done? He is not more than a buffalo. He has not learned anything." So the farmer kept quiet. When that pundit came back and this first pundit went out, he repeated the same thing to the second pundit.

He said, "Well, I am a very fortunate one that today two learned people have come into my home. You seem like you are a very learned person, and the other pundit also seems like he is a very learned person. Maybe he is more learned than you are?" He replied, "Well, what does he know about the learning? He has not learned anything. He is not more than a donkey."

So that innocent farmer just kept quiet. But when the time for the meal came, instead of serving all the good food which he had made for them, he brought them hay and grass and other things which they feed to the buffaloes, bullocks and donkeys. When those pundits saw that kind of food offered to them, they got upset and said, "Well, are you making fun of us? Are you fooling us, are you insulting us, or are you going to give us food to eat?

He replied, "I am not doing anything wrong. You said that he was a donkey, and you said that he was a buffalo. This is what the donkeys and buffaloes eat and that is why I have given this food to you." When they got such a reply from that innocent farmer, they didn't have anything to say. They felt very embarrassed and they left without eating.

Now if those pundits had been initiates or if they had been doing the meditation and if they had been going

within, and if they had any contact with God, they would have appreciated and praised each other. And also their host, that innocent farmer, would have gained something from them.

So those people who were not initiated, those who would go to Master Kirpal and argue with Him, talk to Him about all the intellectual things, Master Kirpal Singh Ji would just smile and laugh at them, and He would say, "the mental wrestlers have come." So Guru Ramdas Ji Maharaj says, "The peace is in the Naam. Contentment is in the Naam. And we get the Naam from the Saints. If we have not got the Naam, if we have not got the Perfect Master, our coming into this world is useless. It is not counted anywhere."

How do we get the Naam? We get the Naam only if we have the yearning to receive the Naam. In fact God Almighty Himself creates that yearning and if we go to the Perfect Master and request Him to give us the Naam Initiation, that Master graciously puts us on the Path of Naam. After receiving the Naam, if we have vacated the nine openings of the body, if we have brought our attention to the Eye Center, and if we have connected ourselves with that Shabd Naam, only then do we see the glory, only then do we see the praise and the power of the Naam.

But what is our condition? Our condition is like that man who goes to the marketplace to buy some sweets; he brings those sweets back to his home but doesn't open the box. He doesn't have any appreciation for those sweets. So in the same way, only those who go within have the appreciation for the Naam. Only they know what the Naam is, and only those who go within and have appreciation for the Naam, appreciate the Master. Only they know how precious is the wealth which the Master has given to them.

The student who obeys his teacher, the student who pays a lot of attention to what the teacher teaches, even the teacher pays full attention to that student and as a result that student passes the examination. In the same way, if the disciple lives his life according to the teachings of the Master, if he obeys the Master, if he does the meditation and goes within, Master also puts all His grace and His full attention towards that disciple. And as a result, in the within, Master gives him such a precious thing, something we cannot even think of, we cannot even imagine outside. Only the one who goes within when the Master gives him that precious thing, only that person who has received it, knows about it. We cannot even think of the greatness of that thing which the Master gives to His disciple within. So here Guru Ramdas Ji Maharaj says that our mind gets content only when we get the Naam. Curse on the life without getting the Naam.

May I meet with a Gurumukh
dear one,
Who would tell me the qualities
of the Lord.

May we meet some Gurumukh Sadhu. Only he who is a Gurumukh or a Sadhu can tell us about the benefit of the Naam, and then our forgetful mind may do the meditation of Naam.

I sacrifice myself completely unto Him
Who illuminates me with Naam.

Now He says, "I sacrifice myself to Guru Amar Dev Ji Maharaj. I would cut my body into pieces for my Master. I sacrifice myself for the Master because He has manifested that Naam within me." Saints and Mahatmas come into this world to unite the souls with God Almighty. This is Their responsibility, They know how to give the Naam to the souls and how to unite them with God. The gift of Naam is kept with the Masters by God Almighty and the Masters become pleased and happy only when They are able to pass on that gift to those who deserve it, to those who are supposed to have it.

At the time when Guru Nanak Sahib was in this world, in India there were not many good means of traveling. People had to walk on foot. Since Guru Nanak Sahib had traveled very much and He had walked during all His travels, some people asked Him, "Why do you travel so much; why do you walk so much? You do not make anyone leave his religion. You do not charge any fees from them. But why do you go to so many places walking and why do you do all these things?" So Guru Nanak Sahib replied, "I have been given the gift by God Almighty and that gift has been entrusted to me. I have to give it to the people who should have it. Why should I keep that gift with me? I become happy only when I am able to pass on that gift to the person who should have it.

In the morning I said that the relationship of our soul with God Almighty is unbreakable and the experienced Beings are the ones who remind us of that relationship. When such Masters come, They tell us that our soul is neither Hindu, neither is she Muslim, neither is she Christian, nor any other religion. She is not a resident of America, nor is she the resident of India, nor is she the resident of any other country. Soul never dies. She is immortal. It cannot be killed by bullets. It cannot be cut into pieces by a sword. It cannot be burned in the fire. In this jungle of the pleasures and passions of this world, when the soul suffers a lot, and when she cries for help, then God Almighty sends His beloved Saints and Mahatmas into this world to rescue the soul from this jungle.

Masters do not make us change our religion. They do not make us change our outer styles and the way we greet each other. They tell us, "Remain in whatever religion you are, and greet each other with whatever words you want." If you want you can call "Jai Deva," or "Ram, Ram." Whatever you want to do you may do that. And remaining in your own religion and doing whatever you are doing, still you must connect your soul with God Almighty. So that is why Saints and Mahatmas lovingly tell us, "May you meet some beloved gurumukh who would tell you the benefit of Naam and who will connect you with the Naam within." So here Guru Ramdas Ji Maharaj says, "I sacrifice myself to my beloved Master, Guru Amar Dev Ji Maharaj, because He has manifested the Naam within me." Only one who manifests

the Naam has the appreciation in his heart for the Master.

When we put a piece of sweets in the hands of a child, he throws it away, but if we put those sweets in his mouth, he takes them, he eats them and appreciates them. In the same way, when we do what our Master wants us to do, when we do the meditation, go within and connect ourselves with the Naam, only then the real appreciation for the Master and the Naam comes within us.

O My Beloved, I live by meditating on Naam; without Naam life doesn't exist.
My Satguru has made me determined in Naam.

Now He says that when I meditate on Naam, when I do the Simran only then am I alive. Whose grace is this? He says, "This is the grace of my Beloved Master Who has shown me the Path." The condition of one who meditates on the Naam becomes like this—as Guru Nanak Sahib has said—just as an addict lives on his addiction, in the same way, the beloveds of God, the people of God, those who do the meditation of Naam live only when they are able to meditate.

We people miss the meditation for so many days, but once we go within, once we start going within, after that we cannot miss the meditation even for a moment. As Sheikh Farid has said, "One day, a soul who used to go within every day, was not able to meditate and she couldn't go within. So when another soul asked her, "What are you doing; you are sitting here with your eyes closed? What are you doing?" She said, "My dear friend, today I was not able to go within. I was not able to be with my beloved and I feel the pain in my body. It seems as if my whole body is breaking apart. I don't know how those souls who are not able to go within and meet their beloved every day survive."

The freshness which you get in the body, you do not get anywhere else. So those who meditate, who go within, know that any day when they are not able to meditate, when they are not able to go within and come back, come to the Eye Center—on a day when they do not get that freshness from meditation, they feel like their body is in pain.

Naam is the priceless jewel that the Perfect Satguru has.
By devoting oneself to the seva of Satguru, He takes out and gives that jewel and illuminates one's within.

Now Guru Ramdas Ji Maharaj says that God Almighty has made the Saints and Mahatmas as the storekeepers of the wealth of the Naam. To whom do They give the gem of Naam? Only to those who do the seva, who serve the Master. What is the seva or serving the Master? Those who do the Simran and those who rise above their mind and go to the Eye Center, and those who see their Master there, that is the true seva of the Master.

Blessed are the fortunate ones who come to meet the Master.

Who are the most fortunate ones in this world? Only those who go into the company of the Masters. If there is any best place of pilgrimage in this world, that is the company of the Masters, that is being in the Satsang of the Master. "O My Beloved Lord, those who get the company of the Master, they get liberated. Just as a dry tree, when it gets water, it becomes green again, in the same way, the soul becomes alive when she is able to go to Satsang."

So Guru Ramdas Ji Maharaj says that our mind has become very dry because of the pleasures of the world, because of all the vices, and the wines, and other things of this world, and there is no love in our mind. But still if we take our mind to the company of the Master, if we are able to go to the Masters, because of Their love, with Their love, our mind can become alive again. "O My Dear One, the Naam is the nectar drinking which this dry mind can become alive."

Those who have not met with a Satguru, are the unfortunate ones and are controlled by the Negative Power.

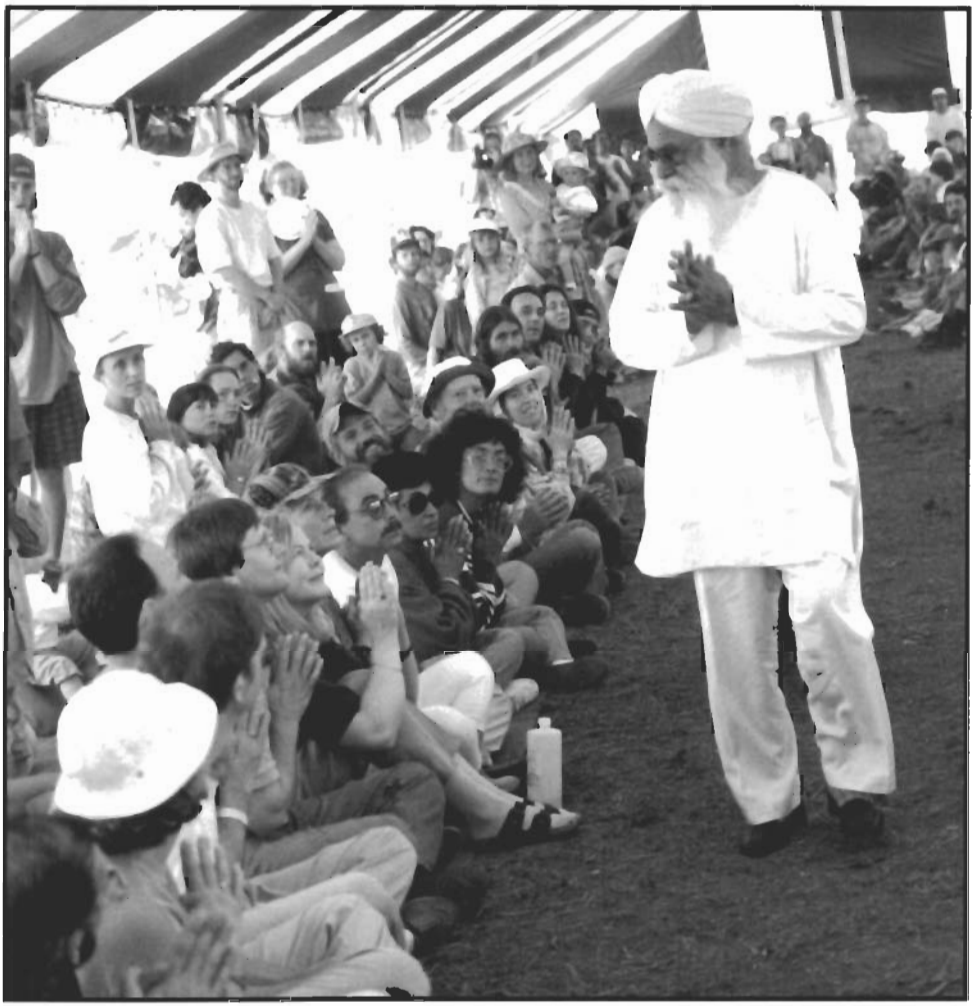
Now Guru Ramdas Ji Maharaj says, "If in this human body one has not got the Perfect Master, such people are the most unfortunate ones." Guru Nanak Dev Ji Maharaj goes to this extent, saying that even the darshan or the sight of the one who does not have the Master is bad. To think of or remember one who does not have the Master is bad. Kabir says, "O Kabir, may I not meet one who does not have a Master. It is better to meet thousands of sinners than to meet one who does not have a Master, because on the back of the one who does not have a Master, there is the load of millions of sins."

How great is the sin of not going to the Master who does not make us change our religion, Who does not make us leave our country, Who does not make us leave our family and children. If we do not go to such a Mahatma, if we do not go to such a Master, it is a great sin, because the Master does not charge any fees or anything from us. Whatever He has to give us, He gives us freely.

Again and again they wander in the bodies;
In the dirt they become dreadful worms.

Now He says that those who have not got the Master and those who have not got the Naam, wandering here and there, again and again they go into the bodies. What is the punishment or what do we get if we don't utilize this human birth? What body do we get? We go into the body of the insects if we have not taken advantage of this human birth.

There is a story from the lifetime of Guru Nanak. He used to go to one initiate's home and their elderly father was very much attached to the family. Whenever Guru Nanak Sahib would visit them, He would tell that dear one, that baba, "You should do the meditation of Naam." He would always reply, "My children are still very young; they are not able to take care of themselves.



Maybe later on when they are grown up and when they are able to take care of their own selves, I will think of doing the meditation of Naam." After some time he left the body, and he came back to the same family, into the same house.

Baba Sawan Singh Ji used to say that a soul does not go very far away from where the soul had previously been born, because of the love and attachment with that particular family or with that particular place. If in the former life the soul was the father, he comes back into the same house, into the same family, becoming the son, and if not the son, maybe as the pet or the animal of that house. Because of that attachment he comes back to the same family or to the same house.

So because that old man was attached to that house, to that family, he came back into that family, into that house, as a dog and would guard that house all night long. Again Guru Nanak Sahib went there. He recognized that

soul and He told him, "Dear one, even now you should understand. Still you have the time; why don't you do the devotion of the Lord now?" The dog replied, "You know that these people in this house sleep very deeply during the night, and if I am not here to guard their house, thieves will come and they will take everything away."

But death didn't spare him even in that body. He left the body of dog and came back into the same house, this time becoming a snake and he started living there. One day it so happened that everyone in that house went outside to do some work and they left an infant, who was sleeping, in the house. So they were outside. After some time that infant woke up and he started crying. Now you know that the soul who was this time in the body of the snake, used to be the grandfather of that infant. And usually the grandfathers are attached to and they have love for and they care for their grandchildren. So he came forward to caress that child. He did not remember that he was in the body of the snake, and that if people would see him, they will kill him. But because of the love and attachment he had for his children, and because of the love and attachment he had for that family, he went there and he tried to caress the infant. Suddenly the door opened and the other members of the family came in. When they saw that the snake was very close to the child, they thought that if they had come a minute later, it is possible that the snake would have killed their child. So they killed that snake right then with sticks and other things, and in that way the soul left the body of the snake also.

Guru Nanak Sahib says that because of our attachment we come into the bodies again and again.

So when that soul left the body of the snake, when he was killed as a snake, because of his attachment and love for that family, he came back into the body of an ant or some kind of insect, and he started living there in the dirty drain water of the same house. So at the time when that happened, Guru Nanak Sahib was very far away in distance from that soul, and when Guru Nanak Sahib saw that this time the soul had come back into that lowest form, the form of that lowest creature, He laughed.

When He laughed without any reason, Bala and Mardana, the two disciples who always used to accompany Him, asked Him, "Master, what is the reason? Why have you laughed?" So Guru Nanak Sahib told them, "Do you remember that soul, that dear baba, whom I always used to tell to get the initiation and do the meditation of Naam in order to get liberation? That baba would always say that his children were still not grown up enough. He was so much attached to his family. That dear one has now come back into the same house as the lowest creature. Now I have to go there, I have to liberate that soul."

So Guru Nanak Sahib traveled very far. He walked all the way to the home of that person. Guru Nanak Sahib told Bala and Mardana, who were accompanying Him, to take out the dirty water in which that soul was living there in the form of the insect and gracious-

ly Guru Nanak Sahib liberated him from that body.

So that is why Guru Ramdas Ji Maharaj says that if you do not utilize this human birth for the purpose for which it has been given to you, if you do not do the meditation of Naam in this human body, because of your love and attachment to this world you will have to come back into this world again and again. And if we have not done the meditation of Naam, we may even have to go into the lowest form of the Creation.

Touch them not again who have
the monster of anger within
them.
Satguru is a pool of nectar, fortunate souls bathe in Him.
The dirt of all their births is
washed away;
They meditate on the Holy Naam.

Now He lovingly asks, "Should we be in the company of those who are smeared with the passions and the pleasures?" He Himself replies, "No, we should never be in the company of those who are involved in the pleasures and passions because we may also get their quality, we may also get their habit." The Satsang of the Perfect Master is the best pilgrimage. Fortunate are those souls, those dear ones, who obeyed after coming into this best pilgrimage, the Satsang of the Master. Because only after coming into the Satsang of the Perfect Master, an unchaste person gives up his lust, a greedy person gives up his greed, and an angry person gives up his anger. We do not know which word of the Master will change our life.

Nanak says I have achieved the
best status by attuning to the
Satguru.

In this very sweet hymn, Guru Ramdas Ji Maharaj lovingly explained to us that peace and contentment lies in the Naam. If there is any precious thing which we should try to get, it is the Naam from the Master. The drop is the water, the wave is the water and the ocean is also the water. They are called by the different names as long as they are separated from each other, but when they become one with each other, they are called by the same name.

In the same way, Guru Ramdas Ji Maharaj says that by surrendering ourselves to the Master, by giving up everything at the Feet of the Master, we have got the highest status. With whose grace have we got this highest status? Only with the grace of the Master. So it becomes our responsibility to live up to what we hear in the Satsang. We have got the Naam. We have the Master. So meditating on the Naam and purifying our life, we should make our life successful.

When the Yearning is Created

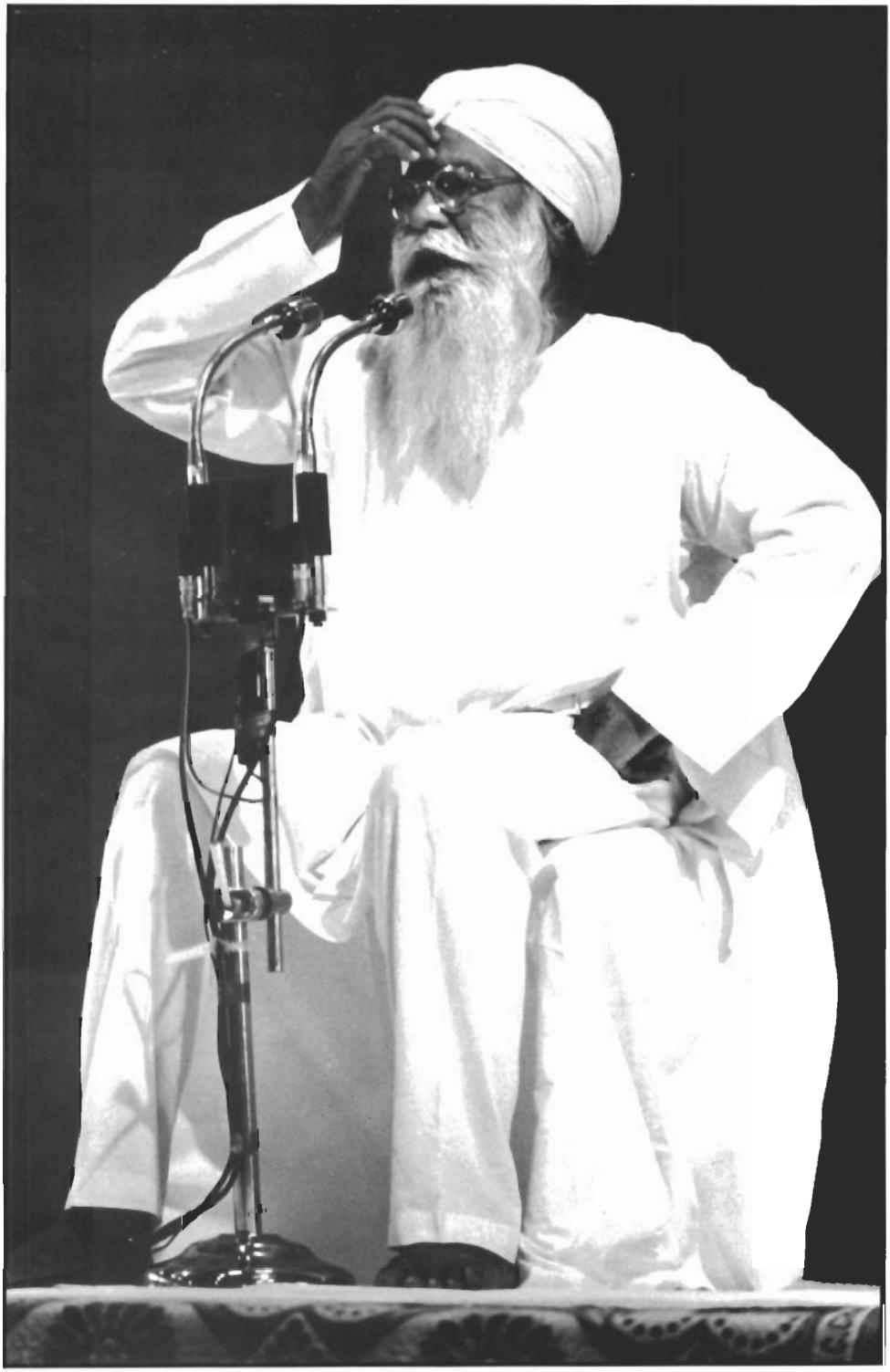
a talk given during a bhajan session, October 9, 1992, in Ahmedabad, India

Sant Ajaib Singh Ji

WHO CAN SEPARATE us from the Master? No distance can keep us away from the Master; The Master is already within us. We just need to develop the yearning for Him. As far as He is concerned He does not have any shortcomings, He does not have any dearth, He always is ready to shower His Grace upon us. But all the lackings, all the shortcomings, are on our part. We do not have that much yearning. We do not have that much love for Him, we do not have that much remembrance for Him. But if we create such a yearning as is described in this bhajan, if we maintain the remembrance, if we love Him, then He is there, and He comes into the courtyard of our Heart.

We receive a lot of teachings, a lot of wisdom, from reading the writings of the Perfect Masters, because whatever They had in Their hearts only that came from Their mouth. In Their writings the Masters have expressed Their love, Their devotion, for Their Masters; and that is why, when we read those writings, we also get to know how much love and yearning They had for Their Masters.

When the yearning is created within the disciple, such a disciple always finds a way to convey his yearning to the Master in the direction where the ashram or the residence of the Master is. If the wind is blowing towards that direction, the disciple says, "O Wind, take my message to my beloved Lord, to my beloved Master." If any animal, any being, if anyone is going towards the ashram or the place where the Master lives, that dear one with a yearning for the Master always tells that person or that animal to convey his yearning, to convey his message, to his beloved Master. When the disciple gets such a condition, such yearning, for the Master, the tears start rolling down his cheeks and in his heart he has only love for his Master. The condition of such a disciple becomes such which cannot be described in words; only a person who has such yearning knows



about his condition. And the Master for whom he has been yearning knows about his condition. So when the disciple has such a yearning, such a love for the Master, the Master, Who is all-knowing, Who is full of Grace, He also cannot resist, He comes down, He comes into the courtyard of the disciple who has such yearning for Him.

It has been a long time since the program in Ahmedabad was announced and all of you have been looking forward to this program, preparing for it, and creating the yearning to be here, to be in this program. In fact, it is Master Kirpal, Lord Kirpal Himself, Who has created this yearning within you, Who has made this program, Who has made the desire, Who has made all the arrangements here. So now all of us should come together and take advantage of this precious opportunity which our beloved Lord has given to us. Whatever minute or second we have got we should spend that in His remembrance and, whether we are asleep or awake, we should always be remembering Him, we should always be doing His Simran. We should utilize every single moment, which He has graciously given to us, in His remembrance.

I am very happy to come here and to be able to spend time with you. I am always very happy to sit in meditation with you. Do you know Who will be happy to share the time with other dear ones, Who will be very happy to sit in the meditation with the other dear ones? Only He within whom the Master is sitting.

SANT JI'S VISIT TO AHMEDABAD

pictures of the program October 9 – 15, 1992

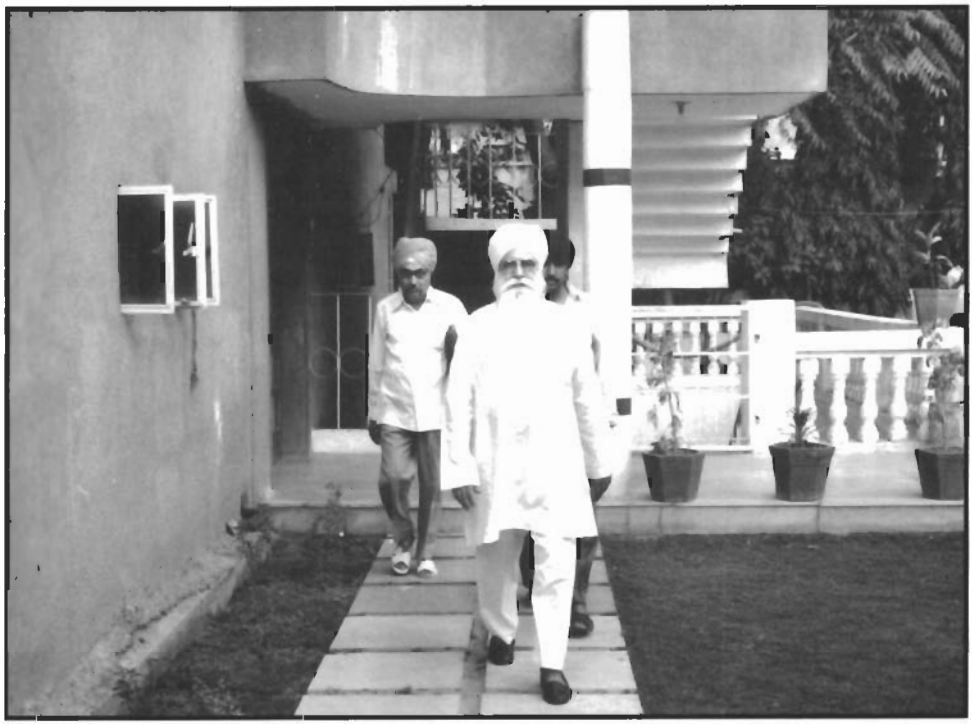
Sant Ji held a seven-day program in Ahmedabad, a city in the state of Gujarat, southwest of Delhi. This was the first time He held a program there. There were about one hundred Westerners, from many countries. There were also a large number of Indians from all over India: Delhi, Bombay, Rajasthan, as well as from Ahmedabad.

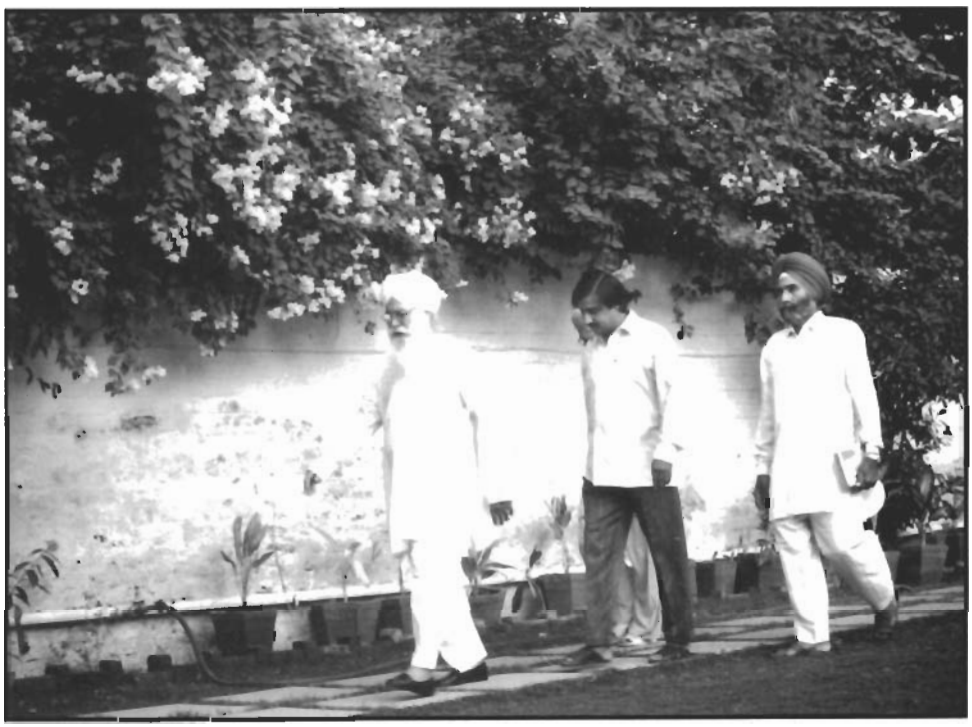
Sant Ji had been invited by some initiates of Master Kirpal and Baba Sawan Singh who had learned of Sant Ji only recently, and had seen Him in Bombay and Delhi. They were happy to have Sant Ji visit them.

The place where the program was held was part of a foundation set up by and maintained in memory of one of Mahatma Gandhi's friends and successors, Vallabhbhai Patel, the first home minister of independent India.

Sant Ji stayed in a room on the second floor of the building where the Westerners and some of the Indians stayed. Many of the Westerners said that made it very special. The whole program had the same feeling as of being with Sant Ji in Rajasthan.

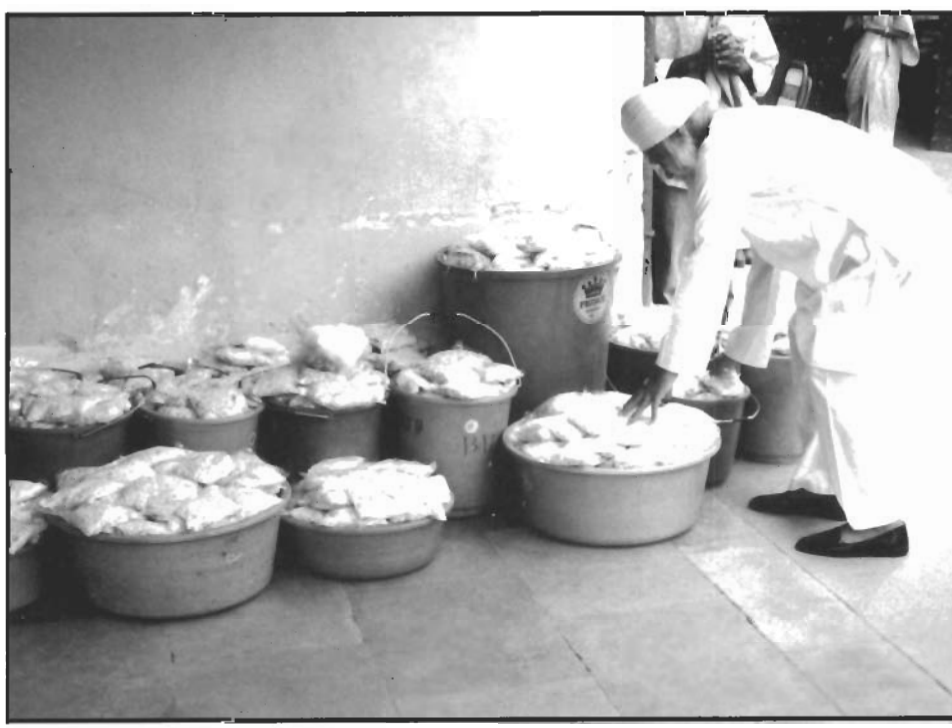
The program consisted of a morning meditation with Sant Ji, a late-morning session for Westerners, which was alternately a Satsang, questions-and-answers, or a bhajan session, after which Master put the dear ones into meditation and then left. He came back to bless the langar,





OPPOSITE PAGE, TOP: *Sant Ji leaving from His room in the Western quarters to go to Satsang.* BOTTOM: *approaching the Satsang Hall.* ABOVE: *giving Satsang.*

first walking through the Indian sangat and blessing their langar and then walking through the Western sangat and blessing the food and the sevadars. The nightly Satsangs for all



OPPOSITE PAGE, TOP: *leaving the Satsang Hall.* BOTTOM: *blessing parshad outside the Satsang Hall.* ABOVE: *Sant Ji giving darshan to some of the Indian dear ones from His balcony.*

were given in Punjabi. In the evenings and during the day, time was reserved when the courtyard behind the building would be empty so that Sant Ji could go for walks in private.

Although the dear ones relished the opportunity to steal a glance of the Master, people did their best to respect His privacy. Having Him right in the same building gave a special opportunity to practice receptivity, a delight to sweet remembrance, when He was physically so close.

Measuring Sticks of Devotion

from notes about the Ahmedabad program

SHIRLEY TASSENCOURT

10:00 p.m. Sant Ji had left. We were all packing for the early morning bus, the first artery to the many countries. Looking for Anne Marie I was told she was in Sant Ji's room. As my mouth opened and stayed, "Others are there too." I speed on the wave of that news and am flushed toward the pile of shoes beached outside Master's door.

Only an hour before He had been here and the steam of His Blessedness was still rising. The air itself had denseness and warmth and fragrance. As we sat in meditation our bodies were wrapped in a foil of sweetness as they poised on the curl of a tide marking separation.

* * *

Wanting to be present for the last glance and the God Hand that touches your hand across the room in that intimate goodbye, I fought a ragged fight to be up and out of meditation. I cooly waved goodbye, my *jholi* filled with parshad, thinking, "How strange this cool objectivity." Zip, gone—I fell back into meditation. Even as my forehead touched the ground the silent sobbing began. A violent inner shaking in a crises of abandonment that the mind could know nothing about.

* * *

An international carpet of jivas were on the well kept lawn of our lovely school residence as we waited for the Beautiful One to arrive. The folk souls of the world catch different facets of the Guru reflecting back a circumference of ways to fall down to the ground in love with the Saint. These international happenings are very rich. Suddenly He is here; He sits down and immediately nods to a jiva who is always consumed in longing to sing to the Master. That moment of disbelief—then the heart song begins. From the moment of His arrival out of the circumstances there are measuring sticks of ones preparation, of ones devotion, of ones receptivity, of ones character. The measuring stick at that moment, for this jiva, was the embarassment of coming to India without my bhajan book.

On that note, an eight-day inner dialogue with Master begins. An assignment of sitting at His feet: Do we hear it? An assignment of sitting in the back: Do we hear it? An assignment of not distracting others: Can we abstain? An assignment of "being there" for someone: Are we available? An assignment of recognizing the shame of lifetimes. An assignment of recognizing the bloom of God in self. Can we stand the paradoxes and swings and sharpen our listening? In constant Simran the goal walks towards us, hasn't He told us? In constant Simran the paradoxes merge.

* * *

So He gave everyone in the lunch line darshan but you. Was it because you

didn't do something or because you did do something? The loss engenders introspection. It is said that Baba Somanath was once slapped by Baba Sawan Singh and he didn't move from the spot for three days—when Sawan came and took him in His arms. The angst of rejection is intense medicine for intense "wake up." I recognize it as "maha" teaching and bow with folded hands.

I'm reminded as I look back over the twenty-three years of my practice of the fable: "Hop, hop," says the Rabbit. "Pace yourself," says the Cheetah, "It's a long run." To learn the rules, the codes, for a bright student, a few years. But having to eat many times our weight in mistakes, like the leaf-devouring worm on its way to butterflying, is a life span discipline. If Master can just keep the frogs, the jivas as Master pointed out, from jumping out of the basket midway in our matriculation. We're so used to graduation in four years. Heaven knows what the Saint must do to keep us in school until we can fly without wings.

* * *

Our balcony looked down into the Indian court and open-sided chapati shed giving us a theater glance from the loge into the soft spirit-lit ways of the Indian people. Wearing astral colors, their work lifted out of the physical by God-song bhajans drenched with soul qualities sweet to Western ears. In the earliest hours of morning they began their gift to Him—received by us from Him—our daily food. Before we ate of it, Sant Ji lifted it to yet other heights.

* * *

What did Master say in Satsang? The way of a disciple is three things: "Always in the Eye Center with constant Simran and always seeing Master there."

A rarified assignment for some of us. I look around for an alternative. I read a quote of Tulsi Das. "First the karma was made, then the body to fit it. Why feel discontented. Before a person is born his entire life or destiny is settled."

An inner voice tells me "just become a dog of the Master; follow His shoes, follow His scent, follow His *Sant Bani Magazine*, follow the memory of being inhaled into the black velvet of His eyes and staying, and staying and staying while Pappu speaks to you from a great distance.

Master, when you give me this my pace is easily set for the long run.

The Beauty of His Form

Sant Ajaib Singh Ji

I THANK Gods Sawan and Kirpal that They have showered grace on all of us and made us sit together. If They had not showered so much grace upon us we would have not been sitting here together.

Now you may ask your questions.

Is it possible to just sit here quietly and look into the eyes of the Master without talking?

It is a very good, a very interesting question. Many dear ones who come to see me in the private darshan sessions also have the same kind of request. They say that they have only come to look into the Eyes and have quiet darshan. Dear ones, when we rise above our body and mind and come to the Eye Center then all our questions get answered, all our questions go away. This has happened in the case of many disciples and the Master, that when they rise above and see the beautiful Form of the Master within, all their questions are answered, and then they wish to look into the Eyes of the Master, sitting quietly at His Feet.

I had a friend who was a *malvi* or Muslim priest; he used to tell me that a man cannot be God. He used to tell me that I was following the wrong Path. Since I had gotten the opportunity to study the translation of the holy book, the Koran, I told him, "Dear One, in your holy book, at many places it is written that you should go and seek refuge at the feet of the Prophets and the Masters. By not going to the feet of the Masters and the Prophets you are losing so much that you do not even know how much you are losing."

When he understood the reality, when beloved Master went there and looked into his eyes, all his questions were cleared up. Master used to say that when one rises above the mind and intellect only then the ABC of Spirituality starts.

I have had many incidents, many experiences in my life. Often I have said that I have never asked my beloved Master any question. But that does not mean that He did not give me what I wanted or that He didn't answer my questions. Dear ones, the Court from which all your questions get answered without asking, what is the use of asking any question there? It is our mind who asks the questions.

I would like to tell you that the dear ones who came to see me after that last question-and-answer session which we had here, they told me how all their questions were answered. Because usu-

This question and answer session was given in Ahmedabad, India, on October 14, 1992.

ally the things which are talked about in the Satsang or the answers which are given to the questions are regarding those things which the dear ones have to face in their day-to-day life. Even though all the questions get answered but still as Guru Nanak Sahib says, "As long as we live in this world, we say something, we ask something."

Master Sawan Singh Ji had experiences with, or was acquainted with, all different religions and communities. He used to say, "The Punjabi people always keep doing something with their hands. They cannot sit idle; they always do something with their hands. In the same way the Westerners cannot sit idle as far as their minds are concerned; they always keep asking one or another thing."

When I met Russell Perkins for the first time I told him, "You people become very happy after asking questions."

And he said, "Yes, it is like that; we people like to ask questions." Then I believed more in what Master Sawan Singh had said regarding the Westerners.

When we come to realize that the Master is the All Conscious One, He knows what is in our heart, then all our questions-and-answers come to an end.

Still I would like to ask Dr. David Copeland to say whatever more he has in his heart.

Yes, doctor?

I just sort of wanted to hear stories about Your meetings with Master Sawan Singh.

Almost all the stories regarding my meetings with Master Sawan Singh which I have told earlier are published in *Sant Bani Magazine,* but if the dear ones want to hear it once again I would be very happy to repeat it.

Master Sawan Singh physically was very beautiful, very handsome. His Face was very attractive.

My first meeting with Baba Sawan Singh was encouraged, when Baba Bishan Das, who had the knowledge up to the first two planes, told me, "Whatever knowledge I have, I have given it to you."

I had been searching for Spirituality since my childhood and Baba Bishan Das told me that He had given me whatever He had with Himself.

When I went into the army, once I was posted in the cantonment of Nashera which is on the frontier near the borders of Pakistan and Afghanistan. That was the cantonment which had been built by Baba Sawan Singh Himself when He was in the service.

There was a tour of Master Sawan Singh in the area of the borders and the place where Master Sawan Singh went was called Peshawar which was very close to the cantonment of Nashera where I was posted. There were some Pathans, some tribal people, who used to come in our cantonment to sell the branches of a particular tree which people use to clean their teeth with. So they had the opportunity of having the darshan of Master Sawan Singh in Peshawar. There were two people and they were talking among themselves about the radiance and glory and beauty of

Master Sawan Singh. Since I was interested, I heard them saying, "A Saint has come from Punjab and we do not know about His Inner Power, His Inner Glory; it is possible that He may be Guru Nanak. If He is not Guru Nanak we would say that He is not less than Guru Nanak."

The commander of our army was very fond of visiting the Saints and Mahatmas. He would always be very happy whenever he could see a Sadhu or a Mahatma. Wherever our army was stationed he would always find some way to visit a Sadhu or a Mahatma nearby. So I told him about Baba Sawan Singh, I told him, "I have heard about a Mahatma who is in Peshawar now, and if you are interested we can go and see him." So we collected more information from those Pathans who had seen Baba Sawan Singh in Peshawar and about twenty or twenty-five people, including the commander of our army post, all went to Peshawar to see Baba Sawan Singh.

Since Baba Sawan Singh Himself had served in the army, He knew how hard it was for army people to get time off their jobs, so whenever anyone serving in the army used to go to see Him, He would always give them the time and see them [for interviews].

I requested Him to give me the Naam Initiation. He replied, "You will get the Naam at the appropriate time, and He Who is supposed to give you the Naam Initiation will come to your home by Himself."

That was the time when the yearning was created in my within, I started wondering about the Mahatma, about whom Baba Sawan Singh had said that He would come to my home and give me the Naam Himself.

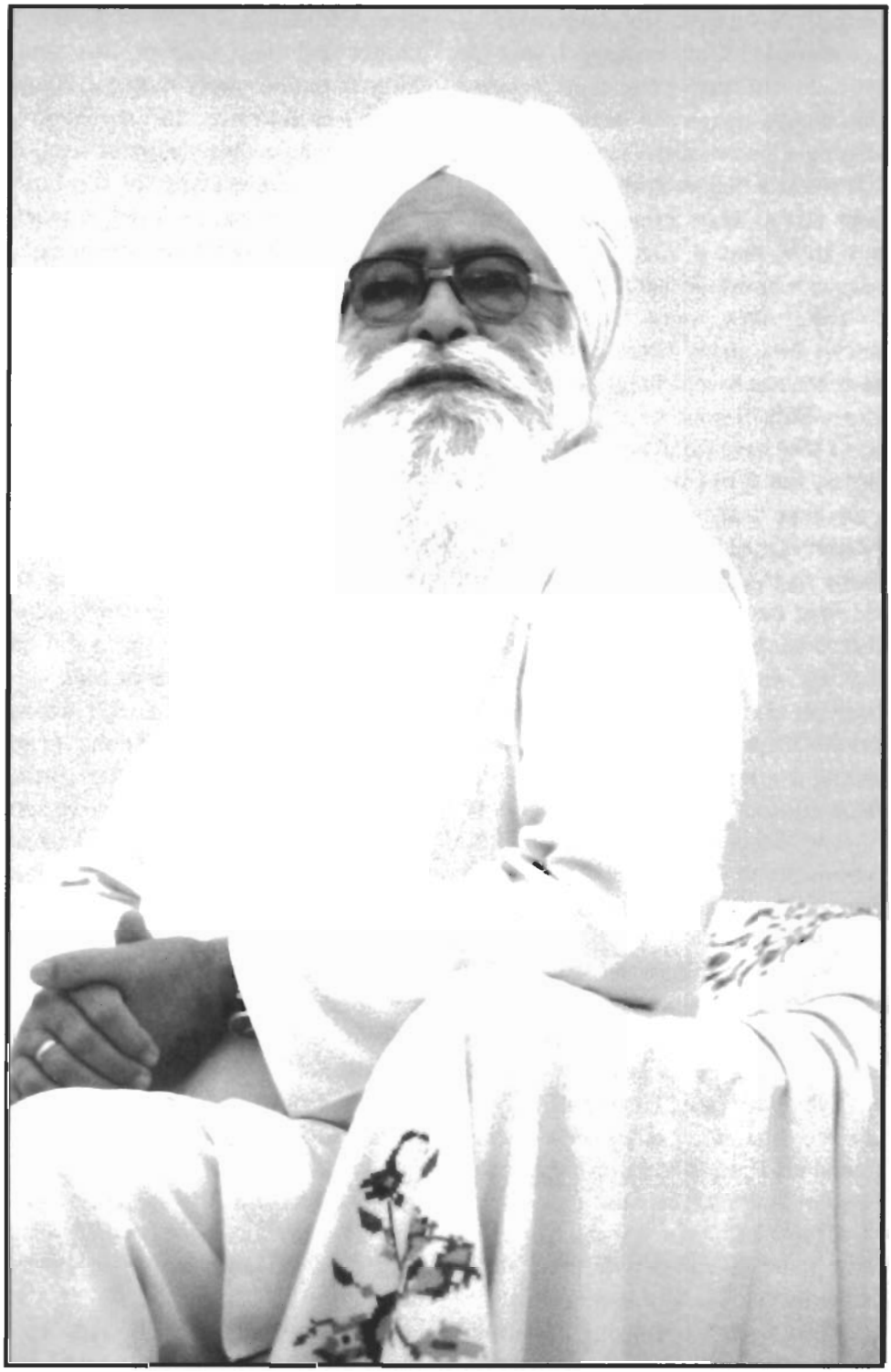
I said, "Master, how will I be convinced that He is the same Mahatma about whom You have said that He will come to my home Himself? How will I know that He is that Mahatma, that He is that Master, whom You mean? How will I have faith in Him?"

Master Sawan Singh said, "He who is going to give you the faith will also come to you by Himself. He is within you and He will come to you by Himself. I have to make you do a lot of seva."

Then I told Baba Sawan Singh about my Master, Baba Bishan Das, and Baba Sawan Singh told me the location of His Dera and He told me to bring Baba Bishan Das there. When I went back to Punjab, I told Baba Bishan Das about Baba Sawan and at once He got ready and I took Baba Bishan Das to see Baba Sawan Singh.

Baba Sawan Singh became very pleased to see Baba Bishan Das, but He said, "Now you do not have much time, this is my promise: That I will take care of your soul in the within." That very thing happened; after some time, Baba Bishan Das left the body and He was taken care of by Baba Sawan Singh.

I had many meetings with Baba Sawan Singh, maybe more than a thousand. But once when Baba Sawan Singh was developing the land at Sirsa He was staying in the house of a Rajput Thakur, Madhu Singh; He stayed there for a long time. An army officer who was fond of seeing Baba Sawan Singh



went there to have His darshan and I accompanied Him because I was his wireless operator. Over there I heard this bhajan which the dear ones were singing: *Chelo ni saiyo Sirsa nu chaliye.* I heard this bhajan at that time; it was very sweet, very attractive, but I did not know that it was written by the Master who would later initiate me.

Dear ones, only God Almighty knows how many times I might have seen Master Kirpal Singh when I went to see Baba Sawan Singh. It is possible that I may have stood next to Him many times; but I did not know Him. The only time I remember clearly seeing Master Kirpal Singh was when Master Baba Sawan Singh left the body and He was cremated. I did not know at that time that He was Master Kirpal, that He was that Satguru Who would later on come to my home and give me the Naam Initiation—I remembered seeing Master Kirpal only after I saw the picture of that occasion in a book.

The Face or the Form of Baba Sawan Singh was such that—how can I describe His beauty, His glory through words?

In one of the bhajans I have said, "I have seen millions of faces, but no face except His has pierced through my heart or has resided in my heart."

Ever since I saw His beautiful Form for the first time, since then I celebrated all His birthdays even though I was not an initiate of His.

Dear ones, I am just talking about these outer meetings with Him, as far as the inner meetings, it was daily.

There were not so many initiates of Master Sawan Singh in our area; there were only eleven initiates in the whole district and they used to live about thirty-five miles away from the village where I used to live. So I would go to the city where those initiates lived to celebrate the bhandaras or the birthdays of Master Sawan Singh. I would go there and make all the arrangements regarding the food and everything for the celebration and also I would go and request those people to come and participate in the celebration. I would also bear or suffer the spankings of those dear ones because they were initiates of Baba Sawan Singh and I did not have the Initiation so whenever they would criticize each other and I would tell them, "It is not a good thing for you to do that." Then they would spank me and they would say that I did not have any knowledge of Sant Mat.

What we people do is that we get together to do the celebrations, to remember the Master, and after getting together instead of meditating we start criticizing each other. It is like first we eat the rice pilaf, the very good dish, and then we eat the ashes. So in that way we spoil the taste of all the goodies we have eaten earlier. So when I would hear them criticizing and fighting with each other I would tell them, "This is not good, you should not criticize each other. You should obey the orders of Master Sawan Singh, you should do the meditation." Then they would get mad at me and they would say, "How do you know anything about Sant Mat? You are not even an initiate."

Then I would tell them, "Yes, I am not an initiate; I don't have any knowl-

edge of Sant Mat but at least I know what Master Sawan Singh Ji used to say or what Master Sawan says about doing the meditation and not criticizing each other."

Dharam Chand, an initiate of Master Sawan Singh, used to do the Satsang and I used to do the chanting, do the reading for his Satsang, this went on for many years.

When Daram Chand was convinced that I had become practically successful in the first Two Words, in the meditation of the first two planes, he suggested that we go to district Pali in Rajasthan, another district in Rajasthan in the area of Mahawar, and buy some land there. So we went there and bought some land and we started living there. There Dharan Chand told me that I should become a Master.

I told him, "Dear one, you are telling me to become a Guru? I have not yet become a disciple."

So dear ones these are just a few of the meetings which I have had with Master Sawan Singh outwardly which I have just told you about. His Face was so attractive, so beautiful that I can never forget Him. It is not the body of the Master which is beautiful. It is not the form, the outward physical form of the Master which the Masters always describe as the most beautiful one, it is that Inner Form, that Radiant Form, of the Master which if one sees one can never forget about.

The bodies of different Masters are different. Someone is tall, someone is short. The body sometimes becomes weak because of sickness and things like that so it is not the physical body which Masters often talk about as the most beautiful form, it is the inner Radiant Form which we can see only after going within.

The Shabd Form of the Master is so beautiful, so attractive that once you rise above and see that with your own eyes you will never forget that Form and you will always want to look at that Form again and again.

My maternal uncles always used to bother me. They used to tell me that what I was doing was not right, because people would taunt them and say, "Your son has become a sadhu."

After meeting with Master Kirpal Singh Ji once when I visited my mother's parent's home, there again I met with my maternal uncles, and they said, "We have seen your Master and there is nothing at all in Him like what you say about Him."

I told them, "You people do not have the eyes through which I see Him. If you could look at Him through the eyes that I have for Him, you would want to leave your homes and follow Him."

When grace was showered upon my uncle, when he got the Initiation, then he told me, "You did not glorify the Master enough. I feel like beating the drums and telling people how beautiful He is, how glorified He is. He is a living God, He is a God who moves around."

Whenever I would meet my beloved Master and whenever I would be alone with Him I would tell Him, "O my beloved, O my beautiful One, I wish that I could make You sit in front of me all alone and go on looking at You."

So I was talking about the spiritual

son of Baba Sawan Singh, Master Kirpal Singh, Who was also equally beautiful, He was also very attractive.

Once we wanted to celebrate the bhandara of Baba Sawan Singh on the second of April. So I met with an initiate of Baba Sawan Singh who was also intoxicated in the love of Baba Sawan Singh, and we planned to do this bhandara. So we got some pamphlets printed and we gave it out to the people in the city and we also hired some people to beat the drums and announce that we were going to celebrate the bhandara. In the announcement we also said, "We will make *gulab jamans* and other sweet things and people will be fed with all these good foods and things like that." We were mad in love with Him and that is why we celebrated Master Sawan Singh's bhandara in that way even though I was not an initiate of Master Sawan Singh at that time.

Okay all of you now please get ready for the meditation.

Who are the most fortunate ones in this world? Only those who go into the company of the Masters. If there is any best place of pilgrimage in this world, that is the company of the Masters, that is being in the Satsang of the Master. "O My Beloved Lord, those who get the company of the Master, they get liberated. Just as a dry tree, when it gets water, it becomes green again, in the same way, the soul becomes alive when she is able to go to Satsang."