Sant Bani Magazine

The Voice of the Saints

January / February 1994 Volume 18, Numbers 7 & 8

They are sent by God. They are Word made flesh. And they say that Word resides in every heart, and you are to worship Him and Him alone . . . So blessed you are; you are fortunate you have been given that seed — with God's grace, with the grace of my Guru, of course. That will never perish. That Power never leaves you. — *Sant Kirpal Singh Ji, Oct. 19, 1972*

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When the Master Becomes Happy

Sant Ajaib Singh Ji

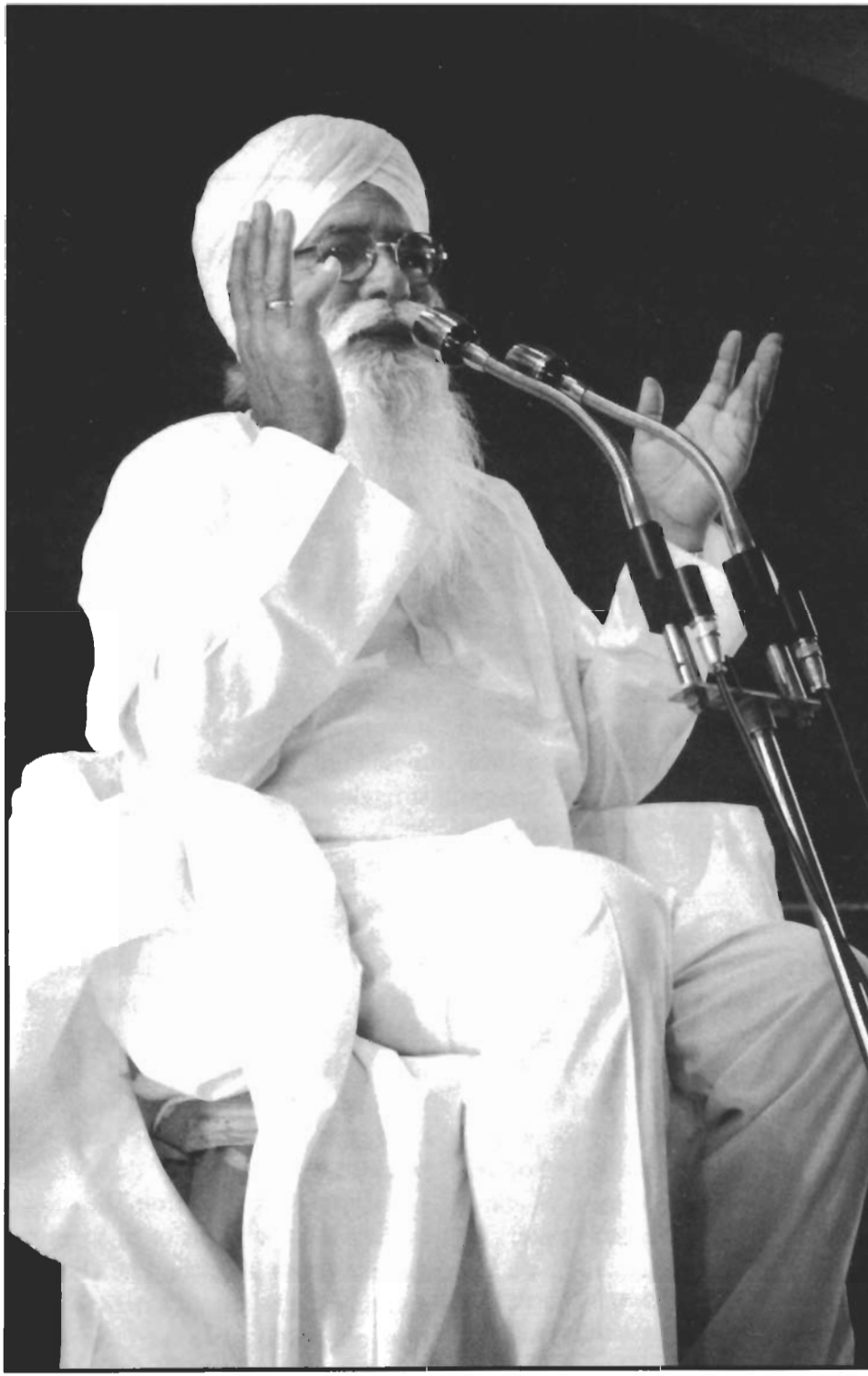
Salutations unto the feet of Beloved Gurudevs Sawan and Kirpal Who have generously given us these opportunities to sit in Their remembrance and do Their devotion. When we fortunately meet a perfect Master, then giving up the company of the mind and the organs of senses, we should love that Master wholeheartedly, sincerely and honestly. Because when we will love the Master, then our attachment to the worldly things will decrease and it will become easier for us to go within. So that is why, when fortunately we get the company of such a Master, we should love Him; we should follow His commandments without having any fear. Without having any doubts, we should go within and connect ourselves with the Naam within. He has come into this world to shower so much grace upon us. He resides within us and from within He showers grace upon us. He connects us with that Power within for which we have been yearning and for which we have been searching for a very long time. So that is why, if God Almighty showers grace upon us and if He brings us to a perfect Master, we should take advantage of that grace.

Many Satsangis have read in books or even experienced the struggle that happens when the Master leaves the plane of illusion and returns permanently to Sach Khand. Can Master tell us how we should conduct ourselves and how we can stay firm in the Naam, even if we have not yet manifested the Form of the Master inside?

Usually such questions always keep coming up within the satsangis. When these kind of changes take place, [the struggle and confusion] happens. Master Kirpal Singh Ji used to say that when the Masters start holding Satsang many different kinds of people come to them. People come to the Masters who have the qualities of the *hansas* or the swans, and people with the qualities of the crows also come to the Masters.

History bears witness that every time a perfect Master has left the body, not all the followers of that Master, not all the dear ones from the sangat of the Master struggle or fight among themselves or fight for the property and things like that. There are many dear ones who have the qualities of

This question and answer talk was given January 8, 1994, in Bombay, India.



the swan—and those who really love the Masters, those who go within—they do not care who takes care of the property and what happens after the Master leaves the body because they really love the Master and they really know Who the Master was. That is why they do not get involved in the struggle, they do not get involved in back-biting criticism, and fighting over the property. Since they really loved the Master, they ask only for the Master from Him and they do not care for any other thing.

But those people who do not have love for the Master, those who do not go within, they are the ones who struggle for all these things, and only those people who do not have that quality of the swan, fight and they struggle. Whereas the dear ones who have the qualities of the swan, they can easily discriminate between the true and the false.

The jivas with the qualities of crow also come to the Master. The Master accepts them equally. Master showers His grace upon the gamblers, the deceitful ones, the liars and the thieves. Those people, even after coming to the perfect Master, do not want to give up their bad habits and they continue indulging in their bad habits even after coming to the perfect Masters. Those are the people who always go on looking at the property and the worldly things. They always are looking forward to that time when the Master would leave the body and they could take His place. Those are the very people who learn all the acting and posing of the Master, they see what kind of clothes the Master wears, how He speaks, and how He acts. Those are the people who, when they get the opportunity, do not miss it and they at once create all the troubles and the struggles.

This is an incident of my own life. In the village where I used to live, I had made a very big, a very good, house and there was also a lot of property there. And the people who used to go there to see me were bothered more about the property and the house where I lived than they were bothered about me. They all would look at those things more than they would look at me. Because that place was on the highway it was very convenient for the people to come there especially those who would use that highway. They would stop on their way.

Those who really love the Masters, those who go within—they do not care who takes care of the property and what happens after the Master leaves the body because they really love the Master and they really know Who the Master was.

Once one military officer came. He was going somewhere, so he stopped there. We lovingly welcomed him. We offered him some food. And when he was having the food, these thoughts came into his mind: "This Saint has not gotten married; He does not have any child." He could not see any successor or anybody who would inherit that property. So he was wondering who will get all those things after this Saint will leave? So after he ate the food he said, "Baba Ji, one thought is bothering me. I do not see anyone here who could inherit your property, since you did not get married. I am wondering who is going to get all this property and who is going to be your successor?" I laughed and I said, "I was waiting only for you. If you want I can give everything to you."

After just a few days, gracious Lord Kirpal came to that place. That place was made in His remembrance, and I was waiting for Him, because there was a hint from within that something big was going to happen in my life. "Someone is going to come and give me His grace." So after a few days, gracious Lord Kirpal came there and He Himself saw all the property and the things which I had.

Then He told me that even the Saints make one mistake. "Even after coming to the physical plane my Master Baba Sawan Singh made this mistake. I also made this mistake of making the property, making the big buildings. Even though I was fond of living in the jungles and I did not want to make the property or the buildings, but still I made them, and now I see that you are also making the same mistake. So, while I am still in the body, you leave everything here and go to 16 PS and you make your residence there. You meditate over there. You do not need to come to see me. I will come there myself whenever I want to see you." And He did keep His promise. Whenever He felt like coming, He Himself came and gave me His darshan.

Many dear ones who are sitting here have been to 16 PS, not once but many times, and you know the buildings which are there are not fancy, they are not very expensive. They are just made of brick and mortar. Most of the bricks and the iron girders which I had used in making the ashram at 77 RB are used in making the place at 16 PS. The reason for giving all these details to you is because it has relevance to the question which was asked.

Now I will tell you about those people who do the meditation—those who go in their within are aware of this fact that when the Master leaves the body He doesn't go anywhere. It is only that He changes the body; it is just a deception. Otherwise, He remains in this world all the time. When Mr. Oberoi had asked Master Kirpal Singh about who will work after Him, Master Kirpal Singh in His last days had said that the seed of the Truth never perishes. It always remains in this world.

Those people who do the meditation—those who go in their within are aware of this fact, that when the Master leaves the body He doesn't go anywhere. It is only that He changes the body; it is just a deception. Otherwise, He remains in this world all the time. When Mr. Oberoi had asked Master Kirpal Singh in His last days about who will work after Him, Master Kirpal Singh had said that the seed of the Truth never perishes. It always remains in this world.

The people who fight over the things, they form parties and we people, those who follow them, those who join their parties, we do all this because we do not have the discrimination. We do not have the quality of discrimination. We cannot discriminate between the true and the false. That is why we follow them. And even those people, those who fight over the things and those who form the parties, they also do not have discrimination and that is why they do not know what is true and what is not true. But Negative Power is such a Power Who will ask for an account of every single deed. He will ask for the account of every single morsel you have eaten. When the Master leaves the body and those people who formed the parties and those who make other people follow them when they themselves do not go in the within, when they do not know that what plane is there inside and when they do not know anything of the inner planes, how will they be able to take people inside?

Kabir Sahib said that the eye of discrimination has been damaged and that is why they cannot discriminate between a saint and a non-saint. But those who are followed by ten or twenty people, they are called the *mahant* or the saint. So, the people who are followed by the drum beaters, and those who are indulging in eating food, other people in the world think that they are the true ones.

All of you have read the life of Master Kirpal and many dear ones who had the good fortune of seeing Him are also sitting here. You know that when His Beloved Master left this plane and went to Sach Khand, at that time Master Kirpal did not create any trouble, He did not fight over anything. He left that place saying, "Now when the Beloved Master is not there, what do I have to do with that place?"

And this is the reality, that He had made Himself a very good house, a very nice house there in that Dera. And He didn't even care for that. He left it. He just bowed down at that place and He became so sad and depressed that He left that place. What to talk about making the parties and

fighting over all those things, He did not even look for His own things there. He went to the jungles of Rishikesh and He went into deep devotion there. Not even in the state of His dreams did He remember the property which He had left there. He did not even care who was doing what in that place. He did not criticize anyone and He did not have any bad feelings for anyone. I say all this because I got many opportunities to be with Him and I know that He had love and respect for everyone.

Mr. Oberoi has written a book [*Support for the Shaken Sangat*] and I'm sure that most of you may have read it. If not, you should read it. There is a story of Master Kirpal Singh with Bhai Sunder Das which tells how Sunder Das was given the experience about those people who do the acting and posing outside and how they are troubled, how they are punished by the Negative Power. Negative Power does not even spare those people who act and pose. This dialog which took place between Master Kirpal and Sunder Das was not at any place secret. It happened in front of many people and those people who witnessed this, those who heard this, even they tremble that this is how the Negative Power punishes those souls who deceive other people.

I remember this very well. There was a lawyer in that group who had witnessed all of that. He stood up, trembling, and told Master Kirpal, "Master, I have heard so many Satsangs of yours, and I was never afraid, but today what You are making this dear one say—You are not saying all this Yourself, but You are making him speak the truth. Now I am trembling, my heart is trembling, because now I have realized that the Negative Power is also a Power." The Master is a Power, and that is some Power to Whom we have to answer, to Whom we will have to give an account of our every single breath.

Mr. Oberoi is the dear one, who right from his childhood had been in the company of Beloved Master Kirpal. Even his parents got a lot of support and love and consolation from Master Kirpal Singh because he belongs to the same village as Master Kirpal. So he has known Master Kirpal Singh from a very near distance and he knows how little Master Kirpal Singh was attached or bothered about the property. No dear ones, He was not at all attached to the property. He was only attached to the Master and He brought only the Master from the Dera.

Master Kirpal Singh Ji used to tell a story in this context about a king who went to Europe. And when he got there, from England he sent the message to his queens, "Please write to me for whatever things you want me to bring from here, like cosmetics or other things." So, all the queens wrote to him about the things which they wanted. There was a queen, who in the eyes of the other queens was inferior. She wrote to the King, "I do

not need anything, any gifts or any cosmetics. I need only you. I want you to come home." So, when the king came back he sent all the gifts and cosmetics, and other things which the queens had requested, to them and he himself went to the queen who wanted him. Now you can very well imagine that where the king has gone there is no scarcity of anything over there. That queen had said, "This world looks beautiful only because of you. My cosmetics, my make-up, my beauty, is only because of you and I do not need anyone but you."

So you can understand the meaning of this story—that the person who asks for the Master—when the Master is manifested within you, does that disciple need anything else? Will that disciple fight for any worldly possessions? If the Master is manifested within you, if you have the Master on your side, do you need anything else of this world with you?

We read in the history of the Sikhs about Guru Teg Bahadur: that when Guru Hari Krishan left the body, He only said, "Baba Bakala," because Teg Bahadur was like a grandfather and Bakala was the name of the place where He was. So when Guru Hari Krishan uttered, "Baba Bakala" that was the hint that His successor was in the town of Bakala. So when everyone heard that, all His family members who belonged to the Sodhi community, the Sodhi family, all of them went to the town of Bakala and they all set up their own *gaddis*. They even employed preachers and they started calling themselves as the true successor of Guru Hari Krishan. You know that the truth is after all truth and you can never hide it. When the sun rises and when it is light all over, if the owls do not see, that does not mean that the sun has not risen. The sun has risen, even if the owls do not see it, but still it is giving the radiance to all the world. So in the same way, when the Truth manifests and when it shines everywhere, it is criticized. But the Truth Himself does not criticize anyone.

Makhan Shah the trader was just an excuse through which the Master revealed Himself to this world. It so happened that Makhan Shah's ship was sinking and he prayed, "If there is anyone sitting on the throne of Guru Nanak, who is like Guru Nanak, may He save my ship, and if He does that, then I pledge 500 gold coins for His langar." With the grace of the Masters, his ship was saved. When he came to the shore he went looking for the perfect Master who would be sitting on the throne of Guru Nanak. When he asked people, he was told, "Guru Hari Krishan has left the body and before He left He said, 'Baba Bakala,' so maybe in the town of Bakala you will find the True One sitting on the throne of Guru Nanak." He went there and saw twenty-two claimants who were claiming that they were the true one. In those days the *gaddi* or the throne was called by the name Manji. So they all had set up

their Manjis there and they had their preachers and everyone was claiming that he was the true one and everybody else was the false one. Makhan Shah became very confused because he had to give 500 gold coins to that Mahatma Who was true and Who had saved his ship. So he thought, "How do I know Who is the True One and who is not? Because I don't go within I do not know where the Master Power has manifested." He decided in his own self to start offering five gold coins to each one of them, and everyone happily accepted that offering. Finally, when he had given five gold coins to each of those twenty-two claimants, he asked if there was anyone else who was claiming to be the successor. Somebody told him, "We don't know whether he claims to be the successor or not, but there is a mahatma who is called Tega, the crazy one,* and he doesn't come out. He has made a cave, an underground place, and he always sits there in meditation." So Makhan Shah thought, "Let me go to him also and offer him five gold coins." So he went there and as he had offered the other people, he offered him five gold coins. (Master Sawan Singh Ji used to say that usually the Masters do not perform such miracles. They do not reveal Their power to the people but sometimes when it comes in Their Will, graciously They do perform such miracles, They do reveal Themselves to some selected dear ones.) So like that Guru Teg Bahadur removed His shirt and told him, "Dear one, you pledged 500 gold coins and here you are giving me only five gold coins? Look at my condition; look at how much I have gone through in order to save your ship?" So when Makhan Shah realized that he had found the True One, when he saw that Guru Teg Bahadur was the True One, he could not control his excitement. You know that if you have lost something, when you regain it your joy knows no bounds and you want to share it with the rest of the world. So in that condition Makhan Shah, without any hesitation, went up on the roof top. He waved a flag and he said, "I have found the Guru!" Since Makhan Shah the trader was a very rich and influential person he established the Satsang of Guru Teg Bahadur. He got him out of that cave and He started doing the Satsang. In those days Satsang was called by the word *divan.* So, he set up the divan for Guru Teg Bahadur. And when the people heard about Guru Teg Bahadur and all this story, then the other claimants were very jealous of Guru Teg Bahadur. One of those Sodhis, whose name was Dhir Mal, in his jealousy, even shot at Guru Teg Bahadur. So the meaning of saying this is that even though Guru Teg Bahadur was the True One, still He did not claim to be the True One. He did not fight for any prop-

* "Teg" means sword, and "Bahadur" means brave, so the ninth Guru's name means Brave Sword. "The crazy one" may be a play on the word "Tyagi" or renunciate.

erty, He did not fight for anything, because He had the Master with Him and He was only doing His meditations.

Dear ones, there is so much more I can say in answer to this question. But, cutting it short I will just tell one brief story from the *Mahabarata* which our Beloved Lord Kirpal often used to tell us. You know that when the Mahabarata war was going to happen, both Udystra and Duryodin went to Lord Krishna who was lying down at that time. Now Duryodin was very proud of his possessions, and of his armies, because he was a king and he had everything whereas Udystra, the oldest brother of the Pandavas, did not have anything and he was very humble. So in all his pride Duryodin went and he stood on the side of the head of Lord Krishna who was sleeping at that time and Udystra stood by His feet because he was very humble and he always took Lord Krishna as God. So they both were standing there and when Lord Krishna woke up—you know that when we wake up we first see the thing which is towards our feet—He first saw Udystra and He welcomed him. He said, "Welcome Udystra, I am glad that you have come here." He started talking to Udystra and asked him why he had come there. So Udystra said, "We have come here to ask for Your grace, because now everything is set for the war and it is going to happen.

When Duryodin saw that Lord Krishna had not welcomed him or seen him, and He was talking to Udystra instead, he got upset and he said, "I knew that you would take sides. He came later, I came earlier and still You are talking to him first?"

Lord Krishna replied, "But I did not see you because you were standing on the other side. Anyway I will not take sides. I will offer you equal things." He said, "I have my whole army, and the other choice is I myself, and my condition is that I will not use any weapon. So you can choose who wants the army and who wants me."

Udystra in all his humility said, "Duryodin you have the first choice, you go ahead and you ask for whatever you want." So Duryodin thought, "What will I do with Krishna? Because He is not going to hold a weapon, He is not going to use a weapon and He is all by Himself. Whereas the army is huge in number and I also have an army and with that I can easily win the war." So he went for the army, and Udystra was very happy to have Lord Krishna with him. And you all are aware of the result of Mahabarata, what happened, and who won in the end.

So the meaning of this story is that those who go within, those who meditate and rely on the Master, those who have the Master with them do not worry about any other thing, they do not fight for any other thing, they do not get attached to the parties or organizations or the places where the Masters have been because they know

this fact: that when the Master Himself could not live in those properties and those places forever, since the Master could not take those things with Him, how could those things go with us? So that is why they do not attach themselves to those properties and outer things. They only attach themselves to the Master and only rely on the Master Power. They are the ones who have discrimination and they always win in the end.

The true heart, within whom the Master is manifested, and the heart which has been chosen by the Master, will never criticize anyone and He will not allow His dear ones, His followers to criticize the others, because He knows that God Almighty, His Master, is very pure and He is sitting within Him. How will He take the dirt of the other people and defile His heart? He will never do that. The reality is that it is not the wish of the Master just to give the Simran to us or just to connect us with Shabd Naam. He not only does that, but it is His hearty desire that while He is still in the body, all His disciples will perfect themselves, go within, and see the Reality. That is why He always encourages us to go within and do the meditation.

But we people are forgetful and that is why we become lazy and we do not do the thing which He wants us to do. Otherwise it is His desire that all of us become perfect, go within, and see the Reality so that when He leaves we may not stray from the Path or get into any delusion.

Even the gracious Lord does not forget His disciples. If for some reason the dear ones, the disciples, are not able to do the meditation in the lifetime of the Master, but still Master does not forget them. Sooner or later, Master definitely brings them to the place where they have to reside. Sooner or later, He definitely brings them to their Real Home.

In my life, Baba Bishan Das left the body, and the ashram which He had made was mostly made with the money which I had given to Him. He did not have any other disciple who could take care of that place or who would control that place. But before Baba Bishan Das left the body, He told me, "I am not attaching you, I am not binding you with these bricks. Because this is not your goal. He Who has to give you the higher thing will come to your home by Himself. You do not have to attach yourself to these bricks. You have to leave this place." So when He left the body I also left that place.

Many dear ones, many people from that area, from that village came to me and they told me that it was my right to go and be there and take care of that place. I said, "No, it is not my right. I have nothing to do with that because these are not the orders of my Master." Then they suggested that I nominate someone. I said, "No, these are not the orders of my Master. It is up to you to take care of it and I don't have anything to do with it."

In His bani in one place Guru Ramdas has written that if you put all the wealth of this world—all the riches, gold and everything, as much as all the water in the seven seas of this creation—and if you offered that to the Beloved of God instead of Master Himself, do you think that he will accept that? He says, "No, he will never accept it. He only asks for the love of the Master." Guru Ramdas Ji Maharaj has even written this that those who are attached to and who are attracted by the maya, they indulge in the maya and still they never get any satisfaction. And to those people, even if you give them the wealth of all the different continents still their hunger will never be satisfied. They will always want more and more.

So we should also follow the Path of the Naam on which our Beloved Masters have put us and we should also please the Master. You know that it is the desire of the Master that all His disciples will become successful in His lifetime. You know that even a worldly teacher, when he sees that all his students have passed the examinations, he becomes very excited, he becomes very happy. In the same way, when the Master sees His disciples becoming successful in this path, He also becomes very happy. So, we should also rise above the slavery of the mind and the organs of senses. We should rise above body consciousness to the Eye Center. We should do the Simran and we should become successful by reaching the Eye Center every day.

Regarding the happiness of the teacher, I will tell you from my own life that when I passed the wireless operator's examination in Nowshera (which was very tough), my teacher was also there. He was just taking a walk around the exam room and when he saw that I was doing my paper well and that all my answers were right, he was happy. But when it was announced by the English officer that I had secured the full score and that they were going to give me a salary of two levels higher as a bonus, my teacher became very happy and he lifted me up and expressed his happiness. The English officer said, "Even though this person was so confident about his answers that he wrote 'R', which he did not have the right to do, but still I am very happy that he has secured the full score." [EDITOR'S NOTE: *Sant Ji was, in effect, grading his own paper as he went along.*] So seeing that, my teacher became very happy and he expressed his happiness. This was the happiness of the worldly teacher. So when we also become successful in this Path of Spirituality, in this School of Spirituality, our Master also becomes very happy.

A Brief Report on the 1994 Bombay Program

A. S. OBEROI

In one of his couplets, the great Saint Tulsi Sahib has said that if someone were to claim that he had understood a Saint, Tulsi would touch his ears (in humility and disbelief). My wife and I reached the Ashram in 16 PS about two weeks before the start of the Bombay program and were called by Beloved Sant Ji for a very brief darshan soon after our arrival. As He appeared to be very weak, we inquired about His health, to which Sant Ji said that He was quite un-well, and but for serious compulsions, would have come to Delhi. We felt distressed and submitted that in such a condition, at least the local physician who looks after Him ordinarily should be consulted. Sant Ji told us smilingly that He appreciated our suggestion, but would like to do without it for the time being.

A few days later it came to be known that after a marriage reception held by a family of devotees, a number of people suffered stomach upset and illness, and some had been hospitalized. In such a condition, many prayed to their Guru for help. When I broached the matter with Sant Ji later, He avoided a direct reply, but did indicate obligingly that in such circumstances, how can a doctor or anyone else help, as it is only Hazur Sawan and Kirpal Who know what should be done.

Anticipating heavy strain to His health during the Bombay program, He tried somewhat to curtail His activities at the Ashram during the two intervening weeks, but the number of dear ones visiting Him from the surrounding areas increased suddenly, and Sant Ji had to speak and sit continuously for hours, causing strain and depriving Him of the rest needed for the recovery of His health.

Despite this, at various times He discussed one or another matter related to the program, gave me instructions and guidelines, and in the process remembered numerous dear ones who were expected to come to the Bombay program. I could see that He was quite anxious and keen to see and meet each one of His children and was transmitting waves of love and life to strengthen their resolve. Sant Ji told me, as He often does in the Satsang, that distance does not stand in the way of a Saint, as He can go anywhere in any nook or corner of the universe to extinguish the fire of love and separation in those who yearn for Him. And this is done so invisibly and artfully that even those who are sitting close by do not have any idea as to when the Guru came and when He went by unseen and incognito.

On the way to Bombay, Sant Ji stopped overnight at Pappu's house in Delhi where a brief darshan pro-

gram was held. He had traveled 500 kilometers by car, but I was told that He seemed relaxed and radiant, though fatigued, and gave a deep look to each of the dear ones who came.

On arrival in Bombay, Sant Ji drove straight to the hall where the entire sangat was waiting eagerly, singing bhajans with utmost fervor. As Sant Ji arrived on the stage, we felt as if God Himself was sitting before our eyes, with unbounded majesty and splendor signaling to each dear one and conveying, "Look my child, I have come to take you back to your eternal home. Get ready, don't waste any more time." Each of us felt charged by the brief encounter and then the Beloved was gone as quickly as He came, giving an excellent start to the program.

The meditation sessions started at 7:00 a.m. sharp, and most of the dear ones were fresh and receptive too, although Mind, which does not leave easily, kept playing pranks. Many dear ones said that they were not able to meditate for more than 15 or 20 minutes at their homes, but they felt better in the presence of Sant Ji, and sat through an hour meditation program. Despite physical weakness, Sant Ji's face was infinitely enchanting. Beaming with love, Sant Ji's glances extended an assurance that there was hope for everyone, providing that we obey the Guru's words, and change our lives from today onward.

Sant Ji said that the meditation session was a spiritual training class for those who were determined to meditate and achieve something. He also explained that sustained and strong meditation has always been a hallmark of the life of every Saint, and we can become Their followers only by making it an unchanging routine of our daily life, and treating it as the most important, most personal work. Continuing He said that we had heard enough of Satsangs and we know the theory, so it was now time to make serious efforts to put it into practice. As Hazur Kirpal always emphasized, "An ounce of practice is worth more than tons of theory."

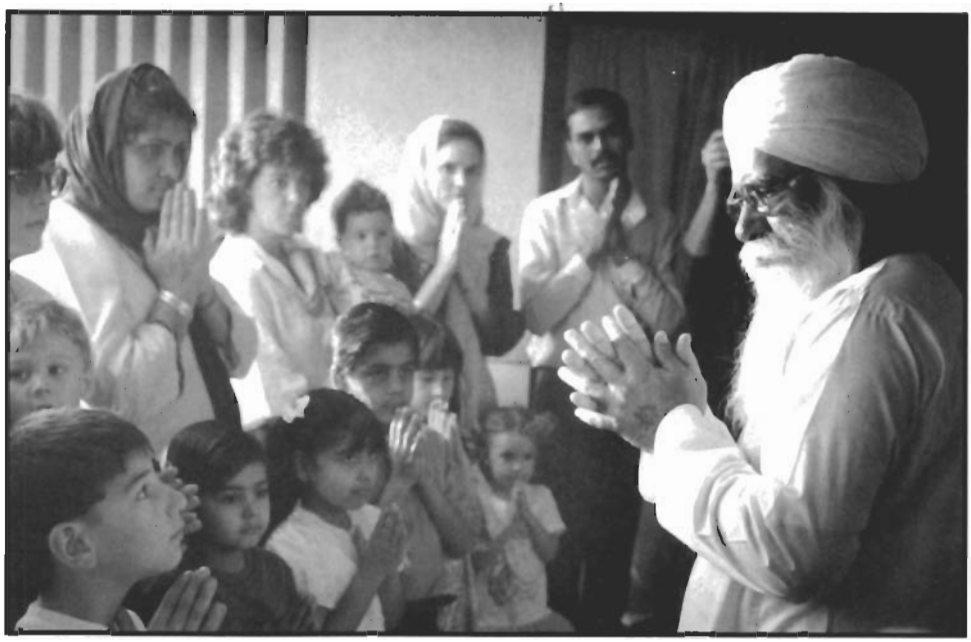
I realized that Sant Ji has always urged us to meditate regularly without slip-ups, regardless of whether our mind "stays" or not, but lately this emphasis has increased appreciably. He is anxious that we heed His words and do something without ignoring or taking it lightly any longer.

The children's Satsangs were special as always. Sant Ji urged the parents to inculcate discipline amongst the children, adding that they should be made to sing bhajans daily so that it becomes a second habit. He thanked Mary Gibson for organizing the program, and Russell Perkins for the beautiful stories which he related. On the first day, there was a beautiful, tiny, child sitting in the first row close to Sant Ji who attracted His attention with his movements. In matchless compassion and grace, Sant Ji offered him a toffee, keeping it in His hand at some distance, and the child reached

at a children's darshan

it by concerted efforts, making Him smile radiantly. This kindled a desire in other children to also have a toffee and Sant Ji responded magnificently by giving a toffee to each child around who came to Him, making every dear one laugh happily. There was a child in the rear, who did not go to Sant Ji, but later told his mother of his desire to have a blessed toffee, and the mother told Sant Ji about it in the private darshans. Sant Ji told her to bring the child to him in the next day's program. On the next day however, the child would not accept the toffee offered by Sant Ji, but kept asking for one or the other color toffees. The mother, lost in attachment and love for her child, kept repeating the demands of the child. Finally Sant Ji placed the bowl of toffees before the child and he took a red one. We parents must realize the great blessing of being in the presence of Sant Ji, and not burden Him unduly, and at the same time maintain the decorum.

In a private darshan session an initiate of Hazur Sawan Singh, who was later associated with Hazur Kirpal, came and tried to touch Sant Ji's feet, but before he could do so, Sant Ji touched his feet. He said that as the gentleman was older and also being an initiate of Baba Sawan Singh, he was due that respect. Later the dear one said he was happy to see a large number of persons attending the program. Sant Ji told him, "Dear one, numbers do not matter. I am not interested in crowds; and no realized soul has ever been." He also told him that every dear one is welcome, but



greeting the parents with small children, after morning meditation

the real benefit is obtained by those who accept the words of Hazur Sawan and Kirpal. If the dear ones act upon Their words and improve their character and conduct, and devote maximum time in meditation, they get the benefit.

Sant Ji told the dear one about the duty entrusted to Master Kirpal by Hazur Sawan Singh, and how Supreme Father Kirpal had talked to Him about the numerous conferences, etc., which He had attended. Maharaj Kirpal told Sant Ji not to do any of that, but to devote maximum time in meditation, not even to come to Delhi, because Master Kirpal Himself would come to see Sant Ji whenever necessary, which is what He did. Sant Ji said, "It is on this account that I always emphasize the importance of Bhajan and Simran and feel happy to meditate with the dear ones."

It is meditation which counts most and should have the biggest priority in our life. You remember how Master Kirpal said, "The Guru Power makes no mistakes, shows no lenience to me, what to talk of others, and does not open the door till it finds one fit." We should earn His pleasure by living up to the principles and practices which He so carefully maintained all His life.

In the current centenary birthday year of Supreme Father Kirpal, let each of us take stock of our inner self and start acting upon the words of our great and gracious Guru.

When I met Sant Ji on the last day of the Bombay program, He seemed to be in a reflective mood and said

at a mid-day Satsang for Westerners

that it was the utter grace and kindness of Hazur Sawan and Kirpal that his body co-operated nicely despite pressures, and helped Him to do the seva of the sangat. He also said that many dear ones from India had told Him in private darshan about their good experiences and wanted the programs to take place more often, as it brought immense spiritual solace to hundreds of thirsty souls who could not afford to reach Him in Rajasthan. Similarly a large number of people had reportedly told Him that but for the meditation and Satsangs held during the program their souls would have remained dry and dreary.

For the Western brothers and sisters, the program has been one of great hope, expectation and fulfillment. While the ten-day Rajasthan programs have been stopped, the Westerners have been longing for these city programs heartily, and the dear ones who come gain great benefit.

Before concluding the program, while thanking the dear ones who came, and those who did seva, Sant Ji said that we cannot imagine how fortunate we are to have the opportunity to remember Hazur Sawan and Kirpal and to do Their devotion in a city like Bombay where few have the time, inclination or will even to think about God Almighty. He said, "Let us express our deepest gratitude to the true emperor Sawan and Kirpal for keeping us in Their vineyard for the service of Their children and the holy cause."

God Almighty Hears our Plea

Sant Ajaib Singh Ji

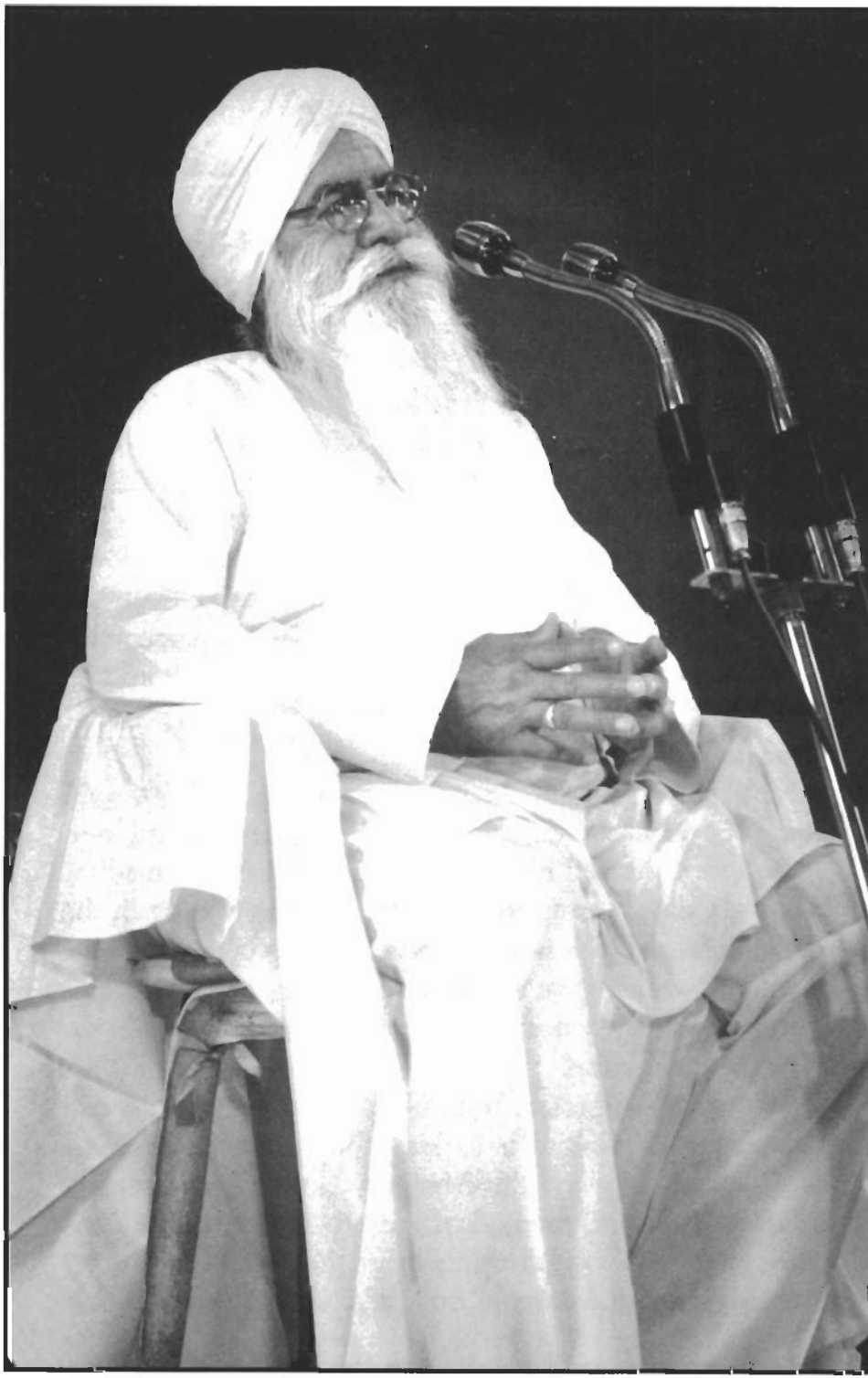
I bow down at the Feet of Lords Sawan and Kirpal, Who showering limitless grace upon us, have given us this opportunity to sit together in Their remembrance. It is only because of Their grace that we are sitting here and are practicing to connect ourselves with Them.

Before sitting in the meditation, whether it is here or at your homes, tell your mind that now you are going to sit for a very important work and he should not bother you. Then you should repeat the five holy words of the Simran, slowly with your tongue. When you do not find any difficulty in repeating the words with your tongue, then do it mentally. Tell your mind that this is a very important work and he should not disturb you. To struggle with the mind is meditation.

Never understand meditation as a burden. Do it lovingly. The work which we do lovingly we become successful in it.

I am very pleased to be sitting with you in the meditation every day. I never go away after making you sit in the meditation. I feel the same happiness sitting with you in the meditation which I got on the very first day, when I became a receptacle of the grace, when Master Kirpal first made me sit in the meditation.

So it is the ambrosial hour. Guru Nanak Sahib has said that when the rainbird is looking for the *swanti* drop, he calls for that drop and the Almighty Lord, God Almighty orders Lord Indra, the god of rain, to shower rain on the earth. So when God Almighty hears the plea, hears the cry of the rainbird, He orders Lord Indra and in that way that



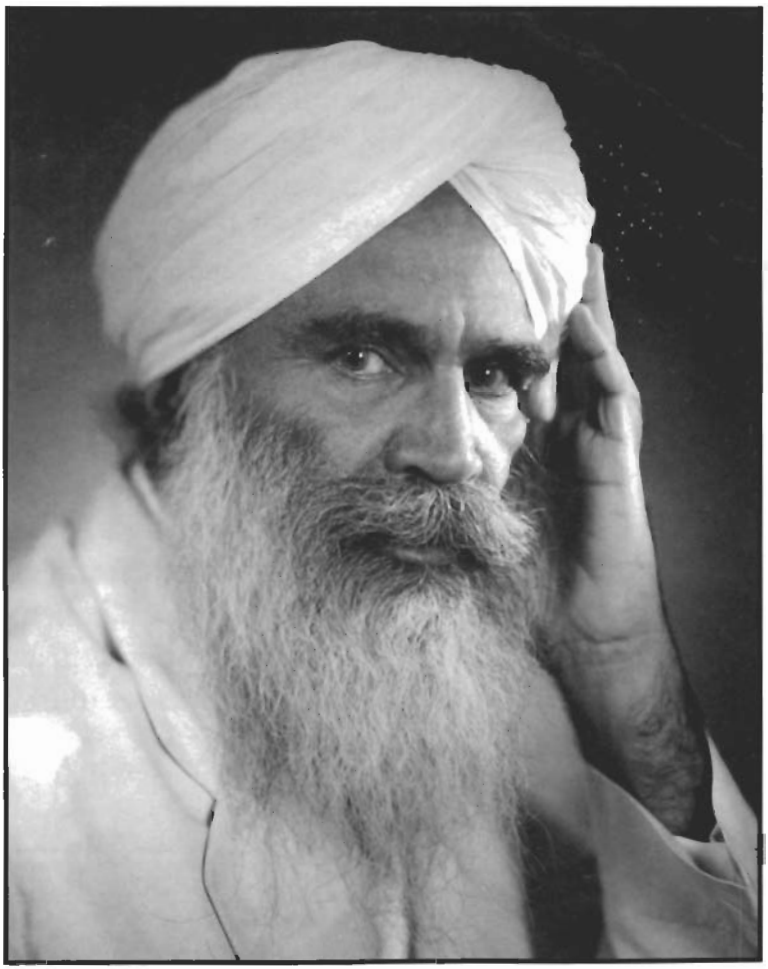
papiha, that rainbird, satisfies his thirst, he gets that swanti [pure rain] drop. In the same way, the meditation which we do here, the Simran which we do here, is like calling, just like making the plea at the Court of the Lord. So just as God Almighty listens to and responds to the call and the prayer of the rainbird, He also listens to our call, He also responds to our call. But since we do not reach the place where He is responding to our call, where He is responding to our Simran, that is why we do not have the knowledge of how He is showering grace upon us. The Saints and Mahatmas, those Who go within, after doing the meditation those who reach that place, they know how God Almighty is listening to our every single word and how He is responding and how He is showering Grace upon us.

So all of you start doing your meditation, closing your eyes. Don't open your eyes until you are asked to open them. Some dear ones think that their friends have left while they are still sitting here. No dear ones, it is not this way. You will be told to open your eyes and we will also sing a bhajan. So until you are asked to leave off, continue doing your meditation.

January 6, 1994
Bombay, India

Sant Kirpal Singh Ji

February 6, 1894 – August 21, 1974

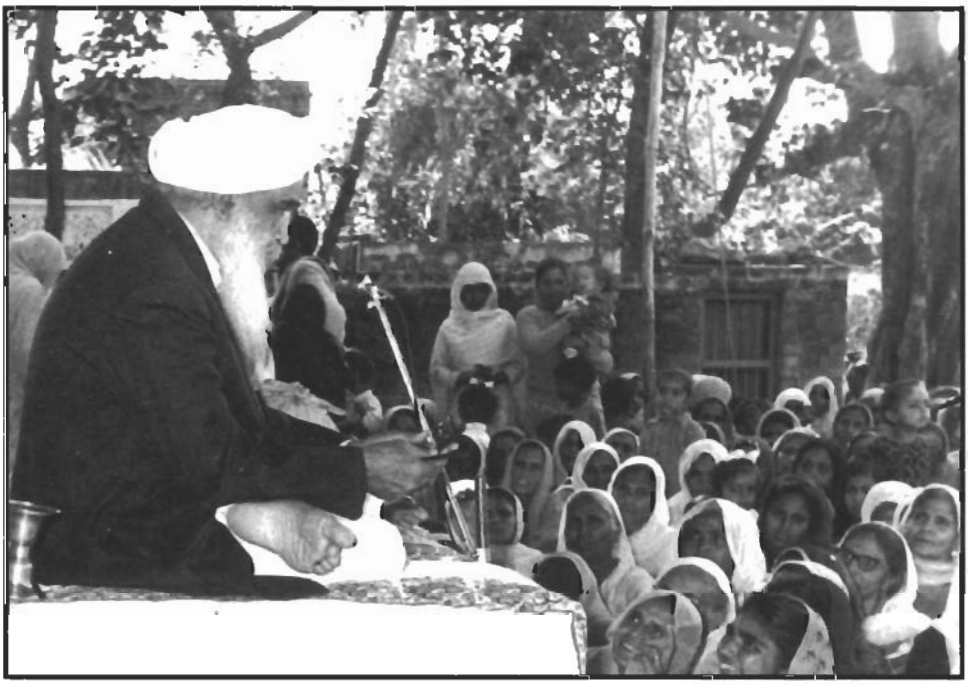


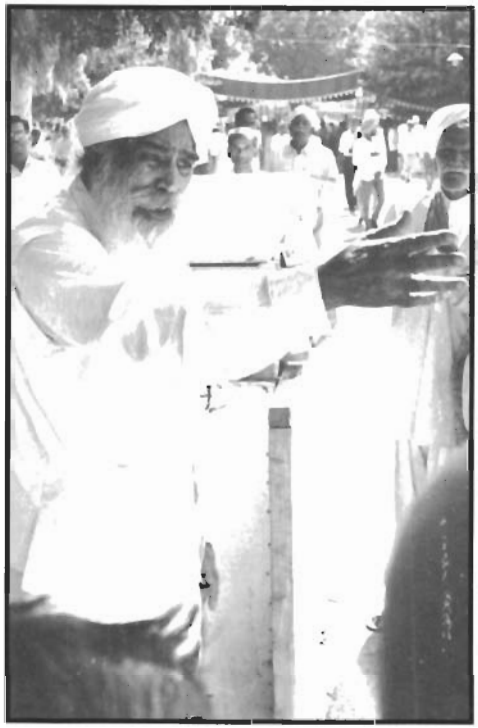
Sant Kirpal Singh Ji, an early photo

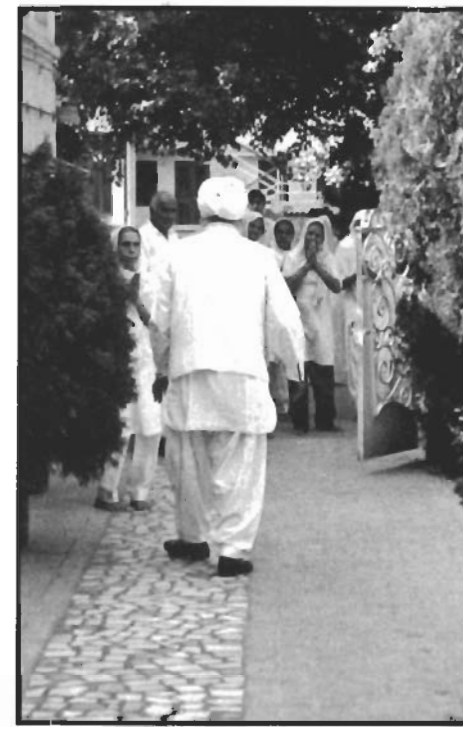
a centennial photo remembrance

ABOVE: *Master Kirpal Singh on His first world tour, Idyllwild, California, 1955.*

BELOW: *Holding satsang on tour in India, 1968.*

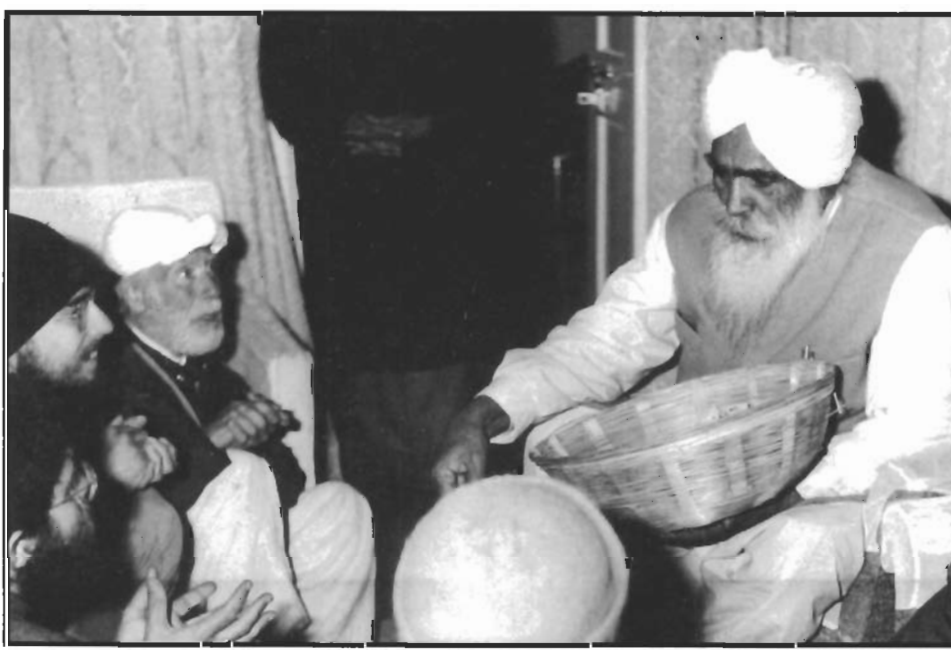




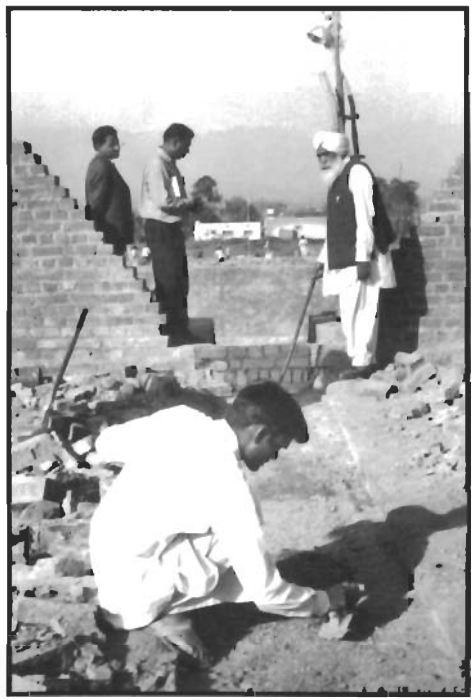


ABOVE, BOTH: *Sawan Ashram, Delhi, 1969.*

BELOW: *Distributing parshad at the birthday celebration, 1971.*

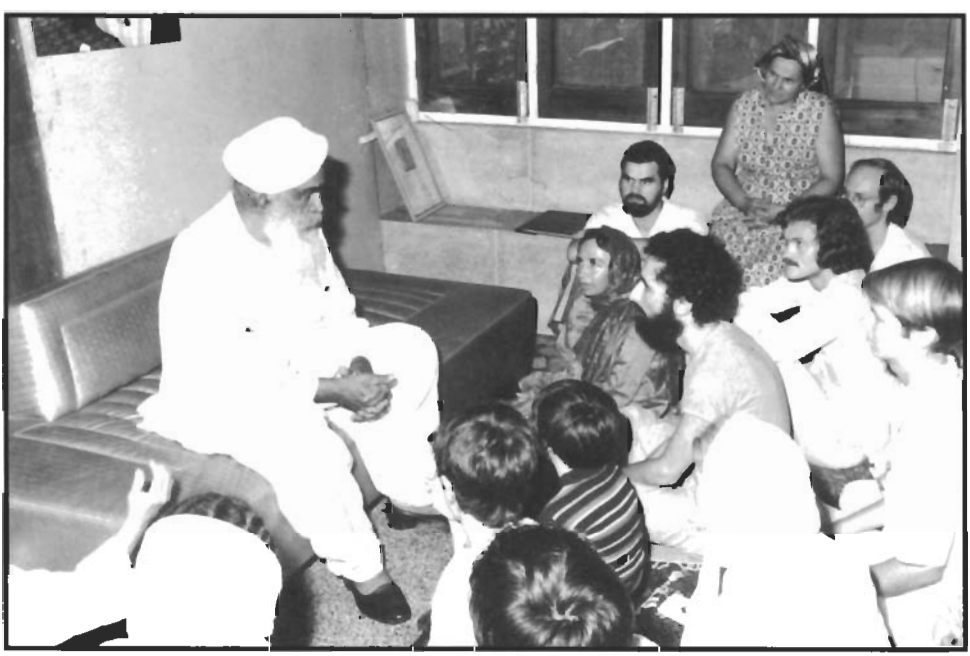


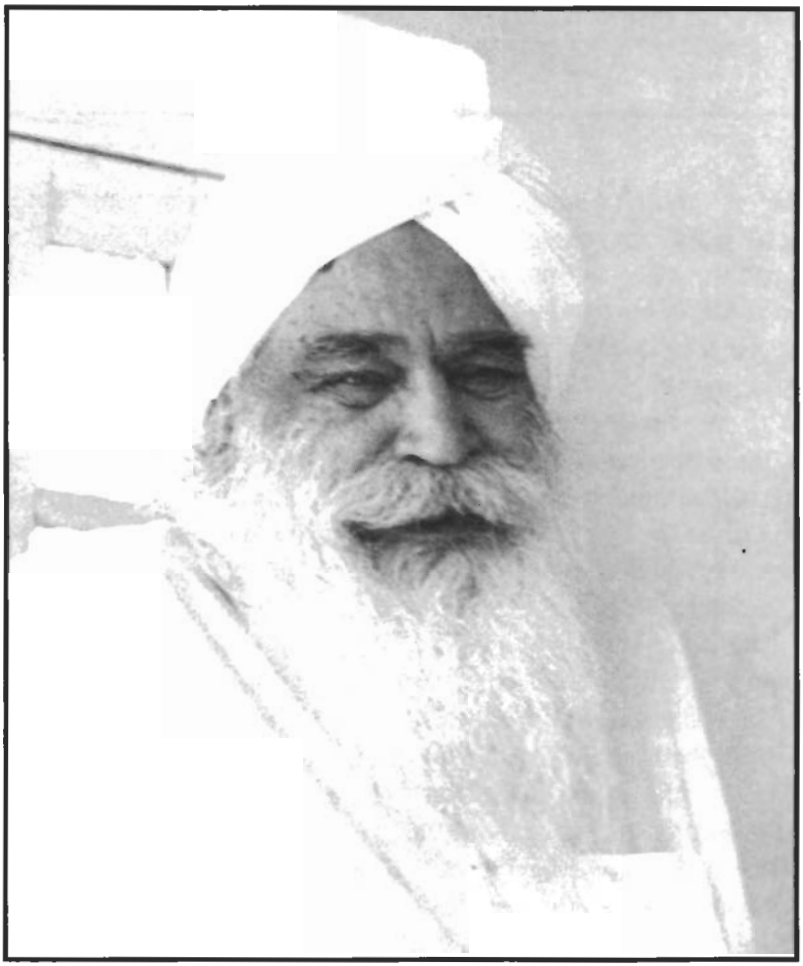
The Third World Tour, in Anaheim, California, 1972.



ABOVE, LEFT: *a homeopathic dispensary, built for the Sawan Singh bhandara, July 1973.* RIGHT: *supervising a building project at Manav Kendra.*

BELOW: *darshan at Sawan Ashram, August 1973.*





August 1974

When I came on my first tour, people asked me, "When is Christ returning?" I told them, "Has He ever left you?"—because we have got His words with us: *Lo I am with you always even unto the end of the world. I will never leave thee nor forsake thee.* If He is not leaving us, how can He leave us? Come again? He never leaves! He manifests from time to time at different human poles to guide the child Humanity. He is always, at all times, even now—every time—because that is the Divine Link. — "The Gift of the Living Master," Oct. 19, 1972

What is the Real Birthday?

Sant Kirpal Singh Ji

Silence is more eloquent than speech. What can be said in silence cannot be communicated through words. A man takes birth every day; he dies every night and is born in the morning. I have no horoscope with me, but they tell me that today is the date of my birth. But the real birth is that which ends the cycle of birth and death. Guru Nanak was asked by the Siddhas how he succeeded in ending that cycle; he said, "When I took my birth in the house of the Satguru, I was freed from the chain of birth and death." What is it to be born in the house of the Satguru? When we rise above body consciousness and sit in His lap, that is to be born in the house of the Satguru. With that the unending cycle is ended. And [for me] that was on the day of Basant Panchmi (the fifth day of spring) in the year 1917; because Hazur Maharaj Ji used to meet me long before the actual physical meeting, in fact seven years before that. And the date of the physical meeting in 1924 was also the same — Basant Panchmi.

So I say to you, blessed is the day when we are born into the house of the True Master. And what is the real birthday of a man? The day he learns to rise above body consciousness. He can do it daily after that. All of you have had a practical demonstration of that. We take birth in the house of the Master; but we do not live there. Does one leave the house where he is born? When you rise above body consciousness you are in your true home. You may come out of it occasionally; but you should live there. That is the true birth.

So the real birth is that which should end the cycle of birth and death. This is the first thing about a birthday. Who is to be congratulated on this birth: The Master or the disciple? A teacher's greatness lies in this: that all his students pass the examination. If all his students pass in the first division, the credit goes to the teacher. Isn't it so? If they do not pass, then may celebrate his birthday, but they do not win his pleasure. So all you brethren who have been put on the way to the Beyond by the grace

A talk given at the ambrosial hour of the early dawn, about 5 a.m., on February 6, 1973 outside the Master's House at Sawan Ashram to a group of approximately 5000 gathered to celebrate the Master's Birthday. Reprinted from the April 1973 Sat Sandesh.

of Hazur Maharaj Ji deserve to be congratulated only if you pass, i.e., if you learn to rise above body consciousness. *The Gurumukh rises above to his true home at will a hundred times a day.* If you have not done that, all such birthday celebrations are useless.

So I always say to you, remember the lesson taught to you. Having taken birth in the house of the Master, you should live there. So, dear brothers, I say to you, sit in Bhajan regularly every day. Learn to rise above body consciousness. Unless you do that, there is no salvation, no ending of birth and death. The first birth is physical; the second is into the Beyond, into the Divine Plane of the Master. As Kabir says, *Go ye to the Plane of the Satguru.* The Satguru's plane is not here; it is beyond the physical, astral and causal planes. But the way to it starts when you rise above body consciousness. If you really feel happy — I do not say you do not — you may give a sign of that by doing what I ask you to do: sit in Bhajan daily and keep the self-introspection diary. Do not take food for the body until you have given food to the soul — by contacting the God-into-Expression Power within. And for that, *sadachar* or true living is most essential. Without purity of life, one cannot rise above body consciousness. *Truth is above all, but true living is still above Truth.*

You have done all this lighting and decoration, and now you are sitting

in the open in this bitter cold. The outer celebrations are all very well, if you take birth in the house of the Master and end the cycle of birth and death. It is all the grace of Hazur Maharaj Ji that you are all getting direct first-hand experience. East or West, wherever He sent me, it was through His grace that people got first-hand experience. When people outside India are getting so much benefit, our own countrymen should get still more benefit. This chasing and running after me is not love. Love teaches one to follow instructions, to obey. *If you love me, keep my commandments.* First you have to become a Gurusikh — a true follower of the Master — and not a *mansikh* — a follower of the mind. Says the Gurbani, *The whole world follows the dictates of the mind; a rare sadhu follows the Guru. But they that follow the Guru transcend all barriers and limitations.* Celebrating the day by lights and decorations may be all right from your level; from my level it is not. It will be all right from my level only when you take birth in the house of the Satguru.

When we take birth in His house, and our coming and going is ended, only then are we to be congratulated. And the Masters Who come to guide humanity are to be congratulated only when all those who go to Them do their duty and pass creditably. My Master used to say, "Please put in some effort on your part so that I do not have to carry each one of you on my shoulders. It will make the Guru's task easier if you do your duty."

We have to do our work during the day. When night falls, who can work? That is what Christ says: *I must work the works of Him that sent me, while it is day* — that means when he was alive — *for the night cometh, when no man can work. As long as I am in the world, I am the light of the world.* Help the Master in His mission. The time for a spiritual revolution has come. It will arrive only when we lead a pure and chaste life. That will require some effort on our part. Have no fear; be true disciples of the Master and not of the mind; and then become a Gurumukh or mouthpiece of the Master. All these things I have said before; this one lesson is enough if you follow it. Do something now, when the sun is shining; you won't be able to do anything after sunset. At present you are alive, and the Master is also in the physical body. Do not fritter away this opportunity. Bread and water are food for the body; reading books and exercising the mind is food for the intellect; and contacting the God-into-Action Power within is food for the soul Soul is a conscious entity; it can find sustenance only through contact with the Ocean of All Consciousness — God — Who is the Bread of Life and the Water of Life.

INDIA JOURNAL

December 31, 1973 to January 20, 1974

Karl Riley

DECEMBER 31: Felt the sweetness during the wild taxi ride from the airport. At the ashram—a bed in a room —watching Master in conference on his roof. Then down to the darshan room at 3:30 p.m. for meditation. The meditation is charged, in waves. Everything is accelerated. Master comes in at 9 p.m. So simple, a few words, the soft subtlety of his gentle and quick face, reassurance: I was ready to be afraid; instead I relax—melt is more the word. And so good night; tea and fruit, two old friends and I, New Year's Eve, and tomorrow the New Year begins.

JANUARY 1: New Year's Day. Four a.m. bell, up to meditate. Such a peaceful sleep on the hard Indian mattress. Sleepy first meditation, then an infusion of love; waves or rays. It is like a northerner in winter going to the tropics and basking in the sun. But this is a different sun. It gives off rays of pure love, which penetrate thick walls. And the wonder of it is that this sun is in the form of an old man. So our eyes tell us.

Morning meditation. Amrit. Darshan —Master saw a new face (me) and asked when I had come. I didn't know he meant me; he seems to be looking through or above one. A talk on the New Year—so simple, truthful, how can we ignore these words? God has gone to the extent of giving us these ringing golden words; can we not hear and heed? Have a high ideal before you, He says. If you have a ruling passion for God, and do your part, God will help you. If your ideal is to jump ten feet, at least you will jump four or five. So have the highest ideal. God sees a man is running, doing his best, He will help him. But the man sitting by the roadside, God will pass him over. Tale of two boys late for school. One sits by the roadside praying. The other runs and also prays. Which will reach school first? If a man does not wish to change his life, even God is powerless to change it. Put in as much time as possible, with due regard to your obligations. Keep regular and have that ruling passion.

Who can describe Master's face, the face of simple truth, laying itself in front of us with no force, for us to choose. Are you afraid? he said. Then go ahead. Do it. And see by the end of the year where you stand. Saints did not drop down from Heaven; they were men first.

Dear Master, how can I not follow you, the soul of love and truth personified? Is there any other course?

Evening darshan — A new initiate spoke of all her difficulties in meditation —self-doubt, impatience, etc. Master answered so patiently. How to convey the message of his manner? The simplicity of it, the surety of it. Do it correctly, ac-

An account of the author's visit to Master Kirpal's Ashram in Delhi, India. Reprinted with permission of the author.

curately, you'll go up. He will not give sympathy to the difficulties. We make the difficulties. The reality lies in the child-like simple act of gazing with eyes closed. "What is your work?" he asked, "your personal work? To rise above body consciousness." So this is our number one task, first in order of importance. Is there any room on this path for wasted time, aimless socializing, thoughtless activity, or leisure? Is there a hint of laxness in Master's being? We must be about our work.

All meditations here continue to be infused with Master's charging. Three months in this atmosphere is almost inconceivable. The bud must open.

JAN. 2: *Morning*—Oh, what is this here? An ancient river of compassion, that we stand in over our heads. Sitting watching Master give darshan to Indians outside. The love that welled up—what is it?—ancient—beyond the knowledge of intellect—the head is going under. How can I ever leave God's presence?

Morning darshan—Good questions. A man asked whether when we encounter obstacles in life to accept them as destiny and the Will of God or to try to overcome them. Master asked, "When you come on something, can you discriminate whether it is destiny or . . .? I think not." Only when you rise above astral to causal can you see what is destiny. So you must do your best and leave the rest to God. Even the man who knows, he must still act, as an example to others.

Once Master's daughter was ill, he related. He saw she must go, but for the sake of others, he got the doctor, went for medicine. In the middle of the night she left. So do your best, and leave the result to God. Work is worship. Pay off your debts dutifully, as worship. He gave the example of the Saint and his follower in the desert with their camels at the end of the day. The follower said, Why not let them roam?—it is all God's Will as to what happens. The Saint said, Yes, but first bind their knees; then let them roam.

About non-initiates and initiates meditating together: First, if all are sitting in sweet remembrance, that's all right; no conflicting ripples. But in the case of non-initiates, if they have understood the theory and are after that thing, that's all right. But if they have not understood the theory and do not understand about withdrawal, if they should happen to withdraw they may be frightened; that's all. So they must understand the theory.

Also, Master said some people meditate better in a group, some alone. It is an individual matter.

About a man's son who is initiated for Sound but is living with his mother and does not meditate much: you take the responsibility—before sitting to eat you sit with him for meditation. A child's mind is restless. He sees what you see in meditation but he does not know what to do.

He who loves God treats all alike: no high, no low.

One can sense Master's imminent coming to the darshan room, either as unexpected light in meditation or as waves of love.

Midday—During a walk something was coming clear. What is the message of Master's being, his manner? Utterly at home. Why? Because he comes to teach us what is already here. We are all swimming in it. And this is all Master is telling us. It is here. Open your eyes. You are all children of light. God is all light. Look into the darkness in front of you. Light is there. Look like a child, straight in front. Your veil will thin and

you will see what is there. And when you awaken further you will see you are swimming in it. Is there any wonder Master is jolly? And completely relaxed. It is all here. Nowhere to go. Will eternity disappear? So we can join Him when we wish.

Evening—Master was teaching me how to gaze inside today without tension. After four and a half years of strain, can this be the end of it? It seems so.

Master is constantly showing us how —in his poise, gentle and energetic, but balanced energy, never exerted and off center. Never stuck in a pattern, a pose. His expression dances, ever free, using words as hints toward the understanding beyond words. "Do you understand my point?" Do we? We catch at it. We catch some of it, and that so precious. Jewel Master, flashing!

JAN. 3: *Morning*—Well, dear journal, dear Master's journal, I don't know how long the words will last. It is love, you see, and how say that? Sing! Mind has followed as far as it can, seeking to comprehend, desiring to encompass, possess, describe. But the time has come for love to go its way. Sat Naam.

Afternoon—Ramji fixed whatever was wrong so our light came on again in our room. As he came through the room, we asked, was it the fuse? Without slackening his happy pace he just answered, sing-song, "Let Master come in, Sat Naam!"

Master told us this morning that we are here to improve our meditations. We should not spend our time in idle talk, gossip, or striking up friendships. Put in as much time as we can. In one, two, three months we can change. Keep sweet remembrance every moment.

Evening—A brother is having difficulty seeing, with much tension. It turns out he does see light, but doesn't think much of it. And he is tense with trying to see light. Master explained the points. He added, "Be thankful." I have found this a key to inner gazing. If you see a little bit and accept it, as real if meager, it will grow, "sprout forth." If you ignore or disregard it, you will remain blind, striving to see. So accept what is God's gift. It will grow.

Master says, "Go jolly." If we are thankful for what is given us, will we not be jolly?

JAN. 4: *Evening*—If this were the only day, it would be all days put together. A sleepy morning meditation, breakfast, over to Master's darshan room. Tension about the eyes, trying to find the key discovered a day or two ago. Then decided to ask Master's inner help and just think of Him instead of meditational technique. And so His love arrived, more and more, and the first love tears fell. It seemed this was the true practice, the inner secret. Techniques of meditation follow only out of loving obedience.

When Master came in for darshan, it was to tell us just this thing. When you remember Him, He remembers you. Sweet remembrance is the whole thing. The purpose of meditation is to develop constant love for God, Master said. One hundred mothers and fathers do not have the love the Master has for his children. How can I describe Master's manner, his being, during this darshan? So soft, gentle, fatherly—and his eyes, giving that of which his words were mere hints.

Then evening darshan—no questions, and Master just gazed at us, his eyes moving from person to person, over and over, giving more than we can know. At one point he referred to the Biblical pas-

sage where Christ says "Eat me and drink me," and he asked, What does this mean?, with the softest twinkle in his eye. Near the end of this long silent darshan, one lady who was to leave that night found her head bowed down at Master's feet. He looked at her deeply for several moments, then patted her twice on the head, saying, "Be up." She came back to sitting posture. Then he lowered his eyes to look at her for several long still moments. Later he mentioned to go jolly, those who are leaving. Can one ever forget this darshan?

JAN. 5: Another day of increasing love from Master. The Grand Thaw continues. More light in evening meditation than ever before. So clear that He is doing it. I guess that's the point.

Master says in concentrating don't select a point, but look in a smallish area in the middle. He makes a circle with fingers and thumb.

I feel I am making a little seat for Master, a little throne inside my head, and asking Him please to come in. I would be pleased if He would remain there all day.

New arrivals every day. Looking scared to death and speechless, often. But they will soon find what a love nest they have stumbled into.

Some ladies staying together in one room reported to Master they saw golden light streaming down while meditating, and when they opened their eyes they saw it in the room, streaming through the ceiling. One of them was reporting this in a very animated way, and Master said, "Your lips are saying more than your words. Control yourself, please." Constant hints as to the state of poise we must attain. And the greatest visible hint is Master's own being.

Master's eyes . . .

JAN. 6: At breakfast a lady was mentioning her difficulty with left ear sound compounded by an ear infection, and another lady said that it might change just by being here. She (age 65) said that before initiation she had had for some time a painful lump on her body, but had had so many former operations she had decided that if this were her time to die, that was all right. When she came back from initiation she was lying down and noticed the pain was gone. She looked at her side and found a little indentation where the lump had been. She also mentioned that a later time, another tumor disappeared during meditation, once again leaving a small indentation. This time she felt a sensation like an electric charge start at her finger, go up her arm and down her body to the site of the tumor. When she looked down it was gone. This is a very humble lady and obviously not given to exaggeration.

Evening—I hunger for Master's darshan now, thirst for that sweetness through the eyes. It is my food; I must have it. What grace pours from his eyes! Who knows what golden river we drink from as we gaze? But the more we drink, the more we thirst.

To let attention dissipate during the day is so painful now. This ashram is a beehive of activity. Workmen and women are all over, building upper stories on the existent structures with bricks and then stucco. All night long the work goes on. Many people arriving now. To go from meditation or darshan to all this noise and movement in the usual outgoing way is disastrous. So we learn to control the attention more. More and more control is needed. Only constant remembrance can do this, and keep us jolly besides. We must become centers of jolliness (not sociality) and only Master can

give this to us, through remembering Him.

JAN. 8: *Morning*—Yesterday a darshan (how that word brings forth a sweetness!) with many questions answered. Definite instructions upon hearing an inner voice: don't pay heed but ask it to appear to you. The negative entities will not, but lesser Masters, etc., from the lower planes, may. If they appear, repeat the five names; only if it stands trust it. Often the Negative Power will imitate the Master's voice and in other ways pretend to be Him, in order to mislead the initiates.

About posture: Yogis sit straight but with some tension. We also sit straight, the body at right angles, so that when leaving the body we do not fall over. But there should be no tension anywhere; head and neck quite relaxed.

An initiate said she could not sit straight without feeling tension. Master replied that in that case she could sit "where floor and wall come together at right angles."

Concerning whether work performed for pay could be selfless service (such as nursing, etc.) Master replied that if you do your duty diligently with no idling or slacking off in any way, and performed as worship, that is selfless service.

But keep sweet remembrance of Him all day; then everything becomes service.

Master constantly repeats the advice to put in as much time as possible in meditation. There is no mistaking the import of this emphasis.

About looking into the light: at first we cannot look into it for long. But we must learn to look for longer and longer, without a break. This is the key to further way up.

Master says live in the "foxhole of the brain" and work *through* the body.

Thoughts on the vigor which one feels here, either in others or oneself: to begin to operate from the eye focus is to begin to feel oneself a man, that is to say, a center independent of what may be happening around one, drawing one's sustenance from above and giving it out rather than pulling in from all around for one's sustenance. Sweet remembrance is the source, remaining at the eye focus the essential mechanism. A friend used to say he saw all people as either vacuum cleaners or non-vacuum cleaners. Now I understand what he meant.

In last night's darshan someone said they were feeling so much bliss from intoxication that they couldn't concentrate well in meditation. Master asked, "Which do you prefer?" He answered, I don't know. Master just went on to mention that that intoxication is Master's grace.

This morning's darshan was so gentle, Master eliciting questions, answering fully and with parables.

What is needed is perseverance, and also chastity of thought, he said. Chastity is the gold, and perseverance the hammering that forms the bowl. If we have the gold, but do not use the hammer, nothing is formed.

Master emphasized making disciplined use of the night. All who reached the true home utilized the nights. Generally we spoil our nights, from six to six, by idle talk, eating, sleeping, etc. Masters go around at night distributing grace to those that sit awake in meditation. But generally they find that most are asleep or in a drowsy state.

In regard to drowsiness and difficulty of concentration, Master repeated the story of the Guru who answered every complaint with "look to your stomach." So for utilizing the nighttime, eat sparingly if at all at evening time.

Evening—A strong darshan dealing with complaints. Master tries to wake us up by not accepting our excuses or even our self-condemnations. "Just do it" is his constant message. Many do not understand, but it appears there is an important esoteric meaning to these words. When a Master says something we should pause and consider the meaning, as at Lord Vishnu's table when he said, "eat, but don't bend your elbows." Master says, don't say "I'll try," just do it! He is giving us a hint concerning the power of the attention. "You are all micro-Gods," he tells us. In practice this means sitting in meditation with the aim of solving an incorrect aspect of our practice, and calling on Master to help. One may be surprised to find that progress takes place.

At another point Master said that sitting long hours without accuracy is not as helpful as fifteen minutes accurately done. But sitting inaccurately is better than not sitting at all. "That will count, but not for promotion," he added, always with a chuckle.

Master was asked whether meditating in a room with others sleeping or on one's bed is made difficult by sleep vibrations. He replied, "That depends on (*a pause, looking down*) your meditation. When you sit in an air conditioned room, are you bothered by the heat outside?"

Another asked whether it is helpful to meditate with the hands in an attitude of supplication. Master replied that God is spirit and must be worshiped by spirit in man. Why not do it direct?—instead of giving attention to the hands. This answer might be seen to be the answer to many similar questions concerning aids to spirituality. The Path of the Masters is direct, going straight up the mountain, disregarding many tenets of what might be called "laws of human nature." True, without the Master's help such a course might be premature or disastrous, but with the Master's help it is not only correct but successful. Simplicity wins, as God is simple. But these are delicate points, as Master sometimes says, not easily pinned down by words.

JAN. 9: *Afternoon*—This morning Master was asked about the seeming impossibility of silencing the mind. He replied that we are attention, and the mind works so long as our attention gives it life. Withdraw the attention, no mind. So it is all very simple. Stop watering the old garden and simply water the new. So our task is one of putting the attention wholly and solely in the middle of what we see before us, with eyes closed.

Reflecting on this, I see how during the day here I allow this precious attention, the outward expression of the soul, to be pulled down to the level of literal seeing and attachment to sense objects. No wonder it is difficult to bring it all back in and to a point. So that if I wish to avoid this constant suffering of feeling one's soul dissipated out, a vigilant and disciplined way of life is necessary here in this buzzing ashram. Not a single word spoken more than is necessary or helpful to others. Not a moment wasted in idling or listening to other unnecessary conversations. Remembrance, and as much meditation as there is time for. We shall see.

Evening darshan—After a two-hour meditation in which I vacillated between effortful gazing and pulling back toward poise, it occurred to me to ask Master to speak about effortless effort. It is clear that he likes to be asked questions like this. "Effortless effort is when no question of doership remains," he began. He

went on to explain the saying, "God helps those who help themselves," in terms of meditation. When we follow Master's instructions in meditation, that is helping ourselves. When through our effort we come near the place, He reaches and drags us up. Master showed this with his hands. Our effort should be such that in the process we forget ourselves. Then He pulls us up. As for effortless effort, Master simply illustrated by closing his eyes and sitting back. So simple. No question of doership. We must become conscious co-workers of the divine plan.

JAN. 11: *Morning*—Yesterday Master used the phrase, "where there is a will there is a way." Perhaps this explains what he is asking us to do in overcoming our meditation difficulties. Start out with a will and a way will open up, with Master's grace. We in the West are used to saying, "All right, show me a way and I'll apply some will towards it." But we must learn to be braver and more prayerful. This is a heroic path, for devout knights of the Holy Quest.

Master is quite "tough" with those who say they see nothing. It seems clear it is a most merciful toughness, for he is using a kind of surgery to break us away from some most damaging attitudes: one, that of complaining (Master says never complain; on the other hand, he says always be grateful—for our own sake, let alone the sakes of those around us. Does God need our thankfulness? No; but we most certainly do); and two, the negative idea "I don't see anything." Master always asks, do you see pitch darkness? That is something, you see; it is not nothing. Usually it turns out that there is something happening within the darkness. So that is something to go on. If one concentrates on that, light will sprout forth. But if one sits with an attitude that one is not seeing anything, what can come from that? Or if one sees light and says, oh but that is from the window or the lamp, once again one misses the boat. Whatever the source, look into the middle of it with full attention and inner light will come, with Master's grace. One might call it negative looking and positive looking. Some of us are afraid of being deluded. It is our scientific upbringing. By this attitude the necessary childlike concentration is prevented and we remain blind. Never mind, be deluded; learn to concentrate without any tension anywhere in the body, and true seeing will begin; and then we will see what is delusion and what is reality.

A telephone call came for Master yesterday during darshan. He took it, and squinted his eyes so that they were almost completely closed during the whole conversation. Giving his attention completely to the other end of the line.

Evening darshan—An initiate asked Master about his words, "Silence is golden." He asked if it were not possible for one who is silent to spread an atmosphere of coldness around him. Master replied, do you mean silence of the mind or silence of the tongue? It is our mind, our heart which must be silent. We are not to retire to the jungle. We must be in the world. But we must choose our words carefully: is it necessary, is it true, is it kind? Before speaking, consider the effect your words will have. And then Master asked, "What is there to say?"

JAN. 12: *Morning*—At last, again, a long silent darshan. Master is our food, our air. His eyes give us life. Looking in his gently moving eyes is like swimming in liquid love. And then they pull back

and up. Is he showing us how to withdraw? Who knows what he is teaching us?

At the same darshan, a more receptive brother was seeing a splendor of lights flooding from Master to those present. There is a description of this kind of lumination in the Surangama Sutra, arcing between Buddha and his disciples.

JAN. 13: *Evening darshan*—Master had a very hoarse throat. Someone mentioned it and Master replied in effect that if one violates the laws of nature, nature must be paid. After a pause, he added, "Sometimes lower things must be sacrificed for higher."

At one point the lights all went out. There was a general reaction, but Master's manner does not change at all. What matter if the outer lights go out? We had a beautiful darshan. Master spoke of love. He mentioned to a Sikh sitting near him that the chapter on separation, and one other, from his book *Gurmat Siddhant,* should be translated into English. He mentioned that learning alone is not sufficient for translating spiritual works, as there are some points which can be mis-translated by one without inner knowledge.

The Sikh follower told us that when Master read the chapter on separation to Baba Sawan Singh, there were some caustic remarks from some of the forty "inner circle" disciples. They said this is some fiction; what are these pangs of love? The Master replied that one must experience it to know what it is.

JAN. 14: *Noon*—My cough-cold is coming to a climax of shivering. So many of us are living through hunks of karma in this way. In a talk on forgiveness this morning Master said, "Love knows no embarrassment with the words it uses." Father may say to the child "naughty." Is that not a bad word? But it is said in love, you see. That is the purpose behind it.

JAN. 16: *Morning*—High fever on the 14th. Recovering now. No longer sleep more than an hour at a time at night, and that sitting up. Cough persists.

Master mentioned that only time spent in contact with Light or Sound counts. The rest is preparation. So learn to stay with the Light longer.

He gave a most encouraging talk about our time here. He said we are here to learn to rise above body consciousness. The ABC of spirituality starts from there.

Since he urges us to this so strongly, he obviously is holding abundant help above our heads, just waiting for us to do our part. To not try my utmost during the time I am here would be to throw away an opportunity that may not be offered again. So I must, even though at this moment, with this cough, my mind longs for familiar surroundings, clean air, good food, and cleanliness—and privacy, and so many things, as well as family and friends.

JAN. 17: *Noon*—At darshan someone asked what is Bhanwar Gupha. Master's face sparkled as he said it is a cave from which light pours forth like a waterfall; the gateway to Sach Khand. And you realize, watching him, that he knows it well. A satsangi mentioned that he had seen a cave of revolving lights ("incredible"). Master chuckled, "So make your will." This is a phrase Master uses to mean prepare yourself to leave the body during meditation.

Some days ago Master gave a beautiful talk on justice and forgiveness. It

was very affecting. We need not concern ourselves with justice, keeping accounts, balancing accounts with others. Generosity and forgiveness seem to be of the same family. And it occurred to me that the most generous act of all is giving up body consciousness, which is to say abandoning body. On the other hand, stinginess is to hold on to the body tenaciously, even though we know we must give it up eventually. So if we desire to rise above body consciousness and begin the spiritual journey, we must start with opening the doors of generosity within us, for by this attitude we may transcend. We must give up everything —which is to say, *attachment* to every thing. Little by little, our grip must relax.

Evening darshan—I had almost decided to return home, due to persistent cough which will no doubt remain as long as smoke fills the air every night, and debilitating fever. But during this sweet darshan I could not consider leaving. At the same time, the cough seems better. I realize it is all in Master's hands. And in the last two miserable days he has allowed me the first real progress in meditation since initiation.

Master says that "accurate meditation" is that time spent in contact with Light and Sound.

Another time Master said, "Some people say Masters have hidden teachings. Nothing is hidden. It is all put before you."

Someone asked what prashad does. Master said take it and then sit for meditation. He then said prashad is that which is freely given out of joy and love by the Master. But sometimes people ask for it, and it becomes expected, a ritual. He mentioned that was happening during the last world tour. That is no prashad.

It so happened that near the end of the darshan someone gave to Master a box of candies to be distributed as prashad. Master considered it, fingering a candy. Then he said, whoever takes one must put in one extra hour of meditation today; if two, two hours, etc. And then he held the box out. But he would not give it out with his hands. We must take it ourselves. Contract candy. I did not go forward but drank in Master's all-knowing face, ever buoyant, even when his children have just shown they did not understand his words as to what is true prashad. One Indian lady cupped her hands and asked for Master to put it in. She was persistent. Finally Master said "no compulsion" and would not place it in her hands, but freely offered the box for all to take.

One cannot demand love. One will get something. But it will not be the true thing.

JAN. 18: The plane from Washington has landed with 100 hopeful souls, many familiar faces, and Mr. Khanna, who began his talk with "I would like to thank . . ." followed by Master, who began his talk with "Words cannot express what is in the heart. Heart speaks to heart . . ." A most loving welcome and joyful reunion.

JAN. 19: Later at darshan, so loving, so hard to describe how. Master said, "There are no problems. It is we who make problems. To every difficulty there is a solution." So light. Spirituality is as light as a balloon. Only the path to it is trodden in leaden shoes. After all, we are not used to truth, simplicity, single-mindedness, devotion, wholehearted love for that which is the core of all things. But through the centering ability developed in meditation we can at last begin to taste the lightness of being fully at

home. Meanwhile it is manifest in Master's very being.

Individual darshan prior to leaving— My cough (later diagnosed as asthmatic bronchitis) can no longer endure the smoke of Delhi nights. But there are deeper reasons for leaving now, known fully only by Master, but it is right. How much time does lightning need to strike?

Well, sitting right by Master's feet, gazing as a happy child into the Father's jolly face, into the eyes that dispense from the very Source. How utterly happy! "Have your meditations improved?" Yes, Master. Most happily emphatic. "Any question, anything you have to say?" Yes, a question about a karmic relation, and Master's answer which was the lightning, and in that moment changed the character of my stay from one of progress and much understanding, to a sudden turn-around and opening up of a very different way of life and spiritual growth. My mind was blown wide open, and great relief accompanied the new perspective.

Well, we shall see what Master can fashion out of his children. "There are no problems." Can I refrain from creating them, away from him? "Impossible is a word found only in the dictionary of fools," Master often quotes.

Then—prashad freely given, and joyful leavetaking. A young lady also leaving hands Master a locket and asks him to bless it. Master plays at trying to open it with his big thumbs. "What's inside?" A picture of you, Master. He hands it back with blessing, but says, "You should keep Him locked in your heart."

"Are you going, or your body is going?" Master asks the young lady. In joy I ask, will you come along? Master replies that when his Master left, he (Kirpal) said that he must come and do the work. "He has been coming ever since. All right; God bless you." And our bodies part company, for the time being.

The reality is that it is not the wish of the Master just to give the Simran to us or just to connect us with Shabd Naam. He not only does that, but it is His hearty desire that while He is still in the body, all His disciples will perfect themselves, go within, and see the Reality. That is why He always encourages us to go within and do the meditation.

Sant Ajaib Singh Ji, January 1994