Sant Bani Magazine

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Come to Your Senses

Sant Bani Magazine

The Voice of the Saints

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Take Advantage of His Coming

Sant Ajaib Singh Ji

Master, in 1977, You said at Sant Bani that all Your initiates were going up in this lifetime. You also mentioned that the initiate goes up on the Master's meditation, not on his own, that all the meditation that the Master does is stored for His initiates, and that He doesn't really need it. Also if the initiate doesn't meditate, supposedly the Master can't help him. "What can the Master do if the initiate doesn't meditate?" Also Mother Millie told about going up in meditation to one of the higher planes and meeting an initiate who said, "I can't talk to you now; I have to meditate! I didn't meditate on planet Earth. Now I have to meditate a long time up here . . ."

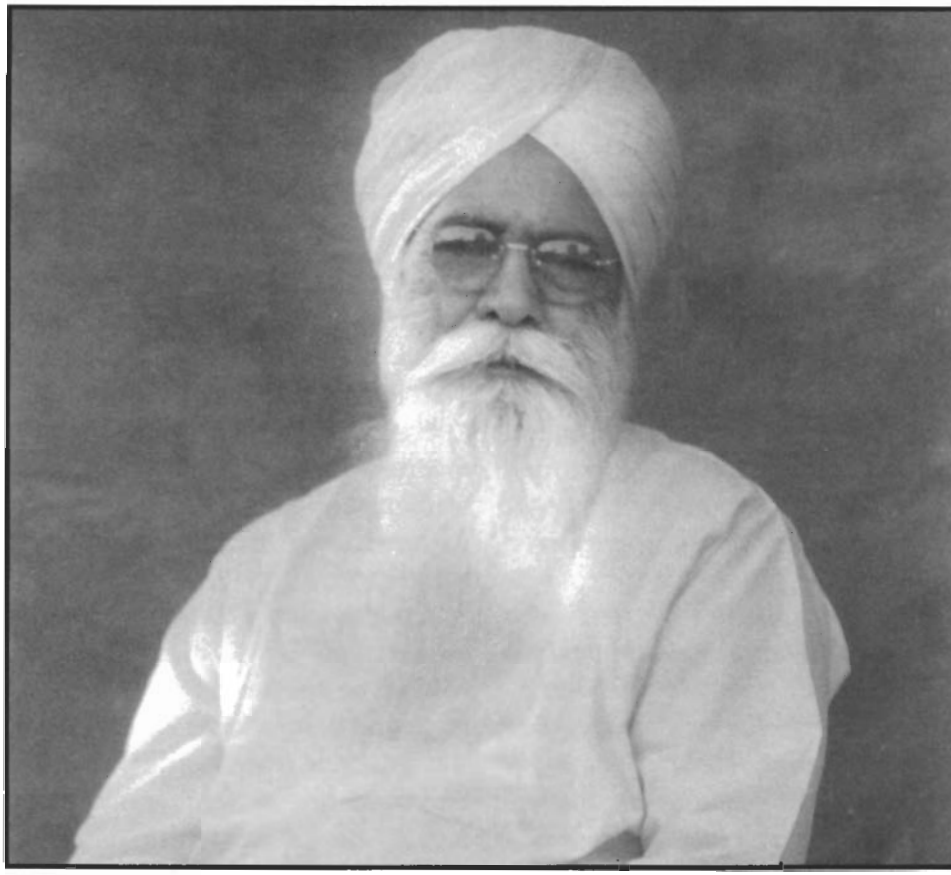
So, can Master comment on those comments, and also tell us about the fate of the initiate who doesn't meditate, and also the fate of an initiate who does meditate but, for one reason or another, can't quite do it properly.

When a seed is sown in the ground, whether in the right way or in the wrong way, it definitely grows. Meditation, whether it is done correctly or incorrectly, always gives us fruit. That is why we should meditate.

Kabir Sahib said, "One who will meditate, will definitely someday meditate correctly." The thing is that we need love, faith and trust in the Master.

I told a story previously, about a devotee of Lord Vishnu — the Hindus remember Lord Vishnu by repeating many of His names. There was a farmer who was illiterate, and he could not remember all those names. So he went to a pundit, a learned scholar, and asked him about the names of Lord Vishnu. The pundit tried to help him learn a few names of Lord Vishnu, but since the farmer was illiterate, he could not remember any of the names. When he went home, he could not remember any of the names which the pundit had taught him. In those days, people did not go to tailors to get their clothes stitched. Usually they stitched their clothes at home. And they had strange names for the clothes. The underpants were called by the name "arban," which did not have any meaning. So, in his efforts to remember the name of Lord Vish-

This question and answer talk was given February 1, 1984, at Sant Bani Ashram, Rajasthan, India.



nu, the farmer started remembering Lord Vishnu by the name "Arban." [*Sant Ji and everyone else laugh a lot when this is translated.*] When he started remembering Lord Vishnu by that name, even Lord Vishnu could not help! [*more laughter*] He also started laughing while he was sitting on his throne. And he told his wife Lakshmi, "Today, a new devotee has been born, who is remembering me with such a name which is not written even in the Vedas and Shastras."

Now, Lakshmi said, "You always praise your devotees. Take me to one of your devotees, so that I may see how devoted he is." So they both came down to this Earth plane. At that time, the farmer was bringing water out from his well. He was working in his field, and at the same time remembering Lord Vishnu by that name — the new name which he had discovered. Vishnu told Lakshmi, "Okay, I will go and sit in the well, which is without a fence. You go and ask him what he is doing, whom he is remembering."

The farmer was tired remembering Lord Vishnu by that name Arban; and it was not doing him any

good. He was doing that remembrance so that he might have the darshan of Lord Vishnu and it had been a long time since he began doing that without any results, so he was tired. When Lakshmi came to him she asked, "Who is this Arban; who are you remembering?" He replied, "It is the name of Lord Vishnu, and I am remembering Him." Further, she asked him, "Do you know where He is now?" He was so tired that he said, "Yes, He is sitting in that well without a fence."

Out of frustration, he had said that, but it became true. And Lord Vishnu appeared from that well, and He gave him His darshan.

So the meaning of telling this story is that, if you remember God with any name, it does not make any difference, if you have love and yearning and faith in the Lord, He will definitely give you His darshan. That name was not given to that farmer by any Saint, and there was no charging working behind that name. And that name was not of the Lord of Sach Khand, that was the name of a Lord of a lower plane. But still, because that farmer had love, faith and yearning for Lord Vishnu, that is why he got His darshan.

So the main thing is that you should do the meditation. You should do the repetition of the five sacred names which are given to you by the Master. The main thing which counts is your love, faith and yearning.

Saints do not initiate the dear ones with the intention that they will come back into this world again and again, and will get liberation only after many births. Whenever They give us the initiation, They are determined that They will take Their disciples up to the Real Home in this lifetime.

So the disciple should do the devotion with faith in the Master, because the happiness which we see is not the permanent happiness. It is temporary. The things which change into pain are not the real happiness. This world is full of suffering. And our Beloved Friend, Who is going to relieve us of all these pains and sufferings, has come onto this plane. So why not take advantage of His coming? Why not have faith in Him and do the devotion of the Path which He has shown to us? Only he is a wise person who, living in this world, becomes liberated from the suffering world.

Master, will you talk to us about ego and its effect upon the soul?

Ego is a very strong enemy among the five dacoits, the five enemies. And it is that passion which surrenders to us last. He is the last one to surrender.

It makes our soul unclean and dirty, and it takes us away from Almighty God. Ego is that thing which undoes all of our doings. Kabir Sahib says that when the egoism comes,

then all that you have done becomes undone.

Guru Nanak Sahib has written, "Egoism is a bad disease. And the medicine for removing this disease of the soul is also kept within us." He says, "Egoism is an incurable disease; but the medicine for it is also within us." If God Almighty showers grace on us and makes us meditate on the Shabd of Master, then this disease can be removed. We can get a lot of help if we pay a little bit of attention to the lives of the Saints.

You know that Saints have been given a lot by the Almighty Lord. They have been given such a high position, and within Them God is manifested. But still They never become proud of Their position. They never say that They are something; They always remain humble. They always call Themselves as the poor ones, as the helpless ones. And They always call Themselves the sevadars. They say, "We have come here to serve you." If we pay attention to Their lives, and if we see how They behave, even after getting all these things, we will get a lot of help to remove this egoism.

Think about it patiently, what are the things for which you have the ego or pride? Are you proud of your youth? Have you not seen any old person struggling with his life? Do you have the pride of your wealth, of your being wealthy? Have you not seen the poor people wandering here and there on the streets? Are you having the pride of your good health? Have you not seen in the hospitals how people are suffering from disease? All those things which we have are not going to last forever, so why have ego over them?

Master Sawan Singh Ji used to tell this story often about one old Saint. A lady would everyday come to Him and ask, "Do you have a beard on your face or bushes?" But He would not reply. When His end time came, He told His disciples to call that lady. When that lady was called, He asked her to ask Him the same question with which she had been taunting Him all the time: whether He had a beard or bushes. That lady said, "Well, why didn't you reply to this question earlier?" He said, "I was not sure about my mind; who knew whether he was going to deceive me or not; I don't believe in it. That is why I did not reply. But now, since I am going, and I'm taking my beard stainless, that is why I am confident that this is a beard, not bushes." So Saints never become proud. They never have the ego because They have the awareness — "who knows when the mind is going to deceive us."

Why does egoism make us fall down? Because we do not have any qualities, but still we are proud of having them. [*laughter*] Guru Nanak Sahib says that those people are the real fools, the real donkeys, those who do not have any qualities in them, but still are proud of having

them. So we should meditate on Naam and have humility.

I have two questions, the first being, in the morning, to get over the dry spots, is it acceptable to do a practice of counting out Simrans — 50 or 100 — to do acceptable quality, you know, and establish a pattern. And two: When the pain really gets heavy toward the end of the sessions, I found more withdrawal would help, but the breath gets imperceptible; so does the Simran after awhile. I was wondering if that was incorrect practice.

If your tongue is wet by doing Simran and if you have love, faith and yearning — if you have all these three things — then there is no question of having the dryness. So we should always keep the Simran on our tongue.

Pain is also felt when we do not meditate regularly. We meditate for some days and then give it up. And again, when we come in the company of the other people in the Sangat, looking at them, we also feel like doing the meditation. But since we have not done it regularly, that is why we are bothered by the pain. If we continue meditating for some days, this pain will go away.

If you will start counting the Simran, your attention will go to the counting, and you will not be able to concentrate at the Eye Center. In the earlier days, many Saints used to recommend the moving of the rosary to do the Simran. But Guru Nanak Sahib and Kabir Sahib did not emphasize this. In fact, They condemned it. They said, "When a person moves a rosary, his attention does not go to the Eye Center; his attention is stuck in moving the rosary."

Many times it will happen that your mind will make you give up the Simran, and you will only go on counting the numbers.

In Delhi, in Bali Nagar, near Pappu's house, there is a temple. Every morning, when people come to the temple, the priest over there makes them repeat the name of Rama. And all the people who come there say, "Ram, Ram." And he is the only person who is counting how many times they have said, "Ram." Once he came to see me and I asked him the question, "Why do you count how many times people have said, 'Ram, Ram'? Is it harmful if you repeat the name of Rama a couple of times more than you are supposed to?" [*laughter*]

My purpose of asking him that question was, "When God does not count all the blessings which He has given to us, and when He does not delay in opening His gracious door for us, is it good for us to do His devotion by counting? If we repeat His Name a couple of times more, what harm will it do?" So whenever we do the Simran we should not count the number of repetitions. The

Simran should be done by love, [not by numbers]. If we do the Simran by love, without being aware of how many times we have repeated it, we will definitely become successful in our practice.

If you will do your meditation regularly when you are at your home, or even when you go to visit your family, or when you are going out for the business; if you have made the routine of meditating every day, you will find it very easy to sit for an hour. You will not even remain aware of how that one hour was spent — how that one hour passed.

I have seen many Muslim devotees — Muslim people — offering their prayers, doing their Namaz in a moving train. Many times in the airplanes also I have seen them offering their prayers. And in the Army also, even at the place where the bombs were dropping, the Muslim people, at their scheduled time, would offer their prayers and do their Namaz.

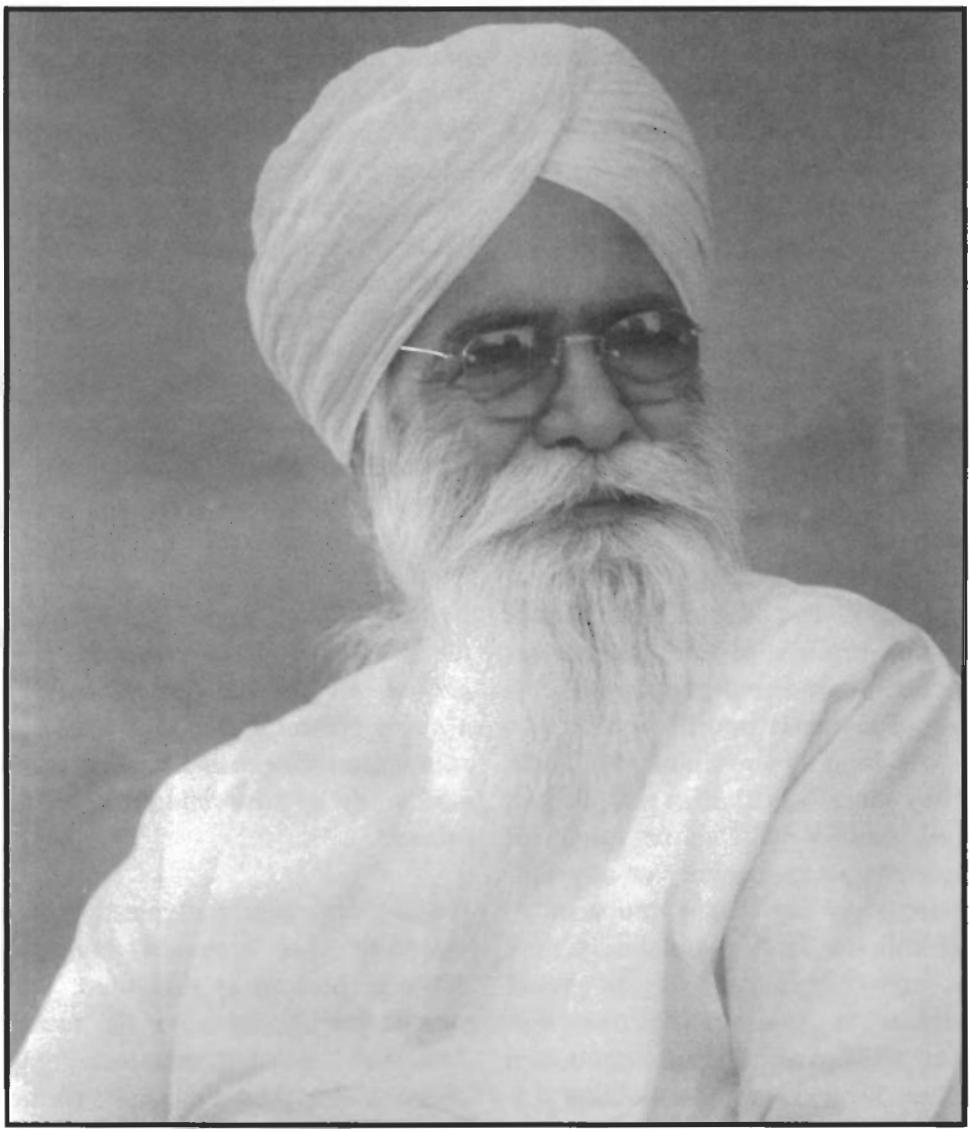
In those days, I used to perform the rites and rituals of the Sikh religion. So that is why, whether I would travel in a train or in a truck when I had to go to the battlefront, or even when I crossed the sea on a ship,* I always used to do the rites and rituals at the fixed time. In fact, whenever the time would come, I would know by myself that the time had come, as an addict does not find any peace if he does not take his drug. In the same way, one who is regular in his practices will not find any peace unless he has done his practices.

So we should not give up our meditation no matter where we go. If we miss meditation for one day, it is equal to the missing of the meditation of three days.

Further, we should introspect our life; we should keep the diary which was introduced to us by Master Kirpal. Even if we meditate for five or six hours every day and do the worldly work for sixteen or seventeen hours, you know which side of the balance will have more weight: the side of that balance, the side of the world, will be more. So even if you are doing five or six hours, still it is not enough.

So Satsangis should never give up doing the Simran, even during the daytime. If a Satsangi is doing the Simran during the daytime, in the nighttime Simran will come to him by itself; he will find it very easy to do the Simran. We should develop such a habit of doing the Simran like we have the habit of thinking the worldly thoughts. Now, you know that we do not get upset, or we do not worry about thinking the worldly thoughts that come in our within by themselves. We do not need to make any efforts for doing this. So if, at the place where we have the thoughts of the world, we

* Sant Ji was a young man in the Indian Army during World War II; his regiment was sent to fight in Italy.



have the Simran, then it will become very easy for us to do the Simran. Because if we have developed that habit, we will be doing the Simran without making any efforts to do it. It will go on within us by itself.

Master Sawan Singh Ji used to say that our condition should become like this, that our hands are at work and our hearts, our thoughts, are towards our Master.

Would Master please talk to us about the role of the ashrams in the West?

Ashrams, whether they are in India or in the West, are made for our own improvement and for doing the med-

itation. That is why we should use the ashrams only for this purpose. When the dear ones leave their homes and visit the ashrams, at the ashrams always there are some people who are ready to take care of us. So we should take advantage of their being there; we should let them take care of us, and we should sit there, do the meditation and improve ourselves. If we use the ashrams for this purpose, it is good for us.

No ashram is made for the purpose of fighting and arguing with each other, or sitting there and drinking wine and doing the bad karmas, bad deeds. The ashram is made only for the devotion of God, the remembrance of God, and learning the lesson of love and humility.

As long as the Saints are alive, They never say that in any ashram you should criticize or comment against any community or any religion. They say that if you want to look at the faults, you should look at your own faults, and you should look at the good qualities of others. And most of all, do your meditation there. So it does not make any difference whether the ashram is in the East or in the West. The purpose of the ashram is the same everywhere, and that is to do the devotion, to do the meditation, and to come together in the name and remembrance of the Master. In the ashram, the Satsangis get the opportunity of having the *bhandaras* in which different Satsangis come together. And as the melon changes its color by coming in the company of the other melons; in the same way, we change our habits and we improve ourselves by sitting in the company of the other improved souls. Because in the bhandaras or the big unions of the Satsangis, many times people who have done a lot of meditation also come. So sitting with them, in their company, we also feel inspired and devoted to do our meditation. So the purpose of ashrams everywhere is the same, and that is for doing the devotion of the Lord.

Beloved Master, would it be all right for a Satsangi to whisper the five sacred charged words in the ears of a dying Satsangi who is dying in a state of unconsciousness, whispered very softly without being audible to others?

It was a very important question that you have asked. If there is any non-Satsangi present at that time, you should tell him to leave the room. And, if that Satsangi who is dying is unconscious, then you can say the Simran in his ear. If he is a little bit conscious, you should ask him if he remembers the Simran. If he remembers the Simran, it is all right; he will start doing the Simran. If he does not remember the Simran, then you can help him; you can make him remember the Simran.

If only Satsangis are present there, that person who is dying will

definitely leave the body only after telling you, "The Master has come and I am going with Him." Even if he has not been able to speak, he will definitely let you know.

If there is any non-Satsangi around, he will not say anything; he will leave the body quietly.

If such an opportunity comes, we should be very careful because it is a very delicate moment. If there is no non-Satsangi around, the departure of that Satsangi's soul will be very comfortable, very pleasant.

If you are meditating, then you don't have to face this problem, because those who are meditating, Master always hints to them, either by their dreams, or sometimes He appears in front of the Satsangi and tells him, "I will come on this day, at this time, and I will take you."

Many times it happens that when the person is very sick, in the beginning he gets the darshan of the Master. But afterwards, when the sickness becomes more serious, he stops having the darshan of the Master. And then people start wondering what wrong he has done, what is the fault that he is not having the darshan of the Master.

The reason for not having the darshan of the Master when the sickness has become more serious is that, if the disciple gets the darshan of the Master, he requests the Master to remove the burden of the karma, to remove the suffering which he is having. Master is already doing that. He is already removing the pain of the karma; He is helping him to pay off the karma. That is why the Master does not appear in front of him, yet without his request, the Master is already working in the direction which He should be working.

When all the karmas are paid off, when the final time comes or is about to come, then Master comes to him, either in the dream or through the Simran or by a vision or by appearing in front of him, and tells him, "Now you have paid all the karmas and I will come on a certain day and take you." Many times it happens that such meditative souls know about their departure much in advance; and they even tell their family members, "Master has told me that I have to leave on this day, and I'll be leaving on that day."

He is a Gracious Being, and that is why He protects the members of the family even though they are not initiated. If there is any member of the family who has heard about the Master and has faith in Him, no matter if he is not initiated, he will also report, before leaving, "Master has come and I am going with Him."

So when such opportunity comes, when you happen to be near a dying Satsangi, you should do these two things, you should do this seva, and it will be a very good seva for him. The first thing is that you should ask him, "Does he remember the Form of the Master? Is the Form of the Master coming?" If he is remem-

bering the Form of the Master, he will at once take his attention towards the Form of the Master, and he will start seeing the Master.

The second thing you should ask him about is Simran. If he remembers the Simran, he will start doing it. If he cannot speak, if he cannot hear, if he is unconscious; then you should whisper the Simran in his ear, and that will also help him.

You can have this experience. I am not telling you all these things just to make you believe in these things. You yourself can have the experience of those things. Remove all the non-Satsangis from the place where a Satsangi is dying and ask him if the Master has come or not. He will say, "Yes, Master has come and I am going with Him." And even you will feel the presence of the Master over there.

I've heard it said that Lord Krishna is a manifestation of the Negative Power. Is that true?

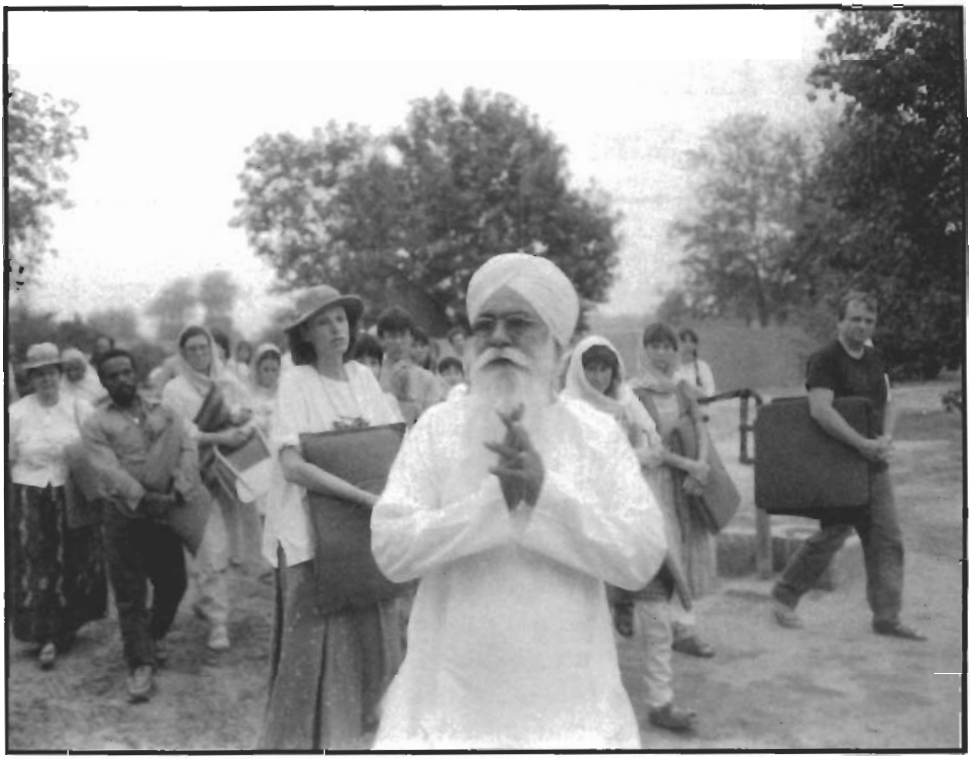
You should read the book *The Ocean of Love: The Anurag Sagar of Kabir*; you will be convinced.

Every Satsangi should read that book *Anurag Sagar*; because with a lot of hard work that book was prepared and published. And it was published for all of you.

I have a question about meditation. Yesterday Sant Ji mentioned that we should not look at the picture of the Master; we should concentrate on the form. Does He mean the astral form or the physical form of the Master? The other question is on bhajan. In Spiritual Gems, *Master Sawan mentioned that one should listen to the sound and imagine it coming from the center of the Eye Focus whether it is coming in darkness or in light. But Master Kirpal said that we should listen to the Sound and ignore all light. And I would like to have that clarified.*

You have not seen the Astral Form of the Master. That is why you should contemplate on the physical form of the Master. When you will contemplate on this form, gradually this form will change into the Astral Form of the Master, and then into the Causal Form of the Master; and finally it will change into the Shabd.

Now we are working on the physical plane; when we are in the physical world, we see the physical form of the Master. He is sitting in front of us; He talks with us. And that is why we need to contemplate on the physical form of the Master. When we will go to the first plane, over there we start working through the astral plane, and we have the astral body, the Master has the Astral Form; and there the Form of the Master is Astral. And further, when we go in the Brahm, the Form of the Master is Causal; and after that when we go to Par Brahm, the Form of the Master is Shabd. In that way, when



we go on progressing upward, gradually the Form of the Master becomes more and more pure; and finally it is changed into the pure Shabd, Sar Shabd, very pure Shabd. But now, since we are in the physical plane, we need to contemplate on the physical form.

Yesterday also I said that the teachings of Master Sawan Singh and Master Kirpal Singh were not different. They had the same teachings, but Their ways of explaining things were different. They had Their own explanations, but Their goals were the same; They always gave us the same teachings.

That is why Master Sawan Singh Ji used to say that those who want to understand the teachings in a few words should come to me; and those who want to understand the teachings with many words, many explanations, should go to Kirpal Singh. [*laughter*].

Master Sawan Singh Ji used to say that Kirpal Singh first dismantles the gun or the thing, and then, taking one after another part, He reassembles it.

I tell you that when you sit for the meditation, for the Sound, you should concentrate at the Eye Center. And the Sound, the Shabd, is coming from above. You don't have to feel or imagine that it is coming from there. It is really coming from above and from the center.

The Effect of the Pure Heart

Sant Ajaib Singh Ji

I thank Supreme Father Almighty Sawan and Kirpal Who, showering limitless grace upon us, have given the opportunity to sing Their praises openheartedly, with all the love of our heart.

Often I have said that the writings of the perfect Saints are the yearning and the pain which Their pure hearts have. Master Kirpal Singh often used to say that the air which is coming through ice is cold, and if there is air which is coming through fire it brings heat. So whatever one has in his heart, whatever one has in his within, that is reflected outside, that is brought outside through the words he writes or speaks. That is why the writings of the indulgent worldly people, who are involved in lust, anger, greed, attachment and egoism — their writings do not have a purifying effect on us as the writings of the perfect Masters do. Their writings are full of all the passions and sensual pleasures of this world, whereas the words written by the perfect Masters are full of grace. The Master's words are the yearnings, they are the painful feelings of that pure heart. The Masters have risen above all these five passions, They have gone within; They have become very pure in Their hearts. Whatever comes out from Their pure heart definitely carries the purity and definitely has a purifying effect on us.

Whatever the perfect Masters have seen within, whatever They have experienced, Their love for Their Master, is expressed through every single word which They have written. So that is why all the bhajans, whether they were written by Kabir Sahib or Guru Nanak or the new bhajans which you people sing — all these bhajans express love for the Master.

You know that there are many things which we would like to tell the Master, but we can not do that outwardly. For example, we would like to call our Master as the true Lord or as the Emperor of Emperors, but we may find it a little inconvenient to do that sitting in the world. Sometimes in front of other people we may feel embarrassed to talk about our faults, our shortcomings and all the mistakes we have done. But when we are singing the bhajans which are written by the per-

This bhajan talk was given January 12, 1994, in Bombay, India.

fect Masters, then through those bhajans we can easily express ourselves, we can easily communicate with the Master.

When Masters come into this world, They are very humble and They don't allow anyone to call Them as the true Lord or the Owner of the Whole Universe and things like that. If we were to tell Them, "You are the Lord, and You are the Owner of Everything," They would not like it. But if we want to express that feeling to Them, we can easily do that through the bhajans which the perfect Masters have written in the glory of Their own Masters.

So, all these bhajans, whether they were written by the past Masters or the recently written ones, they all express, they all talk about the love of the Master and the humility of the Saints. Often I have said that whenever we are singing the bhajans we should always apply that to our own selves, and we should sing these bhajans feeling or understanding that the Master is present with us at that time. Whether you sit here and sing the bhajans in front of the Master or back at your home, whenever you sing the bhajans you should always think that you are singing this bhajan to your Master and that He is sitting right in front of you. You should think that whatever you are singing to Him is your own feeling, your own expression, of what there is in your heart. If you will sing the bhajans in that way, you will definitely get the intoxication from singing the bhajans.

Once a dear one from India who was not an initiate went to California. He happened to meet with one of the Western initiates in San Francisco who invited him to the Satsang, saying, "If you want to listen to the bhajans written by the perfect Masters and sung by the Western disciples you are invited, you are welcome."

So he went there and, in the Satsang, when he heard all the bhajans which the dear ones were singing in praise of the Master, he was so impressed and so intoxicated that after he came back to India he was drawn to me.

He didn't spend more than a few minutes at his home. He just left his bags there and he wanted to come to see me right away, which he did. Being attracted by the love which those dear ones had expressed for the Master, through the bhajans, he came to the Path and he also became a follower, he also became an initiate on this Path.

So what was that? It was the love which the dear ones had when they were singing the bhajans to Their Master; and their love for the Master was the thing which attracted that dear one to the Path.

* * *

So those who get permission to sing the bhajans, should sing the bhajan only after reading out the page number.

Come to Your Senses

Sant Ajaib Singh Ji

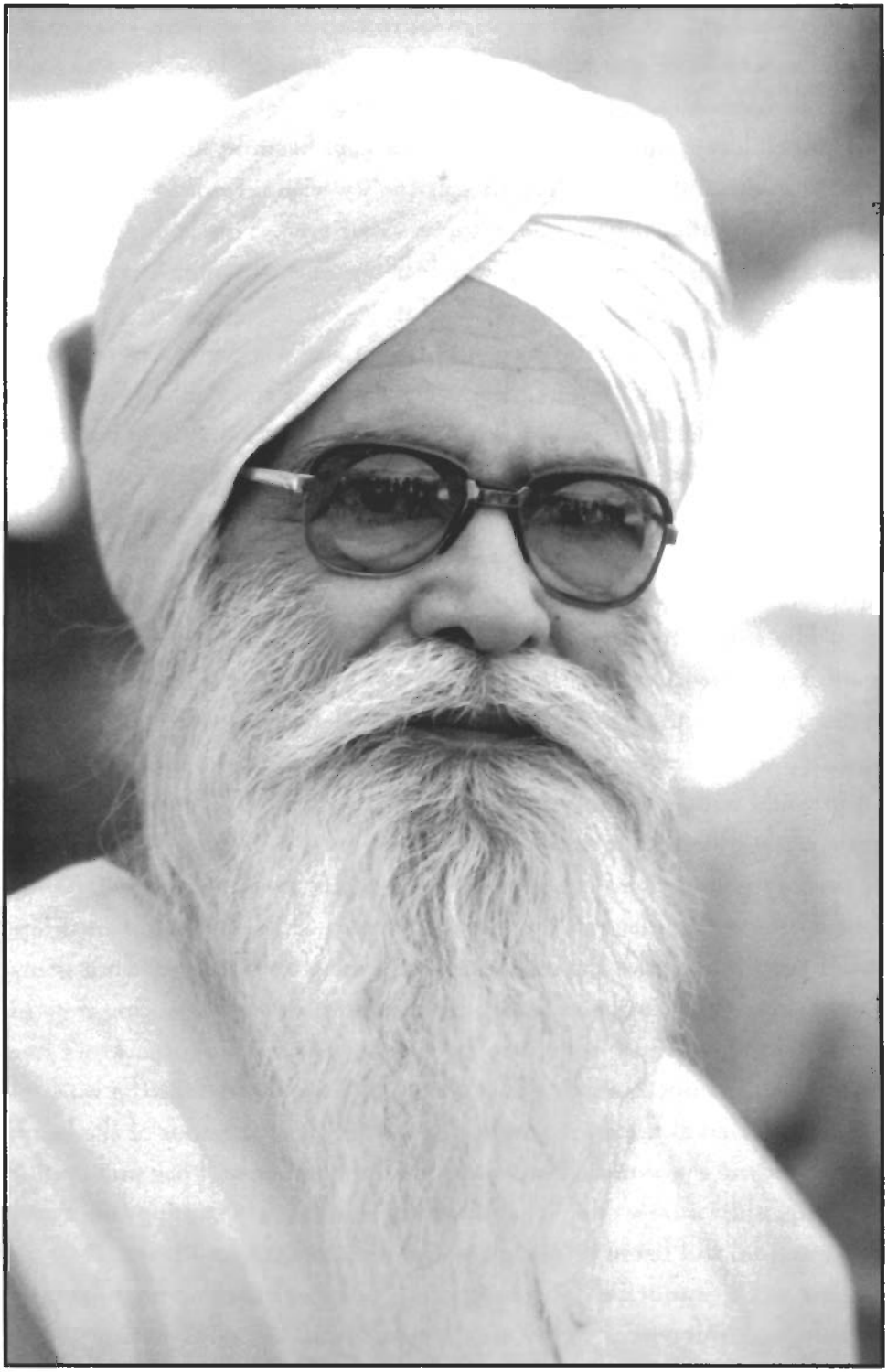
This message was dictated by Sant Ji and read out to the sangat in Rajasthan on April 29, 1994. It was then translated into English and read out before the first Satsang on Sant Ji's recent tour in Ghana. In France it was translated and printed in many languages for distribution among the dear ones attending the program.

My Great Satguru Supreme Father Kirpal's created and adorned Sadh Sangat:

May Hazur Sawan and Kirpal's Grace be with you always, and may Their sweet remembrance always remain fresh in your hearts. Supreme Father Kirpal used to explain that time and tide wait for no one. Time is going out of our hands uncontrolled, and we all are coming closer to that moment, or that event, which we call death. Every Master has warned us about it in His own way and in His own words, but we the jivas are such that it doesn't affect us.

According to the orders of my Great Master, in the Satsangs, darshans, and through the letters to the dear ones, I have always talked about this reality, that we do not know when we may have to leave this body whom we understand as our companion. So we should do that work, or collect that wealth, which goes with us, and which is useful to us in the other world. And that work is the meditation of Shabd Naam, remembrance of the Master, love for the Master, and to have the fear of Him becoming displeased. Even though this is very important and the most personal work of ours, still we do not pay any attention to it, and we are wasting our precious time in the deep slumber of ignorance.

These are the words of Gurbani: "Awake, awake, O Sleeping Ones, the



traveler has left." At one other place Guru Sahib has written: "Awake, O Traveler, why have you taken so long?" It means, O Traveler, wake up. Come to your senses, and walk towards your goal.

Dear children, up until now no one has ever become, and no one shall ever be successful in the Path of spirituality without doing meditation, without doing the simran, and without sacrificing. This is our very own work, and this is the only thing which helps us in the moment of crisis. But it is a pity that we are not aware of it.

Even though Kabir Sahib was All-Owner and the first Saint to incarnate, and He said, "O Kabir, I know the secret of the Real Home, and I have brought the Divine Word," still, He spent many nights in search of the Lord, and made us understand that without sacrifice we cannot achieve Him. Kabir Sahib said, "The whole world is happy as they eat and sleep. Servant Kabir is unhappy, as He remains awake and weeps in the separation from God."

In His search for God, Guru Nanak made a bed of stones for eleven years. You know that Baba Jaimal Singh bore thirst and hunger, and used to tie His hair to a nail for meditation. Baba Sawan Singh used to meditate for many nights continuously, and would stand and meditate if sleep would bother Him. Supreme Father Kirpal used to stand in the icy water of the River Ravi, and meditate like that.

So dear children, do not remain in any illusion or misunderstanding. You won't get any place in the Court of the Lord if you do not meditate and if you do not have the meditation and sacrifice with you. So it is my request, my wish, that from today, from right now, start devoting time in meditation regularly. First of all, in the beginning, your mind won't like it, because it is not easy. But it is not at all impossible. It is the work of the beggar to sit at the door and beg. If we will sit at the door of the Lord, and forgetting the worldly business and attachments, will beg and cry for His help, then surely He Who is within us and is watching our every single action, will listen to our pleas and will reward our efforts.

This work cannot be done by talking, or by celebrating bhandaras or organizing conferences or by worldly materials or arrangements. The

work of cleaning the soul can be done only by sitting in seclusion with humility and faith in front of the Master, and begging Him for His grace. In making such efforts we will definitely have His grace and mercy.

So dear children, understand my words, appreciate my feelings, and come to your senses, and walk on the Path shown by Hazur Sawan and Kirpal from this very day. The work which we have been given by our Beloved Lords — do it. Definitely do it. If you will do this, it will help my health and also it will help me in my work.

One thing which I want to put a lot of emphasis on is that from now onwards, no dear one should ever write me about their family problems, or their personal or physical problems. If people will write me about their physical problems, I will not reply. You know that I have spent all my life in the remembrance and the search of Lord Almighty. I went to many places, I did so many things to realize God Almighty. I got kicked and knocked at many places. I went to many masters and teachers, and I visited many holy places. When I met Baba Bishan Das, his company and the time which I spent in his company — you know that he used to rebuke me, he used to slap me — and all the grace which he showered upon me was one of the things which I experienced while I was searching for Him. He was the one who laid the stepping-stone of my spiritual life, and when he gave me the Initiaition into the first two words, with his grace and with his help only, sitting underground I meditated for eighteen years, and with his grace I got the experience and I became practically successful in that. After that, when I was able to meet Beloved Lord Sawan, His innocent and divine Form caught hold of my soul in such a way that I could not do anything else, and still I cannot forget the love which I received from Hazur Sawan and the Form which I saw of Him. That Form of Beloved Sawan is dwelling in my heart in such a way that I cannot forget Him.

It was all due to the grace and the blessing of the Almighty Lord Sawan that the Form of Sawan, Lord Kirpal, Himself came to my home after traveling for five hundred kilometers, and when I told Him, "Beloved Lord, I do not know what I should ask You, what question should I

put to you," He replied, "I have come here only after seeing the empty place."

So the Husband, the Beloved Lord for Whom I was searching ever since my childhood, I got Him; and the desire which I had since my childhood, Lord Kirpal fulfilled that desire, and He married me. He gave me a ring.

So dear children, if we will prepare the bed of our heart, He will definitely come and sit on that bed. You know that this ashram, which I have bought myself, I do the farming here, and I maintain myself. Whatever is left over, I give that to the langar, and selflessly I am doing the service to the Sadh Sangat. Gurmel and Balwant also work very hard, and they also help me in the langar. Sardar Rattan Singh, Baba Bagh Singh, Paras Ram, and the chaudri who sits at the gate, they also own a lot of property in land, and they also do the selfless seva of the dear ones. As I have always said, this langar is of Lord Supreme Father Kirpal, and He is always providing us with whatever we need. And it was only due to His orders that in the beginning I had asked Mr. Oberoi to make the announcement that no one needs to do any seva here, because my Beloved Lord has promised that He will take care of everything, and up until now He has been fulfilling His promise.

So my dear children, once again I would like you to know about my fervent wish. This is my desire, this is my wish, that all of you, along with doing your worldly work, should do your meditation right from today, because this is the Path of doing, and not of talking.

Even now, if you will believe me and will obey my words, and even today, if you will start the journey back to your Home, I am sure that with His grace, surely you will reach your goal, you will reach your destination. My best wishes and help are always with you.

Ajaib Singh,
the one who wipes the feet
and the shoes of the sangat.

Graduation Message

Sant Ajaib Singh Ji

June 10, 1994

Dear Children,

Congratulations! I am very pleased that you have completed your studies at the Sant Bani School and are now ready to go on to college for higher studies. I wish you all the best with the hope that you may become successful in the world.

Dear children, I have only one piece of advice for you, and that is always maintain discipline and work hard. Never become lazy. Continue working hard until you reach your goal. You know that the power who misleads us is within us, and the power who encourages us to take the right path is also within us. So, develop the right understanding and do your best. The Almighty Lord and His Servants always teach us to be righteous. I hope that all of you will remember the good things you have learned at the Sant Bani School.

Once again, my heartiest congratulations to all of you. I pray to Lord Almighty Kirpal for His Blessings for each one of you. Much, much love and best wishes.

Yours affectionately,

AJaib singh

AJAIB SINGH

Satsang, the Perfect Master, and Naam

Sant Ajaib Singh Ji

A brief hymn of Swami Ji Maharaj is presented to you.

May someone do the Satsang,
Making everyone come together.

A Mahatma comes and He removes many illusions and blind faith from our within. But we people are such that even after removing the illusions and doubts, we create many more doubts and illusions and get involved in them. Wherever the Saint or Master goes and lives all those souls who have the yearning to meet God Almighty, those who have been selected by God Almighty to do His devotion, they all get attracted to that place. We know that when people get together in abundance they need houses to live in, they also need food to eat and they also need a lot of water. So in order to provide the water they make some kind of pond or other reservoir to collect water.

By reading the history of all the places of pilgrimages in India we learn that at those very places there was some perfect Mahatma who held the Satsang there, who did the meditation of the Shabd Naam there and who tried His best to unite the separated souls with God Almighty. After that Mahatma has left that place there is no Satsang. So the people understand that just by bathing in that water they will get liberation. What do the Master Saints do? When They come into this world They condemn all these old beliefs and They tell us that there are only three means of achieving liberation.

Swami Ji Maharaj says "The Masters describe only three means of achieving liberation. All other practices are useless." They tell us that Satsang, the perfect Master and Naam are the only three things by which you can achieve liberation. All the Mahatmas have condemned the places of pilgrimage as a means of liberation. Kabir Sahib says that if by bathing in the holy water or the places of pilgrimage one could get liberation, the frogs who live there could have easily gotten liberation. But that is not the case. Again and again they are born into different bodies.

Wherever there is a Satguru, there He makes a sangat. He says that the

This Satsang was given June 10, 1992, at Shamaz Meditation Retreat, Potter Valley, California.

Satguru comes into this world and He creates the sangat. Our mind is fond of keeping company with others. If we keep the company of drunkards our mind takes up that quality and he becomes a drunkard. If we go in the company of the gamblers and other bad people, we easily catch their qualities and become like them. In the same way, if our forgetful mind gets the company of the Masters and goes to the Satsang of the Masters, we also catch the qualities of the Masters from keeping Their company.

The perfect Masters have come in all the religions. They saw the truth, They preached the truth, and whoever came in contact with Them, They gave that person the experience of the Truth. Whatever They saw or found, whatever They experienced, They wrote that down in the form of the holy scriptures. So Saints and Mahatmas lovingly tell us, "You see, dear ones, we are not giving you any new teachings. We are giving you the same teachings which are present in your own holy scriptures." They collect and make everyone sit in the Satsang. Guru Arjan Dev Ji Maharaj says, "Come Brothers and Sisters, come all of you and let us sit together, let us sing the praises of God together, let us rise above the duality and sit in the remembrance of God."

Mahatmas do not come into this world to give us sticks and make us fight with each other. They do not come to teach us fighting. They come to teach us the lesson of love. They tell us that God is One, we all are equal, and everyone's God is the same. Guru Gobind Singh Ji Maharaj says, "Some become *sanyasis,* shaving off their beards, some remain celibate. But their eyes are the same, their appearance is the same, their body looks the same, their voice is even the same. So how can we say that one is made by one God and another is made by another God? When all human beings are equal, when all of us are similar, then how can we say that the people from the East were created by some other God than the God Who created the people of the West? Satguru unites everyone and He makes them sit together. This is His first job. Sitting in His company we do not remain aware of who is this person or who is that person.

He starts the Satsang because only through Satsang can our self-introspection be completed. Our mind has become dry after indulging in the worldly pleasures — after coming in the Satsang our dry mind becomes alive again. So Swami Ji Maharaj says, "May someone do the Satsang, making everyone come together."

You have got the precious human body,
This opportunity will not come again.

The birds and animals cannot do the

Satsang, not even the gods and goddesses can do the Satsang, because they have not been given the opportunity. Human birth is a precious opportunity, a gift which God Almighty has given us. Sitting in this human body we can easily discriminate between good and bad because God has put the sense in the human body. So that is why only in the human body can we do the Satsang. If we lose this opportunity once, Swami Ji Maharaj says, who knows whether we will get this opportunity again or not. Guru Arjan Dev Ji Maharaj says that God Almighty created the eighty-four *lakhs* kinds of species and He gave the honor of being the leader to the humans. This human birth is the final step which God Almighty has given to us. If we do not take advantage of this, if we slip down from this, we will go down to the hells, we will go back into the cycle of eighty-four lakhs of births and deaths. And we do not know when we will get such an opportunity again.

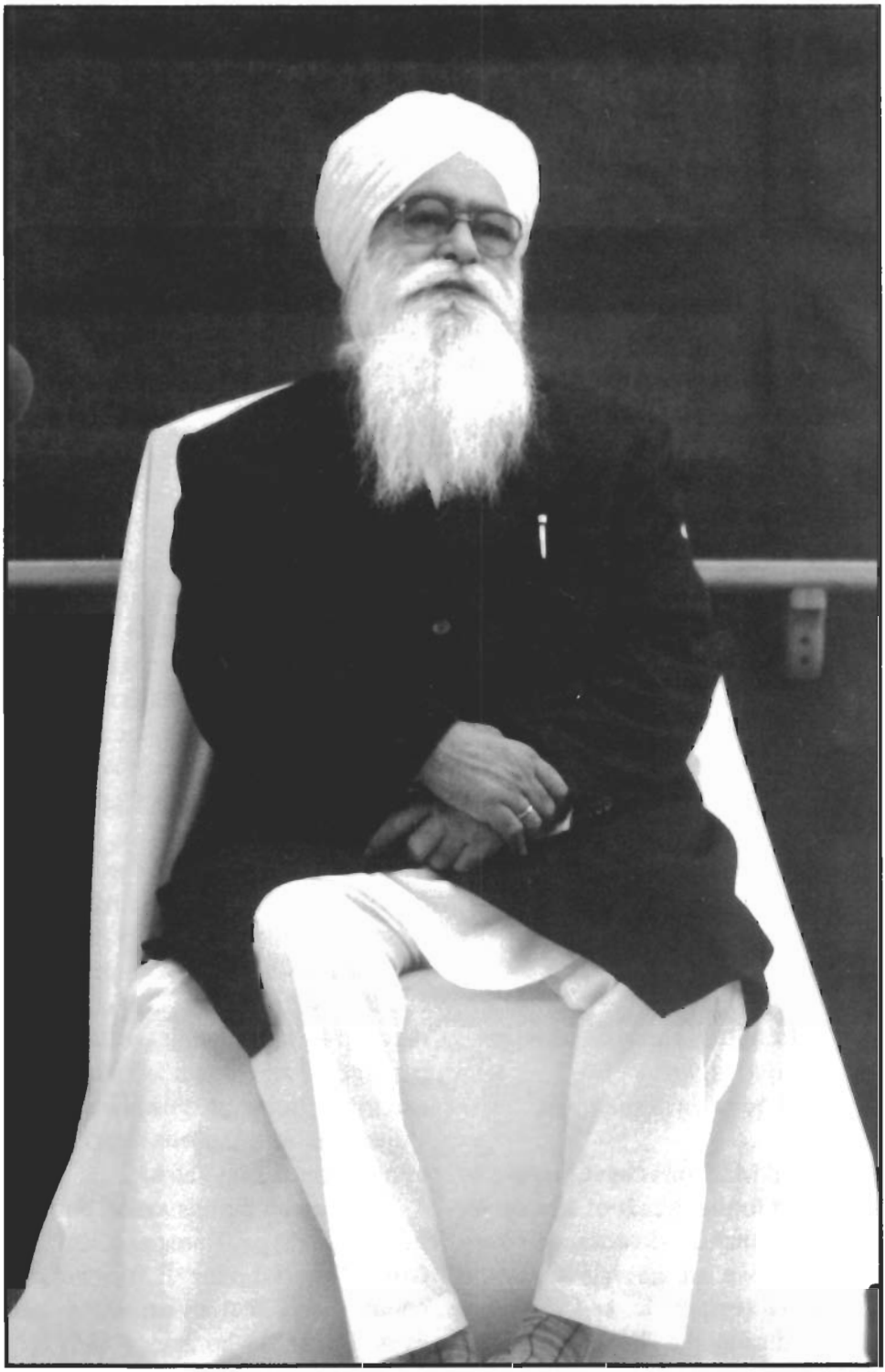
> *Woman, wife, son, wealth, house, name and fame: these seem as happiness, but later are seen as the root of pains.*

Now Swami Ji Maharaj lovingly warns us that the wife, the children, and all the things which we have in this world, they all seem to be the ones who give us happiness. We get involved with them because it seems to us that they will give us happiness, but what happens? Those same things involve us in sufferings, they leave only sufferings for us.

What happens? The wife is attached to the husband only because of her own self-interest. In the same way, the husband is attached to the wife to satisfy his own needs. In the same way, the children are attached to their parents because they know that the parents will bring them up. But once their interest is fulfilled then who cares for the others? They all go their own ways.

We collect wealth for the convenience or comfort of those who do not remain with us. By every possible means, whether it is right or wrong, we go on collecting wealth for them. But when our death-time comes, none of those people for whom we collected wealth come to our rescue; no one can help us over there. We ourselves have to pay for all the karmas which we have done in collecting the wealth for them. Nobody comes to help us, not even for paying those karmas. Then we realize: why did I collect the wealth for those people when they are not going to help? Then a person realizes that he was thinking there was happiness in them, but instead of giving him any happiness they have left nothing but pains and sufferings for him.

Mahatmas do not tell us to run away from our responsibilities. They



lovingly tell us, "As you have lovingly formed a family, in the same way, you should take care of them, you should attend to your responsibilities. Do not leave them, do not run away to the forests and jungles, do not run away from them. Live with them and lovingly attend to your responsibilities. Do not become a weak-hearted person; becoming a strong-hearted person you should take care of them." Swami Ji Maharaj says, "The foolish one has carried this burden, and now when it comes to suffering, he is confused."

Beware of them, accept the
refuge in Master,
Go and sit in Satsang.

Swami Ji Maharaj says, "Love them as much as is required. Fulfill their needs and desires, attend to your responsibility to them. And along with doing all these things, take some time for doing the devotion of God. What should you do? Go to the Master, go to the Satsang and do the meditation."

All these plays are the dream
of one night,
Now I have awakened you.

Saints and Mahatmas have compared the world to the dream of one night. You know that the dream seems very real when we are having it. We do things, we see people, and whatever we see during the dream all seems very real, very clear to us. But when we open our eyes and we wake up, we are not doing anything, we are not seeing anyone, and whatever we were doing or seeing in our dream seems very unreal, because it was not real, it was only a dream.

In the same way, everything we have in this world, whether children or family, homes or material possessions, whatever we have in this world is nothing but a dream. Because when our death comes, all those things are left behind. Nothing goes with us. So it is nothing more than a dream. Some people live this life for 50 years, some for 60, 70 or 80; some people even live for 100 years. But still it is a dream. When death comes, everything is left behind and nothing seems real.

There are four *yugas* or ages. *Sat Yuga* or the Golden age, *Treta Yuga* or Silver age, *Dwapar* or Copper age, and the *Kali Yuga* or Iron age. So Mahatmas have written the average life of humans in all these four ages. It is said that in the Golden Age people used to have an average life of 100,000 years, in the Silver Age it reduced to 10,000 years, in the Copper Age it came down to 1000 years, and in the Iron Age, this present Kali Yuga, it is said that the average life of a person is 100 years.

Two great beings were born in the Copper Age, Rama and Ravana. Guru Teg Bahadur Ji has written about them, that even Rama left, even Ravana who had a very big

family left. Nanak says, "Nothing is permanent in this world. This world is like a dream." Guru Ram Das Ji Maharaj says, "The foolish one is attached to the dream; he has lost his life, doing all the worldly business." Master Sawan Singh Ji used to say, "No one has finished all his business, his businesses have finished him." So Swami Ji Maharaj lovingly says, "Dear ones, whatever you see with your eyes, is like the dream of the night."

Unreal is the body, unreal is the Maya,
Unreal is the mind, who is fascinated by them.

Swami Ji Maharaj says that this body is false. It is unreal because it is not going to be here for all time. We have to leave this body one day; it is like a rented house. When our ancestors, our fathers and forefathers have left this house, how can we live in this house of the body forever? So this body is also false, it is unreal, and the Maya is also false and unreal. It is like the shadow of a tree. It is here at one time, at another time it will be with somebody else, so it goes on changing places. And the mind who is involving us in this Maya and the body is also unreal and false.

In the book, *In The Palace of Love,* the commentary on *Asa Ji Di Var*, you will read a talk on this particular hymn, this Shabd, the same one you often read [*see Chapter 10*], that false is the king, false are the subjects, false is the house, false are those who live in this house, this world is nothing but false. After saying the whole hymn Guru Nanak says, "With whom should I become friends when everyone is this world has to go, when I myself am the one who has to go, then with whom should I become friends?"

Satsang is true, Satguru is true,
What can I sing in trueness of Naam?

Which thing is true? Truth means that which is eternal, that which is never destroyed, which is always present. So He lovingly says that Satguru is true, the company which we keep with the Satguru is true, and we cannot describe the glory of the Naam. It is that precious gem which Satguru gives us. Saints and Mahatmas are above birth and death. They are free beings while living. And those who get attached to Them, those who go in Their company, they also become the free ones, the liberated ones while living.

Guru Nanak Sahib says, "Sacrifice yourself for such a Master again and again, Who Himself is the liberated one and Who has liberated me." Kabir Sahib says, "O Kabir, one should have the desire to be in the company of the Sadhu more and more everyday." So that is why He

lovingly says that God Almighty is always present because Naam has created this whole creation. Neither the body of the disciple is going to live here forever nor is the body of the Master going to be here forever.

At the time of Initiation Saints and Mahatmas do not attach anyone or connect anyone with Their bodies. They connect the soul with the Shabd. They always say, "Your Master is the Shabd; Naam is your Master." The Siddhas asked Guru Nanak this question: "Who is your Master?" Guru Nanak replied, "Shabd is my Master and my Surat, my attention, or my soul is the disciple." That is why in the Satsang it is always emphasized that you must do your meditation, rise above the nine openings, come to the Eye Center and connect yourself to that Sound of God which is within you."

Obey my words, O dear one,
So that your birth and death
may finish.

If we have good fortune we come in the selection of God. And if we have better fortune then with the encouragement or inspiration of God Almighty we come in contact with the Perfect Master. And still if we have better fortune then having faith in the Master we may do the meditation of Shabd Naam. So Swami Ji Maharaj says, "Obey the commandments of the perfect Master and see that your cycle of births and deaths will be finished and your soul will return to Sach Khand, your Eternal Home from where it came down into this world."

Often I have said that no teacher wishes that the students he is teaching may fail in the examination or may not become good students. Like that teacher, all the Masters try Their very best, wholeheartedly They wish that while They are still in the physical body Their disciples should catch hold of the stream of Shabd and they should be able to go within and see the things with their own eyes. So that is why the perfect Masters, always try Their very best. That is why, again and again, They go on telling Their disciples to do their meditation so that they may become perfect while the Master is still in the body.

Not everyone who comes to see me in the darshan comes to talk to me about the worldly things. There are dear ones who come to see me in the darshan who tell me about their inner experiences, their meditations and they talk about very high experiences they have had, hearing which I become very pleased.

So Swami Ji Maharaj lovingly says that the teachings of the Masters are selfless. They give you the teachings selflessly. What are the teachings? They tell us: "Make your life pure." Because when our body will become pure, the purer our body, the purer the mind. And if our mind will become pure then our soul

will also become pure, and then it will be very easy for us to do the devotion of God. So that is why They tell us to do the meditation of Naam and make our lives pure.

Climb the sky, indulge in the Shabda,
Radha Soami says, making us understand.

Usually in all the religions they say that you will get the reward of your deeds in your next lifetime or after you have died. They say that you will go to the heavens after death. But this is not the principle of Sant Mat, because if we are illiterate while living nobody will give us the Bachelors or Masters degree after we are dead. If we are involved in the worldly pleasures and worldly things we are not going to become a mahatma after our death. So this is not the principle of Sant Mat. The principle of Sant Mat is that whatever you have to do, you have to do it now. Do the meditation and connect yourself with the Shabd and then see all those things in this very life.

So that is why according to the principle of Sant Mat They tell us that whatever you have to do, you have to do it right now. Swami Ji Maharaj also says, "Whatever you have to do, you must do it right now. You do not have to rely upon the future."

Dear ones, I met with a perfect Master in my life and He gave me everything. Often I have said that I never asked any questions from my Master. But that does not mean that He did not give me anything. I was on the verge of being bankrupt in Spirituality and He gave me so much wealth of Spirituality that He left me with all the wealth. Kabir says, "If, on one side, we keep our mind in renunciation, and on the other side we involve our mind in the indulgences of the pleasures, how can we become successful in this Path? Until our mind and thoughts become as clean and pure as a palace of glass or a palace of mirrors, we cannot see Him. Those who have been in a palace of mirrors know that you see your own form everywhere. All the mirrors reflect your own image. So until we become as pure and as clean as the mirror, how can that God Almighty come and manifest Himself within us?

You know that if there is some guest or relative who is supposed to come to our home, how clean we make our house and how beautifully we decorate our house. Because we are afraid that if our house does not look good he will criticize us. How can God, Who is very pure, very holy, very true, come and manifest Himself within us if we are full of dirt and filth? Master Kirpal Singh Ji used to say that it is not as hard to find God as it is to become a man. He also used to say that God is always in search of a man.

So in this brief hymn Swami Ji

Maharaj lovingly explained to us that this human birth is a precious gift which God Almighty has given to us. It is a precious opportunity in which we can do His devotion. Whatever we see with our eyes in this world is just a deception, it is all a dream. None of these things are going to go with us.

What is the True thing? The Satguru is the truth, the time we spend in His company is the truth, and the Naam which He has given to us is the truth. So as Swami Ji Maharaj has lovingly explained to us, Naam is the precious gift which we have been given. We should appreciate that gift and, doing the meditation of Shabd Naam, we should make our human birth worthwhile.

* * *

[Pappu then said, *Now as you all know that this was the last Satsang of this program here at Shamaz Meditation Retreat. Sant Ji has asked me to thank all the dear ones and to read this brief message which He dictated and I have translated:*]

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

Also I would like to thank all the trustees of Shamaz Meditation Retreat, the director of this program, and all the sevadars who did a tremendous amount of selfless seva for me and the dear ones who are traveling with me, and for all those dear ones who have come here.

You know how much we have to work and go out of our way if we have just a few guests coming to our house. Here the guests were in the hundreds. So you can very well imagine the amount of work involved. I appreciate all the arrangements here. The food in the langar was prepared with so much love and devotion and it was very well served. I pray to Almighty Lord Kirpal to bless the sevadars with all His strength. May He always keep them attached to His Holy Feet and may He always keep the desire to serve in their hearts.

Finally I would like to thank all the dear ones who attended this program for their cooperation and understanding. I appreciate the discipline maintained by the children. Also I appreciate the understanding of the dear ones. I hope that as I am leaving this place with a lot of gratitude and pleasure, as I am very grateful to my beloved Master and to all the dear ones for making good arrangements here, that you will also leave here satisfied and pleased with the seva of the dear ones. If you have had any unpleasant encounters or feelings with any of the sevadars, please forget it and forgive. On be-

Bombay, India Program
January 1995

With the Grace of the Masters, a Meditation / Satsang Retreat Program will be held in Bombay, India, January 4 – 12, 1995.

Sant Ji has kindly invited a limited number of westerners, including families with children, to attend this Program. Only a limited number can be accommodated at the Program, so only those who have signed up and received a confirmed space in the group will be allowed to attend.

When writing to sign up, please include your full name, address, phone number, names & ages of children, and the date of your last trip to India to see Sant Ji. (Those who have already applied for the coming year's groups do not need to write again.)

For further information, or to sign up, please contact:

Daryl Rubin, 1786 26th Street, Ogden, UT 84401 U.S.A.
Phone: 801-392-0894 FAX: 801-399-1475

half of any of the sevadars, if they have made any mistake, or if they have hurt your feelings, I apologize to you. You know that sometimes those who do the seva have to become strict in order to maintain the discipline.

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

All the dear ones who are continuing on to Calgary are requested to allow the people of that area to come and see me in the darshans and to please not request another darshan.

May God bless you all.

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