Sant Bani Magazine

Feb. 1995 **The Voice of the Saints** Vol. 19 – 8

Learn To Be Receptive

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February 1995 — Volume 19, Number 8

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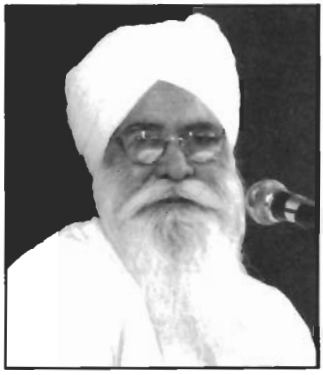

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The Tongue of the Soul

Sant Ajaib Singh Ji

questions and answers

January 7, 1995

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SANT BANI/The Voice of the Saints is published periodically by Sant Bani Ashram, Inc., Sanbornton, N.H., U.S.A., for the purpose of disseminating the teachings of the living Master, Sant Ajaib Singh Ji, of His Master, Param Sant Kirpal Singh Ji, and of the Masters who preceded them. Editor Emeritus: Russell Perkins. Editor: Richard Shannon, with kind assistance from: Randy Budington, Catharine Farkas, Phyllis Roy, and Susan Shannon.

Annual subscription rate in the U.S. is $30.00. Individual and back issues $2.50. Foreign and special mailing rates available on request. All checks and money orders should be made payable to Sant Bani Ashram, and all payments from outside the U.S. should be on an International Money Order or a check drawn on a New York bank (with a micro-encoded number). Correspondence should be addressed to Sant Bani Ashram, Sanbornton, N.H. 03269, U.S.A. Articles, including stories and poems, on the theory and practice of Sant Mat, are most welcome. Views expressed in individual articles are not necessarily the views of the journal. Articles are edited for clarity and may be cut to fit available space.

Only in the State of Innocence

Sant Ajaib Singh Ji

I bow down at the Feet of the Beloved Gurudevs Who have showered immense grace upon us and Who have graciously given us this opportunity to do Their devotion and sit in Their remembrance.

A brief hymn of Kabir Sahib is presented to you. He says, "Who can gain in Sant Mat? Who can benefit in this Path of the Masters? Only he who is an innocent one can gain or get the benefit in Sant Mat." He who after giving up all his own wisdom and cleverness does what the Master tells him to do, and he who does the devotion of God Almighty with all his innocence can gain in Sant Mat.

God Almighty cannot be pleased with cleverness. He can be pleased only if we surrender to Him. We should not understand this as a path where we can gain by our wisdom and cleverness. This is the Path of surrender and sacrifice.

When a child is born in any family he is unaware of all the family. He doesn't know the language and the things of the family in which he is born, and he is very innocent. So whatever his parents lovingly teach him: this is your brother and this is your sister, etc., whatever his parents teach him, he accepts and learns that in all his innocence, and he keeps doing that all his life long.

So in this Path of devotion we are also like that child of forty days old who is very innocent. You know that in the beginning the child has to believe in what the parents are teaching or telling him, but later on, because of his routine, his daily practice, he doesn't have any difficulty in following and doing the things which the parents want him to do.

In the same way, in the Path of devotion we are born anew, we are very young and innocent as the child of forty days old is, and that is why in the beginning we have to believe in what the Master tells us. But if we do the practices according to what the Master has taught us, then because of our daily practices we become competent in doing the practices. So only in the beginning we have to believe in what the Master is telling us, but later on when we go on doing the practices then we do not have to struggle with it, then it becomes very easy for us to do the devotion.

This Satsang was given January 8, 1993, in Bombay, India.

When a child goes to the school, the teacher doesn't tell him, right on the very first day, that in order to get a Masters degree he will have to study for 16 years and he will have to study so many books. According to the understanding and receptivity of the student, the teacher goes on revealing his own competence and gradually the time passes away. And the child does not even realize that he has been working hard for so many years, and that he has read so many books. But after so many years of hard work and reading all those books, he becomes perfect in his education.

In the same way, on the Path of the Masters, if the Masters were to tell us right on the first day how hard we will have to work and if They tell us that we will have to give up lust, anger, greed, attachment and egoism — and do so many other things — then, like that child who goes to school for the first time, we would also get confused. So gradually, according to our receptivity and understanding, the Master also tells us to do the things and He goes on revealing His competence for us.

Since we are living in this physical world, then according to the ways of the physical world, giving examples or parables which we can easily understand, the Master lovingly explains things to us.

In the Satsangs the Saints or the Masters always tell us that the Masters do not make anyone's body as Their disciple and They do not make Their body as anyone's Master. They always make the soul of the dear ones as the disciple of the Shabd which is manifested within them.

When, hearing the Satsang on the physical plane and by doing the meditation with our physical body, we are able to withdraw from that body, to vacate that body and go into the astral plane, then in the astral plane, through His astral Form, Master explains the things to us.

Only after getting to the astral plane do we realize that it is not the body of the Master which is protecting the body of the disciple, it is the Shabd in fact, Who is protecting the soul.

Guru Nanak Sahib describes the condition of that place. He says, "The Shabd is the Master and our soul is the disciple of that Shabd, that Sound Current, Who protects our soul."

If the body were to protect the body then, dear ones, you know that it takes some time to take the body from one city to another, from one country to another, it takes many hours to move the body from one place to another. So if the body were to protect the body, then it would not be possible to extend the protection of the Master to the dear ones who are living far away from the Master.

This is not the case. You may have come across many incidents in your life, and the dear ones say that

even residing across the oceans they were protected by the Master. So what is the Power which takes care of the disciples even at a distance? It is the Power of that Shabd Who is always residing with the disciple. And the soul is something which cannot be killed by anyone; it cannot be cut by any sword; no fire can burn it. The soul is always there and the soul cannot be destroyed by anyone. In the same way, the Shabd Who protects the soul is also an Indestructible One. He is always living with the disciple.

This is what Guru Nanak Sahib said, "My Satguru is always with me, He is always living with me."

Master Kirpal used to relate an incident of His own life, that once, along with Dr. Johnson, He was giving a foot massage to Baba Sawan Singh. He asked Baba Sawan Singh, "How much is the difference between the inner Form of the Master and the outer form of the Master?" Master Sawan Singh replied, "Kirpal Singh, there is no difference between the inner Form of the Master and the outer form of the Master."

When we are protected by that Form of the Master, then the disciple realizes that he has got God Who is walking, talking and moving. Only after that does he realize that whenever he sits in the company of the Master he is sitting in the court of God.

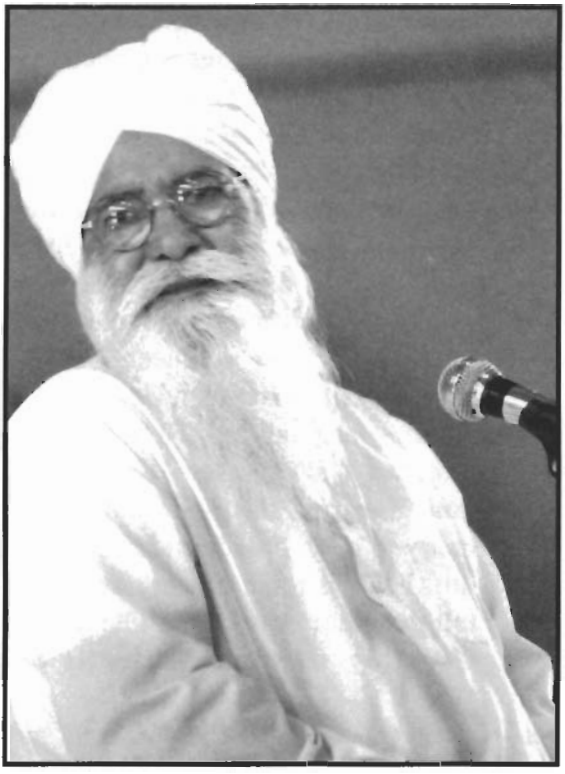
In my life, the meetings I have had with my Beloved Master, those times when He used to come to my home, those meetings are such that they cannot be forgotten.

My maternal uncles often used to taunt me. They used to say that since I had become a Sadhu I was bringing a bad name to the family, I was defaming them. So they often used to argue with me. One day they asked me, "Have you seen God?" I said, "Yes, I have seen God Who is walking and talking. He is six feet tall, and I always see Him here. If you give me an opportunity I am ready to even broadcast it on the radio. I will stretch out my arms and tell the whole world that I have seen God. My Beloved Master is my God."

Even though the Master has reached the final stage, He has achieved everything, He always hides that thing from the people. He does not go on telling people that He has got this. But sometimes the disciples, in the emotional [moments], do tell such things, that their Master is God Almighty.

Everyone has his own way of looking at things, his own angle of vision, his own receptivity. So that is why, when Beloved Master first came to my place and I exchanged glances with Him, at that time I said, "Master, I do not know what to ask from You. My brain, my mind, my within is all empty."

Master smiled and He said, "There are so many mental wrestlers around me. I have come to you



only because I have seen this empty space within you."

Guru Sahib lovingly says, "God Almighty can be met with only in the state of innocence." Kabir Sahib says, "If God Almighty could be realized or met by bathing in the holy waters then often the frogs, fish, and other creatures who live there should have realized God Almighty." In the same way, if only with our wisdom and cleverness one could realize God Almighty, then the innocent people would have no chance to meet Him.

If by wearing any particular kind of dress one could realize Him, then those people who are competent in dressing themselves up could have realized Him. Dear ones, this is not the case. There is only one way to realize Him and that is the Path of Love.

Mahatma Chattardas said, "The work that can be accomplished by love, the sword cannot do that work. Love wounds you every day, whereas the sword wounds you only once."

The life of the lover is very small, whereas the force of love is very great. The lover doesn't eat much food, and he does not love sleep. Chattardas says, "Only he is a true lover who sees God in his within."

Many dear ones who come to see me in the private darshans tell me how much they love their family and children, how much they miss them. It is because they love their family and children that's why they miss them. So if you would miss the Master so much, if you would love the Master so much then do you think that you could go to sleep unless you have seen Him? Even if you will go to sleep you will feel as if He is sleeping with you. And if you really love, you will always be in His remembrance.

What I mean to say is that even when the worldly people are in love with each other, they do not feel content unless they have met with each other. And when they are separated they always remember each other. The form of their beloved is always in front of them and not even for a

moment do they forget each other. But do we have that much love for the Master? Do we miss the Master that much? Do you think that the Master will come to you without your loving Him so much? This is because we do not love Him enough that for many hours we forget the Simran. Many times the dear ones say that they spend many hours without doing the Simran and they do not remember the Form of the Master. This is because we still have not developed as much love for the Master. Do you think that if you have that much love for the Master that you can go to sleep or you can afford to miss doing the Simran even for a moment?

Guru Nanak Sahib says, "Listen O Friend, you are my Beloved One." Further He uses very good words for Him like *mohan* and *lal**. And He says, "I am looking for You, I am searching for You all over."

Guru Arjan Dev Ji Maharaj says, "My eyes are wondering and they are asking when will I see my Beloved?"

So dear ones, when we have so much love for the Master our mind is also attached, it is also directed toward the Master. Our body also goes in the direction of the Master. When you have so much love and remembrance of the Master all twenty-four hours of the day, when you are yearning and longing for the Master, do you think that He will not come down and give you the darshan? He will definitely give you the darshan if you have so much love for Him, because it is the Master Himself Who has attached you in that love. We are not the ones who have fallen in love with the Master, it is the Master Himself Who has created this love and Who has made us fall in love. So if we devote so much of our love and attention to the Master then He definitely comes and He quenches our thirst and gives us His darshan.

Reading of the books is different from understanding what the books say. By reading the books we just get the yearning and longing to do the things that the books tell us. The books are written by such perfect Masters Who have risen above Their physical body and have gone into the astral plane and have met with God Almighty within Themselves.

Baba Amolak Das was an illiterate, whereas Baba Bishan Das was very learned. Even in those times, when it was very difficult to get an education in India, Baba Bishan Das had gone to England and studied over there. It was a very big thing at that time in India. In those days, if anyone who had studied in England went into any office, people would give him a lot of respect. So when Baba Bishan Das met Baba Amolak Das he did not ask him any questions, because he knew that he was

* *Mohan*, an adjective meaning "enchanting, attractive" also refers to Lord Krishna. *Lal*, a noun, can mean "beloved."

illiterate. Instead of asking him any questions he simply folded his hands to Baba Amolak Das and requested him, "Master, take me out of the hells."

The second time when Baba Bishan Das got an opportunity to go to the Master was when he went to meet Baba Sawan Singh. On the worldly level he had more worldly education than Baba Sawan Singh. But even there, he bowed down his head and requested Baba Sawan Singh, "Now forgive me and shower grace on me."

So in this brief hymn Kabir Sahib lovingly explains to us that in Sant Mat we can get the benefit only if we become as innocent as a young child of forty days old. We can gain the benefit only by following the words of the Master.

Burn the cleverness of this world.
One never remembers the Naam of God, who taught this method.

Kabir Sahib lovingly says, "If you want to go within, first of all do not get deceived by the cleverness of your mind. Birth after birth your mind has been deceiving you with all his cleverness and wisdom. So don't listen to him. This is something which the satsangis have to encounter every moment, every day, in their life. What kind of cleverness or wisdom does the mind use to deceive the satsangis? First of all, when the satsangi tries to get up early in the morning, the mind tells him, "There is still a lot of time left in the night and later on you can get up and do the meditation." If a satsangi is able to get up and sit in meditation then either the mind will bring sleep or he will advise him to get up from that sitting and meditate later. The mind might tell him, "During the day you don't have anything to do and you can meditate later." And during the day when the satsangi tries to meditate, then again mind advises him to postpone the meditation until later. So this goes on and on. All life long the mind of the satsangi always pulls him around like this. The mind never allows him to do that work for which the satsangi has come into this world.

In the beginning when the dear ones from the west started coming to me I used to have a little difficulty in talking to them. Once in the darshan a dear one came to see me and I asked him how he was doing in meditation. He replied, "Today the food was very delicious, and I have eaten too much, so I can hardly see You sitting there."

So I told him that this was one more trick, one cleverness of his mind. "At that time the mind advised you to eat more and now the same mind is telling you that you have been deceived."

So Kabir Sahib says, "Sincerely and with all your honesty you medi-

tate on the Naam given to you by that Satguru Who has taught you the way or the method to go within."

He collects the wealth for himself,
Thinking, "I'll enjoy it and my kids will enjoy it too."

Now Kabir Sahib tells us what other tricks or cleverness the mind plays with us. The mind advises us to collect the wealth so that we can live happily and also, after we leave, our children may use that collected wealth. But what happens? After sacrificing very valuable principles and after collecting so much wealth, when it is time for us to enjoy what we have earned, then the call of God comes and we have to leave this world.

So what to talk about enjoying what we have collected, not even our children are able to enjoy or use it because somebody else becomes heir to the property or the good things which we have collected.

Kabir Sahib says that this is also a deception of the mind that he tells us to collect the wealth. Regarding the maya, Bulleh Shah has said, "Maya [wealth or possessions] cannot be collected, if you go on [desiring to] collect it, but it will be collected only if you leave it alone, only then it will get collected." Those people who are involved in collecting maya, they burn as if the *jaggery* [sugar cane syrup] is being boiled in the cauldron. Bulleh Shah says, "Nobody can erase what is written on one's forehead."

There was a dear one who had made many good houses and who had collected a lot of wealth. When he was about to leave the body — since at that time I was practicing the Aryuveda, — I was called there and at the time that dear one was calling the name of some poor person who did not have any house. He was requesting God Almighty, "God, if you want to take anyone, why don't you take that person who does not have any home? I have worked very hard in making all these homes."

So I lovingly told him, "Dear one, it doesn't make any difference whether one has made the houses or not. The person whose time has come, only he will be taken by God. It does not mean that since that person [whom you called] does not have any house, that he will be taken by God.

The robbers may rob that wealth.
If anything is left at all, the sons-in-law will take it away.

Kabir Sahib has explained giving the worldly example. He says, "The wealth which one has collected, either some thief plunders it and takes it away, then the person's sleep vanishes. He has sleepless nights after

all the wealth he has collected is robbed by the thieves." Or, if he is fortunate enough to protect his wealth then — in India it is a custom that a person works very hard for twenty or thirty years and goes on collecting wealth — when he has to get his daughter married off, he spends all the money which he has collected in his life. And even after spending so much money, one is not sure if what he has done will be appreciated by the other people or not. That is why Kabir Sahib says here that even after collecting the wealth one does not have any contentment. Either the thieves rob it or if that is saved then the son-in-law takes it when he marries the daughter.

You already know the way the weddings are performed in the West. When Marc and Elvia got married it was in the Ashram in Rajasthan. They got some mustard leaves from the fields and some other things with which they decorated themselves and the dear ones read the vows of the wedding and in this simple way their marriage was performed.

So Kabir Sahib has explained to us giving the worldly examples. He says that this is also a deception of the mind that a person spends all the wealth which he has collected only for the social name and fame.

This maya is like the bar maid
who always keeps you drunk.
Some (after being drunk) toss around in the dirt, others say, "Give me another cup of wine."

There are ones who go on praying day and night to God Almighty to give them more and more of this worldly wealth. There are also others who have become so in love with God Almighty that they want to get away from all this maya, worldly possessions and wealth.

Guru Nanak Sahib says, "Even if you collect bags full of wealth and money, still your mind will not get contentment; he will always ask for more and more." Master Kirpal Singh used to say that when Maya came to God Almighty her forehead had worn out and she did not have very much hair. So God Almighty asked her why her condition had become like that. She replied, "The worldly people are always chasing me, but I escape their hands. When they are able to catch hold of me, they catch my hair and since I do not stay with them, they pull out my hair. In that way I have lost all my hair. I go to the court of the dear ones of God Almighty, the court of the Masters or Perfect Saints and I bow down at Their door. I request Them to use me but They do not use me. In this way my forehead has worn out, and the worldly people always chase me and pull my hair."

So Kabir Sahib says, "There are those who pray to God Almighty to give them more and more, whereas

the Beloveds of God, the perfect Masters want to get away from the maya, They do not use it, because They are content. Guru Nanak Sahib also says, "One does not get contentment even after collecting millions and billions."

Demons, men, Munis; Maya has deceived them all.
She has even devoured Pirs and Prophets.

Kabir Sahib says, "What can I tell you about this world? All the Rishis and Munis, the Pirs and Prophets, who had access only up to the heavens, all of them were deceived by Maya."

Maya doesn't mean only money or currency. Money is a thing which everyone is running after, but there are other forms of maya too. When Durvasa Rishi, who was respected by Lord Krishna, went to the heavens, there he was duped and deceived by the fairy Urvasi. So that is also maya.

Kabir Sahib says, "Everybody gives up the big maya, but the very subtle maya nobody gives up — the ego, the pride — all these things, this latent or hidden maya has deceived all the Rishis and Munis.

Rare are the ones who run away from Maya and go to Satsang.
For [losing] them, Maya repents.

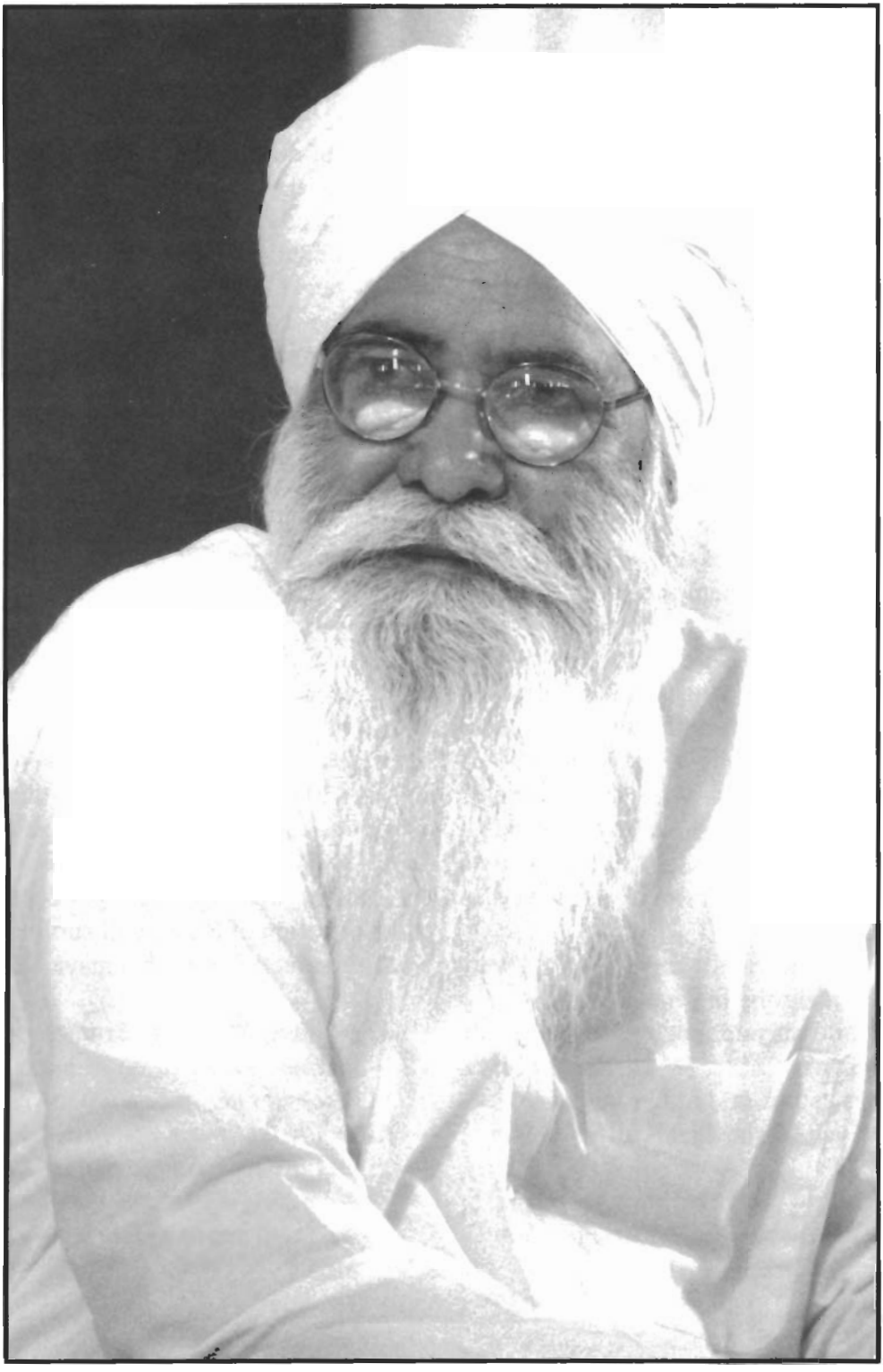
He says, "Few are the ones, maybe one out of millions and billions who get to do the devotion of God Almighty, who becomes perfect in doing the devotion, he who rises above the physical world, and also rises above the astral and causal planes because over there, there is not even a trace of maya."

When he crosses over the limit of Maya, then Maya repents that now that soul has gone out of her hands.

This is why the Saints started Their Satsang and this Path of Naam, because this is the only way which we can protect ourselves from maya.

Paltu Sahib says, "Run, run, O child of Fakir, in this world there are lions of wealth and maya, and even great Rishis like Shringi were deceived by them. Nobody in this world is saved from maya. Paltu says, 'Only he who stays awake in the Satsang and day and night does the meditation of Naam will survive and be protected from this maya.' "

Kabir says, "Listen O Brother Sadhus, Maya came to me also with her noose,
But with the grace of Master and the company of Sadhu, I am saved and am blowing the trumpet of fearlessness."



A Precious Opportunity

a personal remembrance of the Bombay Program

BY JEANETTE STAGER

"Things that many see may have no taste or moment in them, and things that are shown only to one may be spears and water spouts of truth from the very depth of truth."— C. S. Lewis

This was my first trip to India. I was one of the blissed out ones that Fletcher mentioned in his talk. To say that Sant Ji showered a lot of grace on me doesn't begin to describe what I got from the program. It was a trip to paradise, a dream come true. The opportunity was literally handed to me, a gift of grace, but my mind created so many doubts and made every excuse why I shouldn't go. I was sure I wouldn't be able to take two weeks off from teaching school, then I got sick, and then my car broke down. I guess I was burning off karma, being purified so that I could get more benefit at His feet. Well, I got better, the mechanic had two weeks to fix my car, and then I was flying half way around the world to see the Satguru.

It was a very jolly group, and I feel a great deal of affection for everyone who went. We were like a big family encouraging and helping one another, laughing, and sharing our happiness. For many of us it was our first trip, and we also shared the excitement of the unknown. But Bombay is a noisy, dirty city, and there were inconveniences too and problems for all of us to work out. However, the Master's help and protection were evident at every turn.

Sant Ji arrived on Wednesday directly from the airport for a brief darshan. The Satsang that evening was not translated, and I came up with what I thought was a great idea. Translators could broadcast the Satsang in several languages which the Westerners would pick up on wireless headphones, you know like at the United Nations. But I soon discovered that without having to process His words, I was able to focus more on His radiant face and eyes. It was like a meditation — focus, Simran, focus, Simran. Master Kirpal said that the talks help on an intellectual level, but the actual awakening of the spirit is the work of the Master Power overhead. I felt like He was communicating directly with my soul.

Sant Ji was extraordinarily beautiful and vibrated with good health. Light shone out from Him, and the next morning when the lights were turned off for meditation, His body illuminated the dais. I was so attracted to Him that I opened my eyes before the sitting was over, (some-

(continued on page 18)

Learn To Be Receptive

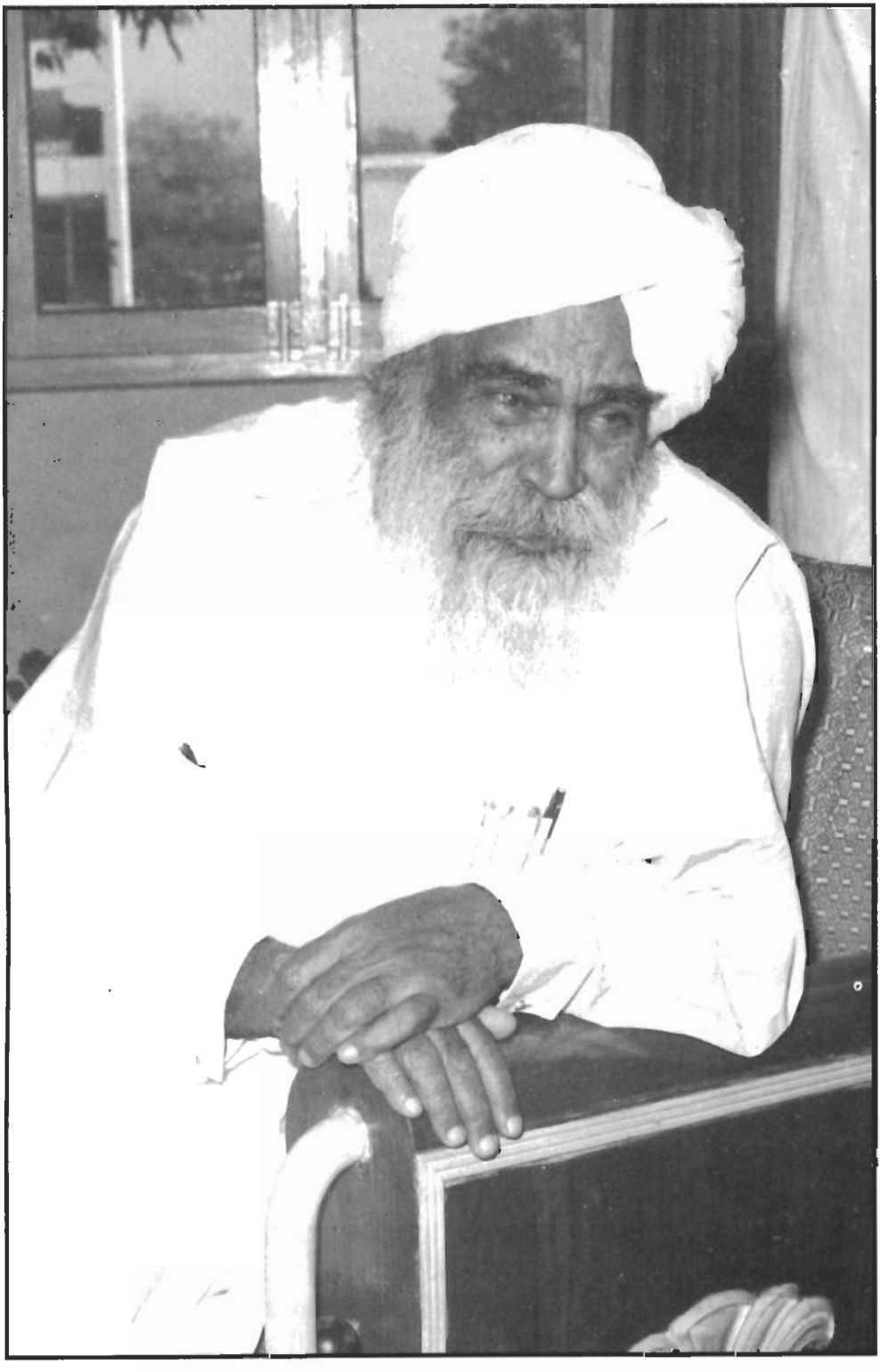
Sant Kirpal Singh Ji

Regular attendance at the Satsang meetings is very useful and helpful. It keeps the mind on the spiritual track. Avoidance of undesirable society is still another necessary factor, and all of these are extremely important in the beginning. A sapling needs water and nourishment. These factors go to nourish it, until it grows into a big tree which mighty elephants cannot shake. The outgoing faculties are to be inverted and the mind stilled. For this the remedy has already been given to you. Consider how great a blessing of God you have received. You can develop it while living in the world. Be brave. You cannot run away. That is the work of a coward. But there is one important thing to note. Try to surrender completely to the Master and under the cover of His power, protection and grace, you will wade through the waters of life unscathed. The loving Father will protect you like a baby, in the might of His strong arms, and pass you scot-free from the fires of life without a burn. Everyone errs. Through these errors you have to grow into a pure and lustrous soul. Weed out the shortcomings, one by one. The diary is a necessity and must be used for this purpose. It helps you to keep an eye on your ethical side of life, for this must be

developed along with the spiritual growth. Remember that the Father wants to embrace His child. If the child's clothing is soiled with dirt or mud, He will not forsake him, but cleanse the child and take him or her into His lap. He is always with His children whom He loves, a hundred times more than the proverbial love of a mother.

I am glad you felt the Master walking with you . . . , to shake off your great load of anxiety and paralyzing nervous reactions of the wrongs done to you by others, and that it toned your spirits. As long as you live in the world, you must be up and doing. You must work with ambition and whole-heartedly, and therein lies all beauty. All of creation is beautiful. You love God. As He is immanent in every form, you must love all His creation. But be not attached. Just as you go to a garden, you enjoy the beauty of the flowers and the verdure of the bushes, but you do not pluck the flowers or uproot the plants, otherwise the gardener would take you to task. You cannot have the results according to your desires or expectations. So always do your best and leave the results to the Master overhead and whatever the results are, take them with good cheer. They are always beneficial to the initiated, because the Master-Power working overhead knows what is best for His ailing child.

Married life is no bar to spirituality, provided it is led in accordance with the scriptural injunctions. You may seek a companion for your



earthly sojourn, one who is of your way of thinking, and anxious to seek a higher worldly life. It would be helpful to both of you. My best wishes are always with you. You may go where you like, live anywhere, and do anything that may serve to help your inner progress. Anything that may retard your inner progress will not be in your interest.

Should you get a chance to come to India on any assignment and are able to be near me, I will be glad to see you. The effect of personal aura and personal environments cannot be underrated. But while it is so, the Master is not limited by time or space. He is always with you even though He be thousands of miles away.

Please learn to be receptive to His grace and feel His kindly presence riding with you on the buses, chatting with you in the street, sitting with you in the park, by your office desk, accompanying you every morning to the office, slowing down by the lily pond to check the new flowers and walking with you in the evening all the way back by the new moon.

Master is always with the disciple and never leaves him or her until the end of the world. The Father will never disown His children.

from *Spiritual Elixir,*
pp. 307–309

A Precious Opportunity

(continued from page 13)

thing I never dared do before and probably will never do again), and there He was, sitting forward with His hands on His knees, gazing out on His children, checking on our progress. He looked right at me and I started to shake, but I just couldn't take my eyes from Him.

My interview was scheduled for the first day. I took a bath and put on my nicest clothes — trying to feel clean and beautiful at least on the outside. A ten minute car ride shuttled us to His apartment. I was feeling exceptionally brave and had brought a bag of candy to ask Sant Ji to bless for my students. I also wanted to ask Him if Pappu could take a photograph of Him and me together, and to invite Him to visit my classroom when He came to Sant Bani. Well, He lovingly and happily gave me everything I asked for. I left realizing, it seemed for the first time, how much He really loves me. There was always a part of me that believed He couldn't possibly love me because I wasn't worthy of it. This belief kept me from having faith and trusting in Him — a real stumbling block. In fact He loves us all, no one more or less than another. This knowledge of His love for me kept me on cloud nine from then on.

At every turn during my trip it seemed that gifts were given to me — mosquito netting, a scarf, a bottle of water, and a snack when I needed them, a comfortable seat on the plane, and inspirational chats with others. It reminded me of the saying "a coincidence is God's way of remaining anonymous." And I have never gotten so much darshan or so much parshad.

It seemed that Sant Ji was constantly glancing at me and sometimes staring. Many others felt this too, and I marvelled at His ability to give each of us so much. Sitting directly in front of Him, in the line of fire, was the best because even when He wasn't looking directly at me, I still could catch the radiation that poured from His eyes. At times I found myself leaning forward with my mouth open and my head cocked to one side looking at Him, a comical sight no doubt from His perspective. Fletcher mentioned that he had a similar experience.

I think Sant Ji was scrambling our intellects, challenging our perceptions of reality. Sant Ji captivated me. The way He would glance at me, move His head or hands, smile and laugh, look so serious and take off His glasses to wipe His eyes — something He did several times. I was told that Pappu asked Him if there was something wrong with His eyes. He said that they were so full of tears that He couldn't see.

Right at the end of Saturday's morning meditation it started to rain, very lightly at first then it really poured. Sant Ji said, "Because it is raining there will be no bhajan," and

then He laughed. I was told that rain was unusual for that time of the year, but it rained again that night and I heard thunder. The rain washed the dust off the plants and flowers and freshened up the garden. I also saw it as a symbol of the grace being extended by Sawan and Kirpal.

Sant Ji seemed to enjoy the bhajans, and one time He closed His eyes, and I imagined in those few seconds He was meeting Kirpal in Sach Khand. He reminded us that this was a very good way to express our feelings to the Master. He said that we should learn the songs well before volunteering, and then He called on several people to sing. I began to see the benefit derived from singing the bhajans and mustered enough courage to raise my hand during one of the singing sessions. I also got brave enough to join the line of singers before the evening Satsang. I was so nervous I had to really concentrate on the Simran. I never made it to the microphone, but I got a lot of charging just waiting to sing.

I felt very fortunate to be part of the family group. Sant Ji always looked so happy to see the children, and many, both Indian and Western, sang beautiful bhajans. Russell told a story at one of the children's Satsangs about a snake in one village who was biting the disciples of a Master. I'll tell the short version and hope I don't leave out any important parts. The Master went to that snake and told it to stop. The people knew the snake wasn't allowed to hurt anyone any more, and the next time the Master was in that village He saw that the snake was all beat up. The Master told the snake "I told you that you couldn't bite anyone, but I didn't say you couldn't hiss."

The Indians call Sant Ji, Baba Ji. He goes to Bombay to visit the many Baba Somanath disciples living there and in south India. I had the opportunity to listen to a taped Satsang of Baba Somanath, learn one of His bhajans, and talk with a couple of His western initiates. I was told that after Baba Somanath left the body He asked Sant Ji to take care of His initiates. It's reassuring to know that God provides many opportunities for us to come back home.

One of the most important things I learned on this trip was that meditation is my most important seva. Nothing should take priority over my meditation. At Satsang Sant Ji said there are two voices within you, one is the mind and one is the soul. Our job is to replace the mind voice with thoughts of the Master. He also said that at the beginning we do the Simran with the tongue of thought. Afterwards the soul says the Simran — it comes by itself.

Master Kirpal said that our main aim in life is to know ourselves and to know God. During the past few years I've been on a journey toward self awareness, doing a lot of self analysis. I have difficulty being hon-

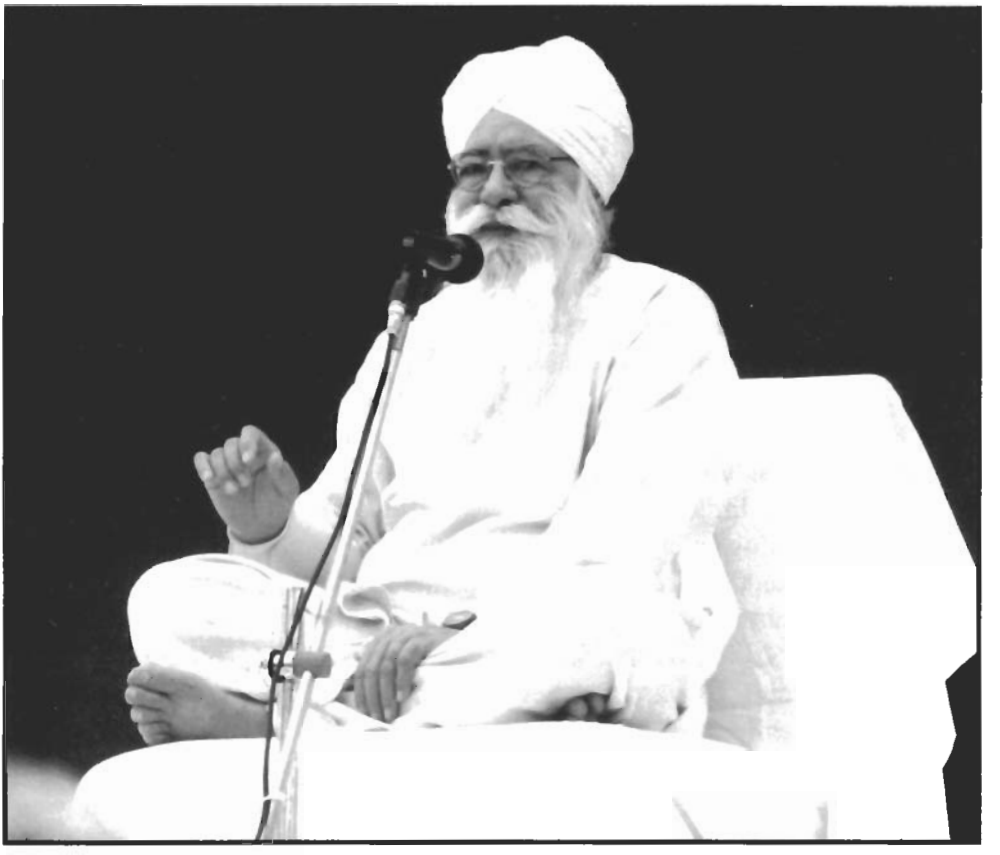
est with myself, and I discovered that I've denied my true self which is buried deep beneath layers of anger, pain, shame, and guilt. I brought the book *Until We Have Faces* a story of the myth of Psyche and Cupid by C. S. Lewis, and it opened up new understanding for me. Psyche's sister Orual had to realize the attachment, rage, and greed that lay within her before she could meet the gods. She learned that the gods answer us only when we speak in our true voice, when we say what we mean, what is in our heart, when we have a face.

To find my face I have to confront all my faults and weaknesses, to acknowledge the imperfect part, and to forgive myself. As I sat in the last Western Satsang I saw in a flood of seeing how demanding and selfish I have been. I want the darshan, His grace, love, and attention. I want fruitful meditations, parshad, and an easy life. I saw how filled with passions and desires I am. At the same time I felt proud of sitting, going to Satsang, doing seva. Sant Ji has said again and again that He doesn't need our love, but we need His. He also said that even with all the conveniences and good things that people have, they still don't appreciate what they've got. I sat in front of Him, feeling intensely embarrassed. I couldn't hide myself, couldn't run away. He kept looking at me. Then I started to feel overwhelming sadness and self pity — I'm a miserable person, the program is ending, He's going to leave. He looked at me again, and I knew this was another trick of the mind. He doesn't want us to wallow in self deprecation, he wants us to be strong, fearless. He wants us to be warriors. After all, we are His children.

Psyche, who became a god, tells her sister that her shame has to do with being mortal, being insufficient. She says, "Don't you think a dream would feel shy if it were seen walking about in the waking world?" Then Psyche comes to judge Orual but instead transforms her into her own image. No one is a harsher judge than we are of ourselves. Our minds know justice, but the Master, and our inner selves, whom the Master reveals to us, know only love and mercy.

Sant Ji said that when we begin our meditation, the mind opens up its office and starts to do its work. The five dacoits: lust, anger, greed, attachment, and egoism, are real, but it is important to remember that they are not part of our true selves. We can develop strength to maintain discipline and self control, but it is only with the help of the Satguru that these passions are removed from us. So Sant Ji is giving me back my self.

After the last Satsang on Thursday we had a big parshad feast. He was still showering so much grace that I had yet to feel the pinch of His leaving. Walking across the road



back to the ashram I saw the two buses that would take the Rajasthan sangat back home and fantasized about stowing away. I thought of how I came to love this noisy, smelly, dirty city, all the Indians, the different food, customs, and culture. Master Kirpal quoted a poet "To live in hell with my Master is a paradise for me." But He also quoted "To live in paradise without the Master is a hell for me." So it was with much sadness that I packed up my bug repellent, antibacterial soap, earplugs, meditation cushions, bags of parshad, and the leaf bowls that had held the halvah parshad distributed at an evening Satsang. Around 4:00 we heard a plane fly overhead and thought it was probably Sant Ji's. The city didn't seem quite so attractive any more.

I am very grateful for having had the opportunity to participate in this program. Sant Ji showed me a lot about myself and helped me renew my commitment to obey Him. I hope now I can digest what I received and integrate it into my life. Sant Ji told me in my interview "Always remember this holy trip which is in fact a precious opportunity given to you by Lord Almighty Kirpal Who is showering so much grace."

The Tongue of the Soul

Sant Ajaib Singh Ji

What is the significance of the many references in the bhajans to please tell the Master not to desert the devotees?

First of all, salutations unto the feet of that Almighty Lord Who is capable of doing everything, and Who has given us this opportunity to sit in His remembrance.

Guru Nanak Sahib said that whenever you are going to start any new work, any new thing, first of all, bow down your head in front of the Master or the One Whom you worship and believe in, so that with His grace the work which you are starting may become successful.

The humility which the Masters have used or conveyed in Their writings — the prayers or the pleas which They have made to Their Master — is coming from that heart which is very pure and holy; and it is coming from that abode, from that being, where the Shabd is manifested and where the stream of the Shabd is flowing.

After going within, They have seen that Their Master is All in All, He is Omnipresent. Outside He is living among us like a person who goes on changing his forms.

We see this all the time in this world. And you might have had such instances in your life also. Many times we have such experiences that — suppose there is an officer or a magistrate who is going to make a judgment. If our case is involved, and if we meet him, we fold our hands, we request to him to please make the judgment in our favor. Even though we know that he has been appointed to do justice by the government, and he will do justice. But still we want him to do the favor for us. And when we make the prayer, when we request, even to the worldly person, still he does the judgment in our favor; he showers grace upon us.

Guru Nanak Sahib said that we cannot compete with the Husband, we cannot compete with the Beloved Lord, over there only our humility and prayer can become successful.

In the bhajans you hear, "O Lord, I will not get even one like You, and for You, there are millions like me," because the disciples cannot get a Master who does the seva without charging anything, without expecting anything in return. We cannot get even one Master like that; but when the Satguru comes, when the Master

This question & answer talk was given in Bombay, India, on January 7, 1995.

comes, He makes a lot of Sangat, he makes millions like us. [EDITOR'S NOTE: *Sant Ji is referring to a line in His "Song to Kirpal," see* Streams in the Desert, *p. vi*]

Master Sawan Singh Ji used to tell a story to explain this thing further. He used to say that, in the town of Piran Kalleah, there used to live one Master whose name was Beekh. And He had an initiate who was very much devoted, and in a state of intoxication in the love of his Master, he was wandering in the streets of the city of Delhi, and he was repeating, "O Beekh, O Beekh, Hail Beekh. On the earth it is Beekh, in the water it is Beekh; Beekh is everywhere." So when he was praising his Master like that, he [got in trouble with] the *kazis* [Muslim priests] who at that time were responsible for the religion. According to their religion it was a very bad thing, because no one was allowed to repeat the name of any human being as comparable to God Almighty. According to their religion it was a very serious crime.

So he was brought to the kazis. But still he continued repeating the name of his Master; he went on praising his Master. So he was taken to Emperor Akbar, who was a very righteous, very good, emperor of that time. So Akbar asked him, "Why are you saying this? Why are you repeating the name of Beekh?" He said, "He is my Master, He is Almighty, He is everywhere. That is why I am remembering Him, I am calling His name."

Emperor Akbar was a very wise emperor. At that time, the country was having a severe drought, and this caused a lot of problems with the grain crops and other foods. So Emperor Akbar asked that disciple of Beekh, "Can you ask your Master to get rain for our country?" He said, "If you will set me free; if you allow me, I will ask my Master."

The kazis and the other people who had brought that disciple to Emperor Akbar thought, "That disciple is just playing some kind of trick, and he wants to run away." So they told the emperor that he should not set him free. But Emperor Akbar was very wise and he said, "Don't worry, he will not run away anywhere; he will come back here."

So he was set free and he sat in meditation. He contacted his Master within; he made the prayer. And he was promised that on the third day, the rain will come. So he told the emperor that on the third day the rain will come. So the rain came, and his promise was fulfilled. Emperor Akbar became so pleased, so happy, that he gave the ownership of twenty-one villages to that disciple of Beekh. But the disciple said, "I do not want anything of the worldly nature, which is going to be destroyed. I don't want this thing." And he transferred that to his Master Beekh. Some other time, when he met his Master, his Master told him, "When you had made the prayer, at that time, your attention was in me, and at that time my attention was connected with Almighty Lord.

If you had asked for anything, you would have been granted that. If you had said, 'Make me a god,' or 'Make me almighty,' God Almighty would have even granted you that prayer."

So the meaning of saying this is that whenever we make the prayers to the Master, whenever we make a plea to the Master, if it is coming from our sincere heart, and if our attention is completely absorbed in the Master, then always our prayers are accepted; and they are answered.

When the disciple looks at his own faults, then he comes to realize how many faults he has done. And if he will have to settle the account of all the mistakes he has done, it will become unbearable for him. That is why he makes this prayer to his Master, "O Master, before looking at the piece of paper where my accounts are written, you forgive me; because if I should have to settle the accounts of all the faults I have done, I won't be able to do that. So before you look at my faults, forgive me."

Kabir Sahib also made this request to His Almighty Master. He said, "O Lord, You are my True Father. I do all the faults hidden from the world. But from You, nothing is hidden. First of all, the lust has attacked me and has made me ignorant, and he has controlled me."

"O Ram Rai, Lord Almighty, listen to my prayer. First of all You forgive me, and then ask me for the account." Says Kabir, "O my Beloved Father, Ram Rai, I have come in your refuge."

So the bhajans which the Masters have written are the humble prayers which They have made to Their Master. Master Sawan Singh Ji used to say that mind is an agent of Negative Power, and he is very strong. He never allows us to confess our mistakes; He never allows us to admit that we have made this fault or we have done this mistake. He used to say that if we would confess our faults, confess our mistakes, and ask for forgiveness, then there would be no other hurdle or any obstacle in our way to reach God Almighty. So, through the bhajans written by the perfect Masters, which are full of Their humility, we can confess our faults, we can apologize for our mistakes, and we can also express our feelings to the Masters. Otherwise, our mind is so strong that, even though we make so many mistakes, we make so many faults, still he never wants to confess — he never wants to believe that he has done that.

When the Masters live in this world, They are like a very small being, a very small person and very humbly They live Their life. They behave like They are very small beings in front of us. Even though we see how much grace They shower upon us — many times when we are involved in an accident, we are saved by the Master. When we are in any kind of sickness or when any problems come to us, we always feel and we always see that the Master has helped us. Many great instances of things like this continue to happen between the disciples and the Masters. But when we go to

the Masters and tell them, "O Master, You have showered so much grace upon me; You did this for me or You did that for me —"; They always say, "No, I did not do this; it is all the grace of my Beloved Master." Many times They will say, "I am not capable of doing anything. I am just a lowly sinner. This is all the grace of the Master." So you see how much humility the Masters have within them. Even though They are capable of doing everything, and They are doing everything for us still, when we ask them or we tell Them face to face, "You have done this for us," They tell us, "No, I have not done it."

All the Saints have said that the Path through which our soul has to go is very narrow. It is one-tenth the size of a hair, and it is very narrow. So one has to become very thin, very humble, in order to cross that Path and go to one's abode.

Kabir Sahib has said, "Suppose there is a very narrow path which is one-tenth the size of a hair. If you bring in an elephant and ask him or force him to go through that narrow path, no matter how much you beat him from behind, or no matter how you try to tempt him, but still he would never attempt to go through that, because he knows that he is too big and the path is very narrow. But if you bring an ant, you do not need to do anything. The ant is very small, and it will easily go through that narrow path."

So Kabir Sahib says that if we remain small, within ourself, only then our *Surat* or attention, can go within.

So dear ones, if you will always remain humble, if you will always make the prayers, then Hazur Kirpal will definitely shower His grace upon us. Dear ones, we need Him, He does not need the disciples. We need the Master; the disciples always need the Master.

He is making the requests and prayers a million times more than us in front of His Master.

The reality is that, when the Masters give us the Initiation, They take our soul and place it in the lap of Their Master, and make the prayer: "Now he has taken refuge in You. You forgive him; now he is under Your refuge."

Many dear ones have got the opportunity to see that underground room where Beloved Lord Kirpal had asked me to go and meditate. When He gave me the order to go in that underground room, He told me that I had to open my eyes inwardly. He put His hands on my eyes and told me, "You are to close it from outside and open it inwardly; and I will come to see you by myself." At that time, shedding the loving tears, I made this request, I asked my Master, "O Lord, You have to protect me, because the Negative Power is after me. You have to maintain my reputation, You have to protect my honor."

What is an appropriate and respectful way to act in front of the outer Shabd Form as we live with Him day by day?

The thing is that if one can maintain the enthusiasm and the yearning which he had for the Master on the very first day when he met the Master — if that yearning and enthusiasm can be maintained, then one can make the best use of his living with the Master. Because every day, when he is with the Master, he gets the opportunity to have the darshan. And through the darshan, he can make his life successful, he can gain a lot. But usually what happens when the people live with the Master day after day, their mind makes that yearning less. And then, whatever Master tells that person, he thinks, "Master is telling this every day to me," and gradually he stops doing what the Master tells him to do.

Then the dear one stops earning his livelihood; and whatever the other people donate in the langar, he starts eating from there. So whatever benefit he used to get from the darshan of the Master, and whatever benefit he used to get from doing a little bit of meditation, the people who are paying for the langar or are donating in the langar, they take all the benefit of the darshan and the meditation of that dear one.

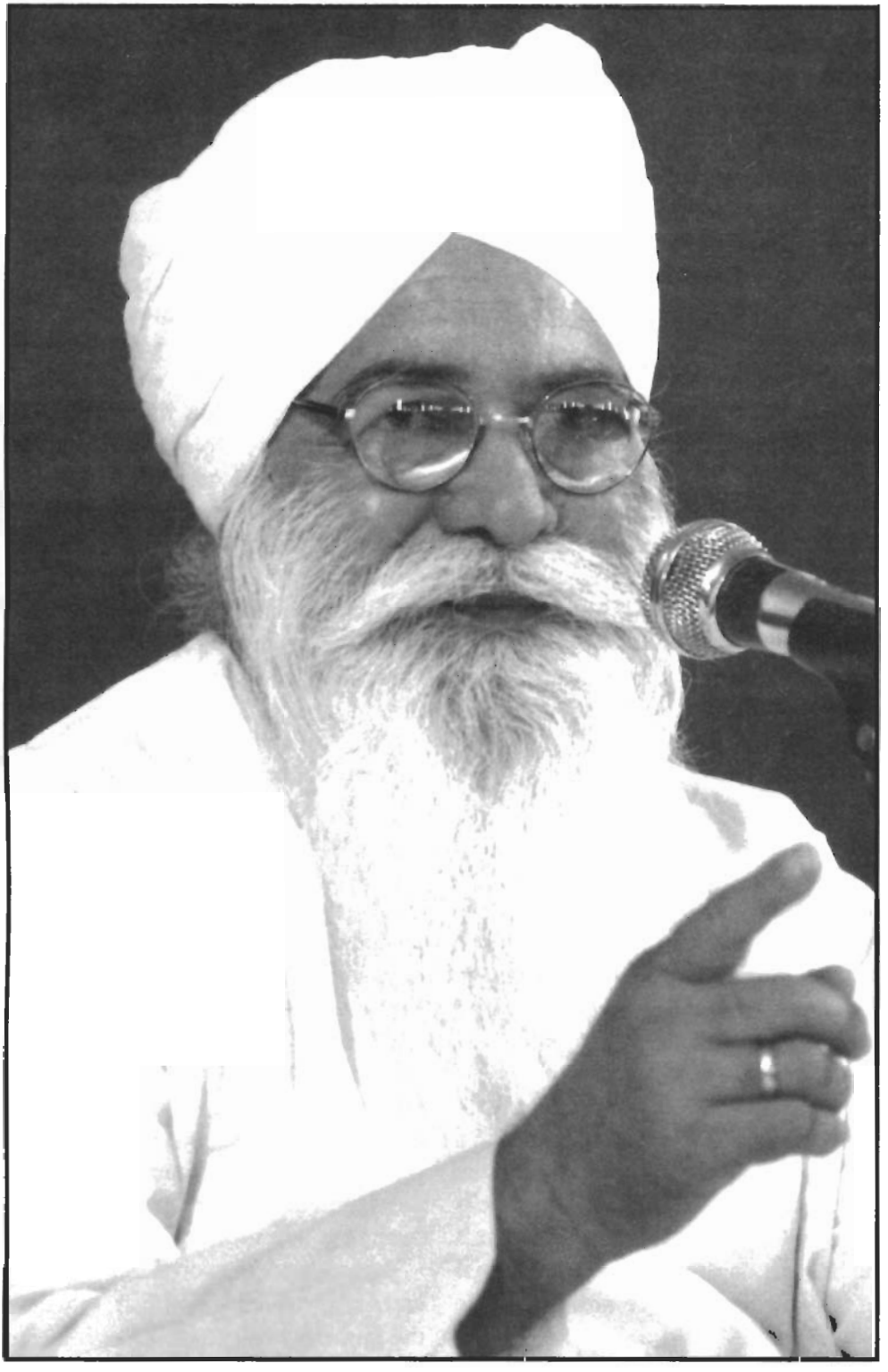
The dear ones who come from far and near, they come and respect that person who is with the Master. They even touch his feet and give him a lot of honor and he allows them to do that. Then he starts thinking that he is something, that he is someone great; that is why all those people who come here give me so much honor and respect me.

I have had the opportunity of being in the presence of two great Masters. And I have seen many dear ones — those who used to compete with the Masters, and those who would not even want to obey what the Master would ask them to do. So just imagine what benefit can those kind of people get from being with the Master.

But not everyone is like that. If anyone gets the opportunity to be with the Master, he should understand that moment as the most precious one and he should take advantage of it. One should always remember the example of Bhai Lena, who devoted himself so much to the Master that he served Him with mind, body and wealth. He saw many instances, he saw many examples, he saw many different deceptions also, but he did not let his mind shake. He always remained firmly determined and devoted to his Master.

Master Kirpal Singh Ji used to say that the seed of the truth is never completely finished. Truth always prevails. The true people — the sincere people — are always present. Master Kirpal Singh Ji got the opportunity to be at the Feet of Baba Sawan Singh. Whatever Baba Sawan Singh would say, Master Kirpal Singh always took it as the divine order. You know that there were many other people who were living around and living with Master Sawan Singh, but not everyone was taking the words of Baba Sawan Singh as Master Kirpal Singh used to take them.

There is an instance to which I was an eyewitness. Once there were



some sevadars of Baba Sawan Singh who started fighting with each other. They fought so much that they even hit each other. One of the so-called leaders of the sevadars said, "Okay, let us all go to the Master. The Master will go from this side to His house so there I will ask Him to stop and see you." Master Sawan Singh saw them. Some of them were bleeding because they were hit. But Master Sawan Singh did not stop on the way to see them.

So the leader went ahead and said, "Master, these people want to see you." Master Sawan Singh said, "Can I give them any more punishment than what they themselves have got?"

The dear ones who live at the feet of the Master, who live with the Master, if they argue with each other, if they backbite, if they criticize each other, and if they even hit each other, what worse can they do; and what punishment can the Master give to them?

Master, sometimes, while sitting in meditation, I hear a strong ringing in my right ear, which lasts through the entire sitting? Should I pay attention to it or should I try to ignore it? Can I do two things at the same time?

At the time of Initiation you are told that you can do only one thing at a time; because if you try to do both the things at the same time, your attention will get divided and you won't be able to do anything at all. So that is why, when you are sitting for the Sound, you should only listen to the Sound, and when you are sitting for the Light, you should only pay attention to the Light.

But what happens to some people, those who do a lot of Simran during the day, when they sit in the meditation, since they have already done a lot of Simran, their concentration is very strong. So when they sit in the meditation, their attention gets fixed at the Eye Center very easily and very quickly. Then, in that case, the Sound starts coming within them by itself. So if you have developed that kind of situation, in that case, you can stop doing the Simran and get absorbed in the Sound. Otherwise, you should only do one thing at a time.

Many times dear ones who come in the darshan tell me, especially those who have completed the course of Simran, they tell me that without closing their ears the Sound of the Shabd comes to them.

What you should do — what you have been asked to do — usually in the Initiation, is that suppose if you are to meditate for one hour, you should do at least three quarters of an hour in doing the Simran, and for fifteen minutes do the Bhajan, listen to the Sound.

As you are told, when you listen to the Sound Current, at that time, you are not to do the Simran. Because if you try to do the Simran when you are listening to the Sound Current, then your attention will be divided.

I have also answered this question earlier, in which I said that, if we do the Simran with love, affection and

yearning, only in the beginning will you have to do the Simran using your tongue. Later on it comes by itself.

After a few days, that dear one starts doing the Simran with the tongue of his mind. When he goes even further up, then his Simran starts happening by itself through the tongue of his soul.

In this kind of situation, in this case, the disciple does not have to move his tongue, and he doesn't have to make any effort.

Just patiently look in your within and see that even now, when you are sitting here, you are thinking something. Your tongue is not saying anything, but still some kind of thinking, some kind of repetition is going on within you. That is being done by the tongue of your mind or the tongue of your thought. You are not making any effort, but it is still happening. So all the thoughts, all the bad thoughts which are coming within you, even at this time, are being brought by your mind. And the tongue of your mind — the tongue of the thought — is used for that. When you have any good thoughts regarding the Masters, when you have good, loving feelings for the Master, that is your soul. The tongue of the soul is creating all that, and that is also happening within you by itself. And you are stuck in between this mind and soul. The bad thoughts, or the worldly thoughts, or the worldly fantasies, are created by the mind; and the Master, through the tongue of the soul, is creating the good thoughts within you for Himself. And you are stuck in between both of them.

So if you were to replace the worldly thoughts with the Simran which the Master has given to you, if you develop the habit, if you become perfect in doing the Simran with the tongue of your thought, and furthermore, when you get in the habit of doing the Simran with the tongue of your soul, then all the time, not even for one moment, will you forget the Form of the Master. You will always remember Him, and He will always be within you. When you have developed that kind of situation, that kind of condition, even if you want to break away, even if you want to forget Him, still you won't be able to do that.

Paltu Sahib had said that such kind of remembrance of the Master, such kind of devotion of the Master, is like the flow of the oil. Like the flow of the oil is non-stop, you cannot break it in the middle, in the same way, the remembrance of the Master cannot be broken. Even if you make an effort, still you cannot forget Him. Guru Nanak Sahib said, "My Master has connected me in a very strong way. He has made such a connection that, even if I want, I cannot break it."

Guru Nanak Sahib has described this condition of a dear one by saying that such a dear one who has developed this connection within him, even in a very busy place, he feels very lonely and secluded. He may be talking to the people outside, but in his heart, he is always remembering his Beloved.

Guru Teg Bahadur, the ninth Guru,

describes this state by saying: "Just as there is a drawing or painting or some kind of scribbles — writing on the wall — in the same way, all our bad thoughts, our bad karmas, are imprinted on our mind. And just as with a broom, we can clean all the dirt, in the same way, when we do the Simran, we are able to erase all the bad effects of all the karmas which we have done."

So He says that when the thoughts are made pure, when the thoughts are purified, then all the impressions of the bad thoughts and the bad karmas are removed from the wall, and over there, the Simran, the Form of the Master, gets printed.

So Guru Teg Bahadur says, "O Nanak, remember or worship the Master in such a way that your mind and your within become one. With one-pointed attention, you should remember Him."

Dear ones, in order to attain this state, in order to attain this position, you do not need to make any special effort, you do not need to carry any heavy load on your head. Dear ones, you just have to convert your thoughts.

No Saint wishes that His disciples should go on working hard like the bullocks of the oil mill, all their life long. They want that their disciples should understand, and that soon they should change their thoughts.

I caught hold of my Master. It was all His grace. And that is why I was able to confess this in front of Him. I told Him, "Neither have I seen Radha Soami, nor have I seen any God or Allah or Rasul. For me, you are my Radha Soami, you are my God, Allah or Rasul, because I have seen You."

The first time when Master made me initiate the people, He asked me to explain the theory to them. He had showered grace on this poor soul; and this poor soul had come to realize, he had seen, that the Master is Almighty, He is competent, and He is the Reality. So that is why I said, "Master, why don't You show them Your True Form? What is the use of explaining the theory to them?" Master, with a very stern look, said, "Don't make them tear my clothes! Just do what I have told you to do."

Often I have told you the story of Sufi Saint Bulleh Shah, which Master Sawan Singh and also Master Kirpal Singh Ji used to tell the dear ones in the Sangat many times. You know that Sufi Saint Bulleh Shah was a very learned *kazi* [a Muslim priest]. And the Master whom he went to was not very learned; He was an illiterate farmer. Before Bulleh Shah went to his Master, he used to do some sort of spiritual practices through which he had acquired some supernatural powers. So when Bulleh Shah went there, at that time, his Master, Inayat Shah was there in the orchard of mangos, and through his supernatural powers, Bulleh Shah plucked all the mangos. When Inayat Shah asked him, "Why have you done that?" He said, "Well, I have done nothing. I did not throw any stone at the mango trees; I did not do anything!" He said, "I know that you have not taken any stone — you

have not thrown any stone at the tree. But still, you have done this; so why have you done this?"

So at once, Bulleh Shah realized that Inayat Shah was all-conscious; "He knew that I had done this." So he said, "Master, I have come to you to know how God can be realized." So at that time, Inayat Shah was uprooting the onion plants on one side of the field and planting them again on the other side. He said, "O Bulleh, what is difficult in realizing God Almighty? You just have to uproot your attention from the world and root in the side of God Almighty!" So dear ones, I am also telling you the same thing. It is not at all difficult to realize God; there is nothing difficult in doing the devotion of God. You just need to convert your thoughts — you just need to change your thoughts — and take your thoughts towards the Master.

Bulleh Shah was an already prepared vessel which Inayat Shah had got. There was just one barrier of the veil which Inayat Shah had lifted very graciously. In his writing, Bulleh Shah has written, "O Beloved, now you remove this veil. Why are you embarrassed?"

The dear ones who have been to Rajasthan know how the Rajasthani women cover themselves up with a veil; they cover their heads. So this is the veil which Bulleh Shah also refers to in his writing, when he asks his Master to remove the veil, or to lift the veil up.

[*Sant Ji laughs as He tells this story.*] Once when some dear ones from the West came to Rajasthan, some Rajasthani women came to see them. And the western dear ones were surprised to see how those women lived; they wondered how they ate their food, because they always kept their whole head covered up. The Westerners asked me, "How do they eat?" So I told those women, "You should lift your veil up and show them how you eat the food!"

So dear ones, those who do the practices right from their childhood, and those who have the yearning — those who search for God Almighty, they do acquire a lot of supernatural powers. But when they come across their true Masters, then they fall at Their feet; and since they are already prepared vessels, it doesn't take them much time to become perfect Masters Themselves.

The same is the story of Banda Bahadur, who used to live in south [India]. In those days, when there were not such good means of transportation, there were no trains and like that — Guru Gobind Singh had taken that journey; He went down south to find Banda Bahadur. Banda Bahadur was also very devoted right from the beginning, and he had also acquired the supernatural powers. He had made a bed, and if any fakir or any holy man would come to his place, he would welcome him and then ask him to sit on that bed. And then, using his supernatural powers, he would throw the bed down, and in that way he would make a fool of that holy man and he would laugh at him.

So when Guru Gobind Singh came, Banda Bahadur treated him also very well. Then he tried to do with Guru Gobind Singh the same as he used to do with the other holy men. But Guru Gobind Singh was Almighty. And as only a wrestler can realize the strength of the other wrestler so, when Banda Bahadur tried to do the same trick with Guru Gobind Singh, it did not work, and then Banda Bahadur fell at Guru Gobind Singh's feet, and he said, "I am your slave, at no charge!"

In the writings of Banda Bahadur, we read, "The intoxication which I got at that time from my Master, I could not forget that for the rest of my life."

Regarding myself, I have often told you how, from the very beginning, I was involved in doing different kinds of practices. And I always used to do those practices very sincerely. Later on, when I met Baba Bishan Das, he gave me Initiation into the first Two Words. And I worked very hard at that; I became practically successful in that, so much so that I reached Brahm. So the Mahatmas, the devotees, the practitioners who reach that place — they easily get fooled by name and fame; they easily misuse the supernatural powers which they acquire by doing the meditation. I also had that habit, since people used to come to me for Satsang, sometimes, whenever I would feel like doing it, I would look into the eyes of the people and would make them fall down flat on the ground.

When Master Kirpal Singh Ji came, I also tried to do something like that. But He was the Competent One, He was the Almighty One; and it didn't work there. And then I realized that it was better for me to bow down my head in front of Him.

It is my personal experience, and I have heard this from Master Kirpal Singh myself. He used to say, "That day is the most auspicious day, even in the life of the perfect Master, when He meets a disciple who is already prepared — when He meets an already prepared vessel, when He meets someone who recognizes Him — who realizes Him — that day is the most auspicious day for the Master."

So dear ones, whatever I have told you, according to that we should do the Simran sincerely; and with love, yearning, and devotion for the Master, we should make our life successful. Erasing those pictures of the world which are printed on our mind, we have to print the Form of the Master on our mind.

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