Sant Bani Magazine

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To Become a Child of the Master

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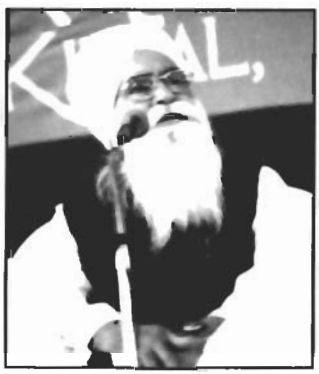

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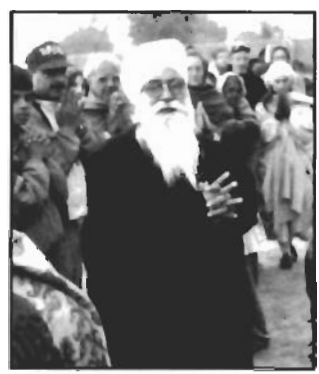

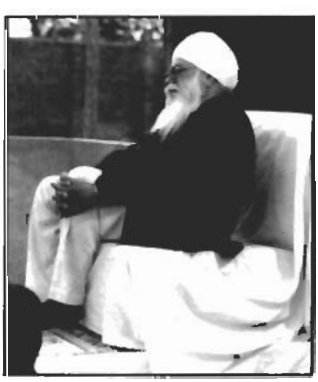

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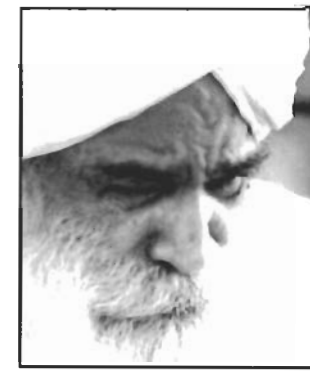

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To Become a Child of the Master

Sant Ajaib Singh Ji

questions and answers

December 13, 1995

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"The Mission of the Mahatmas"

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers Almighty Lords Sawan and Kirpal Who, showering limitless grace upon us, have given us the gift of Their devotion, and have given us the opportunities to sing Their glory.

A brief hymn of Swami Ji Maharaj is presented to you. He tells us about the glory, the importance, of the Satsang, and the benefits of receiving the human body. He also tells us that all the *Shastras,* all the holy scriptures tell us that there is no difference between God Almighty and the Master. He gives us the warning that this precious opportunity of the human birth is such that you may not get it again and again. So instead of just thinking about going to the Master, you should go to the Master; you should not delay in going to the Master and receiving the Initiation from Him.

In order to cross over this ocean of life, and in order to remove all the diseases, all the pains which we have, especially the pain or the disease of birth and death, the Naam of the perfect Master is the only medicine. It works like an herb which renews life — it gives you the life again.

This Satsang was given June 13, 1995, in Subachoque, Colombia.

Saints and Mahatmas, whether They were born in the East or the West, or whether They were born in the Persian countries, regardless of which age They came into this world and what language They spoke, all the Masters have the same goal, They all have the same destination. All the Masters are the drops of the same ocean — that very ocean from which our soul has come out. Guru Nanak Sahib says that there is one God, there is one Will of God, and with that Will of God He has created the entire creation.

Guru Nanak Dev Ji Maharaj says that God is One, and the Will of God, the *Hukam* of God, has also been One. And the Saints and Mahatmas are like the government sent by that God Almighty.

Paltu Sahib says that in the Home of God, all the works are done by the Saints. Even thirty-three *krores* of gods and goddesses also are afraid of the Saints.

So if there are any workers in the Home of the Lord, They are the Saints, the beloved children of God Almighty. They come to this world

in the Will of God Almighty, and They do all the work only in His Will. They neither break any of the existing religions nor do They form any new religions in this world.

The mission of the Mahatmas, up until now, the mission of any Mahatma has not run on the *Vedas* or any holy scriptures. They tell us, "Dear ones, we do not run the mission based on any holy scripture." All the Masters Who have come into this world have given out this same message. And the things which are written in the holy scriptures are just the experiences of the Masters.

Some Mahatma has reminded us about our relationship with God Almighty as a relationship between the son and the father. Some have reminded us of the relationship between us and God Almighty as the relationship between the mother and the son.

Some Mahatma came into this world and gave this message: "I am the Light; and only through me can you realize God Almighty."

Someone even said that he who has had the darshan of the Son has also had the darshan of the Father.

Some Mahatma even told us, "Do not remain in any illusion. Without the Master you will not get the liberation."

Guru Arjan Dev said, "He who has seen the Son of God Who came into this world became free from the birth and death, and he has made his human birth successful."

Kabir Sahib says, "I and Rama, the Lord, have become one. And there is no difference between me and Him." Kabir Sahib says, "No one can even recognize who is Rama or who is Kabir. So Rama and Kabir have become one, and no one can find the difference."

Guru Gobind Singh Ji Maharaj says, "Whenever Saints and Mahatmas have come into this world, it doesn't matter what language They spoke; Their ways of explaining the things may be different, and Their ways of working may be different, but Their destination, Their goal, was always the same." No matter how learned we are, unless we go to the perfect Master we cannot find our way out. We are getting kicked and knocked; we are roaming here and there in the darkness. The darkness cannot be removed unless we go to the perfect Master.

The *Vedas* and *Shastras* tell us the benefit of going to the perfect Master; they tell us the benefit of meditating on the Naam. They even tell us that we cannot get the Naam unless we go to the perfect Master. But just by reading the *Vedas* and *Shastras* we cannot obtain the Naam.

It is like if we get sick and we get a good book written by a very good doctor. In the book it may be written that this is the way you can remove the chronic diarrhea, or these are the symptoms and these are the remedies for removing the fever, and like that. So if we just go on reading

that book all day long, no matter with how much love and devotion we go on reading that book, still we cannot get rid of our sickness. Unless we go to a living doctor and get the medicine from him, we cannot be cured. Because the doctor has done the practice; and he knows what medicine should be given and he gives us the medicine. So unless we go to the living doctor and get the medicine from him, we cannot be free of the disease we may have.

Guru Kirpal, Mere Ghar Aana

Guru Kirpal, mere ghar aana,
Guru Kirpal, mere ghar aana,
Jese tum Sawan divane, mai tera
divana, mai tera divana

O Guru Kirpal, come to my home.
Just like You are fond of Sawan, so I am fond of You.

Ek bar bhi sache man se,
jisne tujhe dhyaya
Bhar-bhar jholi dono hatho,
tumne pyar lutaya
Ek bar bhi sache man se,
jisne tujhe dhyaya
Bhar-bhar jholi dono hatho,
tumne pyar lutaya
Meri dor tumhare hatho, tum mere
jivan sathi, tum mere jivan sathi
Tum bhagato ke bhagata tumhare,
thik nahi mujhko thukrana,
thik nahi mujhko thukrana . . .
Mai tera divana...

Whoever has meditated or remembered You with a true heart, even for once — with both Your Hands full You have given him Your Love.
My string is in Your Hands — You are the companion of my life.
You are the devotee of devotees, and it is not good for You to reject me.
I am fond of You just like You are fond of Sawan...

Shivri ke jhute bero se pyare tumne
maza uthaya
Duyordhan ke meve taj ke, sag vidur
ka khaya
Shivri ke jhute bero se pyare tumne
maza uthaya
Duyordhan ke meve taj ke, sag vidur
ka khaya
Keval das nahi hu Satguru,
mai daso ka das tumhare,
mai daso ka das tumhare
Jese sabki laj rakhi hai, meri bhi laj
rakhana
Mai tera divana...

O Dear One, You enjoyed the contaminated berries of Shivri.
Giving up the good delicious food of Duyordhan, You preferred to eat the simple food of Vidur.
I am not only Your servant O Satguru, I am the servant of Your Servants.
Just like You have protected the honor of everyone, protect my honor also.
I am fond of You just like You are fond of Sawan...

Kese tumhe bulau Satguru,
pata nahi hai gyan nahi
Kisi tareh ka koi tukabar,
mere bas ki bat nahi
Kese tumhe bulau Satguru,
pata nahi hai gyan nahi
Kisi tareh ka koi tukabar,
mere bas ki bat nahi
Pal-pal ke darshan ko Guru ji,
pyasi ankhe taras rahi hai,
pyasi ankhe taras rahi hai
Yahi benati hai Ajaib ki, mujhe nahi
tadafana, mujhe nahi tadafana
Mai tera divana...

O Satguru, how do I call You? I do not know, I do not have any knowledge.
I do not have any style. I do not know... It is not in my hands to call You.
O Guru Ji, moment after moment my eyes are thirsty for Your darshan.
This is the request of Ajaib, "Please do not let me suffer any more."
I am fond of You just like You are fond of Sawan...

As I have told you, Swami Ji Maharaj first explains the importance of Satsang to us, and then He talks about the human birth, the benefits of the human birth. And He also tells us that we will not get this opportunity again and again.

Sant Mat is not a religion, and neither should it be given a shape or a form of a religion. It is the Path for improving our own selves.

When we give up all of our bad qualities, our faults, only then should we understand ourselves as the improved ones.

Guru Arjan Dev Ji Maharaj says, "When the jealousy or envy for others is finished from our within, only then we should understand that we have had the effect of the Satsang."

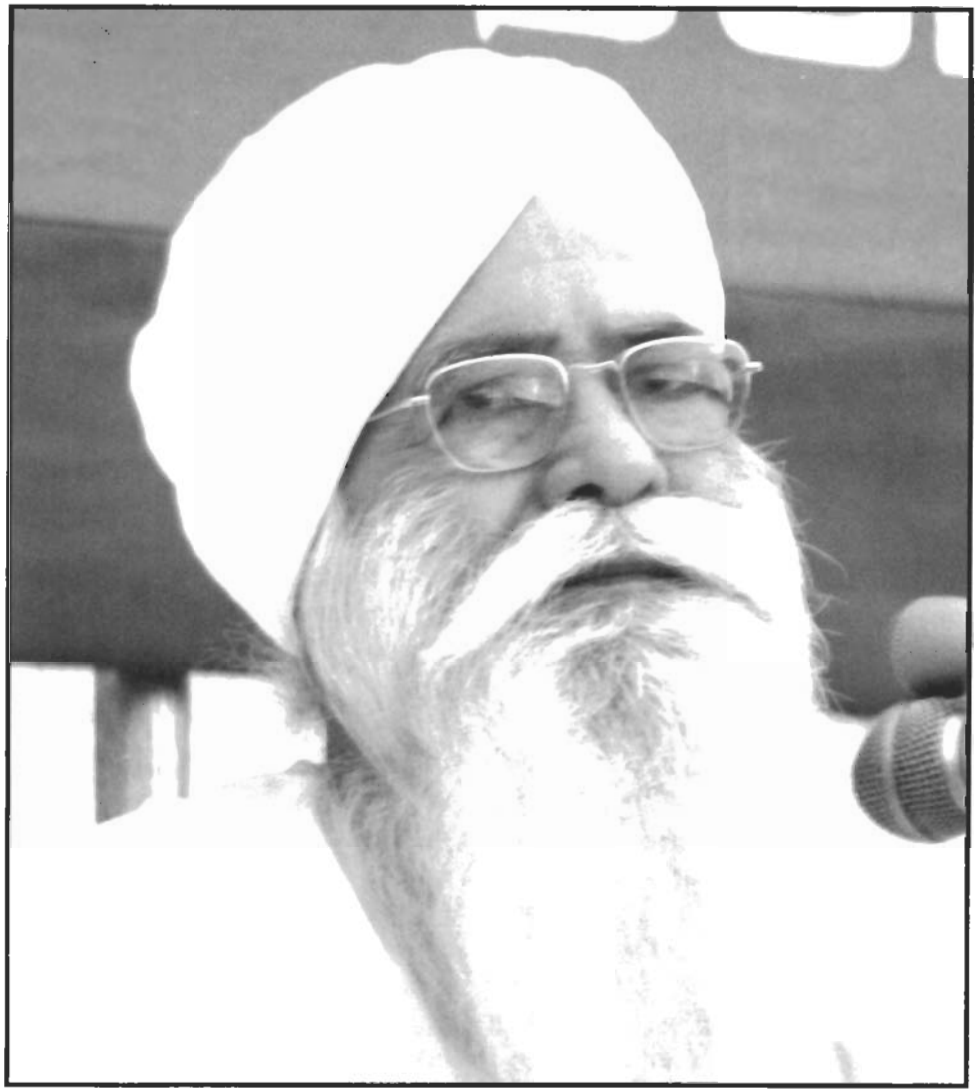
When we see the same God within both our friend and our enemy, then we should understand that we have had the effect of the Satsang. When we see the same God within both the friend and the enemy, then we cannot criticize anyone. Then we become free from the egoism. Because God is the One Who gives to everyone. Why should we be jealous if God Almighty is giving someone something happily?

When within ourselves we see the enchanting, the most beautiful Form of the Master, we also see Him within everyone else. Then we become very surprised [to see] how that enchanting, that most beautiful Form, is within everyone.

Guru Arjan Dev Ji Maharaj says, "Ever since I got the company of the Sadhu and the sangat, all the enmity and jealousy for others has been forgotten. No one is my enemy; no one is a stranger to me. I get along with everyone."

"The same God is residing within everyone." Nanak says, "I become pleased seeing Him within all."

So Swami Ji Maharaj says that if you are going to the Satsang, you should attend the Satsang in such a



way that your mind becomes pure, holy. Because it is the mind that we want to make understand. That is why we go to the Satsang. So when we go to the Satsang, we should keep our mind also present there.

If our mind is wandering in the vices and the pleasures of the world, if it is involved in the worldly pursuits and the matters of the family, if our mind is wandering and is involved in the fighting and the other things, but if we keep our body in the company of the Saints, how will our mind get the color of the company of the Master if we have not kept it present, along with our body, in the company of the Master?

Kabir Sahib says, "You have given your mind to someone else, but

you have kept your body with the Master." Says Kabir, "Your mind will remain like the uncolored cloth; it will not get any color of the Master."

After making the Satsang, may you do it.
You have got this precious human body; this opportunity will not come again.

Swami Ji Maharaj says, "The human body is a beautiful opportunity which you will not get again and again." The cows and the buffaloes, the horses and the mares, the birds, and the other creatures, they cannot do the Satsang.

Not even the gods and goddesses have the good fortune to get the Satsang. Even they yearn for the human body so that they may go to the perfect Master and receive the Naam and get the Satsang. Kabir Sahib tells us, "Even gods and goddesses yearn to receive this body, as only in this body can we do the devotion of God. So meditate upon God Almighty. Do not forget that this is the only benefit you can get from the human body."

Kabir Sahib says, "Human birth is precious; it doesn't happen again and again. Just like a ripened fruit, once it gets down from the tree, it doesn't go back to the tree." Kabir Sahib lovingly tells us that just as when a fruit is ripened and it falls down from the tree onto the ground, no matter how much effort you put in, still you cannot put it back on the same branch.

The fish doesn't remember the net. And that is why she is dancing and she is playing in the water. She realizes the net only when she's trapped into it and finally she is cut into pieces. Guru Nanak Dev Ji Maharaj gives us the warning and He explains to us, "Just as the fish is unaware of the net and she plays, in the same way, we are unaware and we do not know when we will be caught."

No matter if we have forgotten death, but the Lord of death doesn't forget us. We do not know where we will meet with an accident or where our breathing will stop. Sufi Saint Farid Sahib also gives us the warning, and He tells us that the Angel of Death will come while you are still seeing him. He will plunder this fort (the body is called the "fort"); he will blow out your two lamps (these two eyes are called the lamps). Master Sawan Singh Ji used to say, "Neither Kal takes us in the darkness, nor does our Master take us in the darkness," because the Negative Power or Kal is sitting on the left-hand side and the Master is sitting on the right hand side. So that is why He says, "While those two lamps are still glowing, the Angel of Death comes, and blowing out those two lamps, he takes you away."

So Swami Ji Maharaj says, "This Will of [your] receiving this human body will not happen again and

again." You will not get this body again and again. It is an opportunity which we have been given by God Almighty, where we can unite ourselves with Him.

You have got this precious human body; this opportunity will not come again.

Swami Ji Maharaj tells us that those objects or those things which we have made the source of our happiness and comfort in this world — as a man has made the woman as the source of his happiness, and the same with a woman who has made the man as the source of her happiness; we have children and other things which we have created or collected to bring us happiness. Swami Ji Maharaj says that all these things will turn into the source of unhappiness; because when the death will come, none of these things will go with you. Not even the body in which we are living will go with us when we will be taken away.

Farid Sahib says that our parents and our grandparents used to love us. They made the homes, they collected so much of this world, and when they left this world, they did not take any of these things with them. So when they could not take any of these things with them when they left this world, how can we take all these things with us? How can we get them insured and take all those things along with us?

Where are your parents who gave birth to you? They left you alone in this world and still you don't understand? You think that maybe they forgot to take all those things with them when they left, but we will not forget — we will take all those things with us. Kabir Sahib says, "Like the gambler returns home in the evening empty-handed, the same is our condition. We go like the gambler who, after losing everything, goes with empty hands."

A man takes the birth with his fist closed; but when he goes, he goes with his hands stretched out.

Woman, son, wealth, home, fame — these bring happiness for now, and later become the source of pain.

Swami Ji Maharaj says that if you want to save yourself from the clutches of Kal, if you want to save yourself from the clutches of the death, then don't hesitate, don't delay in going in the company of the perfect Master. Don't just go on thinking. Whatever opportunity you may get to go in the company of the Master, you go and be in His company.

Be spared of them and accept the refuge of the Master;
Go and sit in the Satsang.
All this play is a dream of the night;
Now I have awakened you.

Not only Swami Ji Maharaj, but all the Saints have called all the things which we see with our own eyes as nothing but the dream of the night. The things which we see in the dreams seem to appear very real, very true. But when our eyes open and we get up from the sleep nothing exists there — everything is unreal. The dream of the night lasts for a couple of minutes or a couple of hours, whereas this life lasts for 20 years, 30 years, 50 years, or even more. But when this night of our life is over, then nothing remains there, because everything is unreal.

"Understand this world as the dreams which you see. No one is your companion in this world. Nanak says, Understand this reality."

The body is false, maya is false;
The mind who attracts you to them is also false.

Swami Ji Maharaj says that our body is unreal. It is going to be destroyed one day, and it is like a ball of sand. In the same way, the maya is also unreal. It is like the shadow of the tree: sometimes it is here, other times it is over there. Our mind is also very unreal and very untrue, as he has involved us in the body and in the mind.

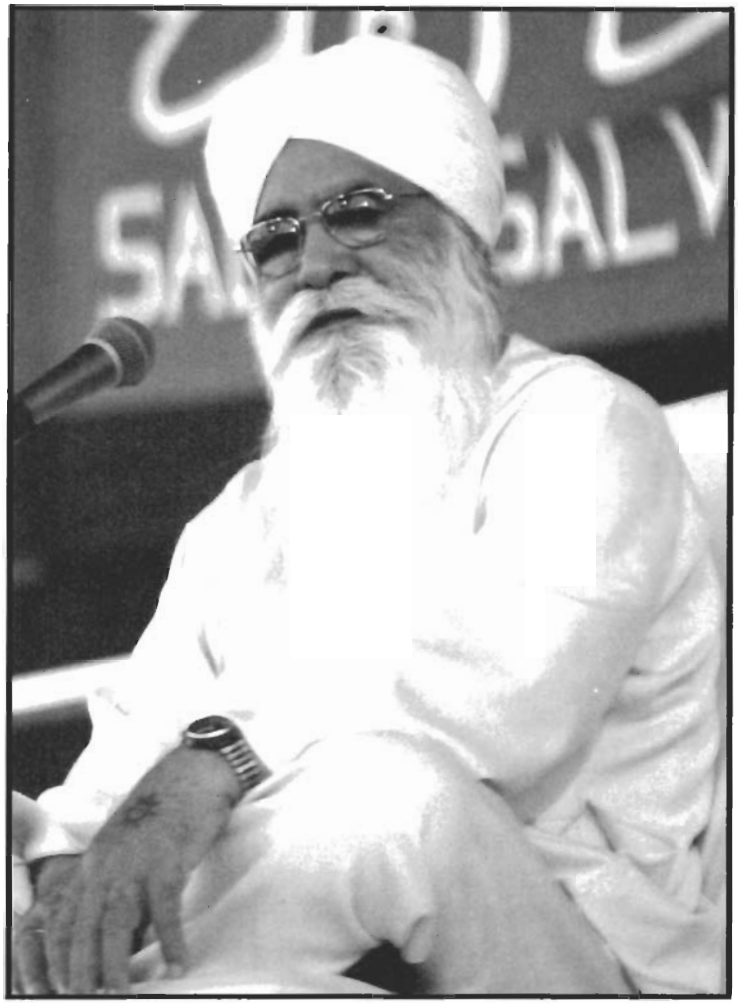
Satsang is True; Satguru is True.
Naam is the Truth; what else can I tell you?

Swami Ji Maharaj says, What is the true thing? "Truth is that which does not get destroyed, which is never finished. The Mahatma Who is the Form of the Naam is the True One. And the company of such a Mahatma is True, it is never destroyed." Because such Mahatmas come from the Naam; They meditate on and They become the Form of the Naam. Naam is the Truth: it never is destroyed or perishes. The thing which we surrender to the wave goes to the depth of the ocean. In the same way, if we surrender ourselves to the Masters Who are the Form of the Naam, They take us to the Naam.

O dear one, believe my words;
Your birth and death will be finished.

Swami Ji Maharaj gives the message to the soul who is sleeping, who is imprisoned in the cage of the body. He says, "Dear daughter, go in the Satsang, or go in the company of the perfect Master; do not delay, do not hesitate in doing so. Receive the Naam from Him, because He has come into this world only to cut the birth and death and to liberate you."

Climb the sky and work in the Shabd;
Radha Soami says this, making you understand.



In this very brief hymn, Swami Ji Maharaj explains to us that we should be very careful in doing the Satsang. We should always keep our mind present in the Satsang of the Master. He told us that this was a very precious opportunity which we have got, and we should not waste it. He also told us that our body is false, the maya is false, and even the mind, who is convincing us that these things are real, he himself is false. He told us, "What is the true thing? The Naam of the Master is the true thing. The Satsang of the Master is the only true thing, and the Master Himself is the True One." He lovingly told us that we should not delay, we should not hesitate, in coming to the Satsangs of the Master, because it is a very precious opportunity which we have been given and we should not let it go out of our hands without using it.

Sant Ji's Farewell Comments

First of all, I would like to thank my Beloved Satguru Kirpal, Who gave us the opportunity to sing His praises, because it is only due to His grace that we were able to sing His glory and His praises. The program of the Satsang which the organizers arranged for you now ends. I am very thankful to all the organizers, to all the dear ones who worked as a team and made arrangements for the dear ones who came to the Satsang. I also thank the dear ones for making the arrangements in the langar for the dear ones.

I am pleased and I am thankful to all the dear ones who maintained the discipline, who cooperated with the sevadars, to the sevadars who did the bhajan practice, who made the children do the bhajan practice and who did the children's Satsang, and all the dear ones who did all kinds of seva here. I am very pleased with their seva, and I thank each one of them for doing their seva.

Every Satsangi should develop the quality of absorbing the good qualities from others. You should not look at the faults of the others, because the Master, the One Who has to give the punishment or the reward of the faults of every satsangi, is sitting within him. If we make the habit of accepting or absorbing the good qualities only, then all the Satsangs we have heard here, all the darshans we have had of the Master, and the encouragement to do the meditation and go within which we have received in the Satsang from the Master — we will take all those things with us if we will make the habit of only looking at and absorbing the good qualities of others.

Now many souls are understanding the love of God Kirpal. The sleeping souls have awakened. Now they are realizing that which God Kirpal came into this world to give us. They realize that even now, from behind the veil, He is giving us so much of His grace.

Many dear ones came, and the organizers and the sevadars did their best. The sevadars worked very hard and in the langar every day new kinds of foods were prepared and served to the dear ones. The sevadars here did their best according to their capacity; they worked very hard. But still, if there was any lacking or any difficulty, or if while doing the seva any sevadar hurt anyone's feelings, I apologize for that. I hope that you will not take any hard feelings from here, that you will not leave this place with hurt feelings or bad feelings for anyone. We should pray to our Beloved Lord Kirpal that He may bless us with the right understanding, the good thinking, and good intellect; we should pray that He may bless us with the love for His Holy Feet, and that He may give us the opportunities and the strength to do His Bhajan and Simran.

A Trip to His Holy Hospital

a talk given upon returning from India, December 31, 1995

BY JADE WARFIELD

I want to thank Master for letting me go to His Holy Feet again and for letting me share some of my trip with you.

The long, longer than ever, deep, soul-searching, soul-to-soul darshans of the first several days; He'd find my eyes and hold them in His for long, long, deep drinks at these pools of nectar. Thanks is inadequate; He was pouring the needed medicine of strength and love into me with those looks so I could do the work. Actually He was doing the work, all of it, my body just went through the motions of very painful sittings and very pleasurable darshans.

I want to read something I wrote there:

December 14th.

The Infinite One, the Limitless One, the All-Giving, All-Knowing True Friend of the heart, full of grace and mercy and love.

He takes the souls across Kal's oceans.

So vast are the waves of the mind in this ocean of Kal and Maya, full of many-headed sea serpents and horrible creatures ready to eat the souls alive by deception.

But then comes the Satguru, Who says, "Get in my ship and obey me; stay in my boat and I will take you across Kal's ocean to another sea, the ocean of bliss and Naam.

All you must do is stay with me, sit in my lap, hold onto my hand.

Stay in the boat, I'll give you everything you need.

Don't worry about anything. I am your True Friend in all the worlds.

I understand you better than you understand yourself."

A true Friend of the heart with whom no words are necessary, yet one experiences total complete understanding of one's heart, one's problems.

It was a very blessed trip for me. It was Excellent. No, better than excellent! I had been floundering in the world with all of its distractions and sins and Maya's delusions and in the midst of it all, my soul prayed that I could go to His Feet again. My heart was aching for something like Rajasthan. I tried to imagine the sound of that screen door of the meditation hall opening and closing at 16 PS, because it reminded me so well of the beautiful times there. And the sittings there with Him, twice a day. He could make me meditate and do Simran. Meditation is very hard for me, either it's full of sleep or thoughts, or I move because

of pain or boredom, or I make various excuses to put off doing it altogether. He made me sit and do what needed to be done over there. I knew that my soul needed this again somewhere deep inside me.

S.K.A. is a combination of Rajasthan and Sawan Ashram to me. We were so very, very comfortable in a huge room shared by another couple and us. It had a balcony with a view of Master's house and a lovely private bath with a western toilet and a tub. Everything was sparkling clean and brand new from the tiles on the walls to the bedspreads. It was so quiet and so peaceful and relaxing and reassuring to be in His physical presence again.

I felt very happy there, like I was in a kind of paradise somewhere between the physical and astral plane, an other-worldly place. It was like a very holy hospital. The Doctor would administer to me everyday, giving me medicines and prescribing exercises to do in order to get well. Now, back here, I need to keep taking the medicine and doing the exercises to stay well. He made me do the program and took care of my self-indulgent habits. He made sure I did not oversleep or overeat.

The two times that I tried to eat more than the necessary amount of food, I got diarrhea and horrible stomach cramps. The day that Sant Ji was to come, my plan was to get over to His house, and sit right up in the front for the 11:00 to 1:00 sitting and then sit there, during lunch if I had to, to have that spot for the welcome talk. Well, He took the wind right out of my sails.

At 12:30, I began to feel nauseous and began having these intense stomach cramps. That was the morning I had had three chappattis, and more chai for breakfast. I had to leave that sitting and go and lie down. I began to cry: my body and my soul were crying, because I was afraid I would be sick and not be able to go to the meditations and Satsangs. And it was all my fault, because I had failed so miserably to obey Him better. It was a painful two hours, but then I realized that this more humble attitude of complete helplessness in front of the Doctor was a more appropriate one than the arrogant, proud mindset of plopping myself down right in the front to see Him. So I dragged myself back to His house at 2:45 and sat way in the back on a chair and just prayed that I would not be forced to leave because of diarrhea. This was quite a humbling feeling.

Then He came and I saw Him, in the car, and for a few moments before He asked us to go inside. It was so wonderful. Wonderful Ajaib. That first darshan of His eyes is such a feast for a famished soul. How easy it is to forget — even now, as I write this, it is so hard to recapture His eyes and His beauty. That is very saddening.

The next morning, again I just prayed that I could sit and not have

the embarrassment of diarrhea. It was okay; and He made me very careful about how much to eat after that. I didn't have chai again during the trip and didn't eat dinner. I would bring the cookies to the room to put in a container to take home, so I was consuming less sugar than ever before. I think this really helped me not to oversleep. But, you see, I did not want to risk becoming sick again, so He made me eat only what was needed.

I realized that at home I eat so much, so much sugar and caffeine, to fill that void of spiritual depression, and anxiety which sets in when I stop trying my best to obey His instructions. Doctors have prescribed various kinds of medications for me for depression and anxiety, but it was crystal clear with Him what I need to get well, and that is: to obey what He has told me so often in the past.

So each day got better and better, and I began to feel healthy — healthier than for many years, maybe since my first trip to see Sant Ji in 1977. He took care of me; He made me do the Simran that I did. I think that this was a key thing — just trying to do as much Simran as possible. He had once told me to do the Simran of Master Kirpal with each and every breath. So I prayed that He would help me to do this. He kept my mind from messing up my trip, for which I am eternally grateful to Him. He kept me awake and did not let me oversleep.

It was as though He made me go through a metamorphosis for those eight days, so that I could see what it feels like not to be so full of caffeine and sugar, and not overeat and oversleep. He made me meditate, and He let me do the Simran more constantly and consciously. This, in turn, kept my mind quiet. He gave me darshan and His love. That's why I felt as if I was in some other-worldly paradise for those eight days. He took complete care of me and made my mind leave me alone, so that I could experience peace of mind. Someone at work kiddingly said I was going to India to find the Truth and the Light. I said that I wanted to just get some peace of mind. So with His grace and His love, He gave me this peace of mind.

Before I went, my mind was questioning whether or not I should go: "since [you] basically make half-hearted attempts at meditation" and "do not really want to go" and all that garbage that the mind can bring up so well to keep us from the Master. So I wrote down excerpts from various letters of Sant Ji about this, and want to share some with you, especially if any of you are dealing with this mental oscillation.

December '87:

"When you have the opportunity to come to India, you should take advantage of it. Because you do not know how much you gain by spending ten days in the presence of a

Saint. Whatever time you spend over here, whether it is spent in the meditation or doing other things, it is all counted in your devotion. It is possible that some words of the Master may penetrate into your heart and may change your life.

"You are already under a great influence of your mind; and if you will not take advantage of this opportunity to come to India, who knows how much more your mind will mislead you? So I hope it is clear that you should take advantage of the opportunity to come to India. It might be helpful. I am not imposing anything on you. I am just suggesting to you."

February '86:

"I will be very happy to see you next month, if you will come in His Will. I hope that you will benefit from this trip. The only way you can do that is if you will not obey your mind. I have sympathy for you."

December '85:

"Don't let your mind create so many confusions in your life. Do your Bhajan and Simran wholeheartedly, which will answer all your questions."

October '85:

"I am very surprised to hear all the dry thoughts you have written down in your letter. I would like to tell you one thing and that is, if you want to understand this Path of the Masters intellectually, you can never become successful in it, because this is not the Path of the intellect and the mind, it is the Path of love and devotion. Nobody is told that they must come to India. It is up to the dear one to decide whether he wants to come to India or not. You are free to make this decision. What I have learnt from my Master, is that a disciple should surrender to his Master completely and let Master take care of him. This has worked for me and that is why I always teach my disciples that they should leave everything in the Hands of Master and not worry for anything, because Master is worried for us more than we are for our own selves."

February '86:

"I have always told you that mind is our enemy and he never wastes any opportunity where he can delude us. Always keep a strong guard against it. Never listen to it. You should be proud of your Father and prepare yourself to become the owner of His wealth. Don't get involved with the servants and forget your Reality. Always remember that you belong to Sat Naam. Become as pure as Sat Naam. I will be very happy to see you next month if you will come in His Will. I hope that you will benefit from this trip. The only way you can do that is if you will not obey your mind. I have sympathy for you."

And finally, in March of '77:

"Do the Simran of Master Kirpal with each and every breath."

So, it was with these pieces of advice over almost 20 years that I left for this retreat. I prayed that He would make it possible for me to do the Simran and not obey my mind. And I prayed that I not waste a moment of that precious time with Him, and that He would make me do the work so I could feel like I was pleasing Him just a little. Which is ironic, because we think that we give Him our meditation, but really it is He who makes us meditate in the first place.

So the eight days were full of precious moments, of so many lessons, and darshan, and love, and Simran, that just seemed to happen all with His grace. One day He told us before meditation to do the Simran with every single cell in your body.

I would encourage all of you to not let the mind prevent you from going to His Feet because of any of the various tricks that the mind can come up with.

I want to share two things that happened with you. First: one day I hoped to be able to be singing a bhajan when Sant Ji came for our afternoon feast — all of the times with Him were like feasts of love. The bhajan: *Mere Kagaj Gunah Vala* — "Tear up the paper of the account of my sins; I don't ask for anything else" — always seems to be the most fitting for me to sing to the Master. So I began to sing, and was using the bhajan book, so I didn't notice that He was walking in. I fumbled with my glasses so I could see Him better, as I was sitting in the back, and He allowed me to keep singing and it was so intoxicating and sweet. Afterward He said a few words that went right to my heart, and that I hope and pray become embedded in my brain forever.

He said: "Salutations to the Feet of Supreme Father God Almighty Sawan and Kirpal, Who have given us the gift of Their devotion and Who have blessed us with the opportunities to do Their devotion. Kabir has said that he who keeps the Master on his head and always remains obeying the commandments of the Master, such a disciple doesn't have any fear. He doesn't have to fear anyone in the three worlds, says Kabir. If we obey the Master lovingly and affectionately this is true that such a disciple cannot be bothered by any forces of the Negative Power up to the limit of Triloki or to the three worlds. Because if he obeys the commandments of his Master lovingly and affectionately, he will always have the company of the Master with him. The Master will always be with him and no forces of the Negative Power can come near him. Nobody can bother him. And this is true that when we rise above the body consciousness, and come to the Eye Center, manifest the Mas-

ter within us, after that the Master always accompanies us like the shadow accompanies us. Not even for a moment are we left alone."

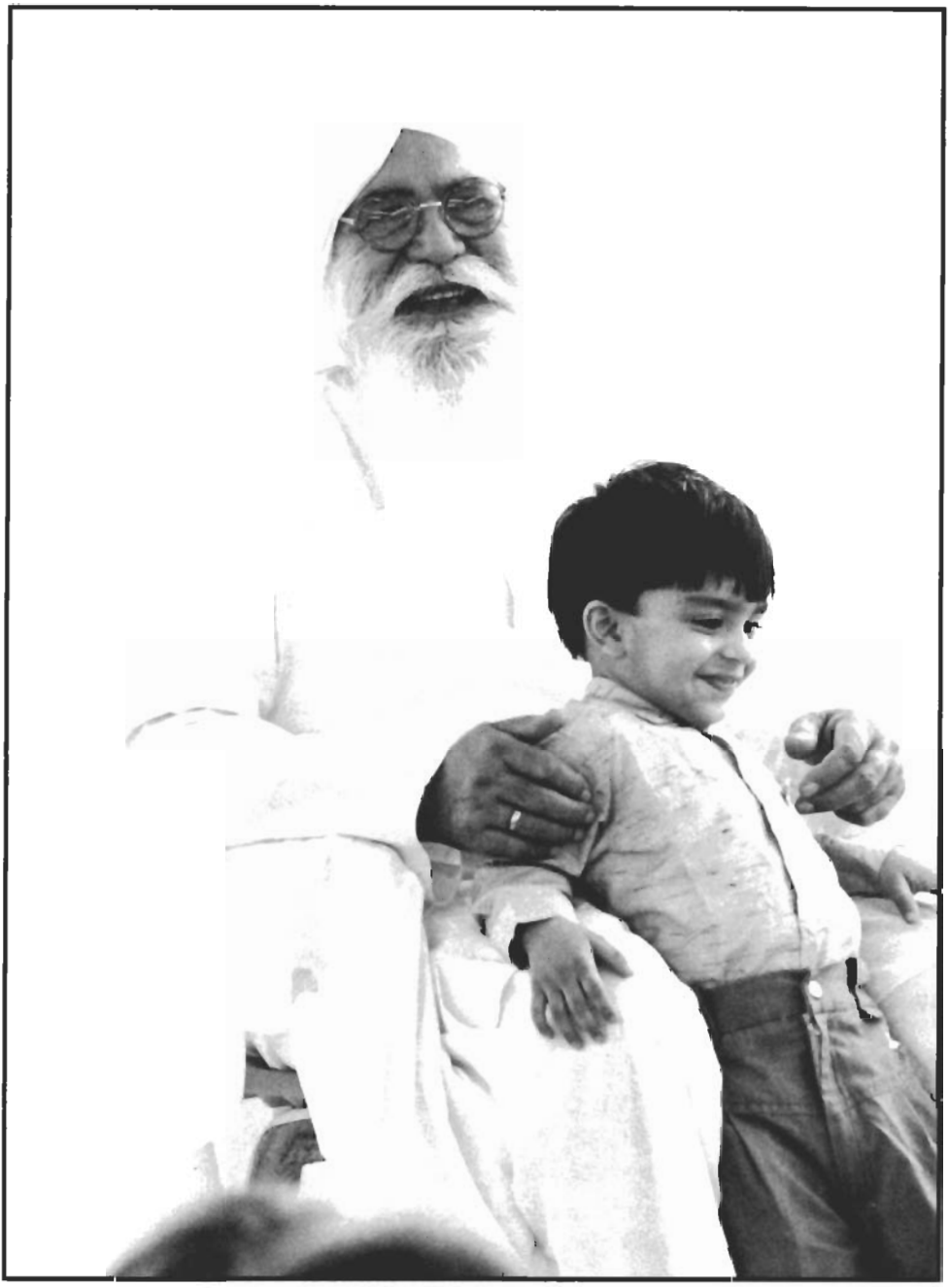
So the anxiety and turmoil of my soul was lifted through His loving sweetness and compassion.

The other incident is a bit embarrassing. It was the bhajan session where Sant Ji was calling people, some of whom did not have their hands raised to sing. I had practiced a new bhajan, and [my husband] Jeff and I practiced it a little, and I planned to sing it with Jeff. We were sitting very close, right behind Pappu, so all I would have needed to do was raise my finger, not even my arm or my hand, to be called on. My mind began to subtly say that if He wanted me to sing, He would call on me. I wanted Him to call out my name, as He had done with a few other people. And since I was sitting so close, I could see that the people whom He was calling did not have their hands raised. I guess I forgot to keep doing Simran. So literally, I became totally unable to raise even my little finger. My ego would not allow me to raise my hand. It was as if I was paralyzed. He was very jolly, and all I had to do, like I said, was hold up one finger, and I couldn't do it.

I was totally perplexed and confused after that session and I prayed that Master would make me understand what had just happened. Back in the room, I mentioned it to one of our roommates and they said that they had had that thought about wanting to be called on, but then decided to raise their hands. So what I learned about the power of the ego in that session was quite enlightening. As if lust and anger and the rest of the obvious faults are not enough, now I get punched smack in the face with ego. Something just kind of snapped in my ego I guess. I was totally unable to bring myself to raise my hand. I wanted Him to call my name. Well, that passed, and I prayed that it would not disturb my mind, and Master lifted it and helped me to understand the paralyzing power of the ego.

There's a short children's story called *The Biggest Cake in the World.* Mrs. Delicious is the cook and she bakes it with truckloads of sugar and flour. People stand on ladders to mix it and it is put into a gargantuan oven to bake. So if I could find a punchbowl that size, the size of a ball park, and pour in the most fragrant roses and all the love and joy and bliss and sweetness there is, then we could all jump in and swim in that bowl of bliss — that's what this trip was like. One week of swimming in a heavenly scented pool of pure sweetness. It was a very happy time for my soul, and Sant Ji was very personable and jolly and He told us so many stories that we had never heard before.

He told us of a time when He was with Master Kirpal. Sant Ji was



a young man and he was sitting in His lap, and he was so much intoxicated by Master that he started playing with His beard. He said that this was because he didn't have any cleverness, and he was like a forty-day-old child. He said that Sawan Singh was a farmer and would make His

disciples work very hard. And Master Kirpal was an accountant and would ask why there was an extra penny or why there was a penny short in the accounts. He said Master Kirpal will ask for the accounts of our each and every breath: how many breaths we took in and how many breaths we let out remembering God.

He told a story about how Sukhpal and her sister were once playing hide-and-seek, and when it was time for the seeker to go look for her sister, she said she was going to the toilet. And He went on to make the analogy of how Master plays hide-and-seek with us and we go and enjoy the sense pleasures. He said it is easiest to find the hidden one if you listen to where the sound comes from when they say they are ready.

He has the incredible knack of blending humor into the most serious subjects. Another question had to do with prayers: He said we don't know what to pray for from the Master. One woman prayed for a baby, and a year later complained to the Master that the baby kept them up all night. So He said, "Not only do we ask for the baby, from the Master, but for the baby-sitter also." He said He would tell us one more incident about the prayers that people make because it would make us laugh, and He knows that we like it when He does that. So He told us of a woman who prayed that He should get married! He told us how He and Mastana Ji used to dance in front of Sawan, and how Sawan was so much of a gentleman and wore spotless clothes, and the fairies would be charmed by Him. He told how Master Kirpal told him to leave every single thing He owned, even His turban, and to go away from the place on the very first day Master Kirpal ever met Him. He said that it was a place like here [S.K.A.] with land and buildings, and He has known Pappu for a long time, and if He told Pappu to leave this place, He would be afraid that Pappu would have heart failure.

Tears came from His eyes as He commented on a bhajan that He wrote in 1984 after Indira Gandhi was killed and the riots broke out. They couldn't easily get a bus for the dear ones to go back to Delhi. He told how Gurmel's wife came with Sukhpal and put her in front of Him saying, "At least for her sake, don't go with the group." He explained that when someone wants to convince you to do something, they will often put a child in front of their request.

He was just wonderful. I hope that you all get a chance to go.

Stop the Waves of Mind

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have had mercy on our poor souls and have given us the gift of doing Their devotion and have also allowed us the opportunities to do Their devotion.

In every group, whether they are the Indian Dear Ones or the Western Dear Ones, I always remind them of a couple of very important things. If we remember those things and if we follow those things, it helps all the satsangis who follow those things to stop their wandering minds. It helps them to progress in the Path of devotion because they are very important things and if we remember them, if we follow them, we can progress in the meditation very easily.

You know that there are more waves of the mind than the waves of the ocean. One wave is followed by another one. All the fantasies, all the thoughts, which we are having in our mind, day and night, are nothing but the waves of the mind. And because of those waves, because of those thoughts of the mind, we are bound in this world.

Some people do say that we should not repress the desires of the mind, but the truth is that, if you go on feeding the mind, if you go on fulfilling the desires of your mind, the desires will never come to an end — because after one desire is fulfilled, mind creates another desire. The wandering mind, the mind who is not still, can take you to your disaster, because no mat-

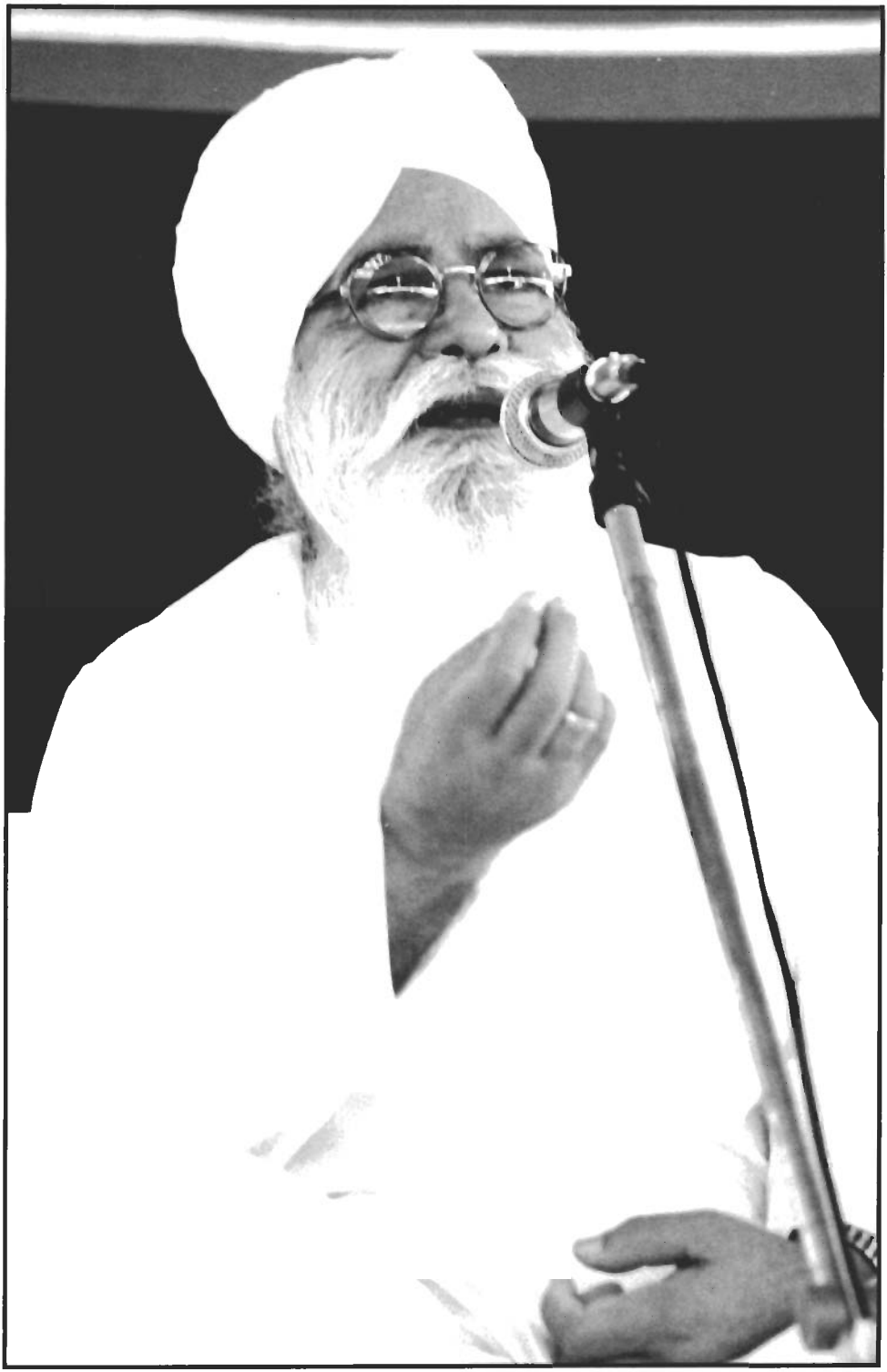
ter how many desires of the mind you fulfill, he will go on creating more and more.

In the beginning, outwardly, we have to make the efforts; we have to struggle to stop these desires, stop the waves. But once we go on doing the meditations, along with making the effort — making the struggle to suppress the waves of the mind — then our direction changes; we get strength from our within not to pay any attention to the desires, and our within gets illuminated. We get the Light within us, and then we do not have any difficulty in controlling these waves of the mind.

This is the personal experience of all the Saints and Mahatmas, that now it is very difficult for us to take our attention away from the desires and the pleasures of the world, and it is very difficult for us to stop the waves of the mind; but after we manifest the Shabd within us, when we manifest our Beloved Master within us, after that it becomes even more difficult for us to go back to the desires of the mind, to go back to the waves of the mind. If we have any thought, any fantasy, it will only be for the Master and of the Master, and we will not have any desires or any thoughts of the worldly nature.

These eight days which you have got are a very good opportunity in which you can perfect your Simran. So over here, instead of talking and gossiping, or having any other thoughts of the world, if you would do the Simran, then all the thoughts or all the things which will come from your within will be only of the Simran. So this is the best opportunity in which you can develop the practice; you can perfect your Simran.

You know that, in their homes, the women raise their children, but they do not have the children with



them all twenty-four hours; they do not have them always in their lap. They do some other work also, they take care of their household affairs and also they raise the children. It is because of their attachment to the children, it is because of their attention toward their children, that they are able to raise their children and *also* take care of the other things which they are responsible for.

In the same way, when we are living in this world and doing the things of the world, just as the women who are raising the children do, we can also have the attachment for our Master. Guru Nanak Sahib says, *"The devotee lives in the world, deals with the worldly things, but in his heart, he is always attached; he is always connected to his Beloved Lord."*

So while we are here, while we are doing the outer things, at the same time, either we should have the Simran of the Master on our tongue, or in front of our eyes — in our eyes — we should have the beautiful form of the Master, and only then the fire of the pain of the separation can start.

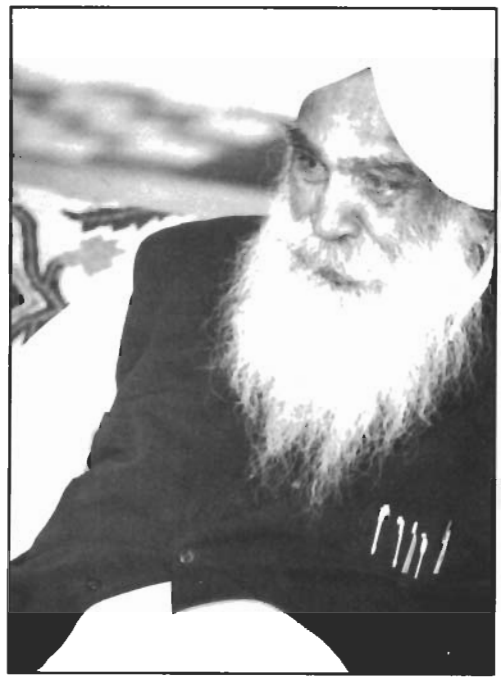
The other thing which I always remind the Dear Ones, whether they meditate here or back in their homes, is that before we start doing the meditation, make sure that you remember the five sacred names so that when you sit in meditation and start doing the Simran, you will not have any difficulty finding them or making the effort to remember them. Never understand the meditation as a burden. Do it with eagerness, with fondness, with love. So now start doing your Simran; close your eyes.

— December 11, 1995
talk before meditation, S.K.A. Retreat, Sampla, India

Don't You Want to Go Home?

Sant Kirpal Singh Ji

reprinted from the January 1975 Sat Sandesh



MAY I PUT a question to you? You have been putting so many questions to me, may I also put one question to you?—Well, do you permit me?—All right; if the time runs short, what should we do to lengthen it?—Put chains on the legs of time. We have had a good time for two days, so only one day is left—only one day. You can have the sweet remembrance with you; that can prolong it—constantly—not to forget it!

QUESTION: *On occasion, people question why a Living Master should be necessary since Jesus said, "Blessed be those who believe without seeing."*

This apparently means that those who have got faith as a result of past actions are blessed, of course. Have you read St. John's Gospel? Yes? There it gives: *He's the light of the world.* Christ lived before Jesus. *I am that I am.* So he believed in God, and as a reaction of the past developed faith; moreover that power works all through. First he said, *I am the light of the world as long as I am in the world.* Then again he said. *I work during the day, because at night nobody works.* And third he said, *I shall never leave thee nor forsake thee till the end of the world.* So that is the Christ Power, God Power, (to my mind), as borne out by all. You should believe in his own words. Somebody on my last tour, or the first tour I think, put the question to me: "When is Christ returning?" I asked him, "Has he ever left you?" Christ said,

This darshan took place at the home of Charles Fulcher in Charlotte, North Carolina on Oct. 4, 1972

I shall never leave thee nor forsake thee till the end of the world. When he does not leave us—then what's the question of returning? So that is the Christ Power or God-into-Expression Power working at different human poles from time to time to guide the child humanity. That is always One. That manifests from time to time as required.

The point is, as I said today in my talk: some teacher is required who can give it to us. Science does not change, it's the same as ever. In all outer subjects too, we require somebody who knows better; but we also need one who can give us a boost. This is something which starts after rising above the physical body. In this morning's talk I said, "Call it by any name, that Power works through different human poles." This has also been said by other Masters: "This has been going on from posterity, where there's hunger there's food; where there's thirst there's water." The child wants it today, and Nature provides milk in the mother before the child is born. It happened in the past, it will happen in the future; natural laws don't change. We want that thing; that is God.

God is Guru Power at different human poles in which it manifests. Some claimed that we are sent by God, others are a little quiet; but most of them have claimed it. Kabir has claimed it, Guru Nanak has claimed it, tenth Guru has claimed it; Christ has also claimed it. So we are concerned with whether we are helped in that way or not.

Where the world's philosophy ends, there religion starts. And that faith arises in few; here some higher power is working. They have faith—they are reactions from the past, not now. So what I have seen and what I have understood from the scriptures is, that *Shabda* or "Word" is the only Guru. Word made flesh, hundred per cent, or seventy per cent, or fifty per cent, as the time required. They worked to the extent that the time required, but the power is the same. Guru Nanak was asked, "Who is your Guru?" He said, "Shabd is my Guru." And Shabd is called the God-into-Expression Power or Word made flesh; you have that in the Bible. And who can give you contact with that? Where His Grace is working, that's all. Our Master used to say, "Simply take me as your elder brother or as your father and go on according to my instructions. When you go inside and find there is more, then you may call me by any name you like." That is a matter of gratefulness, you see? When you have got something very unusual and wished for, for a long time—and you have it—then you naturally say out of gratefulness: "You are greater. You are God." But he cannot be God. God is God. You are also micro-gods, but where there is full effulgence sent to the mission, that is where his teachings work. One thing: now we are sitting; (excuse me for the words I use), some rogues, some thieves come and they begin to beat you up. What will you do? You will stop them! If someone comes with some commission: "I am superintendent of police. Here, tell us please." This is someone who comes with a commission. Then what? Then words go to the heart, simple of course. And moreover, may I say something more? These histories are written later on, sometimes they are right, sometimes not. I read somewhere that somebody said, "Don't read out history to me for I know that must be false." If something is written by the man himself you don't doubt it. He says, "That Power will never leave us; one bulb is fused, the other

is put in and the electricity remains the same: they are different phases." Somewhere electricity gives you heat, and somewhere cold; electricity is the same.

Some people come into the world, they're sent into the world with some purpose, some mission. The purpose of incarnated beings is to punish the wicked, uphold the righteous, and set the world agoing. That is also the work of God; He takes from some of them. And Saints or Masters also come, you see; their mission is a bit different, though it is the same Power working. Their work is to let the people be contacted with God and become conscious co-workers of the Divine Plan. So let the world be de-populated; the more go, the more the population will be lessened, is it not? It's quite the same power working also. Take another example: there's a prison house; the prisoners there are in bad condition. One man goes out of sympathy, he was granted a certain amount and asks that they be given good food in the future. He goes back, he did service for them. Another man went; they had poor clothing. He also allotted some money and the prisoners began to have good clothing. A third man went, he saw that they had unventilated places to live in. He also was granted a certain amount and in the future the prisoners began to have good houses to live in. The purpose of all three was to give them good conditions, good clothing, and good food. Another one went who had the keys of the prison with him. He opened the door and let them all go—whoever would. All did good work and sympathized with them; but what do you think of the fourth one? So Masters come here as the last one; they tell all to go out of the prison house of the man-body, of the world. They open the doors and let everybody go. Those who do not want to go—that's another thing; but they offer.

Guru Ramdas said, *When a Master comes he cries with his hands up: "Hello, come on, whoever wants to go out of here to your home—come up."* Here's the golden opportunity: He comes to take us back home! And who sends them? God. And for whom? Those who are fed up with the world—who really hanker after God. He makes some arrangement for everybody; he sends somebody to tell them to please come back. "You've been in exile so long; why don't you come back and enjoy your home?" So this is something that is true. The same power of course, working in different times for different purposes suited for the time. So who are fortunate? Those who want to go back home, is it not? Doors are open!

It is very difficult too; even though the doors are open—we don't like to go. It is said of Lord Krishna that his devotee, Udho by name, said, "Well, if you want everybody to go out of all this misery, why don't you let them go?" He said, "I do want it but they don't want to go!" "How can that be?" He entered a house and there was an old man there. He asked him, "Would you like to go back to heaven?" "How can I go?—I've got my grandson to be married. I've this thing to be done, that thing, and you want me to go up? What are you talking about? Go away!" Then, they say, he died and became a parrot. They again went to him, "Well, how would you like to go home to heaven?" "Well, all are sleeping tonight, and I watch them. How can I go?" Then again they say, the parrot died and became a small insect in the gutter. They went to him: "Insect, would you like to go to heaven?" "Why, am I the only man left for you to take

home? Why can't you find anybody else?" Is there anybody ready? Tell me, honestly? Very few; maybe one or two. It is God Who responds to those who want to go home.

Prayer should be quite sincere and true. We say—but we don't really want to go; even in very difficult circumstances nobody wants to go, even though we may say, "I pray."

There is one story: An old woman's granddaughter was sick, seriously sick. So she always prayed, "Oh God, take me in her place. Let her live, she's quite young." She used to pray like that daily. It so happened one day that a cow entered the home and there was one big pot that was black underneath in which things were boiling. She entered her horns into it; they got stuck fast and could not come out and she was going around the house. It was black in the front and that old lady considered that perhaps the Angel of Death had come. She told him, "Well, my granddaughter is there!" Who is there who wants to go? Very few; very rarely. If you really want it—you have it!

Once in the time of our Master, there was a crowd, a big crowd. Master said, "If anybody can give his mind, surrender his mind, he can go to the highest plane all at once." One man stood up, "I want to go." "Can you surrender your mind?" "Yes, I'll surrender it." "First make your mind your *own,* obedient to you; only then can you surrender it." So we say something; we are not true to our own self—honest. If you honestly want something, you will have it. Sure and certain you will have it. What prayer is true? If what comes out of your heart is interpreted the same by the mouth, and that same thought is in your brain —only such a prayer is true. The Lord is not in the heavens. Swami Ram Tirath says if He is in the heavens, in the sky, He will get cold. He is within you, controlling you in your body. He hears. Pray and wait. Prayer should be true. We, excuse me, we deceive our own self in many cases—most cases I would say. So that is why I always request you people to be true to your own Self—true to your own Self. God is within you, the God Power is within you; if you become true, honestly, you'll have anything you require.

I'll tell you the story of the old lady in the ashram. I ask everybody to keep diaries. (I've been keeping a diary as a student too. I had transvision—I saw that some man was dying.) I ask that nobody come to the ashram without a diary, they should bring it. Now I wanted what—do you know? That they should sit one hour in meditation; only then should they show their faces to me and let me have their darshan. One lady could not read or write but she kept a diary form. What did she do? She offered flowers on it. And some person asked about this: "Are you keeping a diary?" "Yes." "How are your meditations going on?" "I always see Master within me." You see, keeping diary with faith, . . . she sees me. Most of us are giving wrong information on the diary. When some people bring me their diary I simply tell them, "Dear Friend, if this diary is true you must go to the third plane. But you say you cannot see light." (*laughter*) Don't—take seriously what I am telling you! Don't smile over these things. If we are true, my experience is, we get transvision. Let the question of God be set aside; when the water's at rest, no weed on it, can't you see your face in it? The only thing I can tell you: those who want to meet God—they must

—it's their right to meet Him. They should meet Him. — They're sure to meet Him—must. This is God's law. What you want you get, if it is sincere in you. If it is sincere, I say; because we are not true to our own self.

In outer things, in a class, it takes about a year to pass from one class to another, promoted. Sometimes they do work in the schools, sometimes for homework. Now in a year, a year means 365 days, if we spend some time, say at least four hours in the school and one or two hours at home—six hours a day—then how many hours in a year? About 14 or 15 hundred. And how much time do you put in? Let me be a business-like man: some ten minutes, some five minutes, others an hour. Some are not regular, some days they put in time, otherwise not. So time factor is necessary. You understand, no student can go on to the highest class if he does not burn the midnight oil. He has to work for it. No wrestler can become a wrestler unless he puts in time. No saint can become a saint. Every saint has his past and every sinner his future.

When I was in Lahore in 1912 I was very fond of rivers, the waterside. I used to go to the riverside at night. In the winter it is very cold at night. One father wanted his son to be a wrestler. At night he would turn him out in the cold without any coat on; he'd go all through the night exercising. And the time did come when he became the wrestler in India that defeated all wrestlers. So a strong man revels in his strength and the weaker man wonders how he got it. How does someone become a professor? In one day? Or any other line, you see—you have to work for it. Be true; if you are true to your own self, even if you are not able to do sufficient time—God is within you, grace works.

I was just referring in my talk today to something I think perhaps you people have noted. Those who are initiated, their judgment is not to be done by the Lord of Judgment but by the Master Himself. A father whose son has committed something wrong won't send him to the police; he'll slap him in the face himself. Those who are sincere to the Master will never go to hell. If he wants to send you back he'll bring you back in a very good higher family where you can go further ahead. I've noted that references are given in the scriptures by all Masters. Christ also did say that he was given the authority to judge them. So it is a great blessing to be put on the way, by God's grace. You should work for it! When I went to the Master I was a family man with two children and I earned my own livelihood. I asked Him, "How much time should I put in?" and the Master said, "Five to six hours at least, and the more you can do the better."

God will choose you for any work for which you are considered fit; it is He that takes work from somebody. It does not go to the credit of the man from whom He takes the work; all credit goes to Him. But he should be chosen. All credit goes to God, or the Master, or God-in-the-Master. Man is in the make, he has not just started now. Some come with good background, some little, some start here. Those who have got some background, they begin to see light, hear sound, and I have found suchlike people going to the doctor to get treatment for something wrong with the ears or the eyes; even those who have heard do not know. Even if a man comes with this background, he is here dilly-

dallying; he always puts in less time. And another man who just starts now, afresh, he is more sincere, puts in more time, with due respect to self-introspection; he will go ahead of him, sure and certain. So you're all fortunate you've been put on the way, on the Path. There are millions and millions of other people seeking. These things appeal to you, that is why you've been put on the way. When you've been put on the way it means it is your good fortune: God has selected you for that. Make the best use of it. I am telling you all these things from a common sense point of view; no imposition, you see? You are the better judge.

Be sincere; don't spare yourselves. Judge and you'll see. What are we doing? What are we here for? To see that in the man-body to know God is the hereditary right, I would say; hereditary right! Have you made the best use of it? You're afforded the opportunity and you do not care to make the best use of the time. It is only prolonging our time away from home. I think these things are put before you in a very simple way—from heart to heart. You must work for it!

Once it happened, I was in service, I was in charge of a section. There were others supervising other sections too. My section was all calm, quiet, no worry, and did double the work the other sections did. And one day the other superintendent came to me: "What is this? You're calm, quiet. The men are calm, never fight, they're always working." (And the officers would give me any newcomers that were being added, and without my growling.) I told him,"Well, control yourself. I have self-discipline, you see." Then I told him, "There is something within you—if you withdraw your attention from all outside . . ." (I was not initiated then, I tell you.) "Just sit to your own self for some time; you will develop slowly." He went away; he began to sit at home. There was one water pump working. After 15 days he came to me: "Well, you told me that, but the sound of the water pump does not permit me to . . ." "All right, be left to your own self solely, don't pay any attention outside." Then he came (he was sincere), he came in another 15 days: "In the beginning I do hear the outer noise, but after some time that goes up, I don't hear it." "All right, go on further." Then again he came after a month or so, he said, "Now I sit; there's no noise." So it is only withdrawing our attention from all outside. You are attention, you see. You'll feel rich, fresh. Your body may not permit you, but with all that you'll be fresh. It's the Bread of Life and the Water of Life, and this you can have only in the man-body. Animals cannot do that. You are all sitting here—can animals come and sit here? No? So I will advise you to keep a diary. I was in the forest for some time—five months. There, in the beginning, I thought about how to induce people to live up to what I tell them. Then I thought, what have you been doing yourself? I kept a diary as a student all through. The event I related to you today: I had transvision. I could see what was happening beyond this wall. Everything calm, quiet, no ripples, no filth in it; you can see your face in it when the mind is at rest. You can have transvision, you can foresee. Those who don't keep diaries they cannot progress.

The diary is meant for two things: one, for self-introspection. Don't spare yourself, criticize yourself as you'd like to criticize others. Never mind if you've got thousands of failures; now you know

some of them, then weed out! To say simply I'm a sinner, I'm a sinner, that won't do. Weed out, and you'll say like Guru Amardas says, "We were some time like you. Now with the grace of God we are not. We have passed through it."

So I submit to you: as a man you've got the heritage, the right to know God. If you don't utilize that, that's a misfortune. Even when God affords somebody the opportunity to be put on the way, and with all that, they don't do it, then it's a great misfortune. So procrastination is the thief of time. This is what we do: "I'll start it when such and such work is finished. I'll do it when I'm retired. I'll do it when that thing is done first." Well, who knows if you'll live longer, till that time? So Masters say that those who do not care while young, when their brain, their memory, their body is fit; then who can do it in old age, when the hairs are quite white? The point is, if you have not lived a normal chaste life, you have misused this life, then who knows if you'll be able to see Him in your old age? You will become deaf; your eyesight will become shortened, lessened; you won't be able to walk. Then can you do it? You can, I think, when you're young, quite fit; you can do that: you can exert, you can put in time. And thank God it is not the way of great penances. It is a very simple natural way: only put in some time out of 24 hours. So maintain your diaries: record how much time you put in; and criticize yourself, not sparing yourself; and weed out all imperfections.

In 1912, I met a professor. He was a Mohammedan; he was a spiritual man. He put a sign on his house that nobody can come: NO ADMITTANCE. But I was free to; I used to go to him when he was saying prayers. In Mohammedanism you'll find they have five sitting times of prayer. I went on watching him; then one day I asked him, "Well, dear friend, you are authorized for five times a day; you are going on for hours." He said, "These five times are enjoined on us by the Prophet—that is to be obedient to Him; and the more time I put in is to earn His pleasure." We have pity on our own selves and that pleases the One, that God overhead. I tell you nothing new, you know all these things; don't you know what I have submitted? I think any one of you can stand up and give a very wonderful talk in a bombastic way —you'll even break the tables too. At your height of language — what you could cry . . . In churches and some of the schools, they kneel and say, "Oh God." Something that goes out of the heart, that is what is wanted—sincere, true. Don't think God is deaf, you see? He's everywhere. He's omniscient. The only thing required, I would say: we have to be true to ourselves. But for that we have got no aim in life, we are aimlessly adrift. Sometimes we want one thing, pursue it, then other times we want some other thing—we change it. We dig the pits in the ground, some four feet deep, some five feet deep, some seven feet—and water nowhere. So you should decide your aim in life, what you would like to become, what you want. It may take you a day, two, three, four, five days; never mind, this is well spent. When you decide something once and for all, then stick to it! Every step you take you will be nearer the goal.

I can only say for myself that in 1912 it took me ten or eleven days to decide. At night I used to go out when nobody was there; I would decide for or against, what should be my aim. I had

ambition in life too, and I had a little background, with God's grace. So I decided once and for all: God first and world next. All scriptures say, you do that and all things shall be added unto you. I had a good position in the office, the highest officer believed in me more than the comptroller. So my point is, decide what you want! Don't you want to go home? Say no—hands up! No? Everybody wants to go—but everyone doesn't want to work! God is waiting for you and nobody's prepared to go; like that insect in the gutter, "Can't you find anybody else to take home?"

So in man-body you can have that. This is what I say, have some aim set up before you, and work for it. You take one step; when the child begins to walk, when he begins to stand up then the mother gives her hand to support him. The little step he takes at first—if he goes to fall, then she gives support. Similarly, if you want to go back to our God, every help will come. He's more than hundreds of mothers—sympathetic, loving—more than thousands of mothers. Never think you're all alone. Somebody's looking after you. We are all His children; how can He forget? There may be hundreds of children. If you have seven children, would you forget any child? When you go anywhere you take the children, do you forget any of your children, leave them behind? No, you'll count, one, two, three . . . now you're set.

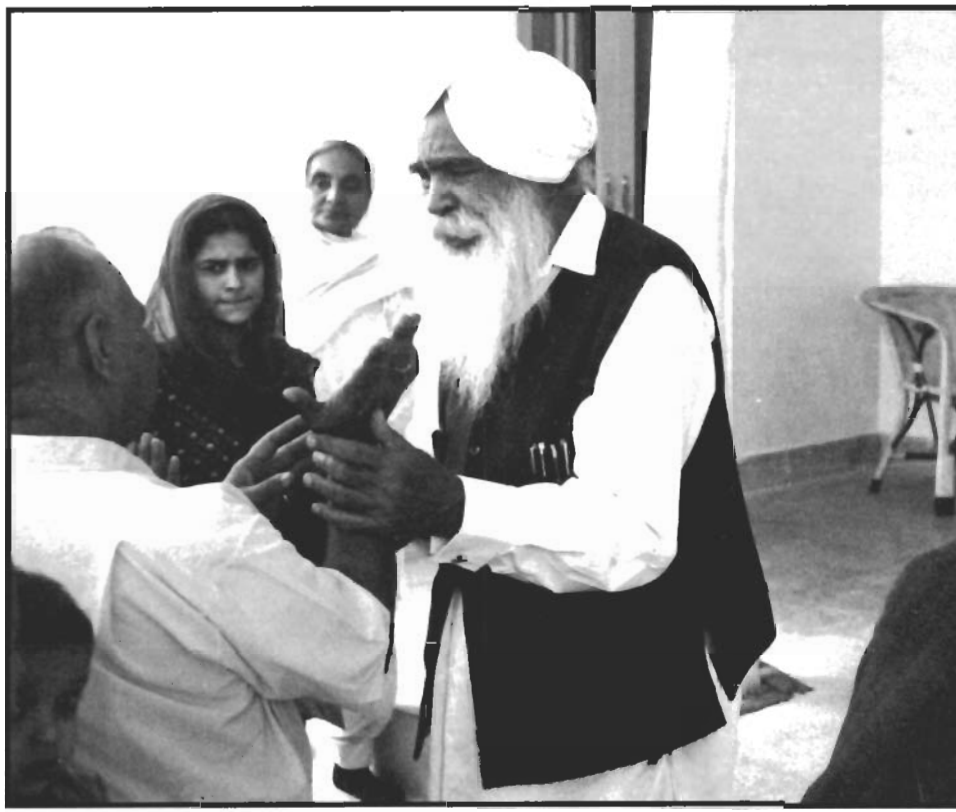
So you are fortunate you have been put on the way. Now it simply depends on you to work for it; to obey; to live up to what you have been instructed to do, and that is in your own interests. You are benefited and you earn pleasure for nothing. Did I say anything unbecoming? or very common sense? Now I think this will appeal to each one of you. Is there anybody who these words do not appeal to? Hands up please! No? Then you're to do it—live up to them!

I am not telling you anything new, it is the same thing that you know already. I only request you to have discipline. It is high time—we should not put off this work till some other time. Kabir says you are to never put off till tomorrow what you can do today. He says, how do we know what will happen after an hour or so? Why do you put off till tomorrow? This procrastinating habit is wrong, you'll have to repent for it. When you leave the body you'll go crying: "God, I have not done anything." Why not go jolly, smiling—"I am going to my home." The whole thing remains: we should decide, have some aim before us and live up to it. Help will come unasked for. God granted it, all Masters have granted it; that will come without asking for it. Mother knows what the child wants—needs—you see? We are His children.

So this is the question I have put: "Is there anything to lengthen the time? Time is short." I wish to be with you physically all the time, but it's not possible. By radiation you can have the benefit, by developing receptivity. I issued one circular, probably most of you must have it: *How To Develop Receptivity*. If you become receptive —you will ask the same question of the Master and the same question to the one who has developed receptivity, they will repeat the same words. It is just like water, the vibrations go on; if there's no dirt in the instrument—then nothing remains between you and Him. It is all up to you. Now I ask you, "Do

these things appeal to you? Do you have a resolute will to start it all at once?" How many are there?—hands up! I am very fortunate if we have got so many with a resolute will. *Start from now;* not try, mind that. You'll say you'll try; trying means half-heartedness, you cannot progress in any line whatsoever. Start from today and I think so many can become ambassadors. I am a man like you. I'm not just telling anything. What little things I have learned from the biographies of the great men I am repeating to you. I've lived up to them and had wonderful progress on the way. So each great man has some beauty in his life; some beauty. I was very fond of, and I was a very voracious reader of books on esoteric subjects and biographies. I'm not telling you anything new, I think everybody thinks that way. The only thing is, we don't live up to it! We must have some model before us to work by. Just like that old lady, you see, she kept the diary form, only she put flowers on it, incense on it—and she finds Master is going around within. The sweet remembrance of the Master means: constantly. Every time you'll confess, "O God, I won't do it again." In churches you are to confess once a month, fortnight maybe? Now you are to confess every time you fail. So think of God: "O God, I won't do it." Start from today, and in a month or so you'll find wonderful progress.

I am repeating the same thing to you that you know already, only I tell you from my heart, not from my brain—they are charged with my heart . . . my love . . . I wish you real progress; to make the best use of your man-body. That Power still remains in you, that God Power is with you. Once I wrote to one bishop in London who had written, "Sometimes I read, 'Master Power will be extending all help and protection to you,' then sometimes, 'my best wishes are with you.' What do you mean by that?" So that God Power, Christ Power is with you. Ever since man is initiated, that Power sits in him and watches every action. Baba Jaimal Singh, who was the Grand Guru, the Master of our Master, when He initiated anybody he told them, "Look here, now I reside in you, I am in you. Always remember me; I am watching your every action. Don't think that I am not here; I am residing in you now." When he used to come back, he said, "Well, what have you brought?" Not money, you see. What have you earned out of the ten talents, maybe twenty, or is it all frittered away? Our Master's way was the same. We went to Him: "How are you getting on? Alright, have you done anything for me?" We used to say, "My son was sick, he is alright now." "My wife was on the death-bed, she was saved." We would go on. He would say, "Have you done anything for me?" You see, that is his work. He takes his work and pleads for nothing and helps our own selves. Would you find any man like that who does his own work? The other is only pleased with you when you're doing your own work. Is this not your work? So I'm very glad almost all of you put your hands up, very glad. I wish that in a month or so you'll see progress for your own selves, and I'll see the diaries quite clear; not saying, "Light does not come, it comes and goes away." You see? You'll have that Music of the Spheres going on 24 hours of the day and night, while everything goes on. We have to tune ourselves to



that, that's all.

Those who are initiated, others also —God is nearer than your hands and feet; you're never without Him. But when you're initiated, something special comes up. So that is why I put the first question to you, "Could you prolong this time?" you see, "It is so short." Do you remember these words? These are not new words. Only try to live up to them and that time is prolonged all along; never forget them. In the Koran, God says, "I remember him who remembers me." So my wishes are there with you. God will help you, He is with you always. You simply turn your face to Him. Sometimes when you forget something, what do you do? Do you know? You turn your thoughts over there. So this time you put in for meditation is something like that. You wind up the watch, it will run for 24 hours, some for a week, some for a month. Never miss meditation, this is the Bread of Life and Water of Life! I am pleased to be here with you. I hope your hand is up, I can rely on you— you'll do your work and earn pleasure for nothing. So remain in touch, that's all—quite clear. That remaining in touch will come up when you keep diaries. Don't spare yourselves and submit for information how much time you put in, what difficulties are there. I think without even asking for anything you'll find your own solutions clear to you. All right; God bless you all. My best wishes are with you all.

To Become a Child of the Master

Sant Ajaib Singh Ji

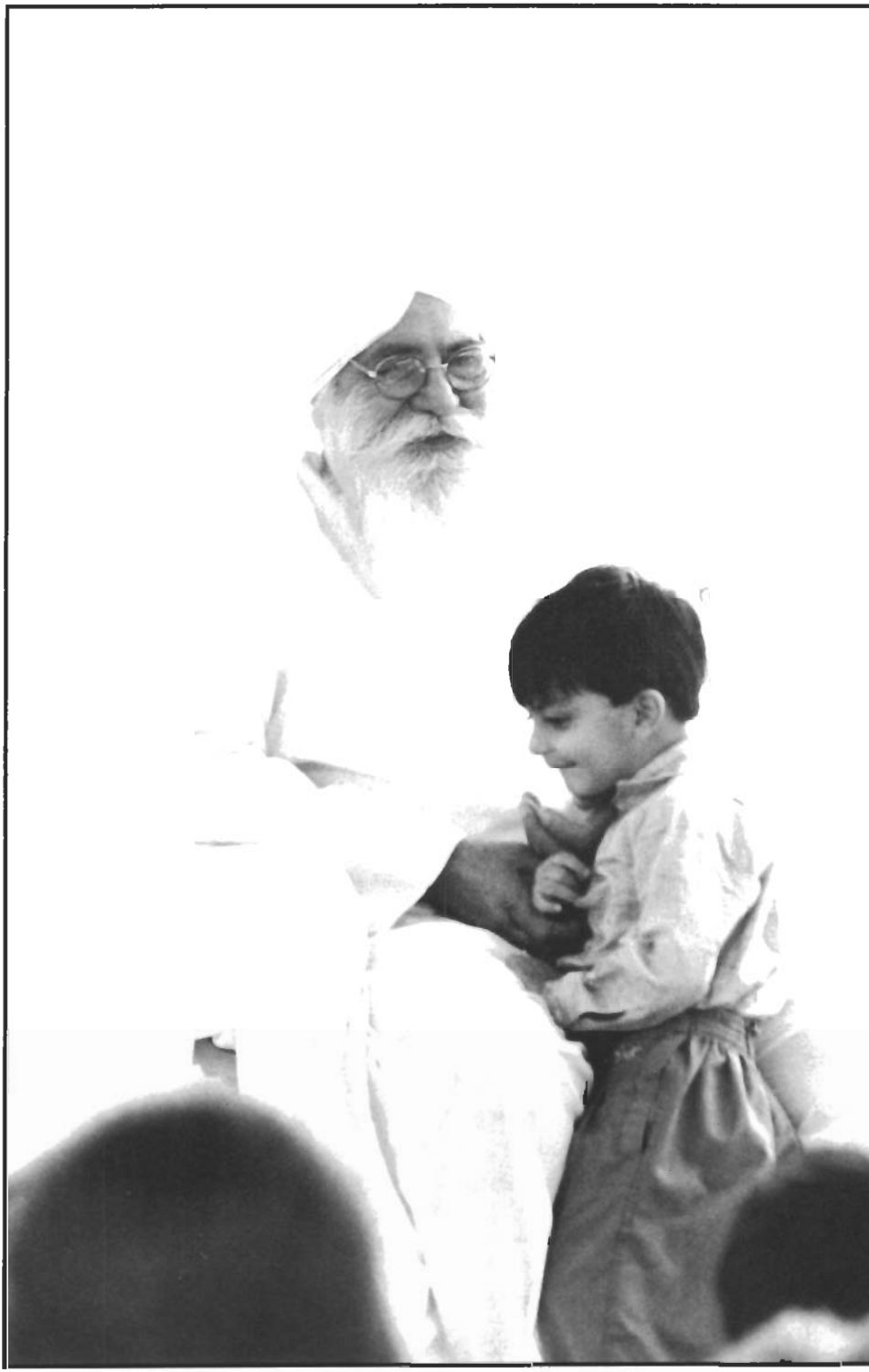
Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have given us the gift of Their devotion and have also blessed us with the opportunities to do Their devotion. Kabir Sahib said that whoever keeps the Master on his head and who always obeys the commandments of the Master, such a disciple doesn't have any fear. He doesn't have to fear anyone in the three worlds, says Kabir. If we obey the Master lovingly and affectionately, this is true that such a disciple cannot be bothered by any forces of the Negative Power up to the limit of Triloki, up to the three worlds. Because if he obeys the commandments of his Master lovingly and affectionately, he will always have the company of the Master with him. The Master will always be with him and no forces of the Negative Power can come near him. Nobody can bother him. And this is true, that when we rise above the body consciousness, come to the Eye Center and manifest the Master within us, after that the Master always accompanies us like our shadow accompanies us. Not even for a moment are we left alone.

This question & answer talk was given December 13, 1995, at the S.K.A. Retreat, near Sampla, India.

Could Sant Ji comment on what is required to become a child of the Master?

It is a very interesting question. My face is smiling; not only my face, but also my heart, my whole body, my whole being is very happy; it is smiling listening to this question. Whatever I will tell you is my own experience. There is a lot I can say in response to this question but I will tell you only a few words and that is that we have to give up all our cleverness, all our wisdom. We have to give up all our shortcomings.

Even a person who has a master's degree has to behave like a forty-day-old child if he wants to become the child of the Master. Whoever wants to become the child of the Master, his mind should be pure, his earnings should be pure. His whole being should be pure because purity is what counts in becoming the child of the Master. Often I have said that such souls are already made before they come into this world, and since their childhood they always have this yearning: they always search for that love which cannot be bought in any market, which cannot be grown in any field, which cannot be obtained by any other means. Such souls are always craving for that Be-



loved One right from their childhood. I have always said that such souls are not made in this world. They are already made before coming into this world.

Many times I have related this incident to you and once again I will refresh this for you, because it is always good to talk about your own experience. I am telling you that I made Him my true Father with sincerity in my heart, and He made me His own child. For twenty-five years my Beloved Satguru went on saying that it is not difficult to realize God — it is difficult to become a man —because God Almighty is in search for a man.

God Almighty has kept the accounts of all the souls. He has kept the destiny of all the souls in His own hands, and it is for Him to decide. He Himself decides whether such a soul will come to the Master in this lifetime or not, whether he will receive the Initiation or not, and after receiving the Initiation, whether he will have the faith in the Master or not. God decides whether the soul will do the meditation or not, whether he will be made to reach the perfection, whether he will be made to give the Initiation and do the work for the other people, or whether he will just be kept away and will not be allowed to do the devotion. So all these things are kept in the hands of God Almighty, and He Himself decides who should be brought to the Path and who should not be brought to the Path. So when such a chosen soul who has the yearning — when the time of that soul comes — he gets to meet the Master or the Master Himself appears in front of such a disciple.

Dear ones, many times we feel very embarrassed, because even though we are married, we still get lost in this world. We commit the mistakes and commit the adulteries, and we say that the mind was very strong and because of the mind we made these mistakes. But this poor soul who is sitting in front of you, right from his very childhood, at the place where he was born, there was no dearth of anything, all the material conveniences were there. This poor soul also became a young man, he also had his mind in him. As far as marriage was concerned, his parents pressured this poor soul very much to get married. They even said that if you will not get married, we will jump in the well and finish our life. I cried, I wept in front of them, and somehow I convinced them, "No, it is not for me." Because I did not want to hurt their feelings, that was why I had to explain to them that I could not get married.

Before I met my Beloved Master for the first time, I had not met anyone who had criticized or praised my Beloved Master, so I did not know anything about Him. So when I first met my Beloved Master, I told Him, "Master, as I was born from the womb of the mother, still I am the same. I am as pure as a virgin, and I have come to You with all my purity and virginity."

So dear ones, in search for God Almighty I slept on the floors. For many days I did not eat food; I remained thirsty. When the pain of separation is there, when you have the yearning, how

can you remember the evils? How can you remember the pleasures and the vices of this world? You only have one desire, you only have one wish, one hope: that some day you may meet your beloved.

In 1947, when there was a war between India and Pakistan, our army was also involved in that war. I got the opportunity to serve my country during that war and we were fighting in the mountains where it snowed a lot. It was very cold over there. After we became successful in the war, the government, as the reward for our good work, gave us six months' leave and allowed us to go to another hill station called Simla, thinking that before we went back to the plains we should spend some time in a cool place (because we had been in a very cold place in the mountains).

But instead of going there and enjoying a vacation like the other people did, I chose to come down to the plains, and I performed the austerities in the month of June, which is a very hot month in India. I did not perform the austerities to collect money from people. I performed the austerities only with the wish that maybe by performing the austerities and by burning the body in the fires, I would realize my Beloved One. If I could do that, I would think that still it was a very cheap bargain.

I knew that one cannot realize God Almighty by performing the austerities. I knew that by remaining hungry and

thirsty one cannot realize God Almighty. I knew that God cannot be realized this way, but still I performed all those practices only because I didn't want the mind to make this body make me lose my way and make me someone who is lost in the pleasures of this world. That is why I gave all the difficulties and hardships to my body and to the mind who was in this body.

When the time came of my meeting with my Beloved, I was at my home and He Himself came to my home. I did not know Him. I did not know that He was coming. He sent a messenger to me because I did not even know His name. So when He came, He quenched the thirst which I had since my childhood. He fulfilled my desire.

Right from childhood I had had the desire that my Groom should come to marry me. Even though my mother had told me that a man does not get married to another man, still I had the desire. I did not know to whom I was going to get married; but I had the desire that the Form of God Almighty Who was going to marry me should come to my home Himself like the groom does. So He came, and really He came like a groom. He brought the ring for me, He brought the clothes for me, and He married me. He gave me His ring; He gave me the clothes, and in that way He fulfilled my desire, He quenched the thirst, which I had from ages and ages ago.

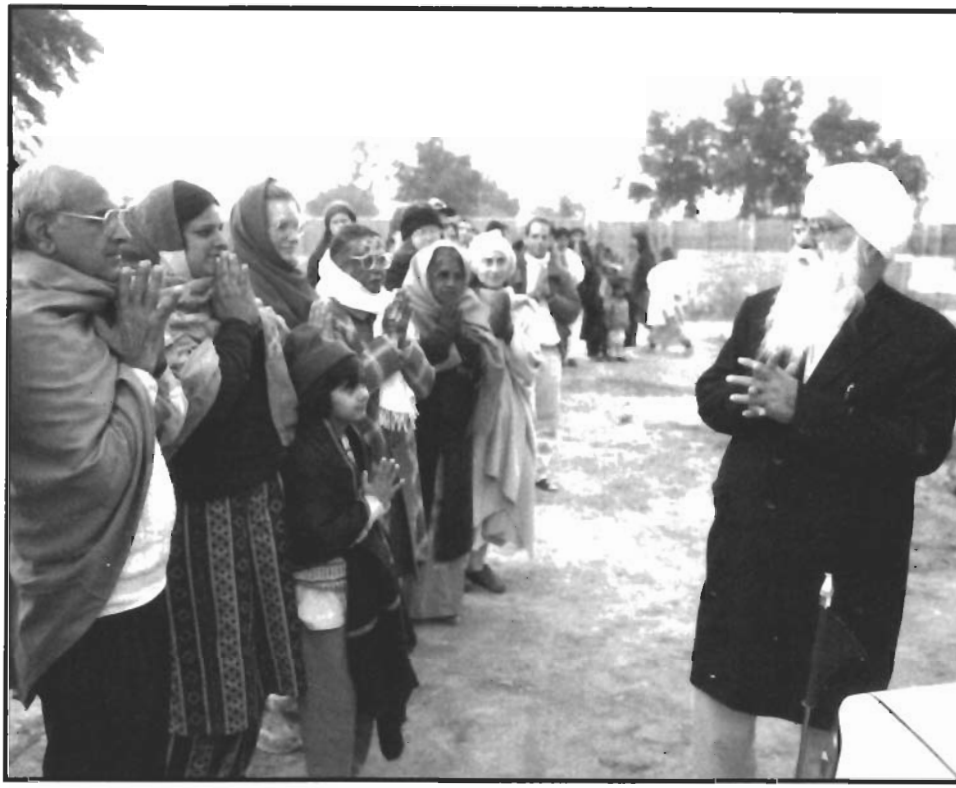
In India there is a custom that when a woman is married, after she goes to her husband's house it is up to him to decide which name he wants to call his wife. They change her name. She does not have any wish or any will of her own. She is completely resigned to the will of her husband and whatever name and fame or whatever there is, that all belongs to the husband. She doesn't have any free will. She always goes by her husband's wishes.

Dear ones, just consider this: suppose the person for whom you have been waiting all your life long — even if you don't know that person — comes to you, and on the very first meeting he puts you to a test which is very difficult, a test which doesn't even sound very good in talking, but he puts you to that test, and you are expected to pass that test . . . ?

You know that when my Beloved Master first came, I had a very big place over there. There were many buildings. He saw and inspected everything. He went all around and then He told me that I should leave it. Just as Pappu is making all the buildings here, some things are finished, some things are not — it was the same there. So He told me that I should leave that at once.

I think that if I would tell Pappu that he should leave this place, his heart would fail. Even though, dear ones, I am living with Pappu, but I had not even known my Master before that.

So when He told me that I should leave everything right then, at that time I had taken off my turban, and I just had a small piece of cloth on my head. So when I tried to put the turban back on my head, He said, "I didn't tell you to take even your turban." So with whatever piece of cloth I had on my



head I left that place immediately, and I went that same evening to 16 PS, the place where I am living now.

One of my very close associates, one of my very close dear friends [at 16 PS], suggested that we should at least get the vessels from the place which I was made to leave. I got very upset with him and I said, "Well, don't you get the vessels here? Don't you get the food in the vessel? We will have our own vessels here. Whatever the Master has done for me, whatever He has told me, I have to follow that."

One of my relatives opposed my leaving that property very much and he said, "Well, how can you leave your property? How can you go like that?" So I snapped my fingers and said, "Just like this, because I have not been caught; I am not attached to this property. I have been attached only to my Master."

What usually happens? If the Master has made a small hut-like thing for Himself, even though the Master is still in His body, still we go on looking at that place, waiting for that time when the Master would leave the body so that we could become the owner of the place which the Master has made for Himself. And to what extent do we go? When the Master leaves the body, what do we people do? We even go to the courts and fight with each other just for the worldly possessions and the

worldly properties.

So dear ones, when you have given up and have left everything for the Master, only then can you become His child. You can do that only if you have given up your cleverness, only if you have become as innocent as a child. Because when you have left everything, it is just like a child — if you snatch a toy away from the hands of a child, what can he do? He just sits there; he just remains content there. So if the Master takes back everything that He has given to you, you can bear that only if you do not have the cleverness, and only if you are innocent. It is very difficult to become the child of the Master.

My beloved Master never allowed me to sit in front of Him. He always gave me the honor of sitting right next to Him. Many times He allowed me to be with Him, and many times I got the opportunity to eat with Him, and many times I got the opportunity to sit in His lap, just as a child does in the lap of its father. And I got the opportunities to play with His beard also. What to talk about cleverness — at that time I was half mad — I was not even aware what I was doing.

Dear ones, a child doesn't know the difference between a friend and an enemy. For him a rope and a snake are alike. He is completely resigned to the wishes of his parents. He trusts them. Our Master has love, more love than thousands of worldly parents put together. So if we totally resign ourselves to the will of the Master, only then can we become His child.

Master Sawan Singh Ji used to say that when someone becomes a child of the Master, even the Master has to give such a child something. And He gives that child such a wealth which cannot be taken away by Brahm, or even the Par Brahm. Not even Jot Niranjan, the owner of the first plane, can snatch or take away the gift which the Master has given to such a child. Because the Master brings the gift from Sach Khand for such a child, and that gift cannot be taken away by any owner of the lower planes.

So dear ones, it is a very big thing, a very high thing, to become the child of the Master. I would say that to have the desire, to have the wish of becoming the child of the Master, such a person, such a soul is a very fortunate one.

Sant Ji, my daughter's question to the Master is: If the Masters are All-forgiveness, why do They also say that there are some sins that cannot be forgiven, like suicide? What happens to a soul that cannot be forgiven?

We have been given this life as per the Will of God Almighty, and our body is created according to the karmas which we have done in our past lifetime. Whether we are deaf, dumb, or blind; whether we have a good intellect or a bad intellect; whether we have a defective body or a very good, handsome body — all this is due to our own karmas. And we get the things of this world also according to our own karmas. God has kept the matter of life and death in His own hands, and it is

for Him to decide how long a soul should live in this world and when a soul should leave this world. We think about committing suicide, we commit suicide, or do such kinds of karmas only when we do not accept the Will of God Almighty, only when we try to impose our own wishes on the Will of God Almighty.

All the Vedas and Shastras and all the religious scriptures unanimously say that whoever commits suicide cannot be forgiven because whoever commits suicide is a grave sinner.

Master Sawan Singh Ji used to say that sins are also of different categories or different degrees, and the sin of committing suicide is of the highest degree. He used to say that God Almighty doesn't forgive the soul who commits suicide. A soul who commits suicide is made to hang upside down and is given a lot of punishment over there. You know that in this world also, if someone tries to take his own life, even the law of this world doesn't pardon him, doesn't forgive him. He has to go through a lot of suffering; he has to bear the punishment and be in prison. So when the law of this world doesn't forgive someone who tries to commit suicide, we should know that the law of God is also unchangeable, and according to the law of God Almighty we will not be forgiven for this terrible sin of suicide. It is only because of the weakness of our soul that we think of, or we actually commit, suicide. And if we do commit suicide, then not only do we have to suffer for the karma of committing suicide, we also suffer the karmas, we also suffer on the account of the other things which are involved in committing suicide. And you know that no problems are solved, nothing gets resolved by committing suicide.

Many people commit suicide because they are afraid of their worldly responsibilities, because of their weak mind. And many people commit suicide because of craziness.

Sant Ji, did you spend any time with Baba Somanath or Mastana Ji? If you did, would you tell us about it?

Yes, I had a very brief meeting with Baba Somanath. You know about my relationship with Baba Bishan Das; he was my previous Master and He had given me the Initiation into the first two Words, but He had told me, "There is something beyond this. If you ever come across a Master who is capable of giving you more, then you should take me also to have the darshan of such a Master. And if I will come across someone who knows more than what I know, then I will take you there." So such was the Will of God Almighty, because you know that I had the opportunity to have the darshan of Baba Sawan Singh [before I met Master Kirpal]. So when I went to see Baba Sawan Singh and I was convinced, then I also took Baba Bishan Das there. Baba Bishan Das told Baba Sawan Singh about me — how I had performed the austerities and had done so many different kinds of practices in search of God Almighty.

Baba Sawan Singh Ji said, "I also

have a disciple here, I also have a Baba here, who has gone through the same kind of practices, who has done a lot of searching for God. He even had long hair which he cut off only after coming to Beas." Then Baba Somanath was called, and we met there in the presence of Baba Sawan Singh.

I met with Mastana Ji many times at the feet of Baba Sawan Singh. During the Satsangs I had many opportunities to spend time with Mastana Ji. He was my old friend; we had a lot of love for each other.

He was a lover in the true sense. He used to call Master Sawan Singh as Sawan the Emperor, and he used to remember Him with his every single breath. In fact, the bhajans which you sing, written by Mastana Ji, are bhajans which were penned by me. But after Mastana Ji left, since He did not leave any successor, there was a person who started writing his own name at the end, saying that he had written those bhajans. But I did not feel comfortable, after Mastana Ji left, to delete his name and add my name. So that is why we wrote the name of Mastana Ji. But in fact, the bhajans which you sing which have the name of Mastana Ji, were written by me.

Mastana Ji used to have anklets with tiny bells on his feet, like dancers have, and he would dance in front of Master Baba Sawan Singh.

I was also very fond of dancing in those days, and in that mood I had written this bhajan, "Dance, mind, dance; dance in front of the Satguru." In the presence of Master Sawan Singh I said, "Just as Ranja (a great lover in Indian folklore) said, 'Come with me all those who want to become a fakir — because I neither got married, nor will I get married, and there is no one in this world who will mourn my death.' So those who want to become a fakir should come and follow me."

Just as Master Kirpal Singh [later] made me sit in the underground room to do the meditation, in the same way, Master Sawan Singh had made an underground cave for Mastana Ji and had made him do the meditation. I also got the opportunity to be in that meditation cave and meditate there.

Dear ones, when Mastana Ji gave the Initiation, He had a very large following, but still the love which He had for me was the same as it used to be in the court of Master Sawan Singh. Whenever I would visit Him, in front of His whole following, in front of His whole sangat He would call me and He would say, "Okay, now you tell people what Master Sawan Singh was like; how did He look?" So I would describe the glory and beauty of Master Sawan Singh to all Mastana Ji's sangat in exactly the way I had witnessed.

Master Sawan Singh was very beautiful; He was very handsome. In fact, He was the true gentleman Guru. He had a gold chain fitted to His watch, and He always used to wear very clean clothes. Nobody had seen any stain on the clothes of Master Sawan Singh.

When He would laugh it would feel as if His whole being was laughing, and as if flowers were pouring down from His mouth, when He laughed like

that. He was so beautiful, so handsome, that even the fairies used to pay homage to Him, because even the fairies were not as beautiful as Master Sawan Singh was. His style was such that He would be talking to a person, but on the other side somebody else would be trembling there, realizing his sins.

So dear ones, Mastana Ji used to say, "All that you see here is the blessing, the grace, of Master Sawan Singh" — because Mastana Ji used to distribute money to the people. When He would do that, He would start in the morning, and He would go on distributing money to the people until late in the evening. Many times the Indian government officials tried to find where He was getting all the money from, and they even put Him into prison. They searched all His belongings, but they could not find any money; but still He was distributing to everyone. So He used to say, "All that you see here is nothing but the blessings and grace of Master Sawan Singh."

He used to say, and He had this thing in writing also, "If anyone says that he has given even one rupee to Mastana Ji, he can take back 1,000 rupees." His own clothes were always torn, and I have seen that He used to wear torn shoes too. He used to say, "The poor Mastana has only these things." He used to show His torn clothes and torn shoes, and say, "Such is the play of Master Sawan Singh: the poor Mastana doesn't have anything more than these torn shoes and the clothes."

One day very lovingly He told me, "Look here, everything you see here is the grace of Master Sawan Singh. I have the blessings of Master Sawan Singh, but the Power Who is going to come to you by Himself, He has done the meditation. Sawan Singh is God Almighty, and the One Who is going to come to you, He is the Son of God. He has done so much meditation, He is such a big Power, that if He puts His hand like this in front of cannons blowing the fire, even the cannons would stop. When the time will come, that Power will come to your home by Himself and you have to appreciate Him."

Dear ones, He had so much love for Master Kirpal Singh also; His sangat used to love Master Kirpal Singh a lot.

Generally He was not pleased with the initiates of Master Sawan Singh. The reason for that was, as He used to say, "You see that you got the form of God Almighty in the form of Sawan Shah, but you did not appreciate Him."

So dear ones, because the Form of the Master, because the Form of Sawan Shah was still in His within, that is why He said, "You people did not appreciate that Form of Sawan Shah," and that is why He was not pleased with those who did not appreciate Sawan Shah. The Form of Sawan Shah was so deeply engrossed in His within that He could not forget it. Just as I have written in one of my bhajans, "Such a Form of my beloved Master is manifested within me, is imprinted within me, that not even for a moment do I forget how my beloved Lord, my beloved Sawan, used to smile." And I never felt, I never saw, any difference between my be-

loved Master and Master Sawan Singh.

And happily, smilingly, He gave me the immortal sign, the immortal gift, in the Form of Kirpal, Who always accompanies me.

When a disciple prays deeply to the Master from the depths of his heart, does this type of prayer go to his account, similar to meditation?

Yes, it is good to pray. If our prayers are sincere; if they are not for the worldly materials; if they are for the spiritual things; then our prayers are listened to, and they are answered also.

The reality is that we become able, or we get in the position to be able, to do the true prayer only when we rise above our body consciousness. When we vacate the nine openings, go to the Eye Center, and manifest the Form of the Master there, only after that can we do the true prayer. Because once we reach the Eye Center and manifest the Form of the Master, then whatever comes from the depth of our heart is the prayer only for the spiritual things, only for the Master. We will not have any desires for worldly things; we will never ask for worldly materials. Because when we go inside and manifest the Form of the Master within us, then we also realize that if we are asking for anything except the Master, we are only inviting, we are only asking for the pains. So that is why the true prayer happens only when we go within and manifest the Form of the Master.

One dear one prayed to the Master that she should be given a child, and she was given a child. I am very happy that in the West people do not make a big fuss over whether they should have a girl or a boy. For them, both the sons and the daughters are the same. Now in India, because of the effect of Western culture, things are changing. But in those days it was a very big thing [to have a son]. So that woman who prayed for a child got a daughter and because she had prayed to Master Sawan Singh — she stood in front of Master Sawan Singh and said, "Now I don't have any faith in You, because I asked You for a son and You gave me a daughter." So what kind of prayer was that? If we pray to the Master for a child, He gives us a child, and then we create the controversy, we create the confusion, over having a son or a daughter.

So there is no use in making such kinds of prayer to the Master.

There was a dear one from the West who came to the 77 RB Ashram many times, and she told me that she was not respected by her family, by her mother-in-law, and other relatives because she did not have a child. So she prayed for a child. I told her, "This is the court of beloved Lords Sawan and Kirpal and whoever prays to Him, He definitely answers their prayer. So you should pray to Him." And as a result she got a child. When I went to America, I saw her in the Satsang; she had a child. But since then it has been many years, and I have never seen her again. So dear ones, when we pray to the Master, He gives us what we are praying for, but most of the time, after receiving the things for which we have

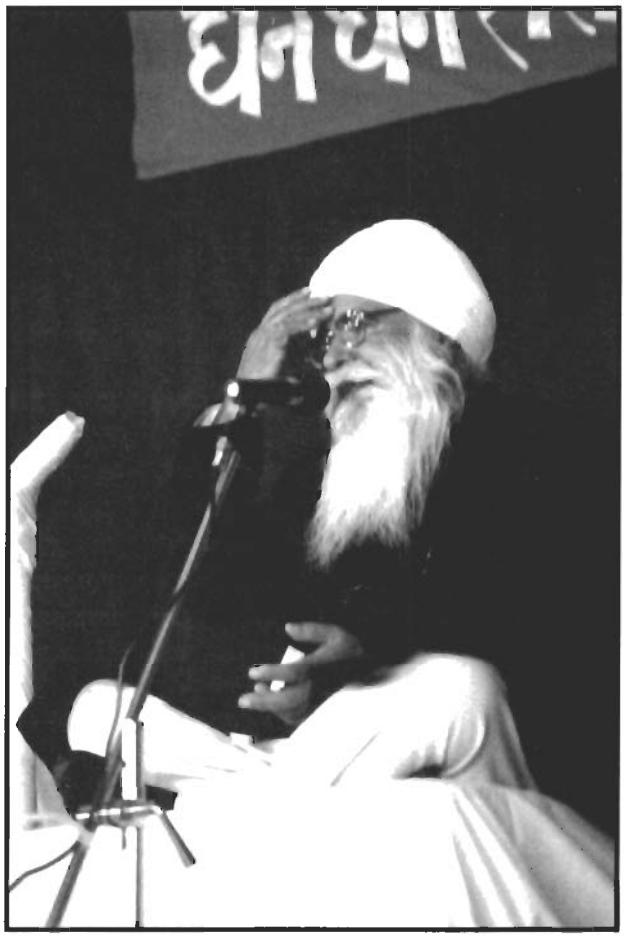
prayed, we leave even the Master.

I have said this many times before also, that once we travelled a very long distance and we visited a very wealthy family in the U.S. So when I went there, both the husband and wife came, they embraced me and they cried. They said, "Well, You have given us so much material wealth, but we do not have any child. So either You should not have given us all the material wealth, or You should also give us a child." So I said, "Well, this is the court of Lord Kirpal, and He will answer your prayers." A year after I visited their home they got a child, and then they wrote me a letter saying, "You have given us the child, but the child cries a lot in the night, so You also should make him quiet." So when we pray to the Master He answers our prayers, He gives us all that we are looking for, but then we ask Him to do many more things. First we ask for the child and then we also ask Him to come and baby-sit for our kids.

I can tell you many prayers which the worldly people often make to the Master and which are fulfilled, and then they make more prayers. It could fill many books if I went on telling you about the worldly people's prayers. I don't feel like talking about this, but since the nature of the question is like that — I am compelled, because I am answering this question — so I will tell you about one woman who for many years went to 16 PS Ashram with a desire. After many years she asked, "Don't You know why I have been coming here?" I said, "Yes, of course I know what you have come for." So she said, "Well, if You know, why don't You give me that?" I said, "Well, will you be content, will you be happy if you get what you are asking for?" She said, "Yes, I will be content. I will be happy if You give me what I am praying for." She did not have a child, so she prayed for a child. And with the grace of God Almighty Kirpal a new soul entered her body. And after that she came to see me and she said that she was expecting a child but she warned me, "If You don't give me a son, then I will lose faith in You." With the grace of God Almighty Kirpal, in His Will she got a son. But unfortunately when the child was still very young, one day some hot water poured on his body and he became very sick. So she came to me and she said, "Well, if my son will not survive I will lose faith in You." That also became all right, her son became all right, but afterward she became crazy. She herself went crazy, and then she came to me and she said, "I have lost faith in You. First You should make me better, and then I will have faith in You."

So these are the stories of the prayers of the worldly people. We go on praying and we go on getting the things. All our prayers are answered, then we go on asking for more and more, and we never get any contentment, we never get any satisfaction. So the meaning of saying this is that the true prayer can happen only when you rise above the nine openings of the body, when you go within and meet the Master within and pray to Him. Only in that case, only in that situation, will the

prayer come from the depth of your heart — because then you will not be asking for anything which will bring pain or unhappiness to you. Except for the prayer for the Naam and the Master, the prayers for all other things will not give you any contentment or happiness. Do you think that you will get any contentment, do you think that you will get any happiness, if you are praying for any worldly thing? The contentment comes only when you pray for the Naam.



I will tell you one more thing, one more incident to make you laugh. There was one girl who came in the month of October. She came for the October monthly Satsang over there in Rajasthan. And when she came to see me in the private interview she told me, "I attended Your Satsang, and I liked it very much. But You say that the soul is the same whether one is male or female, if You say that the soul is the same, then why didn't You get married?" I made a crooked-looking face and I said, "Well, nobody liked me. That's why I didn't get married." But she didn't accept that. She came back again in November for the Satsang and once again she came to me and she said, "I had prayed to the Master that He should get married, but now He has become old so He will not get married."

So this is the kind of prayer we people make. So how can we expect that such prayers could be answered? We do not know what kind of prayers we should make, what kind of things we should ask from the Master, because we are here outside. When we go within, only after going in the within, we will know what we should ask from the Master, and what we should pray to the Master.

So dear ones, we do not know how to make the prayers. In fact, only after

going within and manifesting the Form of the Master and accepting His authority, His being, in our within — only then do we realize what our Master is and what He is capable of giving to us. Dear ones, when we go within and see His power over there, then we make the true prayers, and then we ask from the Master only the Master.

Regarding prayer, in Satsang I have always said, "Suppose there is a child who is supposed to go to school and study. But instead of going to school, if he just sits on the way and prays to his teacher that he should be made to pass the examinations, he should have good numbers in his test — you know that he will not get good results, he will not get good marks, and he will not be able to pass the examination just by praying for it. He will get good results, he will pass the examination only if he goes to the school and works hard."

Dear ones, when [I was in the army] I went to the city of Poona to take the exams to become a signalman. The teachers there were very strict and they said, "We don't believe in those gods, in those beings, to whom you have prayed before coming here. We only believe in the hard work which you have done in preparing yourself for the examination. If you will not do well then we will mark an "F" on your examination, and we'll send you back from here."

Dear ones, from the blessed mouth of Master Sawan Singh I have always heard Him say, "I am a farmer Guru." Farmers are supposed to be very rugged, very strong, and He used to say, "I am a farmer Guru, and I will put all of you to a very severe test. I will make you work very hard." And from Master Kirpal Singh I always heard Him say, "I am an accountant, and I will ask you for the account of every single penny. If one penny is less, why was it less? If there is one extra penny, why is it extra?"

The meaning of Master Kirpal Singh's saying was: "I will ask for the account of every single breath which I have given to you. Did you do the Simran in all the breaths which I gave you, or did you just waste them for the pleasures and the other useless things?"

Dear ones, we are very fortunate ones that we got our beloved Masters Who taught us how to do the prayer. He taught us how to do the prayer and He gave us all that we have. If you go to a shop which sells pearls and diamonds, no matter if you burn the incense over there, if you offer prayers, if you offer anything over there, and ask for coal, they will not be able to give you coal because they only have pearls and diamonds. Only if you ask for pearls and diamonds will you get the pearls and diamonds. But if you are asking for the coal, they will not be able to give it to you, no matter what efforts you make. In the same way, at the shop of our beloved Master there is only Naam. So if you pray for the Naam, you will get the Naam from Him. If you will pray for the other things which the Master does not have, how can you get them?

on the road leading to Sant Ji's house at the S.K.A. Retreat