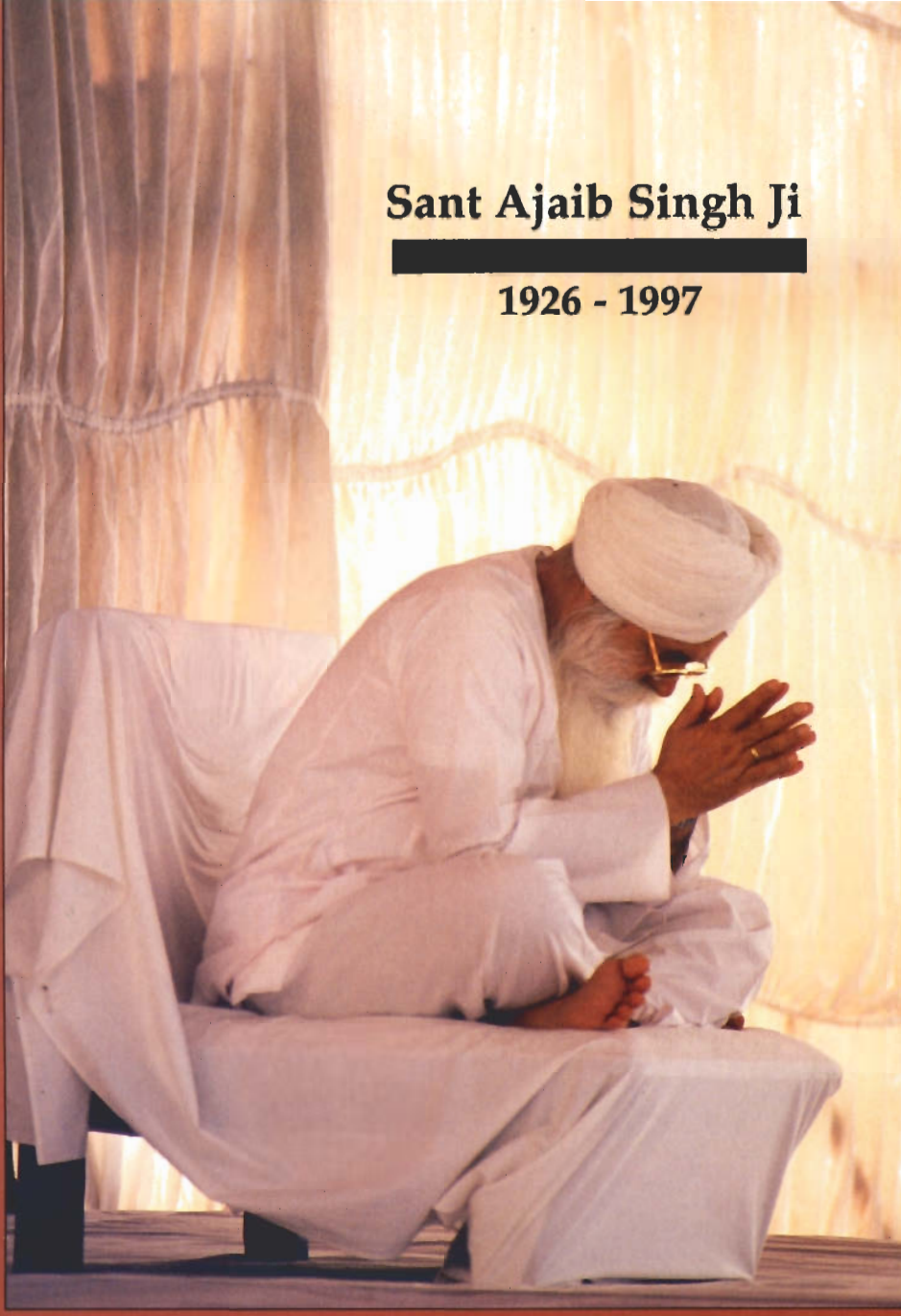

Sant Ajaib Singh Ji

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1926 - 1997

Sant Bani Magazine

The Voice of the Saints

July 1997, Volume 22, Number 1

Front cover, p. 9, Wende Gilb; p. 2, 17, Piara Andolfatto; p. 5, Gurmel Singh; p. 20, Uwe Schon; p. 22, Joe Gelbard; p. 28, Lili VonSchoettler; back cover, Jonas Gerard.

Late Sunday night, July 6, 1997, Beloved Sant Ajaib Singh Ji left His physical body and this earth plane to go to Kirpal's Home. Following is an account submitted by Judith Perkins. It is a compilation of telephone calls, on July 9, 1997, from Pappu to Elvia Rubald, to Kent Bicknell, and to Russell & Judith Perkins.

"Everything is in the Will of Lord Kirpal"

A Verbal Account of Sant Ji's Last Days

RAAJ KUMAR BAGGA

On Saturday night (July 5) after dinner, Sant Ji was not feeling well. Early Sunday morning, He told Gurmel to go to Raisingh Nagar to get some medicine. Gurmel brought the medicine, and after that Sant Ji felt much better.

[When Gurmel had gone to Raisingh Nagar to get the medicine, he had called Pappu and told him Sant Ji wanted him to cancel the Tour. Pappu didn't want to do that without getting it from Sant Ji personally, so he left right away and drove up to Rajasthan.]

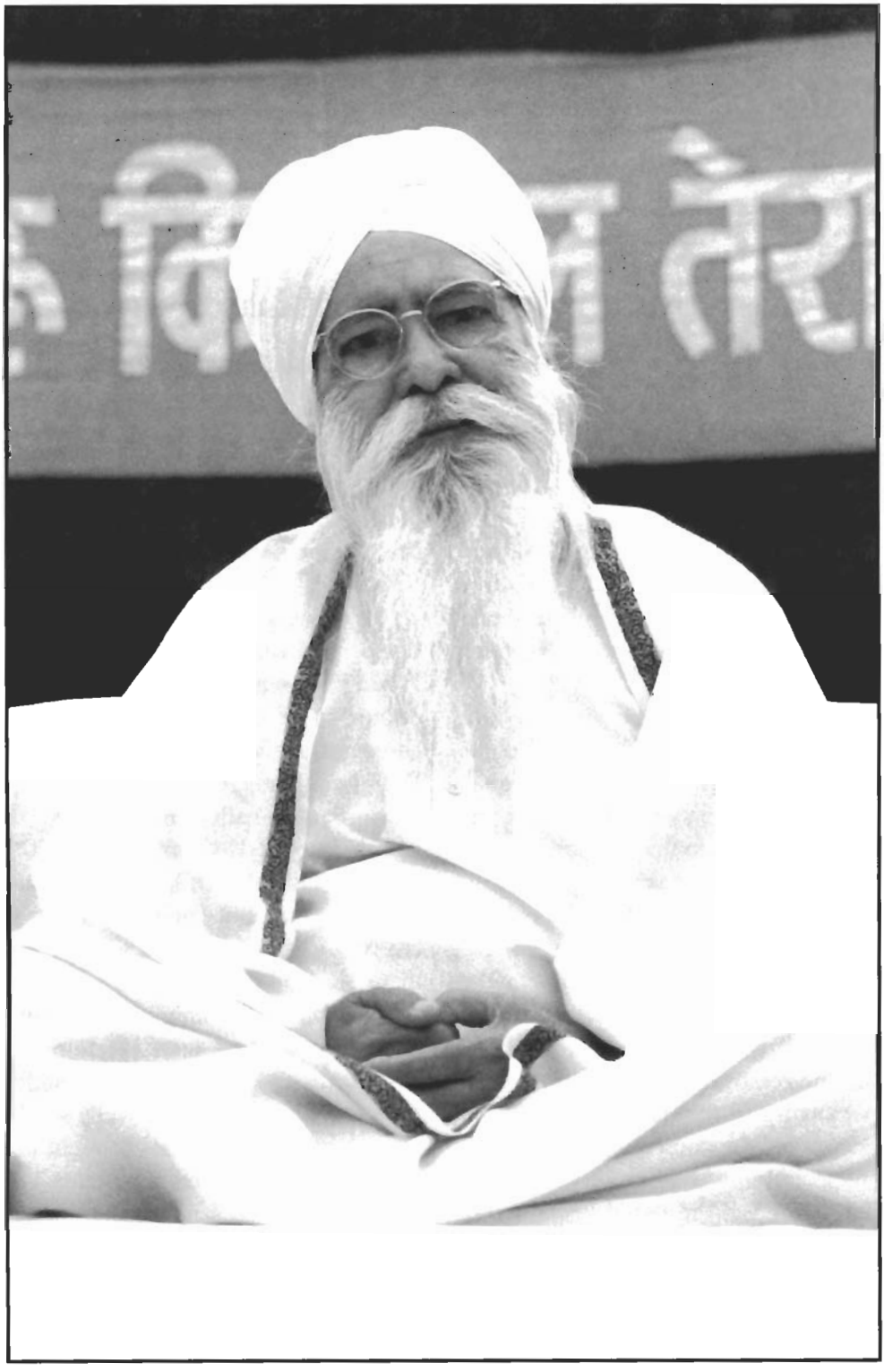
Around 9 o'clock Sunday morning Sant Ji said, "Let us go to the doctor and have the check-up done, so that if we have any doubt then let that be removed." Then Sant Ji went personally to the doctor. He saw the doctor and the doctor suggested ultrasound and some other tests which they did. They got the reports right away and everything was normal. The doctor said, "You just have some little bit of weakness, and maybe the kidney problem which you had a couple years ago, maybe because of that you are feeling this weakness. So you take this medicine and you will be all right."

So Sant Ji came back from the doctor, and when I reached there Sant Ji had just come back from seeing the doctor. The doctor had suggested some intravenous fluid, which they had given Him.

So Sant Ji called me as soon as I got there, and He was lying on the bed with His IV stuff hooked up. And He was weak, but I will not say that He was terribly sick. So when I got there He held my hand and arm very firmly and asked about Shashi and the children. And then He told me what had happened earlier in the night, how He was not feeling well, so He sent Gurmel and Gurmel brought the medicine, and then He felt better, but that then He had gone to the doctor, and now He was feeling okay.

And that's all He said. He didn't say anything about the Tour right at

(continued on page 4)



Sant Bani Magazine

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Dear Readers, the events of the last month have affected the staff in many ways, and we apologize for the extra delay in sending out this issue. In the August issue we plan to present a number of poems and other personal remembrances of the Master. If you would like to share a short account of some special occasion with the Master, please send it in writing to: Sant Bani Ashram, Sanbornton, NH 03269. You may also fax it to 603-934-7598 or send E-mail to: SBmgzine @ AOL.com.

(continued from page 1)
that time. And then He said, "Well okay, now you should go and eat and rest since you've been driving since morning."

So I went and we ate and I just slept.

Then at 5:30 Sunday evening, He called me again. This time He was sitting on the bed like normal. I was with Him for maybe fifteen minutes and He told me many things. We even laughed; He made jokes. And then He said:

"Everything is in the Will of Lord Kirpal. We had planned that we would go, but whatever we plan, He has His own plans. So you should go back to Delhi and you should call the dear ones and tell them that everything is in Lord Kirpal's Will, that whatever efforts they have made have not been wasted, it is all counted in their devotion; but it is not in the Will that I come this time, because I am feeling very weak and I don't think I can do the Tour with this kind of weakness. And I feel very burdened about this, and if Kirpal wants to make me work, then next year we will do this program in the month of May instead of July. This time if we had gone in May it would have been fine, because I was feeling fine in May."

Then Gurmel said, "Maybe Pappu could go to Ganganagar and call the people from there and then come back to the ashram and spend another day there." Sant Ji said, "No, let him go, because he has a huge responsibility on his head. This Tour business is very serious. Let him go and talk to the people directly and tell them I am sorry, it cannot be done." He said, "You should leave very early in the morning." I said, "Fine." So I was going to come back with the news that the Tour had been canceled.

After that Sant Ji was feeling fine. He did a little bit of walking also. And then at 9 o'clock, after taking something to eat, He went to bed. But since He was feeling weak, as also the night before, Sant Ji had asked Ajit Singh and Nirmal Singh (Gurmel's father and uncle) to stay with Him. They said that Sant Ji went to bed at 9 o'clock, and until 10:15 He was sleeping very well. But at 10:15 He woke up all of a sudden and said that He was feeling some burning in His chest. (This was not at the heart but right in the middle of the chest.) He was taken to the bathroom by both of them, and when He came back He still felt uneasiness but it was bearable. But by 11:15 it became unbearable and He said to call Gurmel. Gurmel came and took His blood pressure and did some other tests and everything was normal. Then all of a sudden Sant Ji started losing His breath; it became very difficult for Him to breathe. Then Gurmel asked Him, "Should we go to the doctor?" Sant Ji said, "Yes, I have reached my limit."

[Then they called Pappu. It took about seven to eight minutes to get to the doctor.]

When they arrived at the hospital in Raisingh Nagar, even though it was the middle of the night, the doctor

was right there. He saw Sant Ji and at once he said, "This is a very serious heart attack." The heart specialist was summoned and he said to Sant Ji, "Open your mouth and show your tongue." Sant Ji opened His mouth and even opened His eyes. The doctor said, "He needs oxygen." So they got a stretcher to take Him to get oxygen, and as He was getting onto the stretcher, in one second He was gone. He didn't show anything; He didn't say anything. But the heart specialist said, "His breathing has stopped." It was two minutes before midnight on July 6 when He left.

* * *

Four or five days before He left, Sant Ji wrote a bhajan and read it to Bant. In the bhajan it was very clear that He was leaving, and Bant was worried. She said, "Well, what is this?" Sant Ji said, "Well, no, no, no, it is nothing. I have just written this to quiet those people who make the predictions about my health, and about my leaving, and all that." He was going to give the bhajan to Gurmel, as He always does, to set the tune for it. Then He said, "No, not now, I will give this to you later." And nobody saw that bhajan again and nobody thought about it. And only after He left, Bant brought that bhajan to me and it was very clear. [*See page 16.*]

In 1986 Sant Ji had recorded a tape in Gurmel's presence and given it to Gurmel. The tape is addressed to the whole sangat. [*Pappu had heard the tape. He was commenting on it from memory, but had not transcribed and translated it for this account. That was done later, and a careful translation appears on page 18.*] In that tape He left very clear instructions for everybody. He said that He had transferred His property to Bant and Gurmel, so that there would be no controversies about the ownership of the property.

Then He talked about the guruship. He said, "This business of becoming the Master is very dangerous, and nobody should become a false master and nobody should follow a

false master. If you people will follow the Path which I have shown you, if you will do your Bhajan and Simran and your devotion with much faith and love and devotion, then definitely God Almighty Kirpal will show you the way. If you come across someone who has done so much meditation as I have done, and someone who has realized his Master after doing the meditation, then you may take advantage of him and even I will help you in that."

For Gurmel and Bant and the other people at the ashram, He clearly instructed that they don't have to leave the ashram, they don't have to do anything. The ashram is their place and they just have to earn their living and live their life. They only have to do the monthly Satsang as Sant Ji used to do; they have to continue with this program of conducting the Satsang, but with the tape. And nobody has to deal with this Initiation business. He said, "The Initiations were given only as long as I am in the body, and nobody should play with this, as it is a very difficult thing."

He said that false gurus grow like mushrooms, and nobody should get into any controversy about the successorship. He told the ashram people there that if they will follow the true teachings, God Kirpal will Himself guide them to the Truth.

He said that He wanted the remains of His body to be plowed into a field at the ashram: no tomb, no monument, no place where people will come and bow down.

The cremation took place at 3:00 o'clock. Pappu said, "There seemed to be so little flesh. It was as if all there was was glory and splendor — that everything we saw on the outer frame was glory and grace and there was nothing much to be consumed by the flames. All the pains and sufferings on His body were gone. It was amazing grace."

"We could feel that Sant Ji's Power is very strong at the ashram. With His grace, it has been so wonderful in the ashram. Many people came for the cremation, many people came today when we were collecting the bones, and everything has been so disciplined and so peaceful and so loving. There was not even one sight of people getting together and forming groups or gossiping or talking or asking questions like, 'Who is going to be the successor?' or 'Where has the Light gone?' etc. We all are feeling like we are doing a program in Sant Ji's presence."

"It is no doubt a difficult time, but He is holding us together. I think for everybody His message is, as He said, 'If you will do what I have taught you, and if you will have faith and devotion, then definitely God Almighty Kirpal will show you the way.' "

This Human Birth is Precious

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have had mercy on the poor souls and have given the opportunity to sing Their glory.

When God Almighty showers His grace upon us, He gives us the human birth. When He showers even more grace upon us then, in order to achieve the purpose for which we have been given this human birth, in order to fulfill that purpose, He brings us to the perfect living Master. When the perfect Master showers His grace upon us, He connects us with the Naam. And when we shower grace upon our own selves, when we have mercy on our own selves, then the most important work, the work of the meditation of the Naam, the work doing which we can achieve liberation, we do that.

By reading the history of this world, and by reading the writings of the past Masters, we come to know that this precious human birth is a precious gift which God Almighty has given to us, and we do not get this again and again. It is like the fruit—after ripening, when it is detached from the tree, no matter how much it tries, it cannot go back to the same tree. In the same way, this human birth is a very precious, very priceless gift given to us by God Almighty, and if we lose it once, we do not get it again.

Kabir Sahib said that human birth is precious; it doesn't happen again and again. Like a ripened fruit, once it gets detached from the tree, doesn't go back to the tree, in the same way is this human birth.

Guru Arjan Dev Ji Maharaj also says that out of the eighty-four lakhs of births and deaths, out of the eighty-four lakhs kinds of creation, the human being has been given the greatest honor. This is the final step, and if one loses this step, he comes and goes and he remains in the illusion.

There is a story in the *Mahabharata* that Yaksha had asked Udhistra, "What is the most surprising thing, the most amazing thing in this world?" He replied, "The thing which we see with our own eyes everyday: We ourselves take our beloved ones, we give them our shoulders, and we take them to the cremation ground. We cremate them or we bury them. We even take a piece of hay and break it, which

This Satsang began with the bhajan "Mujhe Apna Bana Lo Kirpal"; it was given on July 26, 1996, at Sant Bani Ashram, New Hampshire.

signifies, 'Now we do not have any connection left with you.' If we bury the body in the grave, and we take a handful of earth and put it in, saying, 'Now you are like this small amount of earth to us. We do not have any connection with you.' So he said that we do this everyday. Everyday we see people leaving this world, and we ourselves take them to the cremation ground or to the graveyard, but still we do not want to believe that this death is going to come to us also. We think that it is only for those people who have died, and it is not going to come to us. So this is the amazing thing, this is the most surprising thing in this world."

Kabir Sahib said, "When you come into this world what do you bring along with you? You are nothing but a piece of flesh, and even your fists are closed; you do not bring anything with you." We do not realize, we do not consider this: that when our ancestors left this world, they did not take anything with them, even though they loved their families, their children, and they were very attached to their homes and the things which they had collected in this world. But did they take anything along with them?

Kabir Sahib said, "What did you bring when you were born, and what will you take along with you when you leave this world? You came into this world with your fists closed, and you will go with your hands stretched open."

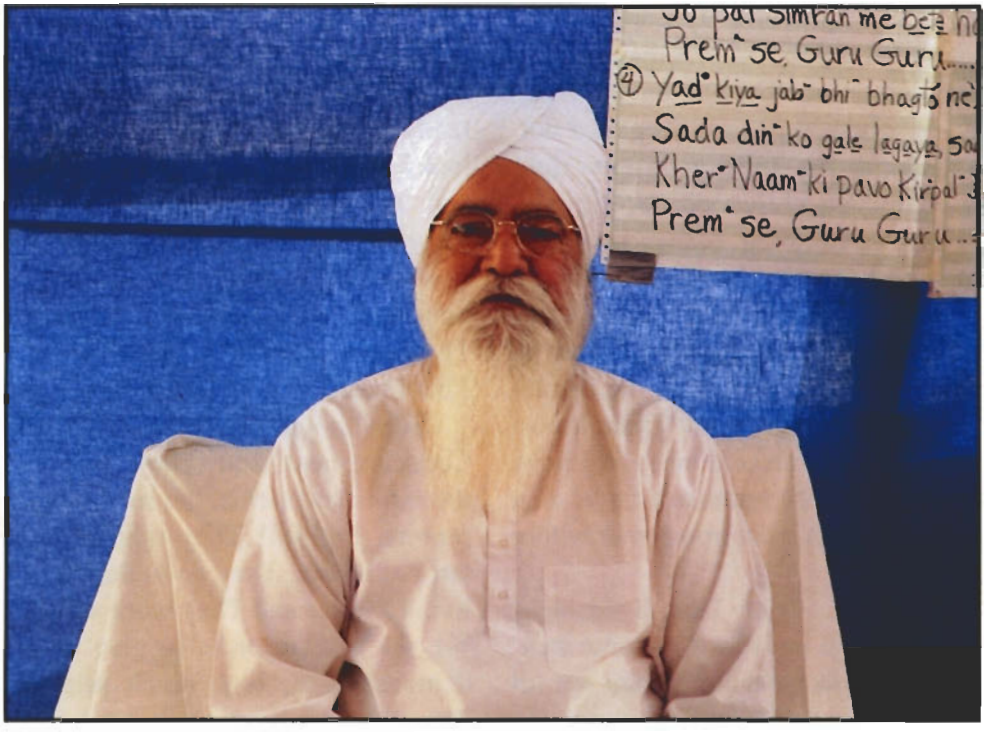
Kabir Sahib has compared this human birth to a piece of paper. Just as when water falls on a piece of paper, it loses its shape, it dissolves, the same is the human birth. So Kabir Sahib said, "O Kabir, this human birth is nothing more than a piece of paper; just like the piece of paper gets dissolved when the water falls on it, in the same way, without doing the meditation of the Naam, you will also be dissolved."

In the holy book of the Muslims, it says that if you have not met with the perfect Master and if you did not get the *kalma* or the Naam from the perfect Master, then who is at fault? It is the *kalma* or the Naam of the perfect Master which is going to take you, which is going to support you at the end, and if you have not met the perfect Master and gotten the kalma, who is at fault?

So Guru Nanak Sahib also said that without the Naam you have to repent. You will repent in the end, "After receiving the human birth, why didn't we get connected with the Naam?"

Now when the Saints talk about the Naam and when They tell us that without doing the meditation of the Naam, we will have to repent in the end, the question arises: Can we obtain that Naam by reading any *Vedas* or *Shastras*, or can we receive that Naam from any holy book?

Guru Arjan Dev Ji Maharaj lovingly said, "The thing or the merchandise for which you have come into this world, that precious thing, that Naam of the Lord, you can only get from the Saints."



Sant Ji in Bombay, January 1997

We understand the Naam, or the Naam Initiation as a ritual. We do not understand its importance and what Power the Naam is. If there is a hungry person, he will eat the food with much appreciation and respect. He will not find any faults in the food. But the person who is not hungry, even if you present him the best foods, still he will find many faults.

So Guru Arjan Dev Ji Maharaj said, "Before you receive the Naam Initiation, give up your pride, give up your egoism, and within your heart, you weigh the Naam of Lord."

Often I have told you about Baba Bishan Das, how He was very learned. In those times, He was a Ph.D., He was a highly learned person, and His Master, Baba Amolakdas, could not even sign His name in the Punjabi language. But still Baba Bishan Das went to Baba Amolakdas, and He fell at His feet, and He said, "O Lord, O my Master, please take me out from the hells."

Regarding myself, I have often told you that when my Beloved Lord Kirpal came to my home, it was all His own grace, it was all His own mercy. I don't know why He chose to come, but it was all due to His grace and compassion; He was all-merciful. So when He came to my home by Himself, before that I did not know Who He was and whether He was learned or not, whether He was married, whether He was single, or Who He

was. So I told Him, "O Lord, I don't know Who you are, whether you are learned, or whether you have a family, or whether you are single or not. My brain, my mind is empty right from my very childhood." So He said, "I have come so far, I have come here only because your mind and brain are empty, because there are many mental wrestlers around me." He used to call the learned people as the mental wrestlers; and He said, "There are so many of them around me, and I have come here only because I have seen that your brain, your mind, your within is empty."

So Guru Arjan Dev Ji Maharaj says that the wealth of the nine treasures, the nectar which is the wealth of the nine treasures, is within the body; it resides in our body.

So lovingly He said, "That hidden Naam is present within all of us in this Iron Age, and He is all-pervading." He said, "The string to which that Naam is attached, God has kept that in His hand, and He has placed the Naam within everyone."

God Almighty is the All-Owner, He is Omnipotent, and He could have made any way through which one can go and meet with Him. He did not have to consult anyone, and He could have chosen any way through which He could bring His children back to Him. So He Himself has chosen this way, and He Himself sends His Beloveds, His Beloved children into this world to give out the secret of the Naam. Often I have said that Saints and Mahatmas, the Beloveds of God, They are the true children of God Almighty. They are sent into this world by God Almighty, and They are already prepared vessels. But outside it looks like They are being prepared, and that is why it doesn't matter if They are born in the rich family or if They are born in the poor family. The richness, the wealth, does not affect Them, and the poverty does not make Them sad.

Even though They have the All-Consciousness and They have all the *ridhis* and *sidhis*, the supernatural powers, but still They maintain the laws of nature. They go to the perfect living Master and They work so hard. We see that, in order to give us the demonstration, how much sacrifice They do and how much hard work They do in the meditation.

Dear Ones, people used to sleep in comfortable beds, wearing quilts while Master Kirpal Singh would go and stand in the deep waters of River Ravi to do the meditation. Do you think that He did not have the comfortable beds to sleep in, that He did not have the quilts to wear? He also used to give the example of Gunga the wrestler, who used to practice his wrestling all night long on the banks of the river. He used to say that Gunga became famous in the world only because he used to spend all his nights doing the practice. So if we want to become famous even in the worldly things, we need to work very hard, we need to practice. Do you think that Naam is the only thing that you don't have to work hard for? You

have to work very hard for it, if you want to become competent in it.

Bhai Banta Singh, was the driver of Master Sawan Singh and also used to cook food for Master Sawan Singh. I met him many times, and he used to say that Master Sawan Singh would go in the room to do the meditation and He would not come out for many, many days. And He had left the instruction, "You cook the food and leave it there; whenever I want, I'll come out and eat."

In the same way, Guru Nanak Dev Ji Maharaj, Who Himself was the All-Owner of this creation, still He worked very hard in the meditation. He did a lot of sacrifice, even though He was already blessed. Bhai Gurdas said, "First of all the Master was blessed, and afterward He did the meditation and He worked very hard in it." In the same way, Swami Ji Maharaj, the All-Owner, came into this world. Even though He was Almighty, but still for seventeen years He did the meditation in a very small room. So when we know about such Masters in our life, how great They were, and still how much humility They had — so looking at the example of Their life, we should also become humble, we should remove the egoism from the vessel of our mind and then receive the Initiation.

This Naam cannot be obtained from the Vedas, Shastras or the Holy scriptures. The Holy scriptures only sing the glory, the praises of this Naam. Guru Nanak Sahib says, "O wise man, O people of this world, listen to this. No one has realized the Naam from the Vedas, Shastras, and the other Holy books."

Guru Gobind Singh Maharaj also said, "The secret which was given to me by my Master, was not recorded even in the Vedas and the other holy scriptures." Guru Arjan Dev Ji Maharaj says, "All the *Simritis, Vedas, Puranas*, and the other holy scriptures, say that except for Naam, everything else is useless. That limitless Naam resides within the devotees."

Lovingly, He said, "The pain of birth and death and the darkness of ignorance goes away when we go in the company of the Saints." He said, "When we go to the Masters, when we go to the Saints, They light up the lamp of knowledge within us, and thus the darkness of ignorance is removed."

"One who is deluded in the attachment and is getting the burden of egoism on his head, he is wandering here and there without the Naam.

"O Giver, do not make me forget. Do not forget me, and do not make me forget. Leave me Your Naam. This is my desire: that day and night I may always go on meditating upon the Naam."

So Dear Ones, the thing to receive which we have come into this world, some Masters have called it as the Naam, some Masters have called it as the Nectar. The Muslim fakirs have called it as the Water of Life or the Nectar of Life.

Nectar is that thing which our soul tastes, and by drinking which, by tast-

ing which, we are able to meet with that Lord who is Unreachable, who is Inaccessible, who is Unfathomable, and who is Indestructible.

That nectar is nowhere outside. Guru Sahib said, "That nectar is within our body."

Guru Amar Dev Ji Maharaj said, "The nectar which is being searched for by the demons, the men, the Munis and all the other people — I have received that through the grace of my Master."

Guru Sahib said, "You may call it Naam, you may call it Amrit. He said that the Naam of the Master, the Naam of God Almighty is that Nectar by drinking which my Beloved Lord has made me alive again."

Our body has the nine outer openings: two are the eyes, two are the nostrils, two are the ears, one of the mouth and two down below. And these doors open outside, toward the world. And the pleasures or the tastes which we are getting through these nine openings of the body are tasteless. They are not there forever. But when we rise above these nine openings and open the Tenth Door, which opens inwardly, then our soul gets to taste the drink of the Nectar.

By running in all these nine openings, the tastes which we get are tasteless, but when we go the Tenth Door, the taste of the nectar is there, which is very nice.

The drop of nectar for which
you came into the world,
That nectar is with the Master.

Guru Nanak Dev Ji Maharaj very lovingly says, "The nectar to receive which God Almighty has given you this precious birth, you will not get that nectar from any outer reading, or writing, or any outer knowledge. Nor will you get that nectar from anywhere else outside. From where will you get that nectar? You will get that nectar only from the Master.

Earlier I said that when we rise above the three body vestures and we remove these three coverings from our soul, and after crossing the sky, stars, moon and sun, when we go in the within and we manifest the Form of the Master within us, it is over there that the Master makes us have that drink of nectar. He gives us that cup which is filled with the drink of the nectar.

Guru Nanak Dev Ji Maharaj says, "It is the Satguru Who makes us drink the nectar of the Naam. At the Tenth Door He manifests Himself."

So long we are below the eyes. We all have our own ways, we all have our own languages, we all have our own rites and rituals and the deeds.

We all have made different means of achieving the liberation with our mind. Using our mind we have established so many different kinds of practices through which we think that we will get the liberation, the emancipation. How can we get any liberation by doing the things which we ourselves have created? The Path is created by God Almighty Himself, and if we do not follow that Path, if we do not follow the Path which is made by

God Almighty — and nobody can increase that Path; nobody can decrease that Path; nobody can make any alteration in that Path. Unless we follow the Path which is created by God Almighty Himself to give us the liberation, we cannot get the liberation no matter how much we try, no matter how many other things we do using our mind and intellect.

Master Kirpal Singh Ji used to give the example of King Janak. When he wanted to obtain the knowledge he said that he would donate thousands of cows, which would be covered with gold, in order to get the knowledge. And he had invited so many great men and Yargi who was superior to the others. According to what he said, King Janak did everything, and Yargi even testified that whatever King Janak has done, by doing that he has gotten the knowledge. Mahatma Gargi was also there, and she asked Yargi, "Well tell me one thing. All the knowledge which you have given to King Janak, is this your practical experience?" At that time, it was the time of the truth. People used to speak the truth, so he said, "No, whatever I said, whatever I have given to King Janak, I got that only from reading from the scriptures, from the books; it is not my practical experience."

In the present time, what is happening? The lecturers or the speakers talk about all these things. They go on giving the lectures, and they speak a lot, but they don't realize — what they are teaching to others — do they have that within them or not? They do not look at their own selves, and they do not consider looking into their own selves. Kabir Sahib said, "As long as you have the presence of the lust, anger, attachment, greed and egoism within you, it doesn't matter if you are an ignorant one or a learned one. Both the ignorant one and the learned one are the same as long as they have these passions within them."

Dear Ones, to make other people understand and not to understand ourselves is like deceiving the other people. But when we go within, then we realize what we have done. Guru Nanak Sahib said, "When we go within and present ourselves to Almighty God then we realize all of our deceits, and the things we have done all become very clear and open."

So a hymn of Guru Nanak Dev Ji Maharaj is presented to you. In this hymn, He also says the same thing: The nectar to receive which you have come into this world, you will get it from the Satguru. When you will go within, as per the instructions of your Satguru, then He will make you drink that nectar; when you will reach the Tenth Door then He will make you drink that nectar. Even now that nectar is coming within us, but we have to go within ourselves to receive that nectar.

The nectar is still coming within us, but right now that nectar is being drunk by the organs of senses, by our mind. They are becoming strong by drinking that nectar, and they are attacking us.

The lotus of our heart is upside

down. The cup which is within us, which the Master is going to fill up, is now upside down. And through our meditation we have to upturn that cup; we have to go upward.

Rishi Valmik wrote the *Ramayana*; ten thousand years before Lord Rama was born, he wrote everything. This is true because Master Sawan Singh Ji used to say that Valmik could have written about the birth of Lord Rama even long before that, because what he wrote in the *Ramayana* was the description of the inner world; all that happened in the within. Because it is the true story of the inside, that is why He wrote that. But when the Negative Power saw that by reading the *Ramayana* which Valmik had written, they all will get the desire, the encouragement to go in the within, which He did not want. So that is why He spread the [statement] that Valmiki repeated the name "Mara, Mara," (which is the reading backward of Ram), and in that way he went inside. But no, dear ones, that is not true. It is written there [in the *Ramayana*] that Valmik had done the devotion of the Lord, he had done the true devotion of the Lord, and that is how he was able to go in the within.

A tree gets the support or gets the nourishment from the roots, and a human being is like an upside down tree. We get the support, we get the power from over here, from our forehead. So that is why the Masters tell us to do the meditation; They tell us that we have go from upside down up.

Guru Nanak Sahib said that we do not get anything as long as our vessel is upside down. He said that as long as our vessel is upside down, and until we turn it in the right direction, we do not get that nectar which right now is being drunk by the mind and by the organs of senses. Once we turn our vessel in the right direction, then if not in one time, maybe the next time, it will get filled with the nectar.

In your home itself, there is a lot of nectar, but the foolish manmukhs, have not got this secret, just like the deer does not know where the musk is and he wanders here and there in the illusion.

Give up the imitation, outer garb, and cleverness,
As one doesn't get this fruit while remaining in duality.

Now lovingly He says what the things are which we need to give up in order to have that nectar. What do we usually do? We give up our normal clothes and take up the colored robes. We get our ears pierced. Sometimes we keep long hair, sometimes we leave our home and go outside, sometimes we do this or that outer rite and ritual. In this way we try so many different kinds of things. We give up so many different things in order to get that nectar. But Guru Nanak Sahib is asking here, "What should you give up, what are the things we should leave and give up?" He says, "Give up the imitation, give up the falsehood, and give up cleverness, because by cleverness you will not achieve

anything." Further He said that you should give up the duality which is bothering you so much. Duality is such that in the duality, neither you get any taste of this world, nor do you get any knowledge of God Almighty. So that is why here He said, "Give up the imitation, give up the falsehood, give up the duality, give up the cleverness. And with firm faith and determination, and with all your love, do your devotion and go within."

Master Kirpal Singh Ji, sometimes in His private time, used to say this joke about the clever people. He used to say that clever people say this to God Almighty, "O Lord, either you should give a lot of wealth to the clever people, or You should take away the cleverness from them, because cleverness and the poverty do not get along with each other."

Then God replies to the clever people, He says, "If I give the wealth to the clever people, then they will fly with the wings. If I take away the cleverness from them, they will die."

O Mind, remain still.
Do not wander anywhere.

Often before I make you sit in the meditation, I tell you about the mind, that we are sitting here to make our mind understand. So we should keep our mind along with us when we are sitting here for the meditation. You should not do like this, that you have given your body to the Master and your mind is somewhere else. Kabir said, "How can a piece of [unbleached] cloth accept any color?"

Dear Ones, you have brought your body here. You have spent so much of your precious time in order to make your mind understand, and you have come here. But when you sit in the meditation over here, you do not keep a strong guard against your mind. That is why sometimes your mind goes to your home, sometimes it goes to the offices, sometimes it goes to some other worldly things. Just as you have brought your body here, you should keep your mind here also.

You sit here for one hour in meditation. So analyze that time, that one hour, of meditation which you do sitting here. See how much time your mind spent going to your home, to your business, to your office, how much time he has spent in discussing things with the other people, and doing everything else, and how much time he has actually done the Simran. You will see that it is only a few minutes, four or five minutes, which your mind has spent doing the Simran, out of the one hour you have meditated here.

Master Sawan Singh Ji used to talk about a Mahatma. One person came to Him for getting the Initiation, and the Master asked him, "Will you be able to contemplate? Will you be able to do the meditation?" He said, "Well, the Path which you are showing is very long and it is very new to me, but I am very attached to my buffalo. I love my buffalo very much." So Master said, "Okay, contemplate on

(continued on page 23)

Kone Kahe Mai Mar Jana Hai

Kone kahe mai mar jana hai*
Mai ta Kirpal ghar jana hai

Who says that I have to die?
I have to go to Kirpal's Home.

Lama choda sagar jehda
Hole hole tar jana hai

Slowly, slowly I have to cross this long and wide ocean.

Jivan de rah vich aai
Maut moi ne mar jana hai

Stupid death, which has come in the way of life, has to die.

Jivan de nakshe andar
Rang Sawan da bhar jana hai

In the map of life,
The color of Sawan has to be filled.

Vaddi sari umra bhogi
Rehna nahi e ghar jana hai

I have enjoyed a long life;
I don't have to live, I have to go home.

Kirpal di charcha honi hai
Ja jina Naam jap jana hai

The talk of Kirpal will happen,
And as much meditation on Naam as is supposed to happen will happen.

Koi mera rah na roke
Jana hai sachmuch jana hai

No one should stop my way.
I have to go, really I have to go.

Toro mainu has ke toro
Aapne hi mai ghar jana hai

Send me, happily send me.
I have to go to my own home.

Jad vi chahvega Ajaib
Khali pinjar kar jana hai

Whenever Ajaib will wish,
He will empty this cage.

* Sant Ji wrote this bhajan a few days before leaving the physical plane.

Remain Firm on the Truth

Sant Ajaib Singh Ji

Whatever I say is with the Grace of my Master Sawan Kirpal. The time is very difficult. The minds of the people have gone astray. All are the thieves of the meditation of Naam, but are clever in becoming Masters. I say this because I have initiated many dear ones. I have honestly and with true heart done the mission which my Gurudev gave to me.

From within I do not have the orders of my Gurudev to reveal that I will leave this world on such-and-such a day or a certain time. Saints do not show such miracles. They do not perform the dolls' play. For a long time, for many months, I have been thinking of saying all this, because whenever Saints leave the body — even when my Masters Sawan and Kirpal left Their bodies — many parties were formed. For the properties people went to the courts, which later on gave an excuse for people to laugh and say, "Look at the disciples of the Perfect Master fighting with each other." My Master Kirpal had said, "Do not go to the courts. Come back. This will be in your interest."

I have always been telling this to the dear ones through hints, but alas, no one paid any attention to it, and life became very uncomfortable. This is not a machine which would go on working endlessly. In the end it has some limit. I am saying all of this with the orders of my Gurudev, that no one should do the false Mastership, and no satsangi should follow anyone false. One has to settle the account for every mistake. To do the work of Mastership, to give the Naam [is difficult]. I say this from my experience, and we know from the writings of the Masters, that the false Guru gets the maximum punishment. And the false disciples also get the maximum punishment. I have said this in many Satsangs. Whatever experiences Sunder Das had with Master Kirpal, Mr. Oberoi has written exactly the same. If anyone has any doubts, he can read it. The writings of the Saints are not to scare us nor to tempt us. The seed is

This is Sant Ji's message to the sangat recorded on September 5, 1986, in Rajasthan, India.

never destroyed in the sangat. There are those who understand me. In the ashram my children [Balwant and Gurmel] and the Lala family [the family of Gurmel's grandfather, Lala], have served me a lot. I appreciate it. But I am sorry that what I have been telling Lala for the last thirty years, he did not make any effort to do it — even though I loved him, making him as my father. [According to Gurmel, when Sant Ji was meditating, He would always invite Lala Ji to sit with Him.] Hazur Kirpal used to say that love goes both ways; it is not one way. The moth loves the flame, but the flame does not know. Whenever the moth comes above the flame, the flame burns it. I very much appreciate my children, Gurmel, Balwant, and Balwant's young child, Sukhpal, who always gave me love even though she is a child.

The principle of Saints is that they give the work of Mastership only to the One for Whom God Almighty has given it to Them to hold in trust. They say, "You have to do the work," and They give Him that. You can read the story of Prithvia [Guru Arjan Dev's brother, who wanted to be the successor]; it comes in the bani. Ramdas says, "Son, why do you fight with your father? It is not good to fight with the elders." I say all, of this because later on, after the Saint leaves, people fight over the properties, which is not appropriate. If the one who has made so much leaves it after making it, what hope do the heirs have to take it with them when they themselves leave? Kal does not lose any opportunity. Afterwards he leads our minds astray and makes us fight with each other.

Officially, going to the home of the government, I have legally deeded this one *murabba* of land [approximately 16 acres] to my children Balwant and Gurmel, so that later on no one may bother them. These children are not hungry for this property, but since I have seen so much in my life, [I know that] afterwards people who have gone astray themselves lead others astray.

With the grace of my Master I have lived my life very lovingly. In my whole life I never tried to fight with anyone. I have never used any part of the innocent body which I got from the Almighty Lord for any evil, even though allegations were made against me, which I received in the love of my Master. I always had this in my heart, and I always believed, that Truth is, after all, Truth. "Remain firm on the Truth." This was the saying of Guru Kirpal. Never in my heart was the feeling of taking revenge created.

I am happy saying all of this to my children. Never accept any donation and consume it. They have enough property for their maintenance. They should earn and live. Very happily they can do the Satsang only at the ashram. If they are my children, if they have become mine, they should definitely not mourn for me, as I am not going after doing anything bad. They are very dear to me with body and mind. If someone says, "They didn't call me, they didn't include us in this (the final rites)—" It is not in their control, because I myself have given them instructions, which I hope they will follow. Saints do not come into this world to make Their tombs. Specifically I would like to instruct them according to the tradition of the Saints, not to make any place of mine. Saints are not attached to any place. They come from the Shabd and merge in the Shabd. One gets such a Saint only if he is the most fortunate one. I have always said, "What is the use of taking Naam from the Saint if one has to come back to this world again and again like the ghosts? Naam is the insurance of life."

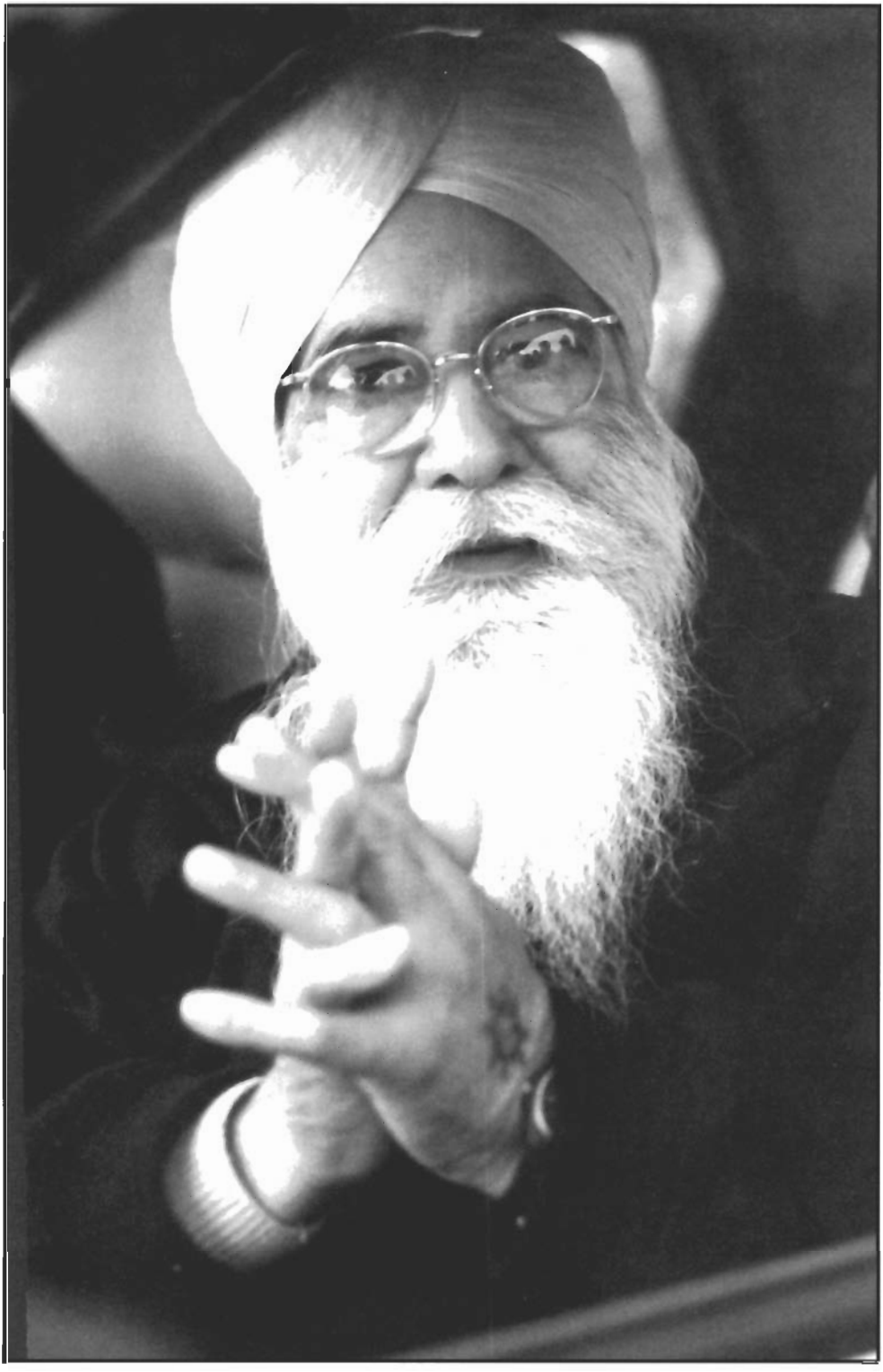
I will only make this request to the sangat. I did not remain in

hiding. My Master did not let me hide myself. He gave the spiritual wealth to everyone wholeheartedly. People came from the West and I told them only this, "Now the *Mauj* (Will) of Kirpal is created only to give. Dear Ones, take It." I am very happy that they appreciated the Spirituality. The dear ones who helped me, like Russell Perkins, Norma Fraser, the Bagga family, Dr. Molina, Don Macken, and many other dear ones who did not understand me as a human being, they understood me as the Form of God. I will recommend all of them to my beloved Master. He is the Forgiver and the Gracious One.

I have not said this to upset anyone. My ashes should be spread in the fields, and the remains should be immersed in the canal. No one should try to make any place [as a monument]. If they think, "If we will bury Him in a good way, make some good place for Him, something of His will increase; but if we do not, something of His will decrease—" Kabir Sahib says, "If you offer sandalwood to the dead, what reward can you get from it? If you put dirt on the dead, what does he lose?" I have always maintained, "It is better to die in a place away from home where no one is your mother or father, where no one cries or weeps, and no one becomes sad."

Today the date is the ninth month, September 5th. The time is approximately 9 p.m. Once again I say that those in the sangat who will remain strong will be protected the most. If you will be divided in parties, then Kabir says, "What can the poor Master do if there is lacking in the disciples? The blind one does not accept anything, like the blowing of air in the bamboo." I hope that whatever I have said — the instruction is the same for everyone, whether one is from the West or the East, because the dear ones are spread all over — and that is, "Remain strong!" Of course, if you find someone who has meditated like my Master made me meditate, very happily you can take advantage of him. I am ready to help you in that case. Do not follow the false one; do not waste your life. Sawan was told that people have made many parties. Sawan said, "They are still very few. The time will come when no one will be willing to become the disciple. Everyone will prove himself to be a guru and will say, 'I am the only true one!' " So I hope that all of you will lovingly [carry on] — this is a kind of Will which I have spoken — not on legal papers — which will always remain valid in the sangat.

Much love and best wishes to the whole sangat.



This Human Birth is Precious

(continued from page 15)

the form of the buffalo, and then I will teach you further after you have contemplated on the form of the buffalo." The Mahatma went away. After two days He came back and said, "Okay, now I will teach you more about the devotion." The man had contemplated on the form of the buffalo so much that he started thinking that he was a buffalo. So he said, "How can I come through the door, because my horns are very big, and I will get stuck in this door." The Mahatma said, "No, you are a human being, you don't have such big horns, you are not a buffalo. You can easily go through the door." But he said, "No, I cannot come out."

So holding him by his hand, He took him out, and He said, "Look here, you are a human being, and if you had contemplated on the form of the Master, if you had contemplated on the Naam, you would have become the Form of the Naam. Now you contemplated on the form of the buffalo, that is why you think that you are a buffalo, and you have become the form of the buffalo." So that is why He said that if you contemplate on the Form of the Master, if you contemplate on the Naam, we do our devotion in the right way, and we become its Form.

One gets much pain by searching for the nectar outside, as it is within.

Now Guru Nanak Dev Ji Maharaj says, "O Wise Man, there is nothing but difficulties and hardship in searching for Him outside, because the thing is lying within you and you are searching for it outside. Outside you will not get it. You will only get the hardships and the difficulties."

Guru Teg Bahadur Ji has also said, "Why do you go into the forest to search for Him, because the All-Pervading, the Omnipotent God Almighty is within you. Just as there is fragrance in the flower and color in the leaves, in the same way, O Brother, look for God Almighty within you, because He resides within you."

Giving up the bad qualities,
take up the good qualities.
Repent after making mistakes.

We know that when anyone goes to a surgeon to have an operation, that surgeon does not have any enmity toward that person who has come to him for an operation. That is why when he does the surgery, he makes sure that no malignant part remains in the body. He removes it. Even though it may be painful, but still he removes that because he wants that person to become better. The same is true for the banis of the perfect Masters. When the Masters write the bani, They don't care whether the person who is following this bani will be humiliated by other people or not. What They are concerned with is the betterment of that person. They do not want the person who is reading and following the

bani to be left with any kind of doubt or confusion. That is why, in Their bani, They always tell us the truth.

So Guru Nanak Dev Ji Maharaj said, "Make the habit of looking at your own faults. Look at your own faults, and look at the good qualities of others. Remove all the bad qualities, all the faults, which you have in your within; take them out.

If you make a fault, if you make a mistake, repent for it. Repent and never do that again.

One doesn't know what is good
or bad.
Again and again he drowns
himself in the dirt.

I have told you this story before also. It is about a Mahatma Who had two disciples. He thought, "I should solve this matter of the successorship before I leave, otherwise after I leave, they both will say that they are the successor, and in that way they will fight." So in order to test them, He gave each of them a [pigeon], and He told them, "Take this animal and you kill it at a place where nobody sees you doing that." So they both took an animal and they each went their way.

One of the disciples had lived his life according to the teachings of his Master; he used to go in the within, and he had understood the reality of the Master. The other disciple of the Master was very clever, and he was that kind of person who wants to achieve everything only by talking. So he just went a little bit farther away, he strangled that animal and he brought it back to the Master, and he said, "Master, this is the animal that You asked me to kill. I killed him and nobody saw me doing that." The other disciple who used to go in the within, and who knew the real secret of the Master, went to many different places. He closed his own eyes, he closed the eyes of the animal, he went into very deep underground places, into very deep, dark places and still he was not able to kill that animal because everywhere he was seeing his Master. Everywhere he was seeing God Almighty looking at him, so he could not kill that animal.

He brought that animal back, saying, "Master, it was Your order that I should kill this animal at a place where nobody would see me, but I am sorry I that could not do that, because everywhere either You or God Almighty were looking at me. I could not do that, because You said that I should kill it only where nobody was looking at me." So the Master became very pleased with him, and He embraced him, and He made him His successor.

Dear Ones, even our Vedas and Shastras, and all the holy scriptures, they bear this testimony, they all say that the perfect Masters come from within the Shabda, They live with the Shabda, and finally They go back and merge Themselves in the Shabda. And when the Master, Who is the Form of the Shabd, gives us the Initiation, in the Form of the Shabd, He takes a seat within us, He resides within us.

and He is always present within us. Ever since the time of our Initiation with Him, He is always present with us, and He does not leave us until He has taken us back to the Shabd. So when we know that the Shabd Form of the Master is residing within us, will we ever lie to others? Will we criticize anyone? Because if we are lying, it means that we are lying to the Master; if we are criticizing, we are criticizing our Master. So will we ever get ourselves dirty in the dirt of this world? Will we ever indulge in the pleasures once we realize that our Master is always present within us in the Form of the Shabd?

So Guru Nanak Dev Ji Maharaj says, "Those who do not understand the reality, they do not know the difference between the good and the bad opportunities. Again and again, they go and they make themselves dirty in the dirt of the passions."

Within is the dirt of greed and
many falsehoods,
Why do you bathe outside?

Now Guru Nanak Dev Ji Maharaj talks about the practices to remove the dirt of the soul. He talks about those people who have not yet gotten the Naam Initiation. He says that our soul has the dirt of the falsehood, the criticism, the passions. He said that those people who have not yet gotten the Naam Initiation, in order to remove the dirt of the soul, they are taking the outer means and outer rites and rituals.

We try to remove the impurity of our soul by using the outer water. But what is required? We should remove the impurity or the dirt of the criticism. If we are jealous towards anyone, we should give up the jealousy; if we are saying lies, we should give up that impurity. These are the things which we need to give up from our within.

Gurumukhs meditate on the
pure Naam;
Only by doing that does one
get the inner awareness.

What should you do? Go to the feet of the perfect Master and get the Naam from Him. Naam is Holy — He will make you Holy. Naam is pure — He will make you pure. Naam is the truth — He will make you the true one.

The truth never becomes old; the Naam never becomes dirty.

Give up backbiting, greed, criti-
cism and falsehoods;
Obtain the fruit by obeying the
words of the Master.

Now lovingly He says that you should obey the advice and follow the instructions of the Masters. The Masters tell us that we should abstain from criticism. Master Sawan Singh Ji used to say that when we are criticizing other people, what we are doing is that we are getting the effect of all the bad karmas from his account — his bad karmas are transferred into our account — and all our good deeds, all

our good karmas go into the account of the person whom we criticize.

Guru Nanak Dev Ji Maharaj says that no one's criticism is good. Even if one is a grave sinner, still to criticize him is not good for us. If he is doing anything wrong, he is doing it for his own self. Why should we criticize him and carry his burden on our head? So Guru Nanak Sahib says that no one's criticism is good. The manmukhs, in order to please their mind, criticize others, and those who criticize others, their faces are blackened.

Those who criticize others, their faces are blackened, and they go into the deep hell. Dear Ones, who criticizes others? Only one who thinks that he's better than all, he who has the egoism, he who has the pride in him, he is the only one who criticizes others.

Dear Ones, this is my personal experience that the perfect Masters never criticize anyone. They Themselves never criticize anyone, nor do They teach Their disciples to criticize others. They neither criticize anyone in the Satsang nor in their private time, and They never allow Their dear ones to criticize others.

Master Sawan Singh Ji used to say that from every organ of sense which we are having, there is some pleasure, it has some taste. But criticism is such a thing that it does not have any taste; neither it is sweet, nor it is sour. But it is such a thing, such a pleasure, that once one gets attached to it, it does not leave that person alone.

Guru Nanak Dev Ji Maharaj very lovingly says, "If you want to drink that nectar by going in the within, what should you do — you should give up the criticism, you should give up the duality, you should give up telling the lies, you should give up the jealousy. Because God Almighty is the One Who has given everything to everyone.

O Lord, You keep us as it pleases You.
Nanak praises the Shabda.

Even though the Masters are the All-Owners, They are All-competent and Omnipotent, still in front of Their Master, They stand up as a very humble, very meek soul, as a very poor one, and They say, "O Lord, bless me, forgive me, shower Your grace upon me. I have come to You as a very meek and humble person; I am a very lowly one. And now I have taken refuge in Your feet, so You kindly shower Your grace, and You bless me, You forgive me for all my faults." They are never proud of Their own selves. They say, "O Lord, if it was in our hands, why would we wander here and there? Now I am tired, I have wandered enough. Finally give me the refuge at Your feet. You kindly shower Your grace upon me."

He Takes Care of Every Need

Sant Ajaib Singh Ji

Master, I have this doubt of whether You have said that no initiate of Yours returns to this plane after leaving the body in this life. Please clear this up for me.

Salutations unto the feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have had mercy on us, Who have showered grace upon us and given us the opportunities to sing Their glory.

Dear Ones, no teacher wishes from his heart that his student should fail in the exams and repeat the classes again and again. He cannot be called a teacher if he wishes that his students should repeat the class again and again. But the student who does not obey the teacher, just consider, whose fault is it? Is it the fault of the teacher or the student?

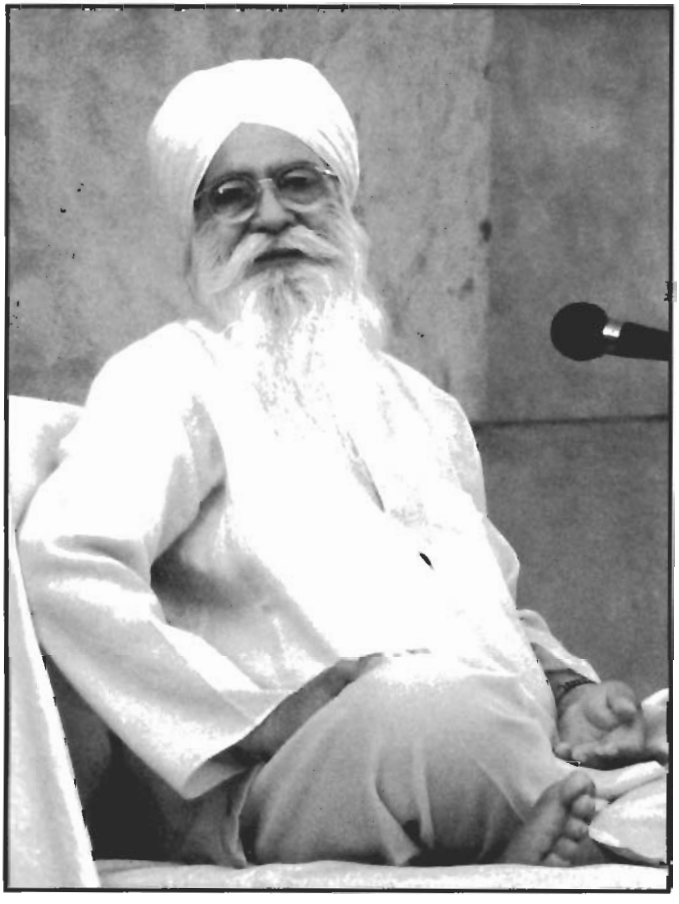
Dear Ones, I was a teacher of the signals [in the army], and if I found any weak student, I would explain to him again and again, and eventually he would pass.

I am not the only one who says that my initiates will not return to this plane. All of the perfect Masters, the Param Sants, Who have come into this world in the past, They all have wished, They all have said that no disciple of Theirs would come back into this world of suffering, because what is there on this plane except for the sufferings?

Kabir Sahib said, "What can the poor Master do if the disciples have faults in them?" If you blow air in the hollow bamboo, it doesn't stay there, so where is the fault? So if the disciple is not cooperating with the Master, if he has turned his back toward the Master, what is the fault of the Master?

I will repeat the words of my beloved Master in response to this question. And that is enough for the sangat. Dear Ones, he who has gone in the within and seen the glory of his Master in his within, for him it is very difficult to live in this world after his Master has left this world. And when he is asked to do the work, when he is asked to give out the message of the truth, it becomes even more difficult for him to do that. After the Master has left this physical plane, he understands himself as the sinner one, and he thinks that whatever breath he is taking is a sin. The way the Master makes him understand, the way the Master convinces him to do the work

This question & answer session, was given March 22, 1996, at the S.K.A. Retreat, near Sampla, India.



after He has left this physical plane, that scene is worth watching.

Dear Ones, Bhai Sunder Das, whose stories you have read in the book written by Mr. Oberoi, had attended that Satsang in which there were twenty or twenty-five other people also in the sangat of Baba Sawan Singh. Feeling much pain and becoming very emotional, Master Sawan Singh had said, "What can I say about how much the souls are forgetful? Many initiates of Guru Nanak are also sitting here, and even that person who had made the sons of Guru Gobind Singh get arrested by the police and who was the cause of the burial of the sons of Guru Gobind Singh in the wall, even he is sitting here in the Satsang." Master Sawan Singh said that in one of the Satsangs.

So suppose fifteen or twenty dear ones are sitting in the Satsang and our Satguru says something like that, how would we feel in our heart? Bhai Sunder Das said, "All the dear ones who were sitting there were awestruck; they all wondered: have we done so many faults?"

Dear Ones, I came to Sant Mat at a very young age. I got many opportunities to spend time in the company of Master Sawan Singh. And from Baba Bishan Das, from whom I got Initiation of the first Two Words, I heard a lot. Baba Bishan Das used to say, "With every soul, the Negative Power has attached His agent, the mind." Baba Bishan Das used to call the mind as the bull of the timber market. The bull always goes in the direction where you don't want him to go. So that's why he used to call the mind as the bull of the market.

Even though all of these things have been said, still I don't believe in them. Because my beloved Master put

His hand on this chest, and He said, "It is my work to liberate, and I will liberate all those who will be initiated by you." And up until now, He has been keeping that promise.

You may ask Gurmel Singh how much forgetful his grandmother was. But still, both Master Sawan Singh and Master Kirpal came to liberate her soul. A few days before she left the body, she said, "Both the Masters have come to take me." She was very forgetful, and she did not do the Simran. Even though she was initiated, but still, she did not do the Simran. The family members tried to force her to do the Simran and remember the Form of the Master, but it did not work. I told them that they should not bother with her; it is the work of the Master, and He Himself will take care of her.

The beloved Masters showered so much grace upon her, and They created such a will for her that within a few days everything changed for her. After that, she would oppose if any non-satsangi would come near her, but when any satsangi came near her, she would talk very loving talks about the Master with him.

When Master gave her the darshan, at that time, Nirmal, her son, had to go to Bombay. So I asked him, "Next time she has the darshan of the Master, she should ask the Master when she will be taken." So on the following day when she was asked to ask the Master when she would be taken, she replied, "He doesn't speak." But the day she left the body, He told her that she was going to leave.

It is very important that no non-satsangi should be around the person who is leaving the body. The satsangis should be around that person, and they should create such an environment — they should sing the bhajans and then you can see what kind of Will the Master creates and how He showers His grace.

Those who do not say before leaving the body that they are being taken up by the Master — because not everyone has the orders to say that they are taken by the Master — they are protected in the end. In the relationship of the Master with the disciple, it is not true that the Master does not take care of, or protect, the souls.

Beloved, I was very fortunate to spend some months with Master Kirpal Singh in India. I was surprised to see disciples ignore the requests He made. Over the years, I have witnessed this in your mission also, when disciples have requested and persuaded You to change Your Will to comply with their wishes. My question is: At what cost is it to You when this occurs?

[*Sant Ji chuckles*] You can think about this yourself. You see that when we are a child, at that time we do certain things which are not good for us. We put our hand in the fire, we try to catch a snake, and things like that. Since it is the responsibility of the parents to make our life, they always try to keep us from doing those things, because the child is an ignorant one;

he doesn't know what is good or bad for Him. But the parents have the knowledge and they know what is good for the child. So they try to explain to the child why he should not be doing those things which he is doing. Sometimes the child gets upset and then he becomes sad.

In the same way, if the Master were to work according to the wishes of the disciples, He could never liberate the souls, no matter how many births they take. Because the disciples ask for worldly things, which are not permanent. They are the forgetful ones, and the Master knows everything.

The Master knows better than us. And from the court where you get everything, even without asking, what is the need to ask for anything? Even though I never asked any worldly thing from my Beloved Master, but still, I can say there was no worldly thing, there was nothing which I was not given. He took care of all my needs and even now, when He is not on this physical plane, He is still taking care of me. I remember how He used to tell the people, "You should take care of my Sadh." Even now He is taking such good care of me, and He is providing me with everything I need.

Dear Ones, he is not a disciple, he cannot be worthy of being called as a disciple of the Master, who tells or who wishes that the Master should work according to his [desires]. He should always be making this prayer, he should always be requesting to the Master, "O Master, may I always live in Your Will."

The reality is that we do not know what is good for us, whether riches are good for us or poverty is good for us, or sickness is good for us, or good health is good for us. We do not even know whether the pains are good for us or the happiness is good for us, even though outwardly we all seek the happiness; we all ask for the comforts. But we do ask for the happiness, even though we don't know what is good for us. So Dear Ones, when we do not know what is good for us, then why not remain happy in His Will? Why not bow down to Him and His Will?

Two people came to see beloved Master in my home. And they had to return soon, because they were in the service. But Master told them not to go back. It was very hard for them to accept that, because they were very afraid of their officer. Later on we found out that the bus which they would have been riding on met with an accident, and no one in that bus was saved, or if they were saved, they had very serious injuries. Then they realized that Master wanted to save them, and that is why He told them not to go on that bus.

There are many hymns written by Guru Arjan Dev Ji Maharaj in the holy Guru Granth. And you may read them and you will see how much love and how much faith He had in His Master. He said, "O Lord, Your Will is very sweet. Nanak asks for the Naam."

Dear Ones, you know that the dis-

ciple who is close to the Master and who does the meditation is always opposed by the other people. Master Kirpal Singh also had to face that opposition. One person wrote many letters, and he posted those letters from different places opposing Master Kirpal Singh. And many other times He was criticized, but He did not say anything to Master Sawan Singh, even though He continued seeing Him. One day Master Sawan Singh told Tai Ji, "I don't know what His heart is made of; He does not say even a word, even though He is so much opposed." So why did He not react to the opposition that He was getting from people? Because He knew that everything is happening in the Will of the Master. The Master knows everything, and He accepted the Will of the Master. So Dear Ones, when He accepted the Will of the Master, Master Sawan Singh also did not hide anything from Him.

Dear Ones, I say this from the depth of my heart. If I were to impose my wishes, the wishes of my heart on the Master, I would not have started doing this work of giving the Initiation. I would not have done the seva in His mission. Because I had done the devotion in such a way that I suffered hunger and thirst. I did the devotion thinking that I would get peace, that I would always remain connected with God Almighty. I did not do the devotion for doing what I am doing now, because Master Kirpal had told me everything that He went through. Whatever happened with Him, the same things are happening with me, also. I always wanted to run away from this, because I was hearing from Him, what He was going through.

Dear Ones, remaining hungry, I have spoiled the taste of my tongue. I have never tried good foods, I have never tried wearing good clothes. And there is no question of me watching any plays or any games or any other kind of entertainment, even though in my father's home where I was born and where I was brought up, there was no dearth of anything. There was no lacking of the love there, there was no lacking of the money there. My father did so much, wishing that I would find my heart in my home and that I would remain attached there.

Dear Ones, when I go abroad to do the seva of the dear ones, no one can say that they have seen me wandering or visiting the beaches or doing the sightseeing in the cities and like that. Pappu has been with me for a very long time, and he does not need to spare me; if he has seen any worldly thing in me, he can say that to my face. If he has seen any worldly thing or if he sees any taste of the food, or any plays or games or things like that, he can say that to my face. I always say that the people who are traveling with me, who have been with me for so long, if they have found anything in me like that, they can tell that to me to my face. Or I will tell them what they have been doing, because I have seen them doing so much. But who can say anything regarding me, because I have not done anything like that, and they haven't seen any

worldly thing.

I do have a habit which I try to give up, but so far I have not been successful in doing that. And that is that I try to help the dying people. If anyone is going to do an abortion, I try to help that person so that the abortion doesn't happen. Many times in doing that, I have even had to sell my property to help the people. Sometimes I try to make the efforts to give this habit up, but still I have not been successful in doing that.

Master, at the beginning of Your mission, You used to say that the Master does not necessarily come at the time of the disciple's death, that He would come depending on the disciple's behavior. This made me feel a little confused, because at the time of the Initiation, we are given the warranty that He will come at the moment of our death. Could you clarify this doubt? Thank you.

[*Sant Ji chuckles*] Well, you don't need to be sad. In the answer which I gave for the first question, this thing is covered; this thing is answered.

Well, Dear Children, all of your questions were very good. Sometimes in answering some of the questions I become emotional. I can't control myself, and I get swept away in the emotions. But the reality is that I am speaking as He is making me speak. And I do know this fact that on my back, on my head, that great Power, Beloved Lord Kirpal, is there. He has been protecting me, and He has been protecting everyone. And as He had told me that He will be responsible for the people who will receive the Initiation from me, so that is why I know that He is protecting me, and that He will protect all the dear ones who are initiated. That is why after giving the Initiation, I become worriless, because I know that He on whom there is such a great power, Master Kirpal, that He does not need to worry about anything. He has been showering grace upon us, and He will shower His grace upon us.

Once a girl was singing a bhajan in front of Master Sawan Singh, which said that the owner of the sangat will liberate us Himself. Master Sawan Singh Ji said, "You should not sing that bhajan, because if you will sing that bhajan the sangat will give up meditating." [*Sant Ji chuckles*] It is your work to do the Bhajan and Simran, and you should do your meditations. If the Master will take you Himself, if the Master liberates you Himself, then you will feel much pain. But if you will do your Bhajan and Simran, then it will become easier for you to go along with the Master.

Then there was another woman who started singing this bhajan, which said that, the Master will Himself take me, the one who is weeping and crying with the pain. So the dear ones are also like this, and when the dear ones make such requests, when they sing such bhajans for the Master, the Masters also tell us the reality in Their own strict way.

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"These are selections by God . . . They know when to come and when they are going back. They won't let you down, mind that."

Sant Kirpal Singh Ji, August 17, 1974