Sant Bani Magazine

The Voice of the Saints

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"The Meditator Likes the Will of God"

Sant Ajaib Singh Ji

This Satsang was preceded by the singing of the bhajan, Sawan Dayalu Ne Rim Jhim Lae.

Salutations unto the Feet of Supreme Fathers Sawan and Kirpal. With every single breath, salutations unto the Feet of Those Who have had mercy on our poor souls and Who have given us the opportunity to sing Their glory.

We understand this bhajan which the dear ones have sung, we really understand this bhajan only when we, removing the physical cover from our soul, go within and have the darshan of the Radiant Form of the Master.

In the beginning when this bhajan was written Pappu had great difficulty in translating this bhajan, especially coming to this line where it says, "I will make you drink through the cups of eyes. At least exchange your glance with me and see."

O Dear Ones, we look outside at the bodies. We look at the black and white. If by doing the Simran like the Master has taught us and if by vacating the nine openings of the body, we were to go within, we could have the darshan of His Real Form — that Real Form which has been glorified and described by all the Masters, that Form which is loved by the Masters as a honeybee loves the flower, that very Form which the Masters could not leave once It was manifested within Them. Guru Nanak Sahib said, "O Beloved Master, give me just a little bit of Your darshan. Give me just one speck of Your darshan."

The Masters always yearn for that darshan just like the honeybee yearns for the flower. When Bulleh Shah was opposed He was asked, "What is this? Everyone goes to Mecca but you, being a Sayyid, you being the one from a high caste, you still go to an Arrai who is of low caste? What is so good about this Arrai? What is so special about him?" Bulleh Shah replied, "If you look at Him from outside you will see only the rags, but if you [could] look at Him in the inside, [His glory is such that] you would not even want to go and spit in the heavens."

You know that everyone is trying to get to the heavens. People even destroy and lose their bodies in the

This Satsang was given to the Indian sangat, in Rajasthan, on September 28, 1996. A video tape of it was played at the Memorial Satsang held at Sant Bani Ashram, Village 16 PS, on July 16, 1997; it was later translated by Pappu for the magazine.

snow in making efforts to reach the heavens. They don't know what they are looking for and what heaven is. But [Bulleh Shah said], "If you look at my beloved Master Inayat Shah from the within, you would not even want to go to the heavens for spitting."

Kabir Sahib also said, "What is hell; what is heaven? Saints condemn both of them. We do not care for them, with the grace of our Master."

The Master has showered His grace upon us and that is why we neither desire the heavens nor are we afraid of the hells. Even though it was a worldly love but still when Laila was taunted by someone who said, "Why do you run after that skinny, black fakir? You are a princess. At least look at his face. He is skinny; he is a skeleton. He is black. Why do you run after him?" Laila laughed, and very lovingly she told her friends, "You people do not know how to look at him. You do not have that eye through which you can look at him. If you would look at Majnu through my eyes, then you would realize who he is. Whether he is a skeleton, whether he is black or not, he is the ornament of my heart."

Dear Ones, this is the condition of the disciple with the Master. The love starts from the body. We have that enchanting and beautiful form of the Master in front of our eyes, but when we go within and see the Radiant Form of the Master, then we realize that from outside He was just a body. When we withdraw our attention from outside and take our attention inside then we begin to realize the Reality of the Master. Then as Guru Arjan Dev Ji said, "May I behold the beautiful enchanting Form of my beloved Master all twenty-four hours of the day." He said, "The Form of my Master is very beautiful and I feel like making Him sit next to me. May I always see Him." Further He says, "I wander like a madman, but when I see Him I feel at peace. When I do not see my beloved Master, Guru Ramdas, I wander here and there like a crazy person, but when I see Him then I feel at rest, then I feel at peace." So these same things are written in this bhajan, Dear Ones. But we understand this only when we see that Inner Form. When we see how He is causing the rain to shower, only then we realize how gracious He is and how much He is causing the nectar to shower.

Those who went within became His slave for no cost. They sold themselves for Him. Within their eyes that beautiful enchanting Form of the Master dwelled in such a way that even though they tried very hard but still they could not take out that beautiful Form of the Master from their within.

A bani of Guru Arjan Dev Ji Maharaj is presented to you. We all know that such a time comes to all of us which we cannot avoid, which is very true, even though we are not willing to accept it. When Guru Nanak Dev Ji Maharaj went to Sayalkot, which is nowadays in Pakistan. He was told, "Everybody in this town is an atheist." But Guru Nanak Dev Ji said, "No, in

this town there are very good people. There are the connoisseurs. There are many people who understand." So He told one of His disciples, "Okay, you go and buy the merchandise of True and False." He gave him a piece of paper and He also told him, "There lives a person here named Mullah Kutri. You should go to him and ask for this merchandise." So when His disciple went to Mullah Kutri, he told him, "I have come to buy the merchandise of True and False. Do you have this merchandise?" Mullah Kutri said, "Yes." And on that same piece of paper that Guru Nanak had given to him, he wrote: "To die is truth, and to live is false."

Dear Ones, we understand that death is not true, and we understand that the life which we are living is the only truth.

Guru Arjan Dev Ji Maharaj compiled the *Guru Granth Sahib.* When Guru Arjan Dev Ji Maharaj wanted to collect the writings of all the past Masters, the banis of all the past Bhagats, in order to collect them, in order to receive them, He had to make many efforts. He had to work very hard.

In the place called Goindwal there were the banis of the past Masters, because Guru Amar Dev Ji Maharaj had lived in Goindwal and the bani was there with His son Mohan Ji. So when Guru Arjan Dev Ji Maharaj went to Goindwal to get the bani of Guru Amar Dev Ji Maharaj, at that time He met with His two sons, whose names were Mohan and Mohari.

Mohari came to Him and requested Him to visit his home. So Guru Arjan Dev Ji Maharaj went to his home because Goindwal was the village of the maternal family of Guru Arjan Dev Ji Maharaj and Mohari was His maternal uncle. When He went there Mohari's wife wept and wailed a lot. Guru Arjan Dev Ji consoled her. She said, "Ever since Guru Ramdas and Bibi Bani have left, You have completely forgotten us. You neither sent any message to us, nor did You ever come to see us, nor did You give us Your darshan. We suffer a lot. We always yearn to see You." So Guru Arjan Dev Ji Maharaj talked to them and He consoled them.

Mohari had a son whose name was Anand Sahib. Usually in the Sikh history it is said that when Guru Amar Dev Ji Maharaj was writing His bani and when He wrote the couplet which says: "O My Mother, now I have become very happy, because I have met with the Satguru," at that time Anand Sahib was born. Later Anand had a son whose name was Bhai Sunder.

Even though when Guru Amar Dev Ji Maharaj left His body Guru Arjan Dev had been there, but since He was very young [at the time] and Bhai Sunder was about nine or ten years older than He was, that is why Guru Arjan Dev Ji Maharaj, even though He remembered some things, still He wanted to hear the Ballas describe that time. (Balla was the family name of Guru Amar Dev.) So that is why Guru Arjan Dev Ji Maharaj said, "I would like to hear from the Ballas what happened at the time of Guru Amar Dev Ji leav-

ing the body, and what He had said before leaving." (Because, as you know, that from the Balla family the mastership went into the Sodhi family.*)

So that is why He told Bhai Sunder, "Yes, Brother, whatever you heard at that time, whatever words Guru Amar Dev Ji Maharaj said, and whatever environment was created at that time, please tell us." So Bhai Sunder described all that had happened and all that Guru Amar Dev had said at that time, very lovingly, and Guru Arjan Dev Ji Maharaj compiled that in the form of a bani. Just as in the *Guru Granth Sahib* there are couplets, *slokas*, and *vars*, this particular bani which was told by Bhai Sunder is called *Sat*. Sat is like a hymn and in the Sikh religion, when somebody's endtime is coming, usually people sing this particular bani, although we do not think with a cool heart about what this bani says.

If we are Hindus, instead of *Guru Granth Sahib* we open up *Garuda Puran* and we read that. If we are Muslim then we do the reading of the *Koran*. And if we are Sikhs then we read from *Guru Granth Sahib*.

But we never think that it is not written in any holy book that we will get liberation just by reading it or by hearing what is in the holy book. No, the meaning of reading the holy book is that we have to think upon it and we have to accept the Will of the Lord. We should realize that this world is like a travelers' inn, so that we will not disturb the soul who is departing, who is going to be separated from this world, at her endtime — so that we will not bother that soul and we will not spoil the environment of the home.

So this dialogue is in this bani and it is worth listening to with much love and attention.

He is the giver to the world,
lover of His devotees in all
the three worlds.

Now very lovingly He says that God Almighty, Who has created the entire creation, Who has given birth to the entire world, only He is the Giver of everyone and everything. Only He is the Emperor of all. He is the Beloved One of the devotees. He is God Almighty, and He protects those who devote themselves to Him. And after listening to the prayers of the devoted one, He answers his prayers and fulfills his desires. What desire does the bhagat or the devotee have in him? He has only one desire. He only has the desire to meet with God Almighty. That is why Guru Arjan Dev Ji Maharaj says, "God Almighty is the Owner of this world and furthermore of the other three divisions of this creation. Khand Batal and all the islands, all the world below, all the planets. God Almighty Himself has given all this to the Negative Power and God Almighty

* Jetha Sodhi married Guru Amardas' daughter and later became Guru Ramdas. Guru Arjan was the third son of Guru Ramdas. See *Servants of God: Lives of the Ten Sikh Gurus*, by Jon Engle, for more information.

remains different from the three *gunas*. Only the gurumukhs can recognize His Glory."

Guru Sahib says that God Almighty Himself created all the divisions and the grand divisions of the khands and brahmands, and He himself gave away all this to the Negative Power, to Kal, for its maintenance. God Almighty is the Giver of all, He is the Emperor of all. He is the Emperor of the devotees and He Himself is the protector of everyone and He Himself accepts the devotion of everyone. Just as the mother loves her children, in the same way God Almighty loves His devotees.

He is merged in the Shabda of Master.
No one else can know Him.

Now the disciples request, "O Master, God Almighty Who is the Giver of all, Who is the Emperor of all, and He Who protects His devotees — how can we realize Him?" The Masters have written the bani in such a wonderful way that in the first line there is a question, and They Themselves answer that question in the next line. If we do not understand the first line, then Dear Ones, we cannot go ahead, we cannot understand the next line. Earlier Guru Sahib had said that He Himself is the Giver and He Himself is the Emperor, and He Himself protects all the devotees. Now the question arises as the disciples ask Guru Sahib, "O Lord, if God Almighty has such a quality that He gives the sustenance to everyone and if He Himself protects all the devotees, then tell us how can we realize Him? Can we realize Him by reading? Or can we realize Him by abandoning our daughters and sons and leaving our homes and going into the wilderness? Or can we realize Him by converting to other religions? Or can we realize Him with the power?" So Guru Sahib Himself replies. He says, "No, Dear Ones, if we meet with some perfect Mahatma and if He gives us the secret of Shabd and after that, withdrawing our attention from all the things, if we meditate on the Shabd Naam, only then can we realize Him."

You know that when a girl gets married and goes to live at her in-laws' home, then it is up to her in-laws with which name they want to call her. She accepts that name and she starts liking it. She becomes very happy with that name. What does she do? She just remains happy there. If we were to tell that girl, "Dear Daughter, first of all you should leave the attachment and the love of your brothers and sisters. Give up the love of your parents because now you have become an adolescent and we want to get you married. You give up playing with the dolls and things like that." If you were to tell her that, she would not become successful even if she tried all her life. So what do we do? We don't need to tell her anything. When she meets her beloved husband, in front of the love of her husband, all the other loves, such as the love of the brothers and sisters and the other loves, they all are erased; all those loves go

away from her heart. She neither takes care of the dolls or the other playthings, nor does she care for her brothers and sisters. Just by meeting one man all other things lost their value.

In the same way, no matter how many rites and rituals we may be doing — I have told you many times that I did a lot of rites and rituals in my life. Nowadays nobody does the *jaldhara* like I did, and no one even performs the austerities. No one goes barefoot to the places of pilgrimage. So when I went to the feet of Baba Bishan Das He gave me the secret of the Two Words. Whatever karmas, whatever rites and rituals I used to do before going to Baba Bishan Das' feet, all those karmas, those rites and rituals lost their glory, lost their taste. He didn't have to tell me to give them up. I left them by myself once I got the secret of the Two Names.

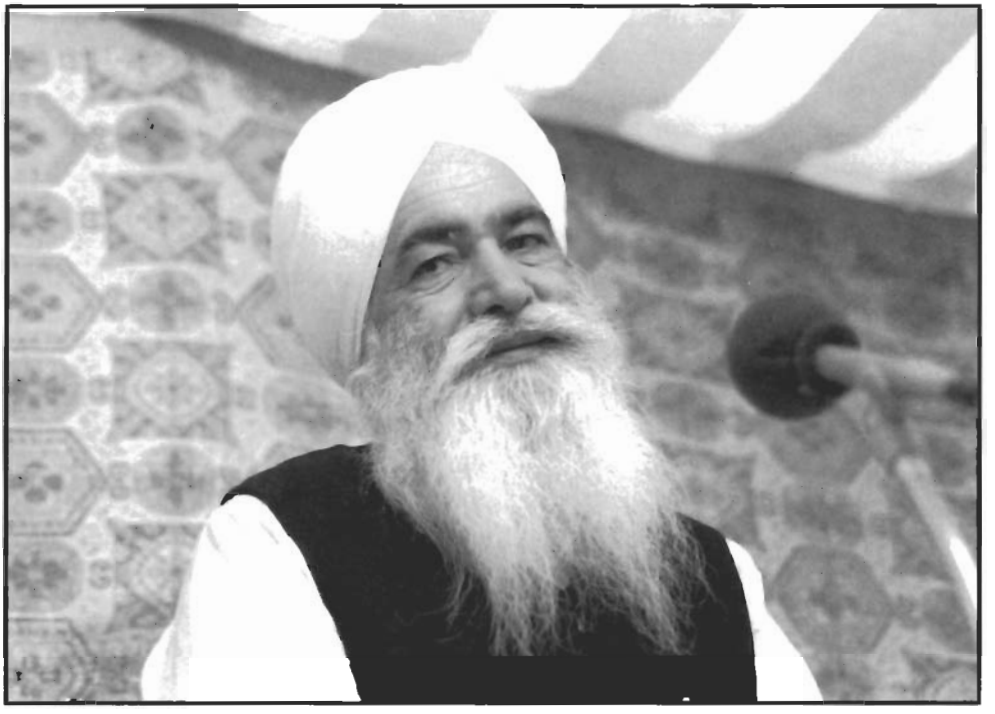
Many priests, *Granthis,* come to me for Initiation and they ask me, "Should we give up the work of being the priests? The things that we used to do earlier, should we give them up?" I tell them, "No, you don't have to give them up; but whatever I am telling you to do, you should do that also, along with what you were doing earlier." Because I know that if someone does the practice according to the instructions of the Master, then compared to that practice, all that he used to do earlier becomes tasteless, because there is nothing like Naam. The sweetness which is in the Naam is not found anywhere else. He who has tasted the fruit, even for once, why would he go for the shells and the skin? That is why He lovingly says, "Those who meditate on the Shabd Naam given by the Perfect Master abandon everything else." Swami Ji Maharaj says, "The jiva which takes refuge at the feet of the Master gives up all the karmas and dharmas. The Path which the Master shows to him, that is the only karma he has to do, and that is the highest of all the religions." That is why Guru Arjan Dev Ji says, "Dear Ones, those who, withdrawing their attention from all the sights, do the meditation of the Shabd of the Masters, only they realize God Almighty."

Except for the Shabda of the
Master no one knows.
He meditates only on one Naam.

For him the meditation of the Naam is his *japa*, his *tapa*. All the worship, all the rites and rituals for him is the meditation of the Naam. Because there is nothing superior to the Naam, there is nothing equal to the Naam. Guru Nanak Sahib says that those who follow the other paths, giving up the Path of the Naam, in the end they repent. We will have to repent in the end if we will go on any other path, giving up the Path of the Naam.

By the grace of Nanak, Guru
Angad obtained the supreme
status.

Now He lovingly says that Guru Nanak was God Almighty Who came into this world. Being adorned with all His



glory and powers, the Narayan himself incarnated in this world. So that Narayan or God Almighty Himself came into this world, just as Kabir Sahib was the first Saint Who came in the human form before Guru Nanak. He said, "I came in all the four ages. In the *Sat Yug,* or the Golden Age, my name was Sat Sukrit. In the Silver Age my name was Karunamai. In the Copper Age my name was Maninder, and in the Iron Age my name was Kabir."

In the same way Guru Nanak Ji Maharaj was the Almighty Lord Who came into this world. He showered His grace on Guru Angad. Parshad means the grace, and then Guru Angad showered His grace on Guru Amar Dev Ji Maharaj. Guru Angad Dev and Guru Amar Dev Ji did not realize God Almighty from anywhere outside, or by performing any outer rites and rituals. They realized Him and They achieved the highest status only with the grace of Their Masters, and then They became the Param Sants. One lamp is burning and it lights the other lamp also. Dear Ones, the light is the same. Guru Arjan Dev Ji Maharaj has said that just like the water comes and mixes with the water, in the same way the Light comes and mixes with the Light. You know that the river comes and mixes with the ocean. Can you recognize which water is of the river and which is of the ocean? In the same way, after meeting Guru Nanak Dev, Guru Angad became Guru Nanak. In the same way Guru Amar Dev Ji be-

came Guru Angad after meeting Him. They did this because of the grace of Their Masters.

"Who was greater than Rama and Krishna? But even They had to go and take up someone as Their Master. They were the owners of the three worlds, but in front of Their Masters They had to go and bow down."

When the call to leave came,
He merged in the Naam of Lord.

Now Guru Amar Dev Ji Maharaj tells His dear ones, "Look, O Brothers, the caller of God Almighty has come." You know that when we go to the courts, over there whoever is summoned to appear in the court, that caller calls the name of that person. He calls in a very loud voice. In the same way, who is the caller of God Almighty? The Lord of Judgement is the caller of God Almighty. And where does He go? He goes only to those who have to leave this world. So Guru Amar Dev Ji Maharaj says, "The caller has come and now one has to leave."

The sadhus who have done the meditation, they are prepared even before God Almighty calls them. Because one who dies everyday, why does he have to fear Death? But we people get scared when we only hear the name of Death. And we say, "No, Brother, don't talk about Death in front of me." Why are we afraid? Only because we have not seen that glory. We say that we don't know what is going to happen to us. Dear Ones, if you have died while living, if you have reached there yourself, and if you have seen the glory there yourself, then why would you have to worry? Why would you be scared? Instead of becoming afraid you will be happy.

Master Sawan Singh Ji used to say that at their endtime the meditator sadhus, become more pleased and they experience more happiness than they would have had at the time of their getting married. If there is any pain it is to the body; that soul did not have any pain. So here He says, "The caller has come and one has to leave." He says, "Dear Brother, now the order from the Eternal Home has come. Now is the time for devotion; this is the time to remember God Almighty."

The Immortal, Immovable, Immeasurable Lord is realized by doing God's devotion.

Whose call have we received? God Almighty is Immovable, He is Immortal, He is Immeasurable, He is Limitless. Through devotion He is realized. If someone says that by reading or learning he will realize Him, Guru Arjan Dev Ji Maharaj says, "No, this is your mistake, because if He were to be found by reading and learning — then Ravana was a pundit. He was a scholar of all the four Vedas, he would have found Him."

You know that up until now no one has done the commentary of the Vedas like Ravana did. If he had realized God Almighty he would not have chased other people's wives. In the North of India every year people make

idols of Ravana and burn them. He was very learned and if God could be realized by reading and learning, he would have gotten peace, he would have realized God Almighty.

So that is why He lovingly says here that through devotion the Lord is found. He is Immovable, He is Immeasurable. Lord Almighty does not change. He cannot be measured. He can be realized, He can be found only by doing the devotion of the Master.

The Master liked the Will of God
and He went to the Lord.

What do we do at that time? We say, "Call some doctor." Sometimes we fight with our children and we say, "They don't bring a good doctor." But one who does the meditation of Naam likes the Will of God. That is why He says, "The meditator likes the Will of God." Whenever God Almighty calls him he bows down his head to that Call because he knows that he has to go to God Almighty, Whose order he has obeyed. Master Kirpal used to say that the happiness which lies in obeying the order is not in ordering around. Who will obey the orders? Only he who loves the Master, who loves God Almighty.

So what do we do at the time of death? We make very long prayers. I often talk about an incident which happened in my life. I had a friend whose name was Bhai Kher Singh. His family members are still here. They are sitting here in the Satsang and maybe they remember this incident. When Bhai Kher Singh was about to leave the body they told me, "You should read a chapter of *Bhagavad Gita* and make him hear that." I asked them what would happen: "Because now he cannot hear. If I read the chapter of *Gita*, what is the use, because he cannot hear?" (Because you know that at the endtime even our ears refuse to function.) So the family members said, "In his place his son will hear the reading of the *Bhagavad Gita*."

So I started reading the *Bhagavad Gita* and his son sat near Bhai Kher Singh and he listened. After hearing the reading of the chapter of *Gita*, his son took some water in his hand and he put it in the mouth of Bhai Kher Singh. Seeing that I laughed. I said, "Well, this is all ignorance. How would your hearing of *Gita* enter into the stomach of this person? When you haven't received any peace by hearing the reading of *Gita*, how can you be sure that the person in whose mouth you put the water will get peace, because he did not even hear what I read?" We were supposed to read the chapters of *Gita* earlier and not only that: we were supposed to practice what is written in the *Gita*. In *Gita* nowhere it is written that you should not obey the order of God Almighty. It is not written that you will not have to face death, because nobody can avoid it.

Satguru prayed to the Lord,
"Save my honor."

You see how much humility the Saints

have within Them. Even after becoming one with the Almighty Lord Guru Sahib is making the prayer only to make us the forgetful souls understand this. You have received the Naam and if such an occasion comes in your life, if you are near someone who is leaving the body, then you should make a request to God Almighty, you should pray to your Master: "May the honor of that person be maintained."

Even though Guru Amar Dev was the Almighty Lord Himself and He Himself was capable of doing everything, He Himself became a very small jiva only to make us understand. So what does He say here? He says, "O Lord, You protect us." He explains to us, saying, "O Lord, I have come to Your door to beg of You, now my reputation, my honor, is in Your hands, please shower Your grace upon me."

"Save my honor, O Lord.
Give me the Naam which is unaffected by maya."

"What do I ask for and how can my honor be saved? O Lord, bless me with Your Naam which is free from the effect of maya, free of all dirt, and which is the remover of all sins. Not even the Angel of Death comes near that Naam. O Lord, kindly manifest that Naam within me."

"At the end may Naam become my companion,
And destroy death and its messenger."

Except for the Naam we do not have any friend or companion. Guru Amar Dev Ji Maharaj says, "Naam is the only thing which will go with us from this world, and not even the Angel of Death comes near the Naam." You know that whoever has been given a letter of recommendation by the king is not stopped when he shows that letter to the servants of the king. They let him into the palace or the royal court. When he goes there again and again, people start recognizing him, and after a while they don't even ask him where he is going.

In the same way, the Master gives a letter of recommendation. He gives that certificate to the disciple. When the disciple visits that valley every day, when he goes within and crosses over the lower planes, when he even crosses the plane of the Lord of Judgment — Guru Sahib says that the Lord of Judgment has also been made by God Almighty Himself, and He does not come near the devotee of God Almighty.

So the Lord of Judgment has been made by God Almighty and He has this order: "You are not supposed to go near the devotees of God Almighty." The Lord of Judgment even tells His workers, His angels, "If you will go near the one who does the meditation of Naam, neither you will be released nor I will be released. You will be in trouble, and I will be in trouble too."

Lord Almighty heard the prayer
of Satguru and accepted it.

When the endtime comes, neither our son, nor our daughter, not even our mother or father, nor our sister or brother, nor our community, nor the power which we have helps us. So when the Satguru prayed to God Almighty, after withdrawing His attention from all the other things, God Almighty accepted His prayer.

He listens to and responds to the prayer; without our even saying a word He knows everything. He knows for whom we are yearning. If a child is sleeping, the mother is lost in her works, but when the child cries in the love of the mother, then the mother cannot ignore that. In the same way, if we are making the prayers, if we are praying to God Almighty only to meet with Him, even He cannot ignore that. Whenever He listens to such a prayer of His devotee, He Himself comes there and He fulfills his desire. So this is the description of the endtime of Guru Amar Dev Ji Maharaj.

By showering His grace, God
Almighty merged the Satguru in Himself,
And said, "Blessed, Blessed,
Wonderful."

Over there, the souls who had already reached there praised Guru Amar Dev Ji. They all said, "Blessed, blessed," because Lord Almighty has given a place to Guru Amar Dev in His plane, in His home.

Listen, O my disciples, all my
sons and brothers, it is the
Will of God (and He says)
"Come to Me."

Guru Amar Dev Ji Maharaj had four brothers and He was the youngest of all. So He called all His disciples and his brothers, and His sons Mohan and Mohari and also His family members and He said, "Come, this is the order of God Almighty that now He is calling me. All of you come and sit near Me. This is His order."

The Master liked the Will of the
Lord.
My Lord applauds me.

He who learns to accept the Will of the Lord is the disciple; only He is the Mahatma, only He is the Master. He who does not abide in the Will of the Lord, is neither a disciple nor a Mahatma. He is not the Master; he is nothing. That is why here Guru Amar Dev says, "I have accepted His Will, and I am willing, I am ready to leave and He is blessing me, He is praising me."

When Supreme Father Lord Almighty Kirpal came into the underground room to take me, looking at me He said, "At least one has become successful." [In the same way] God Almighty also becomes very happy when He calls a person to whom He had given life, one who after enjoying his life is ready to leave when God calls — seeing him then God Almighty becomes very happy. He

says, "Look at him, whatever amount of life I gave to him he enjoyed that, and now when I call him he is ready to come back." This makes God Almighty very happy.

Only He Who likes the Will of the Lord is a devotee and a Satguru.

Now Guru Amar Dev Ji Maharaj says, "Only he who likes the Will of God Almighty is the devotee; he is the mahatma, he is everything." When the endtime of Almighty Lord Sawan came, Master Kirpal always used to pray, "For some more time You should remain here in this world, so that we may always have Your grace and Your company, so that we may always have Your gracious hand over our head."

One day gracious Sawan called Kirpal Singh. He made him sit near His bed and He told him to close his eyes. Kirpal closed his eyes. Master Sawan took him to the plane of the Saints. Over there he saw that all the Saints agreed that Baba Sawan Ji should be left in this world for some more time, but Baba Jaimal Singh did not agree to that.

Then Master Sawan Singh said, "Open your eyes." When Master Kirpal opened his eyes, Master Sawan Singh said, "Yes, did you hear, did you see everything with your own eyes?" Master Kirpal Singh Ji used to say, "When Master Sawan Singh said that, I bowed down my head in front of Him and at that time He lovingly cast His gracious sight on me which was so full of love that that always remains within me. The peace and intoxication which I received at that time I did not get that even after sitting at His feet for my whole life."

When the sangat used to pray to Master Sawan Singh, "O Lord, You should make Yourself all right. You should request Baba Jaimal Singh to make You all right." Master Sawan Singh would reply, "I cannot do that, because this will make the difference in my gurumukhship. Of course, you can do whatever you want. You can pray to Baba Jaimal Singh. You can do whatever you want, but I cannot do this."

So Dear Ones, Guru Amar Dev Ji Maharaj here says, "Only He is a Mahatma, only he is the disciple who abides in the sweet Will of God."

You know how deep and how good the relationship of husband and wife is. You know how much a wife serves her husband and the husband also serves his wife. But when the endtime comes we don't let them leave their body peacefully. The wife presents all her desires and all her needs in front of the departing husband. She starts weeping and wailing and she says, "Where are you going? Who is going to look after me?" and like that. The condition of the husband is the same.

But whose condition is this? Only those who do not do the meditation. I have seen many dear ones. I have seen many dear ones in the West and even here, that when such a time comes, they themselves do the Simran and they help others to do the same. I saw

one dear one who held the hands of his wife for fifteen to twenty minutes and he did the Simran and finally he said, "You have served me for sixty years and now very happily I'm accepting that you should go with your Master." Master Kirpal Singh used to say that the seed of truth is never destroyed. In the sangat there are many dear ones who meditate a lot, those who understand the orders of the Master as the orders and the Will of God Almighty.

Guru Teg Bahadur Ji says, "Rama went; even Ravana, who had a very big family, had to leave this world. Nanak says that nothing is permanent in this world. This world is like a dream." So if we do not obey the Will of God Almighty, do you think that we will keep the departing soul in this world? Guru Sahib says that nobody could stop the soul coming into this world, so how could she be stopped from leaving this world? The feeble life is removed from the body after breaking the bones. You see how much pain the person who is leaving experiences at that time. So those who try to stop the souls from leaving the body are making that person suffer a lot. Farid Sahib says, "It would have been much better if, lovingly and happily, we would have allowed that person to leave the body. We should have said, 'Dear One, do not worry about us. You go. Happily, you go.' "

The Limitless bliss resounds;
God Himself embraces the Satguru.

What happens to those who remain in the Will of God Almighty? They get the strength from within. Within them the Limitless Shabd gets manifested. From within they get the intoxication. God Almighty Himself comes to take such a soul and He pulls her towards Himself and embraces her. You see that if we are lost in a jungle, if we are surrounded by the dacoits, and if we do not have any companion who could rescue us from them, if at that time someone comes there to save us, just imagine how much happiness we would feel. The same is the condition of the souls. We are stuck and attached to our families but no one comes to help us there. But when we are leaving this body, at that time our beloved Satguru gets manifested within, and the happiness which the soul experiences at that time, how can I tell you about that?

That is why Guru Sahib says, "Give up the friendship of the false ones and search for the true Saints, because the false friends leave you even when you are still alive, but the true friends, the Saints, don't leave you even when you leave this world."

Kabir Sahib says, "The beating of the Angel of Death is very severe, it is unbearable, but I met with one Sadhu who saved me from that beating." He says, "The stick of Yama is very hard. Many great rishis and munis also trembled when they were given that beating, but my Master has saved me." Kabir Sahib says, "I was churning in a mill but Satguru came and He saved me from that because of my earlier

karmas. The Master manifested Himself within me and He came to my rescue." Do you think that going to the Masters' feet and receiving the Naam is something which is in our control? Kabir Sahib says, "No, it is only due to our past karmas. When God Almighty gives us the reward for our past karmas, only then do we come in this direction."

You, my sons, my brothers, my family,
Look into your minds and see.

Now Guru Amar Dev Ji Maharaj says, "My sons, my brothers, all of you are sitting here with me, just tell me should I not obey the orders of my Master, Guru Angad Dev? He Himself has come to take me. He will take me in His arms, He will take me in His lap. Should I not go with Him?"

The order written in the Eternal Home cannot be avoided.
The Master goes to the Lord.

The order of God Almighty which has come cannot be changed. Whether you go happily, or you go crying, you have to go. If you will go crying, then Kal will come to take you; if you will go happily, then the Master will come to take you. We become happy only when the Master comes to take us. We become happy only when we do His devotion, when we remember Him. As Master Sawan Singh Ji used to say, "Those who are initiated, if the Master does not make them see His Will outwardly, then definitely going in the *And* [the astral plane], going in the within He protects them. In no circumstances does He allow the soul to go into the hands of the Negative Power." That is why He says that the Order from the Eternal Home has come. You see, It cannot be avoided. It cannot be erased. It cannot be returned.

In His own Will Satguru sat up, called the family and said,
"Do not weep for me. I shall not like that at all."

He called all His family, His brothers, His sons, all the sangat and He told them, "Look here, now I am going to my Master. I am very happy that I was able to spend a few days among you peacefully. Now after I leave no one should weep for me, no one should mourn for me." Kabir Sahib says, "Why mourn the death of a Saint Who goes back to His home? Mourn the death of the worldly person who is sold every moment [*as a slave to the senses*—EDITOR]. The one who is going to take birth, cry for him, mourn his death." Sawan Singh Ji Maharaj used to say that if you really love him, if you really care for him, then do not weep for him. In the Puranas it says that when we are weeping for the departed soul, and at that time the dirt which comes from out from our nose, that soul gets that dirt. And anyway, are we really crying for his soul? If we were really crying for his soul, feeling sorry for his soul, would we

not have done the meditation? Would we not have made the prayer in front of Almighty God, saying, "O Lord, kindly give him a place at Your feet." We people weep for our own interest.

Guru Sahib says that when a person dies in childhood we remember his face and we cry. The owner of this soul He has taken it and the person who weeps for him is the forgetful one. Guru Sahib says that He Who has sown the crop, it is His Will whether He wants to harvest it unripened or after ripening it. It is all His Will, because He is the Owner.

The Negative Power did very hard practices. He pleased God Almighty, and He asked for all the souls on this plane. Sat Purush also became very happy and gave Him all the souls. Now it is up to Him. Whenever He wants He can take them away. If He wants He can take someone in his childhood. Lord Almighty, Who created the soul in the womb of the mother, it is all His play. So when someone dies in childhood, then we say, "Well, he was very healthy, he was very good." But we do not remember that He to Whom this soul belonged has taken it away, and those who weep for him are the forgetful ones. So Dear Ones, why do you cry?

Further He says if He takes a soul away in his adolescence, then for the sake of maya we people get together, form a circle and cry. All the women know how when somebody dies all the women get together in a circle and then they go on crying, "Ha, he, hu." They cry like this. So He says, "This is the raga or the melody of Yama. Only the Yamas, the Angels of Death are intoxicated by hearing that melody." So the women circle around the person who has left the body and for the sake of maya they cry. Who weeps for his soul? Who requests and makes a prayer? Who prays for his soul? Who cares what is happening with him?

We are only bothered for our own interest. We say, "He was very healthy, he used to do all my work, now what is going to happen to me? I will lose in the business." Nobody cares. Nobody has any worry for his soul. That is why Guru Sahib lovingly says, "He who would cry for me, he who will mourn me, I will not like him."

He who likes the friend's glory
becomes happy when his
friend is being honored.

You know that in the army when somebody dies doing some work of bravery, then even though the officer had not seen him, but when they find that the person who has died received the bullet in his chest, they know that this soldier did not run away from his enemies. He faced the enemy, that is why he was shot in his chest. If he was shot in the back then nobody honors him. I have been in the army and I know that when a soldier is honored, when he is given a reward, at that time all his friends become very happy, and they say, "Well, one of our companions has gotten the prize."

So Guru Amar Dev Ji Maharaj says, "When a king rewards someone,

his friends become very happy. In the same way, all my friends are very happy because my Master Guru Angad Dev Ji has become very pleased with me and He has given me this reward and I am very happy receiving it. So all those who like me are also very happy. My honor is protected. God Almighty, my beloved Master has protected my honor." The sangat asked, "Master, You say that just as a king gives a reward, You are feeling like God Almighty has given You the reward. But You are leaving the world, You are facing death, so who is giving You the reward? How is all that happening?" So Guru Sahib is explaining to them.

You see and consider this, my sons and brothers,
The Lord Satguru Himself makes me wear (the robe of honor).

"My sons are sitting in front of me, my brothers are also here; all my disciples are also sitting here. Those who go within, they already know that it is the Satguru Who is giving the reward. There is no one else who is giving me that reward. It is Guru Angad Dev Ji Maharaj Himself who is giving me the reward."

Satguru Himself has manifested and He has made me sit on the throne.

At that time the sangat made a request. They asked, "Master, who will lead the sangat after You?" Because normally we the forgetful souls have such questions. "You should please tell us the name of the one who will lead the sangat." Mr. Oberoi asked me many questions like this: "Why do the Saints not make this decision while they are still alive?" Yes, Mr. Oberoi, was it not the same kind of question? So I told him that nobody believes Them. At that time chaos prevails. The Satguru makes the decision, there is no doubt in that, but we jivas are not ready to accept His decision, because we are controlled by the greed.

All the disciples, brothers and sons were made to bow at the feet of Ramdas.

Now He Himself makes this decision in front of the sangat. This is what I told Mr. Oberoi: "Nobody is willing to accept the decision which the Master makes." Guru Angad Dev had two sons. Their names were Mohan and Mohari. There were many other disciples that were sitting there: his brothers were there. So He told all of them, "Now you should bow down your head at the feet of Ramdas. Now this is the Will of God Almighty and now the Gurudev has manifested within Ramdas carrying all His powers."

So first of all His oldest son Mohari got up. Guru Angad Dev asked him, "Yes, what do you want? Why have you gotten up?" Mohari said, "I want discipleship. Ramdas is a servant of our home. How can we bow

down our head at his feet?" So Guru Sahib said, "No." He grabbed his neck and made him bow down at the feet of Ramdas. He said, "Now whatever you have to ask, whatever you have to get, you will get only from Him." Mohan Ji, His other son, became upset and he left and went to his home.

You know that those who are the leaders in the sangat, they don't do the meditation, and the sangat gives them a lot of name and fame; they praise them a lot. If they do a little bit of meditation, and the sangat comes and touches their feet, that sangat takes the fruit of the meditation which the leaders have done. That is why the leaders get the ego of being a sadhu. They think that they are also something, and because of that the sangat comes and touches their feet. Now you see that if somebody is bowing his head to you, definitely he will pull out something from you.

So that is why lovingly He has said, "They all started becoming jealous of Ramdas just like Guru Angad Dev's sons also had done the same [with Him]." Guru Angad Dev had two sons Dasu and Datu. Guru Amar Dev Ji Maharaj was doing the Satsang, so they came and they kicked Him.

Guru Amar Dev had so much humility that instead of getting upset He started massaging their legs saying, "You know that my body has become very old. Maybe you are hurt."

In the same way Guru Nanak Dev Ji Maharaj had two sons, Sri Chand and Lakmi Das. When Bhai Lehna went to Guru Nanak with all his yearning, Guru Nanak welcomed him and said, "Yes, what is your name?" Bhai Lehna said, "My name is Lehna." In Punjabi the word "Lehna" means you have to take something or you have to receive something from somebody else. So Guru Sahib said, "Yes. If you have to receive, then I have to give to you. If you are Lehna, then I have to give to you." When the endtime of Guru Nanak Dev came, then what happened? Both His sons became upset and they left Guru Nanak and they went to their home.

Baba Bishan Das gave me the Initiation into the Two Words and Baba Amolak Das was his Master who lived for one hundred-and-forty years in this world. He had a very long life and he had received the Initiation from Sri Chand. He had seen Sri Chand with his own eyes and I had seen Baba Amolak Das. I even used to take milk for him. I heard this from Baba Amolak Das, how Sri Chand did not accept Guru Nanak as his Guru, instead he went to Abanashi Muni and he accepted Him as his Guru. Abanashi Muni had the secret of the Two Words with Him which He gave to Sri Chand and from Sri Chand the path of Udhasis started. The Udhasi people believe that Sri Chand was the incarnation of Shankar. So when Guru Nanak was about to leave the body, Sri Chand and Lakmi Das said, "Bhai Lehna is the servant of our home so how can we accept him as the Master?" So that is why He lovingly says all this.

I think that now Mr. Oberoi will

understand that nobody pays any attention to the [small] sound. Nobody pays any attention to what the Masters say. It is like if there is a big hall where there are very big instruments playing: who would care to listen to the sound of the very small instruments? The Master does not keep any secret. He always reveals it, and often there is someone near Him when He is giving out that secret, when He gives that order. He does not give the order in hiding, but nobody is willing to accept it. Later on when the Master leaves, after the Master leaves, people get separated into the parties and then they start converting the true into false, and the false into true.

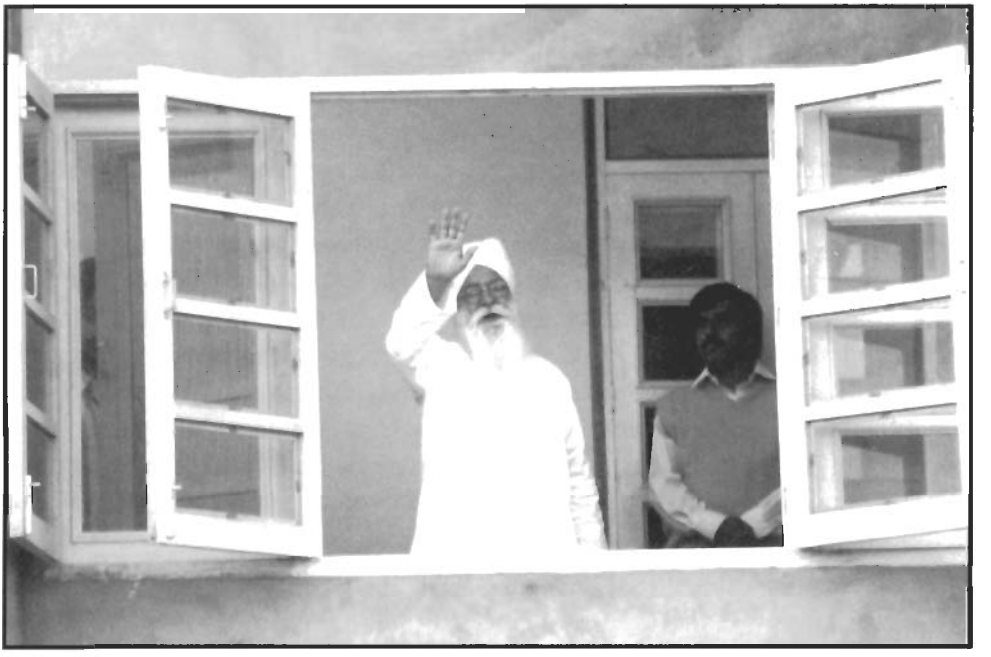
In the end Satguru said, "After me do the Kirtan (chanting) of liberation."

After that Guru Sahib says, "You do not have to cry after me. After me you should do that Kirtan. The status of Nirvana — where do we get the status of Nirvana? Only when we go beyond the physical, astral, and causal planes and when we rise above the [three qualities] *rajogun, tamogun* and *satogun*, and even beyond them, when we rise above the twenty-five *prakritis*,* which are more than the causals, when we go beyond them into the middle of the Par Brahm, there we obtain the status of Nirvana. Whether you call him *sanyasi* or *nirvana*, it is the same thing. He says reach there, the place after reaching which all of our craving and all our desires become numb, the place where the kingdom of Shabd prevails, and sing that kirtan in the place of God Almighty. All of you may reach and obtain the status of Nirvana, which you can do only by doing the meditation and going in the within. So go in the within and get yourself connected with that non-stop kirtan. He says, "The kirtan of Lord which one does in the company of the Master is the highest of all karmas. That kirtan cannot be written, it cannot be sung, it cannot be spoken of."

Call the Almighty Lord as the pundit, and read the story of the Lord as the Puranas.

The name Keso is the name of the Lord. Gopal also is the name of God Almighty. "O Gopal, Your *arti* is such that whoever does Your devotion, You Yourself take care of their work. You are the One Who repairs or unites the disunited ones." Kabir also says that the Keso is the Naam of God Almighty. He says, "If we go on repeating 'Keso, Keso' and if we go on remembering Him day and night, maybe by doing so much of His remembrance someday He will listen to our call." Further Kabir Sahib says, "We have made many disciples, we made many friends, but we did not make Keso our friend." He says that we have this desire of making many disciples, many friends, but we did not make a friendship with Keso, the Lord Al-

* See *The Crown of Life*, page 12-13.



mighty. We did not manifest Him within us. "We had started off to meet with our Beloved but we were lost in the middle, and we got stuck in all the worldly things." So He says, "What should you do? You should call Keso Gopal Pundit. Call that God Almighty. Reach there where that Keso Gopal lives, after doing the meditation. Read the story of God Almighty and read the Puran, that story which cannot be read or cannot be spoken. Read that story of God Almighty."

Read the story of God, listen to
the Naam of God.
The Master likes the plane col-
ored in the colors of God.

What is the thing which is liked by the Master? What does He like the most? He says, "The color of Naam." You should always remain dyed in the color of Naam. "This is the only story you have to read after me. These are the only Puranas which you have to read after me. You have to do the meditation of Shabd Naam." Just as a father very lovingly explains to his children, "You see, dear children, after I leave, all of you should remain united. You have to understand your responsibilities and you have to do your work."

In the same way the Master is also instructing the disciples. Sometimes He instructs them from within; sometimes He instructs the disciples from outside. He says, "You see, all of you have to do the meditation of the Naam. You have to always remain colored in the color of the Lord, because this is the only thing which the Master likes." This is what Guru Amar Dev Ji

Maharaj is telling His sangat.

You read in *Jap Ji Sahib*, "By listening to that Sound, listening to that Shabd, one becomes the siddha, the spiritual teacher, the heroic warrior, the yogic Master. Listening to that Shabd, the earth, its support, and the ethers are created. Listening to that Shabd, the oceans, the lands of the world, and the other regions of the underworld are created; and listening to that Shabd, even death cannot touch you. O Nanak, the devotees are forever in bliss, and listening to that Shabd all the pains and sins are erased." So that Shabd Naam, that Sound Current is the eraser of all the sins. That Sound Current is emanating from Sach Khand and is resounding here at our forehead. That Shabd Naam which is giving the Power to all the different Divisions and Grand Divisions of this Creation and on Whose support all this Creation is existing — lovingly He says, "Dear Ones, all of you have to listen to that Shabd, because this is the only color which the Master likes."

It is not good that all your life long you do not offer even a glass of water to the old man. And if he stays all the time on his bed, and he dies like that — you know what is the condition when the endtime comes. When that old man dies, for whom you have not done anything in his lifetime, when he dies, what do the people do? They decorate his funeral pyre, and they even move the fly whisk when he is being taken to the cremation ground. Now what is the use of doing that if you did not serve him while he was in the body?

In the village where I used to live — some women from that village are also sitting here and they may remember this — there was an old man who had three sons who did not care for him. He left the body on his rope bed. He was in such bad shape that he could not even go to the bathroom himself. So his body was all dirty, and nobody came to take care of him. So we took his rope bed out of his room. Nobody came even to put a piece of cloth on his dead body. Since it was right in front of my home I went there, and with the blanket that I was wearing at that time, I covered his body. I called his sons and told them, "Your father has left the body." But they all made excuses and said, "No, we will not come." Even though they were all very wealthy, still they did not come, not even to do the final rites of that old man.

Now you know that after all he was a human being, and since I had good dealings with everyone in the village, people used to believe me and listen to me. So I called the people of the village; I said, "You know, we have to cremate this body [even if his sons won't help]." So we decorated his funeral pyre, we brought a fly whisk and a conch. Blowing that conch and moving the fly whisk, we decorated his funeral pyre. I said, "We should cremate him in a good way, in a very honorable way." So we distributed some sweets, and as in the Indian tradition, if any old man dies you even

throw coins over his funeral pyre. So we took that old man's body to the cremation ground and did all that.

While we were gone, somebody told his sons, "You see, you did not care for your father's dead body and the other people are taking care of him. This is very bad on your part and other people will criticize you." So when they realized their mistake, before we came back from the cremation ground, his sons made some prashad and they were sitting there. Now you see, who would go and accept their prashad, since they had not taken care of their father earlier?

You see, we decorate the funeral pyre; if we don't do it ourselves, then somebody else will do it, like we did for that old man. But that old man did not benefit from that.

"We do not serve the elders when they are alive, but when they die, in their name, we make many other people eat the food."

We were supposed to take care of, and were supposed to give water and other things to the old man when he was alive, but we did not do that. Now what is the benefit of doing all that after he is dead?

"The one who has left does not get anything, it is consumed by the crows and the dogs. If we are distributing the rice pudding, the sweets and things in his name, how is that old person who left the body benefitted by that?"

It is a very humorous thing, when I went to a place called Kilieawalli. You know that when beloved Lord Kirpal departed from this world I became very sad and I went to the place called Kilieawalli. Since nobody knew me at that place, when I went there somebody said this thing about me, somebody said that thing. Somebody said that if I was like the other "babas" or so-called holy men I would have accepted money from them, I would have put them into some kind of illusions. If somebody would invite me to their home or offer any thing to me, I would laugh at them and ask, "Well, what good will that do for you? Will your disease go away if you will give all these things to me?" So looking at my behavior, people started saying that maybe I was a C.I.D. officer [the Central Investigation Department, something like the American F.B.I.]

At this time, there was an old man who died, and his family members came to me and said, "You should do the reading of *Guru Granth Sahib*." If I had refused, they were already making stories about me, so even though I did not want to, but still I said, "Okay, I will do the reading for you."

They said, "Well, first we should settle the money, how much you will charge."

I said, "Well, whatever you wish, you can give it to me."

They said, "No, we should negotiate, we should settle it."

So I said, "Well, you don't have to give me any money."

They said, "No, if we do not pay you for reading the holy book, then it will not be accepted."

So I said, "Well, whatever you wish, but tell me: if more money than

what we have negotiated or settled on is collected, what will you do with the extra money?" Because you know that when you have the ceremony of reading the *Guru Granth Sahib*, many people come and when they sit there they offer the money. And usually the person who is reading that holy book takes the money. So I said, "Well, what if more money is collected?"

They said, "Well, whatever will be the balance left over we will use that in the construction of a school."

So I said, "You do one thing: as long as I am here, if any of your old people die, I will do the reading of the *Guru Granth Sahib* free of charge and in that way you will get enough money to construct your school."

The meaning of telling this story is that the old man used to eat opium and he also used to take snuff. So they invited me to their home and I went and stayed with them for two days. The women of that home said to me, "Our old man used to eat the sweets, but you don't eat the sweets, so the reading of the *Guru Granth Sahib* which you will do will not be accepted in the court of God." I said, "No, I will not do that [eat the sweets], because tomorrow you will tell me that your old man used to eat opium and smell the snuff and that I should do that. So I cannot do that."

You see, is this not ignorance? Whatever is written in the bani we did not try to understand that.

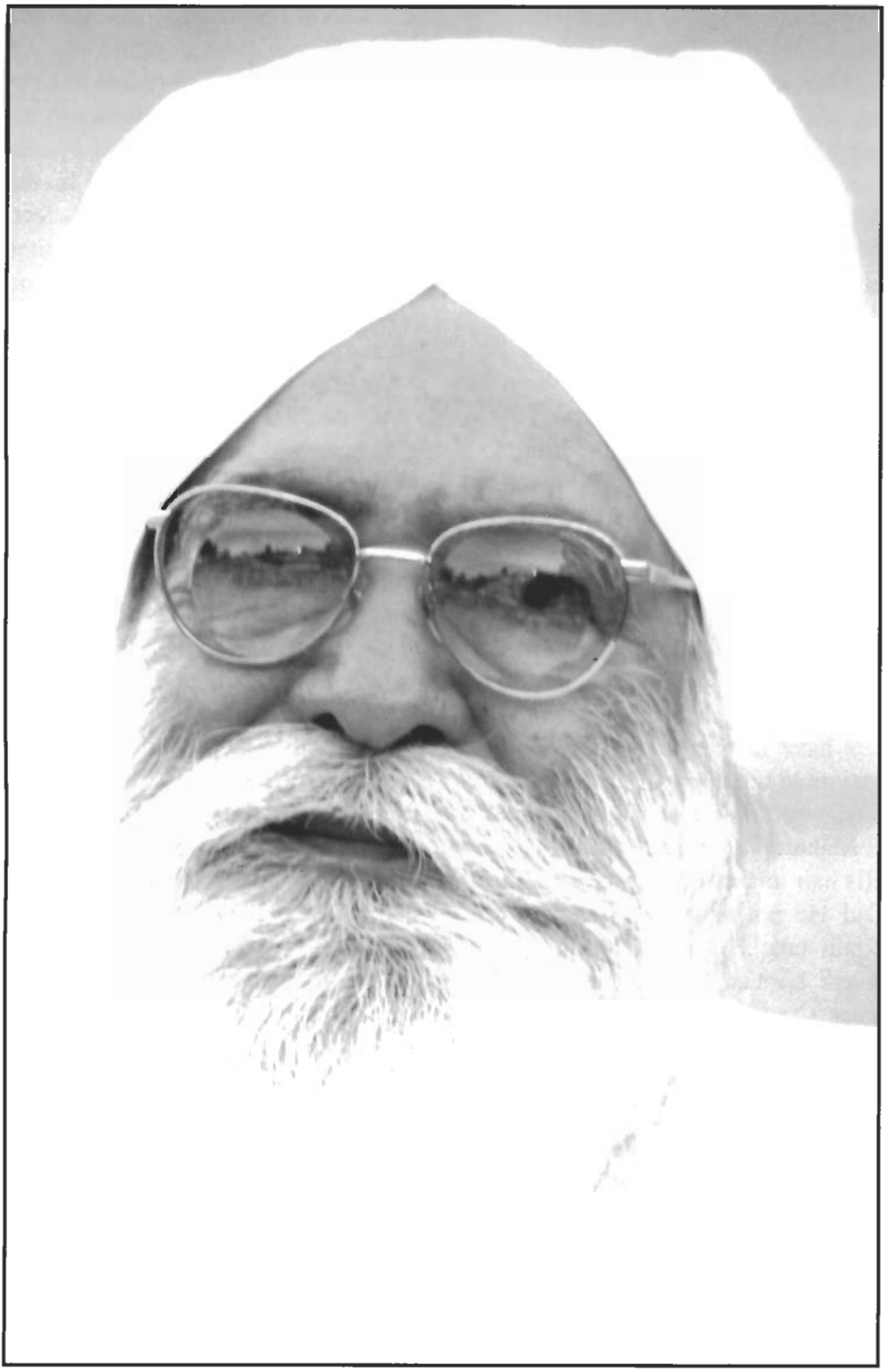
That is why lovingly He says here, "We have to read the story of God Almighty; we have to listen to His Naam. We have to meditate on that Naam which is present in every particle. This is the true funeral pyre. This is the true plane. The plane of the Naam is the true plane, riding on which we have to go to the home of God Almighty. Naam is the only boat and Naam is the only rudder."

Immerse the remains in the Pool
of the Lord,
It will take care of Pind, and
the other rites and rituals.

Now He lovingly says, "Which are the Pinds? The meditation of the Shabd Naam are the Pinds." Pind is a ceremony performed as part of the final rites and rituals. Usually in North India, on the fourth day after the death, they make rice balls and some other kind of food and offer it to the departed soul. That is why He says here, "Which are the Pinds? The meditation of the Naam is the real Pind."

Once someone said to Baba Jaimal Singh after a dear one had left the body, "We did not perform any final rites!" He said, "When someone gets the Naam Initiation all his rites are performed. The only condition is that he should not lose faith in the Master; he should never think that the Master is just a human being." When one gets the Simran, and the Naam, he becomes worthy of Sach Khand, he acquires the right of Sach Khand.

When one removes this thought from his mind — that Master is just a human being — and when one realizes that Master is sent in the human



form, but in fact He is God Almighty Himself — then he is liberated.

Guru Gobind Singh also said, "Rising above the duality, I had become one, I had become of One Form. I didn't like to come to this world, but I could not refuse the orders of God Almighty." We, the worldly people, come to pay off the karmas, whereas the Master is free of all the karmas. If He suffers, it is because of our karmas. So lovingly He says, "We have to meditate on Shabd Naam. That is the true performance of the Pind."

In the within you have to reach the pool of God Almighty, Sach Khand — it is the true performance of immersing the remains of the departed soul.

If one could get liberation just by immersing the remains in any good river or pond, then why did the Masters have to meditate so much? You may read the history of the past Masters; you know that Guru Amar Dev Ji Maharaj meditated so much. Tying His hair to a nail He used to meditate. Did He not have any relatives who could take His remains to the holy river? He had four brothers and two sons. Couldn't they immerse His remains in a holy river? Supposing all life long, one does the karmas as he wishes, and at the end he tells his relatives to immerse his remains in the holy river — do you think he will be liberated just by doing that?

Kabir Sahib says, "If you offer sandalwood to the dead, what reward can you get from it? If you put dirt on the dead person, what does he lose?" Saints do not break anyone's rites and rituals. Do not misunderstand me. We should do the rites and rituals like the other people. But the *reality* is that we must meditate on the Shabd Naam; everything is included in it. In the foot of the elephant is everyone's feet.

My father used to do a lot of rites and rituals. Even though later on Sawan and Kirpal showered so much grace upon him, but still he had the desire that when he left the body, I should take his remains to a holy place, by the name of Gaya, and perform the rites and rituals over there. He even said, "Over there, when you offer the rice balls and the other foodstuff, the departed souls stretch out their arms and receive the offerings."

So I told him, "Yes, I will do that." I promised, "I will perform the rites there, because in that way I will also know whether the departed souls receive the offerings by reaching out their arms or not. But, mind you, I will give them the things only when they themselves stretch out their arms, only when they come out to receive the things will I give them. So when you go, you better tell all the departed souls that they should stretch out their arms when I go there to offer the foodstuff, when I perform the rites."

So after my father left the body, I went there. At that place I saw the hands of many robbers — someone said, "Give here," someone said, "Give there." There were many of those, but I did not see any one hand of those who would say, "You give us these things and we will liberate the soul."

But that hand is only of the Master. The Master's hand is the only one which gives us the liberation. So this is why He says, "What should you do? All rites and rituals are in the meditation of the Shabd Naam, so you should do the meditation of the Shabd Naam."

Satguru told what pleased the
Lord Almighty.
He merged in the Wise Being.

Guru Sahib says, "Naam is my only lamp; my lamp is only of Naam." So whatever that Wise Being, God Almighty, lovingly said, all His beloved Sangat obeyed it — our Master had said this.

Such Mahatmas do not go in the dark. Tai Ji had asked Master Kirpal to pray to Master Baba Sawan Singh. Master Kirpal laughed and said, "To whom should I pray? Is He far away from Me? He never went away from me." So such Great Souls say, "It is the order of God Almighty, and I am going to Him, my dear children."

To Ramdas Sodhi, He gave the
Tilak, the Shabda of the
Master, the True Sign.

The worldly family name of Guru Amardas was Balla, and Guru Ramdas' was a Sodhi. So now He says, "I have given the tilak to Sodhi — (the tilak is like that vermilion mark on the forehead, which signifies that He has been given successorship) — I have given the order of the Eternal Home, the sign, the certificate to Him. Now He has to lead the souls. Those to whom He will give the Initiation, they will be protected."

This is something to be considered and pondered upon. Nowadays we talk about documents, about wills, etc. Master Kirpal Singh always said, "Spirituality is always given and received through the eyes. The documents of the wills are only for the worldly properties. Spirituality does not have any documented will." He said this for twenty-five years. In the same way Guru Amar Dev Ji Maharaj says, "You see, the sign of the Shabd is not any worldly document." He says, "The tilak [which] I have given to Ramdas Sodhi is the sign of the Shabd, is the order of the Shabd. To whomever He will give that Shabd, I will protect him, I will take care of him." The Shabd of the Master manifests only at the place of the Master; It doesn't manifest at any other place.

But nowadays what do we do? As Kabir Sahib says, "The eye of discrimination is broken; one does not differentiate between a Saint and a non-saint." He who has ten or twenty people with him is called a Mahant or a Saint. We lack the intellect of discrimination, that is why we cannot differentiate between a Saint, Sadh or a disciple. We believe that he who has a party is a Mahatma. That is why Kabir Sahib says, "It is not their fault, it is our fault because we lack in the intellect of discrimination."

Whatever the Satguru said,

All the gurumukhs accepted that.

Whatever the Master Guru Amardas told His disciples, all His dear disciples bowed down their head to that. All this was told by Bhai Sunder to Guru Arjan Dev Ji. He said, "Whatever Guru Amar Dev Ji said, the whole Sangat accepted, but His sons Mohan and Mohari did not. They got upset and left and went to their homes."

His son Mohari came forward.
He made him fall at Ramdas' feet.

His son Mohari got up once again and came forward. Guru Amar Dev asked him, "What do you want?" He replied, "I want discipleship." So grabbing his head He made him bow down in front of Guru Ramdas and said, "Now you should fall at the feet of Guru Ramdas. Whatever you want you will get only from here."

Everyone bowed at the feet of the One within Whom the Satguru installed Himself.

All the sangat bowed down at Guru Ramdas' feet because Guru Amar Dev Ji installed Himself within Guru Ramdas and He sat within Him in the Form of the Shabd.

If someone had jealousy and did not bow down,
Satguru Himself made him bow down.

If someone became jealous, criticized, did backbiting, and did not bow down at the feet of Guru Ramdas at that time, after some time when that forgetful jiva came to understand, he fell at His feet. Guru Sahib says in His bani, "In all the four ages no one has realized the Master by criticizing or backbiting. One crosses over only by doing the seva."

This is a matter of seva. He who sweeps the floor does the seva at the place where the Master has manifested Himself. Only such a disciple is accepted and recognized at the Court of the Lord.

The Lord Almighty gives glory to Him Who accepts the Will,
It is in accordance with the writings of the Eternal Home.

I have often said that he in whose fate it is written that he will obey the Master, only he has faith in the Master and only he does the meditation of the Shabd Naam. It is all predetermined who will meet with the perfect Master, who will obey the Master, who will have faith in the Master — all this is predetermined. Master Kirpal Singh Ji used to say, "Only those who obey the orders of the Master are glorified." Master used to say, "Respect my words more than my body; you will benefit a lot from that."

Sunder says, "Listen, O Saints, the whole world bowed down at His Feet."

Now Bhai Sunder says, "You see,

Guru Arjan Dev Ji, all the beloved Saints listen, all the world comes and bows down at the place where the Master is manifested." This is the reward that one gets for believing in the Master. No matter in which country He goes, His Master is His only recognition. People do not see whether He is an Indian, whether He is black or white, whether He is less educated or more educated, whether He is of this caste or of that caste, etc. Dear Ones, the fragrance of the Master touches the hearts of people by itself. The connoisseur recognizes Him. They recognize, even after coming from across the seven oceans, that the Master is here.

So in this hymn Bhai Sunder narrated the whole situation, the whole condition of that time, the words that Guru Amar Dev Ji Maharaj had said and how the disciples accepted what He said. Who is the devotee, the *sikh,* or a Saint? Only He who obeys the Will of the Master is the true devotee, true *sikh,* or Saint. He who does not obey the Will of the Master, he is neither the disciple nor is he a devotee. He is no Mahatma, he is no Guru, he is nothing.

So Guru Amardas has laid a lot of emphasis on accepting the Will of the Master. We should all obey the orders of the Master. Then He said that in that plane where the soul travels back Home, that plane looks good only when it is colored in the color of the Master, only when it is colored in the color of Naam.

You may decorate the funeral pyre or the coffin with flags and other decorative things. You may even shower it with coins, etc. That is not accepted or appreciated. God Almighty loves only His devotion. I have often said that devotion is a precious wealth which will go with us. It is the best thing. It erases lust, anger, greed, attachment, and egoism. It is the giver of true respect and true happiness; but we cannot obtain this wealth of devotion just by our efforts. Unless we go into the refuge of a perfect Master, we cannot have this wealth of devotion.

Perfect Masters are not God, but They are merged in God Almighty. They are the Beloved Sons of God, and you know that a son can make the father do whatever he wants. So even after coming into this world, the Master lives a very humble life in His own way.

If you think that we will recognize Them from outside, Tulsi Sahib says, "I touch my ears." Masters have so much humility in Them. So we have all heard whatever Guru Amar Dev Ji Maharaj has lovingly told us and we should try to understand it; we should accept the Will. We should happily let go of our friend who is leaving. If his attention is not in the Simran, if he doesn't remember the Simran, we should divert his attention to the Simran. It is the greatest virtue.

A Beautiful Sign

JAMIE LEVINE RUBIN

[I found out about Sant Ji leaving because] someone called me to get directions on how to do a project for the children's program. I had helped at the children's area during previous retreats [in California]. I left my house Sunday evening (July 6th) for literally two minutes and while I was out, she called. It would have been early Sunday morning for her and the message said she would try to call me back, so I didn't try to call her.

I thought about it when I woke up the next morning, I was thinking, "How nice it was that she called." And I couldn't wait for the Tour, because we had tickets to go to Canada. I thought, "Maybe I should call her." Then all of a sudden the phone rang, and it was her. It was nine o'clock in the morning my time, so it must have been about eleven o'clock at night in California.

I said, "Oh, I'm so happy you called, let me give you the instructions." But she could hardly talk. She said, "You don't have to anymore." I said, "What? Is the Tour cancelled?" She couldn't even speak, so I was guessing.

You know the amazing thing is that nobody had ever called me at this phone number. She got my phone number from someone who has my mother's phone number, who probably wouldn't have called me. It was only because she went to the trouble to call somebody in America who knew my mother's phone number, and my mother gave her my phone number in Israel. There is no way I would have known.

We were to leave in a week to go to Canada. Sant Ji set it up so they would call me about this activity and so I would find out about His leaving.

After I found out — I had to play a guessing game on the phone to find out what happened. She said, "I can't even say it." Finally one of us said, "Did Sant Ji leave the body?" She said, "Yes," and that she would try to get in touch with me in a few days to let me know what had happened.

I was devastated. My husband is not initiated, but he is really supportive of my Path with the Master. You know, I talked to Sant Ji about some of the things — it seemed really easy to be married to a man who is deeply rooted in his religious path and for me also to be connected to Sant Ji. We had just gotten married about three weeks before [this happened], and I was so excited for my husband to meet Sant Ji. I felt that he would

This is the text of a telephone interview with a satsangi living in Israel, whose husband had a vision of Sant Ji shortly after He left the body.

have a deeper understanding of who I was. We had had all these conversations a few days before, about meeting a real, true Master. He had a longing, a real longing to meet a Master who was in his tradition, the Jewish tradition. I just kept my mouth shut, and I figured, in a few weeks he will be in the presence of the most holy being in the world! He was asking, "Where are all the teachers?" So I was so deeply excited that he would meet Sant Ji. Then when I heard that Sant Ji had left the body — I was so [confused], but I kept saying, "I can't believe that my husband will never meet Sant Ji." I was angry, I was sad, I was confused. I couldn't understand why this could happen, that my husband, the man I'm going to spend the rest of my life with, won't meet Sant Ji. I was really upset.

That night he and I were sitting in meditation together, and then we went to bed quietly, and when we woke up in the morning — this was the day after I found out — my husband said, "I just want to tell you that Sant Ji came to me in meditation and He said that He's always with you, and He said that you should continue meditating." I said, "Are you sure that those are the words He used?" Because you know those are the kind of words Sant Ji would say: "I am always with you," and "Continue meditating." So I said, "Are you sure?" And my husband said, "That's what He said to me."

I was so worked up about my husband never really meeting Him. But Sant Ji and my husband met each other in their own way. I wasn't able to access meeting Him within myself.

[Interviewer comments: *By happening this way, it reassured you that the Master knew you were married, and that He knew who your husband was, too. It makes this doubly sweet.*]

Yes. And it made me realize that my husband is such a spiritual person. He's really very special and I don't have to worry about him, that he'll never have this connection.

So for me, it was such a beautiful sign that everything was okay, and to know that He is totally with us, with me all the time, and that He'll be with my family and my children. This is something so deep — forever.

You know, I was so upset, and I know that this is ridiculous, and I realize that, but I was thinking, "Maybe I wasn't thinking about Sant Ji enough at my wedding." That was stupid, I know, but it was a wedding and it IS a spiritual event, but I was thinking, "Maybe I should have been thinking about Him the whole time." But *to know that He was so present,* it is really special.

I'm really glad that I got to speak to you and share this, because I think it is nice that other people could know.

From a Child's Eyes

CAROL GARZONA

from a talk given after the Bombay Program, January 1997

This was my second trip to India with my twelve-year-old daughter, Carmen. When you're with your child, there's less solitude, less freedom to do some kinds of seva, and no "freedom" to go into any kind of emotional or mental "funk." The advantages to bringing your child with you are that you get to see things from a child's eyes — and you get to sit with a child in your personal interview.

I had been telling Carmen that she should say something to Sant Ji in our interview. She agonized about it, but could come up with nothing. So I told her, "Why don't you just thank Him for your pets?"

You all know what interviews are like. . . . Each of us has experienced how time, space, fear, worry, confusion, and guilt all vanish the second He is seen there. He can seem so Big and so Authoritative at other times, but at interviews, to me, He always seems so approachable, so "hugable." He seems especially so when Carmen is with me. After Pappu read "my" piece — which included my gratitude for my husband's miracle cure from cancer, Carmen thanked Him for her pets.

And so began a little love feast . . .

"What are your pets?" He asked.

Hesitatingly, Carmen named all nine of them.

"Do they love you?" He asked.

A surprised stall from Carmen resulted in BIG laughter from Him —

"Yes," she answered.

"What do you feed the mouse?" He asked.

"Mouse food," she answered, a little flustered.

"Just like I love you, in the same way, I love your pets, also. And I hope you will take very good care of them, and you will also love them.

"While you are doing seva to them, while you are taking care of them, you should do the Simran also so that their souls may get some benefit."

After our interview, Carmen was a little displeased. Why had He mentioned Cocoa, her mouse, and not all her other animals — whom she really likes better?

When we returned home, the answer became clear. Cocoa had developed a big tumor-thing in our absence, and was clearly on his last paws. For two weeks we fed him with special attention to Simran. Then one morning we found him curled up in his food dish, quite gone. But, in spite of his suffering, there was a kind of smile on his face! My husband remarked, "When I go, I want to go just like that — smiling and curled up in my food dish!"

It's a little story, but it's had a big impact on me. The hymn comes to mind: "His eye is on the sparrow, and I know He watches me."

He was worrying about a little mouse 10,000 miles away. . . .

Sati

Now you've walked
through the sangat
the ashes spread
the lesson complete
to find you within.
O Sant Ji,
in the silence of your leaving
this age will pass away.

Lawrence Alaimo
New York City

Waves of Tears

From north, south, east and west,
The wind blows
Waves of tears.

The physical eyes of the sun
Are closed. "O God,
Tell me when
Shall I see
His Light again."

Suffering, the earth cries;
Alone, the heart travels;
Nothing is the same as yesterday
The time stopped the clock.

Joy, where have you gone?
I feel empty without you!

Cres Cuellar
Laurel Hill, Florida

Mercy and Compassion

Beyond the nostalgia, the sadness of separation
Light, Love beckons. Shall I go In?
What do I fear? Pain? Rejection?
What I feel is confusion, a numbness
A culpability of failure in all respects
Especially regarding Love. The chances lost,
Such wealth and beauty of Soul, and I —
unable to heed, to receive, to hold.
And when the tests came —
Where did I think You'd gone, Who loved me?
Why did I not believe — know — You loved me yet?
Why did I feel judged, when You always forgave?
How unjust, to attribute to You my own judgmental
intolerance and irrevocable condemnation.
Why did I not write, or pray, or listen?
All I wanted really was to be Yours.
Yes, I am full of faults, though I do see some softening
I regret them all, and wish to be Yours alone.
In truth I wish to follow your Way, to rest in You
And give up this charade.
O Beloved Lord of Wonder, my True Friend, my Soul
I plead for Your forgiveness to dissolve utterly
the rock of my separation.

As You once allowed me to glimpse, to feel
How ardently You desire to help and forgive all
May this fill me utterly to completion
May forgiveness and loving kindness fill me up
And may confusion and desolution fade away
To love You in my fellow creature, as myself
And love You with all my heart, mind, soul and strength
I pray.

David Copeland
Montreal, Canada

Prepare a Gift

Once again, the Sat Purush Who, in His love for us, sends The Great Souls into the world, in time also calls such Beautiful Ones back, perhaps in His love for them.

Some satsangis have experienced this physical event before, when the form of Sant Kirpal left this world, but that Power worked on in the wondrous presence of Sant Ajaib. One reaction is to feel lost, but why feel lost when the Master knows where we are? Many souls can testify that as the Guru found us once in one form, He will surely find us again in His new clothes. The Masters have not only written this, but have proven it time and again.

We can love the outer form of these Wonder Beings so much that it seems impossible to ever do it again with another. The miracle is that it *is* possible when we see with our own eyes that the Master was not the body but a Power that has chosen a new form to work in. Sant Ji has said His love transcends any physical limits, and we should allow Him to show this by accepting the Will of God Almighty.

Sant Ajaib made it clear what we should do now. He came to make us meditate; that was His gift to us. We can use this time preparing a gift to welcome Him in His new form. Can we imagine the joy of Ajaib when He sees the gift of meditation with which His successor is greeted?

Jack Dokus
Northfield, New Hampshire

In One Swoop

Like thieves,
we were all caught.
Lightening sliced the sky
Thundrous Power
Rumbled, moments later, overhead
Rain fell in torrents
As the earth wept.
He has left,
In a moment.
We were all revealed
to our Selves
For where we had failed
The time had passed
As He warned it would.
The Chastening Fingers of our Beloved
Protector, grasped us all
And in cleansing sorrow
pulled us further into
The Doorway, where He stands waiting
In Loving forgiveness.

Janet Ginger
Vancouver, Canada

Santji

Your soul has left the body
The heavens are celebrating a jubilant day
Your beaming light and burning flame
has been blown out.
The world sheds darkness
Your children are longing for your physical
presence
I am helpless and I hunger to sit at your Feet again.
I wish I could see you again,
just one last time.
But it is not meant to be.
I am lost and scared
Please take me with you,
so I may share your happiness above the skies.
I do know that you are watching over
your disciples,
And one day we will meet again,
because you will be waiting for me,
The minute I close my eyes,
you will be there to receive me.
I miss you heavenly father,
but you have embedded a light in me,
And with this light I may see you,
not physically but spiritually.
I love you Sant Ji !

In sweet remembrance of you,
Love,
Tasha Moodley
Johannesburg, South Africa

O Ajaibji!
The Most Beloved of Jamal the Lord

O Ajaibji ! my loving Elder Gurbhai
Where are you
Why go so soon
Or did you go ?
You were always here with Jamal* the Lord
It is to you He gave His mantle
So you may dry our tears
And renew our awareness and blessedness
The mantle fit so well
We could not distinguish between you and Him
You are the same mentor who came in a different coat
And now you too bring us tears of separation
You claimed no scholarship
But your refreshing scholarship
Made those claiming it admit their unfitness
To be your pupils
Your lofty compositions in prose and poetry
In song and mystic literature
All revealed that indeed Jamal the divine
Mystic scholar had transformed His garment
Your manifestation of love and selflessness
Drew us closer to Jamal the Lord
With your unfailing intercession
O Beloved of the Most Beloved
Your transformation though hinted at endlessly
Creates for us a loss albeit temporarily
We must admit our bad habit
Of travelling thousands of miles to have your darshan
But not meditate to have it within
That is the habit we have formed
I grieve the loss of your august physical presence
And your wise and loving counsel
I grieve also for the dear ones
Who still grope to find
A perfect *present* manifestation of the Most Beloved
Do not tarry long before you manifest again

In a garment we shall recognize
We thank you for your selflessness
You toiled day and night for us
Not out of obligation but infinite love
And what do we give you in return
Our woes and our disobedience
Disobedience in not devoting enough time
To meditation to mitigate the burden we create
Jamal the Lord is pleased with you
And Adorable Hazur no less so
Who else in the whole universe
Is dearer to Him than you
We cannot see far enough
But this much has been shown us
That yours is a task well performed
Do not stay long before your return
(As if you ever departed)
To ferry more homesick souls across
Well done! My dear Elder Gurbhai
You are indeed the most Beloved of Jamal the Lord

Nanakow Bondzie
Ghana

* pen name of Satguru Kirpal Singh Ji

It is Not Sant Ji Who Has Died

It is not Sant Ji Who has died,
it is I who have died,
it is I who have lost.

I could not do the meditation.
I could not do the Simran.
I laughed and I danced
and now I have died.

Come, for there is no life for us in this world.
Come, let us move our tents.
Let us make a caravan.
Let us cross the desert.

It is not Sant Ji Who has died,
it is I who am a travelling ghost.
Come, let us depart, once for all,
from the land of the dead.

When the King was on the throne,
I thought He would rule forever
but the palace of the body
is soon deserted.

Come, let us form a caravan.
Let us take the fine cloth of Simran.
Let us sell it to the King.

It is not Sant Ji Who has died,
but they have taken me to the grave.
I, myself, am mourning
with a candle in my hand.

Come, for He is holding my life
for the ransom of His Name.
Over and over He is making the message
that I am hearing in the night.

When I was sleeping,
everything seemed all right
but when I awoke, I didn't know who I was
What did I imagine I was doing in this world?

Come, let us set forth in the night
while the moon is high.
Let us keep this secret from the world.
Come, let us sit before Him again
and drink the nectar like the days of old.

Michael Raysson
Boston, Massachusetts

Sant Ji

He was and is an emperor of love
He was and is the image of innocents
He was and is my friend
my only friend
He was and is my hope
my only hope
He was and is and always will be
everything to me to you to us
Our lives.

Sky Heussenstamm
Australia &
Sebastopol, California

Remembrance of Master's Love

FLO NELSON

Once I was preparing to go see Master in Rajasthan. I had been before and was excited to be going again. I looked forward to every aspect of the trip — mainly to seeing Master, of course, but also the travel, being in India, and being at the ashram. India had felt very familiar to me, very comfortable, and I loved the warm simplicity of the ashram.

Shortly before I was due to leave, everything went flat for me. The joy was gone. The world looked dull and uninspiring and I could no longer feel excited about the trip. I thought, "Well, when I get on the plane and can concentrate on the Simran, then I'll realize I'm going and everything will be better." But nothing was better on the plane; I felt dead and dry. I remembered the thrill of getting off the plane on previous trips, remembering that I was in India, where my Master lived; but this time, there was no thrill. There was no point in looking out the windows of the bus either, because nothing there had any appeal for me. "All this will change when I get to the ashram," I thought. But it didn't. I felt content in a very quiet way when I was in Master's physical presence, but the ashram itself, whose walls had always seemed to almost sing to me, seemed dull and dusty. Everyday the wind whipped clouds of dust into the dry air, and everyday I wondered what had happened to me.

One day I was walking out in the fields, when the irrigation ditches started to fill with water. Looking at that water, I suddenly felt this rush of joy through my whole being. "Why is this simple sight, this water, suddenly making me feel so good when everything has been so dead for me?" I thought. And then I looked up —and standing in the field, looking at me, stood my beautiful Satguru. At that moment I grasped where all my happiness had come from before — not from the trip, or India, or even the ashram — none of it was there. It was all from Sant Ji.

That night it started raining and it rained liked I had never seen before in Rajasthan. It rained for twenty-four hours straight. The fields, the garden, and the ashram sparkled. And every drop of rain was a drop of joy that made my heart sing even more.

To complete my lesson in Love, Master had me hear the bhajan "Jhutha Sansar Hai" for the first time on this trip. Some of the words are:

The world is false; life is destitute.
Come Kirpal Ji, we wait for You, we wait for You. . . . Come Beloved, listen to the request, listen to the request. True is Your Love; we have only Your support. . . .
O Giver, You forgive. You are the Forgiver, You are the Forgiver.
This is the call of Ajaib: the heart string is resounding.

He Was Wonderful, He Was Perfect

from a talk in memory of Sant Ajaib Singh Ji Maharaj (1926–1997) given at Satsang on July 27th, 1997

KENT BICKNELL

In Hindi the word for house is *ghar*. If you look up "museum" in the dictionary it is *ajaib-ghar* — a house of wonders. Not only was He wonderful, He was perfect — and everything He did was perfect. His manner was always impeccable.

I went to India because I had to go. Others stayed home, others went to Shamaz, and whatever anyone did in response to this event was "right." Everyone says that the grace has been overflowing.

It was a really deep and excellent trip, but it was really difficult as well. It is obviously different, coming back from India without having been in the physical presence of the Master. . . . I pray that what I have to share may be of some use.

I remember in May of 1975, between the time that Kirpal had left and Sant Ji came, someone whom I really respected, a Kirpal initiate, came and visited the ashram. He asked to see Master's House and I happened to be the one to take him in. When we went inside he started crying — and I felt really awful because I wasn't crying. Then we went outside and stood by the pond and the person told me that he had cried every day since Master Kirpal Singh had left the August before — and then I felt worse.

I guess I just want to say that I don't think there is a "right" way to respond to such an enormous happening — or if someone figures out the "right" way, please, let the rest of us know quickly.

On the 16th of July, at Sant Bani Ashram, Village 16 PS, India, they had a memorial Satsang. As it turned out, about six to eight thousand disciples from India came, along with a half a dozen or so from the West. Elvia (Molina) Rubald and I were there, and four Italians, and one fellow from Austria. There was a meditation at eight in the morning. At eleven there was a Satsang under the big tent — the same tent that the monthly Satsang would happen under, at the end of the Westerners' monthly program years ago.

During the Satsang Sant Ji's chair was on the dais and they played a video, which most people obviously couldn't see very well, but the sound was amplified. The Satsang was one that Sant Ji gave in September 1996. It was all about what happens when the Master leaves the body. It was on a bani Guru Arjan Dev wrote, about when Guru Amardas left. God willing, it will be published soon, because it was clearly part of the plan that Sant Ji left us. [*See page 3, in this*

issue.] The response from the Indian Sangat was very, very powerful.

After that Satsang, which was about an hour and a half, Mr. Oberoi said a few words, and then Pappu read the account of July 6th, the last day, which is the same thing that has been read here at this Satsang. (I don't know if Russell explained this, but after Sant Ji left, the people who were all there, Pappu and Gurmel and Bant and Mr. Handa, got together and reviewed what happened so that different stories would not start spinning out. When it was all written down Pappu read it back and everyone agreed.) Pappu read that account and he also read the final bhajan, which at that point did not have any tune. He read the bhajan twice. [*See the July 1997 issue.]*

After that they played the tape which Sant Ji had recorded in September of 1986, with those last instructions for the sangat. The quality of His voice on that tape is like nothing I have ever heard. It is not sad, it is just so compassionate that it is beautiful and moving to hear Sant Ji speak it. At the end of those "final" instructions for the sangat, Gurmel and Pappu sang two closing bhajans — ones which Sant Ji often requested them to sing, *Kirpal Yahi Sandesh Deta* and *Jhuthi Duniya ch Faseya*. And that was it. It was very strong indeed.

I think that it was good that some of us went — as an expression of gratitude toward those people who housed Sant Ji, and not only the ones who housed Him, but [especially] the ones who went through the last rites for all of us. There were of course photographs of everything, including the cremation. Being the late 1990's there was a video of everything — and I understand if it is not everyone's cup of tea to see these. . . .

I had not planned to see the video, but as it turns out, the last night — shortly before I was to leave for the airport — in Delhi where it was so hot that even while showering one would sweat profusely — in the coolest room in the house the video was being played. You know, Sant Ji says somewhere in that message that "Truth is, after all, Truth." And it was real; His body was vacated.

* * *

In 1970, on Karen's and my first trip to India, we had a desire to see Raguvachariya — the very elderly yogi who was very advanced. When Master Kirpal Singh went up to Rishikesh after Sawan Singh left the body, Raguvachariya was the one person who greeted Kirpal Singh and knew who He was. Friends of ours had met him, and we also wanted to see this devotee who was around 115 years old. It happened that Raguvachariya left the body when we were with Master Kirpal Singh, so we went to his ashram in Rishikesh for his cremation.

We went into his ashram, and everyone was weeping and moaning. Master Kirpal Singh was so gracious, comforting all of Raguvachariya's dis-

ciples, patting them, and talking sweetly to them. I just started kind of feeling really sad. Then Kirpal Singh ducked into the room where the body was and by the time the small number of Western disciples who were there entered, Master Kirpal was sitting, motioning to Raguvachariya's body and laughing, saying, "Look at this. The house is vacant. Ho, ho, ho! The indweller is never to return again. Ha, ha, ha!" And I thought, "Wow! What a perspective."

* * *

The photos that I really did want to bring back were those that were taken just last February at Kiratpur Sahib. That is where they took the "flowers" of Gurmel's grandmother. After the body has been burned, what is left, other than the ashes, are called the "flowers" or the remains. And the ashes are spread in one place — and Sant Ji's ashes were indeed spread in the field at the ashram — and then the remains are usually placed somewhere else. At Kiratpur Sahib two Sikh Gurus had been cremated, and two others had Their remains placed in the canal that flows by there.

So when Gurmel's grandmother died in February they took her remains there, and Sant Ji chose to go along, even though it was a long journey. When He was there He said that this was a good place to bring the remains of people and that His remains also should be brought there. At that point it was obviously very sad for the people who were with Him, and the pictures of Him sitting there smiling, of Him sitting there cheering up Bant, of Him standing and reaching out and pinching Gurmel's cheek, trying to get him to smile — they are just unbelievable photos. I really do hope that we can get them here.

* * *

Personally speaking, it was hard for me. Before I left for India I knew that people were meditating in the Satsang Hall here and feeling the grace, but I couldn't even walk around the corner of the Big House because I couldn't look at His house.

On the plane it was so weird. "What am I doing going to India — not to His physical presence?" I had been more than twenty-five times, but always to be with Him.

Meditating in His room in Delhi, the room He stayed in, on the top floor at Pappu's house, the floodgates of memory just opened. I remembered so many things — sleeping in the room right next door with Gurmel and Ajeet (Gurmel's father); Sant Ji had told us to set our alarm for 3:30 a.m., because He was going to be ready to go back to Rajasthan the next morning. Then He came in at three o'clock all bathed and dressed and woke us up, saying, "Come on. Get up! I am ready to go."

It was a flood of memories and the finality of the word "never" hit home for me.

Publicly we have the books, we have the tapes, videos, and photos —

and thank God we have all of that for remembrance. Personally we all have our memories, and if you are a collector like me you have relics. Then we have the Shabda — we have Him sitting inside. While everything else is wonderful, I do have a fear, that over time memories fade and become distorted, while relics can begin to be worshipped. Now that the Memory-Generator — He who created those memories — has left, the Shabda is clearly our real connection.

The trip to 16 PS is just like you remember it. It is twelve hours on a bus.

It was really sweet to see many of the people from the old days (the trips to 16 PS ended in 1990) — to see Pathi Ji, Masthani Ji, Har Bans, Sardar Ratan Singh (who built the Underground Room for Sant Ji to meditate in so long ago). And it was very good to be with Pappu, and also to visit with Bant and Gurmel. Elvia and I had tea with them and they went through those stories of the last day. They told us how on July 9th a year ago (1996) they had a wedding anniversary, and Sant Ji said, "Let us celebrate this year, because next year we won't be celebrating it."

I did a lot of crying — I couldn't control it — it wasn't anything I looked for — and we also did laugh some.

We were remembering how He laughed, and Elvia had just a marvelous story of the time she saw Him laughing the most. In an early question and answer session, a South American woman asked, "If, while one was spending all those hours caring for the children, one also was doing the Simran, could it be counted the same as meditation?" Elvia said that Sant Ji couldn't stop laughing. When He finally did He said, "If that were the case, then why would all the Rishis and Munis have bothered to become ascetics? Why wouldn't they all just have gotten married and had families?" Elvia said that the session went on, and while Sant Ji was clearly attentive to the present, every once in a while His shoulders would start to shake and He would close His lips, but then He would burst out laughing again.

He was just so gracious.

We arrived at the ashram really late on July 15th, spent one full day there, and left at 5:00 in the morning on the 17th. The highpoint of the trip for me was visiting the Underground Room. I must thank my dear Colombian-Californian sister Elvia, for thinking of this, because I didn't. She asked, "Wouldn't it be nice to visit the Underground Room," and at 9:00 p.m. on the night of [July 16th] Elvia and I went down into that Room.

When Sant Ji first took Bob and Wendy Schongalla and me to see that sacred place on April 4th, 1976, there was no ashram. There was the Underground Room, and on top of it was one little, tiny building. More than twenty-one years later, there I was again — in front of that wooden

Bench, which is literally made of heart-wood. It is the Bench of Separation; it is the Bench of Love in which the separated ones were reunited (and I think of Joe Swan's depiction of Kirpal coming to pull Ajaib back into consciousness as He sat in meditation down in that Room on that Bench).

Bowing before that Bench once more was almost overwhelming, and it offered a sense of completion to this chapter of my life with the physical Presence of God, alive, on this plane.

Later on, I recalled two of what I thought were among the most profound things I ever heard Sant Ji say. (Keep in mind these are my memories; I haven't looked these "quotes" up.)

In one of the early "walk talks" at 77 RB, Sant Ji was explaining to a group of us that He knew what it was to meditate — that He knew what it was to really face the mind — and that He would rather have opened His shirt and stood in front of a cannon than to meditate. He said that when Kirpal told him to meditate full-time he asked why he needed to do that since Kirpal was going to save him? As I recall Sant Ji said that Kirpal told him to touch his ears — which is something that teachers tell naughty students to do — to grab hold of his own ears — and then Kirpal told him that he (Ajaib) would be liberating many souls, that he would be responsible for many souls.

There is no doubt that Sant Ji would have been happy staying in hiding. In the September 1986 message He said, "I did not remain in hiding. My Master did not let me hide myself." He told both Russell and me, with a great deal of strength, that He would have been very happy to have stayed in hiding, but it was our love that pulled Him out. So that was powerful, when He said that when Kirpal told Him to meditate full-time, He replied that He didn't need to, because Kirpal would save Him!

The second thing that I remember is that, towards the end of the first tour in August of 1977 at Sant Bani, He explained that when we get to the other side we would see that all the meditation that we had done is just like a doll's play which the Masters give us to keep us busy — and that what really pulled us across to the other side and saved us was the Master's own meditation.

So when I thought of that Bench from that perspective, it is not only where He was finally made, but, from my point of view, it is also where He saved us all.

It is a very real Bench.

* * *

Again, He was perfect and everything He did was perfect. In August of 1976, I went to India to accompany Him to the U.S. for the first world tour. After the visits that Spring, beginning with Russell's arduous journey to find Him in February (for which we all must be very thankful),

the August 1976 visit to America was to be the public opening of His Mission. Sant Ji had been ill while staying in Delhi, but He had recovered and was ready to come to America.

On Sunday the 15th of August, Sant Ji, Pathi Ji, Pappu, and I went out for a walk in the evening, and we were all quite animated. I remember that when we got back Sant Ji retired, but Pappu and Pathi Ji and I — we were like kids — I was playing impromptu ragas on a harmonica and Pappu and Pathi Ji were using a pot and a plastic jug for tablas. We were all so excited.

The next morning, I was meditating outside His door where I had slept due to the heat, and I heard Him start to cough — and then He began to vomit — and, it went right into my heart at that point: that the Tour would not happen. With the Western Sangat waiting in eager anticipation, Sant Ji told me to go phone and explain that the Tour was canceled. Sant Ji wrote in a letter to Russell (published in the August 1976 magazine) that it was all happening under the orders of Hazur Kirpal.

Thus, just as His public mission was opened in 1976, twenty-one years later He closed it the same way — with all of us eagerly awaiting His physical darshan. Again, He was perfect. He packed His bags and left.

About a successor I know nothing. When someone in India asked me why people are worried about finding the successor when they didn't even follow their own Master. I had no good answer.

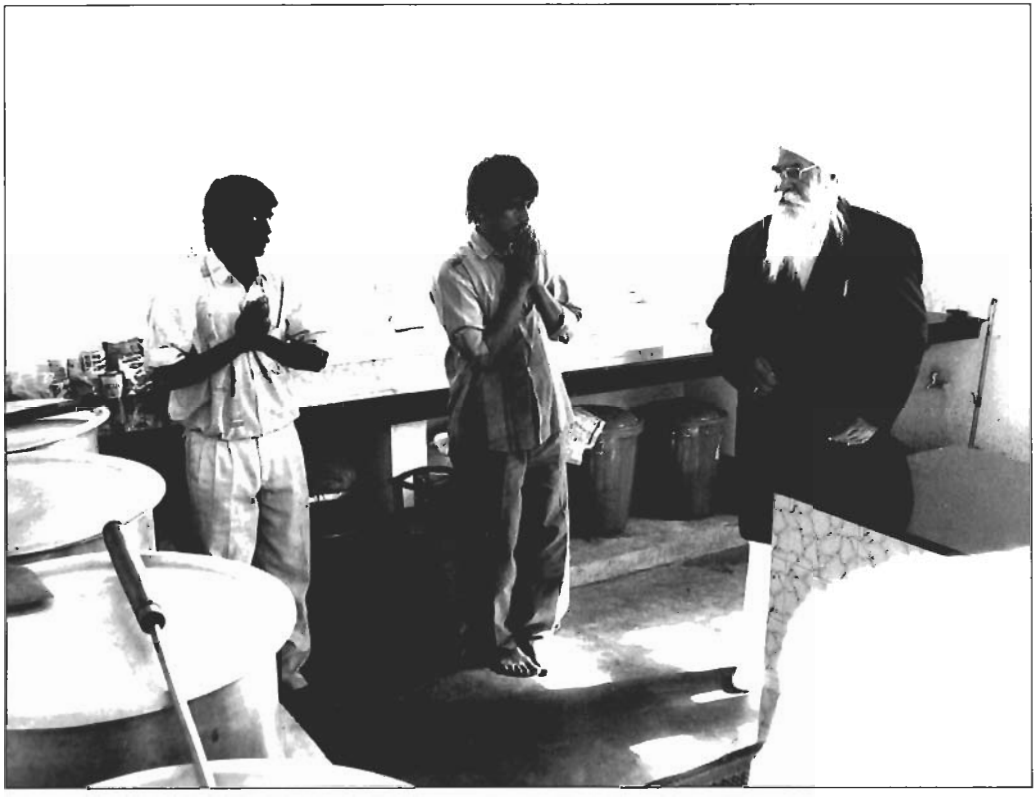
In 1977, when Sant Ji came on the first tour, in the car ride from Boston to Sant Bani He was offered a cup of chai in a cup which Master Kirpal had used. When this was explained to Sant Ji, with a twinkle in His eye, He responded simply and directly, "Different horse — same Rider." The Rider is still there and His September 1986 message gives us all very specific instructions about how we should proceed. [*See the July 1997 issue.*]

In August of 1976, when the tour was canceled, He had pleaded with me not to leave Him while I was in a sad state — as that would be hard on Him, and it would take Him longer to recover. In India (and perhaps elsewhere) people said that He left like He did right now because He loved us. As He said so often, His heart was soft, and He could not have borne to have us begging and pleading with Him not to leave. As He said so many times, "Te amo, mucho, mucho."

* * *

Right before I left the ashram in Rajasthan, Sardar Ratan Singh embraced me and said, "Baba Ji planted the seeds, and now He is watering the crop!"

With thanks to the great Godmen, Hazur Maharaj Kirpal Singh Ji, and His Beloved Son, Param Sant Ajaib Singh Ji, and the prayer that we all may grow, in Their Will and by Their grace. Thank You.



inspecting the langar at the S.K.A. Retreat