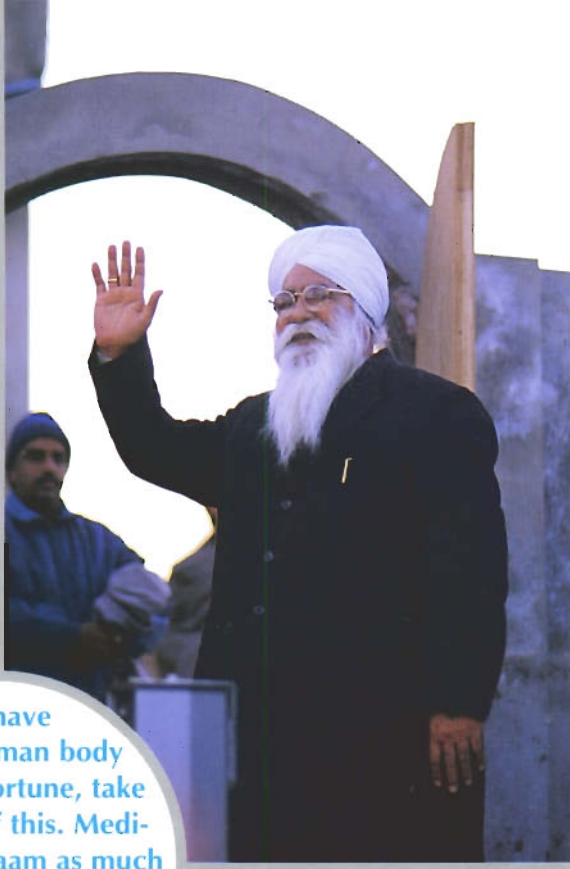
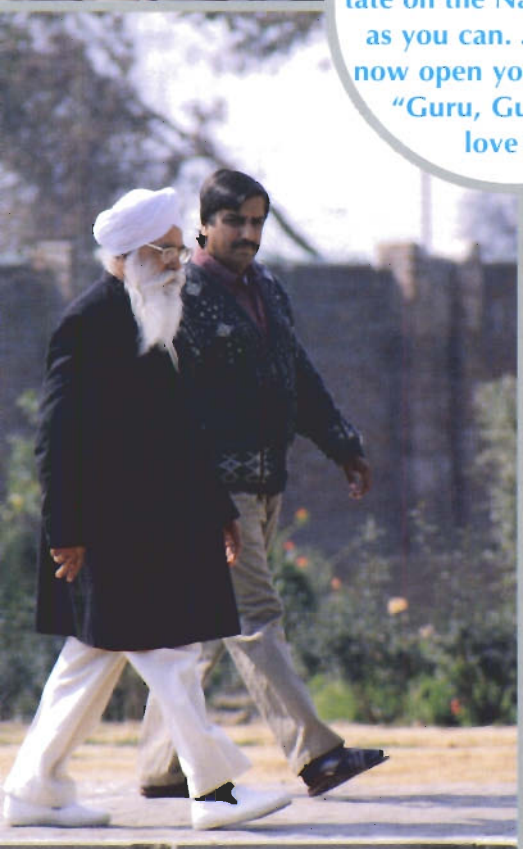


You have got the human body with great fortune, take advantage of this. Meditate on the Naam as much as you can. . . . At least now open your eyes. Say "Guru, Guru" with love . . .



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The Bird of the Soul

Sant Ajaib Singh Ji

Salutations unto the Feet of Lords Sawan and Kirpal, Who, showering limitless grace upon us, have given us the opportunity to sing Their praises. The jiva can speak only if He makes him speak. Guru Nanak Sahib said, "Nanak speaks whatever you make Him speak." In one of the bhajans it says, "Ajaib is speaking as You are making Him speak."

Time and time again God Almighty has been sending His Beloveds into this world. But the love which They deserved, the love of which They were worthy, we worldly people were not able to give Them that love.

Whenever such Beloveds of God came into this world we wasted our life in opposing them. Guru Arjan Dev Ji Maharaj says that he who criticizes the Saint puts his life in a difficult position. Saints and Mahatmas do not come into this world to break any of the existing religions. They do not come into this world to make any new religion. They do not come with a new Path. Their Path is as old as humanity, as old as God Almighty. Neither did Christ show us a new Path, nor did Prophet Mohammed bring any new Path. Christ called that Power as "God," as "Word," as "Shabd." And Prophet Mohammed called that Power as "Kalma."

Christ said, "In the beginning was the Word, and the Word Himself assumed the body and came and lived among us."

Prophet Mohammed said, "God Almighty has created this whole Creation by Himself." And He did not say that God Almighty belongs only to the Muslims. He said, "God Almighty belongs to everyone. There is one God for all the Creation."

So Guru Nanak Sahib says, "In my experience, in my meditation, such an experience has come, such a Power has come — that Truth, which has always been present. In the beginning was the Truth, it exists even now, and in the future Truth will exist. Nanak says, The Truth always prevails." Truth means that thing which never perishes, which is never destroyed. That Power which is always present is called Truth.

Guru Nanak Sahib says, "That

This Satsang was given in Ahmedabad, India, on September 11, 1994.

Shabd has created this earth; that Shabd has created the sky. Everywhere the light exists because of the Shabd. Nanak says, This whole Creation is being supported and maintained by the Shabd. Shabd created the earth; Shabd created the sky; Shabd created the sun, moon, and stars."

The disciples then asked Guru Nanak, "The Shabd about Whom You are talking, has that Shabd made only the sun, stars and moon? And where does that Power, that Shabd, live?" So Guru Nanak Sahib replied, "That Shabd has created everything in this Creation; He has created this Creation. And that Shabd cannot be written in any language; it cannot be spoken in any language. That Shabd supports and maintains the whole of this Creation, and That Shabd resides within all of us."

Kabir Sahib said, "From that Light, from that Radiance, this whole Creation has been created, which is present within us, and He is maintaining, He is nourishing, this Creation through that Light. The greatest Lord has created this Creation from that Light and we all are the children of the same Lord. In everyone the same Light is present. Whom can we call good and whom can we call bad?"

God is always present here; He is never destroyed. You know that the vegetables have one element of water in them, the [insects], the creatures which move on the earth have two elements in them. [Birds and reptiles have three elements. Mammals] have four elements in them. And we, the human beings, have five elements within us.

Every element is opposite to the other elements; every element is an enemy of the other elements. Master Sawan Singh Ji used to say that when the Dissolution takes place, the water dissolves the earth in it, then the fire evaporates the water, which is further taken away by the wind, and it in turn goes into the sky in the Brahm. And when this Dissolution happens, all over Creation nothing remains.

So the question arises, since we human beings have five elements in us, and if we worship the creatures which have two or three elements in them — if we worship the snakes and the reptiles and the other creatures — then, instead of progressing, we will be going into the lower bodies. And even if we worship the animals like the cows or the buffaloes or the horses, which have four elements in them, instead of going upwards, we will still be going downwards.

As I have often told you, in my search I got the opportunity to sit in the company of many sadhus. As Master used to say, in the forest not all are painted jackals: the tigers and lions also live there. So when I was searching I met with many sadhus and mahatmas. I went to one sadhu

who told me that he could teach me how to convert my body into the body of a tiger or a snake. So I lovingly bowed down to him and said, "I am seeking to rise above this human body and I don't need to learn how to convert my body into the body of a tiger or a snake, because I will easily get into those bodies if I do the bad karmas." So the meaning is that if we will bow down to and worship the animals, then whatever we worship, we will come back into that body, because it is the principle that where you are attached, there you go.

At this point we all refuse to accept the Masters because we say that we have five elements in us and They also have five elements in Them. Especially in this time, where the rights of every person are equal, it becomes very difficult for us to accept [a Master], and then we say, "Why should we worship a Master Who is in the human form?"

Master Sawan Singh Ji used to explain this in this way. He used to say, "Suppose in a room there are many radios and also a lot of batteries, but they are not connected with each other and that is why the radios are not able to bring any news of the world. But if someone who knows how to connect those radios with the batteries comes into that room and connects [them], then we can listen to the news any time we want."

So God Almighty has kept that "radio set" within all of us and He has also put the "battery" within us. He has given us all this free of charge. The set has been given to us, but we do not know how to make the connection. You may call Him an engineer or a Saint or a Master or a teacher, but He who knows this technique, He who has done this Himself in His life, He whose battery is connected with that radio set within, only He can make this connection for us.

We don't have to go to the Master to form any worldly relationship, nor do we have to go and eat with Him. We have to go to Him only to receive this knowledge. So we should not pay any attention to what caste or to which country He belongs. Because you know that in our schools and colleges we have teachers belonging to many different religions. Over there we do not object, "We will not take the education from this Hindu teacher, or that Muslim teacher," — because we go there only to receive the education. So in the same way, we should not look at the caste or the outer appearance of the Master, because we go to the Master only to get the spiritual education.

Kabir Sahib said, "Do not ask about the caste of the Saint; only ask about His knowledge. Do not worry about the case, only value the sword." The body is the case and the inner knowledge is the sword, and we have to value the sword. The

Mahatma does not have to make any drink and put it within us; He does not have anything to put within us. He only has to connect our battery with that radio set.

So God Almighty has kept the Light and the Sound within all the jivas. That very Light and Sound is giving support to us, and only because of the support of that Light and Sound, we are running here and there in this world. So Guru Nanak Sahib also says, "Within you is the Light and the constant Sound. And we have to devote ourselves to the true Lord."

According to the instructions of the Mahatma, by doing the Simran given to us by Him, and after vacating the nine openings of our body, when we bring our soul to the Eye Center, then we start seeing that Light. And only after concentrating there do we start getting that Sound which is coming within us.

Who is a Sant? Who is a Sadhu? Only He who has done the practice and has reached that place where the Sound of God is coming; He who has risen above His physical, astral and causal bodies and who, after removing these physical, astral and causal covers from His soul, has gone in the within, to the place where the Sound of God is calling — only He is called a Sadhu.

Do not call them sadhus who, after leaving their homes, wander here and there, or those who wear the colored robes.

Guru Ramdas Ji Maharaj said, "He who does the *sadhna* or the practices and within whom that Naam is manifested is the true Sadhu." By going in the company and by touching that Sadhu, we get to see God Almighty within us.

We know that without enduring pain the mother cannot give birth to a child. And if we want to have a precious pearl, we will have to dive deep into the ocean. We can dig out the gold only after working hard in the mine. In the same way, the devotion of God Almighty also demands a lot of hard work.

So that is why Saints and Mahatmas lovingly tell us that God Almighty is within us, and the practice or the means through which we can meet Him is also within us. Now, the thing which is lost within our body, if we search for that thing outside, how can we find it?

So Kabir Sahib says, "The thing is [here] and you are searching for it somewhere else: how can you find it? Says Kabir, We can find it only if we seek the help of someone who knows the secret." When we took the company of the One who knew the secret, then we were able to find it. The Path which we would have not have been able to traverse in many ages, we were able to walk that, we were able to fathom that, in no time.

In the beginning I said that Masters of a very high order came into this world. Guru Nanak Sahib came,

Kabir Sahib came, Ravidas came, all the ten Sikh Gurus came. But the world did not give Them that love which They deserved. All those rites and rituals, those customs and traditions of the societies, are different because they are made by the human beings. You may call them rites and rituals, or the forms of the orthodox religions. They teach us how to live life in a good way. You may take the rules or the rites and rituals of any religion and you will find that all of them encourage us or advise us to get up early in the morning and remember God Almighty. No religion ever teaches us to do the bad deeds.

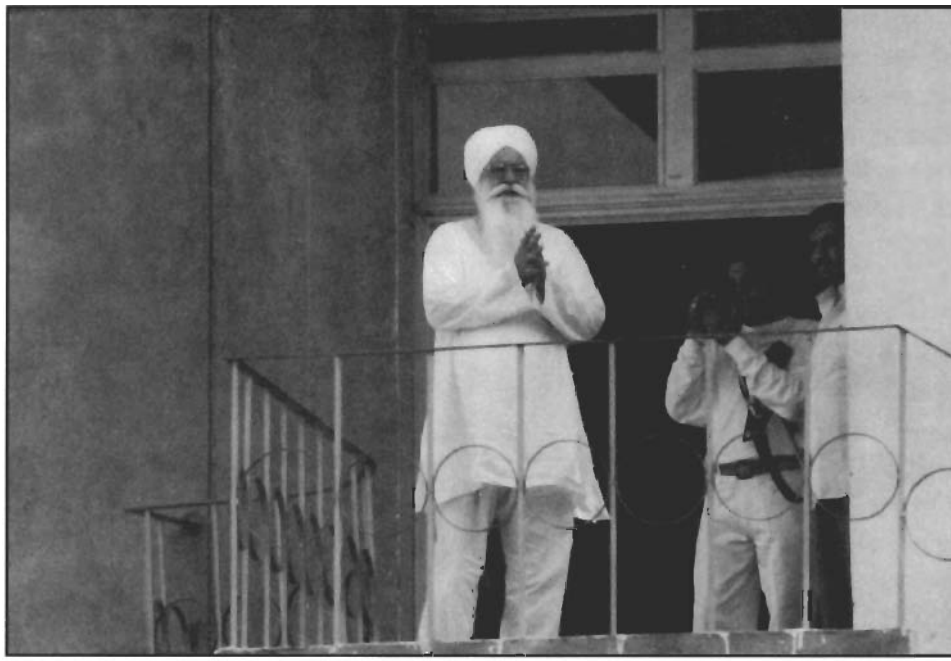
Doing the rites and rituals is like this: as Master used to say, suppose there is a woman who prepares a very good bed and she puts a lot of perfume there, and she beautifies herself and she waits for her husband. But if the husband doesn't come there, then all the efforts which she has made are useless, and all the time which she has spent doing that also is useless. Looking at the bed, that wife suffers even more. She wonders, "Why did my husband not come? What is wrong with me?"

The soul is the wife and Shabd, God Almighty, is the husband. And if that Shabd, if our husband, the beloved Lord, does not come, then our soul, looking at all the rites and rituals which she has been doing so far, becomes even more distressed; she suffers even more.

Guru Nanak says, "By doing all the rites and rituals I prepared a very nice bed. But I did not get to sleep with my beloved Husband, and looking at all the things which I made, I suffer even more." Because of the rites and rituals which we ourselves have made, we fight with the other people. Since they are made by different people, that is why they are not the same. So that is why we all claim that our rites and rituals, our way of remembering God is the right one, and what the other people are doing is the wrong way.

But the Truth which works in the depth of all religions, at the back of all the religions, is the same. In the temples the same God is talked about; in the mosques also they talk about the same God; [and] in the churches also they worship and talk about the same God. So what do the Saints do? They come to us, and after making us withdraw our attention from those outside things, They make us concentrate within ourselves.

This practice of meditation is different from the rites and rituals of the different religions. Why is it different? It is different because it was created by God Almighty Himself. God Almighty Himself has created this whole Creation. He has created this body and wherever it was required, He has attached, He has put the parts of the body at the appropriate place: He has put the eyes in the appropriate place, He has put



Sant Ji in Ahmedabad, India, September, 1995

the hands and nose and mouth and everything in the right place. And in the womb of the mother, where He does all this work, nobody is aware of that. No one even knows when He came and did all that work. Not even the mother, within whose womb the baby is being created, knows about it. So if we believe that God Almighty has done all this, then we should also believe that God Almighty Himself has made the Path through which we can meet Him within our body. And He Himself has made the seed within us where He resides. You may call it the seed, you may call it the home, or you may call it the nest which the birds build, because this is the place where the soul comes and lives.

People have given a lot of lectures about the soul; they have written many books about the soul. But no one can give us the experience of that soul. Saints and Mahatmas neither make us leave our home, nor do They make us leave our family and our children. They only put us on that Path which God Almighty Himself has created. Read the bani of any Mahatma. It doesn't matter where He was born or how it was written. Only the language is different; the teaching is the same.

What is that teaching, or what is that Truth? That Truth is that God is One and He is within us. So far those who have achieved Him or realized Him have done so by going within. And in the future also, who-

ever will gain Him or achieve Him, he will get it only from the within. So Guru Nanak Sahib says, "If you go out of your body to search for Him, you do not get Him. Without doing the meditation of Naam — if you are going outside to find Him — you are wasting your time in the useless pursuits."

So Saints come and give us the knowledge of our soul, the experience of the soul. They call it *Naam dan*. You know that when you give someone a donation, you do not expect anything in return. And if you give someone parshad, you do not charge for it; you do not expect that he will pay you back. So Saints and Mahatmas also do not ask for any compensation for Their donation or for Their grace. They do not charge any fees, They do not expect anything in return for what They give to us. They are our free sevadars.

So a brief hymn of Kabir Sahib is presented to you. He says, "No one tells me about this Bird who functions in this body. No one tells me from where he has come and where he lives."

No one tells me about the Bird, which speaks in my within.
(The Bird) doesn't have any description, nor does it have any form or outline. It sits in the shade of Naam.

Now lovingly He says, "That Bird does not have any form, outline, color or outer appearance. That Bird is sitting in the shade of the Naam." Bhagat Namdev said, "Within everyone that Rama speaks. Without Rama, how can we speak?"

Whatever Mahatmas have written, They have written only after seeing, and whatever They have written is the truth. We just please our minds singing Their bhajans, Their writings, but we do not go within and meet that thing which They talk about. We read the knowledge but we do not practice it. So that is why He says that [the Bird] doesn't have any form, any outline, any color, or any outer appearance. Guru Arjan Dev also said, "He is different and He doesn't have any form or outline; and when we read the Vedas and Shastras, we could not find any form or any color in Him."

Our search begins with our religious leaders. It doesn't matter in which religion we are born: we always start our search by going to our religious leaders, be they the priests or the *pujaris*.* And when we go to them, they tell us, "God Almighty is the Indestructible One. How can we meet Him?" So Guru Arjan Sahib says, "That Form of God Almighty is described by the Saints, and rare are the ones who realize that Form; rare are the ones

* Those who do the *puja*, the worship of idols, done by offering food, etc.

who do the devotion of the Lord. If you find out, you will find one in millions." Only the Masters know, and They know whom They have to make see His form. So that is why Guru Sahib says that rare are the ones who do the devotion of God and They are the only ones who make us see that Form of God.

So you may call it "body," or "home," or "nest," and that Bird, that soul, is sitting in this body, living in this body, under the shade of the Naam, which means that this soul gets the support of the Naam.

On the tree lives a Bird, who
lives by picking up food
from here and there.
No one cares to know how he
speaks.

No one listens to the voice of this Bird, because mind is an agent of Negative Power, and our soul is of the same essence as Sat Purush. We do not listen to the voice of our soul; we always listen to what our mind tells us. We listen to our mind and that is why, obeying him, we form the relationships. We have made our mind as all-in-all, as our master.

Guru Ramdas Ji Maharaj said, "Moment after moment this mind runs away. He doesn't stay at home even for a moment." The seat of our mind and soul is at the Eye Center; they are tied together [there]. But our mind doesn't remain there; he runs away from the body moment after moment; every moment he is running away. We are sitting here, but he is going all over. Sometimes he goes to our children, to our sons and daughters. Other times he goes to our religions and our countries. And all over the world he runs away, and not even for one moment does he remain at the Center.

Often I have said that in the beginning it is very difficult for our mind to come to the Satsang, because the mind does not like to be controlled. He knows that if he will go to the Satsang, he will have to stay in the discipline. So that is why he does not want us to go to the Satsang and he creates all sorts of obstacles to keep us away from the Satsang. But if we somehow bring ourselves, and bring our mind to the Satsang, then gradually, with the grace of the Masters, as They go on giving us the elixir, as They go on giving us the taste of that elixir and the enjoyment of it, then our mind gets that taste of Naam, and then our mind starts losing the taste of the worldly things. Because the color of the worldly things is not very fast; but the color of the Naam is very fast. And once you get the color of the Naam on your mind, then it becomes very easy for you to give up the colors of the world, because they are not very fast. So in the beginning it is difficult, but if we bring our mind to the Satsang, then, with the grace of the Master, we get the

color of the Naam on our mind.

It is like this: suppose we bring a crazy person into our home to give him the treatment. In the beginning he does not want to remain in the room because he wants to be free, and it is hard for him to remain there. But if we give him the treatment and if we make him all right, then the same crazy person falls in love with us and he talks with us lovingly.

Behind the Simran given to us by the Masters, Their renunciation, Their sacrifice, Their charging is working. So if we go on doing the repetition of the Simran lovingly, then gradually our attention, our mind which is spread all over, is withdrawn from all the outside things. Gradually, as we go on doing the Simran, keeping our attention at the Eye Center, our attention remains there, our mind starts to be still over there. And when we are able to remove the physical and the astral covers from our soul, and when we are able to take our mind to Brahm (which is the place where he belongs), and after we remove the causal cover from our soul and go up into the Par Brahm, our soul becomes free from the clutches of the mind. And then our mind himself starts helping our soul to go up. So just like that crazy person, in the beginning our mind does not want to cooperate, but once we make friends with him, once we take him back to his home, then he also helps us in our journey upwards.

The knot which is tying the mind and soul together is undone, and becoming free from the clutches of the mind, our soul goes back to her Home. Only after we reach Par Brahm do we get what we call self-realization. Then we realize who we are; our soul realizes who she is. Then she realizes that so far she was only wasting her time and energy in the worldly things, that [being involved in the world] was not the purpose for which she had gone [into the world], and that this is her home. So then she gives up the attachment and the liking for all the worldly things. And when we reach Par Brahm, then the difference between male and female is also finished, because the soul is of the same essence as that of God Almighty. And when the soul realizes her own self, then she knows that all the souls are the same. It doesn't matter whether they are living in America, or in India, or in any country: the souls living all over are the same.

The first thing is that when the Master gives us the Initiation and takes His seat within us, He makes such an arrangement within us that we go on paying off our pralabdha karmas; and also, along with that, by doing our spiritual practices, we go on progressing.

When we are sitting in this physical plane, in the physical body, then He is also present there in His phys-

ical body. And through the Satsangs He makes us understand various things, and if we have any doubts, then He removes them. Many times we can ask Him a question and remove our doubts.

When we shake off this physical veil and go into the astral plane, then the Master also assumes the Astral Form. As we go on progressing internally, then the Master also goes on changing His Form: He also comes in His Astral Form, and then He comes in an even subtler Form, and then finally He comes in the Form of the Shabd.

The inner world looks clearer than the outer world. When we go within no doubts or suspicions remain there. The inner Path, or the inner Way, becomes open to us like an open book. But the soul cannot go to the planes beyond Par Brahm without the Master, because it is dense dark over there. And even though the soul has the radiance equal to the radiance of the light of twelve outer suns, still that radiance is not enough to help her to [pass through] that dense darkness. Only with the help of the Master can the soul go into the planes beyond Par Brahm.

This is what Guru Arjan Dev Sahib said: "Even if there were hundreds of moons and even if there were hundreds of suns, but even after all this light over there it is dense darkness without the Master." What to speak of one sun or one moon? Even if there were thousands of suns and moons, still it is so dark over there that the soul cannot go there. Only the Master can take the soul in the planes beyond Par Brahm with His Light.

In the Hindu Shastras it is written that He who manifests the Light in the darkness is the Master, the Guru. Guru Arjan Dev Ji Maharaj said, "By doing the meditation of Naam one gets a lot of Light and the darkness of ignorance is removed."

Master Sawan Singh gave this hint at His endtime. As Master Kirpal Singh Ji used to say, towards His end Master Sawan Singh said, "The sun has risen. Do the people of Jullundur see that?" Master Kirpal Singh said, "What to talk about the people in Jullundur: all over the world, people who can see are seeing that the sun is rising."

Even Guru Nanak Sahib mentioned this rising of the sun at His endtime. He told His sons to go and wash the sheets, saying that the sun had risen. Since they were not going within and they did not know what Guru Nanak Sahib meant, that is why they said, "He has grown very old and that is why He is not in His senses. It is midnight and He is saying that the sun has risen." So they did not go, but when He looked at Bhai Lehna, His beloved disciple, he at once went and washed the sheets. And then he said, "Yes," because he used to go within, and he

knew what Guru Nanak Sahib was talking about because he was also seeing the rising sun within him. So that is why he obeyed his Master and he said, "All those upon whom You have showered grace and whom You are making see, they are able to see the rising sun."

The Bird makes its abode on
the branch of the tree,
where it is very dense
shade.
It comes in the evening and
flies away in the morning.
It doesn't reveal its secret
to anyone.

"That Bird comes in the morning and in the evening it flies away." It means that when we take birth, this Bird comes within us, and when the night comes, when our death comes, then this Bird flies out.

It eats only two fruits and not
ten or twenty.

That Bird eats only two fruits. One is of the sins, the other is of the virtues. What are the fruits of the sins, of the bad karmas? Sicknesses, poverty, the difficulties of this world, are the fruits of the bad karmas, of the sins. And to get birth in a rich family, to have a comfortable living, to have good health and be wealthy, and to enjoy all the conveniences, is the reward which we get for our good karmas. So after eating the fruits of the sins and the virtues, the Bird flies out.

It is unfathomable, limitless;
it lives forever.
But it is not seen by anyone,
either coming or going.

When that Bird comes into this body, neither is he seen at that time, nor does anyone see him when he leaves his body. Because that Bird is a formless one; he is a part of God Almighty.

God is an ocean and the soul is a drop of that ocean. The drop is a drop as long as it does not go back into the ocean.

Kabir says, Listen, O Sadho,
this is an unfathomable
story.
O Pundits and Gyanis, find
the abode of this Bird.

Kabir Sahib lovingly says, "Dear Ones, the Saints make us get the information about this Bird, and They take us to Sach Khand, the place from where this Bird comes." He says that there is no question of any opposition. He talks to the pundits and the maulvis, the religious leaders: "You are fighting over the rites and rituals, but you do not reach the place from where that Bird comes.

The Sadness of Separation

a little story from 1977

JENNIFER ASHWORTH

At our retreat in Virginia I had the opportunity to share this very precious memory of Sant Ji. Now I must say that I like to feel sweetness; I do not like to feel pain — and separation from Him is pain. But, oh! sometimes the sweetness of That pain.

Remember with me. . . . If you were blessed with His darshan, remember. . . . And if His darshan is yet to come for you, remember your longing.

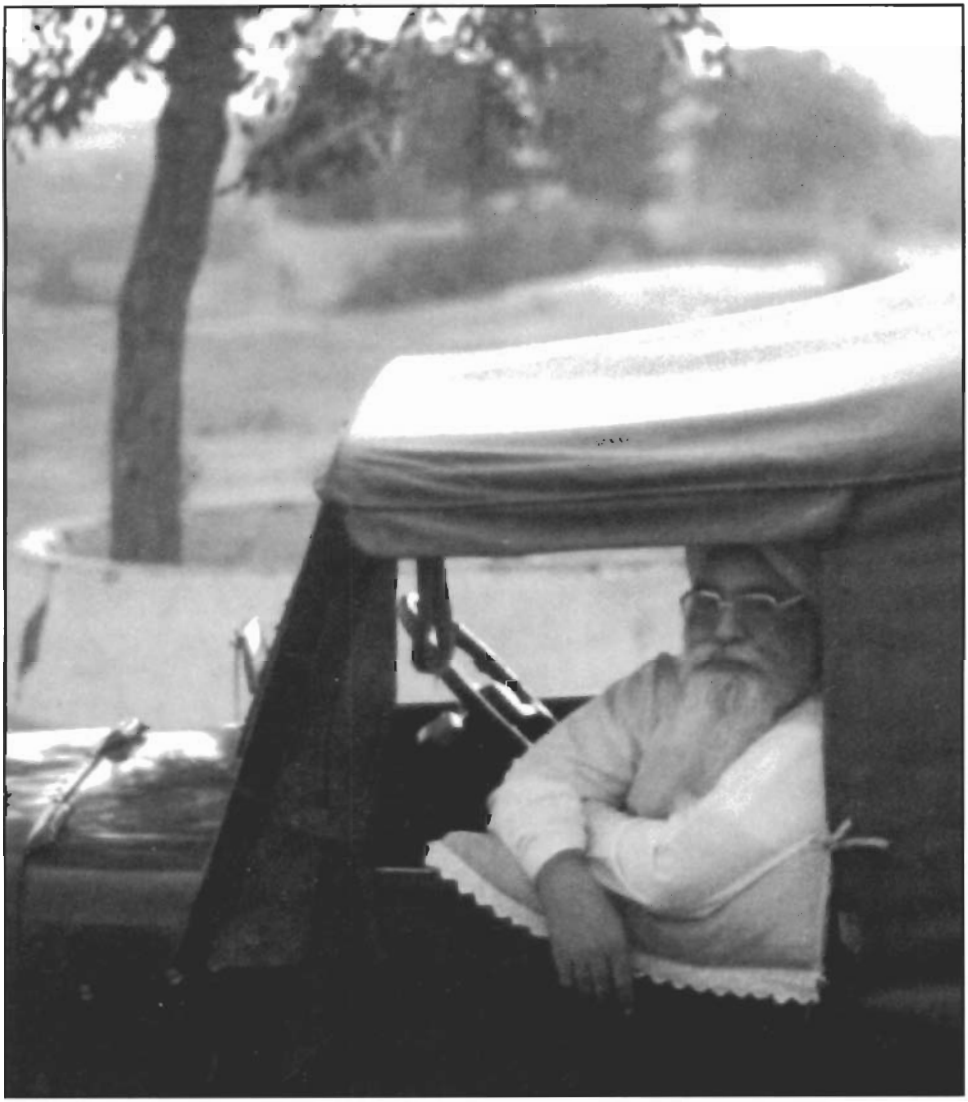
1977 was such a blessed year. Master had come back to us in His beautiful, beautiful, Ajaib form and my husband and I were very fortunate to be allowed to travel to Him in India, with the last group that spring. We had been initiated by Master Kirpal in 1973, but as happened for many in 1997 with Sant Ji, we had just saved enough money and were preparing to go to be with the Master when we received word of His passing. Then came a time of testing and longing, answered by, Oh! Ajaib! Oh, thank God!

When we finally got to 77 RB, after plane, train, and three hours in jeeps, we unloaded our things into the one dormitory room in that small, simple, exquisite ashram, and it was evening when the One for whom we had waited came to greet us and send us to bed. My funny mind's response at first sight of Him was, "How dare You look so much like Kirpal Singh!" Silly mind. It was clear by next morning that my heart was home, and He had, and has, graciously refused to leave me or let me go.

Those ten days were full of grace and love and challenges. He blessed us on our way, and then joined us just a few weeks later in New Hampshire on His first tour. That tour was sweet and long, and our numbers were considerably smaller, so we were all able to have individual darshan with Him – often twice!

When I went in to see Him in the early summer, I told Him that we were expecting our first child. Master very seriously told me it was very important that I keep happy during this time. He explained that pregnancy is very hard on the heart, that the body has to grow "miles" more blood vessels and the heart has to work much harder. (I thought at the time, "What a great metaphoric explanation," and later learned it was quite scientifically accurate!) And He again stressed that I should think positive, happy thoughts, and that it would be very good for the baby.

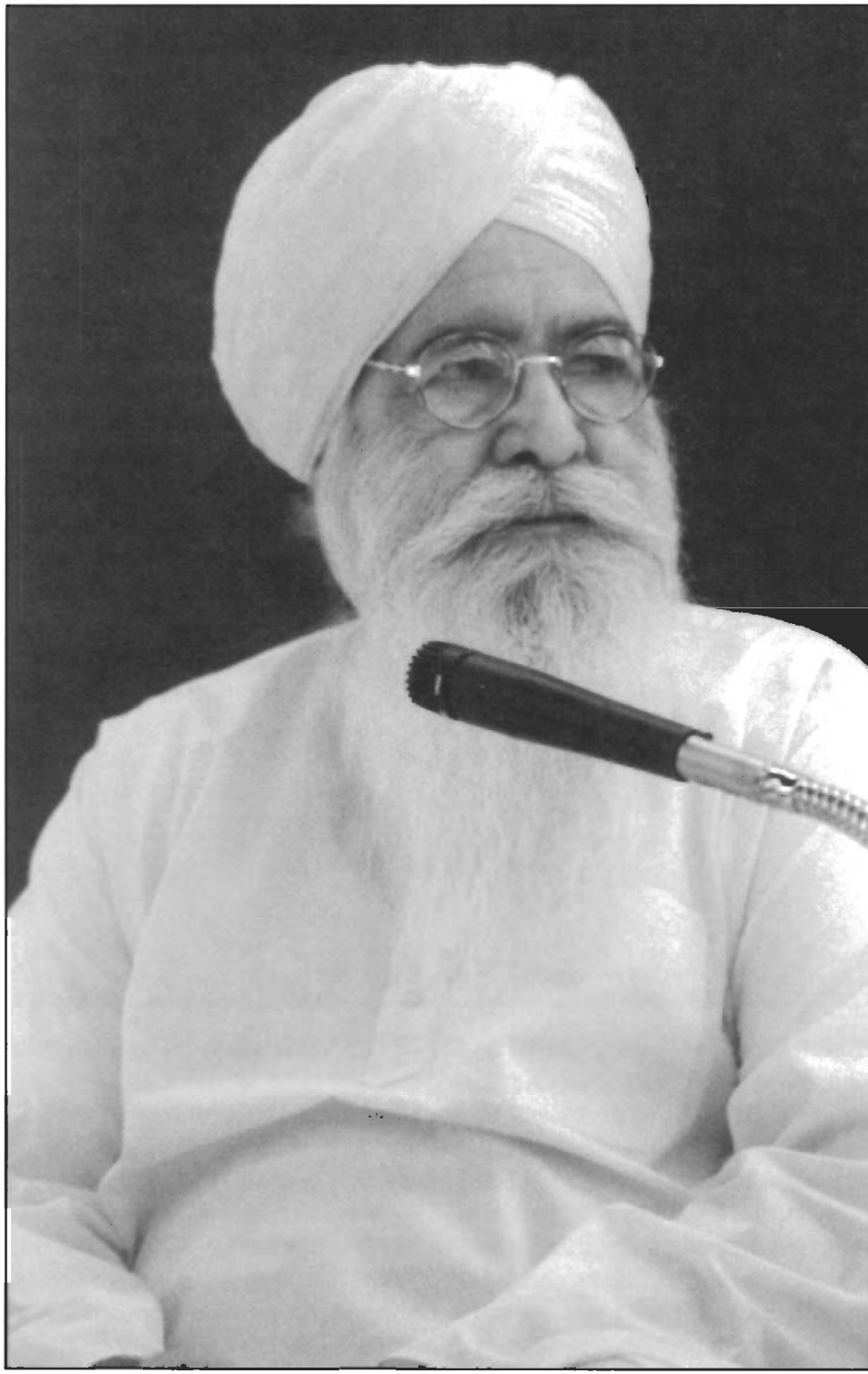
Well, those weeks were full of sweetness for me. Most of the tour my husband was at home bravely persevering at making a living and enduring separation, and I was surrounded by brothers and sisters, the Sant



Bani sevadars so very gracious and kind, my days scheduled around seeing Him. My seva assignment was even listening to Him — transcribing tapes! But I found that often, when I thought of Him, deep sadness and longing would well up from inside me and I would cry. Now, this worried me, because I felt I was disobeying His very definite instructions. So, when I was able to go in for another darshan later in the summer, I told Him about this problem I was having, how thinking of Him made me cry.

Beautiful Sant Ji leaned back and laughed like He loves to do, and said, *"THAT is the unhappiness that will bring you Eternal Happiness!"*

Oh! Thank you, Master.



Are We Ready For His Grace?

Sant Ajaib Singh Ji

I have often said that we always go on calling and pleading to the Master for His grace. We say, "Shower grace on us; have mercy on us." We are calling to Him for His grace, but we are not preparing ourselves for that grace. Regarding showering grace, the Power who has come into this world only to shower grace on us and only to have mercy on us — as far as He is concerned, there is no lack of the grace from Him. But the question is how much are we subject to His grace, and how have we made our vessel ready for His grace.

I have often said that when I met Beloved Master Kirpal, at that time I asked this question to myself: "Is my vessel ready to accept the thing which He is trying to give to me?" For 25 years, Lord Kirpal said, "There is no problem with the Giver; all the problems are with the receivers."

That Great Soul came into this world to shower grace, and with both His Hands, He went on distributing that grace. The question is: "How many were ready to receive His grace?" Those who were receptive, those who were ready to receive His grace, they got the grace from Him.

Mastana Ji of Baluchisthan was a true lover of Sawan Singh. (Baluchisthan is now in Pakistan.) Like this underground room, Master Sawan Singh had made an underground cave for Mastana to meditate in. And He had told him, "Don't even come to my cremation; just keep doing your meditation." Mastana Ji, even though he was given the duty for a very limited area, but still, in that area, he distributed the riches; he gave out money with both his hands. People used to say that he was using his supernatural powers. But he used to say, "No, this is not supernatural power; this is the grace of Sawan."

The government of India itself was very confused. Many times, they conducted raids and searched the place of Mastana Ji. Many times, they put handcuffs on him. But still, they could not find anything; they could not find any machine which could print currency. They could not find anything there. He used to say, "What can I tell the cobblers about how this Will is coming into existence, how this is happening?" He used to say, "Those who have not risen above the nine openings of the body, and those who

This underground room talk was given April 5, 1986, at Sant Bani Ashram, Village 16 PS, Rajasthan.

have become attached to the skin of the body, they are cobblers. What can I explain to them?" He used to say that the Will of Sawan Shah, or the grace of Sawan Shah is such that it is like a machine for making jewels.

Master Sawan had given the duty to Mastana Ji of Baluchisthan for a very limited period and for a very limited area. This area in which we are living now is called "The Area of Bagar." Master Sawan Singh had made him the emperor of this area which is called Bagar. And that is why he had given the maya, he had given out the riches to the poor and the needy ones. He left His body in 1960.

In the same way, in South India, Master Sawan Singh gave the duty to Baba Somanath to preach the Naam. Master Sawan Singh gave the duty of the whole world to Master Kirpal Singh, saying, "You should sprinkle the water of Naam everywhere in the world." Now this is the secret of the Masters or the Saints, and only the Saints know the secrets of the Saints.

I did not make this house because of my own desire. In fact, this house was made by the orders, the instructions, of Master Kirpal Singh. In fact, He Himself made this house. And it was He Himself who closed my eyes by putting His hands on my eyes, and He told me to go inside and do the meditation. He told me, "Dear Son, you do not have to come out. You have to sit there and meditate."

The person who has shot the arrow knows how deep the wound is. In the same way, He Who made me sit in His remembrance knew how much yearning was there for Him. And He had promised that, whenever He would find it appropriate, He Himself would come here.

So, because of the promise He made to me, many times in His lifetime, He used to come to see me.

This place is never kept open for anyone who wants to come and sit here. Even when I was in 77 RB, the purity of this place was maintained. And it is per the orders of Master Kirpal that only one who comes here to do the meditation for ten days should be allowed to see this place.

If someone becomes poor, He is the benefactor to the poor ones; if someone becomes humble, He is ready to shower grace on them.

I have often told people, "Be it a little room in your house, but you should have a small room separate for meditation. Don't sleep in that room; don't have any bad thoughts in that room, and then see that, when you go in that room to meditate, how much easier you find it to concentrate.

I hope that you will take the inspiration from this place, and that you will be able to do the meditation as much as possible, and make your life pure.

Some Time in the Woods

Walking in the woods of Masters devotion
we are wonderstruck.
Its dense richness grows past the horizon
and our ability to measure.
Each hour of the Saints meditation
plants another Oak or Redwood,
Or some other mighty tree
well rooted and towering above us.
The mind suggests: make no effort
in any planting of our own.
For we have neither the time
nor competence to grow such a forest.
Yet, if we still ourselves even a few minutes
in meditation on some spot along the Path,
The Master might smile to see
here the disciple planted a few flowers.

JACK DOKUS

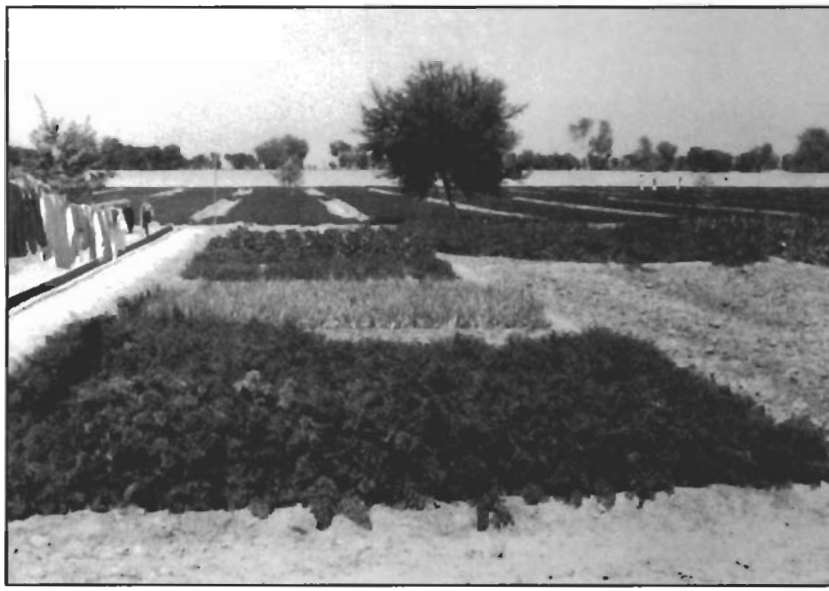
how could i not

the seasons change
so many
since you left

i walk
this morning
it's spring
the fire pink star flower blooms
reminding me of your hand
of you

during this time
the ambrosial hour
you made me meditate
i close my eyes
at your feet
"with love no burden"
i do my simran

i walk
i travel this path
looking for you



i see the sky
so majestic
clouds shift and move
with the wind
telling a story
different each morning
but familiar

you tell me
"leave off please"
my eyes open
i see you
radiant beautiful
loving me
i rejoice
feeling whole with you

how could you not
return
how could i not
recognize you

TERRY OJURE

Sawan Approaching

our eyes glazed and red
we toss and turn
chasing sleep

we tire of counting the days
that have no end
we sigh the cold sighs
sometimes weep

now listen:
the clouds of yearning
are building, inexorable, on the horizon
a portent of Sawan approaching

the One whom we love will come
He must come
He will come!

BILL BATES

On Facing the Difficulties

Sant Ajaib Singh Ji

Your Holiness, is Jesus Christ a true Master?

We respect all the Saints because They all have given the message of Truth. Even now we can see that Power after going in our within.

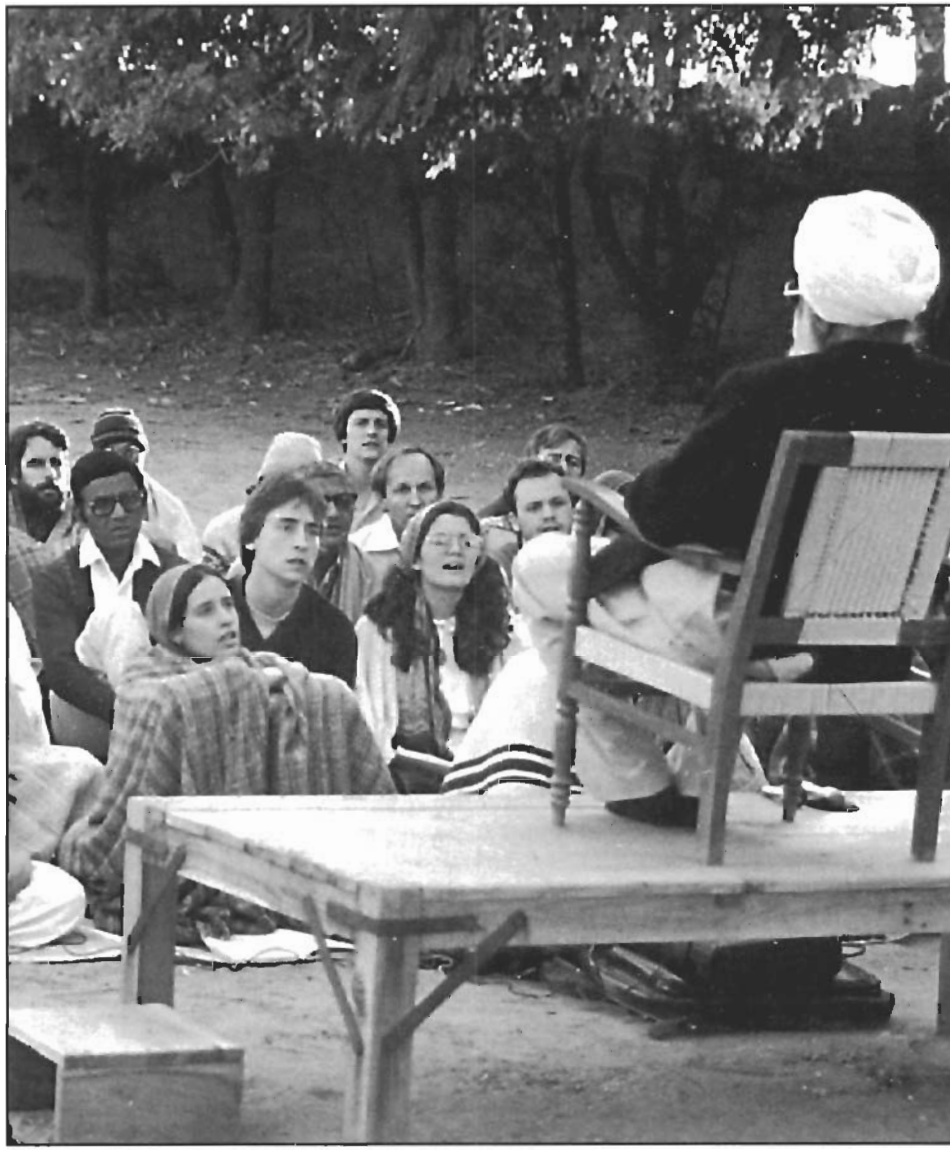
Swami Ji Maharaj says that we should have the connection with the living Power of God; we should have the connection with the living Master of the present time. The past Masters, Whom we remember with much love, because we did not go in Their company, we did not get any Initiation from Them and They did not take any of our responsibilities on Their shoulders. They took the disciples who went in Their company and received Initiation from Them, back to the Real Home, after making them Their own Form. But since we have not gone in Their company and we did not get Initiation from Them, that is why our connection should be with the living Master Who has initiated us. By obeying His commandments and by living according to His instructions, we can go in the within and become His Form and go back to our Real Home.

Further, Swami Ji Maharaj said, "Don't rely on the Masters Who came in the past; I say this for your benefit. Search for the living Master; I say this for your benefit."

Master Sawan Singh Ji generally used to give the example in His Satsangs about the four living things which can be beneficial for us. He used to say that only the living Master can give us the knowledge of Shabd Naam, and if we are sick only the living doctor can treat us. In the same way, only a living husband can produce children, and only a living teacher can give us an education.

Master Sawan Singh Ji used to say that no doubt Lukhman Hakim and Dunvatur were great doctors of Ayurveda. They were such great doctors that they could even put life into a dead body. But if we think that they will come and give us a treatment for our sickness, that is not possible. If we want to get rid of our sickness, we need to go to a doctor who is living and get treatment from him. We will have to go to a living doctor and get our body

This question and answer session was given November 25, 1983 at Sant Bani Ashram, Rajasthan, India.



checked up and receive a treatment.

In the same way, there was a king called Gunga Singh in this area of Rajasthan. He died about forty years ago. He was a very just king and he used to have a weighing balance on his table. He used to say, "I always give the judgment after weighing it." He used to say, "God may forgive a corrupt officer, but I will never forgive him." And this is true, that when his own son made some mistake he also was not spared. He was very famous for his judgments. But if we say that our disputes should be settled by him,

that he should give judgment for our problems, that is not possible because he is not living. In order to get our problems settled we need to go to the magistrate of the time and get our lawsuits settled.

In the same way, Master Sawan Singh Ji used to say that in the place called Ujain there was a very righteous king, King Vikramajit. If any girl says that she will indulge with King Vikramajit and have a good baby from him, that is not possible. Because he is not living she will have to go and find a husband of the time, a living husband.

In the same way, if we insist on getting our children educated by the teachers who left this world thousands of years ago, that is not possible. We need a living teacher.

We have respect for all the past Masters and we bow down to everyone. But our connection is with our living Master, Who has given us the knowledge of Shabd Naam and Who has become responsible for us.

In His Satsangs Baba Sawan Singh Ji used to say that when He would go to see His Master, Baba Jaimal Singh, He would often meet a priest at the Beas train station, who would always ask him, "Tell me, who is greater: Baba Jaimal Singh, Kabir Sahib, or Jesus Christ?" Baba Sawan Singh Ji always told him, "You bring Kabir Sahib and Jesus Christ in front of me and then I will tell you who is greater." The priest would reply that he could not do that. So Baba Sawan Singh Ji used to say, "Since I have not seen Them — of course, I have heard about Them — but since I have seen only Baba Jaimal Singh, I cannot say who is greater."

My uncles always used to argue with me a lot about the Master. Once when I visited, they asked me if I had seen God. I told them, "Yes, I have seen God Who is six feet tall, Who is moving and walking and talking like the other people, and Who has become responsible for my liberation." Hearing that, they would say that I have gone mad. Then I would tell them, "Repeating the name of Kirpal Singh, many sinners have gotten liberation. Ajaib says, 'Do not give up the company of Kirpal Singh.' "

Master, why is it that some initiates immediately after receiving Initiation, or a short time after receiving Initiation, will start having to face a lot of problems, many difficulties?

[*Sant Ji laughs*] The same question was asked by the disciples of Prophet Mohammed and it is in their holy book, the Koran. They asked Prophet Mohammed, "Why it is that when somebody tries to walk on the Path of God he has to face so many difficulties? And why is it that those people who enjoy the world and do bad things in the world do not have to face any difficulties?"

This question is like a trick of the mind, because our mind always finds an excuse for not doing the devotion. Our mind always wants us to go away from the meditation.

Anyway, Prophet Mohammed replied very lovingly. He said that when anyone gets Initiation, the Master becomes responsible for his liberation and He always wants that His initiate, His disciple, should not be given one more birth in this world. And since the soul has done so many karmas in her past lifetimes, and before going back to the Real Home all the karmas [have to] be paid off, that is why some karmas are paid off by the Master and some are paid off by the disciples. So that is why after the dear one gets the Initiation he has to face the difficulties, because by facing the difficulties and having the problems he is paying off the karmas of his previous births. The dear one has collected the karmas from many births and when he has to pay off all the karmas in one birth, then it is natural that he will have to face many difficulties every day.

On the other hand, those people who do not have the Master, those who do not do the devotion of Lord, do not seem to be facing as many difficulties as the devotees, because God has not taken their responsibility, the responsibility of their liberation. And since they are going to go into the cycle of eighty-four lakhs births and deaths, and since they are not even going to get the human body again, that is why they are allowed to enjoy the fruit of all their past good karmas. While enjoying the fruits of their past good karmas they do bad karmas, which takes them into the cycle of eighty-four lakhs births and deaths. For them God has decided that they will not get any other human body. That is why whatever they do, it all goes smoothly and they don't face any difficulty. God does not want them to pay off their past karmas, because God has not chosen liberation for them. Whereas for the devotees God has chosen liberation, and that is why in order to pay off their karmas, the problems and the difficulties are thrown in front of them.

That is why it always seems that the worldly people live very happily and smoothly in this world, and the devotees, the satsangis, always have to face the difficulties. But this is something we all should understand, that the satsangis are not going to come back again into this world to suffer the pains.

This is my personal experience; this happened in my own life. Once Master Kirpal was going to visit my ashram and one or two days ahead of time He sent some of His people in advance to the ashram. When they came to the ashram I had a very high fever, so seeing my condition, they did not ask me anything, they went to Ganganagar and sent a cable to Master Kirpal saying that I

was sick. As soon as they sent the cable my fever went away, and on the other side Master Kirpal started having such a high fever. The fever was so high that He had to postpone His program. And for this poor soul He suffered very much. So He did not come on the day we were expecting Him.

So the next day, when He did come, His face was yellow, He was very sick and very weak, and He needed some help to get out of His car. When I learned that the dear ones had sent the cable to Master Kirpal, I became upset at them and I asked them why they had done that, because I did not want my Master to suffer for my karmas. So when Master Kirpal came He was told that I had not been interested in sending the cable; Master Kirpal then rebuked the other people. So I mean to say that Masters always take the burden of the karmas of the disciples on Their bodies, because They are determined to liberate Their disciples in this lifetime.

Udo was a devotee of Lord Krishna. Once Udo asked Lord Krishna, "What does the Master give to that disciple with whom He is pleased?" Lord Krishna replied that Master gives three things to the disciple with whom He is pleased: either He sends him sickness, or He gives him the problem of unemployment, or he is criticized and taunted in the world. [*Sant Ji and the disciples laugh as this is translated.*]

When I left my property in Punjab and came to Kunichuk, I bought some land there. But in those days there was not enough water over there. So when one of my brothers from a distant relation came to see me, the sevadars, or the people who used to live with me, showed him all the property I had bought. But he was not pleased to see all that because he knew that I had left such a good property in Punjab and had come to live in the sand of Rajasthan. So because he did not appreciate what I had done, he did not speak even one word of appreciation in front of my sevadars. So they complained; they said, "Your brother is not happy to see your property." I replied, "I have not done any good thing, so why should he be happy?" And he criticized me for leaving good property and coming to Rajasthan to live there.

When the canals were built in that Kunichuk area, the land became fruitful and we made a very good house over there, and life became more comfortable. But when I met Master Kirpal, after seeing all the comfortable property I had, He told me to abandon that right away. He told me not to take even the animals from there. And He ordered me to come to this place, 16 PS, and meditate. And because I made that sudden move from Kunichuk to 16 PS, my relatives used to think that I was mad. They used to say that Kirpal Singh had done some

kind of magic on me.

But the true devotees, the true lovers, do not pay any attention if they are criticized or taunted by the people. In fact, they grow more in the devotion when they are criticized. It is like the wick of the lamp which gives more light when it is trimmed off. In the same way, if the real devotees, the real lovers, of Master are criticized by the people, or if they are given more suffering, they become more devoted to the Master. Because the true lovers always tell their mind, "This is the reaction of your own karma; you are paying this for your own karma." They tell their mind, "Be grateful to the Master, because He is helping you to pay off this karma in your lifetime." That is why the real devotees, the real lovers, of Master do not mind if they have to face difficulties and problems, because they know that it is coming from the Master.

The real lovers do not let their faith decrease no matter how many difficulties they have to face. When Master Sawan Singh broke his leg in the army by falling [while mounting] his horse, Bibi Rukko was very much worried for him. Baba Jaimal Singh told Bibi Rukko that Baba Sawan Singh had to suffer the consequence of one karma for five years, but Swami Ji Maharaj had graciously reduced that punishment, that karma, to five months. Master always reduces the pain from the gallows to a pin prick. You know that Masters do so much for the disciples, but still we are the ungrateful souls. We break our faith in the Master, we lose our faith in the Master when any problem comes to us.

We have not come into Sant Mat only to suffer the pains or only to enjoy the happiness. Saints tell us that in Sant Mat you should rise above the pains and happiness. They teach us how to rise above the pains and happiness and go to the Real Home where there is no pain or happiness, where there is no birth or death, where there is all peace.

Saints do not tempt us to go in the heavens and They do not frighten us with the hells. They inspire us to go to our Real Home, Sach Khand. Kabir Sahib says, "What is hell? What is heaven? Saints condemn both of them. We do not worry about either one of them because, by the grace of our Master, we are going to the Real Home."

Dear Sant Ji, why did Swami Ji smoke the hookah, the water pipe? I wonder if it's not a bad thing for a person who reads about it; they will think that it is allowed to do that on the Path.

[*Sant Ji laughs heartily*] First of all, the thing is that the competent ones do not have the stain of these bad qualities. And in His bani Swami Ji did not advise us to smoke the hookah; He advised us only to do the

devotion of Naam.

The truth is that Saints always do such things which keep the unwanted people away from Them. Because only They know who should be given the liberation, who should be brought near Them, and who should be kept away from Them. When any soul, any person, goes to a Saint, He reads the account of his karmas very well.

Swami Ji Maharaj used to live in the city of Agra, which was very crowded. And since the dear ones used to prepare the langar every day for the dear ones, many unwanted people would come there to eat the food. They were not initiated and they were not interested in doing the meditation. But since the food was given out there free of charge, that is why they would always come there to eat the food. And after eating the food they would say many untrue things about Swami Ji Maharaj. Swami Ji Maharaj did not mind that, because you know that as we need some guard to protect our wealth, in the same way, the critics are like the guards who protect our meditation.

But when it became too much, when too many unwanted people started coming to eat at the langar, once after the food was prepared Swami Ji Maharaj came to bless it. He took some water in His mouth and He threw that water from His mouth on the food. When the dear ones, the lovers of Swami Ji Maharaj, saw that they became very grateful to Swami Ji Maharaj, because He had made that food as parshad. They said, "We are very grateful today that our Master has made such good parshad for us." But the other people, those who did not have any knowledge about Swami Ji Maharaj, and those who had come there only to eat the food, went away without taking the food because they thought that Swami Ji Maharaj had made the food dirty. This happened many years ago, but still people say that the Masters of this Path contaminate the food before They give it to the sangat.

Sawan Singh Ji was also asked this question many times. But Swami Ji Maharaj did that only once, and that was only to keep those unwanted people away from the Satsang. No Master ever spits in the food which is prepared for the sangat. Instead, for that food He prays to Almighty Lord, "O Lord, we have made this food in Your Name for the dear ones. May You accept this food so that it may be distributed among Your children." So sometimes Saints do such things so that the unwanted people, the people who don't belong to the Satsang, may not come near Them.

In the previous village [77 RB] there used to live a man who used to drink a lot of alcohol. His wife always used to tell him that he should go to Master Kirpal and get Initiation from Him. He knew that

if he would go to Master Kirpal, He would tell him to give up drinking wine, which he didn't want to do at that time. So he told his wife, "Look at this guy" — he mentioned me — "Look at Sant Ji: when he got Initiation from Master Kirpal he had to leave his home. If I will go and take Initiation from Him it is possible that I will also have to leave this home." So he never got Initiation. [*Sant Ji laughs*]

So Swami Ji Maharaj has written so many good things in His books, about the Satsang, about Sach Khand, about Naam. We should read those and we should take advantage of those, and we should not worry about what things He did to keep the people away from Him.

Well, you can also do what Swami Ji Maharaj did *after becoming* what Swami Ji Maharaj was.

Those satsangis who have the bad habit of smoking the hookah or smoking tobacco, if they are asked by any non-satsangi why they are smoking tobacco, in order to hide their bad quality they always say that Swami Ji Maharaj also used to smoke the hookah. [*Sant Ji and the disciples laugh.*] Master Sawan Singh Ji used to say that those people, in order to hide their bad qualities, do not mention the good qualities of the Master, but they always talk about the bad qualities.

Swami Ji Maharaj said, "Why do you worry about what Master did? Do what Master tells you."

Such great souls are innocent souls; They are above all these kinds of bad qualities. They have been given so much Power by Almighty God. How can we compete with Them?

Once when Guru Gobind Singh went to the area of Malvah, He killed a white vulture. That vulture had not done anything bad to Guru Gobind Singh, but still He killed him. So the disciples who were accompanying Guru Gobind Singh were surprised and they asked Him why He had killed that innocent creature. Guru Gobind Singh told them, "If you want to know why I killed him, you go and see whether that vulture has one eye or two eyes." Then Guru Gobind Singh told them that in his past life that vulture was a king who had raped one girl. And that girl had cursed him by saying, "Since you have eaten this dirt that is why in your next lifetime you will become such a creature who will always eat the dirt. And you will be liberated only when you are seen by some perfect Master." So when the disciples of Guru Gobind Singh went to see the eye of the vulture they found that he had only one eye. Guru Gobind Singh told them that today that king had come in His sight and according to the law He had to kill him to give him the liberation.

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Sant Ji at the Delhi airport in April 1977, saying goodbye to the Indian sangat as He began the first tour.