Sant Bani Magazine

The Voice of the Saints

July / August 1998, Volume 23, Numbers 1 & 2

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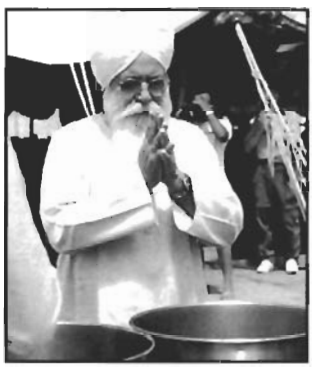

3

The Pages of Our Heart

Sant Ajaib Singh Ji

a Satsang of July 27, 1996

10

You Come, You See, You Do!

Sant Ajaib Singh Ji — *a Satsang of August 1, 1996*

23

The Condition of the Heart in Pain

Sant Kirpal Singh Ji — *a bhajan of longing*

24

Sant Bani School Celebrates Twenty-five Years of Grace

26

The First Message from Sant Ajaib Singh Ji for the Graduates of Sant Bani School — May 5, 1978

27

From Poison to Purity

Sant Kirpal Singh Ji

a Satsang — reprinted from Sat Sandesh

42

Everything Lies in His Eyes

Sant Ajaib Singh Ji

a question & answer talk

May 17, 1977

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The Pages of Our Heart

Sant Ajaib Singh Ji

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

For the past so many days I have been commenting upon the writings of various Mahatmas. The words of the Mahatmas are very precious because they are the words which will turn our life [around]. So the words which are going to change our life, the thing which will make our life —what can be the value, what can be the price of those words of the Mahatma?

The *bani* of the Mahatmas and the Saints is not from the level of the mind and intellect. It comes from the depth of Their soul, because it is Their personal experience. It is the creation — it is the anxiety — which comes out from that pure heart where no passion has ever gone. Those Who have risen above the passions, whatever They think, whatever They are anxious about, it is always for God Almighty and only for going back to the Home of God. So these words, the banis of the Mahatmas, come from that pure and holy heart.

The banis or the shabads, the hymns of the Masters are effective and they are true in every time, in every age. Guru Nanak Sahib says, "O Lalo, whatever comes from within, I utter only that bani." (Lalo was the disciple of Guru Nanak Dev Ji.) He says, "I am not doing it myself. Whatever is coming from God Almighty, whatever is coming from my within, I am uttering only those words."

Dear Ones, the relationship between the Master and the disciple is very deep, and we come to know about its depth only when we rise above the nine openings of the body. After rising above the physical, astral and causal covers, when we reach Par Brahm, then we begin to realize the depth of the relationship between the disciple and the Master. When we go even further, then we understand what is the reality of the relationship of the Master with the disciple. Only then do we realize that He is the only One Who

This Satsang was given on July 27, 1996, Baba Sawan Singh's birthday. This was the last Satsang given at Sant Bani Ashram, during the 1996 Tour.

burns Himself in the fire of others.

Dear Ones, when death comes, at that time no one comes to our rescue, not even those people whom we used to love a lot, those who were our beloved ones and for whom we sacrificed so many of our principles, for whom we did so many kinds of bad deeds to satisfy their needs. We deceived others, we told lies, and we did so many other things just to satisfy the needs of those people whom we used to understand as our very own, but no one comes to our rescue at the time of our death.

Just imagine that the dacoits are chasing you, and you are caught in the wilderness; they stand in front of you and are ready to kill you. At that time if someone who is your real friend appears there and helps you, how much happiness would you feel?

In the same way, when the moment of death comes, at that time neither our mother, nor our father, neither our son, brother, wife, not one of our relatives comes there to help us. It is only the Master Who appears there and saves us from the beating of the *yamas*, [the angels of death]. So just imagine the happiness which the soul experiences — she is seeing the yamas standing in front of her, she also sees the beating which they are giving [to other souls] — at that time, when the Master appears there and saves that soul from all the beatings of the yamas, she feels a tremendous amount of happiness in her within.

Kabir Sahib says, "The beating of Yama is very bad; it is unbearable. But I have met one Sadhu and He has saved me from that beating. O Kabir, I was being drowned in the mill, but my Satguru came and He rescued me from that. Only because of my past karmas, I was able to go and meet with my Master Who saved me from all this hell."

Guru Ram Das Ji Maharaj also says, "O sinner, you are earning the sins, but no one is your friend except Ram. If you do not have God Almighty with you, you will have to repent."

On the outer level we are only trying to do the practice in order to love the Master, because from reading the writings of the Master, we learn [outwardly] the meaning of the relationship of the disciple with the Master. But on the outer level sometimes our mind makes us lose the way: sometimes he gives us faith, other times he makes us lose faith.

Dear Ones, often I have said that when we remove all these covers from our soul and manifest the Master's Form within us, then we know about the relationship of the Master with the disciple. So when we manifest the Form of the Master, then the real conversation between the Master and the disciple happens, and it is very open, it is very heart-to-heart. And those who have had the good fortune of going within and

manifesting the Form of the Master, and those who have had a conversation with the Master in the inner planes, only they know what it is like. It is very open; it is very heart-to-heart.

Bhaghat Dhana has also said, "O Lord, Your arti is such that all those who have manifested You in their within, You do all their work, You perform all their acts. You give them the pulses, the food-stuff, and all the things which they ask from You. You even give them the best of the things available. Bhaghat Dhana says, I sacrifice myself on Him Who has given me so many things." And He also says, "I sacrifice myself, and I praise that mill in my home which grinds the wheat, and [the One] Who is making me eat this food. In this way, God Almighty is giving me all the riches of the world."

Bhaghat Dhana had listed all the things which he wanted. He asked for pulses [lentils and dried beans]; He also asked for clarified butter. In those days they did not have cars, so He said, "I ask for a very good mare on which I can ride," and then He said, "I am not being so greedy: I want a wife who will be obedient to me." And finally He said, "I also ask for Your Naam." And then He said, "If You will give me all these things, I will be very happy to do Your devotion." [*Sant Ji and all the sangat laugh.*]

The same is the meaning of the bhajan which Pappu will translate just now. Now when we do the meditation we say that sometimes the Form of the Master comes and sometimes He goes away. But that is not the reality — because the Form of the Master never comes, He never goes: He is steady, He is always there. It is only our mind which comes and goes. So when we rise above our body and go into Par Brahm, when we go into the inner planes, then the disciple talks to the Master very clearly and he asks, "What happened? Go through the pages of my heart and tell me what crime I have done that You went away from me very quietly. What happened if we did all the mistakes? What happened if we did all the sins? If we had not done all the sins, who would have called You as the Merciful One and as the Forgiver? So come into my heart and go through the pages of my heart, and tell me why You are quietly going away from me."

[Pappu translated the following new bhajan, then Gurmel sang it. This bhajan, along with four other new bhajans from the 1996 Tour, is printed in the September 1996 *Sant Bani Magazine*.]

Aa Kirpal Kol Beth

O Kirpal, come and sit with us and go through the pages of our hearts.
What crime have we done that You

quietly go away from us?
As long as the breaths flow we cannot forget You.
If You do not believe it, put Your Hand on our heart and see.
I am Yours; I was Yours ever since I loved You.
Why should I be afraid when I have loved You?
I have come to Your Door with hopes and expectations.
It is up to You whether becoming the Sawan of happiness, You give us alms or send us away empty-handed.
Try us. I will come swimming across as Sohani came.
But at least once sit with Ajaib and go through the pages of our hearts.
O Kirpal, come and sit with us and go through the pages of our hearts.

[Then Gurmel and the sangat sang *Sawan, Sawan, Duniya Kehendi,* printed on page 252 in *Songs of the Masters.*]

Sawan Sawan Duniya Kehendi

The world calls Him Sawan. I am His intoxicated one.
Very happily He gave me the gift of immortal Kirpal.
Since I saw Sawan I have hidden Him in my eyes.
I have never forgotten the way Sawan smiled.
Sawan is beloved. Sawan is beautiful. Sawan is the owner of my heart.
He was the Radiant Form Who lives in the eyes.
His style was unique. His glory was unique. Still I have not understood.
Every day I cry. Every day I sing. People call me mad.
White beard, broad forehead, tying a turban He came.
Even the fairies bow down to Him. And the moon has come out in the sky.
The world searches for Him outside, but He has given everyone the slip!
"Let us all go to Sirsa," Kirpal proclaimed.
Ajaib also sang, "Gracious Sawan has caused the drizzle to shower."
Come, let us all have the darshan of the Radiant Form.

Whoever was given that smile by Master Sawan Singh could not forget it all his life. I was also a fortunate one to get that smile of Baba Sawan Singh, and I still remember that, I cannot forget it. He Himself gave us the gift of immortal Kirpal. Kirpal was given to us by no one else other than Baba Sawan Singh. It was the words of Master Sawan Singh, Who had said, "He Who has to give you the thing will come to your home by Himself." So proving His words, making His words come true, Master Kirpal Singh Himself came to see me. He Himself found me. So it was the gift

of Master Sawan Singh that we got immortal Kirpal.

Many times in a very good, loving style Master Sawan Singh Ji in His satsangs used to say, "I am a farmer and if the farmer gives you a concession, it can be too much, and if the farmer becomes strict, he can be too strict." So that is why Master Sawan Singh Ji used to say, "Don't try my patience, because I am a farmer and I can be either too lenient or too strict." Master Kirpal Singh Ji, as you know, was an accountant and He used to say, "I am an accountant and if one penny is less, tell me why it is less. If there is one penny more, tell me why it is more." So in this bhajan Master Kirpal Singh said that we should continue doing our Simran wholeheartedly, because if we will continue doing our Simran, then this Simran will take us to our destination.

[Then both Gurmel and Pappu sang *Kirpal Yahi Sandesh Deta,* on page 203 of *Songs of the Masters.* The sangat also joined in.]

Kirpal Yahi Sandesh Deta

Kirpal gave only this message, and even the wind also teaches us this:
If you keep walking while doing the Simran, the destination comes to you by itself.
The fort of deceit will be destroyed in this world, because walls of sand do not last.
There are so many sins with you; you are a great sinner.
Hail the Power of Almighty Kirpal Who carries all the burden.
No one is an enemy; no one else belongs to anyone else.
Everyone is Your very own, for as the Gurbani teaches, all this world was created from One Light.
O Guru Kirpal, the Negative Power trembles, and death also is nervous in front of whoever has caught hold of Your finger.
Ajaib says, "Apologize to Kirpal if your soul wants happiness."

[Then Pappu and Gurmel sang *Jhuthi Duniya ch Faseya Dil Mera,* from p. 185 in *Songs of the Masters.*]

Jhuthi Duniya ch Faseya Dil Mera

My heart was stuck in the false world; someone came and cut the bonds.
Millions of times I thank Him Who united my soul with Shabda.
My soul wanders in this world. I have got no sympathizer.
In this attached world, the whole world is merciless.
Forgetting the Path I had gone astray; He diverted me to the Real Path.
I, the foolish, sinner, murderer, got involved in sins.
I forgot the remembrance of the

Lord and was buried under the sins.

He had pity on me. After coming He cut the chains of the Negative Power.

I, the ignorant one, do not know anything; I get kicked and knocked.

May I meet Beloved Kirpal; I have had this desire for a long time.

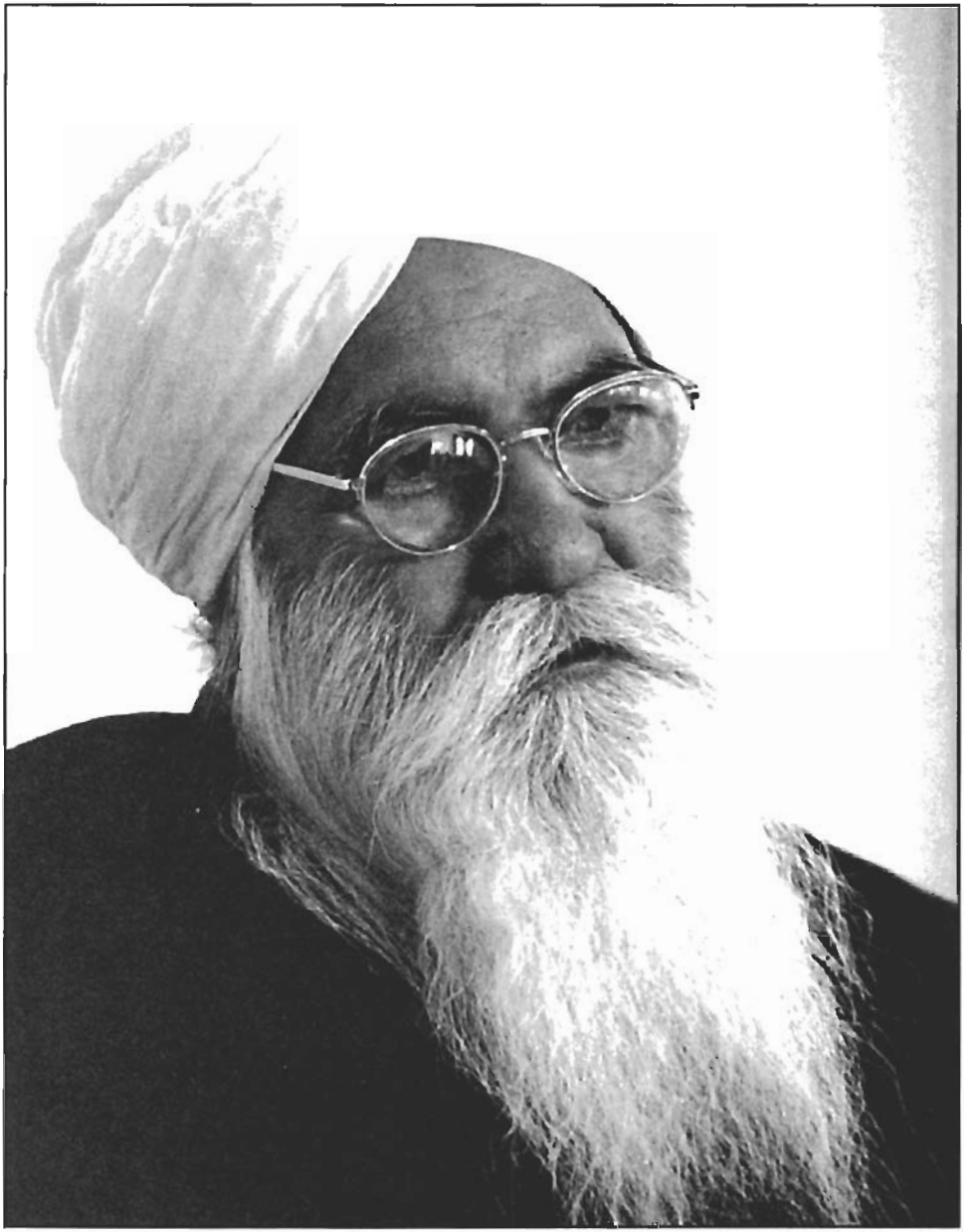
The soul of Ajaib had forgotten her home; catching hold of her, He diverted her toward home.

With the grace of Supreme Fathers Sawan and Kirpal, the program of doing Their Meditation, being in Their Remembrance, which They Themselves have graciously given to us now comes to an end on the worldly level, on the outer level. Because you know that the devotee has to do the devotion of his Master as long as the breaths flow in his body. But on the outer level, on the worldly level, the program which was given to us very graciously by our beloved Lords Sawan and Kirpal now finishes.

The dear ones who organized this program worked very hard and they did a very good job. But still if there was anything which was missing, if there was any bitter word spoken by any of the sevadars here, I hope that you will not take the remembrance of those bitter words, you will not take the remembrance of those things, and you will not go back to your home with bad feelings from here. Because you know that it is the habit of our mind that if we get hundreds of good things, that's fine, but if there is one bad thing, then our mind clings to that and always remembers that. It does that only so that we may spoil the benefit of the meditation which we have received over here.

So I hope that even though the dear ones tried very hard, but still if there was any lacking, if anything was missing, or if anything like that happened, you will not take those feelings with you; you will go back to your homes with loving feelings, with good feelings. Whatever you have heard over here, whatever you have achieved over here in meditation, you can maintain all this only when you go back to your homes with good feelings and continue doing your meditation. Because meditation is the only thing through which you can maintain the grace and the love which you have received from here.

We should make it our habit to read the literature of Sant Mat. In our spare time we should definitely read the words that the Master speaks, the literature of Sant Mat. All the dear ones subscribe to *Sant Bani Magazine*, but just as you subscribe to it, and you receive it, it is also your responsibility to read it and understand the words of the Master. Daryl Rubin has worked very hard and he has put together all different talks and the words of the Masters, in the book called *The*



Ambrosial Hour. It is a very important thing. I hope that you will take advantage of that seva, you will read that book also, because it covers many different aspects of the Path. Whatever I have spoken and whatever other Masters have said about the meditation and the other things, that all is included in that book.

You Come, You See, You Do!

Sant Ajaib Singh Ji

Salutations unto the feet of Supreme Fathers, Lord Almighty Sawan and Kirpal, Who, having mercy on the poor souls, have given us the opportunity to sing Their glory.

We all know that we cannot meet with God Almighty unless we do His devotion, and we cannot become free from the pains and sufferings of birth and death until we meet with Him.

Usually we do the devotion of God Almighty following our mind. God Almighty is within our body, but our mind always keeps us outside and he never allows us to enter our body.

Day and night we visit the temples, the mosques, the churches, in search of God. The Masters, in Whose name we have formed the religions and have made these holy places of worship, have also written about Their teachings; They have also recorded all Their experiences which They have encountered in Their life. But nowhere in Their writing do we find that the Masters have said that you will realize God by going to these places. All the Masters have written that whenever you will realize God Almighty, it will always be by going within. Up until now, no one has found God Almighty by going to the outer places, and in the future also, no one will do so. Anyone who has realized Him has done so only by going within.

Usually we collect the stones and bricks and the other materials and we create a religious place. We maintain that religious place with much sanctity; we do not do any bad deed over there. We never enter that place carrying any bad thing with us. We understand that this is the place for God Almighty to reside, and we always keep a lot of respect for that place in our heart.

God Himself has made the true temple in which He Himself resides, and that is the human body. The Hindu Mahatmas call the human body as that abode in which God Almighty Himself resides. They say that we can get the honor of meeting God Almighty by entering our within.

Guru Amar Dev Ji Maharaj says that this body is the true temple of God and in its within we get the

This Satsang was given August 1, 1996 in Terni, Italy.

jewel of knowledge.

We keep the places which we make with our own hands and feet very pure and clean; we do not take any bad thing there. But the temple which God Almighty Himself has created and in which He Himself is residing, what do we do with that? Sometimes we put meat in it, sometimes we put wine and other bad things in it. Sometimes we create very bad thoughts from within this temple of God.

Residing in this temple of God, sometimes we create bad thoughts, bad feelings for others. Sometimes we make plans and schemes for killing others, and in this way we are creating the rage, we are creating the fire of hatred and jealousy toward others.

The Mahatmas Who have had the personal experiences of God Almighty tell us very lovingly that it is a foolish thing to expect a king to come to a place which is not clean, which is very dirty. Not even a dog likes to sit in a dirty place; even he cleans that place with his tail before he sits there. So unless we make our heart clean, how can we expect God Almighty Who is the resident of a very pure and holy place to come and reside within our hearts?

We think that God Almighty resides somewhere in the sky, in the heavens, or He is residing in some golden temple, or He is on the peak of some mountain.

We beat the drums and we play the other musical instruments and in that way we shout aloud, thinking that maybe God is deaf and He is not able to hear us. That is why we create such a big noise and such a big kind of music. And we think that by doing that, by shouting aloud, He will answer us and He will listen to us.

Kabir Sahib addresses a *malvi* who was shouting aloud, trying to arouse people in the name of God. Kabir Sahib said, "O Dear One, you have collected the stones, bricks and pebbles, and you have created this mosque, and getting on top of that mosque you are shouting aloud, you are calling God Almighty. Do you think that He is deaf? O Mullah, why do you climb the minarets, and why do you shout so loud? The reason for which you are calling God Almighty, He knows about it, since He is within you."

History tells us how in the name of religion we have spread so much hatred; how the people believing in one religion are willing [to kill] and they are always thinking of killing the people of the other religion; how the people believing in one religion are always ready and always willing to demolish the holy places, the religious places of the other religion.

Kabir Sahib says, "The Hindus say that Rama belongs to them and the Muslims say that Rahim belongs to them, but they both are fighting with each other and they have not known the truth."

The Mahatmas whose inner eye got opened, those Who went within and saw that all-pervading Power, They called that Power as Ram. Those who went inside and saw that Power as all-merciful, They called that Power as Rahim.

Master Sawan Singh Ji used to explain this, giving the example of a Punjabi person and a person from Afghanistan. They became partners in doing the farming. But when the time came to start sowing the field, they started fighting with each other, because the Punjabi person said that he wanted to sow wheat — he used the Punjabi word for wheat — and the Afghani person said he wanted to sow *gandham*, which is the word for wheat in the Afghani language. Since they did not know each other's language, they did not know that they both wanted to sow the same thing, but they each insisted on sowing their own seed. Some wise person was passing by and he heard them quarreling. He asked them, "Why are you fighting?" They told him what the reason was, and since he knew the language of both the Punjabi and the Afghan person, he said, "Okay, bring me your seeds and I will solve this for you." When they brought their seeds, the seeds were the same, so he lovingly told them, "You both want to do the same thing. You both want to sow the same seeds, but because of the different languages you are fighting with each other."

In the same way, Masters lovingly explain to us that we all want to do the devotion of God Almighty, but because of the different languages, some people say that they are the devotees of Rama, and some people say that they are the devotees of Rahim. And in that way they fight with each other without knowing that they both want to devote themselves to the same Power. So that is why the Masters lovingly tell us that we should rise above the differences of the languages. We should go within and meet with that Power to which we want to devote ourselves.

The Mahatmas Who have had this experience lovingly tell us how we have to enter this living temple of God. There are two parts of our journey: one is up to the Eye Center and one is beyond the Eye Center. Our journey begins from the bottom of our feet and it ends on the top of our head.

There is a tradition in the Muslim religion that at least once in their lifetime every Muslim should make a pilgrimage to Mecca, the holy place. And they say that their devotion is completed only if one goes to Mecca to do the pilgrimage. So when Sheik Takhi went to Mecca, after doing his pilgrimage he was very fortunate that he went to Hathras, the place where Tulsi Sahib used to live. And it was a matter of good fortune for him that he pitched his tent right in front of the ashram

of Tulsi Sahib. So Tulsi Sahib lovingly explained to Sheik Takhi; He said, "It is good that you have done this pilgrimage, but the true journey to God Almighty, the true pilgrimage, is something which we have to do within our body. And it starts from the bottom of our feet and it finishes when we reach the top of our head. And the Eye Center is the place where we have to concentrate; it is the place which has a deep connection with the faculty of thinking and concentrating. So this is where we have to concentrate and this is the very place which we have to keep very clean and holy." So Tulsi Sahib lovingly explained to Sheik Takhi, "You have to clean the chamber of your heart so that the Beloved may come and reside within. You have to give up thinking about other people so that you may concentrate only upon your Beloved."

Tulsi Sahib says, "It is a pity that you go in the outer temples and mosques to search for the Beloved, and in this way you give a lot of suffering to that living temple of God in which He Himself resides. You have one heart, but you have hundreds of thousands of desires. And on top of that, you have even more yearning and other desires. Tell me, where is the place where you can have your Beloved come and sit?

"Listen in the arch of the living temple of God. That Sound is coming towards you to call you back Home."

So lovingly He tells that dear one, "First of all, go and find the Masters; go to Those Who have done this Themselves, Those Who have had Their own experience. They will give you the secret of the Naam Initiation. And once you get the Naam Initiation from Them, sit quietly and listen to that Sound which is coming in your head at the Eye Center from Sach Khand."

When we get ourselves connected with that Light and Sound, the mind, which is very swift like a deer and which makes us wander here and there like a deer, he also stops running here and there; he gets the peace.

Master Sawan Singh Ji used to emphasize a lot on doing *dhyan*, or contemplation on the Form of the Master, but Master Kirpal Singh Ji did not emphasize contemplation as much. But that does not mean that Their teachings were different; every Master has His own way of explaining things.

Master Kirpal Singh Ji very lovingly used to say that when you remember your children, their form appears in front of you. If you remember your office, your work, your job, then all the files and all the things which you need to do — all that comes in front of you. If you remember your house, then your house will start appearing in front of you — you will have the dhyan,

or you will have the contemplation, of your house. In the same way, if you will do the Simran which is given to you by the perfect Master, if you will do that lovingly, then the dhyan or the contemplation [will start to happen because] the Form of that Master will come in front of you by Himself.

We have two powers or two faculties in our within. One is to hear the Sound, the other is to see the Light. The power through which we hear is called *surat*, and the power through which we see is called *nirat*.

So this is what Tulsi Sahib said, "When you concentrate your surat, your attention, at the Eye Center, then you should listen to the Sound which is coming from Sach Khand with much attention."

With the nirat we see the things, and with the surat we listen to the Sound Current. And catching hold of that Sound Current, we go to the place from which it is coming. Guru Nanak Sahib has also said, "You have Light within you, and from within that Light the Sound is coming." He said, "In your within there is Light and the constant Sound is coming within you, and by listening to that constant Sound and by seeing that Light, you align yourself with the True Lord."

Mahatmas Who have had this experience Themselves lovingly tell us that until we withdraw our attention, our surat, from all the different parts of our body and bring it to the Eye Center, until we rise above the physical, astral and causal planes, and until we go beyond the rajogun, tamogun and satogun, neither our surat, the power of hearing, is awakened, nor our nirat, the power of seeing, is manifested.

We may hear the Sound Current even now; we may see the Light even now. But the Sound does not pull our soul up, and we cannot keep that Light there, even though we see it. We cannot concentrate on that Light for a long time.

This is my personal experience: even if we were to meditate for seven or eight hours a day, still in comparison to how much time we spend in the world, we are meditating very little, and the time we devote to the world is much more than the meditation. What is the reason for that? The reason for that is that we do not understand the importance of doing the Simran and we do not emphasize doing the Simran. We can do the Simran very easily all throughout the day. Even when we are flying in an airplane or doing anything of this world, still we can easily do the Simran.

When we do so much Simran and when we develop the will power to do the Simran, then whenever we sit for meditation, it doesn't take us hours or even minutes to concentrate. As soon as we sit and close our eyes, we go up, and whenever we open our eyes, we come back.

We don't know the importance

of doing the meditation. No Master is ever happy — and He is not willing — to always keep His disciples in the meditation. He says, "You come, you see, and you do!" But we are not ready to go along with Him.

When we do not do the meditation according to the encouragement and inspiration given to us by the perfect Masters, then the Masters tell us the worldly stories, They give us worldly examples and parables, expecting us to understand and come around by one or another example.

O Lord, give me the Truth,
Contentment, Love, Devotion, and Faith.
Give me the True Patience
and Satisfaction, asks servant Dadu.

This is the bani of Dadu Dayal. Dadu Dayal was a great meditator Mahatma, and He was an abode of humility. Earlier also I have told you the story of Dadu Dayal, of how much humility He had. Once there were two pundits who wanted to come to have the darshan of Dadu Dayal. Normally Dadu Dayal used to keep His head clean-shaven. So when those pundits came and when they were looking for the dera of Dadu Dayal, they saw one person — it was in fact Dadu Dayal — coming from that direction and He was clean-shaven. Now according to the Hindus, in those days it was considered a bad omen to meet someone with a shaved head. So in order to avoid the effect of that bad omen, what they did was that they hit that person's head. So both those pundits hit the head of Dadu Dayal and they asked Him, "Where is the dera of Dadu Dayal?"

Dadu Dayal was so humble and so loving that He did not mind them hitting His head and He said, "It is over there." Those pundits went and they sat with the other people in the sangat who were also waiting for Dadu Dayal to come there. Finally, when Dadu Dayal came, those two pundits became very embarrassed because He was the same person whom they had hit on the head.

Dadu Dayal was so humble that He said in the satsang, "You know that when you go to buy a pot, you even hit that pot, which is worth nothing. So when you have come to look for a Master, there is nothing wrong in you hitting me on the head, because always before you go to a Master, you should first make sure that He is the Real One."

Master Sawan Singh used to laugh a lot after telling this story. He used to say, "This does not mean that you have to go and hit the head of the Master to see if He is the Real One. This means that you have to go through His life. You have to find out whether He has done any sacrifice in His life or not, whether He has done any search for God Almighty or not, whether He has spent

ten or twenty years staying awake in the night doing the meditation or not."

You may read the history of the perfect Saints and you will find that some did ten years of meditation, some meditated for fifteen years or twenty years. They stayed awake in the night, They suffered hunger and thirst, and in that way They did a lot of meditation.

This is my personal experience, that the inner veil does not get open while enjoying the pleasures of this world. One has to meditate for it.

Dear Ones, we cannot dig out the water without working hard for it. If we want to get a pearl from the ocean, we will have to dive deep into the ocean.

In the same way, Master Kirpal Singh Ji used to say, "Rome was not built in a day." It took many years, a long time, to build the city of Rome.

If you want to pass the M.A., if you want a masters degree, then you have to spend sixteen years studying. It is not that the child goes and in just one day he gets the degree of M.A.

Dear Ones, one cannot open his inner veil while sleeping. If he thinks that he has opened his inner veil while sleeping and enjoying the world, he is deceiving himself and he is also deceiving everyone else in the world. But God Almighty Who is residing within him cannot be deceived.

You should read that part of the book of Mr. Oberoi in which he tells the story of Bhai Sundar Das, an initiate of Master Sawan Singh. And there you will see what is the condition of the false masters and how they are getting punished in the within, and what happens to those who follow the false masters.

So Dadu Sahib lovingly makes this request to God Almighty. He says, "O Lord, give me the contentment. Give me the true contentment. I am asking this from You, so kindly give me the contentment."

Guru Nanak Sahib says that no one becomes satisfied without the belt of contentment. No matter if we get the riches and wealth of the whole world, still we cannot be content, we cannot be satisfied, unless we have the wealth of contentment with us.

Make your life (existence or being) as sand in front of the Lord.
Dadu, die before the physical death as everyone dies after the physical death.

Dadu Sahib says that where there is "I", where there is egoism, God Almighty does not manifest there. When you go to the Master you should feel yourself as nothing but dirt, because He is the all-conscious One; He knows everything. Don't boast of anything in front of the Master, because He is the Knower

of everything. He knows everything about you.

Regarding the all-consciousness of beloved Lord Kirpal, I have often told you this story, how before I met with Him, I had not met with anyone — neither had I met with any of His critics, nor had I met with anyone who would praise Him. I had not even known that there was a Master called Sant Kirpal. Of course, from the very beginning of my life I had always been yearning for that Power about Whom I had learned and read. Even when Baba Bishan Das gave me the knowledge of the first Two Words, I was meditating, and I was always waiting for that Power to come and reveal Himself to me. It was not only because of the prayers to God Almighty which I had right from my early days — that He should come and meet me — but also because of the hard work which Baba Bishan Das made me do — both of those things. I don't know who told beloved Lord Kirpal about me, but He Himself chose to come to me. He traveled for five hundred kilometers Himself, and He came to see me. So it was the answer to my yearning; it was the answer to my prayers which I was making in front of God Almighty, that Master Kirpal Himself came to see me.

When He came I did not know whether He was married or not, whether He was learned or not. And also, when He came I told Him, "O Lord, I don't know what to ask from You. I don't have any question. My within, my mind, my brain, everything is empty." So He lovingly said, "Yes, I have come here only because I have seen this empty place. Otherwise, there are so many people around me who are mental wrestlers, those who are learned, but I saw that empty within only here and that is why I have come here."

So Dadu Dayal says, "Become like sand in front of the Master. Die before dying, because one day you will have to die." Mahatma Chattardas also says, "One day He will take you away from here. You will have to leave this world."

O Dadu, give up all the claims; pass your days without any claim.
Many have made the claims at this shop (of life) and have left (without getting anything).

Dadu Dayal says, "Look here — God Almighty is the grocer and all the souls are like His groceries. Many people have come into this world — many kings, emperors, dictators — they all came in this world and they wanted to make this world as their very own, but they did not become successful."

So Dadu Sahib says, "O Dadu, do not claim that this is your religion, this is your community, this is your wealth, this is your family,

and like that. If you claim that all those things belong to you, tell me, when you leave this world, who will go with you?"

When we get the things according to our karmas, we do not become grateful to the One Who is giving us those things. God Almighty is the One Who gives us the things according to our karmas, and we don't become grateful to Him. Instead we say that these things belong to us, or we are the owners of these things. But when death comes, what will go with us?

O Dadu, make the claim with the Primeval Being (the One Who was in the beginning).
How can one be without any claim? Remove the cunningness of the mind; make such a claim.

Now He says, if you want to claim anything, if you want to boast of anything, you should claim to be the one who realizes God. You make a request, you pray to Him, "O Lord, You come and meet me." Rise above the claims of this world. Rise above the egoism and meet Him.

He says, "Remove this duality from your within — that he is an Italian, or he is a Colombian, or he is an American, or he is an Indian, or he is a German. When God Almighty is One and when the Path to go back to Him is also One, then why all these differences?"

Everything came into being from Nothing. And again Nothing shall happen.
O Dadu, become Nothing, being attuned with the Lord.

No one has brought anything into this world and no one will take anything from this world. He says that you have come into this world in the Will of God, so make God Almighty as your very own, because you will have to leave this world only in the Will of God.

Kabir Sahib says, "When you were born, what did you bring along with you, and what will you carry with you when you die? You came into this world with your hands closed, and when you go back, you will go empty-handed with your hands stretched out.

"This body is a piece of paper and when the water drops on it, it will dissolve. Says Kabir, Listen, O Sadhu, without the Naam you will repent."

Creation, Destruction and the three Gunas (Qualities) are the forms of Maya.
Dadu says, It is not stable: in one moment it is sunshine, in the next moment it is darkness.

Dadu Dayal gives a very good example and He explains to us that

this world is of birth and death. It doesn't matter if one is a learned person or if one is clever and wise. No matter how learned one is, no matter how wise and clever one is, or even if one is an illiterate, an ignorant one, but still everyone who has come into this world has to leave it some day.

He says that nothing is stable, nothing is permanent in this world. It is like the shadow of a tree: in the morning it is on this side and in the afternoon it is on the other.

It is better to be in the company of the Master, even if one has to face difficulties, challenges and problems.
O Dadu, what is the use of having wealth and comfort if you don't have Naam?

Dadu Sahib very lovingly says, "Dear Ones, the Master has given you the Naam. He has given you the passport and He has finished your pain of birth and death. Now if you get any pains or any sufferings in the company of the Master, still you should understand them as much better than all the pleasures one gets in the heavens."

When Guru Teg Bahadur was killed by the strict orthodox religious people in Delhi, five of His disciples were tempted by the orthodox people to give up the company of Guru Teg Bahadur. They were told, "If He is the True Master and if He has such powers, why doesn't He save you? Why doesn't He save Himself?" They tempted them with so many things: "You should give up the company of your Master and we will give you this and that." But those disciples of Guru Teg Bahadur did not fall to the temptations. Then they were tortured. They were tortured so much that Bhai Mati Das was killed with a saw, and they cut off his head, using [a sword]. And Bhai Mani Singh's every joint was cut; his body was cut into pieces. Bhai Mati Das said, "If you want to have any mercy on us, keep my face towards the cage of my beloved Master, so that while you are killing me, I may have His darshan." He said, "We know what power He possesses. We know what He has done for us." So they did not agree to what the authorities were telling them. They chose death rather than to give up the company of the Master. On one side, there was the suffering of the body, because their bodies were cut into pieces, but on the other side, they could not forget the goodness which the Master had done to their souls.

Araungzeb had the power. Guru Teg Bahadur had the patience, the contentment. The disciples had the patience and the contentment.

In the city of Araungabad is the tomb of Araungzeb, where the pigeons make that place dirty and the monkeys and the other animals go

and make that place dirty, and nobody is there to take care of it.

But those who did the meditation of Naam, those who knew the glory of Naam, at that place, in their name the religious place was made and many people go there. They wash their feet before they enter that holy place and all day long they go to that place, and they remain in the remembrance of the Masters and they do Their devotion.

No one can decrease the glory of Naam in this world. And in the beyond also, the wealth of Naam cannot be robbed by any robber. No deceiver, no thug, can deceive anyone of the wealth of Naam. No fire can burn the glory of Naam and no water can drown the Naam.

Mahatma Charan Das Ji says, "Even if one has many elephants, many horses, and many other worldly riches, and even if he has the most beautiful women by his side, but without the Naam one gets a lot of suffering in the court of the Lord."

With which face can we laugh
and talk? Alas! Dadu weeps.
This birth was very precious,
which we have lost uselessly.

Dadu Sahib has mercy upon us. He lovingly says, "How can I smile, how can I laugh, in this world? God Almighty has given us this precious human birth for doing His devotion, but what are we doing? We are wasting it, we are losing it by indulging in worldly things and worldly pleasures."

Dadu Dayal Ji says, "Looking at the condition of the world, I am weeping. They are intoxicated, looking at the small happinesses of this world. They don't even know that these happinesses will turn into pain. They don't go within; they don't do the devotion of God. They are outside and they are always involved in the outer things." [*There were tears in Sant Ji's eyes at this point and He sighed deeply.*]

Guru Amar Dev Ji Maharaj says, "If you forget the Path of the Naam and go to other paths, in the end without the Naam you will repent."

In a few words Dadu Sahib lovingly explained to us that those who have done the meditation of Naam are the most fortunate ones, because except for the wealth of Naam, nothing of this world goes with us. No matter if you collect all the riches and wealth of this world, but still we cannot get the contentment unless we have the wealth of Naam within us.

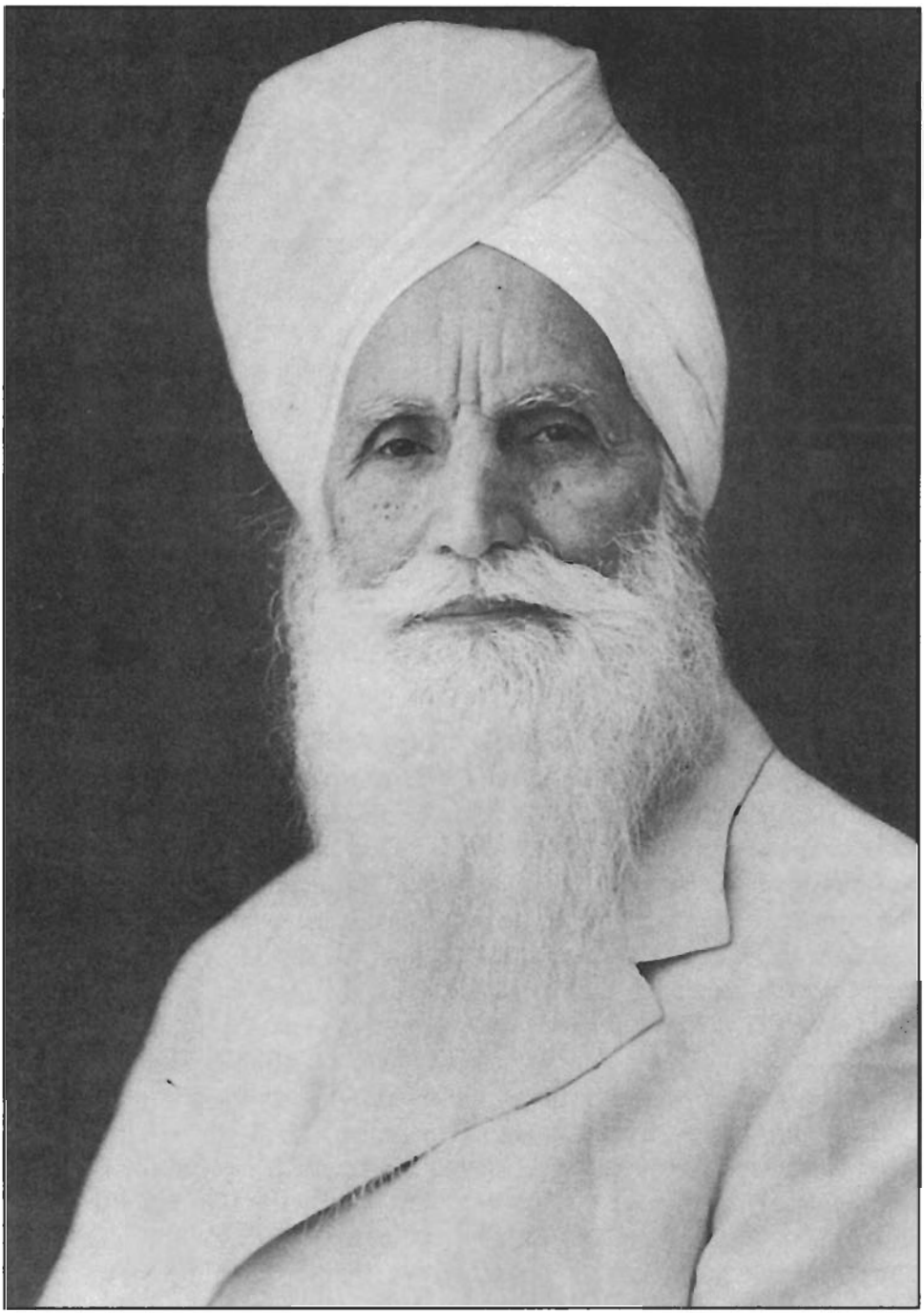
Swami Ji Maharaj says, "Doing the devotion is not like we are doing a favor to anyone. It is, in fact, having mercy on our own self." He says, "Have mercy on your own self and save yourself from the cycle of eighty-four lakhs births and deaths."

Guru Arjan Dev Ji Maharaj also says, "To have mercy on one's soul

is much more valuable than going to the sixty-eight places of pilgrimage." Because God Almighty will shower grace only upon him who has mercy on his own self. He who does not have any mercy on his own self, how can God shower any grace upon him? Guru Nanak Dev Ji Maharaj says, "If you do not have mercy on your own self, in your within the Light will not be manifested."

It is only because the Masters want us to have mercy on the souls that before They give us the Initiation, They impose this ban on us and They tell us about the drugs. They tell us how the drugs and intoxicants affect our brain, our power of thinking, and They tell us that we should abstain from intoxicants and drugs.

God Almighty resides in everyone. He resides in the sheep, He resides in the goat, He resides in the cow, He resides everywhere. And since He lives everywhere, that is why we should have mercy on everyone's soul. We should not kill them for our food. God will not manifest His Light within us if we do not have mercy on the souls. So that is why the Masters always tell us, before They give us the Initiation, that we should give up eating all these things, and we should have mercy on all the souls.



Ek Dardmand Dil Ki Haalat Tumhe Bataen

KIRPAL SINGH

Ek dardmand dil ki, haalat tumhe bataen.
Kya cheez hai muhabbat, aao tumhe sunaen.

I tell you the condition of the heart that is in pain.
I tell you what exactly love is.

Afshae raaze ulfat, tauheene ashiqui hai.
Mit jaye lab pe lekin, kyun naam unka layen.

The revelation of the secret of love is the insult of Love.
One may perish but not bring the name of his Beloved on his lips.

Duniya se kya garaz hai, duniya se puchhna kya.
Mai tujhse puchhta hun, kya cheez hai wafaen.

What does one have to do with the world? What does one have to ask from the world?
I ask You: What exactly is the loyalty in love?

Bimar ne yeh kahkar, furkat me jaan dedi.
Ab kaun raah dekhe, wo aayen ya na aayen.

The one sick in love died in separation saying,
"Who wants to wait more? Who knows whether He will come or not?"

Mujhko jagane wale, ab khud bhi jaagte hain.
Majboor dil ki aahen, khali gayee na jayen.

He Who used to keep me awake is Himself awake now.
The sighs of the poor heart do not cease, and they have never gone unanswered.

This bhajan was written in the style of Urdu poetry by Master Kirpal Singh in the pain of separation from His Master, Baba Sawan Singh Ji. The transliteration and translation was done by Pappu.

Sant Bani School Celebrates Twenty-five Years of Grace

KENT BICKNELL

With the grace and guidance of the great Masters, Kirpal Singh Ji Maharaj and Sant Ajaib Singh Ji, the Sant Bani School has flourished in Sanbornton, New Hampshire since its founding in 1973. On a wet Saturday in June, five hundred friends gathered to celebrate and remember. The rain poured, but felt as nothing when compared to the grace that was flowing.

From the opening "Morning Session" — with a bhajan, a moment of silence, and a sweet story of a family magically transformed from brutes to gentle souls — through the various activities (including the very popular multi-media time-line of the first two and a half decades, and the sung grace before the delicious dinner), the atmosphere remained undampened. A highlight for many was the gathering of 75 to 80 of the school's graduates for a photograph. This included alumni from almost every one of the twenty-one graduating classes.

As the school plans to publish a special booklet marking this event, there is need to say little more. The closing ceremony was quite inspiring, however, and we especially wish to share both the letter of congratulations from Pappu, and Sant Ajaib Singh's message to the first graduates, the Class of 1978, which served as a message for the Class of 1998 as well.

Congratulatory Letter from Pappu (Raaj Kumar Bagga)

12th June, 1998

Dear Kent Bicknell and Everyone,

It gives me great pleasure to congratulate you on the occasion of the 25th anniversary of the Sant Bani School. I can't believe that 25 years have passed since you first started it with the grace and guidance of Beloved Master Kirpal Singh Ji. I still remember my first visit to your school in 1977, when I came with Beloved Sant Ajaib Singh Ji. Even though at that time it was small in size and the numbers of students, I very clearly remember that I got the feeling that I was at a place which is going to grow manifold in a very short time and will serve the community in a very large and good way.

It has come true, as over all these years many students have passed out from here and have gone to many good colleges and have made their lives. I feel honored to be associated with the school in a very small way. In fact my association with Beloved Sant Ajaib Singh Ji allowed me to participate in the discussions you had with Him all these years about the

school. I remember how seriously He would take up and discuss all the school matters with you, whether it was regarding fund raising for the school, or maintaining the discipline at the school, or making additions to the school facilities, or any other matters which come up in the day-to-day running of the school. Even though not many people might know about His involvement in the school, you know that He was very much involved in the school affairs — as much as any of the other dear ones who do so much for the school. I always enjoyed His interest and when I saw His Divine Grace manifesting in the school matters, it strengthened my faith and devotion.

So on this blessed occasion I would like to congratulate all the teachers who have been the backbone of this school. You know that schools play an important role in molding one's character and personality, and teachers are the guiding force behind a child's development. If a teacher cannot inspire a student — nobody can; the influence of a teacher on a student is everlasting. Every action, every word and thought of a teacher leaves a lasting impact on the impressionable minds of the students. A teacher is the epitome of all virtues whom the student can look up to for guidance, care and affection. In fact, for the student a teacher is a friend, philosopher and guide, all rolled into one.

I feel privileged to have known many of the teachers of this school, right from the very beginning, and I know how much they have done for the students and the school. Once again I congratulate all the teachers on this blessed occasion. Also I would like to congratulate and thank all those dear ones who have supported this school in the form of providing financial help or physical help; without this the school would not have progressed and grown so much.

I always used to look forward to the graduation each year as it provided me with an opportunity to translate the graduation message from my Beloved Master to the students. I am sorry that this year it is not happening as He has gone back to His Home. But I know that from Sach Khand, the Eternal Home, He is sending all His grace and best wishes to all of you, especially to those students who are graduating this year and are stepping on the threshold of a new phase in their lives. Best wishes to you all from me as well.

Once again congratulations to you all and I wish all the success for Sant Bani School in the coming years. May God Almighty bless each one of you with so much strength and inclination to make this school grow even more, and may the Sant Bani School shine like a star in the sky of this world.

Best Wishes and Love,
Pappu (Raaj Kumar Bagga)

Sant Ji reading the names of all the graduates from 1978 to July 1996

Message from Sant Ajaib Singh for the Graduates of Sant Bani School

5th May, 1978

Dear Children,

On this occasion I send my congratulations to all the students who are going to step into the world after completing their high school studies. The earlier days of school life are like the stepping stone to the building of man's career. You will be meeting many people in the world; will see many things in the world. Many ups and downs might come, but always remember your goal, which you have to accomplish.

The most important thing which every student must do is to respect the teacher and keep himself devoted to studies with full concentration. Our teacher or professor is a mine of knowledge. If we will respect him, he will give us the riches of knowledge, for which we go to college.

I pray to Almighty God to guide you and bless you with wisdom and right understanding in every aspect of life. My love and best wishes are always with all of you.

AJAIB SINGH

From Poison to Purity

Sant Kirpal Singh Ji

Those people whose soul is powerful achieve success in anything they undertake, because the soul gives strength to the mind, the senses, and the intellect. A very strong horse can pull even the most broken-down cart. So it is that in this human life, we can achieve complete emancipation; in no other form of life can this be accomplished.

We have been given human life by God's grace and through the accumulation of good fortune. Since our birth, quite a number of years have passed already, during which we have worn the various labels of our religions, but during that time what have we achieved? It is inspiring to learn of the achievements of others in the field of Spirituality, but the ABC of Spirituality starts when we ourselves actually rise above body consciousness, just as those others did — practically. Learn to die so that you may begin to live.

This is therefore, truly speaking, our most important work — all other things being but give and take, the function of the law of cause and effect, or the effects of seeds sown in the past or in the present life. The Masters say, "Do your true work, why entangle yourself in others' affairs?" Your own work is the work which will go with you, as will the results of that work. Many people question why so much praise is given to the human form, for all the holy books sing its praises; but it is the form in which that higher accomplishment is possible, which is impossible to do from any other form of life — all other forms are merely for the expression of enjoyments. In the human expression of life, we are partly bound and partly free — within certain limits; so we can make the utmost use of and benefit from that allotted freedom of will. The Masters tell us that they *have* seen the Lord — and He is within this very human form.

Guru Nanak went to Iran, and there Kazi Ruknuddin put to him a question: "You are a very big Fakir or Master, and you must have seen the Lord's house?" Guru Nanak told him that indeed he had, and went on to describe the human body, concluding with a description of the two eyes for windows:

From the top of the high pal-

This talk was given in Hindi by Sant Kirpal Singh Ji and translated in India. It is reprinted from the June 1974 issue of Sat Sandesh.

ace comes the call from God;
For the unfortunate subjects are asleep and He is awakening them.

It is not necessary therefore to search high and low to realize God — He is already within you. The glory of the body lasts for as long as we are in it; when we are separated from it, who will give it a second glance? While we have it, we have got a golden opportunity, and that is to achieve our important work — to realize the Lord. Where is He? The whole world is indeed His manifestation, but He is nearest to us in our very own human form — the temple of God.

The human body has a number of doors — the eyes, ears, nose, mouth, genital and excretory orifices, but the indweller of this form cannot run out of any of them. He is controlled within the body, and the power that controls him, which you can call the Controlling Power, is God. It is also called the God-in-expression Power, for

Through Naam the Khand and Brahmand were created.

The whole of creation came into being through the Naam or the Shabd, or the Controlling Power or the God-in-expression Power — which Christians call the Word. The Word was existing first, and creation came into being after the Word. The Muslims call it Kalma, saying that through the Kalma all fourteen planes were created. The Hindus say that through the Nad the fourteen stages were formed. So the God which came into expression is an Unchangeable Permanence, is the creative power in all things, and is controlling everything in existence. *O Nanak, Naam is the Controller of all; You get it through great destiny.*

The Masters have declared that God can be seen in the physical form:

With the Guru's grace, you see that the Lord's temple is within you.

And if they have seen Him, why do we not also see Him? Because the mind has come in between. But if the mind can be stilled and kept under control then there is no barrier between you and God. A certain Muslim Saint advises that if you want to realize God, put one foot on your mind and the next step will take you to the Lord's house. It is said that

In the same company, in the same house, and yet the two brothers do not converse.

The two brothers — the Lord and the soul — but the latter cannot speak to the Lord because its attention is constantly going into outer expression. Furthermore, through connection with the mind it has become *jiva*, soul wandering or imprisoned in creation, while the mind in turn is being dragged around ruthlessly by the senses. So mind is actually astride the soul,

but ruled by the senses which are in turn attracted by the outer enjoyments. The results of all this are that we, the soul, are identified only with the body and the world, to such an extent that we have forgotten our true Selves, our true nature. Even if we wanted to withdraw from all this, we cannot, for we are helplessly entangled.

Guru Teg Bahadur Sahib explained that we are so much stuck fast in the world that our condition is somewhat like carvings in stone which cannot be removed. It is a reference to our soul, which through connection with the mind has become deeply engraved with outer expressions and cannot erase them. It requires, therefore, some other person who can withdraw the soul's attention, extricate it from these outer entanglements. What a predicament the soul is in! — the soul, who is really the controller of all this intricate machinery of the physical body. *This physical form is a chariot in which the soul rides, but intellect is the charioteer while mind is the reins, and the wild horses of the senses drag it around.* Who gives the intellect strength? Who strengthens the mind? We do — the soul — the true controller. Test it for yourself: while the attention or soul power is not focused, the senses cannot work.

How can the mind be won over? There are two ways, one outer and one inner. The outer method is called *kumbhak* — controlling the breathing by which the *pranas* or vital airs are slowed down and some little control of the mind is gained. However, this is a very lengthy process. In the past, the yogis spent hundreds of years learning how to rise above the body consciousness by this means. The second or inner method is to withdraw the attention or soul's expression. The functions of a factory are dependent upon its supply of power from the powerhouse, and all the different departments must necessarily be connected to it. If the supply is switched off from the powerhouse, the factory does not function. Likewise, the inner working of the body is quite perfect and functional, but control your attention and you will control your whole being.

We are really telling the story of a perfect man — one who can control himself — one who is in complete control of his attention. Our attention is part of the greater Attention, which is God. God once wished to become from One to many, and from that single wish billions and trillions of Brahmands, vast regions, came into being. So the soul is a drop of that Ocean of All Consciousness. If only it would withdraw from its scattered condition and concentrate itself, it could surely make at least one small town? For this problematic situation, some expert is required, who himself is in complete control and who will, by using a little of his concentrated attention, withdraw the attention of others out of the mesh of worldly expressions. This delicate operation is not a work done by reading, nor by writing, nor by any amount of thinking.

Even if one could memorize all the holy literature perfectly, and could master all songs and music of praise, or were the knower of all the knowledge in creation, yet none of these things would enable one to withdraw from outer expression without the help of some Master-soul.

One Saint tells us, *O seekers of God, you have lost the Lord in the folds of your intellect.* You will notice that thinkers cannot really be definite — they will say it is neither this nor that, etc., but the Saints say that they have *seen* Him. There is a definite claim in this. The true Godman has been made, for at one time he was just like us. Every Saint has his past, and every sinner a future. So if Saints were once like us, then there is every hope of us becoming like them one day. All Masters wish that those who follow their teachings should also become Masters. Everything in existence is a play of the attention, and so the attention has a very pronounced nature. Guru Nanak Sahib went as far as to say: *Victory over the mind is victory over the world.* Control the mind and you will control all creation — and how can this be done? Through the attention. You are the attention.

When Archimedes discovered the center of gravity, he was actually seeking to discover the center of the world, and desired to shake the world thereby. The true center of all things is within man; enter it and you will forget this world. When a Master comes into the world, a huge wave of Spirituality comes with him and hundreds of thousands benefit. He can shake the very hearts of the people. So beware of the mind, which is the barrier between the soul and God. The soul is the entity of Sat Purush, and the mind is the entity of Brahm, controller of the three planes — viz: physical, astral, and causal.

The whole world has forgotten its true identity, due to its ensnarement in the mesh of illusion. *O mind, you are the form of Light, so recognize your value.* That Light is the one essence of God which has two functions — one going into expression, the other being the Controlling Power. Soul is a part of that Controlling Power, whereas mind goes into expression. However, coming from the one essence, mind is no small thing, and the soul is able to separate from the mind only when the mind returns to its true home or source, where it will also experience the deep bliss. The philosophers like Socrates, Plato, and others, did not mention the importance and necessity of Naam, but they did tell man that he should know who and what he is — *Man, know thyself.* When people inquired further into this subject, they were told, "No, you are not the mind; no, you are not the intellect; you are the soul — an entity of the Consciousness, and when you truly know who you are, you will be the knower of all knowledge. Moreover, you will achieve success in all your undertakings."

Bulleh Shah went to Shah Inayat,

who was a farmer, and asked, "Maharaj, how is God realized?" At that particular time, Shah Inayat Sahib was busy transplanting some small plants, and he said simply: "What is there to realizing the Lord? Just uproot it from here and plant it there." It indicates a change of direction — turn your attention from here and direct it there. It is a question of attention, is it not? You may call it this, or call it that, but the fact remains the same: wherever you concentrate your attention, there will you accomplish. To accomplish self-realization, this concentrated attention is even more necessary.

There is no one who can save himself from the bad effects of mind and senses. Guru Nanak Sahib said, *He is pure who has achieved Self-knowledge.* As both mind and senses draw their sustenance from the soul, then Self-knowledge enables the soul to extract whatever work it wills from them. If the soul wills that they cease to work, it will be so. Those who are ignorant of Self-knowledge are forever drifting in the mind's waves which are filled with the pollution of the senses; the results of being dragged around willy nilly in the worldly enjoyments. Kabir Sahib advises the seeker to seek a Guru who can tell him where the mind is, and to continue searching until such a Guru is found. It is very valuable information or advice.

Mind is like a spider, trying constantly to lure us into its web. Its seat lies behind the eyes, and if the attention is controlled there, the mind also comes under control. To know oneself, however, one must become pure. The imperative of all this is the emphasis that one must go to someone who already knows himself, and who can give a demonstration of how to rise above body consciousness, that is, above both mind and the indriyas. *God Himself reveals the Imperceptible — through the Satguru.* We usually read the words of the Masters without understanding their true meaning. If we knew who we are, we would know Him who is above the senses. The first step toward God-realization then is Self-realization. Swami Ji said, *You yourself must recognize yourself; listen not to the advice of others.* Do this, and all your troubles are over. All your questions will be answered. The old Rishis declared that Self-knowledge is something, knowing which there is naught else to be known.

The Macrocosm is in the microcosm, but at present the soul's position is restricted — covered with the three coverings of physical, astral, and causal expressions. But it is not an impossible situation, for *Whatever is in Brahmand is in the physical form; he who seeks will find it.* The mind also has three stages: physical mind in the physical world, astral mind in the astral world, and we have just been considering the Brahmandi or causal mind. To illustrate the point: rainwater may be clean when it starts to fall, but as it goes through the earth's atmosphere it gets polluted — even more so when it actually touches the

earth. To re-purify that rainwater it must be evaporated by the sun, that it may rise as a vapor above the earth's atmosphere, whereby it is purified.

The enigma of the situation is observed by Charan Das Ji: *Mind is controlled by intellect, senses controlled by mind; How can the attention be focused in all this complexity?* God is All Light, and the soul is also Light — *All worship the Living Light.* A Khalsa, for instance, is he in whom the effulgent Light is refulgent. Lord Krishna explained that every person has got that Light within him, but it has to be awakened. Hazrat Mohammed Sahib and other Masters said the same thing. Christ told his people that he had come to make those see who do not see, and implied that men with eyesight were in fact blind, for they could not see the Inner Light. To see for oneself is most important: *While I do not see with my own eyes, I cannot believe even the Guru's words.* We can only be truly convinced when we see for ourselves. We are grateful for all means of outer learning, which give some incentive, but the art of lecturing and telling stories can be mastered by anyone with a little training; the problem remains unsolved however. *As long as the senses, mind, and intellect are not stilled, the soul cannot experience.*

You can now see why Self-knowledge precedes God-knowledge. The matter of controlling the mind arises again and again, so have you fully understood how it can be controlled? Someone who is able to control his attention must gave you a sitting and at this time control your attention for you, so that you will forget the body. The Light within is already there in existence, and when he opens your inner eye, you will be able to see it. The true meaning of the word Guru is: the one who brings Light into the darkness. This is not done by merely pressing the eyes with the fingers — one can ruin one's eyesight that way — moreover, awareness of the body and its environments remains, whereas by true inversion these things are forgotten.

There are two kinds of practice. One is the kind which connects with the mind, intellect and senses. People do perform various different practices, but still find that the mind is running away from them. All these practices are known as Apra Vidya or outer knowledge. But we must remember that: *While the senses, mind and intellect are not still, the soul cannot experience.* It is illogical and impossible for the soul to practice at these levels and at the same time achieve the ability to rise above them. This is very clear. Perhaps the mind can be controlled for a brief while, but then it runs away again, something like a snake in a basket which spits and strikes every time one opens it. Practice of all this outer knowledge cannot control the mind, as the accounts of the Rishis and sages who have fallen into sin will remind us. There is no need to study examples of others, however, for we fall daily — our failures spread over the full

twenty-four hours of the day. Under the ashes there are live coals which spark up and spring into life when the breeze blows! You must pour water on the fire to ensure it does not respark — even when the stormiest winds blow.

Swami Ji Maharaj advised the seekers to: *Make this enemy mind your friend.* But how? If for instance you have to spend the night under the same roof as a man you know to be a daring thief, how will you protect your money and possessions? The only chance is to give all your valuables into the charge of the thief himself and implore him to guard them in safekeeping for you. In other words, take a positive approach. Even if you ever catch a person doing wrong, do not hand him over to the authorities, but rather give praise to the good in him, encourage him to turn from his bad habits and live by the good ones. Mind loves to relish all kinds of enjoyments, and it is not his fault he is getting intoxication at the sense-level through all these outer things. Mind will most definitely not leave these enjoyments until it is offered a more delightful and stronger enjoyment.

The Masters tell us that if we control the mind, we can achieve realization. Guru Arjan Sahib has given so much informative advice on this subject. *By reading and thinking on the Vedas, or doing yogic practice, you cannot get free from your five companions.* No matter what you try, the ego will not go. Doership does not go. The law continues to take its toll: *As ye sow, so shall ye reap.* How can we lose the thoughts of doership? We must stop the waves undulating in the mind. *While there are waves in the mind, ego and pride rule; neither Guru's Shabd nor love for the Naam can be achieved.*

Naam is there already — but only when the water is still can the reflection be seen. The cure is one alone. *Shabd burns out ego, attachment; the Gurumukh's everlasting Light is received.* Ego and attachment will go when one sees that the Lord is the Doer and not oneself; that in fact everything is sustained and upheld by Him. Salvation is assured when one becomes a gurumukh — he who is one with the Guru. This happens through the eyes: *Looking at the Satguru, the blessing is received; that inner knowledge which solves all mysteries.* Eyes are the windows of the soul, and the stronger soul will drench the weaker soul in its own color. Seventy-five percent of the knowledge is received into the soul through the eyes; the other twenty-five is learned through the mind, intellect and senses.

The attitude of mind is important; how you go to the Master — with what attitude. It should be one of humble devotion. Those without proper attitude of mind will not benefit fully, even in his presence. One should not waver in doubt furthermore, but should have a single-minded attention. One Fakir said that his heart was so full of his Beloved that he forgot himself and who he was. Guru Gobind Singh said, *Two forms have be-*

come one. If you sit in the Guru's presence with the attitude that you are the disciple and he is the Guru, then how can the Guru be there? He is truly there when you are aware of him and him alone. For this, devotion is necessary, and preceding this, obedience to his commands.

It is a great blessing to have a human body — still greater is the blessing of the Living Master. He *is* the Attention and the Controller of the attention in others. When the attention is imprisoned in the mind and senses, how can it rise above by itself? *The great Guru drags the attention up.* What great power there is in attention. Great is man — you are attention, are you not? All men are micro-gods, truly speaking. Why remain in misery? *He who sent you is Himself calling you back; Return home in peace.* God sent you to this world, and has also sent someone to take you back home, through whom He is saying, "Come children, come back home." Masters come for this purpose alone — for the sake of the pious and the sinner alike, for both are at the level of mind and senses, are they not?

Without Self-knowledge man achieves nothing. Some seekers roam around naked; some will not eat from any vessel, but only from their hand; many go on pilgrimages to different holy places, doing different practices; but desires are not killed by any of these means. Cut off your head, go to any extreme, but you will not control your mind thereby. The Masters repeat and repeat this: 1) *Dirt of the mind cannot be washed by these practices.* 2) *When the mind is dirty, everything is dirty; washing the body will not cleanse the mind.* 3) *World has forgotten all in illusion; Only a rare one will solve the mystery.* Kabir Sahib said, *A fish drifting down the limpid waters of the Ganges, washing itself in many ways, could not be rid of its smell.* The wise ones begin to purify the mind, having no bad thought for anyone — not in thought, nor word, nor deed — like appropriating another's goods, for instance. There must be no lies, no cheating, no cunning and scheming. We are all brothers and sisters in God, remember, and the wise man will do good to all alike and think only good of all men.

The Masters are sometimes quite abrupt — with all due deference. Bulleh Shah once very plainly said, *God is not found in mosque or Kaaba; God is not in the Koran, nor in namaz* (prayer); *neither saw I God in places of pilgrimage. O Bulleh Shah, from my Guru I got that gift, whereby all my difficult search was ended.* What a short cut it is! What a blessing to find some Master who will reveal it within you! The teachings of past Masters are valuable, for they are one and the same, and those who met them experienced a practical demonstration of those teachings — of the true knowledge. You will find the similarity running through all the scriptures, from which I am constantly quoting, but the seeker must re-

ceive a demonstration himself — he must see for himself, and then go on to develop further.

The subject is a long one, but a complete outline can be had from any of the hymns of the great Masters who taught this Science. Their conclusions are unanimous: *No one can cross the ocean of mind, for the waves are gigantic; without a Controller, none can cross.* Do you feel a need for such a person who is in perfect control of his attention? The world's history shows that it has never respected such personalities. They have been accused of destroying the established customs, they have been banned from entering cities, they have been hung, crowned with thorns, made to sit upon red hot iron plates. When Hazrat Mian Mir heard that Guru Arjan Sahib was to be forced to sit on the hot iron plate, he lamented to the Guru, "I cannot bear it that they will do this to you." Guru Arjan Sahib told him, "Listen, this Power is also in you, and in everyone; all may destroy one another, yet that Power will remain. It is God's will that this is happening."

O Kabir, mind is the same, no matter where you apply it;
whether in the Guru's devotion or the worldly earnings.

Make a decision — what you want to do. Do you want to waste your life? You are already drifting away — go on drifting if you prefer. However, if you would prefer to benefit from your human life, then you must give time for it. In truth *this* is our real work — all other work is not ours, but merely a means of finishing our give and take. You are here in this world for a few days only — it is not your permanent abode — do you want to spend all the time sowing new seeds? It is a golden opportunity offered to you — benefit from it, otherwise you will go around the perpetual circle of action again. *The whole world is a disciple of the mind; only few are disciples of the Guru. Those who keep His commandments gain that unfathomable knowledge.* You must decide for yourself. The very essence of the holy scriptures are put before you.

Guru Amar Das Ji came to the feet of Guru Angad after more than seventy years of searching. When, through his Guru's grace, he realized the Truth, he said that it was impossible for anyone whose mind is trapped within the "ten doors" to truly sing the Lord's's praises. On the subject of the mind, this hymn of Guru Amar Das reveals:

How can he sing God's praise,
whose mind is entrapped within the ten doors?
The senses sorely aggravate it;
Passion and anger daily torment it.

The competent doctor will tell you of the cure for the diseased mind, and what steps to take. A good doctor will not only diagnose but will give you the cure also. One who gives only

advice is not sufficient. Now the cure for the mind has already been told to you, has it not? Go to a realized soul, and he will first tell you this: *The Guru makes you controller of the "house"; you become the mistress of the house.* Guru Ramdas termed it "queen of the house," and explained how he was given ten maidservants to work for him — the five senses of action and the five of knowledge. Spirituality starts with the first step, but it is something which never perishes.

The human body is two-part; one is above the eyes, and the other below the eyes. The senses operate from the eyes down, and through them the outer impressions enter into one's being. *In a room full of kajal* [mascara], *no matter how careful, you will get stain, upon stain, upon stain.* This is what happens to you in this world. Rise above it all — above the body consciousness. *The great Guru drags the attention up.* These are direct references for your guidance, that the Masters give a way up — up to where the Sound is vibrating and the Light is effulgent. The great Masters — Lord Krishna, Lord Buddha, Hazrat Mohammed Sahib, Jesus Christ, and others — all spoke of these two principles. Merely wearing the label of a particular religion does not make you a true exponent of it. He in whom the Light is effulgent is a Khalsa; he who climbs the highest peak to see God's radiance is a true Muslim; he who sees the Light of God is a true Christian. You must actually see that Light.

The senses are perpetually dragging us around. The sense of sight drags us to beautiful scenes; the sense of audition draws us to melodious music and sounds; the sense of taste attracts our attention to enjoyable things to eat; the sense of smell is seeking fragrant aromas, etc.; and the sense of touch leads one to sensual enjoyments. Likewise, through these senses we are subject to passion, anger, greed, attachment and ego, which will go on attacking us until we rise above their influence. The true Master teaches a way up to a higher level, and gives one a demonstration of that at the first sitting, which can then be practiced daily. Remember — Spirituality starts *When the senses, mind, and intellect are stilled.*

When Guru Amar Das came to Guru Angad, the Guru gave him the demonstration, and Amar Das said, *What beautiful Sound comes from within! I hear the Sound which has vibrated through the Four Ages; that Sound supporting all, Maker of all, the perfection in each being.* And that Sound is everlasting.

Wonderful is the Lord's attribute, that Unstruck Sound which is vibrating;
Rare on earth is experience of that vibrating Naam,
But its Nectar is tasted through the Guru's teaching.

God is Nameless — He is that Power. That Power is vibrating everywhere, but is difficult to realize be-

cause one must get in contact with it. Who then does get the contact? *Whosoever has good fortune from way back gets connection to God's Naam; Nanak says, happiness is theirs in whose "house" the Unstruck Sound vibrates.* Also, it is said, *No heed for caste, this knowledge is for all; in this Iron Age, whoever meditates on Naam, O Nanak, gets salvation.* You may be a Hindu, or Muslim, or Christian, it makes no difference, for the Light is the same — why conjure differences? Temples, mosques, churches, and other sacred places contain the symbols of that Light and symbols of the vibrating Sound, but the true temple or mosque is the human form in which the Light of God exists. A certain Muslim Saint quite frankly says that to attend the mosque is for the beginners only. These edifices were made to remind man that the Light is within his own form — to attend them is all right for the uninitiated, but if the Light is not seen thereby, where is the benefit? However, the true seekers go on searching, by performing various practices. Those who do become Gurumukhs give the direct advice, and tell the seekers to seek *within* the temple of the body. They do not leave the people stranded with only the books for guidance, but explain how to find that which is written of in the books. All knowledge lies within, and the key to it is with the Guru. Guru Amar Das explains how the mind becomes pure: *While attention stays in the mind's waves, there is abundance of ego and pride; until the Shabd is connected and love for the Naam develops.* The taste for Naam comes only when the connections with the senses are severed.

When mind becomes pure through Shabd, then it can sing the Lord's praises;
The Guru's knowledge reveals itself;
Then you will reach your true home.

How can one who is being dragged through the worldly affairs praise God? Self-knowledge is required. You have to go home, your Self, not the senses, mind and intellect, but you. You are the power behind your whole being, remember. Guru Amar Das then advises the mind:

O mind, remain in perpetual intoxication;
Always sing God's praises.

This was his advice, after receiving the inner gift. *Leave off the plane of senses which is devoid of all taste, O friend; drink the Nectar of Naam.* The world has no true taste — it is but a place of sin and immorality — but the Naam is the Elixir of Life, and we should have preference for the taste of that. Only with that Nectar can the mind be controlled. Lord Krishna explained how he controlled the thousand-headed serpent which he found at the bottom of the River Jumna, by playing his flute. It was his

way of describing this serpent mind which has a thousand ways of injecting poison into us. It can be controlled only by the Sound of Naam.

God is the Pure One — Giver of everlasting peace;
Analyze your mind, and receive the fruit.

In the past you desired many things, but they were never fulfilled. Now everything is fulfilled, even before that wishful thought comes, because Nature is now at one's beck and call. Even with a little intoxication of Naam one ran be the controller of Nature. Swami Ram Tirath said that with the Lord's intoxicant comes a cool breeze. All one's heated passions are cooled, and even the simplest desire is fulfilled. The Swami then explained how the Masters never proclaim that they come straight from heaven, but rather they talk as man to man. Guru Amar Das, likewise, in all modesty continues:

We the sinners became pure, brothers;
Since we came to the feet of God.

This is an indication that Masters were also at the sense-level once, but have ascended to the high state of purity by surrendering themselves at God's feet. Then he says,

The sinking stone was lifted out of the senses;
All true praise to Him.

You can see that this is a watch, which my fingers are holding. But I am the power behind the fingers, which makes it possible. To come close to a realized soul means to be near the greatness of God — in him. So to go to a Master's feet is like going to the feet of God, for it is the same Power, working in him. And the first thing he does is to drag that sinking stone of the attention above the deep ocean of senses. And then? *He settles the account with Dharam Rai* (Lord of Judgment or Death); *and takes me out of the mire of sin.* He clears up your case in Dharam Rai's court, and lifts you above the senses; how many such Masters can one meet in this world? When they tell us that they also were under the senses, it means that there is hope for everyone.

By the Guru's teaching, we the poison became the Water of Life.
Now the body's filthy smell is replaced by a sandalwood fragrance.

The stage of everlasting life is reached by rising above the poison of the senses. Ruled by the senses, the body emanates an unpleasant smell, but with purity of thought it will emit a delightful perfumed fragrance. People spend so much money on toilet preparations and scented soap etc., to keep the body smelling sweet; otherwise the odious smell from various thought

waves is very strong. Each thought has both color and smell of varying degrees and shades. But the Masters may refrain from washing for some time and be yet surrounded by a fragrant atmosphere from their body, which is also the result of their thoughts. It is a very practical and scientific thing — each man having his own radiation according to the type of life he leads and the thoughts he has. If his life is spiritual, his color will be golden or white. If his life is full of love, his radiation will be blue. You may have observed that usually they depict Lord Krishna in blue or yellow color.

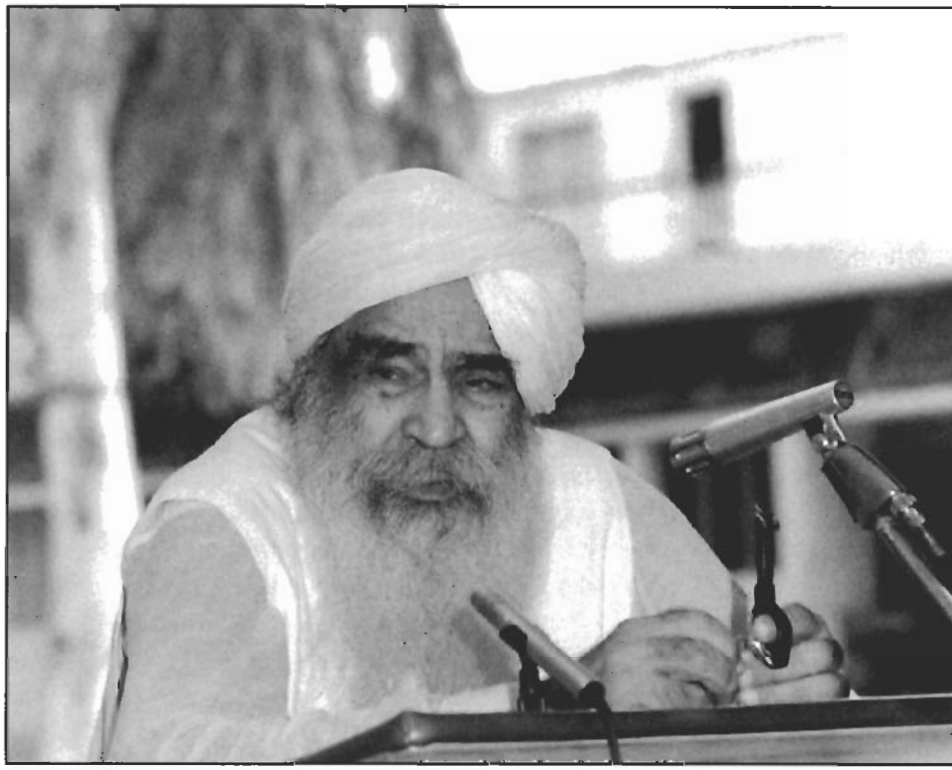
The same thing applies to the smell emitting from the body. A passionate man will smell like a herd of sheep — no matter how much he washes himself. One who is full of anger gives off a smell like burned cloth. A greedy person smells very earthy. But Guru Amar Das tells us that the Masters were also like us once, and have reached a stage of purity — so there is hope and potential for everyone. The way to that?

> *Man's birth is difficult to attain, he came to earth to earn;*
> *With full good fortune the Satguru was met and the Lord's Naam received.*

Make the best use of your life and make it bear forth fruit. This can be accomplished by meeting the Satguru and receiving the Lord's Naam. It is only through the blessing of great grace that one can approach a Living Master.

Guru Amar Das Ji quite frankly says that at one time an unpleasant smell came from his body, but it did turn into a sweet fragrance. If you would also like your being to emanate such lovely fragrance, then do your bhajan and keep in regular contact with the Naam. It is our own work — but we would put the obligation onto others if we could. But remember: you can do this work only when in the human form, and only you can do it. *Manmukh is in forgetfulness, steeped in poison, wasting his precious life; God's Naam is an ocean of joy, but he could not contact the true Shabd.*

Those not connected to the Guru remain under the mind and senses, and the birth they have been given with great blessing is utterly wasted. The ocean of joy is perpetually pounding above the eyes, and the Guru gives the way up to it. *That upside-down well in the void contains a lighted lamp, which burns with neither wick nor oil; through its flame the Sound vibrates and issues forth; he hears, whoever enters the samadhi of true knowledge, and none other.* Those who go into samadhi or very deep meditation hear the true Sound. The gift of Naam is being given publicly and openly — by the grace of Hazur. When I toured the West, thousands received it — not hundreds. Apart from the centers in India, there are two others throughout the world.



By tongue, all say Lord, Lord;
But in very few hearts does He reside.

Everyone is outwardly repeating God's name: "Allah Allah, Ram Ram," and so on — but it usually means the Lord's name on the tongue and a knife in the pocket at the ready. God will never be satisfied by such hypocrisy. One can fool the world perhaps, but not the Lord.

O Nanak, he in whose heart God resides got the salvation.

If He becomes manifest in your heart (soul), then you may consider you have succeeded in your life's work. *Repetition of God's name does not realize Him; by the Guru's blessing, He resides within and some realize the fruit of that.* What do you achieve by repeating God's name with the tongue only? If you actually see Him within you, you will cease to sin. Each and every action we make is seen by God — how could anyone sin if this was truly realized? You have got this life with abundance of good fortune, so make the best use of it. For those who are wasting it away at the sense-level: who knows when you will get the chance again, and when you will again have the opportunity of doing

this important work. Guru Amar Das has given such emphasis to this hymn, by offering his own life as example. In company of such Masters, who are in perfect control of their attention, there is pin-drop silence. What serenity!

It does not matter to what group you belong, for all religions were built upon the base of some noble purpose — but you should take the utmost benefit from them. That benefit means to realize God. An enlightened one will teach you how to seek Him within the temple of this human body, and when you go within this body and see for yourself, you will truly understand the religious scriptures. The inner way is mentioned in them all, for those who saw for themselves have recorded their experiences. The thoughts of all Masters are parallel. Read the book *Naam or Word* which I have written. I have reserved no special rights for these books, and they have been translated into many languages: German, French, Spanish, Italian, Greek — even Russian.

Religions are good; they are the first necessary step, for man is a social being and must be part of some social structure. The second step is: *To meditate on God's Naam is the supreme dharma, whereby your actions will become pure.* In this Ashram there is no mention of any special sect — do not be misled by hearsay — this is a School of Satsang. If you start to put emphasis on outer form, you will retrogress.

This work is all by the grace of Hazur — Hazur Baba Sawan Singh Ji, in whose remembrance the 27th of July is upheld every year. This date is coming soon, and I feel the best way of celebrating any Master's day is like this: Today is July 1, so the whole month should be spent in his remembrance. Read the teachings and understand them; then try to hold on to them. Give some time — two hours, four hours, or more. The Muslim brothers keep a whole month's fast, do they not? Well, you need not fast; but you can eat less — and then put in two, four or six hours daily for meditation. For one month take leave from the worldly duties; what is the harm in trying it? In this way you will really benefit from that which you have taken up.

In the past, people used to go to holy places for one or two months in the year for the purpose of getting clear of the poisons of the cities for a period and to sit at the feet of some Master, in remembrance of God. If you want to celebrate July 27, then leave all else and do your meditation. Making a big noise with empty words will benefit you nothing. If you are at present doing two hours of meditation, then do six instead, or eight. Readjust your life, and make a concentrated effort; and when that day of the 27th comes, you might become something.

Everything Lies in His Eyes

Sant Ajaib Singh Ji

Sant Ji, You've already begun Your mission as the Satguru, and already it seems that we are creating difficulties for You, like in giving you pain and causing You to suffer. Could You please tell us specifically what it is that we are doing so we may not do that again?

There is no suffering in it. The duty which Hazur has given to me, I am doing that. If I understand any difficulty or suffering in it, that means that I am not obeying my Master's orders. You can help me by this, by carrying out the orders of Master, only by doing more and more meditation. And if we will do more and more meditation, Master will be pleased with all of us.

In the army many people were not obeying the commandments, the laws of the army. Looking at their condition, I was always remembering this thing, that the servant should never make any excuses. Whatever work he has been given, he should do that. And here also the same thing applies, that the servant should not make any excuse. I can tell you only one thing to do — much meditation.

Sant Ji, first I thank You for everything You've done for me since You've been here, which is a great deal. I have a question on Simran. I was able to keep repeating the Words, but I didn't feel like I was able to give them devotion, or love, or attention. I just repeated them, and repeated them, and repeated them, but not with real love and attention. I just couldn't put my attention into it. Is there some way I can give the charged Words the attention and give You the attention?

If you will not give attention to the Words of Simran, your mind will easily make you forget the Simran, and after some time your mind will wander in the world and only your tongue will go on repeating the Names. So it is required to do Simran will full attention. Always, doing Simran, you should check your mind — whether your mind is doing Simran or thinking about something else. And if you will not give attention to the Words, mind will easily make you forget the Simran.

Very often I have said about my

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childhood, and even when I was in the army, because I was born in a Sikh family and it is natural that whatever the parents are doing, the children will also do the same. So, it is one type of law among the Sikhs that anyone who does not read the five writings from the holy book cannot be called a "Sikh." So, many people are reading the five writings from the *Guru Granth Sahib*. But instead of five readings, I was reading ten writings, because I was very fond of the *Guru Granth Sahib*.

But when I started reading, only for the first five or six minutes would I remember: "Yes, I am doing this repetition, I am doing this reading." But after that I would forget everything and my mind would go somewhere else. But still my tongue went on reading and reading — until five or six minutes before the end when I again remembered: "Now I am doing the reading."

But still I was reading a lot of writings, ten writings from the *Guru Granth Sahib*. So when I met Baba Bishan Das, the first question He asked me was, "Well, you have been reading so much from the *Guru Granth Sahib*, is your mind still?" So I was very much confused. I told Him, "I don't understand why it is so, that I am reading a lot but still my mind is not still. In the beginning I remember that I am doing this work, but later that work keeps going on, but I am not remembering, my mind is not there, and only at the end I again remember that I am doing this work." So Baba Bishan Das told me, "Unless you read with full attention, unless you keep all your mind in the reading, your mind cannot be still. No matter if your tongue goes on repeating the words, your mind will never be still." So unless we do Simran with full attention to each Word, we cannot still our mind.

You see, because we are not doing Simran attentively, that is why we are easily falling asleep. And some dear ones here also, when they sit for meditation, they do the Simran for some time and after that, because they are not giving any attention to the Simran, they sleep, and when they get up, they look here and there, and when they see other people sitting for meditation, again they close their eyes and again they start it. This is because they are not giving any attention to the Simran. If they had given attention to the Simran in the beginning, they would not have fallen asleep.

If you are around people who are criticizing or fighting and you do the Simran, are you protected?

Yes. Don't give any attention to them. Go on doing your work.

In Spiritual Elixir, *Master Kirpal says that if you have a dream about the Master and it's good, then that qualifies it as a valid experience. Is there anything else to add to that? It seems so little to qualify it.*

You see, you will not have the dream of Master very often. When our thoughts are very much purified, and when our soul is going above our body during sleep, only then will we have a dream of that Sat Purush. Because Master will never come down into the lower chakras of the body. So when we are sleeping, we are not aware of Him. But when our soul goes above, only then will we have the dream of Sat Purush. But it is not very often.

You see, dreams are the reaction of the thoughts which we have during the daytime. And when we have any bad thoughts, even for just a few moments, then also that reacts very badly and we have that type of dream. You see how much meditation we are doing here, how much we remember our Master — but still we do not have His dream daily. Sometimes people do not have a dream of Master for one year or two years, and some souls have the dreams of Master once in a while. It does not happen very often. In the beginning Master comes only in dreams. After that, when the disciple is satisfied, He comes in meditation. Sometimes in our dreams Master tells us many hints regarding meditation, and sometimes Master gives us warnings, also.

About the private interviews with Sant Ji: could You please talk about becoming more receptive to the Inner Master so that we may not demand every moment of Your life for questions that we may have? It seems to me that we are constantly taking You our little worldly problems, and we come to You with more worldly problems than spiritual problems. I just don't want to see what happened to Kirpal Singh happen to You; He left fourteen years early.

It is true that only one person out of hundreds comes with spiritual questions. Otherwise, everybody has their worldly, petty questions, which have nothing to do with Spirituality. And there is no doubt that when they ask their questions, I feel sorry and I become sad.

Master Sawan Singh Ji said, "If you will bring worldly questions to me and will not meditate, I might go earlier. And if you will do more meditation and [only] ask about the spiritual affairs, then there is some chance that I might live for a long time."

So we should try to bring questions about meditation, because we also can solve the worldly questions — because you have to spend your life [in the world], and you have to deal with your work. So it would be better if people bring questions about meditation.

I hear the Sound much better in the morning, so I was wondering if I should do Bhajan only in the morning for a couple of hours and not do Bhajan during the rest of the day.

That's all right.

One thing that confuses me a little: I'm really happy to be remembering You in Your presence and to be thinking about You, but I'm an initiate of Kirpal. Is it okay that I'm thinking a lot about You?

It's okay. Because the fire is the same: those who come near fire can remove their cold. I have come here only to unite you and connect you with Kirpal.

Master, many times in meditation I sit and see Your face looking at me and feel a lot of grace and love. Sometimes I've wondered if it's my imagination that visualizes Your face or if You are really sending me Your grace and love. And then other times I think that if I'm meditating maybe I should be trying to see the Light, rather than dwelling on and looking at Your face.

Often I have given the example of a tortoise. She lays her eggs on dry land and sitting in the water, with her attention, she is hatching her eggs. Similarly, Satguru's attention is always toward all His disciples. No matter how far away they live, but still His attention is always towards them.

Masters have a lot of disciples and everybody in Master's sangat feels that He is giving much attention only to them and that Master is always giving them love and grace, and not to anyone else.

Master, I don't know if the older initiates have this problem, but being a new initiate, I have trouble keeping my mind on the Simran. I was always curious to know the meaning of the Five Words, and I thought that during Initiation one would be told the meaning. Sometimes I think maybe that would help me to keep my attention on it — if I could dwell on the meaning of the Words, and then as I progressed, possibly that would just be part of it.

You see, first of all, we have to give attention to the Simran, and as we progress the meaning of the Words will be open to us. Because these Five

Charged Words are the names of the Lords of the planes through which we have to pass. Outwardly these Words have no meaning. Unless we cross those planes and meet those Powers inside, we cannot know the real meaning of those Words.

You are a musician and you might know that if someone brings a harmonium to you and if, without allowing you to play it, he tells you that it has so many strings, that if you will do this, it will [make this sound] — but unless you practice that [instrument], how can you know its real meaning, the real thing? So it is the same here: first we are to do the Simran without giving any attention to its meaning or anything like that. And when we will do Simran and rise above, we will meet all these five Lords. These Names are the names of the Lords of the planes through which we are to take our soul.

You see, just as there are many countries outwardly — England, America, Africa, India — in the same way, inside also there are many regions, many countries; there are many astral and causal regions. If anyone asks us, "What is the meaning of America?" what can we say? Only that it is the name of a country. But when we come into America, only then we know it's real meaning, that this is America.

What percentage of time should we spend in Bhajan?

Very often I have replied to this question, and because some new dear ones are coming, that is why I am again repeating this: you should devote one-fourth of your time in meditation to Bhajan and three-fourths to Simran.

There were some children that Master Kirpal Singh had Initiated only into the Sound Current. What should they do further to get the Five Names?

If they are twelve or thirteen years old, they can take Initiation.

Master, in the morning when I'm sitting with You, after we've started meditating, I'm thinking I don't want to sit and meditate. I just want to sit and look at You. Is that wrong? [much laughter]

Many people have this disease. [*much laughter*] But the thing is that for one hour you should close your eyes. That's why I am daily repeating, "Close your eyes." You should try to sit for one hour, closing your eyes.

Once when we were at darshan with Master Kirpal in India, during the whole darshan nobody asked any questions or said anything. We just sat in silence, and it was very beautiful. I would like to know if it would put undue stress on Sant Ji if we could just sit like that for a few minutes before He leaves. I'm wondering about . . . just the silence.

This is up to you people. I will complete my time. [*Sant Ji and the sangat laugh*] I will sit here for my time and when the time is up, I will go. If

you want me to give answers to your questions, I am ready to do that. If you want to keep quiet and just sit here, then also it's all right. But in the latter case, you will enjoy more attention; that is true.

It is not true that if you will not ask me any question, I will just get up and go away. [*Sangat laughs*] Instead, I will sit here and if you can keep quiet and just get the maximum advantage of the attention, that will be very good for you.

The questions and answers are very helpful to those people whose minds are not satisfied. Unless they ask questions, and unless they solve all their problems, they cannot sit for meditation. That's why I always welcome people who ask questions.

Regarding myself, from my very childhood I have always kept my mind free from all the questions. I had done many practices before coming to this Path, and whatever anybody was telling me to do, I was doing that. The important thing is to do the practices which Master has told us to do, that is to do Simran and to listen to the Shabd Dhun. When we will do Simran and our soul rises above body consciousness and connects with the Shabd Dhun, then the Shabd will pull the soul right up. Then there is no question of asking any question.

Now, because of the lacking of Simran, people are listening to the Shabd Dhun, but still that Sound does not pull them up.

When Master was here in 1972 I was having some trouble with my meditations, and I was very discouraged. I just went to Him and He asked me if I was doing one thing, which was, was I looking out or in? And I said, "In." And He said, Well, I should look out, and that cleared it completely. It was a very simple thing. I wonder if You could sometime give us just brief meditation instructions? I wonder if that might help us, in case we have forgotten something or there's something that we may be doing wrong.

Well, those who have any doubts about meditation, or those who have any confusion about whether they are doing it wrong or right, they can come in the private interviews and they can ask. There I will be able to explain to them very clearly about the meditation.

I was wondering if Master could explain why sometimes He will give darshan to people when He passes by them — He looks straight into their eyes — and when He gets to other people, He turns the other way, and He just doesn't look at them.

You see, from my side I am always looking at everybody. But see what the people are doing here: they are standing on both sides. Physically, how can I look at both sides at one time? If people stand on one side only, or in one line only, then that is possible. [*Sangat chuckles*]

Should I think of desiring darshan or only of deserving it?

Both things. Mahatma Chattur Das said, "Always for the twenty-four hours in my heart there is a desire to have the darshan of my Beloved."

On planning to go to India: if you spend a lot of time [with Master] while Master is here, is it necessary to go to India to see Him within the next year?

No, it is not necessary. In the evening Satsang today I will comment on a hymn by Kabir Sahib, and this question will be answered very clearly in that Satsang.

Last night there was a movie of Baba Sawan Singh, and one person touched Baba Sawan Singh's feet. The next person came and He shook His cane and would not let that person touch His feet. Similarly, when I was in Delhi, many people came and tried to touch Your feet and You asked each one politely not to do this. One woman came up and You very sternly told her not to do this. What is the benefit of the disciple touching the Saint's feet, and is it at all harmful to the Saint if an impure soul touches His feet?

You see, it is harmful for the person who is allowing other people to touch his feet because he has to give something if anybody touches his feet. So it is not good to touch the feet. For the Saints it makes no difference, but for the ordinary people it is not good to allow other people to touch their feet. And the other thing is that nowadays Saints do not allow the disciples to touch Their feet because everything comes through the eyes and there is nothing in the feet.

Master Sawan Singh Ji used to tell about one — [*The tape stopped recording; a short story is missing.*] and that was because of that. So after that he realized his mistake. But nowadays in America nobody is interested in doing that. But in India unless the people touch the feet of the Master, they cannot be satisfied. But still, Saints do not allow them to touch Their feet because They want to maintain the discipline. If They allow anybody to touch Their feet, everybody will do that, and in that way discipline cannot be maintained.

This practice is common among the so-called sadhus in India, those who are not the real Sadhus. Many people come and bow down at their feet and touch their feet, and they don't mind that. But when the people come to any real Sadhu and do the same, the perfect Sadhus, the real Sadhus, don't like that. So the satsangis should not do anything like this. They should always look into the eyes of the Master, because Master used to say that if you want to get anything from any Saint, look into His eyes. There is nothing in His feet; everything lies in His eyes.

Swami Ji Maharaj says, "Doing the devotion is not like we are doing a favor to anyone. It is, in fact, having mercy on our own self."