When [He] came all the flowers bloomed, the doors of Kal Power were closed. He won the game of Sat Naam.

Sant Bani Magazine

The Voice of the Saints

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They replied, "Kabir Sahib has left the body; He was the perfect Master, and after Him Guru Ravidas is the perfect Master. But He is a cobbler and He belongs to a low caste."

I have often said that mind is an agent of the Negative Power and he often creates many obstacles and hindrances when we go to the Masters and when we go for the holy Initiation. He doesn't want to lose any opportunity, that is why he creates doubts, he creates so many hurdles when we are about to go to the Master.

So King Pipa's mind started creating doubts in him and started convincing him, "You are a king belonging to the Kshatria caste, which is the highest caste, and if you go to a cobbler and if you take him as your Master, what will people say? It is possible that when they find out that you have taken a low caste cobbler as your Master, they may turn against you. And it is possible that He may turn you into a cobbler, too." So his mind started creating such thoughts, such doubts, in him. But since he had the desire to do the devotion of God he also started thinking, "Maybe I should find some occasion when I can go to see Ravidas without anyone seeing me and in that way I can get the knowledge of God."

It so happened that one day there was a big fair on the bank of the River Ganges. Everyone from the kingdom had gone there so King Pipa thought that it was a good opportunity to meet Ravidas because no one would know that he had gone to see Him.

King Pipa went to Ravidas, at that time Ravidas was working; he was taking water from a bigger tank and putting it into a smaller tank. When Ravidas saw King Pipa coming He thought, "He is a king but still he has come to my door and I should give him something. I should give him something which he may remember all the time. I should do something so that he will remember that he came to a Saint."

So when King Pipa came near Guru Ravidas, Guru Ravidas said, "Okay King, cup your hands." Now you know that when the Master says something, because of His aura and because of His personality, the jivas cannot say anything. So since King Pipa was impressed by His personality he could not refuse and he at once cupped his hands. But his mind was again with him and his mind told him, "If you will drink this water you will be made into a cobbler and you will be ruined."

At that time he was wearing a long-sleeved *kurta* [shirt] like I am wearing. So when Guru Ravidas poured the water in his hands, he did not swallow that water, he did not drink that water. Instead he just let the water flow down the sleeves of his kurta, and afterwards he returned to his home, thinking that if he had drunk that water he would

have become a cobbler. So he called his washerman and he told him to wash the stain of that water right away. The washerman took that shirt to his home and he started heating the water and told his daughter to suck the stain out of the shirt.

Now that washerman's daughter was very innocent and very young. So instead of spitting out the stained water she swallowed it and as she went on swallowing the water her inner vision got opened and she started talking about the knowledge, she started talking about the Inner Planes. That became known to the people in the neighborhood, and after a few days everyone heard that the daughter of the washerman had become a mahatma and she was talking about the inner secrets and the inner knowledge.

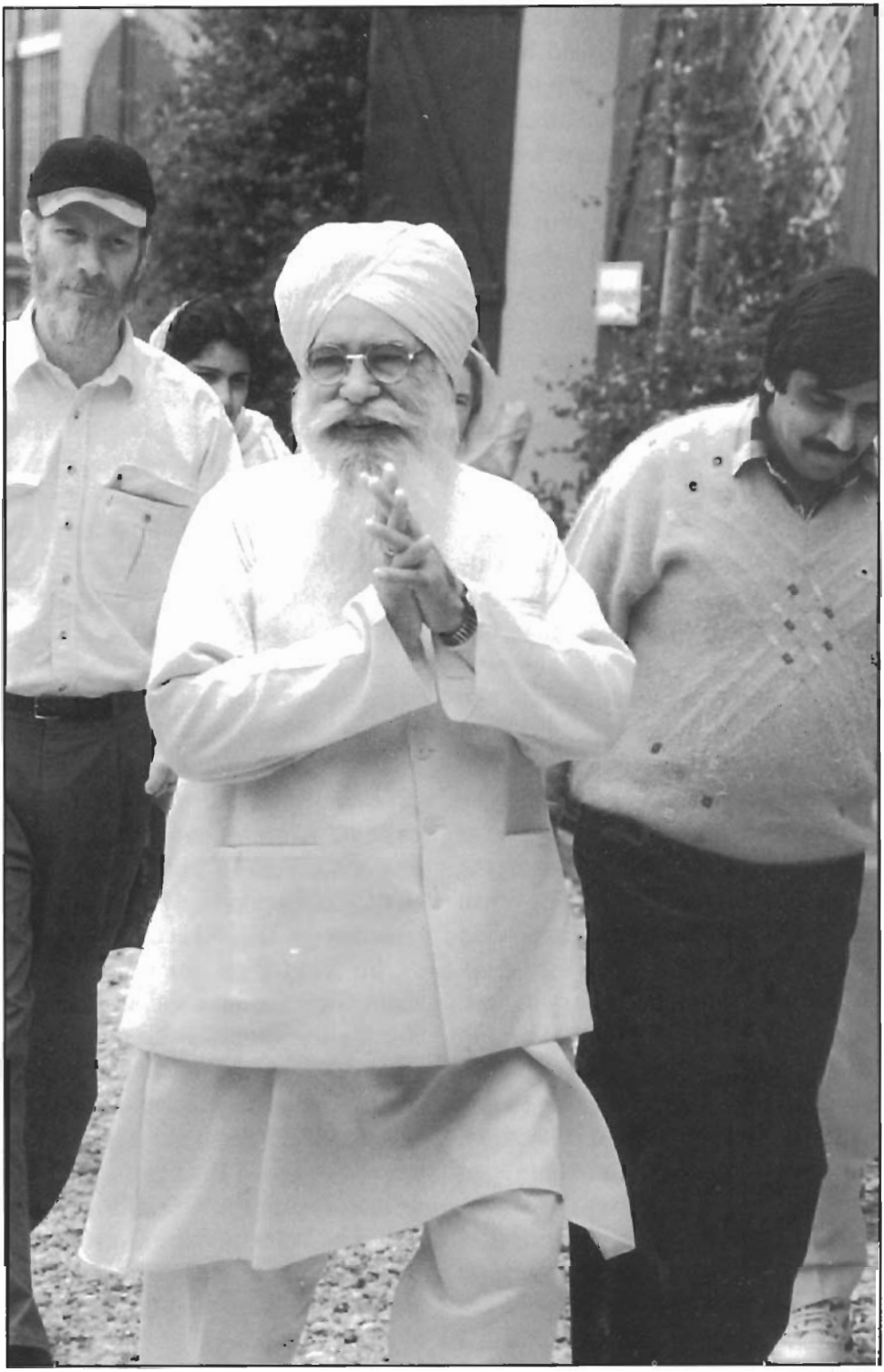
King Pipa also heard about that washerman's daughter and since he desired and was yearning to do the devotion of God he went to the washerman's home one night. When the washerman's daughter saw King Pipa coming she at once stood up. So King Pipa said, "Dear daughter, don't stand up. I have not come to you understanding you as a washerman's daughter, I have come to you understanding you as a Mahatma, and I want some knowledge of God."

She replied, "Your Highness, I have not stood up understanding you as a king, I have stood up only because whatever I have obtained, I have obtained only from your shirt. The secret was in your shirt."

Now it is the quality of the mind that first he makes us make the mistake and afterwards he makes us realize our mistake. So then King Pipa realized he had made a mistake by not drinking the water offered by Guru Ravidas — because by then he realized that at that time Guru Ravidas was showering His grace upon him. So at once the king ran to Guru Ravidas and begged Him to shower that grace once again on him. The king said, "I am sorry that I made that mistake. I should have drunk that water."

Guru Ravidas said, "King, at that time such was the Will, such was the *Mauj*, that the water I was giving you was not water: it was the Nectar which was flowing down from Sach Khand. And I wanted to give you that, but you did not accept it. Anyway, now I will give you the Initiation and you will have to meditate upon that Naam and then you can get that Nectar."

So King Pipa got the Initiation from Guru Ravidas and after receiving the Initiation he did not just remain idle. He worked very hard in meditation and he became a perfect Saint. He obtained the highest status of *Sehaj* and His hymn, His bani, is included in the *Guru Granth Sahib*. You know that the Guru Granth Sahib includes only the banis of those Mahatmas who have attained the highest status.



Often this story is published in the magazine and I often tell this story in the Satsang. The purpose or the meaning of telling this story to you again and again is because there is a great relevance to my life in this story.

Saints are merciful to the suffering ones. If someone becomes poor or humble They are ready to shower Their grace. If someone empties his cup and puts it in front of the Master, They are always ready to fill it up. If someone becomes poor and humble They are always ready to bless him with all the riches. To become poor doesn't mean that you have to give up all your belongings, all the things you have of this world. To become poor or humble means that if God Almighty has given you all the riches and all the things, you use those things understanding them as Almighty God's.

Hazur Maharaj Kirpal used to say, "There is food for the hungry and water for the thirsty. It is the Law of Nature: Nature provides food for the hungry and water for the thirsty." He knew what was in the heart of the people, and the heart talks to the heart. For twenty-five years of His life Master Kirpal always used to say, "The One who has come to give has no problem, and He only gives. All the problems are with those who receive."

So He knew about the hearts of the people and He knew what desires were in those hearts. And according to their receptivity, according to their desires and yearning, He fulfilled everyone's desire and everyone's yearning.

Nowadays, when you people go to Rajasthan, over there you find good roads, you find canals; there is a lot of greenery there. But at the time when beloved Lord Kirpal traveled to Rajasthan it was not like that. It was very dry, it was a desert, and the roads were not so good and it was not very easy to travel in Rajasthan. So at that time when it was very difficult to travel, Hazur Maharaj Himself showered His grace upon me and He himself went there to quench the thirst of this poor soul who was suffering and who was being heated up. He went there and He showered the rain of Naam upon this soul because He knew who was suffering for Him, who was waiting for Him, because He knew about our hearts.

So the meaning of saying all this is for you to understand how All-Conscious our beloved Lord Kirpal was, and how He knew who was sitting in His remembrance, and how He went to the places to quench the thirst of the dear ones.

Since my childhood I had this feeling that I had lost something, and in order to search for that lost thing, that unknown thing, I went to many places. I went to all the temples and holy places in India, and wherever I went and whatever the people there had to offer to me,

they offered. But I could not quench my thirst, and if I did not get what I was looking for in those places I did not come back with bad feelings or less faith in them; I always came back with good wishes.

Finally, after searching a lot, when I came in contact with Baba Bishan Das — it was His grace that He brought me in contact with Him — He gave me Initiation into the first Two Names. He was very strict and very strong and it was very hard to get the Initiation from Him — but He was very gracious and He gave me the Initiation into the first Two Names and He made me do the meditation on those Two Names for eighteen years. And He made me successful in that practice. Often I have said, "Dear ones, the early meditations of Sant Mat are very difficult to do. But once you start going within, then the later practices are not as difficult."

I did not meet Master Kirpal just by chance. He Himself had sent His dear one to me with the message, "Ask him to stay at home; I am coming." And He Himself came. So you can very well imagine how All-Conscious He was, how gracious He was, and with both His hands how much grace He wanted to shower upon me.

When Lord Kirpal went there He did not talk about any worldly thing. The very first thing He asked me was, "How is your meditation?" Hearing that question I felt very overwhelmed and I was very moved, because that was the first time in my whole life that someone had come to me and asked me how I was doing in my meditation.

I had this habit of writing poetry ever since my childhood. So when beloved Lord asked me that question about my meditation, I replied in the form of poetry. I said, "Many people came to me and they all sang their own songs, but no one made me do the meditation, no one cared about my meditation. But today I am a very fortunate one. Blessed is this day. Today my fate has been awakened that such a guest has come who has cared about my meditation."

So a very brief hymn of Guru Ramdas Ji is presented to you. He tells us that because of his mind King Pipa could not drink the Nectar that was offered to him by Guru Ravidas; and since he couldn't take advantage of the Nectar, after taking Initiation he had to work very hard for what he could have easily achieved by drinking the Nectar when Guru Ravidas offered it to him. Only because of the obstacle of his mind he was not able to take advantage of the grace of Guru Ravidas. So in the same way, Guru Ramdas Ji Maharaj says here, "If we have any enemy, it is our mind. If there is any obstacle or any wall between us and God Almighty, that is the wall of our mind."

Kabir Sahib says, "The whole

world has become like a dead body in front of the mind. Rare are the ones who are the dead bodies in front of the Master. But those who have become the dead bodies in front of the Master, they have traversed into the Unreachable Plane." You know that the person who bathes the dead body [can decide] how he wants to treat the dead body: whether he wants to wash it with nice soap, whether he wants to put a nice scent on it, or whether he wants to put dirt on it; he can decide whether he wants to turn the body on this side or that side. So it is completely up to the person who is bathing the dead body, because the dead body doesn't have any wish; the dead body cannot say anything.

In the same way, we people have become like the dead bodies in front of our mind and that is why when the mind wants us to indulge in lust, we indulge in lust, and when the mind wants us to indulge in criticism and the other bad things, we do that. Whatever the mind wants us to do, we do that. We have become just like a puppet in the hands of our mind.

In the *Puranas* you may read the stories of the Rishis and you will find that this mind did not spare even the Rishis. He did not spare even the people who performed the great austerities and the great *japas*. When he was able to play tricks on them, when he was able to conquer them, he made those great people even worse than ordinary worldly people.

I have often said that it is very easy to be called a Saint, but it is very difficult to become a Saint. You will not find any story of any perfect Master who was either conquered by or fooled by the mind, or who did anything bad because of the mind.

Moment after moment the mind runs in to the illusions.
He doesn't stay at home even for a moment.

Our soul is the essence of Sat Purush and our mind is the essence of Brahm. When God Almighty became pleased with the Negative Power and when He asked for the souls, the souls were given to Him. The souls were made to leave Sach Khand and they came down into the lower planes. When the soul came down to Par Brahm the causal cover was thrown upon her. Further, when she came down into the astral plane she was covered with the astral cover; and furthermore, when she came down to the physical plane she got the physical covering on her.

You know that when the clouds cover the sun, even though they cannot hide the light of the sun forever, but for some time at least they can shut off the sunlight. In the same way, even though these coverings

cannot shut off the light and radiance of our soul, but unless we remove these coverings our soul cannot glow, we cannot see the light of our soul. So that is why unless we remove all these covers from our soul and unless we go to the Par Brahm our soul cannot become glorious and radiant.

We can remove these coverings only when we go to the perfect Master and bow down at His Feet. Only after going to the Master and following His instructions can we shake off these coverings from our soul.

The mind also has gotten stuck in the pleasures of the organs of senses after coming here. Ever since he has left his home he has been attached and he has been entangled in all the unhappiness.

The fish plays in the water and she is very happy looking at the waves of the water. She doesn't pay any attention to the [hook in the] bait, and she doesn't know that she is going to be caught, because her attention is only toward the taste of the tongue, she is only thinking of the taste of the tongue.

The deer is intoxicated hearing the music but he is not aware of the time when he will be caught by the hunters and cut into pieces.

In the same way, looking at the fake [decoy] elephant, the male elephant becomes excited and at that time he only remembers the pleasure of one moment. But he does not remember, or he is not aware of the fact that he will fall into the ditch which has been made to trap him and he will have to suffer a lot.

In the same way, our mind is also running after those pleasures which only last for a few moments, but he doesn't remember the unhappiness which is behind these momentary pleasures.

Using the goad of the Master,
and applying the medicine
of Shabda, mind is made
to reside in the home.

Now He lovingly says that it is not that up until now no one has been able to control the mind. If no one had been able to control the mind we would not get to hear and read the stories or the methods of how to control the mind.

He lovingly says, "Go and sit at the Feet of such a Mahatma who has controlled His mind and from Him you get that method through which He has controlled the organs of senses and conquered His mind." If we will also do the practices by which He has controlled His mind and organs of senses we will also become successful.

Lord Kirpal always used to say, "What one man has done, another man can also do."

So that is why He says that just as they use a goad in order to keep the elephant walking in the right direction — if the elephant is going

on the right or the left side, or going in the wrong direction, they use that iron rod to keep him under control — in the same way, you should go and get that rod of the Shabd of the Master. Those who have that rod use it to keep their mind under control. If the mind is going here and there, or if it is not going in the right direction, they use the Shabd of the Master to keep the mind on the right track.

O Lord, make me meet the Satsangat,
So that I may meditate upon God.

Now He prays to Almighty God, "O Lord, bless us with the company of such a Mahatma so that we may also devote ourselves to Your devotion."

Swami Ji Maharaj says, "The jiva is unaware and he doesn't get the awareness. Giving up his own home, he wanders in the wilderness. He in whose home is the treasure of happiness, why does he wander from one place to another? Radha Soami says this, making us understand that without the Satsang we cannot get this understanding." Without the Satsang we cannot get this understanding and without good fortune we cannot get the Satsang.

Tulsi Sahib also says, "O Tulsi, because of the effect of the previous sins and the previous karmas one does not enjoy the stories of God. Even after coming to the Satsang, either he sleeps there or he wanders here and there, or he talks, and he doesn't take into his heart what is being said in the Satsang."

Even after coming to the Satsang, unless God Almighty showers His grace upon us, we cannot benefit from the Satsang. We have come here to make our mind understand, but if we do not have the grace of God only our body will be sitting here and our mind will be wandering here and there. Sometimes it roams in the marketplaces, sometimes it goes to the cinemas, sometimes it is going to some other place. We are sitting here in body only, but our mind whom we want to understand the thing is not present here.

Kabir Sahib says, "You have given your body to the Master but you have given your mind to someone else. Says Kabir, how can an unbleached cloth be dyed?"

So Guru Ramdas Ji Maharaj's inner vision was opened. He pleads, requests and makes prayers to Almighty God. He says, "O Lord, give us the Sangat, the company of Your Beloveds."

The disease of egoism has gone.
I have got the happiness and I have been able to attain the Sehaj.

What will we gain after going to the Sangat? He says that when we

go to the Sangat we gain a lot — we have a very strong barrier or obstacle of our egoism, and it is the only thing which is keeping us separated from God Almighty. So when we go into the Sangat and when the poor and the rich, the low and the high — when we all sit together on the same ground at the feet of the Master, then the egoism goes away. Also when we all sit together in the langar, whether we are rich or poor, or belong to a high or a low caste, and when we eat food there, then also the forgetful mind understands that he has to be humble. In the same way, when we all sit together at the feet of the Master and do the devotion, our mind gets more opportunities to be humble.

Our home is filled with many jewels, rubies, and diamonds.
But being under the illusion of mind, they are not found.

Now lovingly He also says that this body is not only made of blood, bones, skin and flesh. Within this body Lord Almighty has put many treasures of Naam and since our mind is forgetful and is in the illusion, that is why he is wandering outside.

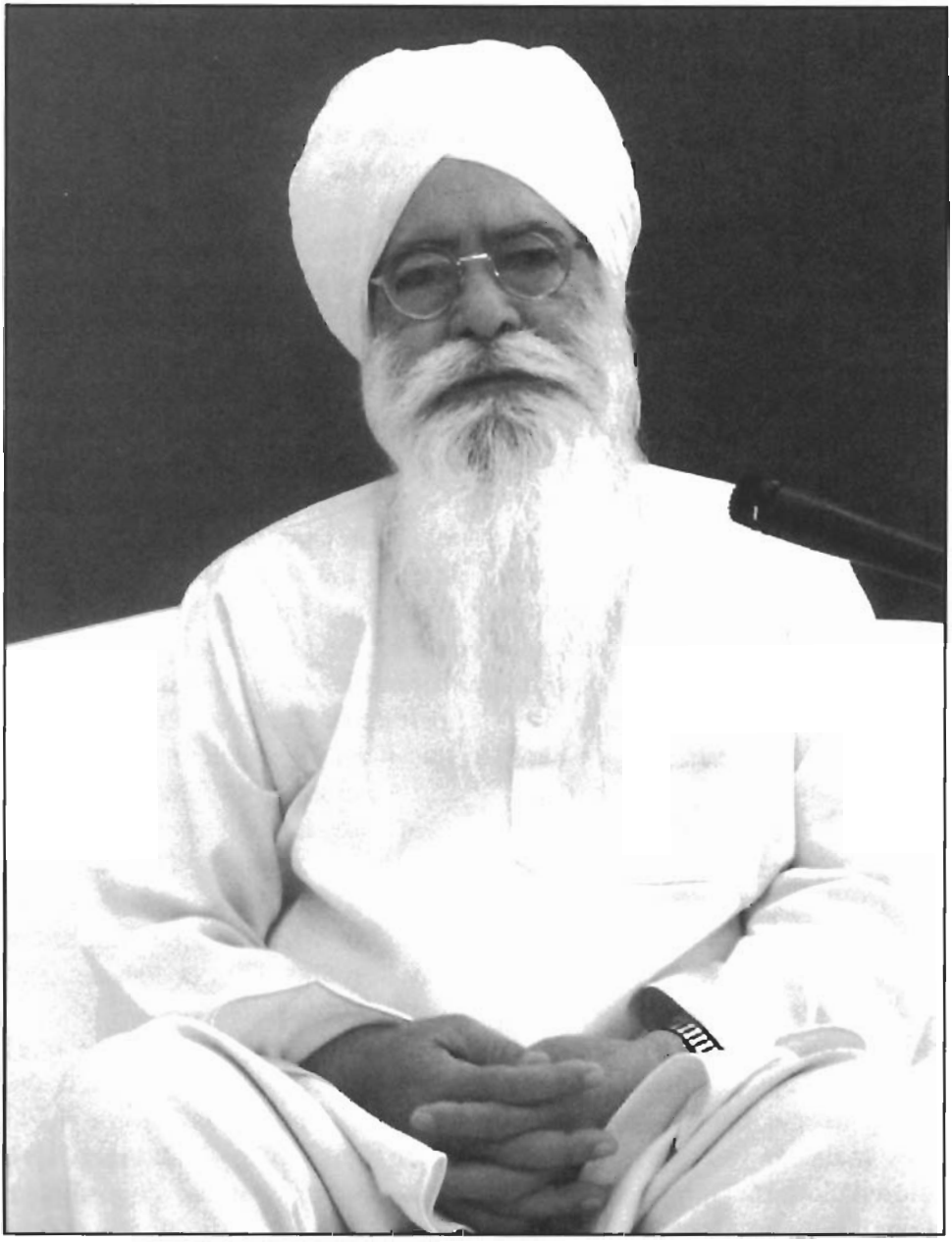
Now if something is lost over here and instead of searching for it here, if we go to some other country and search for it, even if we employ many people to search for it, we won't be successful in that search because we are not looking for it here. The thing is lost here and we will find it only if we look for it here. Whenever we will get it we will get it only from here. No matter what we do in searching for that thing at some other place we won't be successful.

Guru Teg Bahadur Ji says that the fragrance is in the flower, the color is in the ink, the butter is in the milk, but we cannot take out all these things. In the same way, God Almighty is also within us, but we cannot realize Him just by our efforts. Unless we go to the Master, take the knowledge from Him, and do the meditation according to His instructions we cannot realize Him.

"Why do you go in the wilderness to look for God when He resides within you? He is present within you exactly in the same way that the fragrance is hidden in the flower and the color is in the ink. In the same way, Almighty God who is All-Pervading is present within you and you should look for Him in your within. Says Nanak, without realizing your own self you cannot realize Him."

As the water dowser finds the hidden well, the Satguru makes us find God.

Odahs are a particular community of people who have this knowledge



of finding the source of water which is hidden under the earth, and using their experience they can easily tell us where there is a well or where there is a source of water. Those people have not made any well and hidden it under the earth. Only because they have the experience they are able to tell us [where the water is], and if we take advantage of their

experience we can dig out the well and we can use that water.

In the same way, Master is the One who helps us find the thing which we have lost. The Masters do not have to put anything in our within. They Themselves have got peace of mind by going to their Masters and doing the meditation according to the instructions of the Master. We just have to take advantage of Their experience. So just as with the help of the experience of the Odahs we can find the hidden source of water, in the same way, by going to the perfect Masters and doing the meditation the way They have done we can also find Almighty God, Who is within us.

Curse on the life of one who did not meet with such a Satguru-Sadhu.

Now Guru Ramdas Ji Maharaj says that neither the Satgurus make us leave our homes, nor do They make us leave our children and our family, nor do They charge any fees for giving us the knowledge, nor do They make us wear any particular colored clothes. They shower grace upon us without asking for anything in return. And if after all this we do not take advantage of the Masters' coming, curse on our coming into this human body; it is useless.

In the eyes of such Mahatmas all the religions, all the communities, all the countries are alike and They understand the whole world as Their own home and as Their very own. For Them it makes no difference if one is rich or poor, young or old, man or woman, because They always look at the soul and the soul is the same for everyone, whether one belongs to India or America or to any other place. Everywhere the soul is the same and since the Masters and Mahatmas always look at the souls, that is why They understand the whole world as Their own home. They always look at the soul and the soul is innocent and pure. All the bad faults and all the shortcomings and all the difficulties are only with the mind.

It doesn't matter when the Saint was born. Regardless of the time and place in which They came, and even though they have Their own ways of description, They all have the same thing to say — that God Almighty is one and the Path or the way to realize Him is also one and that is within ourselves.

No Saint ever tells us [to live] like the religious people tell us. Since the religious people have made their own gods and they have made so many gods, they always make one religion fight with another religion. At the time of Kabir Sahib there were only two prominent religions, the Hindus and Muslims. He said, "The Hindus say, 'Ram is ours,' and the Muslims say 'Rahiman is ours.' Both of them fight

with each other, but neither of them has known the reality." So He says that the Hindus claim that Ram is their Lord and the Muslims claim that Rahiman is their Lord, but no one has gone and met with Him, and instead of that, in Their name they are fighting with each other.

Human birth is a reward for many virtues,
But it goes to waste in exchange for shells.

Now Guru Ramdas Ji Maharaj says that the human body is very precious. When many of our virtues are collected, then Lord Almighty becomes pleased with us and He gives us the human body so that we may do His devotion and go and meet with Him. The pleasures of this world, the passions, are like shells. What do we people do? We waste our precious body just in exchange for all the shells of these useless things.

O Lord, shower grace.
Showering grace, make me meet the Master.
Nanak says, I have got the status of complete liberation.
Meeting with the Sadhu, I sing the praise of God.

Now He prays to Almighty God, He makes this request to Almighty God. He says, "O Lord, without Your grace we will not be able to meet with such perfect Masters. And even if we meet such perfect Masters, if we do not have Your grace, we will not believe in Them, because the mind is sitting within us, and if You are not gracious upon us we won't have any faith in Them."

Guru Sahib says, "The unfortunate ones never meet the Master, even if the Master is sitting next to them."

He lovingly tells us that God Almighty showered grace on us and He brought us in contact with the perfect Master. And when the perfect Master showered grace upon us He connected us with the Naam and we reached that place, reaching which all our desires are fulfilled, and we get complete peace and contentment.

How did all this happen? With whose grace did all this happen? It all happened with the grace of our beloved Master. So He says, "We should be very grateful to our beloved Lord, because He showered grace upon us, and He brought us in the company of the Master, and the Master showered His grace upon us and He gave us the Naam. And when we were able to do the meditation of the Naam according to His instructions, by His grace and with His encouragement, we have attained the highest status and now we have got to that place where nothing except peace prevails. Now we have reached our Real Home."

You

I

This is how I remember it
looking far into the distance
overshadowing my life.

Taking the first steps,
kissing the ground with my feet,
picking up the drops of sunlight
in both my hands
and drinking.

I remember this
and everything about You
that I could see
and never know.

The long road.
The long days and nights.
But now I see that there was one day
and one night
endlessly growing.

Now that You are gone,
I see clearly that You cannot leave,
and I feel the pain of Your being,
perfect and indivisible.

This is how I remember it
on this day of my death,
looking back into the distances
that have no end.

I save the pieces
and taking up the drops of Sun
I glue one unto the other.

II

This is the way I remember it,
the journey to the Table of Love.
Crossing the stream:
each stone above the water
upon which we leapt,
carefully placed by Your hand
at the beginning of time.

Pieces of the moon You scattered,
momentos we collected with our hands.
We did not know
how it would shatter our hearts.
We did not know the taste of moonbeams.

On the way, You spoke.
I remember the places in Your eyes
where we stopped.
You were like gold.
We were like prospectors.
The place was Endless Joy.

Looking in pools,
we lost our shape.
We stepped in
but we could not get out.

We were not wind.
We were utterly still.
Pictures of the Universe grew upon us,
which way was like ourselves.

I am telling you this
just like I remember it.
We did not vary from the way.
We did not know.
We were always amazed.

Did the clouds pass over?
Did the shadows grow?
We were not like real people,
so how can we say?

MICHAEL RAYSSON

Eat Less, Speak Less, Sleep Less

Sant Ajaib Singh Ji

Meditation talks from Jaipur, March 1992

March 4, 1992

WE ARE VERY grateful to our Beloved Masters, Sawan and Kirpal, for showering limitless grace upon us, giving us the gift of the devotion of the Lord, and making us sit in Their remembrance. They always lovingly explain to us that if by good fortune we get the perfect Master we should obey Him with all our love and faith. We should give up the attachments and the desire for the worldly things, to go within, taking the Master with us. In the within the Master will connect you with the Shabd Naam.

It will start like this. First, your feet will become numb. Gradually the other parts of your body will start becoming numb and your soul will start going up.

Do not lose your spirit. Keep the love in your heart. The love for the world starts decreasing by itself. Give up the faults of the world. Give up the attachments of the world. Go within and your soul will find the things for which she has been longing ever since she got separated from Him.

When God wants to shower grace upon us He makes us meet the Saints and the Saints connect us with the Shabd Naam. Sitting in the lap of our Beloved Master we make spiritual progress.

So taking advantage of this ambrosial hour, close your eyes and start doing the meditation. While meditating you should never understand meditation as a burden.

March 5, 1992

SALUTATIONS unto the holy feet of our Beloved Lords, Sawan and Kirpal, who very lovingly gave us this precious opportunity of sitting in Their remembrance. Very lovingly They used to explain to us that the Path of the Naam and of our soul is the same. Our

soul cannot become the Form of the Naam until we do the meditation of Naam. So make your mind quiet. Do not understand meditation as a burden; do it lovingly. Because whatever work we do lovingly, we always become successful in that. What sacrifices are we not prepared to make, or which comforts are we not prepared to give up, in order to obtain the worldly materials? The price of happiness is pain. Gold is still dug from the mine. In order to get a pearl we have to dive deep into the ocean. In the path of devotion also we need to sacrifice. We have to eat less, to speak less, to sleep less. We have to rise above the name and fame of this world. We can become successful in this Path only if we have unbreakable and limitless love and faith in the Master.

So it is a very good opportunity; this is the ambrosial hour. So removing the thoughts and attentions from the outside world, we should put our attention in the within.

March 6, 1992

THE HEART of the soul who has been benefited by the Master, the soul who has received the peace and tranquillity from the Master, should never hide the name of his Master. His heart should be overflowing with the love of the Master. Even in the *Gurbani* it is written that those who hide the name of their Master are not the good people. That is why I am always indebted to my Beloved Masters — it was only because of Them that my soul got peace. That is why I again and again express my gratitude; I thank my Beloved Masters.

These Five Holy Names which you have been given are in fact the Names of the owners of those great planes which our soul has to cross in our journey. By doing the Simran we have to withdraw our attention from all the outer things of the world and we have to bring it to the Eye Center. We have to cross these planes with the help of Simran. All the Lights, stars, suns, and moons are at our Eye Center. When our mind does not stay still at the Eye Center, only then do we feel that the Light has gone away. Even now the Shabd is audible, but we are not able to hear it because our attention is not still at the Eye Center. Our attention, which is trying to hear the Shabd, is spread all over the world. That is why even though the

Shabd is audible, still it is not able to pull our soul up. This is because we lack in Simran. Between Almighty God and our soul, Shabd is like a link or like a connecting chain.

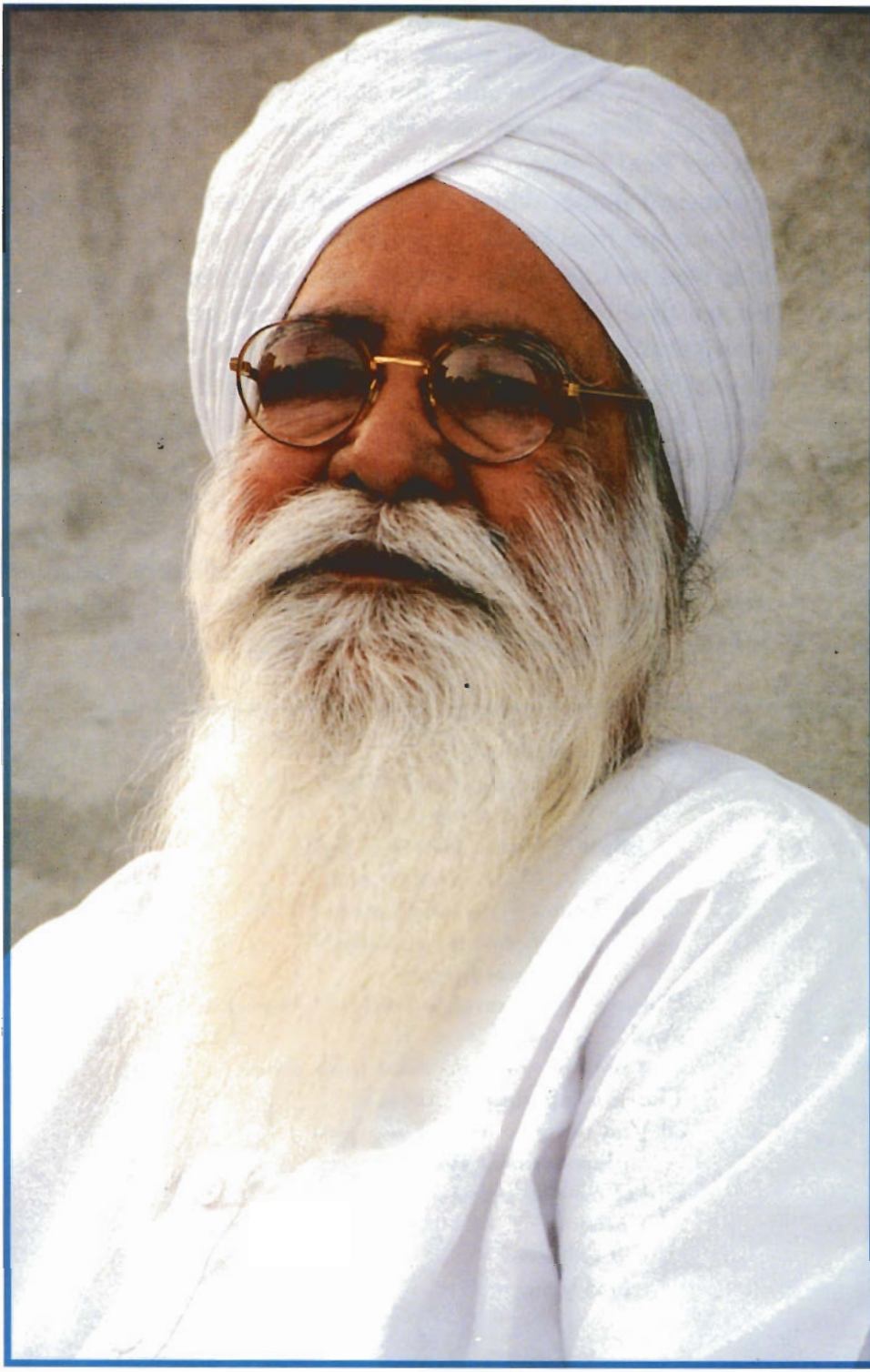
In the beginning it is difficult for us to withdraw our attention from outside, from the outer things, and bring it to the Eye Center. Later, when we keep our attention at the Eye Center, then it becomes difficult for us to take our attention away from there. When we get our soul attached to the Shabd, afterwards it becomes very difficult for us to detach it from the Shabd. This is what Guru Arjan Dev Ji Maharaj said: "My Beloved Lord has connected me so strongly that the connection can be neither broken nor loosened." Within the heart of the satsangi and also on the tongue of the satsangi the Simran should always go on happening. Whether one is awake or asleep, a satsangi should always be doing the Simran, and the beautiful Form of the Master should always dwell within his heart. If we do the work of Simran and Dhyan while we are doing other things, then when we sit in meditation, it doesn't take as much time for us to concentrate at the Eye Center: in just a fraction of the time we can reach the Eye Center.

So before sitting in meditation, all the satsangis should remember the Five Holy Names very well. They should sit in meditation with all their alertness; they should be awake and with all their concentration, refusing to obey their mind, they should meditate. So all of you please start doing your Simran, closing your eyes.

March 9, 1992

ALL OF THOSE bhajans were very loving, very sweet. I am extremely grateful to my Beloved Masters, Sawan and Kirpal, Who gave us this opportunity to do Their devotion and sit in Their remembrance. This is all Their grace.

The origin of our soul and of the Naam is the same, but unless the soul becomes one with the Naam she does not get real peace and happiness. Ever since our soul left that country or that plane of peace she has always been searching for that peace. When the soul came down to the plane of the mind she forgot her origin. When she came down to the causal plane, the causal cover was thrown upon her and she forgot her origin. When she came down to the



astral plane the astral cover was thrown upon her, and when she came down to the physical plane, in the physical body, another cover was thrown upon her and she stopped seeing the Light. As she came in all these planes she kept going further and further away from her Real Home.

In the physical plane, when she opened her eyes she went further away from her Real Home, and the brothers, sisters, parents — all that she was seeing — she started searching for that peace in them. You see that when we lose in business we get such a shock that we can even get a heart attack. In the same way, when our loved ones leave us, then also we get a shock. But we do not get those shocks, and we do not feel as if our heart is failing, when we suffer this loss or separation from our Almighty, from our Lord.

Our Satgurus have showered grace upon us and They have given us this Path, this opportunity to do Their devotion. So according to what They have taught us we should do our meditations regularly. We become perfect in the work which we do every day. So all of you please start doing your meditations, closing your eyes.

I sit to welcome You
but so many passers-by
come my way
that I forget who it is that
I've come to see
Then I remember and cry out
that You are so beautiful
I will never forget
But again my mind is wild with thoughts
And I wonder
will the meeting ever take place
There is nothing I can do
If You want to let me see You
please come and find me
But I do not know
how
I will ever
find You.

CHARLOTTE MACKEN

"I Was a Devotee of Love"

Sant Ajaib Singh Ji

You know that my health has not been so good. I am having difficulty speaking. [But] I do not have any complaints. It is all Hazur Kirpal's grace. Whatever amount of seva He had me do, I was able to do that much. I do not have such sickness which can be called as serious or dangerous. It is only that the climate, the weather, over here did not fit my body. Sometimes when I go outside it happens.

Often I have said that I was very fortunate to get the opportunity to sit at the feet of two great Masters, Baba Sawan Singh and Master Kirpal Singh. Right from my childhood I was looking for love, I was a devotee of love. Since I asked only for love, I got only love from my beloved Masters. And love is the only thing which I am giving out to all of you.

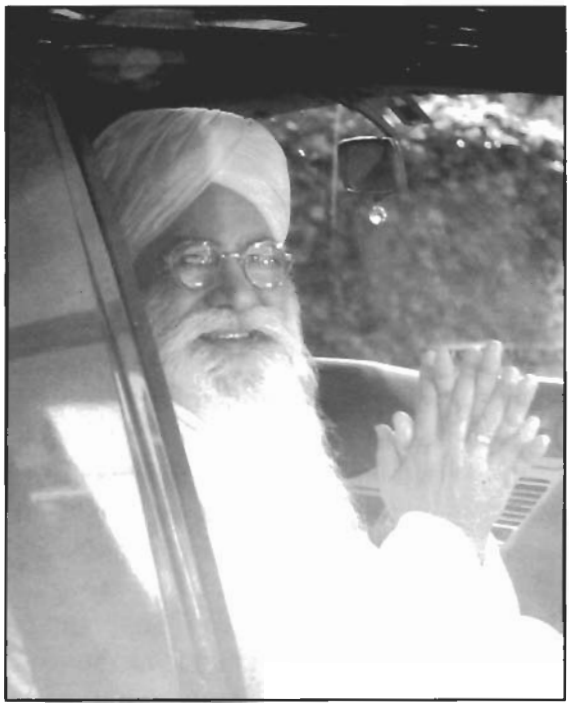
I hope that you will carry this love back to your homes. And even after getting back to your countries and to your homes, while attending to your worldly responsibilities, I hope that you will do your Bhajan and Simran and develop that love further.

Always remember the words of Beloved Master Kirpal Singh. He used to say that we should give up hundreds of important works to attend the satsang and we should sacrifice thousands of important works to sit in meditation. Just as we understand that it is very important for our body to eat food, in the same way we should know that our soul also needs food.

The food for our soul is meditation and we must do it without missing it. You know that our body becomes weak if we do not eat food. Our soul needs more food, because for ages and ages, for birth after birth, she has been hungry and she has not been fed with the food she needs. That is why I hope, when you get back to your home, that you will keep the diary and you will mold your life according to the diary, that you will attend the Satsang and you will do your meditations regularly.

Whatever love I received from sitting at the feet of two great Masters I have given only that. When I go to your countries or when you people come here, I have only that

This farewell talk was given March 9, 1992 in Jaipur, India.



love to share with you. I do not have anything of my own. Whatever I have received from those two great Masters, I am giving only that to you. Master Sawan Singh Ji used to say that we are like pipes: whatever water comes from the source, we just let that water go through us; we give out only what we receive from the Master.

Kabir Sahib said, "Who is the wealthiest person? He who has the Naam within is the wealthiest person. Those who do not have the Naam within their hearts are the poorest." Manmukhs and Gurumukhs are like brothers. Manmukhs do not have the wealth of Naam within them. Gurumukhs have the privilege and they have the wealth of Naam within them. We are very fortunate that God Almighty created the desire of receiving the Naam within our heart, and that our Beloved Masters have graciously given us the Naam.

Often I have said that the devotion of God Almighty and the Naam are the only things which will go with us from this world. No matter how wealthy we are, if we do not have the devotion of God, if we do not have the Naam, in the end we will leave this world empty-handed just like a lost gambler. If there is any precious wealth in this world which is worth collecting, it is the wealth of the devotion of God. It is the only thing which can save us from the five thieves. But we cannot obtain this wealth of devotion of God only by our own efforts. Until we go to the Beloveds of God we cannot receive it.

I have sympathy for all the souls in my heart. God Almighty and the Saints are the only two powers who do not forget anything. I hope that after going back to your homes you will not forget the meditation, that you will always do your meditation with all the love and faith in the Master.

Tomorrow you should maintain the schedule here as you have been maintaining up until now.

O, The Unknown One

O, the Unknown One, call me at least once from somewhere
You are perfectly in Peace, I am imperfect, living in pieces

Everyday the silky air, while coming and going, asks me,
where is He Who is like an innocent bud washed in milk?
where is the Light?
where is the Life?
You are perfectly in Peace, I am imperfect, living in pieces

You are not here, but your laughters are
Your Face is no where but your Presences are
where are You?
where is Your sign?
where is my World?
You are perfectly in Peace, I am imperfect, living in pieces

RAAJ KUMAR BAGGA

Christmas Message for 1961

Sant Kirpal Singh Ji

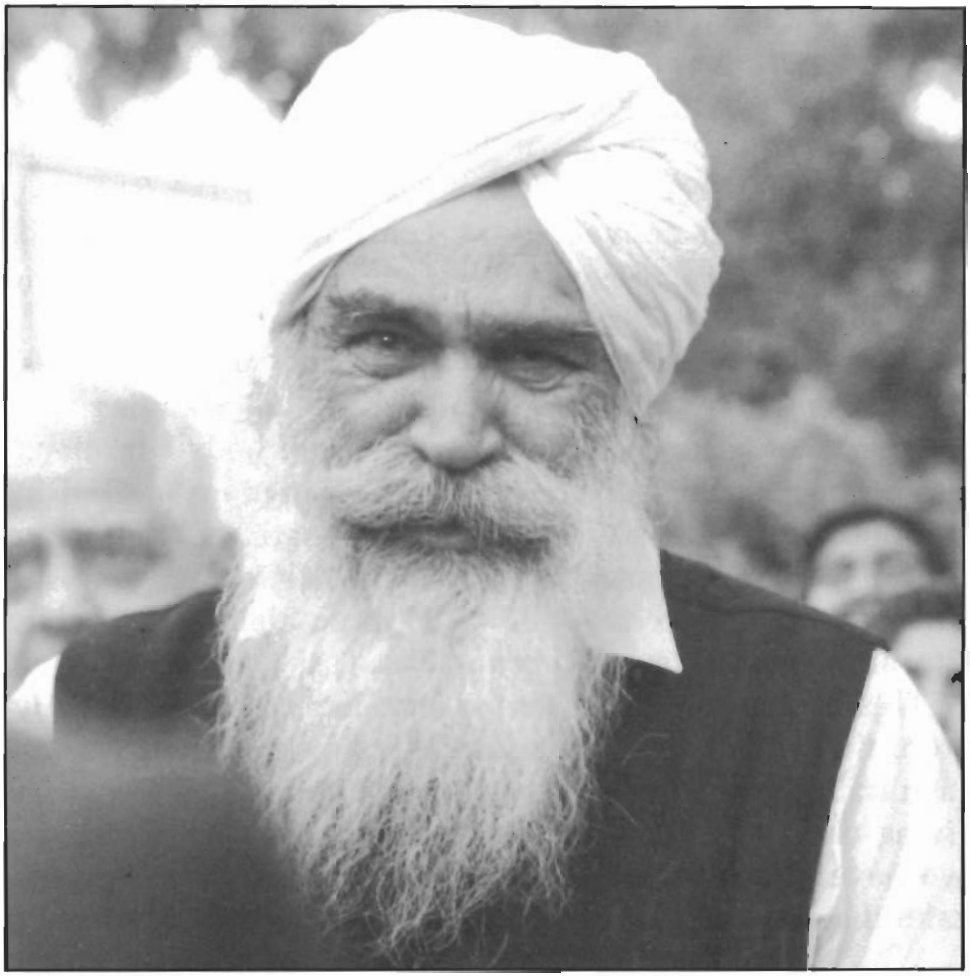
December 11, 1961

Dear Ones in God,

"Christmas-tide" is the season of rejoicing all the world over. On this happy and auspicious occasion — the Nativity of Christ — I send you my heartiest felicitations and joyous blessings. I wish each one of you to be born in Christ for Christ-Power is at once the Alpha and the Omega of creation. Learn to live by that Master-Power and you will be truly blessed. Remember the memorable words of Christ — "I am the Light of the world: He that followeth me shall not walk in darkness but shall have the Light of Life." These words were not uttered in vain. They are as true today as they were two thousand years ago; but we have forgotten them and their true import.

"The Light of Life" is in you, nay you live by that very Light — whether you know it or not is a different question. Each of you has had an experience of that holy Light. All that you have to do now is to live in constant contact with the holy Light — Light that is uncreate and shadowless, eternally the same and peerless. The whole creation came into being by the same Light — and that very Light is shining in every heart. All are Divine in Nature and religion is the expression of Divinity already existing in man.

This Light of Life has got to be made manifest in life. Be ye a witness to the Light of Life, not only within yourself but in others as well, for the same Light shineth everywhere and there is no place where it is not. Once you come by this Light and learn to live by it, your whole life



will be changed. Love will permeate your very being and it will burst forth from the very pores of your body, transmitting every dross into sterling gold.

Love, you must know, is both the means and the Goal of life. Love, Life and Light are but different facets of One Divinity. Try to become a channel for the Divine and the Divinity will then flow through you. This is not something impossible, but it is the very acme of all human endeavours.

In this world of matter, one has of necessity to deal with

matter. We have to make the most of the material raiment and the material world given to us. It serves a great purpose in the Divine Plan of evolution. It is the ladder by means of which the spirit has to rise above body-consciousness and get into the realm Beyond — the Realm of Spirituality — its native habitat. Learn to make the most of the means given to you and surely as day follows the night, the victory will be yours.

A true Christian ought and must take up his "Cross" daily. The Cross represents the physical body standing with outstretched arms. You have to rise above body-consciousness. You have to be reborn into the Kingdom of God by disappearing in the physical body, i.e. death. "Except ye be reborn ye cannot enter the Kingdom of God." He or she must know how to die daily so as to be able to enjoy Life Eternal, beyond time and space.

This is the one grand lesson that has come down to us from times immemorial and once again, I emphatically repeat it, at this part of the year, so that you may become the living channel for the Christ-Power to work as of old, for we have His Promise — I shall never leave thee nor forsake thee till the end of the world.

With New Year ahead of you, I wish you to make a firm resolve to attain the *summum* and *bonum* of life, and I unhesitatingly assure you that the Master-Power shall lead you from darkness to Light, from falsehood to Truth, and from death to Immortality.

Wishing you once again a Merry Christmas and a Bright and Happy New Year.

Yours in the Lord,

Kirpal Singh

The Message for Christmas and the New Year

Sant Ajaib Singh Ji

Hail, Hail Kirpal, the Emperor, the Formless One
We have only Your protection

December 1978

My Satguru Kirpal's Beloved Sangat:

I am sending my loving greetings and best wishes for a Merry Christmas and New Year. We have spent many years in useless things, and at the end of every year we have never thought about what progress we have made in that year. This year we have to do that.

In the New Year all of you should make your lives new. Don't repeat the faults of the past year. We have to please Hazur Kirpal, Who is the Giver of all things.

Hazur Kirpal is waiting for His children to come back. Spend all your minutes and seconds in His remembrance.

I send all my love and best wishes.

Ajaib Singh

Reprinted from the December 1978 issue of *Sant Bani Magazine*

He Is Completely Yours

Sant Ajaib Singh Ji

Master, it's very wonderful to be here, and — if it pleases You — could You tell us about taking refuge in the Master?

I am also very pleased to see all of you. I am pleased with all of you internally, as well as externally. As far as taking refuge in the Master is concerned, I will tell you that we can do that only when we forget ourselves completely, and only when we start doing the things which please the Master.

In doing Simran, I find that the hardest part of it is mentally pronouncing the first name. I have talked with several other satsangis who have the same problem. Is there an internal reason for that, or is it just my poor pronunciation?

We should have love and faith in the Master within ourselves, and if we have both those things the pronunciation becomes all right by itself.

This question and answer session was given March 3, 1982, at Sant Bani Ashram, Rajasthan, India.

Last night You said that Master Kirpal was a great Saint [and that] He had liberated even some animals, and I was wondering when You said that He liberated these animals, where did He take them? Did He take them to Sach Khand? [much laughter, including Sant Ji]

When the question comes up [regarding] liberating [humans], it means that Master liberates the souls and takes them to the Real Home, Sach Khand. But when the Master liberates or takes care of the souls of the animals, it means that He liberates their souls from that animal body and gives them the human body in which He then gives them the Naam Initiation and then takes them to Sach Khand. Naam is like a visa with which we can enter the kingdom of Sach Khand.

It may be possible for someone to count the stars in the sky, but it is impossible for anyone to count the examples or to count the grace of the Master. Masters come into this world to liberate the souls and They liberate anyone who comes in Their contact. Whether they ride on any animal, whether they touch or they do anything with an animal —

all those animals, all those beings, come under Their protection and they get liberated from their bodies, and they go to the Real Home. Because Masters come into this world only for the sake of the souls, only to liberate the souls.

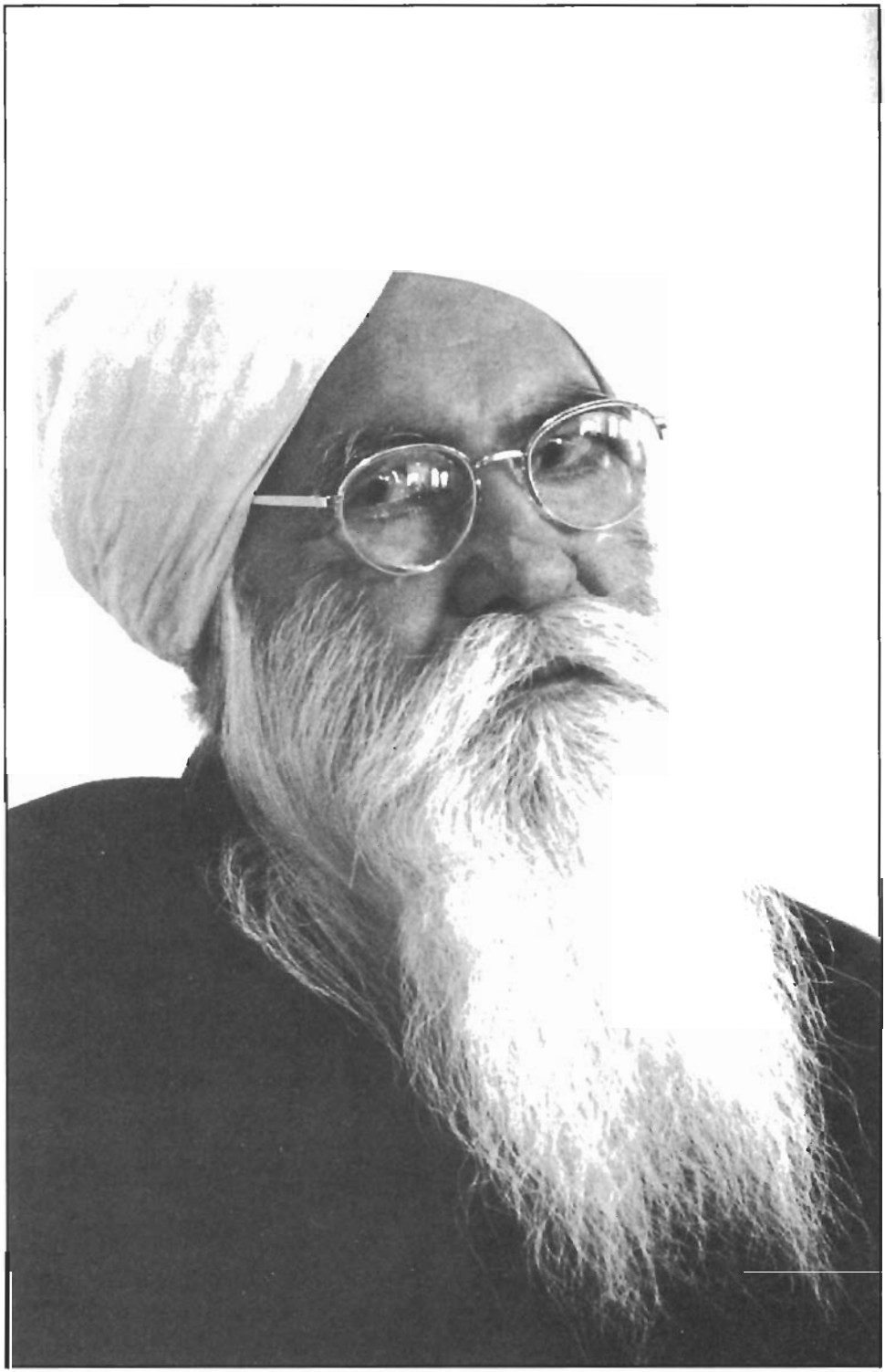
Now we are sitting on the level of the mind, and between us and the Master there is the great wall of mind, [so] we are not able to know how the Masters liberate the souls. When we cross this wall, when we remove the wall of mind from between us and the Master, only then do we realize how He is working on different levels and how He liberates the souls. Only then do we believe in Him — that He has come as the liberator.

Sant Ji, You always tell us that it's the Master Who brings us to Your side, it's the Master Who does the meditation. What causes us to turn away from the Master? Why do we turn our heads from You?

Always I have said that your Friend is within you and your enemies are also within you. Your Friend is always inspiring you to do the good things, whereas your enemies are always encouraging you to do the bad things. The Master is your Friend and your mind is the enemy. Both these things are within you, and like competent lawyers they both are giving you various excuses and making you do the things according to their wishes. The Master is always inspiring you to do the good things: He is always telling you to go to the Master, to do the meditation, to keep your life pure, and things like that. But the mind is always telling you, "What is the use of going to the Master?" and, "There is no need to meditate now because you still have a long life to live and you will meditate later on." So when we are obeying the mind it means that we are turning away from the Master. Both these powers are within you and they are inspiring you from your within. You should look in your own self and see how many times you have obeyed your mind and how many times you have followed the Master.

Kabir Sahib has said, "O man, your Friend is within you, as well as your enemy."

Master is not the body. Master is at the same time with body and without body. As the Form of the Shabd He is all-pervading and He is not the body. But because He has assumed the human body, that is why He has the human body and we see Him in His body. When Master gives the Initiation He sits within the disciple in the Form of the Shabd, and He always tells us that these are the dangerous things and you should not play with them, you should not do these things. And many times Master warns us and He tells us which things we should not do. Not even for one moment



does He leave us alone. Always He is telling us about the good things which we must do and about the bad things which we must not do.

I had a friend whose name was Kher Singh. He was not an initiate, but he had the good fortune to have the darshan of beloved Master. Since he believed in the Sikh religion and he was involved in doing the rites and rituals, and the outer things of the Sikh religion, he was not attracted to the Path. But still, he was a good friend of mine.

Once during the night time, he had a vision in which he saw Master Kirpal. Master told him, "Don't go to Punjab. If you go to Punjab you will become sick and you will get so sick that people will have to carry you back to your place and very soon you will leave this world. But if you postpone your visit to Punjab, if you don't go to Punjab, then it is possible that you may live for some more time."

The next morning when he woke up he was very happy and he told me about his vision. He told me that he had a dream in which he had seen my Master and Master had told him all those things, and he was very grateful to Master because He told him that he was going to become sick and he should not go to Punjab. Then he said, "I am very sorry that I did not take any advantage of that great Power, that I did not take Naam Initiation from Him." At that time he repented. But mind is such a thing that even after seeing the Truth, even after understanding a lot, he does not want to do what is good for us, and that is why he forgot after some days what he was supposed to do.

When he told me about his vision, I told him lovingly, "Dear one, this is not a dream. Masters graciously give us Their visions and we understand them as dreams. But in fact, they are not dreams." I told him that we get the dreams only when our soul goes down into the lower chakras, and as a result we get the worldly dreams in which we do not get any satisfaction, we do not get any happiness. All the worldly dreams, which we have from the lower chakras, end in sadness and we do not get any happiness from them.

But when we have any vision of the Master during sleep, at that time Master pulls our soul up to the higher planes and by pulling our soul up into the higher planes, Master wants to purify our soul and He wants to tell us the Truth and the real things which are going to happen in our life. But it is a pity that we do not understand the visions which Master graciously gives us. We understand them as ordinary dreams and that is why we do not take any advantage of them and we don't understand them.

Masters are always looking for the occasion when They can pull our soul up and purify us, because They

have come into this world to purify our souls and to take our souls back to the Real Home. Whenever during the day our mind is quiet and we do not have a lot of tension in our mind and when we do not have a lot of thoughts in our mind, then during the night, because of the quietness of our mind during the day, Master finds it very easy to pull our soul up. Pulling our soul up into the higher planes, He gives us His vision and graciously He tells us the things which we must know. Many times this happens with satsangis, but people don't understand that and they understand these experiences as dreams.

So I explained all these things to him and at that time he believed. But later on his mind told him that he should go to visit some other place. Twenty-five miles from here there is a town called Suratgarh. He went there, and even though he knew that Master had told him not to go to Punjab, something happened over there and he decided to go to Punjab. So he took a train and went to Punjab. As soon as he entered the State of Punjab, in the Faridkot area, he became sick. He had gone there to visit his sister, and when he became sick, at once he realized that he had made a mistake, and whatever Master had told him had come true. So when his sister told him that she would take him to the doctor, he said, "No, don't take me to any doctor. I don't want any medicine. Take me at once to Rajasthan."

So he was brought back to Rajasthan, and then he told me, "Whatever Master said is now coming true. Now I am going to leave. I have only one request, that when I leave the body You should sit with me. I will leave the body with this thought, that I am repenting because I did not take Initiation from the Master; I did not take any advantage of His grace, even though He was so gracious to me. But I request of You that You should sit with me, so that I may pass happily." At that time when he left the body, I was sitting with him, his two sons, his wife — we all were sitting with him, and he left the body happily and peacefully, saying that Master had come to take his soul up.

So the meaning of telling all these stories is that the Master is so gracious that it is His job to give the warnings to the disciples whom He has initiated. But besides that, He also gives the warnings and the visions to the non-initiates. Those who have a little bit of faith in Him, they are always under the protection of the Master, and they always get the hints during the visions or the sleep. Whenever their mind is quiet, they always get the visions of the Masters and the Masters always tell them the truth.

Both the sons of Kher Singh used to come to see me and now also

they are coming. And the daughter-in-law of Kher Singh, whose name was Jagiv Kaur, used to prepare food for Master whenever He would come to visit me. One day it so happened that while she was talking with Master, she asked Him, "When You graciously told my father-in-law what was going to happen to him, when he knew that he was going to become sick and that he would die as a result of that sickness, why did he not believe in You, why did he not obey the orders?"

Master Kirpal told her that because of the mind the soul does not want to obey what the Masters tell them. And the other thing is that whatever is written in their fate, that must happen. Nobody can erase the writing of the Creator and whatever was written for him by Almighty God, that was going to happen. That is why he did not believe in the vision, that is why he did not obey the commandments.

And Kher Singh's daughter-in-law was very much surprised that someone would not obey the order of the Master when the Master had told him that this would cost him his life. So Master lovingly told her, "Well, if you don't understand this, I am telling you that you will die after falling down from your own tractor: your tractor will run over you and you will die as a result. If you want to do anything for yourself, you can try to save yourself."

At that time the Kher Singh family did not have any tractor and they thought that it was all impossible — because when they didn't even have a tractor, what was the possibility of getting run over by a tractor? So they did not believe in that. But after some years Kher Singh's son bought a tractor and they brought it to my place so that I might bless that tractor.

Then I reminded Jagiv Kaur about what Master had said about the tractor, and she said, "Well, what could I do? When they wanted to buy it, I told them they could buy it. But I will be very careful, I will not ride on that tractor." I said, "Okay, whatever you want, you can do that, but I am pretty sure what will happen, because whatever my beloved Master has uttered, that must come true. Because Saints do not say any useless things; whatever They say always comes true."

When I was on the first Tour, at Sant Bani Ashram I received a letter which said that Jagiv Kaur had died because she fell from the tractor and the tractor ran over her body, and she left the body right there. I became very sorry for her and I came to realize at that time also, that whatever my Master had said, that had come true.

I mean to say this, that many times Master gives us these warnings. They do not make any prophecies, They do not want to change whatever is written in our fate, but sometimes in Their will, lovingly

They give us the warning so that we may know what is going to happen to us and we may do some things which may prepare us to accept the will of God.

It is a pity that the mind of the worldly people is like the neck of the tortoise. Sometimes it is inside, sometimes it is outside. It does not remain stable at one place. Our mind can believe in the Master and obey His commandment only if it becomes still, but because it is not stable, it does not obey the orders of the Master.

Why is it that so much power is given, so much is demonstrated, inside by the Master, but outside, when we're in His presence, He is [not] very demonstrative, or not wanting to tell us a lot of things about our lives? Why is it that He doesn't talk to us much about our personal lives, except for a few minutes, but inside He talks to us a lot?

You know that outwardly the Master does not have so much time as you would expect from Him, and that is why you do not get as much time with Him as you want to, because He has to give time to all the dear ones. But internally He is completely yours and you can talk to Him all night, you can talk to Him as much as you want, because He is always within you and there is nobody else in your within to share Him with you. You are the only one who owns Him in the within. And because He has taken the job of awakening your soul, that is why He is within you, and whenever you are awakened, whenever you look in your within, He is over there and you can talk to Him and ask Him anything you want, as much as you can.

Kabir said, "O Lord, when You will come into my sight, I will close my eyes so that neither I will see anything except You, nor will I let You see anyone else." We should also make our condition like that of Kabir. Whenever we see the Master, we should have Him in our within, in our vision, and after having Him in our sight, we should close our eyes from everything else so that we may not look at any other thing. And at the same time, we should not let our Master look at anybody else except us.

Every day as the meditation starts, You say to still the mind. How do you do that? [Sant Ji chuckles.]

I said that as we clean the house and remove all the dirt from the house using the broom, in the same way, when we sit for meditation we should clean our within, we should remove all the worldly thoughts from our mind. When we do that what will happen? Our mind will become quiet.

You see that when you have to talk with any of your friends or

when you are to do any of your business, you keep your mind quiet and you don't have any other thought going on in your mind except the thoughts which you are going to talk about with your friend, because you want to talk completely with your friend and you don't want to miss anything.

If you are asking him anything, you don't want to miss anything, so you put all your attention on your friend, and you put all your attention on the conversation which you are having, and you don't let your mind wander here and there. In the same way, when you sit for meditation, if you think that your Master is your best friend and while you are dealing with Him your mind should be concentrated on Him and you should not have any worldly thought, you should not have any thought going on in your mind except the thoughts for the Master — if you make your mind like that, only then you can make your mind quiet and communicate with the Master completely. If you are having worldly thoughts in your mind when you are sitting for meditation, you cannot communicate with Him completely.

You know that when you have invited any friend or relative and he is going to come to your house, you clean it very well, so that he may not criticize your house and so that he may like it and will feel welcome over there. In the same way, when you sit for the meditation, everyone should have this thought in their mind: "I am sitting in order to talk with my Master Who is going to come into my heart, come into my within now, and I should keep my home, my within clean." If it is not clean, the Master will not come there. If it is clean, the Master will definitely come there. Just think, if your within is not clean, how can the Master come? — because He is very clean, He is very pure, and He does not manifest in a dirty place. Master definitely comes to us when we sit for meditation, but when He finds us dirty, He does not enter in our within, He stays away.

If we will keep our thoughts pure, it will be very easy for us to do the Simran. The more pure our thoughts [become], the easier it will become for us to do the Simran. And when our Simran is happening correctly and completely, then Master will manifest within us without our even requesting Him. Whenever He sees us doing Simran, He will at once appear in our within. Master used to say that God is in search of a man. Who is a man? He is a man who has risen above the mind and the organs of senses, and who has withdrawn his soul from everything and has attached it with the Shabd. He who has risen above all the worldly things and has manifested God within him is a man. God is always in search of such a man.

We all say that we are men, that

we are human beings, but who are called as men in Sant Mat? Only those who have risen above the worldly pleasures. Those who have become dirty with the worldly pleasures and the worldly things are not called men. You read the writing of Kabir Sahib where He says that God was making the animal, but by mistake He made the man. The intellect and the qualities which the man has are the same as those of the animals. The only difference is that instead of a tail and horns, he has a beard and moustache.

Guru Nanak Sahib said that people get up to do the bad acts, but when the time for meditating on Naam comes, they always keep sleeping. When we have to do any worldly thing, when we have to remain [awake] for the worldly greed and attachment, we don't know where our sleep has gone, we do not feel sleepy. But when we have to sit for the meditation, we feel sleepy, we feel drowsy. Sometimes we say that we have pain in the body, sometimes we complain about this and that, and always the sleep and things bother us. But when we have to do the worldly things, then we don't know where all these problems go.

What is the reason when children are initiated, they are given the Sound before the Simran?

This is because the thoughts of the children are not so spread out, and their attention is also not so spread out in the world. That is why they catch the Sound Current easily. That is why they are given Sound Initiation before the Simran.

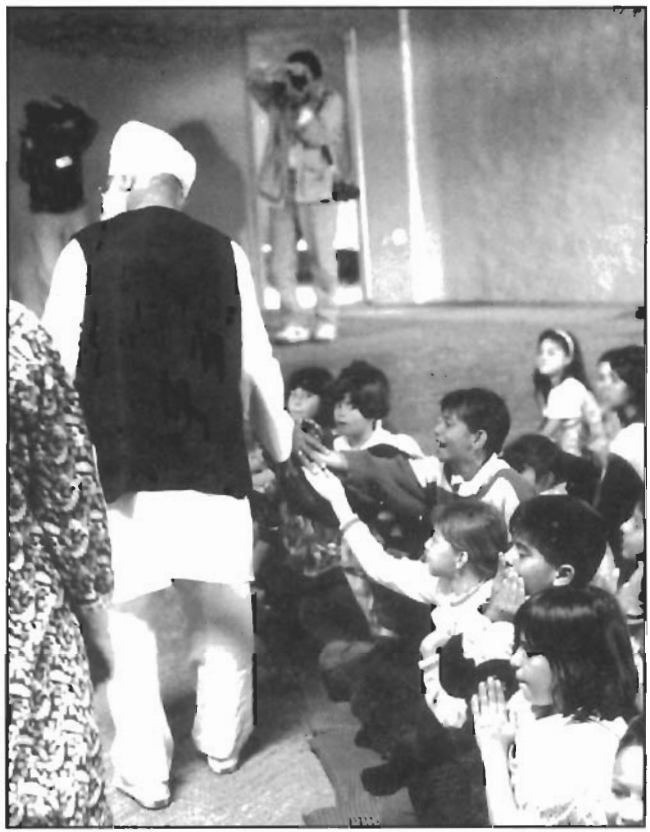
Master Sawan Singh Ji used to say that children are innocent souls, and their souls have not become dirty with the worldly pleasures, and that is why many times it happens that the parents, even though they are initiated, are not successful in opening their inner vision, but the children have already opened their vision, and many times they talk with the Master and they have high experiences.

Can you talk about keeping our thoughts pure? Do you mean no worldly thoughts, or just no bad thoughts? [Sant Ji chuckles again.]

No worldly thought is pure. Whenever you think any worldly thought, it will always take you into the world, into the things of the world, which will eventually take you into the worldly pleasures and the worldly things, and that will make the thought impure. Suppose you are thinking about your worldly business, or your education, or going to school and things like that. Only for a couple of minutes in the beginning you might be thinking about those things, but later on your mind will take you in such a direction that you will be thinking of the worldly

pleasures and the worldly things which are not very pure.

The book of the mind never comes to an end. Whenever this book of the mind gets opened, no matter how much time you spend in reading it, it will never come to an end. You go on reading it during the day, and even in the night you will be reading it. Whatever thoughts you have during the day, they get transformed and they come in the form of dreams during the night. Again the next morning it continues like that. It never comes to an end.



My mother had a brother-in-faith and he used to do some sort of practices which we didn't know at that time. We would see that during the night he would have a lantern beside him and he would sit for some sort of practice. He had a sharp needle in his hand and whenever any bad thought would come, he would say, "Okay, you have come; let me beat you," or "Let me punish you with this needle." And again after some time, he would say, "Okay, you have also come; let me chase you away with this needle." We didn't know what he was talking about. So in the morning when he would drink his tea, we would go and climb on his shoulders — because we were very [young] — and we used to copy him. We used to say, "Yes uncle, should we also give you the punishment with this needle?" And he said, "Yes, now you are playing jokes on me, but when you grow up, when you will have to struggle with your mind, it is possible that you may make a bigger needle than I have."

We did not know at that time what he was talking about, but later on, when I had to struggle with the mind, then I realized how he was

having a hard time with the mind, how the thoughts were bothering him, and in order to remove those thoughts he was using that needle and he was sitting up all night doing his practices. So I am telling you that if we have an attitude like he had towards the mind — if we always go on punishing the mind, and rebuking him, and chasing the thoughts away — it is possible that we may be able to keep our soul attached to the Shabd and it is possible that we may become successful.

If anyone would listen to what he was saying during the night, they would think that many people were coming to visit him, and he did not like them, and he was trying to chase them away. But he used to sleep alone and nobody would go into his room. It was only [because of] the thoughts which he was chasing away, that he was saying, "Yes, you have come, you have come" — like that. So he was removing his thoughts by saying that.

In the holy books it is written that Masters are all-knowing, and I believe that. But in the physical body Masters very often are surprised, saying, "This I did not know," "this is new for me," and "I want to know, how does it work?"

No doubt Saints know everything, but outwardly They do not exhibit Their qualities, because in this world They remain like an innocent child and They do not tell people that They know everything.

Last night I was listening to a taped letter which Pappu's father sent to me from Canada, in which he said, "You always say that Saints never perform any miracles, but how can I believe that when whatever You are doing is all miracle?" People always say things like that, [according to] whatever has happened with them, but Saints say, "No, we are not performing any miracles." Even though They do good things for other people, still They remain like an innocent child and They say that They are nothing. They always say that it is the grace of the Master, and They always give the honor to the other people. They do not accept anything for themselves, because They know that in this world there is no place for the ego. So They always say, "We have done nothing." Even though They do everything and They know everything, but still They say, "We don't know anything."

I have seen this many times with my Master: when people would come to Him and praise Him for something which He had done, He would just say, "Hmmm, hmmm. Yes, you have done this, not me." I mean to say that He would not even be pleased when people would praise Him to His face.

We have spent many years in useless things, and at the end of every year we have never thought about what progress we have made in that year. This year we have to do that.

In the New Year all of you should make your lives new. Don't repeat the faults of the past year.

— from the 1978 Christmas & New Year message