Sant Bani Magazine

The Voice of the Saints

Volume 24, Number 8 February 2000

tell the truth, then those people whose business is affected take it as a criticism.

Saints and Mahatmas lovingly tell them, "Dear Ones, we are not saying anything against you. Whatever hypocrisy you are doing is not good for you, and it is also not good for the people to whom you are teaching this hypocrisy. Whatever we are telling people, that is applicable to you also, because God Almighty is within all of us. And the things which we are telling the people, those very things are equally important for you also."

Swami Ji Maharaj also lovingly says that the pundits, for their own self-interest, to satisfy their own hunger, they do all this kind of hypocrisy and they always go on taunting the Masters. But Masters again have mercy on them, They shower grace on them, and They lovingly tell them that they should not do that. Because of their own interest they always remain without getting any spiritual wealth. But still, even though the Masters are taunted and criticized by the pundits and the other orthodox people, They always love them.

In this bani Kabir Sahib lovingly explains to us that just by repeating "Rama, Rama" we cannot get to Rama, we cannot manifest Him within us. Just by saying "Bread, bread" we cannot satisfy our hunger. If we were able to realize Rama just by repeating the words "Rama, Rama," then by now everyone would have realized Him, everyone would have received liberation. And if just by repeating "Bread, bread" one could fulfill his hunger, then everyone would become satisfied just by repeating those words. But it is not like that.

You know that the parrot in the company of the human being learns to say the words "Rama, Rama." But just by repeating the words "Rama, Rama" he does not understand the importance of the word "Rama." When the same parrot goes in the forest he forgets everything. He forgets the word "Rama" and he becomes like the other parrots. So that is why Kabir Sahib lovingly tells us that just by repeating the words "Rama, Rama" we cannot realize Him.

Those who search for Him in books enjoy reading the books as long as they are in the garden of the books and the Scriptures. But when they go out of that garden — when they stop reading or stop doing the rites and rituals which they were involved in — then once again all the bad qualities, all the bad habits, come and overpower them. They can enjoy, or they find that their reading is worthwhile, as long as they go on reading. But once they stop it, then they forget everything, and the passions and all those things bother them.

It is like a parrot: as long as the parrot is in the company of the hu-

man beings and he is repeating the words "Rama, Rama," he thinks that he is enjoying that. But when he goes away from the human beings, when he goes into the jungle, he forgets that repetition and then he does not know the importance of Rama. In the same way, those who are searching for Him in the books, they enjoy doing their kind of devotion only as long as they are reading the books. But when they stop reading the books, when they stop doing the rites and rituals, since they have not realized Him and they have not understood His importance, that is why they do not get anything once they come out from that aura.

Saints do not condemn reading. It is better to read than not to read. But Saints tell us that it is much better to understand what you are reading; it is much better to practice what you have read.

Reading is just like cleaning a vessel to put something in it. Just as we clean a vessel when we prepare it for storing anything, reading is like that. If all of our life-long we go on reading and do not put anything in our vessel — if we only go on cleaning the vessel and do not put anything in there — then what is the use of reading, what is the use of cleaning the vessel?

When we read the writings or the books of the Masters, in those writings the glory of the Satguru is written. The Satguru is talked about in the writings of the Masters, because without the Satguru we cannot get the Naam. And furthermore, in the writings of the Masters They write about the environment of that place where we have to go, [the inner planes]. And They also write about how we have to live our life and about the practices which we have to do. So all those things which we are supposed to do are described in the writings of the Masters.

In doing the devotion of God Almighty it does not matter if one is literate or illiterate. Guru Nanak Sahib says, "One who does the devotion of the Lord, it doesn't matter if he is literate or illiterate. Anyone who does His devotion realizes Him."

He says that as long as there is a deep store, or deep mine, of lust, anger, greed, attachment and egoism within you, it doesn't matter if you are foolish or if you are learned. Both the foolish and the learned one are the same if they have lust and all the passions within them.

Guru Nanak Sahib says that if a learned person does the criticism of other people he will not be able to remove the lust, anger, and other passions from his within. He even says, "O Nanak, that learned person is a true donkey who, without having any good qualities within him, still is proud of those good qualities." Guru Nanak Sahib says that those learned ones who, with-

All the Masters had this experience and They all have said that the Sadhu Saints, the Masters, discard all the passions and the pleasures — because unless They give up those passions, unless They give up all those karmas, God Almighty does not open His door. But They cannot give up food, because life is in the food.

From our birth until our death we go on filling up our stomach, but still it is never filled, it is never satisfied. Guru Kabir Sahib only means to say that just by repeating the words "God, God," "Allah, Allah," "Akal Purukh," or "Almighty One," you cannot realize Him. You have to go and meet that Power Whom you are remembering using so many different names.

The parrot in the company of
a man repeats the Name
of the Lord but it does
not know the Glory of the
Master.
When he flies out to the
forest he never remembers
(the Name of the Lord)
again.

Lovingly He says that the parrot in the company of man repeats the Name of the Lord — he says, "Rama, Rama." But when he leaves that company, goes into the jungle, and starts eating his own food, he forgets what he used to say and the importance of the word which he was repeating.

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In the same way, lovingly He says that when we do the reading, we enjoy it, we tell other people what we are reading. We talk to them, we explain to others, and people call us the Mahatmas. But when we start getting the food for our mind — the food of all the pleasures, the food of name and fame, and all those different kinds of food — when we get involved in the passions — then we forget what we have read, what the bani or the writings of the Master was saying, and what we were supposed to do. We read the books and enjoy them as long as we are reading. But once we stop reading and once we are offered all the different foods, then we get involved in them, then we forget what the Master was saying.

What happens if one repeats
the Naam without seeing
Him, without having His
darshan, and without com-
ing into His contact?

Kabir Sahib explains, giving us another beautiful example. He says

that if we have not met anyone, if we have not seen anyone, and if all day long we go on remembering him, how does that person know that someone is remembering him, or that someone is offering their devotion to him? And how can we expect any benefit by doing the remembrance or by doing the repetition of the name of that person?

Suppose a magistrate does not go to his office, but instead he puts his picture in his office, and if he has written a very good book on the law and if that book is lying on the table in his office — if he himself is not there, do you think that his picture will be able to pass any judgment? No matter how good that book which he has written may be, do you think that the book will be able to solve anyone's problem? If we need to get a judgment to solve our problems, we will have to meet that magistrate in person, explain our case to him, and only then can we expect him to pass any judgment for us.

In the same way, if there is a businessman or a trader who does not go to his shop, and instead he has his picture over there, will that picture do any business, will that picture give any goods to anyone, or receive their money?

So Kabir Sahib says, "Dear Ones, when we have not seen God, and we do not know where He resides, and we do not even know how we have to enter into that place — we do not know whether we have to enter our body where God Almighty resides through our ears, or through our nose, or through our feet — when we do not know which way we have to take, and we have not seen that God Almighty, how does He know that we are suffering for Him or that we are remembering Him? First of all, we have to find out where He really lives. We have to find out how we can go inside our body, or go inside that place where He is residing. We have to find out the practice through which we can go and meet Him. Then we have to do that practice, go and meet Him — go and see Him — and then tell Him about our pains and sorrows. And only then can we expect any relief from our pains; only then can we expect that God Almighty will listen to our prayers."

True Lord Hazur Master Kirpal Singh Ji used to say, "What a man has done, a man can do." He used to say, "It is not true that only we can go within and you cannot. Just like we can go within and see God Almighty, in the same way, you can also do that." Masters have given us the perfect Naam. They have given us the perfect instructions, They have given us the perfect guidance on how we can go within. That is why They lovingly tell us, "You come, You work hard, and you do the practices like we have done and like we are teaching you. Then

you can also do what we have achieved."

If by repeating "Wealth, wealth" one could become rich, no one would have remained poor.

Kabir Sahib says that if just by saying "Pounds, pounds," one could become wealthy, what was the use of working so hard and making so many efforts to collect the wealth? Just get up in the morning, burn some incense, and go on saying "Pounds, pounds," and you become wealthy.

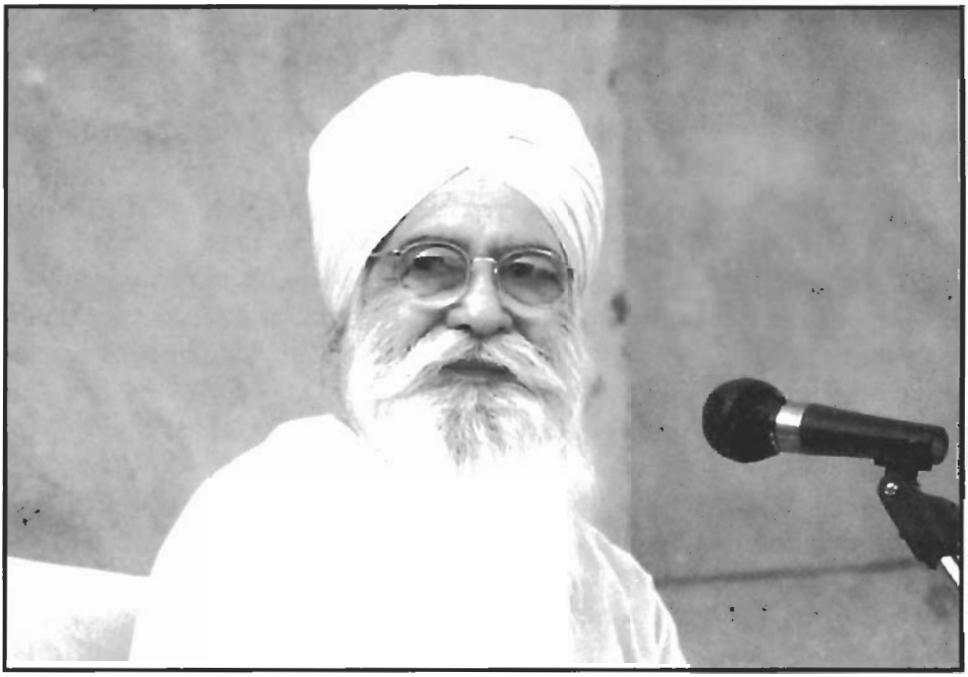
So Guru Nanak Sahib says that no one has realized Him just by talking about Him. He says that this is such a riddle which we cannot solve just by talking about it.

Often I have said that no doubt the Masters come fully prepared; They are already made when They come into this world. But still, right from the beginning, right from Their childhood, They come with a lot of enthusiasm, They have a lot of devotion, and They work very hard. They search a lot. Even though They are fully prepared, even though They are fully made Saints when They come into this world, but They still do all these things. Why do They do all that? Only to demonstrate, only to teach us and tell us that without working hard no one can realize Him. They do all those things only to make us understand that no one has realized Him just by laughing and making merry. If He could be realized by making merry and by enjoying this world, then what was the use of weeping in pain for Him? What was the use of suffering for Him?

How do the Saints give us the demonstration? First of all, They earn Their own livelihood, and They teach us that unless you earn your own livelihood God Almighty will not open His door for you. So the Masters earn Their own livelihood. With Their own hands They do the work and They maintain Themselves. Guru Nanak Sahib Ji even says, "He who earns his own livelihood and who distributes from his own earnings to the others and gives to the langar for the cause of the Sangat — he is the true one and you should seek his company."

If one truly loves the Maya and the passions, he is insulting the Shabd of the Satguru.
Kabir says, "Those who go away from the Master are bundled up and they go to hell."

At the end of this hymn Kabir Sahib gives us only one advice. He says, "Whether one is a priest or a pundit or *bhai*, all these so-called religious people fall in the same category." They are usually involved in criticizing others, they always laugh



at the perfect Masters, those who do the meditation of the Shabd Naam. And they always criticize one or another Mahatma; they are always involved in criticism and backbiting. And they always go on asking for the things from the people, they beg, and they maintain themselves like that.

Guru Nanak Sahib also says that the things which you are begging for from the people, you will have to pay back to them. This is the experience of the Masters, so that is why when Guru Amar Dev Ji Maharaj saw that the yogis were begging things from the people, He also said, "You have become yogis; you have given up your homes and you are wandering in the places far and near, you are wandering in the jungles, and you go from door to door and you beg for the things. How are you going to pay back those people from whom you are accepting these things? Because it is the law that if you have accepted things from anyone, you have to pay them back in one way or another."

When Kings Gopi Chand and Bhathari gave up their kingdom and became sadhus, everyone from their kingdom started following them, because they thought, "They were kings and now that they have given up their kingdom and have become sadhus it means that they have something with them, or they are great people now." And that is why everyone was attracted and they all followed them. But Kings Gopi Chand and Bhathari wanted to leave those people. They

wanted to leave everything and do the devotion of God. But the people did not leave them alone, so they left their kingdom very far behind and went to some other place, and they became the guests of a poor potter.

You know that when you are the guest of some poor person, hardly anyone pays attention to you, you are not noticed. You are noticed when you become a guest of somebody rich. That is why they chose to become guests of a poor potter.

So they went there and they started doing their devotion over there. But as Master Kirpal Singh Ji used to say, "Even if a perfume seller does not want to sell his perfume, no matter how much he tries, but still, if by mistake any bottle of his perfume is left open, the smell of the perfume goes out and it attracts the customers." In the same way, no matter how much Gopi Chand and Bhathari tried to conceal their identity, but still somehow the people in the neighborhood came to know that they were good Mahatmas and that they were doing the devotion of God. After a few days the news was spread around; everyone knew that they were good Mahatmas, and people started coming to see them.

This news went to the king of that place also, and the king was also very attracted to go and meet the Mahatmas who had once been kings and who had given up their kingdom to become Mahatmas. So the king decided to go for their darshan. You know that when the king decides to go to any Mahatma, the people themselves are attracted to that Mahatma because they think, "When our king is going, that means that Mahatma must be somebody great." So the people also followed the king, coming with all the pomp and show, playing musical instruments, and it was like a very big fair. So Gopi Chand asked Bhathari, "What is all this noise?" He replied, "It looks like some royal person is coming to see us."

They had left their kingdom and the people because they wanted to do the devotion of God peacefully. But here again they were going to be bothered by the same kind of people. So they thought, "How to get of rid of them? How to remove these flies?" So when those people and the king came near them, they pretended as if they were fighting.

Gopi Chand told Bhathari, "Today you should go begging." Bhathari said, "Well, why should I go today? You should go today because yesterday I went, and when I got the food you did not share it with me." So then they started fighting with each other. Gopi Chand took a stick and he beat Bhathari with the stick, and Bhathari also responded. So the king and the people were hearing all these things, and when they heard that these Mahatmas were fighting only because of the food, just for a very small

thing, they did not have a very good impression of them, and they said, 'Well, the Mahatma who fights just because of the food and the begging — what can we gain from going to such a Mahatma?" So they all laughed and went away, leaving Gopi Chand and Bhathari alone. So by a trick Gopi Chand and Bhathari got rid of all those people and peacefully they started doing their devotion.

The meaning of this story is that the worldly people — those who laughed at the Masters — just go away. Only the real devotees, the real lovers, remain with the Master, and the worldly people just go away. And in this way the flies are removed from the Masters.

When Gopi Chand went to Gorakhnath to become his disciple, Gorakhnath thought, "He was a king and, giving up his kingdom, he has come to become my disciple, to become a yogi. Maybe he still has some ego in him that he was a king." So in order to remove that ego from him, and according to the tradition of the yogis, Gorakhnath told Gopi Chand to go to his own city, to his own kingdom, and beg from the people. This was only so that he would become humble.

So Gopi Chand went back to his own kingdom to beg. Since he was the king of that kingdom, everyone came forward and they gave him a lot of donations. After begging from the common people, when he went to the palace, his queens gave away all their jewelry, thinking why did they need all that jewelry now? Because they had been making themselves up and wearing that jewelry only to please their husband, and now that their husband was not there, now that he had become a yogi, they didn't need that jewelry anymore. So they gave away all their jewelry, all their valuable things to the king, and Gopi Chand passed that donation on to the yogis.

After collecting donations from the people and the queens, finally Gopi Chand came to his mother to beg. He had been inspired by his mother to become a Sadhu. So when he went there, Gopi Chand's mother said, "Dear son, now you are a yogi and I am a householder. But since you have come here begging, I can give you whatever I feel like as the alms. So I am giving you these three things as advice: First, always live in the strongest fort. Second, always eat the best food. And third, always sleep on the most comfortable bed."

Gopi Chand said, "Mother, I was inspired by you to become a Sadhu, and I have given up all of the conveniences of being a king. I have given up my kingdom and everything, and I have become a Sadhu. Now you yourself are telling me that I should live in the strongest fort and eat the best food and sleep on the most comfortable bed! How is that possible? You know that we

have to live in the jungles. Where are the forts for us? And we have to beg for food, so how can I eat the best food? And there won't be any mattresses, there won't be any soft beds for us in the jungle. So how is it possible for me to sleep on the most comfortable bed? What are you telling me? How can I do all those things?"

His mother said, "Dear son, you did not understand what I am telling you. The strongest fort which I am suggesting that you should live in is the refuge of the Master. Always remain in the refuge of the Master. Always do the devotion of the Shabd Naam. If you will remain in the refuge of the Master, that is the strongest fort. If you will do the meditation of the Shabd Naam, it is like a fence which will protect you from all the vices and all the difficulties of this world.

When I say that you should eat the best food, that means that you should not eat until you are very hungry. Because you know that we all have excuses and we find fault in the food when we are not hungry. When we are very hungry, then it doesn't matter if the food is ten days old or if the food doesn't taste good, because we are very hungry. We make excuses and we find fault in the food only because we are not very hungry. So that is why I am telling you that you should not eat until you are very hungry, until hunger bothers you very much. And in that state, when you eat the food, whatever food will be there, you will find that food as the most delicious food in the world.

In the same way, don't go to sleep unless you are really bothered by sleep, unless sleep overpowers you. Continue doing the meditation, and when you are so tired that sleep overpowers you will not know whether you are sleeping on stones or whether you are sleeping on a bed. Wherever you fall asleep in that state will become the most comfortable bed in the world.

So these are the three things which I am asking you to do."

So Kabir Sahib also lovingly explained to us in this hymn about the Satsang, about the Master. He inspired us, He encouraged us to remain in the strongest fort, the refuge of the Master. He advised us to do the meditation of the Shabd Naam. He told us very clearly that just by repeating the name of God we cannot realize Him, we cannot receive the liberation. Just like we cannot satisfy our hunger by repeating the word "bread" — we have to make the food and eat it — in the same way, if we want to realize God, if we want to achieve liberation, we have to go within and realize Him. We have to go and find Him whom we are remembering all the time. So according to the instructions of Kabir Sahib, we should also do the meditation of the Shabd Naam.

Go On Doing It

Sant Kirpal Singh Ji

Sometimes we meet disciples of other so-called masters. How much should we say, it anything? They say they have been initiated into the Light and Sound. Should we question that? Especially if it is another guru that we know is not true. Or should we just hand them some literature of Master's and say nothing?

MASTER: If anybody comes to you who is already initiated elsewhere, he has come for some information. Tell him what he wants. Don't say, "Your master is false." Give him the criterion of a Master; what is expected from a Master. Let him judge for himself. Try to tell him how you may judge him outwardly.

Beloved, she has asked this question for the simple reason that two of them here have met a disciple of another master who claims that Baba Sawan gave him commission to go to the south of India. And that he can give Light and Sound Principle. Is that so?

MASTER: I don't know.

The name ——, Bombay.

MASTER: Master authorized him to go, told him, "All right, you are going to give Satsang, to talk about Spirituality." Now, "I tell you how to meditate." Even group leaders give others a sitting and they see some light. Will all group leaders become Masters? [*laughter*] . . . Why are you concerned? Those who are satisfied, let them go on. The Sound and Light contacts are not the only criterion. There are some others: protection, help.

It is one thing to say and another thing to do it.

MASTER: If you have doubt yourself about your own Master, it's all right. If not, go on with it. Here in India I have seen two men dying (so-called Masters). They asked Him forgiveness for their sins. In the West too. When you are put on the way, don't judge others. Do and see. When I met my Master, my

This is a heart-to-heart talk given by Master Kirpal Singh at Sawan Ashram, August 11, 1974, just ten days before His physical departure.

elder brother was not initiated and I wrote to him, "I met with a Master that is moving on earth in all humility of Guru Nanak, *but wait.*" . . . If you waver yourself, you spoil the name of Satsang. Why not do it and see? If somebody is satisfied with his own way . . . all right. It is God who gives; it is God. As I told you the other day, when men were initiated years ago they were asked to keep silence, not to talk on the subject for two years. Go on doing it. Go on doing it. Go on doing it. . . . We are not fully receptive. If you have got it, do and see and then bear testimony to it. First we become "Masters" and then initiates, you see. [*laughter*] . . . I issued one circular: *I hope nobody should stand between the initiate and the Master.* Have you seen that circular?

Yes.

MASTER: One for one.

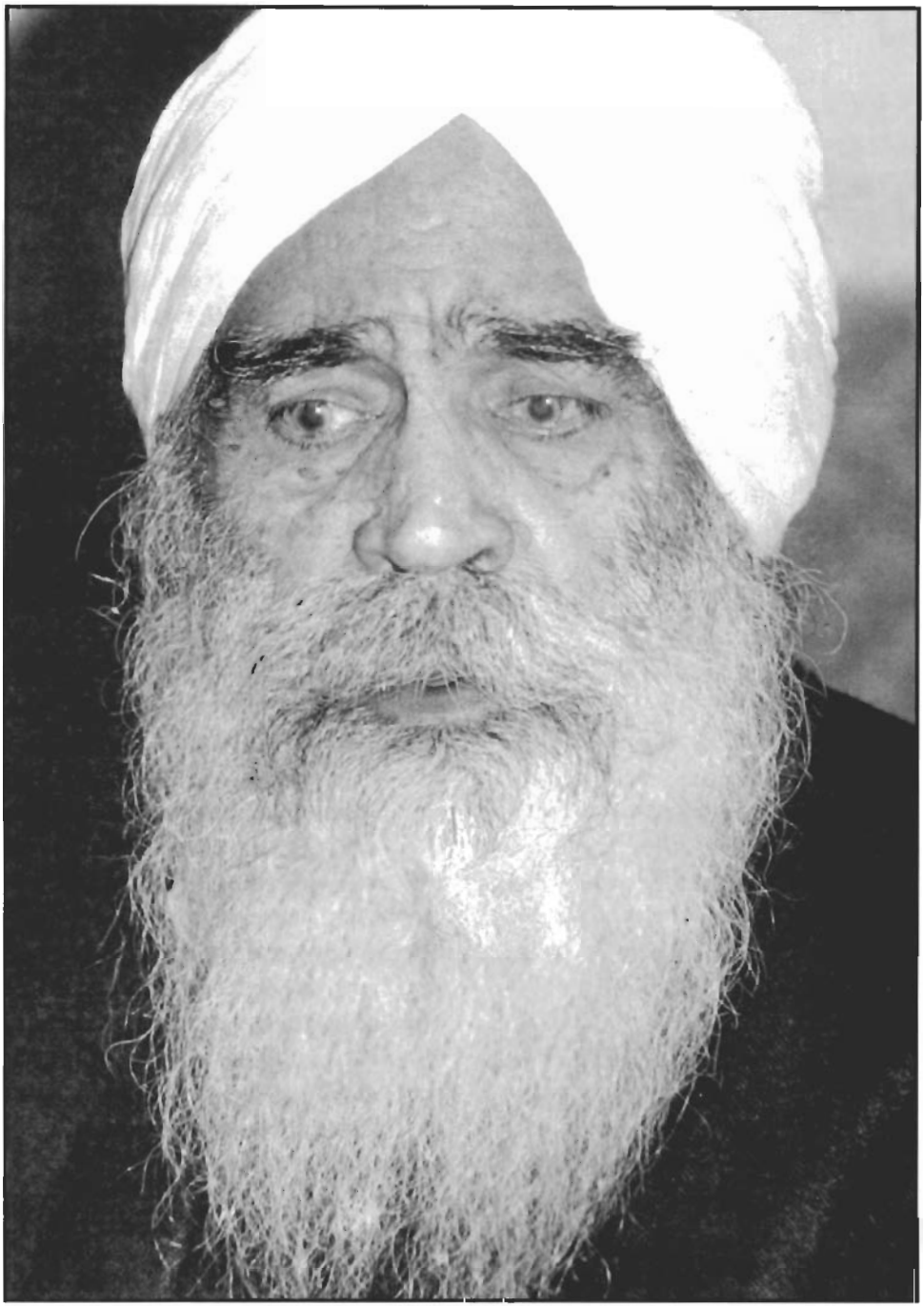
Nobody should stand between the initiate and his Master.

MASTER: Both lights are shining. Be very wary! He is not one with full light on.

Does the Master meet every initiate at the time of physical death?

MASTER: Just those who are in tune with it are informed ahead of time. Those who will never sit in meditation, know only that very day. He will guide you at least, direct the way. But for him who transcends the body, the stepping-stone is there. They know: "All right, I'm going." My wife said, "I am going tomorrow." I said, "Tell the Master not to take you tomorrow. Ask Him please. Tomorrow there will be thousands of people gathered, a large satsang." When that was over I went to her: "Are you ready?" "Yes." "Go inside." She went jolly. This is the fate of everybody. No concession, this is for everybody initiated. But we are not sincere, that's the pity. We are sincere to our friends and relatives. Now everyday I ask how many have seen the Master's Form, you see. At initiation there's a seed. That should be developed. He should see and speak to Master within. Then you really become transformed, I would say. Not before. You're all on probation until you come to Him within. If you put in three months sincerely, you would progress wonderfully. For three months you're laughing and talking and sleeping and dressing — "this is my face." Are all these ordinary things or the ultimate goal? One or the other. See to your benefit. It is you who have to leave. Nobody else leaves the body for you. You are not confident. Anybody else?

[*Master was quiet for the longest while. He reclined and closed*



His eyes. When He reopened them He looked long and piercingly at us.]

Don't so-called Masters know the consequences when they do these things and cheat people like that?

MASTER: God has not made me judge. He is above. He sees all. This is His charge. This morning I was talking about Lord Krishna the Avatar. There are both Avatars and Saints, but Avatars keep the world populated, keep the world a-going. But usually the Masters are with him, he is very just. Why, why should we worry?

God says, "Don't judge others so that ye may not be judged." As I told you the other day, I was selected to be one of the jurors. A summons was served to me for jury duty. They met people to get their opinions before-hand. I was also one of them. There were about fourteen people there. The judge came and saw these people. It struck me, "Judge not others so that ye may not be judged." That's all.

You told that, your Holiness told that to the judge?

MASTER: It is easy to judge others. It is very easy. You may be wrong. *It seems to be second nature with people.*

MASTER: Christ said, "Father, forgive them for they know not what they do." Some asked that He should not be put to the cross. They tried to save Him. Christ gave them blessings. What about those who were after putting Him on the cross? They received full blessings also. To forgive is a very brave man's work. Forgive and then forget.

Come up, one more. Time is passing. Go on with your . . . what you have been given. See what you can do. He sees always.

Mind your own business. Try to win the first prize. There is a race going on. Don't look to the right or to the left. Reach first and win the race. Do your best. That draws the attention of the Master too. If anybody has advanced, look to it. So mind your own business. Your father was great, what about you? Develop this way. Settle your account. He comes to make you radiate through your Father who is Master. Look to your own. If you don't change in this man body, then you remain in this form by going around. Have good vision, it will help. Go jolly now! Your food time please. One by one.

reprinted from SAT SANDESH, *September 1975*

A "Wedding" on Death Row

this account of an initiate's last days is from a letter to Russell

BY SUSAN MOULTON

Dear Russell Ji,

Kim and I returned a day early from Texas, filled with the sweetness of Master's Grace, and Larry's embodiment of His love.* Larry told me to tell you again that he sends you his love and thanks for coming last August. It meant so very much to him.

We were able to have mini Satsang/meditations with him on each day either at the beginning or end of the day. His parents and family were having a very difficult time accepting that his life was coming to an end, but by Friday morning, with Master's grace, and by Larry's supremely patient and loving example, they were resolved and hugging each other in a large group in front of his visiting cage.

One of his family members requested we sing a bhajan, so Kim and I sang "Satguru Sohna Mera" [on page 115 in *Songs of the Masters,*] which I had written on a scarf (to avoid having to break the rules which prohibit bringing in any papers). Larry had told me there were a few bhajans of which he was particularly fond, and had repeatedly referred to his execution as his wedding. So I thought a wedding bhajan was appropriate.

As we started singing, Doris and Greg Matthiejetz had just finished reading the initiation instructions to the other Death Row initiates; they said that just as the inmates were about to begin meditating, they all heard this sweet bhajan floating across the room. Truly the Master choreographer at work! For Satsang, Greg read an excerpt about the Master as the bridegroom of the initiate and then we had a very peaceful meditation together before Larry was taken away.

The execution itself was very peaceful, and the Master's presence was [felt] everywhere, before and after. The Chaplain said that Larry was very, very happy to be leaving. He meditated for about forty-five minutes before he was led to the death chamber, and he happily leaped up onto the gurney before they had even gotten it ready for him. The Chaplain commented that no one had ever seen anything like it before. His "wedding" was official at 6:16 p.m. when he joined his Beloved.

I can only say that Larry was

* While Larry Robison was in prison, his sister-in-law, Kim, learned about the Path from him and became initiated. He had been initiated in prison, and after eighteen years on Death Row he was executed on January 21.

even more of an inspiration this time than last. He was gifted with tremendous "right understanding" and his grace and surrender touched everyone, particularly the chaplains and prison guards.

When we were flying home, Kim and I smiled at a most extraordinary, sublime sunset that continued for over half an hour — we decided that this light show was the frosting on Sant Ji and Larry's "wedding cake."

What follows is an open letter Larry wrote to his family and friends. I thought you might like to read it. . . .

In His Holy Naam, much, much love to you,

Suzy Moulton

* * *

Open Letter from Larry Robison, Death Row, Huntsville, Texas, on January 21, 2000

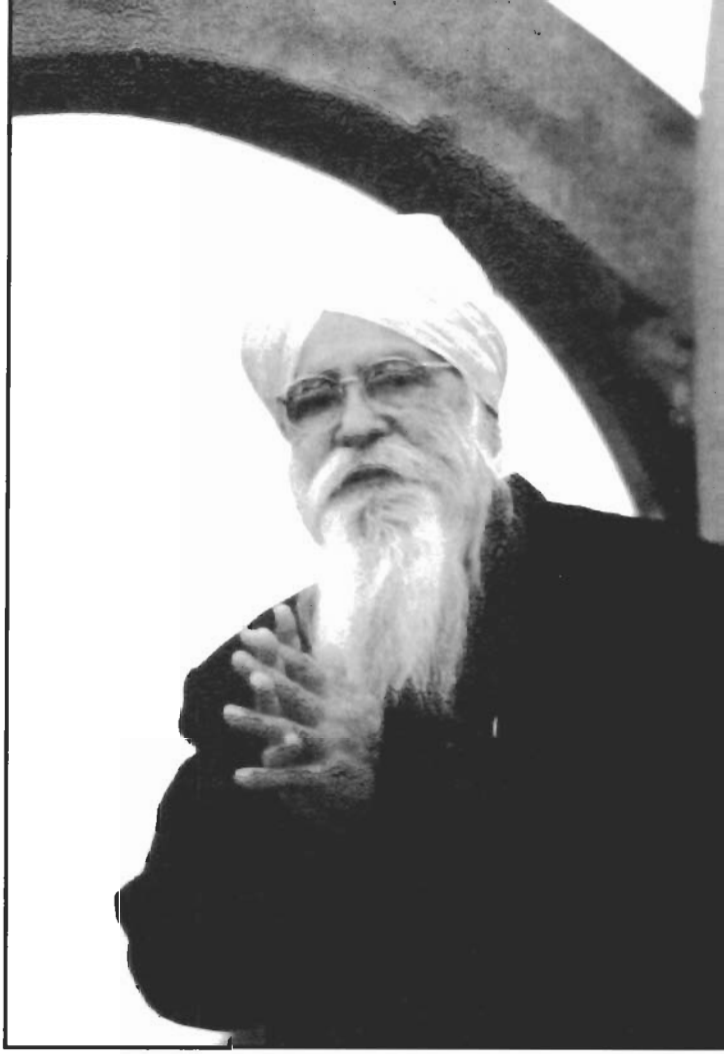
Dear Ones,

If you are reading this it means I am gone. I wanted to write each of you a long personal letter sharing my thoughts and feelings about what you've meant to me in this life but most of you know what a poor correspondent and world-class procrastinator I am, and, as my date of departure drew near and things like letter writing and other social interaction seemed less and less important, I came to realize that if I did not take time to sit down, collect my thoughts, and put them in writing, they'd probably be left unsaid. And since there are so many things in general that I wanted to share with you all I decided to just put them in an open letter.

First, I want to say that I love you all, more than words can express, it has been an honor and privilege "doing time" with all of you during this incarnation. Yes, we are all just doing time, as my friend Bo Lozoff has put it, no matter which side of the bars we're on. Doing time and space in this prison house of the body. And as creatures who were born into these bodies we are all under the sentence of death. Just think of it — we're all prisoners and we're all under the sentence of death — a strangely comforting thought since it makes us all equal.

However, as I once replied when asked by a "freelance" correspondent what penitentiary life was like, I said: "These places (prisons) are undoubtedly the severest testing grounds for the human spirit ever devised." But I think I also qualified that statement by allowing that all in all I had no complaints, because this particular place I have been living in was not as severe as it could have been.

And at any rate, the lessons we have all come to learn can best be learned in whatever prison we happen to find ourselves in. Another observation I have always made



to the dear ones outside these walls is that your prison cell may be a little more spacious than mine, but when freedom is your goal, size makes little difference, except that a smaller cell offers fewer distractions when seeking the escape hatch. So I have been fortunate in this respect and in even greater.

To most people, perhaps, it may appear that my life was an abject failure. I can hear them now, "He had everything going for him and he threw it all away," and "What a tragic waste of human potential." But appearances are deceiving more often than not. The truth of the matter is that, except for the events associated with me coming to death row, I've led a fairly unremarkable life. I think it is safe to say that in this life I left no bad thing undone and did nothing in general to commend myself to either God or man.

In fact, there has only been one good thing that I ever did. That one thing was that I met Sant Ajaib Singh Ji, a Living Master, a Perfect Saint Who is God's Representative on earth, who I recognized and received the Holy Initiation of Naam from. And it has been that thing which has made all the difference. Without it, all the good deeds in the world would have been for naught. Because of it, despite my countless transgressions, my life has been crowned with success. Yet I cannot claim credit for even that one thing for it was all a gift by the grace of God. Through it God used me to touch the lives of everyone who ever came into contact with me.

I can never hope to repay this incredible gift. I can only be amazed and grateful that this is how the infinite power of God manifests itself: through unconditional love, mercy and forgiveness. Of course, He is the Supreme Giver and we are merely the receptacles — for such we were created.

Yet here is a wonderful secret: Even as receptacles we are given the opportunity to become co-givers and co-creators with the One — through transforming our desire to receive for the self alone to the desire to receive for the sake of sharing with others. This is our true purpose — to become channels for the Infinite Light and Love, and discover the magic of selfless service. If we do not choose to be servants of the Divine Will it is we who will be the losers.

There is only one final piece of advice I can offer anyone in this world and I share it freely with everyone — my family, my friends, every man, woman, and child, every sentient being in God's creation. *If you haven't got the Guru, then get the Guru.* The Guru is the only One who can liberate us at the moment of death. And He will not fail to rescue the dear ones who have come under His Protection. If for some reason or another you cannot accept the Guru, don't worry. If you are reading this letter that means you love me and those who love an initiate of the perfect Master also get the liberation.

Now I'd like to share with you all [words from the last bhajan] of my beloved Satguru before He departed from this world of pain and suffering —

Kirpal has called me, and I have to go.
Do not weep, we have to go smiling.
Now Ajaib has gone, and the cage is empty.

To that I would add Amen. I go to be with Him. He lifted His finger and said: "It's time to go." I go gladly with a smile on my lips. Do not be sad for now I am free. Be kind to one another, love one another, and very soon we'll all be free; for time is but an illusion in the Infinite Ocean of Love.

Remember the words I have said to you while I was still present with you in the flesh. They are from the heart and our hearts are one. I love you all.

Satgurunath Maharaj Ki Jai

In His Precious Naam,

Always,

Larry

Together in Divine Remembrance

an account of the Bombay program

BY A. S. OBEROI

A three day program of meditation and Satsang was held in Bombay from the seventh to ninth of January, 2000. People came in large numbers and at the end of the concluding session around one thousand dear ones were served in the langar.

The numbers were no doubt significant, but what seemed to attract greater attention was the interest and involvement of the participants. One could visibly see a lot of excitement and enthusiasm on the faces, and most of the people felt that it was a wonderful occasion to be together in the divine remembrance of beloved Sant Ji, and recount the good and happy times spent at His feet and under His care, and talk of His immense and immanent love, grace and compassion. In such a surcharged atmosphere, it was but natural that many dear ones narrated to each other, personal and individual experiences and happenings, how the Satguru came to their rescue, in times of emergency, utmost need and utter helplessness when all other sources of help and support had failed. It was also observed that despite the fact that the gathering was multi-lingual, and the majority of the people spoke in dialects spoken in south India, mostly not understood by the people from northern areas, language was no problem and the dear ones were able to communicate their innermost feelings, experiences and intuitions, comfortably and easily, and this proved to be a good source of inspiration and encouragement, uplifting the simple souls, sometimes to the level of ecstasy and intoxication. Many people expressed the view that besides meditation and Satsang, interaction between various types of people proved to be beneficial in enhancing the knowledge about this Path divine and in knowing many of the finer points which are infinitely helpful in living the life of a traveler on the Path.

A relative of mine who is an initiate of Hazur Kirpal and is conducting Satsangs regularly on behalf of a particular group, came to meet me when the Satsang had already started fifteen minutes earlier. He thereafter sat quietly on a chair and saw and heard the videotaped Satsangs, and also two bhajans sung by dear Pappu accompanied by the whole gathering, and felt deeply impressed. While talking to me later, He said that even though Sant Ji spoke from the depth of the heart in a simple, down to earth, and natural manner, using

easily understood vocabulary, it seemed that it was very direct, strong and meaningful, carried the stamp of His own experience and achievement and went straight to the heart. The same gentleman picked up the subject again on the next day. When I visited his house, he said somewhat excitedly that Sant Ji's face and form was very similar to Hazur Kirpal and that all through the Satsang He felt as if Hazur Kirpal was sitting and speaking on the dais and not Sant Ji.

After the last session ended, I happened to meet a person who lives near the hall where the program was conducted and who had earlier attended one of Sant Ji's Satsangs in 1997. He told me that he had heard people say that Baba Ji had left the world and was no more in the body, but while he was sitting in the concluding session and seeing and hearing the Satsang, he always felt as if Sant Ji was there in flesh and blood, and was speaking so lovingly, persuasively and spontaneously that it carried simultaneous acceptance.

He also asked me who had taken the place of Sant Ji, because even though many of the points in his mind stood settled, there were some requiring clarification. I told him that what he had seen and experienced was correct, because like him, many others had also felt the presence of Sant Ji strongly and had also received His glances and glimpses, saturated with love and grace. I also said that Sant Ji had definitely entrusted His spiritual work to some dear one who had done as much meditation, sacrifice, and surrender as Sant Ji had done for His own Guru. [I said that whoever that soul is, He] is our old friend in a new coat, but I had no idea who He is. I said that I am waiting anxiously and impatiently along with my other spiritual brethren for Him to come and show himself to all of us who nurse a deep desire to see Him. The gentleman replied that He too would wish to be taken to His refuge, so that he could be on this Path which appealed to him.

As usual on the last day, called "Bhandara Day," food was prepared on a larger scale and kept at a central place. Before starting distribution, sevadars in the langar, dear Pappu, Subodh Shinkar (who was the main organizer), Mr. Anand and myself, sang bhajans and sat in remembrance of the Satguru, and prayed to Sant Ji to kindly bless the food. After we finished and got up, a lady was quick to say that she had seen Hazur Kirpal and Sant Ji sitting there amongst us. Another one said that she had seen Baba Ji sitting there blessing the food and thanking the sevadars and sangat. Pappu was also fortunate to have seen beloved Sant Ji, in meditation in an awakened state, and He was looking extremely happy and radi-

He consult anybody? Why would He be guided by anybody's advice? He doesn't need any advice.

In the last group, a Westerner asked me a question as to how I became successful in meditation. And I replied to him that I became successful by obeying the commandments of the Guru. I always meditated and never went anywhere; I never went to Delhi, nor to any other place, but I always concerned myself with my meditation. I had not been to Columbia, Canada or America.

Supreme Father Kirpal said that the sweet fragrance would come out of my body and that this fragrance would transcend the Seven Seas and people in the Western countries would run up to me, would take me to various places by plane; they would always seek my company. One person who was sitting nearby said that at the moment nobody would offer a jeep ride to Sant Ji. Master Kirpal said that He didn't know if what that person was saying was true, but what He was saying was the orders of the God Almighty and God's orders always come out to be True. His word is always eternal. So Master Kirpal told that person that He was telling him what the inner desire of the Satguru is. Whether they believed it or not, it would come out to be True.

When I went to Delhi and other places, I asked them if they had ever seen me. As I had never been to those places, nobody had ever seen me. I had spent a substantial part of my life underground and never went to various places where Maharaj Ji went. When I went to America, Columbia, Canada, I asked those people whether they had ever heard of me, or if they had ever seen me. And they told me that none of them had either heard or seen me. Then I told them that the words of Supreme Father Kirpal were now coming to be true. And those whose noses are able to pick up the sweet fragrance emitting from Sant Ji would now be able to take advantage.

Your countryman, Dr. Molina,

Kirpal Always Gave Plentifully

Sant Ajaib Singh Ji

Supreme Father Kirpal always used to say it is more difficult to become a man than to see God. Right from my childhood my heart was always yearning for that Great Power who could give me the inner peace and strength. Whenever there is any yearning within somebody, God Almighty Himself takes the form of a man and comes to satisfy the heart's desire. He may be called a man, but from inside He is God. He is always present inside but appears only when the yearning is there. I was very fortunate to have that yearning and, in this desert, Supreme Father Kirpal came to give me that inner peace and satisfaction. At that time, a large number of very highly blessed people were around Him to have something from Him, but He became kind only on this poor farmer from Rajasthan, and it was His grace.

Every soul wants inner peace, but soon desires come up. Even after a little meditation desires start to come, and one starts looking up, asking for various things. It is a rare soul who asks for only the Guru from the Guru. He has no other desires but the Guru, and he always asks Him to be kind to him.

Maharaj Baba Sawan Singh Ji used to say, "I touch my ears" [at the thought] "that the Guru should ever test His disciples. It is very difficult to pass the test." He used to repeatedly say that nobody should be exposed to the test of the Guru.*

I was passing a very good life — I was very well-known in the area where I was living, there were a number of my admirers — but I was always looking for that Great Almighty Who would come and satisfy my inner longing. I never knew what test my Guru would put me through. I did not know Satguru Kirpal, but I had great inner longing that wherever God had manifested [in human form He] should help me in this difficult position and give me the inner peace. My inner longing was telepathically communicated to Maharaj Kirpal, and He traveled all the 500 kilometers

This talk was given at a bhajan session on December 4, 1982 at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

* In India, a person touches his ears to indicate that he repents for some bad thought, word, or deed.

through the desert to satisfy my inner longing.

I often say that Saints can read the future, They can read the mind, but They never exhibit Their qualities, They never boast of it. Supreme Father Kirpal sent His representative to me, who told me that Supreme Father Kirpal wanted to come here and meet me. I asked that representative whether He was the real *Maharaj*, and the representative said, "Yes, He was the real Maharaj." Then I told her, "He is most welcome, He will sit in my heart, and I would go by every word of His commandment."

I never knew to what test He would put me. I never knew what questions He would put to me. When He came, He said that He was very pleased with the building of the Ashram. He was very pleased with the property; He was very pleased with all the possessions and arrangements. But He also told me that while He was pleased with everything, He would advise me to leave everything, even the animals that I was rearing: "They should be given free of cost to the daughters of some of the people."* He also advised me not to take anything from the Ashram and to leave everything, there and then.

* Because a dowry must be given in an Indian marriage, a poor family might not be able to arrange the marriage of their daughter without the great benefit of the gift of a cow or bullock.

Calmly consider that one keeps on making the property and then at one stage, one meets somebody Who is unknown to him and Who advises him to leave that property and possessions. It is not a small test; it is not an easy situation.

Supreme Father Kirpal told me to leave that place and go to 16 PS, to the place where we are presently sitting. He advised me to close my eyes to the world and open my Inner Eye. He said that He Himself would come to meet me, I need not go to Him. The Supreme Father always keeps His promise, He never lets down His disciple. The only thing [required] is that we should have confidence and trust in Him. He Himself looks after everything.

Those who are living around the Saints usually do not have much confidence and trust in Them. They usually keep on indulging in something else. Their desire to have the Saints' darshan is considerably reduced and that is why they are not able to take full advantage of Their presence. The people around the Saints usually think that the Guru would do whatever they would like Him to do. They start over-rating themselves. But just consider: the Guru Power's authority covers the whole world. So why would He [need] to be guided by anybody? He would always do whatever He considers to be best. Guru Nanak has said that one whose authority covers the whole world, why would

He consult anybody? Why would He be guided by anybody's advice? He doesn't need any advice.

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Your countryman, Dr. Molina,

who is sitting here with you, you may ask him whether he had ever seen me or met me. He will tell you that he had neither met me nor seen me.

Handbills had been distributed, saying that Ajaib Singh had died. People adopted various methods of speaking against me, (saying, for instance, "He doesn't know English.") But the Truth will always come out, it cannot be hidden; the Truth must come out.

How could Supreme Father Kirpal allow the Truth to be suppressed? He saw to it that the Truth came out and that it reached the yearning souls. Supreme Father Kirpal appeared to Dr. Molina, who was constantly in meditation for very long hours, and told him about the human pole which was to give out the Truth to the searching souls in place of Master Kirpal. I am grateful to Supreme Father Kirpal as to how He sought out the noble souls, like Dr. Molina and all of you. [He] contacted you across the Seven Seas and internally asked you to come here, traveling all this distance to this place and be here today. For 25 years, He kept on saying that "There is no problem with the Giver, what matters is whether we are ready to receive." Supreme Father Kirpal only knew how to give, and He kept on giving to each person who went to Him. He always gave baskets full of love to each and every soul.

In India whenever the Guru gives parshad, it is put into the front part of the shirt, what is called the *jholi.* (The front part of the shirt, or the front part of whatever you are wearing — that is called the "jholi.") And when the Guru gives His grace, He fills up the jholi. So God Kirpal always gave plentifully to each one of us.

I have no mission of my own, no message of my own, it is that of Supreme Father Sawan and that of God Guru Kirpal. I have gone all around the world and said that Satguru Kirpal, Who knew only to give and Who always gave love plentifully, has now given that duty to me, and He has asked me to give the same love.

Therefore, I have to obey His commandments and give you that love, in such plentiful quantities that it will satisfy the searching souls. Many of the Westerners, when they come here, ask me for grace, and I always tell them that the door where the grace is distributed is always open. One needs only to reach that door, so as to receive the grace which is always being distributed. People from all corners of the world come here and bear witness to the Truth. They also admit that when they came, they were more or less dry.

[At this point the tape switches to bhajan singing.]

Only When Our Mind is Quiet

Sant Ajaib Singh Ji

When I am doing meditation and I start to feel concentrated, I start to feel that my body is starting to move. What should I do in those moments?

You should not give any attention to your body when sitting for meditation. This is also a trick of the mind. The mind makes you feel that your body is moving around, or that you are falling forwards, or that you are falling backwards, but in fact it is not happening like that. That is why it is said that you should forget your body completely when you sit for meditation. Since I am looking at everybody when you are sitting here, I saw that you were not moving. You should be doing constant Simran, and you shouldn't even be aware that you are doing Simran. I told you yesterday how we have to perfect our Simran: the Simran should go on happening within us just as the worldly thoughts come within us, without making any efforts.

It seems that I get more experience with the Sound when I'm walking around during the day, not doing Bhajan or sitting for Simran. I get more experience, it seems, that way than when I actually sit for Bhajan and I can't understand this.

We have the experiences only when our mind is quiet. It is not true that our mind is not quiet when we are not sitting for meditation. Sometimes when we are walking around and doing some Simran, at that time our mind is not having many worldly thoughts, so we have experiences at that time. And sometimes it happens that when we sit for meditation, we do not stop our mind from thinking the thoughts of the world. That is why we do not have any experiences.

When Guru Arjan Dev was imprisoned in Lahore, His disciples, who were living in Amritsar, were longing very much to have His darshan. Bhai Gurdas, who was one of His very advanced disciples, told the other disciples, "You should sing bhajans in the sweet remembrance of the Master and you should walk around the house of Guru Arjan Dev at the same time that He used to give His physical darshan

This question and answer session was given November 28, 1978, in Village 77 RB, Rajasthan, India.

and He will give you His darshan there." So the dear ones used to do that. Since they were remembering the Master, they used to have His darshan at that time, even though Guru Arjan Dev was very far away from them. Now also people believe that if they will walk around that place they will have the darshan of the Master. It has become a sort of a rite and ritual, and even now the Sikh people still do that.

There was a woman initiate of Baba Sawan Singh who once went to that place [in Amritsar]. That lady also started walking around the house to have the darshan of the Master. At that time she was remembering her Master Sawan Singh very much. She prayed to Master Sawan Singh, "O Master, the other people do not know that Guru Arjan Dev is still in the physical world in the form of Sawan Singh, but I know that the same Power is working in the body of my Master Sawan Singh." And then she requested, "Master, when You were in the body of Guru Arjan Dev You used to come to this place and give darshan to Your disciples. So can't You come now also and give darshan to me?"

Because she was having very much faith in the Master and doing remembrance of the Master at that time, Baba Sawan Singh appeared there and gave her parshad and gave her His darshan.

When she had the darshan and parshad of Baba Sawan Singh she at once thought of her family: "Let me go and call them so that they may also have the darshan and parshad from the Master." So she went to her house and she brought her husband and her children, but when she came there she didn't find Baba Sawan Singh there.

She felt very humiliated so she went to the Dera of Baba Sawan Singh, complaining that He didn't give parshad to her family and asking why He had given parshad only to her. Baba Sawan Singh laughed and said, "That was because you had faith in me, and as long as you had faith in me and as long as you were remembering me I was there to give you parshad. But when your attention went to your family, I was no longer there. *As long as your attention was with me, I was with you,* and as soon as your attention went to your family I came back to my home."

You see, when that lady had the experience of Baba Sawan Singh and got parshad from Him, at that time she was not doing meditation, she was walking around the place. She had that very high experience only because at that time her mind was quiet and she was doing the remembrance of Master. So that is why we have the experiences only when our mind is quiet. It doesn't matter whether we are sitting for meditation at that time or walking around or doing Simran.

I would like to know if we can go to sleep after doing meditation or not.

No, you should not sleep after meditation. You should try to remain awake. If you are doing meditation in the night time, as many people do, and you see that there is a long night ahead, then you can sleep after meditation — but not in the morning.

Sometimes in meditation, when my attention leaves the focus point, there is Light, but when I come back to the Center it is gone.

This is a thing which is often explained in Satsang: the Light never comes and goes from our within. It is always there. It is only your mind which makes you feel that now you are seeing Light and now you are not seeing Light. It is just like when the sun, shining on water, reflects onto some other place: if the water is still we will see the reflection stay still on the wall or some other place, but if the water is moving it will seem that the sun is moving; but in fact the sun is not moving, it is just the water. In the same way, when you feel that the Light has gone, it is not the Light which has gone. It is only your mind and attention which have gone.

Master, sometimes I feel that it is not that I am having thoughts: it is just like moving pictures running through my mind and I cannot control them.

We are sitting for meditation only to control such things. Our within is full of many such things. But the satsangis are instructed that they should not get attached to anything which they are feeling or they are seeing within, except for the Real Thing which they have been told about, because they have to go much beyond this.

When I am singing bhajans I am doing Simran. Is that all right?

It's all right. [*Sant Ji laughs.*]

Master, one time when I was doing Bhajan, the Sound came so strong that I got scared and I started running, because I thought that the earth was moving.

Whenever we have any experience like this we should never become scared. We may feel that the Sound is sounding all over, but only the satsangi who is having that experience can hear that and nobody else knows about that Sound.

Satguru sohna mera hai Kirpal ni saiyo, din dayal ni saiyo

O friends, my beautiful Satguru is Kirpal, He is merciful on the poor.

I was separated for so many births and was searching for the dearly Beloved.
May I meet the perfect Master so that I may go across.
Now I have got the Husband, the Emperor, who takes care of me.

excerpt from Sant Ji's bhajan