Sant Bani Magazine

The Voice of the Saints

Volume 25, Numbers 6 & 7 — Dec. 2000 / Jan. 2001

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Protect the Grace of the Master

Sant Ajaib Singh Ji

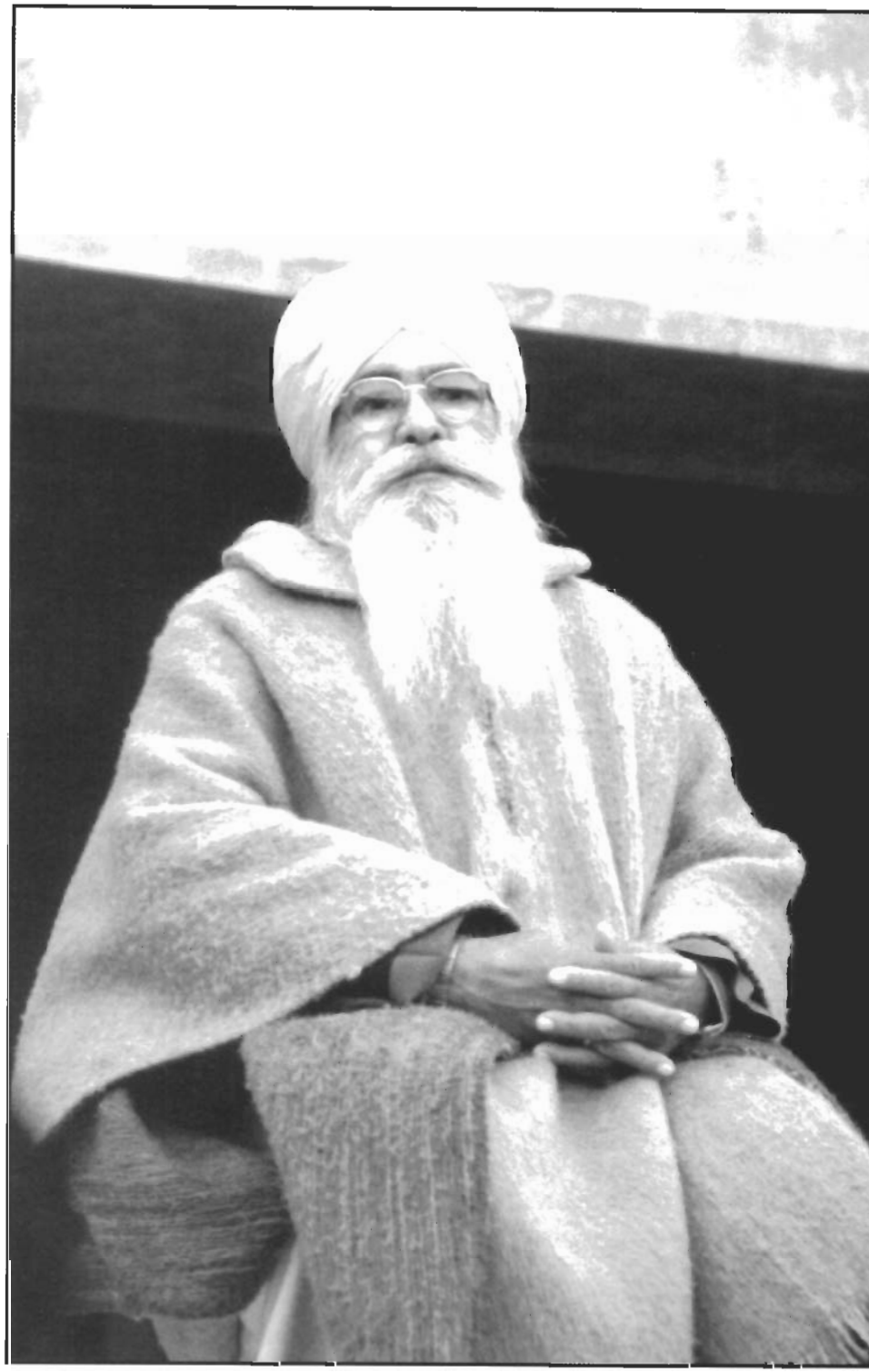
Yesterday in the Satsang I told you about Sant Mat, or the Path of the Masters. Sant Mat, the Path of the Masters, is not any religion, it does not have the color of any particular religion on it. This is the Path of love and devotion. It is the Path of self-improvement.

Regarding myself, I have often talked about how I got the habit of obeying the commandments of the Master. I got this habit of obeying the commandments when I was in the Army, because in the Army the rules are very strict and over there they have this rule that first you should do the work which you have been told to do, and after that work has been done, then you can come and report about not having enough things and you can present your excuses and reasons — but first the work which has been given to you must be completed. For example, if they tell you to go and prepare the food, first of all they expect you to prepare and cook the food, even though you may not have the supplies there — and only after that you can go and report to them that there was no gas or there was no food to prepare. First of all you have to carry out the orders which have been issued to you. So when I was in the Army I obeyed the orders of my officers wholeheartedly and they became very pleased with me. I earned a lot of their pleasure just by obeying their commandments.

When I met Beloved Master Kirpal, in the Sant Mat, He gave me the order of doing Bhajan and Simran. He told me that I was not supposed to go out, attend any conferences, or anything like that. I was just to sit in meditation and do my practices there. I remembered the time when I was in the Army, and then I remembered how I was able to please my worldly officers just by obeying their orders — is it not just as important to obey the order of God Almighty, the Master Himself, in Sant Mat?

When you obey the orders of even the worldly master and he does not keep you unpaid, do you think that the Almighty Lord, the Master, Who knows everything, will keep you unpaid if you will obey His orders? So I am very grateful to my Beloved Master Who made me obey His orders, because in Sant Mat if you want to become successful it is very im-

This Satsang was given May 23, 1988, in Cuernavaca, Mexico.



SANT BANI ASHRAM, 16 P.S., RAJASTHAN, JANUARY 1989

portant, very necessary, for us to obey the orders of the Master.

The same thing applies to our meditation also. Master Sawan Singh Ji used to say that when we sit in meditation, according to our receptivity and our efforts we start seeing the things and we progress a bit, according to our efforts and our receptivity, with the grace of the Master. But we do not protect the grace of the Master which we receive in meditation — we waste it either in healing people or in showing supernatural powers to others just to impress them.

Remain intoxicated in your
mind after meditating.
Those beings who are thieves
of meditation suffer the
pains.

A hymn of Swami Ji Maharaj is presented to you. Lovingly He says that if the Master showers grace upon you, if graciously He is having mercy on you and if He creates the Spirituality, the grace within you, you should protect it. You should not waste it in healing the people of the world or in exhibiting powers to impress the people. You should protect it in your within. He says, "If the Master has showered any grace upon you in the meditation, you should digest that, and you should remain intoxicated in your own self, without showing it off to the other people."

Who wastes the grace of the Master, who shows off the grace of the Master to the other people? Only those who do not meditate enough, those who are like the thieves of meditation. Only those who do not meditate and those who are the thieves of meditation suffer hardships and difficulties in this world. *Master is within us, and every day, if we do our meditation, He showers grace upon us.* Through His grace, through His vision, He always goes on purifying our soul as we go on meditating every day. But if we do not protect the grace, if we just misuse it, then once again we become dirty even after Master has cleaned us. If we meditate every day and if we do not show off the grace of the Master to others, then whenever our soul is peaceful the Master, Who is all-gracious and Who is sitting within us, will pull our soul up using the hook of His grace and He will take us to the inner planes. But if we do not protect His grace, then like a losing gambler we also lose this precious opportunity.

I have often said that the devotion of God Almighty is a precious wealth; it is the best wealth. It is the remover of all kinds of passions — lust, anger, greed, attachment and egoism. It gives us eternal peace and happiness. We cannot get this precious wealth of the devotion of God by ourselves. Unless we go and take refuge at the feet of the Masters, we cannot have it. The Beloveds of God Almighty are even greater than God Almighty Himself, because in Their love they

have captured God Almighty.

Guru Nanak Sahib says, "Master becomes pleased with those who work according to the instructions of their Master, and they get such a grace that they do not have to come back into this world and move like spirits and ghosts."

Laziness and sleep trouble
them;
The illusion sweeps them
away every day.

Swami Ji Maharaj tells us the condition of the thieves of meditation. Who are the thieves of meditation? Those who think that "the Master or God does not see anything, we just have to write down in the diary that we are seeing all these things and that we have done this much meditation — Master is not aware of all the things that we are doing —" So those who have this kind of attitude are called the thieves of meditation. What happens to the thieves of meditation? They become unchaste, they become angry, they become greedy, and most of all they get involved in the deep illusion from which they can never come out. Such people who become the thieves of meditation do not remain worthy of doing the Satsang and they are not even able to do the meditation.

Swami Ji Maharaj says, "They become lazy, they become paupers, and whenever they sit in meditation sleep bothers and attacks them."

Guru Nanak Dev Ji Maharaj says, "Such people wake up when they have to do anything bad, but when the time comes to do the meditation of Naam they sleep."

Such people always go on serving the organs of senses. Whatever any organ of sense wants them to do, they do that; they always serve their mind. Such people always follow and obey the mind. If the mind tells them to make someone a friend they make him a friend; if the mind wants to fight with someone they fight with him. So Guru Nanak Sahib says, "All day long they just go on serving the organs of senses and the mind, but when the time comes to do the devotion of God they feel as if someone has put a very big burden on their head."

They get kicked and knocked
by lust and anger;
They drown and die in the
river of greed.
They do not love the Master
completely;
They do not catch hold of the
string of Naam.

Swami Ji Maharaj says that lust, anger, greed, attachment and egoism take away the energy of the thieves of meditation. They become dry from their within. They neither have any love or affection for the Master, nor do they have any love or affection for doing any other works.

Their thoughts also become scat-

tered. Saints tell us from Their own experience that if our thoughts are quiet and peaceful our mind will become quiet and peaceful, and the more our mind is quiet and peaceful the more our soul will also become quiet and peaceful, and only then can we catch hold of the Stream or the Current of the Shabda.

Day and night they burn in the fire of desire;
They land in hell.

Now He says, "Within the thieves of meditation the desire is created, the fire of desire starts raging. Desire gives birth to greed and in order to fulfill our desire we always do one or the other bad karma."

They oppose the Saints;
They speak opposite (wrong) things.

Besides other things, such people also oppose the Saints and the Masters. They do not come to the Satsangs, they do not do the meditation, and that is why unnecessarily they go on fighting with the Masters.

We already know what happened with Christ: they made Him wear a crown of thorns and they gave Him a very hard time. If they had understood the Beloveds of God, if they had understood Their Reality, they would not have done that.

They do not follow the importance of the Satsang;
Every day they follow (others) like a sheep (follows the herd without discrimination.)

Master Sawan Singh Ji used to say that such people do not know anything about the Satsang, about why it is important for us to go to the Satsang. Unless we go to the Satsang we cannot know our shortcomings and faults. Up until now all those who have been awakened or who have realized their faults have done so only by going to the Satsang.

Master Sawan Singh Ji also used to say that people in this world move like sheep. If one sheep is going down into the ditch, all of the sheep will follow her, and if one sheep is climbing a hill, every other sheep will also follow her up the hill. The condition of the worldly people is the same. We people do not want to give up our religion and we do not try to discover what is the Reality, so how can we understand the importance of the Satsang?

They crave wealth, honor and pleasures;
They get trapped in the diseases and grief.

We should have left all these things after coming in the Satsang. We should have left the desire for earning honor and name-and-fame, we should have left the desire for having

the pleasures of the body. Because if we are involved in the worldly pleasures, the only thing which the sensual pleasures create is sickness or disease, and sickness further creates frustration and depression within us.

Master Sawan Singh Ji used to say this with a very deep, a very cold sigh: He used to say, suppose that someone gets sick and he goes to a doctor. The doctor gives him medicine and he also tells him about some things which he should not do, some things from which he has to abstain. But instead of taking the medicine and abstaining from those things which the doctor has told him, if that patient just keeps that medicine in the cupboard, and without taking any medicine and without abstaining, if he just lies in bed and curses the doctor for not getting better — what is the fault of the doctor? Our condition is the same. We have received the Naam from the Master. Master has also told us many things which we should not be doing. But if instead of following His instructions and instead of doing the meditation of Naam, we just go on finding faults in the Master, what is His fault?

They are the unfortunate and
foolish beings;
They waste the human birth.

Now regarding the thieves of meditation, Swami Ji Maharaj says, "From where can such people bring good fate, good fortune?" — because doing the meditation of the Naam is a matter of having good fortune.

We get the human body only if we have good fortune; we come to the Master only if we have better fortune. If we have much better fortune, even better karmas, only then do we get the Naam Initiation from the Master. And we develop faith in the Master and do the meditation of the Shabd Naam only if we have still greater fortune. If we do not have all this, if we do not have enough good fortune to do the meditation of the Shabd Naam, then we waste this precious human birth and we go back from this world empty-handed.

They always remain in this
condition —
How can I make them under-
stand?

Swami Ji Maharaj says, "Those who have this condition, those who have this attitude — that they do not want to give up their bad deeds — those who do not want to improve and reform themselves — how can we explain anything to them, how can we improve them? One who does not want to improve himself, one who does not want to help himself, how can even God help him?"

They do not obey the Sadhu
and the Master;
They obstinately follow their
mind.
Understand those beings as

donkeys and dogs;
Unnecessarily they fill up
their bellies.

Swami Ji Maharaj says, "Such thieves of meditation obey neither the Masters nor the Sadhus. They are just like the dogs and donkeys who fill up their bellies and sleep."

They repent a lot after going
to the city of Yama;
Who would listen to them over
there?

Swami Ji Maharaj says, "Those who waste their precious human birth like this are captured by the Angels of Death. When the Angels of Death ask for the account of every single breath, Dear Ones, who can help them at that place? They cry and repent a lot, but who can help them there?"

They suffer many births of
eighty-four;
They do not get this human
body again.

What does Kal or the Negative Power do? He does not always give us this human body. Whenever the soul goes into the cycle of eighty-four lakhs of births and deaths, the soul gets the body of the birds, animals, trees, insects, and the other lower creatures.

On this occasion you have got
this precious body;
Do such a thing which would
make you successful.

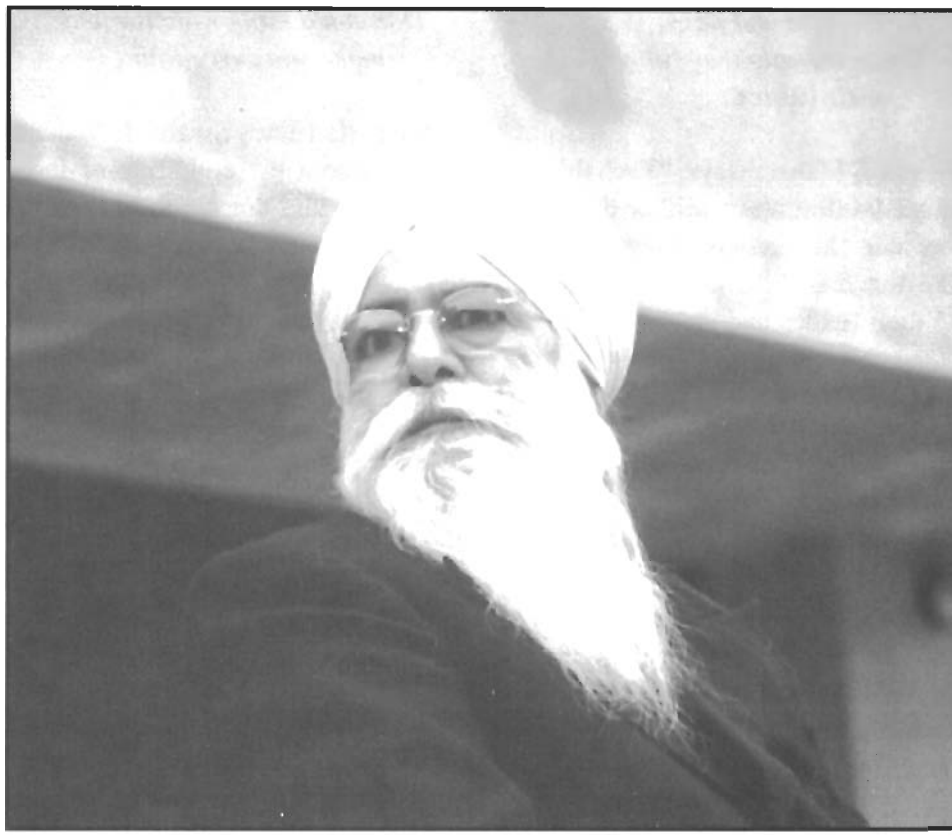
In the earlier lines Swami Ji Maharaj told us about the condition of those who either did not get the Initiation, or about those who are the thieves of meditation. Now He says, "You have been given this precious human body as an opportunity to do the devotion. Whatever you have destroyed or whatever bad deeds you have done in past lifetimes, this is the opportunity in which you can mend those faults of your past lifetimes."

Catch hold of the refuge of the
Satguru,
Then all your work will be
accomplished.

What should you do? You should take refuge at the Feet of some perfect Saint or perfect Satguru, and that will mend all the bad things which you did in past lifetimes. All those things will be mended in this lifetime.

Dear Ones, Naam is not just a few words. The Saints do not get rid of us just by giving us a couple of words. Naam is a responsibility. When the Masters give us the Naam Initiation, They take our responsibility on Themselves.

There was an initiate of Baba Jaimal Singh, whose name was also Jaimal Singh. He used to come to me a lot; he lived for more than a hundred years. He was a very good meditator. Once he told me how innocently he



SANT BANI ASHRAM, 16 P.S., RAJASTHAN.

had asked Baba Jaimal Singh, "Master, will You really come to take me when I die?" Because usually the people who live in the villages are very innocent, so that is why in that innocent way he had asked Baba Jaimal Singh that question. Baba Jaimal Singh replied, "Dear One, you can see my clothes and I will come to liberate you. I will come to take your soul, wearing these same clothes. It depends upon your faith and devotion, but I will definitely come to take your soul. I will definitely come to liberate you because I am responsible for you."

Many times when he would tell me about that incident, he would also feel bad wondering why he had to ask that, why did he not have enough faith at that time? But he asked that question of Baba Jaimal Singh only because he was very innocent.

Baba Gulab Singh was an initiate of Baba Jaimal Singh and I got many opportunities to meet him. He was the one who spent a lot of time serving with Baba Sawan Singh in the Murree Hills and he used to tell me about an initiate of Baba Jaimal Singh who always used to say, "Baba Jaimal Singh is the same in the within

also. He wears the same clothes and He is the same in the within as He is outside. I see Him outside and inside also I see the same Form."

Graciously the Satguru utters
the words which will benefit you,
But you do not listen to them.

Swami Ji Maharaj says, "Why do we have to go in the refuge of the Masters?" Whatever the Masters say is for our benefit; whatever They say is for our own good. What to talk about following the words of the Master — we do not even want to listen to Him!

You wander in this world as
the blind and deaf one;
Your family and relations
cause loss to you.
Obey this and do the Satsang,
Then both your ears and eyes
will be opened.

Now He says that we are deaf because we do not hear the Sound of God. Why are we blind? Only because we do not see the Light of God which is within us. So He says, "Go in the company of the Masters, and be in Their company sincerely and honestly and both your Inner Eye and Inner Ear will be opened and you will see the Light of God and hear the Sound of God."

You will behold the radiance
of the Light within
And listen to the wonderful
Melodies in the Gaggan
(Inner Sky).

Mahatmas tell us, "This body in which we are living for a long time, have we ever gone into this body and seen how God Almighty has kept the precious wealth of jewels there, or how many jewels and precious things are within us?"

When we concentrate the streams of the mind and soul, which are scattered everywhere, at the Eye Center by doing Simran, then we can easily catch the Sound of the Shabd, which is coming from above, at the Eye Center.

Our mind gets intoxicated by the outer music; and just as a snake dances to the tune of the music, in the same way our mind also starts dancing to the tune of the outer music — but our soul becomes intoxicated and our soul starts dancing when we hear the Inner Music.

This is what Master Kirpal Singh meant when He used to say, "If you knew how much the Masters love you, you will go on dancing in the streets." But we come to know about this reality only after we go within.

We appreciate the outer love also which all the dear ones have for the Master. They love the Master outwardly in many different forms, but since our greatest enemy, mind, is sitting within us and we do not know when he is going to make that love dry, that is why we should not al-

ways rely on that outer love. Real love for the Master is manifested or created only when we go within.

(Then the soul) goes to the
Sunn region and bathes in
Triveni (the Three Rivers);
She picks up diamonds, pearls
and gems.

Now He says, "Where will that Sound take us? That Sound is emerging from Sach Khand, but since it passes through five different Planes that is why we call it 'Five Shabds'." So first, it will take us to the First Plane, then to the Second, Third, and Fourth Planes, and finally it will take us to Sat Lok, the place from where that Sound is coming.

At the time of Initiation the Inner Planes are explained to the initiates in detail.

So first of all Swami Ji Maharaj very beautifully and lovingly explained to us the condition of the slaves of the mind, and then He told us about going to the Masters and taking refuge at the feet of the Masters and Saints. And then He told us how by doing the practices shown to us by the Master we are able to see the Light and hear the Sound in our within. He also told us how we can mend our relationship with God Almighty, which has been broken from many past lifetimes — how we can mend that in this lifetime.

When you (the being) make
your surat climb the Maha
Sunn,
Then your Satguru goes along
with you.
The flute of Bhanwar Gupha
is playing;
Even the Maha Kal beat His
head.
Now the soul has climbed [to]
the Court of Sat Purush;
Going there, she listens to the
Sound of the Vina.
Taking the binoculars, the
soul moves further ahead;
She discovers the secret of
Alakh and Agam (regions.)
From here with much happi-
ness she goes further.
Then she gets to the Feet of
Radhaswami.
She got the support and that
Real Home,
The glory of which cannot be
described.

God is Calling Us from Within

Sant Ajaib Singh Ji

Master, I do not understand very well the significance, the meaning, of Bhajan. What do you obtain from this practice?

When Guru Nanak went to Mecca, many kazis, or Muslim priests, came to debate with Him. They asked Him, "Tell us more about the palace of God, which you are always praising." They asked Guru Nanak to describe the palace of God. So Guru Nanak Sahib said, "The human body is the palace of God, in which God Himself resides." He said, "That palace of God is erected on the twelve pillars." There are three joints in each leg and three joints in each hand. That makes twelve pillars, so Guru Nanak Sahib said, "That palace of God is erected on the twelve pillars." And then He said, "There are nine outlets, or you can call them windows, in that palace of God." Guru Nanak Sahib meant the nine holes which we have in the body as the outlets or the windows. So Guru Nanak Sahib said, "In that beautiful palace of God, God Himself resides, and sitting at the topmost place, or sitting at the highest place in that palace, He is always calling the people."

Daily in the evening time, the Muslim priests, or the Muslim people, they go on the top of their mosque, or the top of their building, and from there they call very loudly, and they mean to be calling God by speaking that loudly. They call it *Bang*, or you can call it Word or Shabda, or whatever word you want. So Guru Nanak Sahib said, "You do not need to call Him from outside because He is residing in your within, and He is calling you by residing at the highest place in your body."

That Sound is not coming from anywhere outside; it is coming from our within. Residing in the brain of the human body, God is making that Sound.

You can understand this by another example. Suppose we are taking a walk, it gets dark and we lose our way back home. If it is all dark and we cannot see which way to go so that we can go back home, then what will we do, and how can we find our way back home? We will

This walk-talk was given November 29, 1978, at Village 77 RB, Rajasthan, India.

just sit there and we will try to hear some sound or some noise. It can be the sound of barking dogs or a machine running or any other noise which can lead us to the place from where it is coming. So if we lose our way in the dark night, we can get back to our goal only by listening to the sounds. Because we are lost from our Home, and we do not know in which direction we should go, that's why God is making this Sound in our within — so that we can go back to Him, catching that Sound.

Why has the Light been put within us? It is only because we are lost in the dark night, and no doubt we are hearing some sound and we are walking in that direction. But there might be many pitfalls, and many bushes and trees in the way. If we have a flashlight with us, we can easily make that journey without having any problems. That is why in order to get back to our Home, these principles of Light and Sound have been kept within us.

The dear ones who are doing constant Simran, and those who are collecting their scattered attention and coming to the Eye Center, they understand what is the meaning of the Sound which is coming from our within. Because we lack in the Simran and we do not know how to collect our attention and come to the Eye Center, that is why either we do not hear the Sound which will pull us up, or we do not understand and appreciate the Sound which is within us. Otherwise the Sound is the only thing which can lead us back to our Home. That Sound is not an ordinary sound; It is the Voice of God which is calling us back to our Home. If we collect our attention by doing constant Simran and come to the Eye Center, then we will know that the Sound which is within us is the Cause of all the Creation.

Paltu Sahib said, "Only the Sound which comes from above is my Master." In the Punjabi language there is a saying which many people often recite: "The Shabd, which is our Master, is calling us from the within." The Shabd is creating that Sound for us.

When the Sidhas asked Guru Nanak, "Who is your Master and whose disciple are you?" Guru Nanak Sahib replied, "My soul is the disciple of the Shabd Master, who is my Master."

In some of the writings of the Masters, it's said that you have only one chance for a human birth before going back into the Wheel of Eighty-four. At other places it says that you are born into the human body many, many times. I don't understand. Who only gets one chance?

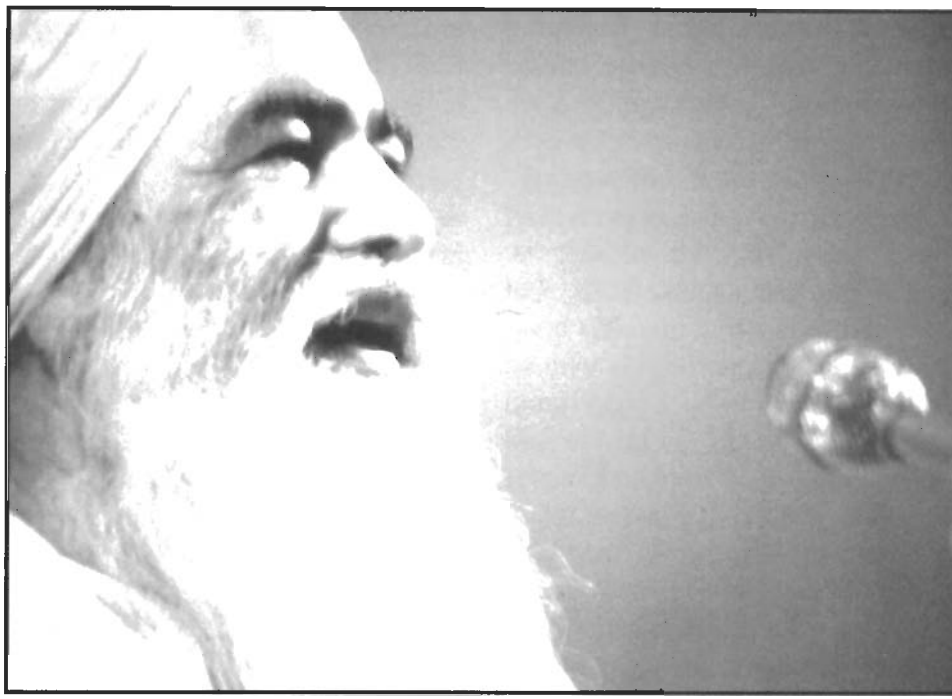
We can know about our own self only when we meditate and go in-

side, but Masters know everything about our soul. If someone is told that you have got this human birth after going in this many other bodies, he is not going to believe that.

Once we had a dog in the family who became very fat because he used to eat many good foods, and milk, and things like that. His body became very fat, and that's why he used to sit either on a very good chair, or he would sit on the bed with bedding on it. He would never sit on the ground. He had so much influence on the family members that he would make them serve him very much. Every morning when all the children in the family would get up and start eating their breakfast, he would always come there and frighten us. We would throw our bread to him, but he would only eat the butter from the bread and he wouldn't touch the bread. No one in our family had any control over him because he was very strong, and he would make people serve him without any hesitation.

Once Baba Bishan Das came to our house and my father asked Him, "Baba Ji, can you tell me what is the reason behind this. He is always making us serve him like he is our father." He said, "Tell us who he is." At first Baba Bishan Das kept quiet, but sometimes Baba Bishan Das would tell the truth to the people. No matter if the people would believe Him or not, still He would tell the truth. So Baba Bishan Das said, "He is your father. That's why he is always commanding you people. In your previous birth he was your father, and now also he is acting like your father. He got the human body in which he was your father, and he always ordered you. And now again, whatever account was left over, he has come back in the body of a dog to settle that account." Then Baba Bishan Das told him, "Now none of the family members will go into the lower bodies because one of the souls from your family is going to liberate all of you."

At the time of Guru Gobind Singh, once a man came in His court with a bear and he wanted to show the plays of that bear to all the people in the court. So when Guru Gobind Singh allowed him to perform his play, he started making that bear dance and jump around. There was one dear one who was removing the flies from the head of the Master; he was also looking at the bear. He started laughing, because he was enjoying that play of the bear very much. In those days, the Masters would allow people to serve them in that way; the Masters would allow people to fan Them and remove flies from Them. But nowadays if that happened, the other people would say that the Master was caught up in pride. So that is why, nowadays, Masters don't allow people to remove flies. But in



NEW YORK, JULY 1980

the olden days, people used to do that. That dear one named Kiltia Singh was doing that service for the Master, and moreover, he was enjoying the play of the bear. When Guru Gobind Singh saw that he was enjoying the bear very much, He asked him, "You look very happy looking at this play. Do you know who that is here?"

That dear one replied, "How can I know who it is, because I am a man and he is a bear?" So Guru Gobind Singh replied, "He is your father." As soon as that dear one heard Guru Gobind Singh say that it was his father who was amusing the people, he at once threw away the fan with which he was removing the flies. He got very upset, because his father, Shobah Singh, also used to do the same service to the ninth Master, Guru Teg Bahadur.

When Guru Gobind Singh asked Kiltia Singh why he did that, he replied, "My father used to do the same seva; and if, after serving the perfect Master, one has to get the body of a bear, then what is the use of serving the Master? My father got the body of a bear after serving Your father. What can I expect? I can't expect more than the body of a tiger or some other animal by serving You!"

So Guru Gobind Singh replied, "This was no mistake of the Master. It was your father's karma. It

was because of his karma that he got this body." So Guru Gobind Singh told him about the karma of his father, why he got the body of a bear. He said, "Once your father, Shobah Singh, was distributing parshad and some Sikh farmers from the place called Malwa came there to get parshad."

Since those farmers were coming back from their farms, their carts were loaded with all the things from the fields, and that's why they couldn't stop for a long time to take the parshad. They requested Shobah Singh to give them parshad very soon so that they could take care of their loaded carts. But Shobah Singh was not very humble and he said, "Why are you dancing around like a bear? Why don't you sit down? You will get parshad only when your turn comes."

So those people just took a little bit of parshad which had fallen on the ground, saying, "Now we have got the parshad of Master, why should we become bears? Why are you telling us that we are jumping around like bears? *You* will become a bear because you are criticizing us."

Because he was not humble in the service of the Master, that's why he got the body of a bear. So then that dear one, Kiltia Singh, realized his mistake, and again he started serving the Master.

So we can have one birth and we can have more than one birth; it depends on our karmas. And it is up to the Master whether He will give us one or more human births.

A brother initiate asked Master Kirpal, "What is the difference between emotion and devotion?" And Master said emotion takes you down and devotion lifts you up. Do you have anything further to add to that?

What else do I need to add? Master said everything you need. [*Sant Ji and the disciples laugh.*]

Master, the person who became a bear, was he initiated?

Yes! He used to serve Guru Teg Bahadur.

But Saints never leave the souls whom They have Initiated. You see, even when he did that mistake, and he was punished by the Master, but still, Master didn't keep him away from His feet. He brought him to His feet, and again he was liberated by the same Master Power.

Master, many disciples understand that Master Kirpal had said that no initiate would return lower than the body of the human body.

There are some reasons why they are given the lower bodies, only for punishing them. But still, the Master Who has initiated that soul is responsible for its liberation.

Many times Baba Sawan Singh

Ji used to tell the story of one soul who unfortunately went into hell even though she was initiated by Baba Jaimal Singh. He used to say, "I don't want to say who that soul is, I don't want to say the name of that soul, but when she went into hell, Baba Jaimal Singh ordered me to go into hell and bring that soul back."

So when Baba Sawan Singh went into hell to liberate that soul, He asked that soul, "Do you remember the Simran which was given to you?" She replied, "No, I don't remember anything like that."

When Baba Sawan Singh asked her, "Can you hear the Sound of Shabd which is coming from your within?" She replied, "No, I don't hear anything."

So again, Baba Sawan Singh asked her, "Can you hear me?" She replied, "Yes, I can very well hear You."

So Baba Sawan Singh told her, "Follow my voice." So when she came out from hell, she started saying, "Yes, now I remember the Simran and I even remember the form of my Master, and I can easily hear the Sound which is coming from my within."

So in that way, that soul was liberated. Because of some karmas which the souls have done, the souls are given some punishment, but still, because Master is responsible, He liberates them in any way He wants. He doesn't forget the soul after giving them punishment or after giving them lower bodies.

Is it common for disciples to get a lower birth for just being impolite and calling other disciples bears? That's kind of frightening. I've done hundreds of things much worse than that. What will happen to me? [Everyone laughs; Sant Ji also laughs.]

You shouldn't do that. [*more laughter*]

That was a test, given by those Sikh farmers, because they were asking for the parshad of the Master with faith and devotion for the Master. And because he hurt them in their devotion, that's why they cursed him.

That's why you should never think ill of others, and you should never call anyone bad names.

Master, in a dream, can you go to hell?

You should ask this question tomorrow. The answer to your question is a long one.

Those Who Live by Master's Word

the 1960 Christmas Message

SANT KIRPAL SINGH JI

Dear Ones,

Once again we are nearing a milestone on the Path of Spirituality. We must pause awhile to take survey of what we have achieved, and what lies ahead of us. Everyone has to reckon his stock-in-trade and to plan things for the better. Those who live by the Master's Word will surely come by many a thing to their advantage. The Master-Power flows out alike and in abundance to all, but individual share in the bounty depends on one's receptivity and practice of the Word above everything else. "Be ye the doers of the Word and not hearers alone" was emphasised by the Master Christian Jesus. He, like Buddha before him, lived and died for the love of the Word, and so did Nanak after him. Their Gospel has been of Universal Love — Love that is divinely inspired for all living creatures, the living manifestations of the one Life Principle pervading everywhere. "Pure love" and "selfless service" are the two wings wherewith one can fly heavenwards. 'By love serve one another,' is, therefore, the master-key that opens the way to the Kingdom of Heaven.

The Master's work, as you know already, is expanding rapidly from day to day. All are lovingly invited to take their share in the spiritual field. Let each one do his or her very best for the Great Cause — Cause that needs great hearts — hearts brave and strong and bubbling over with superb love — love that flows freely, uncontaminated by petty considerations of the world and all that is worldly. We must learn to ignore the shortcomings in others, for not one under heaven is yet Perfect. Judge not, lest ye be judged and found wanting. All considerations on human level are but the offsprings of petty mindedness, not worthy of seekers after Truth. Everyone has, perforce, to work under human limitations, according to one's lights while the Great Light shines on unconcerned. This then should be the attitude of each who stands for the Cause, unmindful of what others think, do or speak.

With these few words, I extend to all my children, here and abroad, a loving and merry Christmas and a happy New Year full of prosperity and plenty in all that is holy and Divine.

reprinted from Spiritual Elixir

A Thief in the Form of a Friend

Sant Kirpal Singh Ji

It would be better if you were to ask questions; then we will talk on it. The general talks are routine, you see. Any particular points which you would like to have clarified, you can. Any of you?

QA: *Sometimes it's hard to distinguish when we are meditating and something comes to us, between what is a machination of the mind and what is truly a spiritual enlightenment. For instance, when we see ourselves inside or we will see things that are of a very mundane level that we are preoccupied with every day. I will sit in meditation; sometimes I don't seem to have any control over these things. I don't want control over them.*

THE MASTER: Your question is mixed up with so many things. What in particular do you want?

QA: *I want to know how to distinguish, or are we to distinguish, when these forms come to us.*

THE MASTER: The main thing is, whatever form comes within, repeat the Five Names which are charged. Anything negative will eventually go away. Sometimes the Negative Power affects you with wrong things: then repeat the Five Names. For that purpose you have been given a safeguard against all of these things.

QB: *I asked you — I think it was in California — sometimes in meditation I have this terrific vibration which I can't seem to control. And You said not to think of the body. But sometimes it's so very strong that I have to stop meditating. I get so nervous, and I feel as if I was being electrocuted or something. What can I do to stop that?*

THE MASTER: Just do it in the right way. if you do it in the right way and don't think of the body, there will be no trouble. if anything like that happens, leave it off, that's all. And sit in the right way.

This conversation between the Master and His children took place at Mr. Khanna's house in Washington, D.C., on the evening of January 23, 1964. Because so many of the questions represent an unfolding and progression on the part of the individuals asking them, the various questioners are designated as "QA," "QB," etc.

QB: *It's so powerful that I can't help but think of the body.*

THE MASTER: But it's not like that every day.

QB: *No, no, but at times. And then it rises to my throat, and I feel as if I was choking.*

THE MASTER: No, no. That is due to the wrong way of doing the practice. Prana is involved.

QB: *But I don't do any yoga techniques anymore.*

THE MASTER: Choking of the throat cannot come unless prana is involved. Breathing is involved. First it goes slowly, at intervals; then it chokes you. That is the wrong way of doing it.

QB: *But 1 don't do anything since I was initiated by You.*

THE MASTER: These are involved: you don't do it purposely. While you are doing the practice, sometimes breathing is unknowingly involved; then naturally that choking arises.

QB: *But you know, I'll tell you something strange. I have had that experience mostly when I have meditated when You have been there. Now, in Vancouver in the morning meditation, I sat right next to You, and it was so terrific, I got that power so much that it was terrible. I mean, it was wonderful, but it was almost terrifying. And it happens more when You're around.*

THE MASTER: It means that when I am around, there is radiation. The soul is withdrawn in a hurry. But your thought is not altogether free of the body consciousness. That is why breathing is involved and there is choking. And sometimes it happens out of emotions, too: emotions sometimes bring on choking.

Look here, let us give an example in a worldly way. You are going to meet your friend whom you love: perhaps it is your father, mother, brother, or anybody. And he wishes you to come alone. And even though you are going to your friend, you take so many children and other things with you. You are going to meet him and there is no time for you to speak to him. And he will also not be able to devote his whole time to you, you see? This is a worldly way of thinking. Now you have to go to God. God is all alone. Is it not so? He has no father, no mother, no brother. So naturally He wants everybody to come to Him *all alone.* He does not want you to take anything with you: no worldly things; not even your body; not even your intellect. He says, "You come alone." Whatever little time you devote in this way will bear forth full fruit.

When we are sitting we are

not to think of outside things, not to think of the body, not to think of the breathing, not even to think of the thinking. We should be physically still and intellectually still, too. If you do it in the right way, there will be no trouble. You see?

QB: *But if you're intellectually still, you're repeating the Five Sacred Names?*

THE MASTER: Those become automatic. When you think of their meaning, your intellect works. If you don't think of their meaning, after a few days they become automatic. Their charging helps. You are told not to think of the meanings, although the meanings have been given to you. You are not to visualize; you are not to think of the meaning of the Names. They will go on automatically. The charging helps. Thinking with the intellect will come in: this word means this; this plane has this and that kind of thing. Simply look sweetly and be fully absorbed. It is a question of the seeing of the soul, of the attention. Attention is the outward expression of the soul. Just as the rays of the sun enliven and enlighten the whole world, similarly the rays of the attention (the attention is the rays of the soul) enlighten the whole body. If those rays are withdrawn, the body will be dark. When the sun sets, all rays are withdrawn and there is darkness. Similarly, the body will be darkened, and there will be no thought of the body. It is only your attention that gives you the feeling of the body. So if you do it in the right way, you will have no trouble. Errors do creep in automatically, generally. Then trouble arises.

QC: *Master, may I ask a question?*

THE MASTER: Yes, please.

QC: *After you are drawn into the Radiant Form of the Master within and you want to go higher, does the Radiant Form of the Master dissolve into the Word or NAAM or does the Radiant Form of the Master continue and remain in the higher regions?*

THE MASTER: In the lower planes it continues, but absorption comes at every plane. When you devote your whole attention into the Form of the Master, you sometimes become absorbed, but that continues in further stages. Absorption is better. It does become that Light. You are Light; you become one; you forget; but you are conscious all the same. It does come at every step. Ultimately it becomes One, and there is no Form when you are absorbed into Sat Naam. Then Sat Naam takes you to the stages where there is final absorption. Otherwise, that Form continues to work in the

Radiant Form on the different planes.

QD: Master, I'd like to know when You are coming back again.

THE MASTER: Who, I? I will never go. (*Laughs*) Why are you sending me? I won't go. Physically I have to go, one way or the other. You are also not at home all day long. Now you are not in your home: physically you are not at home, but your thought is there. Is it not so? So, I have come and God willed it. I have no wishes.

QE: Master, what plane are you in when you see the golden Light?

THE MASTER: That is just the beginning. But in that golden Light, the Form of the Master appears. That is not the lowest.

QE: That is not the lowest?

THE MASTER: The Form generally appears in golden Light.

QE: Is that the third plane or the fourth plane?

THE MASTER: It is just the beginning. The Master's Form appears only when you rise above Trikuti. Yet even before that it does manifest to show that He is with you. Sometimes when you sit in a trance, the Form comes; but generally the Form appears when you cross the big star and the moon. Before that it manifests to give consolation to the initiated that I am with you, that that Power is with you.

QF: Master, if before one is initiated, one begins by trying to be honest with oneself, and although you may feel that so far as the rules are concerned — the diet or something — this would be no problem, but within yourself you still know that you do have doubts, would you welcome into initiation one who is quite willing to admit that there is doubt, but wants to try?

THE MASTER: Doubt? What sort of doubt? About the theory?

QF: Well, I don't know.

THE MASTER: No, no. You must know. Clarify your doubts: in what way?

QF: I suppose, for the uninitiated, it's the fear of the unknown or a new experience.

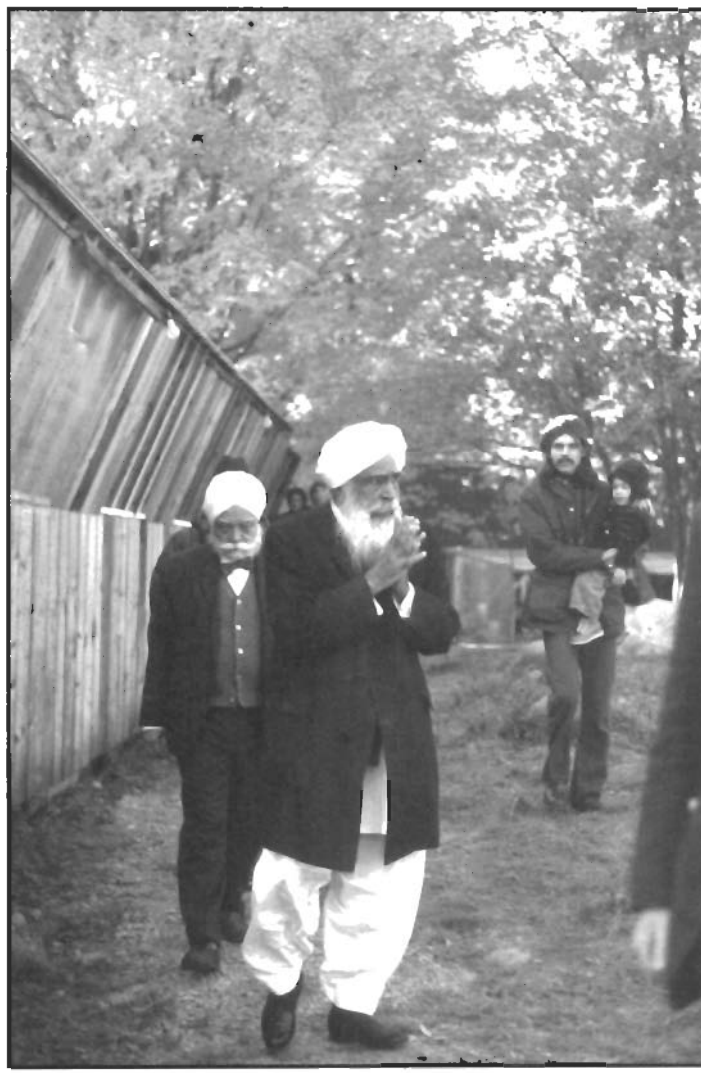
THE MASTER: No, no. My point is: first try to understand the theory. Whatever you cannot understand, let that be clarified. Then take up the way. Full conviction will arise when you see things for your own self, when you are intellectually satisfied that these are the teachings of all Masters. Take it up as an experimental measure. Then, if you get something, naturally you must be convinced. Man cannot be convinced unless he sees things for his own self, and he testifies himself.

QF: Then, if you are not certain that you are prepared and that you have answered your questions —

THE MASTER: I tell you, I tell you. The man in whose heart this question of the mystery of life has entered *IS* fit. It is God's grace that this question has arisen. *That day is the greatest in a man's life on which this question of the mystery of life enters his heart.* It cannot be stamped out unless it is solved. That this question has arisen shows that God wants to give you what you hunger for. "There is food for the hungry and water for the thirsty." Now, there is the question of the ethical life.

In the old days, there was the rule that when people came to the feet of the Masters, they kept them for a long time, and when they saw that they were fully developed, then they gave them the initiation. It is said that one King of Bokhara went to Kabir and lived with him for about six years. He was very obedient and dutiful. Mata Loi was serving with Kabir Sahib. She recommended the king to Kabir: "Here's the king; he has been here with us for six long years; he is very quiet, very obedient. Why don't you give him initiation?" Kabir told her that he was not yet ready. And Loi asked him, "Well, why is that please? He is very quiet, very obedient and in every way amicable. Why do you say that he is not fit?" Kabir said, "All right. When he goes out of the house, hide yourself in a place where he cannot see you and throw all the refuse of the house over his head and just hear what he says." When she threw it on him, he said, "Had this happened in my own country, I would have taken care of this!" Then Kabir asked her, "What did you find?" She told him that the kingship had not gone because he still said, "Had I been in my own country I would have done this and that thing." So then another five or six years passed by. Then Kabir said, "Well, now he is ready." Loi said, "Well, I find no difference between the first time and now." Kabir said, "Now again, when he leaves the house, throw all this washroom filth over his head. Then hear what he says." When she did so, he said, "O God, I am even worse than that! Thank you."

So, man must be made. Man-making is difficult: the finding of God is not difficult. Now the times have changed. They are so materialistic: who is going to stay with the Master for years and abide by what He says? There is no time to spare and sit at the feet of the Masters. Even when they have some difficulty in their meditation, people say, "Oh, I have to go to work." I say, "Can't



SANT BANI ASHRAM, OCT. 1972

you take one or two hours' leave?"

The times have changed in the way that those who have got hunger in their minds are taken up by the Masters. The Masters take up the work of preparation of making a man as well as giving him the way, at the same time, and the maintenance of diaries for self-introspection from day to day is prescribed. The Masters give seekers the experience then and there, so that when they come in contact with that higher Light and Sound Principle, it will grow familiar and help them while they are at the same time weeding out all imperfections from day to day. They just say, "Take heed that the Light which is within you is not darkened."

So the present times have changed, and those who have an inkling, a desire, are put on the way. They are given some experience, with the grace of God, to start with. Otherwise people are not going to believe you. "Go on doing it, and you will have it after you do that. Do it, go on, do it. All help will be granted to you." People have been coming to me who have been initiated somewhere. They had been putting in meditation time of two, three or four hours daily. With all that, they got nothing, and they left it. If you get something to start with, then you can develop. So this present time has changed: the work of man-making is started side by side with the giving of the experience on the very first day. And when you see the experience — have the experience yourself — then I think you have something to stand on. There is no question of doubt. If doubt remains, it is only about how to live up to what has been given.

Those who are in the intellectual sphere must understand the why and the wherefore of things; otherwise they won't take them up. Furthermore, they will require some evidence from the past Masters and also must see whether it appeals to their common sense. If they are intellectually satisfied, then they take it up as an experimental measure. Even then, they are very skeptical: this may not be for them. But when they have something to start with, there will be more. The maintenance of the diaries is necessary to "take heed that the light" — whatever is given you at the time of initiation — "is not darkened." This is how matters stand in the present days.

QB: Master, this might seem an odd question: but, for instance, I have just recently moved to Denver, as I told you in Texas, and we don't have a group there of Satsangs; Mr. —— and I would like to start one. We meditate in my little apartment — he and his mother and I, together. Does it do any harm if you go to

another group that meditates? I mean, would there be any conflict of vibrations or anything if we went and meditated with another group?

THE MASTER: What group?

QB: Well, for instance, Self-Realization. They have a group in Denver where they just meditate and they have asked us to come for meditation. I'm not doing, naturally, any of the techniques: I gave them up several years ago when I was initiated by You. But I was wondering if there would be any conflict of vibration or anything.

THE MASTER: The point is, did I tell you not to go?

QB: No, you didn't.

THE MASTER: Now, a further thing: if you go there, don't follow their way of meditation, but do your own. That's one thing.

QB: Well, that's what I mean — that I can go and meditate in my own way.

THE MASTER: Well, look here, that's one thing. The other thing is, when you — those who are on the same way — sit together, there will be more radiation. Do you follow my point? There is a radiation from the Master, too.

QB: From Yogananda, you mean, their Master? Would it affect me?

THE MASTER: Oh no, no, I am talking about something else. When you go to somebody, don't change your mode of meditation. And if you sit with those who are doing the same meditation, there will be more radiation. Do you follow me? I never stopped you from going any place.

QB: No. I didn't know if there would be a conflict of vibration — if there was any from their —

THE MASTER: Don't you follow now what I said? If you think of Swami Yogananda there, then there will be conflict. Because Yogananda is not there. Do you see?

COMMENT: That follows the principle then, Master, "Where two or more are gathered together in my name."

THE MASTER: Listen — "In my name."

COMMENT: That's right — "in my name."

THE MASTER: You've got it. I don't mean in any way to reflect on Swami Yogananda. I don't mean that. One is a living force — radiation — going on throughout the world. When one or two sit in His name, there is radiation. Those who are higher, who have left their bodies, have to work through the human pole working on the human plane. Do you see? That is the law.* I never stopped

* But not for those who are already initiated. See *Baba Jaimal Singh*, p.111, and the note on page 39 of this issue.

anybody from going anywhere. But I did suggest to you that when there is a group meeting, you must attend it, because you will benefit by the radiation.

QB: *Well, I hadn't gone, but I was just wondering about it.*

THE MASTER: Now the matter is clear. But I never stopped you from going there. Understand the principles, you see. Truly speaking: I will tell you what the old Egyptians used to do. They gave initiation; they gave the way. They did not give the experience, I tell you. They just put them on the way intellectually and then told them to remain quiet for two long years. They were called *mystes.* And by putting in two years regularly on the way, naturally the way opened up; sometimes there were flashes. When the inner way was opened, they were called *epopteias.* Now the door is opened the very first day! You see the light; you have some experience.

The best thing is, when you are initiated, don't talk to anyone. Work for your daily livelihood. As for the rest, you need not talk to anyone. Talk to your Master. We talk to others. What loss is there? You talk to others: you want to show your superiority to others. Egoism is there, and you lose. Suppose, in a worldly way, you have a friendship with somebody, a love for somebody: you wouldn't dare to let anybody know about it. Is it not so? Why? This is love. Why should you broadcast your love for God? You only want someone who can guide you. And it is the Master who can guide you. He does not say that you should leave your work. Earn your livelihood, bring up and nourish your children, keep up your body, and go on with it. Let the wild flower grow in darkness. We throw seeds anywhere: "I am doing it"; "I see that I am in a very intoxicated state." Others naturally ask why. You say, "Well, when I sit in meditation, this and that appears." Their eyes are on you. And you have not yet become perfect. What happens? They take you as the ideal. You stand between them and the Master. Where will you go? The man who follows you and takes you as a wrong ideal is first doomed, and your progress is retarded. This is a very critical point.

In a worldly way, when you are engaged or betrothed to somebody, you think only of him. Don't have any interest in anybody. Go on with it. You will find that sometimes people who are progressing begin to tell one another, "It is like this." The result is that their progress is lessened. And you will find many who say, "We had more progress

before; now we have less." And what is the reason for that? Do you follow my point? This is to be followed by everybody.

When you are given it, go to the highest. Let others be the ones to say it. Then it's all right. If you have, for instance, a little water with you, and you begin to sprinkle it, what happens? Be in contact with the perennial source. Then thousands — millions — may come. Then you become a conscious co-worker, conscious that it is not you doing it, but God doing it. These are the little things, I think, that stand in every man's way. Those who have a little experience — for instance, they sometimes see Master within — are, in a day or two, talking about it. Sometimes the Negative Power appears, and they are misguided. Some things come true, others become wrong.

I sometimes get letters from people who write: "Oh, now the Master within me will guide me." I tell them, "All right, the Master is within you. If He guides you, write to me. Get it confirmed in writing by me." And the result is that those who follow them are retarded. Do you see?

I don't see why people are after becoming a Master. They may have that ideal before them, but they have not become Masters. When they become Masters, then let them say they are Masters. Even then they won't say it. Those who are Masters, don't say, "We are Masters." They say, "It is God's power working. It is the Father in me doing it." They never say, "I am doing it." The son of man is differentiated from the God in man. But others, who have just a little experience, exert themselves.

This is one of the causes of division in the groups. Some follow this man; some follow that man. The result is that there is a split. There is no progress. And this has also been the cause of dissension in the group, I tell you. I have watched it. Some begin to rule; still others are forceful; and naturally others disbelieve them. Then the dissension starts and the whole progress is retarded. And that becomes a bad example for others.

When you are put on the way, see where you are. Go up! Let people see only when you are in full bloom. Do you see? Don't broadcast your seeds. They will be eaten up by sparrows. Those who look to you will be having faith in you instead of the Master. They will think, "He is also as good as the Master." The result is, that since you are not yet perfect, something wrong will come out of you; and, naturally, the whole thing will be very badly affected.

When you are initiated, sim-

ply go on. You have been given the diary to keep. Remain in contact. If God wills it, He may make each one of you a Master. It is a selection from God, not from the men underneath! It is not a matter of voting, as you would select a minister or president. It is the God overhead. It is a commission from God. The soul trembles at considering the duty that lies on the shoulders of a Master. People think it a great privilege because they sometimes consider that other people have faith in them, and that becomes a source of income, too. The result is that the one who places himself in this position is spoiled. His progress is retarded, and the progress of those who follow him is also retarded. Their ideal is changed. It is a very dangerous way.

When you see the Master within, talk to Him. All right. Then remain in touch. Even then, I tell you, even if the Master speaks within you, you can never think: let your Master go and you remain. You see?

QB: *I see the Master within sometimes, but He never looks at me. He is either sitting in meditation or with His head bowed or something.*

THE MASTER: Just go into your diary, please. You will find the answer there. He is a very strict judge, I tell you; He does not spare me. (*laughter*) Surely, I must be truthful. Be a hard taskmaster: introspect yourself. When we write the diary, we make allowances. Treat yourself like a hard taskmaster.

QB: *That's the thing that has always confused me about the diary. That's why — really, I'm not making excuses — but that's why I haven't kept it.*

THE MASTER: What?

QB: *Because how can you be sure that you are being honest with yourself when you put down these things?*

THE MASTER: I tell you, look here. When you are told to do a thing by a Master, why do you raise questions? That's the first thing. If you don't understand something, ask Him. Why do you discontinue? That's the first thing, straight off. There is some reason for it.

The mind is a very cunning friend. He will deceive you. He says, "Well, look here, you cannot give all your imperfections. You are telling lies. Don't do it." You see? "Wait," he says. "When you become perfect, only then do it." Both of you are caught. The point is, in the beginning you won't find so many imperfections within you. The more you go into it, the more you will find from day to day. Those that become more numerous already exist, but we are not aware of them. Do

you follow my point?

First your mind had you think: "I am telling lies; I should not do it." Then it made you leave off doing your diary. When a thief is in the room, mind that, I tell you, he will try to deter your attention to someone else. The thief says, "Oh, here goes the thief; there goes the thief." He never lets your attention be drawn to him.

So the mind is a very cunning thief in the form of a true friend. He is like a very sympathetic man: "Look here, why do you send in the diaries? You must become perfect first. Then send the diary — not now." Do you see? Master said: "Do it." You disobey the orders of the Master and obey the dictates of your mind. If there is something that you don't follow, ask Him. There is something behind it.

At the start, I know quite fully well that you cannot note down all the imperfections of the day. Do you know Pelman's System of Memory, the system described as "How to Develop Memory"? That is called Pelman's System of Memory. Think of what you had been doing all throughout the day from the morning when you arose: "Oh yes, I got up; I answered the call of nature; I had a bath and some food; I went to work; work was finished; and I came home." One or two events might have come to your notice. But when you got up, what were the thoughts striking your mind?

What others struck you while going to answer the call of nature, while bathing and afterward? That requires going into.

The more you go into it, the more thoughts you will find. In that way, one's memory is strengthened without any payment. And furthermore, our level of criterion of distinguishing right from wrong is also changed.

The more you learn and go into the scriptures, the more your angle of vision is changed. For instance, in the beginning it might be: "He told me lies, so I slapped his face. Oh, I did the right thing. It was tit for tat." That's your angle of vision. You see? Later you may note: "Oh, he called me names. All right." When you grow, you realize that when someone calls you names or tells you something wrong and you also call him names, the wrong multiplies: he tells you one thing, you say two, then comes four, then eight — like that. If you had not returned the wrong, it would have remained only one. Your angle of vision is changed, is it not? Even if you don't speak and somebody has thought evil of you, you may feel at heart: "Oh, he's a bad man." You have a reaction. These feelings have to be noted.

There are two things: first, as you go into it, you will find a

greater number of shortcomings; and further, the angle of vision is changed. This causes the shortcomings to become still more numerous. If they grow in number, it means you're progressing, I tell you: you know how many shortcomings are within you. Then, when you weed them out, they go down in number. When they are consumed, if you reflect, you can read others' minds, you can see what is going on on the other side of the wall. The purpose of maintaining the diaries is very high, I tell you.

Don't follow the dictates of the mind. If you follow the Master 100 per cent, only then can you have the full mystery solved. We only follow what we care to, modified by the dictates of the mind. Some follow the Master 10 per cent, some 20 per cent or 40 per cent: nobody obeys 100 per cent. This is the one thing to be learned. Then when something comes up, you will say to yourself: "Oh, yes, He is within me; how can I deceive Him?" Your angle of vision will be changing; and when you are changing that way, by outer self-introspection and by coming into contact with that Power within, you'll progress like anything.

Sometimes when Master's Form appears, He is showing His back; sometimes He keeps quiet; sometimes He is very happy; sometimes He talks to you. If He turns away His face, it mean's there's something wrong. We don't know why. The diary is meant for a very high purpose.

These certain things are not given in regular talks. When you ask something, you get to the bottom of it and find out what is what. Each man has practically the same problem, perhaps in a little modified form.

If you keep up your diaries regularly for three or four months, like a hard taskmaster, you'll change. Send me the diaries blank. What greater concession do you want? Send them to me blank, and I will accept them. How long will you dare to send them to me blank? — that's the point. You cannot send them that way.

The mind, I tell you, is a cunning thief in the form of a friend. He will deceive you in a very noble way; he appears to be very friendly. But ultimately you'll see that you are let down. When you follow, follow the dictates of Master.

QG: *Maharaji, now you just gave very good examples, mostly concerning the thoughts that we have.*

THE MASTER: Thoughts are very potent, you see.

QG: *Yes, well, there is, of course, pride and envy and jealousy and resentment towards others and*

thinking badly about others; and, of course, purity or chastity in word, thought and deed. You're sort of leading us very well; and I sometimes sit over this sheet, and I think: now what else is there that I have done wrong? And I'm just sometimes missing a clue. Is there anything else you would like to lead us to?

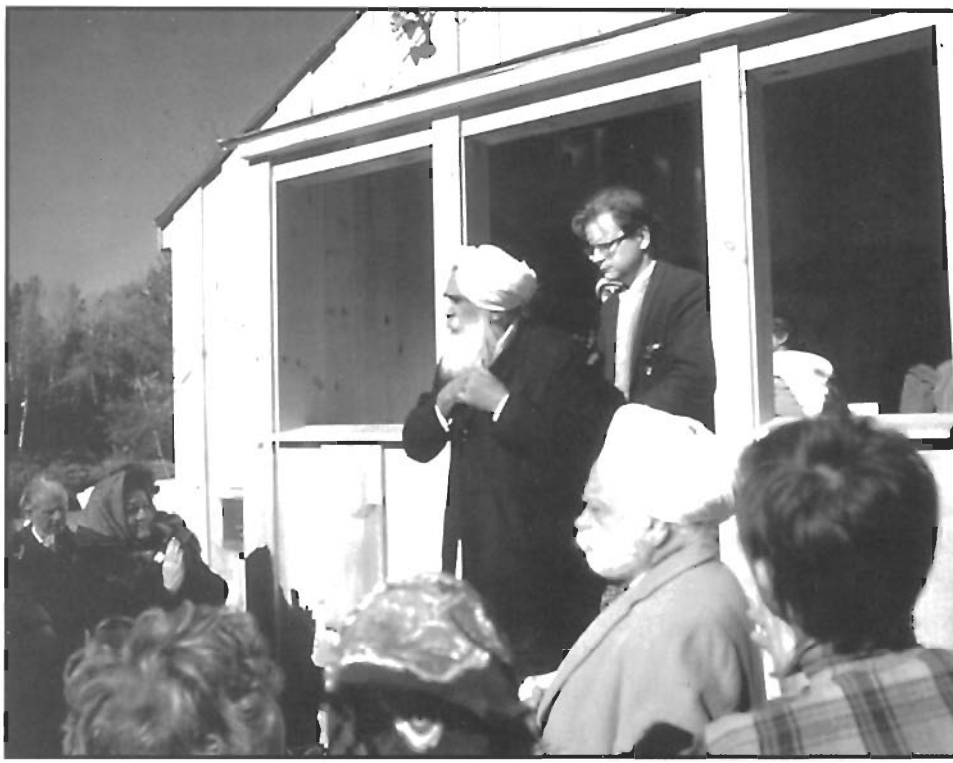
THE MASTER: That is just putting in time for meditation — coming in contact with the Light and Sound Principle within. That is what is wanted. That will help you; you will have more progress. Sometimes people bring me their diaries, and I see that their lives are very pure. They also put in two hours of meditation daily. And yet there's little or no progress. I told them: "If your diary is correct, then you should have gone to the third plane."

Do you see? Do you follow me? If our lives are quite flawless, why should we not progress, especially after putting in time for meditation? If it is due to the wrong way of doing the practice, involving breathing or this and that, it should be set right.

We deceive our own selves, I tell you. Whatever you remember, put it down in the diary. Try to think of every thought that struck you, not what your body did. Like a very hard taskmaster, I tell you, don't spare yourself. As you don't spare your enemy, don't spare yourself. This is the most dangerous serpent in the form of a friend. He will deceive you. He will try to retard your progress and keep you led away to the negative things — to attachment to the outside things that will retard you from going on the way. And then, instead of seeing shortcomings within our own selves, we begin to doubt the Master. This is the work of the mind. He will do it. At least you see that there's Light and there's Sound. That much you see. Then why not progress further wonderfully? There's something wrong.

QD: *Master, what if you may have meditated when you became ill or you've been in the hospital, and you come back and you can't fill in the diary? Or take me. Suppose I was in the hospital and I could probably meditate 12 or 15 hours, even while I was resting in the hospital. But suppose when I came home and was recuperating — I mean, you can't go back to pick it up because you haven't had the paper with you, so you leave it blank because you don't want to put in this time.*

THE MASTER: That's all right. If for some reason or other you cannot complete your diary correctly, but you're watching your life, then you must be progressing, too. Sickness gives you more time for



SANT BANI ASHRAM, OCT. 1972

meditation. Does it not? If you are putting in more time and there are no flaws, then you must have more progress. Is it not so? In this case you have not filled it in on account of your eyes not working; that has limited you. But the eyes won't always be like that.

QD: *No, with the eye I couldn't meditate at all — I couldn't move the eyeball.*

THE MASTER: That's all right. That's explaining it all right. But still you could hear the Sound.

QD: *Yes, that came in very clear, even without doing anything.*

THE MASTER: That's only a temporary, short period of difficulty that we have sometimes. Moreover, I tell you, no matter how painful it may be, if you are trained in a way to control your attention, the pain won't affect you. That is when you're developed. Feeling comes only when the attention is there. For example, when you have to have an injection, if you just control your attention, it is not so pinching, not so painful.

QF: *Master, I have another question: it joins on what you were saying.*

THE MASTER: Yes, yes, most welcome.

QF: You say how our minds can deceive us and lead us away from the direction. Yet one does not want to enter into this as a purely emotional experience. Well, then how am I to come to decide, to judge? I have to use my mind.

THE MASTER: You'll get help! You'll get help.

QF: I see. But then, earlier you told me I must not expect to be able to understand and rationalize everything.

THE MASTER: Yes, intellectually you must grasp the theory. The work that has to be done by a learned man and an unlearned man is the same: you have to withdraw your attention from outside, still your mind, still your body and analyze yourself from the body. That's a practical thing. A learned man says, "Why should I withdraw my attention? What result will I get?" There are two men: one is learned, the other is unlearned. If you order them, "Go up; go up the stairs," the learned man says, "Well, how many steps are there? Well, if I reach such and such place, what will happen? If my foot slips, then who will save me?" He will consider so many things. The man who is unlearned, he'll run up.

A learned man must understand, for only then will he start. The other does not need all that botheration, I tell you. He will go ahead at once.

Two men, one learned, the other unlearned, went to a Master to be put on the way. The Master told the learned man, "I'll charge you a double fee." And to the other man who was unlearned, he said, "I'll charge you only a single fee." The learned man said, "Oh, I know so much, I'm so learned, why are you charging me a double fee?" The Master told him, "Well, I have to first make you unlearned and then you will do it."

Both have to do the same thing. The difference lies only in that a learned man who has inner experience will explain it in so many ways. Even an unlearned man who goes up, takes you up. He may not be able to quote from so many past Masters or draw so many inferences, but he will give you this thing, and he will quote only from the vocabulary of the environment of which he is in command. Christ spoke in the parable of the farmer who sows seeds: the seeds that fall on stony ground don't grow; those that fall in the hedges grow, but are retarded; those that fall on the prepared ground will grow. Consider how he even quotes this example. Masters never were educated in any college or universi-

ty. Do you know in which college Christ read or Guru Nanak read or Prophet Mohammed read? Do you know of any college? I don't think so. It is an awakening from inside. They see. It is not a matter of inferences, feelings or emotions: it is a matter of seeing. They see, and they make others see.

QH: Master, may I ask a question?

THE MASTER: Yes, surely, like an attorney. Even God is afraid of an attorney, I tell you. (*laughter*)

QH: Master, before I ask it —

THE MASTER: No, no, you are most welcome. I'm just — I'll tell you a story later on —

QH: The Master is a great scholar as we know.

THE MASTER: Is it? (*laughter*)

QH: I'm sure His academic attainments have not thwarted His spiritual path. And therefore I would say that intellectual accomplishments can very often be helpful.

THE MASTER: Intellectual attainment is the garland of flowers around the neck of a practical man. He will explain things in so many ways. Whatever way he takes up, he will tell you something to prove it: at the level of common sense, too. But a learned man without any experience is something like a library only. There may be so many things in the brain; but to have libraries there cannot give you in your brain any practical experience. Learning is good, you see; I'm not denouncing it.

QH: Well, now, I'm going to take the risk of asking a second question.

THE MASTER: All right, come on, please.

QH: Which probably is an intellectual question, but it bothers me.

THE MASTER: Well, I will answer it to the best I know how.

QH: And it is prompted by the discussion of this sister over here on Yogananda. Now Yogananda was a great yogi. And in the Master's book, The Crown of Life *— the Master touches on this very subject in pointing out the highest plane of the yogis. And then he goes on to discuss four additional planes: Sach Khand and the three higher planes beyond that. It would be very helpful to me, Master, if you would touch on the subject and tell us a little about those four planes.*

THE MASTER: I tell you. You would like to know about those planes from where — from the yogis' point of view? From which point of view?

QH: These are the four planes that the Master discusses which are

above the highest plane of the yogis.

THE MASTER: I tell you. There are stages of yogis, too. Some are yogis, some are yogiraj or yogishwar: there are two stages of yogis. Yogis generally go to the first plane — Sahasrar or Sahansdal Kamal. A yogishwar goes to the third plane and dips into the beyond a bit. And the Sant is one who reaches Sat Naam, the true home of the Father, or true Father, you might say. There is also the Param Sant who transcends even those three higher planes and becomes one with the Wordless. These are the stages. There are many people belonging to the first stage and some to the second or third. There are few who really have transcended beyond the three. Those who are regularly in the fourth plane are called Sants. The fourth plane is divided: some people mingle it into one, some into two. The true plane of Sach Khand — whatever it is called — is the stage of full effulgence of the wordless God into expression. And in the further stages there is absorption: Alakh, Agam, Anami, Soami, Radha Soami, or Nirala, or Maha Dayal, or whatever they are called. That is the stage of the highest, termed Param Sant. The Satsang path is that, you might say, of the Param Sant. So that's the difference.

QH: *Now my limited intellect can almost picture Sach Khand, which the Master describes as pure spirit. But then the Master goes on to describe three planes above the planes of Sach Khand, which itself is pure spirit, and that's hard for me to —*

THE MASTER: No, no. Mark the difference in the words that I'm using. I've said that Sat Naam is the *full expression* of the wordless state of God: He is fully expressed. In the higher planes, the soul goes on being absorbed until it comes to the wordless state, where there's no Light nor Sound. Those are the above stages. Ultimately, in the wordless stage, there's no expression of Light or Sound. That comes only when it comes into expression. There are different divisions, you might say, of Sach Khand: Alakh, Agam and the ultimate, wordless state that is called Nameless One, Maha Dayal, Radha Soami, and by so many other names.

QH: *Well, then, Master, would Agam be the first stage of manifestation?*

THE MASTER: Generally, that power which is in full expression takes the form of a Guru. He is the Sat Naam working within the human pole. Then Sat Naam comes to absorb you further. So a Guru also has stages: Guru, Gurudev and Satguru. A Guru is working at the human pole, but it is God

in him who is working: he is conscious. Gurudev manifests when you rise above the physical body. That works in the second to fourth planes, up till the fifth, to absorb you in the Sat Naam. Gurudev means "The Radiant Form of the Master." Then Sat Naam is the true Satguru. That absorbs you by stages: Alakh, Agam, like that. So there are stages of the Guru, too.

Everybody is called a "guru," but Guru is the name given to such a person at whose human pole God is working for the guidance of mankind. Sometimes He is loving; sometimes He says: "All right; don't do it," as an average man would. But inside He is fully conscious; He gives you the right guidance. And when you rise above the physical body, He comes to you in the Radiant Form, called Gurudev. Gurudev means "Effulgent Guru," you might say. That guides you in the higher planes — the second, third and fourth — and absorbs you in the Sat Naam; and the Sat Naam further absorbs you in the wordless state. The further stages are of the Param Sant — going into the Param Sant state. But people generally make no difference: they say everybody is a Guru. Do you follow me?

These things are given in the scriptures, but they are not differentiated. That's the pity. We are not convinced unless we begin to see for our own selves. There was one devotee named Indra Mati, who lived in the time of Kabir. She went to the fifth plane and saw Sat Purush as Kabir. She told him, "Well, Kabir, if you were Sat Naam yourself, why didn't you tell me before?" How many are there, even now, who think Master is a Master? When everything goes all right, according to your own wishes, you say, "Oh, Master is great; Master is greater than God." And if anything goes against your wishes: "Oh, what kind of Master is that?" The flaw may be lying within you or you're not putting in regular time for meditation. And you say, "Oh, Master has failed." *You* are incompetent.

QB: *As a matter of fact, Master, I don't want to take any time; but very apropos of that, two years ago, when I was still in New York and attending the Satsangs there, I slipped on the ice and broke my left arm. One of the persons attending the Satsang in New York said to me (I don't think she was initiated, but she had been coming there), "Why, I can't understand how you broke your arm when you've got a Master." And I said, "Well, it could have been a worse thing He saved me from — from breaking my back. I got rid of karma fairly easily." But she was quite indignant: how could*

anything happen to me when I had a Master?

THE MASTER: Master is there to wind up your actions — to wind up the whole account, like a bank which fails. Winding up, I tell you. The many things that are here brought into fruit sometimes make your soul stronger, too, and they lose all pinching effects. When you become selfless — well — you are saved. That's all.

QHB: *Well, I was very grateful. I said, "Well, it could have been my back or my hip, but it was just my arm. I got off very lightly."*

THE MASTER: When a man is initiated, he should go on sincerely with it. He has no concern with anyone except the Master. Go on. When you get something to start with, what more proof is required? As you progress inside, you will be more convinced. But when we have a little progress, we sometimes are puffed up: "Oh, I know this" — then do it; "I tell you, look here, do that thing; for if you don't, I'll curse you." And what is the result? The whole science is lost, I tell you. And such people become a defamation to the teachings. Go on with it. Any difficulty that you have will be solved of itself, unasked for.

NOTE BY RUSSELL PERKINS: The following paragraph from the *Sar Bachan,* quoted by Master Kirpal in a footnote on page 111 of his book, *Baba Jaimal Singh:*

"If anyone is initiated by a perfect Satguru, having love and faith in Him, serving Him devotedly, and before he has advanced far the Guru should depart, he should continue to contemplate His Form and perform all the exercises prescribed by the Guru. The same Satguru, in the same Radiant Form, will continue to carry on the work as He had commenced it, and will carry it on to final success, as if He were still in the body."

The whole section of the book (pages 110 and 111) in which this note occurs is very interesting and comforting, and Master's teaching on this subject is expressed perhaps more clearly here than anywhere else.

This talk is reprinted from the February 1975 issue of Sat Sandesh.

The Message for Christmas and the New Year

Sant Ajaib Singh Ji

December 10,1980

Dear Children of Light,

Merry Christmas and Happy New Year! Once again that time of year has come in which we celebrate the coming of the True Shabda into this world — the Christ Power taking birth in the infant Jesus. He came into this world to bring the souls back to Him — Whom they had forgotten. Christmas is a time for giving gifts, and the best gift you can give is to please the Master. To please the God Power is to meditate, and in fact, to meditate is to give the greatest gift to your own soul. We should not meditate understanding it as a burden; rather we should meditate with full love, faith, and affection for the Master.

As the Christ Power was born at Christmastime, let us also be reborn for the new year. Let us rekindle the enthusiasm which we had on the first day, and thus maintain and increase our love for God. If we can do this, our love for Him and for all His creation — including all of our brothers and sisters — will blossom and grow forth. In this way will we truly celebrate Christmas and New Year, and please our mighty Emperor Kirpal.

With all His Love,
Yours affectionately,
AJAIB SINGH

Reprinted from the December 1980, Sant Bani Magazine

SANT BANI ASHRAM, 16 P.S., RAJASTHAN, SEPT. 1983

"It is All Darkness Without the Master"

Sant Ajaib Singh Ji

Master, I have a question about Masters and Their Masters. It's a two part question. I was wondering about Jesus Christ and whether He had a Master and, as it has been said, whether He came to India to study yoga. The second part is about Kabir being Guru Nanak's Master. I hope You'll go into a little more detail on that.

When the Masters visit the physical plane, after They depart, those who write Their life sketches, the ones who write Their life stories, don't pay much attention to the real facts.

When They are alive, we do not understand Their greatness, but when They depart, only then do we start singing the praise of Their greatness. That's why in the writings, some of the Master's Masters are mentioned and some of the Masters are not mentioned.

After the Masters leave this physical plane, whatever the historians write about Them, they do that according to their own understanding. But because they have not seen Them, that is why they cannot present the reality. Since they have not seen Guru Nanak, Kabir, Jesus, or the other great Masters, when they sit to write about Them, so they cannot present the reality because they have not seen Them.

When the Sikh Masters were in the body, at that time, Their disciples didn't have time or they didn't even think about writing the stories of their Masters. But when They left, they started collecting the material about the life stories of the Master and then they put them together.

First of all, the history of the Sikh Masters was done by a person called Gyani Gyan Singh and after writing the story of the Masters, in the end he has written, "Whatever I have written, that is only after hearing the people. I have not seen all the things which I have written in this book."

It is written that Kabir was the first Saint to come into this world, and He came in all the four ages in this world. In Sat Yuga, or the Golden Age, He was called by the name Sat Sukrit. In the Silver Age He was called by the name Karunamai.

This walk-talk was given November 30, 1978, at Village 77 RB, Rajasthan, India.

In the Copper Age He was called by the name Maninder, and in the Iron Age He was called Kabir.

When the Sants or Gurus are living in this world, in Their writings, in Their talks, and in Their conversations, They always praise the Master, and They always say that without the Master, no one can get liberation. They put much emphasis on the importance of the living Master, that's why They always sing the praise of Their own Master.

But when They leave, some of Their disciples feel very bad in saying that their Master also had some Master. So that's why the disciples make up the stories about their Master, saying that their Master never had any Master to teach them. They say, "Our Satguru was born by Himself, He didn't get birth from anybody; He came from above, by Himself, without any medium." Because they think that if they will say, "He was the Master of our Master," then it will be very bad for Him. They feel like that, and that is why they always hide the real facts.

But even in the Sikh history, it is written many times that Guru Nanak used to go to Kashi very often to have the darshan of Kabir Sahib.

When Guru Teg Bahadur went to Bihar, and when He was passing by a town called Patna, He took the loom on which Kabir used to weave cloth, and with which Kabir used to earn His livelihood. Guru Teg Bahadur carried that loom and whatever material was there which had been used by Kabir, He carried that on His own head to one place and He established that in one village. And now also, those things are still present in the gurdwara, which was founded by Guru Teg Bahadur. Now you can think about this for your own self; it was because Kabir was related to the Sikh Gurus, that's why They carried the things used by Kabir on Their own heads.

Anyway, this [relationship of Guru Nanak to Kabir Sahib] is a very old thing. But Swami Ji Maharaj was in this world only a hundred years back, and this is true, that Swami Ji Maharaj got the Light from Tulsi Sahib. And the history even says that He was an initiate of Tulsi Sahib. But still, after He left, many of His disciples wrote that Swami Ji Maharaj didn't have any Master. And even though Baba Jaimal Singh told the people who were writing the history of Swami Ji Maharaj not to write that line — that Swami Ji Maharaj didn't have any Master — but still they wrote that.

Regarding the Master Who has sung a lot in praise of the Master, if we say that He didn't have any Master, that means that we are becoming very unjust to that particular Master.

Guru Nanak Sahib, writes in praise of His Master, saying, "Even if there are hundreds of moons and

thousands of suns, still it is all darkness without the Master."

And again He writes in the praise of His Master, "Without a pot or without a pitcher, we cannot store the water, but without water, you cannot make the pitcher. In the same way, without the knowledge of God, you cannot control your mind. But without the Master you cannot have the knowledge of God."

In Guru Granth Sahib it is written, "Without Master, you cannot take your soul up, and without Master you cannot get liberation."

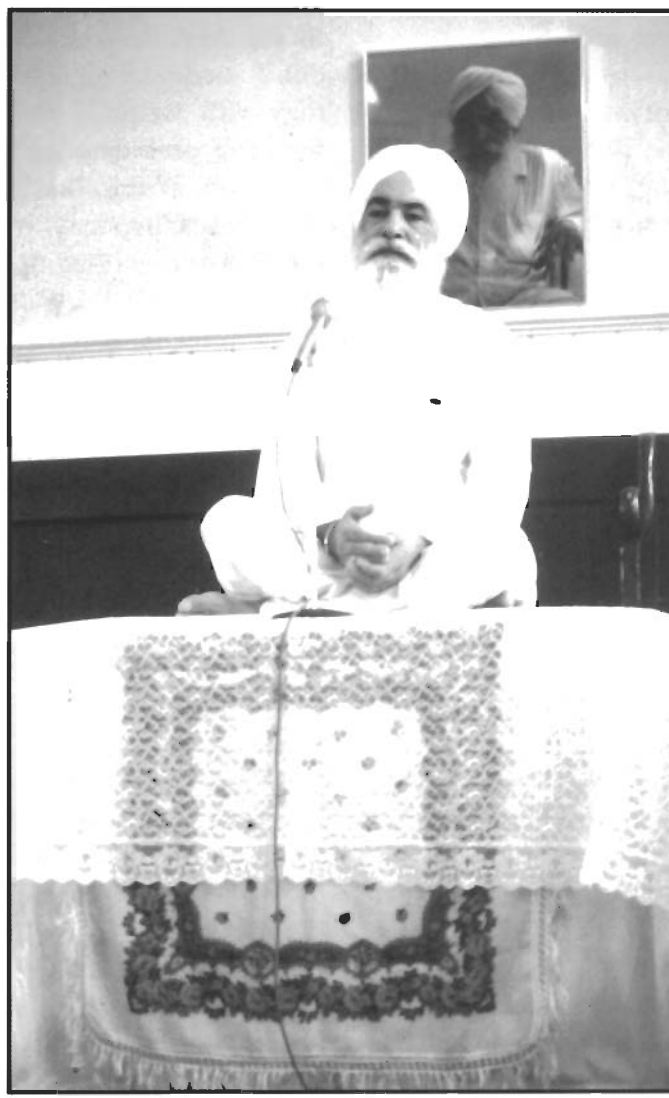
And even Guru Nanak Sahib writes about this point: "No one should remain in illusion about this world: without the Master, no one can cross the Ocean of Life."

Now you can just think that right now, how much people are respecting Jesus Christ. When He was alive, if at that time people would have respected Him that much, then nobody would have taken Him to the cross.

In the same way, we know how much people respect and remember Guru Nanak now. When He was in this physical world, at that time if people would have respected Him as much as they are doing now, they would have not called Him as "the one who has strayed from the Path," or "the one who takes [people] away from the Path." And there was no reason why people would have put Him in jail and have made Him grind flour for them. He was troubled so much that in Punjab there is a place called Kasur, and one night Guru Nanak Sahib wanted to spend a night in that village, but He was not allowed to enter the village, so He spent the night outside the village in the hut of a leper.

So that is why some of the Masters of the old Masters were mentioned in the writings of the Master, whereas some were not mentioned. But this doesn't mean that They didn't have Masters. All the past Masters had Masters. Nowadays, the perfect Masters, those who sing the praise of Their own Master, They do not hesitate in saying that our Master's Master was this person, because They have realized the reality that without a Master, no one can get liberation. But the unfortunate ones who do not have any living Master, they always have faith in some previous Master, and they always say that that Master didn't have any Master. They think that if they will say that their Master had a Master, then maybe they are going to lose something, because they don't want to sing the praise of someone who might be called as greater than their Master.

The other day You were speaking about when Master Kirpal was going to come and visit You, and You were sick, and someone sent the cable to tell Him that You were sick.



NEW YORK, JULY 1980

And then Master got sick, and when You found out, You didn't like it. But Master already knew that You were sick, so what was the significance of the cable, and does that mean we shouldn't tell the Master when we are sick?

Suppose there is a child who is hungry, and if he is keeping quiet and not screaming, no doubt, his parents know that he is hungry and he wants food. They love him and they have all types of worries about him, but still until he weeps, the mother does not come and embrace him. When the child starts screaming, at that time, no matter what work the mother is doing, she will leave all that work and she will come and take care of the baby. Before, when he was not crying, at that time also, the mother knew that he wanted food, but still, until he cried the mother didn't come to take care of the baby.

No doubt, Master knows everything and He is All-Conscious, and He always knows what is happening with His disciples. But when He is requested or when we complain to Him about our sickness or any problem like this, He at once leaves off all other work and He takes care of the disciple in whatever way He can. And at that time, even if it is bad for Himself, but still He will do good things for the disciple. He cannot stop working for the disciple at that time because He has so much grace in Him.

Most of the disciples can't live without writing to the Master about their sickness. [*laughter*] Even if they don't have any serious problems, but still they will always write to the Master. Even though they don't meditate regularly, but still they will write in the letter that we have problems with our mind. And even if they have a little bit of a headache, they will write to the Master regarding their sickness. There are many disciples, those who never want to write to the Master about their sickness, but that sickness is also told to the Master either by his friends or by his relatives.

Master Sawan Singh Ji used to say that the disciples or the souls say things like: "We won't write to the Master —" They say that only from the outside, but from the within, they always will write to Him. When anyone has to face the things which, even though he knows that he shouldn't write about them to the Master, still he writes because he cannot stop himself, because in his within, he is different than what he speaks from outside.

He used to tell a story about an old woman whose granddaughter was very sick, and that old lady always used to pray to God, "O God, instead of this little girl, You take me, because I have seen the world and I have enjoyed everything in this world, therefore You take me.

Don't take her, because she is very young; in her place You better take me." One day it so happened that the old lady was lying on her bed, and a bullock came into the house searching for some food in the kitchen. As he was searching for food, he was putting his head into all the vessels, and his head got stuck in one of the vessels. Then, because he couldn't see, he started running here and there. When the old woman saw that there was something black moving here and there, because she didn't recognize that it was her own bullock, she thought that maybe it was the same Angel of Death to whom she was praying. And she was afraid, that's why she said, "No Lord, I am not the one who wants to die. The one You should take is lying on the other bed."

So only from the outside, we say that we won't let Master know about our sickness, but whenever we get sick, the first thing which we think is that we should tell our Master about our sickness.

Master, what benefits do the birds receive who bathe in the water, or who drink the water where the Master has bathed?

[*Sant Ji laughs*] What can I say about it? Master Sawan Singh Ji used to say that there are special concessions from Nature. He used to say that if in any way, any soul gets a connection with the Master or with a perfect Saint, Nature or God gives that soul the human birth in the next lifetime.

He said [if the Masters] eat the fruit of any tree, or use the branch or leaves of any tree, it will get the human birth. He said [if the Masters] ride on any animal, that animal also gets the human birth.

In Agra there was a father and a son. Once a plague disease spread throughout the city of Agra, and the son had the disease and he was going to die. When he was about to leave the body his father started weeping because his son was going to die. The son said, "Father, you shouldn't be worried about my death and you shouldn't weep either, because I am not going to die. I am going to live."

When the father asked the son what did he mean by saying that he was going to live, the son replied, "In my last life, I was a tree, and one of the disciples of Swami Ji Maharaj took one of my branches which was used by Swami Ji Maharaj for brushing His teeth. And because one of my parts went in the blessed mouth of Swami Ji Maharaj, that's why Nature gave me the gift of the human birth. Even though I was given the human body, but because of my past life as the tree, I still had its influence, and that's why my intellect was not as sharp as the human beings' brains are. So that is why I am going to get one more human birth in which

I will be a complete human, a complete man. So you shouldn't weep. Instead you should be happy, because now I am going to get the complete human birth."

Baba Jaimal Singh Ji used to say, "When my mother left the body, she told me to take the flowers of her bones and drop them into the River Ganges in the town of Hardwar." Because in the Hindu religion, people believe that if, after death, the bones or the "flowers" or the ashes are taken and dropped into the River Ganges, they get liberation. Because it was the last wish of Baba Jaimal Singh's mother that her bones or her flowers should be taken to the River Ganges, Baba Jaimal Singh took them there.

Baba Jaimal Singh Ji used to say, "When I went to Hardwar, there I saw that one of my ancestors, one of my old great-grandfathers, was in the body of a tree. Because of his karma, he had been given that tree body." When Baba Jaimal Singh took some leaves off that tree and put [them] in His mouth, at once the tree became dry, as if it was dead. And after that, the same soul was brought back in a human body.

Sant Ji, there was a talk You gave when You first came to New Hampshire and You spoke of how Sat Purush originally created sixteen Powers and that Kabir was one of them. I always wondered, Kirpal always seemed so mighty, could He have been one of those Powers?

[*Sant Ji chuckles softly*] Very often I have said that the Light is the same, the practices taught by Them are the same. They only change Their body. If we go within, we can see this fact: how the same Power is coming to this physical world through different bodies at different times. The same Light or the same Power is working always in this physical world, but when They change Their bodies, sometimes that Power is called by the name of Kabir, Guru Nanak, Sawan, Kirpal, and Jaimal Singh. [*When the Spanish group leader translates this passage into Spanish, he ends the list with "and Ajaib." There is a lot of happy laughter, and Sant Ji laughs along with everyone.*]

Sant Ji, what is the fastest, purest way that a devotee can develop?

Meditate.