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The Voice of the Saints

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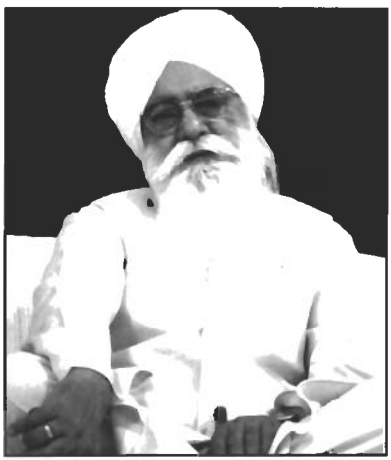

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The Seven Signs of the Saints

Sant Ajaib Singh Ji

ONCE SOME dear disciples of Guru Gobind Singh Ji asked Him, "Master, why does God Almighty come in the form of the Saints in this place, in this home which is full of sufferings? Why does God Almighty come in the form of the Saints to suffer the sufferings of this world?" Guru Gobind Singh Ji replied, "Sin is spreading so much, especially in this Iron Age in which we are living. Sin has spread so much, and to erase the impression of sin God Almighty always comes into this world in the form of the Saints." He said, "So strange is the story of sin — religion has left its capital, has left its headquarters."

In the holy scriptures there are four capitals mentioned where religion exists, or you can say that there are four main places where religion prevails. The first is the king; the second is the Sadhus; the third is the pundits or the learned ones; and the fourth place is the holy places, or the places of pilgrimage. In the olden days the kings used to be very religious. Even now if the kings are religious-minded, the people will also become religious-minded, because as a very common saying goes, "As the king, so the people."

Regarding the kings or rulers of the present time, Guru Nanak Dev Ji Maharaj said, "The present rulers have become like butchers, and they are carrying the knife of pain with which they are killing the people. Falsehood prevails everywhere; Truth has fled away." It is just like on a dark night when you do not find any moonlight; it is all dark all the night long. In the same way, everywhere falsehood is prevailing and there is no trace of Truth to be seen. There is no moon of Truth to rise and give its moonlight, or to show the Truth. That is why Guru Nanak Dev Ji Maharaj says, "This is the reason why I go outside. I am looking for the Truth. I search for Truth and religion among the kings, but I cannot see anyone who is religious-minded. Not even in the places of pilgrimage, the so-called holy places, can I find anyone who is religious-minded. Everyone has become like a butcher."

Secondly, religion used to be

This Satsang was given February 25, 1986, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

present in the Sadhus and the Saints. The Sadhus and Saints Themselves were very truthful, and They used to teach Their disciples to be truthful and sincere. They used to say that no matter what, you should always remain sincere and truthful. They used to say that Truth is, after all, Truth.

Nowadays, even among the [so-called] sadhus and saints, hypocrisy is prevailing. They themselves speak falsely; they do not have any good conduct of living. They do not have any meditation to their credit, they do not have a good character, they have not spent any time in meditation. They always go on saying that they are Masters, that they are perfect Saints, that they are perfect beings, even though they themselves are not setting an example for others; they are not doing what they are preaching. And their disciples, those people who have formed parties in their name and who are supporting them, are also doing the same thing: they are also telling lies. When the so-called masters or so-called sadhus and saints are not doing what they are preaching, when they are not truthful, how can their disciples be truthful?

I do not mean to criticize anyone, but Paltu Sahib said, "In this Iron Age only he is called a sadhu who has a large following, who has so many people who are shouting behind him." Only he is called the sadhu who has a heaven-like ashram, and those disciples who get the heaven-like conveniences in the ashrams are intoxicated, they are pleased with such a master. Those disciples also say, "This world is very sweet. Who has seen the beyond?"

Kabir Sahib says that no one has achieved Almighty God by enjoying the pleasures of the world and by living very comfortably. If that were possible, then the kings and emperors who used to live very luxurious lives would already have achieved or realized Almighty God. But that is not the case. Kabir Sahib says, "Everyone is happy — they eat, drink and sleep. But poor Kabir is unhappy, because He stays up all night and weeps in the remembrance of God."

Peace would prevail in the world only if there is some Sadhu, and only if He himself meditates on Naam and only if He makes His disciples meditate on Naam. Because it is not that the seed will get destroyed. There is always at least one Sadhu in this world, but rare are those who obtain or do the meditation of Naam. Guru Nanak Sahib says, "Rare are those who do the devotion of God. If you want to search for Them, you will find one out of millions."

Bhai Gurdas Ji says, "Who is the one who supports religion? There is no one else other than the Sadhu who can support religion, but

I cannot find any Sadhu in this world." Further he says that if you want to find the Sadhus, you will find only a few in the world. Rare are those who themselves do the meditation and who make Their disciples meditate.

In 1947 when India and Pakistan were formed, the main person behind the division of India and Pakistan, had the intention that he would come into India and he would try to capture as much territory as possible so that his country might be bigger. But he could not come very far into India. He could not even reach the town of Amritsar. When he was not able to do that, he asked his Master, "What is the reason why we are not successful in going deep into India? Shower some grace on us." His Master replied, "I cannot do anything because there is a Saint who is more powerful than I am and He is not allowing us to go there." He mentioned Baba Sawan Singh. As you all know, at that time when India and Pakistan were formed, Baba Sawan Singh gave a lot of blood from His body. He spoiled His own health only to protect the people of India and only to save this country.

Not everybody in Punjab at that time used to believe in Master Sawan Singh. There were many people who used to oppose Master Sawan Singh at that time. But Saints do not pay any attention to Their critics, nor do They consider their admirers. They only look at the souls, and Their job is only to protect the souls.

The third capital or abode of religion used to be the pundits and the priests who used to worship Almighty God. There used to be a time when the pundits used to do the devotion of God, they used to worship God Almighty, but nowadays the pundits and priests are seeking the pleasures. They have become lovers of luxury and they do not do any devotion of God.

It is written in the holy scriptures that in the past when any child was born in a pundit's family, Lord Indra used to become afraid: "Now a boy has been born into a pundit's family and he will do the *japas* and *tapas*, he will do the devotion of God and it is possible that he may take my position, he may take this throne of mine." But nowadays only the tobacco leaf trembles when a child is born into a pundit's family, because the tobacco knows that this pundit will only chew it or smoke it.

I mean to say that nowadays hypocrisy is prevailing everywhere; no pundit or priest is doing the devotion of God. The only thing they do is smoke and chew tobacco, and they only seek the pleasures of the world.

The fourth capital or abode of religion used to be the holy places of pilgrimage. In the past, especially in India, when anybody would

get upset or become confused or depressed, they would go to the holy places of pilgrimage. They would go to the River Ganges or Rishikesh, where it is very quiet. They would go to the places of retreat where they would do their simran, where they would do their meditation, and they would get peace of mind. But nowadays, what happens when people go to the places of pilgrimage? They go and cool their wine bottles in the water of the Ganges. What to talk about becoming pure — they are even defiling the holy water of the Ganges, making it dirty.

Nowadays most of the cinemas are at the places of pilgrimage. People go to the places of pilgrimage from home, thinking that they will go and do the devotion, that they will make a pilgrimage, but when they go there they are attracted by the cinemas and so many other colorful things. They go and enjoy themselves over there. They remove one sin by bathing in the holy waters, but they take up many other sins by indulging in the worldly pleasures.

Kabir Sahib says, "There are many places of pilgrimage where you can go and bathe; there are many different kinds of idols of God which you can worship. But you will not get the liberation by bathing in the holy waters or by worshiping idols. Only by doing the devotion of God and serving Him will you get liberation."

Kabir Sahib said, "Even if you make your home on the bank of the River Ganges, and even if you go on drinking that holy water all the time — O Kabir, still you will not get liberation without serving Almighty God."

Guru Arjan Dev Ji Maharaj's hymn is presented to you. Guru Arjan Dev Ji was a great Saint. In fact, although all the Saints Who have come into this world are criticized and opposed by the worldly people, Guru Arjan Dev was criticized very heavily. He was criticized and opposed by His own brother. Guru Arjan Dev was a very capable person and He was the first Saint who obtained the successorship or who became the Master from His own physical father. Because of His own merits and because of His own capabilities, He is the first Saint in the history of the Saints Who got the successorship from His own physical father. He was criticized and opposed very much by His own elder brother, who was not given the successorship by his father. His brother took away all the property, and he tried to stop the sangat from going to see Guru Arjan Dev, first by love and then by force. He tried every possible way to stop the sangat, but still the sangat went to Guru Arjan Dev. Afterwards when he could do nothing more, he developed connections with the ruler of that time,

and with the help of that ruler, he tortured Guru Arjan Dev to death. Guru Arjan was made to sit on hot coals. He was made to stand in boiling water up to His neck, and He was given so many other inhuman tortures, and finally He was put to death through all these tortures.

Guru Arjan Dev Ji did many good works. He did so many things that one cannot describe all the good things which He did, but one great thing He did was that He collected the writings of the Saints Who came into this world before Him. He compiled and edited all the writings and banis of those Saints and Mahatmas. He Himself wrote a great deal. And He collected all those writings in the holy book, *Guru Granth Sahib*, so that the teachings of the great Masters would not get lost, so that they would continue and people would benefit from them.

Guru Arjan Dev Ji suffered many tortures. He had a very quiet and peaceful nature. Whenever He would suffer any tortures, only these words would come out from His mouth: "Your Will is very sweet and Nanak asks only for the material of Naam."

Some disciples came to this great Saint and asked Him, "Master, tell us or give us the signs of the Masters. Tell us what kind of nature the Saint has. What does He look like and what works does He do?"

He replied that Saints have seven major qualities. In fact, Saints have innumerable qualities in Them, but there are seven main qualities. One by one He is explaining to the disciples what those qualities are.

He says, "Lovingly listen to me. I will tell you the way of the Saints. I will tell you what kind of nature the Saints have."

The sharp tool cuts down the tree, but the tree does not feel anger in its mind.
It serves the purpose of the cutter, and does not blame him at all.

Guru Arjan Dev Ji Maharaj says, "Look here, O Dear One. Suppose there is a tree and if you cut that tree down with a very sharp axe or saw, that tree will not complain. That tree will not curse you, that tree will not have any bad feelings toward you. It is not that if you have gone to cut that tree, that tree will get upset at you, or will curse you, or will take its shade away from you. Even if you go to cut down that tree, the tree will remain there and still that tree will give you its shade. He will not curse you, he will not have any bad feelings toward you. You know that after the tree has been cut down, many times that wood burns itself to bring warmth to the people. Many times that wood is sold in

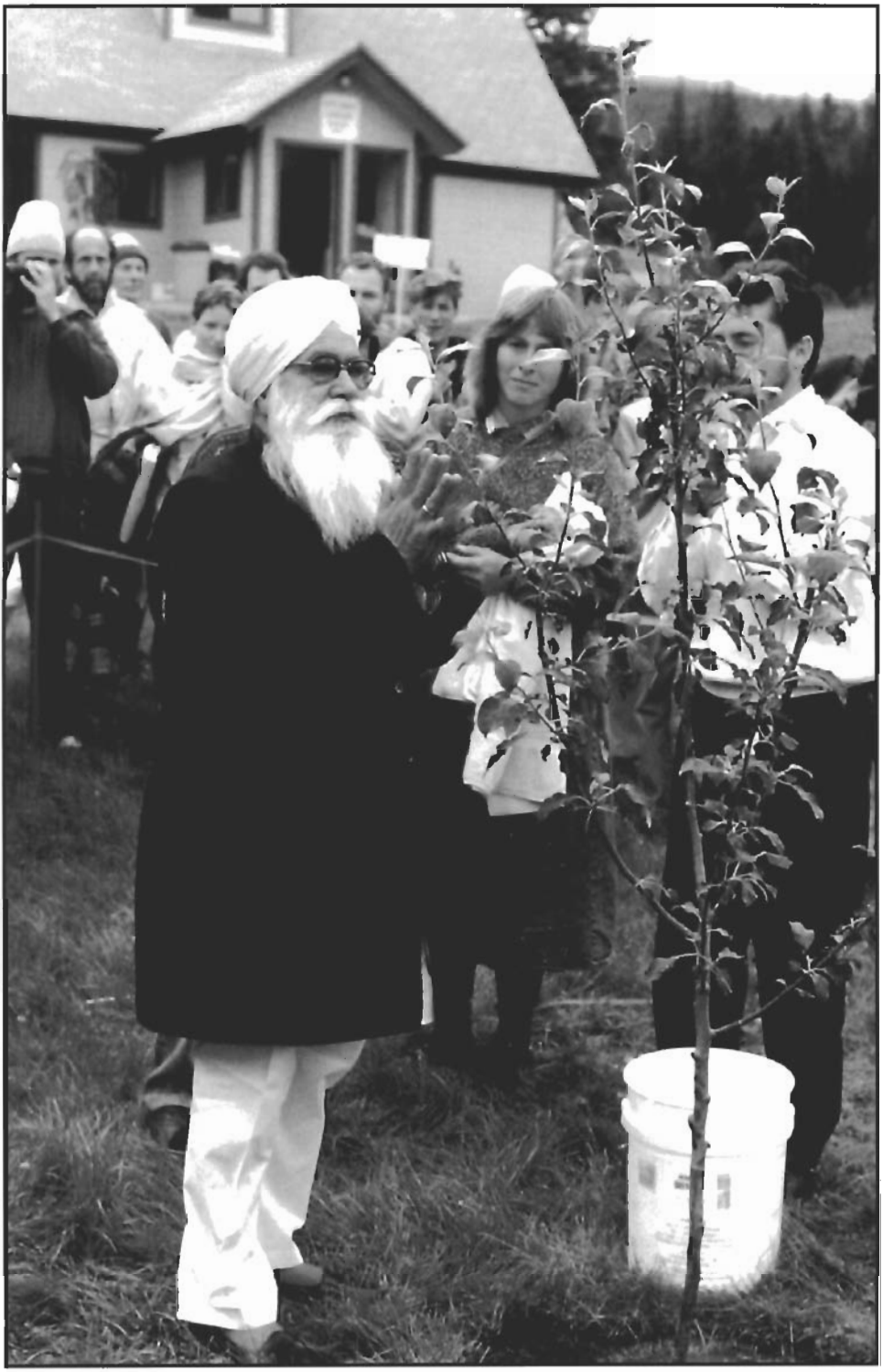
the market and people do so many things to the wood. They mercilessly cut down the tree, but still the tree does not complain. It always does good things, even to that person who has cut it down.

The heart of the Saints is the same. Saints do not get upset at Their critics. They do not pay any attention to Their critics, nor to Their admirers. They know only to send love. They always send Their love to Their admirers, but They also send Their love and best wishes to those who always criticize Them. Like the tree, They have that kind of heart. They do not curse anyone and They do not think badly even of those who mistreat Them.

Once Prophet Moses told Almighty God, "O Lord, You have to work very hard in giving food to people. Let me do this work and ease Your burden." The Lord said, "Moses, up until now you have not become perfect to do that job. You should still work hard, you should meditate, go within, and make your heart to distribute the riches and things to the people, and only then you will be given that job." But Moses insisted on doing that job, and he said, "No, let me do that." So God Almighty told him, "Okay, for one day you will get this job and you can distribute the food, you can give the riches to the people." On that day, Moses gave food to everyone except one person who had taken out the dead body of a woman from a grave and was doing bad things to that body. So Moses got upset and he did not want to give food to that person. In the end, when Moses came back to Almighty God, the Lord asked Him, "Did you give food to everyone?" Moses said, "Yes, I gave to everyone except one person who was doing that bad deed. He had taken out the dead body of a woman, and he was doing bad things to that dead body. He is a grave sinner and I did not give food to him." So God Almighty said, "Moses, if that person was doing anything bad, he was doing that for his own sake; he was not doing anything bad to you. Your job was to give food to everyone. Still you have not made the heart of showering grace on everyone equally without paying attention to their sins. That is why you are not fit for this job." Guru Gobind Singh Ji also says that the Giver does not pay any attention to the sins or the bad qualities of the people. His job is only to shower grace and to give things to the people.

O my mind, meditate on the Lord continuously.

Now Guru Arjan Dev Ji Maharaj is saying, "Look here, O Dear One, do the meditation, go in the within, get yourself attached to that Naam which you are meditating upon. You have to go and meet that Power



KIRPAL ASHRAM, SAGLE, IDAHO, JUNE 1992

Whose devotion you are doing. Just by repeating the word, 'Ram, Ram,' or 'Allah, Allah,' you cannot do the devotion of God. You have to go in the within and you have to get yourself attached and connected to that Power Whose devotion you are doing."

The Lord is gracious, divine, merciful and compassionate.
Listen — this is the way of the Saints.

God is gracious. He showers grace on all. He is merciful. His job is only to have mercy and shower grace on all the people. Such is the way of the Saints. The Saints always shower grace and mercy on the people. They do not pay any attention to the sins. They shower grace on everyone.

When one puts his feet on the boat, the fatigue of his body goes away.
He does not even get scared of the Great Ocean, in a moment he crosses over.

It is just as if someone is running toward a ship and by running gets exhausted. When he finally boards the ship, he forgets all his exhaustion and tiredness and then he gets content. And when the ship starts sailing in the ocean, then the person forgets everything of the past — all his tiredness and all his exhaustion — and then he knows that he will safely be taken across. He does not have any fear of drowning in that ocean. In the same way, this jiva has been running in so many births and she has become tired carrying the burden of sins and virtues; she is exhausted. But when she finally boards the Saints' ship of Naam, she forgets all her exhaustion and all her tiredness. She forgets all the sins and virtues of the past. Furthermore, she becomes content and does not even have the fear of drowning in the Ocean of Life. She knows that when she has boarded the Master's ship of Naam, she will be taken across very safely. She has no fear of drowning in the Ocean of Life — the Ocean before which many rishis and munis, many great sages and seers, all tremble, because they do not know how to cross [it].

Sandalwood, aloe, and camphor–paste — the earth does not love them.
But it doesn't mind if someone digs it up bit by bit and throws dirt and urine in it.

Now Guru Arjan Dev Ji is explaining by giving the example of the earth. He says that even if someone covers this earth with sandalwood trees, even if they beautify the earth, it is not that the earth

will love him more. And even if someone urinates on this earth, or if someone digs this earth or cuts it or makes it dirty, it is not that the earth will get upset at him. The earth loves both people — it does not matter whether you beautify it or make it dirty.

Kabir Sahib says, "The earth suffers being dug; the trees suffer being cut. Only the Sadhus can suffer and tolerate the bad words. Nobody else can do that."

That is why Guru Arjan Dev Ji Maharaj said, "Look here, O Dear One, the hearts of the Saints are like the earth. It does not matter if anyone throws the dirt of criticism on Them, or if they are "beautifying" Them by praising Them. They do not pay any attention to the critics' criticism or to the praises. They love both people. In fact, They love the critics more and They pray for the critics more, because They know that the critic is doing a very bad karma and it will be very difficult for him to suffer the consequences of the karma he is creating. That is why They request and pray to Almighty God, "O Lord, shower grace on him and forgive him, because he does not know what he is doing. It will be very difficult for him to suffer the consequences of the criticism which he is doing, so please shower grace on him."

Saints welcome everyone and They love everyone. It does not matter if someone comes to Them with the intention of killing Them or if someone comes to Them with the intention of loving Them. They welcome everyone alike and They love everyone alike.

The comforting canopy of the
Sky stretches evenly over
all, whether they are high
or low, good or bad.
It knows nothing of friend and
enemy; all beings are alike
to it.

Now Guru Arjan Dev Ji Maharaj gives the example of the sky. He says that the sky extends its protection to all. It does not see whether there is a sinner or if there is someone with good qualities. It does not matter if anyone is saying anything to the sky. Even if you fire bullets toward the sky, it will not get upset and it will still extend its protection and its shade to everyone. It does not matter if it is a human being, a bird, or an animal. It does not matter if it is someone with good deeds or with bad deeds. It does not matter if someone is an enemy or a friend. It will extend its protection and shade to everyone. Such is the way of the Saints; such is the heart of the Saints. When They come into this world, They shower Their grace and They extend Their protection to everyone. It does not matter whether someone is a sinner or

has good qualities, whether someone is Their enemy or Their friend. They extend Their protection to everyone alike. They collect people from all different sects, from all over the world, and make them sit together and make them do the devotion of God. This is the way of the Saints.

Blazing with its dazzling light, the sun rises and removes the darkness.
Its rays touch both the pure and the impure, it has no hatred for anyone.

Now He gives the example of the sun. He says that the Saints have the quality of the sun. When the sun rises it gives light, and its rays are extended to everyone alike. It does not matter whether someone is a sinner or has good qualities. It does not matter whether someone is an enemy or a friend. The sun extends its rays and gives light to everyone.

Guru Arjan Dev Ji says, "I am telling you the quality which the Saints have. Just like sun, the Saints also extend Their protection and grace to everyone. It does not matter for the Saint, just as it does not matter for the sun, whether a place is dirty or clean. Just as the sun gives its light to all places and to all things, in the same way, the Saints shower Their grace on everyone."

The cool and fragrant wind gently blows upon all places alike.
Wherever anything is, it touches it there, and does not hesitate a bit.

Now He says that Saints have the same quality as the air. When the air is blowing, it goes to everyone. It goes to the people who have ego, it goes to the humble people. It goes to the sinners, it goes to the good people. It goes to every place, it goes to every being. Such is the love, such is the way of the Saints. When the Saints come, They love everyone and Their protection is for everyone.

Lovingly or with hatred — anyone who comes near the fire, his cold is taken away.
It knows nothing of its own or others'; it is always in the same quality.

Now Guru Arjan Dev Ji Maharaj gives the example of fire, making us understand that Saints have the same quality as fire. Fire gives warmth to anyone and removes the coolness from anyone who comes near it. It does not matter whether one comes near the fire lovingly or if they come near the fire with hatred. The fire gives equal warmth to everyone. It does not matter if the person who has lit that fire

comes near it, or if somebody else who has not done anything to light that fire comes near it. The fire will give equal warmth and equal light to everyone who comes near it. The Saints have the same quality. It does not matter for the Saints if someone comes to Them lovingly or with hatred. They will shower grace on them equally. It does not matter if Their own initiate comes near them or if someone else's initiate comes to Them. They love everyone equally and They do not criticize anyone. They extend Their grace and protection to all those who come to Them.

Whoever seeks the refuge at the Feet of the Lord — his mind is attuned to the love of the Beloved.
O Nanak, sing the praises of the Lord constantly, the Lord has become Kirpal (merciful to us).

Now He says that day and night whether you are sleeping or awake, always remain attached and connected to Almighty God. That Abode of Grace, that Ocean of Grace, Almighty God, will shower His grace on you.

He told us the seven signs or qualities which the Saints should have. He gave us the example of the tree, the earth, the sky, the wind, the sun, the fire, and He told us that the Saints always love Their critics. They always love and shower grace even on Their critics. Once when Christ was opposed and was given a hard time by someone, for him also Christ said, "O Lord, forgive him."

When great Mansur was being hanged, Almighty God asked Him, "Mansur, what is your intention, what do you want? What shall I do to those who are torturing you? If you want, I can destroy them, I can punish them." But Mansur replied, "No, Lord, if You really want to do something for me, You should shower grace on all these people. You should forgive them and change their hearts. You should make them do Your devotion. And they should know what I have for them in my heart. They should know what Mansur did for them." Even though we people torture and give a hard time to the Saints, but still the Saints always shower grace on us and They always pray to Almighty God for our liberation.

All of you already know that I have spent most of my life sitting underground and doing the devotion of God, especially when Beloved Master Kirpal went away physically from us. After that, I made such a program that I used to come out for only one hour a day, from eight to nine o'clock in the evening. The rest of the time I would spend inside. But when I met Russell Perkins and when he inspired me — when he told me to

come out to give the message of Master Kirpal to the people, to the world — I did not want to do that. I wanted to stay inside and do my devotion to Almighty God, even though my Beloved Master Kirpal had told me that if I would stay inside, it would be a great loss to the people. He had also told me that when the bad people do not stop doing their bad deeds, why should good people stop doing their good deeds?

Even though He had told me to come out and do the work, but still I did not want to come out. So when I met Russell Perkins and when he inspired me, I told him that if you want me to come out, first of all you will have to make a promise to me. You should promise that you will not criticize anyone, that you will not get involved in anybody's criticism. Only those people who have not done the meditation make their followers criticize others.

But those who have done the meditation know how dangerous it is to criticize others and how much we lose when we criticize others. When we criticize others, we lose all the benefit of our meditation, and you know that it is very hard to collect the wealth of meditation. The father who has worked very hard, earned his livelihood and collected wealth will not allow his son to waste that money in drugs or wine and bad things like that. He will always tell his children that it is very difficult to earn money and they should appreciate it.

In the same way, the Saint Who has done meditation and Who has worked very hard to collect the wealth of meditation, He Himself will not do the criticism because He knows how much He will lose by criticizing others, and He will not allow His disciples and followers to criticize others.

Master Sawan Singh Ji used to say that when you criticize others, your good karmas go into the account of that person whom you are criticizing and his bad karmas come into your account. Guru Nanak Sahib also says that when you criticize others, it is just like eating their dirt with your mouth.

That is why only Saints Who have worked very hard in meditation have this realization and only They know how much They lose when They criticize others. That is why They Themselves always refrain from criticism and why They always tell Their disciples and followers that they should not criticize anyone and they should not get involved in anybody's criticism.

In order to become a Saint one has to work very hard, one has to sacrifice a lot, and one has to work very hard in meditation. One has to make his heart like Guru Arjan Dev Ji Maharaj has described earlier in His writing. And only after developing these seven qualities and only after working very hard, can one

become a Saint. In fact, in order to develop all the seven qualities which Guru Arjan Dev Ji Maharaj has listed above, one needs to work very hard in meditation, because only by doing the meditation can one make one's heart like that and develop the qualities which Guru Arjan Dev Ji Maharaj has described.

You can ask Khulwant Bhagga, who is sitting here among you, about those early days. Because in those days when anybody would come from the West, people would welcome him and people would want him to join them, because they wanted others to see that many people from the West are also following them. So if any person would come from the West they would become very happy and they would do everything to welcome that person. But even at that time I had told people that it does not matter if someone is coming from the West or from India. Nobody should be allowed to come to my place.

Ganganagar is about seventy kilometers from 77 RB where I lived at that time, and when Khulwant was coming here with Russell Perkins they were told that I was not seeing anyone. They were told that I did not want anyone to come and see me, that I did not even allow anyone to come and stand near me, and they became very scared.

You can very well imagine their fear and their condition — when they came to see me and I asked Khulwant who this was and who that was and when I asked about his wife, Linda, in his fear and nervousness, instead of saying, "She is my wife," he said that she was Russell's wife. [*laughter*]

So I mean to say that at that time he was so nervous and scared, because I had said that no one should come to see me. I wanted to keep that precious time for myself. I wanted to sit in the remembrance of my Beloved Master. I wanted to weep in the remembrance of my Beloved Master; I did not want to come out, because I wanted that precious time only for myself.

We Are the Blind Ones

Sant Ajaib Singh Ji

I THANK Supreme Father Kirpal for giving us the opportunity of remembering Him and doing His devotion. It is all because of His grace that we are sitting here remembering Him, singing His praises and doing His devotion. If He had not showered grace on us, if we had not met Him, if He had not given us this opportunity, we would not have been able to sit in His remembrance, we would not have been able to do the Simran, we would not have been able to do His devotion. It is all His grace — because if He had not been gracious on us, He would not have assumed the body which is full of sufferings, giving up His Home of peace and happiness, He would not have come into this world, and we would not have met Him. It is all because of His grace that He came into this world, He gave us the Initiation, He taught us how to do the devotion of God.

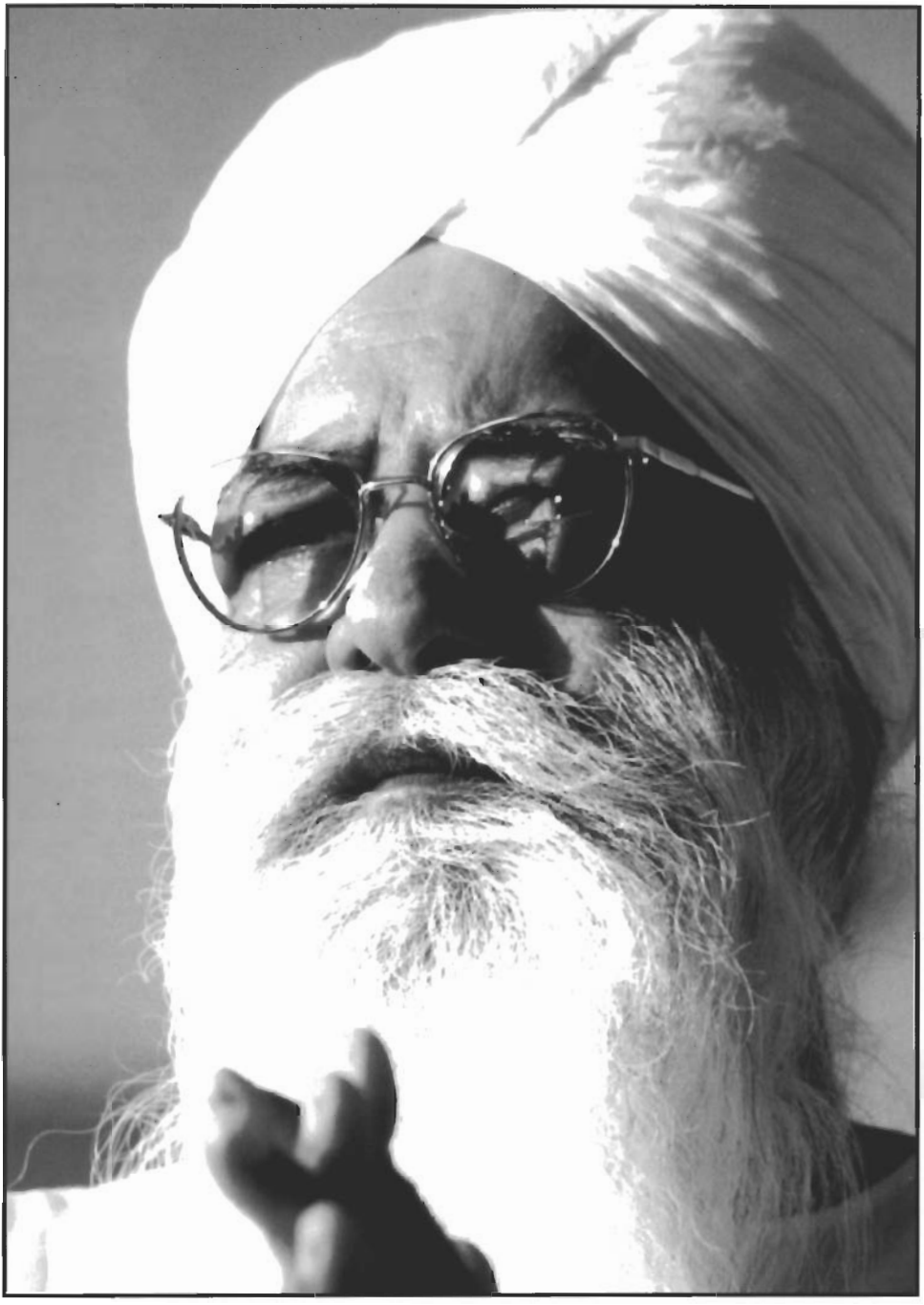
Master used to say that it is not within the reach of a blind person to catch the finger or the hand of the person who has eyes. Unless the person who has eyes calls that blind person and makes him catch his finger or hand the blind person cannot catch hold of it. In the same way, we are the blind ones. We do not know what is good for us and what is bad for us. Masters are the ones Who have the eyes and They know what is good for us, so They always give us the things which are good for us. We are the blind ones and we do not know what we should do.

Masters always come into this world and They always help us, the suffering ones. They always call us. They come in the human body. They give us the opportunity to come near Them. They teach us how to do the devotion of the Lord. So all the thanks and all the gratitude is for Him, because it is all His grace that we are sitting here in His remembrance.

* * *

The other thing is, as you all know, many dear ones are sharing rooms. In each room there are many dear ones. So it is very important for all of you to maintain silence in your rooms. You should follow the schedule — you should get up on

This bhajan talk was given February 21, 1986, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.



S.K.A. RETREAT, SAMPLA, INDIA, 1996

time, you should go to bed on time — because this schedule is made for the benefit of all of you. It is very important to consider the other people, also.

"He Knows"

SKY HEUSSENSTAMM

THERE ARE so many precious, precious memories of moments with the Master. I remember talking with a satsangi friend of mine about anger management, and how the solution was, during a time of anger, to remember your best memories, the ones that could only make you happy. And of course, his were all of the Master. And it's ditto with me.

One moment that I will never forget was during the retreat in Australia in 1995. The final day of the program we got word that Sant Ji would be talking to the kids and young adults, but no exact time was given. When we finally got the call, it was a kind of frantic notice that Sant Ji was talking and we'd better get in there before it was over. So we hurried in and stood before Him. About twenty of us stood no more than ten feet from the dais, and the first words out of His mouth had such a strong impact on me that I'll never forget them.

At this point I had only been initiated for about a day, and I wasn't all that familiar with being in the presence of a living Master.

"Stay away from intoxicants!"

I felt as if my hair was being blown back. He didn't raise His voice, He just looked at us.

Now, during this program there was some funny business going on. I can't say that I have always walked the straight and narrow, but at that time, fortunately, I was not involved in anything. But it didn't matter.

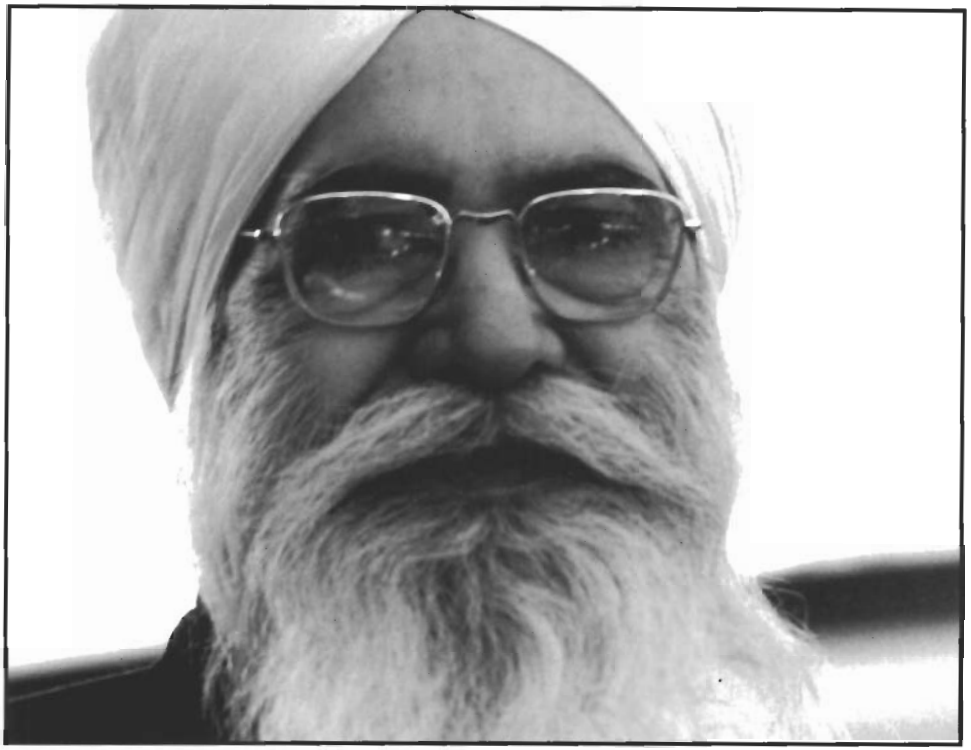
I just remember thinking "He knows." And it is pointless to try and hide anything from Him.

* * *

You're at a Crossroad of Your Life

Well, Dear Children I am very pleased to see all of you. I am glad that most of you have spent some time with Russell Perkins and that he has talked to you a lot. I hope that whatever you have learned from him, whatever he has told you, that you will try to live up to those things and that you will make your worldly life smooth and comfortable.

Right now you are in such a state of your life, you are at such a crossroad of your life, that if someone older than you or wiser than you tries to give you any advice you will laugh at him. But you should realize that this is a very critical stage of your life and if even one small mistake is made at this point in your life the rest



AUSTRALIA, AUGUST 1995

of your life can become very bad. No matter how much you try, still you can not mend that mistake. That is why you have to be very careful in taking the right step, you have to be very careful in deciding what course you have to take in your life.

Dear Children, you should try to abstain from all kind of intoxicants because you know that it is very easy to get into the habit of intoxicants. But once you are in that habit it is very difficult to give those things up.

Always be in the good company, and Satsang is the best company you can keep. Those who have not received the full initiation they should make the effort to prepare themselves to receive the full initiation, because fortunate are the souls who get the initiation at an early age, at a young age. At this time you have these strong bodies and if you make the effort, just by a little bit of effort, you can achieve great success, you can become successful in this Path.

Master Sawan Singh Ji used to say, "Blessed is the moment when we get the Initiation, *any* moment in our life, when we come to the Path and receive Initiation is a most blessed one, a very aus-

picious one." But He also used to say that those souls who get the Initiation when they are still very young are the most fortunate ones. Because at that time our will power is stronger and we can work harder in the Path, we can devote even more time. So at this time if you have the Initiation and you are working hard, you can definitely become successful also.

Dear Ones, this world is like a big jungle, a big forest of the passions and the pleasures, and those who enter into this forest do not find any way out. So the better thing for all of you to do would be that you should remain in the good company and always keep yourself chaste and connected with the Master and the Naam.

Kabir Sahib has said, "The branch of the *Neem* tree is very bitter in taste, but if you use it, it removes many sicknesses." In the same way, *Amla* is a fruit which tastes very bitter and is very hard to eat, but if you eat it you can get rid of many sicknesses and diseases. In the same way, the words spoken by the wise people, the words spoken by the elders, may seem very difficult to digest, to swallow, and understand, but if we live up to those words they can work wonders for us and they can improve our life. So whatever Russell Perkins has told you — he has spent a lot of time talking to all of you — whatever advice he has given to you, I hope that you will remember and live up to that advice, because that is the advice with which you will make your life.

— reprinted from
Sant Bani Magazine,
September 1995

* * *

That single moment gave strength to the desire I had had for years: to walk a much narrower road. And it didn't happen over night, but it happened.

Later, when Sant Ji came to Sant Bani Ashram in New Hampshire in 1996, He said the same thing. He said He could look into our eyes and tell where we were from and what kind of intoxicant we had put into our bodies.

* * *

This is a portion of Sant Ji's talk:

If We Take the Master Power With Us

The special message which I have for the students is that they should abstain from using drugs. You know that in the present time the use of drugs and intoxicants is spread everywhere, and it affects the body very badly. In the schools and colleges, students use drugs a lot, so that is why I would like to tell all the dear children

that you should abstain from the drugs and the intoxicants because they have a very bad effect on your body, and that effect stays there for a long time in your life. It ruins your life. So that is why you should abstain from all kinds of drugs and intoxicants.

I would also like to tell the dear teachers that they should explain to the students the bad effects of the drugs and intoxicants on their body. They should do this very lovingly. Those dear ones who have consumed marijuana or any kind of intoxicant, even if they have done it once, and whether they are young or old, bring them to me and I will at once recognize that they have used this intoxicant or they have used this drug. Because if they have used it, it goes into their eyes, and you can see very clearly in their eyes, because their eyebrows tend to go upwards. It shows on their face and in their eyes. So if you bring anyone who has consumed it even for once, I can easily tell you that he has consumed it because it affects our brain and it affects our body.

Dear Ones, you may laugh hearing this, but I will tell you that there are certain areas of your country where a lot of drugs and intoxicants are being used, and the people who live in those areas are easy to recognize when they come to see me. When I came here for the first time I saw that, I recognized it, and even now when the people from those areas come to me, I don't need to ask them where they are from; I tell Pappu that this person has come from that area. So Dear Children, this brief message which I have given to you, I have said that because I have much mercy for you. In my heart I have much sympathy and much love for you and that is why I have said this. I hope that you will appreciate this, that you will take advantage of this. I hope that you will abstain from the drugs and that you will make your life pure and healthy.

— reprinted from
Sant Bani Magazine
July / August 1996

* * *

Now, if there's anything more humbling than that, I don't know what it is. And I thank my lucky stars, my blessed Satguru, that He did look into my eyes.

This is the second in a series of remembrances of the Masters in which readers are invited to share their memories of a particular talk which had a significant effect on their life.

Oh, What A Time

When You came to us, we were asleep.
You woke us up, You told us stories, You sang to us.
You told us about our Home, You made us meditate.
Oh, what a time!

When we came to You, we were covered with filth.
Patiently You cleaned us, explaining how to live, how to die.
You taught us how to Love, and returning,
Our faces flamed with Your glory.
Oh, what a time!

Under the Big Tent, magic happened.
Thousands feasted on Your Grace, and wished it would never end.
You let us sing of Your glory, You gave us Your Prashad.
Oh, what a time!

Separated from You, the joy of life is gone.
Our hearts overflow with loss and grief,
We don't know where to go; we don't know what to do.
Oh, what a time!

STEVE OLSON

"Why Don't You Do Simran?"

Sant Ajaib Singh Ji

YOU CAN ASK any question regarding meditation.

Master, when the Simran is constant, if the attention doesn't go up, what should I do?

You should keep doing your Simran. Definitely Simran will help you to rise above.

When we're doing Bhajan, it's often said to listen to the Sound from the right but not to follow the Sound. What does this mean?

In our within there are only two ways, or two paths. One is of the Negative Power and the other is of the Positive (*Dayal*) Power. Just as the Sounds of the Positive Power are sounding within us on the right side, in the same way the Negative Power is also playing His instruments on the left side. He is trying to copy the Sounds of the Positive Power and He is playing the same sounds. That's why it is said that you should only listen to the Sounds coming from the right side.

As far as following the Sound is concerned, you should not follow the Sound. Instead, you should keep doing your Simran. If you do your Simran, then the Sound Current will pull your soul up by itself. That's why it is said that you should not follow the Sound, but you should let the Sound pull you up — and you can do that by doing constant Simran and rising above.

By following the Sound, many times our concentration breaks and again we have to start from the very beginning. The Sound itself has the attraction to pull the soul up. Just as there is attraction with the magnet and it pulls the iron towards it by itself, in the same way, Shabd has the attraction and that Shabd pulls or attracts the soul towards Himself by Himself.

Master, why won't this really ridiculous mind stop? I'm ashamed of it. I'm scared to even ask You this. It just won't stop — the thoughts come in all the time; they're outrageous. The thoughts are really bad, they just keep coming in and coming in all the time, they won't stop; although the Sim-

This "walk talk" was given December 31, 1978, at Village 77 RB, Rajasthan, India.

ran's there a little bit, the thoughts just float in all the time.

In the meditation which we do throughout our lifetime, we have to deal with such an obstinate enemy which will not surrender to us easily.

To fight with the mind is meditation, and you have been armed with the weapon of *Shabd Dhun.* So you should never surrender to the mind. Instead, you should always go on attacking your mind with the weapon of Simran.

The reason for having bad thoughts in our within is the lacking of Simran. If we perfect our Simran, if we do Simran and meditation regularly even for only a few days, then these bad thoughts go away, because Simran works as the broom to clean our soul.

I must clarify this: You say we should do our Simran even while doing our Bhajan. Is this the proper way?

No. When you are sitting for Bhajan, for listening to the Sound, you should not do Simran.

I say this thing very often, that we should have that type of Simran going on within us just as the worldly thoughts are now coming within us by themselves. In the same way, we should have Simran coming within us by itself.

Master, is it all right then that when we do Simran and we have Your picture in our heart, can we do that at once or should we do it at separate times — not when we sit for meditation, but at other times.

If we are doing Simran, that picture comes by itself.

[Same questioner] *It does come all the time, by itself, the picture?*

Because we are lacking in Simran, that's why sometimes we are trying to do Simran and sometimes we are trying to contemplate on the Form of the Master, and in that way we lose our time. What is required? We should place more emphasis on doing Simran and when we do more Simran the picture will come in our within by itself.

All the dear ones should read *Sant Bani Magazine* in which the answers to all these questions have been explained very well.

Sant Ji, when doing Simran and bad thoughts come, sometimes it's easier to control them when you say the Simran faster or concentrate more on it, but when doing Bhajan and bad thoughts come, it's more difficult to control them. What should we do?

Always when you are sitting for Simran, you should do so much Simran that you control all your thoughts and you don't have any

RAJASTHAN, VILLAGE 77 RB, JANUARY 1978

problem with the thoughts. Then, when you sit for Bhajan, you won't have any thoughts. Before sitting for Bhajan, you should do so much Simran in your Simran practice that these thoughts will not trouble you during Bhajan.

Actually, all the satsangis should not think that they will do Simran, or that they are supposed to do Simran, only at the time when they sit for meditation. They should always be doing Simran when they are walking or doing their worldly works. By doing Simran at these other times we can easily perfect our Simran, and in that way we won't have any lacking in Simran.

Sant Ji, I'm a teacher and I'm learning to do Simran all the rest of the time, but when I'm actually speaking to the children I can't do Simran yet. How can I learn to do Simran even while I'm speaking?

When you are teaching the children, at that time also you should introspect your mind — you should see what your mind is doing at that time besides teaching. At that time also your mind is thinking about the world or something other than what you are teaching, so why don't you do Simran instead of thinking those types of thoughts?

We need to take the help of mind only at that time when we are doing the accounts [mathematical work], or when we are teaching something like that.

Sometimes in order to make it easier to do Simran, I listen [internally] to the sounds of the Words. Sometimes I think of the spelling and things like that, and I was wondering if that's all right.

When you are thinking about how the Simran is spelled or how it sounds, why don't you spend all that time in doing Simran instead?

Satsangis have to work hard only for a few days in perfecting their Simran, and afterwards it starts coming by itself.

Last year when I came here, the Simran was perfected by the time I left, and it was going really good for about six months until everything started hitting me, one thing after another, in the Western world. The Simran starts fading out and gradually just fades and fades and fades, and it's very, very hard to pick up again. So coming back here, we need that to get us back on the road again.

When the satsangis go back from here, they go back strong because they get a lot of love from here, and even the people whom they meet also feel that, they also see that, and many people have written about that — that such a person came back carrying a lot of love and he was very strong; he was a changed person. If any husband goes back from here, his wife would write me, saying, "My husband now has become stronger in meditation and he is now very loving," and like that. Or if any wife has gone back, her husband would write the same thing to me. He goes back strong, carrying much love from here, because here he is doing his meditation and practices regularly. But when we go and live in the world with our family, gradually we try to remove the color or the effect which we have gotten while staying here for eleven days. We skip our meditations and we obey our mind. We become the friend of mind, and whatever he tells us to do, we do that, and in that way, because we do not remain regular in our meditation and [instead] deal in the world more, that's why we start becoming dry and that's why we do not remain very strong. So that's why in order to maintain the strength which you have developed here, you need to do your Bhajan and Simran regularly, and only in that way will you be able to maintain your Simran.

Master, this is a small confession; it's not a question about meditation. May I ask it, please?

You can do that in a private interview. Because during this time which you have been given, you should talk only about meditation.

While doing Simran and meditating, should you try to fix your gaze

RAJASTHAN, VILLAGE 77 RB, JANUARY 1978

or should you let it fix itself?

If you will do constant Simran, your gaze will be fixed by itself. But in the beginning you should fix your attention in between the two eyes.

In the beginning, we need to fix our gaze between and behind the two eyebrows, because in the beginning our attention is inclined toward the lower organs. But when gradually we continue doing constant Simran, our gaze will automatically start fixing itself there by itself.

Before getting Initiation and becoming satsangis, most people don't even know that our soul and mind are tied together at this place. We don't even know how they have come down from their original seat, how they have spread in the lower parts of the body and in the world, and how we can bring them back to their seat by doing the Simran given by the Master. That's why we need to fix our attention there in the beginning.

Master, I hear that what we receive in meditation is pure grace and that it's all a gift from the Master. I was wondering if love and devotion are also a gift from the Master, or are they something that you can develop?

This also is the grace of Master, but we should always try to develop these things. The teacher will teach the student only when he comes to the school; otherwise, the teacher will not teach the student. In the same way, if we do not try to get the help of the Master, we will not receive His grace, even though He will be showering grace on us. So we should always try to get the grace of Master.

[After] withdrawing from the world, when we attach our soul in our within, or when we look in our within, only then we will know that whatever is happening, everything is being done by Master Himself. He is the Doer of everything. Sometimes we believe this, that Master is All-in-all and He does everything for us, and sometimes we don't believe that. Sometimes we say that we have done this and not Master. This is only because of the mind that we do not have that constant faith in Him. Sometimes we say that He has done this and sometimes we say, "No, it was done only because we tried." So that is why we do not have that constant faith in the Master. But when we withdraw from the outside world and are connected in the within, then we will be very sure about the fact that Master is the Doer of everything; only then can we believe in this statement that whatever we get is purely the grace of Master.

Then our condition becomes as Guru Nanak describes: "O my mind, go on repeating, 'Master, Master,' because without Master I

am nothing." When a satsangi becomes like that or when a satsangi starts believing that Master is doing everything, at that time he doesn't even remember that he did that hard work to achieve anything. He always understands that whatever he received or whatever he has become, that is only because of the grace of his Master.

Now also, Master is doing everything for us; He is the only Doer. But we have such a power in our within which is called mind, who is a great deceiver, who is deceiving us by saying that this is the result of your own efforts and this is because you have done it. He never lets us believe that Master has done this thing for us. But when we take our soul above the physical, astral, and causal bodies, then we realize that Master was doing everything for us and we were doing nothing. And then satsangis even realize whether they were brought to Master or they came to Master by themselves, and whether they were sitting for meditation or somebody else was making them sit for meditation.

Sant Ji, I'm a little confused about looking into the eyes of the Master. In trying to look into the eyes or into the eye, it seems that it's hard to look into both eyes. You either end up looking into one eye or in the other; or if you center your attention in between the two eyes, if you really rivet it there, you tend not to see either eye, and then you don't get the chance to see the eyes of the Master. Which is the way to derive the most benefit?

You should try to fix your attention in between the two eyes.

Often I say that the practices of Sant Mat seem difficult in the beginning, but later on they do not seem too difficult because they are not difficult.

We spend our life only in doing the practices of the beginning, and we always remain there without progressing ahead. This is only because we do not do enough Simran. There are also some people who do enough Simran, but they are not taking care of their lives, they are not looking at how pure they are in their lives. So we need to do both of these things. We need to develop perfect Simran and we also need to introspect our life; we need to see what did we lose today and what did we receive today. In that way we should always keep an account of our day-to-day life: what have we done in all these days — and we should do Simran, also. And only in that way can we progress.

[Pappu announces: *In the Satsang from 8:00 to 9:00, there will be bhajans, so anyone who wants to sing bhajans, they are welcome to do that. Sant Ji will be very happy to listen to your bhajans.*]

Because of talking all day long,

RAJASTHAN, VILLAGE 77 RB, JANUARY 1978

I get tired at the end of the day. That's why I don't give a talk in the Satsang. Because you know that during these ten days while you are here, either I will be writing replies to letters of the dear ones, or I will be seeing people in the interviews, and moreover, other people also come to see me. So in this time I don't have even a spare minute for myself.

But I am ready to serve you in any way I can, and I will do that. Someone asked the soldier, "Will you fight?" The soldier replied, "Yes, what else is there for me to do?"

To sing bhajans, to listen to bhajans, to do meditation, and to make other people meditate, these are the only things which a Sadhu has to do, and it is His duty to do all these things.

Is everybody happy in walking or taking walks at this time?

[*Everyone replies yes.*]

Daily in the afternoon we will be taking walks to this same place, and the other times also, after lunch, you can come to this place. But you should not come here after having your evening dinner, you should not come here after it gets dark. Don't go near the cows. [*A nearby bull makes some noises and everyone laughs.*] Don't go near him and take his picture. [*more laughter*] Now he is angry.

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