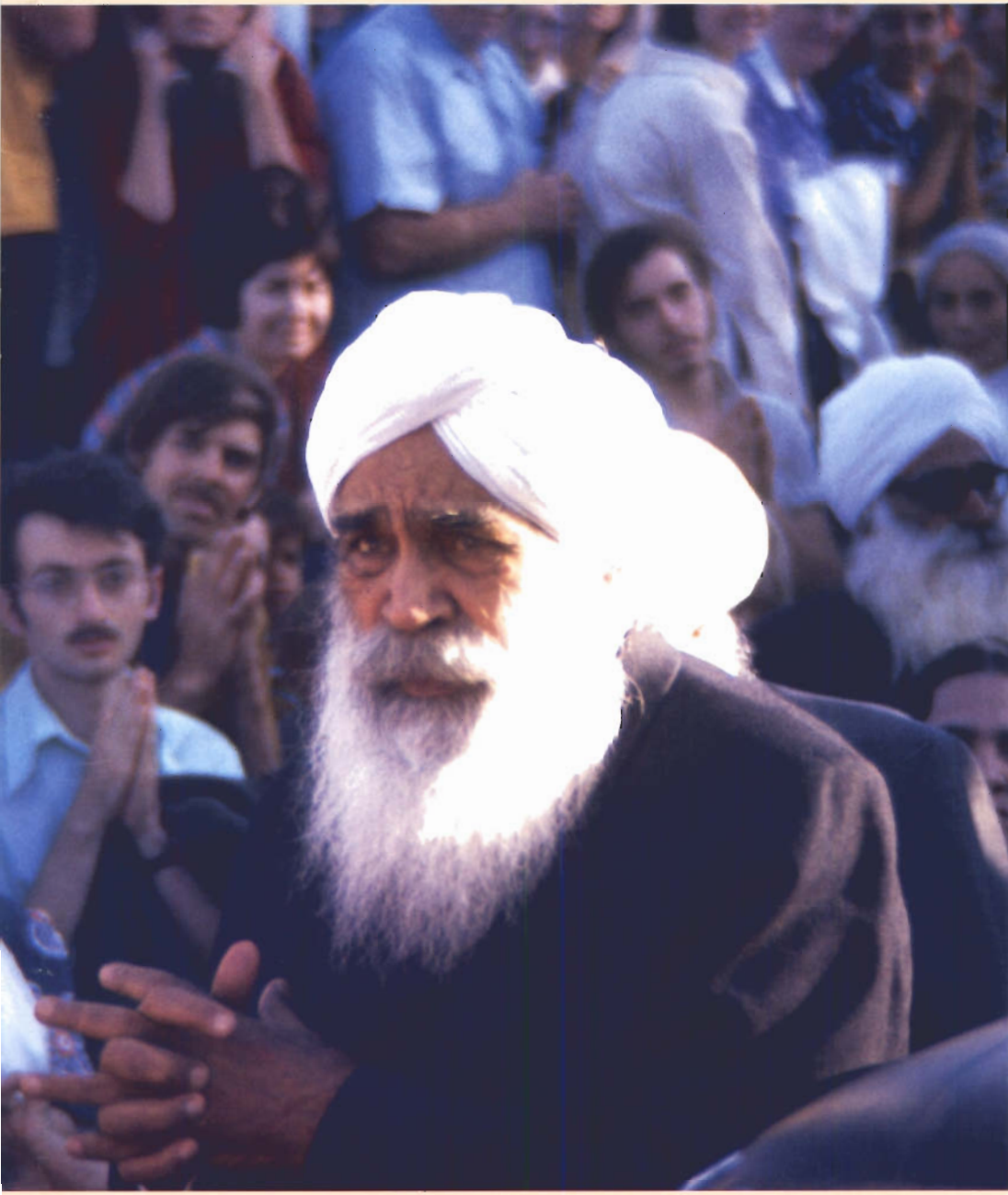
Sant Bani Magazine



The Voice of the Saints

Volume 26, Numbers 1 & 2 – July / August 2001

Messages to the Graduating Classes of Sant Bani School 1977 - 1997

We are pleased to make available a collection of talks: *Messages to the Graduating Classes of Sant Bani School* given over the years from 1977 – 1997.

This 76-page booklet contains all of the graduation messages which Sant Ajaib Singh Ji gave to students at the school, over the course of His twenty-plus year involvement with the school.

Steve Olson, a school parent for many years, began by lovingly gathering the messages as a graduation present for his youngest daughter. Collected together, those talks inspired ideas for additional material, so the booklet contains more than just the graduation messages. A reader will find most of the talks that Sant Ji gave to the Sant Bani School community when He visited during Tours. Also included are essential writings on education by Master Kirpal Singh that have guided the School since its founding in 1973. Two other talks in which Sant Ji specifically addressed teenagers and students at other locations are included, and there are talks by Russell Perkins and Kent Bicknell on the history of the School, its founding, and the inspiration, guidance, and support which the Master gave over the years.

As Steve notes in the foreword, "The advice that the two Masters have given to the students, teachers and parents of Sant Bani School is worth remembering."

When the booklet was published, we were all impressed at how wonderful these words of advice are in this form. We think you will enjoy it too.

Ordering Instructions: *Messages to the Graduating Classes . . .*

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Sant Bani Magazine

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The Devotion of Naam is the Only Devotion

Sant Ajaib Singh Ji

THIS IS THE saying of great Master Kirpal, that it is difficult to become a man, but it is not difficult to realize God. If you will become a man, God will come to you by Himself. He will start searching for you Himself. If you remember Him once, He will remember you millions of times, and if you take one step towards Him, He will come down thousands of steps to meet you.

When the yearning for doing the devotion of the Lord is created within anyone, then our great enemy, mind, is also sitting within us and he does not allow us to do the devotion of the Lord. In the beginning he keeps us involved in the repetitions, in performing austerities, and outer things. And if we are able to get rid of those things, then he will make us involved in lust, anger, and all the other passions. He will always keep us involved in the worship and practices of the outer things. He will keep us involved in visiting the temples and mosques which we have made with our own hands, and he will make us feel that we are doing the devotion of Lord. It means that our mind will never allow us to come in the company of the Master. He will always keep us extroverted and he will always keep us involved in the outer things. If somehow we come in the company of the Master, over there also he will not let us take complete benefit of our coming to the Master. There, also, he will create many doubts and then he will become like a wall between us and Master. He will never allow us to do the devotion of God.

A hymn of Guru Amardas Dev Ji Maharaj is presented to you. He came to Sant Mat at the old age of seventy-two years, and before He came to the Path of the Masters He was involved in doing the outer rites and rituals. He used to visit the places of pilgrimage, He used to bathe in the holy rivers, and He used to do all sorts of outer rites and rituals. But when He came to His Mas-

This Satsang was given May 3, 1984, at Sant Bani Ashram, Sanbornton, New Hampshire.

ter, Guru Angad Dev, whatever He achieved, whatever He realized after coming to His Master, He lists all those things in this hymn. And whatever He did not achieve from doing the outer rites and rituals, He tells us about that, also. He says that doing all the outer rites and rituals is like trying to get butter by churning water. He says that you cannot get butter no matter how much you go on churning the water. Whenever you get butter it will be only after churning the milk.

O Saints, it is very hard to
obtain the worship of the
Lord.
It cannot be described at all.

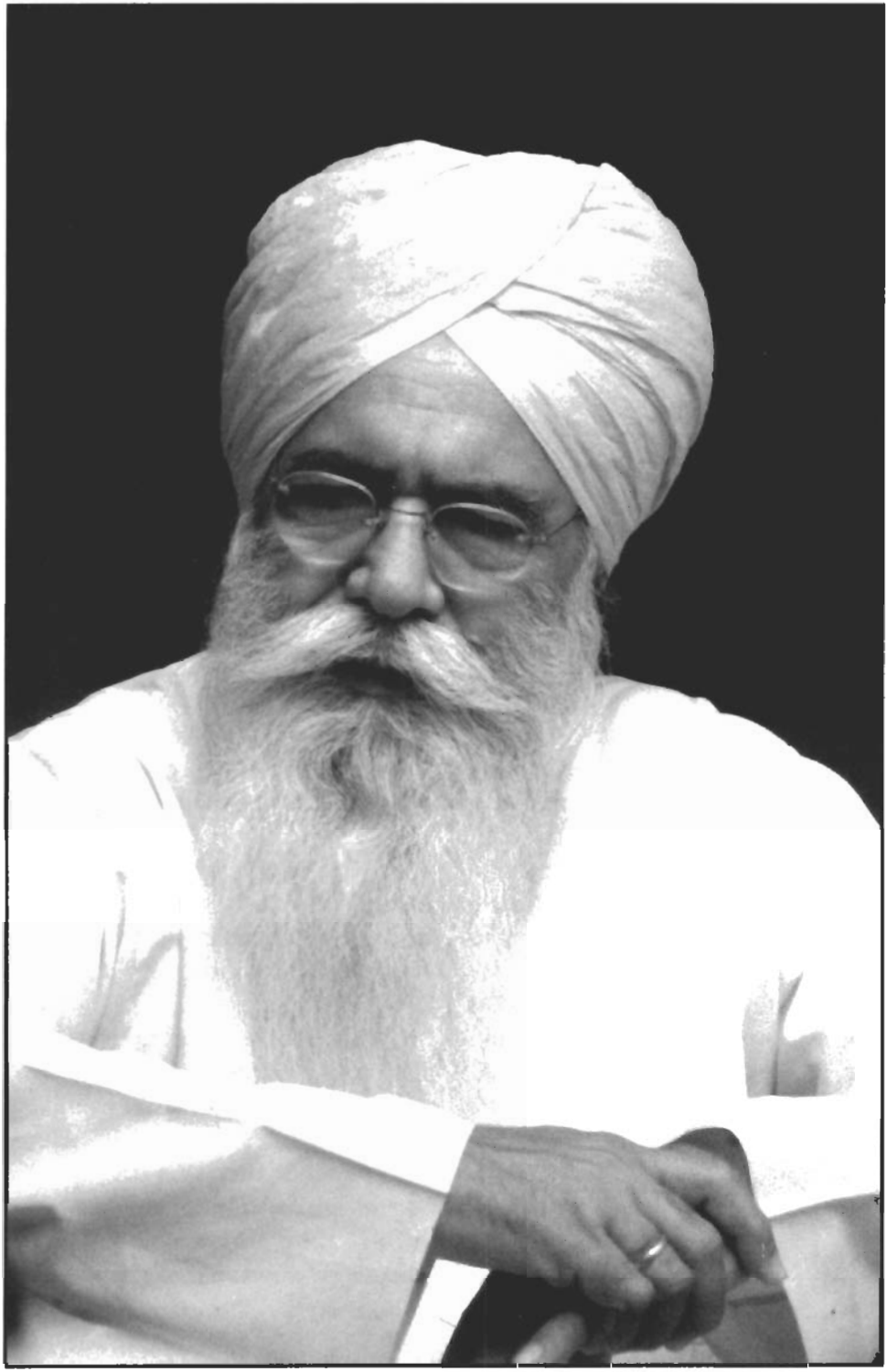
Someone is the devotee of woman, someone is the devotee of wealth, someone is the devotee of worldly name and fame. We all are devotees at our places; we all do a devotion of one or the other kind. But what is the precious devotion? What devotion is worth doing? If we can come in the company of the Beloved of God, a Perfect Master who has manifested Almighty Lord within Him, and if we are allowed to do His devotion, that is the precious devotion, because that is the only devotion which will go with us, and that is the only devotion which we are supposed to do in this human body.

O Saints, when one meets the
perfect Gurumukh, He
makes one do the worship
of (meditate on) Naam.

He says that we can do the devotion of that Naam Shabd and realize God, or meet God, only if we get a perfect Gurumukh, and only after getting Initiation from Him can we do His devotion.

When do we get the company of the Saints and Mahatmas, the Beloveds of God? Only when God Almighty showers grace on us and when He brings us in the company of the Saints and Mahatmas. Saints and Mahatmas create the desire within us to go back to our Home, and only with the grace of God do we get such company. Saints and Mahatmas connect us to that inner Power, and They not only connect us but They also help us, and They make us absorb in the Naam and take us back to the Real Home.

A mother does not become careless after giving birth to her child. Even while attending to all her worldly responsibilities she still takes care of her child. In the same way, God does not become careless after creating us, after giving us birth. If the worldly parents can take such good care of their children, you can imagine that the Divine Father also takes care of all His children, because Sant Satgurus have more love than thousands of worldly parents put together. They do not become careless after giving us the Naam Initiation. They always care



RAJASTHAN, INDIA, MARCH 1987

for us, and at the time of Initiation They sit within us in such a unique way and They make such an arrangement, that while we are living in this world and paying off our karmas, we can still do the devotion and progress in our meditation.

O Saints, without the Lord
everything is filthy (impure
or contaminated).
What should I place as an
offering to Him?

Religious people offer things to their Gods according to their religion. Some people offer flowers in front of their idol of God, some people offer milk, and some people take something else. But Guru Amardas Dev Ji Maharaj says that in this world there is nothing as pure as the Almighty Lord, so what can we offer Him? Because if I offer milk to Him, it is already contaminated, because the calf has already contaminated it. In the same way, if I offer flowers to my God, they also are not pure because they are contaminated by the bees. So which thing in this world can be called as pure as God? It is only God Himself, because He is the purest of all. So there is nothing in this world which I can offer to my Lord.

Whatever pleases the True
Lord is worship;
His Will dwells in my mind.

First, Guru Amardas Dev Ji had asked the question that since everything else in this world except God is impure, what can we offer to Him? Now He says that if the Gurumukh can teach us how to remain happy in the Will of God, and if we always remain happy in His sweet Will — no matter if God gives us pains or happiness, sickness or good health, poverty or wealth — that is the highest thing we can offer to our Lord.

It is very easy to say that we will live in the Will of God or the Will of the Master. But it is very difficult to do that, because you know that when the storm comes even deep-rooted trees are uprooted. In the same way, when we have to suffer the consequences of the karma which we ourselves have done, at that time many people become nervous and upset, and they even give up the company of their Master. They stop doing their devotion.

When people praise us, then we always say that it is all Master's grace, but when people criticize us, then you know how easily we become nervous.

When Mansur was being hanged they told Him that it was the royal order that first his hands would be cut off, then his eyes would be taken out, and after that His tongue would be cut out. Then He would be put to death. He said, "Okay, whatever the royal order is, you should do that." So His hands were cut, His eyes were taken out, and

when they were about to cut His tongue, He said, "Wait a minute. Give me a minute so that I may express my gratitude to my Master." Even then Mansur was grateful to His Master and He said, "Master, I am grateful to You that only because of Your grace I was able to pass this test. It was not in my power to pass this test myself. Only because of Your grace have I passed this test." Then the Voice of God came from inside: "Mansur, if you want, I can destroy these people who are giving you a hard time. Tell me what You want me to do with them." Mansur said, "O Lord, if You want to shower any grace on them, bless them with eyes so that they may see what I am thinking about them and what I really am." So the Beloveds of God always remain happy in the sweet Will of the Lord, and They do not mind whatever people do to Them.

O Saints, everyone does the worship.
But He does not accept the manmukhs' (efforts of worship).

We all worship and do the rites and rituals according to our religion, but all these rites and rituals and forms of worship are extroverted and they always keep us outside. God does not accept any of these outer rites and rituals because they are made by the Negative Power to keep us outside.

The real worship starts after getting ourselves connected with the Shabd and after going in the within and asking for forgiveness from Almighty God. That is the real worship we are supposed to do and that is the real worship which is counted.

O Saints, when one dies in the Shabd, his mind becomes pure.
Such worship is accepted.

Now He says that on our souls there are three covers: physical, astral, and causal. There are twenty-five *prakritis*, and mind and maya are also over the soul. We remove all these covers from our soul and take our soul up and make her free from the mind after we take our mind up to the peak of Brahm. Then our worship starts, and then that worship is accepted by the Lord.

Kabir says, "Then the mind became pure and it started following Kabir, saying, 'Kabir, Kabir.' "

Those people are truly pure and sanctified who devote their attention to the Shabd.

He says, "Who are the pure ones? Who are the true ones? Only those who have withdrawn their thoughts from outside and have connected their thoughts with Shabd Naam."

Swami Ji Maharaj says that when we come to the Master, no matter how much we have searched and

how many practices we have done, we should close down all the practices we were doing and we should only practice the Path which our Master has shown to us. Only then do we become successful.

When we have got the Master, when we have got the Naam, when we have got the real Path of doing the devotion, then why do we need to dig up the old graves? Why do we need to do the old rites and rituals?

There is no worship of the
Lord other than the (medita-
tion of) Naam.
The whole world is wandering
and is deluded by doubt.

Now Guru Amardas Dev Ji Maharaj says, "If there was one particular country, society, or religion that had forgotten this real thing, I could mention that. But the whole Creation has forgotten this, the whole Creation is being misled and they do not realize that the devotion of the Naam is the only devotion."

Guru Nanak Sahib even says that the condition of those who do not have the Naam, who do not do the devotion of Naam, is like that of a thief who is caught red-handed. First, the people of that house give him a beating. Then he is handed over to the police, he is sent to court, and after that he is sent to jail. And over there he spends his life working very hard. Guru Nanak Sahib says that those who have forgotten Naam, those who do not have the Naam and do not do the devotion of Naam, are like that thief who is caught red-handed and who suffers after that.

Guru Nanak Sahib says, "O Nanak, without Naam you cannot get liberated. You cannot swim across this Ocean of Life." He says that if you want to cross this Ocean of Life, you will have to do the devotion of Naam. There is no other way that you can get liberated from this Ocean of Life.

O Saints, the Gurumukh him-
self recognizes Him (the
Lord).
He devotes his attention to the
Naam of the Lord.

All Saints have emphasized the importance of realizing our own self, because the Saints have realized Their own selves. We cannot realize our own selves either by going to *Sahansdal Kanwal* or *Trikuti.* Unless we remove the physical, astral, and causal covers from our soul, and unless we rise above *tamogun*, *rajogun*, and *satogun** and go to *Daswan Dwar*, we cannot realize our own self.

Gurumukhs realize Their own selves and They get connected to the Almighty Lord. And Their condition becomes like this: as Kabir Sahib says, "I do not close my eyes,

* The three *gunas* (or qualities) are initertia, activity, and purity.

nor do I plug my ears, because I see the beautiful Form of my Master with my eyes open."

The meditation of the Gurumukhs is [unceasing], like the flow of oil. Paltu Sahib says, "The meditation of the Sadhus or the Gurumukhs is like that flow of oil which does not break."

The Purest One Himself makes (us) worship.
He accepts the Shabd of the Master.

God has kept everything in His hands. Only He knows and only He decides whom He has to make pure and whom He has to make able to worship, and only He makes people become able to do the worship, and only He makes people become pure.

Those who do the worship but do not know the way are polluted with duality.

Now He says that people worship and they do the devotion of Lord, but they do not know the way of doing the devotion of Lord. We do the devotion of Lord and we worship God becoming partial: we become critical of those who do not do the worship of God according to our teachings, and instead of removing the dirt, we get more dirt.

We know that religious people kill thousands of animals in the name of God. Do you think that God will be pleased with those people who are killing so many creatures made by God Himself?

In Calcutta the goddess Kali is worshipped and over there they sacrifice calves in order to please that goddess. You see that if God could be pleased by sacrificing animals, the creatures which God Himself has made, that would be the cheapest bargain, the cheapest, easiest way of doing the devotion. You know that those who love God also love the creatures made by God.

Only the Gurumukh knows the worship.
He dwells on the Will of the Lord in his mind.

When one becomes a Gurumukh and rises above the tamogun, rajogun, and satogun, and when one obtains the fourth state, only then can one know how to do the worship of God. The real worship of God is manifesting that Shabd in the within and manifesting the Almighty Lord. We can do the devotion of the Lord in the real sense only when we manifest that Shabd or Naam of God in our within.

O Saints, one gets all the happiness in the Will of the Lord.
In the end only the Naam helps and supports.

He says that when we learn how to remain happy in the Will of God, when we bow down to the Will of God, only then does God become

pleased with us. Then He manifests that Naam, that Shabd, within us. Since He is sitting within us He knows which dear one is living in the Will of God. Then He manifests the Shabd within us.

O Saints, those who do not understand themselves and yet falsely flatter themselves—

Earlier Guru Sahib had said that we can realize ourselves only when we reach Daswan Dwar in the Par Brahm. But we have not even reached over there, and still we lie to people. Our own within is burning with lust, anger, and all the passions, but we are explaining things to other people.

Yama does not leave the hypocrites alone.
Yama drags them away in disgrace.

Now He says that not even the *yamas* [angels of death] spare those who become hypocritical. Even the yamas give them a beating. They also say, "Outside you were pretending to be a Mahatma, but what were your deeds? From outside you were pretending to be very pure and holy, like a crane, but you were catching the frogs and the fishes." So Yama disgraces those who pretend to be Mahatmas outside, but are something else in their within. So here He says that not even the yamas spare them.

A book is being printed by the Sant Bani Press in which you will get a lot of material to read about those who do the devotion of the hypocrites, those who follow the hypocrites, and how the yamas deal with them. [See Sant Ji's book *The Two Ways: a commentary on the* Gauri Vars *of Guru Ramdas*]

In that book there won't be anything from hearsay. All the things which are written in that book are my own experience and whatever experiences Master Kirpal made me have, whatever miracles He showed me, all those things are written there.

So Guru Amardas Dev Ji Maharaj says that by becoming a hypocrite not even Yama forgives us. He takes us, after defaming us.

I often say that we may deceive the world, we may even deceive our own selves, but we can never deceive Him Who is sitting within us.

Those who have the Shabd deep within and those who understand themselves,
Only they find the Path of Liberation.

Now He says that those who have realized their own selves, those who have reached Daswan Dwar, and those who have manifested Shabd Naam in their within, only their intellect, only their wisdom, is true.

Their minds enter into the deepest state of Samadhi.

Their light is mingled into that Light (of the Lord).
Gurumukh listens to the Naam and describes it in the Satsang.

Now He says that when God showers grace on us, He brings us in the company of those Mahatmas Who have manifested that truth within Them and Who are connected with the Almighty Lord.

Those Mahatmas hear that Bani, that Sound, day and night, and They teach us also to hear and listen to that Sound.

Gurumukh sings the praises of the Lord and erases self-conceit.
He gets the true honor in the Court of the Lord.

The Gurumukh sings the praise of His Master day and night; He always goes on singing the praise of His Master. He forgets His own self and He has only His Master in His within. Such a Gurumukh is invited by the Almighty Lord to His Court and at His door He is given the real glory and real importance.

Gurumukh's Bani is True; He speaks the truth.
He devotes himself to the True Naam.

That Bani rises from Sach Khand and sounding at our Eye Center, that Bani is calling us to go there. Over there, there is no question of any particular society or religion.

My Lord is the destroyer of fear and the destroyer of sin.
In the end He is my only Support.

He says that God is not afraid of anyone, and within whom He is manifested, He removes all his sins, He finishes all his sins. And at the time of his death, He Himself manifests over there.

He Himself pervades and permeates everything.
Nanak says, Honor is obtained through the Naam.

In the end Guru Amardas Dev Ji Maharaj says that God is sitting in the Gurumukhs, as well as in the manmukhs, but who are glorified? Only those who become Gurumukhs and only those who manifest that Shabd Naam within themselves.

A Story of Infinite Grace and Protection

BY

PAULA VAN DE WERKEN

Mine is the story of a prodigal daughter. To my shame and to His Glory, I want to tell you my story. It is a story of error and hope for redemption, and it is a story of Infinite Grace and protection. For many, many years I did not have the benefit of Satsang — indeed, in the past 20 years, I only met one other initiate. I had only the books of my Master, Kirpal Singh, for solace and guidance. The extracts I quote are those same words that sustained me during a time of great darkness. I hope they will inspire any other wavering souls to remain firm on the Path. I have experienced the truth that the Master is my only True and Lasting Friend, and that the meditation done is my only wealth. All else leaves the taste of ashes in my mouth.

* * *

It is true that the Master winds up the karmas, but not just like that; he adjusts them to further the man-making of the disciples. He takes the children in His charge, but He will make them into something worthwhile before taking them home. It is His duty to clean them first, nobody packs dirty clothes away in storage. When people are initiated, they rejoice and say, "We have got a Master; we have got salvation." When meeting the Satguru, you will get salvation if you obey His words.

Satguru cuts the bonds of the disciple,
If the disciple withdraws from wrong deeds.

Obey the Master. As I have said before, dirty clothes cannot be packed away in storage, and no one wants to wear dirty clothes. The Father wants to embrace you — if you have got clean clothes on. But this kind of cleanliness means having no other thought, but of Him.

Clean the core of your heart for He who is coming;
Take the thoughts of others away, so that He can sit there. *

* * *

Thirty-one years ago, when I was a young woman, my God Kirpal drew

* *The Night is a Jungle:* "Protector and Protection," p. 324. (All excerpts are by Kirpal Singh unless identified otherwise.)

me to Him. Like us all, I was looking for the Truth behind this facade that we call reality. Sant Mat theoretically made so much sense, and the demonstration given me at the time of Initiation convinced me of the veracity of Master's words. He nurtured me with much grace and gave me the love and enthusiasm to try to follow His instructions for seekers after Truth.

* * *

When a person is accepted by the Master he takes a second birth, as it were, into the Master's House. He comes into the Master's fold full of worldly attachments and dyed deep in the darkest shades of mind and matter. He is so identified with his body and bodily relations that he can never think that he is something apart from them.*

* * *

He permitted me to follow Him for a few weeks [in 1972] during His last U.S. Tour. He gave me so much, so much love.

* * *

The path of Spirituality is not a highway that one may tread easily. It is an arduous and an uphill task, tortuous and difficult. . . . With such hardships ahead, how can a puny child of clay, powerless as he is, constantly ridden by mind and matter, entangled in the meshes of blind infatuation and beset with desires, anger, greed, attachment and egoism, escape unscathed by himself and become a successful pilgrim on the Path?

In such a weird setting, all baffling and bewildering, with no way out, God takes mercy on His creatures. He Himself comes down in man's vile attire, to suffer woe so that His children may be blessed. But again the same trouble confronts us.

To understand the teachings of the Master and strictly follow them from day to day, to confide in Him and to completely surrender one's self, body and soul, to His will; is not an easy thing to do. Unless God and Satguru both take pity on a jiva, he cannot possibly see through to Reality and escape from bondage.**

* * *

Once during the Tour, He gave a jewel of great value to me. He allowed me to ascend in a service elevator with Him, only we two. I was embarrassed but shameless. He was so generous. I could not miss this legitimate opportunity being thrust upon me, and so those two minutes have supported me ever since. I remembered something I had heard at Satsang, time and again.

* * *

What is a Master? He is Word made flesh, who dwells amongst us. God is everywhere, but He is made

* *Godman*, p. 160

** *Godman*, p. 151-52

manifest in the Master. Satsang is called the company of Sat. Sat is Unchangeable Permanence. It is ever existent. Our soul, when divested of mind, matter, and outgoing faculties by the process of self-analysis, becomes the knower of the Controlling Power which is already within us, controlling us in the body. That Controlling Power, or God, is within each one of us. But our souls are identified with the mind and outgoing faculties so much so, that we have forgotten ourselves and forgotten the Over-self, or God. So where such a soul is there, who has known Himself by self-analysis, by rising above body consciousness, He sees God as I see you and you see me. Such a person is called a Master or a Saint. Wherever He sits, radiation will be there. Radiation comes from every pore of His body but the special place of manifestation is through His eyes. Eyes are the windows of the soul. His soul is intoxicated with the love of God and if you look into His eyes, radiation will be there.*

* * *

He made me stare at His beautiful face and eyes. I remember that I did not understand what He was giving me, or if in fact He wanted to give me anything at all. But I knew I must take as much of it as I could. I must have looked like a lunatic with my eyes so wide, gulping in His physical Form. He fidgeted, but glanced at me time and again during that elevator ride. He got out then, and my heart exploded with love and gratefulness.

This seemingly insignificant encounter is one of the major events of my life.

Alas. With all the blessings and love He had shown me, I didn't understand or value the gifts He had given me. When the big-time testing began, I failed miserably.

* * *

Thou art the pilgrim's Path,
the blind man's Eye,
The dead man's Life; on Thee
my hopes rely;
If Thou remove, I err, I
grope, I die.
Disclose Thy sunbeams, close
Thy wings, and stay;
See, see how I am blind, and
dead, and stray;
Oh, Thou, that art my Light,
*my Life, my Way.***

—Francis Quarles

* * *

When He left the body, I didn't know how I could continue living. I was without an anchor. I hadn't developed enough within to remain firm. I tried to stay on the Path, at least until my physical world fell apart, when I lost everything that I

* *Morning Talks:* "How to Develop Receptivity II," pp. 184-85

** *Godman,* p. xvi

had counted as "mine."

My marriage broke down and I lost custody of my only child (who was four years old) and for whom I had intense love and attachment. My husband's family turned on me viciously, and my own parents mortally betrayed my trust by their efforts to keep me in a "bad" marriage. I lost my home and all my possessions. My car broke down irreparably. I lost my business and work because of that divorce. I lost my belief in the possibility of obtaining justice. I lost faith in the propaganda surrounding this country of my birth.

* * *

It is all His Grace, and He Himself prepares everything. The trouble is that we forget that He is the Doer, and not "I," and we do not keep our face turned toward Him. Rather we go on finding fault with Him, and are full of doubts. Like this, how will we grasp the help offered to us?*

* * *

But the worst was I lost faith in Him. I committed the greatest sin and judged Him by the actions of the erring initiates that I perceived as the originators of this devastation and who were doing me very real, "unfair," and inconceivable harm. Oh, unfortunate day!

* * *

To forget all the blessings the Guru has bestowed is unforgivable.**

* * *

When the dust settled from all that upheaval, I ran far away, to the Mediterranean, to Europe and to Africa. I wandered about in the world there for many years.

Again I rebuilt my life on Maya. I traveled to and lived in exotic places and passed through many adventures of the kind one reads about in children's books. I lived the "good life" as a "good" person. I earned my livelihood serving the mega-wealthy in diverse ways, such as deckhand/cook on sailing yachts, interior decorator, nanny and bodyguard. I had fast expensive cars, chalets, mansions, gardens, yachts, antiques, art, "good" food and wine and travel at my disposal. I never had money of my own, but I worked and paid my way and was never without.

Even though I ran so deep into the land of Maya, I could never escape remembering my Master for long. Countless times and countless ways, His beauty and protection manifested itself to my rebellious eyes.

* * *

A Saint is truly a son of God and shares with Him all His powers. His long and strong arm embraces the universe, and His helping hands

* *The Night is a Jungle:* "To Gain His Pleasure," p. 305

** *The Night is a Jungle*: "Protector and Protection," p. 315

extend to all parts of the world. Distance has no limitations for Him. His Saving Grace miraculously works wonders in strange and unpredictable ways, and people escape unscathed from many a tense and hopeless situation, even from the jaws of death.*

* * *

Yet from time to time, Master would rouse me from my slumber, and my discontent grew in the midst of "plenty."

* * *

Sometimes, due to fate karmas, many difficulties cross the student's path, and who is there to console and give strength to bear them? A single word from a Perfect Master goes to the depth of the heart, that it can stand upright and bear the burden.**

* * *

Satguru is the real friend of the disciple. He saves him from tense and hopeless situations. He comes to his aid when he has despaired of all hope and relief, and is surrounded by seemingly powerful forces arrayed against him. From time to time the disciple feels the overpowering influence of the Master working for his good. At times He works in ways that are difficult for the disciple to understand. Just as a mother waits in the early morning hours for her sleeping child to awaken, in the same way, even more anxiously, the Master looks forward wistfully to the time when His disciple, steeped in deep ignorance born of matter and mind, will raise his head, look toward Him and gladden His heart.***

* * *

I remembered His eyes that I had brazenly devoured during that elevator ride of so long ago. I began to buy His books again, by mail order from Sant Bani Ashram, which address, strangely enough, I had never forgotten.

My two suitcases of worldly possessions now consisted of one dedicated to clothes and equipment, and the other had a quarter part dedicated to His books.

* * *

"Thy Beloved is within thee, and thou art ignorant of it.

He is the very Soul of thy soul, and thou art wandering without in quest of Him." ****

—Magrabi Sahib

* * *

Out of curiosity I bought *Streams in the Desert.* Behold! I heard my Master speaking through His Spiritual Son, Ajaib! I tell you, I saw nothing of the French countryside

* *Godman,* p. 130

** *The Night is a Jungle*, p. 314

*** *Godman,* p. 165

**** *Godman,* p. 123

where I was then working and traveling on a canal trip! I only longed for my work day to end so I could retreat to my cabin and return to that book and hear more. My hunger for God was reawakened, as was my need for Satsang.

While wandering in the world as I was, I never found His Satsang. I believed that I was ostracized by Him, that I was a vile contaminant to His holy company, and I believed this to be just and rightly so, given all I had done. My face was blackened in His Court, I had judged Him, and I had turned away deliberately.

* * *

The disaffected One made his servant wear the black and blue quilt (coat) which was full of filth and lice.

No one let them sit near. They have fallen in dirt. The manmukhs came back having more dirt (than before).

The bemukh (he who has turned away from the Master) was sent to criticize and backbite.

There also both of their lives were blackened.

At once all the world heard, "Brothers, the bemukh and his servant came back after being beaten up with shoes."

Further, he was not allowed to mix with the Sangat.

So the daughter-in-law and niece came to take him home.

This world and the world beyond, both are lost, he cries in hunger and thirst always.

Blessed, blessed is the Lord, the Creator, the Supreme Being Who Himself caused true justice to be done.

"Those who criticize the Perfect Master, the True One Himself has killed them."

*These words are said by Him Who has created the whole world.**

* * *

My soul howled in the torments of my self-made hell. I repented my foolishness, my treachery, my presumptuousness, my mountain of useless sin. I was (am) totally without honor.

I was terrified about what I had done. I mourned my wasted life. I was sure that Master would never want to see my face again.

* * *

*By forgetting God, you have wasted your life; ***

* Ajaib Singh, *The Two Ways:* a commentary on the *Gauri Vars* of Guru Ramdas, pp. 87–89 (hymn)

** Kirpal Singh, *The Night is a Jungle:* "The Night is a Jungle," p. 357

Without Him, you have no one.

* * *

If, after all these means are applied, the disciple still does not understand and progress, He uses yet other means to keep him on the straight path. Forgive me, but when He pulls the rope, the soul writhes in torment. When the child does not obey and wastes his life, the Master shakes him hard, and though he might be a hopeless case the unceasing love of the Master will infuse a breeze of enthusiasm into his heart eventually. If you go on sitting at His Feet, you will come nearer to realization. That is why it is advised, *"Don't leave the Satsang — whatever has gone wrong will right itself."* *

* * *

Upon realizing the enormity of my stupidity, by His continuing grace, I tried to straighten up. It took time. I prayed and wept and prayed some more for forgiveness and help. And I remembered His eyes.

* * *

One may invoke help in crucial moments of his life, from God or from a Godman, for He alone can rescue him from such slippery moments.

"Full of the deadly sins and tormented by lusts of the flesh, I cry.
Rescue me by Thy Grace, as best Thou may.
O Great and Compassionate One! I am at Thy Mercy,
With austerities and penances one cannot escape,
But with Thy Glance of Grace, take Nanak (me) *out of the blind well.*
O Lord! Save me,
I am incapable of doing anything.
In Thy mercy, grant me the gift of Naam."

— Guru Arjan

"I pray to the Guru, the Beloved of God,
A filthy worm am I, O grant me the light of Naam." **

— Guru Ramdas

* * *

He let me remember how to do Simran. He made me meditate, sometimes more time, sometimes less. He began to extricate me from the old and new chains by which I was (am) bound. By allowing me to develop even a little receptivity, He made me more obedient.

* * *

The Grace of the Master is as limitless as His greatness, so much so that He forgives even those who talk ill of Him and accepts them as His very own.

* *The Night is a Jungle:* "Protector and Protection," p. 317

** *Prayer,* pp. 74-75

"One who talks ill of the Master may yet turn around,
To find His saving Grace leading him to His fold."

Countless are the persons whose sins are forgiven and are safely ferried across the sea of life.

"With Shabd He burns to ashes the Karmic impressions of many a soul;
Like a Captain, He pilots the ship through many a shoal."

The Master truly is God. He is a sea of heaving compassion. All kinds of gifts eternally flow from Him like perennial springs of cool and refreshing water.*

* * *

In the process of reclaiming me as His creature, I again lost *every single thing* with which I had surrounded myself — all my possessions and money; my professional identity; my new family and friends; my adopted country; even to a degree, my health. It hurt badly, but this time I knew I was (am) in His Hands and I could bear it.

* * *

The seed of Naam, once sown by a Saint, can not but fructify — no power can stop it; and the jiva must sooner or later reach the goal, viz., self-realization and God Realization.

"Truth one gets through Grace alone; none has the power to stop Its growth.
Naam is watered by death-in-life, and Gurumukhs do it; God grants them this treasure and none can snatch it."

Even Kal (Time) and Maya (Delusion) can have no effect on the seed of Naam, for It is conceived in a region much higher than their domains.**

* * *

Then, incredibly, He brought me back to America, which was unthinkable to me, to California to be reunited with my long lost child. There, He kept me in His care, made me meditate and increase the time I put in. He fanned the hunger I had for Him. He made me repent my evil ways, time and again.

* * *

Blessed indeed is a person who has the good fortune to come into the fold of a Sant Satguru and thus gains the summum bonum of life.***

* * *

Still, He did not give me access to Satsang or contact with any satsangis, try as I might to find them. As it was during the past two decades, so it continued. It was just Him and

* *Godman,* p. 154

** *Godman,* p. 156

*** *Godman,* p. 185

me, and His books. And so passed another year.

Then the Master Puppeteer pulled a string, and my family inexplicably moved to New Hampshire, an hour away from the Ashram! — close to sacred ground where He Himself once tread!

* * *

A Guru is a Guru, and will never leave you—even if you leave Him.*

How can you recapture the Master's pleasure when He is displeased with you? And then, when He restores this blessing, what do you gain? This hymn of Guru Arjan will disclose some knowledge on the subject:

"I fall at His Feet to gain His favor.
Oh, meet a Satguru Who is God Himself!
There is no one else like Him."

If the Guru is pleased, then so is God, for God has manifested Himself in the Guru. Satguru is the very image of the Truth, the Ruling Power, for His Will governs everything and there is no one comparable to Him in this world or the next.**

* * *

And as He Himself wrote me many times:

* * *

"Master Power working constantly overhead will be extending all feasible help, grace, and protection."

* * *

And so I have seen, It has been, is, and I am certain, will be. I, who have no merit, thank God for my Master. I am in His Hands and always have been.

* *The Night is a Jungle:* "Protector and Protection," p. 325

** *The Night is a Jungle:* "To Gain His Pleasure," p. 282

God is Within Us

Sant Ajaib Singh Ji

Meditation Talks from Bogota & Bucaramanga, Colombia, June 1983

All the Saints have laid emphasis on this thing: God is within us and we cannot see Him with our outer eyes. We are blind and we cannot see Him unless we look with our inner eye. Since God is within us, we all should close our eyes to see Him in our within.

Don't understand meditation as a burden, do it lovingly. If we do any work lovingly our Master is pleased with us. This is the sitting of one hour and all of you should do the work, for which you have come here, lovingly and affectionately. You know that everyone in this world is busy with his own work, so when you are going to do your work, you should not pay any attention to the outside noises or sounds.

* * *

God showered all His Grace on us and He gave us this precious human body. The work which we cannot do in any other body is the devotion of the Lord and we can do that work only in this human body.

God was most gracious on us when He came in the body of God Kirpal and He gave us the knowledge of His Real Home. Now He is sitting within us and waiting for us to come to Him and He is always protecting us as a mother protects her child. If we have the real yearning and desire for Him, if we are yearning to do the devotion of the Lord, it becomes our duty to go in the within, concentrate our attention at the Eye Center and meet Him. He is waiting for us in the within.

* * *

Faith in the Master and love for Him are very important elements in the Path of the Masters. We can become successful in the Path of the Masters only if we have love for Him and have Faith in Him. All other things have no importance. Almighty God and the Souls are very important parts of love. As a rain drop, after coming down and mixing itself with the dirt, becomes part of the dirt, in the same way, our soul has come down from the Real Home and getting attached to the mind, it has forgotten its Real Home and existence.

Almighty God is like a large ocean and the Satguru is a wave of that

ocean and our Soul is a drop of that ocean. The Almighty Lord, the Soul and the Satguru are parts of the ocean of love which cannot be separated from each other. Satguru comes from the country of peace, happiness and love. The more we love the Master Who comes from Sach Khand the better it is for us to go in our within.

The human body is the abode of many types of nectars. The manmukhs do not realize that. They cannot search for the nectars within the body. They always look for them outside. Guru Nanak Sahib says, "There is nectar within everyone but the manmukhs do not get its secret. Their condition is like the [musk] deer who have a very valuable thing within them, but they cannot take it out."

Hearing the cries of the suffering ones, Supreme Father Kirpal left His Home and came in the human body. He gave us the knowledge of His Home; He told us the secret of His Home. Now if we have yearning for Him, if we are longing for Him, and if we have love for Him, we need to close our eyes, go within and see Him.

* * *

All the Saints and Mahatmas, Beloveds of God, reach the same plane in their spiritual search. They told us that God is within us and only human beings can meet Him. And even the human beings can meet Him only by going in the within.

Saints and Mahatmas have told us that before meeting the Almighty Lord, we need to remove lust, anger, greed, attachment, and egoism, and in their place we need to develop continence, humility, patience, love for all and discrimination. They told us that human beings can meet God only when they withdraw their soul from the body and bring their attention and mind together at the Eye Center. Beloveds of God even taught us how to concentrate our attention and how to withdraw our soul from the body. They taught us how to fix our attention and attach our soul to the Shabd. Only a perfect Master can do this. Only those who have been chosen by the Almighty Lord come in contact with a perfect Master; this is decided in the Court of the Lord. God brings only those souls in contact with the perfect Master for whom He has decided that now He is not going to let those souls live in this world anymore.

Kabir said, "When God comes into this world to give His secret He is called by the name Saint." Mahatmas in their search told us that there is no difference between God and their Master. Bullah Shah has said, "God has come in the form of a man." Guru Arjan Dev was initiated by Guru Ramdas. He said, "The name of the Lord is Guru Ramdas." Guru Nanak Sahib said, "Don't understand the Master as a human being because He

is in fact God who is hidden in the human body." When Ajaib met Kirpal, and when his soul went up he said only this, "Becoming a man, God has come."

Kirpal means Gracious One. Like His name, He had all the gracious qualities in Him. That is why He showered His kindness, mercy, and grace on us. We can take advantage of His grace and mercy only when we collect our scattered attention at the Eye Center. He is showering all His grace and mercy over there.

You should never understand meditation as a burden. You should always do it lovingly and affectionately.

* * *

We can get the precious gift of Naam only from the Sadhus, Saints and Mahatmas. But our enemy mind is sitting within us and it always misleads us. Sitting within us it gets us involved in many outer practices. To some it gets them involved in the worship of pilgrimages, the worship of temples, or the worship of idols. Learned people are involved in their reading and writing; they are trying to realize God by reading the scriptures. Even if we give up all these things the mind sends five dacoits in front of us and it does not let us rest.

Lust makes a man work like the animals and do the beastly deeds. When he is controlled by the lust he cannot even see the person who is two feet away. Lust makes a man lose all his good deeds.

Anger also becomes a cause of disgrace to a man and makes him lose all his good deeds. By anger the blood of a man gets burned. The angry man always remains restless and confused.

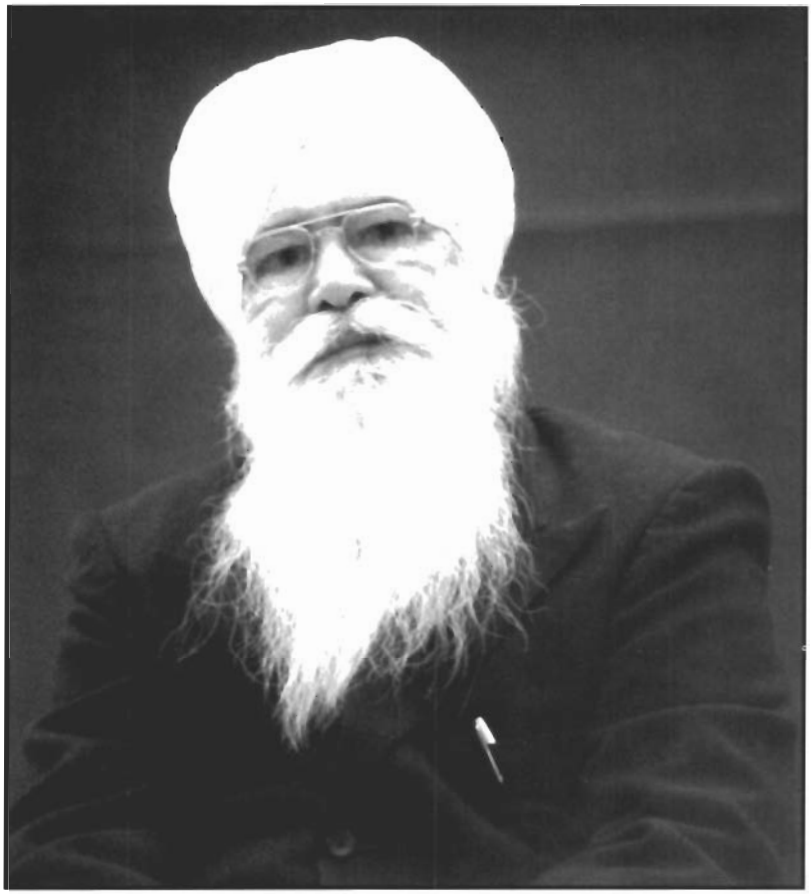
Attachment always deceives a man. He has come into this world empty-handed, and he will leave this world empty-handed, but the attachment makes us attached to this world.

The same is the condition of greed. Greed makes us involved in the world of maya. One who has a lot a greed is the most poor one. Greed makes us merciless.

In the same way in the egoism there is the low quality of deception. The egoist person always thinks that no one is like him, that he is superior, that he is the best of all. Egoism is the strongest of all. It is the last dacoit to be defeated.

Kabir Sahib said that if you want to fight these five dacoits and if you want to get rid of your enemy mind, love the Saints and Mahatmas. Because your love for the Saints and Mahatmas is the only thing that will help you rise above the five enemies and the mind.

The worldly people love these five dacoits and they understand them



COLOMBIA, JUNE 1983

as the source of happiness; as a result of which they invite many diseases. They suffer a lot from these five dacoits, but still they are not ready to give them up.

If we really love our own selves, if we have any love or mercy for our own souls, we should always keep our minds in Simran; we should always keep our thoughts above the five enemies. One who has mercy on his own soul, one who helps his own self can help others also. And God also helps those who help themselves.

Everyone in this world is busy doing his own work. No one cares what the others are doing. So in the same way that they don't care what we are doing, we should also sit for this one hour without paying any attention to them. We should take advantage of this precious opportunity of doing the devotion which Beloved Kirpal has graciously given to us. For this one hour we should keep our attention concentrated at the Eye Center because this is where our journey begins.

The Pain of Separation

a talk given July 8, 2001 at a meditation retreat
at the ashram in Langley, B.C., Canada

by RAJ KUMAR (PAPPU) BAGGA

I AM VERY GRATEFUL for this opportunity of remembering our Beloved Master and sharing these stories — sharing those moments which I was a very fortunate one to have with our Beloved Master — with all of you.

Those were the great days that we got to spend at His feet. All other moments are useless. It has now been four years since we have been separated from His physical form. We all are going through that pain of separation — and I think for most of us it is becoming too much. And I think that all of you will agree when I say, "O Separation, you go away. Go and find some other place. Let us once again be reunited with our Beloved Master. O Separation, now you do not have any place in our lives. You go away so that the Beloved Master can come and shower grace upon us."

This pain of separation Sant Ji often used to talk about in His Satsangs. In many of His bhajans also this pain of separation was talked about. When Sant Ji used to give me the bhajans to translate, at that time I could not relate to those bhajans in which Sant Ji was writhing in the pain of separation from His Beloved Master. I could easily relate to those bhajans in which He used to glorify His Master, in which He used to express His love and gratitude for the Master, but when it came to those bhajans in which He wrote about the pain of separation, it was always very difficult for me to understand. On one side the Master says that a perfect disciple becomes the form of the Master and the Master resides within him. The Master is manifested within him and there is no difference between the Master and such a disciple. So when there is no difference, when the Master has manifested Himself within such a disciple, why should that disciple have the pain of separation, why should he feel that pain?

Many times I used to have this question, but I never dared ask Sant Ji this question. But one day, somehow I gathered the courage, and I asked Him this question. I said, "Master, Sant Ji, please tell me why You have to go through this pain of separation? Because what I have understood, from what You tell us, is that there is no difference between Kirpal and You, there was no difference between Sawan and Kirpal, and there is no difference

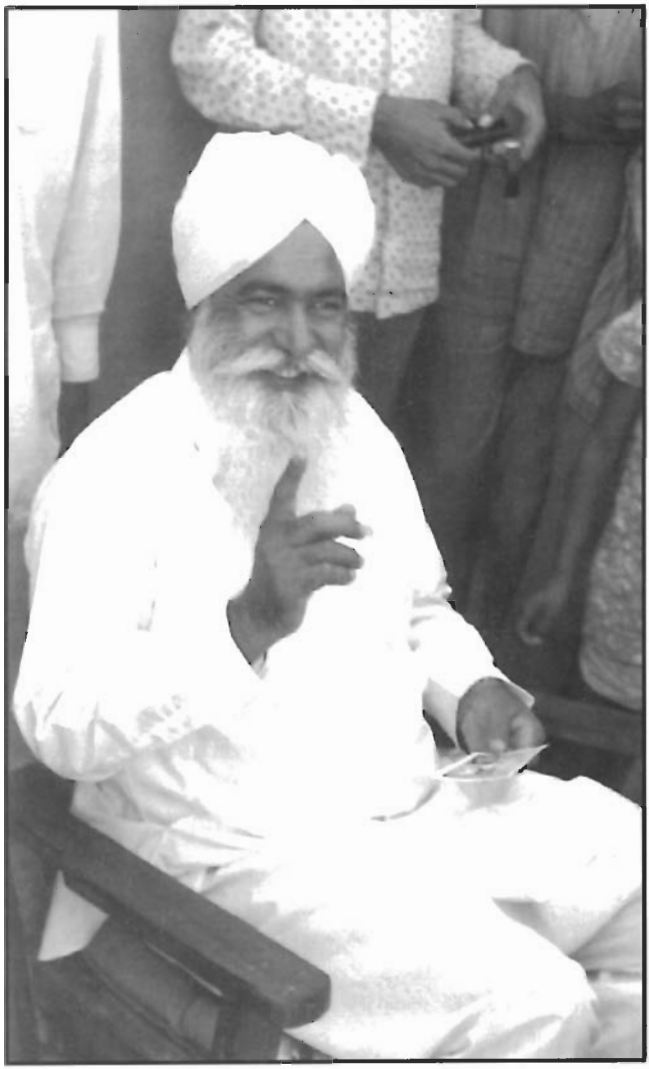
between You and Him. He is within You and He has manifested His Power and manifested Himself within You. So there is no difference between You and Him, so even after this why are You having so much pain of separation?"

He took a very deep sigh and He said, "Pappu, you do not understand this thing, and you will not understand this thing until you have this experience." He said, "No doubt, the Master is within me, He has manifested His Power within me and there is no difference between Him and me, but only those who have enjoyed the physical presence of the Master, only those who have looked into His eyes and enjoyed that nectar of grace coming through His eyes, only they will understand how much they miss it when they are not able to get that any more." And this is the reason why Baba Sawan Singh Ji said, "If Baba Jaimal Singh would come in front of me, in His body made of five elements, I am willing to give up everything, every single possession I have, just for that one glance of Him in His physical form." And Master Kirpal always used to say the same thing whenever He would remember Master Sawan Singh. Sant Ji used to say that the tears would roll down Master Kirpal's cheeks and He would become so emotional while talking about Master Sawan Singh.

Sant Ji explained more to me about the pain of separation which I would like to share with you, and I hope it will be helpful. Although for some of you it may sound like just a repetition because Sant Ji has said these things in the Satsangs many times, but these words are very special and on this occasion I think it is more than appropriate for me to remember those words and share them with you.

Sant Ji said the pain of separation is very important if we want to progress on the Path. Because what does the pain of separation teach us? The pain of separation teaches us gratitude. When we feel that pain of separation we become grateful to the Master.

When we are around the physical form of the Master we don't appreciate Him that much. Many times our mind tells us that He is just like us, that He is just another human being, and we hardly appreciate Him being there. But He is not just a physical form; He is not just a human being. He is God in the physical form; He is God-in-man, or in the human body. So when we have that pain of separation we remember those moments and we try to live in those moments, and we become grateful to the Master. He also said, "When you shed tears in the pain of separation from your Master — in that separation when you remember your Master, and you shed tears, do you know what those tears do for you? If they



RAJASTHAN, INDIA, OCTOBER 1976

are shed in the remembrance of the Master, in the pain of separation from the Master, then those tears will remove the dirt of your karmas. Those tears will remove the dirt of your mind, and they will make you pure. If you gain purity by shedding tears in the pain of separation, then that purity can help you go within.

There are so many things that He said about the pain of separation and gratitude — becoming grateful to the Master. He said that in the home of the Lord there are two doors. He said when one of those two doors opens it brings all the happiness, all the peace and contentment into our life. When the other door opens it brings only the miseries to us. He said when we become grateful to the Master, when we express our gratitude to the Master, our voice opens that door which brings happiness, peace and contentment into our life. And when we are not grateful to the Master our voice opens that door which is full of all the miseries and unhappiness. So that is why He said that when you are going through this pain of separation you learn to be grateful to the Master. And when you are grateful to the Master, the Master Who is within you will give you all the happiness, and He will give you all the contentment and peace which you need in your life. So this is the time that we should be grateful to Him. We are here because of Him. If it had not been for His grace we would not be sitting here doing His devotion; we would not be singing the bhajans. So it is all His grace that we are here.

[Later] I would like to share one interview of a dear one which has been coming in my mind since yesterday. But before I do I would like to tell you one thing about grace.

It is all His grace that first we come to Him and then we follow Him. In the early days, the very first time that He came down to Delhi, He stayed in our house for forty days and not many people in Delhi knew that Sant Ji was in Delhi. There were a few satsangis, initiates of Master Kirpal Singh Ji, living in Bali Nagar and in the nearby areas. And even those people did not know about Sant Ji being the True Successor, being the True Saint. They came to know about Him later on.

I remember one lady who was very devoted and she invited Sant Ji to visit her house. This was in a neighborhood which is very close to Bali Nagar, and in that neighborhood there were many satsangis, many initiates of Master Kirpal. But since Sant Ji had said we should not do any publicity, we had not told many people who Sant Ji was. But when Sant Ji was visiting this devoted lady's house, people from the neighborhood came, wondering what was happening in her house.

The family who was living next door also were initiates of Master Kirpal Singh, and the wife of that family came to see Sant Ji, and she said, "Master, would You please come and bless our house too?" Sant Ji said, "Okay." So Sant Ji was going to visit that house, but her husband did not like that idea. Maybe he had some experience with some other so-called masters — I don't know what had happened in his life — but his wife had invited Sant Ji and He had accepted the invitation, and Sant Ji was just about to enter the house when her husband became very upset and he said, "You always invite every Tom, Dick, and Harry into your house as a Saint, and you don't even know what a Saint is." He became very upset; he did not show any respect toward Sant Ji.

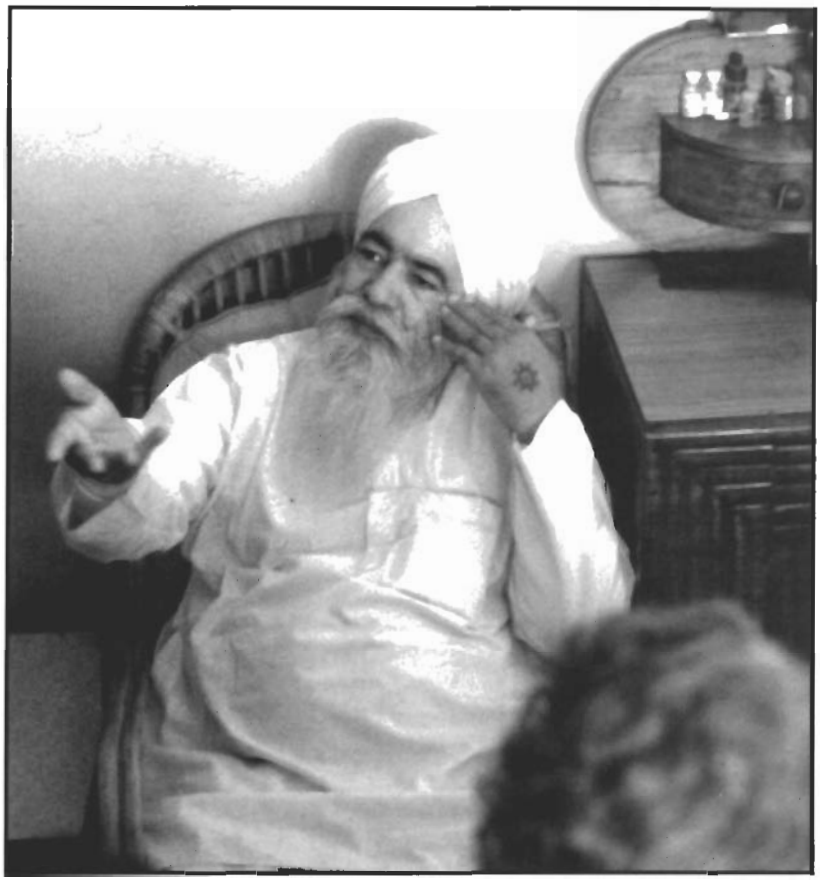
I was watching Sant Ji and I felt very disturbed, but I watched Sant Ji and He was not disturbed. Instead He laughed and said, "It's okay, it's okay." And then He went into their house and He blessed their house and He sat there for some time and then He went back to Bali Nagar.

After that incident I started thinking that that guy was never going to come to Sant Ji. But I was surprised to see that guy coming to Sant Ji within only a few days. Not only did he come to Sant Ji as a devotee, but he became such a strong sevadar of the sangat that even now he is going very strong, he is very devoted to the Path and he is doing a lot of seva, and all his family members, all his children are initiated, and they are also very devoted to the sangat.

So what I mean to say is that when the Master showers grace on us, only then can we come to the Master. Many times it happens that the Master wants to shower grace on us, but we don't accept it.

There is another incident, another family's story, and it is very unfortunate that not everyone in that family became like this dear one who I just now told you about. This is a story of a man whose mother was initiated by Master Kirpal. She was one of the initiates of Master Kirpal Singh who came to Sant Ji, one of the very first ones. She was very devoted, a very sweet lady. And she also invited Sant Ji to visit her house, and Sant Ji went there.

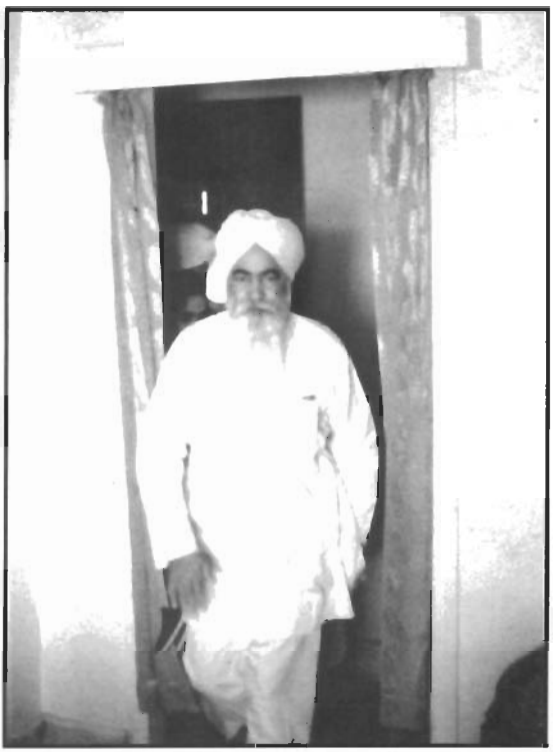
Just a few days before she met with Sant Ji she met another man who after Master Kirpal Singh had left the body had disguised himself like Master Kirpal Singh. He was wearing the same kind of long black coat, and he had a beard like Master Kirpal Singh and he was making himself look like Master Kirpal Singh. Many people in Delhi were following him. That lady had invited that man into her house as if he was a Saint, but he did not leave a good impression on the other members of her family.



INDIA, NOVEMBER 1978

So when she invited Sant Ji to her house, the same kind of story happened over there, also. Her son, a very grown up, very respected man, who worked for an international organization, was just about to leave for his office when Sant Ji entered the house. His mother called him, saying, "Dear Son, come and have the darshan of a Saint." But this man who had had a bad experience with the other so-called saint also got upset. He said the same words, "Oh Mother, you always call everyone a 'saint,' and I don't want anything to do with the saint." Again Sant Ji's reaction was the same: He laughed. Now that dear one came to Sant Ji after some days and still he is going very strong, very devoted. Whenever Sant Ji would come to Delhi, Sant Ji would always call him, give him extra time, and Sant Ji would give him so much love.

Before this man came to Sant Ji, he told me that he used to go to see Master Kirpal also, and Master Kirpal Singh Ji was also very loving with him even though he was



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not an initiate. Master Kirpal Singh would give him extra time, extra parshad, and Master Kirpal even came to bless him when he was going to get married. But still he did not get Initiation from Master Kirpal Singh; later on he did get Initiation from Sant Ji.

Now in their family almost all the older members did get initiation, one of them even saw Sant Ji appearing when he was having a difficult moment in his life. He saw Sant Ji appear there in the flesh, and Sant Ji put His hand on the man's back and said, "Don't worry, everything is going to be all right; just remain firm on the truth. Just tell them the truth." It was a very big thing, I won't go into the details; but it was a very big thing, and he had Sant Ji's support, and he had the experience of Sant Ji coming there. So what I mean to say is that Sant Ji has been so gracious on that family that even though some of them may not have followed the Path exactly as Sant Ji has taught us, but still Sant Ji was very gracious.

I have never seen Sant Ji telling people that you must get initiated. He would always give them the general principles and He would encourage them, but He never told anyone, "You must get initiated." But this man's son is the only unfortunate guy — I would call him unfortunate because he got so many opportunities to see Sant Ji, because he always used to come with his father, and Sant Ji always told him, "You should take Initiation; if you will take Initiation, it will be easier for me to help you." But that unfortunate guy never got Initiation from Sant Ji, and then he repented.

So what I mean to say is that we may remember that the Masters have come to shower grace on us and that we have to make the efforts, [but] our efforts alone will not do anything, nor will His grace alone do anything, if we are not making the efforts. So we should

be very grateful to the Master that He showered His grace upon us. And we should always remember what we should do.

Please don't understand that I am trying to teach you anything, or preach to you. I am just remembering these words, these moments; and I am remembering these words to teach my own self, to preach to my own self.

Now the interview that I am going to tell you is about a dear one, an initiate of Master Kirpal Singh Ji. You know that in the early days, many people who went to India, and who came to Sant Ji even on the Tours, they came just to look at who Sant Ji was and what He taught, and to see if He looked like Master Kirpal, whether He was the form of Master Kirpal. Many times people asked many questions about: "How did Master give you His power?" "How do you call yourself His successor?" and like that. So they came to check Sant Ji out; and it was always very uncomfortable for me to translate those kinds of questions.

I remember in one of the early groups a dear one came to see Sant Ji with the group, and even though he had showed a lot of devotion to Sant Ji in the beginning, but after two days he became very uncomfortable and he left. I was very surprised, wondering why he had spent so much money to come all the way from America, and he could not stay more than two days. So he left. Then there was another dear one, who was a friend of his, and he was a very devoted disciple of Master Kirpal. So this is his interview.

He said, "Sant Ji, You always say that we should do the meditation, but my problem is that I cannot meditate. I cannot meditate, I cannot make myself sit and do the meditation. So what should I do?"

Sant Ji said, "Well, before you start doing the meditation, you should do the Simran. So try to do the Simran, try to repeat the words when you are not meditating." You know how Sant Ji used to lay a lot of emphasis on doing the Simran — that we should do the Simran even when we are walking, talking, eating — whatever you are doing you should do the Simran.

The disciple said, "No, I cannot even do the Simran. I don't like doing the Simran."

Sant Ji said, "Well, you don't want to do the meditation; you don't want to do the Simran. Okay, do one thing, you should attend the Satsang. Keep yourself awake in the Satsang and listen to the words of the Master, and be regular in attending the Satsangs."

He said, "No. I cannot even do that, I don't want to do that. I don't like going to the Satsang, I don't like to stay awake in Satsang, I always fall asleep when I hear the Satsang." Now this is the condition of most of us: we don't like to med-

itate, we don't like to do the Simran, we don't even like to remain awake in the Satsang.

So when that man said that he was very harsh, his words were very harsh, and I was feeling very uncomfortable. But Sant Ji was very loving, and in a very good mood. So Sant Ji said, "Okay, you don't want to attend the Satsang, you don't want to meditate, you don't want to do the Simran."

He replied, "Yes, I don't want to do any of these things. Still is there any way out for me? Do you have any other solution for me?"

Sant Ji said, "Yes, I do have a solution for you. Tell me how much time have you spent with Master Kirpal Singh." So since he was a very old initiate of Master Kirpal Singh, he had spent a lot of time with Him. He had been with Master Kirpal in the 1963 Tour, and on the 1972 Tour, and he was even in India during the Unity of Man Conference; and he had traveled a lot with Him on the Tours.

So he said, "Sant Ji, I have traveled so much with Master Kirpal and I remember so many things."

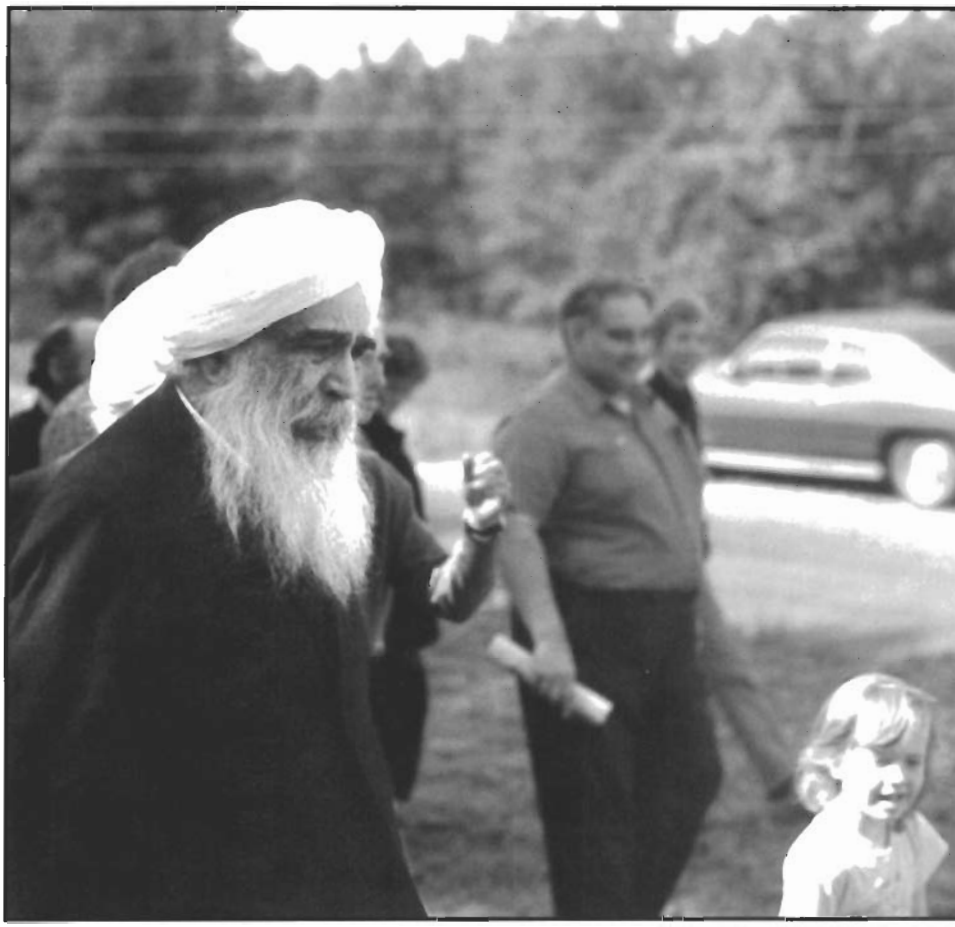
So Sant Ji said, "Okay, do one thing: don't do the Simran, don't come to the Satsangs; don't even meditate. You don't have to do any of these things, just go on remembering Master Kirpal Singh. Just go on remembering your moments with Him. Just remember all the Tours, remember all the traveling you did with Him. Just try to remember things which are connected with the Master. You try doing that and let us see how it works."

So that disciple said, "Yeah, that would be easy. I can do that, I can remember. I could even write a journal."

But Sant Ji said, "You don't have to write down on a piece of paper, you should just write down on your mind. Just try to remember whatever you can of Master Kirpal. You know that Master Kirpal is perfect; He is free of all the faults, so whatever you can remember of Him will be Truth and nothing but the Truth, and everything will be very positive." He said, "Yeah, I understand that."

So he went down to his room and I didn't see him for two days; he didn't come to the Satsang, I didn't see him in the meditations. And on the third day he came to me and said, "Pappu, can I go and see Sant Ji again?" I said, "Yes, you can come." So I took him to see Sant Ji and he said, "What you told me, I think it is working on me. I am remembering and I am amazed how gracious Master Kirpal Singh was and how much He gave me. So I am remembering Him a lot. Now tell me what I should do."

Sant Ji said, "Okay, if you remember what Master Kirpal Singh was, you should love Him." He said, "How do I do that?" Sant Ji



MASTER KIRPAL, ON TOUR IN THE U.S., SEPTEMBER 1972

said, "Continue remembering Him, and then come back to me."

So he went to his room, and after one day he came and said, "Yes, now the love for Master Kirpal Singh is created in me and now I always want to hear things about Master Kirpal Singh." So Sant Ji said, "Okay, now is the time for you to come to the Satsang." So then he came to the Satsang, and on that day Sant Ji told many beautiful stories of Master Kirpal Singh. That moved him so much that he did not want to leave the Satsang Hall; even after the Satsang was finished he sat there in meditation. Sant Ji told me that I should not bother him or wake him up, I should let him meditate. And I remember that on that day he sat for four hours right after Satsang, he did not even come for dinner.

So the thing which I learned from this is that if you don't want to come to the Satsang, no problem; if you don't want to meditate, no problem; if you don't have love

for the Master, no problem; if you can't do the Simran, no problem; but if we can remember Him — the more we remember Him, the more love will be created in our heart for Him. And if you love Him, if you love someone, what do you do? If you remember someone, if you love someone, what do you do? You do the things which will please Him. So that will inspire us to do the Simran. If we do the Simran, then our mind will tell us why we are doing Simran and it will bring us to the Satsang, and what happened with that dear one can happen with us also.

Sant Ji gave us many beautiful teachings, and His way of explaining things to us was very unique. Sometimes it was very childlike. The stories were very simple. I remember one story about the importance of the Satsang which I don't think many people have heard, because Sant Ji told this story in the early days, and then I don't remember Him telling it again. But I am remembering it now and I would like to share it with you.

There was a satsangi of a perfect Master who was very devoted to the Master and very regular in attending the Satsangs. But he was very poor, very innocent; he was not very clever. He knew only to attend the Satsang and do whatever Master told him to do, and come back home. Now he had been going to the Satsang for a very long time, but his outer condition, his material condition, did not change. Like most of us, ever since we joined the Satsang, ever since we came to the Satsang, our outer conditions have improved; we have become more affluent. So sometimes people look at us and they say, "Well, ever since they went to the Satsang, they have gained so much, so we should also go." But that was not the case with that person; he was still the same poor guy.

His neighbor knew that he had been going to the Satsang for a long time and he knew that he still was in the same condition. He thought, "He has been going to the Satsang and he is still the same, he is no different than I am, and I don't go to the Satsang." He was curious to find out about Satsang, so he went to that disciple and said, "Tell me one thing, what do you gain from going to the Satsang? You go there regularly, but I don't see any difference in you. You have not gained any money, you have not gained anything extra, so what do you gain? What are the benefits?" Because that man was innocent he said, "I don't know what I gain from the Satsang, but I like going there. And whatever my Master tells me, I do that. So that's it."

The neighbor said, "No, no, no. You should find out what are the benefits of going to the Satsang." The disciple said, "Well, I don't care." But his neighbor said, "No,

no, no, you must tell me. You should go and talk to your Master, ask Him what you are gaining in the Satsang. So if you would tell me what are the benefits, maybe I would also go with you."

So the disciple went to his Master and said, "Master, my neighbor has told me to ask You this question: what benefit am I getting from attending the Satsang?" The Master knew that he was a very innocent guy and that if He would tell him long stories and explanations he might not understand. So He said, "Okay, you do one thing — today on your way back to your home, there is a big tree, and there is a crow. So look at the crow, and that crow will answer your question." The disciple said, "Okay." He was an innocent guy, so he accepted whatever His Master told him.

He went to the tree, and there he saw a crow. But just before he could say anything, the crow left the body right there. The man got terrified; he thought he was responsible for the crow's death, so he ran away from that place. Even though he had not done anything to cause the death of that crow, still he was very scared.

For many days he forgot that he was supposed to ask that question and get the answer. But after some days, when he met his neighbor, the neighbor said, "Well, it has been a long time. Did you ask your Master that question? Do you know what you are gaining from the Satsang?" The disciple said, "No, no, no. I don't want to bother about that. It was not a good experience, I don't want to go into that." The neighbor said, "No, no, no, you should tell me. I am waiting to hear from you what are the benefits of going to the Satsang. So will you please go back to your Master, and ask Him this question?" So he said, "Okay, I will do that."

Next time he went to the Satsang, he said, "Master, I didn't get the answer to my question which I asked You last time. You told me to go and see that crow, but before I could ask him anything, he died. And I didn't do any thing to cause his death, he just died."

The Master said, "Okay, no problem. Now you do this one thing. This time go home by the other road, the one that goes by the pond, and you will meet a swan. So you ask him this question and he will answer your question." That innocent guy said, "Okay, Master, whatever You say."

So he went by the pond and there he saw the swan. And the swan didn't die right away, so he said, "O Mr. Swan, my Master has told me to ask you this question — what are the benefits of attending Satsang?" But when he said that, at once the swan died. So the disciple became confused; he thought, "What is all this? The crow died as

soon as he saw me, and the swan died as soon as he heard me!"

He went back to his home and he wanted to forget about it all, and for many days he didn't think about it, but after a few months when he met his neighbor, his neighbor was very eager to know the answer. He asked, "Did you find out the benefits of the Satsang?"

The disciple said, "No, no, no." He didn't want to remember all the bad experiences. He thought it was bad that the birds were dying just because he was going to ask them that question. So he said, "No, I don't want to bother about that." But once again the neighbor insisted that he should find out the answer to that question. So the disciple said, "Okay, I will do that."

The next time he went to the Master he said, "Master, I still have not gotten the answer to my question. Will You please give me the answer? Tell me what are the benefits of attending the Satsang?"

The Master said, "You didn't get the answer? Okay, no problem. Now do this thing: go to such-and-such village—" (He gave him the name of a village.) "In that village there lives a very poor family. And a baby boy has just been born in their home. He is in very bad shape; he is suffering a great deal. But he is the one who can answer your question. You should go and talk to that child."

The disciple said okay and he went to that village. It was a very small village so it was not difficult for him to find that poor family. When he went there he saw that there was no one in the house. Everyone had gone out into the fields to work, because they were very poor and everyone had to work. He saw a newborn baby there who was suffering and in pain because his body was deformed, and the child was very sick and there was no one to attend to him. So he was in very bad shape.

In order to give him some comfort, the man lifted him up in his arms, and he asked him the same question. But before he could get any answer, the newborn child who was suffering very much and crying left the body right then, in his arms. Then the disciple was very scared. He thought, "If anyone finds out that I have been here and that this child left the body right here in my hands, they might blame me. They might say that I have killed the child." Somehow he escaped from that place and then he made a vow: "Never, never will I ask this question to my Master, because it is always landing me in trouble."

So he returned to his home and he shut himself up. He didn't want to see his neighbor because he was afraid that his neighbor would ask him that question, and he would have to go to his Master again and ask that question once more.

For almost a year he didn't come

across the neighbor, but how could he remain inside for such a long time? He would always go to the Satsang regularly, but he would always take some other door and avoid the neighbor. But after about a year it so happened that his neighbor saw him and he ran towards him saying, "What happened? Where have you been? It's been a long time since I have seen you. And what about the answer to my question? Tell me about the Satsang, about the gains of the Satsang, because I don't see any difference between you and me. You go to the Satsang and I don't, but we are still the same. So what is the use of going to the Satsang?" The disciple said, "Don't bother me; don't make me ask this question again, because already I have been troubled a lot." The neighbor said, "No, please, for my sake, you go and ask your Master this question."

That innocent guy — you know innocent guys are always innocent — so he said, "All right, I will do that." So he went to the Satsang, and usually he would never go up to the Master and talk; he would only go to the Satsang and do whatever his Master told him and then go home. So when the Master saw him coming towards him after almost a year, He said, "What is it now? What do you want to know? Have you not got the answer to your question?"

The disciple said, "No, Master. Last time you sent me to that village; do You remember? And as soon as I talked to that child, he died. And I was so afraid — You had sent me to the place of trouble, if they had found me there, they would have killed me. So I didn't want to ask You this question, but my neighbor has been bothering me a lot. So, please, for him, please answer this question. And don't send me anywhere this time."

The Master said, "No, no, no. I can't answer your question. You must go to the capital city, and you will have to go to the palace where the prince was just born to the king. He will give you the answer to your question."

The disciple said, "Last time you sent me to that poor fellow's home, and after the baby got killed I was able to escape because there was no one there. But this time you are telling me to go to the king! To the palace where there are so many guards, so many soldiers! If something like that happens again, they will kill me."

So the Master said, "No, don't worry about that, just do what I am telling you. You know, the problem is that ever since that prince has been born he has been crying. They have tried many different doctors, but no one has been able to cure him. So you go there as a doctor. Tell them that you are a doctor and that you have a remedy for the

prince's sickness. In that way they will allow you into the palace. And when you go there, you will be able to talk to the prince and then he will give you the answer."

So he said, "Okay, I'll do that." He went there and told the guards that he was a doctor and that he knew how to quiet the child who had been crying since his birth. That was what the king wanted, so the guards said, "Okay, come inside the palace." He was welcomed into the palace and he was shown the way to the prince's room. He was afraid that if the same thing happened here, if the prince also died, he would have no way to escape. So first he went all around the room looking at all the doors and windows through which he could escape in case that happened. And then he said, "Okay, if you want me to treat this child, everybody else has to go out, and I want to treat this child all by myself." So he closed the door, and as soon as he went near the child, the prince became very quiet.

He thought, "It's working; whatever the Master said, it is working, and he has stopped crying." Then he said, "Well, I am not a doctor, and I don't know how to treat you. I don't know what your problem is, but I have a problem. My Master has told me that I should come to you and ask you what are the benefits that I am getting from attending the Satsang. And please give me the answer; please don't die. Don't do anything crazy, just give me the answer."

Hearing this, the prince started laughing just like an adult. The disciple said, "Don't laugh. Don't make fun of me. I am in trouble; please give me the answer. Tell me." So the prince said, "Well, I am so sorry that so much has happened with you, and still you did not understand." The disciple said, "What happened? and what was there to understand?"

The prince said, "Don't you remember me, don't you recognize me?" The disciple said, "No, I don't recognize you." The prince said, "I was that crow. You came from the Master, and just by having your darshan I was liberated from that body and I was sent into the body of the swan. My karmas were paid off, and I was given a better body. And even there Master showered grace upon you. In fact, He was showering grace upon me through you. And He sent you to me so that I could have your darshan once again, and also hear your voice and hear the name of the Master. When you came to me while I was in the body of the swan, you said, 'My beloved Master' and you uttered the name of your Master. So I was able to hear the name of the Master. Just by hearing the name of the Master and by having the darshan of the one who had seen the perfect Master, I was liberated from that body,

and I came into a human body. But I had a lot of karmas to pay off. That is why I was born into a very poor family. Even my body was not perfect; I had all kinds of diseases. And even there the beloved Master showered His grace — God showered grace upon me through you and He sent you to me. And over there I had your darshan, I heard your voice, and I heard the name of your Master. Not only that, you even touched me. And you are the one whose body the beloved Master has touched so many times. So just because of that touch, just because of that utterance of the name of the Master and having the darshan of one who had been to the Master, my karmas were paid off and I was liberated from that body. Now I have come in the body of a prince where I have all the facilities and I don't have any sickness. Now I am in a perfect human body.

"So just by having the darshan and hearing the name of the Master and getting touched by the one who goes to the Satsang, if the soul can progress so much from the body of a crow to the body of a swan, and then into the body of a poor man, and then to the body of a prince; if just by having the darshan of one who goes to the Satsang, and just by hearing the name of the Master from one who has gone to the Master, and just by getting touched by one who has been touched by the Master — if one can get so much, you can well imagine how much you are gaining from going to the Satsang. You are so fortunate that you go to the Satsang: you are able to see the form of the Master, you are able to hear the words of the Master directly, and Master touches you, Master gives you hugs, He gives you parshad, you are able to sit in His presence, you are able to enjoy His grace. So now you can just imagine how much you benefit from going to the Satsang."

Then he realized how much he was gaining from going to the Master, even though his outer life had not improved — he did not get richer or anything like that. But he realized how much his soul was getting only after the prince told him the benefits of going to the Satsang.

So I think that we are the very fortunate ones that Sant Ji, our beloved Master, and beloved Master Kirpal, picked us up, They gave us the Initiation, They touched us, They made us hear Their voice. And now, even four years after His physical departure He is holding us together; He is keeping us at His feet. So we owe our life to Him and we should always be grateful to Him for all the blessings.

walking with Sant Ji, to visit His original meditation hut,
at Village 77 RB

Never Obey the Mind's Advice

Sant Ajaib Singh Ji

DO YOU understand the significance of walking on this path behind a Saint, making one line?

No. [Sant Ji and the satsangis laugh]

Tulsi Sahib has explained this, giving the example of the camels. The shepherd has all the camels tied to one another, one after the other — one camel is tied with a rope to the tail of the camel in front of him — but only one shepherd leads them back home or to their destination. So Tulsi Sahib has written that when the Saints come on the physical plane, all the souls — those who are following them — are led to Sach Khand, just as the shepherd leads all the camels to their destination.

You know that we all are walking in one line on this narrow path, because we know that if we go to the left or to the right, if we get down off this path, we will destroy the crop here and we will fall down. So because we have this thing in our mind that we are not supposed to destroy the crop and we are not supposed to get away from this path, that's why we are walking straight and we are very careful in walking.

In the same way, if an initiate will keep doing his meditations according to the instructions of the Master and not sit in the waves of lust and in the waves of the mind, he will become successful in this lifetime.

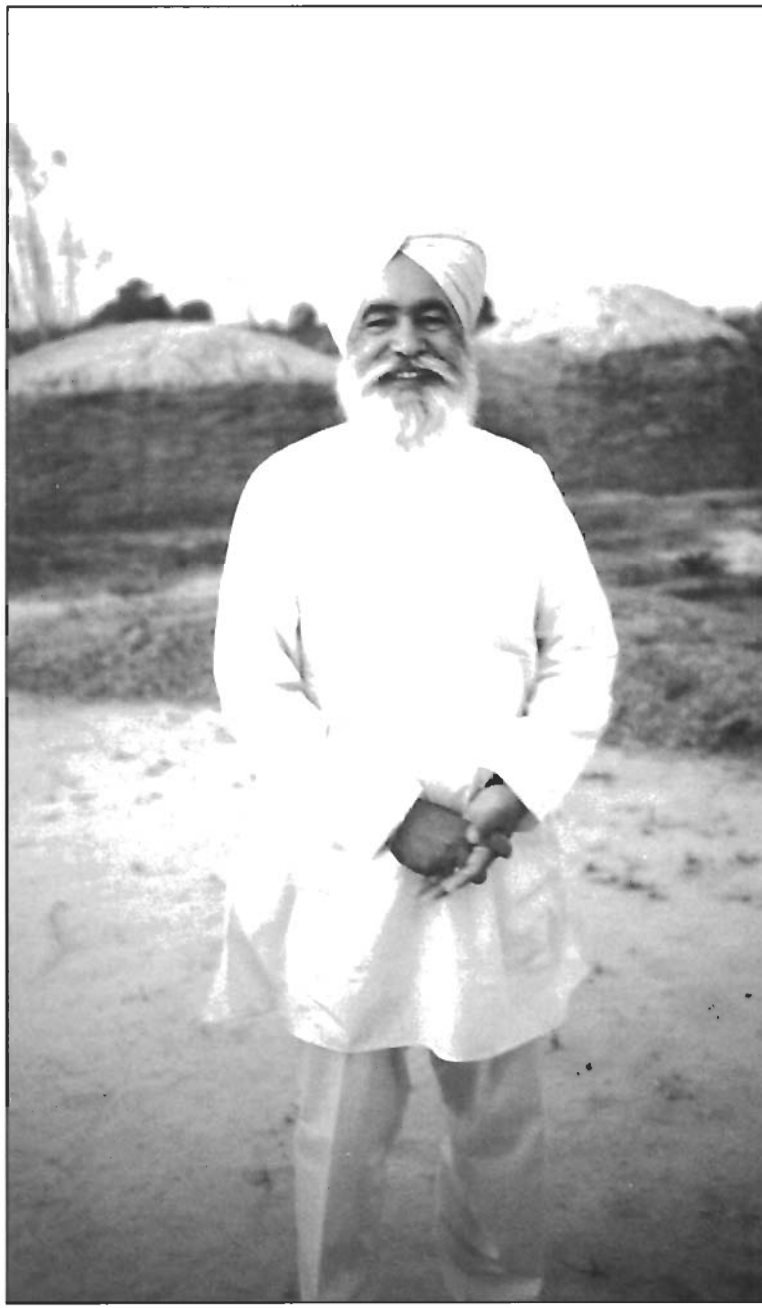
Satsangis should know that if we go even a little bit away from the meditation of Shabd Naam and if we obey the mind even a little bit, he will cut the root of our life and he will take us away from Sach Khand.

Swami Ji Maharaj has written that those who obey their minds go away from their home and they fall in the cycle of eighty-four lakhs births and deaths.

Satsangis are always made to understand, "Your enemy is in your within and you should never believe in him and you should always go on fighting with him."

Because to fight in the battlefield is the work of a day or two: in that, either you die or you kill others. But in this fight with your

This "walk talk" was given January 1, 1979, at Village 77RB, Rajasthan, India.



RAJASTHAN, INDIA, SEPTEMBER 1977

mind you have to struggle all your life. Always you have to get up and fight with your mind. Tulsi Sahib says, "O Tulsi, to fight in the battlefield is the work of a day or two, but in the battle which we have with the mind we have to fight with him all through our life, and in that we can't even use any sword."

If anyone wants to ask any question or wants to talk about anything, he may do that.

[Pappu translates a question asked in Hindi.] *I start having pain in my legs when I sit for meditation and then the attention drops lower down in my body.*

Guru Nanak's mother asked Him whether the meditation of Naam was easy or difficult to do. So Guru Nanak replied that to meditate on the True Naam is very difficult. It is natural to have pain, because without having pain you cannot achieve anything in this world.

If it was easy to do, everybody would have done this and everybody would have achieved this. Kabir Sahib says, "Happy are the people of the world, those who eat and sleep, but unhappy is Kabir who doesn't sleep and who remains hungry." He says that people of this world are very happy and they are very comfortable in this world because they eat very good foods and they sleep on very comfortable beds, but poor Kabir is unhappy because he remains up all night in the remembrance of God. Then Kabir Sahib said, "Nobody can get her husband happily. If the husband or the Beloved could be achieved happily, then what was the use of becoming unhappy?"

You read the histories or the life stories of the Mahatmas, those Who stayed up and worked hard in Their meditation. You can see in Their life stories how They worked hard for many days and They remained up many nights and They bore hunger and thirst. And after so much hard work God opened the door for Them. Even though They come into this world already made, but only to give the demonstration to the worldly people They undergo all those sufferings. They also do not achieve anything unless They work very hard.

But I would advise you that no matter if you have pain or if you feel like scratching, or if you feel a headache or if anything happens to you, you should not postpone your meditation and you should keep doing it. Because this also is an excuse of the mind to distract you from the meditation. He will bring a headache or you will feel giddy and then your mind will say that you are feeling like that so you should get up from meditation. And after you get up from meditation, all those pains and problems go away and you can do worldly work very easily. Even if the worldly

work is harder, then also you can do that and no physical problems come to you. So this is only an excuse of the mind, because mind wants you to get up from meditation. If this thing happens, you should tell your mind, "You are ready to do the work of the world, even if it is very hard, and you will not feel giddy at that time. So why don't you allow me to sit for meditation? Is meditation the only thing which you don't want to do and which you feel is very hard to do?"

Guru Nanak Sahib says, "All day long he works hard for worldly things, but when the time for meditation comes he feels as if someone has put a very big stone on his head."

Many times I have said about myself that during the Second World War, when Hitler was advancing, nobody from the Indian Army was [eager] to go and fight there, because they knew that if they would go they were not going to come back. At that time many people were running away from the Army and the government had very severe punishments for those people. So people preferred to bear those punishments rather than go to the battlefield and fight, because they knew that if they went there they would have to face death and nobody wanted to die. At that time I was very young and I gladly gave my name to go the battlefield. Before we were sent there, we were sent for a physical examination, or checkup, and the commander asked the doctor to whom they should give milk — because in the Army the weaker people were given milk. So the doctor felt very sorry and he said, "They all are goats going to slaughter" — because he knew that those who were going would definitely die. So he said, "Give milk to everybody, because they are not going to live for many more days."

The meaning of saying this is that everybody knew that death was certain for them if they went to the battlefield, and everybody was afraid to go there. But I was not, because I knew [even as a boy] how the mind was bothering me. [Later] when I got Initiation from Baba Bishan Dass, it took me eighteen years to fight with my mind, and only after that I was able to conquer my mind.* So I knew how the mind was making excuses and how the mind was troubling me, so I was not worried about death, because I knew that mind was such a thing that he was bringing many

* It's not clear when Sant Ji got Initiation from Baba Bishan Dass, sometime after the war, and He got the first two Words only. He did visit Baba Sawan Singh while in the army, and took Baba Bishan Das to see Baba Sawan Singh (after the war). Sant Ji is apparently reflecting here on His struggle to control the mind that continued from His boyhood until the time He got the full Initiation from Master Kirpal Singh.

other things. So those who have done the meditation, they know about the mind and that's why they always advise us how we are to fight with the mind.

I know that whenever I used to go into the meditation cave for meditation, the mind would become so obstinate and he would say, "No, you are not to go in the cave. Outside you can do any hard work you want, but you should not go in and sit there." Master Sawan Singh Ji used to say that many times the mind says, "I am ready to stand in front of a cannon. You can shoot me, but don't make me sit for meditation."

And when I came to the Feet of Hazur, Master Kirpal, at that time I had completely gotten rid of my mind, but still for seven years continuously I did meditation, and during that period I had only one attendant with me. You know how I used to sit in a cave and sit for meditation. So only those who work hard in this Path and who stay up in the night and do their meditation, only they can achieve.

No doubt, those who have got Initiation from Master will be liberated by Him, but still only he can be called brave who carries his own burden. He cannot be called brave who doesn't carry his own burden and who is putting his burden on the Master. A disciple cannot pay off the debt which he owes to the Master, because the debt to the Master is so great that the disciple can never pay it off.

If the children say, "Our father is earning a lot, and we will enjoy ourselves with his earnings," such children are not considered good children. Only those who work for themselves, only those who support themselves, can be called good.

So it becomes our duty when we become satsangis, when we are initiated, to sit for meditation, no matter if our mind weeps or cries or makes any excuses. If your mind brings pain in your body or if anything happens, then you should keep doing your meditation. If your mind is advising you, never obey his advice. If he is telling you that the night is very long and you will get up later on to sit for meditation, don't believe him, because he is not going to let you sit for meditation later either. And if he says, leave off now, you will meditate tomorrow, you should not believe that either, because tomorrow the mind is not going to leave you alone. He will still be within you and the one who has distracted you from meditation today can do the same thing tomorrow, also. So you should never obey your mind.

If on any day your mind is advising you that today you should not sit for meditation, on that day it becomes your duty to sit for one extra hour. That will be like a punishment to your mind and if you will do that, the next day your mind

will not advise you not to sit for meditation because he will know that today also if he does that you will put in an extra hour again. So he will not do that again.

Master Sawan Singh Ji used to tell the story of a Muslim Fakir and how he punished his mind. He used to say that once a Muslim Fakir was passing by a city and he saw that somebody was selling some dates, so his mind said, "Dates are very sweet; we should eat some." The Muslim Fakir told his mind, "We don't have any money. We should go in the forest and collect some wood and after selling that we will get money and then we can buy the dates." So he went in the forest. Many times his mind said, "There is a lot of wood here. We should collect it and go back to the city and sell it and buy the dates." But the Fakir said, "No. If we go farther, we will get a very good quality of wood and we will get more money." So in that way first he walked a long distance and he got tired, and after that when he collected the wood, he carried a very heavy burden, more than he could carry. His mind said, "No, we should not carry so much wood," but he said, "No, if we will take more, we will get more dates." So in that way he came to the city and sold that wood and took the money and bought some dates. Then he said, "We will go in seclusion and eat the dates there. We should not eat here. We should go back in the forest and eat the dates there." So he went to a secluded place and there he addressed his mind and asked him, "Do you want to eat these dates?" So mind replied, "Yes, I want them." So the Fakir said, "You see, today you have asked for dates and here are the dates. Tomorrow you will ask for some other sweet. And the day after tomorrow you will ask for some other delicious food. And after that you will say that you want a woman. And after that you will say that you want to have children. And then you will ask for one or the other thing. So that means that I will always be doing your work and I won't be able to do any other work, and I don't want to do that." So he called one man who was passing by and he gave the dates to him, and he didn't eat those dates. He punished the mind by living on hot water for one year. He didn't eat or drink any other thing except hot water for one year, and he said, "This is the punishment for having the thought of eating dates."

So unless you punish your mind, you cannot control it.

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