Sant Bani Magazine

The Voice of the Saints

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The Country Where There is No Unhappiness

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have graciously given us the opportunity and allowed us to sing Their glory.

No matter in what time or what age the Saints and Mahatmas have come into this world, They all have the same message to give out, and that is the devotion of God Almighty. No Mahatma comes into this world to form any new religion, nor does He come to break any of the existing religions. He doesn't even come to make us hold sticks and fight with each other.

Nor do the Saints and Mahatmas come into this world to make this world a place of happiness. If that was the mission of the Mahatmas, since many great Mahatmas have come into this world already, this world would already have turned into the country of peace.

In every age, pains and happiness, poverty and wealth, sickness and good health have always been there. The conflicts and wars have always been going on in this world, so Saints and Mahatmas come into this world to liberate us from this place which is full of pains and happiness. Saints and Mahatmas tell us that all the happiness which we see in this world is temporary, and we do not know when these joys will change into pains.

Guru Nanak Sahib has drawn a very good sketch of this world. He has told us how even the *pirs* and prophets who came here also left this world weeping and crying. He says that Lord Indra, who gave millions in donations, also wept when he went to the home of Parasram.

Then He said that when Rama was made to leave his home, he wept and he went along with Sita and Lakshman.

Ravana also wept when he lost Lanka. He was the one who abducted Sita.

Even the Pandavas wept when they were made laborers, even though they had their Master with them. Bali also weeps continuously. Nanak says that this whole world is suffering.

This Satsang was given September 6, 1995, in Ahmedabad, India.

So what is the teaching which the Masters give us in this world of pain and suffering? That is the message, that is the teaching, of the Shabd Naam.

We usually say, "Leave the mind alone. Whatever he wants to do, let him do. Do not resist the mind." But Saints and Mahatmas know, and They lovingly tell us, that if you will leave your mind alone, if you will not resist the mind, if you will just let him do what he wants to do, if you will leave him free — then we know that when the mind wanders he can create so much trouble, he can destroy everything.

Dear Ones, the more wood or the more ghee we put on a fire (or anything which helps the fire), the more the flames will rage. If you sprinkle water on a fire it quiets down.

In the same way, our mind is already wandering and it has become restless in the passions and pleasures and all the things of this world, and if we allow him to wander even more, then we will get nothing but confusion and restlessness.

If there is a beggar who has collected a little bit of money, if we want to snatch that money away from him, he will resist and he will not open his fist to let us have that money. But if we give him many other things, like gold, silver, dollars or any other valuable thing, we do not need to ask him to give up all that he has. He himself will loosen the fist in which he is collecting his things.

So Saints come with the message of such a plane, such a country, such an abode, where there is no unhappiness, where there is no misery, where there is no birth and death. Saints and Mahatmas tell us that we cannot reach there by any amount of reading, nor can we reach there by doing any kinds of rites and rituals.

Saints and Mahatmas lovingly ask us, "What is the power which keeps us attached in this world? That is our mind, and he is also within us."

Whatever practices or techniques the Saints teach us, they are only to return our mind back to his own place.

What is the true abode of our mind? Our soul is of the same essence as that of Sat Naam; she is the resident of Sach Khand. And the abode or residence of our mind is Brahm, because he is of the same essence as Brahm.

Our soul is within us and so is the mind. So Saints and Mahatmas lovingly tell us how we have to collect our scattered thoughts by doing the Simran and bringing our attention behind our eyes. They lovingly tell us how we have to take our mind to Brahm and make him reach his abode, and then our soul becomes free from the clutches of the mind.

Saints and Mahatmas lovingly ask us, "What is the power which keeps us attached in this world? That is our mind, and he is also within us."

Then the soul reaches the place where it is pure Light, where it is all purity, and then the soul realizes that she was the purest of all, she was the holiest. It was her mistake that she went in the company of the mind and became dirty, because the mind was not part of her. You may call this as the "taking of the mind to his abode" or you may even call it the "untying of the knot which is keeping both the mind and soul together."

To do this practice you do not need to give up your homes and families, you do not need to give up your children, you do not need to go away into the wilderness. You don't even need to take up any special kind of outer appearance.

Saints and Mahatmas tell us, "Remain in your own society, in your own religion. Wear your own clothes, keep your own outer appearances, but do what we are telling you to do, and after going in the within, do what we are telling you. We are teaching you how you have to protect yourselves, how you have to abstain from all the things which are dragging you into this world."

Saints and Mahatmas lovingly tell us how this world is a place of pain and happiness, and how we have to leave it. We have forgotten death. We think that death is not going to come to us; all the pleasures and passions of this world are for us.

The Beloveds of God lovingly warn us, "Dear Ones, all the wealth and prosperity, all the things of this world which you are seeing, before they came to us, our forefathers and our parents also used to have them. But when they could not take anything along with them when they left, do you think that you will be able to take all these things along with you when you will have to leave this place?"

Swami Ji Maharaj lovingly explains to us in this brief hymn which is being presented to you that we have come into this world because of our good and bad karmas, and as the reward of our good karmas we are born into good families, we have good brains, we have good ways of living. The highest reward which we can get because of our past good karmas is that we may go to the heavens.

It is nothing but a reward for our good karmas that we come into this world with the power to rule over the world. In our earlier life

we may have lived in a hut, but leaving that hut we live in palaces. We may have had a broom in our hands, but instead of that, because of our good karmas, we hold the reins of power in our hands.

We see the condition of those people who rule, who have power — when they are in power, people make processions out of them, they throw flowers on them, they put garlands around their necks. And the people who are enjoying all those things think, "Well, there is nothing more. It is very good to be in power."

But we also know how when the opposite party becomes even more powerful, then overnight there are coups, and we read in the newspapers and hear on the radios that those same people have been assassinated or are thrown out of power. And then the next day, the same people who used to praise and appreciate the rulers become their critics and they start saying things against them.

If we do the bad karmas, hell and the cycle of eighty-four lakhs births and deaths are ready for us.

O mind, leave this abode of
pains and happiness,
And devote yourself (to Him)
climbing the Sat Naam.
You have the company of this
body only for a few days,
Then even this abode will
have to be abandoned.

Swami Ji Maharaj lovingly asks us, "What should you do? You can escape this country of pain and happiness only by doing the meditation of the Shabd Naam. Your soul is the daughter of Sat Naam, she is the same essence as that of Sat Naam, and she is a resident of Sat Naam, but unless we do the meditation of the Shabd Naam, we cannot rise above and we cannot liberate ourselves from this world which is full of pains and happiness."

Only by going in the company of the perfect Masters do we come to know that we are like a traveler in this world. These homes which we have here are not our homes. These religions or communities to which we belong are not our religions or communities.

Guru Nanak Dev Ji Maharaj says, "We are worried about those homes, we are working to modify those homes which we have to leave, but we do not have any worries about that Home where we have to go and reside. You are attached in your mind to the home which you have to leave, but where you have to go and live, you don't have any worries for it."

Farid Sahib says, "You are always being called from the within. Your grave is always calling you; she is saying, 'Come to me.' When you know that you have to go there, then why are you afraid? Why do you not worry [or think] about it?"

Sufi Saint Farid Sahib says that

Your soul is the daughter of Sat Naam, she is the same essence as that of Sat Naam, and she is a resident of Sat Naam, but unless we do the meditation of the Shabd Naam, we cannot rise above and we cannot liberate ourselves from this world which is full of pains and happiness.

our true residence or abode, is the grave, and the grave is saying, "Why are you afraid of coming near me? Why don't you come?"

Kabir Sahib says, "You will have a brick as your pillow, you will sleep on the floor, and the ants will bite you. This is the place where you will have to go and reside in the end."

This is the benefit of going in the company of the Saints and Mahatmas: They tell us about our Real Home. Not only do they tell us about the Real Home, but They also help us and teach us the way through which we can go back to our Real Home.

You have the company of this
body only for a few days,
Then even this abode will
have to be abandoned.

Lovingly He says that you will not live in this [body] forever. We do not know how many breaths God Almighty has put within us, or when those breaths are going to finish. When the wealth of those breaths is finished, when that cycle comes to an end, when we lose all the breaths which have been put in our within, then we leave this world — and then how people call over the telephone, they send cables, and even broadcast on the radio that a certain person's heart has failed and he has left the body.

So Swami Ji Maharaj says, "A few days — God has given you a few days to live in this body — then you will have to leave this body as well as the world in which you are living."

Wealth, wife, son and grand-
son;
Even they will not be helpful.

Swami Ji Maharaj warns us about those things of which we are very proud. He says, "Are we proud of the wealth we have? Have we not seen the condition of the poor people struggling on the streets? Are we proud of our sons, our grandsons, or our other relatives? Will they go with us? Will they help us when we need them?"

I am very sorry to say that the people in the West do not understand the importance of maintaining their marriage, and now this in-

fluence is spreading very fast even in India. This is exactly opposite to the teachings of the Saints and Mahatmas. Master Kirpal Singh Ji used to say, "Only death should separate the husband and wife; otherwise, they should always live together." Many great Saints and Mahatmas have written a lot in Their banis [about this]. They have referred to our soul as the wife and to God Almighty as the Husband. They have laid a great emphasis on the sacred union of marriage. As Master Kirpal used to say, "This is a very sacred union and it must be maintained."

Kabir Sahib said that neither the father, nor the son, not even the wealth which you were counting on, is going to help you. And even in the relationship between the husband and wife, which is considered to be the most sacred and very close, when one partner leaves the body, when the wife or husband sees that now there is no life in their companion's body, then they also just leave them. Kabir Sahib says that the wife to whom you were so attached, when she saw that now there is no life in your body, even she also left and ran away, saying, now a ghost resides with this body.

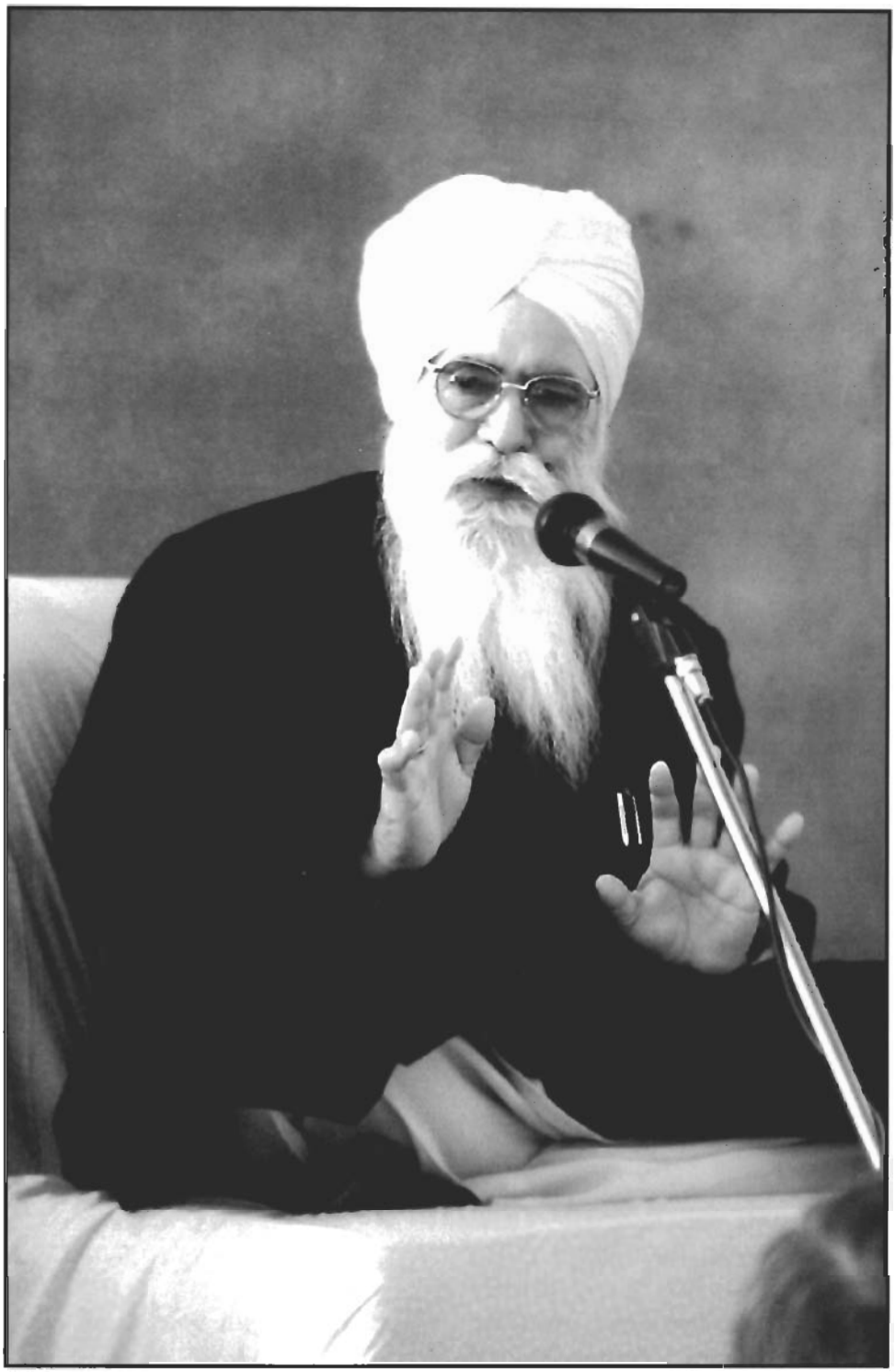
Two streams of breaths flow
every moment,
One day this bag will become
empty.

Swami Ji Maharaj awakens us, we who are sleeping in the sleep of illusion. He says that the rosary or the cycle of breaths which is going on within us is moving in both directions, it is coming in and going out, and in that way both while we are breathing in and while we are breathing out, we are losing our breaths.

Dear Ones, when we sleep, even then we lose our breaths. When we are awake, we lose our breaths. When we are walking, moving here and there — whatever we are doing, we always go on losing our breaths. So one who is losing his capital, who is losing his precious wealth so much, just imagine: if he has become careless, what will be his condition?

"A few days — God has given you a few days to live in this body — then you will have to leave this body as well as the world in which you are living."

"Are we proud of the wealth we have? . . . Are we proud of our sons, our grandsons, or our other relatives? Will they go with us? Will they help us when we need them?"



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

Understand this body as a bag filled with water,
Which leaks all the time.

If there is a bag which we have filled with water or air, if it has an opening, then one day it is definitely going to empty. It is like a big pond: no matter how much water is there, but if we put a pipe into it to take out the water, one day that will also become empty.

So Swami Ji Maharaj says that you should understand your body like that bag. One day it will become empty.

You always remain unconscious and careless,
You never listen to the Real Word.

Swami Ji Maharaj says, "You are sitting, becoming careless, and you have become worriless. You think that Death is not going to come to you: 'Only the pleasures and comforts of this world are for me. Death is not for me.' The Sound of God, coming from Sach Khand, is sounding at your forehead all the time, but unfortunately you are not responding to it, you are not listening to it."

If we make our body pure and our thoughts pure and, after making them pure, if we listen to the Sound Current with the right technique, then we will know what that Sound is telling us from within.

But what are we doing now? We are presenting our questions in front of God; we present our prayers and requests in front of God Almighty, but we do not listen to the answers which He is giving to us.

Maya is after you.
Why don't you give up the lust?

Normally, all the Saints and Mahatmas have mentioned the five passions. They have referred to them as the five thieves, the five dacoits, or the five deceivers. So here Swami Ji Maharaj discusses the element of lust. Out of the five passions, lust and anger are the greatest. So here Swami Ji Maharaj says that one who is involved in lust, his attention drops down. The person who is always unchaste, who is always involved in lust, cannot listen to the Sound Current properly.

And with anger, the attention, or the thoughts, are spread everywhere. This is very true, that if you take someone who has this disease of being angry to the doctor and get his blood pressure checked when he is under the influence of anger, you will see the variation in his blood pressure.

Without the grace of the Master, you won't be liberated from it;
Meditate upon the Naam of the Master.

"The Sound of God, coming from Sach Khand, is sounding at your forehead all the time, but unfortunately you are . . . not listening to it."

. . . after making [our body and thoughts] pure, if we listen to the Sound Current with the right technique, then we will know what that Sound is telling us from within.

But what are we doing now? We are presenting . . . our prayers and requests in front of God Almighty, but we do not listen to the answers which He is giving to us.

Swami Ji Maharaj explains that when we are sick we go to the doctor; the doctor checks us and diagnoses the sickness which we have. Then he gives us medicine and he tells us certain things which we must do and certain things which we should abstain from doing. Just as it is important for us to take our medicine, in the same way, it is even more important for us to abstain from the things [which harm us].

But if after going to the doctor we don't take our medicine and don't abstain from the things which the doctor tells us — Master Sawan Singh Ji used to say, "How can such a person derive any benefit from the doctor?"

In the same way, Saints and Mahatmas tell us that we are the sick people in this world. What sickness do we have? We have the sickness of birth and death. We have the sickness of lust, anger, and the other passions.

We come to realize that these passions are sicknesses only when, instead of allowing them to rule us, we ourselves become their ruler and we control them.

So when we go to the Masters, at the time of Initiation Masters very lovingly give us certain conditions. They tell us certain things which we should do, and it is very important for the disciples to live up to what the Masters tell them at the time of Initiation.

If you take the medicine given to you by the Master and if you abstain from the things which He has asked you to, then there is no question why you should not become the ruler of these five passions. They will not become your rulers, they will become your slaves, and you will become their ruler.

Lovingly He says that these five passions or these five dacoits punish the worldly people, whereas they bow down at the feet of the devotees of God.

It is my personal experience that those who obey the commandments of their Master, those who do the

meditation of Naam and who withdraw their attention from all the outer things and bring it behind the Eye Center, and those who devote themselves at the Feet of the Master, these passions become their friends and they don't bother them at all.

So Swami Ji Maharaj says that the teacher pays attention to the student who is doing his studies. In the same way, the Master also puts all His attention on that disciple who obeys His commandments and who does his Bhajan and Simran.

So Swami Ji Maharaj says that without the grace of the Master and without doing Bhajan and Simran you cannot become free from the diseases which are attached to you and by which you are afflicted.

Keep the Dhyan (contemplate upon the form) of the Master within your heart,
Hold your mind still.

Lovingly He says that no matter how swift the horse is, even if he does not stop, then put the rein in his nose and he will stop. In the same way, the mind is also an uncontrollable, very swift, horse. What noose, or what rein, do you have to put in his nose? It is the rein of the Simran.

We know that when we think of anyone, his dhyan or his image comes to our Eye Center by itself. So when we do the Simran given to us by the Master while we are sitting or standing, sleeping or awake, walking or doing whatever, then dear ones, the attention, or the Dhyan of the Master comes within us by itself.

So Swami Ji Maharaj says that when you have the attention or the Dhyan of the Master while you are sleeping or awake, and when that Dhyan of the Master becomes still in your within, then the course of your Simran will be completed. This is what is said: Timeless is the Form of the Master, and by keeping our attention in that Timeless Form of the Master we go above.

Master Sawan Singh Ji used to lay a lot of emphasis on doing the Dhyan, and even though the ways of Master Sawan Singh and Kirpal Singh were very similar, still Mas-

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[if] we don't take our medicine and don't abstain from the things which the doctor tells us — Master Sawan Singh Ji used to say, "How can such a person derive any benefit from the doctor?"

. . . Saints and Mahatmas tell us that we are the sick people in this world. What sickness do we have? We have the sickness of birth and death. We have the sickness of lust, anger, and the other passions.

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ter Kirpal Singh Ji used to say, "God is the One Who comes to you by Himself."

What Master Kirpal meant was that when you will do the Simran of the Master all the time, when day and night, continuously, the Simran of the Master will go on happening in your within, then the Dhyan of the Master will come within you by itself.

He is the Gracious One, He
showers grace on you.
With every breath he helps
you.

When a child goes in the lap of the mother, then the mother becomes responsible and she has the worry of when she has to feed him, when she has to bathe him, when she has to move him into the shade or into the sunlight.

In the same way, when we manifest the Form of the Master within us — lovingly Swami Ji Maharaj says, "With every single breath He takes care of you."

Master Sawan Singh Ji used to say, "Suppose you want to get a cupboard or another article made. If you go to get the carpenter every time you need him to make anything, you will waste a lot of time and it will be very expensive. If instead you please that carpenter, and if you somehow convince him to stay in your home, then whatever you want he will prepare for you."

But what is our condition? We do the Simran for an hour or half an hour, and the remaining fifteen or sixteen hours we keep forgetting.

Dear Ones, if we meditate for even four or five hours, still the amount of time we devote to the world will be more.

Dear Ones, it is not at all difficult to do the Simran. It is just like children playing: even while they are playing they go on counting numbers — one, two, three, four — in the same way, we can always do the Simran even while we are doing our worldly works because our mind is always empty. So while we are doing the things of the world — when we are walking, talking, doing whatever we are doing — still along with all of that we can do the Simran. It is not at all difficult.

I tell you from my own experience that all those who have done the meditation and have gone within have always said that this Path is the true one. So Swami Ji Maharaj says, "You reach the place where the Master helps you. At least you reach that place where He is present to take care of you and protect you."

He protects us, even outside. There are many dear ones who realize the protection of the Master, but the mind deceives us and then we easily forget. But it is true that Master protects us, even outside.

Bhalwant was very young when she came to me. When I went to the United States, on the first Tour

Swami Ji Maharaj says that when you have the attention or the Dhyan of the Master while you are sleeping or awake, and when that Dhyan of the Master becomes still in your within, then the course of your Simran will be completed. This is what is said: Timeless is the Form of the Master, and by keeping our attention in that Timeless Form of the Master we go above.

in 1977, after I had gone she became very sad. And one day because of her sadness she went outside the 77 RB Ashram and she sat there. Master Kirpal appeared there in His Real Form, and He said, "Daughter, why do you worry? I am with you." She wrote a letter to me in the U.S., which I showed to many people to tell them how much Master protects us and takes care of us even on the outer level. But we are the ungrateful ones. We easily forget even though He takes such good care of us.

Give up the pleasures (indulgences), why do you buy the diseases?
There is no comfort in them (indulgences).

Swami Ji Maharaj says that the pleasures which you think are very sweet and to which you are so attached, and in order to enjoy those pleasures you don't even sleep, what will happen? These pleasures in which you are involved will result only in sickness; they will give you nothing but sickness and pain.

Guru Nanak Sahib also says that if you indulge in the pleasures you are bound to get sick, and at the end you will continue to come and go from this world.

Dear One, obey the commandments of the Master.
Then you will get peace.

He says that if you want to achieve peace outside as well as inside, obey your Master.

What does the Master tell us? He tells us to do the meditation of the Shabd Naam and to abstain from the pleasures, to stop our mind from indulging in the pleasures, because up until now our mind has not been, and never will be, satisfied by indulging in the pleasures.

He will remove all your pains.
And will give you the Immovable Home.

Swami Ji Maharaj returns to the place from which He started this hymn. In the beginning He said that this world is full of pain and happiness. So now He says that giving

up this world which is full of pain and happiness, come to your own Home.

When we become of the Master while sitting or standing or doing anything of the world, when we always become His, then it becomes His responsibility to take care of us and to protect us. What does the Master do for us if we become His? He finishes our cycle of birth and death, He finishes our coming and going from this world which is full of pains and happiness, and He takes us to that plane which does not fall in any Dissolution or Grand Dissolution, the plane which is the Permanent One.

Radhasoami says this making you hear:
Search for the Nij Naam.

After telling the whole hymn, Swami Ji Maharaj finally says, "I have explained to you all these things very lovingly." You know that when the so-called religious people make us do rites and rituals, when they make us give donations or do good deeds, either they frighten us with the sufferings of hell or they tempt us with the rewards, comforts and conveniences of the heavens. That is how they make us do the devotion. But the Path of the Masters is the Path of Love, so that is why Swami Ji Maharaj says, "I have neither frightened you with hell, nor am I tempting you with the heavens. Very lovingly I am explaining to you that you should do the devotion of God Almighty, because this is the Path of Love."

Allah, Waheguru, Ram, Rahim, God — all these are the descriptive names of God Almighty, and we have much respect for all these names. But Swami Ji Maharaj says, "We have to go and meet that Power which is described by using these names." Swami Ji Maharaj calls that Power as the *Nij Naam,* or His very own Name.

We also give names to certain people. Suppose we want some judge or magistrate to solve a problem, and instead of talking to him personally and asking him to do things for us, if we worship his picture or repeat his name — if we go on praying to him without going to him personally — will he solve our problems? Will he do anything for us? He won't do anything for us unless we go to him personally, tell him about our problems and request him to solve them.

In the same way, Swami Ji Maharaj says that we have to go and see that Power with our own eyes. We have to go and meet God Almighty ourselves; we have to pray to Him, "O Lord, we are suffering in this world. These five passions and the pleasures of this world are bothering us, and the mind is making us dance to his tune like a monkey. Kindly liberate us from all the tricks of the mind. Kindly finish our

The Master tells us to do the meditation of the Shabd Naam and to abstain from these pleasures, stop our mind from indulging in the pleasures, because up until now our mind has not been, and never will be, satisfied by indulging in the pleasures.

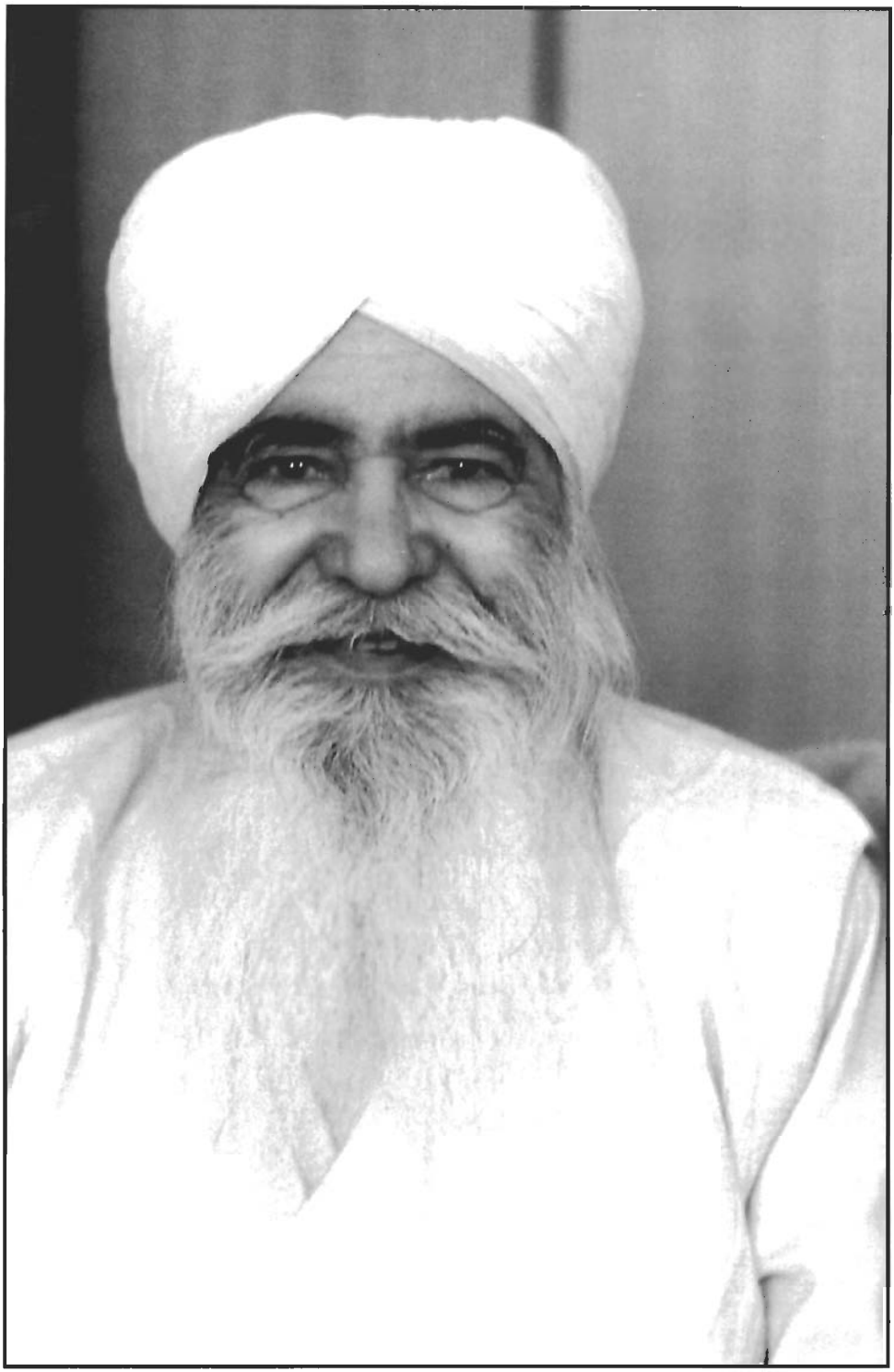
cycle of births and deaths, the cycle of coming and going." So here Swami Ji Maharaj is saying that unless we go to God Almighty, see Him with our own eyes and make these prayers to Him ourselves, He will not help us.

I have told you this story earlier also, and once again I will tell this story to you. This is an incident of the village Manjuwas, where I had been sent by the Army to collect some money. In the village there were fifteen or twenty learned people who used to worship a deity; they had a picture of him and they always used to burn incense in front of him, offer food, and like that.

Over time the picture of that deity became damp and also some food got stuck to it. So one night a mouse came and ate part of that picture and they were very confused about how that could happen. So when I went there, they told me, "Yes, we will give you your money, but first you should answer our question, because we are having this problem." They brought that picture to me and they told me, "When this god whom we are worshipping cannot even protect his own picture — if a mouse could come and eat his picture — then how can we expect that he will protect us or that he will give us any liberation?"

So I lovingly told them, "Dear Ones, there is nothing wrong with worshipping this god. The problem is because of the way you are approaching him. If you were to go within and contact this god, this deity, in your within, only then can he take responsibility for you and only then can he help you. But instead of going within and seeing this power within yourself, you are just worshipping his picture. How can you expect that the picture will do you any good?"

Master Sawan Singh Ji also used to say that if you want to have the picture of the Master in your home, you should understand Him as your friend or as an elder, but if you don't do Bhajan and Simran and if instead you always go on praying to and worshipping that picture, what is the fault of the Master? Unless you do Bhajan and Simran you cannot get any benefit, you cannot get any grace from the Master.



S.K.A. RETREAT, SAMPLA, INDIA, DECEMBER 1995

Aaja, Aavija, Aavija Sohneya Ve

Sant Ajaib Singh Ji

Aaja, aavija, aavija Sohneya Ve, tarle main kardiyaan.
Ve Sohneya, vaste main pondiyaan, Ve Sohneya vaste main pondiyaan.

Come, come, do come O Beautiful One, I beg of you.
O Beautiful One, I implore You.

Tatdi udik diyaan, tarle main pondiyaan.
Aaja mere mahi tere, vaste main pondiyaan
Tere naal jindagi hai tere bajo moi ve
Ve Sohneya tarle main kardiyaan. Ve Sohneya vaste . . .

This miserable one awaits You and begs You to come.
Come O my Beloved, I implore You to come.
My life is with You, without You I am dead.
O Beautiful One, I implore You.

Tere na naseeb menu, jindagi de saah ve
Tere bina data saari sangat behal ve
Aaja hun pyare meri jindagi savar de
Ve Sohneya tarle main kardiyaan. Ve Sohneya vaste . . .

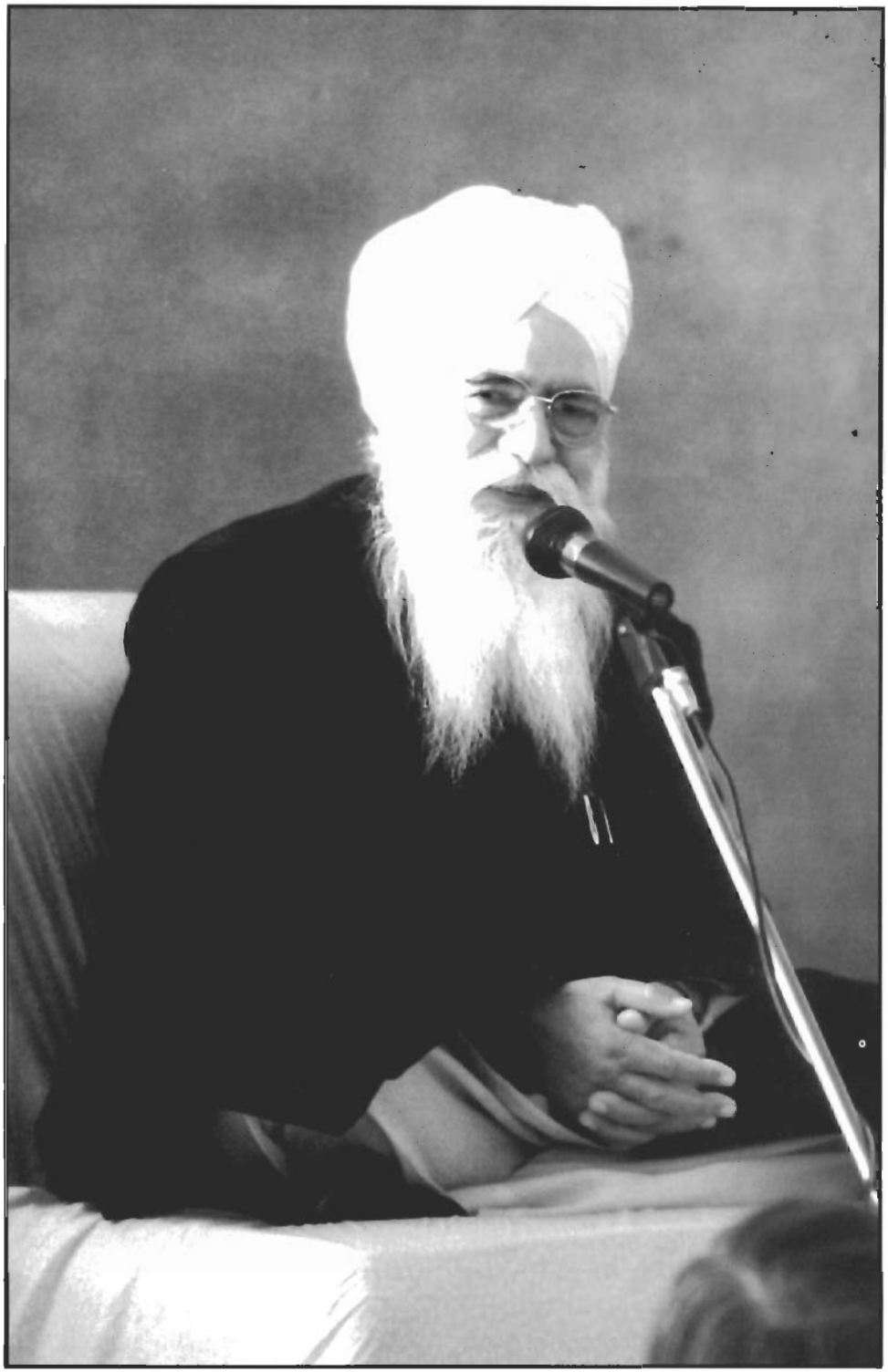
It is not in my fate to have the breaths of life.
O Giver, without You the whole sangat is suffering.
Do come now, O Beloved, and improve my life.
O Beautiful One, I implore You.

Deke darash chhup, gayo mere mahi ve
Hoi badi der hun, aa pheri paai ve
Mar gaye haan asi baki murde je ho gaye
Ve Sohneya tarle main kardiyaan. Ve Sohneya vaste . . .

O my Beloved, You have hidden Yourself after giving me Your darshan.
Now it has been too long, do come back.
We are dead, the others are like the dead ones.
O Beautiful One, I implore You.

Teriaan main aatma tu sun Kirpal ve
Aa dekh Ajaib da ki, hoya bura haal ve
Aa hun aa, aake sine naal la le
Ve Sohneya tarle main kardiyaan. Ve Sohneya vaste . . .

I am Your soul, listen to me, O Kirpal.
Come and see how bad is the condition of Ajaib.
Come, now do come, and after coming embrace me.
O Beautiful One, I implore you.



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

BOOK REVIEW:

Rainbow On My Heart —

a Memoir of the Early Years of the Mission of Sant Ajaib Singh Ji

by Kent Bicknell, 328 pages, 13 color photos

Dear Friends, I have just had the opportunity of reading Kent Bicknell's book, *Rainbow On My Heart.* It is, in short, a very special gift; one that I believe is intended for us to receive at this particular time. Whether you are a long time initiate or a disciple that came to the path later in Sant Ji's mission, this very readable, very inspiring story will reawaken many sweet memories of being with the Master physically and will surely ignite new sparks of enthusiasm and motivation.

The book begins by taking us back to the painful time of transition, when Master Kirpal had left His physical body, and many of us were filled with the hope of a true Successor, yet not knowing exactly who that was to be. Through Kent's narrative we receive news of a Gurumukh disciple in the deserts of Rajasthan and we experience what it was like to be among the first visitors to His small ashram.

As it says in the introduction, *"Suddenly we were flying: priorities righted, destination reaffirmed, the overwhelming reality and joy of darshan experienced once again."* The beautiful cover photo that Kent took during an early trip shows Sant Ji standing in a doorway, illuminated by a simple kerosene lantern, giving darshan to yearning souls. That was a special time and it has been wonderful to relive those days through Kent's words.

Portions of Kent's tale capture the flavor of an initiate just back from India, reading from journal entries. While progressing through the book I found myself reminiscing/remembering glowing faces trying to communicate experiences too big, too profound to fit into words and syllables. Whether told in private or in Satsang, such accounts would most commonly be accompanied by an aura of sweetness and love so present and so real it was as if the Master Himself was physically in the room. It is my experience that it doesn't take many pages of reading *Rainbow On My Heart* to once again be surrounded by all these memories and to be immersed in that exact same aura of sweetness and love. Clearly, the tapestry of Kent's experiences is much more than the sum of the individual parts.

However, this is not simply a collection of inspiring anecdotes,

and it would be wrong to think of this work in that way. First, and foremost, it is a complete story of one disciple's personal transformation. As we read Kent's story, we move through a remarkable tale of personal growth. The story takes shape and unfolds through an orchestrated progression of much-needed lessons. At one point the author wonders, *"How many times will Sant Ji have to send me yet another lesson of exactly what I need?"* At another place, *"I realized that it was wrong to assume anything . . . that I really did not know much of anything, and that, as Baba Sawan Singh had said, the Guru can get work out of anyone even from the stones. I brought nothing special to the task."*

As we move from year to year we see moments of levity often followed by difficult and sobering discussions, which in turn give way to love filled interviews. Thanks to Kent's willingness to share all of the experiences — not just the blissful but also the difficult — we are able to witness the Master at work, molding and shaping the disciple each step of the way. As his relationship with Master evolves, the reader is afforded insights into the various ways Sant Ji encouraged, admonished, rebuked, forgave, and, ultimately and completely embraced Kent.

The story concludes with Kent having to face a huge personal obstacle. Despite his best efforts to be spiritually disciplined, a complication had set in that threatened to totally block his further progress. In the chapter "Spiritual Surgery" we see the Master at work over a period of days lovingly, yet firmly, correcting the situation, at the conclusion of which Kent relates:

"Words fled me. I was stunned and shaken. The arrogance and pride . . . crushed under the weight of my humiliation. . . . Sant Ji repeated that it was far better to be rebuked by the Master than to be praised in public . . . A glimmer of hope came over me. No one could deny He had just rebuked me — so perhaps there was a bottom to all of this. He continued to gaze at me, with great love and compassion flowing from His physical frame. No words were spoken for a short time. Then a new feeling entered the room. It felt as if a skilled surgeon had just completed a particularly difficult aspect of a delicate operation — and time was needed to see if the patient would accept or reject the results."

In the last chapter we experience the fulfillment of the healing process as Kent and Pappu are immersed into the daunting collaborative task of translating Kabir's epic poem, the *Anurag Sagar*. It is both an interesting and moving account.

These few paragraphs do not do the book justice for there is much that I have not been able to convey.

Sant Ji with the author's son, nine-year-old Chris Bicknell, as well as Pappu and Pathi Ji; the photo was taken near Sant Ji's meditation hut at 77 RB, during the time of translating Kabir's book the Anurag Sagar.

Let me conclude by suggesting you give yourself plenty of time to read about this particular rainbow. For it is one that is full of many little treasures that are best absorbed at a relaxed pace. Take your time, step through the window and relive that happy period, full of promise, when little bowls were being turned upright and then filled to the brim. As Kent says, after one particular session with the Master, *"As much as I could comprehend had been given to me."* It seems that what is given through *Rainbow On My Heart* is very much along those same lines.

— DON MACKEN

We Are Working for God

Sant Ajaib Singh Ji

I heard that it is seven times longer or seven times harder to progress on the inner planes if a disciple does not meditate here on the physical plane. Then when he leaves the body and the Master takes him up to the inner planes, he has to do the meditation that he did not do while he was on earth. Is there any truth to that?

Well, whether it is true or not, you will know about that only when you go within and see for your own self. But Master Sawan Singh Ji always used to warn in Satsang that doing meditation is your work and you will have to do that, whether you do it in this lifetime or in the next lifetime. From wherever you will leave this world, you will have to start from that place or from that plane in your next lifetime.

That is why Kabir Sahib says that the work which you are supposed to do tomorrow, you should do it today, and the work which you are supposed to do today, you should do it right now. Because who knows when the Negative Power will come and take you over and in that way you may miss the boat.

That is why, I also lovingly advise you, that you do not procrastinate today's work for tomorrow. Because the mind who does not allow you to meditate today, he is not going anywhere. Tomorrow he will still be within you and he will not allow you to meditate tomorrow, either.

Those who are lazy and who always make excuses for doing their work are defamed by the people, people plunder them, and in the end they repent because they don't earn any wealth.

Dear Ones, why are you waiting for the next lifetime? Why are you expecting to meditate on the inner planes? Only he is the wise man who eats the food right away when it is prepared. Now the food is prepared, you have got the Master, you have got the Initiation, then why not meditate in this lifetime and on this plane so that you don't have to do anything in your next lifetime or in the inner planes? You should take advantage of this opportunity.

This "walk talk" was given February 1, 1980, at Village 77 RB, Rajasthan, India.

Sant Ji, when one who has to become a Saint goes into full-time meditation, they just don't see anyone. Can You tell us about a daily schedule, say that You had when You went into full-time meditation?

Dear Ones, you can get only one enjoyment at a time. Either you take the enjoyment of the world or you get the enjoyment of God.

Guru Nanak Sahib said that when that enjoyment of God comes, then the enjoyment of the world doesn't have any meaning there.

During the time when I was doing full-time meditation, I had only one attendant or one servant who was cooking food for me.

One has to change one's habits. In the beginning, when one starts sitting alone in meditation, mind makes a lot of noise and mind brings many excuses and tells you to come out and go and see people and do all the worldly things. It is very difficult for one to sit there for meditation. But gradually when he starts getting the inner enjoyment, then it becomes very difficult for him to come out into the world. He always wants to sit there, because he is getting the inner enjoyment.

Not knowing how long we have to live on this planet, whether it be one month, one year, ten years — there is a story about a satsangi in Florida who was supposedly preparing himself for his death, and he died a very violent death. He died by being shot, supposedly from some bad karma or something. I was just curious if only advanced souls, souls that meditate and go high up, are those the only souls who know in advance that they are going to go, or do all the satsangis know in advance when they are going to leave the body?

The one who meditates, he definitely knows when he is going to leave. Many times Satguru also gives a warning from within. That is why Satguru never allows anyone to commit suicide.

Once one *bheki* sadhu or so-called sadhu came to Guru Nanak, and he requested Him to tell him some qualities of a gurumukh disciple. Guru Nanak Sahib told him, "You go to Ahmedabad and meet one of my disciples; his name is Bhai Lalo and he will tell you the qualities of a gurumukh." It so happens that when people come to the Masters, even though Masters are Almighty and They are the All-Owner of the Creation, still They never sing Their own qualities, because people never believe what They say, so They always have to use one or the other means to show the qualities of the gurumukhs.

At that time Guru Nanak Sahib was doing farming in that place and that bheki sadhu didn't believe in Guru Nanak; he had just come to

see how Guru Nanak would reply when he would ask for the qualities of a gurumukh. Worldly people are foolish and they don't know what question they should ask the Master, but whenever they ask any question, Masters always satisfy them and They always respond to their questions. So in that way, Guru Nanak Sahib told that sadhu to go to Ahmedabad and visit Bhai Lalo, who was a carpenter by profession and who was doing the meditation according to the instructions of Guru Nanak.

When that sadhu came to Bhai Lalo in the town called Ahmedabad, he saw that Bhai Lalo was preparing a coffin. That sadhu told Bhai Lalo, "Your Master, Guru Nanak, has sent me here and I want to talk to you." Bhai Lalo replied, "Please wait for some time because I am busy working. I have to get this work done very soon, because it's very important, and I will talk with you after this work is done." So that sadhu waited there for Bhai Lalo to finish his work, and as soon as that coffin was ready, one man came to Bhai Lalo and told him that Bhai Lalo's son (who had gotten married that morning), had died. When Bhai Lalo heard that news he didn't weep, he took that coffin and went with that man, brought back the dead body of his son and, understanding that as the Will of God, he cremated the dead body of his son, without making any complaints and without weeping.

After he finished all this work, he came back to his home where that sadhu was waiting and then he told the sadhu, "Okay, now I am free. You can ask me anything you want." So that sadhu said, "Well, I will ask my question later, but first tell me, did you know that your son was going to die? For whom were you preparing the coffin?" So Bhai Lalo replied, "Yes, I knew that my son was going to die, and I was preparing the coffin for him." So that sadhu asked him, "When you knew that your son was going to die, then why didn't you do something to prevent his death? And if you couldn't prevent his death, why did you get him married?" So Bhai Lalo replied, "You see, I can tell you when you are going to die, and if you can avoid your death, do whatever you can. Gurumukhs know everything, they know about everybody, whose death is going to happen when and how — but still, because they know that it is the Will of God and they never turn [away from] the Will of God, they are always happy in the Will of God, that's why they never do anything to avoid death. They may pray for other people but not for themselves."

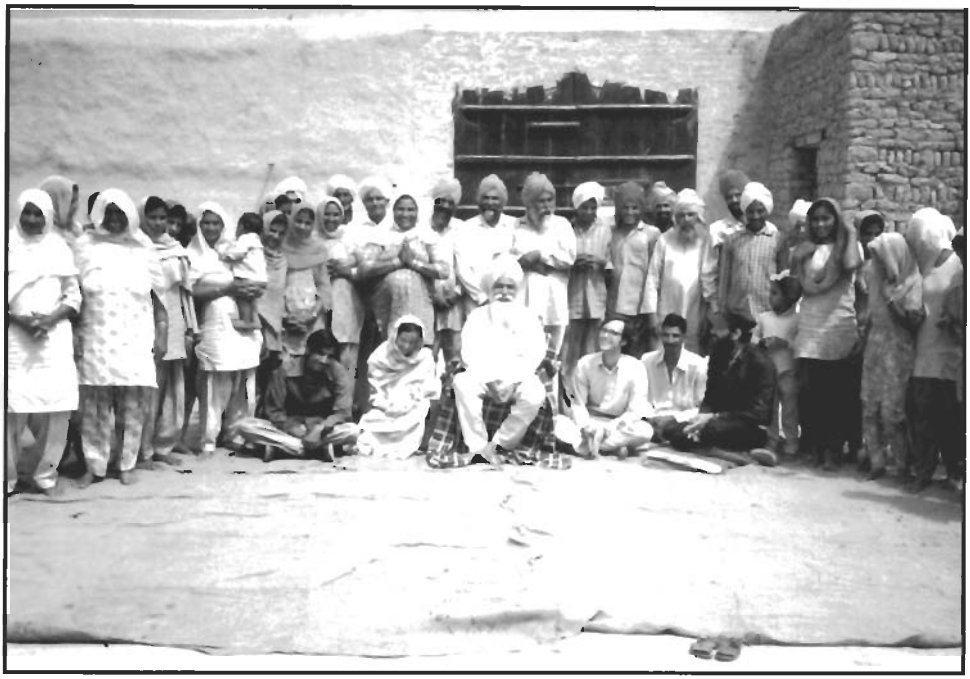
That sadhu still didn't understand what Bhai Lalo was saying so then Bhai Lalo told him, "On the eighth day from today you will be hanged on this particular tree for

no reason at all, and in that way you will die. If you can do anything to avoid your death, you have one week and you can do it in that time." Because that sadhu had seen what Bhai Lalo had done with his son, he had faith in him and he thought that whatever he was saying must be true, and he was afraid of death, so he started running from that place. He thought, "Well, I have one week, and in one week I can go very far from this place, so there is no question of coming back here and hanging on this tree, as Bhai Lalo is saying." So he started running day and night. After running for a long time, he was so tired that he fell asleep under a tree, and he was not aware of how many days he slept.

While he was sleeping, some thieves came there, and they had stolen some things from the palace of the king. When they saw the sadhu resting under the tree, they felt like donating some of the things which they had stolen from the king. They took a necklace made of gold and put it around the sadhu's neck, and he didn't know because he was sleeping very deeply.

After those thieves left there, some soldiers came there. When they saw the royal necklace on the neck of that sadhu, they took him as the thief and they brought him to the court of the king. The king declared that he was the real thief, and the king told him that he would be hanged in front of all the people on that particular tree which Bhai Lalo had mentioned, because that was the biggest tree in the capitol of that kingdom. The king said, "He is wearing the clothes of sadhu and people respect him as a sadhu, but he has done a very bad thing. He has stolen things from the palace, that's why he should get more than the normal punishment, he should be hanged in front of all the people so that people may learn the lesson that they should not pretend to be a sadhu and steal things from the palace of the king."

All that happened, and on the eighth day the sadhu was brought to Ahmedabad and he was about to be hanged from that tree and Bhai Lalo was also there. So Bhai Lalo told him, "Do you remember what I told you? Today is the eighth day, and for no reason — you didn't go into the palace, I know that — you didn't do anything, but still you are being hanged and you will die very soon. Could you avoid your death?" That sadhu didn't have any answer, but he said, "I request you to do something for me, because you are the only one who knows the truth, and I know that you didn't do anything for your own son, and you are happy in the Will of God, but please help me. Do whatever you can." So Bhai Lalo replied, "I can't do anything myself because I cannot change the Will of God. As far as I know, it is in the Will of God



one of the first group photos, at Village 77 RB, April 1976

that you should die, but I can pray to my Master and my Master is God. If He showers His grace on you, then your death can be avoided, otherwise not."

So then Bhai Lalo requested Guru Nanak to help him, and when that prayer was granted, instantly the thought came into the minds of the thieves: "The sadhu was being hanged unfairly, and he was not the thief. They were the thieves, and if they would confess in front of the king that they were the real thieves and the sadhu was not, then that sadhu could be spared." After the thieves came to the king and confessed their guilt, the sadhu was released, and in that way his death was avoided.

So the meaning of telling this whole story is that the gurumukhs, or those who do the meditation, they know about death. They know when they are going to die or when their relatives are going to die, and they can tell about all the people in this world, but they know that it is all in the Will of God. Gurumukhs are the dear sons of the Masters, the dear sons of God. That is why they never become equal to God. They always remain happy in the Will of God and that's why they never do anything to change the Will of God. Gurumukhs never pray for their own

selves. They may pray for their dear ones, they may pray for the other people, but for their own selves, they are least bothered. They will never want to change the Will of God. The Gurumukhs or the Master Saints are not controlled by death. In fact, death is controlled by Them, but because death and birth all are in the Will of God — the time of birth and death are all predetermined — that is why Master Saints never make any alteration in the times of birth and death, because it is all predetermined in the Will of God.

Those who meditate and go within, and those who have learned how to die while living are never afraid and they never become sad when they know that they are going to die. Instead, they become very happy when they know that death is going to come to them. Only those who are weak are afraid of death. Those who are strong in their within are never afraid of death.

When we know that we cannot avoid the time of death and Death will definitely come and show us her face on the fixed time, when we know all these things, and when we believe that it is all true, then why not start preparing ourselves for that critical time?

When in the womb of mother the soul enters into the body, right at that time death, the time when the soul has to leave that body, is determined, is fixed.

Farid Sahib has said that when the soul enters the body in the womb of the mother, right then the time for its leaving the body is also determined, and on that fixed time, the Angel of Death comes and separates the soul from that body.

He calls the time of death as the time of the "wedding of the soul with the Angel of Death." He says that the soul forgets the day when she has to get married to the Angel of Death, but the Angel of Death doesn't forget that day. The Angel of Death comes on that day, and even if the soul is not ready to get married to the Angel of Death, still the Angel of Death takes that soul. Those who forget death have to leave the body in a very painful state.

If the soul has not prepared herself for that "wedding day," for that day of death, then it is very painful for her to leave the body. When the Angel of Death sees that the soul is not prepared to leave the body, but instead that soul is involved in the sons, daughters, property and the worldly things, and when that soul is trying to see if there is any good doctor who can keep her in the body beyond that day, then the Angel of Death has no mercy on the soul. He forcibly withdraws the soul from the body, that is why the death of those who don't prepare for death is very painful. Why? Because the soul is absorbed in every single cell of our body, and outside of our body also,

in our relatives, in our wealth and all those things, soul is spread everywhere. So when the soul has to be withdrawn from all these outer things, as well as from the body, then if the soul doesn't cooperate with the Angel of Death, that is why the body where the soul lives feels a lot of pain.

Farid Sahib has compared the death to the wedding day, because the Saints and Mahatmas Who were born in India have given Their teachings according to the Indian culture. In India it happens that no boy or girl can get married by themselves. Their parents select their partners, and once they have gotten married they will not leave each other. Only in rare cases will they leave each other; otherwise almost everyone maintains their marriage, no matter what happens to them. No matter if the boy doesn't like the girl or the girl doesn't like the boy, whether the boy is bad or the girl is bad. No matter what happens they will maintain their marriage, because it is constituted in that way.

If anyone selects his partner and if they get married by themselves without the approval and counsel of the parents or the relatives, they are not respected in Indian society, and in their family. When the parents select the boy or girl, they fix a certain date for the wedding, and on that fixed day the groom comes with some friends and some relatives to the bride's home where the parents and relatives of the bride have prepared food. And on that fixed day, the groom has to come there to get married. No matter if there is a storm or very hot weather, he has to be there in any case, because the parents of the bride and everybody is waiting there for him, and they are prepared to get their daughter married to that boy. Since they know the day and they are prepared for it, they don't have any problem, because they know that the groom will definitely come there no matter what happens. That is why Farid Sahib has called the day of death as the "wedding day," because in India, once the date for the wedding is fixed, no matter what happens, the groom will definitely come there. Even if the bride is not prepared, she will definitely have to go with the groom.

So the brides who prepare themselves for that day don't have the pain of separation from their family; whereas those who don't prepare themselves for that particular day, they weep a lot and they experience a lot of pain on that day. Nobody can avoid that day, because it is the culture here. That is why Farid Sahib has called the day of the soul's leaving as the "wedding day" in India.

It is very expensive and complicated to get one daughter married, that is why whenever any Indian family has a baby girl they are not very pleased and very happy, be-

cause they know that now they will have to spend a lot of money to get her married.

Now you know that Pappu is engaged, and the sweets which all of you people ate here in the ashram were sent by the bride's family. Those people spent a lot of money, and this was just an engagement ceremony, so you can imagine how much they will have to spend when they get married.

Dear Ones, in your country, because you people don't have to spend this much money to get married, that is why very often you think about getting married again. If you have to spend as much money as we do in India, I don't think that you will ever even think about getting married again, because once will be enough. [*much laughter*]

Because you don't have to spend very much money, that is why always after some time again you get married — I have met many people who say: "This is my second marriage," "This is my third marriage," "This is my fourth marriage," like that. If you people had to spend the money as we have to do here, then I am sure that you would definitely maintain that marriage no matter what, and you will never break it up.

Comment: It costs a lot to get divorced, Master. It's very expensive.

I have heard Sant Ji say many times that if a disciple really wants to reach the goal in one year of rising above body-consciousness and seeing the Master inside, with a supreme effort, or a strong effort, the disciple can do it. I was just wondering if Sant Ji could take a couple minutes and explain what some of the things that would be required, like for example, how many hours a day would a disciple have to meditate — six, seven hours a day — would he have to be a recluse, living all alone? What would be an ideal set of conditions for a disciple who wanted to try to reach the goal in one year?

I don't say that it will take one year to get to your goal, but I have said many times that the coming of the dear soul or the loving soul near the Master is just like the coming of dry gunpowder in the contact of fire.

Many times I have said that if a beggar goes to a householder and asks him, "Tell me, for how long I should sing your praise, or for how long I should pray for you? And if I pray for you for one hour, how much will you give me?" If he puts such conditions to him, you can imagine that the beggar can never become successful and he cannot get anything from the householder. But if the beggar stands outside the gate and prays for the householder or sings his praises, then sooner or later that householder will open his

door and will definitely give him something, and gradually that beggar can become a rich man.

If the beggar puts any conditions the householder may not give him anything. He may even rebuke him, saying, "Your body is strong. Why don't you go and work?" That is why when we are doing this Path of Spirituality we have to make our mind like the beggar's. We have to go on working from our side, making efforts from our side as a beggar, and we should leave the rest for the Master to do.

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

Master Sawan Singh Ji used to say regarding this, that the owner of a cow knows at what time the cow should be given water, and at what time the cow should be fed, and at what time the cow should be brought into the sunlight and when it should be taken into the shade. He is responsible for it and he takes care of it. In the same way, if we become like the animal, if we become like the beggar in front of the Master, since Master is responsible for us, He knows when we need things and when we want things. Accordingly He will definitely give us all the things which we need. But the pity is that we don't make our minds even like the beggar's. So Swami Ji Maharaj said that if you make your mind like the mind of a beggar, you can get a lot from your Master. Master is not unjust.

Suppose you are working in a store, you don't have to go and ask the owner of that store to pay you. He knows that you are working for him and he will pay you on the pay day or whenever you need that money. When a worldly master doesn't keep you unpaid when you work for him, why would you expect that the

Master, Who is God, Who is the Owner of all Creation, will keep you unpaid if you are working for Him?

Without putting any condition and without worrying about the time and without putting all these limitations, we should wholeheartedly go on making the efforts as much as possible, and the rest we should leave for the Master. Whenever He sees that our vessel is ready and that we can maintain what He would give to us, He will definitely fill our vessel up.

These types of questions come up only when the mind doesn't want to meditate [*much laughter*], because mind knows that if he will do the meditation then he will have to be imprisoned. When we do the meditation, we have to make our mind stop working; we have to imprison our mind, and mind doesn't want that. We people want to solve this problem by either reading books or asking questions, but we cannot solve it [that way]. Our mind wants us to do that, and instead of sitting for meditation, he always keeps us involved in these types of questions.

I never asked any question from my Master, because He told me to meditate, and I did that.

Because I didn't ask Him any questions, it doesn't mean that He didn't reply to my questions or that He didn't give me the Knowledge; He filled my bag with Spirituality.

Master is such a Power Who knows everything about us without our asking. Without our saying, He knows everything, then why pray to Him?

Baba Bishan Das told me to meditate and that is why, for eighteen years, I meditated. I never asked Him, "Will You give me anything or not? What will I get by meditating?" and like that. I am sure that if I had asked both the Masters Who came in my life this type of question I would have never achieved anything.

Yesterday I told you that when I was in the army I [volunteered to go to] war even though it was not my turn, because I was not afraid of death. I always used to think, "If the bullet will come I will just open my shirt and I will stand in front of the bullet, because when death has to come, it will come, so why worry about the death?" But when I started doing the meditation, then I realized that to fight in the war was easier than to sit for meditation, because when we start doing meditation, mind becomes so obstinate that he will tell you, "Go fight in the war, but don't sit for meditation."

That is why I hope that you will do your meditation wholeheartedly.

[*Sant Ji chuckles*] We should not worry about these calculations, the times and all these things, because we are working for God, for our Master, and He keeps all the accounts.

Mar. 2002

Sant Bani Ashram Publications

by Sant Ajaib Singh Ji

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