Sant Bani Magazine

The Voice of the Saints

April / May 2002 — Vol. 26, No. 10 & 11

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3

In the Glory of the Master

Sant Ajaib Singh Ji

a Satsang of June 3, 1992

16

The Game of Secrets

Michael Raysson

Chapter Three

of a poem of stories and illuminations

24

Everything is in the Will of the Master

Raaj Kumar Bagga

from a talk given April 7, 2002

30

The Churning of the Ocean

Sant Ajaib Singh Ji

commentary on the Vars of Bhai Gurdas

February 24, 1989

edited by Russell Perkins

43

God is Within Us, He is Within All

Sant Ajaib Singh Ji

a walk talk of February 4, 1980

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SANT BANI/The Voice of the Saints is published by Sant Bani Ashram, Inc., Sanbornton, N.H., U.S.A., for the purpose of disseminating the teachings of Sant Ajaib Singh Ji, of His Master, Param Sant Kirpal Singh Ji, and of the Masters who preceded them. Editor Emeritus: Russell Perkins. Editor: Richard Shannon, with help by: Lori Budington, Wendy Schongalla, Susan Shannon, and Cab Vinton.

Annual subscription rate in the U.S. is $30.00. Individual and back issues $2.50. Foreign and special mailing rates available on request. All checks and money orders should be made payable to Sant Bani Ashram, and all payments from outside the U.S. should be on an International Money Order or a check drawn on a New York bank (with a micro-encoded number). Correspondence should be addressed to Sant Bani Ashram, Sanbornton, N.H. 03269, U.S.A. Articles, including stories and poems, on the theory and practice of Sant Mat, are most welcome. Views expressed in individual articles are not necessarily the views of the journal. Articles are edited for clarity and may be cut to fit available space.

In the Glory of the Master

Sant Ajaib Singh Ji

I AM EXTREMELY grateful to my Gurudevs Sawan and Kirpal Who have planted this garden of love and Who sow the seeds of love within everyone's heart.

I have always said that I do not have any mission of my own. It is the mission of Lords Sawan and Kirpal. I come here only to share Their Love with you. I was a devotee of Love, and our great Masters Sawan and Kirpal were the Ocean of Love. Sitting at Their feet, I received only Love. So I come here only to share with you that Love which I have received while sitting at Their feet.

Kabir Sahib asks, "Both the Master and God Almighty are standing in front of me. To Whom should I bow down? I will definitely bow down to my Beloved Master, because He is the One Who has made me meet with God."

Many Mahatmas of the highest order, who were the Forms of God — in fact God Almighty Himself came into this world in the form of those Mahatmas, but They all sang the praise of Their Master; They always remained indebted to Their Masters.

Guru Nanak Sahib says, "O Lord, after wandering in so many places, high and low, I have finally come to Your feet. Now please shower grace on me and make me do Your devotion."

All the Masters have given us this message; They have given us the same teachings. They say, "Give up following your mind and the organs of senses. Go and sit at the feet of the competent Master, and from Him get the technique of doing the meditation. Because liberation lies in sitting at the feet of the Master. Vacate the nine openings. Concentrate your attention at the Eye Center. This is the place where the Shabd, which is the Sound of God from our Eternal Home, is Sounding. Listen to it."

A brief hymn of Guru Arjan Dev Ji Maharaj is presented to you. It is worth listening to with much attention.

O my mind, chant "Guru, Guru, Guru."
I have no one other than Him.

Guru Arjan Dev Ji Maharaj loving-

This Satsang was given June 3, 1992, at Shamaz Meditation Retreat, Potter Valley, California.

ly explains to us, "Whether you are sleeping or awake, whether you are sitting or standing, all the time go on saying, 'Master, Master,' always go on remembering the Master, because in this world there is no one except the Master Who is our very own." Whenever death arrives, at that time nobody else can help us, neither our mother nor our father, because it is only the Master Who can help us at the time of our death. So that is why He says, "Always go on remembering the Master."

All the wealth and materials which we collect thinking that they will give us happiness, experience shows that not even those things help us at the time of death.

I have witnessed this myself. Once somebody made a mistake, so in front of Master Sawan Singh and the sangat he stood up and asked Master Sawan Singh for forgiveness, and he started weeping. Master Sawan Singh Ji, addressing the sangat, said, "Is there anyone in this sangat who would like to take on the responsibility of the sin that this dear one has done?"

Now, who would say that they would be willing to accept that burden? Because we are not even able to carry the burden of our own karmas. Whenever we have to pay the karmas, we weep, we cry, we scream, because it is very hard. Many times we even lose our faith in the Master and we find faults in God Almighty when it comes to paying off the karmas. So when nobody came forward to share the sin of that dear one, Master Sawan Singh lovingly said, "It is only the Master Who easily takes the burden of the karmas we have done. In this world there is no one else who wants to share the burden of our karmas."

I have told this story earlier also. Today, again I will repeat this story. It is the story of Bhai Manjh, who was a very wealthy person in Punjab. He was a devotee of some so-called god, because usually we people devote ourselves to those deities whom we have never seen, whom our parents have never seen, but because it is tradition or because other people have talked about them, we people also start devoting ourselves to them. So in that way Bhai Manjh was a devotee of Suchi Sultan whom he had never seen.

One day he came across a dear one, a disciple of Guru Arjan Dev Ji Maharaj, and he was invited to go to the Satsang. He went to the Satsang, he heard the Satsang and he liked it. And then he went to Guru Arjan Dev and asked for Initiation. Guru Arjan Dev Ji asked him, "What kinds of rites and rituals do you do? Whom do you believe in?" He replied, "I believe in Suchi Sultan and in my home I have made a place for Him and I devote myself to Him." So Guru Arjan Dev Ji Maharaj told him, "First, go and

clean up that place. Prepare yourself, and then I will give you Initiation."

When he went home and started demolishing the shrine of Suchi Sultan, people came to him and told him, "You are demolishing this place which you have made in the name of Suchi Sultan; Suchi Sultan will harm you." He replied, "I don't care about that. I am only interested in getting Initiation."

After some days, he started having losses. You know that we get profit or losses according to our own karmas, but the people who are involved in the illusions think otherwise. So the same people came back to him and said, "Since you have demolished Suchi Sultan's shrine, he has given you this punishment and that is why you have lost all this." He replied, "I don't care about that, because I know that this loss is because of my own karmas. We gain and we lose depending upon our own karmas." They advised him that if he would rebuild the shrine he would get back all the things which he had lost, but he said, "No, I am not going to do that, because I know that we gain and lose according to our own karmas."

Then he requested Initiation. He got the Initiation from Guru Arjan Dev Ji. Now it is up to the Master how He is to clean His disciple. Master Guru Arjan Dev Ji put him to many tests.

One day, Guru Arjan Dev Ji Maharaj sent a disciple with a note to Bhai Manjh saying, "Exchange this note for twenty rupees." In other words, Bhai Manjh was supposed to pay twenty rupees and then that disciple of Guru Arjan Dev would give him the Master's letter. But Bhai Manjh didn't have that money because he had lost everything he had. Before he lost everything, there was a time when the chief of his village had asked Bhai Manjh to marry his daughter to his son. But Bhai Manjh had replied, "You are not of the same status as I am." Bhai Manjh had been a very rich person, and he had not agreed to that relationship. But you know that when we are in need, we always try to find a means through which we can get our need satisfied. So now when he needed twenty rupees, he thought of that offer made by the chief of the village. He went to the chief and told him that he agreed to his earlier proposal. So, in other words, just because he wanted that money to pay for the letter of his Master he agreed to something which he didn't want to do earlier.

So he got the money from the chief of the village. He came back and gave that twenty rupees to the disciple of Guru Arjan Dev, and in exchange he got the Master's letter. When he got the letter of the Master, he became so happy that he embraced that letter. He put the

letter on his head, he touched his eyes with that letter. He was very happy to get that letter of Guru Arjan Dev.

After some days Guru Arjan Dev Ji sent another disciple with a similar note saying, "Pay twenty-five rupees for this letter." When that disciple came to Bhai Manjh and asked for that money, again Bhai Manjh didn't have any money. So he asked his wife, "Do you have any jewelry which I can sell to get twenty-five rupees for this letter?" — because usually women have this habit of buying jewelry and keeping it so when they don't have anything else they can use that jewelry. So his wife happily gave him the jewelry she had. After selling her jewelry, he gave twenty-five rupees to Guru Arjan Dev's disciple and he got the letter of the Master.

Like before, again he became very happy; he was overwhelmed with joy and happiness because he had received the letter from his beloved Master. Sometimes [in his joy] he would bow down to that letter, he would embrace it, or he would touch the letter to his eyes.

In that letter Guru Arjan Dev Ji said, "Leave whatever you are doing, come to the Master and do seva here."

So then he went to the Master. He had a lot of faith and devotion, so he started doing the seva in the langar wholeheartedly. Whatever seva he would get, he would do that. And in that way, because he had so much love and devotion for the Master, he devoted himself completely to the Master.

Some days passed and then Guru Arjan Dev Ji asked some other disciples, "What about Bhai Manjh? What is he doing?" They replied, "Bhai Manjh is a very devoted disciple. He is doing a lot of seva in the langar; he puts out the mats for the dear ones. And he is always coming forward to do any work. If nobody else is interested in doing that work, he comes forward and grabs that opportunity to do the work. So he is doing a lot of seva."

Guru Arjan Dev Ji then asked, "Where does he eat from?" They replied, "He eats from the langar." So Guru Arjan Dev Ji said, "Then what kind of seva is he doing? He is working for the food which he gets from the langar."

Bhai Manjh's wife heard that and she told him what Guru Arjan Dev was saying: "All the seva which you are doing is nothing but payment for the food which you get from the langar."

After Bhai Manjh heard that he started to work even more. He started going into the forest to cut wood for the langar of Guru Arjan Dev, thinking that he was not becoming a burden on the langar; he was contributing something to the langar. And he even started eating less from the langar.

In that way he became very

weak. One day he was carrying a lot of wood on his head when suddenly a storm came up. He was carried away and thrown into a big well [a cistern]. There was a big noise and everybody came to know that Bhai Manjh had fallen into the well.

Now the Master is all-knowing; He knows everything. He told the disciples to take some rope and bring Bhai Manjh out from that well. People came running with the rope. In the well Bhai Manjh was still carrying that load of wood on his head. He didn't want the wood which he had cut for the Master's langar to get wet. You know that everyone has their own ways of understanding things, so the dear ones who went there to help Bhai Manjh lowered the rope and said, "At least remove the wood from your head. Forget about the wood! Forget about the Master Who has given you such treatment."* But he said, "No, don't say anything against my Master. First, please take out this wood, because this is for the langar of my Master and I don't want it to get wet."

So he didn't want to come out first. He first allowed the wood to be taken out of the well, and then he himself came out. When he came to Guru Arjan Dev, Guru Arjan Dev was so pleased with his devotion and faith in the Master that He embraced him, and looking into his eyes, He filled him up with His love and grace. Then Guru Arjan Dev said, "The Master is the beloved of Manjh, and Manjh is the dear one of the Master. Manjh is the ferryman of the Master, and he is the one who will liberate the people in the world." He said, "I will be responsible for all those who will get Initiation from you."

At that place where all this happened, nowadays there is a gurdwara in the name of Bhai Manjh. It is called "the Gurdwara of the Well of Bhai Manjh."

Day and night remain in the refuge of the Master whose Gifts no one can erase.

Now Guru Arjan Dev Ji Maharaj says, "Always seek the support of the Master; always rely on the Master." Why do we have to seek the support of the Master and why do we have to always rely only on the Master? Because the greatest gift of the Master (the Naam) is such that it cannot be erased by anyone, it cannot be stolen by anyone. That is why He says that at all times — whether sitting or standing, whether asleep or awake — always go on seeking the support of the Master and keep relying on the Master.

When Master Sawan Singh Ji

* In other versions it says that the Master had told the disciple to say this, as a final test of Bhai Manjh's faith in his Guru.

VILLAGE 16 PS, RAJASTHAN, INDIA, JANUARY 1986

started preaching the Naam, around Him, in all the four directions, storms of criticism were raging. People belonging to all different communities and religions were against Him. They opposed Him, saying, "Why He is preaching the Naam?" even though Master Sawan Singh Ji used to say, "I am not giving you any new teachings. All that I am teaching is present in your own Holy Scriptures." When experienced people are not found in many numbers in this world, then the Masters have to come into this world and They just renew the teachings of the old Masters.

Many times it would happen that if a person from a non-initiate family came to the Master to receive Initiation from Him, he would have to face opposition from his family members when he returned home. His family members would tell him, "Go and return the Naam which you have received from Master Sawan Singh." So if any husband whose wife was not initiated would receive the Initiation his wife would insist that the husband go back to the Master to return the Naam. And if the wife would receive Initiation, the husband would say the same thing.

Many times I have seen that when Master would take a walk people would stand there and say, "Master, please take back Your Naam, because we don't want it." So Master Sawan Singh Ji would say, "What I have given you is not something which I can take it back. No matter if you leave me, I will not leave you; I will always be with you."

He used to say that it is just like an injection: when the doctor injects some medicine into a patient's body, if the patient were to say, "Doctor, please take it back," it is not possible, because once he has injected the medicine it will spread throughout the body. It is the same with Initiation into Naam. Once the Master has given you the Naam, there is no way He can take it back. He will not leave you. No matter if you leave Him, He will not leave you until He takes you back to the Real Home.

Guru Arjan Dev Ji Maharaj also said, "My Beloved Lord has tied the knot so strongly that it can neither be broken nor cut, and there is no way it can be left." The Master connects our soul with God Almighty so strongly that the connection can neither be cut nor broken, and there is no way we can let it go.

Satguru Kirpal used to say that the Satguru never loses the rope with which He has tied the soul to Him. Sometimes He may loosen the rope, but He never lets it go.

Understand the Master and
the Lord as One.
Whatever pleases Him is ac-
ceptable and approved.

Now Guru Arjan Dev Ji Maharaj says that the Master and God Almighty are both the names of the same Power. But it is very difficult to understand this because these are the words of those Masters Whose vision was open, Whose eyes were open, and Who have seen this in Their within with Their own eyes. In the beginning it is very difficult for us to understand and grasp this. In the beginning we do need to develop a little bit of faith outwardly. And with that faith, when we sit in meditation, go within, and see things with our own eyes, then it is not that difficult to believe this fact: that God and our Master are the names of the same Power.

In this context, Master Sawan Singh Ji used to give the example of Queen Indramati, who was a disciple of Kabir Sahib. He used to say that when Indramati went to Sach Khand and saw Kabir Sahib sitting on the Throne of Sat Purush, she said, "Master, it would have been much better if You had told me that You were Sat Purush." Kabir Sahib replied, "If I had told you that I was Sat Purush, you would not have believed in me, because you would have thought that I was a human being like other people: 'I also eat, drink and do all the things, so how can this human being be Sat Purush?' So even if I had told you that I was Sat Purush, you would not have believed in me."

People would ask Master, "Master, how can we address You? What should we call You?" Master used to say, "You may call me as Elder Brother, you may call me as Baba. You may call me with any name you want. If you want to call me Pal, the name which my parents gave me, that's fine with me. But do whatever I tell you to do. Meditate, go within." Because until we go within, we cannot know the real glory and position of the Master. Only after going within can we come to know how much respect and appreciation He gets in the inner planes and what glory and position He holds in the inner planes. So unless we go within, we cannot know the reality of the Master, we cannot see and appreciate the glory of the Master.

One whose mind is attached to the Master's Feet — his pains, sufferings and doubts run away.

Now Guru Arjan Dev Ji Maharaj says that when by doing Simran we bring our scattered attention and we concentrate at the Eye Center, and after crossing the sky, stars, moon and sun, we reach the Radiant Form of the Master, over there are the Holy Feet of the Master. So Guru Arjan Dev Ji Maharaj says that those who reach that plane, those who reach the Holy Feet of the Master, all their illusions disappear.

What is the illusion? The illusion is the fear: "Where are we going to be born after this life? What is going to happen after we leave this world?" All this is illusion. So once we reach the Radiant Form of the Master and His Holy Feet, all those illusions disappear because then we are satisfied that now our Master will take us wherever He wants to take us.

Serving the Master, honor is obtained.
I am forever a sacrifice to the Master.

He says that all who have received honor have done so by doing the seva of the Master. The Masters always talk about doing the seva. There is the seva which we can do with our mind; there is the seva which we can do with our body; and there is the seva of the meditation of Surat Shabd. So whatever opportunity we get to do seva, and whatever form of seva we are able to do, we should always take advantage and we should do the seva.

Bhai Gurdas has also said, "Curse on those hands and feet which do not do seva. All the karmas which we do other than seva are a waste."

By having the blessed vision of the Master's darshan, I am exalted.
The work of the Master's servant is perfect.

Lovingly He says that when we purify our mind and body by doing the seva of the Master and by doing the repetition given to us by the Master, then we get the darshan of the Master. Just as the flower becomes very happy when it blooms, in the same way we also bloom when we get to have the darshan of the Master.

Pain does not afflict the Master's servant.
The Master's servant becomes well known in all the ten directions.

He says, "When we become the disciple of the Master, what happens? Pain, the suffering of birth and death, is removed forever."

Dear Ones, it is very difficult to become the disciple of the Master. We become the disciple of the Master only when we reach Par Brahm, after removing the physical, astral and causal covers from our soul.

Such a disciple of the Master becomes well-known all over the world. He can never hide himself; He becomes well-known in the whole world. And distance does not make any difference to Him: He protects the soul of anyone who receives Initiation from Him.

The glory of the Master cannot be described.

The Master remains absorbed
in the Supreme Lord.

He says that we cannot describe the glory of the Master, because He is the only one who knows His own glory and praise. Outwardly He is in the human form, but within He is absorbed and He has become One with God Almighty. God Almighty is manifested within Him.

Nanak says, one who is
blessed with perfect des-
tiny —
His mind is attached to the
Master's feet.

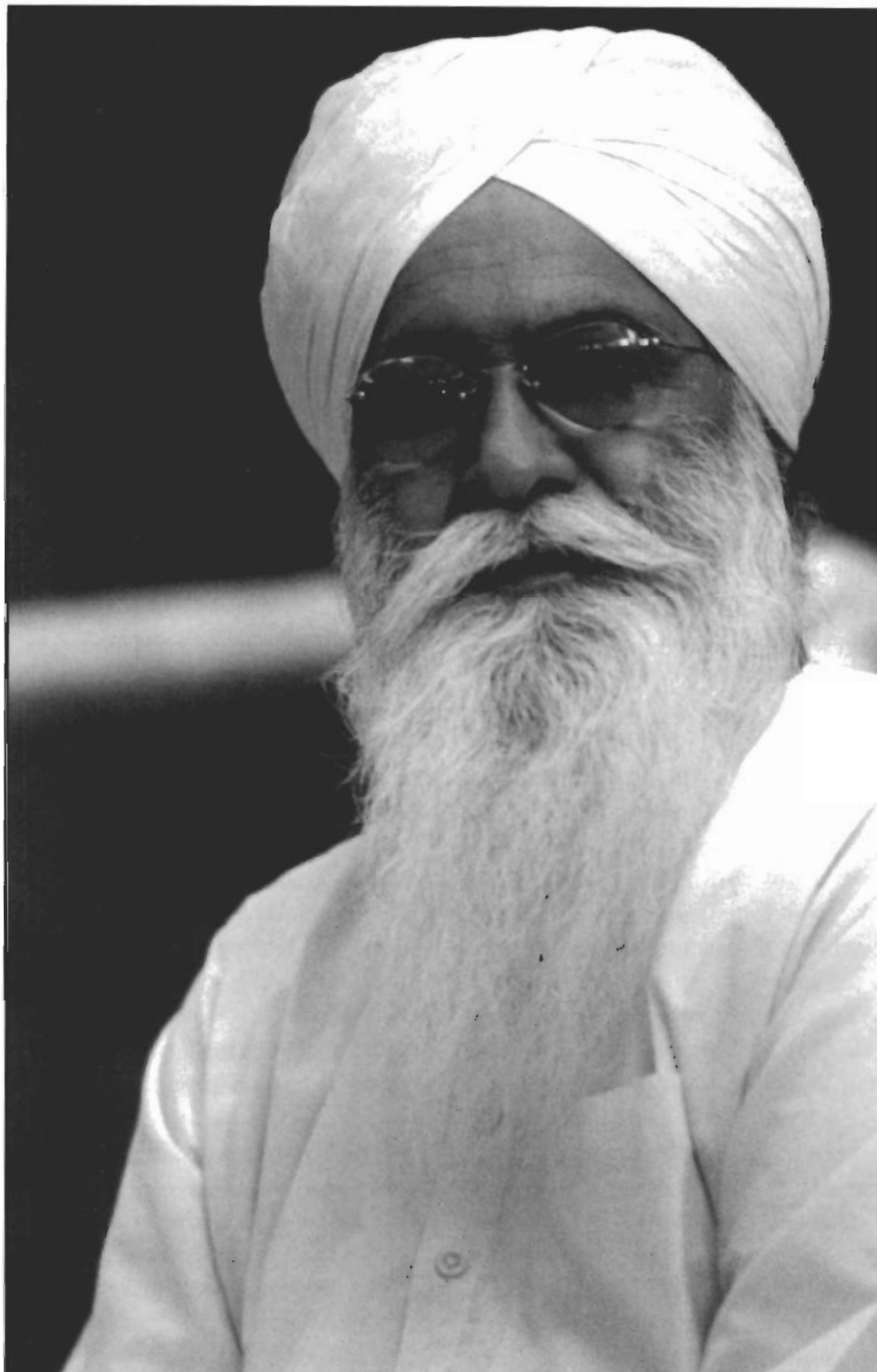
Who bows down at the Holy Feet of the Master? Only the fortunate ones who have very good fate come to the Master. Guru Nanak Sahib says that the unfortunate ones do not get the Master even if they sit all their life next to the Master.

This is a matter of very good karmas, very good fortune. It is not within the reach of any soul to go to the Master himself. Unless the Master Himself showers His grace, no one can come to the Master. What can we say to glorify the Master? How can we describe the protection which the Master extends to His disciples?

Once Master Sawan Singh went to a village to do the Satsang. Over there an initiate was sick and he was dying. So Master Sawan Singh told his pathis, Bhai Dhyan Singh and Kartar Singh, to go to that dear one and see whether the Master came to protect his soul or not, because that dear one was on his death bed.

So the pathis of Baba Sawan Singh went there and they saw how Master Sawan Singh had come, how the Masters had come to protect his soul. So they came back and they reported to Master Sawan Singh about the protection of the Master.

A similar incident has happened in our village in 16 PS. There is a dear one, named Atma Singh, who has recently left the body. He had been seeing me for the last twenty-five or twenty-six years. Even before I was giving the Initiation he used to come to me, but I never gave him the Initiation earlier, because I was not giving Initiation to anyone; but he continued coming to see me. Later on, when I met with Beloved Lord Kirpal, he also heard the Satsangs and he got the desire to get the Initiation. And Master Kirpal Singh graciously gave him the Initiation. He became a very devoted disciple; he was a good meditator. Just a few days before he left the body, he came to me in my ashram and he told me how he was feeling the yearning to see me from his within. He brought with him his grandson and he told me how he was feeling detached from the world, and how he was feeling sad in respect to the world, because in his within his Path was



VILLAGE 16 PS, RAJASTHAN, INDIA, JANUARY 1986

clear, the Path was open to him in his within, and he was seeing everything clearly. He did not have any attachment, he did not have any worries about the world and about his things. He was completely detached from the outside world, and he was seeing everything very clearly in his within.

But he had a worry. He said, "I'm worried that if I fall sick, my family members are going to drag me to the hospitals and in that way they will cause me sufferings. And I don't want that, because I am not worried about the world; I am completely detached from the outside world. And in my within, I am sure that the Master is there. I am seeing Him and He will take care of me."

So when he told me about his worry of being dragged to the hospitals if he fell sick, I told him, "Dear One, what can I do about this? How can I help you? I can call your family members and tell them that they should not take you to the hospitals in case you become sick, because you are now well protected by the Master and you have seen that with your own eyes."

So I sent a message to his family members, but nobody came, so I was not able to tell them that they should not take him to the hospital. In the evening of the same day he had come to see me, he suffered a paralytic attack. So a doctor who is a very well-known surgeon in Punjab was called and the family members tried everything possible to bring him back to consciousness so that he could say something. But that didn't happen and he left the body. There is a bhai, a priest of the gurdwara, who has been doing this job in our village for the last eighteen years, and he was given the job of taking care of him for the last two days while he was still in the body. That priest has never seen me; he has never come to the ashram. And you know that the priests of the gurdwara are always against the teachings of Sant Mat, and he was also like that.

Since he was somehow related to that family he was given the job of taking care of that initiate who was dying. He got an experience of how Master Kirpal had come and He had told Atma Singh, "Get ready; I will come to take you." That gurdwara priest saw all this with his own eyes even though he had never seen Master Kirpal Singh before, he had never seen me before, he had never come to the ashram before, and he was totally against the Path and everything; he was an orthodox priest of the gurdwara.

This last Sunday, when we completed the funeral rites of Atma Singh, that priest could not control himself, and when he saw the other people weeping, he stood up, and in front of five or six hundred people, he said, "Why are you weep-

VILLAGE 16 PS, RAJASTHAN, INDIA, JANUARY 1986

ing for him? I have seen with my own eyes that his Master came to take care of his soul, and he has gone with his Master. So why are you weeping?" And he said, "I have never known his Master, I have not seen the dera. I have not gone to Sant Ji, and I don't know anything about that. But with my own eyes I have had that experience which I did not get as a result of reading this holy book for the last eighteen years. I have seen this with my own eyes, how the Masters protect Their disciples."

So there is a lot more we can say about this — in praise of the Master, in the glory of the Master. But the best way to understand the glory of the Master is by going within.

So Guru Arjan Dev Ji Maharaj lovingly made us hear this hymn which was full of love for the Master. Now it becomes our responsibility to live up to what Guru Arjan Dev Ji Maharaj has taught so that we may also make our lives successful.

The Game Of Secrets

A POEM OF STORIES & ILLUMINATIONS
BY MICHAEL RAYSSON

Chapter Three

Did you yearn for that One
Who turns the Gate of Existence?
As you passed in and out,
did you call for Him?

Did you make a sign
just to let Him know?
Or did you go on by
again and again and again?

For the Lover,
the Beloved is perfect and absolute.
For the others,
He is something else.

The Lovers play
sitting in the Beloved's lap.
The others play
far, far away.

For the Lover,
the Game is always easy.
For the others,
it is like pulling teeth.

Even if the Game is difficult
for the Lovers,
still, every moment,
they are overwhelmed by Secrets.

The breath of the Beloved
is the Bible of the Lover.

Even if He passes wind,
that is full of Grace.

The Story of the Bandit chief: I

Once there was a prince
who was stolen away as a baby
by a rebellious rival faction
to his father and mother, the King
and Queen.

As they carried him away,
these conspirators were, in turn,
attacked by a band of gypsy bandits,
who took away all their valuables,
including the baby.

Thus, the baby grew up
and was trained as a bandit,
at which he became so skillful
that eventually he was chosen
leader of the bandit pack.

One day the Secret Beloved
passed through his territory
with a chest full of Secrets,
tied to a mule.

The bandits swooped down,
and, at gun point, took away the
chest.
But when they opened it up,
it was completely empty.

"Pray tell us, sir, why are you
carrying this empty chest?
Perhaps you can explain."
"Why, surely. This is a chest full of
Secrets,
which I have come to deliver to
you."

"To me?" "To you."
"I see nothing." "Because they are
secret.
For instance, this Secret says
that you were born a prince.

While this Secret says that, as a
baby,
you were stolen by bandits.
This one here says you are the
owner of millions
and are stealing for pennies."

The Beloved went on and on like
that
and the Bandit Chief grew
perplexed.
"What should I do?"
"Return to your kingdom."

"Surely they will arrest me."
"No, they will crown you King."
"Of what prison!"
"Or of what Kingdom!"

"Well, thank you for the delivery,"
said the Bandit Chief.
"We will take the donkey and the
chest.
You may keep your ragged clothes
and your life."

The Bandit Chief did not believe,
so the Beloved whispered in his ear,
"If you are not desperate, you won't
get it."
After that, he disappeared.

Do *you* realize this story is about
you?
But you also do not believe.
Even if the Beloved were to whisper
the Great Secret,
you would not get it.

Today, send me a Secret
from where you are hiding,
one beautiful Secret from Your lips.
I will put it in my heart.

Existence grows heavy,
even the light of stars.
Your whisper makes me empty.
Otherwise, I cannot move.

Nobody understands.
Nobody drinks Your Wine.
Nobody plays the Game of Secrets.
The world grows weary and hard.

Everything is true,
but Your Words are different.
Your Cup is different,
and You are different from all.

Everyone tells secrets.
But Your Secrets are different.
Put them in my heart,
so that I will know.

Send me a Secret.
Do not tell me what it means.
Let me drink from Your Cup,
just so I understand.

What is true?
How many ancient pockets can you fill?
What knowledge is like wine?
Which cup is empty and which is full?

How many stars can fill how many seas?
And who put them there?
Look, if the world tips over,
is there anyone who will notice?

The knowledge which you are holding
is like rocks that fall to the bottom of the sea.
That which is Light and has no weight,
who can hold it in their hands?

Beauty is wonderful.
But the Giver of Beauty is beyond all.
One Who can hold infinity
is worth all your breaths.

Because I am like this,
because I have been here so long,
I have become like the world.
I weigh a million pounds.

Send a secret.
Place it in Your bow.
Make it strike deep,
so that the blood may flow.

Such a Secret
is just like Death,
except it comes from Your lips
and it has Your breath.

When You held the Cup before me
and made sure that I would drink,
I did not appreciate
how precious that was.

I did not know
that You would disappear and hide.
I did not know
how You would play the Game.

I did not know
that You would toss Your Veil.
I did not know
the world would be like Death.

One Secret You made so difficult.
The others You made so easy.
Everyone was fooled,
while diamonds tumbled in the Hidden World.

You have made such a Game
that the players were trampled by the pieces.
You have made such a Game
where the losers always win.

You have made such a Game
where the rules have turned and left,
like unknown rickshaw drivers
going home at night.

Where do they live?
No one cared before.
But now they have a Secret
everyone is looking for.

Your life is spread before us,
who only dream of birth and death.
Your life is spread before us
but in a way we cannot see.

Play the Game of Secrets,
but not the way you did before.
You are different. The world is different,
and you have forgotten who you are.

The Story of the Bandit Chief: II

The Bandit Chief was in the habit
of keeping his favorite and most valuable treasures
in the chest which he had taken
that day from the Secret Beloved.

Sometimes, he would rummage around
and play with whatever took his fancy.
This particular day, he came across
a proclamation on parchment.

He had never seen it before.
It said: "He who will read this
is the biggest fool in the world.
Everyday, he brings misery to himself and others.

He has no idea who he is.
He goes about robbing and killing people for pennies,
when he should be a King
with treasures worth millions.

Now, the fool will have to pay for his foolishness,
because he has gone too far.
There is nothing more for it.
If he is not desperate, he will not get it!"

That night, a posse of sheriff's men
descended on the robbers' hideout.
They caught them all by surprise
and took them away to jail.

All of the robbers were given harsh sentences.
But the Chief was to be put to death.
"You will hang by the neck until dead!" said the Judge,
and the Chief stared defiantly back.

In his cell, the Bandit Chief pondered events.
He could make no sense of it.
All he knew was that in a short time,
his life would be gone from him.

Had he known just one Secret,
he could have owned the world.
But even the Secret Beloved
could not convince him of that.

The maze is great.
The friends are wandering.
I see the hearts of fallen soldiers
lying on the ground.

I also see the secrets
sprouting up like flowers.
But the eyes have died,
and no one sees.

Cards are falling from the sky.
Cards are floating on the wind.
I pluck them from the air.
I see Your picture. I hear Your Voice.

Are You near or far?
Who is whispering in my ear?
What is the Language of Love?
Who can understand?

The world is dead.
The secrets come like rain.
What am I to think?
I am lost and I am not lost.

If someone can describe our state,
that one is You.
But only non-existence and silence
Come from Your mouth.

Those who are hearing,
what of their state?
The Game of Secrets
has overwhelmed their life.

If you love the Secrets,
don't hide in the world.
Don't wander the earth.
Don't climb mountains.

If you love Secrets,
don't waste your time.
You are looking for Oceans.
You are wandering Deserts.

If you have seen the Friend,
don't look for friends.
If you desire the Unknown,
don't look with eyes.

Play in secret.
Toss your heart on the wind.
Dance the Unknown
with your Secret Love.

I am speaking these Secrets.
Maybe you will take them home.
Or maybe they will float the empty world
like diamond butterflies of Love.

What happens is of no consequence.
Yet each breath is beyond cost.
Underneath the dome of existence
is the dome of endless want.

Wanderers under the Heavens
stop for a night or two.
Together, they ponder these questions
and then they forget who they are.

Someone is closer to the stars.
Someone is closer to the seas.
Someone speaks and the skies open up.
Someone else is fast asleep.

If you sat down at the Table of Love,
if you drank your thirst away,
all night and all day,
everything everywhere would become yours.

The Story of the Bandit Chief: III

When some culprit was to be put to death,
first they had to go before the King.
So it was that the Bandit Chief
was taken to the Royal Palace.

He was brought to the Emperor's chamber
where the King began to question him.
The robber put on an arrogant air
and the king thought he would make it a quick session.

But something around the robber's neck caught his attention.
"What is that?" he asked.
"A good luck charm."
It was, in fact, a royal emblem owned only by the King.

"Where did you get it?"
"Oh, I've always had that."
"Since you were born?"
"As far as I know."

"Do you know what it means?"
"It means that I have good luck."
"Well, it must not be working anymore."
"I suppose not."

After that, the King questioned him very carefully,
especially about his personal history.
In spite of the Bandit Chief's arrogance,
the King learned a lot.

Enough to put him in a great quandary,
because he was at once convinced
that this man was his long-lost son,
and that he was also a hardened criminal.

Long the King pondered what to do
before he came to a decision.
"Let the execution proceed.
He shall die tomorrow.

That night, the Secret Beloved
comes to the cell of the Bandit Chief.
"How is it going?" He asks.
"You fool! I am going to die!"

"Would for you that were true,
that you were the wise man
and I the fool.
Unfortunately for you, I am free,
you are in jail.

"But listen carefully to what I say.
Tomorrow, when you are to die,
the King will be sitting before you,
waiting to give the order for your death.

He will ask you if you have any last words.
If you are wise, you will say this:
"Father forgive me for what I have done,
but remember, I am your own."

Then you must say,
"It was my destiny to be stolen away.
Now it is my fate to return.
It is your destiny to give me mercy."

"Then, you must show him these,"
and the Secret Beloved took the shoes off His feet,
"Put these on, and say this:
"I offer you these, oh father, for my life."

Then the Beloved disappeared
and the long night slowly passed.
The rats scampered by throughout its passing,
but they said nothing.

Soon enough, the time came for his execution.
and he went again before the King.
But before they could even take him to the gibbet,
the King called him to his throne.

"Where did you get those shoes?" he asked.
"I was told to trade them to you for my life."
"That is the greatest bargain I have ever heard,"
said the Emperor, ". . . for me!"

"Who gave them to you?" asked the King
"I don't know his name," replied the Bandit Chief.
"You should learn it.
And repeat it over and over."

"I will take the deal . . . and you," said the Emperor.
"For I cannot deny that you are my son,
over whom it was said:
'If he is not desperate, he will not get it.' "

You are in a prison
in a prison in a prison.
Do you think you will escape?
Do you think you will be free?

You are in a maze
in a maze in a maze.
Do you think you will find your way?
Do you think you will be free?

First there is nothing.
Then there is none.
This is the way you play
and never lose.

No matter what cards are dealt,
no matter how many moves you make,
there is no one in the world
who is better or worse.

To calculate your intentions
is a waste of time.
Better to hold all the stars and seas
in the pocket of your coat.

Nothing and no one.
Less and less.
When you are leaving, leave.
To be seen again is a sin.

This passing scene,
this strange engrossing play,
does it please you?
Or have you had enough?

Think carefully.
Why did you come?
Take this little Secret
and place it on your heart.

You came a long way
before you entered here.
Now it is impossible
for you to return.

There is a place
where you dropped the Key.
That place has always been
before your hands.

The Secret is
that the Key has no weight,
and your hands
cannot pick it up.

You have hands
which also have no weight.
Pick up the Key.
Open the Door.

The House of Secrets
is where you live.
But not even once
have you explored your Home.

Ignorant of the Mysteries,
you live and die.
You run around in poverty
with treasures in every room.

How is this possible?
If anyone tells you,
you call them a fool.
How can this be?

Someone is enjoying
all this wealth,
while you, yourself,
are out in the cold.

The greatness is yours,
but the wealth is theirs.
Remember this Secret.
Open up your house.

This is the third chapter of a longer work; the series began in the December/January 2002 issue and chapter two was printed in February.

Everything is in the Will of the Master

BY RAAJ KUMAR (PAPPU) BAGGA

a talk given on April 7, 2002,
at Kirpal Ashram, Langley, BC, Canada

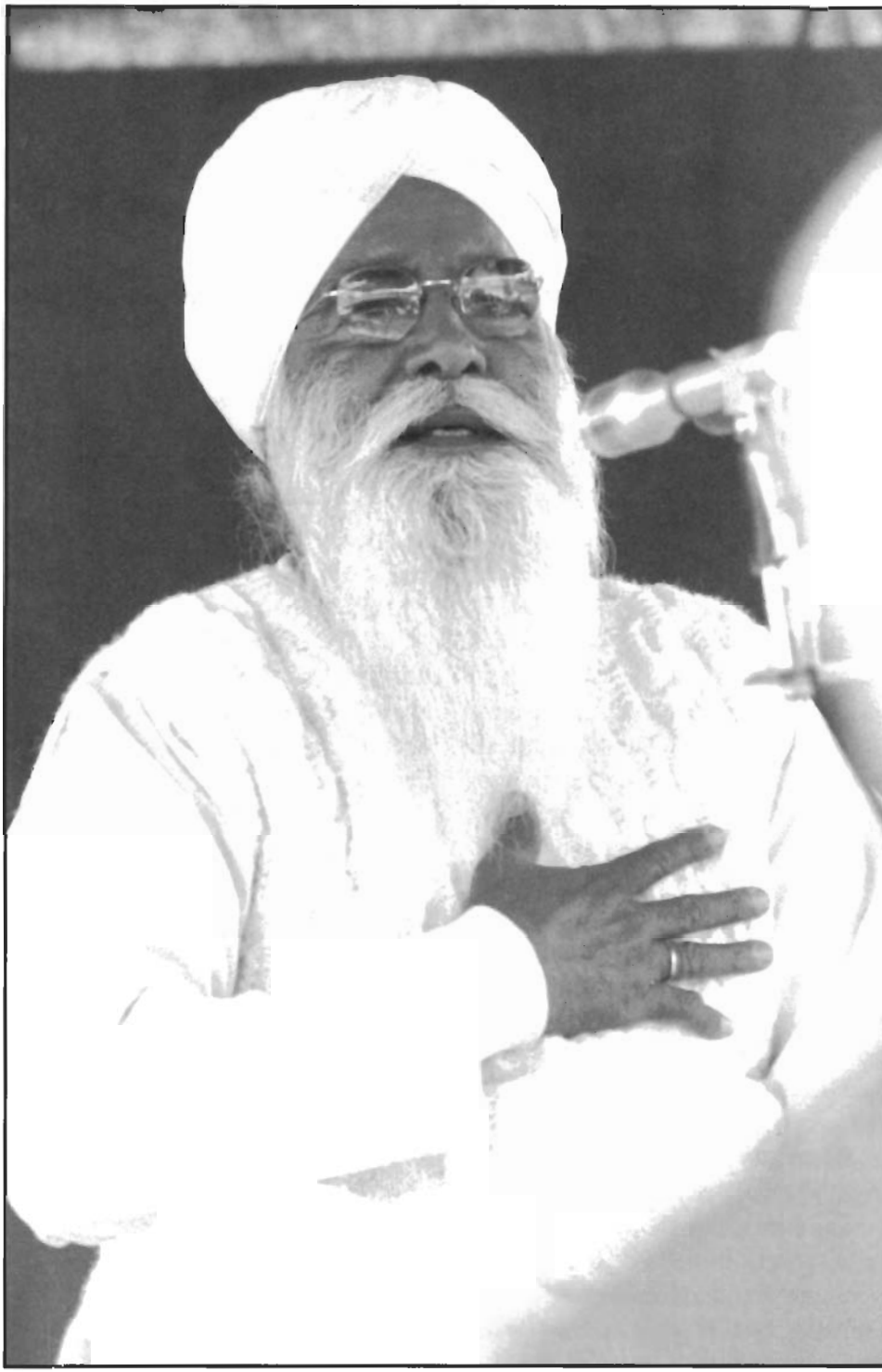
WELL TODAY IS THE DAY to remember Baba Sawan Singh Ji, but as you know, all the Masters are the same. Our Beloved Master, Sant Ji, taught us this essence of Spirituality, this essence of Sant Mat — that there was no difference between Master Sawan Singh and Master Kirpal Singh, and there was no difference between the Power which was working within our Beloved Sant Ji.

I wish I had some stories of Baba Sawan Singh to share with you, but unfortunately I don't have those stories, but Beloved Sant Ji told us many stories from Baba Sawan Singh Ji's life, because He was one of those fortunate ones Who had a lot of precious time when He went and He sat at the feet of Baba Sawan Singh Ji. He often used to tell us about Baba Sawan Singh Ji, even though He was not initiated by Him, but still He told us how great Baba Sawan Singh was, what kind of glory He had, what kind of power He had.

Sant Ji often used to talk about or He would almost always say that everything is in the Will of the Master, and Master is in control of all that happens in the lives of the disciples. It is a very difficult thing to understand. I remember He not only told us that everything was in the Will of the Master, when things go our way — then we say, "Great, this is the Will of the Master —" but also when things don't go our way — then it is very hard to accept that that is also the Will of the Master.

A story comes to my mind which illustrates that everything is in the Will of the Master and that all the Masters work in the Will of Their Master. Even though, outwardly, at the time, it may seem that this Will of the Master is not going to work, but since They have faith in Their Master, and since They always work in the Will of Their Master, then for Them, it is always very easy to accept the Will of the Master.

I remember my Initiation, which was the sixth of April, 1976, so this is now 26 years since I have been initiated. After the Initiation, Kent Bicknell, Wendy and Robert Schongalla went back to Sant Bani Ashram (in New Hampshire) and told the dear ones over there about Sant Ji. Some more people got interested, and then Russell Ji came again with



VILLAGE 16 PS, RAJASTHAN, INDIA, JANUARY 1986

about eight satsangis in the month of May to see Sant Ji, and it was then that it was decided that Sant Ji would come to visit the West. Russell Ji and Judith both suggested that I also come with Sant Ji to do the translation.

At that time, I was the only person there who could speak both English and Punjabi, and it seemed that I was doing okay, because the dear ones who did not understand Punjabi were able to understand what Sant Ji was saying, [especially] if it was a humorous story, because then they would laugh.

Sant Ji was convinced that I was able to convey all that He was telling them. Whatever the dear ones were telling Sant Ji in English, I was able to convey that, because Sant Ji was able to understand all that they were asking, and in that way the communication was going on. So it seemed like everything was okay and I was like a perfect person for doing that job. But I knew in my heart that I was not someone who knew everything or who was able to translate every single word which was spoken by both Sant Ji and by the people. I knew that in my heart.

When my name was suggested, when Russell Ji and Judith said that I should come with Sant Ji on the Tour, I became afraid, because by then I realized what was going to happen. Sant Ji was not an ordinary human being. He was a Master, He was God, and this was something very serious. I had never gone out of India, so I didn't know how I would be able to do that. Also I had heard about all the opposition which Master Kirpal had to face when He came out in the world and when He was doing His work. I was afraid and I didn't want to come as the translator.

I expressed my concern to Sant Ji. I said, "Master, it seems like what You want me to do is happening here, but I don't feel that I am the right kind of person. It's okay over here, because it is just a few people, and somehow I can manage translating the words, but I don't feel very comfortable and I don't think that You should take me along with You to do this work, because I am very far from being perfect."

At that time I didn't even know the English words for chastity, continence and things like that. I learned those words only after I had to translate these words, and only after people like Kent and Russell Ji taught me and told me what the English words for these things were. I also had to explain to them using many different words what Sant Ji was saying. Sant Ji listened to me very patiently. I could see on His face that He was not worried, and at the same time He didn't instantly say, "No, no, no, don't you worry about this; everything is going to be all right," and like that.

He didn't say that. He didn't look worried; He didn't say that it was all right, but He said, "Hmm, okay." He just paused for some time, and then He said, "Well, let us see what is the Will of the Master."

That night, He gave me the most beautiful experience of my life, in which He showed me the glory of Baba Sawan Singh. This was in meditation, and it was very clear, and I still remember what happened. Actually it was like a replay of something which had already taken place in reality, in the life of Baba Sawan Singh and Master Kirpal Singh Ji, but I did not know about this incident at that time. I was told and I read about this incident in a book later on.

What happened and what I saw in my experience was that Baba Sawan Singh Ji was walking in a room. He was all dressed up in white, and He was walking in the room; it was just casual walking. There was a woman, Bibi Lajo, who used to be in Baba Sawan Singh's personal service; she used to cook food and do the dishes and things like that. She was outside that room washing the dishes, and then Master Kirpal Singh Ji came there. He was also dressed all in white. He had a white vest on, and He came there and He looked concerned, and He didn't dare go into the room and talk to Baba Sawan Singh Ji directly. He talked with Bibi Lajo, saying something like, "I am not capable of doing the work which Baba Sawan Singh is giving to me, and I don't know how to tell Him that He should try to find someone else and not count on me doing this work."

Bibi Lajo heard what Master Kirpal Singh had to say, and then she was also kind of frightened, and she didn't feel very strong or feel very courageous about going to Baba Sawan Singh and saying those words to Him. She was doing the dishes and Baba Sawan Singh was walking, and He didn't look concerned or worried. He was just in a normal way. After gathering some courage, Bibi Lajo said, "O True Lord," she used words in Punjabi that mean, "True Lord," and I had never heard those words before. And in her own Punjabi dialect she said, "Do you know what Babu Kirpal Singh is saying?" (They used to call Master Kirpal Singh as Babu Kirpal Singh.) Master Sawan said, "Well, what is He saying?" Bibi Lajo said, "He is saying that he is not capable of doing the work which You want him to do, which You have given him to do, and he is saying that maybe You should try to find someone else for that work, because he feels very incapable of doing that work."

Baba Sawan Singh Ji looked at her, and He looked at Master Kirpal Singh, and He didn't talk to Master Kirpal Singh directly. He told Bibi Lajo, "Kakko," (When

you talk to some person who is like your daughter, Kakko is the Punjabi word, an affectionate way of saying, "Dear daughter.") Again, this word I had never heard before in my life. Baba Sawan Singh said, "Kakko, tell him that this is not the work of his Master. This is the work of my Master. This is not his work, this is not the work of his Master, this is the work of my Master, and my Master will do this work. Neither I am going to do this work, nor he is going to do the work. It will be done by Baba Jaimal Singh, and he should not have any worry, because this is the Will of my Master, and it will happen."

After I had this experience, I couldn't figure out what this experience was telling me. At that time I was still very young, and this was one of my early experiences, and I thought, "Well, maybe it is just something, I don't know." I was very happy, because who would not be happy to see Master Sawan Singh and Kirpal Singh in the vision or experience, so I was very happy, and I was beaming with joy, but at the same time I was still worried about my role, my going on the Tour as a translator.

After this, the next morning when I went to see Sant Ji, He looked at me and He gave me a look. It was very clear that He knew what I had been given or what I had seen, and He was looking at me with a very mischievous smile on His face, and He didn't say anything; maybe He was waiting for me to speak. He said, "Okay, come and sit," so I sat in front of Him. Then He looked at me and said something like, "Hmmm," as if He was saying, "Okay now, tell me what you want to say." I couldn't hold it any longer, so I told Him about my experience, and I said, "But I don't understand what this means." He said, "Still you don't understand what this means?" I said, "Well, I don't understand, because it is Baba Sawan Singh telling Master Kirpal Singh to do something and Master Kirpal Singh is saying that He is not capable of doing this work, and now Master Sawan Singh is no longer here, and Master Kirpal Singh is also not here, and I don't know what kind of work They are talking about."

Then Sant Ji told me, "Well listen, this is the answer to your question. The work which you have been given to do is not my work. It is the work of my Beloved Master, and it will be done by my Beloved Master, and it is His Will, and you should not have any concerns, you should not worry, because neither you are going to do this work, nor I am going to do this work. It will be done by the Master. It will be done by Master Kirpal Singh, and we are just puppets in His hands. Whatever He wants us to do, He will make us do that."

Then He made a very strong

SANT BANI ASHRAM, MAY 1977

comment, which is true even today. He said that when a Master gives an order to a disciple to carry out, He also gives him the power, the means, and the ways through which those orders can be carried out. It is not that the Master gives you the order and doesn't give you the means or the power through which you can carry out those orders.

It was all, as you all know, that it was all in the Will of Master Kirpal Singh that, I mean all that happened afterwards. Many people came to Sant Ji and they tried to frighten Him. They told Him that He should be careful and He should take someone else on the Tour, someone who could speak better English, someone who knew about the Western people, someone who had been there before, someone who knew about the Sant Mat terminology and things like that.

But Sant Ji always replied to those people, "No, I am not the One Who chose Pappu. It is Master Kirpal Who chose him, and it is all in His Will, and He is responsible. He will make him do whatever He wants to happen."

How can we know the Will of the Master? Everything is in His Will and everything is in His control, so that is why Sant Ji has written this very beautiful bhajan, "*Sawan Kehria Ranga Vich Razi* — In which things is Sawan pleased; how can I know the secret of Sawan?" [Pappu concluded his talk by singing this bhajan.]

The Churning of the Ocean

Sant Ajaib Singh Ji

ALL THE SAINTS have the same experience. In their writings all the Masters have written the same things, that whatever karmas we do, we ourselves have to pay off the consequences of that. God Almighty has no enmity towards anyone because He is the Ocean of Love. But whatever we sow, we ourselves have to harvest that. So whatever karma we do in the present lifetime determines and decides our *pralabdha* or fate karmas.

Master Sawan Singh Ji used to say that our fate karmas are determined long before our body is created and according to them, our good health, sicknesses, wealth, poverty, happiness, pain, profit, or loss in this life are determined. All those things happen at the appropriate time; but they are determined long before.

Guru Ramdas Ji Maharaj has written that even meeting the Master happens if it is written in our fate; and also whether we will have complete faith in the Master in this lifetime or not; whether we will act according to His instructions or not; whether we will become a complete one, a perfect one, in this lifetime, or whether we will have to come back into this world again and again: all these things are written in our fate and they happen accordingly. He writes:

> *One gets to meet the Master*
> *only if it is written in his*
> *fate; the darkness of igno-*
> *rance is removed with the*
> *grace of the Master.*
> *Only if it is written in one's*
> *fate, one gets the precious*
> *jewel and one gets to do*
> *the devotion of the Lord.*
> *Nanak says, He gets the pre-*
> *cious diamond and goes*
> *back to the Real Home*
> *only if it is written in his*
> *destiny.*

Master Sawan Singh Ji used to say, "It is all predetermined: our coming to the Satsang, our developing faith and devotion in the Master and in the Satsang; it happens if it is written in our fate." He used to say,

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on February 24, 1989. It is the first in a series of talks on the Vars of Bhai Gurdas.

"As long as our eyes are closed we may say that we are going to the Satsang or we are doing the meditation; but when our inner eye is opened, we come to realize that it was not because of our effort that we were coming to the Satsang and doing the meditation, it was that Power Who was bringing us."

Tulsi Sahib says, "First our *pralabdha* or fate karmas were made and then our body was created." Further he says, "This is a very amazing glory but this mind does not understand it."

In the beginning of the Satsang I would like to tell you a story which I have told you many times before: Once there used to live a very rich trader, a miser. He had two sons. He never wanted to go to Satsang and if his children wanted to go to Satsang he would always stop them. He would say, "No, it is not for you; it is not good for you to waste your time and energy in the Satsang." So he didn't do any devotion of the Lord, nor did he allow his children to do the devotion of the Lord.

After some time when he became old and sick, and it was time for him to leave the body, his children thought, "All his life long he has not been doing any devotion of the Lord; and he has never allowed us to do any kind of devotion of the Lord. But now when he has become old and sick we should convince him to go to Hardwar and do a little bit of devotion and spend the rest of his time in the remembrance of God." (In those days a number of great Rishis and Munis lived in Hardwar [a city on the Ganges River at the point where it comes out of the Himalayas] and they did a lot of devotion of the Lord; it was considered to be the holiest city in India. Nowadays people go there as if it were a fair and there is no devotion of the Lord left there.)

So they requested him, "Father, all your life long you have not done any devotion, you have not gone to any Satsang, and now when you have become old and sick we think you should go and spend your last days in Hardwar. In that way you will get some peace of mind and it will be good for your soul because there you will be able to do some devotion of the Lord."

(Even now people send the ashes of dead bodies to be immersed in the holy water of Ganges in Hardwar. So Hardwar is still considered a holy place; people believe that if you immerse your ashes over there you get to go to the heavens.)

So they gave him all these reasons to go to Hardwar; but he did not want to go and he said, "Well, you know that in Hardwar all those Rishis whom you call the good holy people—really they are deceivers and thugs—and there are so many beggars there! There is no way I can go there. I don't *want* to go

there." Everybody tried; but he was very adamant, and he never went.

But you know that death never spares anyone. When his time came, he died. And his children thought, "Since our father did not go to Hardwar even once in his lifetime, now it would be good if we could take his body to Hardwar and do the cremation there." Because they were rich and they wanted their father to go to heaven, to get the liberation, that is why they were thinking in these terms. So they invited all their family members and they told them, "We will be taking our father's body to Hardwar and we will do the cremation there." So everyone came and they brought a coffin into which they put the dead body. In those days there were not any good means of transportation, so they had to walk. So they walked to Hardwar; but on the way they had to stop one night in a rest house, and while they were there they spoke about their father, and how it was good that at least one good karma would be written in his account: that he was cremated in the holy place of Hardwar.

In that rest house there was a leper who was tired of living there because not many people were coming and he was not getting any money. He had heard that in Hardwar many people go and give lots of donations. He thought, "If somehow I could get to Hardwar, I would get more money and it would be more comfortable for me to live there." But since he was a leper, he could not walk and he did not have any way of reaching Hardwar. So he thought of an idea: "Why not remove this body from the coffin and get in it myself? They will take me because they won't know that I have removed the body!" So the leper removed the body from the coffin and lay down in it.

Next day when all the people and the coffin came to Hardwar, they called a pundit and told him to perform the final rites and rituals and do the cremation. When he opened the coffin, he was surprised to see a person moving his hands and limbs; and the old man's family was astonished at what had happened. The leper told them the whole story. He said, "I was in a very miserable condition there in the rest house and I heard you people talking about bringing this coffin to Hardwar, so I removed the body and in his place I have come; and I appreciate very much that you have brought me here. Thank you."

Those people were very surprised because that old man never wanted to go to Hardwar when he was alive and now he was dead and he was still not there! But because they wanted him to get the liberation they sent two people to that guest house. They took two horses, and on one of them, which belonged to that old man, they tied his body. You know that everyone is afraid

of a dead body; that horse also became afraid and ran back to Saharanpur, the family's home town, with the body of the old man on his back.

When he got there people in that city were surprised to see the dead body of the old man coming to the city. The other family members also followed the horse and also came to Saharanpur and then decided that since it was not the fate of the old man to be cremated in Hardwar it would be better to do the cremation in Saharanpur itself. So they cremated him in Saharanpur and then they thought, "Well, it's okay if he could not be cremated in Hardwar. Let us send his ashes." Even now people do this kind of rite: they collect some of the ashes, some of the bones left over, and they send that along with some donation money to Hardwar and there they do the rites and rituals and they put those ashes in the holy water of Ganges. This is also considered to be one of the religious acts which in a way ensures them that the person who is dead will get the liberation, or at least that he will go up to the heavens.

So they called a pundit and told him, "Take this to Hardwar. We have already been there and we cannot go again, so take it on our behalf."

They gave him money and clothes to donate to others at Hardwar; and the women gave him some ornaments and gold. Now that pundit thought, "If I take this jewelry all along the way the dacoits may attack me. So why don't I take out all the gold things and put it in my home? That was meant for a donation." Then he thought, "Well, since I am doing this job it is like they are donating this to me." So he took out all the gold from the ashes and also he left all the clothes which he was given for donating to other people. He accepted it all and he took it to his home. While he was gone, he tied the bag with the ashes to a branch of a tree and he left some money with the ashes in the bag.

While he was gone, a person who did the work of cleaning and sweeping came there to cut wood from that tree and when he saw that money he thought, "Well, this is good; I should take this."

So he took the money and he also took the piece of cloth in which the ashes were wrapped and he spread all the ashes everywhere. He had a shirt made from that cloth. When the pundit went back to the tree he was surprised to see that nothing was left. But he thought, "Well, maybe someone has taken them; and when he sees the ashes he will make sure that they go to Hardwar." So the pundit was content, and he thought, "Well, my job has been done so it's fine with me."

After some days the same sweeper who had taken the money and the piece of cloth went to clean the house of that trader who had

died; and his daughter-in-law recognized the piece of cloth, which was now in the form of the shirt that the sweeper was wearing. So she asked him, "Where did you get that shirt?" So he told her how he had got the shirt; then the pundit was asked, "Did you really go to Hardwar and put the ashes in the holy waters?" (The pundit had gotten a letter from the other pundits in Hardwar acknowledging the ashes and donations; but it was all fake.) At first he made some excuses, although no excuse was convincing; but he was a learned person after all, and finally he said, "Look here, dear ones, you tried all your life long to send your father when he was alive to Hardwar and it did not work; and then when he died you collected all your relatives and you tried to take his dead body there. Even though there were so many of you, still you were not able to do it! So how can you expect an old man like me to take him to Hardwar alone when you people could not get him there, alive or dead?"

So the meaning of this story is that if it is not written in our karma, no one can do the devotion of the Lord and no one can even go to the holy places.

A *Var* or writing of Bhai Gurdas is presented to you. Bhai Gurdas was the son of Guru Ramdas' brother; he was the uncle of Guru Arjan Dev Ji Maharaj; he witnessed the reign of many Sikh Gurus, and he was always present whenever the Masters passed. He was very devoted to the Masters.

Guru Ramdas had two more sons besides Guru Arjan Dev. The oldest son was Prithi Chand and the youngest was Maha Dev. When Prithi Chand came to realize that Guru Ramdas was not going to make him His successor—instead He was going to make Arjan His successor—he started fighting with Guru Ramdas. So Guru Ramdas lovingly explained to him, "Dear son, you should not fight with me. This is not something which I can decide, it is the work of God Almighty. Only God Almighty can decide who continues to do the work of God; it has nothing to do with me. I cannot appoint anyone. It is the work of God; God alone decides; God alone sees which vessel is receptive, which vessel is fit to continue doing this work. It is not good for you to fight with me because I am your father and you are my son and it is not good for a son to fight with his father." But Prithi Chand did not listen to Guru Ramdas.

Bhai Gurdas was given the honor of putting the Guru Granth Sahib into its final written form when Guru Arjan was compiling it; and Guru Arjan said about his writing, that while Guru Granth Sahib is the treasure of spirituality, the *Vars* of Bhai Gurdas is the key to open that

treasure. He said that for followers of this Path who want to know the teaching of Guru Granth Sahib, it will be very important for them to know and read the *Vars* of Bhai Gurdas.

Baba Sawan Singh used to comment on the writing of Bhai Gurdas, who is considered to be the Ved Vyas of the Sikh religion.*

When the storm comes even the deep-rooted trees get uprooted. It is a very difficult time. In the same way, when the Perfect Master leaves the body the time becomes very difficult for the dear devoted souls, because you know how, when the Master leaves the body, people get divided into different groups and parties and start calling themselves "the real ones" or "the true ones"; and they criticize and condemn the existence of the other people. And you know what kind of turmoil is created and how very difficult it is when that happens. So Bhai Gurdas saw all this when Guru Ramdas left the body; he witnessed all those painful times. Prithi Chand was a very influential person; he did not accept the will of Guru Ramdas and the Mastership of Guru Arjan Dev and since everything was in his hands—he controlled all the property—he was able to influence people. And those poor people who used to go to Guru Arjan Dev—there were people who knew about Guru Arjan Dev and went to Him—were being harassed by him. He would fight with them and tell them, "Well, I will see if you can go there and I will also see if your Master is able to continue the work!" So Bhai Gurdas did not like what Prithi Chand was doing.

Bhai Gurdas was the uncle of Prithi Chand, Guru Arjan Dev, and also the third brother, Maha Dev; and for him, as his nephews, all three were equal. So he tried to explain to Prithi Chand that what he was doing was not good; he told him, "Look here O son, this was the gift of God. To whomever Guru Ramdas pleased, He gave that; you should not fight about this. You should accept the Will of Guru Ramdas."

But even though Bhai Gurdas explained to him in many different ways that he should stop what he was doing and should not be such an egotist and should not be so hard on the people, he did not want to listen to him and he did not change. So because Bhai Gurdas was affected so much by the behavior of Prithi Chand and what had happened after Guru Ramdas left the body, he thought of writing these *Vars* so that he could explain to Prithi Chand and to others also what

* Ved Vyas is the ancient Rishi who arranged the Vedas, the Hindu scriptures, in their final form; he is also widely held to be the author of the Mahabharata, the Hindu epic poem of great antiquity.

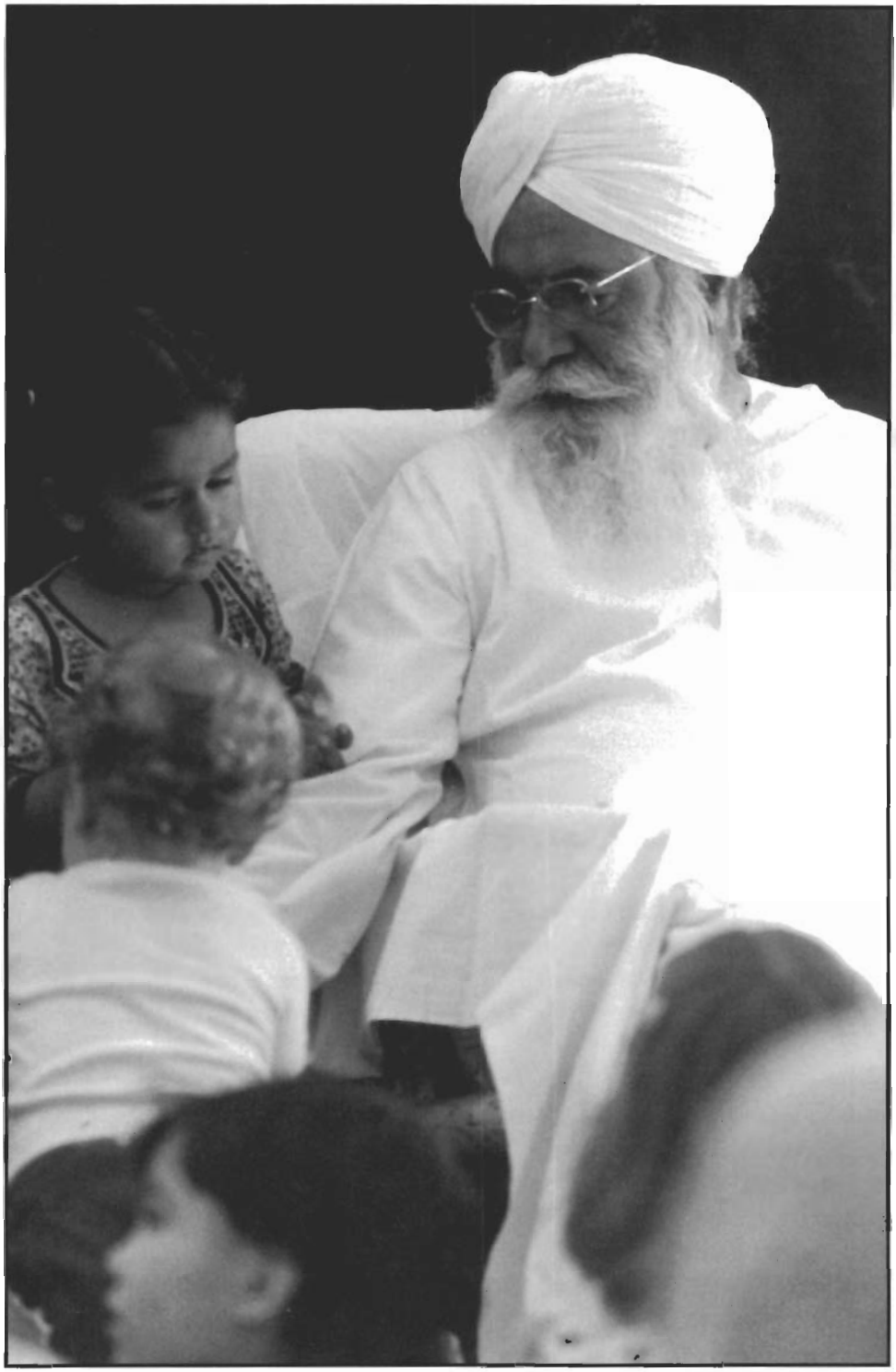
happens to people who do not do the meditation and who remain in their ego and pride in front of the Master. Bhai Gurdas saw the condition of Prithi Chand who had lived so close to Guru Ramdas and had done so much seva but still had no color of Guru Ramdas on him and no humility, and he was inspired to do this writing.

Once Guru Ramdas was invited to His brother's wedding in Lahore, but He was unable to go. He called his sons and He told His brother, "You can take my sons." When Prithi Chand was asked to go with his uncle to attend the wedding, he replied, "If I go, then who will take care of all the arrangements of the Satsang?" Because he was the main person and he had this feeling in his mind that the Satsang is going on and all the arrangements are being done only because of him and nobody else can do it, and because he did not want anyone else to do that job, he said, "No, I will not go; because I have to take care of the arrangements of the Sangat." So when Arjan was asked to go, he went; but Guru Ramdas' brother said, "Arjan is very young; it is possible that after reaching Lahore he will say, 'I want to go back home'; so it is not good to take him either." Guru Ramdas replied, "Don't worry about that. I will take care of that." He called Arjan and told him, "You go with your uncle for the wedding and don't come back, until I order you to."

So Arjan went with his uncle and after the wedding was over he waited there because he was under the orders of his father. So he remained there; but when it became too long, he began writing letters to Guru Ramdas.

Since Prithi Chand was doing all the arrangements he was getting all the mail. So he did not give the letters of Arjan to Guru Ramdas, because he was afraid that Guru Ramdas would be so impressed by the writing and the thoughts of Arjan that He would send for him at once; and Prithi Chand knew that Arjan would be made the successor. So he did not give the first three letters to Guru Ramdas; but the fourth letter, which had "This is my fourth letter" written on it, somehow got into the hands of Guru Ramdas; and then Guru Ramdas asked Prithi Chand about the three missing letters; and Guru Ramdas was so pleased and so impressed by Arjan's devotion that he was called right then and because of his love and devotion he was given the successorship. He was the Perfect One and Prithi Chand knew that. Bhai Gurdas was present when all these things happened and he also knew that Guru Arjan Dev was the Perfect One, and Bhai Gurdas always remained with Guru Arjan and whatever work He gave him, he did that lovingly.

Those letters were full of long-



BOMBAY, INDIA, JANUARY 1986

ing and yearning. In one of them He wrote, "If I don't meet you for one moment it feels like I have not met you for one Yuga. I do not get any contentment or peace during the day, I don't sleep in the night—O Lord, when am I going to meet You again?"

It is said that after churning
the inaccessible bottomless
ocean, precious jewels
were taken out:
The moon, the divine bow,
wine, the Diamond, the
Goddess of Wealth,
Dhanwantar, Rambha,
Kamdhenu, Parijat, the
Divine Horse, the Nectar,
Airapat, the Conch, and
the Poison—the gods and
demons divided these
among themselves.
Everyone got the precious
diamonds, jewels, and
rubies from the ocean.
The Conch came out hollow
from the ocean. Every day
it cries aloud and makes
people hear.

Lovingly he explains to us, as it goes in a famous story, and even in the Vedas and Shastras it is written, that the gods and demons together churned the ocean and from that churning the so-called "fourteen jewels" came out; and God Almighty Himself appeared there in a very attractive form and distributed those fourteen jewels among the gods and the demons. Who are called "gods"? Gods are those entities who, as human beings, had the capability of discrimination; whereas "demons" are those entities who did not have any capability of discrimination.

So when those jewels were brought out from the ocean, God Almighty Himself distributed those things among both the gods and the demons. The gods chose Nectar and the demons chose Wine and there were many other things, fourteen in all; this is the complete list:

1) The moon;
2) The divine bow;
3) Wine;
4) A very unique, very shining diamond;
5) Luxury, the goddess of wealth;
6) Dhanvantar, the divine healer;
7) Ramba, a very beautiful fairy in the court of Lord Indra;
8) Kamdhenu, a cow which can fulfill all your desires;
9) Parijat, a tree, sitting under which you can fulfill all your desires;
10) The divine horse;
11) Nectar;
12) Airapat, a divine, very mighty elephant;
13) Conch;
14) Poison.

The Conch was also one of those fourteen jewels. So here he says,

"Even though it was one of those precious things which came out of the churning of the ocean, still, look at the condition of the conch. It is hollow from the inside; every morning he has to shout very loud and wake people up; look at its condition." Because it is hollow within, that is why every morning in the temple and everywhere you see someone blowing it and awakening the people.

Kabir Sahib has also written, "The conch was also brought out from the ocean when it was being churned, but it is hollow from the inside. Every morning it cries aloud to wake people up. Even though it was one of those valuable things which came up from the ocean, still it has no value."

Bhai Gurdas does not mean to criticize anyone. He tells us that even though the conch was one of those fourteen valuable things which came up from the ocean, still its condition is such that it is hollow from the inside and every day it cries aloud. He is comparing the conch with the *manmukhs,* those people who obey their minds. He says that the manmukhs even after going to the Masters waste their time looking here and there; they do not get the devotion and they do not obey the instructions of the Master so they remain hollow from the inside like the conch. The manmukhs who go to the Master but don't do the devotion of the Lord go into the cycle of eighty-four lakhs births and deaths; they cry aloud and their condition is like that of the conch.

The Satsang of the living Master is the ocean. Just as from the ocean many valuable things came out, what are the riches which we can take out of this ocean, the Satsang of the perfect living Master? They are: patience, the ability to discriminate, contentment, chastity, and meditation: Bhajan and Simran. These are the valuable things which we can get by attending the Satsang of the Master.

Those who do not make the
Teachings of the Master
dwell in their hearts,
Even after going in His com-
pany and listening to His
Words,
Waste their beautiful human
birth.

Those who are dirty within may come to the Masters, may attend the Satsangs, but they do not get the effect of the Satsang. Their condition is like a stone in water: the stone lives in the water but it does not absorb even one drop. In the same way, those people may come to the Master, but because of the dirt within themselves, they are not able to absorb anything. Their condition is like that of the conch.

The lotus flowers bloom in

the beautiful pond filled with pure water.

The form of the lotus is most beautiful and its fragrance permeates the whole pond.

The honeybee lives in the forest but manages to find the lotus.

Those who desire the honey come from far distances and meet.

They all put their attention on the lotus when it blooms at sunrise.

The frog lives in the mud of the pond but he cannot enjoy the fragrance of the lotus.

Those on whose foreheads the good fate is not written, do not live their lives according to the teachings of the Master even after coming in His Company and listening to His Words.

Now he gives the example of a frog. He says that in a pond whose water is clear and pure a frog lives; and in one part of the pond which is not so clean the lotus also blooms. The lotus is very fragrant and there are honeybees all over the forest which come from far away to enjoy the company of the lotus. But even though the frog is living in the pond right where the lotus is, still he does not want to enjoy its company; instead he remains in the dirt and enjoys the company of that. In the same way, those people who are dirty within may come to the Master, may attend the Satsang, but still they will not absorb the good words of the Master into their heart; they will not work according to the instructions of the Master; they would be like the frog who even though he lives in the company of the lotus, does not want to enjoy the company of the lotus—whereas the honeybees who come from far away take advantage of the lotus.

In the same way, the dear Satsangis, the devoted souls, come from very far distances to sit at the feet of the Master. They understand the Master as God Almighty, as the All-Conscious One and in that understanding they do the devotion and take advantage of the Master and even though they do not live there all the time, they are the real devotees.

The lotus blooms when the sun rises but for the frog it does not matter whether the sun has risen or not because he is always involved in the mud of the pond. In the same way the manmukhs do not care what has happened because they come in this world with the desire of getting worldly name and fame and worldly riches, and it does not make any difference to them whether the time is going by or not because they are always involved in that work.

He has given the example of the honeybee as the *Gurumukh* because

Walking back from afternoon Satsang in the garden, January 1986

the Gurumukh always comes to the Master and whatever the Master tells him to do, he does that.

So we should also understand what Bhai Gurdas has tried to explain to us in his writing and we should also try to become like the Gurumukhs he has mentioned. We should also sit in the company of the Master and develop those qualities of the Gurumukhs; and become a Gurumukh.

* * *

You know what happened after beloved Lord Kirpal left the body: what a difficult time it was and how I was affected very much by all that happened then. It was thirteen years ago this very day [February 24] in 1976 when Russell Perkins came to see me for the first time. Since I was very much affected by the things which took place after Master Kirpal had left the body, today I decided that I should start commenting on the writings of Bhai

Gurdas—because he was affected in the same way by the passing of Guru Ramdas and what was happening after He left. So that inspired and encouraged me to do this commentary. I hope as Russell Perkins has been working very hard in the past—as you know, he has done a wonderful job of making books of the Sukhmani Sahib and the Gauri Vars, and now he is working very hard on the commentary of Asa Ji Di Vars—we are hoping a book will be made of these talks also. So I hope that he will continue working hard and that he will make these commentaries which I am doing now on the Bhai Gurdas writings in the form of a book; because it is one of the very important subjects and I hope it will be helpful to the dear ones.

Before coming to see me Russell Perkins had met many dear ones who had welcomed him and had respected him a lot. But when he came to see me, because I was under such a stress, such an affect, after Master had left the body, I was not able to welcome him with all my love. I don't know why: maybe because I was so much involved and absorbed in the love of my Master that I did not make any efforts. I don't know why it happened but I did not welcome him in a good way and I started rebuking him; but since he had come to see me as a honeybee and he was also in the love of the Master, he received all those rebukes and all that treatment which was not so good, and he accepted all that in the love of the Master. It was all in the Will, but still I remember how I treated him at that time.

I had locked myself up in my room and I would come out only for one hour a day to meet people; otherwise I remained inside because I was seeing all the things which were happening after Master left the body, the kind of things people were doing. I felt so bad and I thought that I should not come out and should not even show my face to the people because I was not pleased with what was happening then. But it was the love of Russell Perkins which brought me out in the world and which made me do the seva of all the dear ones. It was only the love of the Master which brought me out.

God is Within Us, He is Within All

Sant Ajaib Singh Ji

Originally, . . . Sunday Satsang was held in the beginning of the [program]. . . . I really feel that it's very important. The whole Satsang is done in Punjabi and not in English, and I imagine the reason that it's put toward the end . . . is because of our receptivity. Could the Master talk more about that?

Yes, that's the only reason.

Master, would You tell us the trick that perhaps You've used in the past that might help us to trick the mind when we want to meditate?

Regarding this I have said a lot, and a lot will be published in *Sant Bani Magazine*, so you should read that when it comes out. Even to this group, in one of the question and answer sessions, I said a lot about that.

Sant Ji, I was going to ask You about the world of maya. When we get back to the United States, there are so many distractions — in our jobs, with other people — but I find my problem is mostly that I lose my temper in traffic. When people cut me off — as I'm driving they go in front of me and I get mad at them. [much laughter] *I'd like some advice on how to deal with this problem. I try doing Simran, but I guess my Simran isn't good enough because I still get mad.*

You should create love for all in your within, and moreover, you should not imitate the others. If they are passing you and going ahead of you, you should not follow them. You should always drive within the speed limits set by the government and you should always drive safely. You should never lose your temper while you are driving. This is very important.

Most accidents happen only when we do not drive carefully, when for no reason we try to pass another vehicle or when we try to speed up without being careful. Only then do such accidents happen, and in that way not only do we lose our own life but we also make others lose their lives.

I hope that now you understand this and you will do Simran and

This "walk talk" was given on February 4, 1980 at Village 77RB, Rajasthan, India.

not lose your temper while driving.

[Does that mean that] some things are not karma? You can actually lose your life or take other people's lives when it hasn't been prescribed karmically?

Yes, there are many things like that, like committing suicide: a person jumps in a well, hangs himself, or drinks something poisonous. He can avoid that [i.e., dying] if he doesn't do all those things.

It's cold and I wonder if You might like to use the blanket, but I don't know if it's disrespectful . . . .

[*Sant Ji chuckles.*]

In the question of submission to one's spouse, sometimes a schedule is made and we want to really cling to it, and in doing so I think perhaps we lose. The spouse may want to enjoy some social activity, watch the television, or do something that alters that schedule — and that's probably where the love and the submission is and the togetherness — [but] the one that's on the schedule says, "No, I can't do that; I have to go to bed."

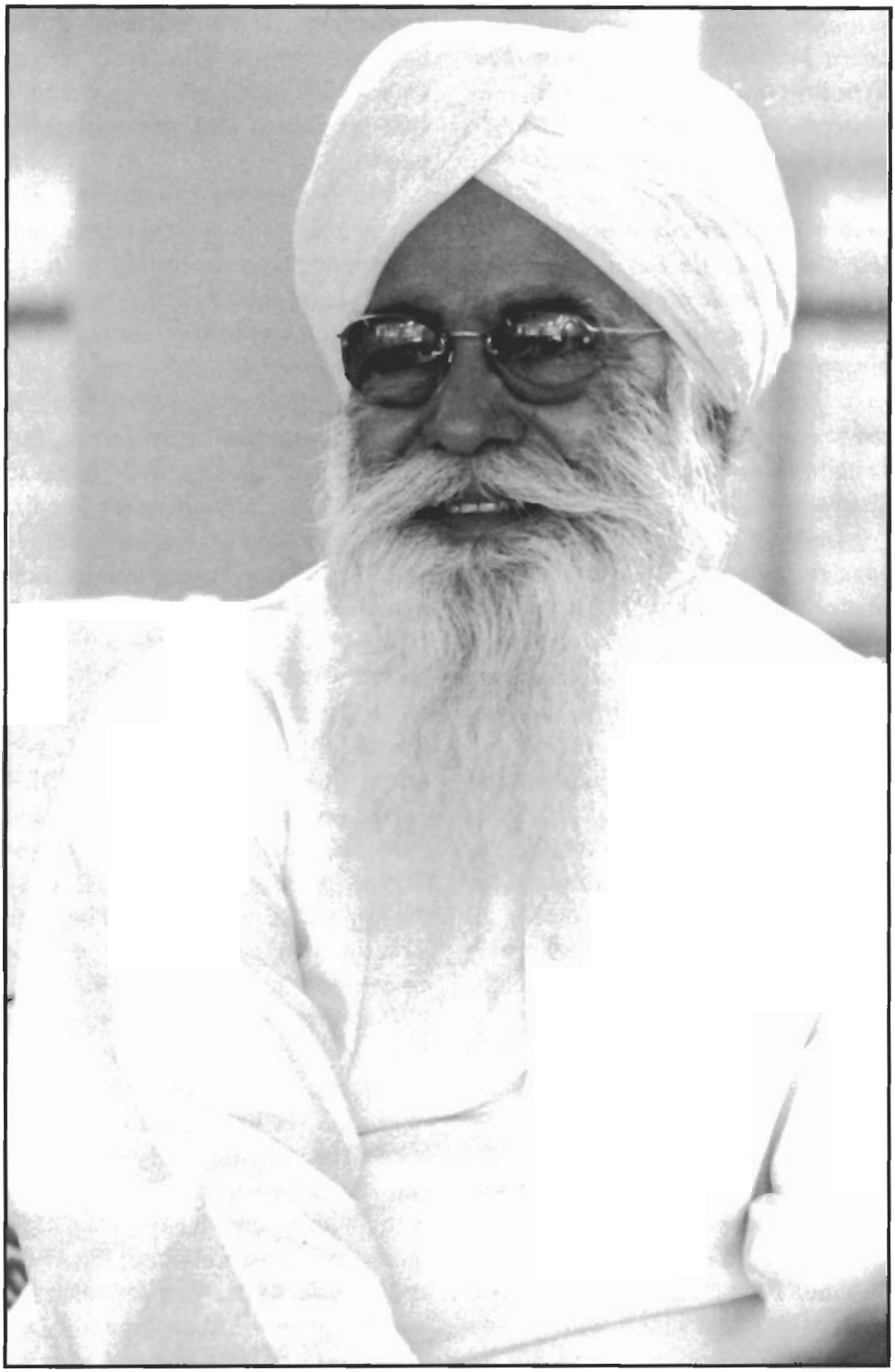
If there is love between both the husband and wife, then no problem will be created. No problem will be created even if one of the partners is not a satsangi. If there is true love between them, each will understand and appreciate the other's things and they will cooperate with each other.

You know that if both the husband and wife do not have love between them, even if they are satsangis still they won't be able to maintain that marriage. You would have seen that many marriages break.

Even non-satsangis, who don't have to make a schedule for meditation or anything like that, also cannot maintain their marriage if there is no love between them. It is only because of their minds pulling them apart that they create disharmony in their relationship.

So one should always try to create love and affection in the family. One should create a loving atmosphere in their home. If there is love between the two partners — love doesn't know giving pain and problems to another, love knows to give comfort. So if there is love, then you will not have this problem, because when you have love for each other you will understand each other and you will respect each other's schedule. Even if the schedule is different, still, if love is there, then there will be no problem.

I would like to ask another question about criticism. Sant Ji's been talking about destructive criticism for the past two Satsangs, and I'd like to ask about constructive



BOMBAY INDIA, JANUARY 1987

criticism. When a person you know has a bad habit, if you go to them with love and try to give them constructive criticism, do you still take on their bad qualities and do they take on your good qualities? Also in either listening to gossip or talking about people but not destructively, in a constructive way — how does that affect a person using constructive criticism, either directly to a person's face or to another person who will tell him directly? Does that have the same affect as destructive criticism?

Master Sawan Singh Ji used to say that criticism, whether it is destructive or constructive, is criticism, and certainly we have to carry the burden of other people if we are criticizing them.

Everybody should understand his own responsibility and we should not worry about others, because just as God is within us, He is within all, and He protects all and is responsible for them. So why should we become responsible for others?

You can tell someone their bad qualities to their face only if that person comes to you and asks your opinion about the faults he has. Otherwise, you should not go and tell him that he has those faults, and that he should remove them.

Guru Nanak Sahib says, "If you want to sell your goods without any customers, your goods will not be appreciated or valued. But if you have a customer who really appreciates your goods, then your goods will be valued and you will get a good price."

It is my personal experience that the people who go to others and tell them about their faults are in fact full of faults themselves. Because they are full of faults, that's why they see the same faults and mistakes in everybody whether the other people have them or not. Because it has become their habit to point out the faults in other people, that's why they go and give advice to others. They never look at their own faults; they always search for faults in others.

Only Param Sants have humility in this world and only They are the humble ones. Otherwise, you know that all the people of this world are involved in egoism and they don't have any humility. Saints do not present any excuses, They do not try to prove that They are True, although They are the True Ones. You see that everyone says, "Whatever I am saying is true," but they don't realize that *only God is Truth* and we can talk about Him only after we have gone within and seen Him within. Only after that can we tell people, "Dear Ones, I went within, and I have seen God in my within by practicing this Path, and if you want, you can also do that." But you see that people are not able to do that. Instead of talk-

ing about God in this way, they use criticism in talking about God and they always say, "He is good," and "He is bad," and so on, and in that way while they are doing the criticism, whatever they say about God is also useless. Only Saints talk about God in such a way that They don't criticize others.

There are many writings of the Param Sants, and you will find no word of criticism in them; whereas in the writings of other people, those who have not become Param Sants, although they also have written on the same subject, still they are full of criticism.

Before Russell Perkins started publishing *Sant Bani Magazine*, he asked my permission to do that and I told him very lovingly, "You should never write even a single word of criticism about others in this magazine. You should always keep it clean, without any criticism, because we are here to give the message of God simply, and we can present the truth without mentioning false things and without criticizing others." And you would have seen in reading *Sant Bani Magazine* that there is never any word of criticism of others.

This is the only criteria to see whether the Mahatma is perfect or not. The perfect Mahatma will never criticize people Himself, and moreover, He will never allow any of His dear ones to criticize others or even take any part in criticism.

Swami Ji Maharaj says, "Looking at the faults of others, the man is smiling and becoming happy, but he never looks at his own faults which are without end."

So we should be worried about our own selves and not about others. When we ourselves are the slaves of the mind and the organs of senses, then why should we worry about others?

If anyone is making a mistake, God, Who has given life to that person, will definitely ask for the account and He will give him the punishment. Because whatever good or bad we are doing, we will get the fruit of our good deeds and punishment for our bad deeds, because the account of every single moment, the account of our every single thought and deed is kept, and we will definitely get the reactions [of them].

Kabir Sahib says, "Those who are not improving their own selves but are teaching others, their condition is just like that farmer who is protecting another's farm, but he doesn't know that his own farm is being destroyed."

Furthermore, Kabir Sahib even says this: "O Kabir, your house is next to the house of murderers, but why are you worried about them? Those who will do, they will suffer for that."

If somebody is making noise, and creating all kinds of a stir while

one is meditating, and we take that person aside and tell them of their faults, would that be considered under the realm of criticism?

Well, no, that's not criticism. *If you will tell him lovingly,* if he is wise he will appreciate that.

There was a dear one who used to do the service of fixing microphones and speakers in the Satsang. Once when he was doing his job, a man came and disturbed him just by taking a speaker from one place and putting it in another place, and that man became so upset and angry that instead of telling him lovingly that he shouldn't have done that, he couldn't speak a single word. His face was worth seeing at that time. [*Sant Ji chuckles*] It was so red and so hot that he couldn't speak a single word. We don't have patience and we can't say things lovingly when anyone is doing like this. *But if we tell them lovingly,* they would appreciate that and they might even apologize for it.

The discourses which I have been giving are a commentary on the writings by Guru Arjan Dev Ji Maharaj called the *Sukhmani*, which means *The Jewel of Happiness* — it gives happiness or peace to the mind — and the chapter which I was commenting on was about criticism. He has written that in such a way that if we understand it, it gives a great message to all the initiates as well as to non-initiates. Guru Arjan Dev Ji says that you should not waste your Spirituality by becoming involved in criticism, because this is the worst thing for the destruction of our Spiritual path.

Along with this writing of Guru Arjan Dev Ji, I have commented on the writings of other Masters, like Kabir Sahib, Paltu Sahib, Ravidas, and so on. The meaning of taking the other Masters' banis in the Satsang was to show that all the Masters who came into this world had the same opinion about criticism, and They all said that criticism cuts the root of Spirituality.

evening Satsang with Sant Ji at Sant Bani Ashram, May 1977