Sant Bani Magazine

The Voice of the Saints

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To Get the Precious Wealth of Devotion

Sant Ajaib Singh Ji

Salutations unto the Feet of Almighty Gurudev Lords Sawan and Kirpal, Who showered immense grace upon this poor soul, and Who gave us the opportunity to sing Their glory.

The human birth is a precious gift which God Almighty has given to us, but the ignorant soul goes to the wrong place and, getting involved in wrong pursuits and wrong practices, wastes this precious gift. This gift of the human birth was given to us to do the devotion of God Almighty and to return to our Abode. But instead of that, getting involved in the unnecessary and the useless things of this world, we have wasted this precious time, this precious gem, which God Almighty has given to us.

All the Masters advise us to go to the Satsang. In the beginning our mind does not want to go the Satsang because he doesn't want to lose his freedom; he wants to remain free. That is why he always creates obstacles and he doesn't want to come to the Satsang. But if we are able to bring ourselves into the Satsang of the Masters, gradually, after listening to the words and following the advice of the Master, our mind also helps us; he also does the devotion and prepares the way for us to go back to our Real Home.

Mahatmas call that place Satsang where They discuss things about God Almighty, where the desire to do the devotion of God Almighty is created within us, and where we are taught and inspired to go back to our Real Home.

Our mind usually gets the influence of the company which he keeps. No one is born a criminal. We become criminals or bad people only through the company we keep, because our mind has this tendency of accepting the color of the world very easily. So that is why we absorb the color of the company which we keep. If we go in the company of thieves, we get into the habit of stealing things. If we go in the company of bad people, we become like them. In the same way, if we go in the company of the Masters and Saints, the desire to do the devotion of God Almighty is also created within us.

The devotion of God Almighty

This Satsang was given September 6, 1994, in Johannesburg, South Africa.

is necessary for everyone, for the rich and the poor, for men and women. It is very important for everyone to do the devotion of God.

A brief hymn of Mira Bai is presented to you. Mira Bai was born in a royal family. She was a princess and she was married to a prince. She was the daughter of King Ratan Singh of Mewar and she was married to King Bhoj. She had access to all the privileges and conveniences of the king's court, of the palace, and in her childhood she was taught the Vedas and Shastras. She was also taught horse riding, archery and all the other things which the royal people usually get to learn. When she got married her father spent a lot of money, and it is said that at the time of her wedding all of Mewar was decorated very beautifully, like a bride. In the early days of her childhood, Mira Bai had read the Vedas and Shastras and the benefit she got from that reading was that she was able to know why it was so important to do the devotion of God and why we have to go back to our Real Home. So the yearning to go back to the Real Home and the purpose of doing the devotion of God was made known to her by reading the holy scriptures.

When Saints and Mahatmas, the Beloveds of God, come into this world we do not give Them the respect and the praise which They deserve. We always torture Them, we always bother Them. Mira Bai was also opposed very much. Her family members used to think that she was a stain on the family name. But today, after approximately four hundred and fifty years, everywhere in India people sing the bhajans of Mira Bai. They become very happy when they sing these bhajans, because the Beloveds of God rule over the hearts of the people. Their remembrance cannot be forgotten, because it goes very deep into the hearts of the people.

So Mira Bai says, "Now my soul has determined to go above, to the inner planes, and go on the journey to the Eternal Home. Earlier I was wandering here and there, and no one gave me any knowledge. No one taught me how to go within and how to go to the inner planes. But now my Master Ravidas has given me that knowledge. He has given me the password to enter my Eternal Home. So after getting the Initiation from Him, now my soul is steady, and now I am determined to go back to my Real Home."

Mira Bai was opposed because she was born in a royal family and her Master, Ravidas, was from a very low caste. We worldly people are imprisoned by our minds: forming this caste system, we ourselves get imprisoned in this caste system, and we do not look beyond the system which we have made.

Kabir Sahib says, "No one is going to ask you about your caste or

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about your religion. Only one who does the devotion of God becomes His."

Master Sawan Singh Ji used to tell a story to explain how the Masters and Saints live Their lives when They come into this world and how They encourage the people to follow the Path of Truth. He used to tell the story of Sultan Mahmood, who was an emperor. Every night he would disguise himself as a common man and he would go out into his kingdom to find out how things were in his kingdom — whether the people were happy or unhappy, what they thought about him, and how the administration was going on. So in order to get all of this information, he used to go out every night in disguise.

One night when he went out, he met four thieves. Sultan Mahmood asked them who they were, and they replied, "We are thieves." Sultan Mahmood wanted to convert them, to make them good people, so he said, "I am also a thief like you." They said, "Well, okay, let's all get together and do a robbery, but first we need to find out who will be our leader. So everyone should tell about what special quality he possesses." One thief said that he had the quality of smelling the wealth. He said, "Even if the wealth is buried underground, I can still smell it and I can tell you where that wealth is." Another thief said that he was very competent in breaking open roofs and that he could fix a rope in such way that no matter how many people climbed to a roof using that rope, it would still remain strong. The third thief said that he had the ability to understand the language of animals. And the fourth thief said that he had this ability that if he saw anyone, even on a dark night, still he could easily recognize him in the daylight.

When they asked the king what quality he possessed, he thought, "What to say?" Then he thought of something; he said, "My beard has this quality: if I move my beard, I can save people from the gallows." They all liked his quality because it was superior to all the other qualities, and so they decided that he should be their leader.

Then they decided to go to the palace and do the robbery there. It so happened that on the way to the palace a dog was barking, so they all asked the thief who could understand the language of animals what the dog was saying. He replied, "He is saying that one of you is the king." So they all laughed out loud, because they thought that it was just a useless comment which the dog had made — who could be the king among them?

Then they continued on to the palace, and, using their competence, they did the robbery. Afterwards they went to their den where they distributed all the loot, and then they all went back to their homes.

The next morning, since the king had already seen their place, it was not difficult for him to send the police to arrest them. After they all were arrested, they were made to confess to the robbery at the palace. When that thief who had the ability to recognize someone in the daylight if he had seen him in the darkness came forward. At once he recognized the king and said, "Your majesty, now you should move your beard and you should save us."

The king said, "Yes, I will do that, but first of all you have to confess. You have to promise that you will not do this again, that you will become loyal to the government, that you will be good people and will never do this again." So all of them confessed and took the vow that they would never steal again.

Master Sawan Singh Ji used to say that Saints and Mahatmas also have to live in this world like that king with the thieves. The Saint has to go to the thieves, He has to go to the drunkards, He has to go to the gamblers, He has to go to all sorts of bad people, and lovingly He explains to them that they should give up all those bad things. Lovingly He brings them to the True Path. After making them give up all the bad deeds in which they are involved and after making them do the devotion of Naam, the Saints and Mahatmas take them back to their Eternal Home, the Home from which they were separated long ago.

Mira wants her soul to go to
the Home in the Beyond.
As she remembers that Home,
moment after moment the
tears come to her eyes.

Mira Bai lovingly tells us that we jivas are all searching for God Almighty. We are all yearning for Him because we are of the same essence as that of God Almighty. Our soul is of the same essence as that of God Almighty. But what are we doing in searching for Him? What are we doing in yearning for Him? We are doing the good and the bad karmas under the influence of our mind. Some of us are always doing the good deeds; some of us are always doing the bad deeds. But we do not realize that we will have to come back into this world again and again to pay off the karmas which we are doing here, whether they are good or bad. Because you know that if we sow chilies, we will harvest only chilies, and if we have grown mango trees, we will get only mangoes. So everyone has to come back to this land of karma to reap whatever he has sown.

If we do good karmas in this lifetime while we are living in a hut and living in a very poor condition, in the next lifetime we will take our bedding into the palace and become the king. If we are doing bad karmas, then what happens? We prepare our way into the cycle of eighty-four lakhs births and deaths.

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And if we are wealthy and we are doing the bad karmas, then we are preparing to go to hell.

So Mira Bai lovingly tells us that neither the good karmas nor the bad karmas can help us get liberation. Both the good and the bad karmas bind us to this world. The only thing which can release us, the only thing which can liberate us, is the true devotion of God, which we are not doing.

Guru Nanak Sahib says, "This is the home of sins and virtues. Only those who will take refuge at the Feet of the Satgurus will get liberation." He asks, "Who will get liberated from this world which is full of sufferings and which is [made] of sins and virtues? Only those upon whom God Almighty showers grace, only those who will go to the Perfect Masters, and only those who will be taken back with the grace of the Master."

Guru Nanak Sahib says, "God Almighty makes us meet the Master only if we are fortunate, and only then does the Master make us do the seva of the Surat Shabd." When God Almighty gives us the reward of our best karmas, He sends us in the company of the Perfect Master, and when the Perfect Masters become merciful on us and want to shower grace upon us, They connect us with the Shabd Naam. Surat Shabd means connecting our soul with the Oversoul. The Surat is within us and the Shabd is also within us. Lovingly He says, "O Nanak, only those meet the Master for whom it is written from the Eternal Home to meet the Master."

Masters connect us with the Naam. There are two kinds of Naam. One is *Dhunatmak Naam* and the other is *Varnatmak Naam*. Varnatmak Naam is that name of the Lord which can be written, which can be spoken, and which can be expressed through words. Dhunatmak Naam is that Naam which cannot be written in any language, which cannot be spoken in any language. It is an Unwritten Law and Unspoken Language.

Using the Varnatmak Naam which the Masters give us, we have to vacate the nine openings of our body. Where are these nine openings? The two eyes, the two nostrils, the mouth, the two ears, and the two below are the nine openings which we have to vacate by doing the repetition of the Varnatmak Naam which the Masters give us. And after we vacate all these nine openings, we have to go to the Tenth Door and open that up.

Guru Amar Dev Ji Maharaj says, "He Himself makes us vacate the nine openings, the nine doors, of the body, and He Himself makes us see the tenth one."

When we come behind our eyes, vacating the nine openings of our body by doing the Simran given to us by the Master, and when we remove the physical, astral and casu-

al covers from our soul, then the Dhunatmak Naam, the Sound of God, starts coming within us by itself.

So Mira Bai says, "After vacating the nine openings of the body, I have risen above my body consciousness, I have reached the Eye Center and I have connected with that Sound within. Now I am waiting for my Master, I am yearning for Him, and the tears are rolling down my cheeks. Tears are coming in my eyes and I am waiting for the Master. I wait, wondering when He will come and make my further journey easier."

If the Master did not assume the physical body, who would tell us about all this? Who would give us the Naam Initiation? Since we are living in the physical body, He also assumes a physical body to make us understand everything and to connect us with the Naam. When we rise above the physical body and go into the astral plane and work through our astral body, He also works and functions in His astral form. And further, when we go in the causal form, He comes there in His causal form also.

She feels pain in her heart
like the pain one feels
when shot by an arrow.

When we read the writings of the Beloveds of God we come to know about Their yearning and about the practices which They used to do. But we cannot do those practices, we cannot get that kind of yearning, unless we go in the company of the present living Master. Nor can we understand what is written in the Vedas and Shastras unless we go in the company of the present living Master.

All the Masters have said the same thing. They all talk about four things. One is the importance of Satsang, another is [to understand] the importance of the human birth, and the [third is the] importance of taking refuge at the Feet of the living Master.* They lovingly tell us that God Almighty has given us this precious birth. It is like a precious gem which we have to utilize in doing His devotion.

Day and night I can't sleep,
I don't even like food and
water.

We know what happens to us when we fall in love. When we fall in love we are not aware of anything else. It is only because of our love for and attachment to the worldly things that day and night we collect those things and we are so much attached to them. So just like that, those Beloveds of God, those who are in the love of God Almighty, those who

* The fourth thing is the contact with Naam, which we get with the grace of the Master.

are attached to Him, they don't like to eat, they don't like to sleep, and they are always yearning and waiting for Him.

The pain within my body is
such that I spend the night
staying awake.

Mira says, "I have such a pain of separation from God Almighty in my heart that I do not feel any comfort, I do not feel any peace, and I do not feel sleepy."

Guru Nanak Sahib got the pain of separation from God Almighty, and He made stones and pebbles as His bedding and He ate very little. Did He not have good bedding?Did He not have good food? No, Dear Ones, it is not like that. When you have the pain of separation from God Almighty and when you have that yearning for Him, then you do not like anything. You do not like any pleasures or anything of this world. You do not feel like indulging in or enjoying any things of this world. You are always waiting for that moment when your Beloved will come and you will meet Him.

May I meet such a Doctor
who knows the secret,
Who can recognize this world
and the world beyond.

Why is there so much yearning? Why is there so much pain of separation? We read in the history of the past Masters how much They yearned for Him, how much They searched for Him, and how much They suffered. So when we read all that, then we also think that there should be some remedy for this suffering, for this pain of separation; there should be some doctor to remove this pain.

To Him I would tell my pain
and then I will not have to
go in different kinds of
births.

What is the pain? It is the pain of birth and death. As soon as we leave this present body another body is already waiting for us, and as soon as we enter that body we start seeing death in front of us. So that is why Mira Bai says, "The pain I am describing is the pain of birth and death. I do not want to go back into the four different kinds of species. I do not want to go into the cycle of birth and death."

In the new bhajans you would have read, "We have the pain of birth and death. Becoming a doctor, remove our pain."

Master Kirpal Singh Ji used to say that we all come here as sick people. We all have this disease of the suffering of birth and death, and God Almighty sends the Mahatmas, the Masters, as the doctors. And what medicine do They give us? They give us the medicine of the Shabd Naam.

No Mahatma ever comes into this world to break the existing religions, nor do They come to form any new religions. And no Mahatma ever comes into this world to collect a lot of wealth and make huge things. All the Mahatmas have come into this world to make us do the devotion of God.

Ravidas lived His life mending shoes. He was the Master of Mira Bai, and once it so happened that somebody taunted her, saying, "You live in palaces full of comforts, but your Master is living in that poor hut and He is mending shoes to make His living." Mira Bai felt very bad so she went there and she offered a very precious jewel to Ravidas, saying, "Master, accept this and make a good house and live comfortably." Ravidas said, "No, dear daughter. The enjoyment which I get by earning my own livelihood I will not get by any other means." So the Masters always tell us that the enjoyment or the pleasure which we get using the money which we have earned ourselves, we will not get that from borrowing, or from other people's money.

I am searching for the Doctor
of that Home,
but no one talks about that
Home.

Now she says, "I searched for that Home of the Lord in all religions, but neither any Mullah said that he would help me, nor any priest or Bhai Sahib, or anybody else told me that they would make me meet my Beloved."

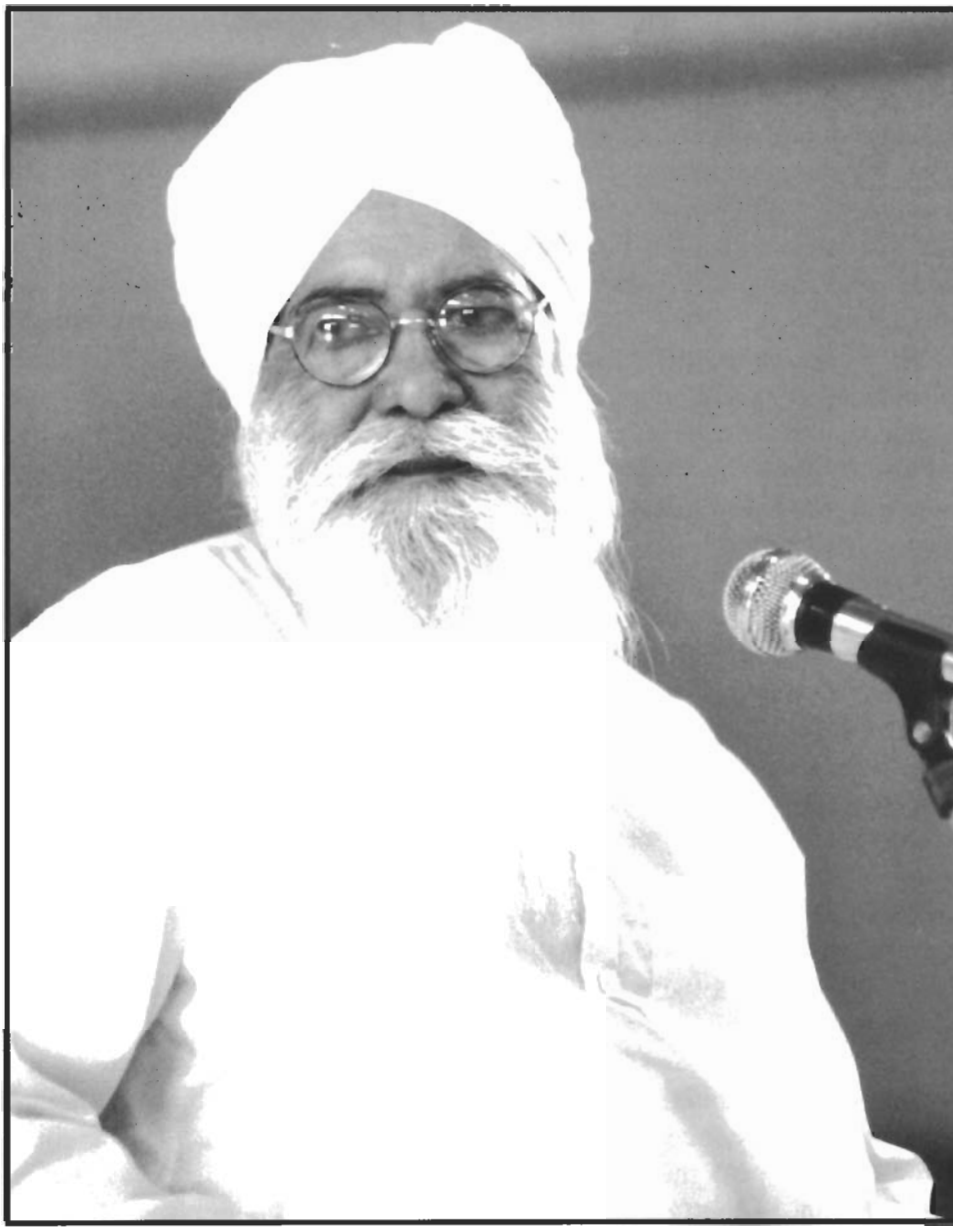
I have met with my Satguru,
Sant Ravidas,
Who has given me the knowledge of the Soul.

Our Satguru Maharaj Kirpal Singh Ji used to say that it is the law of nature that there is food for the hungry and water for the thirsty. When we search for Him day and night, and when we make prayers and requests to Him, then He also listens to us. So Mira Bai says, "I have met my Master Ravidas, Who has given me the passport, Who has given me the sign of my Real Home, and Who has helped me to get back to my place."

My pain disappeared only
when I went and met with
my Beloved.

"I practiced the Path which my Master, Satguru Ravidas, showed to me, and by practicing the Path I have been able to remove the pain which was bothering me, and now with the grace of my Master I have reached my Home."

We all set out in the field of devotion, but we are the weak-hearted ones and that is why we do not do what the Masters tell us to do. If we were to do what the Mas-



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ters tell us to do, then very easily we can reach our goal. Masters are not very happy in involving us in doing the meditation all the time. They tell us that if you do the things which we tell you, then very easily in our lifetime you can reach your goal.

Baba Bishan Das Ji used to tell a story of a king who wanted to find a suitable husband for his daughter, so he announced, "He who will find

me will be the husband of my daughter." He hid himself in a garden, but on the way to that garden he had so many attractions, so many traps. At one place there were some dancers, at another place there was a lot of wine and good food, and there were many other places with attractions.

So when the people heard that this was a very good opportunity to get married to the princess, they all set out to find the king, because everyone wanted to marry the princess. Some people were fond of good food and they got stuck in the food. Some people were fond of dancing and they got stuck in the dancing. Some people were after wine and the other enjoyments and they got stuck in those attractions and enjoyments. Almost all of the people got stuck at one or the other place, but there was one very strong-hearted person. Nothing could stop him, because he said to himself, "I can easily enjoy all these things after I have found the king and after I have married the princess." So without paying any attention to all the attractions, he went straight ahead, and finally toward the end of the day he came to that garden where the king had hidden himself, sitting there in dirty clothes. That young man who had not paid attention to nor got involved in any of the attractions on the way, said, "Your Majesty, reveal yourself to me now and fulfill your promise." So at once that king became very happy and he married his daughter to that young man.

This is just a story, but the reality is that the devotion of God Almighty is like that daughter of [the king], and God Almighty wants to give this only to one who does not get involved, or who does not get stopped by any of the attractions of this world. There are so many attractions, so many temptations, in this world, and those who get attached to them, who get stuck in them, do not reach God Almighty, and they do not get the daughter of God Almighty. They do not get the wealth of the devotion. Only those strong-hearted ones, those who do not pay any attention to all the attractions and temptations of this world, and those who really crave God Almighty, those who really are looking for Him, and those who reach Him, only they get this precious wealth of the devotion.

So in this brief hymn, Mira Bai lovingly encouraged us to do the Satsang. She told us about the importance of the human birth, and she told us how we have to make the best use of it. So doing the devotion of God Almighty, doing our meditations, we should make this human birth successful and holy.

Mira doesn't care for the
world anymore,
as now I have recognized my
Real Home.

Give Thanks to God

Sant Kirpal Singh Ji

This is Thanksgiving Day for all — each one of us personally should stand up and thank Him, you see. Not only this moment, but throughout the day, every day, every moment of life. He has given us the man body; that is the greatest reason for Thanksgiving Day, because there are hundreds of other bodies in which we can do nothing. Man body is the golden opportunity which has been afforded us in which we can go back Home. Is it not the greatest Thanksgiving Day?

Guru Arjan says that we should be giving thanks every moment of life: When you eat, thank God! When you have got a home to live in, thank God — compare with others who are on the roadsides. If you are rich, thank God — just compare with others who cannot afford to have a morsel of food. When you are hungry, thank God. When you have got good things to think of throughout your future life or about God, thank God — there are many others who do not believe in Him.

A talk given on Thanksgiving Day, 1972, in Anaheim, California. Reprinted from Sant Bani Magazine, *November 1985.*

So how Thanksgiving Day started, that is the history before us; but that's not the only thing, you see. Be thankful every moment. Kabir says, *Every breath we take, we should thank Him.* Every breath of life is worth three planes of the whole universe — the macrocosm. So we must give thanks, you see.

Once the earth was asked (in a parable way, you see), "You have got mountains, you have got rivers, you have got trees, you have got animals, you have got men — so many burdens on you. How can you bear it?" And the earth replied, "That is no burden to me." They asked him, "What is it that is burdensome to you?" He said, "Well, when any man who is ungrateful walks on me, I cannot bear the burden."

We should be thankful to God for everything we have been given and at every moment, not only on this day. That is just an historical event. It is good that they had some land to live on, and had their crops. You know, every day crops are going on. Have they stopped? They are more magnificent than before. So we should be more thankful. And the greatest thing for which we should be thankful is that He has given us

the man body, in which we can go back Home.

So for every work we do, for anything we live in, drink, associate with, we should thank God, we should be always thanking Him. Man can be thankful when? When he is conscious of a Higher Power working. Are you conscious? Then your thanks should go to Him. Otherwise you should give thanks to Him that you have been put on the Way, you have got something to start with, some Power to look after you, to finish off your give and take and wind up all your karmas by bringing you into contact with the God into Expression Power. There are many things to thank Him for — not just the crops at the time they found land. Have more thanks now — there are hundreds of crops growing, fruit trees growing, other things — so many things. . . . We should be more thankful from day to day. So here somebody has left something for me . . .

[*Master reads a note.*]

What can you people give to me? Give thanks to God, not to me. If I have come to you, it is His Grace. Praise should go to Him. If you think you have got a little good from me, that is through the Grace of God. And if you still want to give me some thanks — not forgetting God — then I think that thanks can be acceptable if you simply live up to the commandments. That is all. That is the *most* thanksgiving. Then it is you who are benefiting — by living up to the commandments. Christ said, *If you love me, keep my commandments.* Have a chaste life; have a good moral way of living. Love all. No schism — where your heart feels something, your mouth speaks something else, your brain thinks something else — that is no thanksgiving.

We should be thankful for the rest of whatever days are fixed for us. That is Thanksgiving Day. We should thank God for everything. Now you have been put on the way; how will you give more thanks? By living up to it, or by leaving off?

So it is very kind of you [*referring to the note*]; but all these thanks go to Him. On my 75th birthday, there was a Diamond Jubilee; men of all religions of India and also men from outside India were there, and they spoke very highly, of course. When a man is in a lecture room, he gives tall talks; you may be due all that or may not be due all that. So they all gave lectures, high comments. When I stood up, I told them, "Well, dear friends, you have been hearing all these talks from these different friends of mine. Truly speaking, I am not worthy of all that they have said; I have been passing on all these things to my Master." You see, it was His Grace. So it is all the Grace of God or the Master through whom you got this Way.

So from this day onward, be grateful for *everything.* You have got something — maybe not one hundred per cent. Maybe one per cent

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you have got it; but what do you do? For one thing which we have not got, we forget to be thankful for all the other things which we have — is it not? Go and ask anybody — "Oh, this thing I have not got." But what about the others which we have? The sheep which bleats, the more morsels go out of its mouth. Be thankful for what you have got. And expect more. When you are not thankful for what you have got, for one thing only you are ungrateful to God, always complaining — "God has not given me this thing, God has not given me that thing" — does it include Thanksgiving Day? Tell me.

So whatever we get as a reaction of our past, be thankful. The greatest thing for which to be thankful is that you have got the man body. And further, the greatest day of thanksgiving is that day when you are put on the way back to God. That is His Grace.

So we wish, "Peace be unto all the world over — here, there and everywhere." From this day onward, I think you will try to put in more time to go back Home; the sooner you reach there, the better — is it not? Before it gets dark — when you will be able to do nothing. Christ also said, *I must work the works of him that sent me, while it is day; the night cometh, when no man can work.* Night comes when? When you leave the body. It is day time when you are alive — is it not?

So we should learn to be thankful to God for everything. Sometimes unwanted things do come up. But they are the reactions of our own doings, you see. We should be thankful we are paying off these things. So I wish I may also be — and you, each one of you — thankful to God for everything we have got. When something is wanting, everybody becomes irked. Nobody is all grateful. He says, "This thing is not given." He never thinks of giving thanks to God for what he has got already. If he has got ten things, and one thing he has not got, all he can say is "I have not got this thing."

This is Thanksgiving Day. The greatest lesson you have learned is to be thankful for what you get. It is the best we can hope for. He is our Father. He makes the arrangements to wind up all our actions — *to wind up all our actions.* Should we not be grateful — that we are paying off all debts in this earthly life and going back Home?

So this is what I want to say to each one of you. Anyone else want to come up to say thanks? Thanks come from the heart, not from the mouth, mind that. When the heart is thankful, then the same things come up through the mouth. The mouth should only give what is in your heart. He sees our hearts, not the outward expression. So from this day onward we should learn this lesson of gratefulness, thankfulness — if we have not been doing it in the past, then now we must change, is it not?

[*At this point, the Master gave a*

meditation sitting to all present. Afterward, He continued with His talk:]

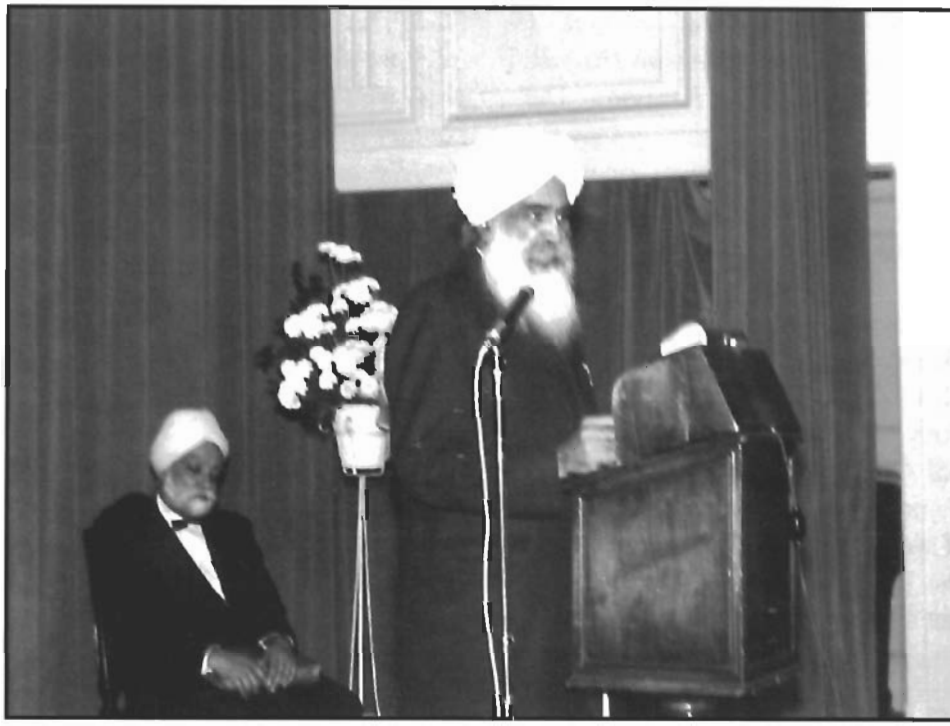
So this is Thanksgiving Day. Thank God that you have got the man body. This is the golden opportunity that has been given to us, because in the man body *alone* can we know God. God is all Light — all Consciousness. We are drops of the Ocean of All Consciousness. We are all Children of Light. So in the man body we have to come in contact with All Consciousness. We have to become *more* conscious — like Him. If we have got the man body, that is the greatest blessing we can have; but further, the greatest blessing — you might say double or superlative blessing — is that you have been put on the Way. So you should know yourself and come in contact with All Consciousness so that you might become more conscious and go back to your true Home.

If we don't contact our souls with God, Who is All Consciousness, if we just contact with the material things of the world, then naturally our consciousness will be lessened. If our consciousness is lessened, we will go to the level of bodies in which consciousness is comparatively less than man's.

So he who has got the man body and does not come in contact with All Consciousness, well, that is playing with suicide, Masters say. It is suicide when you become less conscious. You are to become more conscious by coming in contact with God. The Masters say, *Well, what is it? If we do not come in contact with God, we forget Him; even coming in contact with something else is to forget Him altogether.* Well, it is a practical death, in the terminology of the Saints. Guru Nanak says, *Who is alive, O Nanak? He who is conscious of God, who sees God face to face as we see each other. And those who do not see, they are dead.*

So we should be thankful that we have got the man body, which is the highest blessing. And further, we have been put on the Way. We must now do what? Keep the commandments. Remain as much as you can, as long as you can, with that All Consciousness so that your consciousness may become more and more like God. If you have not known God — if you have not found Him within your man body, which is the true temple of God — then all your actions: reading, eating, drinking, enjoying outside things, adorning your bodies, this and that — all that is just like men adorning dead bodies.

So they say, when you have got the man body, you see, the highest aim is to know God. There are two purposes of the man body: one is to wind up all actions and reactions and to pay off all debts coming from the past; and the further purpose is to know God — to love God. Love resides in every heart; we should love everybody. If we do not do that, then the Masters say that those who are animals, birds, reptiles, they are bet-



ON TOUR IN THE U.S., NOVEMBER 1963

ter than us, who have the man body in which we have not done anything. How can you have all this blessing? Only through coming in contact with a Saint or Godman, Word made flesh. When you come to him, he gives you a contact with the God into Expression Power; those who do not see, they begin to see. God is Light; God is Sound Principle. You see?

So the Masters say, you have got the man body: you must stand on your own legs, pay off all debts to those who are connected with you by the flowing pen of God, and also be of help to others. Otherwise, if you are doing any practices, any performances, any rituals, any customs, that is meant for preparation of the ground. And He for Whom you make all these preparations, if He does not turn up — then what is your fate? So all these things are the elementary steps, you might say; the preparatory steps. Try to understand things: God is Light; we light a candle. God is Music of the Spheres; we ring a bell. These are the *symbols* of God — not seeing God. These are good actions, of course; they will give you good results because they are performed in the Name of God. But this doership is not gone. If the ego is there, *whatever you sow, so shall you reap.* Good thoughts will bring you good results; bad thoughts will bring you bad results. And what is good and bad in the terminology of the Saints? Whatever actions bring you closer to God, they are good actions. What-

ever actions take you away from God, they are bad actions. That is the definition given by the Saints. Sometimes you find that in one religion something is good and in another religion the same thing is not good. To sit in Sikh temples bareheaded is a sign of disrespect. But to sit bareheaded in churches is a sign of respect. So this definition is given by the Masters: whatever brings you closer to God, those are good actions; whatever takes you away from God, whether "good" or "bad," is a bad action.

So in the man body we have had it. We work day and night, just like a man who is held up in conscription: he works from morning till night with nothing to be had in the evening. This is just what you do. So meet some Master and hear from him what great fortune you have. You have got the man body; still greater fortune awaits us if we come in contact with God in man or man in God. He gives you a contact with the God already within you. Your attention is now simply identified with the outside world so much so that we have forgotten. Unless you are withdrawn from outside and come to your own self, know your self, how can you know God? The first step is to know your self, the demonstration of which is given by a Master when you meet him. It comes only through the Saints.

So suchlike opportunity is afforded to us by God; we do not know. He whose eyes are closed, how can he know the man with eyes? So when the God within you sees that you are yearning for God, you cannot live without Him, then He makes some arrangement to bring you in contact with *somewhere* where He is manifest. He comes to you; you do not know Him, Who He is. But He affords us this opportunity: when we hear the talks, naturally we are dragged, attracted, and put on the Way.

So today is Thanksgiving Day. Give thanks to God. Ungratefulness is the most heinous crime that can ever be committed. Give thanks for what you have got. Generally, we simply say that this thing has not been given to us, and we don't give thanks for the other things. So from today onward, if we learn this lesson — to be thankful to God for everything He has given us — it will be, I think, acceptable to God. If you have got three, four or five children and they are all fighting — "I have not got this," "I have not got that" (but all the other things they have got) — and one child is there, who says, "Father, thank you. You have given me these things," whom do you think the Father would like? He does not want anything returned, but at least He wants that we should be thankful for what we get. We should not be ungrateful. So this is, I think, a great virtue which, if you adopt from today onward, you will advance like anything.

Best Wishes for a Merry Christmas

A meditation talk given December 25, 1987, at Village 16 PS, Rajasthan

Sant Ajaib Singh Ji

FIRST OF ALL I would like to give you the greetings, the best wishes for a Merry Christmas. Today is the blessed day when Lord Christ came into this world in the form of Jesus, assuming the body of Jesus to give us the secret of His Home. So today is a very blessed day and I wish you all the best. I give you greetings.

Christ said that the temple of God is within us, the palace of God is within us, and we should search for that temple, search for that palace of God. He also said, "In the Home of my Father, there are many beautiful palaces." All those things lie in our within, and we should search for them, going in the within.

Prophet Mohammed said that God is nearer through the *Shah rug.** Guru Nanak Sahib also said, "In our within God is present in the Form of Light and Sound. The Light is coming in our within, and the Sound is also coming from Sach Khand." All the Saints and Mahatmas Who have come into this world have told us about the presence of God, and They have taught us how we have to withdraw our attention from all the things outside and contemplate at the point where the Sound is coming from Sach Khand and where we can see the Light of God. When we meet the Perfect Master, and when we do the meditation, do the spiritual practices according to His instructions, then we also become able, we also become competent in going to our Real Home. We are also able to witness and see those palaces of God, those beautiful temples of God, which all the Mahatmas and Saints have mentioned in Their writings.

Have you ever thought about the human body in which we are living? Have you ever considered about finding out the secret treasures of Naam, which are lying in this human body? Mahatmas call this human body as the body which is full of nectar, and in this body there is a fountain of nectar. Guru Nanak Sahib said, "In our body there is nectar, but the manmukhs search for that nectar outside. They do not realize that it is in their within, and that is why they search for it outside in the temples, in

* *Shah rug* means "Royal vein," similar to the *Sushmana* referred to in *The Crown of Life,* by Kirpal Singh. Basically, it means God is "nearer through the [Third Eye]."

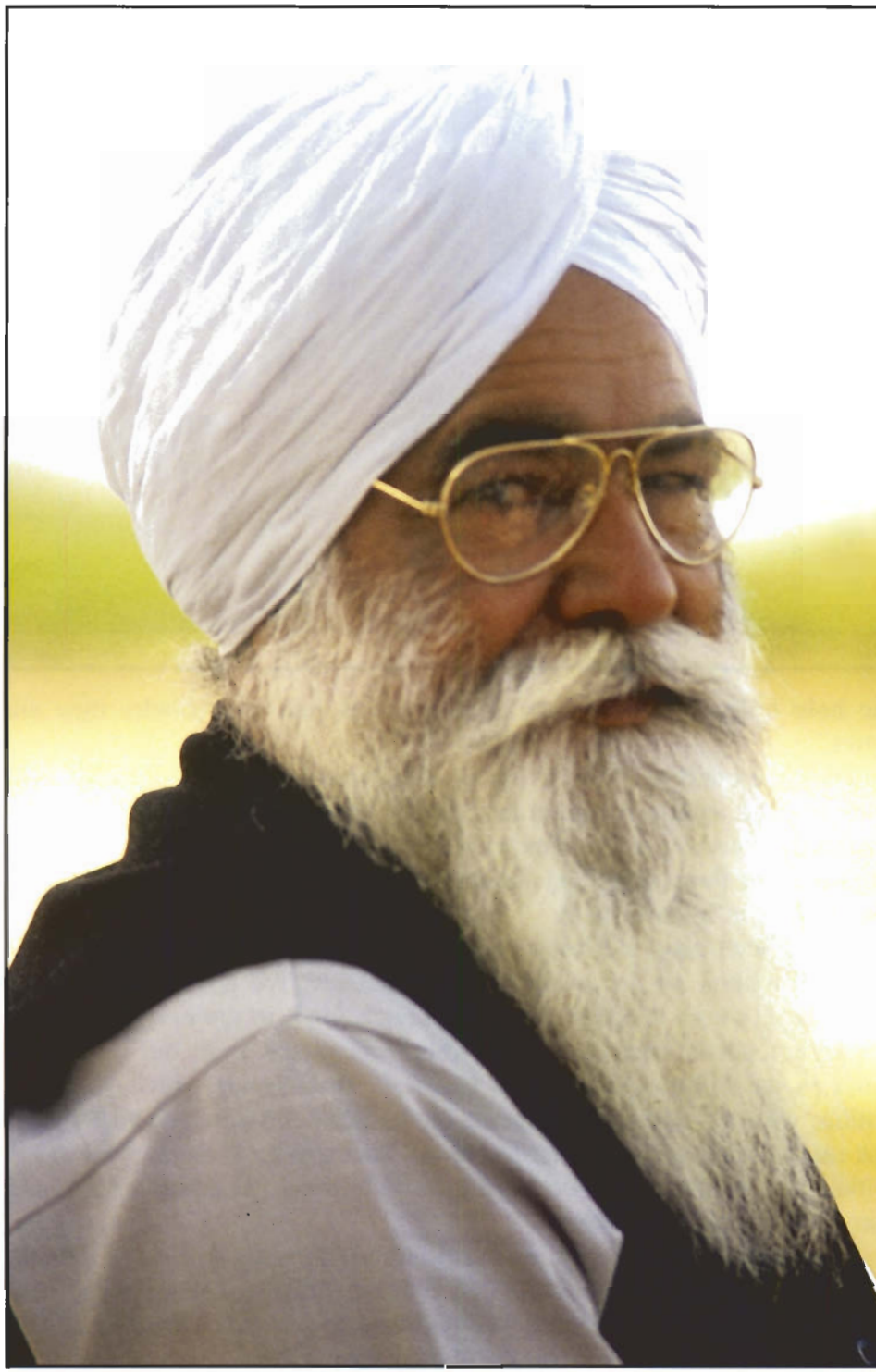
BOMDAY, INDIA, JANUARY 1997

the holy books, in the places of pilgrimage, and that is why they are upset."

They are confused like the musk deer, who has the musk in his own body and he smells the fragrance of the musk, but he thinks that the fragrance is coming from somewhere outside. That is why he is wandering here and there searching for that musk, but he does not realize that the musk is in his own body.

In the same way, the Nectar of the Naam is in our within, but instead of going within, we are searching for it outside. We go to the places of pilgrimage, we go to the temples, we search for it in the holy books, but we do not get it, because it is nowhere outside; it is in our within. In order to go within and in order to obtain that Nectar which is in our within, we only need the guidance of the perfect Master, Who Himself has realized and achieved that Nectar of Naam, Who Himself goes in the within — because only One Who goes within can take you within, and can inspire you to go within.

Everyday I will be repeating the Simran before we sit for the meditation, but no one should record that Simran. This is just for those dear ones who are having difficulty pronouncing the words. They should improve their pronunciation. No one should record it.



RAJASTHAN, INDIA, FEBRUARY 1981

The Gift He Gave Us

The Christmas & New Year's Message

Sant Ajaib Singh Ji

December 5, 1982

Dear Children of Light,

May Master's love and blessings be with you always. It is Christmas time, and so we remember the birth of Christ long, long ago. But do we remember His life, how He walked among us and taught us how to live? And do we remember what gift He gave us, how He climbed onto the cross to show us that life lies in the death of the body and the rebirth of our soul? No doubt His birthday is cause for celebration, but let us not forget the great gift of His: His love which He showered on us and His life which he sacrificed for us.

At this time of Christmas and New Year let us thank Almighty Sat Purush for continuing to come into this world for us, the beggars at His Feet. Let us sing:

After coming He cooled the heated hearts
By showering the Rain of Naam;
The True Satguru has come
To remove the pains of the suffering ones.
The place where Beloved Kirpal resides is blooming;
Time after time He planted the plants
And how they have sprouted.
He planted the plants of Naam
And gave the water of Satsang.

My dear children, Blessed Emperor Kirpal has given us the gift of Naam, so let us beg at His door. Then He will give us the gift of our True Home, Sach Khand, where His love is blooming and from where His Grace and Mercy are showering down on us. Come, O Dear Ones, come to His door and pray, "O Supreme Father Kirpal, make us pure so that we may do the devotion with full faith in You!"

With all His Love,
Yours affectionately,
AJAIB SINGH

The Master's Message of Love
Sant Kirpal Singh Ji

Recorded in Dehra Dun, December 21, 1970, on the occasion of an American disciple's departure for home.

MY ONLY ONE message is: That we are all laborers in the same field. The harvest is rich, laborers are wanted. There is no otherness. The Negative Power intervenes and tries to spoil the whole show.

If we all work as laborers in the field with equal rights, you see, to be guided by some Laborer who is a little bit ahead of you, if I may say so, you see . . .

So my only message is to love. If one man can do so, let others do so; both should put shoulders to the wheel. "My shoulder is better than the other shoulder" is wrong.

And moreover, if any good goes out of us, we should not be aware of it, because it is His Grace that is working. We are mere pipes.

Forty years ago, [*as of this printing, seventy years ago*], even before, our Master went to Lahore where I was conducting Satsang (there was a big gathering there, sometimes five to ten thousand people). Once He gave Initiation to so many. Then He told me, "Look here, I have planted the saplings, you give water — water them." I told Him, "Well, Master, whatever water You will send, that will be given."

You see, we are mere pipes. So pipes remain cold as long as the water is running through them — if no, then? So this is the true position of us. If any good goes out of us, that is His Grace. We should never dream that we are doing it. If we are doing, then the whole thing is retarded. And whatever is in a small pond . . . you see, if the water is drained out, then what will remain? — All mud. This is one lesson we have to learn, you see. If that is learned then there is peace.

DELHI, INDIA, FEBRUARY 1974

I am digging; you also dig; we all go on digging; then, the work will be finished in no time. So there should not be any otherness, I tell you. And this is the last shortcoming that even the so-called saints have got. The group leaders think they are bosses, you see. They should realize they are the means, you see. That is why I told you: all are spiritually connected with me. They are there to conduct, to arrange, to help you; to bring together for other facilities; sometimes they can help by words of solace. And that's all.

So this is the message that I have to give you. To Miami or Fort Lauderdale, whatever it is, or any other group — maybe Khanna or anybody, maybe New York — this is one perennial cause of all these little troubles going on.

So love God, you see, that's all. Have respect for others. And those who are co-workers: put shoulders to the wheel — both together. If you drag a wagon and you have ten men to drag it, dragging it becomes easier, is it not? So this is the only message that I have to give you.

But I have pity because all are not Saints. They have to be persuaded. My way is persuasion; to bring them to know what is what, to stand on their own legs.

I see all of you can become ambassadors. Very humble — simply live up to it. Live up to it, that's all.

So God made men with all equal privileges; no high or low. Simply, One has regained His Godhead, that's all. I am using the word "regained." You have forgotten, that's all.

So convey my love to each one of them. These very words — you can repeat them.

I have got appreciation for all, you see. Those who are leading the show — there are group leaders and representatives and others also who are there. They are all on the Way. To help each other: you have to help the Master's work, not any individual man. It is God's work. Master's work is God's work. Not his personal work.

So the best way to serve is to do meditation; progress on the inner way. Then everything will come up.

So my best wishes are with each one of them. . . . They are the shareholders of the Father's belongings. So you are all dear to me, you see? Father has love for all, and He has the keys to the Room; so it is quite worth living up to the Master's words.

It is not a matter of show to others. It is to be sincere to one's own self. God is within you, Master is within you — if you are true to Him, then? So that is why I always say, "Be true to your own self." The God in you is more near than the God in the Master, I tell you. He is One. So many vibrations, that's all. The very God is within you too. The same vibration is going there. We simply have to invert — withdraw from outside.

There is the love of the parents, you see — the love of the Master is hundreds and thousands of parents' together. So love cannot be expressed in words.

Rest assured you are dear to me — that's all I can say, you see. Now your part is just: Live up to what I say.

The Master gives the departing disciple a present for his wife, and addresses the next few words to him:

Now I wish you to be one in two and two in one, you see, from this day onward. I hope you are all right. So convey my love to her. I wish you both to be one in two and two in one. In very few words: God has united you and it is your first duty to become

One; both should put their shoulders to the wheel to reach God. That's companionship — true companionship. And God has given you a companion; it is not man who has given you. Does she send her report, her self-introspection diary? — *Yes* — Then convey my love to her and accept the same for yourself.

Sometimes tears roll down from the eyes; that is the loving tears for you all. You don't know how much love I have for you. Perhaps if you knew, you would be dancing all around.

So convey my love to each one of them. They are near to me — not away. I wish all of you to be progressing on the Way.

We should be all honest, truthful, chaste, so that if any man comes: "Oh, he's going to such and such a Saint, he can't tell a lie." We should prove worthy of our connection with Satsang. This is the outer; the inner you have got, fortunately.

So what I have mentioned, don't forget, that's all. If any good is going out of us, it is the Grace of the Master.

All our differences should be sunk down, you see, in the waves of love — surging.

Any questions? You understand what I have said already? You follow? I am not a speaker or lecturer, that's the pity. Otherwise I would be bombarding you with words. . . . Heart to heart talks only. . . .

God bless you.

reprinted from Sat Sandesh, March 1971

BOUND VOLUMES AVAILABLE

The entire twelve months of Sant Bani Magazine, July 2001 through June 2002, is available in a permanent, hardbound edition, at a cost of $40.00 each. Each book is attractively bound in a high quality, long-wearing cloth cover with the volume number and dates stamped in gold letters on the spine. Please add shipping and handling charges as follows:

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The Christmas Message of 1952
Sant Kirpal Singh Ji

Dear Ones,

I send out my heartfelt love to you this day. I would have conveyed the same to you in person but due to certain unforeseen circumstances that has not been possible. Thought I am not with you in person, I am always with you in spirit.

The highest aim of a man's life is to know one's self and to know God, but on the contrary, one is attached to the opposite sex and to gold all of the time. The latter things were given for use only and he had to make the best use of them. He is enjoying what he should have used only, whereas he simply talks about what he should have enjoyed. That makes him unhappy in the world. He is living, as it were, in a house on fire, viz., a body which is decaying every minute, and he is exulting over it out of ignorance. If he but knows how to transcend it practically at will in this lifetime and attune himself to the "All Pervading Spirit" — the Word — through the grace of a Master Who is Word personified, he would be happy here and hereafter. The Saints say what They see with Their own eyes, whereas the priestly classes and others say what they record in books. The two therefore do not agree. The latter have already been afraid of the former lest they should lose the source of their livelihood. The latter therefore did their best to prevent the spread of the way of the Saints. We should see with our own eyes that which the Saints preach, and not be led astray by mere hearsay.

Every moment of our life is most precious. We should not fritter it away in useless pursuits, but devote it in the search of self and God.

Kirpal Singh December 4, 1952

The Game Of Secrets

A POEM OF STORIES & ILLUMINATIONS
BY MICHAEL RAYSSON

Chapter Seven

Hail there, wanderer!
Where do you go?
Do you know the world is cold and heavy?
Do you know your feet are like stones?

You are always escaping,
getting away just in time;
leaving your deeds behind you;
leaving a trail behind you.

Pay no attention, traveler,
because you will be coming back.
The forests are dark and the leaves are iron.
Even the birds are calling your name.

Sing your song, gypsy.
Run like the wind.
Do you know where you are going?
Does it matter where you are going?

Hello, my vagabond friend.
Are you in trouble again?
Drink up, forget all about it.
Who knows where we may be tomorrow?

Brothers, it is raining on the inside.
You are getting wet outside.
The caravans are leaving within,
while you are waiting at the station without.

The voices on the wind
call you to this place or that.
But that whisperer within
is calling from another direction.

Drink and play with the hobos.
Jump from life to life.
Brothers, when that Voice comes,
get yourself ready to leave.

II

Brothers of the road,
listen for a while.
This once take the Caravan of Secrets.
This once drain the Cup of Love.

I have seen your adventures.
I have watched you run.
When you have grown old and your eyes are dark,
then how shall you go?

You have gone the roads of the seen,
but the unseen you have never touched.
What kind of adventurers are you?
What kind of lovers are you?

Your lips have never kissed the Beloved.
They have never tasted His Wine.
Your feet have never traveled the Unknown
where no explorer has been.

This once come to the Place of
Meeting,
before the time has passed you by.
The Merchants of Secrets have
gathered.
The Seekers of Mysteries have come.

In the Tent, they are drinking.
In the Tent, they are dancing round.
They are speaking of things you have
not imagined,
in voices that you cannot hear.

O wanderers, the Beloved is calling
you.
What more can I say?
On roads of clay you are traveling.
He is traveling on Roads of Stars.

The Path of Secrets: I

There is a path
known as the 'Path of Secrets'
because it was made
by the feet of the Beloved.

No other path
is like It.
None other goes
where It goes.

No one can
put their feet on It.
No one can
travel that way.

Most paths are measured by distances,
but the Secret Path is measured
by devotion and love,
and the brightness of souls.

Once the Caravan
of Friends
set out
upon the Path.

There was among them
one young lover
who carried with her
a vision of the Beloved.

In the middle of the night,
when the Moon
was covering the Sky,
the vision spoke to her.

"Awake.
It is the time of the Lovers.
Why are you sleeping?
Come and see."

The lover rose up,
and when she looked,
she saw that
she was all alone.

"It is possible
that they have all died.
Or it is possible
that I have died."

The Moon shone through her
as if she were not there.
Nothing moved.
Nothing stirred.

The worlds
were far away.
The friends
were somewhere else.

"Come"
said the Beloved,
"Put your foot
upon the road."

The lover placed her foot
upon the Path.
She could not move,
nor could she speak.

"Take my hand"
said the Beloved.
It was fire.
The Path was fire.

Her hand
burnt away.
Her foot
burnt away.

"Now give me
your other hand"
"Put your other foot
upon the Path.

The lover
was like a fire
which burnt
itself away.

Then she was cool.
She glowed like the Moon.
The Beloved was bright
like the Sun.

The Collector of Secrets: VII

One night, when the Moon is high,
the Collector of Secrets
sets a rendezvous
on the Secret Path.

It is with
the Moon, herself,
that the Collector
has made the tryst.

At the appointed hour,
the Moon comes down.
She is clad
in the glowing gown of Love.

"Since you have called me"
she says to him,
"I have come
to share the night.

"But before we begin,
I must have a drink
of the Wine of the Beloved.
Please pour me some."

But the Collector
has no Wine.
He realizes that
he has made a mistake.

What can he do?
The Moon rises
back into the Sky
and the night is lost.

In this way,
the Collector of Secrets
learns the first
great lesson of the Path.

The village of existence is small.
Always its limits are found.
The Country of the Unseen is
different.
It is like night and day.

Your caravan should be made of
Camels
with no feet or humps.
Where can you find a Merchant
to sell you a beast like that?

When you find such a Market,
buy everything in that place;
whatever it may cost you;
whatever He may ask.

What is the Country of Secrets like?
How does one find their way?
It is like nothing that you know.
You will never find the way.

Those who turn themselves inside out,
those who turn themselves outside in,
they can go there.
They can see what it is like.

If you have gone to the Land of
Secrets,
you would have seen the world is
false.
You would have seen your Secret
Face
floating on Secret Seas.

Now, what are you to do?
Which way can you go?
If you go backwards, you will die.
If you go forward, you will die.

When your Death comes,
what will you see then?
What will you do then?
What will you be then?

What is the Path of Secrets?
Who travels on It?
What is It like?
What is Its measure?

The roads are infinite.
Their measure is small.
The Path is One.
Its measure is infinite.

Looking into the eyes of the Beloved,
you will see the Secret Path.
Looking into the eyes of the Beloved,
you will travel far away.

In his eyes,
is the One Path.
In the eyes of the others,
are the infinite roads.

Infinite souls travel infinite roads.
One soul travels the One Path.
The infinite wander infinitely.
The One is always One.

The Path of Secrets: II

The Beloved says,
"Can you see?"
The lover replies,
"No, I cannot see."

The Beloved reaches over.
He takes out her eyes.
"These are the problem."
He throws them away.

The Beloved takes
one eye of His own.
He gives it
to the lover.

The Beloved gives His eye to the lover

"Now do you see?"
"For the first time."
"Come then!"
The lover walks the Impossible Path.

They come to a place
called 'The State of Infinite Mirrors,'
hanging out
into the Great Emptiness.

"Come look"
says the Beloved.
The lover steps out
and sees.

First
herself,
everywhere,
like a phantom.

Then,
rising,
a million Moons,
submerging the seas.

A million
Ships of Gold
floating
upon the Skies;

A million
Lovers
all
ablaze.

A million
birds of prey
swoop down
and down,
catching
the million
Moons;
flying away.

The million
Lovers
shoot
a million arrows.

A million
sighs
are
heard.

A million
curtains fall
and cover
the Sky

and all
the worlds
and all
the souls.

Golden Islands sing.
The Current
of the Primal Sound
flows underneath.

The Collector of Secrets: VIII

The Collector set out on the Pilgrim
Road.
He was surprised by the fact
that he seemed to be the only one
who was travelling that way.

Everywhere he went, every inch even,
the Road was filled with Secrets.
The air also was like that,
and the trees and the creatures.

A kind of elation overcame the Collector,
though he had not gone far yet.
He began to feel that, perhaps,
he was the most favored person in the world.

Then he saw a signpost on the way
which showed the distances he had to travel
to get to each and every place.
Just looking, he became incomparably tired and lonely.

Who could believe the astronomical distances!
How could he possibly get anywhere!
What was the use!
The Collector of Secrets lay down and went to sleep.

O Tender of Secrets,
I fear the heaviness of my fate.
Let me roll the Dice of Mystery
at Your Gate.

The Sun is far away,
and the Moon must wait.
Either it is too early
or too late.

When I was born,
the angels cried in Paradise
to know I'd wander earth
with these endless sighs.

Never finding,
always seeking for the prize;
to catch a glimpse, at least,
of the Heaven of Your eyes.

For this and this alone,
I learned the Game.
I threw away my values.
I threw away my name.

Then in the Lottery of Secrets,
I put in all my chips,
that I might win
a Secret from Your lips.

At length I saw
the error of my ways:
to play in the losing kingdom
of nights and days.

From there, I erased my name
as if it were a sin.
for it is written in the world:
that '*I* shall never win'.

On the Ship of *Non-Existence,*
I set out to Sea.
Far from the world,
and far from me.

Far from the many,
far from the few.
Far away I sailed
on the *Ship of You.*

Come, come look at you.
See, see what you have done.
You have come here for a moment
and then away you run.

How long have you been looking?
Soon you will be gone,
walking on the Field of Death
that stretches on and on.

When Death is at your door,
how much will you be worth?
Who will listen to you,
when your body turns to earth?

Which way will you be dancing,
when you dance with Death,
Who taps you on the shoulder
and takes away your breath?

Come, come look at you.
See, see what you have done.
You have come here for a moment
and then away you run.

The Path of Secrets: III

The lover looked down.
She could see
each footprint
of the Beloved.

All creation
was there
in every
print.

She saw
each print
was infinite
and all-conscious.

Incredible
happiness
rose into
the lover.

As she
went,
the Beloved
spoke.

He told her
of the smallest.
He told her
of the greatest.

He told
her
of the
Secret Name.

The Beloved
clothed her
with all fabrics
of all the Lights.

He spread the ground
with the
folds
of Love.

He stirred
the Pools
of the Molten Lights
that make the Stars

He poured
them upon
the lover,
cascading down.

He made
it so
the Streams flowed
through her,

washing
every place
and every part
there was;

erasing
every sign
of Time,
or heaviness

of life
and death;
or any passing figment
of the Causal worlds.

Hold the Stars.
Hold the Secrets.
Hold them in your hand.
Put them to your ear.

Hear the Stars.
Hear the Secrets.
Do not speak.
Do not miss a single note.

Swim amongst the Stars.
Dive into the Secrets.
Near the surface are the little ones,
then deeper, deeper still.

The Stars are drops of Sea,
where Suns rise and set.
Secrets jump like dolphins.
The players live and die.

The Collector of Secrets: IX

One night they lay down
beneath the sky.
"Do you see the stars?"
asked the Collector of Secrets.

"Which one
is brightest?
Which one
is most beautiful?"

Each one
picked their favorite,
saying, "That is prettiest!"
or "This one is the best!"

"When we came down
into the world"
said the Collector of Secrets,
"there was no sky or stars.

"Because it is we
who made the stars and skies.
And it is we
who gave them light and substance.

"Who could say
which one of us
was the brightest
or greatest?

"What happened to us,
when we came down
and we touched
the earth,

is that we forgot all about
who we were.
So now we argue
who is brightest and who is greatest."

"I light you with fire.
I ignite you with Secrets.
I explode the worlds
in secret *bombs*.

"No one knows.
No one knows what I have done.
I explode the worlds.
Everywhere, I explode."

Beautiful, Beautiful
Sweet, Sweet
Holy, Holy
Beloved.

Speak to me
again.
Tell me
Your Secrets,

which are
like Fire,
which are
like Wine,

which are
like Roses of Light,
which are
like Phoenix,

which are
like Lotus Seas
which are
like Oceans.

Raise the Cup
to my lips
so that my feet
might dance

around
Your form
without touching
the earth.

Play with me
the Game of Secrets.
Take away
my worthless things.

The cards
of my life and death
bring me
no joy.

Beautiful,
Sweet,
Holy
Beloved.

Even
for a moment,
take me to Your Street.
Do not forget.

The Path of Secrets: IV

They came unto
another Station,
at which
they stopped.

Canyon walls
of Love
came from
the Sky.

Reflected on
the walls,
was every
Ray of Love.

From above
came beams
too bright
for any eyes.

"Look up,
see the stone
on which were made
the *perfect bodies* of the Saints.

"Look up
and see the Sky
in which
He sits.

"Look up
behold the Seas
of Golden Wine
from His feet.

"Look up
and catch
the Breeze
of Happiness.

"Catch hold,
of Him
Who can't be caught
or found or seen."

He is like an answer.
Your question is like an answer.

The Sun is like an answer.
Far away someone is singing.

The Muezzin cries out to himself,
"Who am I calling?"

"All these years,
Who is it I am looking for?"

He rends the Mosque from the ground.
"What use are you?"

He tosses the temple into space,
He urinates upon the stars.

"What is the use of this body
which I have been carrying across
this desert?"

He tosses it away.
He spits upon it.

His spit is intoxicating
and the body becomes wild.

Oh, who am I telling this to?
Are you sane still?

Then what is the use of telling?
What is the use of hearing?

My hands are on fire
and I am holding you in my hands.

Do you think that you have space?
You are this wide.

You are this wide
and the universe is also this wide.

I am peeling Suns off of your sides.
There are faces on your heart.

They give blood to the centuries,
and the centuries are your babies.

You are fecund.
Where do they all come from?

You alone have nourished the ages
which you alone stand upon.

Ask them how they have waited.
Ask them what are their names.

When they give you their answers,
you will not survive.

You do not survive,
but still you create world after world.

Out of habit that you cannot stop,
you toss eternities from your fingers.

If you had figured out,
you would have sighed and ceased.

We are crying out to you.
We are telling you the story of our
life.

We are whispering Secrets
which go on increasing,

filling every void in the universe,
looking for your mouth,

so that you may speak them
and that we may listen.

Have you heard the stories?
Listen. They are endless.

The Collector of Secrets: X

One day, the Beloved calls
on the Collector of Secrets
and takes him out
on the Secret Path.

"Throw away your baubles,"
says the Beloved,
"It is time to go.
There is not a second to waste."

The Collector of Secrets
has no time to collect.
His secrets fall behind them
on the Path.

"Leave them be!"
And they go to Places
the Collector has
never seen or imagined.

Little pieces of himself
fall behind as they go.
Some lie there.
Some sink into the Path.

If you travel
on the Secret Path,
you will probably find these things.
But "Leave them be!" and travel on.

The Path of Secrets: V

There comes
the Hermitage of Peace
with towers rising
out of towers.

Then, rising,
the petaled turrets
of the Lovers
of the King.

Past
the Hanging
Lotus
Gardens;

past
the Citadel
of Shining
Eyes;

surrounded by
jungles
formed of
raindrops.

The Beloved
points
to the Forest
of Impassable Light.

"Beyond this"
He says,
"is the origin
of all mysteries."

Looking in the distance,
she sees
the Home
of Perfect Saints.

"From There
comes the Path,
and There
its essence lies.

From there
comes the Current
of the
Great Sound.

There
is the Place
of the
Original Light.

It is
Where
the shattered souls
become One.

There,
every place
is the
Meeting Place."

These stories that I am telling,
I will roll them up into a ball.
I will toss them farther
than you can think.

They will never land in a place.
No matter where you look,
these stories will hide from you,
eternally.

I will make them into nothing.
Your sighs will go out
but they will not find them.
They will not catch them.

I will take your sighs.
I will roll them into balls
that go where you can never go.
I will inscribe them with your life.

Master Helps the Disciple Always

Sant Ajaib Singh Ji

Do you like sitting here? [*Everyone laughs*] Yes, you can ask any question you want. [*No one asks a question and Sant Ji continues.*] It's not important that you should only ask questions. You can talk about anything, any loving thing. [*No one responds, so Sant Ji continues.*] How much is the snow there in New Hampshire, or in Boston?

ANSWER: *Only two or three inches when we left. It's been a very warm winter so far.*

A SECOND PERSON SAYS: *It's much warmer here with Sant Ji. We'd love to be in Sant Ji's presence forever.*

Fortunate are the souls who have the desire to live in the contact of the Saint. Farid Sahib said, "If you will give up the bad company and go in the good company, it will be a brave thing. And if you will go in the good company, you will get much honor in this world, as well as in the world beyond."

This "walk talk" was given January 27, 1980, at Village 77RB, Rajasthan, India.

COMMENT: *I brought the bad company with me.*

[*Sant Ji laughs.*] Kabir Sahib said, "When you go to see the Master you should not take anything with you." You should not worry about the past. And you should not worry about the future, either. Whatever will happen in the future, that is supposed to happen. What does it mean to not carry anything when we go to see the Master? It means that we should not carry lust, anger, greed, attachment, and egoism, and we should not worry about the past or the future, because whenever we go to see the Master, it is all beneficial for us.

The last time I was here You said that You and Master Kirpal were together [previously] and that we were all there also. What did You mean when You said that? Were You sitting in a group with Master Kirpal like we would?

[*Sant Ji laughs*] It would be better if you go inside and see what the situation was in our previous association. I cannot describe how we were together. It's just like giving

sugar to a dumb man. As Kabir Sahib said, if you give sugar to a dumb man and ask him how it tastes, he cannot describe its sweetness.

Master, I have trouble sometimes keeping my diary. My mind works against me. If I'm tired, I think I'll start fresh tomorrow, and I was wondering if You could say a few words as inspiration to help me.

Master Kirpal has instructed us to keep the diary and He used to say that it is a very important thing. It is only because of our mind that we don't feel like keeping the diary. You know that mind is our enemy and he will never want you to do things which go against him. So that is why mind will ask you, "What is the need of keeping the diary when Master knows everything about your meditation? What is the need to put down all our faults when Master, Who is All-Conscious, knows about all these things?" But still, you should not obey your mind. Whenever you sit down to write your diary, presenting many excuses, your mind will tell you not to do that, because he knows that if you will maintain the diary, it means that you will remember the faults which you have done, and then you will think about doing better the next day. So that is why he doesn't like you to keep a record of his faults, because he is afraid that you will remove those faults. Mind will present many excuses to keep you away from writing the diary. But that is not a good thing. Keeping the diary is also good for your own self. If you keep the diary you will know about your day-to-day life and you will know why you didn't meditate on a certain day, what faults you have, why you are not progressing in meditation, and how far you have gone in meditation. The diary will always keep you aware of your day-to-day life, so it is good to keep the diaries for your own self.

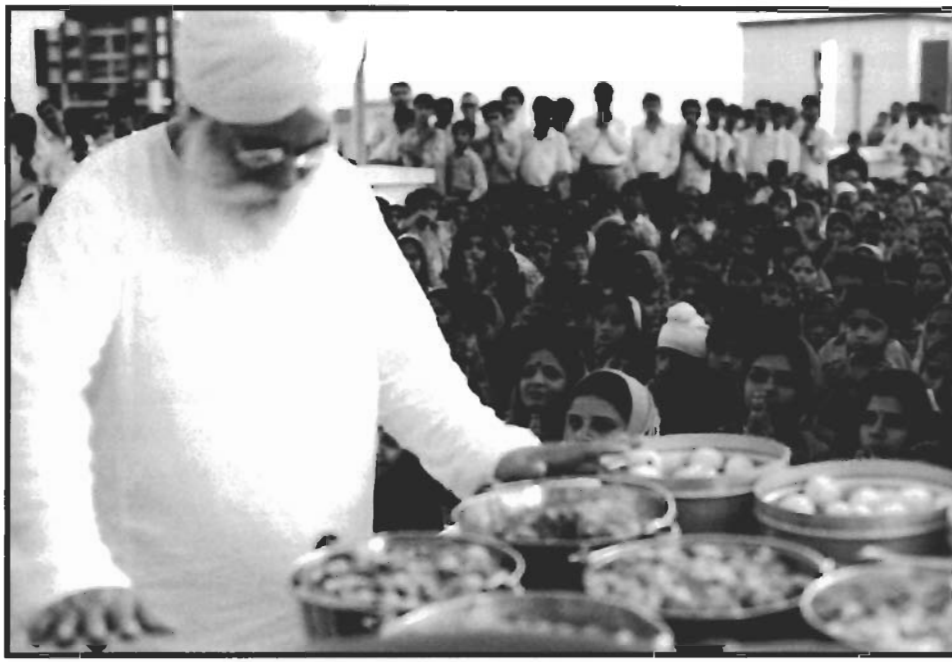
In terms of the diary, what day is today? Which day of the week is today?

[*Sant Ji laughs*] PAPPU SAYS: Today is Sunday.

Sant Ji, I would like to have You say something to help us, about how long we can work against the mind with no hope for reward.

Until we free our soul from the clutches of mind — because as long as we are in the realm of mind, we have to face it. Mind is such a thing that he will create one or another obstacle for you.

Master always extends feasible help to the disciple. He also helps him achieve the desires of the mind up to a certain extent. But mind is such a thing that he will create more



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desires and in that way he will force you to work against him more.

From my experience, I've seen that it is only the Master Who can help us fight against our mind.

This is true. There is no doubt that the Master always helps. Just now I said that Master always helps the disciple in all things. From behind the curtain, Master always helps the disciple to fight the mind. The disciple doesn't know how much help he is getting from the Master to fight against the mind. Sometimes he feels, and sometimes he even witnesses, that he was able to fight against the mind in a certain matter only with the grace and help of the Master. But this is true, that it is only the Master Who always helps the disciple to fight against the mind. Master used to say that the Masters come only to help the disciples.

We were talking about Kabir's poem [the Anurag Sagar*], *which I believe You, Sant Ji, were going to translate or read. In this poem, why did Kal want to leave Sat Purush in His abode, in that paradise? He was such a devoted disciple, why would he ever want to leave Sat Purush?*

* See *The Ocean of Love: the Anurag Sagar of Kabir*, published by Sant Bani Ashram.

It was the wish of Kal. In one of His writings Swami Ji Maharaj has written that Kal tells Sat Purush, "I don't like the Creation which You have created. Allow me to make a Creation of my own."

Once Kal had his universe, then he had no one to play with, so God had to give him souls, and that's all of us? Why were we chosen? What did we do to come here in this place, Master? It's just a mystery.

In His writings Swami Ji Maharaj has written a dialog between the soul and the Oversoul. In that dialog, the soul asks God, or the Shabd, why the souls were sent into this world and why they had to suffer all these things, why they were given to Kal, why God created Kal, since all these things were created in God's Will.

Swami Ji Maharaj has written that when the soul asks such questions, Sat Purush or Shabd replies, "I have created Kal in my Will, and I have done that knowingly. He is one of my Beloved Sons and I created him in my own Will. Because without Kal it was very difficult for me to keep all the souls in my control. There should be some dreadful or some fearful element to keep the souls in control." When the Negative Power asked for the boon of creating another creation and when he asked for the souls, the souls were given to him, and at that time the souls didn't know that Kal was going to put them through all the sufferings. But there was one soul who had this doubt, and he asked Sat Purush, "Suppose the Negative Power gives us troubles and sufferings, what is the way for us to come back to our Real Home? How will we be released from the sufferings created by the Negative Power?" So Sat Purush replied, "He has promised me that he will not give any sufferings, but if he does, he will bring you into the human body at least once, after you have completed the cycle of eighty-four lakhs births and deaths. I will also come in the human form, and those souls who want to go back Home, who will come in my contact, I will take them back Home.

So all this was created in the Will of Sat Purush; Sat Purush has done this. It was up to Him to choose us. Whatever is happening is all in the Will of God. We cannot question the Will of God; everything has happened in His Will.

That is why the souls who get the human form and who have the longing to go back Home, meet God. No matter where they are born, still they are dragged to the Master Soul. Even if He is living across the oceans or anywhere, if they have the longing to go back to God, they are definitely brought in contact with the Master. Whereas the souls who are deluded by the

Negative Power, who don't want to go back, and who have no idea how much they have suffered nor how much more they have to suffer, they never believe in the Master Souls. Even if the Master lives in the same town or same country, or even if they are born in the same family, still they will never come in contact with that Master Soul and they will never take advantage of His presence on this earth. And in that way they will never go back to God, because they don't have the longing to go back Home.

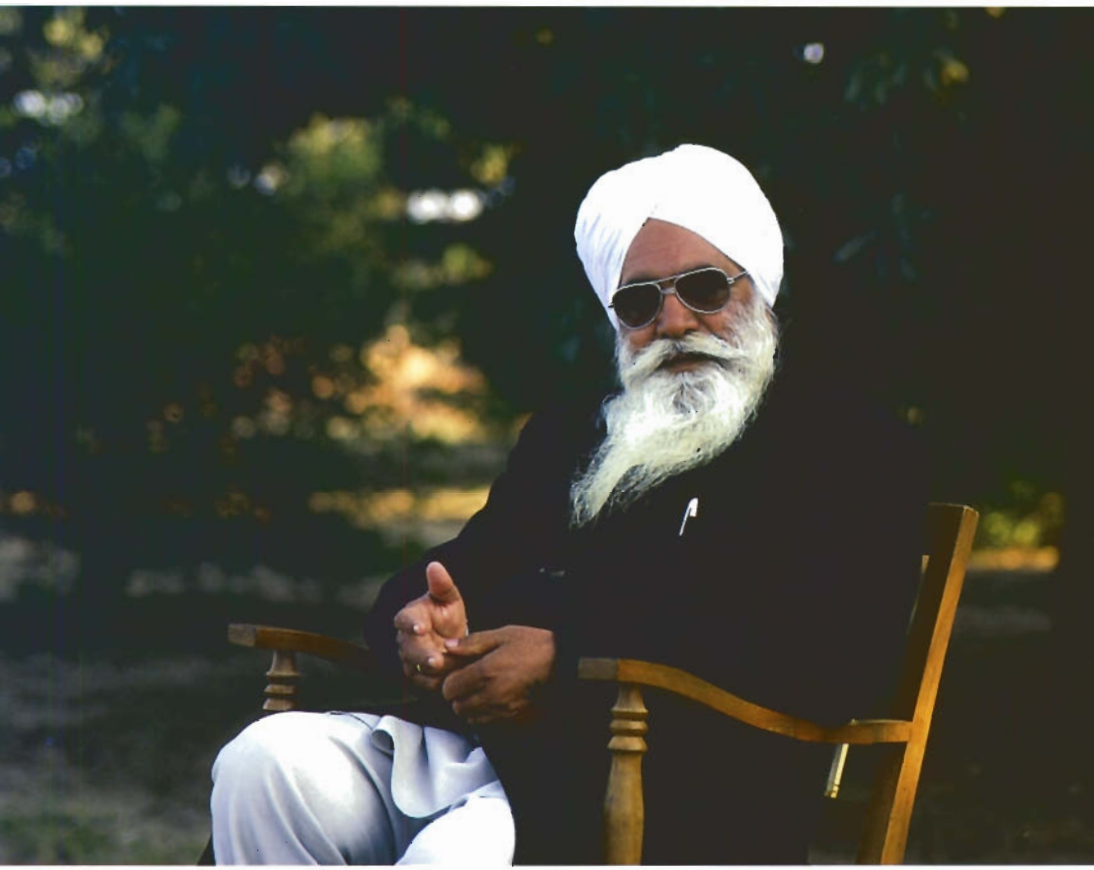
The souls who get Initiation and who are put on the Path are very fortunate ones, because for them it is decided in Sach Khand that they will be brought back to Sach Khand. When the soul is going through all the sufferings and when the soul cries for God's help, God always hears the cry and He always helps the souls. So when they get the human form, they are brought in the company of the Masters and they are given Initiation. And those who are supposed to go back to Sach Khand, only they are chosen by God to come in the company of the Master and get Initiation, and only they get Initiation.

Tulsi Sahib has written that even the sinners have wealth, sons, wives and property. "O Tulsi, the association with the Saint is very gracious, and it can be had only if God is gracious."

Up until now the souls who have reached Sach Khand have never said that they reached Sach Khand only with their own efforts, or because they were clever, or because they worked hard, because they know that the souls alone cannot do anything. They always express their gratitude toward the Master because they know that they have been able to reach Sach Khand only with the grace of the Master. That is why all the Master Souls and all the souls who have reached Sach Khand have sung the praises of their Master with their every single breath.

I just got a letter from my husband and the end of it says, "Sant Ji is the Light of Life. Try to see that Light in yourself and in others as well." I thought that was very beautiful.

I have love for the soul of your husband, and you should try to do what he has said in the letter. When you see him convey my love to him. Many loving souls have come together in [your] family.



First of all I would like to give you the greetings, the best wishes for a Merry Christmas. Today is the blessed day when Lord Christ came into this world in the form of Jesus, assuming the body of Jesus to give us the secret of His Home. So today is a very blessed day and I wish you all the best. I give you greetings.

— Sant Ajaib Singh Ji, December 25, 1987