Sant Bani Magazine

The Voice of the Saints

Vol. 27, No. 12 **June 2003**

Sant Bani Magazine

The Voice of the Saints

June 2003 — Volume 27, Number 12

3

In the Fire of the Mind

Sant Ajaib Singh Ji

commentary on the Vars of Bhai Gurdas, February 27, 1989,
edited by Russell Perkins

12

"My Fortune Awakens: I Meet Baba Sawan Singh"

excerpts from talks by Sant Ajaib Singh Ji
compiled by Michael Mayo-Smith

18

He Always Looks After Our Soul

Sant Ajaib Singh Ji

a bhajan talk, January 26, 1990

20

"Take Only the Love of the Master with You"

Sant Ajaib Singh Ji

farewell talk in Australia, September 2, 1995

21

The Servant Can Never Refuse

Sant Ajaib Singh Ji

questions and answers

January 14, 1980

31

Classified Index, Volume XXVII

Photo credits: Front cover, p. 29, Gurmel Singh; p. 9, Jack Dokus; p. 19, Bobbe Baker.

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, assisted 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 Fire of the Mind

Sant Ajaib Singh Ji

GOD ALMIGHTY has showered a great amount of grace on us, in that He has chosen us for doing His devotion. He has brought us in the company of the Saints and the Master; and the Masters have graciously connected us with Shabd Naam, which is protecting us.

Often I have said that when an ignorant son does something very bad as a result of which he is put in jail, even though his father does not like that act and even though he does not appreciate what his son has done, still, because of his attachment to his son, what does he do? He hires a competent lawyer and does every possible thing to save him from jail. He does that only because of his attachment to his son; he does not have any other reason. Even though he does not like what the son has done, still, because of his attachment he is ready to do anything which could possibly release his son or bring him out of his trouble. In the same way our soul, who is the child of Almighty God — who is the same essence as Almighty God — when she came into this world she was very pure and innocent but she took the company of the mind and started following and obeying the mind; that is why she started doing so many bad karmas that she became attached to those karmas, and because of that she had to come back into this world again and again. The chains of the karmas are such that they can never end; but thanks to the grace of the Almighty Lord He comes in the form of the Master to release us! Because our soul is of the same essence as He is, He has love for us — He is attached to us — and that is why He does every possible thing to release us from that unending chain of karma: He gives us Naam and graciously He cuts down the chains. Whenever the Masters have come, They have come to release the souls from the chains of karma. Masters have always come into this world: Kabir Sahib came, Swami Ji Maharaj came, Guru Nanak came, Jesus Christ came, our Satguru Master Kirpal, Master Sawan, all the great Masters have come. God Almighty

This talk, the fourth in the series of commentaries on the Vars of Bhai Gurdas, was given at Sant Bani Ashram, Village 16PS, Rajasthan, February 27, 1989.

has always come into this world in the form of Rishis and Munis and the great Masters. He comes into this world only to release the souls from this bondage, from this chain of karma. Whenever they come into this world they do not look at any particular community or religion. They come for all the souls, because all the souls belong to Him and He is attached to and loves all the souls. That is why whenever they come into this world they do not look at any particular community, or the outer label or outer appearance of the souls.

Swami Ji Maharaj says, "God Almighty has taken the form of Radha Swami and He has awakened the souls in this world. Those souls who accept Him and who are awakened by Him, they are made to realize the real form of God Almighty and they become the awakened ones."

Regarding his Master, Guru Arjan Dev Ji lovingly said, "O my dear friends, the name of the Lord is Ramdas." He says, "God Almighty has come in the form of Ramdas to liberate the souls."

Why does God Almighty always come into this world as a human being? Because we are so made that we love that which is like ourselves, and because we are of the same essence as He is, He always comes in the form of a human being. Since we have not seen the angels, and we cannot understand the language of the animals and birds, that is why, because we are human beings, He also comes in the human form. Those who limit the teaching of the Masters only to a particular community or religion do not have any idea what the teachings of the Masters are: when the Master comes into this world He has a very big heart and His teachings are for the whole of the universe.

Once Muslim priests came to argue with Kabir Sahib and they said, "You say God is within everyone but it is not true. God lives only in the mosque." So Kabir Sahib replied, "What about the people of the other countries? Who is supporting them? Who is taking care of them?"

The purpose of the Master coming into this world is to teach us humility, to connect us with the Shabd Naam, and to make us do the meditation of the Shabd Naam: because we people have become stones after worshipping stones. Our hearts have become stones, and that is why the Masters have come to teach us humility.

Even though Kabir Sahib was the Owner of this creation, you can still see how much humility He has. He has written, "O My Father, forgive my faults. You are the one who has grace on the poor suffering ones. It is up to you to either kill me or shower grace on me."

Once many learned scholars belonging to the Bhatt community

came to Guru Arjan Dev and they said these words to Him: "We are full of bad qualities. We have no good qualities in us. Giving up the nectar of Naam we went looking for the poison and after going through all the different phases of life, wandering here and there, and searching for God Almighty everywhere — now in the end we have heard about this best Path and we have come to your door. This is the prayer of Kirath the Bhatt: O Guru Ramdas, keep us always in your refuge."

It is because of very powerful grace and the mercy of God Almighty that we think of going in the company of the Master. It is the result of the very large amount of grace of the Almighty Lord on us.

Today Bhai Gurdas will continue the subject of the manmukh and the Gurumukh, explaining it to us by giving the example of the ordinary stone and the philosopher's stone.

Eight metals when touched with the philosopher's stone become gold.
The form of that metal becomes beautiful and the jewelers value it.

He lovingly explains to us that Saints and Mahatmas neither come into this world to make it a place of suffering nor do they come into this world to make it a place of pleasure. They come into this world only to make us do the devotion of the Lord and to connect and unite us with Almighty God.

If the purpose of the Masters coming into this world were to make it a place of pleasure it would have become that: because many great Mahatmas have come, and by now this world would have easily become a place of comfort.

We have burdened our soul under the heavy load of sins, and because of our bad habits we have even forgotten our death and our purpose for coming into this world; and we have even forgotten God Almighty Who has given us this life.

It is as if we were to collect many different kinds of metals: by touching those metals with a philosopher's stone all those metals become gold.

But when you touch an ordinary stone with the philosopher's stone, it does not change due to its pride;
When we throw a stone in the water it drowns due to its own weight.

But the stone has its own pride, and even though it is touched with the philosopher's stone, the stone is proud that it is a stone just like (it thinks) the philosopher's stone.

That is why it is not able to become gold, even though it is made to touch the philosopher's stone. It remains a stone; and when that stone is thrown in the water, because of its pride, its ego, it goes down to the bottom. It cannot float on the surface.

The stubborn heart does not soften [the stone does not absorb the water].
It remains hard and is good only for breaking pots.

The stone is very hard. It is so hard that even though you keep the stone in the water for a long time, still it will not absorb even one drop of the water. The only quality it has is that it can easily break nice vessels.

In the same way, the manmukh is also hard like a stone. He only knows how to give trouble to people and how to hurt the feelings of others. He does not get any effect from either the words or the company of the Master.

When it is thrown into the fire, it breaks. The hammer of the blacksmith breaks it into pieces.
He who does not make the Teachings of the Master dwell in his heart even after going in the Master's company and listening to His words remains the one who loves deceitfulness: he never recognizes the Master.

If we put the stone into the fire it breaks; and it easily breaks when it is hit by the hammer. Further, he says that if the stone-hearted manmukh comes into the company of the Gurumukh or the Master, even then he does not accept any word of the Gurumukh; he does not absorb any of the qualities of the Masters.

As the stone can only break the good vessels, in the same way the manmukhs can only create disturbance for others; whenever they are in any difficulty, they call God Almighty names and find fault with God. They say, "Why did you give us all these difficulties and problems?" They may even work up to saying, "We should break the hands of God." But they do not realize that God Almighty neither gives pain and difficulties to anyone, nor does He give happiness to anyone. It is because of our own karma that we get pain and happiness: whatever karmas we have done in the past, we must face them and we must take their consequences.

Kabir Sahib says that all souls who have assumed this body, whether they are Gurumukh or manmukh, have to pay the consequences of the karmas they have done. The only difference is that Gurumukhs understand it as the will of

God and they lovingly and happily pay it; whereas manmukhs complain about it. They throw stones at God. They also suffer the consequences of their karmas, but they do it in a different way.

We all suffer punishment because we have assumed the body. The *Gyani,* the person who has knowledge, suffers it understanding it as the Will of the Lord; whereas the ignorant ones suffer it with complaints.

In the Pool of Mansarovar
are the pearls. The clear
water adds to their beauty.
The swan lives with steady
intellect and, being in
good company, becomes
like a sadhu.
Eating the pearls, he gets
glory and his happiness
increases.

Now he gives an example of the swan and the crow. He says that the swan always lives with other swans on the Pool of Mansarovar. It is said that the beak of the swan has such a quality that whenever he lowers it into the water of Mansarovar, which is in fact a mixture of milk and water, the swan has the capability of separating the milk from the water; and whenever that Pool of Mansarovar comes into its own will, it gives the pearls to the swans to eat. So the swans have the ability to discriminate; they can easily discriminate between good and bad. The "swan" stands for the Gurumukh, and the "crow" for the manmukh. Whenever Gurumukhs go into the company of the Masters, they use their discrimination and they accept the good teachings of the Masters. Whereas the manmukhs may go to the Masters but still they remain unabsorbed; they do not accept anything from Them.

Mahatma Chattar Das, Who was an initiate of Baba Sawan Singh, has written, "May I meet someone who can make me meet my Beloved from within." He used to say, "Master Sawan is the only one Who has made me meet my Beloved from within." Further He has said, "Those who have always dealt in the business of onions, how can they have any appreciation of the fragrance of musk? How can those people appreciate fine blankets and shawls who have always used rough cloths? How can those people appreciate the Beloved Master who have never known who He really is? Chattar Das says: I don't want to say this but I am compelled: Unless you have the grace of the Master, you cannot really appreciate Him."

Satsang is that pool; the words of the Masters are those pearls; and the Gurumukhs are the swans who pick up the pearls.

The manmukh remains happy in the sensual and worldly pleasures. He looks for the worldly things.

The crow who is homeless and honorless remains sad even in the company of swans.

The crow eats what is inedible and doesn't eat that which is edible — going from forest to forest he wanders in illusion.

The one who, after going in the Master's company and listening to His words, does not keep his mind still within the body — for that one the adamant door does not open.

That poor crow does not have any place to live. Sometimes he goes and sits on the bush, looking for and eating those things which are not edible; but he is happy. He is content eating those things.

If somehow by mistake he comes in the company of swans, he becomes sad; because as Guru Nanak Sahib has said, "Swans look for the pearls whereas crows look for dirt." So even after coming in the company of swans, the crows continue to eat dirt.

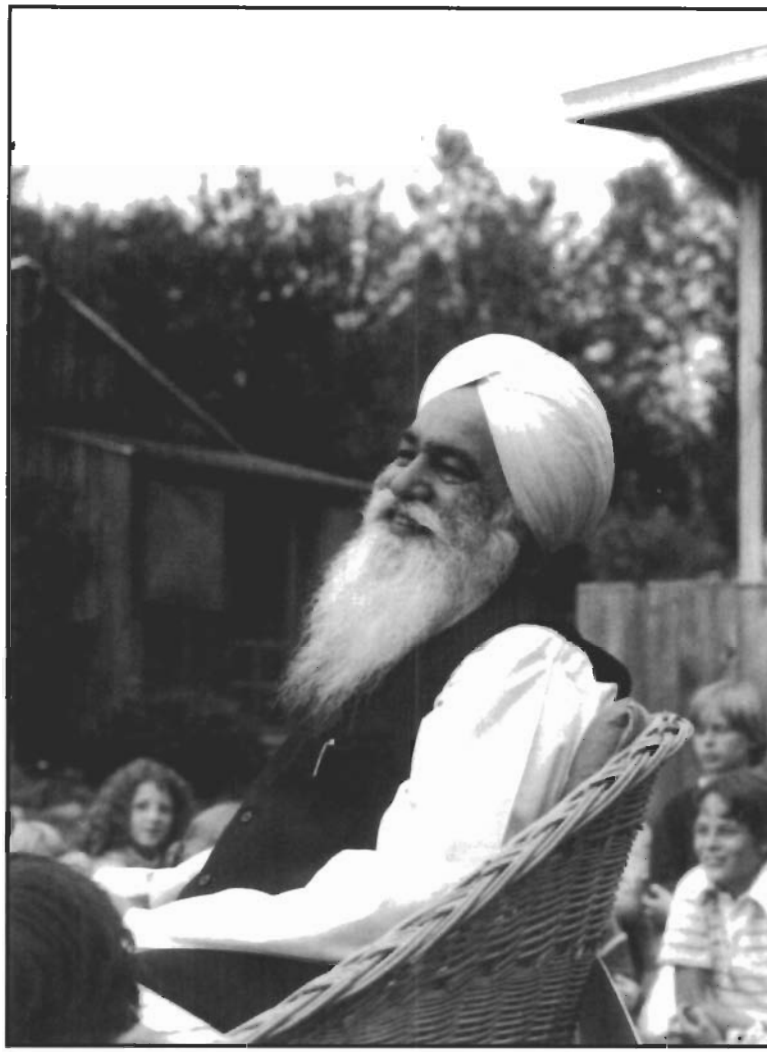
Guru Nanak says, "If the crow is wise, he will not dare to go into the company of swans." Because as Tulsi Sahib has said, "His food, his taste, his liking, his appearance, his outer behavior, is not like the swans; that is why the crow does not like their company."

The manmukhs have the crow's nature, and even after coming to the Perfect Masters they cannot take any advantage. They cannot get benefit from Them because they do not understand: they do not appreciate the Shabd of the Master, and they are not able to open that diamond door which God Almighty has locked and behind which He is sitting. They are not able to open that door because you cannot open it by talking and criticizing others. Just as the crow does not remain still at one place but jumps from one roof to another, the manmukhs also go on jumping. Like their bodies, their minds also become unstable; and they cannot keep their mind still in one place in their bodies.

For such people only Kabir Sahib has said, "What can the Perfect Master do? What is the fault of the Master if the disciples are not perfect? No matter how much air you blow in a bamboo, none of it will stay there. No matter how much you explain to such people, they will not understand anything."

Kabir Sahib says, "If the disciple does not want to improve himself, and if even after receiving the Naam Initiation he remains involved in worldly pleasures, how can he expect to receive liberation?"

Master Sawan Singh Ji used to say that if someone loads stones into a ferryboat, how can he expect to go across? And what is the fault of the ferryman? Or the boat? He should have thought while he was



SANT BANI ASHRAM, SANBORNTON, NH, JULY 1980

putting the stones in the boat, that it is not going to go across; and it is nobody's fault, it is only his doing.

Master Kirpal has graciously given us the diary to keep, and it is the best way of keeping a record and introspecting ourselves. Regarding the diary, I have often said, "Dear ones, you should keep the diary in such a way that once you have noted down one mistake and realized that it was a mistake, you should not do it again. Just one mistake can ruin your life; if you go on repeating the mistakes again and again, what is the hope?"

Master Sawan Singh used to say that we people go on eating poison while weeping, we feel so sorry for ourselves.

When we know that these world-

ly pleasures are making our existence and ourselves hollow from within, why don't we stop doing them? Why don't we give their place to the remembrance and love of the Master?

If we do the meditation given to us by the Master with love and faith in Him, then gradually, after some time, we easily get rid of this disease and we easily become perfect.

After becoming sick, one goes looking for doctors.
The incompetent doctors do not understand the sickness, nor do they have knowledge of medicine.
The sick person gets the wrong medication, and his pain increases.

Human birth is full of disease and sickness. If someone is sick and does not go to a competent doctor and get his treatment, he cannot get rid of the sickness. Instead of looking for a good doctor, if he goes to doctors who are not very reputable and who are incompetent, he will only increase the suffering he already has. And if he goes to a competent doctor and gets treatment from him, but does not follow the instructions of that doctor, he still will not get rid of the disease; because when a doctor gives you medicine, he also tells you certain things you should do.

Saints are perfect "doctors"; they are competent doctors because they understand our disease, and they know which medicine will be effective for us; but even though we go to Them because They have the treatment, the medicine of Naam, we do not do the things which we have been asked by the Masters to do. We do not abstain from those things which are not good for us, and as Master Sawan Singh Ji used to say, we no doubt go to the doctors and bring the medicine home, but then we put it on the shelf, and we stay in the bed. Since we don't take it, the disease is still there and instead of blaming ourselves we are finding fault with the doctor.

When the competent doctor comes to his home and gives him the perfect medicine, his sickness is removed.
But if one does not eat in a disciplined way and consumes sweet and sour dishes, it is not the fault of the doctor or the medicine — without discipline, the sickness increases every day.
If the one who loves deceitfulness comes and sits with the Master, he remains in duality and burns in the fire of the mind.

When the good doctor comes to your home and gives you the good

medicine, then you will be cured. In one of the bhajans it is said, "Lord Kirpal came to my home becoming a doctor." So the Masters come as good doctors and they give us the good medicine of Naam and they tell us to abstain from certain things, but if we do not first of all take the medicine, and then if we go on eating the things which are prohibited and indulging in the same worldly pleasures we used to do, what is the fault of the doctor? Or the medicine? If we do not take that medicine of Naam, and we do not abstain from the things which the Master told us, what is the fault of the Master?

So such people who are suffering from sense organ disease are called "sick people." When such people come to the Master and complain of the problems they have, it is because they do not apply the medicine which the Masters have given them.

Kabir Sahib has said that if you really love the Master then you do exactly as He tells you to do, because you cannot expect to get oil from unripe mustard.

Masters have showered so much grace upon us and have given us this Naam Initiation, this medicine of Naam. They are very experienced doctors. They are the best doctors because they understand our sickness. They know the medicine they are giving to us. So as they have showered so much grace upon us and have given us the medicine of Naam, it becomes our responsibility to apply the medicine of Naam which they have given to us, and to abstain from the things which they have told us to, because we cannot expect to get better doctors than Them.

By applying the medicine of Naam we should be able to remove the sickness of mind, body and soul. Guru Nanak said, "Everyone is born in disease, everyone dies in disease." Further Guru Nanak says that all this world is suffering, but Naam is the only medicine. He says that everywhere there is suffering in this world but those who have the medicine of Naam to apply to their sickness, they are the ones who can be cured.

* * *

Most of the dear ones have been here many times before, and always I have said that it is very important for all of you to take good care of your health. You should follow the schedule of meditation which has been made here. Please do not sit in meditation right after eating; and when you eat food, leave some space, some appetite while eating.

It is our first responsibility to take good care of our health. We can meditate effectively only if our body does not have any problems.

"My Fortune Awakens: I Meet Baba Sawan Singh"

excerpts from talks by Sant Ajaib Singh Ji

Great are You, My Sawan. Great are You my Giver. You are the support of the miserable ones.
You dwell within all but are different from all.

You can make a beggar rule over a kingdom, and You can turn a king into a beggar.
You can make an ignorant one into a scholar, and You can turn a scholar into a fool.
Sometimes You spread Your jholi for alms, and sometimes You become a Giver.

You can change the water into earth; You can change the earth into a well, and over that well You can create a mountain.
You can make the sky cover the earth; You can make the risen sky fall.
You Yourself become the support of him who has no protector in this world.

There is no one without You. You dwell within all, whether he is king or pauper.
Your light is within everyone; Your plays are unique.
You make Your presence felt everywhere.

You have liberated demons like Kode and Vali Khandari.
You have even liberated sinners like Ganaka the prostitute. Your plays are unique.
Sometimes You become a trader and open a shop; sometimes You do farming.

As the sons are dear to the mother, the devotees are dear to You.
Being controlled by the devotees, You do everything for them.
Ajaib's fortune has awakened; He met You, the Beloved Sawan.

* * *

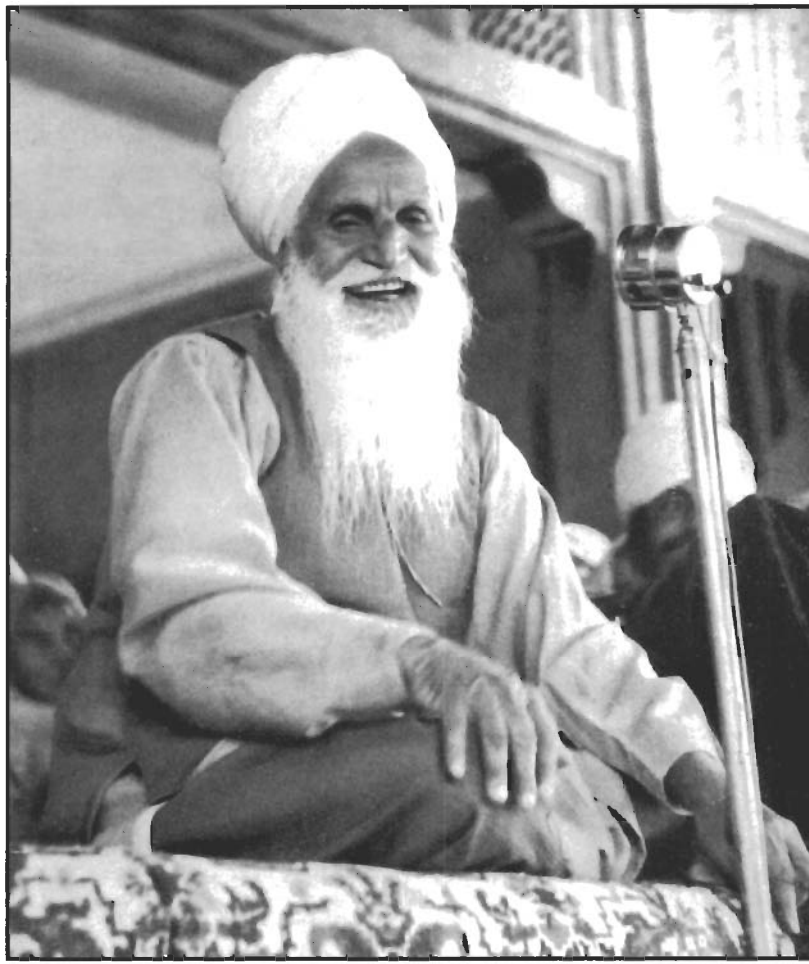
This is an excerpt from an upcoming book, "In Search of the Gracious One, an Autobiographical Account of the Search and Discipleship of Sant Ajaib Singh." The book is a compilation by Michael Mayo-Smith of Sant Ji's own words describing experiences and events from His childhood through His discipleship under Master Kirpal Singh. Authorized by Sant Ji before His passing, publication is planned for 2004.

Once I was posted in the cantonment of Nowshera which is on the frontier near the borders of Pakistan and Afghanistan. Some Pathans, tribal people of that area, used to come in our cantonment to sell to the army neem sticks, which are branches of a particular tree which people use to clean their teeth. It so happened Master Sawan Singh was going on tour in the areas near the border and one place where Master Sawan Singh went was Peshawar, which was not very far, only about two or three hours by train, from our cantonment at Nowshera. Two of the Pathans had come from Peshawar and were initiates of Baba Sawan Singh. They were talking between themselves about the radiance and glory and beauty of Master Sawan Singh and I overheard them talking. They were saying, "We don't know how far Master Sawan Singh has gone within or how great the Master is. We don't know anything about His inner condition, but outwardly He is the most beautiful One. He has a beautiful white beard, His face is very radiant and He is a God-like man. It is possible He may be Guru Nanak. If He is not Guru Nanak, we would say He is not less than Guru Nanak."

I was very interested and curious, and I wanted to know more about Master Sawan Singh. The commander of our army at that cantonment was very fond of visiting Saints and Mahatmas. He would always be very happy whenever he could see a Sadhu or Mahatma and wherever our army was stationed he would always find some way to visit a Sadhu or Mahatma nearby. So I told him about Baba Sawan Singh, saying, "I have heard about a Mahatma who is in Peshawar now, and if you are interested we can go and see Him." He said we should go, so we collected more information from those Pathans and about twenty or twenty-five people, including the commander, all went to Peshawar to see Him.

Since Baba Sawan Singh Himself had served in the army, He knew how difficult it was for the army people to get time off their jobs. Whenever anyone serving in the army used to go to see Him, He would always give them the time, so when we went to see Him, He came out to see us.

You know that I used to believe in the Sikh Gurus and I was devoted to Guru Gobind Singh very much. Even though I had not had the opportunity of having the darshan of Guru Gobind Singh, still I knew from looking at pictures and other things what Guru Gobind Singh looked like. I knew that He wore a special type of turban, He used to have a bow and arrows, and had various other distinctive features and I had that picture of Him in my mind. You know the mind is very tricky and never lets any op-



portunity go out of its hands without utilizing it. So when we were going to see Baba Sawan Singh, my mind told me that I will believe in this Mahatma only if He will appear to me as Guru Gobind Singh. When we arrived and saw Baba Sawan Singh I at once thought of Guru Gobind Singh, and after some time I saw Baba Sawan Singh turn into the form of Guru Gobind Singh. Even though Baba Sawan Singh was not wearing that type of turban or those other things, still I saw His form turn into Guru Gobind Singh, and He appeared wearing all those things which I had in my mind about Guru Gobind Singh.

At a later time I asked Him why I saw Guru Gobind Singh in Him on that occasion. He replied, "One sees the Form of God according to the feelings he has for the Mahatma in his mind." He explained that if you are remembering a True Master, your True Master, with full love

and devotion and have the form of that Master in your mind, then if you look at some other Mahatma sitting in front of you, if the same Power is working in that other Mahatma, you will see the Form of your own Master in that Mahatma.

The attractive, impressive form of Baba Sawan Singh was so beautiful, so enchanting, that I could not take my eyes away from Him. I was so fascinated by the beautiful form of the Master that I could not forget Him. I did not know anything about His inner condition, but I felt for sure outwardly that He was a perfect Mahatma.

Later at that meeting I, with several of my fellow soldiers, went to Baba Sawan Singh to request Initiation. He was very happy. He was in a very jolly mood and He was very gracious. We had brought some donations for the langar which we wished to give to Him. The donations of the others were accepted, but my offering was returned. I was dejected and later went to see Him in private to make a similar request again, asking if my contribution could perhaps be raised. Very lovingly He again refused to accept it, telling me that I need not bother. He told me, "The time will come when you will have to do a lot of seva and will contribute a lot, both financially and physically." A large number of my colleagues obtained Initiation, but He told me I would have to wait. He told me, "This is not the time for you to get Initiation. Everybody's time is predetermined and you will get the Naam at the appropriate time. He who is supposed to give you the Naam Initiation will come to your home by Himself."

That was the time when the yearning was created in my within and I started wondering about the Mahatma whom Baba Sawan Singh said would come to my home and give me the Naam Himself. I said, "Master, how will I be convinced that He is the same Mahatma about whom You have said that He will come to my home by Himself? How will I know that He is that Master, whom You mean. How will I have faith in Him?" Master Sawan Singh said, "He who is going to come to you by Himself will also give you the faith. He is within you and He will come to you by Himself. I have to make you do a lot of seva."

Then I told Baba Sawan Singh about my Master, Baba Bishan Das. Baba Sawan Singh told me the location of His Dera at Beas and He told me to bring Baba Bishan Das there.

I Take Baba Bishan Das to Meet Master Sawan Singh

The darshan of Baba Sawan Singh made me so happy that I couldn't keep it to myself, so I went back to the Punjab and told Baba Bishan Das about Him. The great thing

about Baba Bishan Das was that although he was initiated into the first Two Words and was successful in his meditation up through the first two planes, he knew there was something more than that. He believed in the planes above the planes which he had attained. He was not a narrow-minded person, he was not like a frog in the well who does not believe in anything beyond what he can see; he had a very big heart. When he had explained to me about the first Two Words and the first two planes, he had also told me, "There is something beyond this. If you ever come across a Master who is capable of giving you more, then you should take me to have the darshan of such a Master. If I come across someone who knows more than what I know, then I will also take you there." So when I told him about Master Sawan Singh at once he got ready to go, saying, "We should not delay in going to see Him, because who knows when we have to leave this world? We should go at once and have His darshan."

Earlier I have told you about the Muslim Fakir named Pathi, who had his ashram just across the road from Baba Bishan Das. Like Baba Bishan Das, Pathi had initiation into the first Two Words, and he was practically successful in that and in his meditation he went through the first two planes. Since Baba Bishan Das loved Pathi a lot, he invited him to go meet Baba Sawan Singh also, and Pathi came along with us to the Dera of Sawan Singh at Beas.

When they met, Baba Sawan Singh was very pleased to see Baba Bishan Das and spoke with him in a very loving way. Baba Bishan Das was also very happy and asked Baba Sawan Singh for Initiation. But at that time Baba Bishan Das was very old and his body was very weak, and so Baba Sawan Singh told him that this was not the time for him to get Initiation and meditate. Baba Sawan Singh said, "Now you do not have much time, but this is my promise: that I will take care of your soul in the within." Baba Sawan Singh promised to liberate him, to take him up at the time of death and make him meditate in the inner planes.

At that meeting we were sitting with Master Sawan Singh with a small group of people. At that time Pathi, the Muslim Fakir, told Master Sawan Singh, "Master, before You came into this body, in Your previous birth You were born as the king of Faridkot." At that time Faridkot was an independent state in the area, although now it is part of the state of Punjab. Baba Sawan Singh laughed and He said, "Yes, I remember that once I was born as the king of Faridkot. I was going to get birth again in the same place, but because of certain reasons I was born in Ludhiana." Then in a very serious mood He said, "I also know

that in many of my past births I was born in very poor families. I suffered a lot of hunger and poverty. Do you think that if I were to go back now to those palaces which I owned in my past lifetime and claimed to be the owner of those palaces, that they would recognize me and let me in?"

The perfect Masters have the knowledge of Their past births. They know everything of Their own past and They know about Their future. They also know about the past and future of all Their disciples. They are Omniscient and They are All-conscious. Only the Saints of Their own degree can understand and appreciate the glory and grace of the Masters. How can we, the worldly people, know the grace of the Master?

At that time Baba Bishan Das was very pleased with me. He said, "I have made a very good disciple, because he has told me about this very great man. Because of him, I have come into contact with this great Mahatma."

At that first meeting Baba Bishan Das told Baba Sawan Singh about me, about how I had performed the austerities and done so many different kinds of practices in search of God Almighty. Baba Sawan Singh Ji said, "Yes, this man has performed many austerities and he has done many other things, but still he has not got the real thing. I have one devotee here who also has done a lot of searching for God and also used to perform the same kind of austerities before he came to see me. He even had long hair which he cut off only after coming to Beas." Then Baba Sawan Singh called Baba Somanath and we were introduced. That was my only meeting with Baba Somanath, there in the presence of Baba Sawan Singh.

Baba Somanath Ji was a disciple who worked very hard and made very great sacrifices in His life. It is very easy to criticize any Mahatma, but to work as hard as He did and live a life like that Mahatma is very difficult. Later Baba Sawan Singh gave to Baba Somanath Ji the duty of spreading the teachings of Sant Mat in the southern part of India. He told Baba Somanath Ji. "You should awaken the souls in South India. Connect them with God Almighty and make them do the meditation of Naam."

References:

(Dates refer to issues of *Sant Bani Magazine.*)

My Fortune Awakens: I Meet Beloved Sawan; 12/82 p. 9, 10/88 pp. 25-27, 12/92 pp. 27-28, 3/94 p. 21, 1/99 p. 4; *Support for the Shaken Sangat* p. 216.

I Take Baba Bishan Das to Meet Sawan Singh; 2/80 p. 24, 12/82 p. 9, 12/85 p. 10, 10/87 pp. 29-30, 6/88 p. 4, 10/88 pp. 25-27, 12/92 p. 28, 3/94 p. 21, 4/94 p. 32, 11/94 p. 7, 1/96 pp. 42-43.

He Always Looks After Our Soul

Sant Ajaib Singh Ji

[This talk was preceded by singing the bhajan *Ji Satguru Pyare*, on page 174, in *Songs of the Masters*.]

O Beloved Satguru, come and meet me, my soul is longing.

I don't realize Your doing, but You have united me with God.

I am full of bad qualities, I have no good qualities, but You Yourself took pity on me.

When You took pity on me, grace was showered and I met the Beloved Satguru.

Nanak says, "I will live only if I get Naam, and my body and mind will blossom."

Very good. I thank Supreme Father, Gracious Almighty Lord Kirpal, Who gave us this opportunity to sing His glory, and an opportunity to express our gratitude toward Him. All the Mahatmas Who have gone in the within have described Their Masters in Their writings as the most beloved one, as the most beautiful one.

The love of the world is either with our body or with [*tape blanks out for a couple of seconds*], and you know that when the soul withdraws from the body, those people, those who love our body, they do not know where our soul has gone and what is happening with our soul, because they do not have any idea since they were only attached to the body.

It is only the perfect Master who loves our soul. Other than Him, there is no one who cares for our soul or who loves our soul. The Master is the only one who comes down into this world and He loves our soul selflessly. How much does He love our soul? He loves our soul so much that He connects our soul with His soul; He makes us as His very own. He always looks after our soul and He always takes us back to His Real Home. He loves us so much. We do not have any idea how much love He has for us. He is the only one who has the selfless love, and He is the only one who cares for our soul.

Master Kirpal used to say that if we knew how much love the Master has for us, we would go on dancing in the street. This is why I always

A bhajan talk given January 26, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

RAJASTHAN, INDIA, JANUARY 1986

tell the dear ones that your love for the Master should also be selfless. If you have the selfless love, then you will not feel any burden while doing the meditation. I always say that when you meditate, do not feel it as a burden. Do it lovingly. Because the work which we do lovingly, only in that work can we achieve perfection. Only that work which is done lovingly is accepted by the Master.

Dear Ones, we people use many creams and many other cosmetics to beautify ourselves, and we even use vitamins and other things to keep our shape, to keep our face in a good shape and like that, and we try to keep ourselves beautiful. But how beautiful is the Master! He is beautiful because He is very pure, He is very clean; His mind is clean and pure, and His soul is clean and pure, and He has kept His body also clean and pure. That is why He is always the most beautiful one. How very beautiful, how very clean He is! He is clearer than ice, and He is the most pure and holy one, but still in front of His Master, what does He say? He says, "Master, I am the dirty one, I am the unclean one, I do not have any good qualities in me. You have all the good qualities. I am the one who makes the mistakes. I am the one who is dirty, and You are the one who has to clean me."

We cannot describe the glory of the Inner Form of the Master. Those who rise above their body consciousness and go within and see the Inner Form of the Master become so much enchanted and so much attracted to the Form of the Master, that they close their eyes in respect to the world. They do not see anything of this world. They close their ears and they close their mouth in respect to the world. They don't do anything of this world. Always they go on looking at that beautiful and attractive face of the Beloved in the within.

"Take Only the Love of the Master With You"

Sant Ajaib Singh Ji

As you all know, now this program ends, and I would like to thank all the sevadars who have done the selfless seva over here, with much devotion. We know that when we are doing the seva, there are many things which are not done and there are many faults, many mistakes which are also done, so if anything like that has happened over here, you should not take the remembrance of those mistakes and faults from here. You should take only the love of the Master with you.

Now when you are going back to your homes, you should do your Bhajan and Simran. Always remember the words of Beloved Lord Kirpal. He used to say, "One should give up hundreds of important works to attend Satsang, and giving up thousands of important works, one should sit in the meditation." He also used to say that we should not feed our body unless we have fed our soul. The food for our body is the food we eat, and the food for our soul is the meditation. I always remind you of the words of Beloved Lord Kirpal, because it is our responsibility to obey the words of our Master. He has taught us to love, He was the Ocean of Love, He was the Form of Love. We should deal with the satsangis and everyone with love, because the things which love can accomplish, we cannot accomplish by applying any kind of force.

This farewell talk was given September 2, 1995, in Brisbane, Australia.

The Servant Can Never Refuse

Sant Ajaib Singh Ji

My question has to do with disease. When I come in contact with people who are sick in one way or another, whether in their heads or in their bodies — if I have to be in contact with them for several days, and they want help from me, I often feel like I seem to take on the thing they have, and I don't want to do that. So I don't know what to do; how much of disease is due to our exposure, and how much of it is due strictly to karma?

YOU KNOW that in whatever company we go, we will be dyed in the same color. This works the same for the company of the Saints also. If you are not initiated and you go in the company of the Saints, later on you will get Initiation, and you will start meditating on the Naam. Because whenever Saints come, Spirituality is like a contagious disease which is being spread. In whatever atmosphere you spend your time, you will definitely have some effect of that atmosphere on your body. It is natural.

This question and answer talk was given January 14, 1980, in Bombay, India.

Hazur Maharaj Ji used to say that suppose one person has got the disease of itching. If he goes and sits among ten or fifteen other people, eventually he will spread that disease to everybody.

You have been to the village of Killia Wali where we stopped for the Satsang on the way back to Delhi. It's the place where I went after Master Kirpal left the body. When I went there I didn't have any shoes on my feet, and moreover, I didn't even have a turban. I just had one towel and I used to spend all my time weeping. There were many people there, and almost all the people living in that village were involved in using one or another type of intoxicant. But later on, one by one, those who came in my company sooner or later gave up the intoxicants which they were using, and now you know that with the grace of Master the "disease" which I had has spread all through that area. [*laughter*] You have already seen how much yearning they have when I go there. It is only because they came in my company.

As far as diseases and paying off karmas are concerned, one knows this only after one gets the

disease and is sick. You can know how much karma you have to pay only when you suffer that pain or that sickness. It depends on how much time you suffer in that.

My mother and other members of our family are always asking me to move back to the city where they live. I love my mother dearly and I feel an obligation to her, but there is no Satsang there and I don't want to be dyed in their color. I would like them to be dyed in Your color. What is my obligation to my family with love?

In India parents have many hopes and expectations for their children, and when parents have given you a lot, all the things which you needed, when they have fulfilled all your desires, then it is the duty of the children also to fulfill the desires of the parents.

But as far as Spirituality goes, even if we have to go and live with our parents, still we should maintain our relationship with the Master, and we can do that if we have harmony in the family. With love, you should also tell your mother and other family members about the Path so that they may also benefit from it.

In the Path of the Masters we are taught to attend to our responsibilities. Sant Mat does not teach us to be cowards or to go away from the world. Sant Mat teaches us to attend to whatever responsibilities we have got in this world. And we also have the responsibility to God, to do His devotion, and we have to do that.

As long as I lived with my parents, I did all that a son should do for his parents. Whatever duties to my parents I had, I fulfilled. Even though I was not born from the parents who were taking care of me, still whatever duties I had as a son, I performed. But whenever they stopped me from doing the devotion, then I didn't obey them. Otherwise, as long as I lived with them, I performed all my duties as a son.

In the last Satsang in Rajasthan Sant Ji gave a discourse about how God's Will makes us do the things that we do. I want to know how much we can change God's Will by meditating? Or do we change God's Will by meditating?

In the beginning everybody has the desire to change the Will of God, but when we meditate and take our soul and merge it in God and become the Form of God, become one with God, then we learn how to remain happy in the Will of God by ourselves. After that, you will never want to change the Will of God.

Farid Sahib said that as long as a woman is not married, she feels like getting married and having a family, but when she gets married and has a family, then she has to

face many problems and then she repents and wishes that she had not gotten married. But what can be done? In the same way, as long as our inner veil is not opened and we have not become one with God, we have the desire to open that veil and become one with God and see God. And until we get to that state, we always think about changing the Will of God, we always think about meditating more and making God work according to our vision. We say that when we meet God and become one with God, we will do this, and we will do that. But when our inner veil is lifted and we become one with God, then we do not have any opportunity to change the Will of God, because when we become one with God, then His Will is our will. When we reach that state, God always gives us one or the other duty to take care of the souls and like that. Then the souls repent, saying that it was good when our inner veil was not lifted, because now that the veil has been lifted and we have become one with God, we have to do all these things.

You know how difficult it is to take care of the souls, because dear ones don't meditate — they know that Master will definitely take them, so they don't meditate. And when they don't meditate, it becomes a burden on the head of the Master. Moreover, if they have any disease or any problem, they always write to the Master. So Master has to take care of all the souls and He has to take care of all the karmas of the disciples. Master Sawan Singh Ji used to say that Negative Power doesn't spare even one single karma of the disciple. All the karmas have to be paid off. Whether the Master pays off that karma or the disciple pays it off, still the karmas have to be paid off. So that is why when the disciples don't meditate and they don't pay off their karmas by themselves, it is the duty of the Master to pay off their karmas. When He has to do that, you know how painful it is. Moreover, when God gives the duty of taking care of the souls and preaching to the souls to come back Home, you know how difficult it is for the Masters to give the message of God to the people, how many problems They have to face when They come into this world and preach the Naam and preach about God.

So it is as Farid Sahib said. As long as a woman is not married, she feels like getting married and having a family, and before getting married she becomes very happy thinking, "One day I will have a husband and then children, and I will do this and I will do that." But when she gets married and has a husband, this adds to her responsibilities and she doesn't have any will of her own. She has to follow the will of the husband. And before having children, she had the

desire to have children and she knew that she would get enjoyment from them. But when she has children, this adds to her responsibilities and she has to take care of her children. Her will doesn't remain there either. Now she has to work according to the will of the husband and the will of the children. Then she repents, thinking that it would have been better if she had remained unmarried. But what can be done now?

In the same way, as long as we have not become one with God and our inner veil is not lifted, we always think that it would be great to change the Will of God or it would be great to do this or that. We think, "If I will go and see God I will do this, and I will talk to Him, and I will tell Him to do this and that." But when we go and see Him and become one with Him, then our will no longer exists. Because when we do not exist, when we have become one with God, how can our will exist? So when we become one with God, God's Will become ours. So when we meditate more and proceed in that direction, later on this desire of changing the Will of God no longer remains.

When you will meditate more and become one with God, then you will never think about changing the Will of God, because you will learn and you will know how to remain happy in the Will of God.

When we meditate more, we have to remain in the Will of God and then we cannot have any excuse; we cannot complain and we cannot refuse to remain in the Will of God. You know what the Bombay sangat is doing. Before coming here I didn't allow anybody to touch my feet or put their head on my feet, but when I came here, they started doing this when they come to see me. They come and kiss my feet, they touch my feet, and they put their head on my feet. If both my feet are together, then I can get rid of them sooner, but if there is even a little bit of distance between them, they will take one foot first and then the other one. [*Sant Ji chuckles and everyone laughs while Pappu tells the rest of the story*]

It takes five or six minutes to get one person through here. Some people even have the habit of coming and lying down in front of me, and they are fond of doing that. I always was very much against doing these things, but this is the Will of God and I have to remain in the Will of God. So whatever He wants me to do, I have to do.

There was one dear one who came here, he had a hard time giving up smoking. He always used to take my feet and put them on his head, so I told him that he should not do that. But he was having a hard time giving up smoking and he wanted to use my feet to remove that sickness. He told me that he could not give up smoking, be-

cause whenever he stopped smoking, he would get constipated and it was very bad for his stomach. So for the last two days He has been taking my feet and putting them on his stomach. [*much laughter*] So today he told me that since he has been doing that, he hasn't had any constipation problem, and he hasn't found it hard to give up smoking and he has given that up. He told me, "You don't know how Your feet are working on my stomach to remove my sickness." So I never wanted to do all these things, but it is the Will of God. For the sake of the dear ones, I have to do that.

So when you meditate more and when you become one with God, or even before becoming one with God, if you are meditating more and going within, you will never want to change the Will of God, because you will always find much happiness and bliss in remaining in the Will of God. In fact, by meditating more you learn how to remain in the Will of God. And when we learn how to remain in the Will of God, we never have any pain or any problems because the Will of God is very sweet. When we meditate more, we learn how to remain happy in the Will of God.

Once you learn how to remain happy in the Will of God, after that, no matter how much karma you have to carry in His Will, you will find no problem in doing that, and happily you will do that, because it will be in the Will of God. So whatever will happen after that, you will find no problems. You won't find anything hard to deal with because you will know that it is the Will of God and you will happily accept it.

Disciples always have expectations from the Masters, and whenever they touch the feet of the Master, they always have some expectation. So when they do that, they want to get rid of their karma. So when they touch the feet or the body of the Master, Master has to take the karmas of that disciple on Himself.

I didn't want to tell this story, but since many people know this story — the dear one who is involved in this story, or this happening, didn't keep this experience to herself; she told it to many people — so I think the other people should also know about it.

In one of the Colombian groups, there was one lady whose name was — . When she returned home, she took some sand from that place where the water from my bathing area was being drained. She had some disease with her female organs which was spreading like anything. So she went to one doctor and the doctor saw that it was very serious and he advised her to get an operation. So she was given a date for the operation and when she went there, something happened and the doctor was not available, so she had to return home. She got

another appointment, and when she went there, again something happened and she couldn't get the operation. So because the operation was not happening, she wanted to change doctors. When she went to another doctor, he also advised her to have the operation, and he gave her a date to come for the operation.

Before going for the operation, she applied that sand [from my bathing area] on the diseased part of her body. And when she went for the operation and that part of the body was inspected, the doctor found that there was no disease and that the operation was not needed. All the disease was gone without using any medicine. She told me that as soon as she applied that sand which she had taken from Rajasthan to her body, all the disease went away. The doctors had told her that it was a very dangerous and very serious disease. So just think, how can a serious or dangerous disease [like that] get cured without medicine or without the grace of the Master? She didn't realize how bad it was, how much heavy karma she was supposed to pay by suffering the pains of the operation. She wanted to get rid of that without using medicine or having an operation. That is why she preferred to give that to the Master and she didn't realize how much Master will suffer on account of her karma.

So whenever the disciples are requesting the help of the Master and whenever they have any problems like this, how can Master refuse to help them? And how can Master refuse to take the karma of the disciple on Himself? — because He is in the Will of God. So when one remains in the Will of God, he has to do everything, whatever is in the Will of God. So it was the Will of God that the Master Power had to take the karmas of that disciple on Himself, so that is why it happened. So when we remain in the Will of God, we can't refuse. When we can't refuse whatever comes in the Will of God, how can we even think about changing the Will of God?

Kabir Sahib said, [break in tape] ". . . God has sent me in this world to give out . . . [another break] It is very difficult. I always have to weep, and suffering all the pains, I have to give out the message of God."

Saints are free from all diseases and They don't have to pay off any karmas, because They don't have any karmas to pay off. But you see how much the Masters suffer. They suffer only for the sake of the disciples. Because you know that disciples don't hesitate in praying to the Master in order to get rid of any disease or problems they have. Even if they have a little bit of pain which they can remove by using some medicine or [just] by bearing it, still they don't want to do that. They will at once sit in the remem-

brance of the Master and start praying, "O Lord, save me from this pain," and like that. So that is why Masters always have to suffer. They take most of the karmas of the disciples on Their body and that is why we see that the Masters are suffering physically. But They don't suffer for Their own karmas because They don't have any karmas to pay off. They pay off only the karmas of the disciples.

Once Master Kirpal was visiting a town called Ganeshgar in Rajasthan and I was accompanying Him. We were supposed to visit a dear one's house where arrangements for tea had been made. So when we went there, that person had a wound on his leg, and he wanted to have the grace of Master in removing that. So he told Master, "We will drink tea later on, but first look at my wound. I am having pain here." So I told him, "Why are you giving this karma to Master to carry? I have very good medicine and I will give you that, and if you use that medicine for two days it will become all right. Don't tell Master to take your karma." But still he didn't obey me. He kept telling Master, "Master, please look at my wound. Look at my leg." Master said, "I can see that." But that dear one said, "No, Master, please blow on this wound so that I can get rid of it." Even though I told him many times that he should not do that, that it was not good for the Master, and it was not good for him, still he didn't listen to me. And he placed his leg [directly] in front of the Master, saying, "Please do it." So Master had to do that, and Master had to suffer for that.

The dear ones don't realize that whenever they pray to Master about any pains or problems they have, Master helps them in removing the pains and problems. The way that They do it is that They take the sufferings on Their own body, because someone has to suffer, either the Master or the disciple.

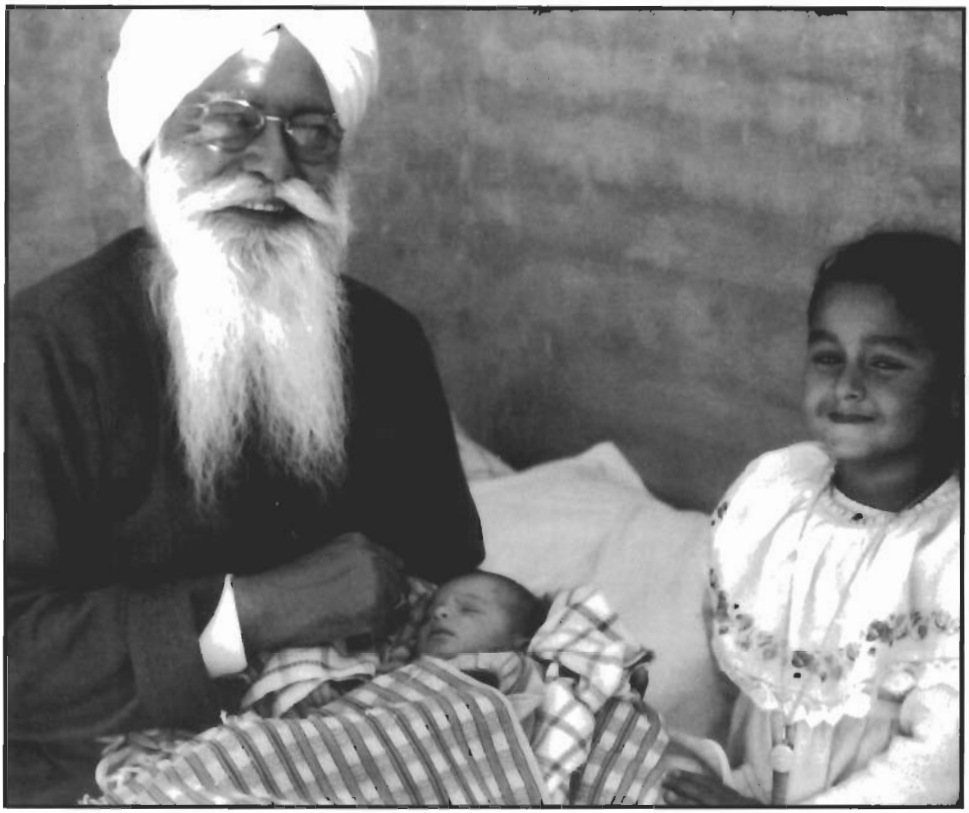
Once Guru Har Gobind, the sixth Guru of the Sikhs, had a disciple whose name was Bhai Biddi Chand. He was in the habit of stealing things from people even though Guru Har Gobind had told him not to do that; because he was an initiate, and he should not do that. But still he was not obeying the Master because it was very hard for him to give up that habit. It was a habit only. Once it so happened that Bhai Biddi Chand was visiting a place called Pathi, and he saw that there were some good shawls there, so he thought of stealing them. He said to himself, "What's wrong if I steal this for the Master? There is no sin in doing that because I am doing this for the Master." Then he stole those shawls, and he started running and people started chasing him. So when he was being chased, he realized that he had done a very bad thing and that when he was

caught, people would blame his Master also. When they came to know that he was the initiate of a perfect Master, and he had done this, what would they think about the Master? So he thought that it was better to die than to bring a bad name to the Master. There was a furnace burning near there, and he thought, "Let me jump into this furnace so that people will not be able to catch me and in that way my Master will not get a bad name because of my bad deed." So he jumped into the furnace, and the people chasing him passed by, because nobody would think or have any idea that the thief had jumped into the furnace.

Right at that time, Guru Har Gobind was in the place called Malwah and He started feeling a lot of heat in His body. So He told His disciples, "Bring as much water as you can and put it on my body because I don't know what's happening to my body. I am feeling tremendous heat." So at that time a lot of water was put on His body. Later on, when those people who were chasing Biddi Chand went away, that dear one came out of the furnace unharmed by all the heat. So then he realized, "My Master has taken this karma on His body and He has definitely suffered on my account. He has definitely taken all the heat of the furnace on His body." And when he came to see his Master, he told Him the whole story. But Master didn't speak a word. He didn't say, "I took your karmas on my body, I had to experience that heat." But the disciples who had poured water on the body of Guru Har Gobind told him, "At that time a lot of water was poured on the body of Guru Har Gobind and He has suffered on your account." So then Bhai Biddi Chand realized that it was not good for him to do that.

Whenever the disciple is in pain or has any problem, Master is aware of that and Master always helps him. If the disciples request Him, at that time it becomes the duty of the Master to take all the karmas of the disciples on His body. If they don't make a request, still Masters extend all feasible help to the disciples. Some karmas are paid off by the disciples and others are finished by the grace of the Master. But if the disciple wants that all his karmas should be paid off by the Master, then Master has to take all the karmas on His body and in that way He has to suffer a lot.

There is one more story of Biddi Chand. Since he had the habit of stealing things, that is why he used to steal the shoes of the sangat who came to see Guru Har Gobind. So the dear ones complained to Master, and Master rebuked him and told him that he should not do that. But still it was his habit so he couldn't stop that. So what he did was, instead of taking the shoes



RAJASTHAN, INDIA, CIRCA 1986

back to his home, he would change the places of the shoes, taking the shoes from one side and putting them on the other side. So that was also bothering the sangat, because after taking off their shoes somewhere, they wouldn't find them there and they had to search all over for them. So they rebuked him and asked him why he was doing that. He replied, "My Master has told me not to take the shoes to my home, but He didn't stop me from switching the places of the shoes and I am doing that. What's wrong in that?"

In the same way, we people say, "Master has given us the Naam, He has given us the Initiation, but He has never said that He will not take our karmas on His body, or that He will not remove our pains and problems." We think like that, and that is why whenever we have a little pain we request to Master that He should help us. If at that time we were to take some medicine, or if we would have the patience to bear

that pain, then it would not put any burden on the Master. But people don't do that. As soon as they have a little pain or problem, they start requesting to Master, "Master, please help us." They don't realize that the Master will have to suffer on their account, and they don't even care how much Master will have to suffer. They want to get rid of their problem, so that is why they make that request. When they do that, because Master is in the Will of God and He has so much love for the disciples, in that love and in the Will of God, He has to take the karmas of the disciples on His body.

So that is why the souls who reach God and who become one with God never change the Will of God. They learn to live in the Will of God.

Is it all right to ask the Master for help in bearing the pain? Is that a burden on You?

I won't stop you from doing that.

But is that a burden?

[*Master chuckles*] Well, I have told you many stories about it.

Can a servant refuse the Master, saying that he cannot do this work — even if he has to suffer? The Saints come as the true Servants, the true Sevadars of the Sangat and Their Master, that is why They can never refuse.

Sant Ji, I know sometimes when I'm in a lot of pain I do Simran and the the pain goes away. Does that mean that the Master is taking the pain without our asking?

There is not even one second when Master is not helping the disciples. He is always extending all feasible help to the disciples, because without the help of the Master, the disciple cannot achieve anything. Guru Nanak Sahib says that Master protects the disciple with His every single breath. When you breathe in, Master protects you, and when you breathe out, then also you are under His protection.

Sant Bani Classified Index Volume XXVII, 2002-2003

AJAIB SINGH WRITINGS

Discourses

Flowing into the Ganges: commentary on the Vars of Bhai Gurdas, Sept. 2002, p. 3

He is Waiting for You, Mar. 2003, p. 3

In the Fire of the Mind: commentary on the Vars of Bhai Gurdas, June 2003, p. 3

Master is Our True Friend, May 2003, p. 3

Most Surprising Thing, The, Feb. 2003, p. 3

Real Seva to the Master, The, Oct. 2002, p. 3

To Get The Precious Wealth of Devotion, Nov./Dec. 2002, p. 3

To Separate the Milk from Water, July 2002, p. 3

Messages

Gift He Gave Us, The; Christmas 1982, Nov./Dec. 2002, p. 25

Sant Ajaib Singh's Message to Western Disciples of Baba Kirpal Singh Ji, May 1976, Aug. 2002, p. 10

Darshans & Short Talks

All Saints are One, Feb. 2003, p. 15

"Always Keep Me in Your Refuge," May 2003, p. 23

Always Remember His Form, April 2003, p. 3

Best Wishes for a Merry Christmas, Nov./Dec. 2002, p. 22

He Always Looks After Our Soul, June 2003, p. 18

His Limitless Grace, Jan. 2003, p. 27

Make a Schedule for Meditation, May 2003, p. 27

Master Helps the Disciple Always, Nov./Dec. 2002, p. 44

Our Lord is Our Friend, Aug. 2002, p. 3

Sant Mat Teaches us to Become Strong, April 2003, p. 23

"Take Only the Love of the Master With You," June 2003, p. 20

To Make Us Learn the Lesson of Humility, Oct. 2002, p. 16

Servant Can Never Refuse, The, June 2003, p. 21

Uproot Your Mind from the World, Jan. 2003, p. 3

Very Subtle Tricks of the Mind, The, Sept. 2002, p. 13

Wealth of Meditation Never Ends, The, Mar. 2003, p. 26

With the Help and Grace of Master, Aug. 2002, p. 12

Other

"My Fortune Awakens: I Meet Baba Sawan Singh," autobiographical excerpts from talks by Sant Ajaib Singh Ji, June 2003, p. 12

KIRPAL SINGH WRITINGS

Christmas Message of 1952, The, Nov./Dec. 2002, p. 30

Delusions of Doership, April 2003, p. 13

Drops of Elixir, Oct. 2002, p. 22
Give Thanks to God; Thanksgiving 1972, Nov./Dec. 2002, p. 15
It is a Noble Search, July 2002, p. 12
Master's Birthday Message, 1973, Feb. 2003, p. 13
Master's Message of Love, The, Nov./Dec. 2002, p. 26
Questions Answered, April 2003, p. 10
Spirituality: The Only Answer, Mar. 2003, p. 14
Whole System is Wrong, The, Jan. 2003, p. 10

PAST MASTERS

BABA JAIMAL SINGH JI, Have no Anxiety; He is Always With You, May 2003, p. 19
SWAMI JI MAHARAJ, The Test of the Shipwrecked Disciple, May 2003, p. 21

OTHER FEATURES

Personal Experiences With Ajaib Singh

ANONYMOUS, "This is a Path of Love and Faith," April 2003, p. 22

Stories & Poems

ALAIMO, LAURENCE, in a nutshell, Oct. 2002, p. 32
RAYSSON, MICHAEL, *The Game of Secrets*, Chapter Four, July 2002, p. 27
RAYSSON, MICHAEL, *The Game of Secrets*, Chapter Five, Aug. 2002, p. 24
RAYSSON, MICHAEL, *The Game of Secrets*, Chapter Six, Sept. 2002, p. 21
RAYSSON, MICHAEL, *The Game of Secrets*, Chapter Seven, Nov./Dec. 2002, p. 31
RAYSSON, MICHAEL, *The Game of Secrets*, Chapter Eight, Feb. 2003, p. 23

Miscellaneous

Editor's Notes on Sant Ajaib Singh's Message, Aug. 2002, p. 11
In Memory of Nina Gitana, Aug. 2002, p. 9

Announcements

Bound Volumes Available, Nov./Dec. 2002, p. 29
Sources for Comments by Sant Ji about Parshad, Aug. 2002, p. 5