Sant Bani Magazine

The Voice of the Saints

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First of All — Obey Your Master

Sant Ajaib Singh Ji

How long can I go on telling about the tricks of the mind, as he does not obey the words of the Master?

Vashisht was the Master of Lord Rama. When Lord Rama was being initiated by Him, He told him, "Listen, O Ram Chanda. If someone says that anyone has drunk the water of all the oceans of this world, it is unbelievable because nobody can do that — but still for a moment we might say that it was possible; God might have created someone like him. If someone says that someone can hold all the mountains of the world, again it is unbelievable — but still for a moment, let us consider that this might happen. But if someone says that he has controlled his mind, it is unbelievable and there is no way to even consider it, because the mind has played tricks on everyone. Many yogis who meditated for thousands of years were misled by him. The mind has played jokes with them, and after making them reach a very high place, he has thrown them down. But this does not mean that up until now nobody has controlled his mind. Saints and Mahatmas, those Who have done the meditation of Shabd Naam, have been able to control Their minds. No matter what you do, you cannot control your mind by any outer rites and rituals. Even if you do millions of outer practices, even if you do many types of repetitions and perform austerities, you cannot control the mind unless you make him hear the Inner Melody. The only way to control your mind is by taking him inside and making him hear the Inner Sound.

Saints know that this enemy is sitting within us, and sitting within us, he is making the satsangis fall. Up until now, all those who have been thrown down by the mind, have been thrown down only because of the mind sitting within them.

While sitting within us, sometimes mind starts the wave of lust and sways us in that wave. Sometimes he continues the wave of anger; sometimes he creates the waves of attachment, egoism and greed, and in all these waves he always keeps us involved. Before one wave has stopped, he creates another one.

This Satsang was given November 30, 1982, at Village 16PS, Rajasthan, India.

Many husbands and wives come to me and they take a vow in front of me that they will never use the element of lust. They promise me that they will maintain chastity and keep their lives pure. I become very happy and I am always very pleased with such couples who have this determination. But they cannot control their minds, they cannot keep their promise, and after some time, when they come to me after having so many children, I tell them, "Look, what promises did you make with me? You told me that you would always maintain chastity, you would not indulge in lust. From where have these children come?" The Masters are not against our having children. I mean to say that when we come to the Master we make many promises, but because of our mind we are not able to keep them. Mind always inspires us to go against the teachings of the Master.

It is a matter which needs a lot of thinking. We make such promises to the Master outwardly, but all these things are within us and they attack us from the within. Nothing comes from outside. Lust is within us, and whenever he attacks us, it is from the within. Many times I have said that the physical residence of lust, anger, greed, attachment, and egoism is at the Eye Center, and their astral residence is in Trikuti. So unless we cross Trikuti how can we be sure that we will maintain the promises which we have made to the Master? How can we be sure that we will control all these things if we have not crossed Trikuti?

I am not telling you anything from hearsay, and I am not telling you to read any book or study any scripture. Whatever I tell you is from my own life, and whatever has come in my practical experience, I am telling you only that.

Sant Mat does not make us idle. It does not make us thieves of working hard. Instead, it lays a lot of emphasis on working hard. Sant Mat teaches that when we have got the Initiation, we should work hard, and go within, and see things with our own eyes.

So here Swami Ji Maharaj says, "How long should I go on telling you about the tricks of the mind?" The satsangis know in how many different ways the mind is playing tricks with them. Regarding the battle with mind, Tulsi Sahib has said. "O Tulsi, to fight in the battlefield is the work of a day or two, but our battle with the mind is constant and we don't even have a weapon."

Supreme Father Kirpal was very gracious and He showered a lot of mercy on us. That is why He left His beautiful Home, Sach Khand, and assumed the body of dirt and filth. Furthermore, He had more grace on us and He gave us the Initiation. Then He invented the diary form for us. He told us to weed out our faults, and He gave us this diary to help us in recording our

faults. But what have we done? We have made filling up the diary a ceremony. Every day we fill up the same faults. Month after month we go on recording the same faults. Even though we realize that we are not progressing, we are making many faults, still we are not ready to give up any of our faults. Sant Mat is the Path of self-improvement. If we are not improving ourselves, if we are not weeding out the faults from our within, how can our soul leave the physical body and go to Brahmand? How can we become One with God?

(From within the disciple) the love has gone away, the devotion is in hiding, and the mine of enmity and jealousy is opened.

Hazur Maharaj Kirpal used to give a very beautiful example to explain. He used to say that if there is a pipe with many outlets, the water will not come out the end of that pipe with full force, because it would have lost its force by letting the water go out from the other outlets. But if we close all the outlets and leave only one open at the end, then the water will come out with full force. In the same way, all of our attention and love should be toward our Master. If, like that pipe, we also have so many outlets for our love, if we are letting our love and attention go toward lust, anger, and other things, then our love for the Master is not so strong. If our love for the Master were strong, then our love for our brothers-in-faith would also be very strong. But now what is our condition? Since our love for the Master is not very strong, we also don't have enough love for the satsangi brothers and sisters. That is why satsangis have differences between them, and because of the lack of love, they fight with each other.

Swami Ji Maharaj says, "Looking at other people's faults, we are pleased, but we do not look at our own faults which are without limit."

Maya has brought her tricks and power, and the Negative Power has put the lid of darkness (upon the disciple).
(So for that disciple) the knowledge, the intellect, the power of the Satsang, the forgiveness and the (acceptance of) the Will of the Master are lost.

Now when Satguru, that Almighty Lord, that Ocean of Grace, becomes all-gracious and comes into this world in the human form, He tells the soul, "This is not your home, this is not your religion. Not even the body in which you are dwelling is yours. It is a rented house and one day you must leave it. Your home is Sach Khand and you be-

long to the community of Sat Naam. Kal served me a lot, and being pleased by his seva, I gave you to him. Now I myself have come to take you back."

He tells us that the agent of the Negative Power is mind, and further, the power of the mind is the organs of senses, the desires and pleasures of the world. He tells us lovingly how to control the mind and how to avoid the desires. When, obeying the Master, we don't use the organs of senses, when all the brothers and sisters sit together in the name of the Master and practice the knowledge which the Master has given to us — when we reject all the tricks of the Negative Power, then what does he do? He involves the satsangis in the criticism of the other satsangis, and sitting within the satsangis, he takes the satsangis apart from each other. When this trick of the Negative Power becomes successful, then the satsangis forget whatever knowledge they have obtained from the Master, and it is like the Negative Power has put a layer of dirt over the knowledge which they had gotten from the Master. Then the satsangis do not get the grace of the Master, because they do not understand the Will of the Master, and instead of remaining in the Will of the Master, they obey the commandments of the Negative Power.

Always remember that whenever you have any bad thought, it is from the Negative Power, and whenever you feel disunity among satsangis, be careful because the Negative Power has come. At that time all the satsangis should sit together and fight with this trick of the Negative Power.

When you read the book *The Ocean of Love: The Anurag Sagar of Kabir*, you will come to know what tricks the Negative Power played even on Kabir. The Negative Power is not more powerful than the Master, but we easily get swayed by the Negative Power because we do not obey the commandments of our Master.

If the disciple follows the instructions of the Master and obeys the commandments of the Master, then there is no power, up to the limit of the three worlds*, which can bother him, because the strong hand of the Master is on the back of the disciple.

Look at the amazing and the indescribable — the effect of Kali Yuga is obvious.
They are sisters and brothers in the Master, but still they have fights every day.

Now Swami Ji Maharaj says, "Look at this surprising trick and unique

* Once a soul rises beyond the third plane, the mind does not exist, and it cannot bother the soul.

play of the Negative Power. All the satsangis are brothers and sisters, but see how he is making them fight with one another! Using his tricks, instead of allowing them to love each other, he is making them fight with each other."

I don't remember the exact date, but I remember the year it was, maybe in 1945, when some satsangi sevadars of Baba Sawan Singh fought with each other. (At that time I was visiting the place with the colonel who was my commander in the army.) They had a big fight, and they even threw stones at each other. Many dear ones were hurt. One dear one, one of the leading sevadar organizers, wanted to tell Baba Sawan Singh about that fight. When he saw Baba Sawan Singh coming by on His walk, he told the dear ones to stand there so that Baba Sawan Singh would come and see them. But when Baba Sawan Singh came near them, He did not pay any attention to them and He just walked away. So that dear one ran up to Baba Sawan Singh and said, "Master, I told them to wait for You so that You would see that they have fought with each other." Baba Sawan Singh smiled and said, "Is there anything more I can do for them?" Just imagine how much Master has to suffer when the satsangis fight with each other. Baba Sawan Singh said, "They are the children of the same Father, but still they fight with each other. What will the other people think who see that they are satsangis and still they are fighting with each other?"

Then Baba Sawan Singh came and asked the dear ones what the problem was. Everyone said whatever they wanted to say, and they all said that they were right. No one admitted that he had made a mistake. They all were criticizing the others. Baba Sawan Singh Ji said, "When all of you say that you are right and that the other person has made the mistake, when nobody is ready to admit to a mistake, it means that all of you are innocent. Then why are you fighting with each other? If anyone has made a mistake, he should apologize and the other person should forgive. Don't you have any forgiveness?"

Then Master Sawan Singh told them to sit for meditation and He told people to watch over them hour after hour. Then He told them, "After meditating, come to me, and tell me what you feel then."

When we sit for meditation, it is the mind's habit that he will at once realize his mistakes. So when those dear ones sat for meditation, they realized their mistakes and they all came and apologized to Baba Sawan Singh. Baba Sawan Singh told them, "Listen, you are all the children of the same Father. You should not fight with each other." Guru Arjan Dev Ji Maharaj also says that we have only one Father and we are the children of the same Father.

This is how the Negative Power played his game. In the Satsang he came and created a fair.
When he could not find any other way, he came in the sevadars.
He created such trouble in the sevadars that he pulled each one's mind in a different direction.

Now He says that when the Negative Power sees that so many satsangis have come together, and they regularly meditate and do the Satsang, he cannot stand it. So what does he do? He comes to the sevadars, and sitting within them, he makes them fight with each other. When he cannot become successful in any other way, he uses the sevadars and he makes them fight with each other. The sevadars or the leading people are chosen by the Master, and they are responsible people. Master chooses them only because He wants to give them something, because through them Master has to work. But the Negative Power does not spare even them. He takes hold of them and makes them fight with each other.

Once there was a disciple of Guru Arjan Dev Ji, whose name was Mana. He would neither do the seva nor meditate. So when the other sevadars would tell him to do the seva, or to do anything at the ashram, he would always say, "Why should I obey you? You are my equals and I don't feel good obeying my equals. But if my Master will order me, I will do everything for Him. If He will tell me to bring water, I will do that; if He will tell me to bring wood from the forest, I will bring that wood for Him; if He will tell me to clean the floor, I will do that. Whatever He will tell me to do, I will do that, but I will not obey what you are telling me to do." So the dear ones said to Guru Arjan Dev Ji, "Mana eats the food in the langar but he is not ready to do any seva. He always says that if the Master will tell him, only then he will do the seva."

So Guru Arjan Dev Ji called for Mana and asked him for an explanation. Mana replied, "Master, I am Your disciple and whatever You order me to do, I will do that. I don't feel good in obeying my equals." Guru Arjan Dev Ji said, "Okay, if that is the case, if you will obey only me, I give you the order to go into the wilderness, make a fire, and burn yourself in that fire. If you will do that I will be very pleased with you and I will give you a respectable and honorable place in Sach Khand." Mana said, "Okay, Master, whatever Your order is, I will carry that out."

So he went into the wilderness, collected some wood and made a fire. He walked around the fire again and again, because he was afraid of dying. Then his mind said, "Well,

Sant Ji in India, 1979

before I was not obeying the people and now I don't want to obey my Master," because he was not a true disciple of Guru Arjan Dev and his mind was playing so many tricks on him.

While he was going around the fire thinking about how to avoid that, a thief came there running. He was running because the police were chasing him. When he saw that this man was walking around the fire and thinking very deeply, he asked him, "O Man of God, why is this fire burning here, and why are you walking around it?" That disciple of Guru Arjan Dev Ji told the thief the whole story. He said, "My Master has given me this order that if I will burn myself in this fire He will take me to Sach Khand. But you see that I don't want to burn myself in the fire, so I am thinking of some way out."

That thief said, "Okay, can you give me the order of the Master? You take all the wealth which I have stolen and you give me the words of the Master." That disciple of Guru Arjan Dev did not have faith in Guru Arjan Dev, and He did not realize that the Master definitely takes the souls to Sach Khand. So he said, "Okay, give me all the wealth you have, and I give you these words of Guru Arjan Dev that if you will burn yourself in the fire He will take you to Sach Khand." So that thief, having faith in the words of the Master, jumped into the fire and went to Sach Khand, and the disciple of Guru Arjan Dev stood there with the stolen goods. Later on, the police came and arrested Mana thinking that he was the thief. He tried to convince them that he was not the one who had stolen the things, that he was a disciple of Guru Arjan Dev, but nobody listened to him.

The Master rebukes and the disciple becomes unhappy. The Negative Power puts stains on the disciple.

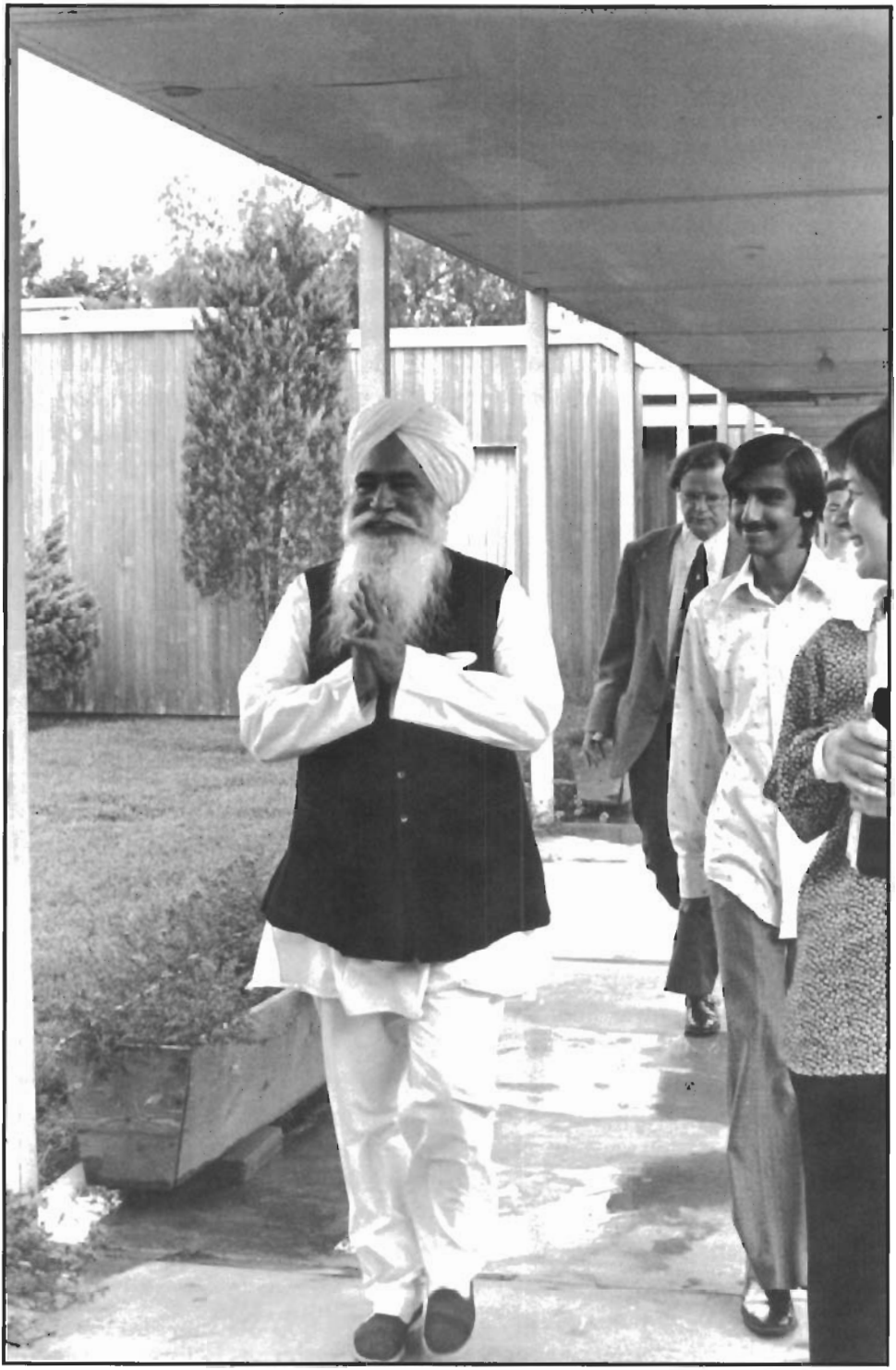
The Master makes him understand, but he does not follow; once again he follows the dictates of the mind.

Now when the satsangis fight with each other, being controlled by the Negative Power, they make their minds restless, and in that condition when the Master advises them, they do not even want to listen to Him because they are in the hands of their enemy.

He blames the Master and again and again gets deluded in the cycle of eighty four (lakhs of births and deaths).

He did not have any effect of the Satsang he did for so many days.

Now Swami Ji Maharaj says that satsangis, instead of looking in their



HOUSTON, TEXAS, JUNE 1977

own within, find the faults in the Master, and the Master tells the disciple, "You have been attending the Satsangs for so long, but you do not have any effect from it."

It is the law of nature that after taking Initiation from the Master, if you criticize Him you go into the cycle of eighty-four lakhs of births and deaths. You may read the story of Kaag Bhasund. It is the story of a disciple of a perfect Master who had only thought about his Master, "What does He know? I know more than Him." Just for that little thought, he was about to go into the cycle of eighty-four lakhs births and deaths. When it was decided for him that he should go in that cycle, his Master was very shocked and He felt so gracious on him that He didn't let him go into the cycle. He sent him into the body of a crow, and later on, He liberated him.

The Master knows everything about us. When He sees us in this situation, He knows that we are under the control of the Negative Power. If we look deep within the Master, we will know how much grace and mercy He has for us. After giving us Initiation, He does not become careless. He does not rest until He takes our soul to Sach Khand.

Now I plead to the Master,
"Kill the Negative Power
and change the mind.
The Negative Power is not
stronger than You. Please
cut the noose of Yama."

When the satsangis come to realize that it was a trick of the Negative Power and that they are under his control, then they request the Master to liberate them. They say, "Master, the Negative Power is not more powerful than You. Everything is in Your hands and only You can save us from the Negative Power." When the Master hears this plea of the disciples, He at once comes to rescue them, because the Master is not living far away from the disciple; He is within the disciple. As it is impossible to separate the shadow of the man from the man, in the same way, it is impossible to separate the Master from the disciple.

"May the love for Your Feet
grow stronger and may
the minds of the satsangis
get flooded with purity.
May all (the satsangis) be-
come happy mingling with
each other. Please cut the
traps of enmity."

Now He says that when the satsangis pray to the Master, when they do the Bhajan and Simran, then the lid of the dirt and filth which was placed by the Negative Power gets removed, and when the satsangis do the Simran, their soul becomes pure, and they start getting the grace of the Master, as before.

All the satsangis should get along with each other.
Every moment they should grow in love for each other.
This is the order for everyone. Those who will not obey will be controlled by the Negative Power.

Now Master tells everyone, "All of you sit together, love each other, do the Satsang. If you are not doing that, it means that you are obeying the Negative Power."

He who will obey this commandment will reach the Court of Satguru.
Control your intellect and keep this word of the Master in your mind.

Hazur Maharaj Ji used to say, "Respect my words more than my body." Here Swami Ji Maharaj also says, "He who will obey the commandments of the Master will go to the Court of Master."

In Sant Mat, even a graduate has to behave like a five year-old boy. Those who are now graduates did not know anything when they began going to school. They became graduates gradually, after obeying their teacher. In the same way, in the Path of the Masters we are innocent, we know nothing. If we will behave like a five year-old boy, the Master teaches us like a school teacher and He makes us perfect in this Path.

Those whose minds are controlled by the Negative Power will not obey my words.
Do not have any worries in your mind. Say "Sat Naam" moment after moment.

Swami Ji Maharaj says that those who don't obey the words of the Master are captured by the Negative Power. They do whatever their mind tells them to do. That is why, first of all, you should obey what your Master is telling you to do.

In the last group, one dear one asked me a question: "How did You become successful in the Path?" I smiled and I replied, "Only by obeying the order of the Master."

Understand yourselves as the poor ones and lowly ones. Consider yourselves as the most lowly and humble ones.
Why do you have ego? The stream of death is showering with every breath.

Swami Ji Maharaj says that Satsang is the only place where we get the opportunity to become humble. This is the only place where we get the opportunity to understand and respect others.

What are you proud of? Kabir Sahib said that everyone is food for the Negative Power. Some are in His mouth and some are about to go into His mouth. Everything in this world belongs to the Negative Power, so we should not be proud of anything we have. Whatever work we do is ours, whatever time we spend in meditation is ours.

Become just like a beggar
who has assumed all the
poverty and humility.

Now Swami Ji Maharaj gives a very beautiful example. He tells us that we have to behave like a beggar and sit at the door of the Master. You know that when a beggar goes to anyone, it is up to the householder whether he wants to give him anything or not. The beggar does not put any conditions on him. If we are sitting at someone's door, he will be worried for us and he will definitely give us whatever we need. Master Sawan Singh Ji used to say that if an animal is waiting outside someone's door, the owner of the house is concerned for that animal. He knows at what time he has to give him water, at what time he has to feed him, and at what time he has to bring him into the shade. So if we are sitting at the door of our Master like a beggar, we will definitely get everything we need.

Kabir Sahib said that when the worldly master pays you, do you think that God Almighty will keep you unpaid?

Bulleh Shah says, "My God is my friend. He is ready to give me all His grace with both His hands, but I have become a miser in doing the seva. He wants to give me everything, but I don't want to do any seva, I don't want to do any meditation for Him."

The reason for giving this discourse is that all of us should do the Bhajan and Simran and should love each other. All the satsangi brothers and sisters should maintain love for each other, because our Father Kirpal is the Ocean of Love, and He came into this world to give us all His love. Now it is our duty to maintain that love by maintaining love for each other.

Excuse me for taking so much of your time. The hymn is still not completed. I will complete it next time.

Only by Repeating the Simran

Sant Ajaib Singh Ji

YOU COULD HAVE read a lot about this house, since I have said a lot and a lot has been published in the *Sant Bani Magazine.* The house or the body — only that house or that body can be glorified, sitting within which we do some good deeds. What is a good deed? Just to become a good person does not mean that you have done a good deed. The meditation of the Shabd Naam is the only good deed we can do; it is without comparison.

All the Saints have agreed to this fact, that God Almighty brings us to the feet of the perfect Master only if we have done very good karmas, only if we have very good fortune. If we have an even better fortune, if we have done even more good karmas in our past lives, only then are we able to obey the commandments of the Master, and do as He instructs us to do.

In this world, in order to learn anything, we need a teacher. In the beginning, our parents work as the teacher. First of all, they make us familiar with the language and the size of the family in which we are born. But all these worldly teachers do not have any knowledge about meditation and about going within, because they are not aware of it and they do not know how many depths are in the within, or how high the Path is where we have to go.

Sant Satgurus know about the heights and the depths which are in our within. When we come to the feet of the perfect Satguru, He takes us Home. Only He knows how many powers or forces of the Negative Power there are in our within. And saving us from all those negative powers and forces, He takes us to our Real Home.

Sant Satgurus are Those Great Souls who have obtained Almighty God after getting the human birth, Those Who have manifested the power of Almighty God within Themselves. They connect us with the Almighty Lord. They teach us how to get ourselves connected with the Almighty Lord. *They not only connect us in the within, but They help us at every single step.*

Swami Ji Maharaj said, "My sleeping fate was awakened when

This talk given February 6, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

SHAMAZ MEDITATION RETREAT, CALIFORNIA, JUNE 1992

my beloved Master came to my home." Guru Nanak Sahib said, "Those who have had the darshan of their Master after going in the within, those people have improved their lives." He says that he who has seen his Master inside, with his own eyes, has improved his life.

When the sleeping fate of the life of this poor soul was awakened then that God Almighty Kirpal, Who was swimming in the peaceful home in Sach Khand, He could not resist. He had pity on this poor soul. He came into this world, and He made me do what He wanted me to do. He awakened my sleeping fate. It is only because of His grace that I was able to carry out His commandments, obey His commandments. I could not do anything myself. It was only His grace that He made me obey Him.

For the past ten days, I have been explaining to you the importance of the Naam, Shabd, the Master, and Satsang. I hope that you have understood all that. I also hope that you will take a boost from here, and live up to all the things I have talked about, and make your life [good and peaceful].

On the very first day when I put you into meditation I said, "We are compelled to suffer the consequences of the bad karmas of the past lives, but we are free to make the new karmas." No matter what good karmas one does, but still he is without support, he does not have any support, because Naam is the only support. It is like a blind man who gets a stick with which he can walk. In the same way, we get the support only when we have the Naam, because with the support of the Naam we can walk on the inner Path without any difficulty. Those who do the meditation of Naam, the inner Path becomes very open to them, like an open book. In our within, there are many beautiful scenes and many beautiful things, and with the support of Naam we can easily see them.

I also tried to explain to you that only by repeating the Five Holy Words, the Simran given to us by the perfect Master, can we make our life good and peaceful.

Into the Army

excerpts from talks by

Sant Ajaib Singh Ji

I Volunteer to Join the Army

During the Second World War, Hitler was advancing and his army was not being stopped by anyone. At that time they were taking people into the army from India but nobody wanted to join because everybody was sent to fight with Hitler. People were sure that those who would go to fight with Hitler would never come back home, as death would be certain for them. They were taking people by force and making them join the army, but many people were so afraid of going to the war that they preferred to go to prison for twenty years or more rather than to fight. They thought that joining the army was like committing suicide.

I met a Mahatma who told me that if a man dies in the Army, he goes to the heavens. That is why, even though I was not ordered to do so, even though it was not my turn and no one was forcing me, I gladly accepted the offer to go into battle — because I very much wanted to see the heavens. I was the only person in my village at that time that was happy to go into the army. I was very happy in giving my name to the people in charge: I told them I wanted to fight on the battlefield. At that time I was very young, I was not 18 years old. When I appeared in front of the commander and other officers they looked me over and were wondering how such a young boy had joined the army. They were very surprised, looking at my courage, and said, "Look at that young boy. He is so young but still he wants to go fight and he is ready to sacrifice himself." At that time I had so much enthusiasm, I was not afraid of death. I was prepared to face any challenge, anything.

Just a month after we joined and when we were about to be sent to

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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 late 2004.

the front they called all of us and we were sent for the medical check-up. The doctor who examined us told us all to take off our shirts so that he could see who was weak and who needed milk. When he asked the commander who should be given the milk and who should not, the commander felt very sorry for all of us and weeping said, "They are all the goats of sacrifice and they all will be sacrificed. They are all going to die, so it is better if they all can have milk in their last days."

That was such a time when nobody wanted to go into the army because death was sure for everyone. Nevertheless, I was very willing to do that because I was very courageous and I think that this was only because of the vegetarian diet on which I was raised right from birth. I was not worried about death because I knew that death comes in whatever way it is destined for you, no matter where you are. I did not feel any fear and I did not have any regrets about joining the army.

Baba Bishan Das Explains the Value of the Heavens

When I again went to Baba Bishan Das and explained to him about joining the army, he asked me, "What is there in the heavens?" He told me clearly that in the heavens, birth and death are there, fighting and enmity and love are there — everything is also there in the heavens.

Once he told me the story of Lord Indra, who is the leading god in the heavens. He told me that just as here on earth we have the physical bodies and we have physical pleasures, in the same way, in the heavens we have an astral body and there are astral pleasures. Where there are pleasures, there is no contentment. There is no happiness or peace in the pleasures, whether they are physical or astral. Wherever there are pleasures, wherever there is a body, there is always suffering.

Where there is the body, the mind is also attached to it, and where there is a mind, there is no peace or contentment. King Indra was the king of the heavens and when lust bothered him, he did not get any satisfaction from the astral women who were there in the heavens. He fell for the wife of one Rishi who used to do the devotion of God Almighty and, in order to satisfy his lust, Lord Indra assumed a human form, he came into this world and raped her, and in that way he lost his peace.

King Indra was cursed by the Rishi whose wife he abused, and as a result of that curse he had to go into exile. So if this was the condition of the king of the heavens, what would be the condition of the other people who live in the heavens?

So Baba Bishan Das told this story to me and he concluded by saying that people over here perform the *yajnas* and do so many good deeds. They perform the austerities and all the other things just to get to the heavens. However, what is the condition of the people who are living in the heavens? One does not have any peace or satisfaction indulging physically and when one goes to the heavens, all the indulgences and pleasures are in the astral form. Those who indulge in the astral form of the passions also do not get any peace or satisfaction. So, what is the use of going to the heavens?

The Valuable Lesson of Obedience

I learned so many things from serving in the army. It all depends upon the experience of a person and upon his understanding what he is able to learn from serving. The most important thing I learned was the habit of obeying the commandments and remaining in the discipline. In the army it is a principle that first you carry out the work that you have been given, first you obey the orders, and later on if you have any doubts or questions you can ask them. When they would give the orders, you were supposed to obey without making any excuses. If they told you to go and cook the food, you could not say that the fireplace is not good, or you do not have any wood or anything like that. You were expected to go and do it. So in the army I developed this habit of obeying: because if you make excuses, the officer would get upset at you and he would say, "First go and do it, then come and give me the report." Many times when people would not obey, they would be punished, or even sent back to their homes. So when I was in the army, I obeyed the orders of my officers wholeheartedly and they became very pleased with me. I earned their pleasure a lot just by obeying their commandments.

It is the same in Sant Mat: first obey the commandments and remain in the discipline. What is the meaning of remaining in the discipline? In Satsang and at the time of Initiation many instructions are given, and to remain within the limits of those instructions is called remaining in the discipline. In Sant Mat we also have to be brave like a soldier. We attend to our worldly duties and to our government duties even if we are having pain. In the same way we should always be afraid of the Satguru and we should always obey His commandments.

As I said, this habit of obeying the orders and keeping discipline without making any excuses was the most important thing I learned and it helped me a great deal later in my life when I met my Master. Whatever He told me to do, I lov-

ingly did that and it was only because of this habit that I was able to obey Him.

Learning to Shoot

I learned another valuable lesson during the training that I got in the Army when they were teaching us how to use our rifles and how to shoot at the target. They would teach us that first of all you should keep your body, the gun, and the target all in one line, steady and fixed, and the attention should be towards the center of the target. Then you were to look through the two parts of the rifle, the back sight and the front sight, and keep the crosshairs of the two sights in one line with the target. You should hold your breath, you should not look here or there, and very slowly, very smoothly, you should pull the trigger. Those who shot according to the training, keeping all those things in one line and doing it very gently and smoothly, would always become successful. But some people did not keep their body, the gun, and the target in one line, or would move, or would not hold their breath. Those who would not do it correctly would never become successful.

The same thing also applies in the practice of meditation. When we sit for meditation it is like we are trying to hit the center of the target, but in this case the Eye Center is the target. In meditation we have to keep our body as still as in the army when we are using a rifle. If our body is still, our mind is still and if we are concentrating correctly at the Eye Center, one can progress a lot after only a few sittings in meditation. If our body is not still, if we do not take up a posture in which we are relaxed and comfortable without any tension in the body, then we have to change our posture again and again, and that will break our attention and we will not be able to hit the target.

Those who used to change their aim at the target again and again would not become successful. This was my personal experience that we had to shoot five bullets, placing them in the area of one inch. I myself did that only by keeping one target all the time, only by trying to hit the same place again and again. The same thing helped me a lot in Sant Mat, because the Master teaches us, "Dear ones, if you go on changing your contemplation, if you go on changing the place where you concentrate, you will not become successful. You have to go on looking at the same place if you want to become successful."

Maintaining a Pure Life

In the military there are many different types of people. Some of them only know how to use obscene words, drink wine, and go to pros-

titutes; they are not very spiritual or religious. However I was never affected by them and I was never worried about them. I remember that in the beginning, in the evening some people used to drink wine and come to my bed, dancing and using very bad words. They would dance on my bed and they wanted me to join them, but I used to sleep with my sheet over my head and I never paid any attention to them. Sometimes they would pull the sheet from my body, but I never allowed them to take it from my eyes. They did that for the first few days and later on, when they came to know that I was not like them, that I was doing my devotion, they didn't disturb me. We were all living in one big barracks, but still after a few days, when they realized that I was doing devotion; they were so impressed that nobody dared drink wine in that barracks. They would go out of the room to drink wine.

If we are sitting doing our Simran and there are people sitting next to us talking, if we pay attention to their talking and become nasty towards them in our heart, we are not doing the devotion and we are no better than the people who are talking. They are talking, using their tongue, and we are talking, using our mind. But if we do not pay any attention to them when doing Simran, since God is sitting within them also, after some time they will realize they are making a mistake. If our Simran is strong and constant, and if we are true to our own Self, then no matter how many people are talking in the room, God will make them quiet and by themselves they will leave the room. If we are strong in our Simran, then God will find some way to make things easier for us so that we can do more Simran.

If I had told those people who were disturbing me that they should keep quiet or be silent while I did my practices, would they have done that? If I had told them to keep quiet, they would have made more noise and disturbed me even more. Therefore, I did not pay any attention to the disturbance that they were causing. I just kept on doing my work without paying any attention to them and in that way I was able to avoid them.

Even when I was in the army I was not in the habit of socializing with people. I don't even know how to play cards or games like chess and I never did that. I would not go to places where crowds might be. I would not go to the market places or into the cities. If I were in need of soap, or clothing, or anything like that, I would not go to the city and buy it for myself. I would tell my friends to buy it for me. I would just go out, do my work and come back to my barracks. People used to taunt me and laugh at me and say, "Why have you come into this world when you don't know any-

thing about it?"

I never went to see any movie in my whole life. In the military once a week on Sunday they would show us a movie free of charge and people were trying to persuade me to see them. Everybody was praising the movies, and they would tell me, "It is very good entertainment, and you don't have to pay anything. Why don't you go and see that? It is very beautiful." Even the officers would ask me why I was not going to see the movies. However when people would ask me this, and try to inspire me to go to the movies, I would inspire them in return to go within and see the inner movie. I would tell them, "Poison, even if it is given out free of charge, will still work. It will have a bad effect. That is why I don't want to see them." I would tell them, "I don't want to make the world my own. I don't say that the world is bad, but I don't want to make it my own. All these modern conveniences make men extroverted, and I am trying to become introverted. I know that by watching movies the waves of the world come into the mind more and the mind gets spread into the world more. If I watched the movies, then when I sit for meditation, instead of doing the work that I am supposed to do in meditation, I would start seeing all the things that are shown in the movies and I would think about them. If you want to get real peace, if you want to see the real beauty, you should sit at one place and you should try and look within and see what is happening. I know there are many beautiful things in the within. One will get tired of enjoying the outer entertainment after two hours, three hours or a few hours. However, the inner entertainment is such that one will never get tired of looking there. So I am trying to go in the within, I am trying to see that living movie which is going on in my within. That is why I do not want to see these movies."

People go to the cinemas, and although nothing on the screen is real, they spend so much precious time just sitting watching the movies. They do not pay any attention to the inner things, but waste so much time on the unreal things. How can we have a good effect by seeing bad movies? It spreads our thoughts more, so how can we concentrate our thoughts? How can we collect our thoughts? Because the officers in the army were generally very pleased with me, they often were not giving me any duty to do. So although I would not have any duty to do, sometimes I even would take somebody else's duty and tell him to go and enjoy the movie while I was attending to his duty.

I prayed to my commanding officer to give me any duty rather than to tell me to go to the movies. Therefore, my officer never forced me to go and see them. He used to

tell me, "Okay, if you are not interested in this, you go and rest." The other people used to go to the movies, but I always sat and repeated the names "Hey Ram, Hey Gobind."

Although I did not have the initiation into Shabd Naam when I was in the army, still I was not very much in the outer world. Whenever I would close my eyes in meditation and look within, I would see many beautiful things over there. When one's inner experience is full of all these beautiful things, if one goes within even a little bit and sees even a glimpse of what is in the within, then one would not go to see any outward movies. What to talk about going to see any movie, one would not even go to the cinema house to use its toilet because the inner thing is so beautiful.

While I had these beautiful inner experiences, still I didn't know where to go and where not to go in the inner worlds. I came to know that the within is full of many fantastic things, but its key was with the perfect Master. Unless I met some perfect Satguru, I would not be able to know where to go and where not to go.

When one joins the army, of course the people already there want to increase the number of people with their way of thinking. The people who eat meat were always praising the eating of meat. The drunkards were always telling me the advantages of drinking wine. However, if one was strong and did not want to eat meat or drink wine nobody forced him to do that. It was my personal experience that, *where there is a will there is a way.* I found that avoiding those things was not that difficult.

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(Dates refer to issues of Sant Bani Magazine)

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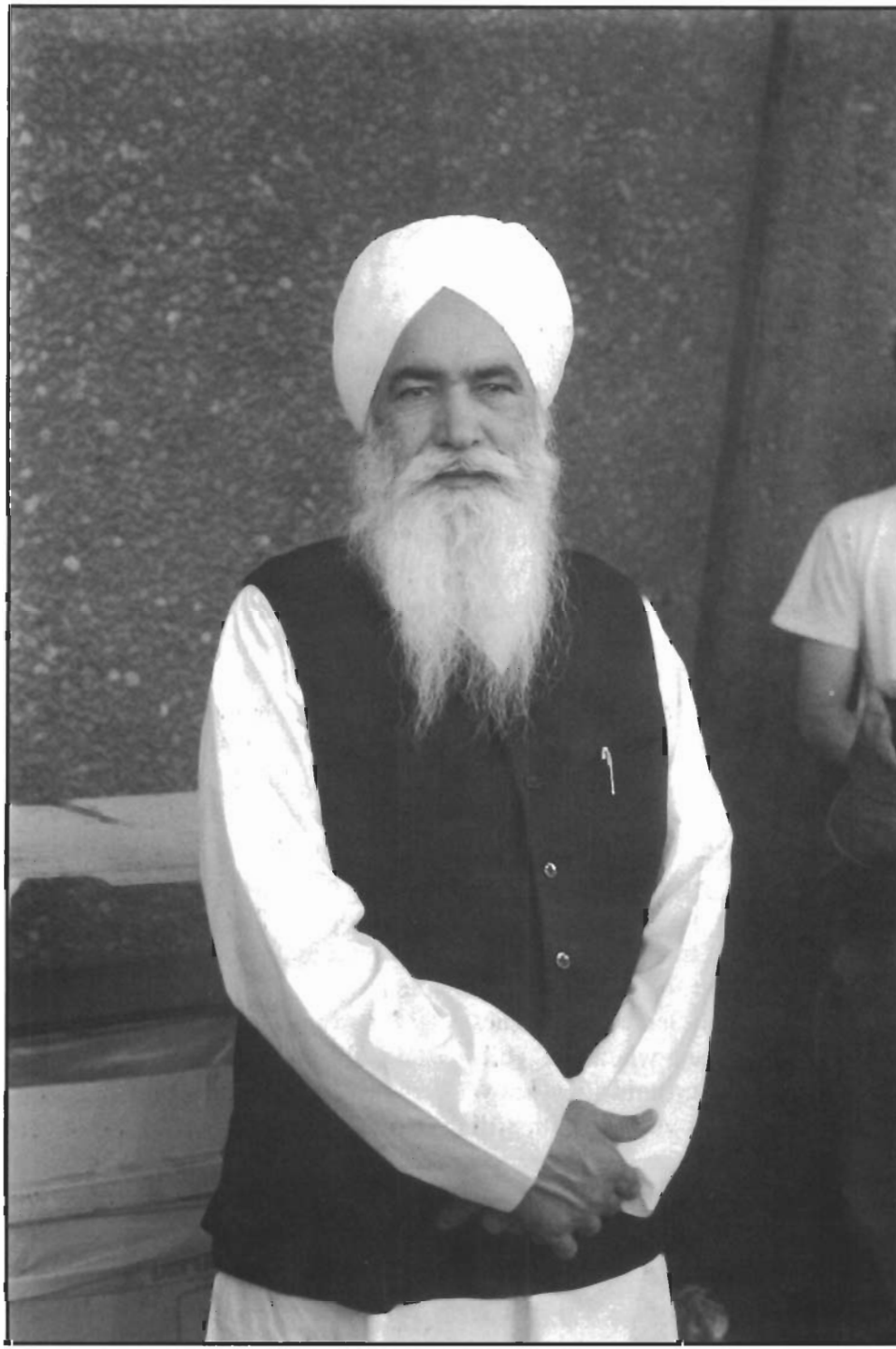

AT THE AIRPORT, IDAHO, AUGUST, 1980

Master Never Leaves the Disciple

Sant Ajaib Singh Ji

Yesterday You said we should not be strict with the young children who make mistakes because they don't know right from wrong. What about the older children who do know right from wrong, but like to do the wrong things?

In India teachers rebuke and even spank the grown-up children who always want to do the wrong things knowingly, but in your country it is not like that. That is why you should be very wise in dealing with this type of child. Again, you can use the weapon of love to cure them.

In India, the teachers can be very strict with this type of child if it is required. They can rebuke them, they can spank them and do anything they want for their benefit, and nobody will have any objection to that. Even when the children are grown up and they know what is good and what is bad, still their parents and teachers have the right to spank them. And even after they are married, still the parents hold the right to advise them and to spank them if they are making a mistake. But in your country it is not like that. I have heard that there is a law which says that you cannot spank the children; it is against the law. That is why it is very important to use love when you are dealing with this type of child, and you should be very wise in dealing with them.

Many times it is seen that there are many mischievous grown-up children who have the habit of bothering the teachers, and sometimes it is very painful for the teachers to deal with these children. In those cases, you should lovingly tell the parents of those children about their behavior so that the parents may help you in dealing with those children.

There was a time in India when the children used to go to the teachers to get an education and they had a lot of respect for the teachers. They understood the teacher as a master of knowledge, and in that way they were getting an education and knowledge from him. From the other side, the teachers were also giving the knowledge and education to the children, understand-

This "walk talk" was given February 25, 1980, at Village 77RB, Rajasthan, India.

ing it as a gift of God, as a donation. Those times were different from the present time. In those days, the children respected their teachers. Even after graduating from school, and even after holding a very good position, they always remembered the master from whom they got their education.

Now you know that things have changed a lot. You may have read in the newspaper and even heard on the radio how there are many strikes against the teachers and professors. The children don't care for their teachers and because of that it is very difficult nowadays for the teachers to teach the children.

Still, I will tell you that the teachers should have the power of tolerance in them and they should be very patient with the students, because the children don't know anything. After all, they are children, they are innocent and ignorant, that is why you should always be very patient and loving with them, no matter how many mistakes they make. Because if you will get upset at them and if you will tell them to leave the class or if you will remove them from the school, it will spoil their future. It is in your hands to make the future of the children. If you will throw the children out from the school, just think, where else can they go to get the knowledge? When you will turn them out, who will accept them? So that is why no matter how many mistakes they make, you should be very patient and loving with them, and you should deal with them in such a way that it will have a good effect on their future and they will respect you — because it is in your hands to make their future.

Many children who are very mischievous in school and who don't respect their teachers repent when they grow up and when they realize their mistakes. Because everyone realizes his mistake when he comes to his true senses. So when such children realize their mistake, they repent, but what can be done when the time has passed? That is why it is the duty of the children also to respect and appreciate their teachers, because they are getting some knowledge, some education from them. There is a saying, "If we get any good quality from anyone, even if he beats us, still we should bow our head to him, we should always respect him, because he is giving us some good quality, some good education." That is why it is very important for the children also to understand the value of the teacher and to respect their teachers, because if they will have respect for the teacher, they will get much more benefit from him.

When I was in the army, I had many teachers who were teaching me the job of wireless operator. The job of a wireless operator is such that only the educated people are

able to do that, because it involves many things. As you know, I was an illiterate. I would never have been able to do that job if not for my teachers. I always respected my teachers. That's why they gave me a lot of extra attention, and in that way they made me an excellent signaler. Even in their private time, they would teach me about that job. So the meaning of saying this is that if we have respect for the one who gives us any good qualities or good teachings, we are honored in this world.

We were just thinking today that what You told us about bringing up children is the way that You are treating us. You're so gentle and forgive us for our mistakes all the time.

Guru Nanak Sahib said that no matter how many mistakes the children are making, still the mother doesn't keep any mistake in her heart, and she always forgives. Because if she doesn't forgive, she cannot raise her children. In the same way, no matter how many mistakes the disciples are making, the Masters always forgive the disciples. Because if They always remember the mistakes of the disciples, They can never take the souls of the disciples to Sach Khand. That is why Masters always forgive the disciples' mistakes, and because They have come into this world carrying a lot of forgiveness, that is why They always forgive our mistakes. In the same way, when we are dealing with the children, we should always forgive their mistakes.

The perfect disciple of the Master always behaves like a good child, and he always prays to the Master, "I am Your child. Why don't You forgive all my mistakes?"

When we see a friend leaving the Path, is there anything that we can do at that time to help them?

If he listens to you, you can tell him that this is the only Path for him and that he should not leave this Path. If he listens to you, only then you should tell him.

We leave this Path only when our mind becomes very strong, because you know that mind is the agent of the Negative Power, and he doesn't want any soul to do the devotion of God and go back to his Real Home. That is why mind is always creating such things which make the dear one leave the Path. So if you see anyone doing that, and if he will listen to you, you should tell him lovingly, "Brother, you should spare yourself from your mind, because mind is very strong. You do meditation for a few days." I am sure that if he will meditate for a few days, he will definitely get the inner bliss, and in that way he will change his mind about leav-

ing the Path. People leave the Path only when they become the thieves of meditation. Those who don't want to meditate, only they think about leaving the Path. But if they meditate, they can realize that this is the only Path for them, and that by practicing this Path only, they can go back to God.

The thing is that people may leave the Path, obeying the mind, but the Master who has initiated them will never leave them. It is like if someone goes in bad company, leaving his parents, and starts gambling, drinking, eating meat, doing all sorts of bad things and wasting his father's money. He may do that for a long time, but a time comes when he realizes that he is doing very bad things, he is wasting his father's money, and he is not pleasing his father. Because the mind doesn't remain strong forever, there comes a time when the soul becomes strong, and from within a voice comes to a man and makes him feel that he is doing bad things. One day definitely he comes back to his home, he comes back to his father. In the same way, if a satsangi goes off the Path and starts doing bad things, after some time that dear one will feel from his within his soul speaking to him: "The Master who has initiated you has very long hands and He will never leave you until He takes you back to the Real Home." Because the Master never leaves the disciple. That is why somewhere in his heart the disciple feels that he has made some very bad mistakes and he is inspired from his within to come back to the Path. I have seen that for many people who left the Path, obeying their minds, a day came in their life when they came back to the Master and asked for forgiveness. Because no matter if the disciple leaves the Master, but the Master will never leave the disciple. He has very long hands and one day all those who have left the Path will definitely come back on the Path.

Those who are going within, they know the condition of the souls who have left the Path. And many times it happens that the souls who have left the Path do not come in contact again with the physical form of the Master from whom they got Initiation. But after some time, they come back in a different body and they come in contact with a later Master, and one day they also get liberated.

You know that Guru Gobind Singh had to fight with the Moguls, because in those days the Mogul emperors were very strong. They ruled over India, using a lot of force against the Hindus and bothering the Hindus a lot. They kidnapped the daughters and wives of the Hindu people and they did many bad things to them. The Hindu religion was in danger, so when people came to Guru Gobind Singh

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for help, He helped them and that is why He had to fight with the Moguls.

At that time Guru Gobind Singh was living in a place in Punjab called Anandpur Sahib, and living in His fort, He was fighting with the Mogul army. Once it so happened that a large Mogul force came there and the army surrounded Guru Gobind Singh's fort so that there was no way to escape. Guru Gobind Singh and all the disciples had to stay in the fort, waiting for the time when the Mogul army would leave. But the Mogul army remained there for many months, and gradually all the food and supplies in the fort ran out, so it was very difficult for the people to live there. They went to Guru Gobind Singh and told Him that He should make a treaty with the Mogul army so that they could come out of the fort and get some food. But Guru Gobind Singh told them, "No. I don't trust the Moguls because they are not good people and they are just pretending that they want to make a treaty. But they will not do that. As soon as you will go out of the fort, they will kill you. It is better to remain in the fort and do your meditation and have faith in Master. He will take care of you."

But You know that when a man is hungry, he cannot remain in that condition for very long. So because they were troubled by hunger, they thought of leaving Guru Gobind Singh. Some dear ones came to Guru Gobind Singh and told Him, "Either You make a treaty with the Moguls so that we can leave this fort or we are leaving You." Guru Gobind Singh said, "Okay. Those who want to leave me, they should write down on this paper that they are leaving me and they can go. But I will not make a treaty with the Moguls because it is not safe. You should have faith in Master, because He knows what you want and what is good for you." But there were many dear ones who didn't believe in Guru Gobind Singh because they were very much bothered by hunger, and they decided to leave Him.

These people were from an area in Punjab called Majar. They came to Guru Gobind Singh and wrote on the piece of paper, saying, "From today, You are not our Master and we are leaving You," and after that they left Guru Gobind Singh. When they returned to their homes, their wives asked them, "How was the Master? Was He well?" — because you know that if a satsangi goes home to his family after visiting the Master and if the other members of the family are satsangis, they ask about the Master. So in that way, when the family members asked the people who were in the army of Guru Gobind Singh, "How was the Master?" they told them the whole story and they said that they had left the Master.

The family members were very upset with them; their wives were very displeased with them. You know that in India the dress of the women is different than the dress of the men, so the wives told their husbands, "You better remain in the house and wear our clothes, our bangles and everything. And we will go in the battlefield in your place and fight for the Master!"

When their wives blamed them, the men felt very ashamed of what they had done, so they went to the place where Guru Gobind Singh was fighting then, a place in Punjab, called Muksar. They all went there and they were too ashamed to go to Guru Gobind Singh, so they started fighting with the Mogul army, and in that way many of them lost their lives. Only two people from that group survived. One was called Bhai Maha Singh, and the other, Matta Bhago. Guru Gobind Singh was watching who was fighting with the Mogul army, so when the Mogul army had left, He came there and saw that Bhai Maha Singh and Matta Bhago were still alive but had been badly wounded. So they were given some water, and Guru Gobind Singh asked Bhai Maha Singh, "Maha Singh, I am very pleased with you. Ask for anything you want." Bhai Maha Singh replied, "I have only one request and that is that You should mend the broken relationship." Guru Gobind Singh smiled and said, "I didn't break the relationship with you. It is still there. Ask for anything else of this world, because now Guru Nanak is very much pleased with you and His Court is open for you. Whatever you will ask for, you will be given that." But Bhai Maha Singh replied, "No, Master. I don't want anything else except that you should mend the broken relationship." So Guru Gobind Singh took out the piece of paper on which it said that "You are not our Master and we are leaving You." Guru Gobind Singh told them, "Read this paper. It says, 'You are not my Master and I am leaving You,' but does it say anywhere that I have written that I am not your Master? You said that I was not your Master, but I never said that you were not my disciples." Guru Gobind Singh told Maha Singh, "When I left Anandpur Sahib, I left all my belongings there except this piece of paper because I wanted to show you what you had written. You wrote that I was not your Master, but I never wrote that you were not my disciples."

That is why, no matter if the disciple leaves the Master, the Master never leaves the disciple — because the Master is the One who makes the disciple remember his goal in this life and He brings him to the right Path.

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