Sant Ji is Here!

With the grace of God working through our Master Maharaj Baba Kirpal Singh Ji, we are overjoyed to announce that Master Kirpal’s beloved spiritual son, Sant Ajaib Singh Ji, is now in residence at Sant Bani Ashram in the United States through the month of May and will be traveling through the Western Hemisphere as follows:

May 1-31  Sant Bani Ashram, Sanbornton, N. H.
May 31-June 7  Kirpal Ashram, Calais, Vermont
June 8-9  Boston, Massachusetts (private)
June 10  Seattle, Washington
June 11-18  Nanaimo (Vancouver Island), British Columbia, CANADA
June 18-27  Kirpal Ashram, Surrey, British Columbia, CANADA
June 27  Sebastopol, California
June 28-July 11  Shamaz Meditation Retreat, Potter Valley, California
July 12-15  Glenwood Springs, Colorado
July 15-18  Dickinson, Texas (south of Houston)
July 18-August 1  Sant Bani Ashram, Bogota, COLOMBIA, South America
August 1-24  Sant Bani Ashram, Sanbornton, N. H.

Please contact the following for information regarding their respective areas:

Mr. Russell Perkins, Sant Bani Ashram, Franklin, New Hampshire 03235, Phone 603/934-2948
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Also, Jim & Judy Shannon, 105th Ave., #372-14951, Surrey, B. C. V3R 1R8 Canada. Phone 604/584-9508 or (604/732-7912 Banyen Books)
Don & Charlotte Macken, 735 Robinson Road, Sebastopol, California 95472 Phone 707/823-8982
Greg & Doris Matthijetz, 7522 Moline, Houston, Texas 77017, Phone 713/649-1888
Tim Mather, P. O. Box 758, Glenwood Springs, Colorado 81601, Phone 303/945-8686
Soul Speaks to Soul
Maharaj Kirpal Singh Ji

Those who come here are fortunate. They should forget the past, the outward environments, and be here only with the God-in-man in front of them. You should become receptive, forgetting your body and all outward things. If your body is sitting here and your mind is roaming about outside to different things, you cannot derive the benefit of attending the Satsang. Again I should like to impress on you that Satsang is a school that can rightly be called a Satsang if somebody is there who has seen God, who knows God and has contact with Him. He is inebriated with the love of God, and love overflows from Him by radiation. If you want to derive the full benefit of attending this school, you will have to forget your environments, those who are sitting around you and even your physical body. You should be attentive to the God-in-man in front of you. In this way, you will learn many things by radiation, through being receptive. Soul speaks to soul without spoken words. . . .

So you have come here for this purpose. You are fortunate and should make the best use of it. Forget everything of your hearths and homes, the outward environments, and while you are here, forget even your body. Become fully receptive by looking into the eyes of the God-in-man. His soul speaks through the eyes to the souls who are receptive. Spirituality cannot be taught but caught, like an infection, through the eyes. You are fortunate in having such a school with the grace of God, but it is for you to make the best use of it by attending it in the way just explained to you. Remain in whatever creed or religion you are, that makes no difference. You are a man first. These badges that you are wearing affect only the outer body. These things make no difference to the spiritual man. You are a man with equal rights given by God, and further you are a conscious entity, you are ensouled bodies. Your soul is of the same essence as that of God overhead. You are a drop of the Ocean of all Consciousness. As man you are one. As soul you are one. You are all worshippers of the same God overhead.

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Sant Ajail Singh, approximately 1963
The Dialogue of Mind and Soul
Sant Ajaib Singh Ji

"Oh mind, listen to my words."

Soul is requesting mind to listen to her one word. She says, "I have been obeying you from ages and ages. Whatever you ordered, I obeyed."

"I have been thy slave birth after birth, and you have been my lord.

"It happened with God's Mauj [Will] that I became many from one."

Kabir Sahib has openly described the story of creation in his book Anurag Sagar (Ocean of Love). He says that Kal is also of the same essence as Sat Purush; Sat Purush created him. After coming into existence, Kal once meditated for 17 yugas by standing on one foot. So, being pleased with his incessant devotion, Sat Purush gave him the souls. When the souls were given to Kal, they prayed and cried, and told Sat Purush, "Oh Lord, You have given us to him," and said, "He is going to make another world in which he will give us all facilities. But who knows whether he will devour or destroy us? In case he troubles us or keeps us in crisis, is there any method for our liberation? Is there any way in which we can come back home?"

So, listening to the prayer of the souls, Sat Purush told them, "I have given you to him because of the promise I had made in love. So now, you keep my word and go with him. If he keeps you in crisis or pain, then I myself will come in a human body to liberate you. Because he will give you the human body at least once after completing the cycle of 84 lakhs, whether or not you have good karma to your credit. And then those souls who have a longing to meet Me—no matter if they are born in any part of the world, I will come to liberate them."

Just as one who is standing on a hill sees where the fire is burning, in the same way, God is also aware of our yearning, of the longing in our hearts. He knows who wants to meet Him. He comes sometimes in the form of Kabir Sahib, sometimes as Swami Ji, sometimes he assumes the form of Guru Nanak, sometimes He comes as one Saint and sometimes as another. This has been going on from ages and ages. Neither Swami Ji nor our Satguru was new. Nanak Sahib also did not come for the first time.

Guru Nanak says, When the seed of the previous good karmas grows, one meets a renunciate soul, and only then, O Nanak, one awakes from the sleep of ages and ages and then the darkness is removed. So when our previous good karmas help us to come in contact with some renunciate, awakened soul, we also awake after sleeping for ages and ages. Now we say that we are awake, but Saints say, "No, you are not awake. You are awake in respect to the world,

This talk, based on the poetry of Swami Ji Maharaj, as found in the book Sar Bachan, was given in Punjabi on November 19, 1976, at Sant Bani Ashram, 77 RB, Rajasthan, India, and translated into English by the SANT BANI staff.

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but you are sleeping towards God.’’ Then what will we do? We will sleep towards the world, and awake in respect to God.

Maharaj Sawan Singh Ji, our Grand Master, used to say that for each and every soul, Kal fights and asks for the account of Karma. So when Kal began devouring jivas, the souls started going back home. To stop them, first he created the cage of body. But in the beginning, as the souls were pure, even in the body, and as there was no power to put impediments on their way back home, the souls came on the path of devotion within a wink of an eye, of their own selves, and they were diverted to Sat Purush, being of His own essence. So what was Kal’s further step? He created mind. So you see, it is mind’s duty not to allow any soul to do Satguru bhakti, as the mind is an agent of Kal.

Now Kal was afraid that soul would control mind, so to control mind, he created senses, and to control senses, he made desires. Whatever desire arises in us, is satisfied by using the organs of senses. When the desire of lust comes it is fulfilled by using the organ of lust, and so on. And when anger comes, it is also put into action by its outgoing faculty (tongue or hands). In short, our desires are fulfilled by using outgoing faculties and organs of senses.

So mind is the agent of Kal. It has its birth from Trikuti and it is derived from Brahma. Do not think that he is less powerful. He is the master of great power. He is also wandering out of his original home. He has forgotten his real home, and it is his duty to prevent souls from doing Satguru bhakti. When we sit for meditation, he also starts his business. Doing worldly things, mind will not distract you, but doing Satguru bhakti he will trouble you, he will make you remember even incidents which happened 100 years back.

Saints say that our enemy is within us. We have to control it in any way that we can. Explaining to us lovingly, Saints told us that our enemy is within us. Before that we did not know about it.

So now the soul is praying to mind, “I have been thy slave birth after birth and you have been my lord. Look, ever since we were separated from our Lord, I have been your slave. I have always taken you as my lord or Swami, as my elder, and I have obeyed all your orders. And now can’t you obey my one request? Can’t you listen to me once?’’

“You are called the lord of the three regions; even the three gods are your disciples.’’

Now you see if a man has millions of rupees in his home, and he dies while begging outside for one rupee—then what is the use of his money? But if someone who knows the secret of treasures which are hidden in his home tells him how to find those treasures, then after reaching the wealth he can become wealthy. You see, he already had the wealth in his home but he did not know it. Now you can imagine how grateful he will be to that man. That is why we are so grateful to our Kirpal Shah, why we always thank Him, because consider: if someone helps some man to regain his lost ten kilograms of gold, so that he builds very good palaces and lives a luxurious life, whom will he thank? Will he thank that gold or should he thank that man? In the same way, we were united with our long-separated God, our Lord, by our Master Kirpal. That’s why we are so grateful to Him, for He has manifested within us our living God; that’s why we thank Him.

So, the soul says to the mind, ‘‘You are not a low one; you are called the Lord of the three regions and even the three gods are your disciples—Brahma,
Vishnu and Shiva—Brahma who creates, Vishnu who preserves, and Shiva who destroys." Further, she continues, "These three gods are under your orders. No one can turn his face except on your orders. No one can disobey you."

"Rishi, Muni, all are under your orders.
Renouncers and righteous alike are in your territory."

Now she says, "Your order is obeyed by the renouncer, the righteous, by Rishis and even by Munis." You see, Shangri Rishi who performed tapas for 88,000 years, was eating only air; only once a day he touched a tree with his tongue. Thus he was doing his meditation. At that time, King Dasrath did not have any child, and when he asked his astrologers how he could get one, he was told that if Shangri Rishi comes and performs Yagna (a type of rite) then only would he have a child. But Shangri Rishi would not come because he was a Rishi. So one clever lady said, "Well, I can bring him." Hearing this the king was very pleased and offered her a necklace of pearl, if she could do it.

So then she went to the place where Shangri Rishi was living. She disguised herself as a lady Sadhu by wearing colored clothes; and she watched his daily activities, his company, what he ate, and what he drank, and such things. It came to her notice that once a day he touched the tree with his tongue. On that portion of the tree where he touched his tongue daily, she smeared some honey, and when Shangri Rishi found it sweet, instead of touching it once, he touched it twice. Slowly, slowly, that lady smeared more and more of that good nourishing food, eating which, Shangri Rishi got energy in his body; thus lust was manifested within him. And the woman was already there. So a family came into existence: she gave birth to children, and then she told the Rishi, "How can I bring up my children in this wilderness? We should move to some locality in the city."

Now, Shangri Rishi, who never liked even the face of woman, came in to the city carrying one baby on his shoulder, another tied on his back, and a third following him. It was said in the city that Shangri Rishi was coming, so people gathered to have the Mahatma's darshan. But the Mahatma was coming in a condition even worse than the worldly people! When someone taunted him, he ran back to the forest.*

Another Rishi was Narada who did tapas (austerities) for 60,000 years and lost his fruit in one moment. When Kam Dev (the god of lust) attacked him and conquered him, he cried, holding his head. His face was turned into the face of a monkey, and he cursed Vishnu.

So the soul says, "O mind, you are so strong that no one can disobey your orders. You are not a low one."

"Within your control are brave men and yogis;
No one can disobey your word."

Now the soul says, "Are you not aware of the fact that men, demons, gods, yogis—all are under your control?"
Take Yogi Machinder Nath: he was a master of masters of Raja Yoga, but when his mind told him to enjoy worldly pleasures, what was the result? He had such supernatural power that he could enter into others' bodies; so when one King left the body it came to his mind to enjoy the lust and pleasures of the world. He called his favorite disciple named Gorakh Nath, and told him that he was going to such-and-such a place and after some time he should come

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* See Sat Sandesh, December 1976, page 8, for a brief reference by Master Kirpal Singh to this story.
there and repeat a certain mantra; then he would come back in his original body.

Now Machinder Nath went there and entered into the King's body. People thought that the King was alive; no one knew the truth. Daily he enjoyed and lived with the queens in the palaces. But he was afraid because Gorakh Nath knew his secret and might come there. Gorakh Nath had only one ear and the other ear was half cut. So Machinder Nath announced that if anyone found a yogi with one ear cut, he should report it to the soldiers so that they can capture him. Now when Gorakh Nath got slanders and abuses in his guru's name, he disguised himself as a court musician. He learned to play instruments and he began associating with the dancers and musicians in the palaces. When he went to the palace where Machinder Nath, in the body of the King, was enjoying with the queens, he sang him a song: "Awake, O Machinder Nath, now Gorakh has come." Hearing that, Machinder Nath was afraid; and when Gorakh repeated that mantra, at once he left the body of the King and came back in his original body. So the point of this story is only that when the mind ordered, even the master of masters of the Yogis, even then he was not disobeyed. Whatever the mind wanted Machinder Nath to do, he did.

The soul says, "Even gods, demons and brave men are in your control. No one can disobey your word."

"You bind whoever you wish to this world;
Whoever you wish becomes free."

Now the soul says, "You see, it is all in your hands—to bind to the world or to release from the world. Whether you say the night is day, or a day is a night, it is all in your hands. On whom you are merciful, he is liberated, and on whom you are merciless or cruel, he is again bound to this world."

"Such high praise of you have I heard. So now I plead to you."

Now soul says that she has heard such praise of the mind from her brave Satguru, and that is why she is pleading with him that she has been obeying him birth after birth and now he should obey her one request. Further she says that she has heard from the Satguru that without mind's help one cannot go to Master's court.

"In this town [body], in this valueless place [world], why remain imprisoned in the darkness?"

Now soul is telling mind, "You are so great—the essence of Brahma—a dweller of Trikuti—everything is in your hands. You are master of such great power, then why are you sitting as prisoner in this mean city of the body? Why do you remain imprisoned in the darkness?" You can ponder yourself: not even this mean city of the body is everlasting. All this world and luxury will never remain forever. So she says to mind, "If all the things you love could stay forever with you, then there might be some use of staying in prison. But you are also not going to stay here forever. Then why for this time have you imprisoned yourself? Why do you remain imprisoned in the darkness?" You see what is the plight of this body? Mahatmas say that it is a bag of filth. Nothing except dirt is inside it, and that dirt comes out from all the openings of the body. In the body there is bone. On it there is flesh covered with skin, which is painted with white or black color by the same God. But we fight each other because of that color! Everybody has this type of structure. You can see that
all bodies are alike. So now the soul says, "Why do you remain imprisoned in the dense darkness? Why are you stuck in the filth?"

"Satguru told me one thing: 'Take the mind with you and come today.'"

Now when I say that if you strictly work according to Master's instructions even for a week, your problems will be solved, no one understands that. But you see what Swami Ji Maharaj says: "My Satguru has told me to take the mind and come today." A week is also too long! Mastana Ji of Baluchistan used to say that a Satsangi's one half should be in the world and the other half in Sach Khand. A Satsangi whose condition is not like this, how will he reach Sach Khand? A lover, if he closes his eyes, should be in Sach Khand, and when he opens them, back in the world. We are all called lovers and devotees of Master; but Mahatmas say, All are called lovers but that is a lie. Lovers cross the ocean and we can't cross a drain. With the slightest order, lovers cross the ocean, but we cannot cross even a small drain. Lovers become worshipers of love after reaching Sach Khand, but we cannot cross the nine doors, the nine openings. Here the nine openings are referred to as a drain. So soul tells the mind, "My Satguru has told me to take mind, and when I do take you, I can go there even today."

"So I plead with thee: why delay? Transcend body consciousness."

Now soul says, "According to my Guru's teachings, I request you, I beg you, to reach gaggan (between and behind the eyes—the seat of the soul) and make your seat there." That is the door of Satguru Kirpal, and it is the duty of a lover to sit at His door. If we will sit at His door He will surely come. Bulleh Shah says, On reaching our beloved's door we become dhum. Dhum is a caste of professional beggars in the Punjab. When they beg at anyone's door, they never come back without taking money from that home. Unless you give them money, they will not leave your place. So, Bulleh Shah says, On reaching our beloved's door we become dhum.

God is our friend, but we are not doing His seva (service). He is our friend. He boosts us all up, but we are not doing His seva. Which seva? We are not doing meditation which is the real and true seva. We seem to think that if we do Simran and Bhajan we will lose something. Some of us were initiated twenty years back, some ten years back; some of us came on this Path thirty years ago; some have been satsangis for forty years, but still we have not perfected our Simran. Sometimes we still have pain in our bodies when we sit. Sometimes we try to catch Shabad Dhun, sometimes we run towards Simran. This is our condition. But Swami Ji Maharaj says, Without devotion to Guru, whoever attempts to contact Shabd, know him as a foolish fellow. This unheard Shabd by the grace of the Guru is heard. It is the powerful Guru who draws up thy soul. So unless we complete the course of Simran—unless we perfect the Simran, so that it becomes continuous and natural without any effort, how will our Guru bhakti—our devotion to Guru—be completed? Only through Simran can the soul rise above. Through Simran we vacate the nine openings and we come behind and between the two eyes. When we reach the tenth door, then our devotion to the Guru will be completed. The powerful Guru draws up the soul—after that it is the Master's work. The disciple's work ends here. Without devotion to Guru, whoever attempts to contact Shabd,
know him as a foolish fellow. Swami Ji Maharaj says, *We have not completed Guru bhakti and yet we are trying to catch Shabad Dhun.*

If we hear the Shabad Dhun at this stage, then also it will not pull us up, because our soul is diffused in each and every cell of the body. We are habituated to do the simran of world, and we are attached to the world because we have been doing its simran.

Why has Master given us His Simran? Because, just as iron cuts iron, Simran cuts simran, Dhyan cuts dhyan. One whose Simran we will do, His Dhyan will come automatically within us without drawing pictures within. He will come by Himself. You see, when a clerk remembers his office, pictures of his table, files, his chairs, his colleagues, come in front of his eyes. When a wife remembers her kitchen, pictures of vessels, food, fireplace comes into her mind. And when we farmers remember the planting of the saplings, the young trees are there in our mind. Satguru has given you Simran. When you do the Simran that is given you by your Satguru, His countenance will come into your mind without your making any effort—without any effort. You don’t have to draw pictures—He will come there by Himself. Through Simran, soul vacates the nine openings; through Dhyan it becomes still at the seat of the soul, and the Shabad, which is already resounding there between and behind the two eyebrows, pulls the soul up. In Sant Mat, these three things are required: Simran, Dhyan and Bhajan.

Soul says to mind, “My Satguru has told me to take you along and come now. So I am begging you.”

“*Leave now all sensual indulgence, and the way will be easier.*”

Now we say that we do not get interest or sweetness in meditation. It’s a matter of great pity and sorrow; but we have to think: Are we leaving all these sensual indulgences? What does soul say to mind? *Leave now all sensual indulgence.* Give up pleasures, give up the bad deeds, give up the taste of wine, give up the taste of lust and anger, because neither the unchaste nor the wrathful can do devotion to the Guru. *Where there is Kam [lust] there is no Naam. Where there is Naam there is no Kam. As the day and night cannot exist together at once, similarly, Naam and Kam cannot exist together at once.* Again, Kabir says, *Unchaste, wrathful, greedy cannot do bhakti. Only brave men can do bhakti who rise above caste, color and creed. Only brave men can do bhakti.*

Now we say, “Let us enjoy the worldly tastes, and not divert our mind, and our vision should also open!—our curtain should also be removed—and it should open very soon.” Brothers, tell me—is it possible? Is it ever possible? If by drinking wine, we seek the taste of milk, is it ever possible? So she (soul) says: “Choose now and make the way easier. Two cannot remain at one place.” Guru Nanak says that when that nectar comes in the company of other tastes, it’s not to one’s liking. Brothers, only one taste will come. Either take the world’s taste, or take the way to meet God. Only one thing at one time is possible. In this context, Paltu says, *Worldly pleasures are the enemy of Bhakti. All the four yugas give this testimony. So it is not a new thing. Worldly pleasures and Bhakti are one another’s enemies.*

Now what is our condition? We are taking medicine, and then also we groan and moan. But the abstinences which the doctor has told us to maintain are also necessary. When we are sick, we need strict abstinence. When we recover, then it is all right whatever we eat or drink.
You have to give up these things. Nobody will die by leaving all these things. Nobody will die if he is not enjoying lust. Maharaj Ji used to say that pleasures do not save anybody's life. Wine does not save anybody's life; on the contrary, you will become healthier the more you avoid the pleasures, the more active and strong you will become.

"I have no other companion like you [mind]; I am yours and you are mine."

Now soul says, "Look, we both live in the same body. I have no other companion like you. You become mine and I will become thine. This is the point: if we do any work, helping each other, we can do it easily. If one man cannot carry one maund of weight easily, with the help of another man he can do it. Even if he is weak, then also the work is done. So we both live in the same body and only this is required; that which I am telling you, please obey it and do it. Don't take me to the evil way, take me to the good path."

"Now listen to your slave and agree with me: Rise above body consciousness and make your home there."

Now she says: "Take me as your slave, but please obey my one request." What is the request? Rise above body consciousness and make your home there. Reach the seat of the soul and make your seat there. Fourth Guru of the Sikhs, Guru Ramdas, said, Mind is turning outwards moment after moment and is not sitting still in its abode. From this place between the eyes, like a deer, mind is running outward second after second. It is not sitting still in its abode, even for a second. So the soul says to the mind, "Obey my one word and reach gaggan (the seat of the soul) and dwell there."

"As you were, so again become. Why suffer unhappiness and happiness here?"

In pleasures and sensual indulgences, mind's energy is also used. Do not think it is not becoming weak. It is because it is weak that it is not becoming still. So, soul says to mind, "When you make your abode in Tisra Til, then you will become as strong as you were before."

"Satguru revealed the secret unto me: 'Take the mind as companion and return home.'"

Now the soul says: "My perfect Satguru, my brave Satguru, has revealed this secret unto me, that I cannot go alone; he has told me, 'Because you are attached to mind and you have to transcend his region, take mind along with you. Leave it in Trikuti, in Brahm, and become free and return home. But up to Trikuti you have to take mind along with you.'"

"I, the soul, am in your power. Without your help I cannot contact the Shabad."

Now the soul says, "I am in your power, and without your help Shabad cannot pull me up because you are pushing me downward. How can Shabad pull me upward?" It is just like a man who wants to climb but is being pushed down by someone who is standing above him. How can he go up? So soul says, "Without mind's help, Shabad will not pull me up." So she requests that help.

"If you do not listen to me, then go into the cycle of eighty-four."

Now the soul says, "If you do not listen to me you will go back into the cycle of 84. Sometimes you will plow the fields in the body of a bullock, and sometimes you will carry passengers in the body of"

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a horse. Sometimes in one body and sometimes in another you will wander here and there.” Do you see the condition of animals? You can consider and imagine the plight of lambs and goats, how they are slaughtered. Is there any court where they can go and appeal? Is there any justice for them? Why are they suffering? Only because when they were given the human body they didn’t appreciate it, and didn’t make the best use of it.

So the soul says to the mind, “Now if you will not obey me, you will also go in the wheel of 84 lakhs (the cycle of 8,400,000 kinds of births) and you will also suffer.” When someone is suffering, his mind is also unhappy. Don’t think that only the soul suffers; mind also suffers. Do we not often say, “My heart is so sad?”

“Now show mercy unto me, hear my plea, search out that Sound.”

Now she says, “Have mercy on me. Be gracious unto me. Hear my plea and help me. We can go up by catching that Shabad Dhun which is resounding within. Come and I will show you how to catch it.”

“Let you and me climb above. We will reside on the hill Sumera.”

Mind will go up to its highest place, high above the physical plane. He will go to the hill Sumera, and the soul will continue to Sach Khand.

“When we reach there, you will be the king, and I will go away to Radha Soami.”

“You go to Sumera hill in Brahmand, and you rule your kingdom. You are Lord of that kingdom. You are of the same essence as that of Brahma. You are commander-in-chief of Brahmand. You are not a low one. You will be King, and

after that, becoming free, I will go ahead to the abode of Radha Soami.” Radha Soami is not the name of any man; it is a name of God. Swami Ji’s name was Seth Shiv Dayal Singh; his wife’s name was Mata Narain Devi. Just as we call God Akal Purush, or Wahe Guru, or merciful, or timeless, in the same way, God’s descriptive name or varnatmak name is Radha Soami. So soul says, “Reach your home and do that, and I will go to my Lord’s home, Sach Khand, where my timeless God lives.”

*The mind replies thus to the soul:* “The taste of these I cannot leave.”

Now the mind replies to the soul: “Look, how can I obey your request? I cannot leave the taste of pleasures which I have been enjoying birth after birth.”

“What shall I do? How can I obey? I am at the senses’ mercy. I cannot leave them.”

Now he says, “What can I do? This is not in my control. I am at the senses’ mercy.” Even when we are in the body of dogs and cats, then also these pleasures do not leave us. How the animals are even fighting for these things! And when we come into the human body we become so impatient that it has no measure. Kabir says that even the dogs are better than man; the dogs have some patience. He says that a dog is unchaste for thirty days in a year, but then he is chaste. But man is always unchaste, in all seasons. Man is always unchaste; for him all seasons are alike.

So mind says, “I am very much at the senses’ mercy.”

*By force and exertion of will I lost everything.*

Now I have no strength.

I want to leave all enjoyments;

Just seeing them I am helpless.”

Now mind says, “I have lost all my force
and strength, and have become weak. How can I get free? First I agree, that in the future I will not do these things again; but just seeing them, I become helpless.”

“The past I repent and will always repent, but at the next chance, like a thief I repeat. How can I rise to the gaggan, my beloved? I am like an overspirited horse.”

When one has to pay for his karmas as diseases or suffering of the body, then he cries. Guru Nanak says, Pleasures lead to disease, and then times become hard. So he says, “The past I repent; I will not do the thing again; but at the next chance I become like a thief. I think, who is looking?” So he says, “I have lost all my strength and I am running like an overspirited horse.” Now you see, we cannot sit in Satsang even for an hour. Mind is always wandering and when we sit for meditation, mind wanders from one place to another. As an overspirited horse does not stand in one place, so it is with our mind. In appearance, we are healthy; but we can’t still our mind even for a second. Immediately it goes into the world.

“To you I now speak these words; ‘Go to the Satguru and plead to Him.’”

Now mind says, “Let us go to Satguru and plead with Him so that we can find some solution.”

“Let us place ourselves at His feet, you and me, And through that Satsang we will gain something.”

Now he says that both of us should take refuge with Him, and when we will do that, he will shower grace and have mercy on us. Because only through Satsang does the Mahatma tell us about our real abode, our real home, and create the desire of meditating in our mind. Only through Satsang drunkards give up drinking, gamblers give up gambling, evil people become good people, and wise people improve their lives.

“When the Satguru showers His mercy, every moment He protects me.”

If we will go in the Satsang of the Satguru, He will protect us every moment. If we try to do something wrong, he will prevent us because He cares very much about us. He will prevent us from going on a bad path in any way He likes, either by outer indication or appearing there. He protects every moment.

“I cannot rise of my own strength, unless the Guru releases me from bondage.”

“Unless the complete Master breaks all fetters, I cannot rise of my own strength.” Mind says this.

Hearing all this, the soul was overjoyed: “Let us quickly go and get our fetters cut.”

Now, when all the facts had been told to mind, and mind also agreed to cooperate, the soul was overjoyed. She said, “Let us quickly go and request all this from the Satguru; because to make our mind a friend is difficult, and now that mind is cooperating there is no problem.”

Both entered into the protection of Satsang. They drank again and again the overflowing nectar of Naam.

If we keep our mind along with our body in Satsang, only one Satsang is enough for our whole life. Saints are full of nectar of Naam. Guru Nanak says, Saints April 1977
give out the nectarful words. Hear and make your mind drink it. There is much tranquility in it; it stops the fires of the five sins. When Guru Nanak took Mardana, one of his two constant companions, within, he saw pools of nectar there. Mardana had never seen this before, so he asked Guru Nanak, “Maharaj Ji, what is this? And where is the water flowing? The water is very clear and sweet. I have never seen this before.” So Guru Nanak replied, “Mardana, these are pools of nectar. It is flowing to the tongues of Saints who have gone into the mortal world with the orders of God. They distribute that nectar in the Sangat. Blessed are they who benefit from this by making their minds drink it.” Also, Guru Nanak says, A complete or perfect Master is a pool of the nectar among his disciples. Very often we say that in Satsang, our mind is stilled. Why? For this reason. But only the fortunate one takes that nectar.

Both together rise above the gaggan and become intoxicated with the Nectar of Shabad.

Before our vessel was facing downward, but now when mind cooperates, it turns around and faces upward. When a vessel is facing downward, not a single drop will go in it, no matter if it is raining for twelve months. But when the vessel is facing upward, it will fill up very soon. So, with attending Satsangs and gradually receiving drops of nectar, the vessel fills up.

Radha Soami bestowed His mercy on them.
They were showered with diamonds, pearls and rubies.

Now when both of them are doing Bhakti, and when on both of them Almighty God showered grace, then they collected diamonds, pearls and rubies, which are the diamonds, pearls and rubies of Shabad, Naam or Word. Mind, which was the lover of garbage and was eating dirt, now becomes habituated to eat pearls. He grows fond of hearing the words of Saints.

Radha Soami showered such grace through which I conquered the Power of Negativity.

“Now that Almighty showered such a grace, I have conquered the Negative Power who was never merciful on anyone and who was devouring the jivas. But now he is conquered; I’ve got him under my foot, such is His grace.” Bulleh Shah went to Inayat Shah for getting Kalma—that is Naam initiation. Because Bulleh Shah was a Sayyed by caste, the highest caste of the Muslims, and Inayat Shah, his Master, was Arai, a low caste, people abused him; they said he was bringing disgrace to his caste. All his relatives, brothers and sisters, tried to stop him, but he didn’t stop. Maharaj Sawan Singh used to say, “One who is shot by the bullet of love becomes useless for the world. He gives up all give and take and throws the ledgers in the well.” So when Bulleh Shah was criticized and abused by the people, he told them, “Well, good for me. In this way I will get free from all the sins.” Because fortunate are those who are criticized or abused. Charan Das says, If possible, keep your critic in your own home, because he will point out your failures. He will tell us our shortcomings. It is possible that hearing him, we will give up our bad deeds; so he is very much beneficial for us. Paltu Sahib says, For the sake of the devotee, the critic or abuser or the slanderer goes into the wheel of 84 lakhs of births and deaths. No one goes to hell for others; only slanderers or critics or abusers go to hell for the sake of the devotee. Also Paltu
Sahib says, Seeing a critic I bow down to him; hail, hail to him who has purified my disciple. Then Bulleh Shah thought, now might be the opportunity to keep the people away from me. Because Saints often make such incidents so that the flies go away and only the lovers stay. So he bought some donkeys. Again people started abusing him—"Look, first he brought disgrace to his family by going to a low-caste man, and now he has bought donkeys."

Now there was a poor Muslim whose wife was kidnapped by a rich Muslim man. So he went to Bulleh Shah to get help. Bulleh Shah asked him where that rich man lived. He replied that place was called the Street of Mango, and the garden was beautifully colored. Then Bulleh Shah asked him if people were singing or dancing there. He said that sometimes he saw that there. So Bulleh Shah went and joined them. Now the slanderers or critics again started abusing him with full force, saying, "Look how he is glorifying his family, dancing and singing!"

As Bulleh Shah's party of dancers came near where that poor man's wife was kept, Bulleh Shah sang a hymn with full attention. So he sang this: It is said that there is a Street of Mango and a garden of beautiful colors. A Sadhu with donkeys calls you. If you are sleeping, wake up. Brother, thus the grain is separated. As soon as he gave his attention, that lady came out.

Now when people reported to Bulleh Shah's father that he was dancing with the dancers, his father became very angry. He took a big stick and as he was moving the rosary beads in one hand, he also carried a rosary. And he started off to punish Bulleh Shah. He was very sad and angry, and he thought that now he would have to give a beating to Bulleh Shah. When he came near him, Bulleh Shah also was determined. He made up his mind that today his father also should not go without bathing in the color of Naam. With full attention he said this hymn: People have small rosaries in their hands but Baba [father] has a big one. Whole life he has molded but to no avail. Brother, thus the grain is separated. When with full attention he said this hymn, his father was also colored in the Naam. His public shame went away, and he started dancing with his son. Both he and Bulleh Shah were Kazis [priests] in the mosque of Lahore; so both Kazis of Lahore, father and son, were dancing in the streets. Then the baba, the father, sang this hymn: Those sons who are colorful and merry in God’s Name, they liberate their parents also. Brothers, thus the grain is separated.

So, when mind and soul both drank the nectar of Naam, they conquered the merciless Negative Power who was devouring them birth after birth. Just as Bulleh Shah dyed his father, in the same way, soul dyed the mind, explained the truth to him lovingly, and took him to his home, Brahmand. So we should also lovingly explain to our mind the merits of his home. Tell him, “You are the emperor of such a big kingdom, and have lost your real home. Why are you imprisoned here in the mortal things? The pleasures of the world are not everlasting.” And if you will lovingly explain to him the merits of his home, he will obey you and daily he will tell you to go to Satsang and sit for meditation. Saints say that mind is the greatest enemy if you are in his control, and he is the greatest friend in the world if he is in your control. So we should also lovingly explain to our mind and divert it towards Shabad Naam and should try to reach our real abode, Sach Khand.

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SANT Ji really impressed upon me in my soul—with a branding iron that went right through my body and into my heart—the importance of certain basic things that no matter how often we hear we do forget. And that’s part of the nature of the task that lies before us, which is what Master Kirpal Singh always called “man-making.” Or what might be called by the simple word “growth.”

In terms of the Path, it’s under two heads: meditation and love. That’s what He provides for us at the Ashram, that’s what we’re filled with while we’re there. I said on Thursday night that I felt like I had just had a ten-day bath in meditation and love. And it’s not just for there; it’s also for here too.

It occurred to me while there that some of us have been on the Path for years and years, and some of us for only a very short time; and those of us who have been on the Path for years and years, as David Wiggins said when he came back, have a special responsibility. And, brothers and sisters, we sure do! We have a special responsibility to show that the whole thing is not a pointless joke or a mockery; that we’ve been given something real and that our lives have to manifest it. You know, I’ve been initiated longer probably than anyone in this room and I have wasted just as much time in frivolity and the postponing of certain basic tasks as anybody else. And the time is getting short; we cannot fool around any longer, by the nature of things. If we commit ourselves.
to something and then don’t do it and we postpone and we postpone and we postpone, it’s like a long elastic that’s stretching and stretching and stretching. And finally, the end is reached and only two things can happen: One is that it just breaks and we’re no longer connected; or the other is that it snaps back and we go slamming back into the very truth that we’ve been trying to avoid.

This is what—in a very loving way—Sant Ji is giving us, I think. It’s a ten-day crash course in the basics of the Path.

You know, it’s been so easy to forget since Master left the body especially. Even before then it was easy to forget—especially in the last year or so of His life, when His ashram was so crowded with Westerners (in the hundreds sometimes) and the amount of personal attention that He was able to give people was small. He told us what to do; it was always clear if we wanted to hear, but it was so easy to let other things take precedence. And then when He left the body the whole sangat just dissolved into a sort of political mess which had nothing to do with Sant Mat.

And now those of us who have had the good fortune to go and sit with Sant Ji and be with Him—we have been forcibly, lovingly but forcibly, turned around and pointed in the direction of that which we have to do—that which which our own soul’s “happiness”—that’s not strong enough—our own soul’s “yearning desire” compels us to do. Except, there’s something in us, what the Masters call the “mind,” that really has a strong vested interest in not allowing our soul to be fully happy, so that anything that our mind can manufacture will come in and stand between us and what we really really want in our own hearts. Well, somewhere along the line we have to face reality and to recognize that the time has come for this to stop.

I feel that this is Sant Ji’s special mission in connection especially with the disciples of Master Kirpal Singh. With His own initiates it’s roughly the same but, you know, there He is taking them from scratch. But with those of us who sat at the feet of Master Kirpal Singh for maybe four years, eight years, sixteen years in my case, the question is there: “Why haven’t you done it? Why aren’t you better? What have you been doing all this time?”

He told us once that Masters completely forgive people who persecute them and who do them harm; but not their initiates, you see, because the initiates know better. He said that Masters are very hard on initiates who work against Masters. He added that Master Kirpal Singh will say to many of these people—many of us maybe—“Did I ever teach you to find fault with others and to criticize and to pull others apart?” And what will we say?

How many of us have heard Master Kirpal Singh say on the tape for years and years, “When I went to my Master in 1924 I asked Him how much time should I put in for meditation? And He told me four, five or six hours minimum—the maximum the most you can do.” I think four or five different talks have that story in them. How many of us have heard it? But what do we think? We think “No, Master told us to put in two hours a day” and that’s what we put in—if we’re good. Some of us don’t even do that, probably. But what did He mean by telling us that? And He used to say after that, “I was a family man, I had my job; but still that’s what He told me to do.”

So now, Sant Ji says that when people tell Him that Master told them to put in
two hours a day, He says, "You're very lucky because He told me to do twenty-four hours." So . . .

Master Kirpal used to talk about ruling passion, you know. He told a story many times which Sant Ji mentioned when we were there about Ganga the wrestler: Ganga was a simple-minded boy whose father used to take him out on the banks of the Ravi River in Lahore in the cold winter and make him exercise all night; he wouldn't let him sleep. As a consequence, Ganga became very strong. And when he grew up to be the most famous wrestler in India, people used to say, "There goes Ganga the wrestler. What a marvel of strength he is." And it's in connection with that that Master used to say, "A strong man revels in his strength; a weak man wonders how he got it." But Master knew: He knew because He also used to be on the banks of the Ravi River, you see, meditating all night in the cold winter. And that's how He became Master Kirpal Singh—in the same way. And people point to Master and they say, "What a marvel, a great spiritual giant. I could never be like that." Well, maybe we can't, but the point is that whatever Masters have, they do work for it. It didn't come because they sat and wished that they were better than they were, or because they found excuses every time something came up.

So I was very grateful to Sant Ji for showing me many things, all of them in the general direction of re-orientation toward basics. I talked with Him a great deal in private also and He explained many things to me: for example, conferences. He said that Master Kirpal Singh had explained to Him the inner reasons why He held the conferences that He held in His lifetime. And those reasons are now invalid; the time has passed for them. And He said Master was also able to hold these conferences and to make them work because He was Himself and He could do it. Now what is happening is imitation.

His job, He told all of us, is to teach us discipline and to take the initiates of Kirpal Singh (this is in regard now to the initiates of Kirpal Singh—those who will accept His help) to take them to Master Kirpal Singh within. And that's the orders He has been given by Master. And that's what He does.

I had never seen Sant Ji work before with individuals as a Guru. My two previous visits had been very different. The one a year ago in February was short. It was a recognition—a finding of my old Friend in His different coat—and also a very valuable learning experience for me. Last May, also, many things were cleared up about the work over here, and I got a lot of love; but again it was primarily a learning experience for me.

But this time I watched a group of about twenty people being given a really profound and powerful course in spiritual basics.

You know, Sant Ji never says, "I give an experience to anyone," or "If you'll sit with me you'll go up," or anything like that. He doesn't talk like that. He says, "If you sit still and do Simran and work on your meditations, you will have everything in due course; things will come naturally." He talks of the science of Surat Shabad Yoga in other words. But what happens is that when people do sit with Him, you know, if they're receptive at all, the progress they make in just a very short time is astounding.

There was one lady who accompanied the group who was in terror. She told me that she was terrified of going because she was afraid that she had done everything wrong and her meditations were absolutely nothing. She was just
dry, hadn’t seen anything for a long time. And Master Kirpal Singh had been very strict with her and had given her very strict orders regarding her outer life, which she had fulfilled but at the expense of her meditation—not because she wanted to do that rather than meditate, but because He had ordered her to do it. But still she was in paroxysms of guilt over the fact that her heart wasn’t really in what He had told her. And she said, “This Master talks only about meditation, and meditation is what I haven’t been having any of.”

So the first afternoon, we sat right after we got there, and the power that was in the room was very strong, and Sant Ji asked many people their experiences afterwards and she described hers—a good experience of light—and I thought, is that what she means by being dry?—and then I realized that probably it had improved. Well, the next morning it was better and the next afternoon it was even better, and in three days time, she was hardly able to talk about it. And at one time she said something like—I can’t remember the words she used—but with an effort she got out how beautiful it was, and said, “I can say more if you want”; and Sant Ji said, “Hah! Bolo!” (Yes! Speak!) with a tremendous grin, and she described an exquisitely beautiful experience—very transcendant—not at all of the usual order of things. He was pleased. That was the last time she was able to talk; after that she just sat there and gazed at Him when He would point to her after the meditation.

When we went to Delhi, Sant Ji held many Satsangs. There is a young man in Delhi who had inner experience of Him and went up with the February group. A young man with a very beautiful face, who is very very devoted because of his experience. He’s an initiate of Master Kirpal Singh. He is a very good ar-ranger, and he arranged many Satsangs in Delhi while we were there. They were attended by several hundreds of people, I would say. Some of them were smaller. After the Satsangs, Sant Ji would often go into people’s homes to bless them. The Satsangs would be held in a given area, and any initiates or devotees residing in that area would request Him to visit their homes and He was very patient and gentle and happy to do that. He was incredibly sweet about things like that.

At one lady’s home, the lady was crying like anything. I didn’t know what it was all about; Sant Ji was consoling her. Later Mr. Oberoi told me that she was a disciple of Master Kirpal Singh, and she had requested Master Kirpal to come to her house before He died and He had promised that He would. And she was overwhelmed with grief at His leaving the body and forgot about the promise. Time went by and she went to see Sant Ji because of Mr. Oberoi (a prominent sevadar of Master Kirpal and a distant relative of His, who is now sitting at Sant Ji’s feet). And he persuaded her to go have Sant Ji’s darshan, and she went to see Him and she loved Him immediately. And Sant Ji said to her—not her to Him—“I will come to your house.” And as soon as He said that she remembered that Master had promised, and she realized that the promise was going to be fulfilled. And when He came to her house, she was just crying and crying.

So it’s an outer symbol of what Sawan Singh meant when He gave the example of “one gardener plants, and another one comes and waters.” And that’s an accurate way to describe what happens to those of us whose business is unfinished—who were initiated by a perfect Master Who left before we were able to get the full benefit of what He had to give us. What do we do? We flounder

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around and make all kinds of errors, but
luckily, you know, Someone is there to
give us what we need to know in order to
fulfill and complete the task that our
Master gave us. And the beauty of it is,
that the culmination lies in this: that it is
our Master that we reach within.

Sant Ji told how in His own life
Bishan Das had treated Him so badly
and how He went through a hard time
and a difficult trial under him; but when
He met Master Kirpal Singh, Master
Kirpal only treated Him with love and
respect. And He once said to Him,
"Why is it that Bishan Das was so hard
on me, but You treat me only with
love?" And Master said, "Because you
worked through that; everything you
had to get that way you got from him.
Nothing of that is left now. All that's
left is love."

I thought of the lady I mentioned ear-
lier—after all, Master was very strict
with her, and she went through all that
then; now this time she got only love,
and the fulfillment of what began back
then took place during her stay.

I think that everyone at least learned
something about meditation on what-
ever level, while he or she was there. Not
everyone may have gotten into the
higher planes by the time we got
through, but I think we all learned how
to sit still, if we didn’t know that; or
how to keep Simran more constant than
we had been keeping it before. Or to
realize that we were sitting in medita-
tion, not having a daydream or fantasy,
and to understand something of the way
our mind works and how it wants us not
to meditate.

I was also conscious, especially, (and
everyone else probably was, too, but
these are personal things and I can only
speak for myself) of the constant love
and protection that was being extended.
To me, the matter of the flies was the
most beautiful expression of this. There
are a lot of flies in India at this time of
the year—a lot of them—and a great
many of them are in Rajasthan. And
when you’re sitting, or you’re lying
down in bed in the afternoon trying to
rest after eating, preparatory to the af-
ternoon meditation, they crawl all over
you, and you have to cover yourself all
over or they bother you. They get into
your eyes, and they go up your nose and
they walk across your lips. It isn’t like
they just sort of come and go—it isn’t
like that at all.

And up in Sant Ji’s room they used to
come in when we would sit. In the morn-
ings He would close the doors and win-
dows to make the room dark, but in the
afternoon it was too hot for that, so
doors and windows had to be left open
and the flies did come in.

Well, it so happened, with the Grace
of God—this was my experience, and I
don’t know if it was everyone’s—that
when I was in the room with Sant Ji,
having darshan, either privately or in a
group, as long as I wasn’t meditating the
flies were constantly landing on me. As
soon as we started meditation, they left
me alone. This happened for six or seven
days. It was very obvious: as soon as we
started to meditate, there were no more
flies. And I was appreciative of it—it
wasn’t that I just took it for granted; I
was thinking, “thank you.” Then one
afternoon they came and all during that
meditation there were flies all over my
face, and I was thinking, “Well, OK, for
so many days you had it without them,
now what can you do with them? What
have you learned in those days that you
can do with them?” Like that. And it
was helpful, I don’t deny it. They taught
me something. But the flies never came
again; that afternoon was the only time.

On the last day of the stay I said to
Sant Ji, “I want You to know that I am
very conscious of Your protection in every little matter since I have been here, including the flies. I am aware that the flies only landed on me one afternoon in the whole time, and I appreciate it.' He just accepted it—He nodded gravely; it was not any figment of my imagination.

Again, I see that as symbolic. I think that everyone that was there was protected in this way—maybe not about flies. People had different lessons to learn; we're all in different places. But the same infinitely gentle love and protection was extended to everyone. You know, people say, "Sant Ji is very strict," and I say "No." I say this: Master Kirpal was strict in that He laid down what we had to do and He expected us to do it; and if we didn't do it sometimes we became aware of His displeasure. Because of the fact that there were so many people coming to Him towards the end of His life, sometimes we weren't always aware of exactly how displeased He might be with us, if His attention was not our way. Sant Ji is just the same, but because there is so much more of His attention available for each particular person that goes to Him at this stage of His career, it seems as though He's more strict; but I'll tell you that the love and the gentleness and the patience with which He responds to people are incredible. It's very hard to make Him displeased with you in an outward way; not that He isn't displeased when we don't live up to what's in our own best interest—any Master would be. He can see, from His point of view, what we need to do; and He gives us what we need to have in order to do it, and He tells us what we need to know in order to do it; naturally He expects us to do it, and if we don't do it, of course He's unhappy. But there's no sense that He's angry at us or that He's going to do anything to us in any personal way.

Sawan Singh said somewhere that the Guru must be love personified and the disciple must be receptive to that love. This is the criterion for the successful Guru-disciple relationship on the Path. The Guru has to be love personified, and the disciple has to be willing to accept the love that the Guru is giving him. And those conditions are fulfilled.

Once He was requested to repeat the Five Names out loud because the disciples wanted to hear Him say them. He didn't want to do it right then because there were some non-initiates working within earshot of the window. But He said He would do it later. (What He actually said was, "Tomorrow I will have you repeat them many times." And of course He did, because we sat in meditation the following morning, and we were wondering if that was as far as it was going to go. But He did do it.) On one of the last days there He did repeat them, and He had us repeat them after Him. And then He sang part of His bhajan to Master Kirpal Singh—"The Song to Kirpal"—and the love that was generated by that combination of the two things was—the room was floating and we were awash in it. Then He had us sit for meditation! That was such a powerful morning; everyone commented that their meditations were so sweet and easy that morning—more even than usual.

Then afterwards, He spoke on love. He talked about His experiences with Master, and as He talked about them, He began to cry. And He was so animated, so eager to talk about Master. He told funny stories and He was laughing... at the same time He was crying. It was like the tremendous love that He has for Him was permeating everything and the sadness that He still feels at not having the Master's physical form on the physical plane was permeating through the joy and happiness that He was expe-
experiencing in reliving it. (Those are my explanations; all I know is that He was crying and laughing at the same time, and talking of Master in a way that was incredibly moving to all of us.)

There was one memorable night in the inner courtyard—His courtyard, actually. He called us in for evening Satsang. It was the day of the monthly Satsang, and that night Sant Ji didn’t give a talk, but the disciples that were still there gathered in that courtyard, and there was such a beautiful atmosphere; there were many bhajans sung and He asked one little boy to sing twice. The second song he sang was a song of Guru Nanak as a boy: how He went into meditation and let the cows He was watching get into a neighbor’s farm, and the farmer came and complained to His father, and the father complained to Nanak, and Nanak said, “No, no, no damage is done”; and it wasn’t. The song is in the form of a dialogue: “Oh, Mister Kalu, why don’t you take better care of your son?” It was a song that a child would like, you see. And he sang it straight out and really sweetly. Another man sang, and then others, and at the end, He gave out parshad; and one member of our group ate two pieces, and decided to save the next piece for the morning. In the night a mouse came and ate it, so in the morning it wasn’t there. She was very disappointed and that next day or very shortly after, the question came up, “Is it all right to save parshad? Or should we eat it when we first get it?” And Sant Ji said “Well, I won’t tell you to save it or not save it, but God knows what will happen to it by the time you decide to eat it.”

Well, God willing He’ll be coming... He told the February group that He’ll come if the love is drawing Him, and love isn’t manifested—at least in my understanding of the Masters—in romantic or emotional yearning; it’s manifested in whether or not we take seriously what the Masters are saying. Master Kirpal always quoted Christ: “If ye love me, keep my commandments.” And I think that of all the things that have given Master Kirpal sorrow and grief and torment—I use the word “torment”—it is the horrible wasting of time that His initiates do. Not only does it take the form of not meditating enough but also the constant bickering and finding fault with each other—looking down on each other. Sant Ji said at one time that where the initiates of the Master do not treat each other with respect, the Master will not go.

You know, it’s a known fact—it didn’t originate with Sant Ji, although He confirmed it—that Master left the body fourteen years early. I think the significance of that should be pondered over very carefully. Logically, He left early because the conditions of existing in that coat, in that form, at that time were such that He could no longer get His message across. And that means that the people that He depended upon, that He had given the great chance to—that He had given everything to—had forgotten what they were really supposed to be doing, and had substituted other things instead. To what extent that includes any of us or any individual known to us I don’t know, but I feel very acutely that I also often put other things ahead of the things that Master told us to do.

Had He been surrounded with love and not bickering and not disciples vying with each other for advancement in this world, and things like that, perhaps His eighty-year-old body would have kept going; as He said in this context, “A strong horse can pull a broken cart.” But if no one will pay attention to the horse, then what’s the good of it?

So my feeling is—and this is
something that was very clear to me while there, that it must be understood—that in essences there has been no loss. Nothing is less than it was before. The Power that is working through Sant Ji is the identical Power that was working through Master Kirpal Singh, and It is functioning just as strongly as it was before. It's a remarkable fact, but it's true. I think Shirley Tassencourt said in her account that the eye had to admit to differences, but the jiva (the soul) knew it was seeing the Master. The closer I got to Sant Ji, the more I was nearer to Master. I tell you, if I was sitting about two feet away from Him it was Master Kirpal Singh. If I was twenty feet away from Him, it might not be quite so much. By which I mean to say that I perceived the Power that is working within Him strongest the closer I was to Him. It wasn't anything that distance or blurring of vision made happen, you see. And He would be sitting on that little bench—I sat as close to Him as I could, and I would watch His face, His eyes, the way that He moved, and it would be my Master sitting there. You know, it's not the first time I've experienced that with Him, but each time it's very nice and I grew to understand that no one need think that he's missed out. Initiates of Sant Ji, initiates of Master Kirpal who never got to know Him, or who were initiated toward the end of His life, and who never established a strong personal relationship with Him—they haven't lost. It is just the same as it was then, in terms of essences. He doesn't speak English, that's true, but at the end of His life, very few people could understand what Master Kirpal Singh was saying and He could understand very few people. Most of the things that were said to Him or by Him went through the equivalent of an interpreter. That wasn't always the case, but it was in the last few years. And in terms of being able to get across what you have to say and hearing what He has to say, the communication is perfect. At the Satsang in Ganga Nagar on the way to Delhi at the end of our stay with Pappu translating, there was perfect rapport. The rhythm of the translation was perfect and the power was great. David Wiggins said that he just took up the same relationship that he began with Master fifteen years ago, and I would have to say that that was my experience also, except that it was twenty years ago.

I enjoyed very much talking to Mr. Oberoi. He is an initiate of Sawan Singh. This is the second time he has been through the passing of a Master, and the terrible turmoil that follows that. He also remembers Sawan Singh's Satsangs, and he was very closely associated with Master Kirpal Singh. He told me that Sant Ji is the only one that he has come across—the only disciple of Master's—who holds Satsang in His native language essentially in exactly the same way as both Master and Sawan Singh did. He has His own style, and He brings a freshness to it that's His own. But in essence (Mr. Oberoi said) the Power and the way that the Satsang is held and the love and the charging that is present, and the overall feel of it, is exactly the way that it was with Kirpal Singh and Sawan Singh.

He said also that Sant Ji speaks a very rural kind of dialect, that is not the kind of Hindi or Punjabi that a resident of Delhi speaks, for example, who might be more sophisticated. But even so, he said, He speaks with such eloquence and power that Delhi people who come to hear Him are captivated by Him. He told me that if He were given the opportunity to address the great body of Master Kirpal's initiates from the platform, that there was very little doubt
in his mind who they would be following by the end of the talk.

He said also that he had made a study of Baba Jaimal Singh’s letters in the Punjabi language and that he uses the same sort of dialect that Sant Ji does. In both cases there is great power, simplicity, no extra words, sometimes bad grammar, but right to the point.

There were so many sweet things. I watched Him working with eighteen people; I saw Him leading people from one place to another place, and it was a beautiful thing to watch. What it will be like when the people He is working with are in the hundreds, I don’t know. He may adopt different methods. But He knows what He is doing, and He is under orders. And whatever we need, that He will give us.

I tell you, I feel in my heart that it will happen this time. I’ve made huge mistakes in the past, and I might be making another one now, but nevertheless that’s the way I feel. I feel that a tidal wave of love is developing; that it was all in the Master’s will that we went through what we went through last year when He didn’t come; and that this year we are much readier for Him than we would have been or could have been last year. Now, almost one hundred initiates have been to see Him this year—last year only a few had been. There have been almost a hundred from the West, and each one has come back infected—as Master always said, “Spirituality isn’t bought or taught, it’s caught, like an infection, from somebody who has caught it.” That’s what happens, I’ll tell you. We haven’t all of us gotten properly sick, I think—I mean, in some cases, it’s just sort of burned itself off and we didn’t make the best use of it. This is the way I felt: When I went back this time I told Him that I felt that I had not done well with what He had given me last spring, which was really a very great deal, and I was ashamed. He was very sweet . . .

Another thing of the utmost importance: Sant Ji told me (as He has before): “All your problems will vanish if you will just do more meditation.” We don’t want to hear that. We insist that we must deal with whatever comes up at the level on which the problem exists. We cannot see our way beyond that. I do it, everyone does it; it’s part of the human predicament. When Fletcher Lokey came back from India in 1974, he spoke very clearly about how, when a problem comes up, by doing meditation, by keeping Simran in our mind, we can say, “Ha ha, problem. I see you for what you really are!” This is the way in which we can deal with the things that are facing us, or that are standing in our way. This is why Sant Ji emphasizes so much to do Simran. If we learn to do Simran all the time, we will be in a state of remembrance all the time. When we are remembering God, then what is there that can bother us? It may bother us for a while. We don’t become Saints just by doing Simran all the time; it’s just that it’s the first step, and while we may fail and allow other things to get in our way, still, there is always going on the sweetness of that remembrance, and it colors both what we give out to others, and what we take in from others. Master wrote one of the most beautiful short writings of all on this subject: “The Sweet Remembrance of God”—that was the way that He put it, and He goes into this in great detail.

We must bring this perspective into things like personality clashes between initiates. God forbid, why should they exist? How could they exist? But we know they do. If we could say, as Sant Ji said to us one time, “I see Hazur Maharaj sitting in each one of you” . . . Well, He’s there, you see. Why can’t we
see Him?—that’s the point. If we could relate to each other that way, then where would we be?

Just by remembering God, if we think: “This person with whom I am speaking, this person whom I am right now putting down, this person I am being frightened of and am defending myself from, this person has got Master Kirpal sitting right in him, and is beloved of Him Whom I love and want to please”—then how could we do it?

So the two things, meditation and love, are actually one thing. Two sides of one thing; one side of one thing, I would say, they’re so closely connected; and Sant Ji’s aim is to remind us of this, not to convince hundreds of thousands of people that He’s the Master. I tell you this is immaterial to Him. You know, Mr. Oberoi would love to use the same methods for Sant Ji that he used for Master Kirpal Singh: sophisticated modern propaganda, advertising, publicity. Sant Ji would have none of it. He won’t let him do a thing, except by word of mouth. He loves him; but He will not take that kind of service from him. Oberoi told me this himself. He is not interested in convincing anybody of anything they don’t want to hear regarding Himself, but He is interested in taking those people who are open to what He has to give to the feet of Master Kirpal within. That’s His job and that’s where His interest lies. Other things are not relevant.

I will close with this: to see Sant Ji at work brings home vividly the truth of what Master Himself said a week before He left: “If your Friend comes with a different coat on, won’t you recognize Him?” This was what I kept in mind when I went to India last winter, as a criterion: I was looking for nothing less than my Friend with a different coat on. Now if you have a Friend Whom you really love, and He’s stuck in this garment that’s just weighting Him down to the ground—nothing essential in Him is affected, but his physical movements are affected, so that it’s painful for Him to walk, and these enormous, heavy weights go along with that coat, and He’s prevented from doing many things He would like to do—and then you see that same Friend, absolutely unchanged, except that He’s in a light, beautiful garment that doesn’t affect His movements in the slightest—would you not be happy? If you loved Him? For me to sit there and watch my beloved, beloved Friend that I’ve known so long and loved so much, functioning in this new coat, and being so free; being able to get out and walk with full vigor for a mile or so, and not being curtailed because his body is full of pain, and because people around Him aren’t paying any attention to Him, and there are 100,000 things hanging on Him—just to be able to sit there and watch that—well, I’ll tell you, if you love your Friend, you’re happy. And I just thank God.

In David Teed’s song, it is written, “It’s been such a long, long winter, but it’s giving way to eternal spring.” Nothing in this world is harder for those who love Him, than the passing of a Master; but as Doris Matthijetz said on the train on the way to Delhi, “Sant Ji’s coming will be so good for the Sangat in this country, because they’ve suffered so much since Master left; and the love that He has to give is so enormous.”

All right. As Master used to say, “Thank you for your patient hearing.”
No Fixed Time for Lovers
Sant Ajaib Singh asks and answers questions after meditation on the morning of November 14, 1976

SANT JI: Yes, Mr. Astrologer? [Laughter]

QUESTION: Well, I was at the eye focus most of the time but it was hard for me to concentrate at one point. I guess that is just a matter of practice.

SANT JI: How was your meditation early in the morning?

QUESTION: It was—experience wise—it was better than just now. But I don’t think I was as concentrated. But I had more experience.

SANT JI: For how much time do you sit in the morning?

QUESTION: Well, I got up at one, for a little while, then went back to... I wanted to ask You about that. I got up after having slept for about three hours. And, I got up to meditate and I mediated for a little while and I thought, “Oh, I’ll be real tired later on if I don’t go back to sleep and then get up at three.” And so I went back to sleep until three. And then I mediated from three to seven or seven-thirty. Or rather I was trying to meditate during that time. I was, you know, sitting for meditation. I wasn’t fully conscious the whole time, I guess.

SANT JI: You people, when you sit for meditation, you should try to get more benefit when you are sitting. First of all, you should try to weed out the worldly thoughts from within. And then you are to see that your Simran is going well and your mind is always occupied in Simran. You are to notice if your mind is doing Simran or if you have stopped doing Simran. And when you sit you should be fully concentrated. Many times we are saying that we are not seeing light or light is not standing still there. This is because of our mind; because our mind makes us forget our Simran. And that’s why we are not seeing light or the light is not standing still there. So when you sit you should be fully concentrated and you must do Simran all the time.

We have seen many lovers who, before sitting for meditation, they will look at their watch and note the time. And after two or three hours, when they will get up from the sitting, again they will look at their watch and they will say, “Oh, I have sat for three hours.” But they will never think that, “From this three hours how much time was I fully concentrated and how much work have I done?” So we should always be aware of how much we have progressed or for how much time we have been fully concentrated; we should not only note the time of our sitting.

You?

QUESTION: Things would come all of a sudden. I would say that for the first forty-five minutes my mind was very concentrated and I was at the eye focus. There were many different lights. And then the next ten or fifteen minutes I became aware of my body again.

SANT JI: Yesterday also I advised you—don’t give any attention to your body. I am giving you only that much time in which you can sit very easily. I didn’t have any fixed or limited time when I was sitting. And I never thought I had to sit for two hours, four hours or six hours. And now I am giving you only very little time. One hour is not much.
But I am giving you only a little time because you are not accustomed and you can sit easily for this time. It is not much time; it is very little.

QUESTION: [To Pappu] I was trying hard to concentrate and I was keeping my posture steady. After He closed the window it was hard to re-concentrate again. And then my attention dropped because my legs started hurting.

SANT JI: I closed the window because the boys were making noise but you have not to notice what is surrounding you. You have to do your work. You have to be fully attentive to your work. It doesn’t matter if anything is going on around you. You should not pay any attention to that, but you should be attentive to your own work.

Understand it like this: when you are driving a car and there is a big crowd there but you are fully attentive to the road. If you are attentive to the side of the road you will definitely meet with an accident. So this is just like driving a car in a very crowded place, you should be fully attentive in front and not on any side.

QUESTION: It was much better, more easy to sit without the back support. The first part mind was exercising opposition. But later it was much better. It was like Master has the story about the calves coming from a long distance and how... it felt very much like that, very delicious.

SANT JI: You have to try more. And when you go back to your home you should try to sit without support. [On to next person]

QUESTION: It was very good and I'm having the best meditation of my life. I'm being able to stay at the eye focus much more than I usually am. Similarly to what Richard said, I'm there but not always really penetrating within. I'm usually at the eye focus and being able to do Simran. Feeling a lot of things. An experience that happened once, it happened also at the time of initiation and a few other times, that during meditation I felt a definite separation from my body. It was like my mind says, “Maybe I should open my eyes to see what is going on.” You know, that sort of feeling like that. And feeling very much being separated from the body and then slowly I get attached again.

SANT JI: You should never try to open your eyes and see what is going on.

QUESTION: That was just a curiosity. I did but it was just to sort of indicate what the feeling was like. It kind of was like, you know, just feeling like that of, “Wow. Something is happening. I wonder what it is?” That was the mind asking but I didn’t actually open my eyes.

SANT JI: To distract you from meditation your mind was advising this thing. Yesterday also I told you that your mind is playing all the tricks. When you are having pain or when you are having thoughts this is your mind playing tricks. He will not allow you to sit for meditation but he will always advise you to get up from the meditation or open your eyes. So whatever thing comes—whatever thing is negative for meditation—this all comes from mind.

Sometimes it plays this type of trick that when the satsangi is getting interest in the meditation at once the mind will make him feel like he is dying; and the satsangi will at once get up from meditation because he is afraid of death. So he will lose all interest in the meditation.

QUESTION: The first part the thoughts were very scattered and the second part was much more concentrated.

SANT JI: You should eat after thinking what food is good for you; and whatever amount of food is good for your body, you should eat only that.
Maharaj Sawan Singh Ji used to say, “It is not good for a satsangi that he should first fill up his belly and then he should use some digestive tablets to digest that food. No, a satsangi should be in control of his eating and he should eat less.”

QUESTION: I had quite a bit of pain but it traveled up into a toothache and into a headache. [Everyone laughs]

SANT JI: Why does your tooth hurt? You have this toothache only now, or yesterday did you also have it?

QUESTION: Just now.

SANT JI: How is it now?

QUESTION: It’s all right.

SANT JI: Yesterday also I gave you the example of Swami Ji Maharaj’s hymn that sometimes the mind will act like a friend and he will give you advice to get up. Sometimes it will act like your enemy and will trouble you. This is all coming from mind. When you go back to your country you should not be a slave of your mind and you should never think, “I am feeling lazy so I should get up from meditation.” Or—“I have a little trouble so I should get up from meditation.”

I have done service in the army. And it is a rule there that if anybody is sick he should report to the doctor. And it is up to the doctor’s will whether he will give him rest for full day or half day because the doctor knows best what he needs. If he is needing rest for a full day, he will give him that. Or, if he will need rest for half a day, he will give him that. And he can even not give any rest. It doesn’t matter if he is having some pain or not; he has to attend to the duties of government.

So in Sant Mat also we have to be brave like a soldier. We should get up from our meditation only if our Satguru says to us from within, “You get up from the meditation.” Otherwise not. And up until that we should sit for meditation. It doesn’t matter if we are having any pain or any suffering. You see, we are attending our worldly duties and our government duties even if we are having pain. So in the same way we should always be afraid of Satguru and we should obey His commandments. You see, attending to our worldly responsibilities if we have any pain we will take medicine and we will attend to that responsibility. And the same thing is for meditation. But one can do meditation more when he’s having pain.

QUESTION: About the first fifteen minutes it was very scattered. Then it was more at the eye focus and much light. But I have trouble when I get to the eye focus. I see a wide area and I try to concentrate in the middle and I seem to have trouble concentrating at one point—at the very center.

SANT JI: You should not have any difficulty in concentrating because now you are very far away from your country, from your family and from your worldly responsibilities. So weed out all the worldly thoughts from within and try to forget everything.

QUESTION: It’s very sweet. I have lots of pain but it was—I am finding the refuge.

SANT JI: Try more. When you go back try more. You?

QUESTION: I was working too hard today. I was too tired.

SANT JI: Why?

QUESTION: Why? I was up very early in the night. I mean I should have taken rest again I think.

SANT JI: You should try to take some rest. When you go for sleeping after satsang, nine o’clock, you should take sleep up until three o’clock. And after that you have to put your time in meditation without having any rest or without sleeping.

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QUESTION: I went to sleep right after satsang but I didn't sleep very long. It may have been a couple of hours. So it was . . . I was up probably . . . I don't know when. It was many hours before the bell rang.

SANT JI: I am ringing the bell only for your convenience, so that you can sleep without having any worries up to three o'clock. And after that you should sit for meditation. The bell is rung so that you should not think that, "We are too late," or "We are missing anything." Because up to three o'clock you are having full rest. And after that you should not be tired and you are refreshed and you can sit. Because when we are sleeping our surat is not there; we are not conscious of our body. So when we sit for meditation right after we get up, it is very helpful for our rising up.

QUESTION: I have a question similar to that. If we wake up before three o'clock—say if we wake up at one o'clock—should we get up and meditate or should we just wait till three o'clock.

SANT JI: It depends on your body. Can you sit for the whole night and meditate?

QUESTION: Not yet—no. [Laughs] I have a hard time doing it for an hour.

SANT JI: Sometimes it happens that because of worldly thoughts you wake up very soon. And, after that, when you sit for meditation, sleep is also bothering you and you cannot concentrate fully. And in that way you cannot get much benefit and you cannot put in much time. But if you get full rest and after that you sit, you can be benefited more.

But there is no fixed time for lovers. Time is fixed only for worldly people because worldly people think, "We have to sit for two hours or three hours." But real lovers are always remembering Him and they are always in His sweet remembrance.

Hazrat Bahu says, "The time is fixed only for the foolish people but the real lovers don't have any fixed time; they are always remembering Him."

And Guru Nanak Sahib also says, "If a lover forgets the Master only for one second even, he feels a very wide gulf in his heart, width of separation." And again He says that if you forget Him even for a second a gap of fifty years is made. "I feel a gap of separation for fifty years if I forget Him even for a second."

Mahatma Charan Das says, "We should remember Him with each and every breath and not waste time talking with others." And he says, "Except Satguru there is no true relative."

QUESTION: Sometimes, for long periods in meditations, one form is easier than another. For instance sometimes meditating for Sound is more productive.

SANT JI: That's good. You should try to hear the Sound Current. When you get up early in the morning, you can do that also. That's good.

QUESTION: I feel I'm missing something though there's not light also when I'm meditating.

SANT JI: You have more worldly thoughts in comparison to the thoughts for meditation. So now you weed out the worldly thoughts and dwell on the thought for meditation—for Satguru. And you remember the lesson which Satguru has taught you. I am seeing in your forehead that you need to forget a lot of things about your worldly life, because you will get nothing if you will think of what has happened, so forget it. And now you spend your life either in doing seva in Sant Bani Ashram or doing meditation. And try to forget everything which has happened in your past life, and make your future.
SIX MONTHS have passed since Sant Ajaib Singh graciously bestowed upon me the gift of Naam.

The events that led up to that October day in New Hampshire at Sant Bani Ashram are only mentioned to show the strength and length of the Master’s protecting arms.

To say that my life was a mess before Initiation requires no spiritual insight. My boat building business was on the verge of bankruptcy, partially because of my business inexperience but mostly because of a two and half year boundary dispute between the town, state and federal government. This dispute left me with a half constructed building that I could not get the necessary permission to finish, and large sums of money that I could not repay. Moreover, the type of permit that I needed was on an indefinite moratorium status.

The conditions surrounding my personal life weren't much better. My almost total inability to control the sense organs associated with lust were contributing to a feeling of moral bankruptcy.

The teachings of Kirpal Singh were not new to me as I was composing a letter to Him when He left the physical plane. Therefore a large dose of guilt and recrimination could be added to complete the burden of misery that was my constant companion.

The belief that there was a spiritual path that would lead me out of my unhappy situation and the determination to follow such a path were starting to fade into a quiet desperateness what with the little gains reaped after five years of T.M., four years of Tai Chi, attempts at yoga, and volumes of holy books.

About the only really positive aspect of my life was my loving wife Chris and son Jacob.

Looking back, it is very evident that the change began the very day that one of Master Kirpal’s devotees informed me that Sant Ji was initiating and what’s more, was coming to the United States.

On that day was born within me an exquisite longing for the Master’s grace and protection. With each day that passed the longing increased. The disappointment at the news that Sant Ji was indefinitely postponing His trip to the U.S. was only erased by the announcement that Russell Perkins had been chosen by Sant Ji to act as His representative. No time was wasted in getting to New Hampshire and with great joy I listened as Russell told me that he saw no reason that initiation could not be granted on October 11.

On my way home the impact of what was happening started to seep in and I made the following deal with myself: If I had a valid and recognizable experience as promised, then for the next six months I would follow all of Sant Ji’s commandments with all my strength. At the end of that time I would review my progress and decide what to do from there.

Well, the day of initiation came and Sant Ji kept His end of the bargain beyond anything that I hoped for. It was now my turn. From reading Kirpal Singh’s books, the path of surrender seemed to be the most direct way and in my case the most practical. The advice

The author, an initiate of Sant Ji since last October, lives in Province-town, Mass.

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being to tend to one's spiritual tasks with full devotion, to perform one's worldly duties to the best of one's ability and not to hurry, worry, scheme, etc.; in short, to leave the divine plan to the Master.

With firm determination I adopted the bracing schedule that is practised at Sant Bani Ashram and started on the path.

Sant Ji's grace has taken so many unexpected forms. Two weeks after initiation, the long awaited permits were granted, the boat yard came to life, and in fact supported no less than six and as many as ten workers throughout this lean winter.

One of the difficulties of living in a resort area is the difficulty of getting year round housing. A house you rent for $200 a month in the winter goes up to $1,000 a month in the summer. Suddenly a house and land was made available to us in a quiet location for half the market price. These mundane things are mentioned only to show how far the Master is willing to help His struggling, stumbling children.

In December, Chris was initiated and that made us a Satsang family. Looking over my diary forms for the last six months, an average of four and a half hours a day has been spent in meditation with many five and six hour days. Never would I have believed that possible, especially with the extreme pain in the knees that was my lot in the beginning and the tendency of the mind to wander. Chris also meditates from three and a half to four hours daily.

Sant Ji has graciously removed all but a minimum of pain from my meditations and even that minimum usually disappears after a few minutes. Chris still feels pain in the knees but it comes and goes—some days there, some days not.

Daily experiences are becoming more and more alluring. We gave away our television, we don't go to the movies or parties, and the radio is turned on to hear news and little else. This is not done through rigid self-abnegation, but rather as a natural loss of interest in such things. No doubt, to me the most convincing aspect of the Master's grace is the extent of His help regarding chastity. Impossible as it seems to me, not even in sleep has He left my side in these six months. Not once have I had to record a failure in deed under the chastity heading of the spiritual diary.

Sant Ji, You have given me so much.

Thinking, worrying, planning and confusion have been replaced by peace, inner joy and the all-pervading security of Your gentle embrace. Others have had the unimaginable joy of being in Your physical presence and my prayers are certainly aimed in that direction, but I know it for certain that You are with me and that You will sustain me with your continual grace.

In closing I would like to emphasize that the spiritual benefits that have come to me are not as a result of personal merit but are Sant Ji's generosity.

It is only when the first glimmerings of light appear on the horizon that we realize how blinding is the dark.