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SANT BANI

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FROM THE MASTERS

Make Your Heart Like a Mountain — 2 — *Sant Ajaib Singh Ji*
the discourse

The Light of Kirpal — 31 — *Maharaj Kirpal Singh Ji*
excerpts from a coming book

All Masters Had Masters — 55 — *Sant Ajaib Singh Ji*
a darshan session

OTHER FEATURES

A Long Journey — 16 — *Steve Morrow*
first meetings with Sant Ji

The March Group Returns — 41 — *Jon Engle, Daryl Rubin, Robert Schongalla, Eric Perkins*
talks given at Sant Bani Ashram, March 24, 1978

Trips to India — 64
an important notice

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Make Your Heart Like a Mountain

Sant Ajaib Singh Ji

A lover should develop his love and keep his heart like a mountain.

TO MEET GOD, to realize God and to do the devotion of God, we need to make our hearts as big as a mountain. Many storms come, but that mountain does not move from its place; the storms come and go, but the mountain is still there. In the same way, we need to make our heart that big. When we are doing the devotion of God, our relatives, even our friends, taunt us, and our family members and parents also say that "our son has become a renunciate."

So when we are doing the devotion of God, everybody comes and taunts us, and whatever religion or atmosphere we have been brought up in, people try to enforce that religious belief on us and compel us to follow the religious practices that they do. But if we have a very strong and big heart, no matter what comes in the way, we will still go on doing our devotion.

Master Sawan Singh was once troubled by this problem of public shame. After He took Baba Jaimal Singh as His Master, he invited Him to do Satsang in his own town. Because Master Sawan Singh was born in a Sikh family, he brought the Guru Granth Sahib and requested Baba Jaimal Singh to comment on that, so people should not realize that he is no longer taking the holy book as his Master, and he has taken another man, Baba Jaimal Singh, as His Master. But after the Satsang, Bibi Rukko went on the rooftop of the house and started singing the hymns written by Swami Ji Maharaj. And Master Sawan Singh used to say about this experience in His own words, that when Bibi Rukko started singing the hymns of Swami Ji Maharaj, all the problem of public shame went away, and after that, Master Sawan Singh was not troubled by this problem. He couldn't stop Bibi Rukko from singing the hymns of Swami Ji Maharaj as she was the cook of Baba Jaimal Singh, and in that way, when everything came out in the open in front of the world, Master Sawan Singh was no longer worried about public shame. This worry about what other people think is also an obstacle on the path of spirituality.

Master Sawan Singh Ji used to tell about an uncle of his who taunted Baba Jaimal Singh very much. And whenever Sawan Singh would talk about Baba Jaimal Singh, he would tell him not to; but when at his end-time he saw that Master Jaimal Singh had come to take him, he said, "You help my brother-in-law to take initiation from Baba Jaimal Singh."

Master Kirpal Singh also had to face the same problem when he took Master Sawan Singh to his village, Sayyad Kasran. At that place, the Sikh people, the Akali people, were opposing Master Sawan Singh so much that they told everybody—those that were living in that village—not to give anything to Kirpal

This talk was given at the Mackens' home, in Sebastopol, California, on July 10, 1977.

Singh, not even salt. A special gathering was called to oppose Master Sawan Singh because he had come there, and they were making decisions and planning how to disturb Master Sawan Singh during his satsang, and how to bring him out of the home of Kirpal Singh and give him a very hard time. So Master Kirpal Singh Ji used to relate this incident, telling it in His own words, that once when Master Sawan Singh was taking his morning walk, and they were coming back to the house, they reached a crossroads: one street was going straight to the Gurdwara, the religious temple of the Sikh people, and the other street was going to the house of Kirpal Singh. But He said that Master Sawan Singh, when they arrived at that place, expressed his desire to go to the Gurdwara, and He asked, "Should we go to the Gurdwara?" Kirpal Singh's brother, Jodh Singh, said, "But there are many opponents at the Gurdwara, and they are all gathered there only to criticize you and oppose you, so it is not a good thing to go there." But Master Kirpal Singh, Who knew the inner secret of Master Sawan Singh, told his brother, "How do you understand my Master? Do you understand Him only as a human being? He is *almighty*! Let Him do whatever He wants." So Master Sawan Singh went to the Gurdwara, and because He remained within the limit of society, He bowed down to the Guru Granth Sahib. At that place, a group of Akalis were giving a long talk, and they were talking about Master Sawan Singh and opposing Him. So when Master Sawan Singh went there, the leader of the Akalis came to Master Sawan Singh and asked Him, "First of all, what is your religion?" So Master Sawan Singh replied, "My religion is the same as God's. But I was born in a Sikh family, and I am called a Sikh." And the next question that the Akali leader asked Him was, "Who is your God?" He replied, "I take Guru Granth Sahib as my God, and Gurbani is my Master. But this Gurbani is talking about some other Bani also, and that Bani is my Master, that Shabd is my Master." Then the Akali leader asked Him, "Why are all these people calling you the Master?" Master Sawan Singh said, "This is up to them, whether they call me Master or friend; but I understand myself to be the servant of the Sangat." So when Master Sawan Singh replied these words to the Akali leader, he was very much impressed, and asked many other questions which were beautifully answered by Master Sawan Singh. And hearing all those answers, all those who were present were also much impressed. Finally, the same leader who had first opposed Master Sawan Singh came down from the dais and said to Him, "This part of your teaching is very good, that part of your teaching is very good, You are very good." And he started praising Him. He said, "Now I understand that You are the Perfect Master, and now You are shining in your full glory." Another Akali brother came up and said, "Once we were opposing Him, once we were saying that He does not believe in Guru Granth Sahib and does not take our Bani as His Master, but now you are praising Him; why is that?" The leader said, "That was my mistake. Until one sees with his own eyes, He cannot realize what is what." So, he was also troubled by public shame, and once he realized the truth, he had no problem shouting from the rooftops that Sawan Singh was the perfect Master. The problem of public shame comes to everybody.

When Guru Nanak Sahib started doing the devotion of God, in the beginning His own parents were telling Him not to. (Masters say that if a mother wants to give birth to a baby, she should give birth

to either a brave man, or to a giver, or to a Saint. Otherwise, what is the need for a mother to spoil her own body if the child who is getting birth from the womb is not going to become one of the three?) All the past Saints who have come in this world, they all have had to face this problem of public shame, and they all have had to face the worldly-minded people also. Paltu Sahib says, "The devotee and the worldly-minded person are enemy to each other, and all the four ages will bear testimony to this." Guru Nanak Sahib also says that the devotees and the worldly-minded people cannot get along with each other. Once Guru Nanak came back to His village after doing Satsang at some other place, and looking at Him, some people called Him mad, some called Him a ghost, and some people felt sympathy for him and said that He was poor Nanak, the son of Kalu, and nobody is taking care of him. So Guru Nanak, at that point said this: "Some people call me mad, some people call me a ghost, and those who feel that I am dear to them, those who have sympathy for me, they call me poor Nanak, the son of Kalu. They also add this: that no one is taking care of me, as I have gone mad." Even though we know that in any family, if any devotee comes from them, that family is always respected in the world.

So in this hymn Hazrat Bahu says that if you want to practice the path of devotion, you need to make a big heart; and only after thinking a lot, and thinking very carefully, should you start on the path of devotion. Because the path of devotion is not easy. It is not like taking a piece of rock candy and eating it. To practice the path of devotion one has to struggle with the mind, one has to dominate over the organs of senses, and in that way, one has to do very hard work. And after doing this hard work, if anyone becomes successful in this Path, what does he get? He gets the highest status from God.

He should understand blame and taunts as comfort and enjoyments.

Now Hazrat Bahu says that this world never allows any devotee to do the devotion of God easily. It always gives a very hard time to the devotee. Consider Mansur: first His eyes were put out and after that He was hanged, but still people were not satisfied, so they stoned Him to death. Hearing these things, we also feel ashamed at what the worldly-minded people have done to the beloveds of God.

Guru Arjan Dev Ji was tortured in Lahore. They made Him sit on hot coals, and after that burning sand was thrown over his head and then He was given a cold shower, so that He might have more pain. While He was being tortured in this way, Mian Mir, who was a very advanced disciple of Guru Arjan Dev, came there and said, "Guru Dev, if You will let me I will raze the city of Lahore to the ground." But Guru Arjan Dev said, "No, this is the will of God, and we have to accept it happily. I like the will of God more than anything. I can also do what you are saying you can do, but to be in the will of God or the Master is the best thing for a disciple."

Guru Arjan Dev was opposed by both the *Pundits* and the *Maulana* [Hindu and Muslim leaders]. When Satgurus come and do their Satsang, those people who are bound to their religious beliefs, or who are bound to the laws of their religion, or those who are afraid that people will go to that Saint, attend His Satsang, and become His disciples, so that their business will lose—all these people oppose the Sant Satguru and teach people how to give a hard time to the Masters.

Thus Hazrat Bahu says that if we are doing the devotion of God, no matter

how many complaints come to us, no matter how much of a hard time people are giving us, still, just as when the flowers are coming into blossom, they give out their fragrance, in the same way, even after hearing the doubts of the worldly people, we should keep on doing the work, the devotion of God, and always the fragrance of that devotion will come out from us, and we should not stop doing it even after hearing people's taunts.

In the beginning, when I was starting my search for Saints and Mahatmas, and when I was visiting many Mahatmas, the same thing happened to my family also. Unrest was created there, and my relatives came to me and gave me a very hard time. They told me, "By going to Saints and Mahatmas you are bringing disgrace to the family and you are giving a very bad name to the family. What do you have to do with going to the Saints?" Once I went to the Punjab to do the Satsang. And sitting in that Satsang was one of my uncles; but I did not know that. He was hiding himself, and he came only to see what I was doing there. So after Satsang, when he saw that I was not collecting money from anybody and that people were coming and going after hearing my Satsang, he felt very sorry for me that I was unnecessarily doing service for the people without taking anything from them, so he came to me. He couldn't bear that people were using me without paying me anything, so he asked me, "Without getting any payment, you are working for the people?" I told him, "Uncle, when I am not taking anything from the people, then you are saying, 'You are not doing a good thing.' If I start taking money from the people, then you will say, 'You are begging, and you are bringing a bad name to the family!' How can I please you? Because from either side you are not pleased. You tell me the way in which I can please you!" Later, when my foster parents were leaving the body, I was cabled; this uncle, who was present there, saw that Hazur Kirpal came to take both of them. Then he said, "Now, I believe in you: you are doing a good thing, and your Master is perfect."

My father was 95 years old when he left the body, and his body had become very weak. But a few days before he left, he started believing in our Master, because Master came to him many times. So when I went there, he told me, "Tomorrow I am going to leave the body at 12 o'clock." At 11 o'clock he called me and told me to sit with him. After that he took me in his lap, and caressed me, and he told me, "I made a great mistake. In the beginning I told you not to do devotion, but now I am seeing that your path is the true one and whatever you are doing, that is the Truth, because your Master is here. I am seeing Him in front of me, moreover within me also I am seeing Him." So I was very glad to know that at least at his end-time he had accepted his mistake, and now was believing in our Master. So, when he left the body, and Master took care of him—Master came to liberate him, even though he was not an initiate—the other people of the family, who were present there, they also praised the Master, and said, "He is a great Master." And they got initiation from our Master.

Master Sawan Singh used to say that a Master has to liberate even the relatives of Satsangis. He is going to liberate the Satsangis, but he also has to liberate the relatives of Satsangis. In our family, there was one young boy of 14 years, and he was suffering very much from smallpox. Whenever I was going and sitting near him, he would say, "Now I am feeling some relief." But whenever I would leave him and his parents or anybody else

were coming in and sitting near him, he would say, "Why are you not taking away the insects which are eating up my body? The snakes are coming and they are biting my body!" In that way he would tell about his suffering. But there were no insects—nothing on his body—but this was always going on within; he was getting suffering from within. But in that village there were four or five Satsangis and with Master's grace—Master was so much gracious on that boy that he gave darshan to all the four or five Satsangis in that village, and Master told them that on the fourth day He will come take that boy at midnight, and to that boy's mother Master also gave an experience. In her vision, she saw that the Master had come and told her, "Don't worry, I will take your son up on the fourth day at midnight, and you should make tea then, and after he drinks tea I will take him up. But take care that you do not weep after he leaves the body." So on that day, at midnight, everybody sat there in meditation, and Master came to take that boy up. The mother of that boy had been asleep; but at 11 o'clock Master came in her dreams, and told her to get up and make tea for him. When she did, she was singing hymns, and she was not at all worried about her son's departure, as she was feeling very happy that Master was coming to take him. Even though she was not an initiate, she was having faith in the Master. So when the time of 12 o'clock came, she was still singing hymns; she knew that until her son drank the tea he will not leave. She just wanted to delay that, and at 12:15, when I saw that she was delaying the departure, I called her and said, "Why are you not giving tea to him?" So when she gave tea to that boy, after drinking it, he said, "Now Master has come here and I am going with Him." Then he suddenly left the body. And all the people who were present there, they all saw Master within and how he was taking the soul up. And in the dream, Master had told the lady that she should not weep because now that soul was under His protection—"Now I am going to give him one more birth, and at such-and-such place he will be born ten months from this date. You can go and see that your son is born at that place, and after that, keeping him there, I will take him to Sach Khand, because now that soul is under my protection." So Master is so gracious—he even liberates those souls who are not even initiated by Him. How can we sing the praise of that Great Master? Even a single word? We can't begin to sing his praise in completeness. He was so great.

Hazur Maharaj used to say that to give Naam is not only to give the knowledge of a few words. To give Naam is not only to make one understand the theory. But to give Naam initiation is to take over the responsibility for the soul—to take it back to Sach Khand. Once the soul of one of Master Jaimal Singh's disciples went into hell by mistake, and Master Sawan Singh Ji used to tell this incident: that when he was ordered from within by Baba Jaimal Singh to go into hell to liberate that soul, Master Sawan Singh went there. At that time, the soul had forgotten everything about the Master, and the Simran, but she was suffering there. Master Sawan Singh asked her, "Do you remember the Simran?" She replied, "No, I don't remember any Simran." Then He asked her, "Do you remember the form of the Master?" And she replied, "No, I don't remember that." Then Master Sawan Singh asked her, "Can you hear my voice?" and she replied, "Yes, I am hearing your voice." So Master Sawan Singh told her to follow that voice, and she was following the voice of the Master, and in that way,

Master Sawan Singh liberated her. So, the Saints, those who are initiating souls—the perfect Saints—they never leave their souls, even in hell, or any place the soul goes, then also they are liberated by the perfect Master. If you want to experience this, you can see this at the time of death of any Satsangi. Take out all the non-initiates from that room where the Satsangi is who is going to die, and ask him, "Is Master there? Has Master come to take you or not?" Definitely he will report that Master has come to take him, and he is going with his Master. If there is any non-initiate there, he will never say anything about the Master; even though Master will come there, he will keep that thing within him and he will not give it out.

In one village where Master Sawan Singh was doing Satsang, one Satsangi was going to leave the body, so Master Sawan Singh sent both his *pathis* to go and see what happened at the time of that Satsangis's death, whether Satguru came to take the soul or not. Both his pathis went there, and they saw that Master was there to take the soul up. Hazur used to say that only He can be called a Master who is understanding others' pain as his own, and those who are not understanding others' pain as their own, they are without Masters and are called *Kafirs* [unbelievers]. Hazur used to say this much: "If a Master is not coming at the time of death, what is the use of taking that person as a Master? You should fold your hands to that person from far away."

On the other hand, the disciple should not always expect that Master will come there, and he should not spend his life in worldly pleasures and in sensual enjoyments and not do meditation. If, after doing all these evils during his lifetime, he thinks that Master will come to liberate him at the time of death, that is not a good thing for him. His duty is to meditate, to make his life pure and to make his receptacle ready for Master's spirit. Kabir Sahib says, "What can the poor Master do if the disciples are going away from the Path? Just as the blind man doesn't understand any signs, or if you blow into a bamboo pipe, the air will come in on one end and go out the other —in the same way, if we are hearing the Satsang with one ear, and letting it go out the other ear, and not putting that work of Satsang into practice, what can Master do?"

They persecuted Mansur, who knew all the secrets of God;
Bahu says, "He should not take his head away from the Master even if people call him Kafir."

Now Hazrat Bahu says that once a disciple has bowed his head at the feet of a Master, it is not good for him to take that head away from the feet of Master, or to bow down at any other person's feet; if he has once bowed down his head to the Master's feet, always his head should remain there—at the lotus feet of the Master. Many dear ones come to me and they say that their mother is saying that this Path is not good, or their father is saying, or their relatives are saying, or some people are saying that the Path is not good, so they might leave the Path; but this is not the way of discipleship. The real way of discipleship is that once we have bowed down at the feet of a Master, we should never take our head away from there; and it is not good for a person to believe in the Master, and then, being troubled by other people, to go away from the Path.

Bulleh Shah was of Sayyad caste, the highest among the Muslims; the ordinary people worship the people of Sayyad caste, as they worship any high person. So when he took Inayat Shah who was of Arai caste, a low caste among the

Muslims, as a Master, his mother and father told him, "People are worshiping us, but you are now going and sitting with such a person who is of low caste." But Bulleh Shah told his family, "Those who are looking at Inayat Shah from the outside, they see that he is a dirty rag and that he is wearing dirty clothes; but those who are seeing Inayat Shah from within, they are not even tempted by the heavens, because Inayat Shah is the owner of all creation." When they asked, "What is the glory of Inayat Shah?" he replied, "The glory of Inayat Shah is more than God, more than the messenger of God. What can I say about the glory of my Master?"

Kabir Sahib also said, "Both the Master and God are standing in front of me. To whom should I pay homage?" Now He Himself says, "I will respect my Master; because without Master I would not have been able to realize God." The disciple was doing meditation, and in his meditation, both Master and God came to him, so he got confused as to Whom he should respect and at Whose feet he should bow his head. But then he himself decided, "I will definitely sacrifice my whole heart and being to my Master, because if I had not had Master, there was no question of realizing God."

Once two people came to Sheikh Silvi to get initiation, and He told them to come separately; to the first person the Sheikh said, "Repeat this please: 'There is only one God, and Sheikh Silvi is the messenger of God and He Himself is God." But the person said, "I repent, I repent." And then Sheikh Silvi also said, "I repent, I repent." After that, Sheikh Silvi asked that person, "Why did you say that you repent? What are you repenting?" He said, "I was going to make a great mistake, because I was going to understand you as God. You are only a man, but you are calling yourself God, and that is impossible. That is why I am repenting, because I have made a mistake in coming to you." Then he asked Sheikh Silvi, "Why did *you* repent?" He replied, "I repented because I was going to give you the great gift of Naam; the great gift of the wealth of Sach Khand; I was going to put that wealth in one dirty heart, but thank God that I have not made that great mistake; and that is why I said, 'I repent.' "

When the second person came to Him, He told him the same thing, saying that, "there is only one God, and Sheikh Silvi is the messenger of God." But before repeating that, the person said, "Just wait." And Sheikh Silvi also said, "Just wait." Then Sheikh Silvi asked, "Why are you saying to wait?" and he said, "because I came here understanding you as a *Param Sant* and you are saying that you are only the messenger of God." So Sheikh Silvi said, "I was testing you, to see how far you have kept your heart open to me, how you understand me. I am going to reveal all my competency to you, but I wanted you to wait for a minute while I tested you. That is why I told you to wait."

Lovers never go away from God and Master.

Now Hazrat Bahu says that those who are fond of their Master and those within whom the love of the Master has been created never go away from the Master. If they are asleep, then they are seeing the Master in their dreams; when they are awake, then also the Master is in front of them. They see the Master's Form in all the particles and in all the creatures of this creation. Even in all the leaves of any tree, they see the Master's Form.

There was one advanced disciple of Master Sawan Singh, whose name was Phajita, and he used to embrace the trees and even the animals, saying that Master

Sawan Singh was in them also. Many times when Master Sawan Singh would do Satsang, he would not come to attend the Satsang. The people would ask him, "Why are you not coming to the Satsang?" He would reply, "Whatever Master is telling there to do, I am doing that here, so what is the use of going to the Satsang and just hearing what He wants us to do? It is better to *do* what He wants us to do."

There was one disciple of Master Sawan Singh named Lehna who was a *harijan* or untouchable. Lehna was always in dirty clothes and did not look like a gentleman, and he was not allowed to sit in the front row in Satsang, so he would always go and sit in the back. But he was a very advanced disciple, progressing very much in meditation, and nobody was even letting him touch their body; so once Master Sawan Singh called him and said, "Lehna, you come and sit in the front row." So the people who were hating him, they went away from the front row and from the Satsang. And some people went and sat in the back. After Satsang was completed, Master Sawan Singh invited him to speak; He said, "Lehna, you come, and you also throw your bomb." So Lehna came, and he said to all the people, "For the sake of such a Master you all have been gathered here and you are always trying to have one brief glance of that Master. But that Master is always residing within me, and He is spending all His nights within this dirty body which you are hating." And Master Sawan Singh said, "That is enough; now you sit down."

Sleep becomes unlawful for those who earn the real Love.

Now Hazrat Bahu says that for those who become the real lovers of the Master, rest becomes illegal—they are not controlled by sleep, but sleep is controlled by them; they are not the slave of sleep, but sleep becomes their slave.

Kabir Sahib says, "You are asleep—your God is awake; then what kind of love is this that you have for your Master—when you are asleep and your Master is awake?" But if by mistake we get up any day at three o'clock, and sit for meditation for two hours, then we will sleep for four hours; whatever we earned in two hours we lose in four hours.

But Hazrat Bahu says that the real lovers are not attached to sleep. Hazur Maharaj used to work twenty hours a day.

They do not rest even for a moment; day and night they weep for darshan.

Now He says that the lovers of the Master never rest, even for a moment. In the nighttime they do their Simran and in the days also they do their Simran and they beg for the darshan of the Master. And just like the mad people—those who are wandering in the streets, unconcerned about what other people are saying about them—they also have become mad in the love of their Master, and no matter what people say to them, they go on doing Simran and the devotion of their Master.

But what is our condition? Some people got initiated ten years ago, twenty years ago, thirty years ago; still they ask, "What should we do? Simran first or Bhajan first? How much time should we put in for Simran and Bhajan?" So I tell them, "You should weep for the Master in the daytime, and at night also you should do His Simran. This is the devotion of Master, and not any merchant's shop, that if you do more Simran it will have an effect on your business. That is why in the days you should cry—do Simran—and at night also you should do the Simran. If you are bothered by sleep,

you should get up, and while standing, do the Simran of Master." Guru Nanak Sahib says, "O Lord, if I forget you even for one second, that will make a gap of fifty years of separation." He says that if a Master is forgotten even for one second, one moment, then it makes a gap of fifty years.

Those who realized God are the fortunate ones, says Bahu.

Now Hazrat Bahu says they were having very great fortune, and blessed are those lovers, and I sacrifice myself on those lovers, because those who understand their Master in His real meaning are those who go to Sach Khand.

Lovers remain always near Him with intoxication in their heart.

Now He says that those who have real love for the Master, and those who are attached to the love of the Master, and after that, those who have gone in the court of Master, those who have been to the home of Master and those who go to the tavern of Master, those who drink the wine of Master, they get such an intoxication from that wine that they are never feeling any tiredness—day and night they are always singing the praise of the Master.

Those who would have given their life to beloved while living, they live in both the worlds, always.

Now Hazrat Bahu says that those who have surrendered their souls to their Master completely while they are living, they will live in this world as well as in the beyond. They will become immortal, their grave will become immortal, and in all the world people will remember them. Such a disciple brings glory to the name of his Master. From his side, he is coming out in the world to sing the praise of the Master, but Master gives name and fame to that disciple. Master Kirpal Singh told me this interesting thing, that He had in His mind to sing the praises of His Master Sawan Singh and to tell about Master Sawan Singh. He wanted to sing the glory of Master Sawan Singh to all the world. But when He came out in the world, what happened? People started repeating, "Kirpal, Kirpal." So He said that He came out to praise His Master, but people started praising Him.

Those who have big lamps burning always in their home, why should they burn candles?

Now Hazrat Bahu says that those who are awakened, and within whose souls the light has been manifested, for them it doesn't matter if it is night or if it is day. They do not need any special time to burn lamps, because the light is always shining within them. When Master Sawan Singh was sick, at that time, Master Kirpal Singh was also present there, and Master Sawan said, "The sun has risen; are the people of Jullundur seeing that?" Master Kirpal Singh knew the inner secret of Master Sawan Singh; but the other people present did not know that, and they thought that Master Sawan was saying an insane thing. But Master Kirpal Singh said, "What to speak about the people of Jullundur, even the people of America, Africa, and all the countries are seeing that that sun has risen. Those whom You are making to see this thing, they are all seeing the sun." Those who did not know this inner secret of Master's, they did not know what Master was trying to say in that statement; they said, "The mind of Master has gone mad; and He is no longer in a good state of mind." But Master Kirpal knew the inner secret; that's why He understood the real meaning of that.

Guru Nanak Sahib also said that same thing to His son, when He was leaving the physical world; He said, "The sun has risen," but at that time it was actual-

ly midnight. So His son said, "It is midnight. You have gone old, and that's why your mind has gone bad, and you are mad. That's why you are saying that the sun has risen, but you see, it is midnight." But Bhai Lehna, who was later called Guru Angad, the successor to Guru Nanak, because He knew the inner thing, that is why He said, "Yes, Master, the sun has risen. Is there anything that I can do for You?" So Guru Nanak gave Him some sheets and told him to go and wash them. Because He was going within, and knowing the inner secret, that is why He accepted the statement of his Master that "the sun has risen."

O Bahu, intellect and worries don't bother them; only love pervades there.

Hazrat Bahu says that love and the intellect are enemies of each other, because where intellect is working, love cannot be successful there, and where there is love, there is not room for intellect. In the Path of the Masters, one who appears very intellectual to us, one who has attained a master's degree in any skill, he also has to become like a child of five years, an innocent child, to succeed on this Path. Mahatmas say, "O man, you are talking from the book. You are saying what you have read in the book, but we are saying what we have seen with our own eyes—our own experience." Guru Nanak Sahib said that the souls who are repeating the name of God, who are doing the devotion of God, whether they are illiterate or learned, they are all going to go back to their home. What are all these religious scriptures and all these holy books? Rishis, Munis, Mahatmas, the Saints, the Masters, the Beloveds of God, and those who came on the Path, after coming in this world they wrote down whatever obstacles they had to face, and how they removed those obstacles; how they left the Pind and went to Brahmand; how they rose above body consciousness, and whatever came in their meditation, in their practice, in their experience—all this they wrote down in the form of scriptures or Vedas and Shastras, for our benefit, for our guidance. But by only reading those holy books of the religious scriptures we cannot have that experience of the Saints which they had. We will have that experience only when we do the work of that holy book, or the work of those religious scriptures, by putting them into practice. Otherwise, only by reading, we cannot enjoy the experiences of that great soul.

In all the religious books and holy writings of the Mahatmas, the Mahatmas have laid stress on three important things: one is Satsang, because without Satsang we cannot achieve the yearning, we cannot have the intense longing to meet God; and without coming into Satsang we cannot know about our thoughts and in that way our self-introspection is not completed. Another thing which they talk about is Naam and the third thing is Master: because without Naam, there is no liberation, and we cannot get Naam without a competent Satguru, without a perfect Master.

The love of my beloved has started the fire within me;
Who else but Him can extinguish it?

Those who are having the fire of love of the Master within them, who can extinguish that fire? Only the One Who has created that fire can stop it. Sadhu Sadaran says, "If there is anyone who is having the same pain as I am, only he can understand my pain." Those who are not experiencing the pain, how can they know the real meaning of pain? Only he can know the love for the Master within whom the love for Master is awakened, otherwise, how can the worldly-minded

people know what the love of the Master is? Guru Arjan Dev Ji Maharaj says, "The face of my beloved is so beautiful, and I like it so much that it comes to my mind that I want always to go on looking at the face of my beloved." And He said, "If at any time He goes away from my sight, and I am not having His darshan, at that time, I become mad. And when again I start having His darshan, I again become like a normal man." Swami Ji Maharaj says, "If anyone sees the beautiful face of my Lord, he will not even look at the beautiful faces of the fairies and the beautiful faces of the angels."

In our Ashram, when Hazur Maharaj came, He told about His experience when once He felt like going to see His Master and having His darshan. At that time, it was the hottest month in India (the month of August) and it was noontime, and Master Sawan Singh was resting. On the one hand, Master Kirpal Singh was worried about His health, and He didn't want to disturb Him; but, on the other hand, the fire of separation was burning, and He was feeling like going and having the darshan of His Master. But those who have real love for the Master within them, that love is respectful love, and they remain within limits. So Master Kirpal Singh told me that He stood there on the hot, burning floor all day, waiting for Master to open the door and come out and give Him darshan. And in the evening, He was satisfied when Master Sawan Singh came out. Master Kirpal used to say that when He was going to His Ashram to see His Master, He became half-mad. So when Master Kirpal came down from Master Sawan's room, after having refreshment, He again felt like going and having a quick glance at Him. So He again went back, and Master Sawan Singh rebuked him and said, "Are you mad, that you have come again? You just went and now you have come again, to disturb me?" So Master Kirpal said that only He knows, within whom the fire of love is burning, only he knows Who has created that fire. And only He can extinguish that fire Who has created that.

It was only 25 minutes drive from Kunichuk Ashram to Gunganagar where Master was staying once, when He came on tour there. And I came to my Ashram to get milk for Him. Although it was only 25 minutes since I had seen Him, I felt so much yearning to see Him again that I didn't wait for the bus driver to come and take me to Gunganagar, but I myself kidnapped that bus, and without the notice of the bus driver we took that bus to Gunganagar. And when Master saw that a bus had come to the place where He was staying, He thought maybe a lot of people had come to see Him. But when He came out, He was surprised to see only two people coming out from the bus, and I told Him, "This bus is always meeting with accidents, so I advised this person who is with me to come and request You to please bless this bus." And even though we had stolen that bus, still we said, "This bus has been brought here to get Your blessing."

I don't know how is that love, which
makes one bow down to everybody.

To have faith in anyone is very difficult. But without having faith in anyone, one cannot get anything. So Hazrat Bahu says, "What is this Path teaching? What is the love of Master teaching? The love of Master is teaching us to have faith in Him, and to bow down to Him."

He neither sleeps nor does he let
others sleep. He awakens from
slumber.

One who has love for the Master is always having the presence of Master within him. During the daytime, he is feeling the presence of Master, and when

night comes, then also Master comes and sleeps within him. If the disciple is sleeping in deep sleep, then Master wakes him up. That Master doesn't sleep, moreover, He never allows a disciple of His to sleep in a deep sleep.

If a disciple is sleeping, how can we say that he is in the love of Master? How can we say that one is a Master Who is not waking His disciple up? It is my personal experience that if the disciple is doing the work of Master and he is feeling hot, Master comes and fans him to make him cool. I have not got such a Master who is not taking care of me. Our Master is Almighty, He is taking care of us every single minute. How can he be called a disciple who is sleeping always in the nighttime? Paltu Sahib says that if the disciple is sweating, Master feels as if He is shedding His blood.

Once when Guru Arjan Dev Ji went to Lahore, everybody requested Him to allow them to do all the arrangements of the langar and to prepare food for all the sangat. And there were two disciples, Saman and Musan, father and son. They were very poor and whatever they earned in a day they ate it that night, and they were not very rich. But they also felt like doing this service of the sangat, so they gave their names to the list that on such and such date, they will serve the sangat and they will make food for the sangat. But is so happened with God's will that a few days before their turn was supposed to come, both of them got very sick, and whatever money they had saved for serving the sangat, that was spent in taking medicine. So they didn't have any money. On that day when the cooks came to inquire what arrangements they had, and what they could do in cooking food for the people, both Saman and Musan said, "At this time we don't have anything, but please come tomorrow morning and we will have everything for you to cook." They did not have any money, so after thinking a lot, they decided that they should go and steal some foodstuff from some merchant's shop. So both of them went into one shop, and they took all the foodstuff from there which was needed in the langar. But afterwards they realized that they had not stolen the salt. So first they thought that maybe they should forget about the salt, but then they thought, no, without salt they could not make good food. So they went again into the shop to get that salt.

But when they were stealing the salt, the merchant woke up, and he came there in the shop. And he found one man who was taking some foodstuff from his store, and his head was out of the window, but his legs were in the shop. So he held that person by the legs, and on the other side, Saman, the father of Musan, was holding him by the hands. And from both sides Musan was being pulled. So Musan said to his father, Saman, "Father, please cut my head off, and go to your home and do the arrangements for the sangat. Please cut my head off, because if you will do that, people will not know that I am a disciple of Guru Arjan Dev. And if you will not cut my head off, and I am caught by this merchant, that will bring a bad name to my Master also. And what will people say? That a disciple of Guru Arjan is stealing? So please cut my head off." But Saman didn't want to, because it was his son's head. But finally, in order to save the prestige of his Master, he cut the head off his own son, and taking that head he went back to his home.

When the merchant saw that there was no head to the body he was holding, he became very afraid; he thought, "When people come and see the dead body in my shop, what will they think? They will suspect me, that I have murdered this

man. And I don't know who this man is!" So he called Saman, and asked him, "Please come and take care of this dead body lying in my shop; go and take it any place where nobody will know and bury it. If people know that this body is lying here, they will suspect that I have murdered this man, but I have not done that. And whatever wealth you will need, I will give you that."

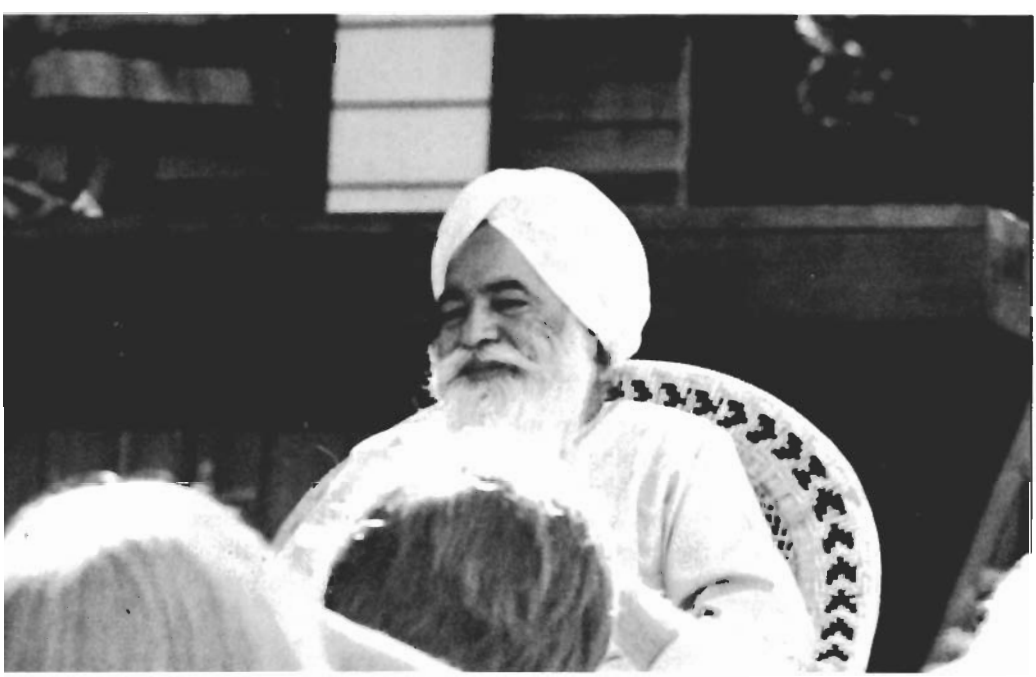
So Saman didn't find any difficulty in taking the dead body, because that was the body of his own son. So happily he came back to his home, bringing his son's body with him. And on the next morning, when the food was prepared, and all the Sangat came there to eat, Guru Arjan Dev Ji was also present there. And Saman again fixed the head of his son Musan to the remaining part of the body, and that body was lying there dead. And Saman covered the dead body with a sheet, pretending that he is sick and sleeping. So when everybody was eating food, Guru Arjan Dev Ji realized that Musan was not there, so he called Saman, "Saman, where is Musan?"

So Saman replied, "He is very sick and he is sleeping." But Guru Arjan Dev Ji said, "No, you should tell him to come here, because the food is ready, and everybody is eating, and he should also come and enjoy the food." But Saman said, "No, Master, he will not come if I tell him. He is very sick. If You call him, only then will he come." So Guru Arjan Dev Ji said, "Oh Musan, why are you sleeping there? You see that everybody is eating parshad; you should also come and enjoy the parshad."

When Guru Arjan Dev Ji said that thing, the life again came into that dead body, and Musan was all right and he came out. So those people who have such a love for the Master, that for the name of their Master, they are even ready to cut off their head, Master also gives them something. Master can put life in the dead body of such souls who are really the beloveds of the Master.

I sacrifice myself for Him, says Bahu, who unites the separated ones.

Now Hazrat Bahu says that I sacrifice myself for such a person who makes me realize my separated God.



A Long Journey

STEVE MORROW

I FIRST MET Sant Ajaib Singh Ji in July 1977 during His first tour of the Western world. My initial impressions were less than impressive as I approached Him with some very strong preconceptions. I was far from convinced that Ajaib Singh was my Master's Successor, but in accordance with the idea of "keeping the company of the Holy" as much as possible I was determined to at least see and experience this One who was purported to be working as successor to our Beloved Master Kirpal. I thought it would be a matter of one visit which would confirm my personal convictions, and that would be the end of that.

Little did I realize that Master had other plans in store for this soul, and that the month of August would find me sitting once again at His feet in New Hampshire, and the month of October would carry me to India to spend a very intense, spiritually charged, ten days sitting at the feet of this Living Saint at His desert ashram in Rajasthan!

Much of my initial personal misconception concerning Ajaib Singh stemmed from the fact that for the past three years I had worked as a group leader for Darshan Singh and was wholeheartedly convinced that Darshan was the single True Successor to Kirpal Singh. Through second-hand information I had developed certain convictions about Ajaib Singh, and my name was even used in connection with the circulation of a lengthy letter denouncing Sant Ji as the Master. It never really occurred to me that my information concerning Ajaib Singh could be, in any way, incorrect since I trusted, implicitly, my sources. I thought I had studied the question logically, with an open mind, and had reached the only inevitable conclusion. I made the classical human error of following the dictates of the mind and ignoring the still small voice of the soul. As usual, I had forgotten that spirituality is, after all, an affair of the heart and that where matters of the heart are concerned the mind should have no sway. I had felt drawn to Sant Ji as Master's successor from the very beginning but I later permitted the mind to convince me otherwise.

When I went to see Sant Ji in Dickinson, I was, as I've stated, going to have the company of someone whom I considered to be a yogi, certainly not my Master's successor. I've always made it a point to keep the company of holy men whenever possible and I firmly believe in Master's statement, in this respect, that "the disciple should accept goodness from wherever it may be available," but that "like the intelligent swan we should be able to separate the milk from the water." So I went to see Ajaib Singh with the idea that I would take whatever goodness might be there.

When I first saw Sant Ji in Dickinson my mind immediately began to criticize. "Look at this fellow, he's dressed in immaculate white and sitting there on the dais like the Master." And my mind went on and on with this endless chatter throughout the entire Satsang.

But then, at the end of the Satsang a surprising thing happened. Immediately at the conclusion of His talk Sant Ji looked directly into my eyes and held my gaze transfixed to His for possibly sixty seconds. In that brief period, which seemed almost timeless, I experienced His eyes as Kirpal's and His glance seemed to speak to me in some silent

unspoken language conveying the message that He was strongly admonishing me for not having followed His commandments in the past few years since I was initiated. It was an extremely vivid experience and entirely unpremeditated on my part, but later I became convinced that as I was not engaged in Simran at the time of the experience that it was probably just a trick of the mind. Nevertheless, I *was* looking forward to the private interview that I had requested for the following day. Something within me seemed to be telling me that I should check this out further, though my mind was telling me my interest was nothing more than idle curiosity.

On the morning of the day of my first scheduled private interview I met with two of my Indian satsangi friends, Pratap Ghayee and Lal Sardana, and we drove out to the Dickinson Retreat Center together. When we arrived at the Retreat and checked the schedule we discovered that it would not be possible to set up additional private interviews (for each of my friends) since so many other brothers and sisters had already requested interviews and most of them had been waiting since the previous day. Not wanting my friends to be disappointed, I offered to share my interview with them. I thought, "Well, now I won't feel entirely at ease to ask all the questions I have, but I guess it doesn't really matter."

So when the time came for my interview, accompanied by my friends, I knocked gently on the door which led into the house that Sant Ji was staying in. A sister came to the door and not realizing the time, she quickly informed me that a private meeting was in progress and that we should not have "just come up to Sant Ji's house without permission." I was confused by her statement, assuming that I *did* have the necessary "permission" since it was time for my interview. And then, although I did not verbalize it to this sister, I really started to get angry and for the next five minutes or so I just fed the flames like anything in my mind. By the time she had realized the time and apologized, and we finally *were* sitting at Sant Ji's feet, I'm afraid that my mental state was strongly akin to one horrendous Texas bonfire! What a state to approach the Master in, but then, of course, I wasn't considering Sant Ji to be the Master. Brother Russell may have sensed my state because he insisted that I sit as close as possible to Sant Ji, practically in His lap.

The interview lasted an hour and a half, but almost the entire conversation took place in Punjabi without translation between my friend Lal Sardana and Sant Ji. Lal, an initiate of Charan Singh, was born in a Satsangi family, grew up near the Dera Baba Jaimal Singh, had sat in Sawan Singh's lap when a child, and had associated with Mastana Ji on numerous occasions, so there was a lot to share, and Sant Ji seemed openly delighted with him. So while they talked I just sat and stared at Sant Ji's eyes and forehead. Every once in a while He would look down at me and give darshan for the longest time. I began to experience a calming of the mind and a profound sense of peace just sitting there.

The only thing in the physical sense, which occurred for me, was that as the interview was coming to a close I began to feel an overwhelming desire to touch His feet. I wanted to do it very badly, but I wished to do it in such a way that no one would notice, because I thought, "If they notice, *especially* Russell, they will start thinking I'm acknowledging Ajaib as the Master." So I waited until the very end of the interview when Sant Ji had said "Acha" and had made a motion to

rise. Then at the exact instant that I calculated that everyone would start to look up, I shot out my left arm, touched His right foot, and brought the arm back as fast as greased lightning. Sant Ji paused, looked down at me with a twinkle in his eye like we were sharing some secret, and patted me on the back. I felt very foolish, "What am I doing?" On the one hand, I felt foolish, but on the other hand I felt very good, like somehow I had really accomplished some tremendous feat or something. And that was the conclusion of my first interview. Afterwards I thought, "Well, *now* I've met Ajaib Singh."

The next day was the day of Sant Ji's departure for South America. I knew the approximate time of His departure but had no intentions of being there, especially since it was the busiest day of the month for me at work and my supervisor expected me to stay in the office all day. Sant Ji's flight was scheduled to depart from Houston Intercontinental, almost an hour's drive from my office, (at 12:30) and I had heard that a last darshan had been scheduled at a V.I.P. room at the airport.

At about 9:00 a.m. I started feeling an urge (which I first discarded as insanity) that I should drive out to the airport and see Him off. Finally, about 10:00 a.m., I actually started to telephone various places at the airport to find out where the V.I.P. room was. Everyone told me that because of the lack of space at the airport there was *no such room.** Now the Houston Airport is really pretty large and I didn't want to drive out there and not be able to find anyone but the urge to go became so strong that I couldn't resist. I walked up to my supervisor and told her, "Look, can you manage without me? I'm going out to the airport to see a Saint off." Her mouth just fell open in surprise but she told me to "take off," which is what I *did,* exceeding the speed limit the entire way! When I got to the airport I couldn't find anyone so I just sort of hung out a few minutes in the main lobby.

I soon spotted Greg Matthijetz, one of the Houston group leaders, rushing somewhere on an apparently urgent errand. Greg pointed out the door leading to the room that Sant Ji was in—and I entered to sit at the back behind maybe fifty brothers and sisters who were there for His darshan. Again, I felt very foolish, thinking, "What am I doing here?" My mind said, "These people think he's the Master, but I know better."

After a few minutes it was time to leave and since I was one of the last to come into the room, it was necessary that I was one of the first to exit in order to make a path out for Sant Ji. When Sant Ji came out of the room He saw me and came over, motioning to Pappu to translate. "How are you?" He asked. "Fine sir, how are you?" was the only brilliant reply I could muster. Ignoring my question concerning His welfare, He said, "You know, you should get together with others. There are no divisions in Sach Khand and there are no divisions in Kirpal. So why not have Satsang in Kirpal's name? Don't you agree that this would be good?" "Yes sir," was all that I could say, since His eyes were about a foot away from mine! "Acha," He said, and turned away.

Once again I thought that my association with Ajaib Singh was finished. David Teed, a former Texan and friend who introduced me to the Path, even came up to me at the Houston Airport and said, "Brother, why don't you come visit us sometime in New Hampshire?" I excused myself, tactfully explaining that it would probably be "years" before

* I later found out that there was no VIP room, per se, but that a room was used for this purpose on occasion.

I had the time or the money.

Less than three weeks later I found myself in New Hampshire, once again in the physical presence of Sant Ajaib Singh Ji! While I did not have the means to go to Sant Bani, I did find myself wanting to go. I was torn with indecision and doubt. Surely Master does take care of His children, for while my receptivity was not such that I could see Who He was, and my mind was fighting every bit of the way, Master was dragging me to His feet. While it was just short of miraculous, and a long story, suffice it to say the way was opened up for me to accompany two sisters to Sant Bani in August.

For the first two days at Sant Bani Ashram I'll have to admit that I really felt foolish and out of place: "What am I doing here?" My mind raved on and on. So many things, "I'm a traitor for being here," and "there isn't any love here, it's just cold asceticism," and so forth. But since I had little choice but to conform to the meditation schedule with everyone else, my mind gradually grew calmer and calmer and I began to experience some genuine inner stillness and peace.

It was at this point that Sant Ji acknowledged my physical presence by stopping in front of me, questioning as to when I had come, and asking, "How are you?"

After this, the Satsangs improved tremendously for me and so did the meditations. I think that it must have been this same day that Sant Ji gave what was for me the most powerful, head-thumping, straight-to-the-heart Satsang I've ever experienced in my life. The subject was criticism, and I felt like the entire talk was directed to me. Sant Ji explained the karmic penalties for criticizing: that you transfer your good deeds to the account of the one you criticize, and He also gave an incident from the time of Baba Jaimal Singh to illustrate the price an initiate has to pay for criticizing a Saint or Sadhu. I really started to get worried—"Maybe, *just* maybe, He really *is* a Saint," wouldn't I be in trouble! I decided that to be on the safe side, I was going to ask for His forgiveness. I had a private interview scheduled, I could do it then, and besides, even if he wasn't a Saint, just a fellow disciple, I figured it would not hurt to ask for forgiveness.

So when the day of my private interview arrived I had it at the top of my list that I should request His forgiveness. I said, "Sant Ji, I really appreciated and benefited from your talk on criticism. I understand now the karmic price the soul must pay for indulging in this vice, but I also understand that the Master is all powerful as well as all merciful—Kirpal means mercy—therefore in the name of our Beloved Kirpal, I request forgiveness from the Master for any criticisms I may have had for Ajaib Singh." He looked at me very intensely, and then with a look of compassion He said, "Master is also all forgiving, and if anyone comes to Him to request forgiveness, it is given."

Such a feeling of relief I experienced! It was as if a terrible weight had been lifted from off my head and shoulders and all I could say, inadequate as it was, was "Thank you."

After this came my questions, written out on two sheets of paper, which dealt mostly with the questions of successorship, things I had heard about Sant Ji concerning His relationship with Kirpal, etc. He was extremely patient with me, permitting the interview to extend over an hour's time, and He actually went into great detail concerning the recent history of Sant Mat, discussing everyone and everything from the spiritual status of Rai Saligram to the situation at Beas, His relationship with Charan Singh, etc. I was really amazed because I had done so much reading in this area yet Sant Ji

was telling me about certain behind-the-scenes events that were, at the most, only hinted at in some of the books. He would ask me, "You have read such and such book? Do you recall this incident? Well, this is how it really happened." And I could sense that what He was telling me was true because it all sort of fell into place.

One of the questions I had for Sant Ji concerned something that He had supposedly said concerning the actions of certain initiates after their Master had left the physical body and the possibility that through such-like actions they just might earn rebirth in a form lower than that of the man-body. I saw this as a direct contradiction of Master's teachings that once initiated the soul did not descend lower than the human form. I had thought prior to the interview, that if Sant Ji was to reply that, "Yes, I *did* say that," my mind said that at that point in the interview, get up and walk out because He could not possibly be a true Saint and hold such a view. Surely the person who told me this must have been mistaken, I hoped, because I really *was* starting to like Ajaib Singh and didn't feel like leaving. So anyway, this question came up on the list about twenty minutes into the interview and I was really feeling intoxicated by this time—just sitting there, getting so much of His attention. When the question did finally come up I remember thinking, surely He will say, "No, of course, I never said such a thing." But, actually, I was so much intoxicated that I was hardly caring anymore what was said and just as He was starting to answer I was reaching the decision that no matter *what* He said I would just stay and experience some more of this—whatever it is! And then He said, "Yes, I *did* say that," and I was simply heartstruck (but I was staying anyway), I was looking into His eyes and I thought that I would just gradually try to move one of my legs (which had gone to sleep, cutting off circulation) very slightly so that He would not notice. Sant Ji shot out His right hand and with an up and down motion told me, "No, *don't* leave—stay." It was then that I realized that He had known from the beginning what was in my mind—that it was my intention to leave at that point in the interview!

Naturally I *did* stay, and for the next ten minutes I actually argued with a Saint concerning the theory of the Path—"But this cannot be true!" I said, "It goes against our Master's teaching that the soul once initiated will not be cast again into transmigration!" Sant Ji gave me a very intense look and said, "No!" He held out His hand for me to look at, "It is not the Kal Power that does this, it is Master under the Law established by Sat Purush—Master's hand is very soft on the outside," He turned His hand for me to look at both sides, "but it (His hand) is very hard on the inside! He will do what is necessary to accomplish His task with that soul." He told me about the incident from the life of Gobind Singh when one of his disciples went into the body of a bear, but still I argued, and finally Sant Ji just threw His head back and started laughing like anything. "Why are you so concerned with this question?" He asked. "Well sir, I guess because I have so many friends and for myself . . ." and I laughed.

Then He said something that really surprised me—I mean here I was arguing like crazy with Him and He said, "You know, I am very pleased with you." I was floored! I said, "Sant Ji, for the life of me, I cannot understand *why* you would be very pleased with *me*." At this point He really started to look so much like Kirpal and with a twinkle in His eye He said, "I guess that the reason I'm

very pleased with *you* is because I was born into this world very pleased with everybody and everything!" And we both just roared with laughter.

His answer was perfect, especially for the moment, and such a kind way of letting the air out of my inflated ego.

After this we discussed several questions, most dealing with the question of who is or is not a Perfect Master. I said, "Sant Ji, I don't go inside and see the Master—how am I to know for one hundred percent certainty that Darshan Singh is a Master, or Ajaib Singh is a Master—how can I know for sure?" He told me that all He was saying was that I "should see the Truth, or the Reality, for myself, *before* speaking." He told me this several times throughout the interview and all I could think about was "What does He mean? Will I have to wait fifty years, or maybe until another life, when I've gone far enough within to see these things—is this what He means?"

As it turned out I was to get my answer much sooner—the same day, as a matter of fact—but at the time of the interview I recall feeling confused and somewhat disappointed by His reply.

At the conclusion of this interview I asked Sant Ji for His blessing—I still was not totally convinced that Sant Ji was my Master's Successor, and I asked for His blessing as I had received the blessings of various swamis and gurus in the past. Perhaps my soul knew, but my mind was considering it as a point for comparison.

Sant Ji stood up, held His hand on the top of my head for several moments and then said, "Acha!" When I stood up, I found that I was really so intoxicated that it was literally hard for me to walk straight! I left Master's house and just sort of floated across the little bridge there at the Ashram and it was like I was two entities, distinctly separate but both occupying the same body. One half of me was really stoned and filled with love for everybody and everything, while the other half—the mind—kept telling me, "Oh yeah, he has to be some kind of yogi, look how zonked you are, but he *can't* be a Satguru because he said that thing about transmigration." It was like my soul had already accepted Him, *knew* Who He was, but my mind was very powerful too and it was fighting the thing tooth and nail.

It just so happened that the first person I encountered was David Helion, a fellow initiate of Kirpal, who had also associated with Darshan Singh for some time. David asked me about my private interview and I said, "Oh David, it was great, he's obviously some kind of a really evolved soul, but I could never accept him as the Master because of this thing he said about the initiates might be sent lower than the manbody." I was surprised when David replied that he had recently had some personal experience of the possibility of transmigration and that Sant Ji's statement made perfect sense to him. He said, "Have you ever had any inner experience as to who Master's successor is?" I said, "No, to be frank I don't have any inner access at all," and David replied, "Have you ever had any *outer* experience, like any visions to show who the Master is?" And I said, "No, the only thing was in Dickinson, Texas, I thought that Sant Ji's eyes were transformed into Kirpal's but I was not doing Simran at the time so I don't trust that experience." So David said, "Well, at least you have the Simran, you can use that, and in October you will be going to India and meeting Darshan Singh for yourself so you can compare the two." After David said this, we separated to prepare for the evening Satsang and this one sentence, "at least you have Simran" kept going over and over in my mind like a broken record.

When we sat for Satsang this sentence was still playing in my mind, like a song, so I put it to the test and started doing Simran like anything. I fixed my gaze on Sant Ji's physical form and did Simran with all the concentration and attention that I could possibly muster. I believe that this was the most concentrated Simran that I've ever done in this lifetime and then within a few minutes it started to happen. It was entirely unpremeditated on my part but suddenly Sant Ji's form was transformed into that of Kirpal and then it changed into Baba Sawan Singh and later into that of a Saint I've never seen before. This happened not once, but several times, over and over again for the next ninety minutes. It was like a rhythmic cycle—Kirpal, Sawan, and Another—until I hardly knew which physical form it was that was actually occupying the dais. When Satsang ended, many of the dear ones rushed down the hill for one last darshan and I was left standing next to a very loving sister.

She was looking after Sant Ji with tears in her eyes and I felt so awed by what I had just experienced that I really wanted to tell someone about it and I told her. It was really strange because as I was telling her about my experiences, the mind came in again (lack of Simran) and said to me, "You know, it is a cloudy day today and it seems that your eyes may have been a little out of focus during Satsang—maybe it was just an illusion, or trick of the mind, after all." And as soon as I had finished telling my experience to her she replied, "You know, I see the same thing myself *all the time,* but sometimes I think that my eyes are a little out of focus and it might be a trick of the mind." Her reply was exactly what I had been thinking. So again, one half of me was really enjoying and thinking that it was Real while the other was doubting. I tried not to think about it too much for the rest of that day.

The following morning it was one of those really beautiful days—not a cloud in the sky and just so vivid and clear. It was after the morning meditation and I felt very wide awake having given some time to meditation after quaffing several cups of eye-opening black tea. And my eyes were in perfect focus—I felt like I was really seeing the world clearly. So anyway, after the morning meditation the dear ones were running down the hill, as usual, for a last darshan of Sant Ji as He returned to Master's house and I found myself in a very good position, a spot on the path where Sant Ji would have to pass by and so I stood there waiting for Ajaib Singh to walk by. Because of the person next to me I could not see His approach but all of a sudden He was there, standing right in front of me about two feet away, only it was *not* Sant Ajaib Singh standing in front of me, it was my Master, Kirpal Singh! And the whole thing was so natural, you know, *that my mind even accepted it*—"Oh, here is Master giving me darshan, and there *goes* Master returning to His little house." It didn't really seem unusual at all—it was simply that I was having the darshan again of my Master!

These were some of my experiences with Master in His new form while He was in Texas and New Hampshire, but overall I would like to point out that it was not the visual experiences, as vivid as they were, that impressed me so much about Sant Ji, but rather it was His initiates—"and ye shall know them by their fruits." It seemed that for a long time I had held this mental conception that the initiates of Ajaib Singh would, in some way, be different from the initiates of Kirpal. It was really amazing how Master cleared this up for me. It seemed that everytime I met some brother or sister in

New Hampshire that I really liked, I would think, "Ah, this brother is so radiant, he must be an initiate of Kirpal for so many years," and then the person would say something like, "Oh, I was just initiated by Sant Ji two months ago," and I would really feel ashamed, because here was this really loving being talking to me, radiant as anything, initiated only two months, while I had been initiated for over five years and had not made any progress at all. What a lesson Master was teaching me. How easy it is to forget His simple statement that:

God is Love, and the way back to God is also Love.

When I returned to Texas from Sant Bani—West (August 1977) I really began to understand the meaning of the statement of Jesus: "Think not that I am come to send peace on earth; I come not to send peace, but a sword," the *sword* which severs our attachments to our friends and relatives, because *like it or not,* once you begin to associate with the Satguru you have automatically alienated yourself from certain individuals, very possibly even your closest friends or relatives—"For I am come to set a man at variance against his father . . . and a man's foes shall be of his own household . . ."

All the way back to Texas I thought seriously about the effect my new understanding might have on my friends, most of whom were very strongly associated with and committed to Darshan Singh; not to mention the possible effect on my wife, who is an *initiate* of Darshan! I reached the conclusion that, for the time being at least, I would not mention my experiences to anyone—even my wife, Sandra.

However, I soon discovered that when a major transformation has taken place in your life it is not such an easy thing to hide. Sandra later mentioned to me that she *knew* from the second I walked in the front door that *something* very important had happened to me: "It's like you left one person and came back as someone entirely different." The day after my return she begged me to tell her what had happened and when I started talking about Sant Ji I got so intoxicated that Sandra began to feel it also. At one point she stopped me and said, "My God, you should *see* your eyes!" And I said, "You should see *His* eyes!" But then maybe she *was* in a sense seeing His eyes, because the feeling of His love at that moment was simply tremendous.

It was this sustained feeling of His love, His presence—which made the following month, before I left for India, bearable. For the next few weeks the feeling of separation would, at times, become so intense that I actually began to think that if something happened where I could not go to India in October, I would quite literally die. But October came, and although I had doubts that I could financially get there (I was trying to sell my car and get a less expensive one), that I would ever really be so fortunate as to sit in His physical presence again, the *day* did finally arrive. I had linked up with the other members of the October group at the New Delhi airport, since I had preceded their arrival in India by about ten days.

While waiting for the rest of the October group, I visited with Darshan Singh as well as Thakar Singh. I experienced both Darshan and Thakar as very beautiful elder brothers, but neither, for me at any rate, reflected the Timeless nature of the Satguru—the nature of Sant Ji. So often in Sant Ji's presence a moment will stretch into eternity and then you are very much aware of the fact that you are in the presence of One Who exists beyond Time—beyond the realm

of birth and death. And this is the *real* meaning of the term "Satguru," Sat (Truth beyond Time)—Guru (Master). I had been given a very small taste of this with Kirpal for the two short days I had been in His presence, and now I felt blessed to be experiencing it again, with Sant Ji.

When we arrived at Sant Ji's Ashram and unloaded our gear in the Western quarters (which had just been completed the same day) I really started to feel at Home—such a tranquil feeling—a really beautiful feeling—and such a peaceful atmosphere. And it *really is* Home, you know. It's not "Sant Ji's Ashram," as we are so used to call it, it's *our* ashram. During one of my private interviews Sant Ji was just being so loving, so gracious, and He looked at me and said, "You should not consider that this is Sant Ajaib Singh's ashram, this is *your* ashram and you are *always* welcome here." It was so sweet, but actually when you consider it from Sant Ji's perspective this is literally true—the ashram is there only for us—for He certainly has no need or desire for ashrams, it exists for *our* convenience only. The first day that we were there He told us that the ashram was very simple and built far away from any town or city so that few people would want to come there, "But those who *do* come will definitely get something," and we *did* receive a lot—a whole lot. I remember reading in SANT BANI where someone had referred to this desert ashram as being composed of the most spiritually refined matter in the physical world and I do think that this may be true. It's sort of like the best possible counterpart to Sach Khand in the material universe.

There were so many questions asked and answered while we were there and any remaining small doubts I may have entertained with respect to Sant Ji's spiritual competence were cleared up one hundred percent. He actually encouraged us to ask questions, no matter how trivial, and told us that He did not want us to have to carry any unanswered questions back to the States. His answers were so fresh and, in most instances, so relevant to the whole body of Master's initiates that I thought it would be good to share a few of them here (as taken from my diary).

One question that I asked Him at a group darshan concerned those who were maybe hating the Satguru, like maybe our relatives. I told Him that I had read stories about the avatar, Lord Krishna, who it is said had given liberation to even those demons who were hating him. The stories tell how simply by thinking about Krishna all the time (in hatred) the demons received his attention and were taken up to Krishna's realm. I asked Sant Ji if this were true also in Sant Mat. I think that He surprised us all, a little, when He replied that, "No matter *how* someone was remembering the Master, if they remembered with love, pain, fear, *or* hatred, they definitely *will* derive the benefit." The implication is that it's all a matter of the faculty of attention—where you put it, and that no matter how you think of the Master, if your attention is there then you receive His radiation, *want it or not.* I began to realize something on a very personal level. It dawned on me that Ajaib Singh had been on my mind often in the past few years. True, my thoughts of Him were far less than loving, but from what Sant Ji had just told us I realized that I must have been receiving a certain amount of His radiation anyway.

How strange and wondrous art thy ways, O Satguru!

Concerning this matter of the faculty of the attention Sant Ji elaborated further that, "it is a very good thing for the

non-initiate relatives to be around the satsangis for they are at least getting the darshan of the satsangis, maybe eating their left-over food, etc." He indicated that the non-satsangis derive spiritual benefit by association with the satsangis in the same way that we benefit by association with the Master (of course, there is a vast difference in the *degree* of benefit).

In this same connection, someone asked Sant Ji about how we were to handle relatives who did not like the idea of our associating with a Living Master. Sant Ji said that this was a problem which everyone, including the Saints, has had to face. He told us of an incident from the time of Baba Jaimal Singh when Baba Ji had first been invited to the home of Sawan Singh for the purpose of conducting a Satsang. He said that Sawan Singh was very much concerned that Baba Ji would say something about His Master, Swami Ji, or try to discourse on the Sar Bachan, which Sawan Singh's orthodox Sikh relatives and neighbors did not accept as sacred scripture. So Sawan Singh was being very clever and put out a copy of the Granth Sahib (Sikh scripture) for Baba Jaimal Singh to base His talk on, which Baba Ji did. But after the Satsang, Bibi Rukko, a devoted initiate of Swami Ji, went up to the roof of Sawan Singh's house and started singing hymns from the Sar Bachan for all to hear. Now whenever Sawan Singh would hear Bibi Rukko singing from the Sar Bachan he would get very intoxicated, as happened on this occasion as well, and he gathered the strength to confront the objections of his relatives and neighbors. So Sant Ji told us that we too should be strong in this respect, but that we should also be loving. He said that we should try to explain to our friends and relatives about the positive things that had happened to us in the way of the changes in our lives since we had taken up the Path.

At another one of the group sessions someone asked the following question concerning initiates and drug use. "Sant Ji, what about those of us who have been heavily involved in drugs? What effect will this have on our meditations and how long will it take for our astral and mental bodies to heal?" Sant Ji replied, "These people who are going crazy—it is because of their use of drugs—they (drugs) have a very bad effect on the mind," but, He said, that if we "do our meditations and maintain chastity" it would "not take long" for the effects of the drugs to wear off.

This next question is being presented here at the specific request of brother Richard Handel, who was also in the October group. I felt very fortunate that Master had arranged things so that he and I were in the same group, because I really felt a special sort of camaraderie with Richard since he had also associated with Darshan Singh for some time and had experienced a similar sort of alienation, to some extent, from some of his long-time friends. Anyway, this particular question, which, in fact, is several questions in one, was asked during one of my private interviews and I think Sant Ji must have devoted almost forty minutes to the answer. In brief, the question concerned the organizational set-up of the present Master—why it was so different from Kirpal's, the responsibility of the Group Leaders and Representatives and some of my ambivalent personal feelings concerning certain of His Representatives. I had written this particular question out on a large legal-sized sheet of paper and it filled the entire page.

After Pappu finished the translation, Sant Ji gave me one of the most intense darshans I had experienced thus far, and the first thing He said was, "In the first

place your relationship is direct with me, and *me* alone—your relationship with the Representatives and Group Leaders is strictly worldly, but your relationship with me is spiritual." And as He said this it just cut right through a lot of nonsense in my mind and I began to understand how really true this is—that our allegiance, our relationship, is direct with Master and *Master* alone and that we should not consider that any particular individual is there between us and the Master. How often Kirpal reminded us, "no high, no low," but how *easy* it is to forget. At least, I'm sure that I personally have "forgotten" this from time to time.

He told me that the reason the outer set-up was different from Kirpal's (no mailing of initiation applications, etc.) was that in Rajasthan they had no mail service and the applicant might be inconvenienced and have to wait several months for reply if it were during the hot summer months when no groups come from the West. Similarly, part of my question (with respect to the Representatives authorized to convey initiation) was whether or not these representatives had the ability to go inside and see who was, or was not, ready to receive Naam. He said that the Representatives did not have this ability and that He had only given them very detailed instructions how to determine (outwardly) if someone was ready or not. He said that when someone was accepted through a Representative a telegram was then sent to a nearby village (in Rajasthan) to notify the Master *beforehand* as to when the actual instructions were to be imparted. He emphasized again that the Representatives were not necessarily any more spiritually evolved than anyone else and that the Master can do anything—use anyone—if He so chooses.

During this same private interview I mentioned to Sant Ji that some of the initiates had urged that I might someday write a history of Sant Mat since I had done so much reading in this area, but since I've done so little of the actual meditation and don't wish to be sidetracked unnecessarily I thought that I should ask Sant Ji before seriously considering such a project. He told me that "unless you have actually risen to the level of the Saints it is best not to attempt to write of their lives because you might write something that is not correct and it could become a source of confusion." I asked Him if He might ever write His own autobiography or permit someone under His guidance to write His biography. He really surprised me by replying in the affirmative and telling me that whoever was "chosen" for the task would first have to accompany Sant Ji to all the places in which He had meditated so that he would have a feeling or understanding of what had taken place there.

Then He said something which really brought tears to my eyes. For the past two years I had been thinking really strongly about how there should be an English translation of Kabir Sahib's *Anurag Sagar.* I had discussed with two of my Hindi speaking friends about maybe working together to translate it, and had even written to India to find out the name of a publisher who had it available in Hindi. Baba Jaimal Singh had recommended this book to new seekers and Sawan Singh had desired that it be translated into English. It's really supposed to be an incredible book and my desire to read it was just intensified like anything when I heard Sant Ji (while in the States) declare that Kabir was the *very first* Master of this world. This fact had also been touched upon by Master Kirpal Singh in His book, *A Great Saint: Baba Jaimal Singh.** So

* p. 7. Of course, this refers to Kabir's first incarnation as Sat Sukrat, in the Golden Age or *Sat Yuga.*

anyway, right after Sant Ji told me the thing about His biography, He looked at me and said that He and Pappu were going to translate Kabir's *Anurag Sagar* as soon as possible.

Well, this really floored me! I began to realize that the *only thing* I have to do is *meditate*—God is taking care of *everything* else! Which I know, but I occasionally forget. Sant Ji also said that He would be writing a commentary on this book, so apparently it will have a similar format as Master's *Jap Ji.*

One of the questions that I asked, which was recently clarified by Arran Stephens, concerned Sant Ji's statements with respect to Mastana Ji. I asked Him what I was to tell those unknowing who might come to me and say that Ajaib Singh contradicts Kirpal Singh by saying that Mastana Ji was also commissioned by Sawan Singh to give Naam. Sant Ji said, "You should tell them that they should go inside and ask Baba Sawan Singh about this themselves." Then after a long pause He said, "I knew both Mastana Ji and Kirpal and they *both* told me this same thing, that they both had a commission from Sawan Singh—and there were also others who were giving initiation after Sawan, but this should not concern us now, because our relationship is with our Kirpal."

Another, less significant question that I had with respect to Mastana Ji concerned the words of the bhajan, "Mera Satagura Pritam Pyara," wherein Mastana Ji says, "Above Sat Lok there are the regions of Alakh, Anami, Agam and Apara." I asked Sant Ji if this was a mistranslation since I had always thought Anami was supposed to be the highest region. He just laughed like anything and explained to me that Anami *is* the highest region and that Apara is simply a collective term for all three of these regions and was put in the bhajan by Mastana Ji "to help make the melody only." We both shared a beautiful laugh (at the expense of my ridiculous intellect) and later when I mentioned about this session to Richard Handel, Richard laughed and remarked that I was probably the only Satsangi in the world who would ask such a question!

My next question dealt with the habit of praise and whether or not any karmic penalty was attached to it. I told Sant Ji that, by His grace, I think I had learned the lesson of not criticizing others: that we transfer the fruits of our meditations to those we criticize, and now I would like to know if there was some karmic reaction that we must bear for praising others. He said that there was no karmic penalty to pay for praise, that "we should praise everyone, but not beyond the extent that we know or understand that particular individual." Recently, I heard a tape of talks given at Sant Bani by some of the returning members of the October group and was very impressed by the statement (which embodied this concept) wherein a brother said something to the effect that "he could not say who or what Sant Ji was; from his level he could only say that he went to Rajasthan and here was this really incredible and beautiful person who just gave out like anything." It all tied in with what Sant Ji had told me that we should only speak about that which we have actually seen or experienced for ourselves. If we have seen something good, then we can say, but we should not be making declarations that extend beyond our own level of experience or comprehension. The latter can be a source of untold problems and misunderstandings, especially since our words will not carry the "ring" of truth.

One of the seemingly trivial questions that I asked Sant Ji came about through unusual circumstances. Several of the

others in our group had openly discussed how we would like to ask Sant Ji to explain about the reason that the great Saint Swami Ji Maharaj smoked the *hookah,* but we were all somewhat afraid to ask the question during one of the group darshans because it did not seem very relevant to the here-and-now realities of our own spiritual practice and progress. For those who may not know the story, Swami Ji, Baba Jaimal Singh's Master, smoked a very strong blend of black tobacco in a large *hookah* (which is an Indian water pipe). His devoted disciple, Rai Saligram, used to be assigned the task of purchasing the tobacco and the filling of the water pipe was sort of an important daily ritual at Swami Ji's house. So anyway, there were several of us who wanted to ask this question but were reluctant for obvious reasons. Well, as it turned out, the day before we were to leave the Ashram, Sant Ji called for me unexpectedly and told me to bring the tape from the previous day's interview (I had been taping all my private interviews) and explained that "for my own good" He wanted to tape over about forty minutes of that previous day's interview. This particular interview discussed some controversial things and He said that it would be best for me if I did not carry it back.

So here I was sitting with the Master erasing a tape and with no questions left to ask. Sant Ji saw that I was feeling uncomfortable just sitting there; He started asking me little questions about my family, etc. Now, Pappu had told me that someone else had once asked Sant Ji the question about Swami Ji's hookah and Sant Ji refused to comment, so I wasn't very hopeful that He would say anything, but I decided—all that tape is running out with nothing on it—it won't hurt to ask. So I asked Him, and He surprised me by giving a very lengthy (maybe fifteen minute) reply. His reply was so good and so very relevant to the situation surrounding the present Master that I hope that it can eventually be transcribed.

In brief, what He said was that, in the first place, "The great thing is that Tulsi Sahib has said, that if (it is) the Perfect Man, one who is Almighty, He doesn't have any blame if he does any bad thing! Many times it happens that Saints do such things that become the reason of hatred for many people and to keep such people away from them they do like this. This way the *lovers* come to them and *not* the others." Sant Ji then went on to tell the story of two former princes who became Saints and wished to spend their time in meditation, but some of the people from their kingdoms started coming to them because they thought there might be some secret in the worldly renunciation of these Saints. To keep this sort of people away, the Saints pretended to squabble over who would get the better share of the day's food. So when the people saw this, they left—"So only to keep away those flies, they pretended they were fighting for the food, but in fact they were *not* doing that and after everyone left they again started doing their meditation . . . for such reasons the Saints do this, otherwise they are not attached to any hookah, they are not attached to any food, they are not addicted to anything. That's why Guru Nanak Sahib says whatever a Master does we should not necessarily imitate Him, because whatever He does has some secret behind it. Because He's Satpurush, He's perfect—how can we know His secret? On the worldly level this question disturbs a lot, I agree with that, but those who are going within, they are not disturbed by these questions. Because this doesn't have any connection with spirituality."

As Sant Ji told me this, I began to understand that He too, like the Masters preceding Him, has introduced little things into His Satsang which act as safeguards to keep certain people away. For instance, when I first heard the initiates singing the Hindi bhajans I had so much egotism that I was thinking that this is ritualistic and against Master's teachings. It was only later that I experienced that the bhajans are one of Sant Ji's unique methods of conveying some very special grace. Also, I found the following quotation from Swami Ji's *Sar Bachan* which sheds a tremendous amount of light on this particular question.

When a Sant Satguru, by His Will, begins Satsang at any particular place, He deliberately behaves in some respects in such a manner as to offend the worldly people or give them cause for complaint and hostile criticism. The reason is to prevent egoistic people from coming and meddling in their Satsang. Saints keep no watchman or gatekeeper to prevent undesirable persons from coming. The adverse comment and criticism of them by vain and worldly people serve to keep such people away for fear of public ridicule and taunts. A true seeker, however, will not care for the opinion of the world and he eagerly goes to the Saint, no matter what the world says . . . The world-loving gurus keep on friendly terms with the world and the worldly people, humor them in every way . . . On the other hand, Saints . . . do not like that worldly people should enter their Satsang and cast their shadow on their disciples. That's why they love slander and calumny. It plays the part of the watchman and keeps such people away from them.

Oh, thank you Sant Ji for permitting this particular "fly" or "worldly-minded" person into your Satsang!

There was one question that I asked during one of the group darshans that may be of special interest. It was maybe three years ago that I was having a conversation with an initiate (since 1955) of Master Kirpal Singh, who told me that he was once discussing the book, *Wheel of Life,* with Master and that at one point Master became very animated, slapped His hand on the table and said, "I tell you, my initiates will not have to return!"—meaning return to the physical world. Now when this brother told me this story I just sort of filed it away as hearsay. But when I was at Sant Bani-West, in August, waiting for my private interview, the brother who had the interview just before mine came out of Sant Ji's room very excited and said that Sant Ji had told him that *none* of Kirpal's initiates would have to return! So in Rajasthan I mentioned this to some of the others and they asked me to put the question to Sant Ji when everyone could hear. So I did, and Sant Ji's reply was that "whenever the Master initiates, He has it set firmly in His mind that his initiates should not have to take another birth. If by some chance his karmas are so bad, in this life, that it should be deemed necessary, he may come back for *one more birth,* but that birth will be in a very good position, maybe as a doctor, or something similar, in a very good household and that initiate will *definitely* get the Naam and go Home after that life."

At this point He was looking at me, and I felt this to be my condition, that I would have to return. "Oh yeah! Oh yeah!" I thought, as the tears welled up. He continued, "But you should give no thought to coming back. The Saints are determined that their disciples are not to come back—they can complete their course on the inner planes unless their karmas are just so strong that they have

to come back." What a relief this is, but also, as one person mentioned, what a tremendous incentive for us to utilize this precious time left allotted for this life.

Before closing, I would like to mention just a couple of the really especially sweet moments in Rajasthan. Of course, by now most have heard about the tremendous walks that Sant Ji takes you on and some may have heard of the symbolism of the thorns in the path and about how if you follow the Master (literally) you will not collect these thorns and thistles. When we would return from the walks, Sant Ji would just stand with us, in the entranceway to the Ashram and point at our trousers, laughing, while the sevadars picked off the thorns. Sant Ji never seemed to have any on His trousers, and there was just something very sweet and special about these moments.

Then there was the time at one of the group darshan sessions, when Tony Bucci asked Sant Ji if we could have "ten minutes of *silent* darshan," and I told Sant Ji about the beautiful silent darshan, lasting forty-five minutes, that Kirpal gave just prior to His departure from the Dallas airport in 1972. The only words that had been spoken at that darshan in 1972 came from a young girl who had just received initiation. She asked, "Master, could you tell us a story?" Master just looked at her with an expression of total compassion and He said, "Tell you a story? Silence speaks more than words—why *this* is the *greatest* story of them all!" and nothing but silence prevailed from that point on.

So after I told about this incident to Sant Ji, He just chuckled (that special chuckle uniquely His) and He started to give us darshan—a ten minute darshan which was more like ten eternities! The radiation was *so* intense, so very heavy, that many of us felt that if He had extended the darshan beyond ten minutes, we would have, quite literally, left our bodies. I mean it was really that heavy and the intoxication was tremendous—so tremendous that it really is impossible to do adequate justice to it with written words. Afterwards—after we had left His physical presence, the only possible response was to cry. I remember following one of the brothers into the Western quarters and watching him as he sat on his corner bed (facing the wall) covered himself with his blanket, and began to sob like a small child. Eventually, most of the rest of us were doing the same thing each in some respective "corner" trying our best to be inconspicuous and not to disturb the others. It was the most tremendous experience I've ever had in my life—it actually seemed like for awhile there, a very small while, the person that I consider to be my "self" disappeared and there was nothing left there but this incredible eternal energy, that for want of better words we are used to calling "Master" or "Love." And it was all *His grace, His* unbelievable expansive, all-encompassing grace, that allowed it to happen. I cannot speak for the others, but I do know that for myself, it had absolutely nothing to do with my individual receptivity or spiritual merit. I know that it was *only* His grace that, for me anyway, had permitted this state to develop and that the intoxication would have been equally as strongly present, and felt, had this particular soul been inhabiting the form of a stone at that time. It was all-pervading and It knew no bounds. And *such* is the state of the Master—the state of consciousness which inhabits and *functions through* that Form which we call *Sant Ajaib Singh Ji.*

Oh Master, thank You so much for sending us Sant Ji—maybe we don't deserve Him, but then You've always been so generous with Your children.

THE LIGHT OF KIRPAL

excerpts from a forthcoming book
of talks by
Maharaj Kirpal Singh Ji

*When Master Kirpal Singh left the body in August 1974, He left behind a precious legacy of intimate darshan talks, recorded and transcribed on a regular basis since 1970, with specific instructions as to how they should be prepared for publication. In accordance with these instructions, and with the full approval and authorization of Sant Ajaib Singh Ji Maharaj, Who supplied the beautiful title "The Light of Kirpal" (*Kirpal Prakash *in Punjabi), Sant Bani Ashram will be publishing the first volume of these talks (covering the period from September 1970 through June 1971, with one talk from September 1969) in a few months' time. Until then, we will share a few of them with everyone through these pages, beginning with this beautiful talk which was given on September 16, 1970. The Master's words are printed in* roman type *throughout, and the other people's in italics.*

Master Kirpal Singh in Dallas, 1972

To Him Who Is Obedient, The Keys Are Given

Maharaj Kirpal Singh Ji

IF YOU'RE *sitting for the first practice—Seeing—and the Sound intervenes very strongly, what to do then?*

I tell you, if you cannot bear that strong Sound, it is better to divert your attention to Seeing. That will polish down.

It is better to divert, like to Seeing?

Yes, to Seeing, to lessen the unbearableness, *or* follow the Sound; That will drag you into the beyond. You see? Either of the two, whichever you like. If the Sound is very strong and you cannot bear it, then divert your attention to Seeing. That unbearableness will go. It will become bearable. Or, you follow It, and It will drag you into the Beyond. You follow me? You may sit in the same position, that makes no difference. Sitting on the feet position is always better because it is the position of the child in the womb of the mother. In that case you withdraw. If you simply begin to sit on feet, your soul will withdraw. That sitting position helps.

So I should change? If I'm going to listen, I should change?

All right, you'll just take your thumbs from your ears and See. Repeat the Names. That will polish down. Or if you follow Sound, That will drag you into the Beyond. Go, and Master will be waiting for you.

Master, how should one conduct oneself in the presence of a Master?

That's different according to each man's advancement. I think by questioning, we put one question, one phase of it, and He replies to that. But if you leave off *all* questions, simply hear Him, and become receptive, all your questions will be replied to. As I told you, I only put two questions to my Master, all through my life. First was about visualizing Master's form. That I told you about already (Sept. 9).

The other was "What is the proof that this Science will remain alive after You?" and He said,"For whomsoever I will order, I am responsible; for others I am not." These are His words. And then I further put Him the question, "In what form He will be?" He said, "He will be in Sikh form." So these were the only questions. . .I learned all by simply looking into Him, and hearing what He said. Now this is not the fate of everybody. Who has stepped into the intellectual plane must have the whys and wherefores. He must understand. He should put in all ques-

tions, clarify always, because he won't be able to take up the way unless he's intellectually satisfied, has got some proof. So it's better always to clear your heart. As I told you the other day, there was one learned man, another was an unlearned man. There were a hundred stairs to reach the top of the building. The unlearned man said, "All right, if you have to go up to see sun, go up," and he starts going up, you see. But the learned man says,"Well, first of all, give me any example, any evidence from anybody that I'll see the sun when I go up." Then he says,"Suppose my foot has slipped? Then what to do?" You see? He would like to understand. Then he puts in a day or two, goes fifty steps or forty steps, but he does not see any light. "It's all dark. No light." Sun is there. You'll see when you withdraw your attention from all sides, rise above outgoing faculties. Mind is still. Seat of the soul is at back of the eyes. Fix your attention just there, the place where the *Shiv Netra,* the third eye or single eye is. You'll see Light. If you're going up, you'll see Light. So those who've got questions should simply let them loose, give me all questions, and those will be replied. Sometimes people write to me: "Where is the proof?" I tell them, "All right, go inside." One writes, "I want time to be all alone with You." "All right, I'll give you this. You come here, sit inside the room, and lock it up and keep the key with you and don't come out unless your questions are answered." This is what I tell them. Questions are of the same nature, put in a different way, that's all. Unless you go up, you cannot see. When you're near the top of the house, when you're near the roof, then you'll see little glimpses of light. When you really go up, you see full Light. So it is better for those who have entered into the intellectual plane to be satisfied. All these things need to be explained; that such and such Master said such and such things, only for a little courage to take up the way. It appears to be correct to him, but he can not be satisfied unless he sees for himself.

What's the explanation of the different colors of lights that are seen in meditation?

No book will give you that, I tell you. But there are definite reasons for it. That depends on the inner development, backgrounds, some determining attributes in a person's life, you see. That's the cause of all the different colors. So the yellow-golden light is spiritual; the pure white light is also spiritual; the red light you'll find at least where there's some pushing attitude. These are different colors for different stages; there are different sounds also.

Are they different lights for different people or the same progression of lights for everybody?

Those who have got background, they go up further. For those who have to start, there's a regular way. They'll see the sky; they'll see stars, big star, then transcend it; then the moon comes, then transcend it.

Those who have got background, they start all at once from there.

Yes, I was just thinking every morning in here when we meet everybody sees various lights. We seem to be about on the same level, many of us.

Yes, of course. Sometimes. . . There is one who sees two Masters, Master Sawan Singh and . . . .

That, of course, is beyond most of us.

Not beyond. I get letters (saying Master appears within.) Of those who are regular, they have it. They talk to Master, too.

The blue light, You didn't touch on that. Everybody seems to see the blue light. What is that?

That's the first. It denotes a loving attitude. When you see a picture of Lord Krishna, His face is blue, His clothes are yellow. That's showing the combination of different developments, that's all.

So really when you start to meditate, you should try to get to that golden light as rapidly as possible.

You cannot visualize, you see. That comes of itself. When you reach that plane, naturally that point comes, but that is (as I told you), that is where Master's form manifests.

And these lights just seem to stay for a short time. Will that increase as time goes by?

By regular practice. And that time is increased only the longer you can stay in whatever you see, continuously without break. The more you stay, the more your progress is also there.

Suppose you have to scratch yourself. Does that take you right back to the beginning again?

If that happens, you've not risen above body consciousness. You're still not at the top of the roof; you're still on the way. If you had risen above, you wouldn't have felt it.

Some people have said, too, that just about all the body consciousness disappears and there they are, up above, but nothing else happens. That's where the Grace of the Master enters in, isn't it?

Grace of the Master works the very first day when He initiates you. It is there. Money is deposited in your name in the bank. It is for you to go to the window to have the money, that's all. The more you can stay at the window, the more you can have.

If You don't mind my saying so. . .

No, no, I don't mind anything; the worst possible. . .

I think I read in some books. . .

Written by whom?

Either by You or by Your Master Sawan Singh. . . That the grace of the Master is at the pure discretion of the Master.

Surely.

Does that imply then that on occasion, the Master might like someone more that someone else?

Why? Why? Is He a worldly man?

No, I mean among initiates.

Among initiates who have more obedience, He's got more love for them.

He gets more Grace?

Grace. The more you turn your face, the more Grace you have. If you shut your eyes in a room and say, "I do see darkness and don't see any light," then it is for you to come out, that's all. He has love, that is why He initiates. A man may give you clothes, may give you money, may give you buildings. Nobody gives his life. He (the Master) gives you His life. His life is Light and Sound. He gives you *Life*, you see, His very Life to start with so that you will develop. So who can give this? Here also you'll find very few who'll give their blood. That's a very great sacrifice He has made, but He gives His Life. His Life is what? *Word made flesh.*

You've placed a portion of Your Life in us?

Well, yes. A man who sees Light within, He can give you Light. He who has no Light within, how can he give Light? From a burning lamp you can light another lamp. But from the lamp that is not already lit, how can you light another lamp?

That gets me back to a question which I asked earlier but which perhaps I didn't phrase well enough, but seems appropriate. . . how should we behave in the presence of a Master? Some of us aren't certain. Some of us wonder if we're doing the right thing, if we're according the correct courtesy and so on.

I tell you. Go to Him in whatever attitude you like. If you are really after the Truth, He won't be annoyed by your questions, even if you ask one hundred and one. He'll explain to you, lovingly. You may even go to Him with criticism. He'll reply to them in a very loving way. If (the questioner) understands, he'll change. People come; they put in so many (one hundred and one) questions, and then they see, because I told you many things are taught not by tongue, only one-third, two-thirds through radiation through eyes. So when a man sits in front of a Master, His eyes are the windows of His soul. That also affects.

I mean, do you behave toward a Master as one does toward an Emperor?

Take Him as your elder brother; take Him as your father, as your friend. Just understand what He says. When you get something substantial for which you bear out evidence *yourself*; you see that it is so, then start; go on with what He says. The highest criterion, I think, is

a Master who is able to give something to start with, some capital to start with. That capital is given only by raising you above the body consciousness for a while. Of Him, whosoever can give you that, you can say safely, "He's got *something* beyond." How great He is! I think when you know Him you'll become that very Man. In the early times when I went to my Master, some people asked me, "How great is your Master?" So I told them, "I don't know how great he is. That much I know for certain, He is more than what I want." A very honest reply. If you know a Guru or a Master, you'll become the Master. He cannot be known. Very few people really know the Master. They know only some part of whatever He condescends to give them.

While You are having this talk here with us tonight, are You having similar talks on other planes with more advanced of Your initiates?

You see, the point is, they are not left alone. Those who have no attachment to the world, they are taken to the different planes, to whatever stage they have advanced. If they have no attachments for the world left except for the Master, they will not even be sent down in the man body. They will progress further. He advises them there. But there's one thing to note. It takes much longer time to have that progress there as compared with what you can have here now in shorter time. What you can do in years there, you can do in months here. Why do I press it (to do your practices here)? Why did my Master press it? A learned man, a scholar, is only a scholar after death if he was a scholar while alive. If I go out of this building, it does not mean that I've changed. Whatever we have developed, we go to that plane. From there we have to go on. The more we can do here, the better.

But it must be done correctly.

With proper guidance and help, and by receptivity also.

Does incorrect meditation count in our favor?

It is better as compared with not doing it. But it is up to you, if you want to progress here. Hafiz, who was a great Saint of Persia, said, "Sit down in meditation at His door. Don't think whether He has heard you or not. Your duty is to sit at His door, quite cut off from the world and that is all, nothing more to be done." Do we sit quite cut off from the world? If so, you will have it. Why don't we transcend? Because we are attached; we've got so many entanglements, you see.

Assuming that we are able to have complete concentration, how long should it take ordinarily for our body to become completely numb?

When Master initiates, He takes you into the Beyond. There are those who see the full sun, full moon, some cross full moon, the very first day of initiation. It happens here. With little thought of His, each man has his own experience according to his background, of course. But there are cases like that, who cross the big star, who sometimes cross moon or

sun. It does not take long.

In the time of my Master, I went to someone's home in Rawalpindi. They invited me to come when I went to my office. I just entered their home, sat down; they were all sitting, the husband and his brothers. "How long does it take to leave the body? To withdraw?" I told them, "Do you want to know? All right, I'll show you." I closed my eyes. They thought, "He is dead." You see? That takes no time for one who is accustomed. It takes practice. In the beginning it is difficult. On the very first day you do get something. That something only comes when you rise above the body consciousness or are nearing the top. But we have to develop. That's a very regular Science as two and two make four. No doubt about it. People can have it and See, and that's the *only* criterion of a Master. No propaganda. People can have propaganda with money; they do so many things. One untruth stated ten times, twenty times, by propaganda, becomes equal to the truth, you see.

Why is it that it's so much more difficult to listen to the Sound than it is to look for the Light?

Because the mind is killed with that Sound. Mind would rather go into the opening of the cannons rather than hear the Sound because hearing the Sound kills the mind forever. He will engage in Seeing all right, but hearing the Sound is difficult. He (mind) says, "My death is come" . . . on account of it.

Do You still want us to have exactly the same amount of Sound listening as sight viewing?

That depends on how far you would like to advance. Excuse me. If you want to advance, you would like to put in more time. Both are counter-parts, Light and Sound, you see. I say if you give equal time, you'll advance quicker. But generally we do not. Simply hearing the Sound, Sound will drag you into the beyond; you'll see Light. Man must know where he's going; both Light and Sound are a necessity to know where you're going, and the Sound will be dragging you like anything. You do not know where you're going, so both things should be developed. Sound Principle is the guiding principle. Those who take up only Light, they may be enveloped by Light, but do not know where to go further. The Sound Principle guides there. Both things go hand in hand.

I have no more questions, thank You.

Thanks have no value, as I told you the other day. We may give you thousands of dollars. You say, "All right, thank you." But if we give little, you also say "Thank you, thank you." It's become a misnomer, I would say.

Should we stop saying, "Thank you?"

This is what I say: If I give something from my own self, that requires

thanks. But I don't give anything from my own self. What I have got is Somebody's store given to me to look after. That's all I can say at the moment. My Master found me to be quite a spendthrift. So He'd say, "All right, go on and have it and do it." That's all. Because it is not my earned money; it is only kept in His favor, you see. Man should, but . . . I think it would be better if you put in more time. Sound Principle gives you more concentration. And Sound Principle is the only way to control the mind, a quicker way. It was said in Lord Krishna's lifetime that he plunged into the river Jumna. There was a dragon with a hundred heads. Krishna played on a flute and controlled it. That's a metaphor to show this mind is a hydra-headed dragon within us and how to control it. Mind has a hundred ways to mislead us. If it can be controlled, it can only be controlled by that Sound. Guru Ramdas says, "When you come in contact with Naam, mind is controlled." Things are very clear, like daylight. Not as difficult as people think. Again I would say it is difficult to become a man. God is searching here and there, everywhere for the ideal man. Kabir says, "I'm so purified now that God is after me, calling, 'Kabir, Kabir, Kabir.' He follows me like anything." If a man has got four, five sons, and one son is very dutiful—he just understands the very inkling of what is in his father's mind. He follows without asking for anything. Do you not think father will be after him? Of course, he will give a share to every son; but to the foremost son he will hand over the keys. [He would want him] to look after the interests of others, too. He won't give the keys to everybody.

That's all I can say. Be regular. Regularity pays. When you are initiated, that God Power resides in you. That is Master Power, Christ Power. It won't leave you until the end of the world. Unless It takes you to Sat Naam. Sat Naam takes you further, absorbs you into the Wordless State. Now take heed, He is within you. Don't purposely transcend or break His commandments. If a man will keep His commandments, such a man is not to fear, not only in this world, but also in the three worlds. When Baba Jaimal Singh initiated somebody, He would say, "Look here, I am now residing in you, mind that. Don't do anything unlawful." Those were His very words. "I am now sitting in you, residing in you." When he [an initiate] came back, He asked, "All right, what have you done? How far have you proceeded?" Our Master used to ask, "How are you?" And the man would begin to say, "My son was sick. He's all right. My wife was sick. She's all right. I've won such and such litigation case there, this and that. My son has passed such and such examination." And then He'd say, "Have you done my work so far?" You see? Very politely. "Have you done my work?" This is His work. Outer things come as the reactions of the past. Of course, Master helps in all our affairs. You see, there's no shortcoming anywhere. He extends His protection, His physical protection always,

whether the initiate knows it or not, even then. The only thing is, we have to turn our faces to Him. The rest He is to look after. If a man has three or four sons, one son says, "I want this, Father; give me." "All right." The other says, "I want a cycle." "All right." The third says, "I want a motor." "All right." The fourth is reticent and doesn't ask for anything. Do you think father will ignore him? Do you think he will ignore him? Will father ignore him? He'll keep everything in reserve for him. To him who will follow his beck and call, I think he will give the keys of the Whole Thing. But such a son will never say, "It is mine." He says, "It is my father's."

It's always better to be open-minded; leave nothing rankling in your heart. There should be no reservation, no shame, to the worst of questions. No question should be left, you see. Should there be something not clear, there's darkness. Do you think darkness will leave the room by striking its colors or beating it? A little light is required.

So if you think anything has not been given—you are most welcome to ask. I haven't said anything imposing or anything like a boss. I have placed before you common-sense talks for understanding.

So it is a great blessing to have a living Master. I tell you many things are cleared. All Scriptures become as open as daylight. Even if you don't understand the language, you'll always See those things. Once it happened in the time of my Master. I was detailed by Him to give talks, to hold Satsangs. Some people came in a very critical way. They thought perhaps I memorized the talk beforehand (that's why I give everything fluently). One day when the talk was over, I sat with a Sanskrit scholar. He said, "I want you to explain . . ." and then he quoted to me in the Sanskrit language something I did not follow except for one or two words. It was a description of Daswan Dwar. He said, "You give me an interpretation of this thing." I told him I don't know the Sanskrit language but I can tell you about the place it describes. "That is a term meaning there is a light-giving tree with so many lights therein." He said, "No, no, no, this word does not mean that." I told him, "I don't know whether your scriptures say this or not, but the place about which this refers is like I described. Then another Sanskrit scholar who was there said, "This word also means that." You must See things, otherwise the scriptures are sealed books handed down from posterity to posterity and nobody understands what is what. They all say something the authors say, but those who now know, See, and they say the same thing.

The March Group Returns

Jon Engle, Daryl Rubin, Robert Schongalla and Eric Perkins speaking on the night of March 24, 1978, at Sant Bani Ashram

JON ENGLE: A little bit of my personal experience: Going over, after hearing Kent's stories from last year—like Shipp said last night, we want so much to go over without any preconceptions of what's going to happen, but we always have *something* in our mind—of course we want our meditations to be better, and we have thoughts of this and that thing, and I was thinking so much about working on my meditations and in the back of my mind I guess really wanting to be praised for them, and flying over on the airplane I felt so much upliftment, and then waiting for the train—the train was about two or three hours late—in the station I just felt very happy and intoxicated, and just really enjoyed sitting and meditating there, and then when we got there, I was one of the last people to get to the Ashram—we had to go in the jeep because the bus had broken down about a mile from the Ashram—Sant Ji's jeep would take five or ten people at a time, so some people got there at four or five o'clock, and I got there around seven o'clock. Sant Ji greeted each group as they came; but as soon as I got there I felt all of this disappointment, like everything had left, and the first few days of meditation I couldn't even meditate—it was like there was nothing there; it was worse than here.

Last year He would always point to each person, "*Aap*" [you], and hear their experiences, and after that first meditation I just wanted to hide, and after the meditation He said, "Any questions?" and I thought, "Whew! He's not going to ask us." Nobody said anything for about two minutes, and then He started pointing to people. And I realized, after about a minute (He called on a couple of people), that before we had gone, I had sort of prayed to myself that more than anything, I wanted to improve meditations and to improve my life. And I would think things like, "It doesn't matter what You put me through, or if You make me seem like a fool in front of everyone else, it really doesn't matter, just as long as I improve this way." But there I was sitting in the back, and I thought to myself, "I could tell Sant Ji in private, but I really couldn't admit in front of everybody that I'm not seeing anything in my meditations." Then I just thought how we pray things, and our prayers are sort of tested and we don't really always live up to what our prayers are. Anyway, that day, I tried to gather my courage, and started doing Simran, and He called on a few people, and then He said that was all, and after a couple of days He sort of put more Grace on me.

He would tell us a lot how hard it is to meditate. He said Guru Nanak would tell His mother when he was a child, "Mother, to repeat the true Name is the most difficult thing." Sant Ji said, "In my own experience, when the war broke out, everybody was trying to find ways not to go in the Army and I can say that fighting on the battlefield and facing death that way is not so hard as having to face your mind when you sit in meditation."

On one of our walks, we stopped and we had sugar cane, and then He showed us how the sugar cane is made into sugar. After it is cut down it is put through a press, and the camels turn a wheel that presses the sugar cane to get the juice out of it, and then the juice is boiled down, and it goes through so many processes like

that, and He said, "Whenever any one wants to become something great, they have to suffer, they have to go through a lot of pain, and in that same way, if we want to be a doctor we have to work hard; if we want to be a scholar, we have to study a lot—but if we want to be saints, we have to suffer a lot too, and we have to go through a lot of pain." And He asked, "But what is our condition? We feel a little itching and we stop our meditations, and scratch it, or our leg hurts and we move, or the flies land on our face, and we shake our face, and we won't even suffer a little bit of pain, not to speak of the pain that we really have to suffer." He said, "The pain that we have to suffer isn't as great as the pain that this sugar cane has to undergo to become sugar, the sugar that is so useful. Our pain isn't so great—we aren't boiled and we aren't ground up. We have to face some pain, but we're not willing to." He also told how, before He came to Master, when He was with Bishan Das, Bishan Das told Him to do the meditation for so many years, and after, what was it?—maybe seventeen years of meditating for Bishan Das, then He came to Master, and after a short time, Master told Him to go into full-time meditation, and He said —"The mind has so many tricks—the first thing I said was, 'Why should I do the meditation? I've already done seventeen years of meditation for Bishan Das. Why should I have to do it now?' " And Master told Him that even though He (Kirpal) was working so very hard and He had a family, Master Himself had to put in so much time for His meditation. So Sant Ji said, "But Your job is to take the souls across and I'm just a disciple. My job is only to surrender to You. It's really Your meditation that counts." He said that at that time Master told Him that He would have to do this work also one day, and that He had to do the meditation.

He also told a story of being with Bishan Das, and He said that he was never aware of doing anything wrong—everything that Bishan Das wanted, He did His very best to do that, and that every time He went to Bishan Das, Bishan Das would shout at Him, or hit Him, or something, and one day He went to Bishan Das and asked him, you know, "Why do you treat me so mean? I'm not aware of doing anything against your wishes." And He said that the only thing that Bishan Das did for a reply was that he kicked Him. And He said that at this time, Baba Amoluk Das was Bishan Das' Guru. He was also alive at that time, so Sant Ji went to Him and He asked, "Why does Bishan Das treat me so mean? Why is He always hitting me and kicking me and shouting at me? I'm not aware of doing anything against what he wants." And Amoluk Das said, "When the Master wants to make something out of a disciple, then He treats him cruelly; He treats him outwardly meanly." He said that most people come to the Master, and the Master will fulfill their wishes, but mostly they want to be praised and have worldly things, and appear to be something in other people's eyes. But the ones that They are going to bring to Their perfection, they have to learn to take the scorn, and have the suffering. "And for that reason Bishan Das is mean to you—because He knows what you really want, and He knows that you're not afraid to face these difficulties."

Also, He spoke at length about our taking our troubles to the Master, and how the Master has to take them on, and He said, "For instance, people are sick, and they pray to the Master to cure them. Well, the Master will do this, but it means that His body has to suffer. Sometimes people don't want to take medicine, and instead they think that the Master should cure them." He said, "Well, because of their devotion, or because of their being disciples, if they really push the point, the

Master will cure them, but if they really love the Master, they should take their medicine, and do what they can. And whatever is in their hands to do, it is really the disciple's responsibility to do, and not ask for outer things like to relieve the suffering of their body."

He told a story that He went to one man who was sick, or it was his son that was sick—I don't remember—and they kept pressing and pressing for Sant Ji to cure him, and Sant Ji didn't want to. He said, "Well, you should see a doctor." And they said, "Oh, we've seen a doctor. You should cure him." And so He said, "No, no, he should take his medicine." But they just insisted, and finally Sant Ji gave in, but He said, you know, "He could have taken the medicine, and the suffering wouldn't have been put into my body." But because he wouldn't take the medicine, and wouldn't see the doctor, and just follow Sant Ji's very simple outer advice, the Guru has to suffer because of it.

And He said He went to visit another family once, and they took Him into the barn, and they said, "Our ox is very sick; he's very old, but he won't die. Would You put Your hand on him and take him out of the body, so that he doesn't have to suffer?" And Sant Ji said, you know, that nobody should interfere with the course of nature, and God would fulfill His own will, but the people insisted that their ox was suffering and he shouldn't suffer, and that Sant Ji should take his life from his body, and finally Sant Ji did that. Then, if that wasn't enough, some time later He went back, and this time the people had a stronger ox that was sick, and they depended on this ox for livelihood, and they said, they prayed that Sant Ji should save it so that it wouldn't be sick, and again He said that it wasn't right, and again they pressed Him very much to cure their sick ox, and He did. And Sant Ji said, "You know, when people ask for things like this, it means that they love their animals more than their Master. You know, they're asking that their animals don't have to suffer; but Master, You suffer, so that my animals don't have to suffer"—it is really what it boils down to when they ask something like that.

He said, "When Baba Sawan Singh was young, I had the good fortune to see Him, and He had a beauty that no one else had. There was nothing that equaled His beauty. But the people would write to Him and would ask Him to cure their sicknesses, and ask Him for worldly favors; and because of that, not only did He leave His body early, but His beauty left Him, and He took on great sufferings."

But when I asked Him, "What about when we pray to Master to be free of things like lust and anger and so on?" He said, "You don't really pray to be free of these things. You don't really pray to be free of lust. If you really prayed, Master would take care of it. Masters have so much love and so much forgiveness and so much compassion for you," He said. "If you had love for the Master, when you sweat, He would shed His blood for you. That's how much He loves you."

In connection with some things I was writing, He told me privately a story that just gives some illustration of the love and forgiveness that the Masters show. The fifth Guru of the Sikhs was Guru Arjan, and He was arrested by the Emperor Jehangir who told one of his ministers, a man named Chandu, to put Him in prison and just to keep Him in prison. But Chandu was very jealous of Arjan, and over certain things he wanted to take revenge, and he didn't just execute Him; he put Him through terrible tortures; he made Him sit on hot chapati pans, and poured hot sands on Him and had Him sit in boiling water, and finally through all these tortures, He died. Guru Arjan's successor was His son, Har Gobind; and Har

Gobind, because of the conditions, and because of what had happened to his father, took on the work of an avatar, and He was a warrior. But Chandu was afraid of Him, and afraid that Har Gobind would take revenge, so he devised some way to have Har Gobind arrested, and He spent quite a long time in jail. Finally, some of Har Gobind's disciples got Him out of jail; and then He met the Emperor, and He came into his favor. Then the Emperor turned Chandu, the minister, into Har Gobind's care. He said, "You should do with him what you want." Har Gobind had to go to some other city, and He turned Chandu over to His disciples, and His disciples treated Chandu brutally. Finally, one man, not a disciple, but the man who Chandu had ordered to the final execution of Arjan, went to Chandu with a metal pipe and smashed him over the head until he died. But Sant Ji said sometime later a disciple of Guru Gobind Singh, the tenth Guru, asked what happened to Chandu, "Is he suffering in Hell now?" But Gobind Singh said, "No, when Chandu died, because he had done so much against the Master, he was speaking of the Master when he died, and Har Gobind appeared to him, and all the Masters back to Guru Nanak appeared to him, and they took him, and they gave him liberation." He said, "Masters are just all love and all forgiveness for everyone."

On one of the walks, someone asked Master about eating sugar. He said, "We get a lot of sugar in our food, and we're served a lot of sweets and I wondered if those things are good for us?" Sant Ji answered, "Well, the sugar here is very pure. There are no additives in it—it's good for you." And after a few minutes He said, "But you people in America put so much emphasis on your diet—I never put emphasis on my diet—I always put emphasis on Simran and chastity. These things are the really important things, and not the things like diet." He said that His diet was always simple . . but at the same time, one day He asked us if we'd like halvah for our lunch the next day. Different people made different comments like, "Well, it's so heavy, I don't think I want it." Or, "It's so sweet," or things like that, and someone said, "Well, instead of giving us this outer sweet, why don't you give us inner sweets so we can all enjoy it in our meditations?" He said, "Well, I'm giving you that, but I also want you to have happiness outside too, happiness for your mind." Then He asked, "Is it anyone's birthday tomorrow? or this month?" Nobody said anything. It was Pat's birthday, but she didn't speak up until later. So Judith said, "Well, tomorrow is Wendy's birthday."* So He said, "We'll celebrate Wendy's birthday tomorrow, and we'll have halvah and good food so that you're happy outside."

On the last day we were there, in Delhi, we were waiting in line to have our food, and we went to lunch, and Sant Ji was there—He was just standing by the lunch, and giving His darshan to all of us as we were taking our food, and He said it made Him very happy because this was the way that we had food in America; we were a line of people going in to get our food. As we were waiting in line, Pappu would walk down the line saying, "Save room for ice cream . . . save room for ice cream," and then he brought out about five gallons, and he put them on the table, and said, "Take as much as you like, we've got more." Then he pulled out about eight gallons and said, "These are here, and there's more in the other room, there's as much as you want, so eat as much as you like." Someone asked Sant Ji, "Do the people in Rajasthan like ice cream?" and He said, "In Rajasthan, they're just now

* Wendy Schongalla was not there, although her husband Robert and daughter Bethany were.

having the water—they don't even know about things like ice cream." Someone commented about all of our fate, saying that in America many of us know about ice cream *too* well, and Sant Ji kind of laughed and said, "That's good." Then He paused for a few moments and He said, "But I only know my Satguru."

Someone asked Him why He was giving us all this food when He never cared about food like this. He only cared about simple food. He said, "Well, I am under the dictates of my Master, and you are under the dictates of your tongue." He said that really we should live like our tongue, which lives between its 32 enemies, the teeth, but it's always safe. He said that we should always live in the world, but by doing the remembrance of the Master, by doing Simran, we should not be affected by it. But He said that only a brave man doesn't get excited when you put food before Him.

He said that for six months of His life He lived with the Udasti Sadhus—they smear their bodies with ashes and they take their hair and they coil it on their head and they're very strict renunciates, and He went to them to get Naam, but He said that it was a very funny time that He spent with them. The head yogi would sit in meditation, and the people would come and Sant Ji would tell those people, who would come with offerings, "Well, the baba is in deep meditation. Leave your offerings and come back later. But the baba says, 'Don't come back empty-handed.' " Then these Sadhus would eat very rich foods. They would get donations of sugar, and butter and very delicious and very rich food, and after all the donations were left, they would cook up very heavy meals, and then after they ate so much, they would make Sant Ji stand on their shoulders and then they would go up and down [*Jon demonstrates*] and exercise all day to work off what they ate. Sant Ji said that He stayed with them for six months, and then finally He said to them, "Well, I've come to you to learn about Shabd Naam. Can you teach me about Shabd Naam?" And the head baba said, "What do you mean, 'Shabd Naam'? This is the only Shabd Naam that we have." [*Up and down . . .*] So Sant Ji said that he left them.

Every night Sant Ji would have at least one or two people sing an Indian bhajan, and towards the end—I think it was two or three nights before we left Rajasthan —Sant Ji had the girls up front, and they had sung a couple of Bhajans, and then He said something to them and He laughed and they giggled, and they were whispering between themselves, and then they started to sing a couple of David Teed's songs in English, which really surprised all of us.

DARYL RUBIN: I just made some notes about some of the stories that really made impressions on my mind. Jon has already talked about the importance of not putting our physical ailments on the Master. And I have a couple more stories that Sant Ji told. He said that we should always take any available help, you know—anything that's valid; any medicines, etc. and do everything we can on the outer plane. He said that Master Power affords all available help unasked for, anyway, and that when we start asking for more, then that becomes more of a burden, but He gives so much anyway, that the amount that we are suffering is just what's left over, anyway. Whatever we're suffering is just the amount that's left over, that He wanted us to suffer ourselves. He told a particular story to illustrate. He said that Guru Gobind Singh had a disciple, and the disciple's horse had constipation, and he was relying on this horse for his livlihood. So he started praying to one deity to relieve the horse. He said, "If you will relieve my horse, I'll offer two rupees in charity in your

name." And another disciple heard him praying to this deity, and he said, "Why do you have a perfect Master if you have to pray to these intermediate gods?" And the disciple told him, "Well, my Master is Almighty God. He is the owner of Sach Khand. Why should I put a dirty job like this on Him, when for two rupees, I can hire someone else to do it?" And Sant Ji said that we should always be like that disciple. There are always a lot of things that we can do for ourselves, the really simple things, and yet He said we really expect miracles to take place. So He said we shouldn't expect miracles, we should just be sensible.

He told Dr. Cardozo* that Master had picked him out specifically for the benefit of the Sangat, for the welfare of the Sangat; and that God had entrusted him with all these special talents, so that he could be of service to humanity, and He really put him to work at the Ashram, and he was very loyal about it.

Jon told you about the people who essentially loved their animals more than the Master. He said too that only the brave people don't ask Master to bear the burden when they're suffering, and that we should understand that He's already helped an enormous amount. We don't see how much He's helped; we only see what little part is left for us to do, and we should take that bravely. He said that Master suffers right along with the disciple, and if the disciple is sweating, Master is also sweating. He said that we can't dream, really, how much the Master is giving.

On another walk, someone asked Him to tell about His running career, when He was young. And He told three stories, and these were told last night, but I had in my notes some more details so I'll add on a little more to them. He told the story about the running race between his battalion and the Pathans. He said that they were very strong, very proud, and well-built people—very physically strong—and one of them in particular was very famous for his racing. And he was in the race against this young Ajaib from the Sikh battalion; so he decided to find this kid and just see who he was up against. And when he saw "this skinny little Ajaib," (Sant Ji referred to himself as that), the man told Him, "I could carry you in my lap and win this race." And Sant Ji said, "Even though he was very proud, I didn't really mind that too much, but I just said, 'I'll leave you standing still.' " The Pathan also asked Sant Ji, "What is your diet?" and He said, "Well, I just eat the very simple things—plain things: chapatis and dhal, and that's all." They really laughed over that, because they were big meat eaters and they thought they were getting so much strength and energy from their meat. But Sant Ji said that the truth is that strength and vitality come from chastity, and not from eating meat or that kind of thing. He definitely had that with Him, as was proven later in the race. He said it was His style—they were going to run four times around the track—to lay back for a couple of laps, so by the end of the second lap, this famous runner was so far ahead that he told his own group as he was running by, "I've got this thing wrapped up; there's nothing to worry about." Sant Ji, at that time was pretty close to last place. He came by the Pathan, and they all laughed at Him and said that this was a big joke, and when He came by His own battalion they were very worried; they thought, "What's the matter? He's not even in the race." He said His commanding officer knew His style and kept quiet. He was smiling. But Sant Ji said that when He heard His own men making comments, that He got so much enthusiasm, that at that point He shot out like a bullet, and He ran so fast that He left the whole field

* Dr. Richard Cardozo, M.D., a distinguished heart surgeon from Hanover, N.H., who has been enormously helpful to the satsangis.

behind in just seconds, and when Sant Ji passed the lead runner, He passed him so fast, and He was so far ahead of him in just seconds, that the guy was just stunned—he just stopped and stood still, he didn't even finish the race, he came in last place. Sant Ji said that actually these stories were very humorous, but there was a very deep spiritual message in the stories . . . He said that the reason He could run like that was because of His maintaining chastity all His life; and because He had a tremendous reserve of vital fluid.

Sant Ji told us that once He was riding on a train at night and some men were waiting to rob whoever got off the train. When He got off the train He was doing the Simran. At that time He had the Simran of two words. When He got off the train He was so concentrated on the Simran He didn't even see the robbers. It wasn't until the first one had actually approached right in front of Him that He saw them, and became aware of what they were coming to do. He said that because He was so concentrated in Simran, He was completely fearless—He didn't have any trace of fear in His mind, and because of that He was able to leap over a six foot man from standing right in front of him. It was because He was so concentrated that He didn't have any fear. He outran those people; he ended up jumping over another one of them, and ran through a canal, and went into the hut of a Sadhu. When they finally approached the Sadhu's hut to find out if this was a ghost or a man (Sant Ji said there was no point in hiding, He wasn't afraid of the people), He just came out and said, "Yes, I'm the man; so what about it?" and they left.

But the point was, He said, "I only had the Simran of two words at that time, and even from doing the Simran of those two words in such a concentrated way; this isn't even a miracle—a human being can do these things, if his body is in this condition from being so concentrated." And He said, "You people have the very God of Sach Khand behind you, and you have all the five words. Your Simran should work the same things for you. These are not miracles; these things can happen if you're doing it right."

He told another story about how people didn't like to shake hands with Him, because when they offered their hand to Him, He would take their hand in His, and then He would put His other hand around their neck, and pull them forward, and just leap over them. On that same talk, He said further about lust, that lust was not just in reference to the one thing that we usually think of it. He said, "Every fantasy of our mind is lust; it is not just in relation to sex only." He said that if we get rid of all these illusions, then any time we are tempted by any sense our Simran would work the same in our own life. He said we had to have such a great store of the vital fluid. He said that a man who has that much fluid, his face radiates with light, and that light shines in his forehead all the time, and day and night he sees that light inside himself. And He said that there are so many beautiful things going on inside of him that, even if he is walking or doing any other thing, he never gets tired of that. He said that in the worldly things, after we've done a thing so many times, we get tired of it; it becomes old. But the inner things never become old, and no matter whether it is day or night, those things are always fascinating, and always attracting us; we're always happy to be in that state. He said at that point you never have any desire to do the worldly things—they become just like garbage. Even the thought of it—for example, going to the movies, or doing anything, just sitting down for delicious foods or running all over the place just to fill up the taste of your tongue; He said things like that are just garbage, because

there is such a fascinating show going on within that never gets old. And He said that if anyone does all these outer things, goes to movies, and does all these delicious food things, and still calls himself a meditator, that's just a deception; because a meditator will never have anything else; he'll only have his meditations. Then he is a true meditator.

There was a lot of talk about pain. There's *been* a lot of talk about pain for the last two years, and Sant Ji has answered and explained it to us so beautifully. I know myself that I never understood that when pain came it was the signal of something. I used to think that was the time to move. I guess I wasted a lot of years not knowing. That's one thing that last year He made me aware of, and I'm sure many others also. This year He said something else that also was very important to me. He said that Master never likes to give pain to the disciples; He's never happy seeing us go through that pain, but because that pain is so good for us, that's why Master has to do it, and He allows it to happen. He says that that pain is a sign that the purpose for which we are doing all this meditation is about to dawn within. It's about to take effect—it's a foresign, and we should be very grateful when we are getting any of that kind of pain in our legs or our back, that our soul is starting to leave the body. At that time, instead of thinking about the body, we should become so much concentrated within that we don't even know we're sitting for meditation; that our Simran should be going on. He said that if we're sitting and our body slips one way or the other, we shouldn't even notice that. He said that if you've forgotten your body, then who is going to notice that that has happened? He said that if your Simran is so constant that even if you're upside down you can leave the body, it wouldn't matter what position you're in.

There was one thing that happened to me—a series of three or four events that took place on a walk, and during the next two or three Satsangs, He sort of described this also. When the whole thing was put together, it made kind of an interesting story, or an interesting aspect about the Path, and about being in tune with the Master.

On the walks I never made any specific effort to be in the front or the back, just where the flow . . . the river of disciples . . . wherever I ended up was okay, but one particular time He had finished His talk and as He started to walk away, He happened to step in front of me, so I just started walking, I didn't waste any time, so because of that when we were single-filing out through the ditch back to the road, I was the one that was right behind Him. When we got on to the dust road I was sort of playing a little game where I would put my foot right in the print of His foot, and I was walking along behind Him like that, and I was standing so close to Him, I guess, that the Simran was just flowing through me automatically—just dancing through me; and I just completely forgot how far we had walked, or anything. I got involved in walking behind Him, and hearing the Simran; and that went on for a while, and then my intellect awakened—it became involved in this thing; at first I noticed that my feet were following right in His footprints, and then I noticed that my arms were shifting exactly as His were. I hadn't made the effort to do it, it was like I wasn't paying attention to myself at all, until my intellect started observing all this. I noticed that many of my fingers were even in the same shape as His fingers were. And the more I got involved in noticing all this, the more I started remembering myself. The Simran broke and pretty soon He changed His stride, and moved His hands and moved His arms, and I was completely out of rhythm and harmony with Him. Even if I had tried—no matter what I

would have done, I couldn't have gotten it to come back because it all happened by itself—I wasn't even aware of it.

The next day He told several stories that were almost exact parallels of this theme. It was like He knew what was happening. He told some stories describing how when we're stepping in rhythm with the Master by doing Simran we forget ourselves. He said when we sit for meditation we should completely forget ourselves, instead of all this moving around, chasing flies by winking and twitching, sniffing, coughing, swallowing, wiggling, so many things. We tip over, then we raise back up. If you're not thinking about your body, then who is going to be aware that these things need to be done? He said, "You should get so much involved in your Simran that you just forget about yourself altogether. Master will do everything else. The rest is His job; you don't have to even observe what's happening inside. It's all His play from there."

As we had walked down the road, I had forgotten how far we had walked, really; it seemed like it had been quite a way, until I started noticing everything, and then I became aware of everything. He told the story of a school teacher who did that. He said that this teacher went out walking one morning, and he just was actually going for his morning walk. He started doing his Simran, and got so involved in doing his Simran that he walked to the next town, which was 13 miles away. It wasn't until he got into the town that it dawned on him what he had done, he was so much involved in his Simran. So the people there offered to take him back, and he said, "No, the same power that led me here will have to lead me back."

He told another story that illustrated how my mind became involved in this whole thing and broke the harmony with the Master. He said there was one initiate who had lost his ax, and because it was a tool that he really needed to earn his livelihood, he looked everywhere for the ax but he just couldn't remember what he'd done with it. He looked and he tried to think of every place it could possibly be; he really tried hard but he couldn't find it and he couldn't remember what he'd done with the ax. But that night, when he went to sit for meditation, his mind said, "You left your ax at this place," because his mind wasn't about to help him while he was in the world, but it was willing to do anything to keep him out of meditation. So, it just hit me that that was what had happened to me. I had forgotten everything, and then my mind started saying, "Look at his arms, look at his feet," and I looked at his and I looked at mine, and it was like it was reminding me about the ax.

He pointed out that forgetting ourselves means all the worries, too. He said that "When you go to sit, the mind will always open the office of your past deeds at that time—it will pull out things you haven't dreamed of or remembered from years gone by just during meditation. That's one of the many tricks." In addition to that, He talked about worries, and planning, and so many things in addition to the physical movements. He said that sitting still and not moving means just exactly that, and also doing constant Simran means just exactly that. You won't have any thoughts; the past won't even come in. The worries and the plannings won't even come up. That's all we have to do—that's why His meditation instructions are very simple. Do constant Simran, which means don't let your mind move, and physically, don't move. That's really His meditation instructions. And it seems that Master Kirpal's were the same, but were spelled out in much more detail; but essentially He was saying, "Be still, and know that you are God."

JON ENGLE: It just came to me that I had mentioned this to people there when we

were leaving, that with all our shortcomings and all the remindings that we have to get to do Simran, to meditate more accurately, to not be thinking of the world; the short time that we get to be with Sant Ji and we get to stay at His Ashram, it's the one place in the world where I personally have ever been where I'm just there, at that time I'm not thinking of going home, and I'm not caring about going home. I felt and I think all of us who go there feel it, that you're more there, in that place, than any time you're in any other place. You're not wishing to be anyplace else. You're not wanting to go home, to have pizzas, or anything like that; or wanting to go into town; you just want to be with Sant Ji. And every day is a building of that experience, and the difficulties that we go through—we want to hide from him, but He's like—Master would say the potter on the one hand is beating the pot, and using His other hand, He's holding it so the pot doesn't break—and on the one hand, we're going through difficulties there, and on the other hand He's giving us the strength to go through them, and come out a little cleaner, and to understand the love He is so much wanting to give to us. That He *is* giving to us, but we aren't receiving, or we are receiving, but not as much as He is giving. The time that we spend with him is a very strong lesson in love. I've heard other groups come back and mention how they just felt so much harmony in their group, and I came back feeling that. I know with certain people that went (of course I wouldn't say it out loud) but I thought, "Oh, I wish they weren't going," or something like that . . . "It would be so much nicer and . . ." But I was especially happy that those people *did* go, because they were the people who, at one level of another, I had an unspoken dislike for, or there was some disharmony, and having the blessing of being with them, with Sant Ji, with that Power working, where that Power's working, fully working, the discord that was there is burnt away. And it's a great happiness when we can just love each other but it's a greater happiness when there's not love, and Sant Ji, Master Power, makes us break through that not-love and have love. I remember somewhere hearing Sant Ji saying that before we can understand the Guru's love, we have to understand the love that we have for each other. And coming back here I feel that the lessons that we get there are just the beginning and that little time in eternity that we spend with Him, you know, is in itself such a blessing, but if we don't live up to it when we come back—if we don't live up to what we've been given, it's kind of like taking a diamond and throwing it in filth, and then walking away from it.

ROBERT SCHONGALLA: There was one story, or one thing that Sant Ji mentioned, that I don't think has been mentioned already. He mentioned one day how, in hunting, the hunter lies in ambush often for the game, and just waits for the perfect moment to come out and get the game. And He said that the five dacoits are very much the same thing. They lie in ambush (He may not have used these words quite this way, but this is how I'm remembering it for myself) that they may lie in ambush just like a hunter for the right moment. Our minds are like that. And that was helpful to me several times; in particular it was helpful at meal times, when sometimes I would sit down and think, "OK, when am I going to get ambushed? and in what way?" And I could be aware that I might be eating too much at this next meal, and because of thinking ahead like that, be able to avoid it.

I'll try to share some of my own personal experiences of what it was like. There were times when it was fairly tough and hard, because of my mind always coming in, always being in the background

in a very distracting, even destructive war, so it was both the sourness, or bitterness of that, always juxtaposed with the beauty of being with Sant Ji and being with Him and experiencing His love, and I think that was the meaning of the trip for me, or the benefit of it, was once again coming to the Master and getting re-awakened to some degree—getting refreshed or remembering Who He is, and experiencing that, at least for a time. I had the impression upon arriving and seeing Him for the first time, that I had just forgotten so much; an experience which unfortunately I've had a number of times—I think maybe all of us have, from time to time—just so easy to forget who He is. When I arrived I was feeling very, very dry, and that got broken little by little at different moments, as I was sitting in front of Sant Ji or listening to Him, and the trip overall, or the stay overall, was a series of building that impression, of that seeing Who He was, and feeling that more and more strongly. And that was very, very beautiful, just being there with Sant Ji in the meditations, and saying good-bye to Him in the mornings, and later on having the afternoon meditations and the walks, and the combined building up of that—the extraordinary talks that He would give—and again Satsang in the evening. That all built up to a climax—it was almost like watching a flower open up on successive days until it was in full bloom, or like listening to a symphony, where at the very end it just reaches an incredible climax—and on the last day, on Monday, for me, the evening Satsang was quite an extraordinary one. What was exciting was that during that Satsang (I think Sant Ji was talking about a hymn from Kabir) and as He started out, He said, "Kabir came in four ages, and in the golden age He was called so-and-so, and in the Silver age His name was. . . and I just had the idea "and now, here is Kabir in the form of Sant Ji, giving this talk."

I had this subjective feeling that here was the *Truth* giving the Truth, explaining the Truth. And the sense of that age-old Truth being expounded here and in that very, very simple and beautiful way, and the beauty of seeing Sant Ji there, filled with love, and filling us with as much as He possibly could, looking on us with such kindliness, with such compassion; well, that was the high point of the trip for me. After that, I think, things seemed to subside somewhat, but again were punctuated by moments when it was just so beautiful to be there with Him.

I experienced, as I think everyone there did, the beautiful way which Sant Ji used the particular question or statement that we made, and would always point to the spiritual truth or meaning behind it, or give it spiritual meaning or significance. And just a very simple example of that which was very beautiful to me was in the final darshan at the Baggas' before we left for the plane. We were singing bhajans and singing *Dhan, Dhan Satguru* and after we were finished He just began to explain the words, and the impact of that was very strong.

ERIC PERKINS: I don't know how I am at public speaking, so I'll take this opportunity to find out.* It will probably be an interesting experience. [*Laughter. Someone tells him to please speak into the microphone.*] I'm beginning to have second thoughts on this. [*More laughter*] I had kind of an interesting trip. A few weeks before I went to India I'd been having kind of a dull time, and I looked forward to the trip to India as kind of putting a little spark into my life, and that was about the only preconception I had. I was hoping that I'd get a little more excited, and I guess we got to the Frankfurt Airport and it turned out that our rooms weren't ready yet, and we had to wait around the airport for about three hours—they were cleaning the rooms

* Eric is 16 years old.

—so a lot of people went off swimming; there happened to be an indoor swimming pool, and they asked me if I wanted to go and I said I didn't, but I really did. So I was left to guard the luggage for about three hours, and I had a pretty dull time. [*Much laughter.*]

Then we went to India, and we got to Delhi and I was getting pretty excited by that time. I was kind of down most of the way over, but now that we were in Delhi I was really getting pretty excited. When we got to the Baggas' house, everyone else went into town, there were about three of us that stayed back at the Baggas' house—I didn't really have any interest in going into town, so I stayed there all day, and that was kind of a long day. I wished we could have gone right up from the Airport. Then we got into this 19-seater bus, with about 35 people, and all their luggage, and I ended up sitting on top of the back of the seat, with my feet in someone's lap, and it was kind of awkward, because I didn't know when I was squishing them and when I wasn't, and so I had kind of a rough ride over to the train station, and then the train was late for two hours. So we sat around the station and finally we got in the train, and we were supposed to switch trains the next morning, but the next one didn't come in, so we sat in that train for three hours, and finally we went on in the same train because the other one never did come. We got to Gunganagar and we took the bus, and the bus broke down about three miles away from the Ashram, and we had to get shuttled in the jeep. I was pretty fortunate, I was in the second jeep ride.

Then we got there, and I thought I was having a pretty good time. It was the first night . . . you know, it was really nice seeing Sant Ji, and the next day it was the normal type of day with Sant Ji; I mean, I'd had a lot of experience being around Sant Ji, and I thought I knew what Sant Ji was like, and I thought I knew Who He was and What He was. When I first went to see Him in India, about two years ago, I was very impressed, I fell right in love with Him, and I thought I knew Him right then. Then on tour, you know, I had the same kind of relationship—got to know Him really close. I thought I understood pretty much, you know, He's God working through the human pole and all that, and it was about the most exciting thing that had ever happened to me; it was powerful, anyway, and then this time about the same thing was happening, only I guess it was about the second, no, the third day. I don't know what it was—something happened —my mind was . . . well, the first day my mind was very strong. My mind is always kind of strong. Some people think I have an advantage because I'm younger, but I think my mind is about three times as active as anybody's who is over twenty, probably. [*Laughter.*] I think there's a stage you go through, and your mind is extremely active. I figure by the time you get to be twenty, by then it must cool off a bit, and you can't have nearly as much to worry about. [*More laughter.*] My mind was really active. Bob said something about his mind being in the background; mine was very much in the foreground, and I was figuring this thing out about Sant Ji in my mind, and that was all it was. I just figured it out through my mind and I guess it was the third day after the meditation and darshan in the morning, I started to realize that I didn't know at all what Sant Ji was. Before I thought I knew Him pretty well, and I began to realize that I didn't know Him hardly at all. And that was when I started to get sparked up. A lot of times my mind would work pretty fast, and I would always be trying to shut it off, and not worry about my mind; but I finally came to the conclusion that if I could only satisfy my mind, it wouldn't bother me any more. So that was kind of what I had to do with Sant Ji; I couldn't figure out

why His darshan was so powerful, or why it was so helpful to me, and I couldn't figure out why it was so enlivening. So I figured it out intellectually, anyway; that if God is everywhere, then He must be pretty big—if He's everywhere, He's quite huge—and when you try to funnel that much of anything through one place—one physical body—it would be in pretty intense measures. Then when it comes out of two eyes, that's the most powerful thing in the universe. It *created* the whole universe. It comes out of such a small place, and comes directly at you, if you don't get sparked up, I don't know where you'd be! I guess the sad part is that we don't get *very* sparked up, because about ninety-nine point nine nine nine nine percent just bounces over, and a little tiny bit comes in, and we get all sparked up over *that.* That's why I started to understand that I didn't know anything of what Sant Ji was, and so after that—I think it was the third day—I had a much better time. My mind more or less settled down once it was satisfied.

During the meditations I found a helpful technique was to sit up front, next to Sant Ji, because if you start fading in your Simran, why, He gives a cough, or clears His throat, or something—I think there's a lightbulb above everyone's head and whenever they stop doing Simran, it lights up; and all he has to do is look at the person and cough, and it reminds them. At least that's the way I figured it out, and it worked pretty well. I always managed to get in front, pretty much, and *every time* when I'd stop doing Simran, He'd clear His throat. And two or three times He'd rustle around and start kicking His feet about, and I was really getting nervous—I thought He was going to get right up and kick me! [*Laughter.*] I don't know . . . the way He'd rustle around . . . I'd open my eyes a tiny bit, you know, and just peek . . . and He'd be moving all around in His chair, and I don't know why He didn't sit still during the meditation, He asked everybody else to! [*Much laughter.*] I couldn't understand. He'd clear His throat and cough and kick around and shuffle . . . ridiculous . . . I couldn't understand it. When He'd sit for satsang, He'd be as still as a mouse, you know, He wouldn't move an inch. But at this time, He'd just move around. I guess that was something you were supposed to not pay any attention to . . . I didn't not pay any attention to it, though. It was very helpful, anyway. It made it much easier to do constant Simran. And after that, my trip went very nice. It was about the happiest ten days of my life, I'm sure.

Satsangs were very powerful. They were just incredible. I don't know. Every single Satsang was like the best talk I'd every heard, because it just made so much sense. And each one was better! That's all I could think about . . . not just the talks and everything . . . but it was *Him!* I used to have trouble falling asleep during Satsang; during the tour I had a lot of trouble with that, or at least closing my eyes for a minute, just to rest them, you know! And here, it was something I couldn't figure out . . . I wouldn't get the slightest amount tired. I was just wide awake the whole time.

All Masters Had Masters

Sant Ajaib Singh Ji

Sant Bani Ashram, August 13, 1977

QUESTION: *I have a very strong tendency to be lazy, to be easy on myself. And I was wondering what I should do to overcome that.*

SANT JI: If there were no easiness in laziness then who would be lazy? [*Laughs*] And we should know that laziness is disturbing us even in worldly work. In meditation, if you are lazy, you can't meditate. Swami Ji Maharaj says that those who are thieves of meditation, those who don't want to do meditation, only they are troubled by laziness and sleep. You can increase the appetite and laziness as much as you want and you can decrease it as much as you want. There is only one way to give up the laziness: whenever the mind brings the feeling of laziness in you, on that day you make your mind sit for one more hour. In that way, if you punish it, it will not bring laziness.

QUESTION: *Does the present Master take on the bad effects of deeds of disciples of the last Master? In other words, are the initiates of Kirpal Singh a drain on You?*

SANT JI: If one loves the present Master, whether he is initiated or not, still the Master takes on his karmas. Saints are without any enmity and they understand the whole of creation as their own. Many times I have told the story of Harnaam Singh, who was a certain man in our village and who was liberated by our Master, even though he was not an initiate. He just saw Him once when Master was traveling in a car. He had His darshan and he dwelt on that darshan in his heart. And only because of that, after six months, when Harnaam left the body, Master came there. And it was in our own field that he came and liberated him.

QUESTION: *I have a two-part question. First, should we look into the eyes of others? The second part, would the Master talk about the importance of the eyes of the Master . . . as our only hope.*

SANT JI: At least a hundred times I have responded to this question, and it will be published in SANT BANI magazine. But still I will tell you. Master used to say that whatever you can get from a Master is only by looking into His eyes. And all the past Mahatmas, those who came here, they also said the same thing. Bhai Nand Lal, who was an initiate of Guru Gobind Singh, requested his Master, "O Master, on Your side it is a question of one glance and on mine it is the question of my whole life.

If You graciously look at me and if You give me Your sight only once, even then I can be liberated."

Guru Arjan Dev Ji Maharaj says, "The nectar is flowing through the eyes of a Saint. If the Saint wants to make anybody else a Saint, He graciously looks with His eyes which are full of nectar."

Guru Nanak Sahib says, "Looking at the body of the Satguru, still I always want to look at it."

Guru Arjan Dev Ji says, "Looking at the body of the beloved all the twenty-four hours of the day, still I am wandering here and there. Whenever I look at him, only then I find peace. Otherwise I am like a madman."

And Hazrat Bahu says, "If Satguru gives one look He can liberate thousands." And then He says, "If a thousand learned people look, it doesn't have any meaning." But it is a pity that we do such bad karmas that whatever the gracious sight they give to us, it is all wasted in purifying us again and again. In this way we are using the medicine and we are eating the poison also. We are doing meditation, but on the other side we go on doing bad deeds. So whenever They look into our eyes with Their gracious eyes They make us pure. But when we do bad deeds again we become impure.

QUESTION: *Does the Master's forehead have the same radiation as His eyes?*

SANT JI: The radiance comes out from every cell of His body.

QUESTION: *I have difficulty deciding something and then sticking to it. Maybe I decide one thing, to pursue one course, and then I lose interest in that. I feel I can't devote myself wholeheartedly to anything for a long time. How can I overcome that?*

SANT JI: You should meditate. In meditation, you will get some relief from this. Many people have this habit of thinking and making plans. But they do not put them into practice.

QUESTION: *Have any of the past Masters achieved being a Master without the aid of a Master? Have they done it by themselves?*

SANT JI: No. It is never possible. Mahatma Ravidas has written this very openly. He says, "Just as it is impossible to get a child without the union of mother and father, in the same way, without the aid of the Master we can't succeed in the path of spirituality."

It is true that the Masters of some of the past Masters are known because they have been mentioned in the writings. And some Masters of the past Masters are not known because their name has not been mentioned in the writings. But the principle or the law is for everybody. Everybody had a Master; without a Master nobody achieved this position. When we read their bani, then we come to know that they also

Children's darshan at Sant Bani Ashram on a wet afternoon in August 1977.

had a Master, because all the Masters have sung the praise of their Master.

The Hindu people believe that Dhanna Bhagat was a perfect Saint. They believe that Dhanna Bhagat was an idol worshiper who achieved God by worshiping idols. But the reality is exactly opposite to that. He was the Master of Trilochan, but it is written in the Hindu scriptures that Trilochan was Master of Dhanna Bhagat. Dhanna came in a family of farmers and Trilochan was a disciple, an initiate of some perfect Master in his past life. But because of circumstances, after getting initiation, he didn't do meditation, and he did not go back to his real home. So again he was given the human body. In his next life, when he came into this world, he came in the body of a pundit in the *Swaran* caste—that is considered a high caste, and they worship idols. He also was involved in that worship that his parents were doing: the idol worship in the temples.

So because Dhanna Bhagat had to liberate his disciple Trilochan of his past life, he came in the body of a farmer. And once he came to Trilochan, becoming as an innocent farmer, and looking at the idols there, he said, "Brother, the big things which I am seeing look as if they are five pounds, and the others are one pound each. And what are these small ones? Are they ounces? Please give me one little one." So he said, "All right, I will give it to you." But because Trilochan saw that Dhanna was very innocent and didn't know what this was all about, he told him, "I will give you this god. But first of all you have to give me one milk-giving cow."

Dhanna had a lot of cows because he was a farmer. And because he had come there to liberate Trilochan and teach him a lesson, he gave him one cow and he took one small idol from Trilochan. Then what did he do with the idol? He put the idol to one side and after a few days he went back to Trilochan, who was offering a little bit of food to one of his idols. (The Hindu people make some halvah or any sweet thing, and they come to the temple and put it in the mouth of the idol. Then the priest or those who are worshiping the idol eat all that halvah saying, "Now God has eaten, the rest is for me and I am eating that." So to remove that, after putting a little bit of food in the mouth, they at once remove it with ashes and clean the idol with ashes and water.) So when Dhanna saw that Trilochan was doing this, he said, "Brother, why are you deceiving the god?" So Trilochan said, "Who says I am deceiving him?" Dhanna said, "The *thakar* (the idol) says so." Trilochan said, "They never speak!" But Dhanna said, "No, that is not true. The *thakar* that you have given me, he speaks and he is doing all my work." So Trilochan said, "I don't believe that, because I gave it to you! I can't believe that. Can you show me?" So Dhanna said, "Yes, I can show you." Because it is a rule that one who has seen God, he can also make others see God. So

when Dhanna Bhagat brought Trilochan to his farm, he told him, "Now, you look at my farm. He is ploughing my fields, he is taking care of my cows, he is doing all my work. He is carrying water and everything." But Trilochan said, "I can't see him." Because he was very much impure, he was not able to see God doing all that work. So Dhanna said, "You *can* see that, but you have this fault," and started pointing out all his faults: "You eat people's donations, you enjoy lust. You have this bad quality, you have that bad quality." Trilochan realized that he had all those bad qualities. So because he yearned for God realization and because he wanted to see Him working at all the places that Dhanna had told him, he said, "All right, I will give up this, I will also give up this." When any patient goes to a doctor, the doctor doesn't have any enmity with him. But first he removes all the pus from the wound and only then he applies the medicine. In the same way, when Dhanna purified Trilochan, and when he saw that now he was pure, then he gave him his attention and took him up, and then he saw that God was working at all the places.

So because first Dhanna went to Trilochan and got that idol from him, it is said that Trilochan was the Master of Dhanna. And because Trilochan was an idol worshiper, it is said that Dhanna also realized God by worshiping an idol. But it is not true. Who is Master in this case? The one who showed him that God is in all places. Dhanna was the Master of Trilochan.

So in the same way, the Masters who came in the past all had their Master. Without a Master, they couldn't get the knowledge. And it is true that in some places their Masters are known because they are mentioned in the writings, and in some places they are not known. That's why people who are sitting on the level of mind and intellect make up stories by themselves and in some places they say that such and such a Saint was an idol worshiper or such a Saint realized God by bathing in the holy waters, or things like that.

And Dhanna Bhagat has written himself in the bani, "Those who are worshiping idols, stones, and those who are worshiping water, they are making useless efforts, because our *Thakar,* our God, is speaking, He is living, and He does all our work." And he has written that whoever has achieved God has done so only by meeting the Saints. When Masters leave this physical world, their disciples spoil their writings. And after that whatever they read from the scriptures, they believe that.

Swami Ji Maharaj made this Path known to the people, and of him also it is written that he didn't have any Master. But you can read in his writings, *Sar Bachan,* how much he has praised the Master. And many people say, and they *know,* that Swami Ji got the Light from Tulsi Sahib, and Tulsi Sahib was his Master. But when he left the body, his disciples

at Agra wrote that Swami Ji didn't have any Master. Baba Jaimal Singh told them, "Don't say that my Master didn't have any Master, because He Himself has written many hymns in praise of His Master."

In the same way you can read the bani of Guru Nanak Sahib. In all his hymns, every single word sings the praise of the Master. And one who has tasted rock candy, only he can describe the taste of rock candy. If he had not met the Master why has he written all this praise of the Master? Because he had a Master, that's why he wrote the praise of the Master.

But after him, his followers have written in many books that Guru Nanak didn't have any Master—because they understand that it is bad for them to say that Guru Nanak also had a Master. But the reality is that Guru Nanak used to go to Kabir Sahib, and he got the knowledge of spirituality from Kabir Sahib. Because of that fact, the other Gurus appreciated and respected Kabir Sahib so much that the loom on which Kabir Sahib used to work to earn his livelihood was carried by Teg Bahadur, the ninth Guru of the Sikhs, on his head, from Kashi where Kabir Sahib used to live, to Patna, where it is preserved in a museum. So much appreciation and respect the other Gurus had for Kabir Sahib! But the Sikh people feel that if they say that Kabir Sahib was the Master of Guru Nanak, because he was a weaver, that means they will have to feel shame, because Kabir Sahib was low caste. Regarding Kabir Sahib also, Kabir was the first Saint to incarnate in this world and he came in all four ages. But he also observed the limitations of this world, and he also had a Master. But after him his followers say he didn't have any Master.

In the same way, Prophet Mohammed has also written in the Koran—people say that Prophet Mohammed didn't have any Master, but he himself writes—"O man, go to the Masters, so that they can break the seal of your ears and you can hear the divine music of God which is resounding within you. Because I have got a Master I am able to hear that and you should also go to him." Kabir Sahib says, "Rama and Krishna, they were the greatest to come in this world from the Negative Power. But they also observed the limitations of this world, and they also had a Master."

Even though Kabir Sahib was all-power and even if he had not taken anyone as Guru, still it was not going to matter much. But still he didn't break the limits and traditions and that's why he took Ramananda as his Master. But the fact was that Ramananda was liberated by Kabir Sahib. Ramananda was an idol worshiper and didn't have any knowledge of spirituality. But the Hindu people were taking him as a very great holy man, and they were also criticizing Kabir Sahib because he didn't have any Master or guru, saying that to take initiation or to take a mantra from him is a sin. Kabir Sahib was a very clever Mahatma, and he thought that if he took any small Mahatma as his Master, then these

people would not believe. So he should take somebody who is well-known among all these people as his Master. But since Ramananda was not happy in even seeing any Muslim, and because Kabir was born in a Muslim family, there was no question of taking initiation from Ramananda. It was impossible for him.

Ramananda used to go, every morning, to the River Ganges. So, because Kabir Sahib wanted to take him as his Master, Kabir changed his form into a small child. He lay down on the steps on which Ramananda was coming back. It was very dark, and accidentally Ramananda stepped on that child. And Kabir, who was that child, started weeping. Who knows whether Ramananda really stepped on Kabir Sahib or not? But still Kabir wanted some excuse to weep, so he started weeping. Ramananda was very much afraid and he said, "O man of God, repeat God. O man of God, repeat God."—like that. But Kabir Sahib went on weeping. And he again said this thing, "O man of God, repeat God." And Ramananda came back home and Kabir disappeared from that place.

After that Kabir Sahib started saying to people, "Ramananda is my Master. I have got initiation from Him." So the Hindu people were very upset with Ramananda, and they came to him, saying, "You have got thousands of Hindu disciples but you are still hungry for more. Why did you make this Muslim your disciple?" In those days, people were believing very much in caste. So Ramananda said, "Who said he is my disciple? I do not know any Kabir and I have not given initiation to any Kabir." So all the Hindu people came to Kabir Sahib and told him, "You come with us to Ramananda. You are saying that he is your Master but he doesn't believe that. You come with us." So Kabir went to Ramananda's home. And at that time Ramananda was worshiping an idol of Lord Vishnu. Because he was never happy to see the faces of Muslim people, he had a curtain and Kabir Sahib was sitting on the other side of the curtain. Ramananda was playing with the idol and at the end he put the crown on the head of the idol, but he forgot to put the chain on the neck. So he was very confused at what to do then, because if he removed the crown from the head that meant disrespect and there was no other way to put the chain on the neck. So Kabir Sahib, who was all-conscious, said, "Master, Guru Ji, why are you so confused? Just unhook the chain and then again hook it and then you will be able to put the chain around the neck." When he saw Kabir Sahib was sitting there on the other side of the curtain and couldn't even see him, he thought, "How did he know I had this problem? And he has solved my problem!" He was very surprised. So he talked with him and said, "When did I initiate you?" Kabir Sahib reminded him of the incident and he told him, "You stepped on me and you told me to repeat this thing, so I am repeating that, and you are my Master."

So Ramananda said, "That was a child; but you are Kabir." He said, "If you want me to become a child, I can show you. Now also I can change myself into a child and I can show you that I am the same thing." So when Ramananda came to know all this he said, "If you are all-conscious, then why is there this curtain between you and me? So remove that curtain." So after that Kabir Sahib liberated Ramananda.

Even though Ramananda had received a lot from Kabir, still he was involved in all the practices he was doing, rites and rituals and idol worshiping. Once Ramananda was performing the ceremony in which they make many good foods and they give it to the people, saying, "This is going to our fathers and forefathers, those who have died and who are residing in the heavens." For that ceremony Ramananda sent all his disciples including Kabir Sahib into the village to get some milk to make rice pudding and other things. So Kabir also went and there he saw that there was one dead cow, and by force he started putting some food in the mouth of that dead cow. Because she was dead, she couldn't eat by herself. But by using a stick, he was forcing the food in her mouth. He started milking her. But she was dead; how could she give milk? So the other disciples, when they saw Kabir doing this thing, they came to Ramananda and reported it. Ramananda called Kabir and rebuked him and said, "Oh man, the dead cow cannot eat food and she cannot give milk." So Kabir Sahib said, "Guru Ji, are you sure that the dead cow cannot eat anything or give any fruit?" So he said, "Yes, that is definitely true." So he said, "Well, how are you sure that the food that you are giving to other people, saying, 'This is going to go to your fathers, those who are residing in the heavens?' will really give you fruit?" Ramananda didn't have any reply to that. And Kabir Sahib only did this to teach him a lesson because Kabir Sahib had made up his mind to liberate Ramananda.

You see, no one can succeed even in worldly work without the help of a Master or teacher. The problem or the work of spirituality is very complicated and in this, without the help of a Master, no one can become a Master. But this is what happens: after the Masters leave the body, the followers change the form of the writings and in that way, for the coming generations, it becomes a matter of great confusion. No Master has written in his writings or in his book that he is the last Master or that no one will come after him; or only the books or the writings that he has written are the Masters, or that only by bowing down to him, you can get the benefit of liberation. But it is a pity that even though they have not written that, still we change their form and we make people bow down to the holy scriptures and we make people remember only them.

Guru Gobind Singh has not written even a word in his writings that no one will come after him, or after him there will be no Saint, or only this

book is your Master. But the Sikh people are always saying, "He has written this, and He is the last one." Because I was born in a Sikh family and my parents were also believing in the Sikh holy book, the Guru Granth Sahib, I was also devoted to that book. But in Guru Granth Sahib a lot is written in praise of the Saints and Satguru. And that's why whenever we were reading that, we were feeling very much in need of seeing the Satguru. In the beginning, when I used to go to Baba Bishan Dass, and he would praise his Master, I would feel very confused and I would argue with him. And I would tell him, "Nobody is the Master after Guru Gobind Singh; it is written in the book." But Baba Bishan Dass would lovingly explain to me and tell me that nowhere was that written. So I bought a little book of Guru Granth Sahib and for one year I read that many times to find out that word which would say that there can be no Master after Guru Gobind Singh, which is what all the people say.

It is not written in the Guru Granth Sahib, but in the other bani which they have made up and which is not included in the book. But if we explain that hymn, that hymn also says to go to the Master. He says, "When the timeless God ordered me, then I started this Path." The Hindi word which is used here is *punt,* which can either mean the Path or it can mean the community or religion also.

So then Guru Gobind Singh said, "When the timeless God ordered me, then I started this Punt, or Path. And now it is ordered for all the Sikhs to take the Granth as their Master." Now when we take anybody as the Master, or when we take a book as the Master, we have to obey what the book or the Master tells us. And every single line of the book says, "Go to the Masters." So he is saying that if you take the Guru Granth as your Master, then you must go to the living Master who has manifested in this world.

Guru Arjan Dev Ji Maharaj said, "Our mind started coming to rest and got peace only when it came in the company of the living Master." Then he continued that those who are pure in their hearts and those who will meditate on the Shabd which the living Master has given them, they will realize the truth. Then he said that the *Khalsa* or the pure one would rule over all and nobody else would be the ruler. Now we have to think: who is the *Khalsa* or the pure one? Guru Arjan Dev Ji Maharaj says that he who goes within and sees the pure Light and manifests that pure Light, only he is the Pure One or Khalsa. Only he is the pure one who has risen above lust, anger, greed, attachment, and egoism. Other souls have become the food of the Negative Power. And those who will take refuge in the Shabd, only they can be saved because only they will go and merge in the Shabd.

The hymn of Guru Gobind Singh which I mentioned just now, that is

not written by Guru Gobind Singh and it is not included in the Granth Sahib. It was written by other people after He left. Whenever Saints and Mahatmas have come, they all have emphasized the need for the Master: they all have said that you have to take a Master. And they also tell us whom we should take as the Master: only one Who has become the form of Shabd, one Who is meditating on Shabd and Who has manifested that Shabd within Him. We should take only Him as the Master. We should not go and take any other person as the Master such as those who just blow air in your ear and say, "I am your Master and you are my disciple." That Master will not do any good for us.

We have to see the Mahatma's meditation. We have to see whether in his life the Mahatma has done the meditation of Shabd Naam or not. It is a pity that people go to such persons and take them as their Masters who are not sitting even once in cross-legged position for meditation. Guru Nanak Sahib says, "Those who are already drowned, how are they going to take you out of the water? Those who are still involved in this world, how can they liberate you from this world?"

Swami Ji Maharaj says, "Now you give up the false Master and in that way you will be free from one more sin." So we should always look at the meditation of the Mahatma. We should always look to his life, whether he is doing the meditation of Shabd Naam or whether he has done any sacrifice in this Path; because without sacrifice and without meditation on Shabd Naam, no one can get to Sach Khand or become the Master.

Schedule Change for India Trips

At Sant Ji's request, the dates for trips to India will be approximately two weeks earlier this year than last year. Thus, the October trip will begin in September, the November trip will begin in October, etc. Following are the new dates:

GROUP	LEAVE	RETURN
"October"	September 21	October 5
"November"	October 26	November 9
"December"	November 23	December 7
"January"	December 28	January 11
"February"	January 25	February 8
"March"	February 22	March 8

If this change makes it impossible for anyone to go in the group in which he or she is presently scheduled, we will make every effort to accomodate him or her in a different group.