



## Father, Forgive Them

by Sant Ajaib Singh Ji

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QUESTION: In the bhajan book there are four bhajans by Brahmanand. I have never heard of this Mahatma. Could you tell us a little bit about Brahmanand.

MASTER (Sant Ji) Not much is known about Mahatma Brahmanand. He was born in Rajasthan. One or two hundred years ago, there were many Mahatmas present on this plane. But not much is known about many of them because when the Mahatmas come in this world, only in a few cases are their life sketches written down and good records kept.

Otherwise, in the case of some Mahatmas, not much is known of them because their life sketches are not written down.

Kabir Sahib was the first Mahatma, the first Param Sant, to come in this world; He came in all four ages, and He never went below the human body. He was a great Mahatma; but still there are many conflicts and misunderstandings about His life story. One person writes that he was married and had children; another writes that he never got married. Nobody knows for sure when He was born, and there are many misunderstandings about his life.

There are many other Mahatmas whose life stories are not available, and there are many differences between the versions of different writers. One person writes that such a Mahatma was born on such a date, and another writes according to his understanding.

In the bhajans written by Mahatma Brahmanand, we can see how strong was his love for his Master; from the bhajans we can see how much love and faith He had in his Master. He has written in His bhajans that nobody else except the Master can help us in hell, and nobody else can help us cross the ocean of life without the help of the Master.\*

(\*See SANT BANI October 1981, pp. 25-31, for comments by Master Kirpal Singh on a hymn by Brahmanand.)

QUESTION: When the souls were given to this creation, where did they come from? My concern is that they may have come from Sach Khand. And after traveling through the cycle of eighty-four lakhs that ... well, maybe when I get up there, it may just be time for some other great soul who would have done a lot of devotion ... and then ... there would be a recruiting drive for another creation. And that's my concern.

MASTER: (Laughs) In Sar Bachan, Swami Ji Maharaj has written another title: The Dialogue with the Soul. Because there also the soul asks similar types of questions. The soul asks: "What is the guarantee that once I come back to Sach Khand, I will stay there and you will not give me once again to the Negative Power?" So Almighty Lord replies, "This mauj, or this will, came only once; and once you will come back to Me there will be no question of your going back to him because I will not create this will again."

The thing is that when a Satsangi gets Initiation, He never goes below the human body. So nobody should think that they will have to go in the cycle of eighty-four lakhs births and deaths.

You should be sure in your heart that, since you have got the Initiation from the Master, you will definitely go to Sach Khand. And you should not worry that once again Satguru will hand you over to the Negative Power.

You should not worry about that, because once you go back to Sach Khand, you will stay there and you will not return again.

Swami Ji has written that Sat Purush says, "I have created this Negative Power knowingly, because without the fear of the Negative Power the other souls were not coming under my control."

When a soul comes into this world, and after suffering in this world, when the soul goes back Home, she finds so much happiness that she doesn't want to come back into this world again. You know when we are reunited with someone from whom we were separated, our joy knows no bounds, and we are so happy. And once we have been united with our long-separated Beloved, then who wants to again be separated from Him?

QUESTION: I know that it is very very important to have a very good attitude about meditating. To be in the right frame of mind, ... you say continually not to feel it as a burden. What's the best way to get your mind to stop telling you that it's a tremendous burden?

MASTER: Dear one, you know that our mind is a very obstinate enemy, and since he is an agent of the Negative Power, it is his duty to stop the souls from doing the devotion of Almighty Lord. So that is why he is performing his duty well, he is obeying his Master; in the same way, when we sit for meditation, when we are sitting for doing the job of our Master, we should also perform our duty very well. We should obey the commandments of the Master and not listen to the mind; only listen to the Master and do what He has told us to do.

QUESTION: Could one visualize the Master's Form while doing Simran?

MASTER: If we do Simran lovingly and affectionately, then without visualizing the form of the Master, the Form itself will come there and start dwelling within us. It is a natural practice. You know that if you remember anything, you will start seeing or feeling that thing in your mind. In the same way, if we do the Simran given by the perfect Master, lovingly and affectionately, then His form will start coming within us by Himself and we will have it.

If we are making any efforts on our side, if we are trying to visualize the Form of the Master, then we won't be able to be successful because we won't be able to visualize the complete Form of the Master. Sometimes we may be able to visualize only the eyes of the Master, sometimes only His beard or turban; and in that way, our meditation will be disturbed and we won't be successful. So it is better to just do the Simran lovingly, because if we will remember the Master lovingly He will start coming within us by Himself.

QUESTION: Sant Ji, when the relatives of initiates die, do they know when they pass on that they have got liberation from the Master?

MASTER: Yes, they know that but they cannot say it to others. If the relative Satsangi has done meditation and is going within, then he definitely comes to know whether his relative has been liberated or not. It is a matter of faith and having the experience. As you say, if the relative of a Satsangi - no matter if he is not an initiate, no matter if he has not seen the Master or got Initiation - but if he has heard about the Master from the Satsangi relative, and if he has a little bit of faith in the Master, then definitely he is under the protection of the Master, and Master definitely protects him.

Master Sawan Singh Ji used to say that the Satsangis from one generation get liberation, and for those who have done meditation, many generations of their family get liberated; and one

hundred and one generations of the Param Sant get liberation.

This is my own experience; there was one boy of fourteen years old, one of my relations, and he was suffering from a disease and he left the body at a very young age. But his last days were very painful for him. He complained that snakes were all over his body, and insects were eating his body, and that he was seeing many dangerous and evil faces. He complained to his mother "Mother, why are you not helping me?" His mother and the other people around were not able to see and experience those things because they were all astral. Whenever I would go near that boy he would request me to stay longer with him; he would say that whenever I went and sat with him, the evil faces would stop coming, and he did not feel any biting from the insects and the snakes. He was feeling peace at those times.

That boy was not an initiate but his parents were initiated by Master, and Master had told them in a dream, "Since he is suffering so much he won't be able to live in this world. He will die. After three days I will come to take his body, and he will be born again in the human body, and he will become a man." Master even told them the name of the village where he was going to get a new birth. Master told his mother that three days from then he would come around midnight and would take his soul up, but that the boy would drink tea before leaving the body.

So, three days later, at eleven-thirty at night, that boy asked for tea, and his mother went into the kitchen to make it. She had so much faith in the Master that she was singing a hymn, and she knew that the boy would not leave the body until he had drunk the tea; so she was delaying in making it. But anyway, by five minutes past twelve, she brought him the tea because the boy had asked for it; he said, "Bring the tea as soon as possible." As soon as the boy drank two spoonfuls of tea, he left the body. Before leaving the body he spoke the name of Master. Because I was sitting very close to him, he put his hand on my chest. Even though he had had so much pain in his last days, his passing out was peaceful and he had no pain at that time.

Master came there to protect his soul, and He took his soul up. His parents did not weep, because they had faith in the Master, that He had protected his soul.

Regarding my father, I have said many times that he did not have the opportunity to have the darshan of my Beloved Master. He used to say, "I will see when your devotion will liberate me!" He said that as a taunt. When I came to Master, my father was very old and unable to travel and have the darshan of the Master, so I said to Master "Master, my father is very old and he has not seen You. He often taunts me and says, 'I will see when your devotion will liberate me!'" And I requested Master to take care of his soul. Three days before he left the body, they cabled me about his illness and, since he was living in the Punjab and I was in Rajasthan, I went there. He told me he loved me very much; he caressed me and told me that he was seeing within two forms who had white beards and white turbans. And when I showed him the picture of Master Sawan Singh and Master Kirpal Singh, he said yes, they were the two he was seeing; and they were saying, "We have come to take you." He realized that my devotion was going to liberate him! And then he told people, "Today I realize that the devotion which my son is doing is the true one, and the Master Whom he is following, is also the True One.

Master Sawan Singh used to say that it is a very big thing that Masters take care of the souls of the human beings who are the relatives of Satsangis. But even more than that, they even take care of the souls of the animals who are taken care of by the Satsangis!

QUESTION: You mentioned the relatives who knew about the Master and were somewhat favorable for the Master. What about relatives who were thinking the Masters were really a very bad thing? When they die what happens? Does the Master take care of them or not?

MASTER: (Laughs) You see, they are also protected, because sometimes they remember the Master. It does not matter in which way they remember Him! (Laughter)

There is one very famous story in the Sikh history about Chandu Savai, who was the divan of Emperor Jehangir; he was the person who was responsible for the torture which was given to Guru Arjan Dev Ji Maharaj. He had enmity towards Guru Arjan Dev and he made him sit on the hot coals; he put the burning sand on his head; and he tortured Him in many other ways. After Guru Arjan Dev was tortured to death, the Sikh people wanted to take revenge on Chandu Divan, and they requested Emperor Jehangir to give him to the Sikhs.

When Chandu Divan came in the hands of the Sikhs, they put a chain round his neck and pulled him like a cart, and they gave him a very hard time. When he was brought into the city of Lahore, the person who had put the burning sand on the head of Guru Arjan Dev, on Chandu Divan's orders, came there, and he was also very angry with Chandu Divan because he had made him do such a bad deed in putting the burning sand on the head of Guru Arjan Dev. So he hit him on the head with a very heavy vessel, and after that, Chandu Divan left the body. But before leaving, he prayed to Guru Arjun Dev Ji Maharaj, "Oh Master, only You can save me from this pain." He remembered Guru Arjan Dev lovingly; but even before that, when he was planning to torture Guru Arjan; day and night he was thinking of what he was going to do to the Master. He was remembering and thinking about Him a lot, and because of his remembrance and because of his prayer at his end time, Guru Arjan Dev came there and liberated his soul.

This question was asked by one of the five piyara or principle devotees of Guru Gobind Singh: "Because Chandu Divan did such a bad thing - he killed a Perfect Master - it means he might be suffering in hell." But Guru Gobind Singh replied, "No, he is not in hell anymore. As a matter of fact, as soon as he left the body he was liberated by Guru Arjan then, and he was never sent to hell. When he left the body, the angels of death also came because they wanted to take him and punish him for all that he had done. But Guru Arjan Dev, and the other Masters also, came there at the same time - because he had requested Their help and called Them. They came there and could not but shower grace on him, and They liberated his soul."

Master used to say about Jesus Christ that at the time when he was being crucified he said, "Father, forgive them for they know not what they do."

Saints and Mahatmas have a very big heart, and they always know to shower grace on the souls. They know that the souls do not do anything bad. All the bad things are done only by the mind. And they also know what the poor souls have in their hands. Whatever is in the will of God, only that happens, and the souls have nothing in their hands. The souls who love the Master and also have love and affection for others, they remain in peace in this world as well as in the world beyond. When they go in the inner planes, there also they find peace and happiness. Those souls who do not love the Master, or who do not have any love or affection for other people; they do not find any peace in this world; they are easily hurt, and they always remain in pain in this world. And when they go to the other world, the inner planes, they do not find any peace or happiness there either.

QUESTION: Sant Ji, the non-initiate souls that are taken by the Master, are they put back on the way, are they given rebirth, or are they taken directly to Sach Khand?

MASTER: Those who have not got the Initiation, are given the human body in which they are given Initiation; because liberation is only in Naam.

QUESTION: If we don't progress much in this incarnation, and Master chooses not to send us back for another birth, and He puts us in a particular place on the inner planes, then do we continue to do our meditation in the inner plane? Is it a different kind of meditation? Or what happens?

MASTER: God has given full authority to the Master, and it is in His hands. It is up to Him to decide whether He has to send the soul back into this world or not, and only He knows in which plane he has to keep the soul, and what he has to do. But I will advise you never to think such

things. Never think that you will not progress much in this lifetime so that you will be kept in the inner planes and then Master will purify you and take you back Home. You should not think like that. You should think, "No. It is our duty to do meditation." We should have the desire of doing the meditation, and complete this task which we have been given in this lifetime.

If the son does not work and does not earn any money, but always looks for the property of the father and asks him, "Which property will you give me, how much money will you give me?" ... and like that - no doubt the father will definitely give him whatever he needs, whatever he wants; he will give him the house, he will give him money, and everything like that. But since he has not earned that money, what will his friends and well-wishers say? They will say, "He is not a good man because he has not earned this money. All this money was given to him by his father."

Once some sevadars came to Master Sawan Singh and requested Him to liberate them without doing the meditation. But Master Sawan Singh said, "No, it is not possible. It is your work to do the meditation, and it is the work of the Master to shower grace on you. If you leave the meditation you will have to start again from that very point where you left it." Sant Satgurus come into this world with a lot of grace and there is no doubt in this fact: that lovingly They give it out without our even asking for it. But it is our duty to help in Their mission, and we should also share some of the burden which They are carrying. The only way of doing that is by doing meditation.

QUESTION: When there is pain during meditation .... I know You've talked about it some and I've read about it some, but ... I still don't understand it very well. Kirpal, when He put us into meditation, used to say, "Make sure you don't have any tension in any part of the body." But I know that if I don't have any pain at all I may go to sleep. I know a little bit of pain will keep me awake, and sometimes more pain helps me concentrate more. Could You explain some?

MASTER: This is not a problem which everybody is having. Usually when the Masters explain about pain, first they tell us, You should sit in such a position that you do not have any tension in the body," because if you do not have any tension in the body, only then will you be able to sit for a long time.

There are some people who, if they sit comfortably and without any tension, will fall asleep. But this is not the case with everybody. Those who have this problem should sit in such a way in which they may feel a little bit of pain and still remain awake.

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*Contact for more information:*

Website: <http://www.ajaib.com>

Email: [harvindersingh@ajaib.com](mailto:harvindersingh@ajaib.com)