

The Reality of Drugs and Alcohol

Selections from the Teachings
of
Sant Ajaib Singh Ji,
Sant Kirpal Singh Ji,
and
Baba Sawan Singh Ji

Sant Bani Ashram
Sanbornton, New Hampshire

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The advice presented here is taken from Satsangs, darshan talks (intimate question and answer sessions), letters and other published sources, spanning a great length of time. While the three Masters quoted here each presented Their own viewpoint, They all aimed at the same goal: to encourage Their disciples by example and precept to rise above *all attachments* of mind, body, and physical enjoyments and by turning within in meditation to achieve the intoxication of inner communion with the universal God Power. Here we are shown how drugs and alcohol, because of their combined effect on mind and body, have an extra strong downward pull on the soul.

The selections have been annotated so that the original source is identified. The excerpts from *The Teachings of Kirpal Singh*, which is itself a collection of brief excerpts from many sources, are noted as to the page in the collected work; some of the excerpts have been taken in such a way as to combine two or more separate sources. In all cases readers are invited to read and appreciate the quotes in their original context when possible.

This booklet is part of a series, collections of writings by the Masters on specific subjects. Others include: *How to Develop Receptivity* by Sant Kirpal Singh Ji, *Sing the Praises of the Sat-guru* by Sant Ajaib Singh Ji, and *God Power, Christ Power, Guru Power* by Sant Kirpal Singh Ji.

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I. Sant Ajaib Singh Ji:

On the one side we want the Shabd to be open to us, and on the other side we are not ready to give up any worldly pleasures. We want to enjoy wine and all the worldly things; we do not want to give up any of those. But still we expect that Master should shower all His grace on us, and He should open the Shabd to us.¹

Welcome, all of you are welcome. I am very pleased to see you all. David Wiggins has told me about all of you and I am very glad to know that you are attending the Alcoholics Anonymous meetings and doing the program in order to give up the bad habits in which you are trapped. You know that we get trapped in the bad habits only when we fall into bad company.

History is filled with many stories of great kings and emperors — those who were addicted to any kind of addiction — how they were ruined because of their addiction. Once they used to be kings and emperors and very rich people but because of their addiction — to anything, any kind of intoxication or any kind of addiction — they ruined everything, they lost everything and they became very poor.

Ever since this creation was created and ever since the great Rishis and Munis have come into this world, no Rishi or Muni, no great Saint or Master has ever said that you should get into any kind of addiction. Nobody has ever advocated the use of any kind of intoxicant. Everyone has always said that we should abstain from using intoxicants.

You might have heard a lot of things from the counselors and from your colleagues when attending the meetings but I would also like to say some more to you. First of all I would like you to know, that when we use any kind of intoxicants or when we get addicted to any kind of addiction, it has a very bad effect, a very adverse effect on the power of our thinking; it weakens our brain.

In the beginning when we get attached or attracted to any kind of an addiction we feel as if we are swinging in a very high spirit; we feel that we are going up very high. But later on, when that addiction becomes a very normal routine thing, we ourselves start hating it.

You know that nowadays the governments all over the world have made so many restrictions and laws; they are trying to curb this problem with the drugs and intoxicants. And in many countries the people who deal in the drugs, both the ones who sell the drugs and those who consume the drugs they may even get the death sentence.

By getting involved with drugs and other intoxicants which are harmful to our body, we not only ruin our body, but we also bring a bad name to our country, because if you are addicted to drugs or other intoxicants which you should not be doing, your children will also follow the same pattern. In this way a new generation will be born with the addiction. This will ruin your country also.

One should be faithful to the country he belongs to and at least for the sake of the name of the country one should give up any kind of bad habit he might have that might ruin his body as well as ruin the character of the nation.

By intoxication I do not mean only drinking alcohol, I mean the intoxication of anything, like using opium or heroin or any kind of drug, marijuana or things like that, or any kind of thing to which you are addicted and which gives you false intoxication.

One should try and give up all those kinds of intoxications.

I will tell you from my own experience, it does not make any difference whether one is a young man or an older man. When people come to me, if they have consumed the drugs or if they have been using any kind of intoxication, it shows very clearly in their eyes. It doesn't take me long to understand and realize that the person has taken intoxicants or that the person has been using drugs.

Baba Bishan Das, from whom I got the Initiation into the first Two Words, always used to tell me about the intoxication and the addiction. He used to say that when we get addicted to any kind of intoxication, first of all we lose the money we have and then we ruin our body; it brings a bad name to our family, and we become the cause of disgrace to our nation, our family, and our community. He also used to say that a person who is addicted to any kind of intoxication is no different than a donkey. The only difference is that he does not have a tail, whereas the donkey has a tail; otherwise he is not different from a donkey. Because in the addiction, when you are using drugs and things like that, you do not know what you are doing, you don't know what you are saying and what effect it is going to have on other people.

He also used to tell a very brief story about a donkey who was trying to pick up some grass in one of the fields of tobacco, and he was not touching the beautiful, big leaves of the tobacco there. Somebody went there and asked him, "O Mister Donkey, why are you not eating these big leaves and why are you picking up the small grass?"

So he said, "I have heard that those who use this tobacco, they become a donkey in their next lifetime; you know that I am already a donkey, and I don't want to come back as a donkey."

One wealthy person used to come to me and he was addicted to

alcohol. He drank a lot and he wanted to give it up, so he used to come to me. We used to talk with each other and I would tell him about all the bad qualities. So once he came to me and said, “Well, tell me one bad quality of wine,” because he was not convinced about all the bad qualities that I had told him about wine. So I said, “Well, I have already said so much to you, but you are not convinced, so let me quote one couplet of Kabir to you. Kabir said, ‘O Learned Ones, let me tell you one bad quality of wine. I do not need to tell you more than one bad quality of wine. It turns a man into a beast, that’s all it has.’ ”

At first when I used to talk to him and tell him how he was wasting money drinking wine he would say, “Well, I am a very rich person and the money doesn’t matter.” And whenever I would tell him about some other things he would not believe me, but later on what happened? Because of drinking too much, his lungs went bad, he got some disease in the lungs, and his whole body became very sick. So finally he had to give it up and then he came to the Satsangs and later on he started following the path.

There is a lot which I can say on this subject, and you have already heard so much about what the teachings of the Masters say about intoxication and addiction to drugs and other things. To sum up: Guru Nanak Sahib said, “The intoxication of opium, marijuana, and the other things — when you take those things — it intoxicates you for a day or two —” (Either it will go away the next morning or the next day.) “But the intoxication of the Naam — if you taste it once — it doesn’t go away; it always remains with you.”

If you want to be addicted to something, work hard, go within, because you have already been given the Naam. Go within, work hard, give the intoxication of Naam to your soul.

Get your soul addicted to the intoxication of Naam so that day and night, your soul will always enjoy the Naam.

So I would like to advise you only one thing in the end, that if you really love yourself, if you really love your health, if you really want to progress on this Path, you should give up all kinds of intoxication and all kinds of addiction you are into. You might have heard all these kinds of things, so many times, from me, and from going to the meetings, and from the counselors, but I think that now you should repent and you should make up your mind that you will give this up.²

Question: When a dear one has a drinking habit what can we tell him, or what can we do to help change his habit?

Sant Ji: You should lovingly advise him, you should lovingly make him realize the condition of those who are addicted to such intoxicants. Usually you would have seen in the people who are addicted to drinking or smoking marijuana or using other drugs, how after some time their lungs stop functioning, and how it has a bad effect on their brain and their mind. They even lose their power of thinking.

Nowadays in the shops where they sell wine in India, on the bottles of wine it is written that it is poison. Even after reading that it is a poison, it is up to the person whether he should drink that poison or not.

When I passed the “gyani” grade in the state high school in Sangroor, over there I had a teacher who was very much against drinking. He had made a cartoon drawing of a tree which he called the tree of the sins. On the root of that tree he showed a bottle of wine. He showed that the tree of sins was getting the nourishment from wine, and he named the fruits which were on that tree: “the loss of money,” “the loss of honor,” and other fruits were called “the cause of starving,” “the cause of poverty.” In India we often

see that the people who are drinking, the drunks, they drink so much that they vomit. And then the dogs eat up that vomited stuff and after eating up that stuff they go and lick the face of the person who is lying there drunk. After seeing such a condition of the drunkards, who would like to drink?

Guru Nanak Sahib says, "After killing all our good intellect the wine makes one a donkey. He doesn't have a tail or long ears, but there is no difference between the donkey and the one who is drinking."

Guru Nanak Sahib has referred to this wine as blood in His writings. He says, "If we get a drop of blood on our clothes, they become dirty. What is the condition within those who always drink this blood? How can they remain pure?"

In the present time we are forgetting the teachings of the Saints and Mahatmas. Guru Gobind Singh has written, "Those who are in the habit of drinking, their seven generations are destroyed." Because one generation after another gets the habit of drinking, and in the end everyone in the family starts drinking.

Once someone asked Kabir Sahib to throw some light upon the use of intoxicants. "Why is it bad, and what happens if someone is using intoxicants?" Kabir Sahib said, "Why should I tell you about so many intoxicants, I will tell you the quality of just one intoxicant — wine." He said, "I am telling you the quality of wine, listen all of you who are wise men, from a man the wine changes you into an animal, and it also takes away the money from your pocket."

Nowadays the governments have taken strict steps and have imposed strict laws, rules, and regulations that those who are caught dealing in drugs and intoxicants are given very severe punishments.

Dhamdama is a place of pilgrimage in Punjab. When I was in the army, I was posted there and we had been given the duty of arresting the drunkards, because they used to harass the pilgrims

who went there. So we would arrest the drunkards and then in order to teach them a lesson and show it to the other pilgrims we would hold them by their legs and make them walk using their hands. And we would take them all around the city and in that way we would show the other pilgrims: "This is the punishment that you will get if you are drinking in this holy place." So you see the condition of those people. Nobody bothered the pilgrims who were not drinking, and they did not get any punishment. But the drunkards had lost the money from their pockets — they had used their money to drink — and afterwards they were getting this kind of punishment all day long. In the end, after losing their money and their honor, they would go back to their homes.

I would say that those who are addicted to the intoxicants, in fact, they are getting the punishment for the bad karmas of their past lifetime, because their relations with their family members do not remain normal; they always have fights with their relatives. Their health does not remain good, they cannot think clearly, and also they lose a lot of their money. Those who do not have this habit, who are not addicted to any intoxicants or drugs, they have their good health, they are honored, they are popular among their family, and even in their neighborhood they are glorified.

Last time I went to London I saw a poster there which talked about a person who had come from India. He drank wine day and night, so much that his lungs were destroyed. His name was Jagat Singh, so in that poster the heading was: "After drinking the wine so much, now Jagat Singh has surrendered to the wine."

So if you have any relatives, any brother or sister who has this bad habit, you do not have to fight with them. When they are not intoxicated, when they are in a normal state, at that time you should lovingly tell them the bad qualities and the consequences of being addicted to these intoxicants. You should tell them lovingly.

If you will oppose them at the time when they are drunk, or when they are intoxicated with drugs, at that time they will not listen to you. They will oppose you more.

Guru Nanak Sahib says, "You should abstain from that thing, drinking which you lose your intellect, and which creates the gap between you and Him. You should abstain from such kind of intoxicants."

Guru Nanak Sahib says, "Those who drink that wine which spoils your intellect and which takes you away from Him, they always remain addicted to it. But Nanak says those who are addicted to that wine of Naam, it always keeps you alive and always keeps you fresh."

No Mahatma has ever inspired us and given us the teachings to use intoxicants and drugs and things like that. All the Mahatmas have always inspired us to abstain from intoxicants.³

Sant Satgurus do not apply any force on us, they do not impose anything on us. They lovingly tell us through the satsangs that if you will give up your bad habits one by one and if you will go on living up to the words of the satsang, and along with that if you will do the meditation of Naam, then all these bad habits in which you are involved, you will get rid of them one by one very easily.⁴

Question: Master, how do you break an addiction to either food, alcohol, or a drug, when it has taken over a person so much that one feels helpless, even in the face of Simran, and remembrance of the Master, and you cry out for help but you feel helpless?

Those who have an addiction, those who have become the slaves of their mind, and those who have surrendered to their mind, only they are addicted to things. But those who have pity on their own selves

and have love for the Master, they can get rid of their addiction, because no addiction, no bad thing comes to you by itself; it is you who go to them.

There was an initiate of Master Sawan Singh Ji, who used to drink alcohol. Once he told Master Sawan Singh, "Master, I cannot leave this addiction of alcohol because it does not leave me." Master Sawan Singh Ji laughed and said, "Well dear one, tell me, does the alcohol not leave you, or do you not want to leave the alcohol?" Master Sawan Singh said, "You see that the alcohol does not come to you by itself; it does not say, "You come and drink me." It is you who always go there; you go and buy the alcohol, and then you yourself drink it. Then how can you say that this alcohol does not leave you? So it is you who have to leave this addiction."

Master Sawan Singh Ji said, "Those who are addicted to alcohol, whenever they remember alcohol, only then do they get the desire to buy it and drink it." So if you want to leave any kind of addiction, just don't remember that thing, don't think about it. Then it will not be difficult for you to give it up.

In the same way, when Babar, the Mogul emperor, came to India, he was in the habit of drinking the hemp. In those days people believed that fakirs, saints, and so-called holy people, were addicted to some kind of intoxicants. And they believed that they always sat deep in meditation only because of using those intoxicants. This was the belief at that time. Usually, in order to encourage the spread of drugs, the people who use them spread such rumors that the saintly people are also addicted to the drugs. But that is not true.

Babar had imprisoned certain people including Guru Nanak, at a place called Eminabad. They were making all those people grind flour in a mill. Then one of his people came and told Babar, "Your majesty, you have imprisoned one Perfect Saint along with the

other people. Everybody else is grinding by themselves, but there is one mill which is moving by itself, and that Sadhu, that perfect Fakir, is sitting deep in meditation with his eyes closed, and he is very much intoxicated." Then Babar realized his mistake, and he went there.

When he saw Guru Nanak Dev Ji in deep intoxication, in deep meditation, he said, "Master forgive me." Along with him he had taken a cup of the hemp drink, thinking that it would give more intoxication to Guru Nanak. He offered that drink to Guru Nanak, and told him, "Master, drink this, because this will give you more intoxication." Guru Nanak Sahib smiled and said, "Look here Babar, I am not addicted to this hemp drink. I have the intoxication of the Naam. I have drunk the nectar of Naam. The intoxication from this hemp drink will last only for one or two hours, but the intoxication of Naam will last forever."

The other part of the question says that even in the face of Simran and remembrance of the Master, one cannot leave the addiction. Excuse me for using these strict words, but I will say that those who say this, are speaking nonsense and nothing else. Those people who say this do not have any knowledge of the importance of Simran. Simran gives you so much intoxication, Simran gives you so much belief, that if you are doing the Simran sincerely and wholeheartedly, then you will not feel addicted; then you will not feel the need of doing any other addiction.

When disciples say, "We cannot give up this addiction even by doing the Simran" — they do not try. They do not try enough to give up the addiction, and they do not do the Simran sincerely. Those who do not have any love for their health, who do not have any love for their brains, only they say this and they are in a great deception. They even deceive other people; and those who hear that even by doing Simran we cannot give up addictions are also in a

deep illusion. They do not have any understanding, any idea, how powerful the Simran is. You people have this Simran of the five words given to you by the perfect Master, behind which the meditation, hard work, and sacrifice of the Master is working. The Simran which you have received is very high and very powerful.

This is an incident from the time when I had only the Simran of the first two words from Baba Bishan Das. You may remember that Sunder Das, who was mentioned in Mr. Oberoi's book also, used to live with me, and we both used to meditate a lot. There was another person who used to come to see us every night. One day I was talking with Sunder Das very loving talks about the Masters, about the Path and both of us were very much intoxicated in the love of God. We were talking as if we were drunk. When that person came and heard us talking, he thought that maybe we had taken something to make us intoxicated. He just sat there, because we were talking about God in such a way which gave him the impression that we were not in our senses; so he sat there expecting us to come back to our normal state so that he could talk to us. He sat there for an hour or maybe more, but when he did not see any change in us he left. He looked under the beds and every place trying to see if there were any empty bottles of wine, but he did not find anything, so he went back to his home. Next morning he came and apologized. He said, "Last night I came and I thought that both of you were drunk, and I had terrible thoughts for you. Please forgive me for this."

So you can see that just by doing the Simran of those two words, there was so much intoxication, that the other person felt that we were intoxicated. And you have the Simran of five words, so just imagine how much more intoxication you can get if you do the Simran sincerely.

I was an eye-witness to that incident when Sunder Das burned

his leg while sitting in meditation. He sat in meditation; he was doing the Simran; and he was so much intoxicated by doing Simran that he did not even remember his body. Even though his leg fell in the fire and burned, still he was not aware of it. When he came out from that meditation his words were, "Today I have received much more intoxication, much more interest, in meditation than I have ever received so far." So this is the meaning of doing the Simran. Dear ones, if you do the Simran sincerely, with all your heart, and without remaining aware of your body and other things, then you will see how much intoxication you get. And when you are doing such Simran, then there is no question of any addiction coming and bothering you.

Regarding the people who say that they do the Simran and they also use intoxicants, Guru Nanak Sahib says, "Their condition is like this: they say to other people, "I have not indulged with my companion, nor have I seen him any time, but still I call myself married."

Everyone should give up the bad habits, but an addiction is broken only if you *want* to break it, and only if *you* break it. Satsangis need good health, good bodies, because if your health is good then you will be able to sit for a longer time in meditation, and you will be able to concentrate better. A satsangi should understand the importance of the Naam, the importance of meditation. He should try his best to go within, and connect himself with the Shabd Naam as much as possible.⁵

Why is the youth of today so addicted to drugs? Because they do not like to study, they do not like to do anything of the world, so they find an escape and get addicted to drugs. Because they have lost their vitality, they have lost their power, from their childhood. That is why when they do not have that power in them, they do not

like to study or do the worldly things. And as a result of that they get addicted to the drugs, they find an escape through the drugs, and after that if you try to explain to them about the disadvantages of drugs they will not understand it, because they have lost all their enthusiasm and all their energy to do anything of the world.

This is my personal experience: In the villages we used to play together up till the age of twenty years old: the boys and girls used to play together even at nighttime. But nobody had any thought of lust or anything like that. But nowadays you will find that a young boy, a young child of even two years old, would know about lust. Why is it so? Because in the past times the parents would not even sit together in the same bed in front of the child, and there was no question of kissing or hugging in front of the child, and that is why the children did not know anything about that. But nowadays you see how free we are. We go on kissing, hugging each other in front of our children, and whatever we do our children copy us and they do the same thing.

There was an Udasi sadhu who lived in the gurdwara of our village. He used to drink wine and smoke cigarettes and do all sorts of things, but I did not know how bad they were because I was a young child at that time. Since I used to see him wearing the colored robes I thought he was a good mahatma, and I used to go and spend time with him. My father knew about that sadhu and told him that he should not allow me to come and sit near him. But he did not take any action regarding that. My father also tried to explain to me that I should not go there, but I did not listen to him because I thought that he was a good sadhu. Once my parents thought of a plan to intimidate me and stop me from going to that sadhu. I had gone to see him; he was sitting on the bed and I was sitting cross-legged on the floor. At that time he was smoking a cigarette and he was also taking snuff because he was addicted to that.

I was sitting there when suddenly my father came from behind

and kicked me on my neck with his foot, and he hit me very terribly. I started weeping and I started running because I was afraid that he would hit me again. It was very quiet in the village since it happened at night, and as he was chasing me he made more noise and beat me less; finally I came to my mother and requested her to save me from the beating of my father. But she said, "No, I cannot do anything today." Anyway I pleaded to her and she saved me from the beating, but that experience made such an impression on me that after that I stopped going to that sadhu.

My father had said to me, "Why do you go there? Do you want to learn smoking and other things which that sadhu is doing?" But until I got that beating I did not understand that, but after my father gave me that beating I understood and I stopped going to that sadhu. At that time I did not understand why it was important for my father to give me that type of punishment, but later on the result became very clear to me. Then I came to realize what would have happened in my life if I had continued going to that sadhu, if I had started learning smoking and the other things which he was doing. I would have ruined my life. So after that I stopped going to that sadhu, and later on, just remembering that experience, that beating which my father had given me, I never went to anyone who would smoke and do other things like that.⁶

In the present time the Negative Power has laid down so many snares, so many traps to trap the souls. You know that in the universities of this world you will find only a few teachers who have maintained a very high, very pure character. And you would not find many students who go to the universities or schools who also have the same kind of good character. When the student goes to the university it is something new for him, but there he does not find any teacher who can leave a very good pure impression upon him,

because the teacher himself is not maintaining a very good character. And along with the studies there are drugs, movies and other things which are offered to the student, and the student gets confused. Moreover in the home, along with their studies they have television, movies; they have magazines and many other things which do not help them to build up character; in fact they destroy character. So when people get involved in all those worldly things they get perturbed, confused, because they do not find anyone who can leave a very good impression on them. They do not find any students in the universities or in the schools who have maintained good character, or who allow others to maintain good character.⁷

*Kali Yuga will spread the snares of hemp, tobacco, and opium;
People will reside within their limits, forgetting everything else.*

Now Kabir Sahib says that Lord Kal has come in this age, and he is carrying many snares. He has brought the snares of the intoxicants, the snare made out of hemp, the snare of tobacco, the snare of opium, and many other bad snares. And we are always trapped in one of those snares — we don't have means to get out of that trap; and in that condition, how can we spare any time for meditation?

King Babar was addicted to hemp and opium, and somebody told him that Guru Nanak's eyes were always shining, and he was always intoxicated. So King Babar thought that he might also be using some of those intoxicants. When King Babar met Guru Nanak he offered him hemp, saying, "You use this because we have made this in a very beautiful way, and this is a very good thing to use." Guru Nanak Sahib replied, "O King Babar, the intoxication of hemp or opium comes in the morning and goes in the evening; after the intoxication is gone, one feels very bad in the body. But the intoxication of Naam remains forever; it never leaves."

Hemp, marijuana, wine, and tobacco:

Kabir says, "Until one leaves them he cannot have the darshan of the Beloved."

Now Kabir Sahib is neither sparing nor taunting anyone, but He is saying in very strict words that unless you give up the intoxication of hemp, opium, tobacco or wine, you cannot have the darshan of the Beloved. Unless you give up all these, you cannot progress in your meditations and there is no question of seeing the Beloved.

Listen, O Intelligent Ones, I am telling you the qualities of wine:

It turns you from man to animal, after taking all the money from your pocket.

Now Kabir tells us the bad qualities of wine. "Listen, O Intelligent Ones" — the learned men or the wise people. After drinking wine, all their intelligence goes away, and even the money they have in their pocket goes away. The man is aware neither of his own self nor of his family, because he loses his mind.

A Muslim Fakir has taught that wine is the mother of all evils, because all the evils appear when wine is drunk. Once there was a King who wanted to know what the most evil thing in the world was — that from which other evils come. He was curious to know. So with the counsel of some of his people, he built a very big city, around which he built a very big wall, with four doors in it. And at each door he put one or another thing to test the people. At one door he put a cow, at another door a prostitute, at the third door meat, and at the fourth door big containers full of wine. He told the guards to watch the doors, and everybody was told they could only go through the doors by enjoying whatever was kept at the door they were going through.

There was one good man who wanted to leave the city. First he went to the door where the cow was kept, and the guard told him that if he wanted to get out, he had to kick the cow. He was a good man, a learned man, and he remembered that in the Hindu scriptures it is written that it is a grave sin to kick a cow, so he thought, "I will not go through this door — I will go through another door." But when he had chosen another door, he saw that the prostitute was there. He thought, "It is not good to enjoy with that woman. In the Hindu scriptures it is written that that also is a very bad sin." Then he went to the third door and he saw that there was meat there, and he decided, "This is the worst sin in the world — to eat meat after killing the animal." So he decided to go through the fourth door.

When he saw the containers full of wine, he thought, "What is wrong in drinking wine? It is made of mead and sugar and there is nothing wrong in that." So he drank the wine, and after drinking the wine, he got intoxicated, and you know that when the intoxication comes, one loses one's intelligence, so he went mad. After drinking the wine the desire came into his mind to eat the meat, and when he ate the meat, the desire of lust came to him and he enjoyed with that woman. After enjoying with the woman, he was still intoxicated with the wine and he thought of going to the fourth door, and as you know, if one is intoxicated with wine, he will always find the road very narrow: even if the road is wide, still he will find that it is very narrow. So, even though that door was very wide, still he thought it was narrow, and he kicked that cow many times, saying, "Why are you staying here? You are in my way."

So in that way he committed every sin after drinking the wine, and the next morning, when he realized what he had done the night before, he repented, and he thought that if he had gone through any one of those doors except that wine door, he would have had only

one sin to his account; but because he first went through the wine door, and drank that wine, he did all the sins. So all evils come after drinking wine.

Once a man came to Kunichuk to see our Master, and he told Master that his doctors had told him that wine is a very good thing for the digestive system, and that after drinking wine, one can have a very restful sleep, therefore he could not give up the wine and get initiated. Master lovingly replied, "You just think that if in your next life you could come in the body of a bullock, where you will not find any good food and nobody will give you any digestive aids, then how will you digest your food and have a good sleep then?" When Master explained that to him lovingly, he understood, and he got initiated, and he left off his drinking and other addictions.

Master Sawan Singh used to say that meat and wine cannot do any good to the human body.

The soul addicted to intoxicants never crosses the ocean of life.

Kabir says, "Think it over and give them up."

Now Kabir Sahib speaks in very strong words. He says that the man who is addicted to any intoxication, how can he progress in meditation? There is no question of his progressing in his meditation. Only he can be called wise who, giving up all this intoxication, meditates wholeheartedly on Shabd Naam.⁸

There is one more thing that I would like to tell you. It has nothing to do with the Satsangs, but it has a lot to do with your body. You know that nowadays the wave of drugs is flowing, and everywhere people are involved in the use of drugs. The people

who sell drugs say that if you use them you will be able to achieve concentration of your mind, get relaxation, and things like that. In the temptations of those words, people start using drugs, which is very destructive for their mind and for their body also. By using drugs, you will not get any relaxation or concentration of the mind, you will spoil your body and damage your brain and your consciousness. It can do much other harm to you. You have the Naam with you; you have the Simran with you. There is no medicine other than the medicine of Naam which can bring relaxation to your mind, or help you achieve concentration of your mind. You should do Simran because you have Simran, and it is the only thing which can help you achieve concentration.⁹

II. Sant Kirpal Singh Ji:

Every action has a reaction and flesh-eating involves contracting fresh Karmas and thus helps to keep the inexorable Karmic wheel in motion for we have to reap what we sow. We cannot have roses if we sow thistles.

The above prohibitions apply equally to all kinds of alcoholic drinks, intoxicants, opiates and narcotic drugs, as they tend to dull our consciousness and make us morbid.¹⁰

Question: Do those who take drugs such as LSD and have certain experiences — are they valid experiences?

Sant Kirpal: No, no, they are hallucinations. That's the death of the soul, you follow me? The consciousness is lessened, naturally they will have to go to the lower planes. That is all this intoxication starts, it is still more death to the soul. It is deterioration. Definitely going down to beastlihood. Even a snake is conscious but there are different degrees. Man's consciousness is more. If you use suchlike things your consciousness is affected. You will have to go to the lower planes.¹¹

The so-called spiritual experiences, had under the spell of drugs, are misleading and are rather likely to affect your inner progress. Spirituality is a research into the realms of reality — the consciousness. Drugs, opiates and intoxicants should not be partaken as these will not only affect your health adversely but shall be detrimental for your spiritual progress. You should please leave off all such drugs and learn to live without their use. It is the result of drugging

which has resulted in this setback when you are to suffer from serious pains.¹²

It is amusing to note about the Utopiates (LSD, Marijuana, etc.) for producing hallucinations. You may please note that spirituality is the science of the soul, and the soul is a conscious entity in the body. The way back to God as offered by the Masters is one of developing inner consciousness with the aid of Holy Naam (the Word). All suchlike outer aids resulting in temporary hallucinations, as stated by you, are certainly a mockery for the divine grace. You can well understand the vast difference between having a conscious and wide awake approach to proceeding within and that which makes recourse to these outer aids which are no less than opiates creating sensational vibrations. You will recall that the observance of a strict diet by avoiding all flesh food, intoxicants and opiates, is a basic essential for inner spiritual progress, for attaining a refined state of mind. We have to develop consciousness, the divine attribute of soul, and for the achievement of (inner) consciousness, inner and outer piety and chastity are very much needed. The drugs are equally harmful, and should be avoided, which dull the brain and cloud the mind with vague feelings of distrust and confusion.¹³

III. Maharaj Sawan Singh Ji:

The use of liquor is bad. It unsettles the mind, and an unsettled mind brings in its train all the evils which one in a normal state avoids.¹⁴

Suffice it to say, therefore, that people abstain from adultery, meat, eggs and intoxicants, particularly alcohol, and practice the Sound Current, go in, turn out the evils and take charge of their house, and thereby qualify themselves for observing the doctrine in practice; which means tolerating the weaknesses in others on the strength of the love and harmony generated by going within, and lifting them up more by example than by precept.¹⁵

Have you come across a mother who would give poison to her children? Meats, eggs and alcohol are poisons, and he who uses them will suffer. There is no escape from it. Go in and see with your own eyes what tortures the users of these have to bear, whether initiates or non-initiates.

Those who indulge in these are disciples of senses and not of the Master. Their attention works on the sense plane. All their talk about the Master, in or out, or about their spiritual progress is sham. "Quick little petition to the inner Master," is a huge deception. The inner Master is not so soft and easy to reach! It is true He is merciful, but it does not mean that the wrongdoers and the wayward would escape punishment.

The Saints do not hand over their initiates to Kal, but the initiates have to suffer for their misdeeds. Suffering purifies, and only the pure enter the eye center.¹⁶

Once the Great Master went to Amritsar for Satsang. It was His custom to give a Satsang there on every Sankrant (the 1st day of every Hindu month). He was going to the Satsang Ghar on the Majitha Road in His car, and the road was very crowded. People were going to the Satsang Ghar in cars, tongas, bicycles and rickshaws, and a very large number were on foot. He was at a distance of about two furlongs from the Satsang Ghar when, on a turn in the road, a man suddenly fell down in front of His car. The driver stopped the car, and the Great Master got down to see what had happened. A drunkard had fallen right in front of the car, but luckily he had escaped quite unhurt. The Great Master, with the help of a companion of the drunken man, tried to make him stand on his feet, but he was too drunk to walk steadily. A number of Satsangis who had gathered around helped him to get out of the way. When the Great Master left, the drunkard asked who was the Sardar in the car. For the Great Master's majestic figure could not but impress this peasant, even though he was not full in his senses. His companion, who was also half tipsy, told him, perhaps just by way of leg-pulling, that the people around said that He was God, who had come to earth to save sinners like him.

"God He seems to be, and I want to go to Him to get my sins forgiven," the peasant said, and after a few minutes he, with a half-emptied bottle of liquor in his pocket, reached the Satsang Ghar reclining on the shoulder of his companion.

The Great Master was sitting in an easy chair, relaxing Himself. We noticed this man only when he suddenly, with unsteady steps, tumbled down at the feet of the Great Master, placed his head on His feet, and locked the Great Master's legs in his arms.

"You are God. Forgive me my sins," he begged.

"No, I am not God," said the Great Master, trying to release

Himself from his grip. "I am a sinner like you. Now get up, my son."

"I will not rise unless you say that you have forgiven me," said the peasant.

The Great Master laughed involuntarily and with the laughter came His forgiveness.

Manohar, the Master's personal attendant, and Jamadar Partap Singh wanted to remove the man by force, but the Great Master stopped them from doing so.

"Well," He said with a smile, "this is a strange way of getting forgiveness by force."

The drunkard began to weep bitterly.

"Say what you like, but I won't leave your feet until you forgive me," he said.

The Great Master laughed heartily and put both His hands on the man's head. "Well, rise up, for you are forgiven, my son," He said.

"All my sins? Am I saved from the hell fire?" asked the peasant, raising his head.

"Yes, your faith has saved you," replied the Great Master.

In the evening the peasant was found standing in the queue waiting for Initiation. A few were rejected, but he was among those who were accepted.

"You will have to abstain from alcoholic drinks and animal foods in the future," the Great Master told him. "Wine I can never give up. It is simply impossible for me," the man replied.

"Well then, promise one thing, and that is that you never take it in my presence," said the Great Master.

"That I do promise, Sir," said the peasant.

"How do you earn your livelihood?" the Great Master asked.

"By theft and robbery," was the surprising reply.

"That must be given up. You must choose some other profes-

sion," said the Great Master.

"I do not know any other profession," the man told him.

"But you must start to earn your living in some other way now that you have been initiated," the Great Master insisted.

"I cannot do anything else, and have never done anything else," said the peasant.

"All right. Then promise me one thing more — that you will not steal any more than you actually need, and that you will not take anyone else with you when you go out to steal."

"That I promise with all my heart," the man replied. Before leaving he again fell at the Master's feet. The Master again blessed him by putting both His hands on his head. After this, he committed theft only once.

Following his Initiation he went to attend the marriage ceremony of a female relative who lived in Gurdaspur district, and while there he ran short of money. One night he entered the house of a Bania banker and broke open his strongbox. Just as he had taken hold of a bundle of currency notes, the heavy upper lid of the iron chest fell on his arm, wounding him grievously and holding it fast as in a trap. All his cunning and cleverness failed to get him out of it. When after a long struggle he finally gave himself up as lost, the Great Master appeared before him. Helping the robber to free his arm, He said, "Did you not promise me not to steal any more than you needed? Now run away to save your life, and leave everything here." After that the peasant never again committed any theft.

On the very first day of his return to his village, his boon companions approached him and asked him to join them for the usual evening drinking bout. At first he refused point-blank to join their orgy. But they were determined to celebrate, as they said, the inauspicious occasion of his being saved from hell-fire by his misfortune in meeting a Saint. They opened their bottles of illicit liquor,

and offered him a jugful of it. But with folded hands he humbly begged to be excused. At this, one of his comrades, Balwant Singh, who was his second in command, took over the command of the group saying that since their regular commander had gone out of his senses, he would act in his place. As a warning, he told the Master's disciple that his arms and legs would be held by two loyal officers and he would then be laid flat on the ground with his face upward. Another officer would hold his hand over his nose, and the commander himself would then perform the ceremony of emptying the jug into his mouth.

"Speak, prisoner! What have you got to say in your defense?" thundered his second-in-command.

"I submit," the robber chieftain replied. There was a loud hurrah and a shout of, "Victory for the illicit wine!" They all filled their jugs and sang the bacchanalian song, "Who dies as long as liquor lives." Gangu (this turned out to be the name of the man initiated by the Great Master) had just raised his jug to his lips when he saw the Great Master appear before him.

"Remember your promise, my son!" said the Great Master. "As soon as you break it, I shall take back my pardon also." Gangu stood up, flung the jug at the face of his second in command, and ran out of the room, slamming the door shut behind him.

Soon he returned with a rifle in his hands. "You know what a sharp shooter I am," he told his former cronies. "You also know how ruthlessly I can kill my own men for disobedience. Now stay seated as you are, and listen to me most attentively. The least movement will bring instantaneous death."

His second in command started to speak, saying, "Sardar. . . ."

"No Sardar," he thundered and at the same instant pointed his gun towards Balwant Singh.

The silence of the grave fell instantly over the group in the

room. Then the robber chieftain spoke. "Now listen, my brothers!" he said. "I have come in touch with a Satguru, one sight of whom has changed my life. I have promised him never to touch wine again, or to commit any crime. This robber band breaks up tonight, never to meet again to commit any crime. Here are the keys of my treasure chest. I do not see anyone amongst you who has the qualities of a leader. Take these keys and divide the money in the chest equally among you. You will each get about five thousand rupees. With this sum each of you can start any business you like. Go to some big city and settle down there. I do not think any of your names are as yet known to the police. You can easily start a new life. If any of you should be arrested and accused for any of your past acts, I shall see that you are properly defended and acquitted. I have now washed my hands of this entire affair. You can speak now, if any of you wish to say anything."

"Sardar! We won't be able to live without you," said one. Then they all said the same thing.

"We will all live like brothers, but no longer as thieves and criminals," said Gangu in a very loving tone. "But no," he continued. "I am a proclaimed offender. The police are after me. I won't resist them now and so I am sure to be captured some day. So you should all try to keep away from me as much as possible. Associating with me won't do you any good. One last word, and I have done. At least once in your life go to Beas, and have the Darshan (glimpse) of the Great Saint who resides there. I won't mind it if any of you go to the police and inform against me. But mind you, this will bring more trouble on you than on me." Saying this, he flung the bunch of keys to them and with folded hands bade them good night and farewell. . . .¹⁷

Notes

1. Ajaib Singh, "Remaining in the Discipline," *Sant Bani Magazine*, May 1983, p. 3, (a Satsang given in Rajasthan, India, on April 1, 1983).

2. Ajaib Singh, "Give Up the False Intoxications", *Sant Bani Magazine*, October 1991, p.12, (a group darshan at Sant Bani Ashram, Sanbornton, N.H., on July 24, 1990).

3. Ajaib Singh, "It is Never Too Late to Mend," *Sant Bani Magazine*, November 1991, p. 7, (a question & answer talk given in Bombay, India, on January 12, 1987).

4. Ajaib Singh, "The Traps of the Negative Power," *Sant Bani Magazine*, June 1986, p. 7, (a question & answer talk given in Rajasthan, India, on April 2, 1986).

5. Ajaib Singh, "Meditation is the Only Means of Receiving Grace," *Sant Bani Magazine*, October 1987, p. 27, (a question & answer talk given in Bangalore, India, on July 8, 1987).

6. Ajaib Singh, "The Traps of the Negative Power," *Sant Bani Magazine*, June 1986, p. 5.

7. Ajaib Singh, "The Traps of the Negative Power," p. 3.

8. Ajaib Singh, "The Many Kinds of Intoxicants," *Sant Bani Magazine*, July 1978, p. 3, (a Satsang given at Sant Bani Ashram Sanbornton, N.H., on May 25, 1977).

9. Ajaib Singh, "The Price of Happiness," *Sant Bani Magazine*, March 1987, p. 20, (a talk given before visiting the Underground Room in Rajasthan, India, on January 3, 1987).

10. *The Teachings of Kirpal Singh*, Ruth Seader, Ed., Volume II, Self-Introspection & Meditation, (Tilton, N.H.:The Sant Bani Press, 1975) p. 60.

11. *Teachings*, Vol. II, p. 64.
12. *Teachings*, Vol. II, p. 65.
13. *Teachings*, Vol. II, p. 64.
14. Sawan Singh, *Spiritual Gems: Extracts from Letters to Seekers and Disciples*, (Punjab, India: Radha Soami Satsang Beas, 1965), Letter #80, p. 118.
15. *Spiritual Gems*, Letter #202, p. 359.
16. *Spiritual Gems*, Letter #84, p. 123.
17. Conversation of Baba Sawan Singh excerpted from *The Call of the Great Master* by Daryai Lal Kapur (Punjab, India: Radha Soami Satsang Beas, 1975), p. 172-178. Also printed in *Sant Bani Magazine*, July 1987, p. 29.