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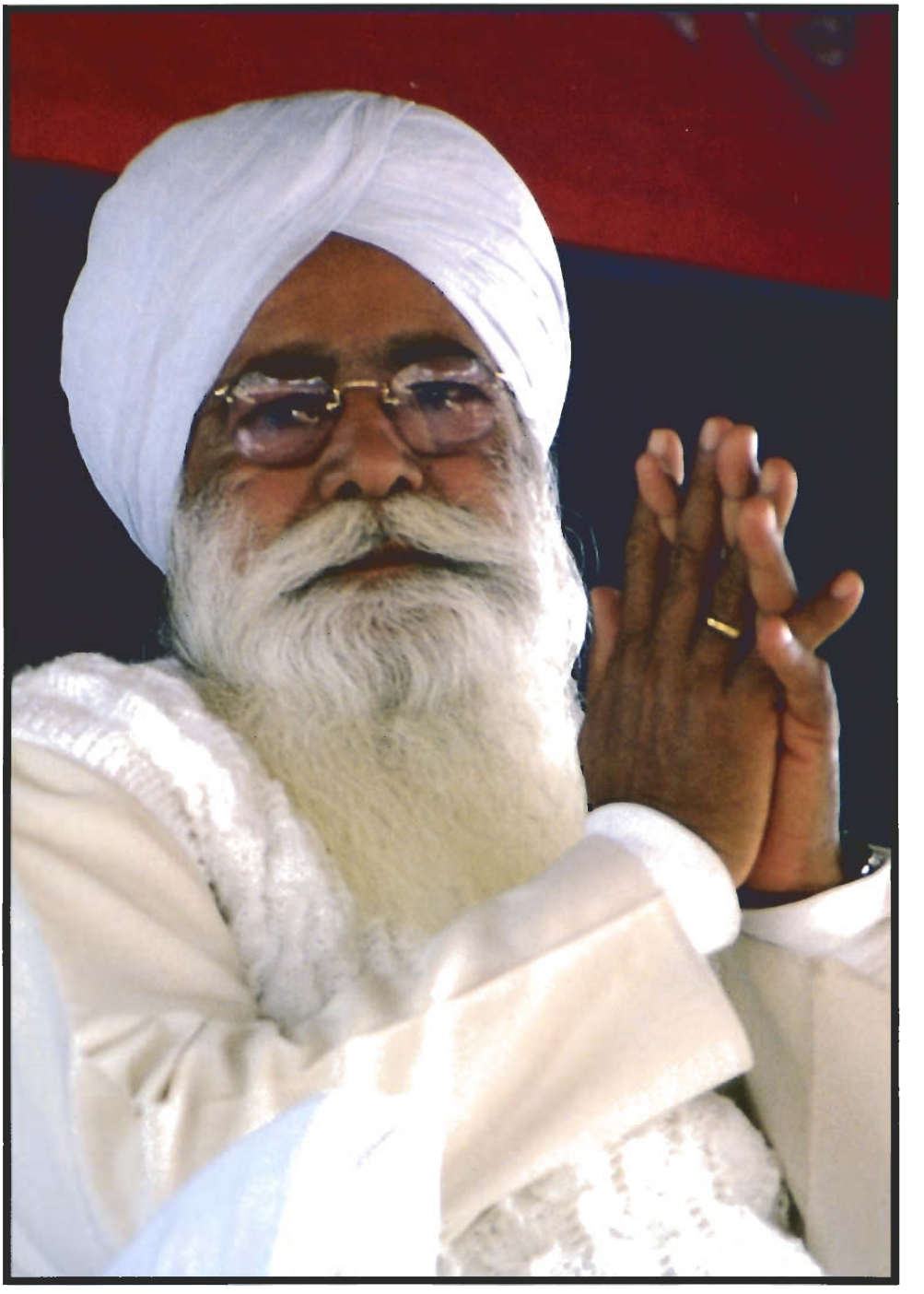

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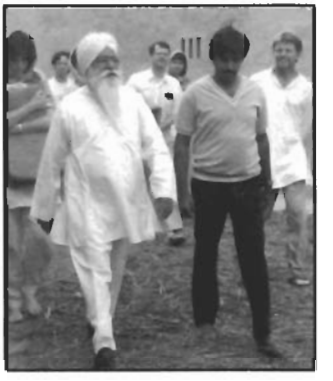

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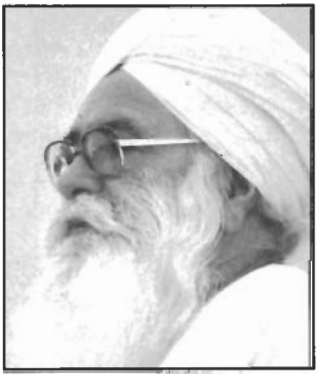

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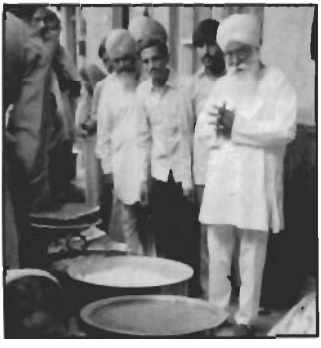

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Divorce is Not the Solution

Sant Ajaib Singh Ji

Why are the karmas of divorce so heavy?

God, Who has created this creation, does not want that corruption should be spread in His creation. He does not want the people to go on doing adultery. He does not want the people to break their discipline. God also likes the people who are created by Him to live a disciplined life. The only difference between human beings and beasts is that the animals do not have any sense of discrimination. They do not have any intellect; they do not know what is good for them or what is bad for them. But man, who is made of five elements, has the complete stature. God has blessed man with the sense of discrimination; he knows what is good and what is bad. God Almighty has laid down certain principles, certain limitations, in this creation, and He does not want the people to cross those limitations. He wants the people to live within the discipline.

Saints are very strict in this matter and They have made this decision — They say, "What to talk about getting a divorce, one should not even think about it."

Guru Arjan Dev Ji Maharaj says, "Those eyes should be taken out who look at other people's companions. Those women who look at other men, their eyes should be taken out. Those men who look at other women, their eyes should also be taken out. Only those eyes are worth having which do not look at the other people's companions."

Divorce is not the solution to any problem. In a way, after getting the divorce we make one more problem, because we don't know what kind of companion we are going to get afterwards, what kind of nature he will have, what kind of person he will be.

So Master Sawan Singh Ji used to say, "In a whole lifetime, a wife can hardly develop the love for one husband."

If she is able to do that, we would call her as the lucky one, because you know the mind is sitting within us and it does not want us to maintain our love for one person or that we will go on loving one person forever. It always creates such things within us which shake our love and faith in our beloved, and as a result, it always

This talk was given on January 30, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

takes us away from our dear one.

So that is why Master Sawan Singh used to say, "For a woman it takes almost her whole life to maintain and develop the love for one husband."

Just imagine the condition of that woman who has so many husbands, so many people to please, she will not be able to please anyone. For the time being, when she has youth, when she is beautiful and has a good body, she can attract many men who would come to her offering many different things. She would be shown a lot of [worldly] love and affection by those people. But if, in the Will of God, she has to face the consequences of her karmas, if she becomes sick, or when she becomes old, experience says that no one will come to help her. Even if she tells her servant to call those men who were attracted to her and who used to come to see her when she was young and very beautiful, nobody will come there.

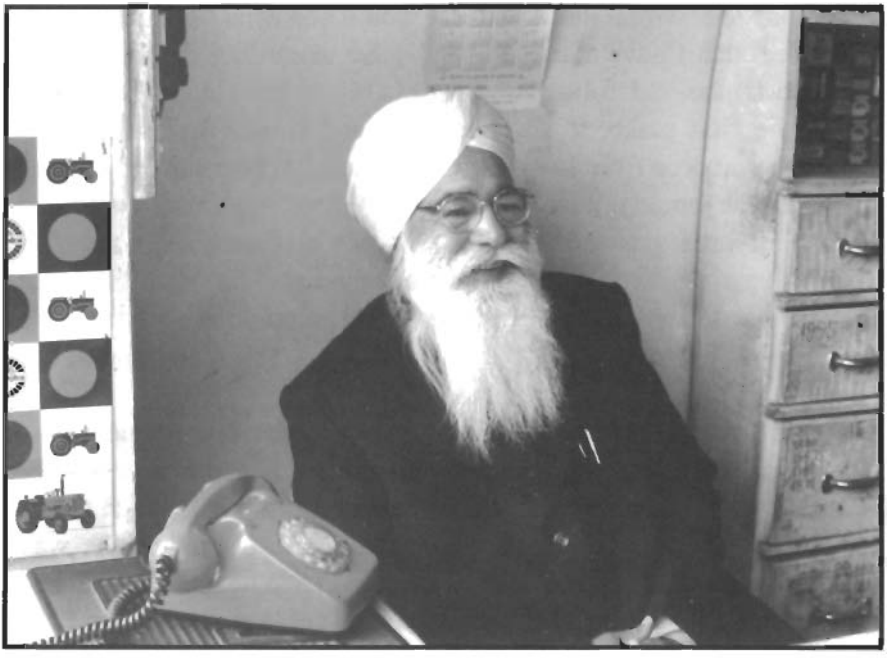
Everyone would say, "I was not the only one going to that woman, there were many other people." They all would say, "Somebody else will go," but no one will go and help that woman. The result will be that the woman will suffer pain, she will be hurt because no one will come to help her, and finally she will die.

But if you take the condition of a woman who is devoted to only one husband, the loyal wife, what will happen? Suppose she becomes a little bit sick, her husband will try his best to get her the best possible treatment. Even if he doesn't have any money he will try to borrow that money from other people. He will stay up all night and do everything possible to make his wife well because he is so much in love and attached to her. Finally somehow he makes her all right.

This is the condition of this worldly plane. Since we have to cross the Negative Power's domain, we have to go through the hells and the heavens before we go up to the Real Home. We have to go through the inner planes.

If those women who do not have good character in this physical body, if they fall for anyone easily, if they are attracted to so many people easily, what will happen to them when they go through the heavens? If they are women, they will be met by the radiant men who will inspire them to stay there. And if they have not maintained themselves in this physical plane, in this physical body, they will fall for them and they will stay there. They will have to come back to this physical plane, they will have to take a body again, and again they will have to go into the cycle of eighty-four lakhs. They will never be able to go back to their Real Home.

If they are men and they did not have good character in this physical plane, in this physical body, they will also easily fall for the radiant women who will come in their way and they will also be stuck there and come back into this physical plane and remain here.



So that is why Saints always put emphasis on maintaining loyalty to your companion. Through Their Satsangs They always tell us that once you are married, in your [entire] lifetime you should always remain with your companion. Only death should separate you. You should not separate yourself from your companion as long as your breaths are going on.

You should live your married life in such a way that you may have two different bodies, but the same spirit, the same light, working in both of you. Guru Nanak used to say, "Don't call them as the husband and wife those who sit together, but call them as husband and wife who live like one light in two different bodies."

One dear one made up her mind to get a divorce from her husband. I tried to make her understand in so many different ways, in my interviews with her. Afterwards I wrote many letters to her saying, "Divorce is not the solution to your problems. You should not even think of it, and you should not take any step in getting the divorce because it is not going to solve any problem. It may create more problems for you." But she did not hear my advice. Saints always say that you should not get a divorce; They are always against it. They do not impose Their ideas on the dear ones, They always tell the disciples, "It is up to you to decide." But They do not approve of divorce.

It is up to the disciples to decide what is good for them; Saints can only give them advice. So, not following my advice, she got the divorce and later she got married to someone else. Just one month after she married that

other person, she wrote me a letter saying, "I feel that I have married my enemy." So if she had followed my advice in the first place, if she had not gotten the divorce from her previous husband, she would not have written that. If divorce was the solution to her problems, she would not have written me that letter saying that she had married her enemy.

King Vatari was a very righteous king, a very great king. Once while talking to his wife, he was talking about some *sati*, a wife who had burned herself along with the dead body of her husband. The king's wife, who was also very righteous, of very good character, said, "My Lord, that sati was not very loyal to her husband, because why did she wait until the funeral pyre? She should have left the body as soon as she heard that her husband had left the body. Whatever breaths she took after the death of her husband, until she burned herself with his dead body, were illegal. That is why I don't think that she was very loyal to her husband, she should not have taken even one breath after hearing the news that her husband had left the body."

King Vatari was surprised that his wife was talking about such a high ideal and he wanted to find out how loyal his wife was to him. So he went into the forest to go hunting, with the intention of sending his blood-stained clothes home, with a message that he had been attacked by a tiger and had left the body. Then he would see what his queen would do.

So according to his plan he sent his blood-stained clothes with his attendant to take them to his wife and tell her, "A tiger has killed the king."

When King Vatari's wife saw those stained clothes she believed that her husband was no more. So before that attendant could say anything she took a very cold sigh and she at once left the body.

When the king came back to the palace he became very sad because he had lost his wife when he was only trying to test whether she was loyal or not. Then he decided that he would never get married again. But you know that sometimes the king has to obey and follow the advice of his attendants and advisers. Accordingly, his advisers said, "Your excellency, you should get married again because you have a very vast kingdom and you should leave somebody behind to take care of it."

So following their advice the king married again, but this time to a woman who was not of very good character. However, King Vatari did not know about that; he was under the impression that this woman was like his previous wife.

In his kingdom there was a person who cut wood in the forest and sold it in the market. Once while he was working in the forest he found a fruit which had the quality that if an old man would eat that fruit, he would become young forever. So when he got that fruit he thought, "My king is

very righteous, he is a very good person, and he is getting older, it is better for him to eat this fruit so that he may remain young and rule over this kingdom forever. I don't need this because I am suffering and I am always in pain, so why do I need a long life? I don't want to suffer anymore." So he gave that fruit to the king.

The king thought, "My queen is also righteous, of very good character like my earlier wife. It would be better if she had this fruit. If she eats this fruit she will remain young and she will be able to live for a long time."

The king did not know that his wife was not of good character, so he gave the fruit to his queen, and told her the quality of that fruit. The queen was not satisfied with that king and she had become friendly with an attendant who took care of their horses and she had some connections with that person. So she thought it would be better for him to have that fruit so that he could remain young forever. So she gave the fruit to that servant.

Now that servant was not satisfied with the queen, and he had had some connections with a prostitute, so he passed on the fruit to that prostitute. When the prostitute got that fruit, she thought, "I am a very great sinner, why should I eat this fruit? The only person worthy of this fruit is my king. I should give this fruit to the king."

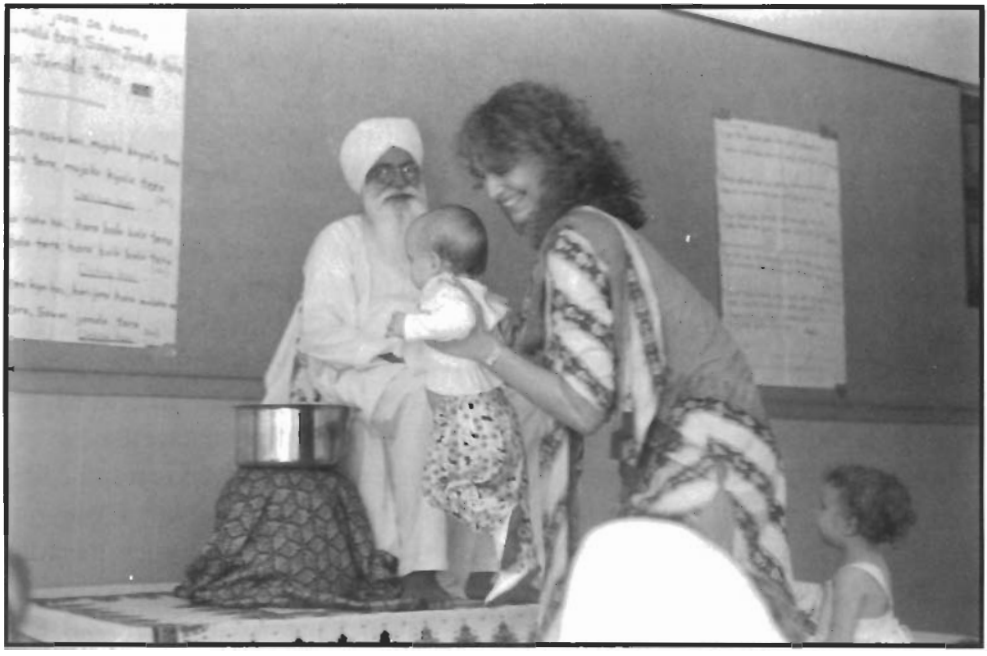
So in that way that fruit came back to the king. When the king saw the same fruit coming back to him through that prostitute he was very surprised. He at once went to that queen and asked her what had happened to that fruit, where did that fruit go?

At first she started making some excuses, but when the king pulled his sword out she confessed that she was not loyal to him and that she had had illegal relations with a servant and she had given that fruit to him. When the servant was called, at first he did not confess, but later when he was frightened he said, "Your excellency, the queen was gracious on me and I had connections with her, but I was not satisfied with her, so I gave the fruit to the prostitute."

When King Vatari heard all this he became very sad, very depressed. And he became more sad because he had thought that his second wife was also loyal to him, like his first wife, but when he did not find her loyal he became very sad.

So the meaning of this story is that once a person has moved in his or her relationship, afterwards he gets no satisfaction no matter where he goes. In this story curse on that wife, curse on that queen, who got the king as her husband but was not satisfied with him, and curse on that attendant, that servant, who after getting the companionship of that queen was not satisfied with her and went to the prostitute.

Saints always say that if you put more wood on a fire you cannot extinguish it — it will go on burning more and more. In the same way, if you are not satisfied by one person,



you will not get satisfaction even if you go to many other people. So that is why They always put emphasis on maintaining our married life. They say that even if you feel that this is a very bitter drink, still you should drink it. It is possible that if you drink this bitter drink it may prove to be very good for you in the future. That is why They always emphasize to maintain your married life.

For this reason King Vatari was compelled to give up his kingdom and all the worldly things and become a renunciate. He went to Gorakh Nath and spent the rest of his life in the renunciation.

If the parents who have children get a divorce it has a very bad affect on the children. I meet many children whose parents have gotten a divorce and they suffer a lot. They ask me where they should live? Whether they should live with their mother or their father and they tell me how it is affecting them. Many times I have seen that such children's minds are affected and when they grow up they also become like their parents. Right from their childhood they have this impression that their parents were always fighting with each other. Since their parents have gotten a divorce, that has a very big impact on them. Later on it develops into a problem of their minds [a way of thinking] and they tell me that their condition is because their parents had gotten a divorce and things were not harmonious in their family.

Master Sawan Singh Ji used to say, "Whatever you are doing now, it is possible that your children may also do the same thing, because they have

to learn from you." He used to say, "As are the parents, so will the children be." Whatever you are doing now, your children will do the same thing when they grow up. They will know from today that their parents did such a thing, and they can also do that.

Even animals have the effect of their parents' habits. In this context Master Sawan Singh Ji used to tell a story which I have also told many times in the Satsang and I will repeat it again. Once there was a prince and princess who loved each other but their parents were not agreeing to their marriage so they both decided to run away from their homes. The princess said, "I will bring a she-camel and on a certain night we will both run away from our homes."

So accordingly she brought the she-camel and both of them ran away from their home. When they had gone a little way, they came to a small canal. That princess knew the habits of that she-camel so she told the prince, "Pull the camel's rein otherwise she will sit in the water." And at once she added, "Her mother used to do the same thing."

When the prince heard that, it affected him. He thought, "If the animals also take the habits of their parents, what will happen to my children? Now this woman is running away with me, we are both running away from our homes, we will get married and have children. What if my daughter also runs away with somebody else? What will happen to me? What will people say? People will say, 'His daughter has run away from home' and it will be a very bad thing for me." So at once he realized his mistake and went back to his home and he did not go with that princess any more.

So whenever people ask me about divorce I always tell them, "Before making any decision you should consider the condition of your children also. Because whatever you are doing now—if you are living a restless life, if you are thinking about divorce, and if you are doing all those things—your children will also develop the same habits. They will do the same thing which can be very painful for you in the future."

We are human beings and God has given us our children as His gift. It is possible that from our children there may come the leader of the country, of the world and they may show other people the truth. It is possible that they may rule over the country and the world. If we are doing all these things and not allowing them to be what they should become do you think that we are doing justice to our own selves? Are we doing justice to the will of God?

Beloved Sant Ji, could you please clarify the position of what karma we make if we give money to deserving charities? Also what is the difference between giving and sharing? Do we make bad karma if we do not give ten

percent of our earnings to those less fortunate than ourselves?

All the Saints have emphasized that before giving the donations you should always be very careful; find out in what way your donation is being used. Because as you are entitled to have the fruit of your good karmas, in the same way you are entitled to suffer the consequences of the bad karmas which might be created by the use of the donation you have given. You may have heard on the radio or read in the newspapers how some religious organizations or institutions, which were run with the donations of other people, became restless and killed many people, and how bad things happened in the past.

So just imagine if, using your donated money, someone buys a rifle and kills someone or does some other bad thing, that karma has to be paid off. When God sits down to decide who should suffer the consequences of that karma, will you not be one of those who has to suffer the consequences of that karma, since your money was involved in that?

In Mr. Oberoi's book there is a story: someone donated a cow and by that donated cow a priest ate meat and drank wine. After that, the person who donated that cow to the priest, continued to have the feeling of that undigested meat and wine, even though he had never eaten those things. (He belonged to the Namdari sect—they are very pure people who do not eat meat and drink wine.) He went to many organizations, to many places, but he could not get rid of that problem. When he became one hundred years old he went to Master Sawan Singh and only after that he paid off that karma and got rid of that problem.

Kabir Sahib says, "Those who move the rosary of someone else other than the Master, those who give the donation to someone else other than the Master, their donation is not accepted, it is illegal. You may even ask the *Vedas* and *Koran* about this." Master is the only One Who knows about where He has to spend our donation. He has to spend our money and He does not accept more than is required. Only He knows where he has to spend the money of His children and make that money successful. For His own purpose, He has some kind of business or farming going on. He earns His livelihood by honest means and He does not accept even a little of the disciple's money for His own use.

One should only donate to the needy people. What is the use of giving donations to such organizations which already have a lot of money, for whom it has become difficult to take care of that money. But on the other side if you find a person who is hungry, who really needs that money, you should donate only to such needy people.

Master Sawan Singh Ji used to say, "First you fulfill the needs of your

family, your home, and then you look at your neighbors and fulfill their needs, only then should you look at the other organizations."

There is a story in the books of the Muslims that once about three and a half million people went to Mecca. Mecca is the place where Prophet Mohammed was born, and the Muslim people understand that by making a pilgrimage to that sacred place they will get liberation. So many people went to Mecca and as all of them had gathered there a voice came in the sky which said, "Many people have come to Mecca this time but there is no one in this crowd whose pilgrimage has been accepted. But there is a cobbler in the city of Damascus who has not been able to come here personally but his pilgrimage has been accepted."

The King of Balakh Bokara was a very good soul, he was searching for God. He was also there and when he heard that nobody's pilgrimage was accepted, including his, and only one person's pilgrimage was accepted, and he was not even there, he wanted to go to the city of Damascus to see that cobbler. He wanted to know what goodness that cobbler had so that God had accepted his pilgrimage and not accepted anyone else's pilgrimage.

So the king went to Damascus and looked for that person. Finally he met that cobbler and asked him, "Brother, tell me what goodness you have, what good thing have you done, that God has accepted your devotion but not ours, even though we went there in person. We made such long journeys but He did not accept our devotion. What have you done that God was compelled to accept your devotion?"

That cobbler said, "I don't know, but I know that I had been preparing for this pilgrimage for a long time, I was collecting money for it. Once it so happened that a very strong smell was coming from our neighborhood. Something was being cooked there and my wife wanted to have a bit of that dish. So I went to my neighbor and asked them to give me a bit of that. But my neighbor painfully said, 'This is not food fit for humans; this is the flesh of animals. We were compelled to eat this only because we have been starving for the last eight days. We did not have any fruit or any vegetables to eat, that is why we killed this creature of God, and we are cooking it so we can eat it. You should not ask for this because this is not food for the human beings.' When I heard that my neighbor had been hungry for the last eight days I could not bear that. At once I took all the money which I had collected for the pilgrimage and I gave it to my neighbor so that he could buy good food to eat. So maybe because of that God has accepted my devotion. He made me also hear His voice, 'Since you have had pity on my creature that is why I accept your devotion even though you won't be able to come to Mecca physically, but still your devotion is accepted.' "

So Saints always tell us to be careful in the decision of giving away your hard-earned money. As a matter of fact, only the Master Who has taken up your responsibility, only that Saint Who is going to help you in the beyond and Who is helping you here, only He knows where your money should be used. Because only a father knows where the hard-earned income of his children should be used. In the same way, only the Master knows what is the best place where He can use the money of His children.

Saints always tell us that we should not become ungrateful; we should always go on donating from our hard-earned money. As Kabir Sahib says, "If more water comes into the boat, the wise thing to do is to throw the water out with both your hands. And in the same way, if more money comes into your home, it is a wise act to give out that money to the needy people."

Satsangis should not look at some other organization for donating. Since you have gotten Initiation you are satsangis, and there are many satsangis among you who may be needy, who may be poor, who may need your money. So you can find such people and you can help them or you can donate to the Ashrams or to the satsangi institutions.

You know that when I went to America for the first time, many dear ones there did the seva physically, and they donated a lot of money there also, and as a result a very good place was made there for so many people for the meditation. When people take advantage of those places the benefit of their meditation also goes to those people who have donated, or to those who have helped in the construction of such things.

Even now when I am going on Tour, the sangat may be needing a lot of money, because many people will be coming there. If God has given you any extra you can give to those sangats, you can send to those Satsangs so that dear ones can take advantage of it.

In your sangat also, there might be people needing money, who may be needy, who may be poor and you should help your satsangi brothers and sisters wholeheartedly.

1994 CALENDARS AVAILABLE

The calendar features a color portrait of Sant Ajaib Singh Ji, plus the words (in Hindi and English) to a new bhajan which is not in the bhajan book, and the twelve months of the year. The calendar is 13 x 20 inches and printed on heavy glossy paper. Cost is $4.00 each (shipping included).

Order from: Sant Bani Ashram, Franklin, N.H. 03235

Master Tries to Keep us Under His Wings

Sant Ajaib Singh Ji

Please, only those dear ones who have not yet had the opportunity to sing, should try to raise their hand. We should let those dear ones sing the bhajans.

Dear ones, as it is important for us to understand the Satsang, in the same way it is equally important for us to understand every single line of the bhajans which we sing. Because in these bhajans it is written that "we are the feeble ones, we are the very poor ones, [Master] You are the Emperor, You are Great, You are Gracious, and we have been in this habit of doing the sins in all the past lives. And whatever sins we have done and whatever is written in the account of our life, You please tear up that paper of the account of our sins." What are the things which we should ask from the Master? We should ask only the Naam from the Master, and we should always go on praying to the Beloved Master for His grace and mercy.

I used to sing the bhajans in front of My Beloved Lord Kirpal, and whenever I would sing, He would listen to the bhajans very attentively. And many times, He would even have tears in His eyes; because even though He had become the Form of the Almighty One, but still He had so much love for His Master and He had the pain of separation in Him. Even though He was One with His Master, He was One with Almighty God, but still physically He was separated from Him; that is why, many times, in the pain of separation, He would shed the tears.

As a wealthy person appreciates wealth, and he does not hesitate in working very hard to collect more wealth. Even though he is already very wealthy, he still keeps on thinking of ways to increase his wealth, and he always appreciates and protects it. But when a poor person gets some amount of wealth, he does not appreciate it, and he just wastes it, saying that his condition is always going to be like that — he is always going to be poor. So why would he avoid collecting and why would he avoid taking good care of the wealth? Such is the condition of the manmukhs also. The manmukhs do not appreciate the love of the Master. That is why they do not crave it, they do not yearn for it, and that is why they do not collect the love of the Master. Whereas the Gurumukhs,

This talk was given before singing on February 1, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

or the Perfect Ones, always yearn for the love of the Master, and they always crave and they always want to deliver more love for their Master in their within. And just like the rainbird always yearns for the pure raindrop, in the same way, such Gurumukhs are the Perfect Ones; they always yearn for the love of their Master.

You see how much yearning and love Guru Ramdas had for His Master. In His bhajan and in His writing He has said, "If someone would come and make me meet my Beloved Lord, I am ready to sacrifice myself — I am ready to sell myself for that dear one. If someone comes and makes it possible for me to have the darshan of my Beloved even for one moment, I am ready sacrifice myself for that."

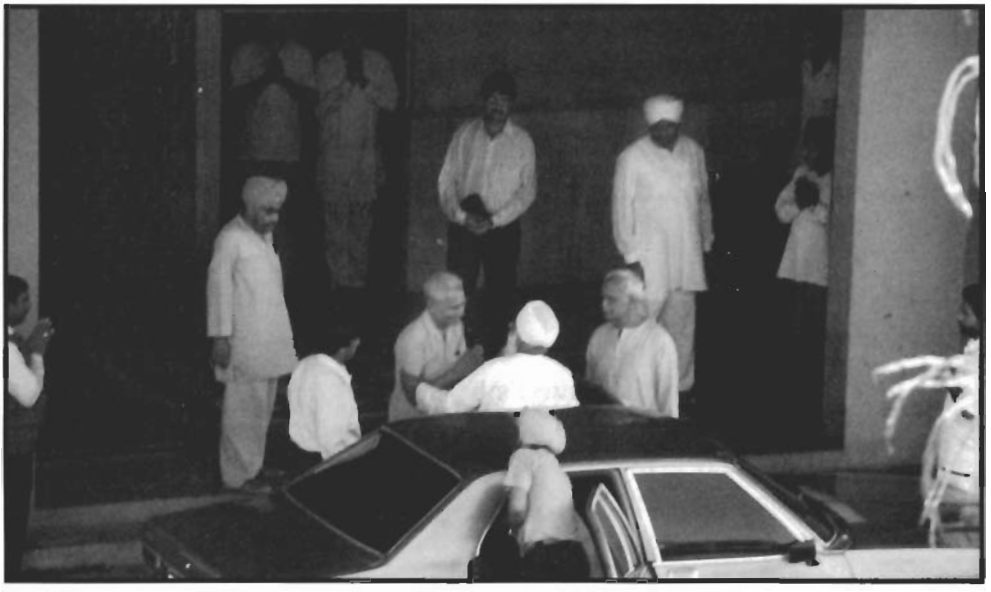
Often I have said that Sant Mat is not a fairy tale; it is a reality. It is a very solid reality which has been here for a very long time, since the beginning of this Creation, and in the future also it will remain.

Master Sawan Singh knew the importance of the Inner Form of the Master. He had so much appreciation for His Master that whenever He would talk about the Form of the Master in the Satsangs, His voice would choke, and the tears would start rolling in His eyes.

The same condition was true of Master Kirpal Singh. Those who have seen Him in that condition know how much love, affection, how much yearning and how much pain of separation He had for His Master.

Only after going within can we realize how great an Emperor, how great a donor He is. We people are bankrupt in the Spirituality, but He is the one who fills up the bags of the beggars.

Only after going within do we realize what we have done in our past lifetimes and what we really are, and how many sins we have done and how dirty we are. Only after going within can we realize how our Beloved Master had so much sympathy for us and how He had embraced us, the dirty ones. Lovingly He had embraced us and He had brought us into the inner planes. And only after going within, do we realize what we were; and it was only because of the grace of the Master that we went within. When we go within, then we come to realize how, with His every single breath, Master used to think about our condition, and about cleaning us. And we were continuing to make ourselves dirty, but still He embraced us, the dirty ones. And then we also come to realize that, just as when a plane takes off, and the pilot wants to take everybody in the plane, in the same way, the Master always wants all His disciples to get into His plane, His plane of Naam. He also wants to take off with all His disciples, with all His souls and take them to His Real Home, Sach Khand. He always yearns for that, and He always wishes for all His disciples that, while He is still in the physical body, all His disciples should



come to Him so that He may take them to His Real Home, Sach Khand.

Our condition is like those eggs of the hen, for whom the hen has so much concern. She always tries to bring all the eggs together so that she can hatch them. But some of the eggs roll down and go away; and again she brings them close to her, and in that way, she takes care of the eggs. Our condition is like those eggs. We always try to go away from the Master. Again, Master showers grace upon us; and He brings us close to Him; and once again we roll down in this world. This continues. Master always wants, and He always tries to keep us under His wings, but we always tend to lose and we always tend to go astray. Even though we know that if we leave our minds free and open, Kal will lead us astray; Kal will make us wander in this world. And you know that, if you have wandered away in this world, if you have gone astray even for once, all our life becomes bitter, and we do not enjoy it.

Our Beloved Master gave us this very beautiful form of keeping the diary. The only purpose of that was that we may realize what a golden opportunity we have been given [by having] this human body. Furthermore God Almighty has showered so much grace upon us, and He has given us this Naam. This is an opportunity which we can utilize in going back to our Real Home. He has given us this good health and this good body, and how much time He has given us to do the devotion. We should not wander away in this world; we should not go astray in this world. We should take advantage of every possible minute. We should do our Bhajan and Simran so that we may go back to our Real Home.

A Time to Rejoice & Give Thanks

Sant Ajaib Singh Ji

December 13, 1993, Rajasthan, India

Dearly Beloveds,

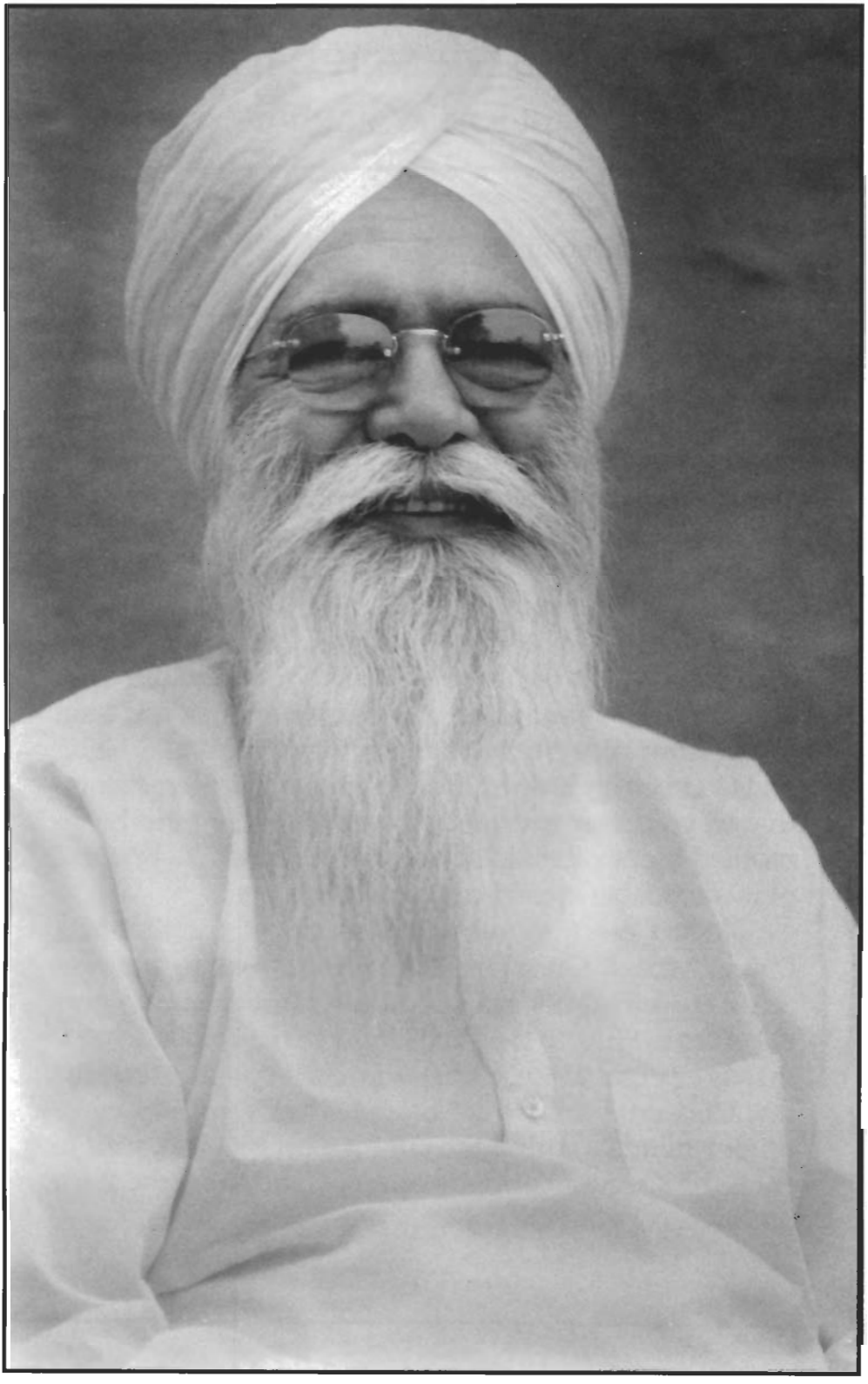
In the name of our Supreme Father Hazur Kirpal I join with you in your celebrations of Christmas time and the coming New Year. This is a time to rejoice and give thanks to the Almighty Lord Who graciously chooses to come into this world and save the lost and crying souls. So many times God has not abandoned us but has sent the Word made flesh to dwell among us and guide us back to our True Home. We should spend our every breath in thanking Him for coming to our rescue.

Beloved Father Hazur Kirpal used to remind us of Christ's saying that in this house of our body there are many rooms, and that we should go within and find the immense treasures laid up for us. The only way to do this is through practicing what He has taught us, for as He often said, "You can only learn to swim in the water and not on the dry land." In this way we should do our best to please Him by remembering Him through meditation, repeating the Sacred Words, attending the Satsang, and maintaining our diaries. While doing this we should accept whatever comes to our account as being in our best interests as He is the One Who is worrying for us, today and every day.

We must be brave. We should do our duties lovingly with determination and accept the results cheerfully. In this way we will begin to realize the Love and Grace that He is showering on us at every moment, and, as Beloved Hazur Kirpal used to say, "If we knew how much He loved us we would be dancing all around!" To strive for this is a true celebration of the birth of a Param Sant and the beginning of a New Year, and we should do our best to achieve this goal.

With best wishes for a happy Christmas and New Year,

Yours affectionately,
AJAIB SINGH



Christmas Message for 1955

Sant Kirpal Singh Ji

Dear Children of Light,

I am sending you this Christmas greeting from India. I might be physically not with you this day, but my heart is with you all and in spirit I am with each one of you.

I had to leave you all and return to India, though in actual sense the whole world is my 'Home' and all 'Life' my family, but because of my being nationalized in India I had to return 'Home' and could not overstay in any foreign country.

All the laws of this world remind me of the Divine Plan by which every one of us has to return to our True Home after the time alloted to us is over, then it is a sin to overstay here. After taking birth as a human being and God being gracious enough to send His Representative to you, that you are at last blessed and are being recalled by our Father, so we should make the best use of this valuable opportunity afforded to us.

Blessed are they who find refuge at the feet of a Living Master. Once His, He never leaves nor forsakes us till He fulfills His promised duty of escorting, whoever comes to Him, to the True Home of the Father. Christmas is celebrated for Christ was born this day, but the real Christmas will be celebrated when we really make up our minds to fulfill the aim of Christ's birth, viz., to enter the Kingdom of God within us, and bring the same on earth.

Do you not consider this year the most fortunate one, in which you came in close physical touch with the human Pole through which the Master-Power works?

Many new seekers who came near were blessed with the first-hand experience of the Divine and had a peep into the kingdom of God within.

It is by the grace of my Master that I was chosen so, to help you all on the way back home and only through His grace am I able to give each one an experience and put you on the Path made easy for this age.

I quite appreciate the loving devotion of you all and the financial sacrifice each one made so that full benefit could be utilized of my visit to your country.

But this is not enough. As everything has a value, so has God. To purchase His love, we will have to give all love and devotion to Him.

Love is the electrical lift which enables us to scale the spiritual heights within by contact with the Divine Word so graciously given to us all free.

If we could only still our intellect and remain embedded with love and trust in Him, then we can reach our True Home, without any exertion on our part.

God is love and the Master (Godman) is Love Personified. When one's soul comes in contact with His overflowing love, we are saturated with His love through and through, which washes away all dirt of sins of the past and merges us to oneness with the Father.

Peep and continue peeping within self with overflowing love to see and contact the Master-Power residing in you, Who will then manifest to you and guide you step by step into the path of the Truth which your love will open for you.

I am in India but my heart is with you all and I send

you my heart-felt love to each one of you on this auspicious occasion of Christmas.

I wish you happy New Year and may you be blessed with renewed strength to hie you on your way back to your True Home with all safety under the protection of the Master-Power which is forever over your heads.

Kirpal Singh December 2, 1955

On Psychic Power

Sant Kirpal Singh Ji

THE MASTER WAS ASKED, "Can we affect each other during group meditations? For example, in sending thoughts of love to the others, will they be affected?"

He replied, "Do you have enough to spare to be distributed to the others? If you have, then it's all right. Otherwise you will become bankrupt; you have no money in your bank or in your hand and you issue checks. If you love God, soul is of the same essence as that of God and He resides in every heart, naturally you will have love for everybody. If you have become very much charged, you need not even direct your attention, as by radiation the others will receive it. By exerting you'll feel bankrupt and quite vacant. That is why I always say that I don't advocate so-called spiritual healing. The people who are doing this healing, exert. They send love, they send good thoughts, healing thoughts: in that way they exert and become bankrupt. They feel depleted and then have to recoup.

"The higher form of healing is always good. Those who even think of a Master-soul can be healed. You remember during Christ's life a lady touched the hem of His garment and was healed. He felt something and said, 'Who has touched me?' If you have money in your bank, well and good. If you have $1,000 and you give checks away for $2,000, what will happen? You follow? It is a good idea to have sympathy for all. If you love God, because God resides in them, naturally your love will go to them. Or by radiation they will benefit from it. You may do one thing; you may pray, 'O God, help others.' That's something else.

"With the little money you have, or the little water in your tank, do you want to distribute it in that way? Do you follow what I am saying? It is a good idea to have good sympathies, loving thoughts, regard for others; that's all right. But don't *exert.* You may have good thoughts for all. I told you the other day, in my Master's time, I used to visit sick people. Those who were not initiated made a show of those people. 'When he comes, the sick will be relieved,' they would say. It did happen, and people complained to my Master that I was showing miracles. So Master said, 'No, he does not show miracles. It is the radiation that people get from him.' Do you follow me? Such like radiation is all right.

"To have good thoughts for everybody is a good idea. Pray God to give peace to all, that's another thing. And moreover, still further, Guru Nanak who is considered to be Word made flesh prayed, 'Peace be unto all the world over under Thy Will, O God.' He did not exert himself. 'Peace be unto all the world over under *Thy* Will, O God.' Once you become the doer, naturally you'll exert, using up what you have. 'Under Thy Will O God,' is the best way. So have good wishes for all; we're all brothers and sisters in God. But by radiation that Power helps and doesn't make you bankrupt. By exertion naturally you can do good to others, but after that you'll feel

exhausted. A higher form of healing is wanted. By radiation let everybody be helped. If you have enough perfume within you, everybody will get it, without your even wishing to do anything. So I'm not against good wishes for everyone but don't be the doer, exerting on your own shoulders with the little water you have. Pray for them; that's all right."

The disciple then said, "Sometimes a healer says when he is exhausted, he gets refilled with new power afterwards."

Master replied, "Only when he becomes bankrupt. First he feels wanting, then he refills, not before. And if he is not refilled, then? The Masters always heal by radiation. Those who thought of them were healed. That's the safer way. Once someone wrote to me from France, 'I hear you are not in good health. I will heal you from here.' I told him, 'You cannot do it.' And I explained why: 'A weaker man will be affected by you, not a stronger man.' You cannot influence one who is stronger than you. You follow me? How can you affect the man who is stronger than you? You may influence the weaker; you may heal others who are weaker in will than you. So I wrote and told him that he would not be able to do it. He tried with all his powers but could do nothing. You can say, 'O Master, please help her,' or 'O God, please help her,' that's another thing.

"It once happened that some people—I need not mention who they were—engaged certain people, giving them all the money they wanted, to sit at midnight in an open place to do harm to me. It can be done; but their efforts did not affect me.

"Once I was traveling in a train, and a man came up who began reading the other passengers' thoughts. He read the minds of several people. I was also sitting in the same compartment. When it came to my turn he told me to keep something in my mind and he would read it. 'You cannot do it,' I told him. This was long, long before I met my Master. But he insisted and the others also insisted that I keep something in my mind so that he could read it. 'All right,' I agreed, 'Do it.' He tried, but eventually had to give up. He admitted, 'I failed today.'

"So the stronger man can affect others, the weaker man cannot. On the weaker you can have some effect. All the same, this is no spirituality. These supernatural powers come up by concentration, but if you are engaged in them your higher power is stopped. These supernatural powers are the slaves of concentration and meditation. That is not spirituality. Spirituality is not spiritism, not spiritualism, not hypnotism and not mesmerism. It is purely a matter of self-analysis, rising above body consciousness to know oneself and to know God. On the way many powers will come up, but to engage in them is a heinous crime. You'll retard your progress. Moreover, the karmic law is inexorable. You will have to suffer for it some day.

"People do every sort of thing. There was one man in London who could call up the spirits, and then they would talk. Five pounds was the cost of the admission ticket. Someone said, 'All right, let us go and see him,' so we went. All the lights were turned off. It was pitch dark; it was about nine or ten at night. He began to exert, but nothing happened, nothing could be done. First he sighed, then again he sighed, and after about a half hour or so as nothing happened, he said, 'The atmosphere is not good; I'm sorry this cannot be done now.' He did not charge us a fee. It can happen, surely. What was the trick? Now I will tell you. He could speak like a child, so

he used to speak himself, and the people considered it to be a spirit. I have found that there is black marketing outside, but there is more black marketing in so-called religious circles. They act and pose.

"A magician came to a morning meditation sitting in Chicago during my first tour. He was a first class magician from Europe especially invited to America with the purpose to work against me. He said, 'You are going to give a meditation sitting, am I permitted to sit?' 'Yes, come on.' I gave a sitting. He was sitting at the side exerting all his power against me. Nothing happened, but in return he fell down, headlong down, unconscious. They had to revive him in my arms, put him to bed and solace him. 'Well, never mind, you will be all right. Don't worry,' I told him. Reaction was there. When a wave comes and hits a stone wall, the wave will recede. If there is sand there then that wave will permeate. So as a reaction he fell down unconcious. He was a follower of the other party, especially engaged for that purpose. I treated him, then he went to the bathroom and fell down again. Again I treated him, giving him medicine so that he would be all right. Then he said to the whole gathering over there, 'I have seen for the first time the love of Christ. What I was being told was all wrong.' He passed away. His wife sends me letters even now.

"Spiritual people don't want to be involved in these things. What is the joy of reading your minds, reading this and that thing and influencing others? What is there—some contact with the lower groveling souls who have left the body? There is little contact with the higher souls. This is only one side of the show. If you engage your attention thus, your further progress is retarded. So I have encountered all this sort of thing in India and abroad. Nothing happened to me. My Master was with me, of course. That Power, God Power, is with me. That is His Grace—if He leaves me, I am nothing. I am Mr. Zero. I don't do anything. That is the safest way.

It once so happened that Dr. Schmidt, a Swiss homeopathic physician, came to India with his wife. He was initiated by our Master. On their second visit to India people tried to influence his wife to become initiated. But she wouldn't agree. She was a follower of a Guru in Europe. Dr. Schmidt requested me to kindly do something so that his wife might also be initiated. My Master told me to take leave for four or five days and give time to attend to her. I asked Dr. Schmidt to be present when I spoke to her. The very first question she asked was, 'What brought you here to the Master?' So I explained to her for about ten minutes why I had come. 'Oh, that is exactly what I want,' she said. She then asked, 'Why is it that your Master does not appeal to me?' This was a very direct question. 'My previous guru used to influence me and I was affected by him,' she went on. I told her to look at me for two or three minutes and then asked if she could say anything other than what I wanted her to say. 'No,' she said. I said, 'That is why—your guru has influenced you. You could not say anything other than what *he* wanted you to say. My Master does not influence anybody. He leaves it to your good will, your free will and pleasure, to find what is what.'

"She did not know English; she was French speaking so I told her, 'All right, if you don't follow the talk given by my Master tonight, just simply look at Him, sweetly, attentively, nothing more. And then let me know what you find.' She sat in on the talk and after it I asked her 'Well, how did you find my Master?' 'Oh,

He was very attractive, very beautiful.' By radiation these things are effected, not by directing your will. I told her that was why my Master did not influence her. He leaves everybody to his own free will and pleasure. If I hypnotize you people then you'll go and you will feel bankrupt. You may have something for a few minutes, but then you will be bankrupt. Then? I've had many similar instances like this. So that is why I say there's more black market within. Mrs. Schmidt was initiated, and I get letters from her even now.

"So it is God who helps, you see. If you have become His, He has to look after you. You have to simply surrender to Him, that's all. Surrender does not cost you anything. Does it? But it is very difficult. To give money is all right. To give away your everything is all right. Hearth, home, everything. To give away your mind leaves nothing short. You have been put on the Way to the best that I know, or what the scriptures say. You're fortunate. Go on with it.

"So the Master Power takes care. You have everything, just turn within. My elder son fell sick. The Doctor told me to take three days leave as he would definitely die. All right—I took leave. Within these three days I was ordered by my Master to give a talk at Amritsar. And I thought, 'The Doctor said he would die, but life and death are not in my hands.' So I went to Amritsar and gave a talk. It was about mid-day on a summer day. Then I thought that as Beas where my Master lived was quite close, should I not go for a visit? So I went. I reached there about two o'clock. Master was upstairs. He sent for me. 'Come up. What about your child?' I had never mentioned anything. 'Oh, he was sick, the doctor said he was dangerously sick.' Master was lying down. He sat up. I asked, 'Master, whoever thinks of you, has no burden. Why are you so sad?' 'You've just thrown your burden on me. So I took it.' My son never died.

"He'll take care of you. You need not pray. He knows. So Master Power is always at work; this is wonderful. Master is not the physical body, but the God in Him. When He sees it is God who is doing, then how can He claim anything? So go on with your meditation, regularly, leaving everything to Him. Only live by what He says, that's all. There may be four or five children of a father; if one child simply leaves everything to the father, not asking him for anything, not demanding anything of him, simply leaving everything to his will, what does the father do? HE GIVES ALL THE KEYS TO HIM."

This talk was given February 20, 1971, in Dehra Dun, India. It is reprinted from *Sat Sandesh*, November 1974.

When You Live a Pure Life

Sant Ajaib Singh Ji

[*The question and first part of reply is missing from tape*—EDITOR]

Also, I have said this very often, that whatever the mind desires, that can happen, if the mind continues working in that direction. Now, what is our condition? We do desire to reach Sach Khand; we do desire to have the yearning for the Master. But, at the same time, we do not work hard for that; we do not work hard to achieve all those things.

Since we do not work hard to achieve our target, how can we expect the inner veil to be lifted. We yearn for all those things, but we do not work for them, we do not control our thoughts, we do not control our diet or our outer actions which affect our meditation, and affect our progress directly. And we do not keep the diary exactly in the way that Master Kirpal told us.

If we introspect our life correctly and thoroughly, then we will know how many faults we have within us, and how many times we make the same mistakes. I always say that, in keeping the diary, just to write down the faults is not enough. Writing down the faults means that, the next day, you should not do the same fault. But, I am so sorry that when I get the diaries from the dear ones, what I see is that the mistakes they have done on one day, they repeat the same mistakes on the next day also.

In this context, I often relate the saying which we have in Rajasthan, that when the town authorities come the person who has done unauthorized construction, he accepts that he has made the mistake, and he will amend it; he will make it all right. But as soon as the authorities go back, he does not worry about it; and he does not change the construction he has done. In the same way, we do have love for the Master, we do yearn and long to do the devotion of the Master. And when we know about our faults we think that we will not do this again and we will meditate more. But after that yearning has gone, after that longing has gone, we do not worry about it and we do not try to improve ourselves. We do keep the diary, and after writing down the faults, we forget that we are supposed to remove these faults.

If we lose anything of the worldly nature, we feel the loss, because we

This talk was given on January 14, 1984, in Bombay, India.

can see what we are losing. But we do not feel the loss which we are having spiritually, because we cannot see how much we are losing spiritually, how much spiritual wealth we are using. But Master knows that by not doing our meditations and by not obeying the commandments of the Master, how much spiritual loss we are having, because He can see our meditations, He can see everything. So that is why the Masters always tell us to abstain from [those things which make us lose our Spirituality] and to work hard.

Now first of all we do not meditate. What is a meditation? Is this love for the Master, that we do not see the spiritual loss which we are having? When the yearning comes in our within, when we long for doing the devotion of the Master, first of all, we do not meditate. And, if, by chance, we come to meditate, we would get up in the morning and meditate for a couple of days. And even then it will not come from our heart; we will not have the courage to do that meditation wholeheartedly. Instead of asking for Master in the meditation, we ask for the worldly things. And suppose if we continue meditating for ten days half-heartedly, we lose all the Grace only by asking for the worldly things. So this is not the meditation; this is not the courage; this is not love for the Master.

In order to keep the souls trapped in this world, and in order to delude the souls and keep them in this world, the Negative Power has created many things. Many inventions have been made: things like cinemas (which is no doubt the imitation of what we have inside). Cinema has been invented, television and things like that have been invented, so that the souls may get attached to all those outer things and see all those things outwardly and may never get inspired to go within and get the real thing.

You know that when people go to cinemas, they spend a couple of hours there. They spend a lot of money also there, and it affects their health. Just imagine how can we have a good effect by seeing the bad movies? It spreads our thoughts more, so how can we concentrate our thoughts? How can we collect our thoughts?

The first movie or film I saw in my life was a movie they had made of me, which was shown at Sant Bani Ashram. And that also, [was because] I wanted to know how they make the movies, how they make the films, using the cameras, etc. So that is where I saw the first movie of my own self. Even in the Army, once a week they would show us a movie free of charge. But on the day they would have the movies, I would not go to see the movie. I would take somebody else's duty and tell him to go and enjoy the movie while I was attending to his duty. When the officers would ask me why I was not going to see the movies, I would tell them, "The poison, even if it is given out free of charge, will still work; it will have a bad ef-

fect. That is why I don't want to see them."

Once when I was in the Army on my duty, I had to go from the town of Nabha to Dehra Dhun because we were going to be posted over there. We were going in a truck, with my signal officer and my second operator, with our wireless set [radio], since I was the wireless operator. On the way, when we were about to reach the town of Saharanpur, something went wrong with the truck and we got stuck there. Suddenly it started raining and the weather became very bad. So it was very difficult to go out and find someone to fix the truck. So we decided to stay in the truck. And we had to stay there for about three or four hours, since it was raining very heavily. There was no way out.

In order to spend the time, my signal officer said, "Okay, there are three [of us] people in this truck. Let us play cards to spend the time." Both of them knew how to play cards, but I did not know how to play cards. So I told them, "I don't know how to play cards, and I don't like to play cards." They said, "If you don't know, we will teach you how to play the cards." But I told them that it is a sin even to learn something which is not good; because I used to say that I understand that playing cards is like gambling, and I don't want to get involved in that kind of bad deed.

So he got upset and he told me to go out of the truck. When I went out of the truck, He told me to come back in, because it was raining outside; then he told me to keep standing while they were playing cards. So I preferred to take that punishment of standing for four hours, but I did not want to spoil myself by learning that game — by learning to play the cards. And I preferred to have that punishment.

So I mean to say this: if we give up all the small things — those bad habits, those bad things which we do not see as very bad things, which we do not see as major things, but they do affect our concentration — they do affect our thoughts. If we give up all these minor small things, small bad habits, small worldly things, we will find that, by themselves, the thoughts will become pure and you will gain the concentration. And then, you will not find it difficult to take a courageous step in making your life better.

My life in the Army was very pure. And whenever we would get surrounded by the enemy, especially in the war with Pakistan, in Kashmir, when we were surrounded by the enemies all over, we did not know when those people would go, and we would be able to come out. So the officers, even though they were older and more experienced than I was, they would ask me how long they would have to stay in that position — Would they be able to survive? — because they had small children, they had families. And they were afraid. They would ask me what is going to happen next. They wanted me to tell them about the future. This was only because of the

purity of my life over there. And they used to say that since I did the devotion, I might know what was going to happen next. So I mean to say that when you have a pure life, when you live a pure life, you can know what is going to happen next; you can know a lot.

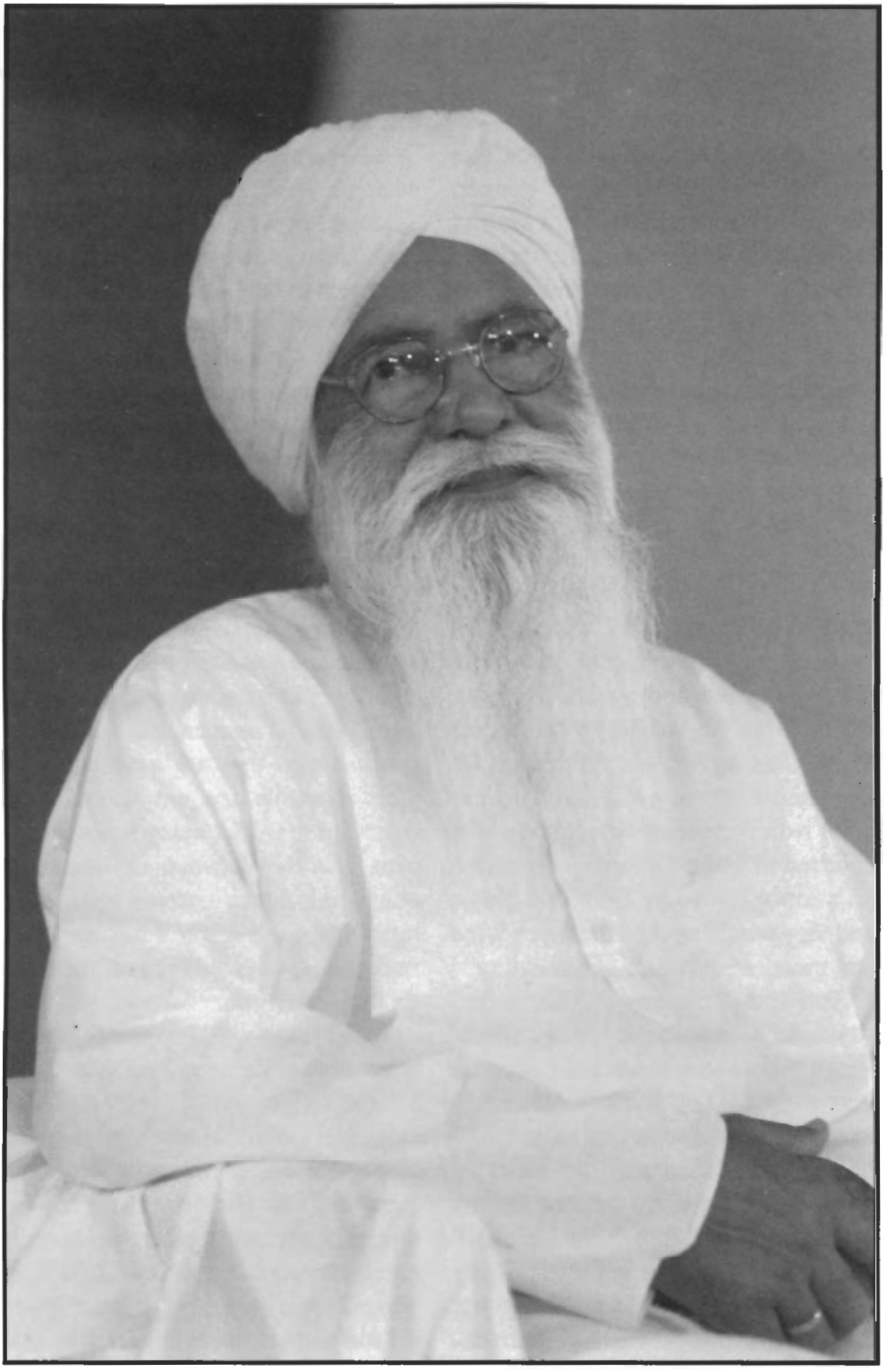
Could Sant Ji speak about our specific duties as parents to our children who are initiated?

The parents have a great responsibility for making the lives of the children whether they are initiated or not; because they are the gifts of God, which God has given to you very graciously. They are innocent souls, and they don't know anything. That is why the parents have the great responsibility of making the lives of the children. Whether the children are initiated or not, it does not make any difference.

When I first went to America, a non-initiate parent asked me what the parents should give to their children. I told him that the parents should give them a good education, good understanding; they should make their life. Because, if you will give your children a good education, if you will make their life good, wherever they will go and live in the world, they will earn their livelihood, they will stand on their own feet, and they will glorify the name of their parents. But if you do not give them a good education, if you do not make their life good, then what will happen? Even if you give them all the wealth you have collected, since they don't have a good education, since they don't have the right understanding of the world, they will waste all the wealth which we have given to them. So that is why it is much better to give them a good education and good understanding than to give them the wealth.

Always keep the children on the vegetarian diet. Tell them the disadvantages of eating the non-vegetarian things. You should tell them that by eating the meat and the non-vegetarian things the soul becomes more dirty. And when the animal is killed for being used as meat, the vitamins which it has are reduced; and in comparison to the vegetables and the vegetarian things, the non-vegetarian things are not as nutritious as the vegetarian things are. But we do not have the complete knowledge of the vegetarian things. That is why many people think that the non-vegetarian things give more strength. So lovingly you should make your children understand the benefits of eating the vegetarian things, give them good educations, and always help them to abstain from the bad habits. If the children are initiated, make them meditate. Make them develop more love and faith in the Master. If they are not initiated, inspire them to understand and accept the teachings of the Master, and have them get the initiation.

If you tell your children the disadvantages of drugs, and the advantages of the vegetarian food, if you tell



them the bad things drinking does — right from the beginning if you make them understand all these facts, then you will see that your children will become so strong in their lives that they will prefer to die out of hunger, but will not touch the meat, wine and drugs and things like that. If you have given them correct understanding right from the beginning, if you have manifested such kind of pure thoughts in their minds right from the beginning, you will see that it will help them a lot in their future.

Master Sawan Singh Ji used to tell a story about His own children and a person who worked in the same office with Him. He was a clerk and he used to eat meat, drink wine and he used to feed his children also with meat and wine and things like that. Many times he would try to inspire Master Sawan Singh's children to eat meat and to drink wine. But whenever he would mention those things, the children of Baba Sawan Singh would all at once run away from that place; and they would never even touch wine and meat, what to talk about eating.

But at that time, he did not understand. So he would tell Master Sawan Singh, "You have made your children very strong. They do not even like to hear the name of wine and meat." And he did not understand the value of that at that time. So Master Sawan Singh would tell him, "The time will come when you will understand why I have made my children so strong. Because the things which you are doing with your son, with your children, the bad habits you are planting in them, you will see what happens to them in the future."

The same thing happened later on, when the children grew up. They started drinking wine and eating meat in abundance, which became a cause of problems to that person. And later on, once when he met Master Sawan Singh, he told Him, "Now I realize why you had made your children so strong. And whatever you were telling me about making the lives of my children, now I understand that. But now what can I do, because now they have become very bad."

So the only thing I mean to say is that if we understand our responsibility to make the lives of the children, and if we do it understanding it as our duty, then it makes their life very good. And if they are initiated, since their thoughts are not spread very much in the world, many times it happens that they open their inner veil much before the parents open their inner veil. And many times they will start talking with the Form of the Master in their within.

A few days ago, Pappu wrote me a letter about his son. You know that his son is very small, and he is very innocent. I don't know what is going to happen tomorrow, how they will make his life. But now I can say his thoughts are very pure; he is very much devoted. So a few days ago, when Pappu wrote me a letter about his son and about his children, he said

that, whenever they play anything on the television which is not of the Master, Pappu's son Raju says, "No, don't play this; play only the thing which has Baba in it."

He does that and he makes them shut off the TV; he makes them play the video of Baba Ji. And even here also, you see that they know what Baba Ji means. Whenever I come to visit their family in Delhi, Pinkie, since she is the elder one, she knows how to come and hold her hands and bow down in front of Baba Ji. She does that. And in the beginning she started bringing Raju also because he was small. And she would make him also bow down in front of the Master. So I mean to say that they are innocent souls, and if they have the good influence on them, they know what the Master means, and they become more devoted than the parents.

Hira Lal, Pappu's father, once told me that when Kulwant, Pappu's elder brother, went to visit some family, and they were non-initiates so they did not have Master Kirpal's picture in their home, so Kulwant did not drink tea over there. And he said, "I will not drink tea here because they do not have the picture of Master Kirpal Singh."

So I mean to say that when you have such a good influence on the children they grow so much in their love for the Master that they would not like to eat or drink anything in such a house where they don't have a picture of the Master. They will not like to go and visit any non-initiate. Here also, when Bala, Pappu's sister-in-law, brings food for me, Pinkie comes along with her. So one day when she came here — I know that children always like to eat things — so I told Bala to give a banana to Pinkie, but she would not take it from Bala. She said, "I want parshad from Baba Ji." I gave her the same banana which she would not take from her mother.

So I mean to say that the children don't even care about the food. When they have the good influence on them, they would want the Master to give them parshad. So children are the innocent souls. It is our responsibility to make them develop love for the Master, to make them develop faith in the Master. If we have good influence on them, if we make their thoughts pure, make their thoughts good, in the future it proves very good. Because then, the children make their lives, and we don't have any difficulties.

Saints have so much love for the children. That is why you know that They do not mind seeing the children even if they are dirty, or even if they are making noise. Very patiently, They listen to the children, and no matter what they are doing, They do not get upset at them. Because They know that They have to make the lives of the children. And that is why, whenever the children come, I am happy to see them. Masters know that it is in the hands of the parents to make

the lives of the children. That is why They always tell them to be patient, and to patiently make the lives of the children.

The only meaning of telling this story of the family is that if we make the foundation of our children good, in their childhood, they will become very good people in the future. And the parents also get the benefit of their becoming good, because then they will have no difficulty, no problem, when the children grow up. If we have brought them up according to the teachings of the Path, if we have put good thoughts in them when they are small children, then when they grow up, they grow up with the same thoughts and they become good people.

It was a very good Satsang. This was the last program which we're having together, because you know that tomorrow, the regular Satsang is at 11:00. And the day after, on Monday, also, there's a Satsang at 11:00, so we won't have another meeting like this. It was very nice having all of you here. And now I hope that the dear ones will sing the bhajans that will remove their laziness.

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We must be brave. We should do our duties lovingly with determination and accept the results cheerfully. In this way we will begin to realize the Love and Grace that He is showering on us at every moment, and, as Beloved Hazur Kirpal used to say, "If we knew how much He loved us we would be dancing all around!" To strive for this is a true celebration of the birth of a Param Sant and the beginning of a New Year, and we should do our best to achieve this goal.