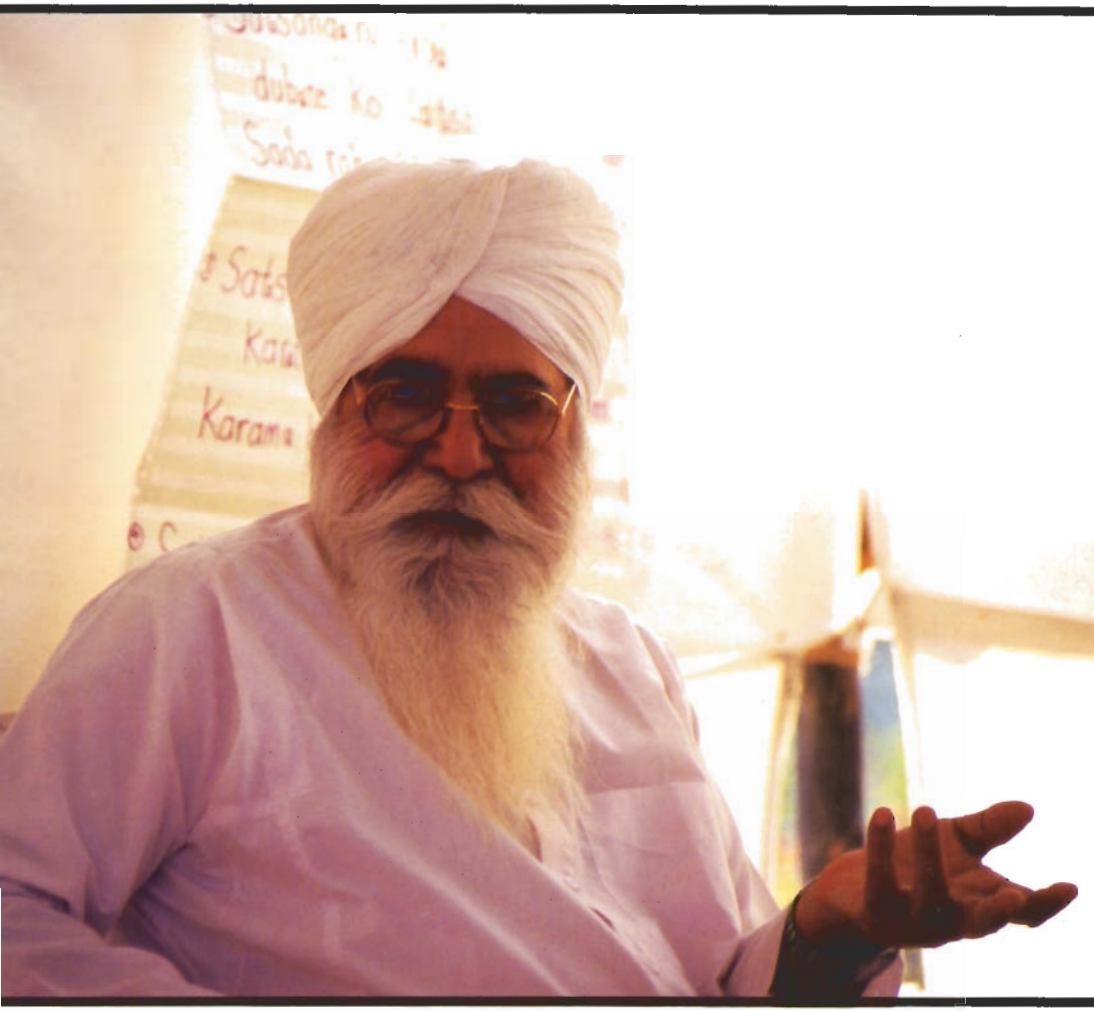
Sant Bani Magazine

The Voice of the Saints

April 1996 Vol. 20 – 10



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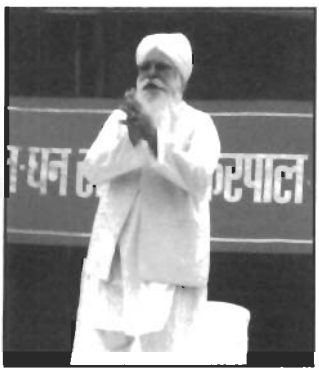

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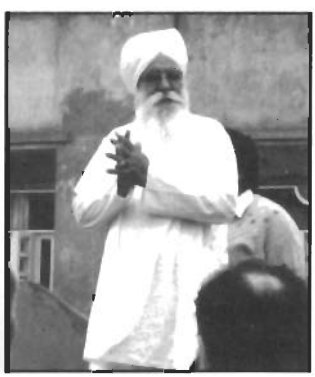

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To Apologize from the Heart

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers Lords Almighty Sawan and Kirpal, Who have given us the opportunities to sing Their praises.

The dear ones were singing the bhajan which said, "O Ajaib, apologize to Master Kirpal." To apologize is the most difficult thing of all, because when our tongue is asking for forgiveness, our heart does not ask for forgiveness. If we were to apologize from our heart, we would remove the karmas of ages and ages which are bothering us. But it is very difficult to ask for forgiveness.

The reality is that the mission of the Masters coming into this world is only to prepare the soul for the time when he has to apologize to God Almighty. When the Masters take the soul to God Almighty and make him stand in front of God Almighty, They say, "O Lord, he is Your forgetful child, he is Your forgetful soul, and now he has come to ask for Your forgiveness."

Supreme Father Lord Almighty Kirpal used to say that to ask for forgiveness is that once you apologize, after that you do not do that thing again. When you ask for forgiveness, when you apologize to the Master, it is like you have drawn a line, and then you don't cross over that line. But if you are not doing that, if you are apologizing for a mistake you have done one day, and on the second day once again you go and do the same thing, it is not apologizing; it is like you are playing a joke or making a mockery of the Master.

Supreme Father Lord Almighty Kirpal used to say that God is capable of doing everything; He is the owner of everything and He likes humility. Since He is the owner of all the creation, in front of whom should He express His humility? But when we go to Him with humility, He likes it.

A hymn of Swami Ji Maharaj is presented to you; it is full of humility. When Almighty Lord Sawan became sick towards the end of His life, this is that particular bhajan which He used to have Master Kirpal Singh sing for Him. Almighty Lord Sawan was sick only because of His body, and He was suffering

This Satsang was given March 18, 1996, at the S.K.A. Retreat, near Sampla, India.

that sickness only on account of the karmas of us people. Saints are free from the karmas; They do not come into this world to pay off the karmas; They take on the karmas of Their disciples.

Dear Ones, even now many dear ones bear witness of how Beloved Sawan and Kirpal take care of them. Even now, many dear ones, when they get the Initiation, are able to see Beloved Lords Sawan and Kirpal. You know that even though They were great and [had merged with] God Almighty, still how in front of Their Master They said, "O Lord, we are full of faults. You kindly shower Your grace and forgive us for our faults."

Usually what do we do? We do not see our own sins and, since we do not see our own sins, we do not want to believe that we are sinning, and when we don't believe that we have done sins or we are doing sins, we don't want to give up those sins. But very easily we go on looking at other people's faults and sins, and we even talk about their sins and faults with other people. So Saints lovingly tell us that if you want to look at faults, you should look at the faults of your own self, you should look at the sins which you yourself do, and always look at the good qualities of others, and try to adopt those good qualities in yourself.

Swami Ji Maharaj said, "Looking at the other people's faults, you become very happy, and you laugh; but never have you seen your own faults which do not have any beginning or end, which are limitless."

Guru Sahib says that one should understand himself as the worst of all, and he should understand the whole world as the best.

Kabir Sahib says, "I am the worst of all." He says, "Except me, everyone else is the best, everyone else is better than me, and whoever has such an attitude is my friend."

Dear Ones, all the Saints were the Form of God; They were with God Almighty. They were free of all the sins and the faults, but just to make us, the forgetful souls of this world, understand They have called Themselves as the ones who have sinned or who make the mistakes. They lovingly tell us, "Love everyone, don't look at anybody else's faults, look at your own faults."

So in this hymn Swami Ji Maharaj is lovingly saying, "O my Beloved Master, I am full of faults; You are merciful, and I have come in Your refuge; You shower Your grace, and You forgive me for all my faults."

O Master, I am a grave sinner.
My friendship is with lust,
anger, cleverness, and
deceit.

The disciple is telling his Master, pointing out every single fault, every single bad deed he has, he says, "O

Lord, I am the unchaste one; what to talk about having patience or being content with my own wife, I am not content even after indulging with other women. I am very deceitful, I deceive other people, and my friendship is with the lust and deception and the other bad qualities."

I am wearing greed, attachment, egoism, jealousy and praise.

Now he says, "I am the greedy one, and I have so much jealousy in me. I have so much jealousy in me that I cannot [bear to] see somebody else's progress. I always crave for name and fame; wherever I go, I always want that I should be given fame, that I should be respected."

I am deceitful, indulgent, a liar, violent —
Such sins I have done.

Now he says, "I am very shrewd, I am very deceitful, I am very greedy. Wherever I go, I always want people to give me honor. I am the indulgent one, and I am suffering with so many sicknesses. I have so many incurable diseases."

Dear Ones, after God Almighty comes the number of the human being. And if all these bad qualities which Swami Ji Maharaj has listed — if the human beings were to remove all these faults using the broom of the Simran, then what is difficult to realize God, because God Almighty is within us. But when do we realize that we have all these faults? And when do we try to remove them from our within? We realize all these faults in us only when we become the true devotee of the Master, and then we pray to the Master to help us remove all these faults from our within.

Until we become the true devotee of the Master, we don't want to believe that we have all these faults in us, and we even pretend to be a great Mahatma; we try to cover up all the sins, all the faults, which are listed here by Swami Ji Maharaj.

I cannot bear the pain and insults —
I am full of the desires for happiness and respect.

Now he lovingly says that when we get even a little bit of pain, how much hue and cry we raise! Look at the condition of the animals who are being slaughtered day and night.

"O Master, I cannot bear when people defame me. When any pain or discomfort comes to me I cannot stand it, even though I know that it is because of my own karmas, but still, instead of believing that, I start finding fault in You."

I will tell you a very amusing story. This is about a farmer who used to live in the village where I used to live. When his end-time came he started complaining, even though he

was not able to see the Angel of Death, but still he was saying, "Why have you come to take me? Go to that other farmer. He is poor and he doesn't have anything, and look here, I have so many things: I have big houses and land and like that. Why have you come here to take me, why don't you take that other farmer who doesn't have anything?" So you see that we don't even want to face death; we even ask the Angel of Death to go to somebody else and not come to us.

I crave for the taste of delicacies,
My mind always wants such foods.

Delicacies are the good food or the good dishes. He says, "I have this thing in me also: I like to eat good food. I like to go for the delicacies, and when I eat them I want to eat even more."

In my life I have seen many people who are always desirous of eating the tasty foods. Those people will go on eating the good, delicious foods, and they also go on criticizing the food. They even break the dishes, and say, "What have you cooked?" The meaning of this verse is that those who are so much indulgent of the taste of their tongue, how will such people be able to do the meditation? So that is why here the disciple is telling his Master, "I have this fault in me, this bad quality in me, that I am always looking for the good food."

I have made wealth and women dwell in my heart;
I am full of expectations from wife and children.

Now he is praying to his Master; he says, "O Guru Dev, O my Beloved Master, all my life I understood that my wife was my very own, my children were my very own, and all my life I went through so much discomfort, I did so many deceptions, to earn the wealth for them."

Dear Ones, now there is not much difference left between the customs in India and the West, but even now such customs exist in India which existed at the time when this bani was written. The women would remain at home and take care of the household things, and the men were supposed to go out and earn money. His family didn't care how the man earned the money, but he was supposed to bring the money for his wife and family.

This sinner gets different kinds of pains;
Still he does not give up this act.

Now he says, "I neither got any comfort and happiness from the women, nor did I get any comfort and happiness from the sons and the children. I only got the taunts and discomfort

from them, but still my mind does not want to believe that, and it goes back to them again and again."

Dear Ones, this last time when I went to Colombia, one dear one came and told me that he has twenty-four children, but no one loves him. They all give him a hard time and slap him. So I told him, "Dear one, what remedy can I give you for this?" A similar painful story was told to me by a dear one who came to see me at Shamaz Retreat. He told me that he had twelve children, but no one loved him.

This mind is the disciple of
wicked Kal;
Everyday he deludes me and
has become fearless.

Now the disciple is telling his Master, "O Master, only once in my life will I have to face that great Negative Power who will come at the time of death, but now this agent of the Negative Power, the mind, is always deluding me, he is always making me fall into the illusions. By sinning again and again he has become fearless, and he does not want to stop sinning."

As and when I got the beating
of the sufferings;
Then, being afraid of the suf-
ferings, I do the meditation.

Now the disciple prays to the Master; he says, "Whenever I got some sickness or whenever I had any painful moment then, being afraid of death, I did a little bit of meditation."

Kabir Sahib said, "Everyone does the Simran in the pain, no one does the Simran when they are happy. If they would do the Simran while they are happy, why would they have any pain?"

If you have not done the Simran while you were happy — if you have remembered Him, and have done the Simran [only] when you were in pain — who will listen to the prayer of such a disciple who only calls for the Master when he is in pain?

See the grace and mercy of the
Satguru;
He accepted that meditation.

Now He lovingly says that Satguru is the Gracious One; He is the Form of Grace. And when someone does even a little bit of meditation, being afraid of the sickness or the painful moments, the Satguru accepts even that meditation. He says, "Well, it's okay, at least he has done some meditation now," and He accepts that.

With the cleverness of the
intellect, I compose my
words;
I take up the debate of winning
and losing.

Now He lovingly says, "My intellect is very sharp, it's very clever." You know how when two lecturers

get together, they find faults in each other, they debate with each other. You know how the Hindus find faults in the Muslims, and the Muslims find fault with the Christians, or when the people of two different communities get together, a war of the words begins.

Even though we all are the children of the same Father, we all are created from the same Light, but if we come to realize that we have the same Father and we are created from the same Light, will we fight with each other?

Kabir Sahib says, "The entire creation has been created from one Light; who is good, who is bad?"

Guru Arjan Dev Ji Maharaj says, "We have one Father and we all are His children."

I boast a lot and have no love within;
Thus I deceive the innocent God.

Now He says, "O my Beloved Master, I have one more fault in me: I exaggerate too much. I have a very big mouth. I tell people that I am a very great Mahatma, or that I am capable of making them meet with God Almighty. I always have this desire that people should listen to me and they should follow me."

Guru Sahib says that a killer of a soul or a deceiver of a soul is a grave sinner. If someone is not capable of taking the soul across, and if he is proud of himself and if he tells others that he can take the souls across, he is deceiving the souls, he is doing a very bad sin. Guru Sahib says that in reality, such a person is the real donkey; he does not have any quality in him, but still he is proud of it.

I have controlled many men and women;
I have indulged in name and fame.

Now He says, "I have this fault also in me: I make the innocent people follow me. When people praise me, when they take me out in a procession, I become very pleased."

My love for the Master is a deception, [based on] fear of Him;
Sometimes I did less, sometimes I did more.

Now the disciple tells the Master, "O Master, this is also another fault which I have: my love for the Master is deceptive. Sometimes I do the meditation or I go to the Satsang thinking that if I will not meditate and go to the Satsang the Master will get upset with me; so I love the Master, but only on the surface, and that is also very full of deception."

How long can I describe my bad qualities?
I don't remember, I have forgotten.

"O Guru Dev, how many faults can

I go on mentioning and describing to You? I have forgotten many more faults in me than I have told You about."

I am a thief, a backbiter, I
indulge in the pleasure of
the organs of senses.
I consider only the talks [con-
cerning my] selfish interests.

Now He says, "O Guru Dev, I have the habit of stealing; I have the habit of back-biting. I am full of faults. What can I tell you? Wherever I see my worldly interests being fulfilled, I go and sit only over there."

I am selfish, ruthless;
I have insulted many.

Now He says, "O Guru Dev, I myself am very selfish, I have insulted many people."

I have done millions of sins,
there is no limit.
It doesn't have any beginning
or end.

"There is no limit, there is no beginning or end of my sins, of my faults; I have committed millions of sins."

O Satguru, think about show-
ering Your grace,
With which mouth can I call
You?

He says, "I have not yet prepared that face with which I can pray to You and I can ask for Your forgiveness. But I have heard that the Masters are merciful to the poor ones, so with this hope that You would forgive me I have come to Your door."

I don't have any faith; I do not
have even a little bit of
love.
Liberate me with all your
Force.

"O Guru Dev, I do not have any faith in You, I do not have any love for You in my within. How are You going to liberate me? Day and night I am worrying about this, that I do not have any good qualities in me, so how will You liberate me?"

In this world there is no one as
bad as I am.
You are Satguru, You improve
me.

Now he says, "In this world there is no one else as [much a] sinner as I am, but You are the Gracious One and You shower grace upon me."

When I make efforts it doesn't
work;
I surrender and have taken
refuge with You.

"O Guru Dev, I have made many efforts on my own behalf, [for] myself I have made many efforts, but

none of my efforts has ever been successful. I have done the austerities, I have done the *Yajnas*, I have done so many other kinds of rites and rituals and practices, but I have not been successful by any of those in reaching You, but now finally I have come, I have taken refuge at Your feet, so kindly shower Your grace upon me, and improve me."

Even this thing I say with my lips;
It is difficult to say this with my mind.

Now He says, "When I say that I have come in Your refuge, I have said that just with my mouth; the mind does not agree to that, the mind does not believe in that, the mind is running somewhere else."

Guru Nanak Dev Ji Maharaj said, "What is the use of bowing down your head, if your heart is going somewhere else?"

To say that I have taken refuge is also a lie.

Now He says, "O Guru Dev, all that I say with my mouth is false, but still I say, 'O Beloved Master, I have come to Your refuge, please shower grace upon me.' "

You Yourself know Your Glory and importance,
Anyway liberate me.

"O Guru Dev, You alone know Your glory, I don't know anything about You. How can a blind person catch hold of the finger of the person who can see? Giving up all the supports, now finally I have sought refuge at Your feet, I have taken Your support. Please forgive me and liberate me."

I am a lowly one full of doubts;
I don't fall in love with Your Feet.

"I am the lowly one; I am the shrewd, deceitful one. My love with Your feet is not getting established, but still You shower Your grace upon me."

I am full of incurable diseases—
Who besides You can do the treatment?

"My diseases are incurable, and there is no doctor in this world for my diseases. You are the only one who can cure me of my diseases, so You shower Your grace upon me, and have mercy on me."

Dear Ones, the doctors can give you good health, but no doctor can cut or remove the pain of birth and death. He can neither remove the pain of birth and death for himself, nor can he cut and remove our pain of birth and death. If God Almighty Himself comes and stands within the person who is sick, only then will

the medicine work. The medicine works only when God Almighty Himself helps the person who is suffering. When the end-time comes, even the doctor leaves, nodding his head, admitting that now there is no remedy left.

In the bhajan I sing to beloved Lord Kirpal, in front of Him I say, "O Lord Kirpal, we have the pain of birth and death; becoming the doctor, You remove that pain."

Whenever You wish You can
remove them in a second;
The Mauj (Will) of grace and
mercy is unique.

Now He says, "It is all Your will, it is all Your grace, which does not have any limit. If You wish, if it comes in Your will, You can liberate millions of sinners just in one glance. For You it is a matter of just one gracious glance, and for us it is the question of our life."

Again and again I request and
pray to You.

"Again and again I am requesting at Your door, O Beloved Guru Dev, I am making this prayer to You, that You shower Your grace upon me, You have mercy on me, because without Your grace and mercy I cannot cross over."

I do not see anyone other than
You;
You are the only Protector.

"O Guru Dev, I cannot see anyone else besides You, You are the only one Who can protect me, You are the only one Who can love me. You are my Protector at all places."

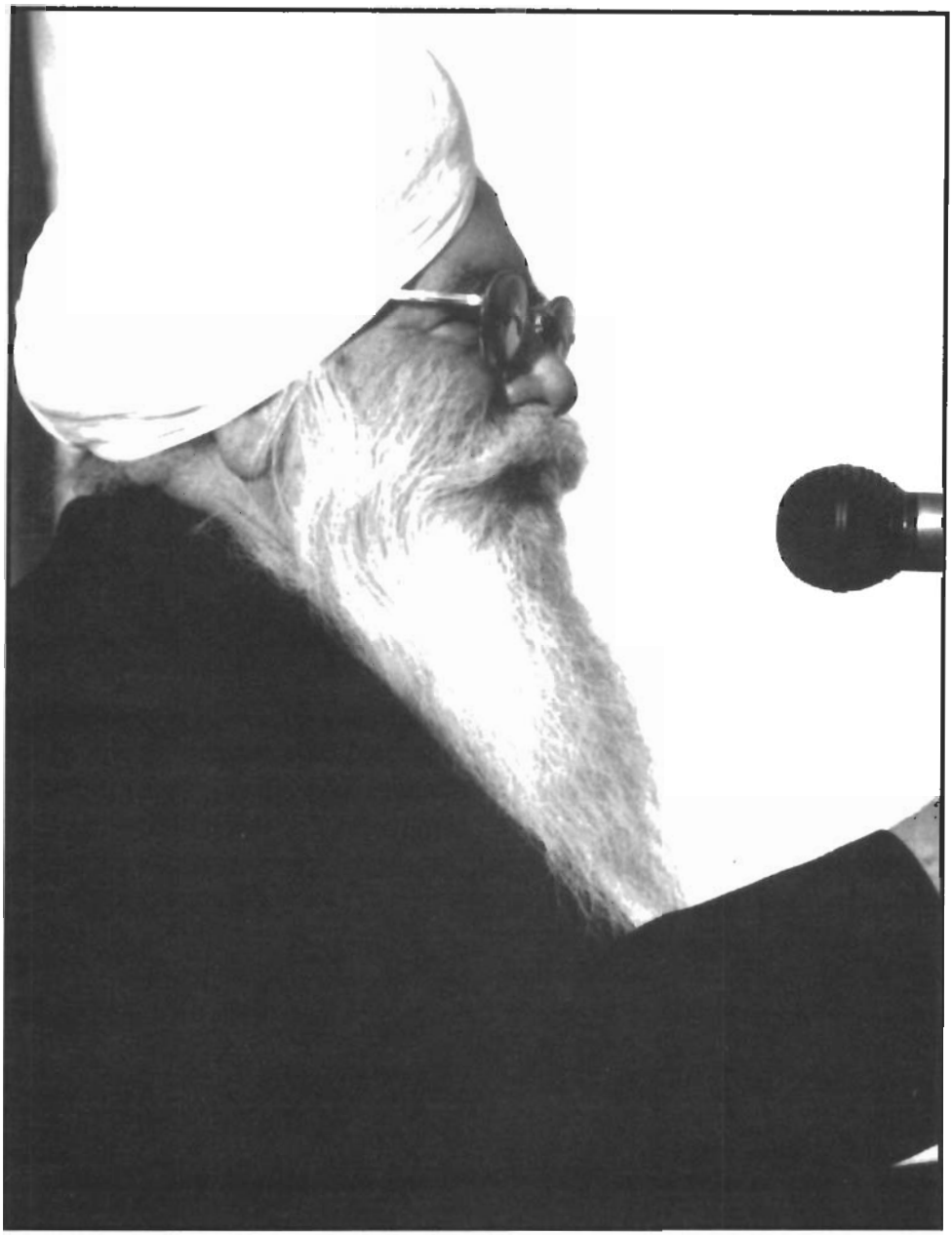
I am bad, I am bad, again I am
worse and worse;
However I am, I have come to
You.

"I am bad; I am worse than the worst. No matter how I am, but now I am called Your disciple; I have come to Your door. No matter if the son becomes very bad, but still the father accepts him. He embraces him; he does not turn him away from his home."

Now You have to protect my
honor;
O Radha Soami, remove my
calamity.

Now He says, "O Guru Dev, my prestige is in Your hands, my life is in Your hands, and now finally when I have come to You, my whole being, my whole life is in Your hands; kindly maintain Your reputation and save my prestige."

Dear Ones, in this hymn, you hear how Swami Ji Maharaj, becoming a disciple, has told us about the faults which we have. Even then we don't want to believe and we don't want to agree that we have all these faults.



We should always look at the good qualities of others, and we should adopt those good qualities in ourselves. We should always pray to our Beloved Master, "O Beloved Master, You are the Ocean of Grace, and now, when I have come to Your feet, when I have come to Your refuge, You should forgive me for my faults, and You should liberate me."

Now You Should Change

Sant Ajaib Singh Ji

SALUTATIONS unto the Feet of Supreme Fathers Lords Almighty Sawan and Kirpal Who showering Their limitless grace upon us have given us the opportunity to sing Their praises. This program of eight days which God Kirpal has graciously given to us for doing His devotion has now come to an end. I hope that the dear ones who have progressed in their meditation will maintain their progress. And they can do that only if they will continue doing their meditations and if they will attend the Satsang after going back to their country.

When I went on the First Tour, upon the requests made by the dear ones, this system of bringing the groups here to India was formed. At that time I had said that nobody should borrow money to go in the groups. The other thing is — before coming in the group you should do the preparations. Because whoever comes with a prepared vessal, whoever comes with a clean heart, the Masters never disappoint them. And they don't go empty handed.

This farewell talk was given on March 23, 1996, at the S.K.A. Retreat, near Sampla, India.

In every group I have said that not every person who comes in the group comes and talks to me about the worldly concerns or the worldly problems he has. Since the Masters don't have any give or take, They do not have any relation with the worldly things, we ourselves have to sort out our worldly problems; we ourselves have to deal with the worldly things. Usually most of the people who come to me tell me about their condition before coming here and how much they have progressed after coming here. And hearing about their meditation and their progress I become very happy.

Dear ones, in the last group a dear one from the sangat, a beloved of Lord Almighty Kirpal, dear John [Pianowski] came here; now he has left the body. He left his body after returning to his home. If you were to hear the tape which was recorded in his interview, you would know how happy he was, how much progress he had made, and how much he had liked coming over here. You would hear how much help he had received from the Master and how much pleased and intoxicated he was.

So when I got the news of his

leaving the body, it was not a matter of sorrow that he left the body, because one day we all have to leave this world and go back to our home. Kabir Sahib has said, "You should mourn the death of a worldly person, but do not mourn the death of a Satsangi, of a beloved of God, because he is returning to his home. It is not a good thing to mourn the departure of a satsangi dear one. Dear John had made many trips to India before this, but never had he told me of his progress. But this time he told me about his progress. Master Kirpal used to say that whatever you desire you can achieve that provided you continue doing it.

Dear Ones, in the Satsang you know that I lay a lot of emphasis on purity. So you should maintain the purity in your life. This is the time that now you should realize and you should change and improve yourselves. You have got a very good opportunity to give up the faults when you come in the groups. So take advantage of these precious opportunities, which you get to come over here, by improving yourselves.

In India there is a custom that when any elderly person in the family dies, they take the ashes of that person to the holy places. When the people go there, they make a vow that from now onwards we will not eat this thing or we will not do this thing. So each time they go to visit a holy place, they make a vow and they give up one other thing which they consider as a bad thing. Some people give up eating the eggplant; some people give up eating garlic, or a particular kind of lentil and things like that.

I had a friend who also did the same thing. Once when he went to the holy city of Hardwar, he had made a vow to give up eating eggplant. So the second time he was going there he asked my advice; he said, "Last time I made the vow of not eating eggplant anymore. What should I do now? Should I give up eating bananas?" He had a shop, he was a trader. So I told him, "Those things, the eggplants or bananas, all these things are just vegetables. They have not done anything wrong to you. It doesn't make any difference if you eat them or not." And since he was a shop keeper and he had a habit of cheating his customers by weighing less, I told him, "Why don't you give up the bad habit of weighing less?" Then he said. "I cannot do that."

So Dear Ones, the things which we must give up, the things which we must leave off, we should always give those faults up, we should always give up those things. But what do we do? We come to the satsang; we come to the group programs and we do not give up any of the bad qualities which we have. It's not that I don't appreciate your coming in the Satsang or in the groups. I do appreciate that; but you should take advantage of these precious oppor-

tunities. You should give up your bad qualities and you should improve yourself.

Dear Ones, over here you should give up your laziness. You will be able to do your worldly responsibilities, all the things which you have to attend to in your home or in your worldly life; you will be able to do that in a very good manner and also you will progress a lot in your meditation.

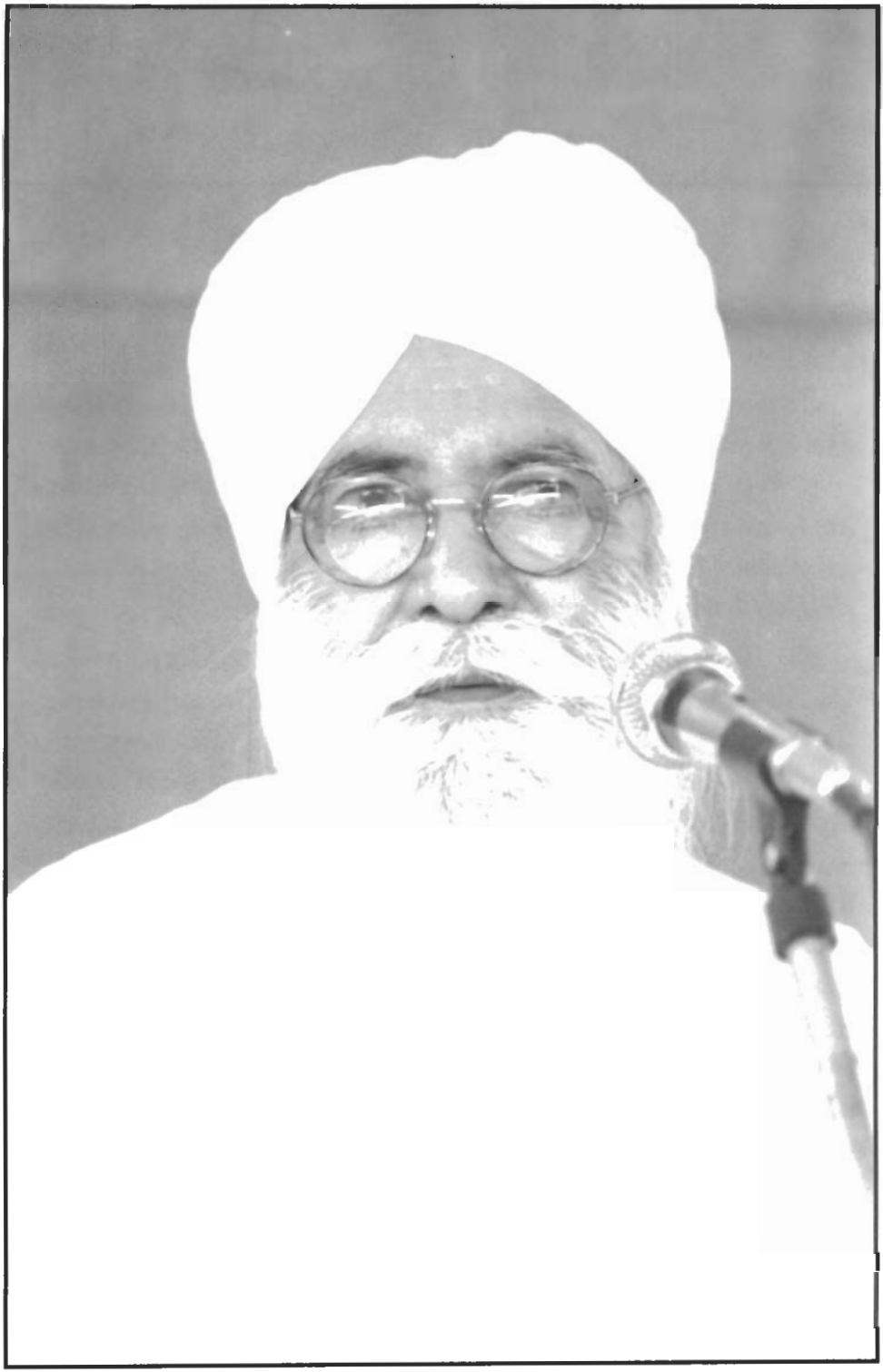
But if you will not do your meditation, then what will happen? Laziness will come and surround you. Sleep will bother you. And lust will make you sway in his stream. Then you will have fights and difficulties in your home. And in your home anger will prevail.

So Dear Ones, appreciate the time. Otherwise there will come a time when you realize, when you remember that there was an old man (I am sorry that Sukphal & Sukhbir are sitting here and they don't allow me to call myself an old man) but I have now become old. I have become weak, so that time will come when you will remember, you will realize, that there was an old man who used to explain Spirituality in very simple words. No one will explain the Spirituality in such simple words. So appreciate the time and take advantage of this time.

Dear Ones, Kabir Sahib has said, "If you will not run now, when will you run? You will not be able to run when your endtime comes." Beloved Master Kirpal has graciously given us the diary. By maintaining the diary we can easily weed out our faults and we can make our life.

Dear Children, the relationship of the Master with the disciple is very pure and holy. It is not a relationship of two years or four years or ten years or twenty years. It is a relationship forever. And no one can break that relationship, even if the disciple were to say that he wants to break the relationship. Still he cannot break it. It is an undistructable relationship.

I wish all of you a very safe journey without any obstacles, without any interruptions. The disciples are always written on the heart of the Masters; They never forget the disciples after giving them the Initiation. There are only two powers which do not forget, they don't forget anything. Everyone else in this world forgets except for the Master and the Creator.



There is One Hope

Baba Sawan Singh Ji

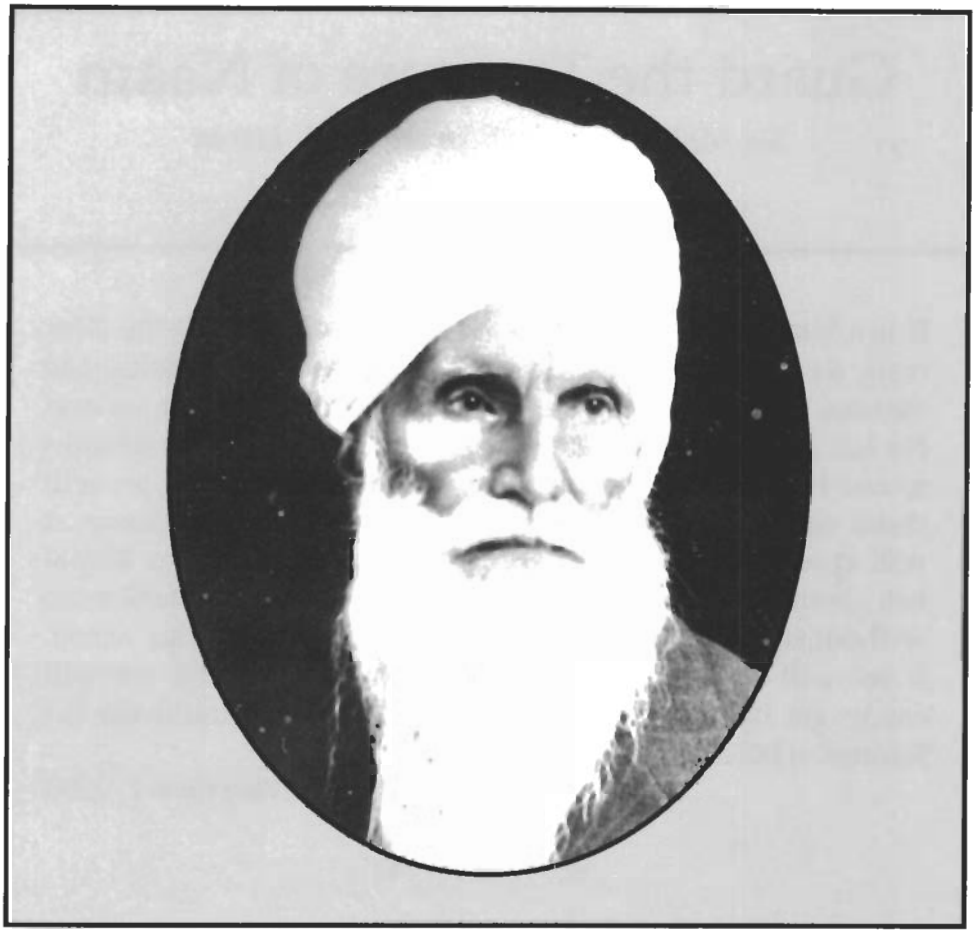
July 17, 1916

Dear Son,

Your letter full of love to hand.

I am glad to learn that you have imparted instructions to Mrs. ——. Now you should occasionally try to assist her with further information and increase her love and faith for the Master, removing any doubt which she feels, as this kind of service is particularly acceptable by the Master.

In the teachings of the Saints that person is fortunate and worthy of all honors who himself practices and makes others do the same. To feed the hungry, help the needy with wealth is praiseworthy. To nurse the sick with your body is also a great thing. It is a brave soul which keeps the mind under the control of Master's command and free from the enjoyment of senses, but to help an astray soul to join the fold of the Master and to assist it without the hope of any recompense or reward is the greatest and the Master accepts this service. Therefore, it behooves you to perform your devotion everyday without fail and do not engage in discussion with others. Go on pursuing the Path while doing the daily business of life with peace and precaution. The Master is ever ready to help. There is no doubt that we are weak, neither have we faith nor love, but there is one hope: that we have taken refuge



with Him and are called His children "deservedly" or "undeservedly" and therefore He will take pity on us and forgive us.

I am very glad that you and your wife are working together on this path, helping each other on and are passing onward to the region of Lord with mutual love. It is my wish that you may travel toward your goal with still greater zeal and perseverance.

With love and hearty Radhasoami.

Yours affectionately,
Sawan Singh

Guard the Treasure of Naam

Six Meditation Talks from the S.K.A. Retreat

Sant Ajaib Singh Ji

It is a very good, sweet, and loving message which the dear ones were singing just now. If we will continue doing the Simran, Satguru Kirpal has been very gracious upon us and He has put us on this express trunk road which goes straight to our Home. We should do the Simran fearlessly. If we will think about anything then our attention will drop down, it will spread all over the world. So like our Satguru Kirpal has given us this beautiful message, we should do the Simran without stopping, without thinking of anything of this world. If we will do the Simran constantly and fearlessly we will easily get back to our Home. So all of you should do the Simran wholeheartedly.

afternoon of November 1, 1995

Good morning. Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal Who have had mercy on this poor soul and giving the gift of Their devotion have allowed him to do the devotion.

In the Satsang it is always told that as long as a child is sleeping the mother is worryless. She is involved in doing her work, but as soon as the child wakes up and starts crying for the mother she runs to the child, leaving all the things which she was doing; and she comes and attends to the needs of the child. This is because she has the love for, she has the pain and sympathy for the child.

Right now we are sleeping the sweet sleep of the passions and the pleasures, the attachment and the maya of this world. We are awake in this world but we are sleeping in respect to God. But when we go to the Perfect Master, in

His presence our attention to, or our attachment for, the worldly things is broken and we are awakened in Him.

Master Kirpal Singh Ji used to say that in the heart of the Perfect Master there is the love of thousands of worldly parents put together. So when we also, after breaking our attachment to the world, go to the feet of the Master, when we are awakened in Him, He also comes and He gives us all His love and care and attention. When we get awakened in Him and we devote ourselves to Him, then we only ask for His darshan. He says, "O Lord, give me Your darshan because Your darshan is the only thing which will liberate me."

In the company of the Sadhu, in the company of the Saint, the sleeping mind is awakened. Nanak says that then God Almighty seems very sweet.

So it is a very pleasant ambrosial hour and we should take advantage of it. We should always take advantage of the ambrosial hour, whether we are here or back in our home. We should always give the priority to doing the devotion, to doing the Bhajan and Simran. Master Kirpal Singh Ji used to say that we should give up hundreds of important works to attend the Satsang and thousands of important works to sit for the meditation.

morning of November 3, 1995

Good morning. Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal Who have had mercy on this poor soul, gave him the gift of the devotion and allowed him the opportunities to do Their devotion.

Indeed when the true yearning gets created within the disciple, he sends the messages through his thoughts, through the wind. He calls for the Master and says, "O Master, at least for once You come and dwell in my heart." Kabir Sahib also said, "If You come in my eyes for once I will capture You in my eyes. I will not look at anyone else and I won't allow You to look at anyone else."

If we truly understand ourselves as standing on the verge

of bankruptcy in the Spirituality — because all the riches, all the wealth of this world which we have are not going to go with us; not even one cent of all what we have collected here will accompany us. The only thing which will accompany us or which will go with us is the wealth which our Beloved Satguru has given to us. So unless we understand ourselves as the bankrupt and poor one in the Spirituality and ask the Master to give us the wealth of Naam, we cannot go within. Unless we request Him with all our humility and sincerity to give us the wealth of Naam we cannot progress.

Kabir Sahib says, "He who does not have the Naam in his heart, he alone is the poor one."

Graciously our Beloved Satguru has given us the inheritance of the wealth of the treasure of Naam. It is our responsibility to guard that treasure of Naam which He has graciously given to us, because Naam is the only thing which protects us, which nourishes us, and Naam is supporting every single thing of this creation.

Without eyes the face doesn't look good. The fish doesn't have any life unless she is in the deep waters. The temple doesn't have any glory if there is no light there. In the same way, without the Naam we do not look good, we do not have any glory.

morning of November 4, 1995

Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal Who had mercy on this poor soul, gave him the gift of Their devotion and also gave the opportunity to do Their devotion.

Guru Arjan Dev Ji Maharaj says those who do the meditation of Naam, and who become one with the Naam, the home where they go and reside, that home is worth worshipping.

Human birth is a precious opportunity which God Almighty has given to us to do His devotion. It is such a precious opportunity that once we lose it without doing the

thing for which it has been given to us, we do not get it again. So he who does the meditation of the Shabd Naam fulfills the reality of this golden opportunity, this precious opportunity which God Almighty has given.

O Dear Ones, by doing the meditation of Naam you get all the materials, all the things, of this world and you become successful.

Nanak says, "Maintain such a religion, and in that way your abode will become holy."

afternoon of November 5, 1995

Good morning. I bow down at the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal Who have had mercy on this soul, gave the gift of Their devotion and allowed the opportunities to do Their devotion.

All the Saints have laid great emphasis on doing the Simran — because our every single breath, our every single moment, is counted.

Guru Arjan Dev Ji Maharaj said, "Do your Simran with your every single breath. Your soul will become clean and all your worries will come to an end." He says, "Remember Gobind with your every single breath, so that all the worries of your mind may go away."

So closing your eyes you should do the Simran. It is a very precious time.

morning of November 6, 1995

Salutations unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal Who have had mercy on this soul, Who showered Their grace upon this soul, gave him the gift of Their devotion, and also allowed him to do Their devotion.

When we have to take a long trip, like suppose we have to go to America or Canada or to Columbia, or if we have to come to India from [one of] those countries, when we go

and buy the ticket then we become sure: "Now when we have the ticket in our hand we will be able to reach our destination." After that when we go to the airport and get on the airplane, then we become very sure that we will definitely reach our destination — because once we have the ticket and we are in the airplane then it becomes the responsibility of the pilot or the airline company to make us reach our destination. In the same way, Kabir Sahib says that when we start doing the devotion of God Almighty, we become very sure that now we will reach our destination, we will get back to our Real Home.

Those who do the devotion are sure to reach their destination, but those who do not do the devotion — suppose you buy the ticket and do not go the airport, if you don't go and sit in the airplane: how will you get to your destination? So those who do not meditate, those who do not do their devotion, they get kicked and knocked in this world. They suffer a great deal and it is hard for them to get to their destination. Even if you have a ticket in your hand, if you are lazy you cannot make it to your destination.

Kabir Sahib says that doing the devotion is like a sign of receiving the liberation. By being in the company of the Saint one climbs to his destination. But those who are involved in, who indulge in, the laziness repent in the end.

Now close your eyes and start doing your Simran.

afternoon of November 6, 1995

The Light of Kirpal

A collection of 87 talks given from September 1969 to December 1971, containing extensive questions and answers between Master Kirpal Singh and western disciples visiting at that time. Unforgettable moments thread through these talks, moments of unparalleled joy as those fortunate groups absorbed His radiation and listened to His words. 15 photos, 496 pp.

This book has been out of print for about a year.
Available at $15.00 each.

The Strings of the Puppet

Sant Ajaib Singh Ji

Beloved, I would like for you to explain to me how to keep the diary by removing the faults I have committed. When I do it, I see the same faults every day, and I can't get rid of them. What can I do in order to keep the diary as it should be done?

Salutations unto the Feet of Supreme Fathers Lord Almighty Sawan and Kirpal, Who have given us the opportunity to sing Their praises. The Satsang which we had yesterday, based on Swami Ji Maharaj's hymn, I think we should listen to this Satsang on the tape again and again, and when it will be published in the magazine, it should also be read again and again, and I am sure that when they will read it, the dear ones will benefit from it.

Many dear ones keep the diaries, and they do fill them, but they do not understand the importance of keeping the diary. The importance of keeping the diary is to see whether we remember all the faults we have committed during the day by the end of that day, or not. If we remember at the end of the day all the faults we have committed, and if we note all those faults down in the diary, that means that we have got the realization that we have made those faults, and once you realize that you have committed the sin, you have committed the faults, you should not do them again. If you are not giving up the faults you have committed and noted down in the diary, it is like you are playing a joke on the Master.

In India there is a saying that someone had a drain which was not according to plan, so the authorities of the town came and asked that person to remove that drain from there. He said okay, but after the authorities left he did not do anything, and the drain remained where it was. If there is a thief who steals something, and he goes to the police officer and asks for forgiveness; if he goes on doing that again and again, he is not going to be forgiven; he will be punished. In the Path of the Masters there is no punishment. As Master Kirpal Singh Ji used to say, in the domain or in the kingdom of the

This question and answer talk was given March 19, 1996, at the S.K.A. Retreat, near Sampla, India.

Negative Power there is justice, and in the domain or the kingdom of the Positive Power — the Master Power — there is grace. So Masters don't punish, because They have come to shower Their grace and They always forgive, but it is not good for us to go on committing the same faults again and again.

Sant Mat, or the Path of the Masters, is not a religion. It is the path of self-improvement. In the Path of the Masters, it is not the mission of the Masters to enroll many disciples; Their mission or Their purpose is only to prepare the souls for doing the devotion of God Almighty and take them back to their Real Home.

From within the satsangi, the fragrance of love should come out, and not the foul smell of the dirt. When a satsangi meets another person, at once that person should feel that the satsangi goes to some perfect Master.

Master used to say that the master is blamed if the dog is bad. So if the disciple of the Master is committing the faults, if he is doing the bad deeds, then he gets cursed, he gets rebuked, but also the Master gets blamed for the bad deeds of the disciple. People say that the Master does not improve him.

This is an incident from my life. About thirty years ago, one person

received the Initiation from Agra, and [later] after receiving the Initiation he started drinking. One night, just a few yards away from where I was living, he was drinking wine with many of his other friends. People used to call him "Swami Ji," so his friends were saying, "You should drink from the hands of Swami Ji," and they were making fun of him. After all of them were drunk they started fighting with each other, and that person got a lot of beating from the other people in the group, and finally they threw him at my door, saying, "You take care of your Swami Ji." Even though I was not an initiate of Agra, but at least people knew that this is a branch of that Path which was started in Agra by Swami Ji Maharaj. So just imagine what those people who drank wine with him would have felt and what they would have thought of Swami Ji and the Path.

Dear ones, just one mistake in your life can make the rest of your life dry. Master used to say, "If a person who has risen above, and who has gone very far in the within, if he commits a mistake, even one mistake can bring him down." So we should be very careful before committing the faults, before making the mistakes. We should think about its consequences, we should think about how much dirt it will bring on our soul.

Diaries are for the introspection of our life. Graciously Lord Kirpal has given us this diary, which is an opportunity to improve our life.

Sant Ji, forgive my ignorance, but could You tell us, from Your point of view, what is the function of an ashram?

Regarding the ashrams, Master Kirpal Singh has written and said a lot, so I hope that you will get that material and will read it and convince yourself about the ashram. The ashram is the place where you live.

Master, at the bhajan-singing session, you mentioned the importance of guiding the life of our children. I have a seven-year-old boy, initiated into the Sound. He lives with me from Monday to Thursday, and from Friday to Sunday he lives with his father, who is not a satsangi, and who feeds him meat, since he considers it is good for him. In this case, what can I do to guide my son according to Your advice? Whatever he learns when he is with me is questioned when he is with his father.

Well, it is much better for the dear ones who have such personal questions to ask me when they come to see me in the darshans.

Sant Ji, how can the satsangi know when the strings of the puppet are

being moved by God Almighty, or by Kal?

Every satsangi should listen to this with much attention and they should think about it. Often I have answered this question, and many times it has been in the magazine also. Once again I will answer this question, I will respond to this in detail.

The strings of all the souls are hidden by the Negative Power in the higher planes. That is why the Masters lay a great emphasis on going to the perfect Master, because a perfect Master is the only One Who takes the strings of the souls from the Negative Power, and connects those strings with Sach Khand.

Kal is not just a word; He is not a demon; He is a power. You may read in the *Anurag Sagar* [*The Ocean of Love*] that Kal is also one of the powers created by God Almighty. He did the devotion of God Almighty and in return he got the souls. If a mahatma is not perfect, he cannot take the strings of the souls which are in the control of the Negative Power. Because Kal has hidden the strings of the souls in the inner planes, and only a Master Who has access to those inner planes can get the strings of those souls and attach [them] to Sach Khand.

Up to a certain extent, Kal also gives the heavens and paradises to those souls who maintain discipline and do things according to His law in this physical plane. Also, in order to punish the souls, those who do not do things according to His wishes, He has created the plane of hell to punish those souls.

When Kal moves our string, then our attention becomes extroverted, it goes toward the outward form of doing the devotion. Or our attention goes toward indulgences and passions.

When bad thoughts arise within you, thoughts of lust, of anger, the thoughts of indulging in passions, of stealing and other things, at that time a satsangi should be very careful, and he should know that now it is Kal who is moving his string. And, if he will follow Him, he will have to commit acts, he will have to do things, to fulfill the desires which are being created within him by Kal.

When the wave of lust arises within you, when the wave of anger is erupting within you, at that time, sit in meditation and pray to the Master. When your mind is quiet and you are having good thoughts coming in your within, take advantage of that time, and realize that it is the Master Who is encouraging you. So, at that time, take advantage of that time and sit in meditation.

A satsangi has to be very careful and he has to keep a very strong vigil, a very strong guard, against

the Negative Power. In the beginning it is very difficult to figure out what is coming from Kal and what is coming from the Master. You should know that the Master will always protect you from doing the bad deeds. He will always keep you away from them, and He will always encourage you to do the good deeds and the meditation. We should not spend all our life just talking about these things; we should also do the meditation along with this because, when we do the meditation, then our direction changes.

Dear ones, right now we do not consider the bad things which we are doing as the evil or bad things, and we are not ready to abandon them. Even though we know that they are bad and we get nothing but suffering from them. We get the treatment, we eat the medicine, but still we don't want to give up the diseases. But if you start remaining at the Eye Center, even for a little bit, then you will realize how much you have gained, and how much help you have received in giving up those bad deeds, those evils. Now you are finding enjoyments, and it is very pleasing to you to indulge in all those evils and bad deeds, but once you start putting your attention and concentration at the Eye Center — even for a little bit of time — then you will see that you will enjoy even more giving up the evils and bad deeds.

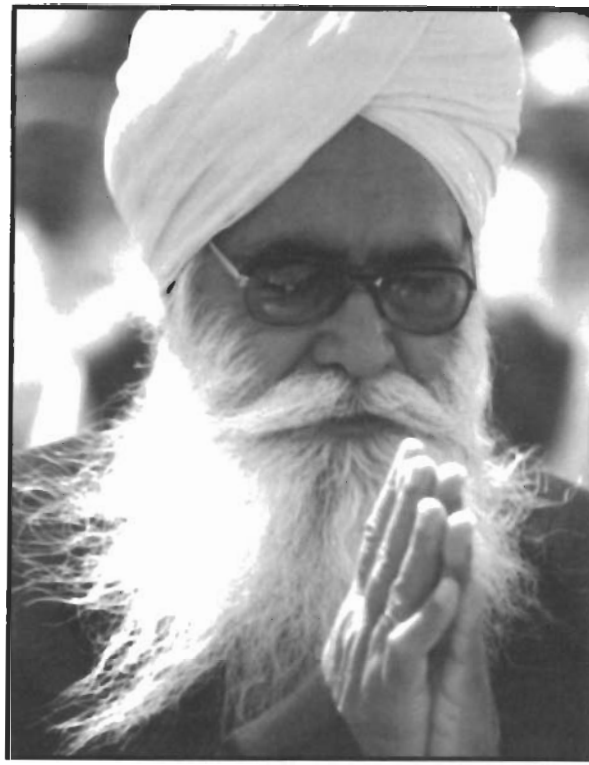
Master, could you talk about the events in the life of an initiate regarding free will, the disciple's will, and God's, karmic laws, and those which shape our destiny. How does Kal fit in all this? How does this affect our choices, the simple ones and the more complicated ones?

[*Sant Ji makes a brief, questioning comment; laughter erupts from the group. There is a light-hearted exchange between Sant Ji and Pappu, with much laughter throughout and following.*]

Well, I am very sorry that many dear ones write the questions, but they don't read it again after they have written their question. [*Laughter.*] Because a question has to be answered, and they don't consider whether the question, when the question is being asked, whether the other people who will hear that question will laugh at me or what.

I often quote Master Sawan Singh's words; He used to say, "There are six things which we have brought with us, written in our destiny. They are: pains and happiness, richness and poverty, good health and sickness. These things are written for our life, even before our body is created."

Tulsi Das said, "First of all our *Pralabdh,* or destiny, was decided, and then our body was created.



Tulsi says, this is a very amazing game, but the mind does not understand."

Well, giving an example, I will make you understand how our Pralabdh, or destiny, is made, and how it works, because it is easier to understand with an example. Just as when we are in school and we have the class periods, we make a schedule for school, showing at what time or in which period each subject will be taught, and according to that schedule the teacher goes on changing the classes and the subjects; in the same way is our Pralabdh. These six things — pains, happiness, richness, poverty, good health, bad health — these are written in our fate, and according to that period which goes on changing, we go on having different things in our life. Just as every subject has its purpose, but the student does not know what [it is], he finds out that only after he has learned that subject, only after he has gone through that thing.

In the same way, these six things: pains, happiness, richness, poverty, good health and bad health are like periods which change in our life. They each have their purpose. But the jiva does not know this, because he has not yet reached the place from where these karmas are functioning.

Now what happens is that if we meet with an accident or if somebody is hurt or somebody has died, then we cry, we weep; and if we have had some good moments in our family, like if we have gained something in business, or if there has been some other good event in our life, we become very happy and we give all the credit to our own self.

As far as the interference of Kal is concerned, you know that we have come to the kingdom of Kal. Here we do the karmas, and here also we suffer the consequences of the karmas we have done. In the

kingdom of Kal is the birth and death; in the kingdom of Kal is the pain and happiness. Also in the kingdom of the Negative Power is richness, poverty, good health, and sickness.

Dear children, in the kingdom of Dayal, the Positive Power — the Master Power — there is no pain or happiness, there is no birth or death; over there it is only peace. Pain and happiness, whatever we feel, has no connection with our soul. It doesn't affect our soul because it has a connection only with our mind, and only our mind gets affected by pains and happiness.

Even if a piece of iron doesn't melt completely when it is thrown in a fire, at least in the fire it gets heat and becomes the form of the fire.

The body which we get because of our sins and virtues, the body which is a bag of sicknesses and diseases, our soul is living in this body, in this bag, and even though she is not affected by pains and unhappiness and happiness, but still, she is living in this body.

When, by doing the Simran, we are able to concentrate our soul at the Eye Center the physical cover for our soul is removed. When we go further, the astral and causal covers are also removed from our soul, and after that we come to realize all the reasons, we come to know why each event has happened in our life.

Dear Ones, the Mahatmas Who have reached that place never find any fault in God Almighty. They don't blame God, and They don't find faults in God if They are in pain. They give all the credit to God Almighty; They say that everything is done by Him alone, and nothing is in the hands of the man.

The Mahatma Who has gone to Sach Khand understands this world as a play. He doesn't understand this world as His home. It is just like when we go to see a play, we don't feel that it is our home; we understand that this is just a play, and when the play is over we go back to our home.

So Dear Ones, we should always do our Bhajan and Simran wholeheartedly, so that we may get released from this prison of the Negative Power, because Saints come into this world only to set us free from the prison of the Negative Power, and of the karmas.

Master Kirpal used to say, "When a satsangi gets the Naam Initiation, he should draw a line. He should say, 'I have been forgiven all my faults which I have done up until now, and now my Master has shown me the way.' " He used to say that if you will go astray from the Path which we have been shown by the Master, if we go off the Path on which we have been put by the Master, it will take us longer to reach our goal.

OBITUARIES

Ralph Turchiano

Dear Sister Judith and Russell,

Just a few lines about the passing of my beloved father, Ralph Turchiano, on the morning of December 20, after three years in a nursing home.

Master helped him wind up much karma: loss of a leg, many bouts of fever, and infections.

My mother and father, along with myself, were initiated by Master Kirpal in Fairfax, Virginia, at the American Legion Hall, on the 1972 Tour, along with my wife, younger brother and sister. Recently another sister Dorothy was received by Sant Ji. Six out of a family of seven.

My father told us of the idea of a living Master all our lives. He had a seventh grade education and studied the books of the Rosecrucians, and Theosophy. He studied with an ex-Roman Catholic priest, Professor Ariale, a mystic who resided in Brooklyn, who told him, "Christ was before Jesus."

We were part of the Long Island (New York) Satsang for many years. After Master passed, the Satsang was held in my parents' home. A mention in Sant Bani would be a nice thought — for many of the satsangis who passed through the Satsang. He was 82 years old. I find myself telling friends and relatives one simple sentence: "He did the program."

Much love to you and strength in the upcoming program.

— Joe Turchiano, Dec. 22, 1995

Bill Peterson

"I had the opportunity to get to know Bill Peterson over the last three years or so. I considered myself fortunate to know him and to spend time with him. Bill was disciplined and courageous. In spite of a long and difficult illness he sat for meditation regularly in the early mornings and attended Satsangs as long as he was physically able. In his last letter to Sant Ji, Bill asked only to be given the strength to bear what he had to bear. Though during his last few days he did not have the strength to speak, he was able at times to mouth the words of Simran with Satsangis who were at his side.

"The peace and grace of the Master which filled Bill's room in his last weeks was a great gift to everyone who was able to see him."

— An excerpt from comments by Bob Pearsall given at a memorial service for Bill Peterson, who left the body December 26, 1995.

John Pianowski

September 5, 1946 - February 25, 1996

See page 14 for Sant Ji's comments about John Pianowski. John lived near Sant Bani Ashram, and did seva for the magazine by supplying many beautiful photos which he took in India, and during Sant Ji's tours to America.

Satsang for westerners in Bombay, January 1996