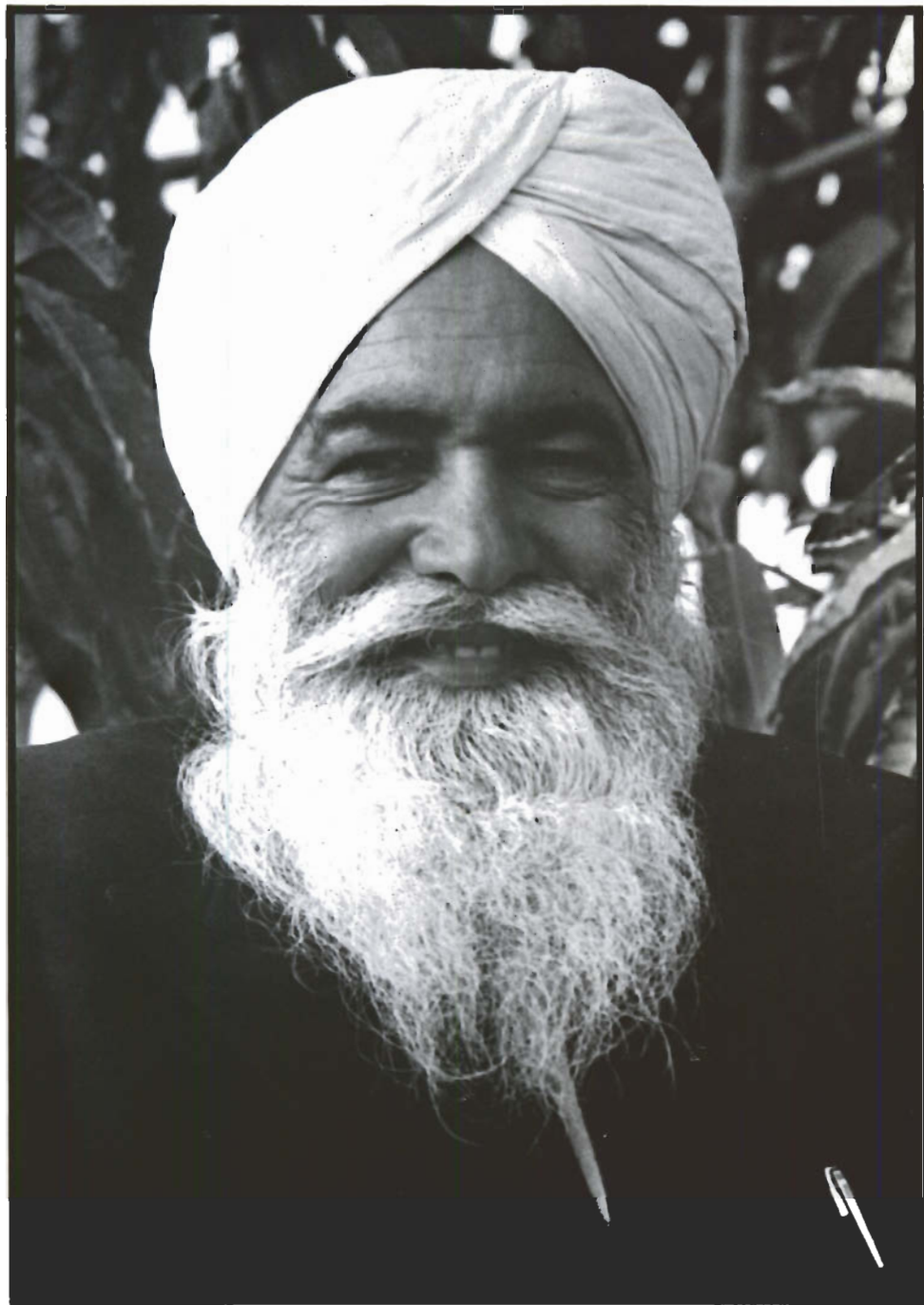


SANT BANI

The Voice of the Saints

April 1980



The Master's Tour Schedule

PHOTO CREDITS Front cover, pp. 6, 13, 23, back cover,
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pp. 16-17, Michael Raysson.

The Second World Tour of Sant Ajaib Singh Ji

Following is the final schedule. The addresses of the Group Leaders, Secretaries, etc., are included so that anyone proposing to see the Master at any place may write the local leader directly and obtain all relevant information from him or her. **Please write the local leader before visiting any of these places.** This is important because the availability of accommodations varies enormously from place to place and also because the local people need to know in advance how many are coming, so that they can plan accurately.

Priority in private interviews at each place will be given to the dear ones living at those places and/or to those who will not be able to see the Master anywhere else.

Initiation will be given at those places marked with an asterisk.

- 1. Rome, Italy*** **May 26-30**
Sirio Carrapa
Sant Bani Ashram
Podere Val di Vite
58027 Ribolla
Grosseto, Italy
- 2. London, England*** **May 30-June 3**
S. P. Agnihotri
86-A South Road
Southall, Middlesex
London, England
- 3. Accra, Ghana*** **June 3-9**
Nana-Kow Bondzie
P.O. Box M219
Accra, Ghana
Frederick Aye
P.O. Box 6177 ARN P.O.
Accra, Ghana
- 4. Quito, Ecuador*** **June 10-14**
Paul Williams
Casilla 303
Almacenes
Quito, Ecuador

- 5. Bogota, Colombia*** **June 14-23**
 (Trips to Bucaramanga and possibly Venezuela will be included in this time.)
 Dr. Cristobal Molina Don Ignacio Rodriguez
 Apdo. Aereo 7781 Cra. 10 #21-30
 Medellin, Colombia Bogota, Colombia
- 6. Miami, Florida*** **June 23-26**
 Steve Arky
 5200 NE 18th Terrace
 Fort Lauderdale, FL 33308
- 7. Houston, Texas*** **June 26-29**
 Greg & Doris Matthijetz
 7522 Moline
 Houston, TX 77087
- 8. Louisville, Kentucky** **June 29-30**
 Gurbhag Singh
 803 Leawood Drive, Apt. #8
 Frankfurt, KY 40601
- 9. Lexington, Virginia** **June 30-July 1**
 Terry & Lenna Ojure
 RFD 3, Box 232-A
 Lexington, VA 24450
- 10. Martha's Vineyard, Massachusetts** **July 1-3**
 Karl Riley
 RFD
 Vineyard Haven, MA 02568
- 11. Sant Bani Ashram, Sanbornton, New Hampshire*** **July 4-18**
 Russell & Judith Perkins
 Sant Bani Ashram
 Franklin, NH 03235
- 12. Kirpal Ashram, Calais, Vermont*** **July 18-22**
 Nina Gitana
 Kirpal Ashram
 Worcester, VT 05682
- 13. Boston, Massachusetts** **July 22-24**
 Mildred Prendergast
 265 Mason Terrace
 Brookline, MA 02146

- 14. New York, New York** **July 24-26**
Michael Oles Ceil Malkin
520 2nd Avenue 150 W. 21st Street
New York, NY 10016 New York, NY 10011
- 15. Minneapolis, Minnesota** **July 26-28**
Frank McLain
2300 24th Ave. South
Minneapolis, MN 55406
- 16. Glenwood Springs, Colorado*** **July 28-August 1**
Tim & Faye Mather
P.O. Box 758
Glenwood Springs, CO 81601
- 17. Kirpal Ashram, Sagle, Idaho** **August 1-3**
Chris & Margaret Hecht
Rt. 1, Box 213
Sagle, ID 83860
- 18. Calgary, Alberta** **August 3-4**
Mansa & Martha Singh
30 Varbay Place NW
Calgary, Alberta
Canada T3A 0C8
- 19. Nanaimo, British Columbia*** **August 4-10**
Norma Fraser
3662 Planta Road
Nanaimo, B.C. Canada
- 20. Kirpal Ashram, Vancouver, B.C.** **August 10-13**
Barbara Gaetz
212 McKay Avenue
N. Vancouver, B.C.
Canada V7P 3H4
- 21. Seattle, Washington** **August 14-16**
Helen Perkins
5218 Woodlawn Avenue North
Seattle, WA 98103
- 22. Los Angeles, California** **August 16-17**
Virginia Agnello
5434 Nagle Avenue
Van Nuys, CA 91401

- 23. Shamaz Meditation Retreat, Potter Valley, Calif.* August 17-24**
 Donald Macken Darshan Mayginnes
 735 Robinson Road 360 Lake Mendocino Drive
 Sebastopol, CA 95472 Ukiah, CA 95482
- 24. San Francisco, California August 25**
 Sam Freedman John Downing
 P.O. Box 27271 231 Edna Street
 San Francisco, CA 94127 San Francisco, CA 94112
- 25. Kona, Hawaii August 25-26**
 Tom & Jane Counter
 Rte. 1, Box 646
 Kailua, Kona, HI 96740
- 26. Sydney, Australia* August 28-Sept. 1**
 Bruce Cowan
 17/20 Gerard Street
 Cremorne, N.S.W.
 Australia, 2090

SANT BANI

The Voice of the Saints

volume four number ten

April 1980

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The Power of Simran

Sant Ajaib Singh Ji

I bow to the Adi Guru [Anami Purush, Swami]

I bow to Jugad Guru [Sat Purush]

I bow to Satguru [Shabda Guru]

I bow to Gurudev [the living Master]

IN THIS hymn, Sri Guru Arjan Dev Ji Maharaj first of all bows down to the Almighty One. He says, "I bow down before the *Anami* [Absolute] Master, I bow down before the infinite *Shabd* Master, and I bow down before the perfect living Master."

Do Simran; achieve happiness by doing Simran;

Remove the afflictions of mind and body.

The Guru lays great emphasis on doing Simran. In the old days, the perfect Masters first required their disciples to perfect their Simran. Only after they had done that were they given the Sound Current. In the present time, the Saints have showered much grace on the soul: now they give Simran and initiation into the Sound Current at the same time—because in the days when they were giving the Sound Current only after the disciple

With this discourse, we begin the series of commentaries on the Sukhmani or "Jewel of Happiness," by Guru Arjan—a Sant Mat classic and one of the five basic scriptures of the Granth Sahib—given by Sant Ajaib Singh in Rajasthan this past winter. The series, which will be published in book form, begins with this commentary on the first half of the first chapter (ashtapadi) of the Sukhmani, given on October 1, 1979.

had perfected Simran, what would often happen? Either the Master would leave the body before the disciple had perfected his Simran, or the disciple would finish his journey through the world before he could perfect his Simran and get the Sound Current. In either case, the work of the disciple remained incomplete. So in this age the Masters have showered much grace and are giving both the Sound Current and Simran at the same time, at the time of Initiation.

Simran is the only means to reach the *Dhunatmak Naam* which we are supposed to catch. But we do not know the value of Simran, and therefore we do not put enough emphasis and effort into doing it. Because we do not know its value, we are not able to appreciate it. Simran has a lot of power in it, and only if our Simran is perfected can we catch the *Dhunatmak Naam*—the Sound Current that will pull us up. No matter how much or how loud the Sound we are hearing, that Sound will not be able to pull our soul up if our Simran is not perfected.

So Guru Arjan says, "Do Simran, and do Simran." By doing Simran you will be able to get rid of the evils of your body—lust, anger, greed, attachment and egoism. By doing Simran you can easily overcome these evils.

Remember Him Who sustains the world;

By meditating on His Naam many got liberation.

Now everybody is doing the simran of his work or activity. The shopkeeper is doing the simran of his shop; women are

doing their simran, they are remembering their duties; the clerk is remembering what he has to do in the office. In this way, everybody is remembering the activities of the world in which he is involved. Because we are all involved in doing the simran of the world, we are always having worldly thoughts and we are always involved in worldly pursuits. That's why the simran of the world—the remembrance of the world—brings us back into the world. It does not allow us to become liberated from this world.

But Guru Arjan says that you should do the Simran of such a Power which can liberate you from this world. By doing that Simran you will not have to come back into this world.

*The good pious words of the Vedas,
Puranas and Smritis declare that
the Name of God is the only true
Word.*

The twenty-seven Shastras, eighteen Puranas, and four Vedas are the Holy Scriptures of the Hindu religion. Guru Arjan says, "I have read all these holy books and I have found only one thing: emphasis on doing Simran." One cannot get emancipation except through the Simran of the Lord.

*One in whose heart His Name is
caused to dwell even a little bit—
His glory cannot be described.*

The glory of Simran cannot be described. Even if one has done only a little bit of Simran, still the glory of that Simran cannot be described in words. Guru Gobind Singh Ji Maharaj says, "If one remembers Him with all his attention even for a moment, he also can become free from the clutches of Kal."

There was an initiate of Master Sawan Singh who was a school teacher. He used to do Simran in the morning while going for his morning walk. Once he was so

much absorbed in doing Simran that he did not realize he had walked for thirteen miles. Realizing that he had come so far, he asked how far he was from Ludhiana, the place where he was living, and was told it was thirteen miles. The people there wanted to arrange for his transportation back to Ludhiana, but he said, "No, I will go back with the same Power Who has brought me here. I still have the Simran which has brought me here."

So when we are doing Simran, we should never remember our body; we should not have even a little bit of awareness of our body or our mind.

*Nanak says, "Liberate me with
those who yearn to have Your
darshan."*

Now Guru Arjan says to the Lord, "Oh Lord, bless me with the company of those who have the desire of getting Your company and those who have become one with You—so that I may also get liberation by being in the company of those who have become one with You. Just as iron floats on the water if it is accompanied by wood, if You will bless me with the company of those who are one with You, I will also get liberation."

*The Ambrosial Naam of the Lord is
the jewel of happiness which re-
sides in the devotees of the Lord.*

This bani or writing, which is called *Sukhmani* or "The Jewel of Happiness," does give happiness to the mind, but only because it sings of that which is the real Jewel of Happiness, the Naam of the Lord, Who resides in the devotees of the Lord.

*By doing the Simran of the Lord,
one does not return to the womb;
By doing the Simran of the Lord,
the fear of Yama runs away.*

This is the importance of Simran: by do-

ing Simran, we do not have to come back into the womb of the mother again, we do not have to take birth in this world again. Further, the Angel of Death cannot come near us; we become free from the fear of him. If we do Simran, we can become free from the problems and pains of this world also.

*By doing the Simran of the Lord
Kal cannot approach;*

*By doing the Simran of the Lord,
the five Enemies go away.*

If we are doing Simran Kal does not come near us, because behind the Simran given by the perfect Master, the charging and the Power of the perfect Master is working. The perfect Masters do not give us the Simran which they have heard from others; they give us the Simran which they have meditated upon and perfected. Behind the Simran given by the Masters the strength of the Master Power is working. By doing such Simran even our enemies leave us. Our greatest enemy is the mind which is residing within us; if we are doing Simran, the mind comes under our control and we can easily dominate it.

Guru Nanak says that by doing the repetition of the Name of the Lord our mind—which is wandering here and there, very swiftly, like a deer—comes under our control—if we are remembering the Name of the Lord.

*By doing the Simran of the Lord,
no obstacles come;*

*By doing the Simran of the Lord,
one remains awake day and night.*

If we are doing constant Simran, we will not have to face any obstacles and our body will not have any pain. If we are doing constant Simran we wake up in Simran and sleep in respect to the world. Everyone knows how sleep bothers the dear ones. Sleep is dominating us very

much; that's why it is a problem. But if we wake ourselves up in the Naam, then there is no problem. Those who wake up in the Naam, even if they do not sleep for three or four nights, will not have any problem, because Naam has such strength, such power in it.

*By doing the Simran of the Lord,
fear is not felt;*

*By doing Simran, pain does not af-
fect us.*

By doing Simran our will-power gets increased and whatever fear of the world we have goes away. We have fear of the world only as long as we are doing bad deeds, as long as we are involved in sin. But once we manifest the Truth within us, and once we realize what the Truth is, and once our will-power is increased, we need not be afraid of the world. Once we attain that condition, we always see the world as Lord and God. Because we have recognized the power of God, we need not be afraid of the world.

*The Simran of God resides with
the true devotees;*

*Nanak says, "The devotion of the
Lord is the treasure house of all
riches."*

Can we get the Simran by ourselves? Can we achieve Simran by our own efforts? Guru Arjan says, "No, you cannot achieve Simran by yourself." If you will go in the company of a perfect Master, a perfect Sadhu, and if that perfect Master or Sadhu is gracious on you, and if graciously He gives you the Simran on which He has meditated and which He has perfected, only then will you be able to have it. This Simran is the abode of all happiness, and by doing it one gets the happiness of all the world.

Kabir Sahib says, "O Kabir, in the company of the Sadhu, God is remembered. Only the moments which we have

spent in the company of the Masters are counted. All other moments are wasted."

By doing the Simran of God one gets supernatural powers and the nine treasures.

By doing the Simran of God one gets knowledge, meditation and understanding.

If we are doing Simran, the supernatural powers come under our control. But the Satsangis are told not to use them: those who are doing the meditation on Naam, the supernatural powers are their slaves. By doing Simran, knowledge comes within us. What knowledge? The knowledge of God: that God is all-pervading and is working within us.

The Simran of God is worship, repetition, austerities;

By doing the Simran of God, duality vanishes.

If we are doing constant Simran, we are getting the benefits of repetition (*japa*), performing austerities (*tapa*), and all the rites and rituals. If we are doing constant Simran, the sense of duality leaves from within us, and we see God working at every place. When we see God working at every place we do not call anything bad or good. Guru Nanak says, "O Lord, when You have made all this creation, whom can we call the bad ones?" We see God working in everybody; for us, God is everywhere; for us, God is good.

One who does the Simran of God is the real pilgrim;

One who does Simran is honored in the court of the Lord.

In India, people go to holy places and bathe in holy water to remove the dirt of the sins which they are carrying. There are many temples and holy places, and at

each one of them there is a pond of water, and of each one it is believed that whoever bathes in that particular holy place will become free of sin. But Guru Nanak says about those places that the so-called "holy waters" also want some Saint to come and put his feet in the water. That water is carrying the sins of all those who come and bathe there, and it is longing for the dust of the feet of the Master, so that it can become free of the sins of those people.

The truth is, as Guru Arjan says, that those who are doing the Simran of God, get the benefit of bathing in all the holy places and of all the pilgrimages while they are sitting at home. If one is doing the Simran of the Lord, he is given respect in the court of the Lord.

One who does the Simran of God gets all things done in a good way.

One who does the Simran of God reaps the fruit.

It is always good for us to do the Simran of the Lord. When we do the Simran of the Lord, He always gives us the benefits.

Only those who are made to do His Simran, do it;

Nanak says, "I touch their feet."

This is a matter that requires great understanding: when we know how important it is to do Simran, when we know its value and what we get from doing it, when we know it is so beneficial, why can't we do it? By listening to talks on the importance of Simran, everybody will feel like doing it, but Guru Arjan asks, "Is it possible for everyone to do Simran?" and replies, "No, it is not possible. It is not in our control to do Simran unless God showers grace on us. Only he can do the Simran of God on whom God showers grace."

Guru Arjan, in another place, says,

“O Lord, if it had been in our hands, then why would we have gone away from you? Now when we are weeping in Your separation, if it were in our hands why would we be separated?”

Hazur Maharaj Kirpal Singh Ji used to say, “It is not in the hands of the blind man to go and touch the man who has eyes; unless the man who can see calls the blind one to come and take his hand, he cannot do it. In the same way, unless God showers grace on us, and links us in the company of those who have done Simran, and unless he gives us Simran through a perfect Master, we cannot do it.” If we are fortunate and if God wants to shower grace on us, then He brings us in the company of such a Mahatma. And when that Mahatma or Master gives us the Simran in all His grace and glory, and when He makes us do that Simran, only then can we do it. Otherwise it is not in our hands.

The Simran of the Lord is the highest;

*By doing the Simran of the Lord,
many have swum across.*

Those who are doing the Simran of the Lord go to the highest place: Sach Khand. And by doing the Simran of the Lord, they bring many other souls to that place.

Kabir Sahib says, “Even a leper from whom a bad smell is coming, who is doing the meditation of Naam, is better than one who has a body of gold who is not doing the Simran.”

*By doing the Simran of God the
desires are extinguished;*

*By doing the Simran of God every-
thing is seen clearly.*

The desires which have made us a mad dog, and are leading us like a mad dog—taking us here and there—if one is doing the Simran of the Lord, even if he is rid-

den with desires, he gets contentment and all his desires and madness go away. Those who achieve this come to know everything—that is, they come to have the knowledge of the Lord. They know that except God there is nothing.

*By doing the Simran of God the fear
of Yama goes away.*

*By doing the Simran of God all de-
sires are fulfilled.*

If we are doing the Simran of God, the Angels of Death cannot stop our course, cannot frighten us, and cannot give us any trouble. If we are doing the Simran of the Lord, whatever desires or needs we have in this world, He fulfills; and we become free of all desires.

*By doing the Simran of God the dirt
of mind is removed,*

*And the Nectar of Naam dwells
within us.*

By doing the Simran of the Lord, our mind, which is laden down with dirt from ages and ages, becomes free from it; the dirt is washed away. By doing the Simran of the Lord, the nectar of Naam starts flowing within us, by drinking which our soul becomes immortal.

*God resides on the tongue of the
Saint;*

*Nanak says, “I am the servant of the
servants of God.”*

Guru Arjan Dev is asking: Where does God reside? Does He reside in America or Africa, or any other country? Does He reside in any city or village or town? Does He reside in a temple or church, or any other holy place? Tell me, where does God reside? If He were residing in the churches, the Christian priests would have found Him; If He were residing in the temples, the Hindu priests also would have found Him; If He were residing in the *Gurdwaras*, the *bhais* or the Sikh

priests also would have found Him. Then there would have been peace all over the world: the problems which we now have regarding religions—the conflicts which one religion has with another—we would not have seen. People would not hate each other, or care about the difference of black and white. But this is not the way of the world: everywhere people are fighting in the name of religion; everywhere injustice prevails.

Guru Arjan replies to His own question. He says that God resides on the tongue—that is, in the words—of the Sadhu. That is why Guru Arjan Dev Ji Maharaj says, “I am the servant of such Masters in whose words God is residing.” Kabir Sahib also says, “I am the servant of those Sadhus who have controlled their minds.”

Kabir Sahib says in another place, “My mind became a bird and went into the heavens. To my surprise I saw that the heavens were empty and God was residing within the Saints.”

Guru Nanak says, “God always resides in the human form of a Saint. Whenever He wants to come into this world, He takes on the form of a Saint. He comes as a human being and resides in the world.”

Those who remember God are truly wealthy;

Those who remember God are truly honored.

Who is wealthy? Who is honored in this world? Only those who meditate on the Naam of the Lord and who do the Simran of the Lord are wealthy, and only they are truly honored. Neither the riches of this world nor the honors of this world will go with us. Only the meditation of Naam and the Simran of the Lord will go with us. That’s why Guru Arjan calls

those who are doing the Simran of the Lord the wealthy ones and the honored ones.

Those who remember God are welcomed;

Those who remember God are the highest men.

Those who remember the Lord constantly, who are doing the Simran of the Lord constantly—only they are well-respected, only they are welcomed in the Court of the Lord, and only they are given the highest places in the Court of the Lord.

Those who remember God are independent;

Those who remember God are the rulers of all.

Those who remember God become independent; they do not remain dependent on others. They are the only true kings in the world, because they rule over the hearts of the people.

Those who remember God dwell in the real happiness;

Those who remember God become indestructible.

Those who remember the Lord constantly become the abode of happiness, and they become indestructible. They never come to an end.

Guru Nanak says, “My Satguru always remains in life. He never comes, He never goes. He is the indestructible Person, and He is all-pervading.”

*Only those upon whom He showers grace get attached to Simran—
Nanak prays for the dust of their feet.*

Guru Arjan says that He longs for the dust of the feet of those who have applied themselves to Simran, and those who are doing Simran day and night.



Book Review

***SERVANTS OF GOD: Lives of the Ten Sikh Gurus*, by Jon Engle, illustrated by Jonas Gerard. Paperback, 192 and viii pages, with glossary and bibliography: Sant Bani Ashram, Sanbornton, N.H., 1980, \$6.00.**

This book has been many years in the making; but it is worth waiting for. It fills a real gap in Sant Mat literature: It supplies a very full background for hundreds of stories and references in the Masters' discourses and books, and serves equally well as both information and inspiration.

Biographies of some, at least, of the Sikh Gurus, are of course available; but like most biographies of spiritual figures, they fall into one of two errors: Either they repeat uncritically every pious legend or tendentious propaganda that came to the writer's attention, or they are so scholarly and careful that nothing remains but a few dates. In either case the perspective of a continuing tradition of an esoteric school of great spiritual Masters is forgotten or lost.

That is why I say that the book fills a real gap. It has been carefully researched from a historical scholarly point of view, and it is accurate in that sense; but the book is written from an understanding that the Sikh Gurus were Masters, and that some of their actions are not explainable by ordinary standards. In addition, the author is able to draw from the great store of insight into the Sikh Gurus' lives and teaching provided by the modern Masters. Because he has been working on the book for a long time, he has had the opportunity to raise many specific questions on its subject matter with both Masters Kirpal Singh and Ajaib Singh; and their extremely helpful answers figure very importantly in the book. And as an initiate, the au-

thor is able to understand and interpret many incidents and sayings in light of his own experience with two great Masters.

Detailed biographies of each of the ten Sikh Gurus are given, as well as an historical introduction; an epilogue covering both the spiritual tradition as it led to the modern Masters and the subsequent political history of the Sikh community after Guru Gobind Singh's passing; and briefer biographies of many of the Saints and others who flourished at the time of the Gurus or who figured in their history in any way. The lives are given in their full political and social as well as spiritual context: we see the Gurus interacting with the Moghul Emperors and the India of their day as well as with their disciples. All sorts of issues of interest to modern disciples are dealt with directly—issues which in the popular biographies mentioned above are often badly distorted: Did the Gurus teach vegetarianism? (Modern Sikhs, who are mostly meat-eaters, deny it); how many wives did Guru Gobind Singh have? (Popular tradition maintains that he had several); did Guru Nanak have a Guru? (Orthodox Sikhism says no); and so forth. The answers to these and similar questions are detailed and carefully researched, and sometimes are illuminated by direct comments by Kirpal Singh or Ajaib Singh.

A word should be said about the illustrations, for they are remarkable. They were drawn by the well-known satsangi artist Jonas Gerard, at the author's request. They have been seen and carefully examined by Sant Ajaib Singh, who

in several cases instructed the artist to change them, which he did. They are vivid and alive, and very powerful.

I love this book. When I was seeking, and first initiated, twenty-two years ago, I would have given a great deal to have had it. How I wanted to read the lives of

the Saints! I found biographies, but they all seemed to *miss the point*; and it was hard to relate what I read to the Path I was on. This book does that accurately and inspiringly, and we are all the gainers.

Russell Perkins



Letter to a Nun

BROTHER LAWRENCE

YOU TELL me nothing new: you are not the only person troubled by distractions. The mind is given to roving, but the will is mistress of all our faculties, and must recall it and redirect it to its last end in God.

When the mind is untrained and has got into bad habits of wandering and dissipation, they are most difficult to overcome, and frequently draw us, against our wills, to the things of earth. I believe that one remedy is to confess our faults, humbling ourselves before God. I advise you to avoid much talking in prayer; long speeches often induce distractions. Hold yourself in prayer before God like a dumb or paralyzed beggar at a rich man's gate; rivet your attention on keeping your mind in the presence of the Lord. If it wanders away from Him, don't get upset; to worry about it serves rather to distraction than to recollection: let the will bring back the mind quietly. If you persevere in this way, God will have pity on you.

One way of becoming recollected easily at the time of prayer, and of remaining so, is to keep the mind under control at other times—that is, keep it strictly in the presence of God. Being accustomed to think of Him often, it will then be more easy to remain undisturbed in prayer, or at any rate to recover from distractions. Let us apply ourselves to this practice wholeheartedly and pray for one another.



The Glory That Is His

excerpts from a talk by

JOHN KLEEFELD

THE FIRST thing I would like to say is that it's wonderful to be here together, and that Sant Ji has given His very personal blessings on our Satsang here in the Creston Valley. He asked us all the details of where the Satsang was going to be held, etc., and then very lovingly told us to do our Satsang wholeheartedly.

It may seem funny to say this, but we're actually really glad to be back. We will miss the dust of Rajasthan, we will miss the simple village life, we will miss the Radiance of God which shines so abundantly through Sant Ajaib Singh. We will miss the starlit desert nights and the intoxicated evening Satsangs when we sang devotional songs to Him. We will especially miss the walk-talks when He so graciously answered our questions and explained the Teachings of the Masters to us in practical terms. Yet at the same time, He has given us such tremendous hope and *inspiration* to do the work that we have to do, that we feel really positive about settling down to our regular daily life and putting into practice what He has given us. On at least two separate occasions He told us that we could not have a good spiritual life unless our worldly life was settled also. On this path, the devotee must perfect both his inward and outward life in order to be successful; Sant Ji impressed this upon us very deeply, both in words and by His example.

For instance, one thing that He was most emphatic about was that when we return, we should make a schedule for ourselves and follow it strictly. In that schedule, we should have a time when we sit for meditation, a time when we go to work, a time when we eat, and so on. We

should stick to that schedule and not let our minds tell us to deviate from it. For instance, the mind might like to make us stay up late at night, but in that way we will not be able to get up at our fixed time in the morning and do our meditation. He said that to miss one day's meditation was equal to missing meditation for three days.

Just to be with Sant Ji for a short while makes one realize how much He has applied this in His own life. Every morning at 3 a.m. sharp He rings the bell to wake us for meditation. After a tea break at 6 a.m., the westerners have a meditation sitting with Him at 7 a.m. for one hour. Breakfast is ready at 8:30 and after a morning to ourselves in which we do laundry, etc., we meditate from 11 a.m. to 1 p.m. and then have our midday meal. (This is the main meal of the day.) During the afternoon we would rest, read or sing bhajans, then at 4 p.m. we would come together to meditate in Sant Ji's presence again. At exactly 5:15 we would go for an evening walk with Sant Ajaib Singh and return at about 6 p.m. for tea. At 8 p.m. Sant Ji would hold evening Satsang, and after individually receiving His Darshan afterwards, we would retire between 9 and 10 p.m. This schedule never seemed forced or regimented; it had become so much a part of Ashram life that it felt perfectly natural. Seeing Sant Ji adhere to His schedule inspired us to do the same.

Every day He started our meditations by repeating the Five Charged Names aloud for us, several times. What power and authority He says them with! His whole message, His whole teaching can be summed up by one word: Simran!

Nothing more is needed than to sit quietly and do Simran at the eye focus: Simran is the remedy for all evils, the cure for all problems in meditation, and the means whereby our scattered thoughts may be gathered, and our soul be brought to the eye focus so that it may catch the Sound Current, thereby attaining full liberation. He said that the soul cannot achieve complete liberation without the Sound Current, and that in order to catch it we have to perfect our Simran. This is because our minds are scattered all over the world, and even if we hear the Sound, it cannot pull us up because we are not centered at the eye focus. Furthermore, He said that when the mind hears this Sound, all its desires will be fulfilled—until then, nothing else will ever satisfy the mind. When the mind catches this High Sound coming from above, all our Simran will have been worthwhile and will bear forth fruit; as Guru Nanak has said: “Their labours shall end and their faces shall flame with glory.”

One man asked a rather long and detailed question about various gurus of the Surat Shabd Yoga, naming them and asking how a disciple who was not yet advanced could understand the differences between them. In a few short words, Sant Ji politely but firmly replied: “This can be known only by going within.” When the same man told Sant Ji of his struggles with the mind in meditation and asked how the disciples could have help in trying to reach the eye focus, Sant Ji gave an unexpected and beautiful reply: “My dear, you use the word ‘try,’ but I would have you know that many of the dear ones are not trying to reach there, but already have—in their private interviews these dear ones are telling me how they have not only reached the eye-focus, but are also progressing beyond there . . .”

One of the most beautiful experiences we had was the monthly Satsang, held on the first Sunday of every month. It so happened that this Sunday was Guru Nanak’s birthday. Hearing the songs in praise of the Master, seeing the crowd of waiting, watchful Indian people, watching the Perfect Master come out of the Ashram and walk through the field, seeing Him bow down in humility as He ascended the dais and greeted the Sangat with folded hands, brought tears to our eyes. Come one, come all to His Satsang! Leave aside your individual pettiness for a while and drink in the Nectar through His Eyes. Even though you may not understand His language, you will imbibe His message by radiation!

On November 5th we had our last walk-talk with Sant Ji. In that talk He told us: “Mind is the disciple of Kal and is serving him very well. His work is to stop us from doing our devotion and he is doing a very good job of it. In the same way, we should understand ourselves as the disciples of our Master, and serve Him very well; we should do it wholeheartedly. . . . The mind stops us from doing our devotion in many ways. He will tell us to move our bodies and if we refuse to give in to that, he will send many thoughts to disturb us. If that does not work, he will try to frighten us and his last resort is to give disease to our bodies. Yes, mind is such a great power that he can even do that, but if we persevere in our Simran, we will overcome the mind and become successful in our struggle. We should always remember that although our mind is a great foe, we have a much greater Power, the Power of the Satguru, working continually for us behind our backs. The Satguru is always patting us on the back and encouraging us to fight the mind. His help is always with us; we merely have to turn our faces to Him.”

On the last day after morning meditation, He graciously sang a song—His song *Chade Cheta Har*—and after the afternoon meditation He gave us parshad to take home with us. While Pappu was handing out the parshad, Sant Ji started singing His Song to Kirpal. He looked absolutely radiant and intoxicated with the Love of God. As He sang, He was smiling at us and for a few brief

moments we felt as if we had caught some of the Glory that is His, the Glory of Sach Khand, the Glory of the Word made Flesh . . . O Sant Ji! Thank you for shining Your Light on us poor ones and giving us the benefit of Your Satsang. May we continue to be inspired to put into practice that which You have given us, and may each day see an improvement in our lives, with Master's Grace.

The Joy of Discipline

DR. RICHARD H. CARDOZO

I AM REMINDED of the brief but very beautiful talk that David Wiggins gave several years ago on returning from Rajasthan in which he pointed out that the Path was hard. I found this visit very hard. I found the preparation for the visit very hard, and would be less than honest not to say that I was ambivalent in wanting to go and not wanting to go; feeling that I hadn't lived up to my commitments to myself when I went last year, let alone my commitments to Him. And my mind was running off into all sorts of excuses such as that Sant Ji would be coming here and that I shouldn't take vacation time to do both and so on. But there was no question that my soul wanted to go, and that I went.

I'm sure you all talked about the changes in the physical ashram. I thought so much about that, the symbolism involved. For the villagers and sevadars I was reminded of the making and unmaking of the platforms—for me the very strong symbol of the material world.

The emphasis which came to me this year was discipline. It's been said often, and I see it over and over, that we ask the questions that He wants us to ask. This year on the walk talks, on three successive days there were questions and dis-

courses on rearing children; the duties of the woman and the duties of the man and the household. It was so clear to me that the answer was waiting for the question to be asked. Sant Ji didn't spend a moment considering it—there it was. For me, the subject was discipline. The symbols were all there. Any of you who are instrument freaks like me were probably intrigued with the fact that the bell didn't ring at ten seconds before three o'clock or ten seconds after three o'clock; it rang at three o'clock. And the bell for our meals didn't ring at ten minutes before one o'clock or ten minutes after one o'clock; it rang at one o'clock. And Sant Ji had a beautiful big old-fashioned alarm clock which was always on the table next to His chair. When I went into my personal interview I was awkwardly holding a hand microphone I had borrowed, wondering what to do with it, and He took it and laid it on the table there right next to the clock so that when I listened to the tape of my interview I heard "tick, tick, tick." I thought, "Oh wow, that's some sort of marvelous spiritual bomb that's going to blow us all to Sach Khand!"

The subject of discipline and making schedules was brought up in one of the walk talk darshans, and Sant Ji talked

about it. Many years ago when I became involved in what I'm now doing,* I was deeply concerned about it and wrote to Master Kirpal expressing my concern. He wrote me a very beautiful letter in which He told me that a busy life was best suited to spirituality. That, as you've all heard so many times, we must do one thing at a time, wholly and solely, and then there would be time for everything. I talked a little about this with Sant Ji and explained how I had struggled to do this. And He said, "That's good. Everybody must be disciplined. We cannot succeed in any kind of work unless we make a schedule and follow it. Whether it is worldly achievement or spiritual achievement, we can have it only if we are disciplined." I said, "I can discipline my schedule and my body but I have great difficulty in disciplining my mind." And He laughed so that I thought He was going to fall out of His chair, and He said, "If you will try—if you will try—to do your Simran, your mind will succumb to this."

In talking further about that, He said, "The struggle with the mind is called meditation; the struggle with the mind is called meditation. That's why never give up the struggle. Master will help you."

I remembered that Master Kirpal said so often, "You can't learn swimming in books, it's a matter of practice." Devel-

* Dr. Cardozo, who is a specialist in open-heart surgery, holds a very responsible administrative position at the Mary Hitchcock Memorial Hospital, Hanover, N.H.

oping oneself, knowing oneself, *is* a matter of practice. Yet it seems so hard, and the longer I've been on the Path the more aware I've become of how hard it is. And the more marks there are in my diary—not, I think, because I am doing more things that are failures, but because of my receptivity and sensitivity to failures that I would never have noticed some years ago.

So I asked Sant Ji about helping factors, and were there any other things besides just practice. Once again He laughed and said, "Many times when we empty all the thoughts from within so we don't have any thoughts, and we have so much love for the Master, then He comes and He resides within us. That's the only other way. It has been my personal experience that my God Kirpal is always looking for that vacant heart where He can go and reside. Wherever He sees that thoughts are less, wherever He sees that love is great, He comes there."

I'd like to close by sharing another comment that I made about myself. In spite of the fact that I was struggling very hard and working very hard, I felt somewhat strange because I felt very joyful and happy. I wondered if I had any right to feel that way. I asked Sant Ji if that was wrong. He laughed once again and said, "No, there is nothing wrong with that. Hearing the sound of Shabd the soul also feels like dancing, as the peacock dances when it hears the sound coming from the sky when it is about to rain."

To Be Alive Again

LILI PIANOWSKI

THIS WAS my first trip to India, and it was exciting and very wonderful, and it really made me glad to be alive again. It made me realize that He's really listen-

ing, He really knows us very well and He knows all of our needs. I really needed to know this, and how deeply I needed to be touched by it! And I know that any

receptivity that I did have was just grace and probably the fact that I had to wait so many years—which seemed to make everything that much more needed.

My husband suggested I take a book of Kabir's poems with me, and I'm really glad that he did. Every now and again I referred to it, and I found it to be very very helpful at times. Because my own words aren't always so helpful, I would like to read one poem of Kabir's which was a great help to me when I was there:

*How long shall I wait and stand,
awaiting the Beloved?*

*I can not ascend so high, my mind is
full of shyness.*

*My feet are not steady, I fall in all
directions.*

*I climb again and again, I put my
steps carefully.*

*My whole body shakes, so I am
afraid in different ways.*

*If the guile of my karma encircles
me I may remain in illusion*

*I am very young and innocent and
this path is very narrow.*

*Your gait is unsteady, how shall I
meet you?*

*Open the inner veil, take the Word
in your heart—*

*Kabir says, "He will see you in your
heart, O mad woman."*

There was a lot of madness: the madness of intoxication and the madness of the mind. And being with Him and seeing Him and feeling His presence, is very reassuring to say the least. One very important thing I had to work with was, how to be alone with Him in the presence of others. To love Him the way that I need to love Him from the level I can, as one friend put it, to really be natural with Him. Up to this point, my being with the Master was a very nerve-racking thing—I usually could not sit still for a second in

His presence—and He helped me with that a great deal. I felt He was reworking my whole nervous system! There was the tendency in the past to be looking around at what was happening around me, to be paying attention to so many things—I guess because the mind really feels you're supposed to be doing that. Somehow it feels like you're supposed to know absolutely everything that's going on and won't be happy unless it does—of course not realizing that the one way to know what's really going on is to go within and let Him take you up and show you what is going on!

I had to really work with being true to myself. That was the one major thing that I had to work on the whole time I was there—to really be alone with Him no matter what was going on around me. Another really important thing I had to experience was just being in India, physically, being at that ashram, seeing Him there, all the little gifts, the parshad, the food, the work that is done for us there.

I mentioned a few people to Him, who had specially asked me, and He said the same thing about them all, which was, "Tell them that I love them very much. Tell them, that whatever time they are spending in waiting for me to come to the United States is counted towards their devotion."

Sant Ji came to Delhi with us, and there would be times He would be behind us and times He would be in front of us. We wound up getting to the Baggas before He got there, so I got to see how the Indians waited for Him and greeted Him, all the lovely little things. When He finally did arrive He was tired, but He still gave us a little private darshan and talk. He said that He was looking forward to coming to the United States to be with us. His words were, "to serve us." At that point I thought He'd done so

much serving I was just astounded. I had to recall, He's the Godman, He's always serving us; and I don't see how He'll ever run out.

There was a tremendous amount of help that was given me as far as my meditations go. As Master has said, when we die, the one thing we take with us is our meditation. Through His grace, He was able to still my attention quite a

bit. I am feeling very renewed and it's really a miracle when you find yourself waking up at three o'clock in the morning again, when you haven't for so darn long. In my personal circumstances, having given birth to a child, I found the first demanding years are really a trial, and I wasn't able to meditate as much as I'd hoped to. I feel that I have no excuses any longer.



Three Letters

Baba Sawan Singh Ji

February 5, 1914

DEAR SON AND DAUGHTER, I am greatly pleased that your cousin's son is interested in our teachings. Please let him investigate thoroughly and help him in every possible way and also inform him of non-use of animal food and liquors by the followers of truth. You may freely discuss to clear your mental conceptions, as it will not deter your onward journey. You must not be anxious for your slow progress as it comes that way. Have patience always and continue to work on determinedly. Obedience to the Holy Father's commands is the omen for the acquisition of success. The Father is everywhere and cares for his children. You may allow all or any true seekers after Truth to read these books, as it will help them.

Yours affectionately,

SAWAN SINGH

P.S. You should keep it in mind that you should not be anxious to scatter these teachings far and wide. If anyone comes to you with love and is a real and honest seeker of Truth, you may allow him to read the books and make him understand all about this faith.

March 23, 1914

DEAR SON AND DAUGHTER, Received both of your letters and pleased to note that you are following the teachings with keen interest. . . .

As for your instructions to your sick friend to pray to the Merciful

(Radhasoami) for help, even this would not be favorable on your personal behalf, as your will-power is brought into action in such cases.

From the viewpoint of a Satsangi you should always bear in mind to determinedly stand off from even the serious cases to witness God's doings. I do not mean that you should not attend to your sick relatives or friends; no, on the contrary, you should pay your best attention to administer unto them with the fullness of your art; but your inner self should be prepared to agree with Father's Will.

There is no harm in naming the religion as Radhasoami faith. You should never miss your spiritual exercises, as the more you will faithfully do it, the better results you will find. You need not wait for my permission to allow the books to the true seekers after truth; you may use your own discretion in this matter.

Your experience on the journey at the time of practice is very beautiful. It happens to the devotee now and then and you should not be surprised at its vision. You should pay more attention to the Repetition of the Holy Names and hear the Sound so that you may cross this plane soon. You should remember that such things happen in dream also; you should always try to catch the holy Sound to lead you upward.

In regard to leaving your present location and profession, you should first note that you have to work for your living everywhere you go, as you cannot live without food and other necessities of life. If you want to change your profes-



Hazur Maharaj Baba Sawan Singh Ji (1858-1948)

sion, you may consider carefully all about your surrounding conditions and arrange it accordingly. But you should not leave your home and go out of business for the sake of spiritual progress. You can accomplish it by following the instructions at home. The Holy Father is within. Never think to go into the wilderness to find Him. You may attend to your business regularly, repeating the Holy Names while at work, and both morning and evening give as much time to the exercises as possible. In this way you will reach the goal one day. Do not hurry, and never get disappointed. Trust in the mercy of the Supreme Father; He will certainly take care of you.

With best regards for your success.

Yours affectionately,

SAWAN SINGH

P.S. You know the Holy Father Radhasoami is within all and everyone can ask Him for help, but the point is that your internal powers may not be used for others.

* * *

June 3, 1926

DEAR DAUGHTER AND DEAR SON, Your letter of March 7 reached here when I was out. The delay in reply was unavoidable. This will not reach you in time for you will have left for the South. I am sending you a copy of this to California and it is possible that you may get it there in time. I am sending it through Mrs. Phillips. There is no time to make any commentary on your note on creation now, I am answering here some of the other questions raised in your letter.

I am glad to learn that you (Doctor) in spite of hard work are keeping fit, and

Mrs. Brock has considerably improved in health, and you both are ready to make a short break in your work and go South as well in the Master's work. I am sure your meeting with the members there will benefit them greatly. Meet them all with such love and affection that even a dry withered heart will take courage and flourish. My message to all is: "Brave is he who has control over his mind and senses, for the inward progress is in proportion to this control. It is the repetition [Simran] that brings the mind in and the Sound Current that pulls it up. Inside us there are inexhaustible treasures. The Lord Himself is within us. Only he who has gone within can appreciate this; others have no idea of it."

America is rich. The standard of living is high. To earn a decent livelihood, greater effort and more time have to be put in. Consequently there is comparatively less time left free which one can utilise in the training and controlling of the mind. This cannot be helped. The Americans have to make good under these circumstances. But where there is a will, there is a way. Mind is a curious thing. It will gladly do all kinds of work externally without feeling tired; but the moment you put it to the exercises—ask it to sit still inside—it will try to escape by putting in all sorts of excuses, like the need for rest after a hard day's work, need of rest over a heavy stomach, bad weather, and so forth. But if there were longing behind it, or if there were determination behind it, then the inward progress would proceed uninterrupted. Those who complain of sleep at the time of taking exercises usually sit half-heartedly and only as a matter of routine—not with any longing.

When you meet Mr. Herron next, you may tell him that during his work hours he should keep his attention directed towards the eye-focus. Work needs at-

tention only momentarily; most of the time the mind is off the work. This utilization of the attention will not interfere with his work. On the other hand, work will proceed better.

Riches or poverty depends on the absence or presence of desires respectively. He who has no desires is the richest, and the so-called richest is the poorest if his desires are not fulfilled. He who does not need anything is a Sovereign.

I am glad to learn that Mrs. Brock has finished her story, and the whole thing is ready for publication. Dear daughter, you will understand now why I dissuaded you then from writing stories. Now you know what concentration is. You have some control over your mind, and you can follow its movements. I will lay down as a general proposition that you may do anything you like provided it does not interfere with your concentration. I give you now full permission to write stories or do oil painting or any other vocation that you like, provided that it does not scatter your mind. If you had continued writing for publication then, it would have materially interfered with your concentration. Literary pursuit usually scatters the mind. You may do whatever you like but keep a watch over your mind. Anything that does not scatter it is good.

As to why your health has been indifferent, it is all due to Karma, but not necessarily of this life or the past one. No attempt should therefore be made to connect it with this or that commission or omission. You are perfectly right when you say that "The thing for us to do is to get to the Light ourselves as fast as possible." Whatever effort a devotee makes to reach the goal is his service to his Master. At initiation the Master took upon himself the responsibility of seeing the devotee established in Sach Khand,

(Continued on page 32)

Expect the Unexpected

JACK DOKUS

MASTER KIRPAL once described life as a series of interruptions. He also warned us to "expect the unexpected." How skillfully Kal lulls us into a false sense of security, carrying us from day to day. The Negative Power delicately admonishes us to proceed with our worldly life, deceiving us as to its volatile nature. Should pangs of guilt arise because we did not meditate, the Negative Power quickly glazes over both the fact and our vision. He tells us not to think about it. One day is like the next, you'll have time for meditation tomorrow, and tomorrow. . .

I awoke on one of those tomorrows to find myself rushing around to get my young daughter and son off to their respective schools. Somehow I had slept through the alarm, and Regina was too late for the Ashram school bus. So I found myself a little upset at having to drive my daughter to school and my son to nursery school, before going to work.

So accurately was the Negative Power using events to further its work. I was rushed and a little upset, so the mind offered this as an excuse not to do the work of Simran. So, I wasn't doing Simran—why think about it? There'll always be time later. When things settle down, the mind will take to the Simran better, be more comfortable with it, right? I had no idea that I was about to encounter one of those unexpected interruptions which Master spoke of.

There was ice and snow that morning. Coming around a slight curve, going from dry road to ice, the car started to skid. My thoughts cleared and I quickly tried to do Simran. It was like trying to start a cold engine. The tongue of thought kept tripping over the Charged Words. Looking back upon it, one might

even find the effort comical. As the car was heading straight for a large tree, I had no doubt that the heavy hand of Karma was about to descend. In desperation I could only yell, "Master!"

I awoke from the crash, and began Simran simultaneously. Regina had gone through a window, receiving face lacerations. I had cracked a bone in my neck, and bruised a spot lower down on my spine. Miraculously, Allyn, who had been sitting next to Regina, was still in the back seat, completely unharmed, save for a slight scratch on the cheek.

There was never any doubt in my mind of Master's grace. The doctor later told me that I could have been paralyzed from either the neck or the waist down. While in the ambulance going to the hospital, something dawned on me. My family had experienced so many near misses over the years, that I had developed a rather cavalier outlook regarding the protection of the Master Power. I seemed to think that I would always be spared the catastrophes; that there would only be the minimum to endure, and the "boat" would not be severely rocked. I forgot that only Master knows what lies within our future, and what is in our best interests to undergo.

The Negative Power fed upon my slothfulness, enabling it to quell my conscience, and develop the false security that I not only had plenty of time left for Bhajan and Simran, but that the time would be untroubled as well. I never thought that I would ever find myself in this condition, much less seeing my daughter endure her portion of this karma.

While recuperating, there was plenty of time to examine the lessons offered, and to re-evaluate what it means to be-

long to the Master Power. There was no misunderstanding a sense of belonging; the Sangat saw to that. Their expressions of love and concern were so important, because each Satsangi had that spark of Naam behind them. Those sparks quickly mounted to a beacon, at a time of apparent darkness. Master's love was made evident through them all. Their support and thoughtfulness were exemplary. It extended beyond myself, to the needs of my wife, who was at this time entering her ninth month of pregnancy.

Here was another lesson which was unexpected. For some it isn't easy accepting help. It's more comfortable to give than receive, in light of this Path. I was put into a position where there was no choice but to accept whatever was offered, as I could do little for myself and

my family. In a letter brought back with one of the Rajasthan groups Sant Ji said, "I appreciate the help which the dear ones are giving to you. Don't feel bad in accepting their help, as they are serving the Master . . ." He further stated what I needed to remember, but had forgotten: ". . . I would like you and your family to know that at present we are living on such a plane which is full of pains and unhappiness and where we have come to pay off our karmas. So you should not be disappointed by what has happened, as this has happened in His Will. Satguru Power has helped you a lot, and He will continue helping you. Who knows what might have happened if Master had not showered His Grace? So you should thank Him for His grace by doing constant Simran."

A NEW BEGINNING

A New Beginning, the poetry and prose of Gretchen Foy, lovingly edited by her father Richard Foy and her friend Gayle Walleen, with illustrations by Elaine Barton, has just been published. Readers may recall Gretchen's article "Image Paper," describing the way she met Master Kirpal Singh in India in 1970, printed in the August 1979 issue of *Sant Bani*. This book contains a wide-ranging selection of Gretchen's writings, from the time she was a young girl up to the time of her unexpected death at the age of thirty-one. It conveys the love which emanated from Gretchen and the effect which Master had on her life.

This 152-page paperback will be sold for \$4.95, but is available at a special price of \$4.00 postpaid until the first of June. Send orders with payment to:

SANT BANI ASHRAM
Franklin, New Hampshire 03235

The Worshipers of Mammon

Sant Kirpal Singh Ji

from *The Light of Kirpal*—March 12, 1971

SOMETIMES, you see, one fish in the pond spoils the whole pond. This is wrong. Generally business men are the same. It is a shame. If they become moral then there is some hope. They make business the only aim of life. Business is not bad, but the way it is handled is shameful. [*Explains to someone*] He ordered two and is now being charged for four. This is wrong.

Master, in the case of this clothing would it not be better if I took it and paid for it because otherwise he may talk against you? I don't want him to talk against you.

Those who speak without seeing, what is that? Don't believe when you hear anything about anybody unless you see for your ownself. Whatever we hear from others we take as Bible truth and go on dancing like anything. What is good is good and cannot be made worse by any uttering. So many people mocked Jesus, did they not? "Oh, see the garment He is wearing? It is made out of straw and he's a king," this and that thing. This is mocking Him. But that could not bring Him low, you see. He is what He is. Gold is gold, after all. Even if you throw it in mud, it is still gold.

Master, when some man has ill feelings for you, or for anyone, either for good reason or for no reason, and he is quite focusing on you with his thoughts, looking with very ill feelings towards you, what can you do to not feel that?

You see, you cannot wash away blood

by blood—only by water. If anybody sends such thoughts, don't accept them. Send love to him, that's the only way.

Once, it so happened, one man came from Rishikesh to where I stayed, at four, five o'clock, and abused me. From morn till night he was abusing me like anything. Perhaps he was being paid for that regularly, day to day. Madam Hardevi was there. She said, "I cannot hear all that, I will kill him." You simply close your ears and eyes and go on doing your meditations. Don't accept, that's all. Turn your attention the other way. If dogs are barking at some far off place, do you hear them?

If somebody is calling you names and you feel anger arise in you, just think it is not for you. Or you may examine yourself to see whether that failure is within you or not. If it is so, be thankful to him. If not, well, pray that God give him sense, that's all.

Once a man came to Lord Buddha, and began calling names for an hour or two or three. He went round like anything. Then it got dark, so he was just going away when Buddha said, "Friend, wait. If a man brings some present for somebody, but he does not accept it, with whom will that present remain?" "Of course, with Him who has brought it." "All right dear friend, what you have brought, I don't accept." That's all.

Isn't that what Christ says, "turn the other cheek," and it seems there's a great power in doing that.

That's all right, but you must not have aversion within you. If you have aversion and you turn your cheek, then . . .

It seems that if you do not cooperate, no one can hurt you. If you yourself do not cooperate.

So long as you have not got a seed [of aversion] within you, nothing can hurt you. If the water wave comes, you see, and there's a rock against which it dashes, that will go back with the same force. If there is sand there, then, that will seep through.

In other words, if you are strong like a rock, then nothing can hurt it.

But that rock, what is it? What is that rock?

The rock is the good thoughts within you, to have excuses for everybody.

Yes, all right, this is the outer thing.

To find reasons for everything, even as you said the other day, you must have respect for Negative Power. Negative Power has got a job to do.

Yes, the angle of vision must be changed. One thing more, if you just hear that Sound Principle reverberating, heard it without closing your ears, that will work as a sheet anchor against all these things.

Without closing your ears you can hear it?

Yes, that will work as a sheet anchor. Nothing will affect you within. When that Sound is going on it keeps your attention engaged always. Nothing outside can affect you.

Like — was saying that if somebody has hard feelings against you, what can you do? I think if you say Simran, it's a great power.

The Sound Principle is always there, or if it is not there then repeat the Names. Put your attention into the sweet remem-

brance of Master, or God. That will help.

Use it as a shield. If you think of the Master nothing can happen to you but good things, and even what happens and seems bad, it isn't bad.

You can become a good preacher. [chuckles . . . pause] When man becomes man then there is no difficulty in you. Have you gone into the City? Would you like to enjoy the City today? Yes. You'll see a very good scene there today, up to one or two. This day you see, reminds us of an event in the past, where Truth had victory over vice. This is the sweet remembrance of that event. There was one Prehlad, who was a Prince. His father was a despotic King, who wanted everybody to worship him as God. He said, "I am God."

He got everybody to worship him. But Prehlad, his son, did not do it. He said, "God is to be worshiped, not you. I worship that God which is within you and within everybody." So, he was put through great adversities, you see. His father had him thrown from the top of a hill, so that he would die, but he did not die. God was with him and saved him.

Then, what did he do? Holka; Holka was his father's sister, his aunt, who had a blessing from the god she was worshipping, that fire wouldn't burn her. So she asked the King to keep Prehlad in her lap and sat in a bonfire, you see, so that he may be finished. It was a very big bonfire, and in that Holka sat with Prehlad in her lap. Now those followers of the King all enjoyed; for three days they enjoyed. They enjoyed by dancing—this and that thing. "Prehlad is going to be finished then." Now it so happened that Holka was consumed in fire and Prehlad was saved. So today those followers of the King are now beating, putting on dust and dirt and black things: you go and see.

In other words, these here that throw the chalk represent the king's followers?

Yes.

Oh, I get the picture now.

Yes, after this, the Sikhs enjoy the triumphant success of Truth over vice. They make a big procession to celebrate—and to know that Truth has had victory over vice. Today after two o'clock you'll find the Sikhs carrying a big procession, this and that thing. Costumes, etc.

Do you advise us to see that?

We are all followers of the vice: mammon. There are courts full of all these things. There are people hanged, the others are killing. What is going on? This is because we are worshipers of mammon, not of God. You see, a living theater, theatrical performance is going on.

All the police stations are full of all these reports. Courts are full of all these discussions and debates and cases going on. Why is this? This shows that we are the worshipers of mammon.

It so happened at Peshawar, in 1909, that one law was passed by the British people. The people revolted and that whole town was put under siege orders. Siege orders mean that all doors are closed. Cannons were brought in and airplanes were taking bombs all over the town. It so happened that for three days we didn't get a grain to eat from outside. The dead bodies could not be taken out of the town. No food came from outside the city to feed the people. I was there too. What happened? When trouble comes, men unite. They united: when one of the sons of one class (Hindu) fell down and hurt himself, a man of the other class (Mohammedan) would take it, "It is my child, I will serve him." They looked after each other like that. They were all one. Cases involving

thousands of rupees were decided between themselves, without reporting to the police station or the court. It so happened like that. Siege orders are very strong, you see. Nothing can go out of that area, nothing can enter. And we had to eat raw barley. This is all a scene of worshipers of mammon, is it not so?

So Negative Power is there only to punish such people and set them right, that's all. That's his job.

So the Negative Power has its usefulness. It's very important.

He's very just, you see. Be thankful this is with you.

Yes.

You cannot serve two Masters, you see. God or mammon. Is it not so? Anything else, any questions?

Master, are ego and vice under the jurisdiction of the Negative Power?

Surely, it is the law of, "As you sow, so shall you reap." No exception.

He tempts you and judges you at the same time.

No, no. You must be wide awake, yourself. When I go to United States, I must observe the laws there; go by those laws, not the Indian laws. I must live according to those laws, must I not? Similarly, those who are on earth, must obey the laws of nature.

I think the Negative Power induces, "Look, this is beautiful" and you fall for it, and then you have to pay the price for it.

He comes like a very good gentleman, like a good friend, and his work is only to keep you in the world, that's all. Give and take. Unless you become a Conscious Co-Worker of the Divine Plan, you cannot lose ego, and so long as there's ego, whatever you sow, so shall you reap.

(Continued from page 26)

the region of pure bliss. If the devotee does his best, he lightens the task of the Master. Even if the devotee leaves the Guru for one reason or another, the Guru does not leave him. He will bring him round sooner or later, this life or the next.

I am glad to learn that Mrs. Howard is on the Path with faith and finds answers to her questions in my letters to you. She

is free to write to me whenever she likes.

Doctor says that the tireless patience with which questions are answered fills one with wonder and gratitude. In this, my dear son, I am not doing any obligation to any one. It is my duty pure and simple.

With Father's blessings on all of you,

Yours affectionately

SAWAN SINGH

Autumnal Equinox

The whole household is wakeful
Night after night no one sleeps straight through
A great restlessness has infected even those
who are not expecting you

Do we hear
you speak our names cough and clear your throat
as you turn to go or do we feel
the penetration of your glance your thumbprint
between our brows burning and burning
before we drift down into dreams again

A friend said everything in this world is made
to keep us from remembering
who we really are I told her it takes only
once yet here I lie
in my hairshirt of cashmere and tweed
more deeply asleep than all of them

TRACY LEDDY



On the way to the hut