

*Talks and Answers to Questions*

*By*

*Sant Ajaib Singh Ji*

*on the Subject of*

**Raising Children**

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These are selected talks and answers to questions taken from Sant Bani Magazine, published from 1976 through 2005. The selections are preceded by a heading which indicates the publication of the magazine (Year: Month) and the title given to the question and answer session with Sant Ajaib Singh Ji.

Usually, questions related to the subject of raising children were mixed during a session with questions on other topics. In those cases, the unrelated questions have been removed from the Q&A session, so that only questions and answers related to raising children remain.

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## **1982 January: On Raising Children**

*Selections from a question-and-answer session, February 24, 1980.*

SANT JI: I am very glad that you have asked this question. Though I never gave birth to any baby and I don't have any experience in this field, still I am very pleased you have asked this question. You know that when a soul takes birth, when a baby is born, the baby is a very innocent soul and doesn't have any sense of good and bad and cannot take care of himself. The early days of the baby in this world are very painful because in those days he cannot speak, he cannot tell his parents about his pains; the parents can understand only by looking at him and understanding the signs he makes, otherwise that poor baby cannot even change his sides. He cannot even move from the shade into the sunshine if he wants, and if he is feeling hot, he cannot go into the shade from the sunshine. He cannot ask for anything and he cannot complain about any problem he has. The only way he can tell his parents what he wants is by crying or by making some sign. And if fortunately he has good, wise parents, only then he has some happiness; otherwise the early days of the babies are very painful because they cannot express themselves.

When the baby grows older, say when he is three or four years old, at that time he has no knowledge of what is good and bad. He doesn't even know whether what he is doing is good and will be liked by people or not; and so whenever he makes any mistake, if he takes something from one place and throws it to another place, he is doing that out of ignorance; he doesn't know whether it is good or bad. But when he is rebuked by the parents, then again it is painful for him. Because the children have no knowledge whether they are doing good things or bad things, it is very important for the parents to be very patient with them at that time; they should have sympathy for them and should be very wise in dealing with children at that age. Parents should know in which things the child is interested, and it is very important for the parents to watch what the child wants because the parents play a very important role in making the life of the children.

If the children are making any mistakes or are doing anything which is not good, the parents should not be very strict with them. They should always understand that the children are making these mistakes not for any purpose but because they don't know whether it is good or bad. So understanding this they should always be patient with the children and they should not always rebuke the children and be strict with them. Because if you will always be strict with them and always go on rebuking them, then they will always be scared of you; and when they develop the habit of being scared all the time they will not be able to tell any of their problems to you, and in that way they will not take any guidance and directions from you, and they will attempt to resolve their problems by themselves. Because they are very ignorant they won't be able to do that, and that will get them into very big problems. So that is why the parents should always be very patient and loving when they have to deal with the children. Whenever the children are making any mistake, instead of rebuking them and becoming strict with them we should use the weapon of love. Lovingly you should make them understand what is good and what is bad for them; if you are loving towards them they will accept anything that

you tell them and will always obey you. You should know that children are not only your wealth, they are the wealth of the nation also, and the wealth of mankind. As you know, the soul gets human birth only after wandering in many different bodies; and it is our responsibility to tell the coming souls, the coming generation, what their mission is on this earth. If we give them the information of the Path and make them aware of the purpose for which they have come into this world from the beginning, they can become very good Satsangis and very good citizens of the nation. That is why it is very important for the parents to be very loving and patient with the children and bring up the children in such a way that when they grow up they can become good citizens, live in the world as good people and, moreover, progress in the spiritual way.

QUESTION: When children talk of spiritual experiences – hearing the sound and seeing the light – how do we treat that? Do we encourage them?

SANT JI: Children are innocent and their thoughts are not very scattered into this world; that is why they get spiritual experiences easily. But when they tell you about their experiences you should tell them to keep quiet and not tell too many people. Often it happens that the parents have not advanced in the Path as much as the children have. Many times the children manifest the Form of the Master, see the Master within them, whereas the parents do not. So when the children talk about their experiences, that they are seeing the Master's Form, what can the parents advise them when they have not seen the Form of the Master themselves? So it is better for the parents to tell the children to keep quiet. If the children will keep quiet they will have more experiences. Whatever you are doing, your children will imitate you; they will also sit for meditation and do whatever you are doing. When they see that you are meditating and hearing the Sound Current they will imitate you, and because their thoughts are not very scattered and they are innocent souls, it doesn't take them very much time to rise above and have inner experiences. Many times they see the Light and hear the Sound Current and many times they have the Form of the Master also, but because they don't have the knowledge, they don't know that they should not talk about their experiences. When your children talk about their experiences, gradually they stop seeing the Light and hearing the Sound, and in that way they lose the Grace of the Master. So that is why whenever your children tell you that they are having experiences you should tell them that they should not tell anybody and should just keep the experiences to themselves.

QUESTION: When the children are a little older – 9, 10 or 11 years old – and they don't have any Satsangi friends and they want to play with non-Satsangi friends and go to their homes, is this all right?

SANT JI: It's all right for them to go and play with their non-Satsangi friends but you should tell your children about the Path and about the ways of living of the Satsangis; and if they understand that, I am sure they will not get affected by the non-Satsangis.

It is not good to stop the children from going to the non-Satsangis. If there are no Satsangis around you should let them go and play with the non-Satsangis. But you should teach them about life in such a way that when they go in bad company they still won't get

affected by it; instead, they will teach the non-Satsangis about the Path. You should teach your children in such a way.

Anyway, we should always try to keep the children in the Satsangi atmosphere because it is better for them.

### **1983 April: The Master's Answer to a Question on Children**

*Sant Ji's reply to this question is taken from a talk by Susan Dymont given upon her return from Rajasthan, on March 12, 1983.*

QUESTION: I asked Him if He would give any advice which would be helpful for the parents of teenage children, that would be helpful for their good upbringing.

This is what He said:

SANT JI: I have said this very often, that it becomes the complete responsibility of the parents to make the lives of their children, because children are innocent souls and don't know anything about the world. They don't even know what is good for them or what is bad for them. They have not had any experience in the world or dealt with the people of the world. That is why they are ignorant and they know nothing about it. Since the parents have spent time in the world, they have gone through many experiences, they have been hurt or got happiness by dealing with the people in the world, and spent their lives through experience, they can teach the children those things which are based on their own experiences; and in that way they can make good lives for the children. It becomes the complete responsibility of the parent, as I said earlier, and all parents should understand their responsibility to bring their children up. If we are not giving the knowledge of goodness or badness to our children, if we are not teaching them to discriminate good and bad, it means that we are not attending to our responsibilities toward them.

I am very sorry to say that now in India also, Western culture is entering and you know that in the West, since parents do not understand their responsibilities towards their children, they do not give them adequate knowledge about many things, such as lust, and the use of drugs, etc. Because the parents are not paying enough attention to the teenage children, in the West it has been seen that young people start indulging in lust even before they know what lust really is. In the same way, they start using drugs and spoil their lives before knowing the consequences of it; or before knowing what the drugs really are. That is why, even though the West has progressed so much in technology and science and all those things, still there are many more people in the West in comparison to the people in the East or in India, who have spoiled their lives, who have gone crazy.

I have often told the story of Sheikh Farid and his mother. His mother understood her responsibility of making the life of Sheikh Farid, and that is why she gave him worldly knowledge as well as spiritual knowledge. And she played an important role in making

His life. You will find in the history of many great men, that mothers have played an important role in making their life.

Children are the gift of God given to you. They are the precious jewels, precious wealth of the Master. That is why all parents should understand their responsibilities toward them and bring their children up in a good way, thinking that they are the gift given by God to them. You should teach them to remain faithful to the nation, to the country, and moreover, you should teach them how and why it is important to earn one's livelihood by honest means; and furthermore, you should give them the knowledge of Sant Mat, and you should tell them our duties as a human being towards God and His creation.

Master Sawan Singh Ji used to tell a story about a person, a boy, who lived in His village, who became a very famous thief, a dacoit, in his later age. In his earlier age, when he was still young, whenever he would steal anything from his friends and bring it home, his parents used to appreciate that. Gradually he became a famous thief, and in the end, when he came to know that his parents were responsible for his misfortune, he hated them a lot.

Regarding his own children, Master Sawan Singh Ji used to say this very often in the Satsang, that his colleagues tried to inspire his children to drink wine and eat meat. But because His children had the Knowledge, having the guidance of their Master, and because of their good training, they did not touch wine and meat. So his colleagues told Baba Sawan Singh, "Your children are very strong. We tried our best, but your children are not ready to drink wine or eat meat." Baba Sawan Singh used to say that the children of one of his colleagues were mischievous because they were brought up in an environment where meat and wine were used in abundance. When those children grew up, they spent most of their time in jail.

In Rajasthan, there is a story of a boy who used to get appreciation from his mother when he brought her things he had stolen from other people. The day when he would bring very valuable things, his mother would make him very good food and love him more than any other day. And gradually, when he became older, he became a thief. And at the end, during a robbery, he murdered someone and because of it he was sentenced to death. Before he was going to be hanged, the people asked him if he had any last desire. He said, "Yes. I want to see my mother for the last time." His mother was brought into the jail, and he told her to bring her head closer to him so he could whisper something. When she did that, he cut her ear off, and said, "If you had told me in the beginning that it was not a good thing I was doing, it is possible that I would not have become a dacoit, and I would not have to see this day."

We can give good teachings to our children only when we are cool-hearted, quiet and patient, and only if we have good character; because our good character also has a very good effect on the children.

Many parents have this impression: no matter what they do, it is acceptable, but that their children should become very good. That is not possible. Master Sawan Singh used to say, "If you want to make your children good, first you must make yourself good." You

improve your life, you become good; only then can you expect your children to become like you.

### **1983 September: Always Mind is the Obstacle**

*This question & answer session took place at Sant Bani Ashram, New Hampshire on May 2, 1977.*

QUESTION: While we are working on perfecting our Simran, there are many things which we feel obligated to do – instruct our children, social interactions. Some things are easy to do while doing Simran, other things are far more difficult. And we tend to forget and our attention becomes more rooted in the activity. I often wonder, especially in the case of my children, is it wrong if I am not fulfilling my obligations to them by not doing things that I can't keep the Simran up with, like reading stories, and other activities. Is our first obligation to perfect our Simran and the Master will take care of the children, or whoever else we feel obligated to . . . is that so?

SANT JI: When you have to make calculations or if you have to decide any lawsuit if you are a judge, only at that time your mind is used there. Otherwise, reading stories, or doing any other work, your mind is unoccupied and you can do Simran. When you are taking care of the children, then also your mind is unoccupied. You introspect yourself very carefully: You will see that when you are dressing your children, or when you are making food for them, then also your mind is thinking some other thoughts.

Similarly, when you are telling stories, or reading a book, one part of your mind is thinking something else and never what you are doing. Only when you are doing calculations or when you are deciding a lawsuit if you are a judge, only then you have to take full help from your mind. Otherwise your mind is always vacant. You can easily do Simran doing your worldly work. There is no need to give up the obligations of work.

### **1983 October: The Essence of God**

*This question & answer session took place in Rajasthan, November 28, 1982.*

QUESTION: I want to ask the Master if all the souls were created equal, or if there are some souls who are different, for example, like Kal?

SANT JI: All the souls have the same element in them. They are all the essence of the Almighty Lord. The origin of every soul is Sach Khand, and all the souls have separated from the Lord, and are entangled in this world of Maya.

QUESTION: At what moment does the soul incarnate in the body? Does it come into the body at the moment of birth? Or when it is conceived?

SANT JI: (Sant Ji laughs again.) It will need a lot of explanation to explain this thing very carefully to you. But I will try to explain it to you briefly. Ever since the body starts being created, the soul has already entered it. If the soul would enter the body only at the time of its birth, then there should be no activity, no motion, going on in the womb of the mother. You know that many times before the time is over, the baby moves a lot in the

womb, and sometimes, if unfortunately the baby dies in the womb, that motion or activity comes to an end.

QUESTION: Master, some parents have asked me this question. It's about children, how they should raise them according to the teachings of the Path, and how they should cope with the religious teachings which they get in the schools. Sometimes they have found difficulties because the children who know about the Path and the Master, they have that in their homes; and then they go to school and get some religious teaching, and sometimes that creates some problems, and the children go away from the Path because they receive a different teaching. So how should that be dealt with?

SANT JI: It is a serious problem, and it is universal, because every parent has to face this, and it happens with every child. Parents are the ones who make the life of the children. If their foundation is made very strong, they can build their careers, their life, also very strong. So if from the very beginning the parents teach the principles of Sant Mat to the children very clearly, and if they make a very strong foundation by becoming an example to them, the children will not find it very difficult to face the world and the religious ideas when they go to school. And if the parents do not become careless after sending the children to school, but keep a close contact with the children, that may also help.

The best solution for this would be that if there are a group of Satsangis living in some city, if they can somehow start a group of Satsangi children; that can help a lot. This will help the children live according to the teachings of the Path. There are many Satsangi teachers who teach the non-Satsangi children; if they can be inspired to come inside the Ashram, or if they can form something like a school nearby the Ashram, where they can teach the Satsangi children, it will make a very bright future for the children.

In Canada in Kirpal Ashram, they have started a Satsangi school where the Satsangi children are getting benefit; at many places in America also, the dear ones have started schools. You already know about Sant Bani Ashram School, because it has been there for a long time and it is progressing. So like that, the dear ones in Colombia should put some attention in this direction, and they should also try to get together something like a school for the children.

In 1980 when I went on tour, they asked me and I had approved a school in Canada. And in other places in America also, they have started schools. I think that Dr. Molina should put some attention in this direction, and he should inspire the dear ones to form a school. This will be very good for the children: If they will study in the Satsangi school it will make their foundation very strong, and when they go to the universities and colleges, they will not have to face so many difficulties. It is very difficult for the small children, when they have to face the world, if they don't have a very strong foundation.

I hope that after this group, when the Board of Directors will meet, they will think about this, and try to do it. I am sure that if you will pay attention to it, you will become successful.

QUESTION: Master, how can we teach the children who come to us from a home, for example, where the mother is a Satsangi but the father is not? How can we explain to them, and how can we make them have a strong foundation if we ourselves don't know about the Path? How can we make them understand and be firm on the Path if we ourselves don't understand?

SANT JI: I had said earlier that before asking any question, you should think about it. A Satsangi is given the complete information and knowledge of the Path, and he is expected to do all things which are mentioned in the Path.

QUESTION: Master, how strong should the parents be with their children? For example, if they are vegetarians but their children want to eat meat. Or in case of sickness, where the child is not initiated, and the doctors say that he should eat meat. Then what should they do?

SANT JI: Children are innocent souls, and you don't need to be strict with them; you only need to explain lovingly. You know that the proteins and the vitamins which we need for the growth of our body, we can get all those, a lot more from the vegetarian diet, than we may get from the non-vegetarian diet. Now many doctors recommend the vegetarian diet. Parents don't want to take any pain to explain the facts to their children. The children are innocent souls, and you need to give only a little bit of your attention to them and they will accept what you are explaining to them. If you sit down with them and explain lovingly to them the goodness of the vegetarian diet and the badness of the non-vegetarian diet, I do not see any reason why they will not follow you. But the thing is we know only how to become strict with them; we don't want to spend any of our time explaining the things to them. If the Satsangi parents are strong in their devotion to the Master, I guarantee that Satguru Power also helps them in this matter. We do not understand the sympathy which the Master has for us and our family. Many times He appears to children in their dreams or otherwise, and sometimes He is very strict in the dreams with the children, and sometimes he tells them not to eat meat because it is very bad for them.

Once a son of an initiate of Baba Sawan Singh was fed meat by some other person. In the night the person who had fed the meat to the Satsangi's son, had a very bad experience of Master Sawan Singh coming and choking him. He thought he was going to die. And at the same time the boy who had eaten meat was also given a very bad experience. The next morning, the man who had fed meat to the boy came to the Satsangi and requested forgiveness. And the boy also realized that it was not good for him to eat meat. So if the Satsangis are strong in their devotion, if they are doing their meditation wholeheartedly, then Master definitely points one or the other way to explain the facts to the children. Master is concerned for the Satsangis' children as well as for the Satsangis, and He always protects them.

### ***1985 March: On Raising Strong Vegetarians***

*This darshan session was given in Rajasthan, October 3, 1984.*

QUESTION: Is it all right to feed your children eggs?

SANT JI: Often I have made this clear in children's darshan, that children are innocent souls that are given to us to take care of; they are the innocent gifts of God. And since they are going to make the future of the nation in which they are born, it is the responsibility of the parents to make their future. When the children are born they are ignorant, they do not know anything of this world. They don't know whether eggs have enough proteins and vitamins or if vegetarian food has. It is the responsibility of the parents to give them correct diet, correct knowledge, and they should guide them to be vegetarians.

Regarding this I have talked very openly about myself: that since my parents were vegetarians, I was also a vegetarian from birth.<sup>1</sup> My father was so strict in the matter of diet, that he did not even like to sit near a person in the habit of drinking or eating meat. So he never allowed any of us to go near a person who was eating non-vegetarian food or who was drinking. Because of his strictness we were also vegetarians, and it did not have any bad effect on my health. Many times I have said that in the army, there was no one who could defeat me in running or high jumping. I was very healthy. Often under dangerous conditions I was more courageous than other people. I have said that during the Second World War when Hitler was progressing, nobody wanted to join the army because they feared that if they went to the battlefield they would not come home – that death was certain.

So people preferred to go to prison for twenty or thirty years. They thought that joining the army was like committing suicide. I was the only person in my village at that time who was happy to go in the army. I gladly gave my name to the people in charge; I told them that I wanted to fight on the battlefield. At that time I was not 18 years old. The commander and others in charge were surprised at my courage. The doctor who examined us, told us all to take off our shirts so that he could see who was weak, to recommend that they get milk to drink. When he asked the commander who should be recommended to get milk, the commander started weeping and said, "They are all scapegoats, they are all going to die; why don't you recommend milk for everyone?"

So this was the condition at that time. Nobody wanted to go in the army because death was sure for everyone. But I was very courageous and I think that this was only because of the vegetarian diet on which I was raised right from birth. We do not have complete knowledge of the vegetarian diet. It is an illusion that people say that there are more proteins in meat or in eggs than you can find in vegetarian foods. There are many vegetarian foods in which you can find more protein and vitamins than in the other non-vegetarian foods.

In the border area there was a cantonment; Master Sawan Singh had been one of the engineers who was in charge of the construction of that cantonment when He was

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<sup>1</sup> The contrary statement about Sant Ji's parents in the Introduction to Streams in the Desert p.2, is in error due to a misunderstanding on the part of the Editor.

working in the army. Once they had a sports meet there and sportsmen from all the different battalions of the army were invited to take part. Our battalion was invited, and a battalion of Pathans also came, from across the border. The Pathans were very tall and sturdy and healthy-looking. They eat only meat and other non-vegetarian food. They were also very well known for their athletic abilities.

Many people knew about me also. In my regiment, I was the person who always defeated everyone in running. So one man who was well known in his battalion came and asked me if I was Ajaib Singh. I replied, "Yes, I am." He asked me how much meat I ate and I replied that I had never seen meat. So he laughed at me and said, "I will carry you in my arms after the race will start." I told him, "Okay, time will tell who will carry whom." They made a joke of us vegetarians. They used to say the vegetarians would eat the cereals with the cereals, they do not eat any flesh and that is why they will never get a sturdy body. "They can never defeat us because our flesh is made of flesh." But we were all very sure of ourselves.

We had to run for one mile; there were four rounds of 440 yards each. I used to run normally for the first three rounds but in the last round I would run very fast. Even if a mare was chasing me, she could not catch me because I used to run so fast in the last stretch. So for the first three rounds when that man was ahead of me, the people of his battalion were encouraging him to keep ahead of me, and the people of my battalion were encouraging me. But when the last round came, that man's friends did not cheer when I passed him and came in first. So I mean to say that those people used to laugh at us because we were vegetarians, but when the time came for competition, then they came to know how much energy we got from the vegetarian food even though they were very tall and very healthy looking. When that man was standing near me I looked like one fourth of his size, but nobody noticed that when I passed him and defeated him.

Generally people do not know why mankind started eating meat and drinking wine. In the earlier days when human beings were not so developed, and lived in the forest, in order to satisfy their hunger they used to kill animals and eat their flesh. Since they were eating raw meat which was not easily digestible, out of necessity they invented wine. Wine is also referred to in the Vedas as Soma Ras. It is not a new thing, it is a very old thing, and it was made only to help digest the raw meat that people used to eat. Gradually when mankind started developing and people started living in groups, they learned more about farming and cultivating land and they started growing food. In the beginning when they did not have any knowledge of how to grow fruits and vegetables, they used to kill animals and eat meat. Since they found it tasty they went on eating it and it became very difficult for them to give up eating meat and drinking wine, even though they produced many other different kinds of vegetables and fruits.

Now that God has blessed us with so many vegetarian foods there is no need for anyone to eat meat because there is a substitute for everything. Since we do not have to live in the forest, we have all the means to cook all the vegetables and fruits easily. Since we

have been blessed with so many different kinds of vegetarian foods, I think that there is no need for any non-vegetarian food.

A child is innocent and does not know anything. He tries to catch snakes; he does not know that the snake will bite him and the poison of the snake's bite will kill him. Out of his innocence he tries to catch the snake, but the parents will at once come and save him from the snake. In the same way since the child is innocent, he does not know fire will burn him and he tries to touch the fire and again the parents come to help him. In the same way it is the duty of the parents to teach children about vegetarian food because he does not know anything about the food. It is the duty of the parents to teach the children which food is good for them and which is not. It is their duty to teach them about good vegetarian foods.

Master Sawan Singh used to tell a story about the king of Balkh Bokhara. It so happened that once he went on pilgrimage to Mecca. Mecca is that place in Saudi Arabia where Prophet Mohammed was born and every Muslim person thinks that by visiting Mecca and doing that pilgrimage which is called haj, at least once in his lifetime, he will achieve liberation. So many people went to Mecca on pilgrimage and the king of Balkh Bokhara was one of them. It is said that at that time three and one half million people gathered there for that pilgrimage. And when everyone got there a sound came from the sky: "This time many people have come to do this pilgrimage but only one person's pilgrimage has been accepted and he is the shoemaker of Damascus, even though he has not come here personally."

The king of Balkh Bokhara was a pure soul so he was surprised to hear that. He wanted to know what the shoemaker had done which had made him worthy of the pilgrimage without his even going to Mecca.

The King went from Mecca to Damascus and found the shoemaker; and he told him what he had heard in Mecca, and asked him: "What good deed have you done? How have you devoted yourself to the Almighty Lord that your pilgrimage was accepted even though you did not go to Mecca personally?"

That shoemaker was a very poor and humble person. Those who are devoted to God Almighty always like to remain in poverty and humility. They know that humility is the ornament which beautifies them and which God likes. So humbly he said: "I am a poor man and since I had the desire like other people to make the pilgrimage to Mecca, I started collecting money many years back.

"When the time came to go to Mecca my neighbors were cooking some meat and the smell was all over the neighborhood. My wife told me that she also wanted to eat meat so I went to the neighbor and asked him if I could borrow some meat from them. I told them that my wife would also like to eat some meat so would they please give me some. They replied, 'This is not a good thing for good people to eat. This is the flesh of an animal, which is very impure. Only those people who do not have anything else to eat, eat these impure things. It is not good for you, so you should not eat this.' When I asked them why

they were eating that impure thing, they replied, ‘We have been hungry for the last eight days and we did not have any money to buy anything so we have killed this animal and are cooking it.’

“When I came to know that they were hungry and did not have anything, I was very moved by their poverty and I brought all the money which I had collected for the pilgrimage and gave it to them.”

He was sorry that for the last eight days when the neighbors were not getting anything to eat, that he did not know. He repented and gave that money to his neighbors. He told the king, “I have done only this. You may consider it as a good deed but I think that I have done my duty because they are my neighbors and I gave them this money so they would not have to kill any other living creature to eat. I gave them this money since I thought that I could go to Mecca later on but first I should save the creatures that would have been killed.”

Master Sawan Singh used to say, “As we have the right to live on this earth, in the same way all other living creatures have the right to live on this earth. If you want to eat flesh, eat your own flesh. Why don’t you cut some flesh from your body and eat that? Because when you kill some creature to eat its flesh, do you think it will be giving you its best wishes? As we would not like our body to be cut up, in the same way no living creature would like the same treatment from us.”

That is why we should always try to protect all living beings because we are all created by God and we all have an equal right to live on this earth. Master Sawan Singh used to say that we have to teach all these things to the children and we should tell them the benefits of the vegetarian diet and that eggs and other animal products which people eat increase our burden of karmas; and it is our duty to lovingly explain to our children that they should become free of this burden of karmas and not eat such things which may create the load of karma on them.

Master Sawan used to tell another interesting story: Once there was a boy who got in the habit of stealing things. His mother did not stop him, but instead she encouraged him. If he would bring a small thing, she would encourage him to bring something more valuable. So it went on and gradually he became a very well-known thief. Once he went to the palace to steal things and he was caught red-handed. He tried to escape and in doing so he killed a person there. So when he was captured by the people over there, he was sentenced to death. When he was put in jail and was waiting for his execution, they asked him if he had any last request. He replied, “I just have one desire and if you fulfill that I’ll be very grateful. Kindly bring my mother here to see me.” When his mother came, she stood on the opposite side of the bars. She asked him what he wanted to tell her and he replied, “Mother, why don’t you come close to me. I have something very secret to tell you, bring your ear close to me.” When she brought her ear close to him he cut her ear very severely and she started weeping. And then he said, “If you had given me good teachings in the beginning, if you had not encouraged me to steal, I would not have

become a dacoit and I would not be sentenced to death. It is only because of your bad advice and bad inspiration that I became a thief and now must be put to death.”

So it is the duty of the parents to give their children good advice and good inspiration, because it is the responsibility of the parents to make a good future for the children.

QUESTION: I have two cats. Should I feed them vegetarian food?

SANT JI: Many dear ones have come to this ashram in the past few years and they might have noticed that we have three or four cats here and they even come to your room and eat your cookies. We do not feed them any non-vegetarian things and I think they are in good shape. This is a matter of habit for them. They have gotten used to eating chapattis; they like chapattis with ghee on them. So since we have made this habit for them they are used to that.

### **1985 September: Faster than a Bullet**

*This question and answer session took place January 2, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan.*

QUESTION: Master says that unless we have our attention at the third eye we cannot be pulled up, that unless we have completed the Simran we cannot be pulled up; so what is the situation for the children who are only initiated into the Sound?

SANT JI: As I have said earlier also the attention of the children is not scattered much; they do not take much time to concentrate their attention at the eye center. Maharaj Sawan Singh Ji used to say that many times, even though the parents have been initiated for a long time, they have not opened their inner vision or contacted the Master within, but their children have already done that. Many times they get direct messages from the Master for their parents.

Often I have told the story of a boy who used to live in Ganga Nagar, and had experience of Master Kirpal. Supreme Father Kirpal appeared to him in his meditation and gave him a message for his father. His father was a camel dealer and he was not successful. He was very poor. So Supreme Father Kirpal appeared in that boy's meditations and told him to tell his father that since he had traveled so much trading camels and had gotten nothing out of it, he should stop that business and he should open a shop in a village called Manjuwas.

The next morning that boy told his father about the message he had received from Supreme Father Kirpal. Parents might or might not believe what their child was saying; but since the father had much faith in Master Kirpal, and he was tired of trading in camels anyway, he stopped that business, and obeying the message which had been received by his son, he went to the village of Manjuwas and opened a very small shop with a very small investment. But later he became very successful from that shop, and now they are living comfortably.

Since the attention of children is not scattered much in the world, whatever attention is given them they will accept, and they can become receptive to the Master's grace much sooner than we can. Many times we see that when the children who have been initiated into the Sound start enjoying inner bliss and going within, when they open the inner veil and see the Master within, they become so absorbed in their experiences that they start giving more time to meditation. Some parents don't like that; they are afraid that if the child does a lot of meditation it is possible that he will give up all interest in studying or worldly pursuits. So sometimes they try to stop the child from doing more meditation. But I have seen many six- or seven-year-old children in the Satsang whose souls were pulled up within and when people would pull them out they would say, "Why did you bring me back? I was having the darshan of Master Sawan Singh (or Supreme Father Kirpal)." Children are innocent souls and since their attention is not spread as much in the world, they don't have those wild thoughts; it is easier for them to concentrate at the eye center and open the inner veil.

Once a general came to Master Sawan Singh for Initiation, and when Master Sawan Singh gave him the initiation he said, "First I received initiation from Seth Pratap Singh (who was Swami Ji Maharaj's brother) and then I got Initiation from Hazur Rai Saligram, and then I got Initiation from Sarkar Sahib (Rai Saligram's successor), and now I have received Initiation from You. But even after receiving Initiation from so many Masters I have got nothing. I don't see anything inside; what is the reason for that?" Master Sawan Singh replied, "The woman who has thirty-two husbands cannot please anybody. The same is true with you intellectuals: you try to please everyone and you get nowhere, you have no experiences. Your attention is spread so much in the world. You go everywhere and your attention goes everywhere, and you are not able to please anybody or get any experiences." Master Sawan Singh used to say that it is worth it to spend one's whole lifetime trying to please one Master. But how can those who try to please so many Masters become successful?

When Master Sawan Singh told that general that his attention was scattered all over the world and that is why he could not see anything within, he did not agree. He said, "Well, I don't agree with this because I know about my concentration, and my attention is not scattered in the world. I can concentrate very well." Then Master Sawan Singh said, "But then why don't you see? You have been explained the theory and you know the technique of meditation, why are you not able to concentrate and see the things within? We have experiences in meditation only when we are able to concentrate at the eye center." But even then that general would not agree that his attention was scattered in the world. His nine-year-old daughter Kamla was also there and Master Sawan Singh told that girl to close her eyes. Then Master Sawan Singh gave her His attention and asked her what she could see. She reported, "Now I see the stars; now I see the sun; now the moon has come." Then Master Sawan Singh told the girl to open her eyes, and then He said to the general, "Now, you tell me whether your attention is scattered or not. Kamla's attention is not scattered in the world, so whatever attention I gave her she accepted and she became receptive to it, and as a result she started seeing all these things. Whereas when I gave

you my attention, you were wandering here and there. You are not concentrating, that is why you are not receptive to my attention and are not utilizing it in seeing within.” Hearing this the general felt very embarrassed.

### **1985 December: On the Grace of the Master**

*This question and answer session was given September 29, 1985, at Sant Bani Ashram, Village I6 PS, Rajasthan, India.*

QUESTION: Master, could you talk a little about sitting in bhajan in front of the children in the family?

SANT JI: You can sit for bhajan in the family, but you should make sure that you have covered your head so that no one looking at you can see what you are doing. Often I have said that children are innocent souls, and when they see you sitting in meditation, they also try to imitate you; and since they are innocent souls their souls are not so much of the world. Their attention goes right up and they start seeing things and sometimes it can be dangerous. That is why it is advisable to sit for bhajan only after covering your head so that they may not imitate you, if they are not initiated.

In California I made one child sit for bhajan and when he closed his ears he started hearing the Sound and it was so loud that he could not bear it. So he started crying. At that time I told Pappu to unplug his ears and when he did that at once he became quiet and he started wondering what had happened.

### **1986 June: The Pearls of Spirituality**

*This question and answer session was given at Sant Bani Ashram, Village 16PS, Rajasthan, India, on February 23, 1986.*

QUESTION: When children are raised on the Path and they start meditating and going to satsang, and then they hit teenage and they don't want to meditate and they don't want to go to satsang anymore, where is the balance of love and discipline?

SANT JI: Often I have said that it is the first duty of the parents to mould the lives of their children. You should tell them of the goodness of going to the satsang and sitting for meditation, and the benefits of attending satsangs and doing meditation. And also what good it does to get a good education. You should tell them about the disadvantage of using drugs and doing the bad things which most of the young people in the West do. You should tell them about the disadvantages and all the bad things which may happen if they do not attend satsang and if they do not meditate. You should tell them all these things lovingly. If you teach them lovingly it will make all the difference. But the pity is, what happens when the parents are teaching all these things to the children? Either they are angry, having spoiled their own peace when they are explaining things to the children; or when they are trying to explain things to the children they are not doing it in a good way. Most of the time the parents are explaining these things to the children only after they have fallen into the bad habits. It is much better, and it is advised, that before the children

fall into the bad habits the parents should explain the things to the children in a loving way – not getting upset, not with the tone of anger, but peacefully and lovingly.

I will tell you a story which Master Sawan Singh also used to tell very often in the satsang. And I have also told this story very often in the satsang. Once upon a time there was a prince of a state, and he fell in love with the princess of another state. They wanted to get married but their parents did not agree. So both of them decided that they would run away from home and get married and live happily afterwards, in some other state. So one night as they had made the plan, the princess brought a she-camel and she came and also took the prince with her. When they were running away from home they had to cross a small river. So when the she-camel came near that water, the princess said, “Pull the rein, otherwise she will sit in the water.” And she added that her mother also had that habit of sitting in the water.

Now when the prince, who was a very wise person, heard that the camel’s mother also had that habit and as a result the she-camel also had the habit, he realized that if even in the birds and animals the children take on the impressions and habits of their parents, then what about the human beings? He thought about the future. He thought, “Today this girl is going away with me and we’ll get married and have children. What if my child, be it a boy or a girl, if he or she were to run away from home and go and get married with someone whom I would not like and to whom I would not agree? What will happen to me? People will criticize me and say, ‘His son or daughter has run away and has gotten married,’ and at that time it will be very difficult, because whatever we are doing, our children will also do the same thing.”

Since he was wise and got that wisdom, right then he changed his heart and did not want to run away with that princess. So he said, “I have forgotten one very important thing in my palace; let us go back and get that. We still have a long night and we still can make it after we go and get it.” The princess did not know that the heart of the prince had changed, so she agreed and they went back. When they got back to the palace the prince folded his hands to her and said, “Thanks to God that we have been saved from doing a sin, because if we had gone away and produced children it would have been possible that, like this animal, they would have become like us, and then people would have criticized us. So it is better that you should go to your home and I should remain in my home and we should not do anything like this.”

So the purpose of telling this story is that when the birds and animals have the impression and habits of their parents, the human beings also have the habits and impression of their parents. That is why Master Sawan Singh Ji used to say that if you want to make your children good, first of all you should yourselves become good, because the children learn a lot from the parents. So if you want to teach or explain anything to a child, first you should become perfect in that.

Master Sawan Singh Ji used to talk about His neighbor whose son would steal things from others, and when he would come bringing things from other people, his parents

would always appreciate that and say that he was a good boy. Master Sawan Singh Ji used to say, “What can you say to such parents who encourage their child in bad things?”

When a child falls into bad habits he spoils his life, and you know that sooner or later the child definitely gets this thought: “My parents did not do anything good for me, and whatever I have become today it is only because of my parents.” I meet many children in the interviews who have had bad impressions from their parents, and they tell me how much it affected them when their parents were not getting along with each other. Some children who have had very good impressions from their parents because their parents are very good, they also say that they are very grateful to their parents because they have learned a great deal of good from their parents.

Those children who wander away from home and who fall into bad habits, finally when they do bad things and they are put into jail, they suffer a great deal of bad karma. They suffer a lot in this world. So those children who make such bad karmas, their parents are also responsible for those karmas, because it was their duty to make the lives of their children but they did not attend to their responsibilities. That is why whatever karmas the children are making after wandering away from home, the parents are also responsible for that. Kabir Sahib says, “Even the dog of a devotee of the Lord is much better than the mother of a worldly person, because the dog of a devotee, even though she cannot do the devotion, at least she earns the praises of God, whereas the mother of a worldly person or bad person always encourages and inspires the child to do bad things.”

It is my personal experience that those parents who have good character, who do meditation, who go to satsang and who have a very good life, they do not need to explain or tell anything to their children, because children learn by themselves. They go to the satsang, they sit by themselves, nobody needs to tell them anything.

In the month of October I went somewhere to hold satsang. They had set up a tent there and the dear ones had made all the arrangements as we do here for the satsang. After I returned from the satsang the dear ones told me that for two months the children went on imitating how we do satsang. The children did not have any tents to set up; they would gather some rags and used clothes and things like that and make a small tent-like thing and some children would become as the sangat and someone would become as the Baba or the Master and they would pretend they were holding satsang. They had also made a small underground room-like thing where they would say that the Baba was meditating there. So I mean to say that whatever they had seen, for two months continuously they went on imitating that, doing the things which they had seen. When Pappu’s nephew used to live with them, Pappu’s mother told him, “Whenever you go to school you should always bow down to the Master.” So whenever he used to go to school he used to come and bow down to me and then go to school. But when he did not have to go to school, when he had a day off, even though I would be standing near him he would not bow down to me. If he had been told that he should bow down to the Master every day, he would have done that. But since he had been told only to bow down when he went to school, that is when he would do it.

So dear ones, the parents should take good care of their children. You know that they are innocent souls and they have come into this snare of mind and maya. They also have been given the opportunity to progress spiritually in this world. If their parents are good, they can not only make their worldly life good but they can also progress in spiritual life. You should be very patient when dealing with children. The Masters always behave as a child of forty days old in front of their Master and they always get the grace of the Master. Guru Nanak Dev Ji Maharaj says that even if the child makes so many mistakes, the mother does not get upset at him; she always showers grace and she is very kind. The child may do anything wrong and he may make mistakes, but the mother always extends her gracious hand and she is always kind towards the child, because she has to make his life.

Further He says, “O Lord, I am your child; why don’t you forgive me and forget all my sins?”

### **1987 September: On Parents and Children**

*This darshan session for Westerners was held on July 9, 1987, in Bangalore, India.*

QUESTION: Children that are born onto the Path, especially children that live in ashrams, live very sheltered lives and as they get older it seems there’s a lot of curiosity about the world. What’s the best way to help children be prepared as they get older and ready to go into the world?

SANT JI: First of all I would like to tell you about my own life. Ever since I gained awareness in my childhood, I spent my time sitting underground doing some sort of devotion to the Almighty Lord. Even when I was in the Army I was not in the habit of socializing with people. I would not go to watch movies, I would not go to places where crowds might be, I did not go to market places. I would just go out, do my work and come back to my barrack. I did not socialize with people. People used to taunt me and laugh at me and say, “Why have you come into this world when you don’t know anything about it?”

Then when I got initiation into the first two words by Baba Bishan Das I did that meditation sitting in an underground room for eighteen years and every morning, since I had to walk past a few houses in order to get to that underground room, people would see me going to do the meditation and they would laugh at me and say, “Why have you come into this world when you don’t have any knowledge of this world?” I would just keep quiet and go and do my work. Sometimes I would invite them to talk to me; I would say, “Come to me, let us talk, let me see how much more you know about the world than I do.” They would not have any answer.

So for eighteen years I heard those taunts and I heard what people had to say about me and they always said that I did not have any knowledge of the world because I was not going out in the world, I was just doing my work. But when the time came you know that I was sent out into the world and I went to so many places, I met so many people, and in this way I came to know about the world. There are many people, who travel so much

just to get more knowledge about the world, but what do they get except difficulties and problems? They get nothing else.

In the same way, as long as children live in the shelter of their parents they get good guidance and teachings and do not fall prey to any difficulties of this world. But when, to fulfill their curiosity, to know more about the world, they leave the shelter and guidance of their parents and go out into the world, you know what happens: how many things there are which confuse them, how many times they fall into difficulties and sometimes when they have ruined their life they even come across people who tell them, “Your parents did not give you good guidance or a good education and that is why your condition is like this.” So I would say that it is not necessary to leave your parents, it is not necessary to leave the sheltered environment, just to fulfill your curiosity about the world. You can get all the knowledge about the world just sitting in your home because there are so many means of communication – radio, television, newspapers, and things like that. By reading newspapers you can get the knowledge of the world, you can know what’s happening where.

Pappu is a learned man, he has traveled very widely, and he lives in a big city like Delhi, so he knows more about the world. When we were going on the first tour and we boarded the plane for the first time, Pappu was telling me how we have to fasten our seatbelt and how we have to keep our body. When he was telling me that, he was under the impression that this was the first time that I was flying and that I did not know anything about all this so that was why he was telling me. When he told me all that I said, “Pappu, it looks as if you are afraid,” because that was his first time flying; and he confessed, “Yes, I am afraid.” I told him, “This is not the first time that I have flown. When I was in the Army I have even dived out of moving airplanes using parachutes, and I have flown many times.” Afterwards when we went on the tour many people asked me, “How was the flying? Was that the first time you had flown, or seen the airplane?” I said, “Yes, I’ve seen airplanes before and I have flown in them too, this is not the first time.” So I mean to say that the more contacts, the more knowledge we get of the world, the more difficulties we invite, the more problems we create. I get many letters from children like you, many children come to see me in the interviews also; and when they tell me about the difficulties they are in, or the difficulties which are created by their parents, then I feel very sorry for them; because they are my children I have sympathy for them. So I mean to say that the more contacts, the more dealings we have in the world, the more complicated is the life we make for ourselves, and we fall into more problems. We do not need to become so extroverted just to know the world because if our mind is well, we can know everything of the world; but when we become too extroverted in the world, then we have such questions, with a disturbed mind, we have all these questions like you have asked.

QUESTION: When you sit a baby down and show him a picture of Master and he starts laughing and smiling at the picture, what does that mean?

SANT JI: Children are innocent souls and they get affected very easily. When they see the picture of the Master they become very happy; the child expresses its happiness only by laughing and smiling.

Children who are of three or four years of age and whose parents always tell them about the Master and the Path get themselves connected with the Master very easily, and get many messages and experiences from the Master; and sometimes the parents ask them about the experiences and when that child tells them, he loses all that he has gained. Many times parents receive messages through the children, and many times they also benefit a lot from the children.

I'll tell you one incident of my lifetime. In Sri Ganga Nagar there was a lady civil surgeon who was an initiate of Master Sawan Singh Ji. She was very well respected there because she was very sympathetic to all the patients who would come to her for treatment; she was very popular. One married couple came to her for getting an abortion and since it is against the teachings of the Path, and since that lady surgeon had a lot of sympathy for all the people because she was an initiate, she advised them not to have it. She said, "If you had taken some measures before the baby was conceived then it would have been all right; but now that your wife is already pregnant you should not do this thing, because it is like a crime." But they insisted on getting their abortion. Since I also knew that couple and I knew that lady doctor, because I used to visit them often, she requested me to somehow advise them, and convince them that they should not do that serious thing because it is neither healthy nor good.

So I tried my best to advise them. I suggested many things to them but they were not willing to accept any of my advice and they wanted to get that abortion done so finally I had to give this offer. I said. "Whether it is a boy or a girl, when the baby is born you should give it to me and I'll take care of that baby; if you are afraid of the expense, don't worry; I'll take care of that too." In India usually people don't like to have daughters because when your daughter gets married you have to spend a lot of money. In many cases one has to spend the earnings of his lifetime just to get one daughter married, so people are afraid and don't like to take the responsibility of raising a daughter. So when I told them, "Whether it is a girl or a boy I will look after that child," then they agreed.

When that baby was born, he was a boy and he was very beautiful and very loving so I gave him the name Gopi; because, I said, the gopis of Lord Krishna were beautiful and he was also beautiful; so I gave him the name Gopi and I took care of him. He was very loving, very beautiful and he was very devoted to Master Kirpal. He used to live with me and we both used to sleep on the terrace and the latrine was downstairs. Since he was very young and small it was difficult for him to go down during the nighttime to use the latrine; so whenever he had to pee he would have that difficulty. Once Master Kirpal gave him darshan and graciously told him, "Gopi, you don't have to go downstairs to use the latrine. You can pee right here in the rainwater drain pipe" – which was on the terrace not far from where we used to sleep, and it was near the latrine which we had made and reserved for Master Kirpal. And so he used to do that. When I asked him why he was

doing that, he told me, “Master has given me orders and I can do that.” I said, “Well, if Master has told you to do that you can do it, and I don’t have any objection.”

Master Kirpal did not have any fixed time or program to come to see me. Whenever He would feel like coming He would come, graciously He would come and give me His darshan. One day when Master Kirpal had come, but we did not know that He was coming so we did not do any cleaning or anything, He was going to use His latrine when He smelled that bad smell on the terrace and He asked me, “What kind of smell is this? Who is making this place dirty?” I said, “This place is made dirty by Your disciple, Your child whom You ordered from within.” Master Kirpal laughed and was very pleased with that boy, and always whenever He would come He would give him a lot of darshan; and Gopi would tell us many things about the Master, many experiences which he had with the Master. Master became so pleased with him, He gave him parshad and He also told me, “He is a very beautiful and loving boy, a very good soul, but unfortunately he does not have a long life to live on this earthly plane; he will hardly live up to twenty-five years and after that he will die.” When He told me that I became very sad because he was a very loving boy, very beautiful boy, very devoted.

When he was eight years old, his parents came to me and said they wanted their son back because they did not have any other child as beautiful and as loving as him in their family. I resisted; I told them, “You do not have any right to take this boy back because you have already given him to me,” but still they wanted him back. I even called their relatives to see that justice was done, but still they did not listen to anyone and they took that boy. So I had to tell them, “You are taking this boy, but you will repent in the end because my Master has told me that he does not have a long life to live. Whatever he is doing here with me is good for him and for his soul and you should leave him with me.” But they did not believe that and they took the boy away.

About a year ago that boy left the body. He spilled some petrol on his body and caught fire, and after that he became sick for a month and was in the hospital. While he was in the hospital he did not have any pain. Whenever I went to see him he regretted that his parents had not done justly with me, and he blamed himself because he left me even though he was supposed to be with me. I lovingly told him, “Dear son it was not your fault, it was your parents’ fault that they took you away from me; but now it is okay.” Finally in the hospital of Bikhaner he left the body after remaining in the hospital for a year.

So the point of this story is the kind of souls that children have, and if they are inclined towards the devotion of God, how much grace of the Master they can get, and that they can give us messages. They can get themselves connected with the Almighty Lord very easily because we the grownup people have our attention so much spread in this world it is difficult for us to concentrate but since the children are innocent souls and their attention is not spread so much into this world it becomes very easy for them to receive the grace of the Master.

I would say that our Master was so gracious that He would even direct the children where to go to use the latrine, where to go and pee. How much more grace can a Master shower on the children? Mr. and Mrs. Oberoi also always loved Gopi because Master Kirpal Singh used to love that boy and he used to get a lot of love and affection from us. Afterwards when that accident happened and he was in the hospital he always told his family that they did not do the right thing and afterwards he told them, “You should buy a special jeep and go to the satsang every month. You should not miss the satsang even once.” He did not feel any pain and he left the body peacefully. Fifteen years ago when he was taken away by his family there was some tension between me and the family and they had stopped coming to satsang; but since he left the body that family has started coming to satsang once again. Every month they come to the satsang; they are doing what Gopi told them to do.

I have told you the story of this boy just to explain to you how the life of a child can be changed, how one can make the life of a child. We can not only change the spiritual life of a child, but if we are good and if we give them good teachings and a good education we can even make their worldly life good. But we can make the life of the children only if we have made our lives good. Master Sawan Singh used to say, “It is not possible for parents to make the lives of the children good if their own lives are not good.” So first of all, if we want to make our children good we have to make our lives good.

In this context Master Sawan Singh Ji used to tell a story about a prince and princess who fell in love with each other and wanted to get married. But in those days in India people used to believe in high and low castes, and because the castes of the prince and princess were not equal their parents would not agree to their marriage. But since they loved each other very much they thought, “It doesn’t matter if our parents don’t agree to our marriage; we should leave them and run away from this place and we can get married and we can live easily, leaving our families.” So one day they made the plans to meet in the night time and the princess brought a camel in order to run away. So as they ran away they came to one small river and the prince had the reins of the camel in his hand; and since that camel belonged to the princess who knew the habits of that camel she said, “Pull the rein tightly. Otherwise she will sit in the water,” and at once she added, “Her mother also used to do the same thing.” Now when the prince heard that, that the camel has the same habit as her mother, a thought came in his mind, “When animals get the effect of the habits of the parents, what about the children of human beings? Whatever the parents do, the children will also do the same thing.” And then he thought, “Today I am taking this princess without the permission of my family and we will be getting married without doing the social rites and rituals and then we will have children. If in the future my children, my daughter, will run away with someone like I am running away with this girl, then how will I feel? It is not a good thing; people will blame me, they will also taunt me; so it is not a good thing for me to do this. Whatever I am doing it is wrong and I should not do it.”

So at once he changed his mind, and he said, “Let us go back because I have forgotten something very important which we should take and we should not worry about the time

because the night is very long and we can still get away before morning.” The princess did not have any idea that the prince had changed his mind, but when they came back to the palace the prince said, “Look here, we were going to make a very big mistake. We were going to run away and do something which was against the wishes of our families, and our children would have also done the same thing – because whatever we have done, our children will also do – and it is not good for us. You go to your home and I will go to my home.” So the point is that when even the animals get the effect of the habits of their parents, human children also get the same thing. Whatever we do our children also do the same thing, so if we want our children to become good, it is very important for us to develop good habits and do good things – if we want our children to follow in our footsteps.

### **1989 July: A Very Good Seva**

*This question & answer session was given March 29, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan.*

QUESTION: I feel a little embarrassed asking this question because I too am a bad example, but the question is, what should we tell children on the Path, especially teenagers, when they see adults and Satsangis making mistakes and compromises on the Path such as drinking, smoking, etc.?

SANT JI: Master Sawan Singh Ji used to say, “Those who want to make their children good, they themselves should become good.” There is no other example which can be given in this context. It is not good to teach others while you do not practice that thing yourself. It is said that those who teach others but do not live up to it themselves, it is like the sand is coming into their mouth. What they are doing is like protecting other people’s courtyards when their own house is on fire.

So dear ones, it is not good if we ourselves do not remain in control, and if we do not do the things which we want our children to do. Before we tell them they should not drink and do all those things we should make sure we are not doing them.

Children are innocent souls and the dirt of the world has not soiled them so badly that it cannot be easily removed; they still do not have that much dirt of the world on their souls. But because we do not set a good example ourselves, we only preach to our children, that is why it is very difficult for us to tell them that they should not do those things. So first all the parents should be certain that they do not do these bad things, that they do not set a bad example for the children. When you do the bad things in front of the children, they also start getting bad thoughts and they also try to imitate you; the children always learn from their parents. I meet many children who complain to me about their parents. They tell me, “It hurts us very much when we see our parents not doing the meditation, not going to the Satsang, and doing all sorts of bad things.” And some children even tell me, “If this is the condition of our parents, after being on the Path for so long, and after going to the Satsang for so long, what is the hope for us?”

So such kind of negative thoughts come up in the children when they see their parents as a bad example. So that is why all the parents should do the meditation of the Shabd Naam; they should not do any bad deeds; they should not do anything bad which can have a bad influence on the children's mind; and they should always set a good example for them. If your children will be good, it will be good for your future also, because children are the treasure of the future. If they will be good, they will not only be living a good and comfortable life themselves, but they will also make things easy and comfortable for their parents. They will glorify the name of the parents; they will glorify the name of the community; they will glorify the name of the country.

So do you think it is a small seva? No dear ones, it is not a small seva; and I think that if the parents would sacrifice their desires for the betterment of their children, still it is a cheaper bargain because it is the children who have to glorify the name of their family.

Children are the gift of God and it is our responsibility to take care of that gift of God. And it is the responsibility of every parent to make the life of the children.

Master Sawan Singh Ji used to say, "The children become as the parents are." He used to talk about his neighbor when He lived in a place called Murree Hills. He used to say that a drunkard lived on the upper part of the house where He lived and he used to drink and eat meat and things like that. You know that children always like to play together, so whenever Master Sawan Singh's children would go and play with the drunkard's children he would sometimes try to tempt the children of Master Sawan Singh to drink wine or eat meat. He would say, "My children do this; why don't you also try it?" But Master Sawan Singh's children would never come near the wine; they would never even touch the wine. Many times they would even spit, giving the impression that they had eaten or smelled something very bad, because they were so much against drinking the wine and they could not even stand the smell of it. So even though he tried so many times, still they would never touch or drink the wine. Once he went to Master Sawan Singh and said, "Well I don't know what kind of teaching You are giving to them, but they are very strong. Even though I have tried many times, and my children also drink the wine, still Your children are so strong that they don't even like to touch the wine."

So Master Sawan Singh said, "Well, this is because I never touched wine, and because of the teaching I am giving to them; you should also do that for your children." But that man did not understand. Master Sawan Singh Ji used to say, "After sometime I saw that his daughter had left home and she became a bad girl and his son also became a very bad boy." And then he repented and came to Master Sawan Singh and he said, "Now I understand what your teachings meant and now I realize that it was my mistake that I encouraged my children to drink wine and do all sorts of bad things."

That is why Master Sawan Singh used to say, "The children become exactly the same as the parents are, because it is from the parents that the children learn everything."

Man is made up of five complete elements and in addition to those five elements we have been given this intellect, this sense. And that is why we have the sense of responsibility,

we have the sense to differentiate the good from the bad things. But even animals who do not have the intellect and sense of discrimination still feel very much responsible for their children. They have so much love and affection for their children that they will go to any extent to protect and take care of them.

Once I saw a cat who had just delivered some kittens and she was caressing and licking the baby cats in such a way that she was showing a lot of love and affection. So you see that even the animals have the sense of responsibility and they also do everything possible to take care of and protect their children. So as human beings do we not have even that much responsibility and that much sense to protect our children from all the worldly evils?

Often I have seen the animals growing, you people have pets in your home, but I have seen the animals growing over here and I have seen how the cats take care of their babies – they teach the kittens all the things which they should know: how they should jump, how they should catch hold of their prey, how they should eat their food and things like that. And I have seen that the cats are always protecting and always teaching their children until they become strong and can stand on their own feet. They do not leave their children until the time when they are able to feed themselves and take care of themselves. So as human beings, do we not have that much responsibility of protecting our children and teaching them until they stand on their own feet? The children are innocent souls and have come into this physical world not knowing anything of this world, and because we have gone through all this experience, do we not have the responsibility of telling them about our experience? Should we not tell them about the dangers of using drugs? Should we not tell them that it is not good for us to use drugs because it does not keep us in our senses, and it spoils our mind, brain, and intellect? Should we not tell them about all the good things which they should be doing? We have responsibilities toward them because we have to make their life. We should teach them, we should protect them, from all the evils of this world – we should teach them every single thing. Until they become self-sufficient and are able to stand on their own feet, it is our responsibility to take care of them. Many dear ones tell me about their life. The dear ones whose parents had a very confused and perturbed life, parents who were separated – that had a very bad effect on the growth of those children. They tell me how their life was affected because of the difficulties the parents were having together; and only because of that upbringing their mental habits have been set like that. And I also meet the dear ones who have had a very good family life, whose parents were very good, and they tell me how they were encouraged right from their childhood to remain vegetarian. They tell me how their parents had a good family life – they used to do the devotion of God – and that has had a very good effect on them. Only because of that they also have been able to make a very good life of their own.

So you see that this is what happens if we have a good family life. If we do our meditation, then it definitely has a very good effect on the life of the children; they are also able to make their life very good. So it is our responsibility to set an example for the

children. We should set a good example for them because it is in our hands to make their lives successful.

### **1989 September: Welcome Talk**

*This talk was given to the westerners during a meditation program in Bangalore on July 23, 1989.*

In the name of Hazur Sawan and Kirpal, all of you are welcome here. I appreciate this very much and I am very grateful to all of you who have brought your children here. It is all due to the grace of Lord Sawan and Kirpal. The seed was sown by them; these are the saplings planted by Them. All these innocent souls belong to great Masters Sawan and Kirpal. I appreciate that you all have travelled so far and have made a lot of effort in order to bring your children here. I hope that with the feeling which you have come here, you will be able to benefit and take advantage of coming to this program. You should teach the children how to maintain the discipline, how to sit in the Satsang, and I hope that you will make the grown-up children understand the importance of the Satsang. I also hope that you will be able to fulfill the purpose for which you have taken this long journey, I hope that you will be able to do your devotion for which you have come here.

Rishis and Munis gave many instructions about having children. They even wrote down what kind of thoughts the parents should have while conceiving the children: at that time, they should remember the Form of their Master. They should have good thoughts, because all these things have an impact, an effect, on the coming soul.

The Masters and all the great Rishis and Munis have said that while the child is in the womb the mother should have very pure and loving thoughts, and also she should eat good kinds of food, because all these things have an effect on the soul. And the mother should do the Simran given to her by the Perfect Master. The parents should have a very patient kind of life. They should be very loving and affectionate toward each other, because all the thoughts and feelings the parents have, and the things they do, have an effect on the child - the child also becomes like that. That is why the Rishis and Munis instructed that the mother should eat good food, she should be very careful, she should not have any violent thoughts, she should have good thoughts, and she should do the Simran.

After the baby is born, again the Masters have told how we have to take care of them, how we have to bring them up. We should always teach them good things. We should be loving with them; we should always have loving thoughts. So it is our responsibility to take good care of the children even before the baby is born, but after the baby is born, our responsibility is increased.

So we have to take good care of them, especially the children of the satsangis, because the satsangi children are very special souls, because they are chosen by God Almighty. They are given this opportunity to take birth in a satsangi family because

eventually they are going to come to the Master, come to the Path, and do the meditation of Naam. So that is why Masters always tell us how we have to take good care of the children. Since we have the responsibility of making them good and making them do the devotion of Naam, we have to take good care of them. We can do that only if we live our lives according to the instructions of the Rishis and Munis, and according to what the Masters have told us.

Nowadays the parents work very hard in giving their children a good worldly education and in helping them to build up their career in this world. They put them in good schools and they make a lot of effort to give them a good education, but they do not pay any attention, they are not careful, and they don't teach them anything which would make their character good, which could teach them about spirituality. When those children grow up, even though they become very successful in achieving what they want in the world, they have not been given the teachings of spirituality and about the reality of life. They don't even know what spirituality is and why they have been given the human birth, why the human birth is so important. They don't even know whether God exists or not, or whether they have any responsibility towards their parents.

It is always from the parents that the children learn. So if, along with giving them the worldly education, the parents would teach them about spirituality, about their responsibilities, and about the Master and the Path, then when the children grow up that would help not only the children, but also the parents. Then the parents will realize how good that has been for the children.

I have often said that my mother had a Master, and I don't know whether he was a Perfect Master or not, but she was very sincere, very honest, and she would do the practices given by her Master. And it was only because of looking at her that I also got this inspiration to do the devotion of God. As I grew up I understood more about my responsibility and about the importance of the human birth. And it was only because of her devotion for her Master that I was able to get the inclination for doing the devotion of God. So it is always from the parents that the children learn about God and about the Path.

In India people have many children. In the beginning when the dear ones started coming to 77 RB ashram, they would meet the dear ones there and ask them how many children they had. Somebody would report that they have ten children, someone would say twelve children, and so on. Those dear ones were very amazed to know that these people had so many children. So I told them, "What is the point of asking them how many children they have, because in India almost everyone has many children." The important thing is how they have had their children, and how they are looking after them. If they would have their children according to what the Masters have said, and if they would take good care of them, then the number doesn't matter. And the children would give due respect to the parents and take care of them. In India, even though the families have many children, they are very

obedient and they look after their parents when they grow old. They always feel the responsibility of taking care of their parents.

During the last tour of Colombia I met with two dear ones: one of them had 24 children - out of two or three marriages - and that poor person complained that his children were beating him. So I told him, "Dear one, if you had had less children, and if you had taken good care of them, at least they would have taken good care of you and not given you a beating." Kabir Sahib also said, "If the mother wants to have a child, she should bear either a donor, or a warrior, or a saint. If she cannot give birth to one of these, then it is better for such a woman to remain without a child."

### **1989 September: Take the Master's Example**

*This question and answer session was given in Bangalore, July 24, 1989.*

QUESTION: Is it ever appropriate to spank your children?

SANT JI: I have said a lot regarding the children, I am sorry that you are not reading the *Sant Bani Magazine* carefully. If you were reading *Sant Bani Magazine* carefully you would have gotten the answer to this question, because I have said a lot regarding this subject.

Often I have said that children are innocent souls. They understand both the fire and the ice as alike; they understand a snake and a rope as alike – they don't know which is bad for them. They would not play with a snake or put their hand in a fire if they understood any difference between fire and ice. They are without deceit, they are without enmity, they are very holy, very pure and very innocent.

Think about this patiently. The things we see our children do – it is possible that we might have done even worse things than that when we were children. When you spank the children, when you get upset with them, at that time they are developing an inferiority complex. The child is confused and feels very bad when you spank or get upset with him. Master Sawan Singh Ji used to say, "Those who want to make their children good, first they should become good then the children will imitate them." If you spank the children or if you get upset with them, then whatever good qualities they have in their head will go away; then they become obstinate ones, and it becomes their habit – whatever you tell them to do, they won't do it unless you spank them.

Many times we can see that at the time when the children are doing something wrong the parents do not tell the children that they should not do that, they do not explain to them at that time; and later when the parents do get upset with the children, it is really because they are upset with each other. In Rajasthan there is a very humorous saying that a person fell down from a donkey, but he got upset with the owner of the donkey. So if the children are made to understand – "Dear ones, this is not good for you; you are not supposed to do this" – then I think that will work better. It is the responsibility of the parents to make the lives of the children.

If the parents constantly remember the faults of the children then they cannot bring them up. Guru Nanak Sahib says, “No matter how many faults the children make, the mother never remembers them.”

Dear ones, we should take the Master’s example. In the Path of Spirituality we are also like children in front of our Beloved Master; He is our Father. You know how many faults we have, how many times we make mistakes. And sometimes our mistakes, our faults, are unpardonable – they are very bad. But still the Master does not remember all this, and He always goes on forgiving us. Many times we ourselves feel embarrassed to come in front of the Master because we have done very bad things but still Master goes on forgiving us. Because if He were not to forget and forgive our faults, He could never take us back to Sach Khand. Guru Nanak Sahib says, “O my Beloved Lord, I am like a child of yours, why don’t you forget my faults.” Even after reaching Sach Khand, the Masters behave in such a way and understand themselves as a child of forty days old in front of their Master, because They know that only the children are the innocent souls. Children are the only ones who know to forgive and they are the only innocent ones.

Master Sawan Singh Ji used to talk about His own life when He was in the army. There was a family that lived downstairs in the house in which Master Sawan Singh and his family lived. Master Sawan Singh’s children had a very good influence on the people who lived downstairs. Whenever his children went downstairs they were encouraged to eat meat and whatever else the neighbors were eating. But Master Sawan Singh’s children were so strict in following the diet that they would never even look at any meat or anything like that. One day when Sawan Singh came downstairs the man who lived downstairs said, “I don’t know what kind of children you have. They do not even look at the meat or the other things, even though we try our best to encourage them to eat the meat. We don’t know from where they have learned not to eat the meat. Even though we tell them that the meat is very good still they don’t eat it.”

Master Sawan Singh Ji said, “This is only because of the influence of their parents. You will also see in your own life the result of your influence on your children.” Master Sawan Singh Ji used to say that during his army service he got many opportunities to meet with that family. When the children grew up, one of the daughters became very bad and one of the sons also became bad; then the parents realized that their influence on the children had not been good, and that now it was affecting even themselves. So Master Sawan Singh Ji used to say, “If you are rebuking your children, if you are spanking them, if you are bringing them up with that kind of behavior, you will see its result in your own lifetime. When such children grow up they have so much hatred in them that they don’t even take care of their parents.”

We can learn a lot from the children. You know that when the child is born, he is no more than just a piece of flesh. Even though he has a tongue he cannot talk; he cannot tell us what he needs. Even though he has legs and he has a body, but still he is like a cripple; he cannot walk or move himself. He cannot tell us about his pains, about his needs and

desires. We can learn a lot from them because we also have gone through the same condition, once we were also like that.

Further, when the child grows up, and he has to go to school, the parents who are very patient, those who are very quiet-minded, they lovingly explain to the children, “It is good for you to go to the school and learn from your teachers, because that will make your future good.” Those who are very quiet-minded and patient explain to their children in a very patient way and that has a very good effect on the children. They love going to school and they love learning from their teachers. Whereas on the other side, most of those children are already intimidated and just by knowing that they have to go to school and learn, they feel terrified, they feel afraid of the teachers. And if on top of that you rebuke the children, you spank them and make them go to school and learn from the teachers with that kind of attitude, you can imagine what kind of influence it will have. They will not learn. Instead if you were quiet-minded and patient with them, and if you lovingly explain that it is good for them to go to school, they would go there and learn from the teachers.

Once I saw a drama: I was standing on the terrace and I saw that one mother was beating her child with a stick. The only fault of that child was that he spoke one line of a bhajan, and the mother did not want him to do that so she started beating him. And when I saw that poor child – he had only spoken one line of a bhajan and his mother started spanking him – afterwards she came to me complaining that her son did not respect her. So I told her, “This is because you did not respect him. He had not made any mistake but you were spanking him, so how can you expect him to give you any respect?” The boy is still here and when I tell this, he is smiling. Because we know what the parents do.

In the Hindu Shastras it is written that for the first five years the children need a lot of attention, and afterwards you can explain things to them. And even when we explain things to them, we should be very careful, very patient. We should not ourselves become confused and irritated, we should lovingly explain things to them.

When the child grows up and comes to the age of fifteen years old, then you should treat him like your brother or sister. And then you can only give him suggestions. If you will impose your ideas on him instead of suggesting things to him, then he will go away from you and will not listen to you.

In the Silver Age in India, there was a husband and wife named Andwa and Andli; they were blind and they had a son whose name was Sirvan. Even though they were blind, they took such good care of him that they created the desire in him to do the devotion of God, and they brought him up in a very good way. So when their son grew up he thought, “My parents have done so much for me, how can I do anything for them?” In the Hindu religion it is considered a good thing to go on a pilgrimage to all the holy places. So he thought, “Maybe I can take my parents on a pilgrimage to all the holy places.” But they could not walk that far, and moreover they were blind. So he made a type of sedan chair, and in that he carried both of them all over India to all the places of pilgrimage, and in that way he expressed his gratitude to his parents. Sirvan was born in the Silver Age, but

even now in India, if somebody's son is very good, respectful, obedient, and cares for his parents, people call him Sirvan, and they recall this story.

So you see that if we also bring up our children well, they will also care for us. But what is the condition of most of the parents nowadays. They do not understand the feelings of their children, they do not appreciate what the children's desires are, and they do not even try to find out what the children's interests are. Instead they just go on imposing their ideas on them, and afterward when the children grow up they expect a lot from their parents. If the parents were very loving, and if they had taken good care of them, only then when the children grow up would they care for and take care of the parents.

In my own family I had an aunt who was of very bad temper. She would always rebuke her children. Every day she would go on saying that she has worked so hard in taking care of her children, and things like that. She would always try to make her children feel that she had done a lot for them. She would always say things like: "I have worked so hard taking care of you children, that even now there is dirt under my fingernails." Many times when she would say that, her son would say, "Mother, get me the scissors, and I will cut not only your nails, but also your fingers." Because he knew what kind of care she had taken of him. She did not bring him up in a good way. On the other side, I often talk about my mother. I have told you many stories about her. She was a very devoted lady, and it was only because of her that I got the inspiration to do the devotion of God. She filled me with the desire to do the devotion of God. She was very good, and one day I asked her, "Mother, you have done so much for me, how can I pay you back for all that you have done for me?" She said, "No, dear son, I have not done anything for you. It was all due to the grace of God Almighty. I just got the opportunity to take care of you, and I have just done my responsibility. I have not done any favor to you. And I am very fortunate that I became your mother."

She was such a good lady, she would always say this even though I would say, "Mother you have done so much for me." She would never try to make me think that she had done anything for me. So you can see the difference between my mother and my aunt. It was only because of the good quality of my mother that I got the desire to do the devotion of the Lord.

So this is the thing: if we also have such an attitude [of selfless service] toward our children, then our children will also become good. Usually what is seen is that if some mother does anything for her children, she always goes on saying "I have done this thing for you . . . I have done that thing for you." And when the relatives or friends come, you go on complaining about your children. You say, "He does not go to school, he does not obey me . . ." and things like that. So you always go on making your children feel like they are nothing, and they are always doing the wrong things. So that creates the inferiority complex within them, and that makes them depressed.

Instead of that if you would always praise and encourage your children, and not always criticize them in front of others, that would have a very good effect on them. Even if they may not be [as good as] what you are telling them that they are, still if you would always

encourage and not criticize them in front of other people, they will try to become like that. That will have a very good effect on them.

The life of the Saint is full of experiences. The Bagga family is sitting here and Pappu is also sitting here. You know that sometimes the children make mistakes. Once Babalu (Pappu's younger brother) did something wrong, and the family members were all set to give him a beating, when suddenly I arrived in Delhi. There was no schedule, there was no program arranged for me, I just went there. When I blew the horn of my car, all the family members came out to meet me. So what they had planned to do – to give the beating to Babalu – did not materialize at that time. And then Babalu said, "It seems like the prayer of the devotee has been heard. You came and I am saved from the beating." The next day Babalu told me that I should talk to his father, Mr. Bagga, and I should tell him, "If he wants to spank me or if he gets upset with me, he should not do it in front of the servants, because if the servants see that the father is spanking the son, then they will not obey me, and it will be hard for me to make them work."

So you see that we people do not realize, we do not consider, the feelings of the children. The children know everything, and that is why he said, "If my father wants to beat me or if he wants to spank me he should not do it in front of the servants." So you see, when it comes to spanking or getting upset at the children, we people do not think what influence it is going to have on the children, we just want to maintain our own prestige. If we were to discipline the child in a separate place, not in front of other people, the children will also understand what their mistake is, and it will not have a bad effect on them.

There are many things which I can say on this subject, because I have seen what happens to the children. The only advice which I would like to give to all of you is, whenever it comes to the question of bringing up the children, you should always consider that we ourselves were once children and we also went through the same phase of life and through the same experience; so if we were to remember and to consider all that we ourselves have gone through then I think that we will be very careful and we will take good care of the children. Once we were not able to express our feelings and our desires to our parents. We were not able to tell about a pain in our stomach or other things to our parents. So if we would remember all of that, and when it comes to the children if we would place ourselves in their position, then I think we can learn a lot from the children. You know that after every death there is a birth, no matter in which body the soul goes, but childhood is always there. Everybody has to go through the same thing again and again. That is why, if we ourselves would do Simran and also inspire the children to do the Simran and inspire them to do the devotion of the Lord, then we can easily get rid of this problem. If we do the devotion of the Lord we can easily encourage our children to do the same. So the only advice which I would like to give you is that we should take good care of our children.

The satsangis should think about this and they should have an open heart. They should try to figure out why they have problems with their children. Many times we do things

without thinking, without considering, and that is why many disputes and problems are unnecessarily created in our home life.

### **1989 December: The Guru Never Wavers**

*This question and answer session, translated by Mr. Oberoi, was given January 19, 1985, in Bombay.*

QUESTION: Can you speak about how to be a good parent?

SANT JI: I have spoken a lot about it. I would say that you had better check out *Sant Bani Magazine*, but since you have become a mother recently I would give you something more also.

It's a well known incident Bhagat Farid was made a Param Sant by his mother. Right in his childhood his mother, who was a meditator of Naam and Shabd, used to advise him to devote himself to seeking God. And He would enquire, "Why is it so?" And she would say, "He is very sweet." So what the mother started doing was that she would put Him into meditation and before that boy would get up from meditating, she would place some sugar candy there, and tell Him, "This was sent by God." So this continued for a few days with the result that His inclination towards the meditation became more gripping, He started doing it because He knew it was very sweet. The same Bhagat Farid has written in His composition, "The sugar candy is very sweet, honey is very sweet, there are many things which are very sweet; but God is far more sweet than those." So all those who are Satsangis they should really train their children according to the teachings of Sat Mat so that they start picking it up gradually. If the children of the animals are affected by their parents why would the children of the human beings be not so? Once it so happened that a boy and a girl were in love, but their parents wouldn't agree to their marriage. They decided to run away together, so the girl brought her she-camel and in the dead of night both of them left that place and went away. On the way it so happened that there was some water, and that she-camel stopped for awhile, not going ahead and that girl immediately blurted out that the mother of this she-camel was also in the habit of stopping wherever she would see water.

The man immediately thought, "If the daughter of the camel was affected by its habits why would my own children be not similarly affected. This girl is fleeing with me against the wishes of her parents, well some time later we will have children out of this wedlock, and would that girl who comes out of our wedlock not behave in the same manner and not flee away? At that same time my own honor would be at stake."

So after he thought about it, he said that he had forgotten some very important things at his house and convinced his partner to go back. When they got back to the palace he said, "Look here, now we have come to the palace, we are saved of a great sin, let us not enter into it and let it be the end of it." So I mean to say, that whatever the parents do has a great effect on the children.

Maharaj Sawan Singh Ji used to say, “Those parents who commit wrongs, who do wrong things in the presence and in knowledge of their children, they are spoiling the character of their own children.”

The parents should be become good first, the children will automatically become good.

### **1990 May: Become a Good Example for the Children**

*This question & answer session was given January 31, 1990, at Sant Bani Ashram, Rajasthan.*

QUESTION: Sant Ji, in one children's darshan Satsang talk I read, Sant Ji said we should make our children come to the Satsang. In a talk given in Bangalore Sant Ji also said that after the age of fifteen parents should only make suggestions to the children. If an initiated Satsangi child does not want to go to Satsang or to meditate every day, do these statements mean that up to the age of fifteen we should still require the children to attend Satsang and meditate but after fifteen let them decide on their own, that forcing them to go would have a negative effect?

SANT JI: Whatever I say regarding children is according to the things written in our holy scriptures. We get the color of whatever company we keep – children are very innocent souls; if they are always kept in good company, if their parents always set a good example for them, and if they are always encouraged to study in school, and to meditate and go to Satsang, then I don't see any reason that they will wander away from the Path after they become fifteen.

I had a very good family; my parents were very loving, very affectionate towards each other, and they always set a very good example for us. We never got any bad impressions from them. They always showed by their conduct that the relationship between husband and wife is that of love and it is not a relationship where you fight and abuse or criticize each other.

The good deeds of the parents have a very great effect, a very great impact, on making the character of the children. In history we can find many examples, many incidents, in which we learn how the goodness of the parents had a good effect on the children, stories which show us that because the parents were good and did not do any bad things in front of their children, that is why the children also became good like them. The fault in the parents is that they do not set a good example for the children, they always present a very bad example for the children, they oppose each other in front of the children, they do all types of bad things in front of the children and that has a very bad effect on the minds of the children. That is why the children start losing faith in the Satsang, they also lose interest in the Satsang, because when they see that their parents, who have been initiated for such a long time, are still doing all these bad things, then they think, “What is the hope for us?” And that is why they lose their interest in the Path, they lose interest in going to the Satsang.

Many children come to me in the interviews and tell me, “We see our parents fighting a lot; we see our parents doing all these kind of bad deeds. Even though they are initiated, and they go to Satsang, they are still fighting and doing all kinds of bad deeds; so what is the hope for us?” And in that way they lose their interest.

Master Sawan Singh Ji often used to tell about His own children in the Satsangs. He used to tell how when He was in the army He lived in a house and downstairs lived another family which ate meat, and because the children would go and play with them that family tried their best to feed the children of Master Sawan Singh meat and other things, but His children did not accept any of those things. The family were surprised and impressed with the strength of the children so much so that finally they had to come and talk to Master Sawan Singh. They asked him, “How have you made your children so strong? We have tempted them so many times to eat meat, we have even offered them, ‘If you will eat meat we will do this thing for you.’ But still your children are so strong that they do not want to eat meat; why is it so?”

Master Sawan Singh Ji used to say that this was only because of the good example which their parents set for the children that they had become so strong. Master Sawan Singh Ji Himself used to say in the Satsang that when the child grows up, when he becomes like you, when he is old enough, at that time if you impose anything on him, if you force him to do anything, he will rebel against you and he may wander away even more.

Master Sawan Singh Ji used to say that the children become the same as the parents are. If right from the beginning you are giving good direction, you are teaching good things to your children, you are keeping him in the good company, in a good environment, and you are setting a good example for them then there is no reason why they should become bad or why they should go astray and why they should not become like you. Because the children are very innocent souls and they have to grow up only in your shadow, whatever you will teach them good or bad they will accept that. So if you are teaching them good things right from the beginning there is no reason why they should not listen to you and they should not do the good things.

Dear ones, in my life I have seen or been involved in many incidents in this context; if I told you all those things it could become many books.

Often I have said that right from my childhood I was always missing the fragrance of that Hidden Power; I was always feeling as if I had lost something in my life. But I was able to leave my home [in search of that] only when I had grown up.

Often I have said that my mother was a very good woman. She was very devoted and she was of a very soft nature, whereas my father was very hot-tempered; I could not dare to oppose my parents. Even though my father was a very hot-tempered person, still I had pleased him. So I mean to say that if you are good with your children, if you set a good example for your children, there is no way that your children would dare to oppose you.

I have been to many different communities and religions, where I met with many people who were involved in smoking tobacco, drinking wine, doing drugs and things like that.

But because I had such an impression and so much effect of my parents' goodness, I did not drink the wine, I did not smoke the tobacco, and I did not get attracted to any of the bad things in which those people were involved.

Even though I went to all those people and I saw them involved in all those things, still I did not have any bad feeling for them; I remained strong, and it was only because of the impact I had from my parents.

When I had left my home in search for God I was young. At that time my mother made me promise a couple of things, and even up to this day I am keeping those promises.

She told me, "Dear son if you want to get married, you should come back home and get married; we should not hear from other people that our son is having a relationship with a woman or he is wandering here and there."

The other promise was – she told me, "You should always wear clothes which you have bought yourself, you should not accept anybody's clothes, if anybody is bringing things for you, if anyone is bringing clothes for you, you should first pay him for that and only then you should wear those clothes."

In India the farmers have this weakness that if their farm or their field is on a main road, they will make that road narrow, so that the people passing on that road may have difficulty. So my father told me, "Suppose that sometime you have a field or a farm which falls on the main road, you should not only leave the specified space as prescribed by the government, but you should also leave some more space for the people so that they may move along that road very easily." And up until now I am keeping that promise.

It was not within my power, nor was it because of my efforts that I have been able to learn all these things, it was all due to the impression and the impact which those great people, my parents, had on me, that I learned all these things.

Dear ones, when I went to the Udasi faith, there I saw that they were smoking tobacco and drinking wine very much, and they encouraged me to do the same thing. Before I went there I used to think that those who have the big rosaries around their necks and who wear colored clothes are the ones who have met with God Almighty. So whenever I would meet anyone who had a rosary around his neck and who was wearing colored clothes, I would always bow down in front of him, thinking that he had become one with God. So because the Udasis also wore colored clothes and they also had rosaries around their necks, I went there. And I saw them drinking wine and doing all those other things. They told me that if I wanted to become one of them, if I wanted to follow them, I would have to do that; I would have to drink wine, smoke tobacco, not only that, I would have to bring all those things for them. So I just folded my hands to them and said, "If you have only this thing to offer to me, then it is better for me to leave you, because I have come here to do the devotion of Lord, not to get involved in all these kind of things.

I was able to do that only because of the good effect my parents had on me. I knew how pure my parents had kept their home – they did not allow all those things in their home – and why it was so important for us to maintain purity. Only because of the good effect

which my parents had on me I was able to resist and I did not follow the path of the Udasis.

Dear one, if anybody's child goes astray, the parents are responsible for that; the parents are responsible for making his life dry and the parents are responsible for his bad condition. Many children come to me in the interviews and tell me that they can never forget how their parents abused them and what their parents did to them to hurt them; and they can never forget that. Pappu knows this very well, because he is the person who first hears this from all the dear ones, and then he tells me. Many people come to me in the interview, those whose parents were drunkards and committed suicide after drinking, they tell me how they also feel like doing the same thing which their parents did.

In this context Master Sawan Singh Ji used to very often tell the story of the camel whose mother had the habit of sitting in the water when she crossed any canal, so because her mother had that habit she also got the same habit.

Here we have many cows, and it is very interesting to see that whatever quality or whatever habit the cow has, her calf will also have the same habit. If the cow is giving a good amount of milk, her calf later on will give a good amount of milk; and if the cow is dancing and doing bad things like that, if she does not remain in control, her calf will also do the same thing.

My cows are more expensive than the other people's cows, because people know that my cows give more milk and they are much more disciplined than the other cows. So you see that if the habits of the parents can transfer even among the animals, then will it not transfer in the case of the human beings?

So it is not the fault of the child. If you have formed the life of the child right from his childhood, then when he turns fifteen, as he becomes older, he will never oppose you. He will always follow your good habits, and wherever he will go he will glorify your name. There are many children who glorify the name of their nation; there are many children who are faithful to their community. They are faithful to their parents, and when they grow up they glorify the name of their parents.

If such souls come to the Path of the Masters it is like getting an added or an extra quality in them, because such souls never let down their Master, they always glorify the Name of their Master; and looking at their life, looking at them, other people wish that they had met with their Master, so that their life would also have been improved.

I meet many children in India and many children in India also write letters to me saying, "Why were we not so old at the time when Baba Kirpal was alive? If we had been old enough at that time we would have gone to Him and we would have received all the love which you always talk about – how loving He was and how much love you got from Him." And they feel as if they have lost something by not seeing Master Kirpal and by not going to Him and receiving His love.

So this is the reality that the children glorify the name of their parents and in fact they are the ones who awaken the love of the Master within their parents. It is exactly like the disciple glorifying and awakening the love of His Master within other people.

During the first tour I met many dear ones who told me that they had understood Master Kirpal only as a human being. They did not know that He was God Almighty or that He was God who had come in the human form. If they had known that He was God then they would have devoted themselves to Him understanding him as God. But still they are very grateful that in their lifetime they have been informed, or they had been told that He was God Almighty and that He came into this world and He was none other than God.

I met many dear ones who were close to Master Kirpal and I even met the relatives of Master Kirpal who told me that now they confess that He was God, because earlier when He was in the body, they always opposed Him and did not believe in Him, but now they know that He was God.

I hope that the parents will understand their responsibilities toward the children and that right from the beginning they will give them the correct guidance for their studies, as well as for going to Satsang and meditating, so that when the children grow up they will not oppose their parents, and they will always follow the Path which their parents are following. In that way, later on when the parents become older, they may get the comfort and happiness from them, because children are the wealth of the nation, and if we give them good direction, then they always remain good. I hope that you will never have such an occasion to hear that your children are opposing you, or to hear they are not following the Path.

There are many children among the dear ones of the west, children who have grown up and gone to college, who have gone very far away from their homes – many of them have even come to India to study – but wherever they have gone they have always looked for the place of Satsang. They have always lived in the good company and they have always done the meditation and in that way they have not gone astray from the Path. Now I meet many children who when I went on the first tour were very young. They used to come with their parents to the children's Satsang; and the parents would teach them how to sit in the Satsang, how to fold their hands and things like that. And the good company of their parents had such a good effect on them that now when they have grown up – many of them are in their twenties – because of the good effects they have had, they are still coming to the Satsang and following the Path.

I also get the opportunity to meet many older people, in India as well as in the west, who do not want to give up any of their bad habits, but still they expect from their children that they should respect them or they should behave well. This is the principle of Sant Mat: first of all you improve yourself and then you think about improving others, you think about doing good for others. Because after we improve ourselves we do not need to say anything to others; our personality, our being, our improved self will have the effect and the other person will improve himself.

The parents should lay a very strong foundation for the children right from the beginning, right from their childhood; and I hope that the parents will tend to the responsibilities which they have toward their children. Often in the Satsangs I have told you the story of Sheik Farid, how he was impressed and affected by the devotion and the goodness of his mother so that he himself became a devotee. He did his devotion and later on he became a Perfect Master. There is so much more which I can say on this subject and it is never enough; whatever I say will never be enough, I can only summarize this in one sentence and that is: very lovingly we should become a good example for our children.

[At this point Sant Ji stopped and the group sang a bhajan.]

Kabir Sahib said, “If a mother wants to give birth to any child, he should be a devotee, or a giver, or a warrior. If she cannot produce such a child it is better for her to remain childless.” No Master has ever said that there is anything wrong in having children, but before having children we should think about what qualities we want to put in our children and how we can do that. All the Masters have said that when you are married there is nothing wrong in having children, but you have to develop all these good qualities within your children. If you cannot do that there is no purpose in having children.

Guru Ramdas Ji Maharaj has said, “It is better for a mother to remain childless if her child does not have a heart in which the Naam of Lord is manifested. Only that child will come to the Path of the Masters whose parents are following the Path of the Naam, who are doing the meditation of Naam and who have manifested the Naam within them.”

So Guru Ramdas Ji Maharaj has said, “It was much better for a mother not to have a child if she herself was not doing the devotion of Naam and if she was not going to develop or manifest this quality of devotion of Naam within the heart of her child.”

Master Kirpal used to say that the Path of the Masters is not the path of cowards it is the Path of the warriors and the brave people, because this is the Path of self improvement.

We have been sent into this world which is like a battlefield – meditation is like a battlefield where we have to fight. There we have to fight with the five dacoits: lust, anger, greed, attachment and egoism. They are like the warriors of the Negative Power which He has sent to this battlefield and we have to fight with them. We know that only a brave warrior can win in the battlefield, cowards can never win; only the warriors who have gone there to fight with all their bravery will win.

Masters never tell us that we should not attend to our responsibilities, They always say, “Whatever worldly responsibilities you have been given you should attend to, but also you should do your meditation.” You should be like a warrior on this battlefield where you have to fight with the five passions sent by the Negative Power. But you are not alone in the battlefield, you have been armed with the weapons of Shabd Dhun by a Perfect Master, and His gracious, mighty, supportive hand is always on your head.

He is always encouraging us to continue this battle, fight this mind, and He gives us so much courage and support because He does not want His children to lose in this battle.

That is why He is always telling us that we should become brave warriors and we should fight our minds. So dear ones, if we will become brave warriors we will never surrender ourselves to the mind; we will always remain as the brave warriors and then we will always enjoy the grace and support of the Master.

### **1991 October: The Value of Seclusion**

*This question & answer talk was given January 31, 1988, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.*

QUESTION: Dear Master, if we inherit things like money, or a house, or an apartment, or land etc., from our parents or our close relatives before or after their leaving the body, in which cases can we keep those things and when should we not accept or donate the given things?

SANT JI: In India it is a law that the children always inherit the property of the parents and it is not considered anything bad – there is no sin in doing that – because their parents have inherited or received those things from their parents. So it is not considered a bad thing. Regarding inheriting property or other things from someone who is not related to us – if we serve or take care of them and if they become pleased with us and if they give us their property and other things there is nothing wrong in accepting those things also. In a way you are getting the reward or the fruit of doing the seva of taking care of them. If you get the opportunity to serve some older person then you should take advantage of it. If that person becomes pleased with you and gives you his things, or if you inherit his property – then the question is about where to spend it or where to use it?

If you are using or spending that money in a good cause, then you are making good karmas, but if you are not spending it for the right cause, if you spend it for the wrong things, then you are making karmas for your own self. But to inherit things by deceiving someone is a very bad sin. In this context I will once again tell you a story which I told when I was commenting on the *Asa Ji Di Var*.

This happened in the lifetime of Guru Nanak Sahib, in the city of Lahore. There were two people whose names were Gungu and Pungu; they were very poor people. In those days people in India used to perform a special kind of practice every year in the name of their dead parents or grandparents which the pundits called Sharad. The pundits told the people, “If you will feed us, on their behalf, and if you will give us the money for the wear-and-tear of our teeth, and if you will give us the clothes for them, your parents or grandparents who have left the body will get all these things in the heavens. Whatever you give us, they will get all those things through us.” So this was a kind of illusion which the pundits had created at that time and everybody was following that. Each year people would spend a lot of money and feed and give things to the pundits thinking that their parents were going to get those things in the heavens.

So Gungu and Pungu were very poor people and they could not afford to do that but the pundits told them, “If you will not do this, it is not a good thing for you. You should do all these things – you should give us all kinds of foods, you should give us good clothes,

you should give us money – otherwise your parents will get upset with you. It doesn't matter how you collect those things, but you should do it, otherwise you will be displeasing your parents.”

Since Gungu and Pungu didn't have any other means, they stole from a merchant's shop and they collected all kinds of different foods which they were going to give the pundits.

Guru Nanak Sahib also had come to Lahore and when He visited Gungu and Pungu's home he saw all those things lying there and He asked them, “What are all these things?”

So they replied, “These are things which we are going to feed the pundit. We are going to give the pundit these things because he said that if we do not feed him and give him all these things, our parents will be displeased with us. Since we were very poor, we had nothing, so we had to steal from some shop. That is how we got all these things together.”

Guru Nanak Sahib worked very hard in those days to remove this bad practice from the Indian society, and Kabir Sahib also did the same thing. They traveled a lot and They tried to explain to people that life does not work like that. They asked, “How can you expect to feed your parents through the mouth of the pundit, because you don't know where your parents are and in what condition they are in, so how can you expect that your parents can get the things which you are feeding the pundits? Because you know that not even a letter reaches its destination if you do not write the right address on it. So how can you hope or expect that the food will reach the heavens?”

So Guru Nanak and Kabir Sahib worked very hard but still people did not understand and they did not believe, and they continued doing this practice. Nowadays it has decreased because the pundits have become so greedy that people have lost their faith in the pundits; but in those days people used to believe a lot in the advice of pundits.

So Guru Nanak Sahib asked them, “Are you sure that your parents will get all the things which the pundits are going to take from you?”

Gungu and Pungu did not know anything so they said, “Well, we do not know anything, but the pundits say so.”

So Guru Nanak Sahib said, “The merchant from whose shop you have stolen all the things, his parents and grandparents are also in the heavens. You have stolen the things from their shop and they are very well aware of, they very much remember, the things which they left in their shop. So all the things which you are going to give the pundit, thinking that your parents are going to get them – when those things get to the heavens, the grandparents and the parents of the merchant are also there; they will start fighting with your parents and grandparents, saying, ‘You are the thief, you have stolen things from our shop.’ In that way you will bring disgrace to the name of your parents. And the grandparents and the parents of the merchant will start fighting with your parents and grandparents, so this is not a good thing.”

Then Guru Nanak Sahib uttered this hymn, “If you accept this kind of donation, or if you give a donation after stealing things from others, even your parents and grandfathers are

defamed. And the broker or the person who is telling you to make a donation like this, his hands will be cut off in the court of the Lord. In the court of the Lord only the good karmas which you have done yourself will earn a reward for you. If you have stolen things from others or if you have deceived other people and inherited things this way – even if you donate that property – still you will not get any benefit from it because you have not earned that property, you have not earned that thing. Only those karmas or only those things which you have earned yourself will get a reward for you.”

In India, even if the father does not write a will in anyone’s favor, still the sons inherit the property of the father. But if some son tries to deceive the father towards his end, if somehow he gets his father to transfer the property and things in his name, that also is not considered a good thing, and that kind of person or that kind of son does not get anything.

In 77 RB there was an old man who had three sons; one of his sons was very greedy and he wanted his father to transfer all the property in his name. The father had quite a bit of property in the state of Punjab. So once his son told him, “Father, you transfer the property of Punjab to my name.”

That man was very wise and he didn’t think it was good for him to answer his son right there. He said, “Well, you take me to the Master and then I will see what to do.”

So the son brought that old man, lying on a bed because he could not walk, as he was very old at that time, and the son had given him some injection so that he might have strength enough to sign the papers of the will.

So the son brought him to me and when the father arrived, he exploded like an atom bomb. He said, “I used to understand this son as a sadhu because he is a Satsangi. He does the meditation of Naam; he sits with his eyes closed every day. I was thinking that he had become detached from all the worldly things, but this fellow wants me to transfer all the property to his name so that he can get everything.”

So to inherit the things of the father, even though you are entitled to it, but to do it by deceiving the father is not considered a good thing; it is also considered as a crime.

Dear Ones, God Almighty has created this huge creation and He is giving food and nourishment to all the creatures in this creation. Next after God comes man and man has also done so many things. But still man has not been able to nourish himself, it is God Himself Who is nourishing all mankind and all the creatures. Do we not even have this much faith – that God Almighty will nourish us? that He will give us everything we need? Can we not take care of ourselves? Why do we have to desire other people’s things?

### ***1992 January/February: On Prayer: Listen to God's Answer***

*This question and answer session was given in Bombay, India, on January 11, 1992.*

QUESTION: Master, what would you advise someone if their companion doesn’t follow the Path and their children receive two different points of view about You and the

existence of the Path? What can be done so the children won't be confused about what to believe and even which diet they should follow?

SANT JI: First of all, I would like to offer my salutations to the Feet of Gods Sawan and Kirpal Who have graciously given us this opportunity to sit in Their remembrance. It is a very good question because often in families we do have such problems. In some families the husband is initiated and the wife is not; in other families the wife is initiated or the children are initiated and the other people are not. So in the families where not everyone is initiated, such problems, such questions, usually are created.

Satsangis should read my history because in my childhood my father did not like and appreciate my sitting with my closed eyes, whereas my mother was very devoted. She had very good thoughts of doing the devotion of God. No doubt my father was also a very good person, but he did not like it when I would sit down with my eyes closed.

Often I have said that if a satsangi remains strong in his devotion to the Master, then the Master definitely showers His grace on the members of his family. Since I remained strong in my devotion, and my mother supported me in it, that is why my father received the benefit and the grace of my Master. You would read in my history how three days before my father left the body, he started having the darshan of the Masters and he received Their grace. He sent me a telegram three days before he left the body. At that time I was living in Sri Ganganagar, Rajasthan, and my father used to live in the Punjab. My father told me how he was having the darshan of two old men in white clothes with white beards. Even though he was not an initiate, but because of the strength of the satsangi in his family, he received the grace of the Master. He even patted me on my back when he had the darshan of my Master and he said, "Today I have come to realize the strength of your devotion and I realize that you are on the right path."

Now I will come back to your question. It doesn't matter if just one person in the family is initiated. It doesn't matter if just the husband or the wife or the children are initiated in the family. Their life should be a life of example for others. They should not get into any kind of argument, saying, "The Path which I am following is the right one and the one which you are on is not a good one." They should remain strong in their faith and devotion to the Master. They should do so much meditation that the fragrance of Naam should come out from within them. So if they live a life of example for others, then a day will come when the rest of the family members also will be attracted to and will follow the Path. In this group itself there is an elderly Satsangi lady whose husband is a lawyer by profession. He doesn't believe in this Path; he may be following some other path. He came to see me while I was at Sant Bani Ashram on one of the tours. When he came to see me he said, "I don't believe you. I don't believe anybody like you, and I don't forgive anyone." When I saw Pappu's hesitation in translating, I told him, "Come on dear son, tell me whatever he is saying." So Pappu told me that he was saying, "I don't forgive anyone and I will never forgive you."

I told him, "There is nothing wrong in that. It is all right, because how can one forgive others if forgiveness has not been put within him by God Almighty." So I told that dear

one, "It doesn't matter if you don't believe in me, but I believe in you." He was so impressed that after that he stopped bothering his wife and now he sends his wife to India. He sends his wife to attend all the programs. During the last Hyderabad program he was very sick and still he sent his wife to attend the program. When she came here and told me about his sickness, I told her lovingly to go back to him and to serve him wholeheartedly and lovingly.

So a person who knows about the Path of the Masters is a wise person and he is like a person who can see. So he should use all his wisdom and he should maintain the peace in the home. He should maintain the love with his family. When a Satsangi will maintain a diary, when he will do his meditations every day and when he will make his life better, the other members of the family will imitate him.

### **1992 April: The Example of the Birds**

*This article is from a "walk talk" given February 29, 1980, in Rajasthan.*

QUESTION: Could you talk today about the man's responsibility as a householder?

SANT JI: Yesterday I talked about the responsibilities of the women; the men also have responsibilities in the household and many of the responsibilities are similar for both. The main responsibility of the man in the household life is that he should earn his livelihood honestly and he should earn enough to support his family; and after taking care of his family's needs he should contribute something to the needy people also.<sup>2</sup> He should give some of the money that he has earned honestly to the charitable things also.

This is very important and when we have taken up the household life no matter what problems come to us, no matter how much we have to suffer in that, we should never run away from the responsibilities which we have taken, we should always be content in whatever we have to do and in whatever we are given. We should never turn our face away from the responsibilities of the household. A person living in the household life can easily fulfill all the desires he has whereas in a life of renunciation he cannot do that.

Sadhus wake up day and night and do the meditation and in that way they earn the devotion of God, whereas the householders cannot devote or sacrifice as much time. But by serving the sadhus and by contributing from their honestly earned money the householders can get the benefit of the devotion of God from them.

Once there was a dear one of Guru Gobind Singh whose name was Bhai Nand Singh. He was the only son of his parents and because he was in the company of Guru Gobind

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<sup>2</sup> This should not be construed as a bias in favor of a "traditional family" where the woman works in the home and the man works outside, rather it emphasizes the need of honesty in earning and responsibility in spending the earnings, a responsibility primarily to one's family, but also to the needy ones in our area. The person working outside the household can just as well be the woman; the point is to co-operate for the betterment of all. As Sant Ji says later in this talk, after taking up the responsibility of household life, "our life doesn't remain ours, as our [family] also shares in that."

Singh he felt like giving up the family and the world and becoming a renunciate Sadhu. But the parents didn't want that because they were afraid there would be no one to take care of their property after they would leave because he was the only child in the family. So they came to Guru Gobind Singh and requested Him to advise their son so that he would not become a sadhu.

So Guru Gobind Singh asked him, "Bhai Nand Singh, tell me, why do you want to become a sadhu? Why don't you want to continue as a householder?" So Bhai Nand Singh replied, "Because there are many responsibilities that one has to attend to in the household life and moreover there is no happiness, there are many problems and that is why I don't want to remain a householder I want to become a sadhu. It is better to renounce the world and go into seclusion and do the devotion of God; because we know that one day we all have to leave this world and go back to God. So I think it is better that we should start leaving this world right now, go into seclusion, and do the devotion of God."

Guru Gobind Singh told him, "Well, I will tell you two stories and then you should decide whether you should become a sadhu or remain a householder." He said, "I will tell you one story of a sadhu and another story of a householder. If you are able to be a sadhu like the one I will mention in the story then you should become a sadhu. But if you cannot do that then you should become a householder of the type which I will mention in the other story."

The first story He told was about a sadhu who lived outside a village and he had a principle that he would never go into the village to ask for food. If the villagers came there with food he would accept that and whatever he got he ate with no complaints, but he would never go and ask for more.

Once God thought, "This sadhu has made this principle that he will never go into the village and he will never beg for food; whatever people give him he eats, but he never asks for more, and he never complains no matter what quality of food he gets. Let me see how much patience he has and how much faith in God he has."

So God did not inspire people in the village to bring food to him and in that way two days passed that the sadhu didn't have any food to eat. The sadhu thought that maybe the villagers had forgotten that he was there and that was why they had not brought any food. He thought, "Let me go and visit the village; the people will see me and they will remember, and then they will give me some food."

So he went to the village and there was a big wedding ceremony going on in the home of an important trader. You know that in a wedding ceremony everybody is busy in their work and nobody pays attention to the poor people. Since that sadhu was a poor man no one paid any attention to him and nobody gave him any food. He was following his principle of not asking, so he did not ask for food and he did not get any. So understanding that as the Will of God and without any complaints and without cursing them he went back to his hut. He thought, "It is all in the Will of God that people are not

getting inspiration to give me food.” He didn’t think that there was any fault in the villagers; he thought, “It is all in the hands of God so nobody should be blamed.”

When God saw this He was very impressed and he sent two of His servants to test him further. God thought, “Let me see how much more patience he has and how much faith in God he has.” So He sent two servants who went to the sadhu’s hut and told him, “God couldn’t bear the insult which you received when you went to the village; nobody paid any attention to you and they didn’t even give you food for the last four days. God wants you to know that if you want He can burn this whole village and punish them since they didn’t respect you.” But that sadhu was the abode of peace and he said, “Well, it was not the fault of the villagers that they didn’t give me any food; I think that it is all in the hands of God. Since He didn’t inspire them to give me food, they didn’t give me food. If God had inspired them to give me food they would have brought food to me, as they were bringing it before; so I think that you should go and tell God that it is His job to bring me food, not the job of the villagers. If He wants me to have food He should inspire the villagers to bring food to me. If He doesn’t want me to have food then He may continue to inspire the villagers not to bring food to me.”

When both of the servants of God heard that they were also very much impressed. They brought that message back to God and God became so pleased with him that He gave him His darshan. He appreciated the way of life that the sadhu was living.

So Guru Gobind Singh told Bhai Nand Singh, “If you want to become a sadhu and give up the responsibilities of the household, you should become a sadhu like this one. If you are sure that you are able to do that, only then should you become a sadhu, otherwise not. If you are ready to remain content in whatever God gives you – whether He gives you praise, whether He gives you insult, whether He gives you pain or happiness – if you are determined to accept everything in the Will of God, only then should you think about becoming a sadhu, otherwise not.”

Then Guru Gobind Singh said, “I will tell you another story of some householders.”

A male and female pigeon were both living in a forest and once a man, while hunting in the forest, lost his way. In the evening he came and rested under the tree where those pigeons were living. He had lost his way and moreover it was a very cold night. He couldn’t go anywhere so he thought of spending the night there, but he was shivering because it was very cold. So both pigeons started talking to each other, “Look at this, tonight we have a guest in our home, but it is a pity that we cannot take care of him, we cannot give him anything. We have heard how people are understanding the guest as God and how they sacrifice their everything for giving comfort and food to their guests but since we are birds and cannot bring a good amount of food for this man, it is very bad. God will not be pleased with us because we are not maintaining our religion of serving the guests.”

Then the male pigeon said, “Let me leave the forest and find some fire so that this man may have some fire to remove his cold.”

So he went into the village and got a piece of burning wood. It was very hard for him to carry that in his beak but still he brought it and dropped it from the tree in front of that man. When that man saw that there was a piece of burning wood he was very happy because that was what he wanted. But there was no firewood there and there was no dry hay or anything like that to burn in the fire so both the pigeons decided to break their nest. So they broke their nest and threw that dry hay and some things from the tree. So that hunter collected some pieces of wood and using that dry hay, that broken nest of the pigeons, he made a fire and in that way he removed his cold.

Now he was hungry, so both the pigeons thought, “What should be done for him for food?” There was no food around so the female pigeon said, “There is no life for a wife without the husband but if a husband wants, he can live without the wife. Let me go and sacrifice myself for this guest; I will go and burn myself in the fire so he can eat me and you take care of yourself and the children.”

But the male pigeon said, “No, that can never happen, I don’t have any experience of taking care of the children so you should remain and I will go and sacrifice myself for this guest.” Ever since that hunter went and sat under that tree he had heard some discussion going on between those two pigeons. Even though he was not able to understand what they were saying, still he realized that they were discussing something very seriously. Later when the fire came and they broke their nest it was not hard for him to understand that they were doing all this for his comfort.

Then the hunter realized that they were again discussing something very seriously. The male pigeon said, “I should go,” and the female pigeon said, “No, I should go.” Both were discussing and fighting because each of them wanted to sacrifice themselves for the hunter. Finally the male pigeon jumped in the fire and lost his life. The female pigeon also did not take any time and she also jumped in the fire saying, “O God, now You are the protector of the children, because for me now there is no life since my husband has left.” They both sacrificed their lives for serving the guest and they had so much love for each other that they couldn’t live in this world without each other.

So Guru Gobind Singh said to Bhai Nand Singh, “If you want to become a sadhu, you should become like the sadhu I mentioned in my first story; but if you want to remain in the household life you should live like these householders. Even though they were birds, but still they maintained their household and the responsibilities which they had towards each other. See how cleverly they did that and moreover they sacrificed themselves in the service of their guest.” So that is why in the household life we should always keep our self ready to sacrifice our self for our partner. And only in that way, when we have love and respect for our other partner, only then will we be able to maintain our household life throughout our life.

Saints maintain the langar only for the sake of the householders. Since the householders cannot devote as much time in meditation still they should get some benefit of the meditation of the other people. That is why They have maintained this langar in which They make the earnings of the householders successful. If the householders do not make

their earnings successful they cannot get the benefit of the others' meditation. In the langar of the Saints They never ask anything for Their own self, but for the benefit of the other disciples They have maintained that langar. That is why Kabir Sahib said, "I would die rather than to ask for myself but for the sake of other people I will not be ashamed."

The meaning of telling the story of those pigeons was that even the birds have the love for their partners. When they are taking care of their children, both the male and female bird bring food in their beaks. They both work very hard and equally to make their home and to take care of the children. They have so much love for each other that they leave each other only when they die. If one of them dies earlier than the other then the remaining partner doesn't feel comfortable living alone and he also dies sooner or later in the separation from the other partner.

As the male and female bird work equally to make their home and to take care of their children, in the same way [for humans] both the husband and wife are equally responsible for making their home good. As the male and female birds are both bringing things to make their nest, in the same way both husband and wife are equally responsible in making their household successful. As far as taking care of the children is concerned, just as both the male and female bird equally bring food and give that to their children, in the same way both husband and wife are equally responsible for bringing up the children. Moreover both of them should work equally hard to earn their livelihood and to maintain the home. Both of them should work equally for making their home a heaven.

Once at 16PS, for an experiment, I put a mark on one male and one female bird because I always saw them together. For three years continuously I saw them together. They were living together and making babies and working together to bring up the babies. After three years the female bird died, then that male bird went with some other female bird. When that female bird sat there in the nest, at that time there were some eggs and the babies were not yet born. But when the baby birds were born that other female was so harsh with them, that she threw them out from the nest and she treated them very badly, so those newly born birds also died.

Looking at that I thought: this is what happens with man also. When the wife leaves the body, or suppose the wife leaves the husband, or the husband leaves the wife, if they go and get another partner and if they have the children, this is what the other partner will do with the children. If a wife leaves the husband and the children with the husband, and if because of the lust he goes with another woman and marries another woman that woman will do the same thing as that bird did. So that is why, when we have the children, we should always try to maintain our marriage. Moreover after we have children it is very important for us to maintain the marriage, because after we have children our life doesn't remain ours, as our children also share in that.

In the household life we should always work together, we should always help each other, we should always remain loyal to each other, and just as the woman has responsibilities in the household, in the same way the man also should understand his responsibilities and attend to them.

After that, no matter how much wealth, children, and name-and-fame God has given to us, we should never become proud of that we should always understand that these are the gifts of God and we should remain detached from them. Guru Nanak Sahib says, “Those who remain detached from the worldly things even when living in the household life – I am the slave of such people.”

And a householder should meditate on Naam also. Guru Nanak Sahib says, ‘Nanak says, when we have got the Perfect Master we can remain detached from the world even while living in the household and achieve liberation.’”

### **1993 April: The Nectar of Kirpal**

*This question & answer talk was given October 28, 1984, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.*

QUESTION: Sant Ji is the ability to do Simran at the Eye Center obtained by hard work, chastity, grace of the Master, or some other quality?

SANT JI: Efforts and grace of the Master work together: If we are working hard then there is no doubt in the fact that Master will also shower His grace on us. As far as chastity is concerned, it [not only] has many physical benefits, but it also has a benefit in Spirituality.

If a child is interested in going to school, if he is hard-working, if he respects the teacher, and if he puts all his attention and concentration on the studies, then the teacher also finds it very important to put all his attention towards that child. He puts a lot more attention on that child who is hard working and who respects the teacher, and he tries to give the best possible education to that child.

Master Sawan Singh Ji used to say, “If we make efforts and the Master doesn’t shower His grace on us, even then we cannot achieve anything.” Our efforts alone, without the grace of the Master, will not lead us to success. But Master Sawan Singh also said, “The Master in whom God is manifested is not unjust.” You know that if someone has people working on his farm or in his store, he is responsible for them, he is worried for them, he knows when he has to feed them, he knows when he has to pay them. So Master Sawan Singh Ji used to say, “When even the worldly master is responsible for his servants, do you think that the Master within whom God is manifested is unjust?” No, He is not unjust. He is responsible for us, He is worried for us, and if we are making efforts for Him, He will definitely shower His grace on us.

This is an incident of my childhood: once when I was about thirteen or fourteen years old, I was walking along the canal and an old man who was a lawyer by profession passed me on his bicycle. When he saw me, he stopped and said, “Dear son, if you don’t mind I would like to ask you a question.”

I said, “It is all right, you can ask me anything, and I will try my best to reply to that.”

He said that he had read in a book that whatever a person has in his heart, that shows on his face. If there is someone who can read the face he can easily know what the person has in his mind and, “As far as I can see on your face, you are a devotee, you are doing some kind of devotion of God.”

I replied, “No, up until now I have not started doing any meditation, but it is true that I am looking for the [path of] devotion. I am searching for the practices, but I don’t know yet how to do the devotion.”

So I mean to say that if there is anyone who can read the faces, he will easily tell you what is in your heart. Those who are driven by lust, no matter if outwardly their faces may look bright and they may look very healthy, but if there is any experienced man he can easily look in their eyes and look at their faces and tell that they are suffering from the disease of lust.

Nowadays neither the men are taught about the importance of chastity, nor are women given the knowledge of how important it is to maintain chastity. Since the parents do not maintain chastity themselves, they are not a good example for their children, that is why even before the children reach their youth, as soon as they start producing the vital fluid in their bodies they start losing it by many unnatural ways. Since they have lost a lot of their vital fluid before their bodies are fully developed, they do not have good health and they are not physically fit, because they have lost a lot of vital energy from their body. When we lose the vital fluid in a great amount it affects our body, it affects our mind, it affects our thoughts also. When the children are given the knowledge of lust and dirty things right from their childhood how can they keep their thoughts pure? And when their thoughts are not pure, how can they keep their minds pure? If their mind is not pure, how can they get any strength of the soul to concentrate at the Eye Center? How can they collect their soul at the Eye Center and go beyond that? How can they bring that soul in contact with the Shabd?

You know that a piece of iron which is rusted will not be attracted by a magnet no matter how powerful the magnet is. In the same way the soul which is affected by lust and the other dirty things will not be pulled up by the Shabd, no matter that the Shabd is very powerful. Unless you remove the rust from the iron, and unless you remove the dirt from the soul the Shabd will not pull the soul up. This is only because of the lack of chastity. People do not understand the value of chastity; this is why they don’t keep their thoughts pure, they don’t keep their minds pure, and if the mind is not pure, the thoughts are not pure, the soul will not become pure and it will not go up.

Nowadays many doctors advertise in the newspapers: “If you want to regain your lost youth, if you want to regain your lost vitality and vigor – come to us and we will give you the medication” – But instead of regaining their lost youth and vitality they create even more heat in their body, because the medicines which those doctors give them in order to become healthy do not work. It causes more heat in their body and it inspires their minds to indulge in lust more than before.

When I came back from Delhi on the sixteenth of last month, I had to stop in the town of Sri Ganganagar because a dear one of Master Kirpal had left the body and I had to go and meet the family. Before I got to Sri Ganganagar a doctor from Delhi had made a lot of publicity. He advertised in the newspaper and distributed a lot of handbills and he was having something like a campaign there boasting that he could restore people's lost vitality and youth.

When I went to meet the family of that dear one who had left the body, that doctor also was there and whenever I looked at him, he would not look at me, he would close his eyes. I thought that maybe he was feeling sleepy, but that was not the case. He did not have enough courage to look into my eyes. He had come to see me because people had told him that a Saint was going to come and so he came to see me.

After awhile he told me that he would like to see me in private and that he wanted to talk about something with me.

I said, "Okay, you can do that." When he came in private to talk with me he told me about his disease – that even though he was sixty years of age and he was telling people he could help them in regaining their lost youth – the problem with him was that he lost his vital fluid whenever a woman was near him. Or many times if he could not find any woman he used unnatural ways to lose the vital fluid. He was very much affected by that disease, and he was tired of it and he wanted to get rid of it. So he asked me to shower some grace on him.

I told him, "What are you teaching the people? You are telling the people that you can help them in regaining their lost youth, but you yourself are not capable of doing that. Is your publicity not misleading the young people of the country?" He felt very embarrassed and he did not have anything to say.

Kabir Sahib says, "O man and woman, both of you listen to the teachings of Satguru. This poisonous fruit will affect both of you, don't even taste it."

Masters do not give the teachings only for the men. Maintenance of chastity is not only important for the men but it is equally important for the women.

Those who have maintained their body right from their childhood, those who have preserved their vital fluid from their very beginning, naturally they have light within them. And for such people it is very easy to get the Light of Naam; it is just like bringing a flame in contact with gas or petrol, it explodes. Similarly, when such people who have kept themselves pure are given Initiation, they go right up. Kabir Sahib says, "The unchaste person can never worship the Master, can never meditate. He is always affected by the doubts and fears; he is always worried because he is doing this bad deed. When will he get rid of this bad habit? He always goes on thinking about it and never does the meditation. He is controlled by the sense organs and he never gets the opportunity to meditate and go up."

QUESTION: Sant Ji, have You written any where about how we have to lovingly discipline our children, and if You haven't can You tell us a little now?

SANT JI: I have said a lot about this and a lot has been published also. I have told many stories about how we can discipline the children, so you should find those writings and read them. I have said a lot about this; that if the parents understand how much responsibility they have for making the lives of the children, then they can easily do that. If the mother is a meditator herself then she can not only discipline the child herself, but she can make the child obtain the status of a Saint.

A very famous story about Sufi Saint Farid tells about His childhood. I have said many times that his mother was a good meditator; she used to go within and she was interested in teaching the way of devotion to her son.

She wanted her son to start doing the devotion of God from his early childhood and become a devotee. So she started telling him right from a very young age, "Son, you should do the devotion of God."

You know that the children are always interested in eating sweets, so he said, "Will God give me some sugar to eat?" His mother replied, "Yes, if you will do the devotion of God, He is very sweet, and He will give you sweets and sugar candy."

So in the beginning she had to work hard, she had to teach him how to do the meditation, she had to spread the prayer mat for him and he would sit in the meditation. She would give him her attention and make him do the meditation and after a while she would put some sugar candies in a bowl and put it in front of him and tell him, "Okay, now you leave off, God has given you the sweets." She had to work hard only for a few days, but later on when he started doing the devotion, when he started enjoying the intoxication of the Naam which he was getting from within he did not crave the sugar or the sweets outside. When he became a Param Sant He wrote, "No doubt sugar, sweets, honey, milk are very sweet but, O Mother, the sweetness of Naam cannot be compared to any of these sweets."

In my childhood my mother used to tell me the story of a man whose mother was responsible for his misfortune. Only because of his mother he was put to death. And she told how he gave the punishment to his mother.

It happened like this: There was a boy who got into the bad habit of stealing from others. When he would bring anything home, his mother would not rebuke him, but instead she would inspire him to go and do more. She was always very pleased that her son was bringing things from outside, that he was stealing. She went on inspiring him and finally one day he became a great dacoit. Once he went to plunder something and there someone was murdered. As a result he was caught by the police and he was sentenced to death. Before they took him to the gallows they asked him if he would like to see anyone or if he had any final desire. He said, "I don't have any desire, I don't want to see anyone except my mother. If you would bring my mother I would be very happy." So when his mother was called she was very happy. She thought, "Maybe my son is going to tell me some secret, maybe he is going to tell me about some hidden treasure," because she was

still interested in the wealth. So when she went to see her son, he said, “Mother, bring your ear close to me, I want to tell you something very secret.”

His mother became very happy and she brought her ear close to the bars, and he at once cut her ear off. He rebuked and punished her, saying, “It is because of you that today I am going to climb the gallows. If you had stopped me from stealing things, I would not have become a dacoit. This is only because you went on inspiring me to steal other people’s things that I have become a dacoit.”

So I mean to say that if the parents are a good example they can teach their children, with less effort, to be disciplined and to be good citizens. I remember that even in my childhood I never had the habit of visiting people’s homes and I never had the habit of going with other boys to play. But still my mother would always keep a check on me and she would say, “Mind that if you will go to visit people’s homes, and if you will go and play with the other boys, I will go and tell their parents, and I will give you punishment, because I don’t want that you should become a bad boy and in the end you cut off my ear.”

Master Sawan Singh Ji used to talk about a married couple who had a son and they always used to encourage that son to go out to other people’s homes and steal things from them, and later on that boy also became a very great thief. So you can see that Sheik Farid’s mother was also a parent and she inspired Sheik Farid to become a Saint whereas the other people, in the story I just told you about, that boy became a dacoit. It was only because of his mother that he was put to death. So this means that the parents have a great impression, a great affect on the lives of the children. Master always used to say that if you want your children to become good, first you become good. Because unless you will set a good example for the children they will not learn from you.

Master Sawan Singh Ji used tell about His life; once when He was living in Abdabar there was a drunkard who used to live right next to Him. He also had many children and Master Sawan Singh also had many children. That drunkard always tried his best to inspire Master Sawan Singh’s children to play with his children and he always tried to make them eat meat and drink wine. But Master Sawan Singh’s children were so good that they never drank wine, they never ate meat, and once when he got tired of trying, he came to Master Sawan Singh and said, “I don’t know how you taught your children, but I have tried my best but still they are not interested in eating meat or drinking wine, they are not even interested in playing with my children. I don’t know how you are teaching them, how you are disciplining them.”

Master Sawan Singh said, “The time will come when you will realize your mistake. Now you think that your children are following you, they are eating and drinking and you are happy, but the time will come when you will repent for this.”

The same thing happened. After a few years when Master Sawan Singh again met that person, he was suffering, he was weeping in pain, because his children were great drunkards and they were bad people and he was tired of it.

So I mean to say that children learn from their parents. If the parents are good people, if the parents set a good example for the children, the children can also live a disciplined life and they can also become good people. When I went to Sant Bani Ashram for the first time, the town's police chief came to see me. He also had the darshan of Master Kirpal Singh. When he came to see me he asked me, "What should the parents give to their children? What is the responsibility of the parents for the children?"

I told him that if the parents want to give anything to their children it should be good teachings, good education. Because if the children will get good teachings and good education they will glorify their parents' name. They will become respected in the world, and they will not starve in poverty. Because if they have a good education and good teaching they can make a good living. But if you will only give them the money and your wealth without good teachings, it is possible that they may lose your wealth, they may lose their wealth, and they may even bring a bad name to you and your family. So the only thing you should give them is good teachings and good education. So I always say, I hope that all the parents will give their children good teachings, good education right from their beginning, right from a young age, because they are the innocent souls, and they have been given to you by God. It is your responsibility to make their lives good.

### **1993 August: If One Wants to Progress on this Path**

*This talk was from a series of group darshans given on August 22, 1977, at Sant Bani Ashram, at the end of Sant Ji 's First World Tour. The first part of Sant Ji's answer to this question was printed in the December 1991 issue.*

QUESTION: I'm a teacher, how can I help the children to fulfill their destiny as human beings, as best as I can?

SANT JI: First of all the teachers need to make their character very high, very pure. And when they do that, their good character will have an influence on the children by itself.

In India, traditionally the teachers were always holy and chaste. They were having a very high and good character. So those who were going to them to study and get an education, they were also developing the same type of character. What is the condition nowadays? The teachers are not having a chaste and moral life, and they are spoiled. Those who go to them to get an education, they also spoil their character. So most of the children ruin themselves either in the schools or colleges.

In the old days education was such that the writings of the great Saints, Mahatmas, and holy men were included in the texts of the course which they were studying. So in that way the students were also learning a lot from those things. But nowadays bad novels and other writings are given in the courses, so reading that the students spoil their mind and they are scattered more in this world.

The weakness which has come into society nowadays has come only because of the teachers. The students are not getting the education which they need because of the lack of character in the teachers.

## **1993 December: Divorce is Not the Solution**

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

QUESTION: Why are the karmas of divorce so heavy?

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

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

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

Divorce is not the solution to any problem. In a way, after getting the divorce we make one more problem, because we don’t know what kind of companion we are going to get afterwards, what kind of nature he will have, what kind of person he will be. So Master Sawan Singh Ji used to say, “In a whole lifetime, a wife can hardly develop the love for one husband.”

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

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

Just imagine the condition of that woman who has so many husbands, so many people to please, she will not be able to please anyone. For the time being, when she has youth, when she is beautiful and has a good body, she can attract many men who would come to her offering many different things. She would be shown a lot of [worldly] love and affection by those people. But if, in the Will of God, she has to face the consequences of her karmas, if she becomes sick, or when she becomes old, experience says that no one will come to help her. Even if she tells her servant to call those men who were attracted to

her and who used to come to see her when she was young and very beautiful, nobody will come there.

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

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

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

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

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

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

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

One dear one made up her mind to get a divorce from her husband. I tried to make her understand in so many different ways, in my interviews with her. Afterwards I wrote many letters to her saying, “Divorce is not the solution to your problems. You should not even think of it, and you should not take any step in getting the divorce because it is not going to solve any problem. It may create more problems for you.” But she did not hear

my advice. Saints always say that you should not get a divorce; They are always against it. They do not impose Their ideas on the dear ones, They always tell the disciples, “It is up to you to decide.” But They do not approve of divorce.

It is up to the disciples to decide what is good for them; Saints can only give them advice. So, not following my advice, she got the divorce and later she got married to someone else. Just one month after she married that other person, she wrote me a letter saying, “I feel that I have married my enemy.” So if she had followed my advice in the first place, if she had not gotten the divorce from her previous husband, she would not have written that. If divorce was the solution to her problems, she would not have written me that letter saying that she had married her enemy.

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

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

So according to his plan he sent his blood-stained clothes with his attendant to take them to his wife and tell her, “A tiger has killed the king.” When King Vatari’s wife saw those stained clothes she believed that her husband was no more. So before that attendant could say anything she took a very cold sigh and she at once left the body.

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

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

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

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

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

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

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

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

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

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

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

Saints always say that if you put more wood on a fire you cannot extinguish it – it will go on burning more and more. In the same way, if you are not satisfied by one person, you will not get satisfaction even if you go to many other people. So that is why They always put emphasis on maintaining our married life. They say that even if you feel that this is a very bitter drink, still you should drink it. It is possible that if you drink this bitter drink it may prove to be very good for you in the future. That is why They always emphasize to maintain your married life.

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

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

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

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

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

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

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

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

### **1993 December: When You Live a Pure Life**

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

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

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

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

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

If you tell your children the disadvantages of drugs, and the advantages of the vegetarian food, if you tell them the bad things drinking does – right from the beginning if you make

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

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

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

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

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

A few days ago, Pappu wrote me a letter about his son. You know that his son is very small, and he is very innocent. I don't know what is going to happen tomorrow, how they will make his life. But now I can say his thoughts are very pure; he is very much devoted. So a few days ago, when Pappu wrote me a letter about his son and about his children, he said that, whenever they play anything on the television which is not of the Master, Pappu's son Raju says, "No, don't play this; play only the thing which has Baba in it."

He does that and he makes them shut off the TV; he makes them play the video of Baba Ji. And even here also, you see that they know what Baba Ji means. Whenever I come to visit their family in Delhi, Pinkie, since she is the elder one, she knows how to come and

hold her hands and bow down in front of Baba Ji. She does that. And in the beginning she started bringing Raju also because he was small. And she would make him also bow down in front of the Master. So I mean to say that they are innocent souls, and if they have the good influence on them, they know what the Master means, and they become more devoted than the parents.

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

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

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

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

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

It was a very good Satsang. This was the last program which we're having together, because you know that tomorrow, the regular Satsang is at 11:00. And the day after, on Monday, also, there's a Satsang at 11:00, so we won't have another meeting like this. It

was very nice having all of you here. And now I hope that the dear ones will sing the bhajans that will remove their laziness.

### **1997 January: The Most Beautiful Inner Form**

*This question & answer talk was given on December 13, 1996 at the S.K.A. Retreat near Sampla, India.*

QUESTION: When children are born into satsangi families and then get initiated, does that mean they already searched for a Guru in their past lifetimes? If that is true, why do so many of us, who do not have to search in this lifetime, take the Path for granted and are not serious about it for so many years ?

SANT JI: I have often said this previously, and also Master Sawan Singh Ji used to say this very often in His Satsangs. He used to say, “Very special, very selected, chosen souls are sent into the satsangi families. Those souls who are going to get the Naam and the Master in this lifetime, only those souls are sent into satsangi families.”

We know that the child does not know what is good and what is bad, what is right and wrong in this world, which direction he should take, nor what will be beneficial for him. So it becomes the responsibility of the parents that, right from the very beginning, they should bring the children up according to the principles of Sant Mat, and they should always keep the children informed about the Path. The parents should never, not even in the state of forgetfulness, do anything bad in front of or in the presence of the children, and they should not do anything which may distract the children. They should always talk about the meditation, and they should always set a good example for them.

They should tell the children the benefits of doing the meditation of the Shabd Naam, and they should tell them the benefits of the Path and the Master. And they should also give the example of the lost children or the lost people, those who have gone off the Path, that how much they suffer and what happens to those who go off the Path.

Because as the parents are, such are the children.

If the parents will tell their children that they should become good, that they should meditate and should go to the Satsang, and if they themselves don't do that, that will not work. It is the parents' responsibility first to do all those things themselves, and then teach the children.

So when such children will get the Initiation, they will definitely remain on the Path, and they will definitely do their Bhajan and Simran. This last Tour when I went to Sant Bani, I saw that those children, those who had been infants on my first Tour and who had been brought by their parents – this time, I saw that those very children have now grown up. They were doing a lot of seva in the Program and they were doing a lot of meditation, and this made me very happy.

Seeing those children, I told Pappu, “Look here, Pappu, I am very happy to see these children, because they used to be very young, but now see how they are running here and

there, and how much seva they are doing for the sangat.” There are only a few children among them, who have gone off the Path or who are distracted, and that also is because of the parents. The parents have not paid so much attention, they have not given them the information about the Path.

Dear Ones, always remember that children are the greatest gift which God Almighty has given to you. And they are the ones who are going to grow up, and later on they are the ones into whose hands the reins of power of the country will come. So from among your children, those people are going to come who are going to rule this country. So if your children will be good – the more good people there are in a country the more that country will be glorified.

In the beginning when the dear ones used to come to me, they used to say that the children should not be allowed in the Satsang because they are a distraction and the adults become nervous. And that was the reason that I started the children’s Satsang, because it is our responsibility to produce good citizens, it is our responsibility to bring them up according to the teachings and make them good people.

In 77 RB, one dear one came to me and he told me that whenever he saw children in the Satsang, he became very upset, he became very perturbed. When I lovingly explained to him how the children are the greatest gift of God Almighty, and how we have to look after them and bring them up according to the teachings of the Path, then he understood. This last Tour when I went to the United States, I saw that same person. Now he is married, and he has a couple of children. When I saw him carrying the children, one was on his shoulders and one was on his front, just like the American people carry the children, I was very happy to see how that same person, who used to get upset by the presence of the children in the Satsang, now he himself has the children and how much he loves them.

Dear Ones, we get to learn a lot from the children. You know how selfless their love is and how selflessly they love everyone. They do not see any difference between the enemy and the friend. Whoever calls for them with loving arms, they always respond and they always go to him.

So understanding them as the gift of God, we should love the children, and we have to make them good citizens.

You know that when a gardener plants an orchard, if the trees which he has planted bear good fruit, then he becomes very happy. And all the hard work that he has put into that orchard becomes successful. If the fruit are not so good, then all the work he has done, all the hard work that he has put into making that orchard is all useless. In the same way, married life is like a garden, an orchard, and children are the fruit which the tree of the married life bears. If the fruit will not be good, then just imagine how you would feel. So if you will make them good, if they will stand on their own feet, if they will do their Bhajan and Simran, and if they will become the good citizens, it will give you much happiness and much pleasure looking at them.

I was very happy to sit with all of you, and I hope that all of you will teach good lessons to your children, that you will encourage them, and you will inspire them toward the Satsang, toward the Naam.

Often I say that if you cannot do good to others, at least don't do bad for them. If you cannot give any good advice or good teachings to others, at least don't give them bad advice.

If we are telling our children, "Dear children, you should not lose your track, you should not get lost in this world, because there is no peace, there is no happiness in losing yourself in this world," we are not doing any favor to them. We are just attending to our obligations, attending to our responsibility.

### **1997 October: Give First Priority to Meditation**

*This question and answer session was given on February 17, 1996, at the S.K.A. Retreat near Sampla, India.*

QUESTION: Dear Sant Ji, unless I misunderstood You, during the last Question and Answer session, You said that loving husbands, wives, sons, and daughters is the love of the Negative Power. Yet You say that marriage is no bar to spirituality, and that we should love, appreciate, and respect our spouse. Also, we should love and care for children in a very special way. These seem to be two opposing views, and this has always confused me. Could you please clear this up for me?

SANT JI: We make all these loves as the love of the Negative Power because we make all these relations, we make all these loves as everything, and we forget our real goal, our real work of the meditation of the Shabd Naam.

Saints have been married and also They have been the renunciates, but Their teachings are the same. They have said that marriage does not interfere with Spirituality. The children don't say, "Don't meditate," the wife never says, "Don't meditate," or the husband never says, "Don't meditate." It is only because we go away from the love that we have difficulties with each other; we start fighting with each other. Master Kirpal Singh Ji used to say that if you throw a little bit of love in any family, that family will become like a heaven. So if you really love each other, will you not meditate more? Will you not meditate more if there will be love in your family?

Saints explain to us that we should live like a water fowl lives in water. You know that a water fowl lives in water, eats there, does everything over there, but whenever she leaves the water, she flies out with the dry wings. In the same way, we should be living in this world, but we should give the importance, the first priority, to the meditation and to the Master.

Dear Ones, in the scriptures, the Rishis and Munis were ridiculed because they ran away from their responsibilities toward their families. They went into the forest, they ran away from their family responsibilities, but outside of the family they had to do the same things

[to maintain themselves], and that is why they became the cause of people laughing at them.

What do most people do? They don't get married because they don't want to attend to the responsibilities, and instead they go on committing adultery with so many different people. If they say that they are not getting married because they don't want to get the love of the Negative Power, they are wrong, because instead of getting married, they are doing a bad thing, they are committing adultery, and they are adding to the burden which they have to carry.

That is why in Spirituality, in the Path of the Masters, marriage is not considered to be a bad thing. Because if you are married, then your mind will remain quiet, and you will be sure, you will know that you have everything. If you are not married, then always your mind will go on bothering you; you will always go on desiring other people, and in that way mind will always keep you restless. Guru Nanak Sahib said that rare are the ones, maybe one out of millions, who get the Bhajan or the meditation of the Naam of Lord. Rare are they who, without getting married, would remain in this world and get the meditation of the Naam and go back becoming successful.

Guru Nanak Sahib even said, "If you don't lose the vital fluid even in the state of the dream, only then you can be called as the brave one. Blessed is the life of such a person who does not lose his vital fluid, even in the dreams."

But what is our condition? We are married, but still in the state of the dreams, we go on doing the same bad things, and when dear ones tell me about that, I feel embarrassed.

So the question was about the love of the Negative Power. Our love becomes that of the Negative Power when we remain limited only for the family and the children, and we give up doing our devotion and our meditation. If we give the first priority to meditation, then the few days which we have to spend with our family, we will live with the family in a very easy way and also go back to our Real Home by doing the meditation.

You may have heard the story of Sringeri Rishi many times, and once again I will tell you this story. Right from his childhood, with the thoughts of being a renunciate, he left his home and went into the forest and he started living there all by himself, and he would not eat anything. He would practice his meditation or devotion, and he would lick one part of a tree just once a day and that was all. So he would only live off the air, he would not eat or drink anything, and he became very famous. Now the king of that place, King Dasrath, did not have any children, so he asked the astrologists how he could have children. They said, "There is only one way: if Sringeri Rishi comes and performs a yajna, only then there is a hope that you may get some children." So King Dasrath wanted Sringeri Rishi to come into the city and perform the yajna, but Sringeri Rishi was so much devoted to his practices that he did not want to come into the city. No matter what King Dasrath did, but still Sringeri Rishi would not agree to come to the city.

So then King Dasrath announced a reward and one woman came forward and said, "I can bring Sringeri Rishi to the city to perform the yajna." So King Dasrath told her to go and

try. “If you will become successful in bringing him to the city, then you can have whatever you will ask for.” That woman went in the forest disguising herself as a woman sadhu, and she stayed at a distance, and she observed what Sringeri Rishi was doing all day and how he was living. She saw that once a day he licked a tree, so at the place where he would lick, she pasted some honey, and Sringeri Rishi liked that sweetness very much, and instead of licking there once, he started licking there twice. So when the woman saw that, she put even more honey over there and then gradually some good, nourishing food, and gradually Sringeri Rishi also started talking with that woman, thinking that she has all these nourishing and sweet things. So she presented halvah and some other good things to him, and when he started eating those good foods, he became healthier, he got the strength in his body, and then the woman was there, so they indulged, and as a result, many children were born.

After some time, that woman told Sringeri Rishi, “Now it is too hard for us to survive in the forest because of the children, so we should move to the city.” Whenever I tell this story, I always laugh – because the way Sringeri Rishi came into the city carrying his children was similar to what most of the American dear ones do when they have several children. They carry the children, one is in a backpack, one is in the front; so like that, Sringeri Rishi came to the city with so many children, and he performed the yajna. But somebody taunted him and said, “We have heard so much glory of Sringeri Rishi, but look at him; he has so many children.”

He was very brave. When he heard that taunt, he realized what a great mistake he had done. So he left that place and ran back to the forest and started doing his devotion there.

So what I mean to say is that even the great Rishis and Munis were not spared by this. So that is why the Masters always lovingly explain to us that we don’t have to give up our families, we don’t have to give up our worldly relations. We have to understand the reality of them. We have to understand how much we should get attached to them. We should not become attached to them; we should attend to our responsibilities. But our first importance, our first priority, should be the Master and the meditation. We should, while living with the family, remain detached from them.

Dear Ones, there is no need to be confused about this. Neither the children are bad, nor the wife is bad, nor the husband is bad. They all are very good, but we must understand the reality. We should understand Who is the One Who will go with us: the One Who will go with us is the Master and His Naam.

Should the fragrance of the love not come out from your within? Should your neighbors not know that you go to a perfect Master? If you go to Satsang, if you go to the Masters, and do the meditation, and still the husband and wife fight with each other, and are not in harmony, if there are difficulties with the children, what will the neighbors think of you? Will they take your example? Will they be inspired to come to the Master? What will they think about you?

Don't the Masters tell us that we should love our neighbors as we expect to be loved? Are the family members, the children, and the wife not included in that? It is our responsibility to love everyone and to respect everyone.

Dear Ones, in the beginning I said that if we do the meditation, if we go within, if we vacate the nine openings, then we understand all these riddles ourselves.

### **1997 December: The Dust of the Feet of the Master**

*This question and answer talk was given February 11, 1997 at the S.K.A. Retreat, near Sampla, India.*

QUESTION: Dear Master, I have heard that You wrote some of the bhajans that we sing, when You were a child. How old were You when You began writing bhajans? Please comment on Your inspiration to write these beautiful bhajans when You were so young. Thank you.

SANT JI: Dear Ones, you know that I do not have a head for dates and I do not keep the accounts of my life, and I don't know what happened when in my life. If you were to ask me how many Tours I have done, I would not be able to answer that.

Last year when dear Russell Perkins met me, he reminded me, he told me, "It was twenty years ago that we had met on this day." So I became grateful to him, and I thanked him for reminding me that we had spent so many years together. [Laughter]

I remember my birthday only because I remember that my mother used to celebrate that, and on that day she used to invite everyone from the village and feed them.

My mother was very devoted. I do not know if she had any Master or not – maybe she had a Master because she used to do a lot of meditation – but she was a very good soul, she was very devoted, and she took very good care of me. She brought me up in a very good way, even though she had not given birth to me.

She used to tell me many stories from her life, and she used to tell me very good things about doing the devotion. She would tell me that one should do the meditation, one should do the devotion, "because that is the only thing which will go with us. Otherwise, nothing else from this world will go with us." She also used to say, "Unfortunate are the ones who do not get up early in the morning to do the devotion of God." So she would say that to me, and when she would find me not sleeping at night, she would get upset at me and she would say, "Why [are you] not sleeping?" So I would reply, "But Mother, you yourself have said that they are the unfortunate ones who do not get up in the morning to do the devotion." Dear Ones, the mother has a very great effect on the life of the child. The encouragement or the inspiration to do the devotion of God Almighty which I got came to me from my mother.

Every mother wishes that her child should be good and should be a noble person.

I deeply love those parents who pick up their children and who love their children. But when I see those parents who hit their children, those who get upset with their children, I

get very upset with them, I don't like them, even though they are doing that with their own children.

In one bhajan, which I wrote in my childhood, I had written. "You may write anything in my destiny, but never write the separation from my Beloved Master," [*Likhan Valya Tu Hoke*] because it is unbearable, and I won't be able to bear that pain. But that was a bitter truth, and I had to suffer that pain of separation, not once, but twice in my life. First, when my beloved Baba Bishan Das left the body, it affected me very badly, it made a hole in my heart, and it tormented me. And afterwards, when my Beloved Lord Kirpal went away from my eyes, when He left this world, that also was a very unbearable moment, and I could not bear that.

I had the experiences of Light and Sound right from my childhood, and that is why in that bhajan I have written, "O Lord, write the Light of my Master in my forehead, and write the Sound of Almighty Lord in my ears."

Even though the holy souls are able to hear the Sound Current in their childhood, and even though they are able to see that Light, but still that Light and Sound cannot guide those souls up. Unless they meet a perfect Master, and unless they meditate with the guidance and instructions of a perfect Master, even though they may be seeing Light and hearing the Sound, but still, those Lights and Sounds cannot pull the soul up.

Often I have said, "Suppose that there were tons and tons of gold and precious stones buried in your house. But if you are not aware of that – if you are living like a beggar, if you are begging for pennies outside and living your life like that what is the use of having so much gold and precious stones, all that wealth, buried in your home, if you are not able to take it out? Suppose someone comes along and helps you take out that wealth which is in your own home, and with that wealth you are able to live a comfortable life. Tell me, whom would you thank? Would you thank the gold and the other valuable things which were buried in your home and which were useless for you until you discovered them with the help of the person who knew they were there? Will you thank that wealth? or the person who helped you get that wealth? I think you will definitely thank the one who helped you to discover it, because if he had not come to you, you would not have gotten those things.

In the same way, God Almighty was always present within us in the Form of Light and Sound. But we did not know about Him, we did not know how to make contact with Him, we did not know how to take advantage of Him.

Almighty Lord Kirpal, showering so much grace, and having so much mercy upon us, came into this world, and He told us that God Almighty was within us. He made us realize Him, He connected us with Him. That is why day and night, with every single breath, I go on thanking my beloved Lord Kirpal, that He is the One Who came into this world, and He is the One Who made me realize that God Almighty Who was always present within me. I remember this like a dream. I was maybe seven or eight years old when I made those different heaps of clay representing every member of my family, and I

asked them this question, “Will you protect me? Will you help me at the time when no one can help me?” And I got the answer from my within, “No, they cannot help me.” So I demolished all those heaps. I kept only one that represented that Power Whom I was missing from my very childhood, and in Whom I had this faith, that someday He will definitely come to me: I will definitely meet with Him, and He will surely help me, He will surely protect me.

So from that I got the voice coming from my within, “Yes, I will surely come and meet with you, I will surely help you at that time.” So I kept only that heap. When my father saw me doing that, he asked me what I was doing. I told him, “I have asked this question to each one of you, if you will help me at the time of death, if you will come with me in the beyond to help and protect me, and I got the answer that no, you will not do that. That is why I do not want to keep any relation with you and that is why I have broken up your heaps. But I have kept this one heap of clay which represents that Power Whom I have not seen, but I have the faith, that someday I will meet with Him, and that Power will definitely help me.” My father said, “I have made so much property for you, I have made so much wealth for you, how do you say that I will not help you?” I said, “But Father, I am asking you about the inner world. Will you be able to come with me within, will you be able to help me at the time when no one from this world can help me?” He said, “No, I don’t think that I can reach there, that I can help you there. I cannot even help my own self, so how can I say that I can help you?”

So that is when I said, “Then if that is the case, if you are not going to help me, if you cannot help me, then what is the use of taking all the wealth and property which you have collected for me?” At that time I spit at, I abandoned, all the property which my father had collected for me. Right from that day, I never had any attachment for the worldly possessions, wealth, and properties, and at that time, in renunciation and yearning for God Almighty, in His remembrance, I wrote many bhajans. But unfortunately I could not save them, because whenever I moved from one place to another, I never took anything along with me. I only took the clothes which I was wearing at that time, and that is why all those bhajans which I had written in my early childhood were lost, and I don’t know where they are. I got the inspiration from my very childhood to write bhajans and I wrote many bhajans at that time. Dear Ones, when the love for the mother is created within a child, and when he wants only his mother, at that time if you bring all different toys in front of him, he will not like them, he will not become quiet. He will go on crying for his mother, and he will not stop until he sees his mother. In the same way, if we have the yearning for God Almighty, if we develop real love for our beloved Master in our within, do you think that we will stop, do you think that we will rest until we have met with our beloved Master within ourselves? Do you think that the worldly temptations, the worldly pleasures, the passions and the other worldly things, will have any meaning for us? Do you think that we will get attached to them? Of course not. Unless we meet with our beloved Master, we will not find any peace or any comfort in any of these worldly things.

## **1999 April: Two Children's Satsangs from Australia**

On Parental Duty:

Two Children's Satsangs from Australia

Sant Ajaib Singh Ji

*Bruce Cowan's comments: Sant Ajaib Singh 's visit to Australia in April, 1985, was very much for the children, as well as the adults. In His greeting talk on April 26, 1985, Sant Ji made special mention of the children:*

I am very pleased to see all the dear children, and you know that I always love the children. It impresses me very much how the children are sitting here, they are very disciplined. Often I have said that children who are born in the satsangi families are special, are the dear souls, and it has been decided for them in the Court of Lord that they will definitely come back to the Real Home in this lifetime. That is why they are given birth in the Satsangi families. So I am very pleased to see all the dear souls, dear children, here, and I hope that they will maintain the discipline during my stay here, and afterwards also they will maintain the discipline. It becomes the duty of all the parents to teach them how to be in the discipline and how to understand and follow the Path of the Masters.

You know that they are the precious wealth of yourselves and of the country. Your children, when they grow up, are going to become the representatives of your country. They may be the ones who would run the country, or who would be responsible for the progress of your country. So it is very important for you to make their lives, because they are innocent and they don't know anything of the world now. It all depends on you and it is your duty to make their life.

*Sant Ji gave two talks at children's darshan programs on this theme, telling the stories of Valmik and Farid, to show the influence that the parents have on their children. The moral of these stories is of great importance to both the parents and the children.*

### **The Story of Valmik / Supach**

*April 27, 1985*

I am very pleased to hear the bhajans with children singing with a lot of discipline and a lot of love, and I am very pleased to come to attend the Satsang of the children. I always like to do that, because children are the innocent souls. They are very loving souls, because right now they are not accompanying their minds so much. That is why they are very pure souls, they are very receptive to the Truth. Later on when they will take the company of the mind, that soul will also become like the worldly souls, but right now, because their mind is not working too much, their souls are very pure and they are very receptive. Whenever you give any truthful thing to the children, they will receive it very quickly, because they are very receptive, they are innocent souls, they are very pure souls. They have self-less love, like the Saints have; they have a lot of patience like the Saints have; and that is why I

am very pleased to come to attend the Satsang of the children. I always like to do that, and I am very pleased to come here and see the discipline of the children.

Kabir Sahib says that even the dog of a Sadhu is better than the mother of the worldly person, because the dog, even though she cannot do the Simran, still she can hear the glory of God, and [see] the places of God which the Saint, the Master is [visiting]. So that is why she is considered as better than the mother of the worldly person, because you know that the mother of the worldly person will not inspire that person to do the devotion. She will never think about doing the devotion of the Lord. And that is why the bitch of the Sadhu is much better than the mother of the worldly person who does not do the meditation.

In the *Anurag Sagar of Kabir (The Ocean of Love)*, you may have read the story of Valmik, or Supach. In order to liberate Valmik, or Supach, Kabir Sahib had to come into this world many times, and He had to take up the human body, which is full of suffering, many times. Kabir Sahib had to come into this world again and again because Valmik was His soul, whom He had to liberate. Valmik used to live a very bad life, the life of a dacoit, and it was his mother who had inspired him to become a dacoit.

Once it so happened that he killed a person, thinking he might have a lot of money in his pocket, but when he searched in his pocket, he found only one penny. When he got only one penny, he felt very bad. "Why did I kill a person just for one penny?" He went back to his home and he thought about it, and then he thought that he would not do that again: he would not kill people for their money. So the next day, when he did not go to kill and loot the people, his mother asked him, "Dear son, what is the reason why you are not going to your job today? Why are you staying here?" He said, "Mother, yesterday I killed a person and I got only one penny from him. And I think it is not a good thing; I did not do a good thing killing a person just for one penny. It is a very big sin I have done."

His mother wanted to inspire him to go and do his job. His mother was not a satsangi, and she did not know what she was doing. But she wanted to inspire him. So she told him, "Okay, you give me that one penny, and I will show you what you can do with this one penny. Don't underestimate this penny."

She went to the market with that penny, and bought many fish. When she brought those fish in front of Valmik, she removed the fish from the water, and all the fish died. So she tried to explain to Valmik, "Just for one penny, the person who sold me these fish, he killed so many souls, so many jivas, and you are thinking you have done a very big sin of killing one person, or taking one person's life for one penny?" She told him, "It is your job to go and kill people, so you should get ready and go do your job." The meaning of telling this story is that it was the mother of Valmik who inspired him and who made him a dacoit.

Some years later, when he met Kabir Sahib, as usual in his profession, he said to Kabir Sahib, "Give me whatever you have, otherwise I will kill you."

Kabir said, "Okay, I will give you whatever I have, but first you answer one question. Tell me why you are doing this job, why you are killing people." He said, "I do this for the sake of my children, my family, my mother, and my wife."

Kabir Sahib then asked him, "Do you think that they will be responsible for the karmas you are making? Do you think they will share the consequences of the karmas which you are making for them?" He said, "I don't know about that."

So Kabir Sahib told him to go to his home and ask each and every member of the family whether they would be willing to share the karmas.

When he went to his wife, she said, "No, I will not share the karmas." His mother also replied the same, his children and everybody else had the same answer. Nobody wanted to share the karma; nobody wanted to become responsible for the karmas he was doing in order to help the family members.

When he came back, he realized that whatever he was doing for the other people in his family, he would have to suffer the consequences for that. So why should he do that? When he went back to Kabir Sahib, he fell down at His Feet and told him, "Forgive me Master, now give me the Initiation." Later on, Kabir Sahib gave him the Initiation, and he did the meditation and became a perfect Saint, and he went to the Real Home, Sach Khand.

It is in the hands of the parents to make the lives of their children. If the parents are good, if the parents give them good teachings, then the children can also become good people.

In the same way, Baba Bishan Das Ji used to tell me a story about a person who was inspired by his mother to become a dacoit. Finally, after he killed somebody and he was put in jail, he was going to be hanged to death. So they asked him if he had any last desire. He said, "I don't want to meet anybody except my mother, and I want to tell her something very secret." When his mother came in, that man was behind bars. So he told his mother, "Mother, bring your ear very close to me, because I want to tell you something very private, very secret, in your ear." When she did that, he at once bit off his mother's ear and he said, "Mother, if you had told me in the beginning that stealing is not a good thing, I would not have become a dacoit, and I would not have gotten such a severe punishment of taking up the gallows today. If you had given me good teachings right from the beginning, right from my childhood, I would have become a very good person. It is only because of you that I have become a dacoit, and now I have to face the death like this."

So the meaning of saying all these stories is that it is in the hands of the parents to make the lives of their children, and it is very important for the Satsangi parents to

understand their responsibility, and to bring up their children according to the teachings of the Path.

I am very pleased that dear John is teaching the bhajans to the children and that he is teaching them to be in the discipline. I hope that he will continue doing that.

### **The Story of Sheik Farid**

This satsang of the children is very good. Yesterday also I said that the children are very receptive, and today I saw that those small children who cannot even sing, those that cannot even say a word, still they try, looking at the other children, they try to clap their hands, they try to sing, and they try to do the same as the other, older children.

I would like to tell John and Judith that they should tell the children such stories which would inspire them to study hard and do well in their school. Also we should read them such stories to make their character good in life, because it is our duty, the duty of the parents and the caretakers, to make the lives of the children.

Such stories and such things should be told to the children which will inspire them to come to the Satsangs also, and you should try to give them parshad every time they come in the Satsang, because you know that children are very fond of eating sweets. So if you give them parshad whenever they come to Satsang they will like to come there again and again. And along with the parshad, when you give them good teachings, and tell them good things, they will become very receptive and it will be very beneficial for them.

In this context I have often told the story of a Sufi Saint, Sheik Farid, how in his childhood he was inspired by his mother to do the devotion of the Lord. His mother was a very good meditator. She used to go very high within, in her meditation, and she wanted to make the life of Sheik Farid. So one day she told Sheik Farid that he should do the devotion of the Lord. You know that children are always fond of eating sugar and sweet things, and sometimes their mind also works in that direction. So Sheik Farid at once said, "Well Mother, why should I do the devotion of the Lord? Is God going to give me any sugar or sweets?" His mother said, "Yes, my son, God will not only give you sugar and sweets, but He will also give you all the riches, all the things, if you will do His devotion." His mother knew that her son was interested in sweets and sugar, and she wanted that he should also do the devotion of the Lord. So she told him that he should sit for meditation, and that after some time, God would give him the sweets or sugar. So she gave him a prayer mat to sit on, and she told him to sit for the meditation. After a few minutes - because at that time Sheik Farid was very young, so it was not good for him to sit for a long time - his mother told him, "Okay my dear son, open your eyes and see what God has given to you. Since you are doing His devotion, He has given the sugar to you." Sheik Farid became very happy and he ate that sugar.

This went on for a couple of days, and one day his mother wanted to see whether "my son is interested in the meditation himself, or am I imposing this on him." So one day she did not make him sit for the meditation, she told him, "You should go and do some other thing." But Sheik Farid was not interested in doing that. He said, "Mother, I should meditate now, I should sit, because God is going to give me the sugar, and I don't want that God should have to wait for me. I should meditate and get the sugar first, and then do the other work."

So when Sheik Farid's mother saw that he was also interested in doing the meditation, and since she used to go very deep in the within, she gave her attention to Sheik Farid and started pulling his soul up. And gradually when he tasted the elixir of Naam, which was very sweet, it was the sweetest of all, he forgot the taste of sugar and all the other sweet things, and then he started writing the hymns.

And later on when he continued doing the meditation, he became a perfect Sufi Saint, He made many peoples' lives, He liberated many souls, He made many Saints. And in the area of Kasur and Bhagwatan He opened colleges, and He gave good education and good teachings to so many people. In His writings He wrote, "Mother, no matter the sweets: the sugar, the jaggery, honey, milk - all these things are very sweet, but the sweetness I have found in the Naam of the Lord cannot be compared with any of the sweets of the outer world; that is the sweetest of all."

So I mean to say that it was the mother of Sheik Farid who inspired Him to do the devotion. Right from the beginning, right from the childhood, she made His life.

### **2001 February: Connect Yourself with the Meditation**

*This talk was given during a walk with Sant Ji, December 2, 1978, at Village 77 RB, Rajasthan, India.*

QUESTION: In our country there is a custom of sharing food as a way of showing affection, love, etc. So with what the Master said yesterday, I have been worried because this presents certain problems, including with my family. I would like to know if the Master would explain a little bit more, because I have not understood very well.

SANT JI: Yesterday also I made this thing very clear, that when we are living in the family we have to live according to the customs and according to the limits of the family. We cannot impose or we cannot apply the teachings or the principles of Sant Mat very forcibly. You cannot prevent your family members from touching your plate, or from eating your food, because you have to live in the family and you have to do whatever you are doing.

Masters never teach us to hate other people. The question asked yesterday about food was mainly concerned with the meditation of the dear one who asked that question. You see, when we are doing meditation and after that if we are going to parties and other worldly places where many types of foods are served, there are many foods there which are not beneficial for satsangis to eat.

In Ganganagar some people hosted a tea party for Master and we all went there. In that party whatever things Master wanted to eat or drink, He took that and He didn't give food from His [plate] to others, and moreover He did not accept anybody else's food. There were many people there who ate their food by themselves just from their own plate, and there were many others who ate from each other's plates. Those who were eating by themselves, they also had love for other people, and those who were sharing food from each other's plates also had love for each other. Even though Master ate His food separately, still He didn't impose His idea or principle on other people, that they should also eat like Him. How you eat your food depends on the situation as well as on the person.

In the Sikh religion, if anyone wants to become a Sikh he is made to drink the amrit or the nectar. How do they make the amrit? They take some water and put some patasa, a type of sweet, in it. And after passing the holy sword through [stirring] that water, they read five different banis from the Holy Book [to bless] that water and make it as nectar. Then that person is made to drink that so-called nectar, and afterwards he is told that he should not eat the contaminated [leftover] food of others, and moreover, he shouldn't allow anybody else to touch his food. When such a person comes back to his home, according to the teachings which he has been taught, he doesn't allow his children or even his wife or other relatives to touch his plate, and that causes disharmony in the family. But Masters don't want you to cause disharmony in the family. That's why They never impose Their own principles on you. How you understand [apply] this teaching all depends on the situation and the people.

Guru Nanak Sahib says, "O Nanak, when you turn your face towards the nehgura" – nehgura is the one who doesn't have a Master – "only then you become contaminated." He says that when we forget the remembrance of God and when, instead of doing the Simran of God, we look at the worldly people, those who don't have the knowledge of the Master, only then our attention, our within, becomes contaminated.

QUESTION: Master, even though I am a very bad meditator, the poems that I wrote to You that I read the other night were made with my heart. I am now continually singing. Even though I don't try to do it, the melody comes to me. My small son loves me to sing that song when I put him to bed, and also the song "Sant Ji." Is that all right?

SANT JI: It is good. Your son is a good soul who is inspiring you to remember your meditations and your Master.

QUESTION: Sant Ji, we've been speaking about the responsibility that we have with our families who are not initiated. What about the other side of the coin – those of us who are initiated and have children? My little boy and girl showed more love to Sant Ji on His tour than I did, and I want to do everything I can to fire up their love as much as possible, and I'm wondering what my responsibilities are.

SANT JI: The children have pure love and good love – if the parents are giving good advice to the children, only then can the children make a good life. The first teachers of the children are their parents, so it is the duty of the parents to teach them.

Farid Sahib was a Muslim Saint Who attained the highest position, but in the beginning His mother was the one who filled him with the inspiration to do the devotion of God.

Once Farid’s mother told him, “Dear son, you should do the devotion of God. You should sit for meditation.” So Farid asked, “What is the use of doing the devotion of God? Will God give me some sweets or rock candy to eat if I do His devotion?” His mother replied, “Yes, if you do the devotion of God and if you sit for meditation, definitely God will give you candy and sweet things to eat.” So Farid asked her to show him how to do the devotion of God. Because his mother was an initiate and she had perfected herself in the meditation, that’s why she taught him how to sit in meditation. Because she wanted to make him interested in meditation, she put some candy under the prayer mat on which Farid was sitting for his meditation. After some time she told Farid to get up from meditation, saying, “Get up from meditation now because God has left some candy for you.” After that, daily she would make him sit for meditation, always leaving some candy or sweets for him.

Farid’s interest in meditation grew and he started seeing things within. After that, whenever his mother would call him back from meditation, at that time he would be seeing some good things in the within, so once he complained to his mother: “Mother, God always leaves the sweets for me too soon. If He would wait some time then I could get some more things in my within which are more beautiful and which seem sweeter.” Because his mother was perfect she at once knew that now her son was seeing things in the within. Then she gave her own attention and a boost in the meditation to Farid, and when Farid realized and experienced the Naam, he said to his mother, “Mother, no doubt sugar, honey, the milk of the buffalo and other things are sweet, but the sweetness of the Naam which is in our within is much sweeter than all the other sweetnesses.” After that, Farid became a perfect Saint and He obtained the highest status. But in the beginning it was his mother who taught him how to do the devotion, and only because of the inspiration given to him by his mother he became perfect.

Master Sawan Singh Ji used to say that the children of the satsangis have very much love for the Master and the Path, and if the parents give a little bit of their attention to them they can gain a lot. Sometimes it happens that the parents are still perfecting their Simran, whereas the children open their inner vision and they are seeing many more things inside than their parents.

In the state of Punjab there is a village called Bajak. There were some satsangis of Master Kirpal living there and they had a son of nine or ten years old. That little boy had very much love for the Master and he would always like to hear about the Master, and whenever he would see that his parents were sitting for meditation he would always copy them, and in that way he started enjoying meditation. Even though he was not initiated, still Master showered His grace on him and he started having the darshan of Master. He

was getting so much grace of the Master that he was becoming very happy by having the experience of the Master; when he came in from outside he would always lock himself in a room and sit for meditation. His parents were very afraid about what was happening, and when he would go in the room they would ask, “Why are you going and sitting in the room?” And if he would say, “I am doing the devotion of God,” they would not encourage him, but instead would say, “This is not the right age for you to sit in meditation.”

When they would go to Satsang to have the darshan of the Master, he would always ask his parents to please take him also, but they never took him. They took him when he was young, but when they realized that he was having experience with the Master, they told him that they couldn't take him, because they were afraid that if they took him to the Master maybe he would devote all his life in meditation. Once his mother called him out from meditation and she forced him to tell her about his experiences with the Master. He didn't want to mention anything, but when his mother pressured him very much, he said, “The One for whose darshan you are traveling so much to get – that Blessed One is coming to me and giving His darshan to me daily.”

After he told his mother about his experiences he stopped having those experiences with the Master. When I went to that village, that little boy came to me and he wept very much in front of me. He said, “My mother has spoiled my life. Master used to give me His darshan daily, but He doesn't now, because I told my mother about my experiences.” I consoled him and said that he shouldn't worry. I told him, “Master is with you now also,” and not to tell his experiences to anybody. So it is the parents who teach the children and who encourage and discourage the children.

### ***2003 November: Master Never Leaves the Disciple***

*This “walk talk” was given February 25, 1980, at Village 77RB, Rajasthan, India.*

QUESTION: Yesterday You said we should not be strict with the young children who make mistakes because they don't know right from wrong. What about the older children who do know right from wrong, but like to do the wrong things?

SANT JI: In India teachers rebuke and even spank the grown-up children who always want to do the wrong things knowingly, but in your country it is not like that. That is why you should be very wise in dealing with this type of child. Again, you can use the weapon of love to cure them.

In India, the teachers can be very strict with this type of child if it is required. They can rebuke them, they can spank them and do anything they want for their benefit, and nobody will have any objection to that. Even when the children are grown up and they know what is good and what is bad, still their parents and teachers have the right to spank them. And even after they are married, still the parents hold the right to advise them and to spank them if they are making a mistake. But in your country it is not like that. I have heard that there is a law which says that you cannot spank the children; it is against the

law. That is why it is very important to use love when you are dealing with this type of child, and you should be very wise in dealing with them.

Many times it is seen that there are many mischievous grown-up children who have the habit of bothering the teachers, and sometimes it is very painful for the teachers to deal with these children. In those cases, you should lovingly tell the parents of those children about their behavior so that the parents may help you in dealing with those children.

There was a time in India when the children used to go to the teachers to get an education and they had a lot of respect for the teachers. They understood the teacher as a master of knowledge, and in that way they were getting an education and knowledge from him. From the other side, the teachers were also giving the knowledge and education to the children, understanding it as a gift of God, as a donation. Those times were different from the present time. In those days, the children respected their teachers. Even after graduating from school, and even after holding a very good position, they always remembered the master from whom they got their education.

Now you know that things have changed a lot. You may have read in the newspaper and even heard on the radio how there are many strikes against the teachers and professors. The children don't care for their teachers and because of that it is very difficult nowadays for the teachers to teach the children.

Still, I will tell you that the teachers should have the power of tolerance in them and they should be very patient with the students, because the children don't know anything. After all, they are children, they are innocent and ignorant, that is why you should always be very patient and loving with them, no matter how many mistakes they make. Because if you will get upset at them and if you will tell them to leave the class or if you will remove them from the school, it will spoil their future. It is in your hands to make the future of the children. If you will throw the children out from the school, just think, where else can they go to get the knowledge? When you will turn them out, who will accept them? So that is why no matter how many mistakes they make, you should be very patient and loving with them, and you should deal with them in such a way that it will have a good effect on their future and they will respect you – because it is in your hands to make their future.

Many children who are very mischievous in school and who don't respect their teachers repent when they grow up and when they realize their mistakes. Because everyone realizes his mistake when he comes to his true senses. So when such children realize their mistake, they repent, but what can be done when the time has passed? That is why it is the duty of the children also to respect and appreciate their teachers, because they are getting some knowledge, some education from them. There is a saying, "If we get any good quality from anyone, even if he beats us, still we should bow our head to him, we should always respect him, because he is giving us some good quality, some good education." That is why it is very important for the children also to understand the value of the teacher and to respect their teachers, because if they will have respect for the teacher, they will get much more benefit from him.

When I was in the army, I had many teachers who were teaching me the job of wireless operator. The job of a wireless operator is such that only the educated people are able to do that, because it involves many things. As you know, I was an illiterate. I would never have been able to do that job if not for my teachers. I always respected my teachers. That's why they gave me a lot of extra attention, and in that way they made me an excellent signaler. Even in their private time, they would teach me about that job. So the meaning of saying this is that if we have respect for the one who gives us any good qualities or good teachings, we are honored in this world.

QUESTION: We were just thinking today that what You told us about bringing up children is the way that You are treating us. You're so gentle and forgive us for our mistakes all the time.

SANT JI: Guru Nanak Sahib said that no matter how many mistakes the children are making, still the mother doesn't keep any mistake in her heart, and she always forgives. Because if she doesn't forgive, she cannot raise her children. In the same way, no matter how many mistakes the disciples are making, the Masters always forgive the disciples. Because if They always remember the mistakes of the disciples, They can never take the souls of the disciples to Sach Khand. That is why Masters always forgive the disciples' mistakes, and because They have come into this world carrying a lot of forgiveness, that is why They always forgive our mistakes. In the same way, when we are dealing with the children, we should always forgive their mistakes.

The perfect disciple of the Master always behaves like a good child, and he always prays to the Master, "I am Your child. Why don't You forgive all my mistakes?"

### **2004 July/August: Set a Good Example for Your Children**

*This walk talk was given October 30, 1979, at Sant Bani Ashram, Village 77RB, Rajasthan, India.*

QUESTION: For those of us who have children, could You please talk to us about the ideal family life and how to raise our children?

SANT JI: Many times I have talked about how to raise our children. As it is our duty to take care of the children and raise them, in the same way, it is very important for us to give them good teachings, because parents are the first teachers of their children. Just as a child needs a teacher when he goes to school, in the same way, he needs a teacher at home also. Parents are the very first teachers of children and they are equally responsible for making the life of the child good or bad. They play a very important role in building up the character and life of the child.

Master used to say that those who want their children to become good, first of all they themselves should become good and they should set an example for them.

Sheikh Farid, a great Saint Who attained the highest position and Whose banis are also included in the *Guru Granth Sahib*, was greatly affected by the behavior of His mother. His mother was a satsangi and she was doing meditation, so that is why she wanted that

her son should also become a satsangi and he should also realize God. When Sheikh Farid was still a young boy, she told him, "It is good to remember God and it is very good to sit in the remembrance of God, because if you will sit in the remembrance of God, God will be pleased with you and He will give you some sweets to eat." Because very young children always like to eat sweet things, that's why his mother told him to stay in meditation [in order to get something sweet]. And because she herself was doing meditation, looking at her, Sheikh Farid started sitting.

For the first few days his mother had to bring a mat on which he sat, and then his mother would tell him to cover his body, and after some minutes, when Sheikh Farid would sit for meditation with his eyes closed, his mother would bring some sugar candy and place it in front of him, and after a few moments she would say, "Okay, now get up from meditation, because God is pleased with you and He has sent you some sugar." She had to do that for only a few days, because when Sheikh Farid got into the habit of sitting for meditation, after that whenever his mother would tell him to do any work, he would first say, "No, mother. Let me first have some sugar from God," and then he would sit for meditation by himself. And to please him, his mother would bring some sugar and give it to him.

After a few [more] days when Sheikh Farid's mother saw that he was taking a lot of interest in doing the meditation, she started giving her own attention, because she was also a meditator. And on the other side Sheikh Farid was very receptive, so he started enjoying the things in his within. When he went within, his mother was still putting out some sweets for him, but one day when he got up from meditation, he said, "Mother, mother, now you don't need to give me any sweets, because sugar is sweet and the milk of a buffalo may also be sweet, and honey is sweeter than all these things, but still, the sweetness I am getting now from my within is much sweeter than the sweetness of these things which you are giving me outside."

So it was only because of his mother that Sheikh Farid became a great Saint and now many people respect Him. He did that only because of His mother. So parents have a great impact on a child. They can ruin the life of the child, and if they want, they can make a good character and a good life for the child. It is all in the hands of the parents to make the life of their child good or bad.

There was a man whose name was Valmik, who was later called by the name Supach after he met Kabir Sahib. He was a dacoit who lived in a forest. He used to kill men passing through the forest and plunder all their wealth. Once it so happened that he killed a man and after killing him, when he searched through his pockets, he found only a single penny on that man, so he felt very sorry. He thought that for just one penny he had killed that man and he started thinking in a new way: that it is not a good thing to kill a man for just one penny. He decided that he would give up that job and he would now earn his livelihood by some honest means.

So he went back home, and the next morning, when he didn't get up to go for his word of plundering the people, his mother asked him why he wasn't going to his job. He replied,

“Mother, yesterday I did a very bad thing. I killed a man and I was very surprised to find only one penny in his pockets, so now I have changed. I don't want to do that job any more, because it is really a very bad sin to kill men for such a small amount of money.”

When his mother saw that her son was going to change his mind and that it would become very difficult for her to take care of the family, in order to inspire him to go back to his job of [killing and robbing men], she told him to give her that penny. She took that penny to a fisherman and she got many fish from him, and she told her son, “Look here, my dear son, you are sorry because you took one life for a penny. But look at this fisherman and how many lives he has taken for just one penny. You should not be disheartened. Get up and go to your work, kill the people and bring their money, because this is our duty and this is our job, so you should do that.” So because he was inspired by his mother, that's why he again went to the forest and he started doing this work.

After a few days, Kabir Sahib was passing through that forest, and looking at Kabir, Valmik said, “O Man, stay where you are and give me whatever you have; otherwise, I am going to kill you.” Kabir said, “Okay, you can kill me and you can take whatever I have, but first reply to my question. Tell me, is there anybody else in your family who is going to share the sins which you are doing? Is anybody else responsible for your bad karmas?”

Valmik replied, “I don't know, but they should share my karmas because I am working not only for myself, but for the entire family.”

Kabir Sahib said, “No, I don't believe you. First, ask your family members if they will share the bad karmas which you are doing.” So when Valmik went to his home, he asked his mother, “Mother, if I have to suffer punishment for all the bad deeds I am doing, will you share that punishment with me?” His mother replied, “Why should I share the reactions of the bad deeds which you are doing? Because I am your mother and I have done a lot for you.” [break in the tape]

[Valmik went back to Kabir] and said, “Nobody is going to share my bad karmas.” Kabir said, “When they are not going to share the bad karmas, then why should you go on doing those karmas for them?” Then Valmik changed his mind and he requested Kabir Sahib to shower grace on him. Later on, when he got Initiation from Kabir Sahib, he was so devoted to his Master and meditation that he attained the highest position and he also became a Param Sant.

The meaning of telling this story is that, you see, on one side Sheikh Farid was inspired to do the meditation and to realize God, and he got that inspiration only from His mother, and on the other side, in the story of Valmik, he got the inspiration to do the bad deeds because of his mother. So that is why Kabir Sahib says, “The dog of a saintly man is better than the mother of a worldly-minded man, because even though the dog of the saintly-minded person is not able to repeat the Name of the Lord, but still she can hear the Name of the Lord, she can hear good things about God.” But the mother of the

worldly-minded person will also inspire him to do the bad deeds, and that type of mother is worse than the dog of the saintly-minded person.

It is sad, because the parents always have an everlasting impression on the children and they can inspire the children in any direction they want. If they want, they can make their children very good people, and if they want, they can make their children very bad people also. Because in the beginning, children have to learn only from their parents, so that is why those who have children, they should set a very good example for the children. Because whatever the children will see in you and whatever they see you doing, they will copy you. That is why you should be very careful and you should set a very good example for your children if you want your children to become good.

QUESTION: I have another question about family life. I have a very loving, understanding and tolerant wife, whom I greatly respect. She is very God-loving in her own way and very patiently puts up with the inconvenience of having a satsangi as a husband, but she disagrees with a vegetarian way of life. Needless to say, this causes much disharmony and undermines our family life. Loving, patient explanations on my part are not the answer. The only effective solution would be a separation or divorce. Will Master advocate this step if nothing else helps?

SANT JI: My dear, neither Master Kirpal approved of divorce, and nor can I approve.

I would advise you to be loving and to be tolerant, but you have already said that that is not the solution. But still I would like to advise you, and I would like to tell everybody, that the thing which love can do, there is no other thing, there is no other weapon, which can be as useful as the weapon of love.

So I hope that all of you will have a loving atmosphere in your families. To create a loving atmosphere, we should try to ignore these little, little things which happen in our family. And moreover, if there is any serious problem, we should always learn to forgive each other, and only in that way will we be able to create a loving atmosphere in the family.

Tulsi Sahib used to say that for those who have the same type of worship of God, who have the same types of desires and who have similar tastes in food and clothes, their home cannot be called less than a heaven.