

The Master Comes for Sinners

Every Saint has His past and every sinner a future.
(Sant Kirpal Singh Ji)



The Master comes for the sinners. He takes those who come to Him up for a while.

But to stay up there requires purity. So to even the most sinful,
the Master gives a boost and takes him above body consciousness,
gives him a peep through the Door; and he sees Light.

Whether good or bad, sinful or virtuous, the Master gives them all
first a boost to come up. Then, if they are not attached to the world too much,
they will be able to remain there. For that reason they must become purer.

So He gives His hand to everybody, even the most sinful.

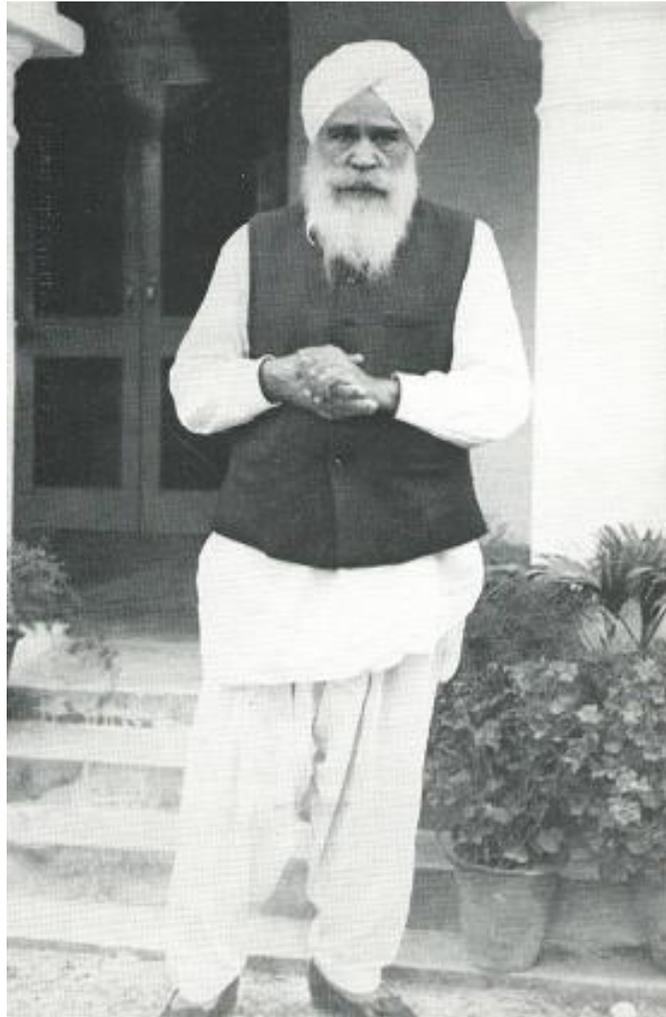
He loves the sinner but hates the sin.

(Sant Kirpal Singh)

ruhanisatsangusa.org/lok/gives-hand.htm



Sant Kirpal Singh Ji



The worst sinner can be purified. There is hope for everybody.

Master comes for sinners, mind that.

(ruhanisatsangusa.org/dyedin.htm)

Question: Do Masters welcome sinners?

Master: Yes, soul is of the same essence as that of God and Master looks on all as embodied souls. So all are dear to Him. He wishes them to reach to the True Home of their Father. A repentant sinner coming with a sincere heart is acceptable to Him. We are all sinners and we come to Him to be cleansed. (*Spiritual Elixir*, 30)

Question: Can a sinner like myself attain to Godhood in this very lifetime?

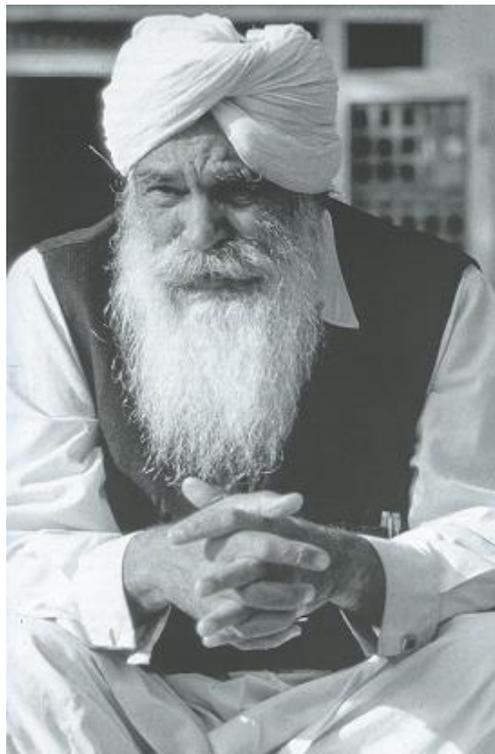
Master: Yes, you can attain Godhood during this lifetime provided you work for it strictly according to the behests of the Master. Let His words abide in you and you abide in Him. You have been granted the sacred boon of the holy Initiation which is a valid visa on to the Sach Khand and it is your earnest efforts and steadfastness which would bless you with fruition of your wish in due course. (*Spiritual Elixir*, 45)

Question: Sometimes we repress. It's like sometimes a man exerts to get rid of his shortcomings, but that doesn't really rid him of his failures. It doesn't make him clean.

Master Kirpal Singh: Why exert; what for? There's no question of exerting. At least you came to know the shortcomings you have. Then try to weed them out. Keeping a constant, vigilant watch over all your thoughts is what is wanted. If you fail five times today, try not to fail more than two times tomorrow. Weed out one by one. That's only [accomplished by] watching.

Moreover, you are not to think in the negative way. "I am a sinner. I am a sinner. I have done such and such." That won't do. You must try to reduce. "I am a sinner, well let me be sinner no more." What did Christ say to that lady who committed adultery? He asked the people what the punishment for that crime was in their law. They said that she should be stoned to death. "All right, if there is anyone who has not committed that act, go throw a stone on her." Who would dare? No one. Then he said to her, "All right; do no more." This is what is wanted. Always brooding, "I am a sinner. I am sinner." won't do. You are not a sinner; you have committed sin. You have besmeared yourself with filth. Wash it away. You are gold ore that comes from the mines. You are pure gold if you clean it [the filth] away.

So I told you, God plus desires is man. Man minus desires is God. If you watch yourself in that way for some time, you will have habit and habit will turn into nature. You won't dare to tell lies or anything like that. (ruhanisatsangusa.org/lok/keepwatch.htm)



If you go to someone for protection with a sincere heart, putting all your hopes in him after all the disappointment and defeat, he has to accept and protect you on principle.

He is not concerned that you may be a great sinner; he sees only that you are a soul at the mercy of the mind and senses. His work is to release this soul and release also the mind from the sense enjoyments, and to give the Nectar of Naam through which the life can be turned into success.

He does not care if people consider him good or bad, or if one has faith in him or not, yet he will never leave those who are under his care.

Christ said, *I shall never leave thee nor forsake thee until the end of the world.* Hazur used to say that when the Satguru gives initiation he does not rest until he has taken the disciple to the lap of Sat Naam or Sat Purush.

You may leave him, and put your attention elsewhere,
but he does not forsake you.

(ruhanisatsangusa.org/re_mind.htm)



Man can change for the better, can he not?

That is why it is said, you're the maker of your own destiny.

Even a robber can become a Saint. There are instances like that. Do you know what special quality a robber has? When a robber decides something, he goes at the cost of his life. He will do it regardless. When a horse is very unruly, you have only to change the directions by using reins, that's all. What can a sick horse do? He can hardly walk. Even if he's put on the way, he's plodding and sighing like anything. So ornery strong horses are wanted.

You must have something in you. The reins only need to be redirected.

(ruhanisatsangusa.org/lok/wait.htm)

There is no need to regard your situation as hopeless - there is hope for everybody. No matter how bad or low or cruel a man is, yet there is hope for him, for the Satguru is a true Washerman, who purifies by washing away the dirt of the senses. Just do what he says - do not be a manmukh (mouthpiece of the mind), but become a Gurumukh (mouthpiece of the Guru).

(ruhanisatsangusa.org/re_mind.htm)

I went to a nearby town and was sitting in the morning, saying, "I'll tell you, there is hope for the worst of robbers." One head of the robbers was sitting in on the talk. "Is there really any hope for robbers?" "Yes," I replied. Next day he turned up and requested initiation.

He got initiation: he left off robbery and he brought other fellow robbers to be initiated.

(ruhanisatsangusa.org/lok/ungrateful.htm)

There is hope for everybody including the sinners.
Saints come into the world to save the sinners and the lost.

(ruhanisatsangusa.org/pray/pray_06.htm)

The Master is in the likeness of God, though in physical raiments.
He, too, is endowed with the same attributes as God Himself. He, too, comes to save the sinners and administer His Saving Grace among the rest. He washes the jivas clean of their sins and gives the gift of Naam, which acts as a sovereign remedy against all ills,

physical, accidental and spiritual.

(ruhanisatsangusa.org/godman/godman_26.htm)

The true Godman has been made, for at one time He was just like us.

Every Saint has His past, and every sinner a future.

So if Saints were once like us, then there is every hope
of our becoming like Them one day.

(ruhanisatsangusa.org/poison.htm)

God sent you to this world, and also has sent Someone to take you back home,
through Whom He is saying, "Come children, come back home."
Masters come for this purpose alone - for the sake of the pious and the sinner alike,
for both are at the level of mind and senses, are they not?

(ruhanisatsangusa.org/poison.htm)

Man hesitates and fears to approach a Master Saint because his living is tarnished,
maybe less in one and more in another. Never fear to go to a Master Saint because you are a
sinner. He is meant more for sinners than for others. He has a remedy for every wound.

Approach him and through him will be found a way to become rid of sin.

(ruhanisatsangusa.org/pdf/Teachings.pdf)

Redemption is the gift that comes either from God or the Godman who specifically comes
for the benefit of sinners. Our job is just to understand his commandments and to keep them
scrupulously, leaving the rest to him. Apart from the work of returning the lost souls to their
Source through joining them back to God, the Masters have no other purpose in the world.

(ruhanisatsangusa.org/pdf/Teachings.pdf)

The Sant loves theists as well as atheists, or even the worst sinners or those who are drowned in
sensual pleasures of the world, just as a loving mother will not throw away her child
completely covered in dirt and filth.

(ruhanisatsangusa.org/MasterQuotes.htm)

So as I told you, in my talks, every Saint has His past and every sinner a future.
There's hope for everybody. Don't be disheartened. You have some Power to help you,
over your head, those who have been initiated on the way especially. You are not all alone.

(ruhanisatsangusa.org/factors.htm)



Stories of Redemption

Saint Paul

Paul the Apostle was born in 5 AD and raised in the city of Jerusalem. He is considered the most influential early Christian missionary, with the writings ascribed to him forming a considerable portion of the New Testament.

Paul, known as Saul prior to his conversion, was dedicated to the persecution of the early disciples of Jesus.

“I used to believe that I ought to do everything I could to oppose the very name of Jesus the Nazarene. Indeed, I did just that in Jerusalem. Authorized by the leading priests, I caused many believers there to be sent to prison. And I cast my vote against them when they were condemned to death. Many times I had them punished in the synagogues to get them to curse Jesus. I was so violently opposed to them that I even chased them down in foreign cities.” (Acts 26:9-11)

“He took charge of Stephen’s stoning, the first Christian martyr, and subsequently became the chief persecutor of the early Church. With vicious rage, he invaded homes and synagogues, imprisoning and scourging both men and women. His reputation even preceded him over 100 miles to Damascus.” (<http://markmoore.org/resources/essays/acts/paulbio.pdf>)

During this time of his life, Paul was described as a “self-righteous young Pharisee, almost fanatically anti Christian. He believed that the trouble-making new sect should be stamped out, its adherents punished.” (<http://www.ewtn.com/library/MARY/PAUL.HTM>)

“Saul was going everywhere to destroy the church. He went from house to house, dragging out both men and women to throw them into prison.” (Acts 8:3)

“But Lord,” I argued, “they certainly know that in every synagogue I imprisoned and beat those who believed in you. And I was in complete agreement when your witness Stephen was killed. I stood by and kept the coats they took off when they stoned him.” (Acts 22:20)



“I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

Blessed Angela of Foligno

Angela was born in the year 1248 into a wealthy family in the city of Foligno, Italy. She was very beautiful and married a wealthy member of the town's middle class.

“As the wife of a wealthy merchant Angela enjoyed every comfort and every luxury, and she wallowed in them. Her passions were expensive clothes and flashy jewels, extravagant meals and rare wines.” *(Saints Behaving Badly)*

“She dressed and acted in ways that would provoke envy among women and sexual desire among men.” *(Saints Behaving Badly)*

“Wealth and beauty made her proud; pride made her cruel. When she was not indulging herself, she spent hours gossiping with her friends and maligning her neighbors. If anyone crossed her or tried to correct her, she unleashed her vicious temper.” *(Saints Behaving Badly)*

Traditional accounts state that she lived “wildly, adulterously, and sacrilegiously” in her early years.

As time went on, Angela began to feel intense feelings of guilt and shame for the lifestyle she had chosen for herself. She prayed to Saint Francis of Assisi who then appeared to her in a dream and offered to help her change the course of her life.

“Angela resolved to begin a new life. She sold her fine clothes, her jewels, and her costly toiletries to relieve the poor and suffering of Foligno. It was a good start, but she was still a wealthy woman, with temptations to self-indulgence on every side. Later, as she dictated her autobiography, she recalled that during the first five years of her conversion her spiritual life progressed ‘only small steps at a time.’” *(Saints Behaving Badly)*

The deaths of her family happened suddenly in 1288. In a very short period her mother, her husband, and all her sons died. As a widow and heiress of a considerable estate she could do as she pleased, so Angela began to sell everything she owned.

While remaining a laywoman, Angela disciplined herself to imitate the religious dedication of Franciscan nuns. Soon she began to experience intense mystical raptures.

As word spread of her ecstasies and the spiritual insights that accompanied them, people were drawn to her in an effort to learn how to love and serve God better. *(Saints Behaving Badly)*



“Exalted, drawn, and absorbed into the uncreated Light,
I beheld that which cannot be related.”

“No one can be saved without divine Light. Divine Light causes us to begin and to make progress, and it leads us to the summit of perfection. Therefore if you want to begin and to receive this divine Light, pray. If you have begun to make progress and want this Light to be intensified within you, pray. And if you have reached the summit of perfection, and want to be super-illuminated so as to remain in that state, pray.”

Angulimala

Daku Angulimala is an important early figure in Buddhism, particularly within the Theravada suttas. A ruthless killer who is redeemed by a sincere conversion to Buddhism, he is seen as an example of the redemptive power of the Buddha's teaching and the universal human potential for spiritual progress, regardless of one's background.

To the Theravadas and Mahayana, Angulimala's story serves as an example that even the worst of people can undo the faults in their beings and return to the right path.

Even though Angulimala had repented and was enlightened, he still had to pay the karma of killing so many. He was peaceful and accepted what was done, and was therefore liberated from the Wheel of Rebirth.

Angulimala's story also illustrates the Buddhist belief that individuals can be reformed more readily through compassion than through punishment. As Angulimala says, "Some prisoners are tamed with punishment of a stick, or a hook or a whip. I was tamed without a stick or a weapon. I was tamed by the kind words of the Compassionate Buddha." (<http://en.wikipedia.org/wiki/Angulimala>)

Angulimala was born with the omen of a thief. Out of concern, his parents named him Ahimsaka, Harmless. His parents raised him very well, and sent him to a good school where he became the teacher's favorite. Out of jealousy, the other students caused the teacher to distrust Ahimsaka, and the teacher told him that to complete his studies, he must present his teacher with a mala of one thousand human little fingers of the right hand. Lacking the compassion to consider going to the burial grounds and taking them from corpses, he began murdering. By the time he'd collected 999 fingers, no one came near the woods where he dwelt. His mother had heard of what was happening and knew that it must be her son. Despite warnings that he would kill even his own mother to complete his mala, she went to stop him.

At this time, the Buddha also went into the woods. When Angulimala saw him he began chasing the Buddha, but even though the Buddha walked slowly, Angulimala could not run him down. So he stopped and called out to the Blessed One, "Stop, contemplative! Stop!"

"I have stopped, Angulimala. You stop."

The thought occurred to Angulimala, "These Sakyan contemplatives are speakers of the truth, asserters of the truths, and yet this contemplative, even while walking, says, 'I have stopped, Angulimala. You stop.' Why don't I question him?"

"While walking, contemplative, you say, 'I have stopped.' But when I have stopped you say I haven't. I ask you the meaning of this: How have you stopped? How haven't I? The Buddha responded, "I have stopped, Angulimala, once and for all, having cast off violence toward all living beings."

With that, Angulimala finally stopped and became a disciple of the Buddha, and even became an Arahant (one who has attained enlightenment). The people of the village could not forgive him, though, and stoned him and beat him with sticks. Advised by the Buddha, he accepted this as the culmination of his karma, and was fortunate to receive it there-and-then and not in the fires of Hell. (<http://somerwhereindhamma.wordpress.com/2011/01/22/angulimala-one-thousand-finger-mala/>)

Saint Augustine

Augustine is accepted by most scholars to be the most important figure in the ancient Western church. He was born to a well to do family in the year 354 in North Africa in what is now Algeria. He was a mystic, a Bishop, a philosopher and a theologian. His writings were very influential in the development of Western Christianity.

In his early years, Saint Augustine was a deceitful, fornicating thief. He lived with a mistress and had a son with her.

In his autobiography, *Confessions*, (the world's first autobiography) Augustine describes the undisciplined and sinful life he led before his conversion to Christianity:

“I was tossed and spilled, floundering in the broiling sea of my fornication...I was in a ferment of wickedness.”

“I went to Carthage, where I found myself in the midst of a hissing cauldron of lust.”

“Out of a forward will lust had sprung; and lust pampered had become custom; and custom indulged had become necessity. These were the links of the chain; this is the bondage in which I was bound.”

“I was willing to steal, and steal I did, although I was not compelled by any lack, unless it were the lack of a sense of justice or a distaste for what was right and a greedy love of doing wrong. For what I stole I already had plenty, and much better at that, and I had no wish to enjoy the things I coveted by stealing, but only to enjoy the theft itself and the sin.”

“The evil in me was foul, but I loved it. I loved my own perdition and my own faults, not the things for which I committed wrong, but the wrong itself.”

In 383 Augustine decided to go to Rome to look for a position teaching philosophy. He took his mistress and his child, but he did not want his mother along.

The following report is taken from the book *Saints Behaving Badly*:

“On the day of departure the family went to the harbor, where Augustine suggested Monica (his mother) visit a small dockside chapel. While his mother prayed, Augustine boarded the ship and sailed without her. By the time Monica came out of the chapel Augustine's ship was out of sight. She stood alone on the dock, beside herself with grief.”



“I entered into the secret closet of my soul, led by Thee; and this I could do because Thou was my helper. I entered, and beheld with the mysterious eye of my soul the Light that never changes, above the eye of my soul, above my intelligence. It was not the common light which all flesh can see, nor was it greater yet of the same kind, as if the light of day were to grow brighter and brighter and flood all space. It was not like this, but different: altogether different from all such things...He who knows the truth knows that Light:
and who knows it, knows eternity. Love knows it.”

Captain Singh

Excerpts from his story published in *Ocean of Grace Divine*

March 26th, 1961, dawned like any other day. By the time it ended it was as though life itself had blacked out. A moment's misunderstanding, some heated words under the influence of liquor, my brother-in-law reaching for a pistol—and all was over. Never had I realized a day would come when I would curse my being a good marksman.

A wife torn between grief for a brother and anxiety for her husband's future, children writhing at being parted from their father, lawyers and litigation expenses, months of suspense and appeals in the High Court and Supreme Court: it was a nightmare, and at the end of two years I was still in prison, doomed to capital punishment.

When all hope seemed gone I lay in the condemned prisoner's cell in the District Jail on the night of November 4th, 1963. It was only in the early hours of the morning after prayers that I dozed off. In sleep—it was more a vision than a dream—I was sitting in a locked cell in my underwear and with my hair untidy. Someone who seemed like a king visited my cell. I was confused, apologized for my state of disarray, and wanted to get dressed. My royal visitor smiled gently, and asked, "Do you meditate?" I replied in the affirmative, and he continued, "That is not enough. Meditate more!" "Very well Sir," I answered humbly. The king then stepped forward and told me that my work was done and reassuringly added, "Don't worry! Remember Him."

Saying these words, the royal figure left me. I woke up, and the vision was so vivid and so consoling, that I pondered much over it. Was there anything to it? What did it portend? Having washed myself, I sat down for meditation, and thereafter there was the usual jail routine.

After breakfast, I was summoned by the jailer. When I entered his office, he walked towards me to congratulate me: my mercy petition, he informed me, had finally been accepted and my death sentence had been commuted to life imprisonment! My vision, still so vivid in my mind, had come true in barely four hours.

My immediate problem seemed over, and as I was moved from the condemned prisoner cell to a new ward, I wondered who it was who had appeared to reassure me and to give the happy tidings. I had twice had the love glances of Hazur Baba Sawan Singh in my home town, Kotkapura, during 1944-45 when I was still a school-boy, and had even attended a Satsang. But the figure I saw was a different one, and I wondered if it could be Guru Gobind Singh or one of the other Sikh Gurus.

The months passed by and I began to give more time to meditation; the sense of search had sharpened. In March 1954, I read that a Saint from Delhi had visited Lucknow and a summary of His talk was included in the newspaper report. I found myself so deeply moved reading of Sant Kirpal Singh, and though the name was unknown to me, on March 15th I wrote Him a letter.

I had shared my life's story and had spoken of my hardships and my desire to be put on the way to Truth. Three weeks later I received a loving letter from Maharaj Ji dated April 6th, 1964.

Referring to my situation He said: “It is in accordance with the reaction of some past Karma that sometimes one is placed in such trials, which are only passing phases. I am glad for your deep interest in the Gurbani which you recite daily. Indeed, the sacred scriptures serve as a loving lap of the mother where a child disciple is fondled in the divine intoxication and fosters a yearning for union with Him. Your longing for learning the technique of Naam Simran is genuine.” The Master then gave me meditation instructions.

The letter arrived in the afternoon, and that evening, as instructed by Maharaj Ji, I sat down for meditation. I had had experiences of inner Light during childhood, and they had returned to me in prison. When I sat down and engaged in Simran and Dhyan, what was new was not the Light—the Sound Current suddenly opened and I was carried away by its sweetness.

There was a new joy, a new purpose which entered into my life; as I carried on with my meditations I progressed farther, and wherever I was, whatever I did, the Master Power was with me through Shabd.

On January 11th, 1968, I received a note informing me that Maharaj Ji planned to visit Aligarh and I could look forward to His darshan then...Such was my Satguru’s love that He was traveling all the way to a prison to see me.

The day at last arrived. It was March 7th, 1968. At 4:00 in the afternoon Maharaj Ji’s car drew up outside the jail gates. The Superintendents, the medical officer, the jailer and other jail officials received Him and His party.

They came to the jail park where I welcomed Master and we led Him to the dais. All prisoners were seated on the ground eagerly awaiting Him...

He commenced His discourse—“Man Know Thyself.” Everyone listened with rapt attention... it was so peaceful, so charged, so intoxicating, perfect.

In 1969 I was allowed my first release on parole, and I spent the time at the Ashram. My wife and another dear one in the family were granted initiation during that stay.

My worst trials were over, and not only did I get parole each year, but on January 29th, 1972, my life imprisonment sentence was remitted and I was free at last to find sanctuary at His Feet.

So gracious was Kindest Master that He then allowed me to live and serve Him at the Ashram.



How to Get Rid of Desire

(Julian Johnson - *Path of the Masters*)

Now, the paramount question is how shall the student get rid of desire? The Masters have the cure. The Masters get rid of desire by placing before the mind something which has greater attraction. If we can fasten our attention to something which is not of the sense world, something which is imperishable, something which instead of binding us here actually liberates us from this bondage, draws us in the opposite direction and takes us up to liberty and immortality, then that thing becomes our chief good.

The only way to kill an unwholesome attraction is to establish a desirable one in the opposite direction. This is the teaching of all great Masters. They do not waste time and effort in lecturing their disciples on the evils of unwholesome desires, but they at once place before the disciple something to take the place of the lower desires, something which lifts the soul and the mind upward instead of pulling it downward.

And that is the crux of the whole matter. This is where the wisdom of the Masters excels. It holds the only effective cure for all human ills arising out of lower desires. It places before the tempted individual something which will tempt him with a greater force in the opposite direction.

There is but one thing known to human experience which will destroy all lower desires. That is the audible life stream. It is the supreme instrument of deliverance from bondage. It is the one means of detaching us from worldly objects that perish and of lifting us up to liberty and light.

This life stream is placed before us by the Master and we are invited to make use of it. This has been the one remedy in all ages of the world for the cure of worldly desires. We shall attain perfect detachment only when we enter into that divine stream consciously.



At first we have to content ourselves solely with controlling desires; but controlling and destroying are two very different things. We may refuse to yield to the pull of desire and go on doing what we know is best. This is temporary mastery. Even if we cannot destroy it at first, we can subdue it, hold it in check and refuse its demands. This we may do, provided bad habit has not destroyed or weakened the willpower too seriously. Then, by centering our attention upon that which is within us, following the Master to those higher and more attractive worlds, there we contact that life stream in its fullness and its maximum power.

When that is consciously entered, when we hear its heavenly music and feel its overwhelming attraction, then we automatically forget all else. The lower attractions cease. We have no desire for anything else. That current absorbs our entire being. We go with it, hoping never to be separated from it for a single moment.

To help us up to that point we have the Master himself. We see him; we learn to love him; we come to delight in following him, for we know that he is leading us toward the fountain of life.

As the love for the Master grows, the pull of worldly attractions slackens, until by and by it is no longer difficult to deny all lower desires and follow the Master to the inner regions. There the great life stream is contacted, the soul is merged into it, and after that there is no more difficulty with desires. They simply disappear, swallowed up in the great stream.

“Good” and “Bad” Satsangis

(Sant Kirpal Singh)

One thing more: There is a growing tendency with some persons to make divisions among the Satsangis – “good” Satsangis and “bad” Satsangis. All Satsangis are Satsangis, and one who has been chosen, called, justified, accepted and glorified by being linked with the living strands of life within, the Light and Sound of God – the Audible Life Stream – is truly in touch with Truth (Sat) and accordingly is a Satsangi.

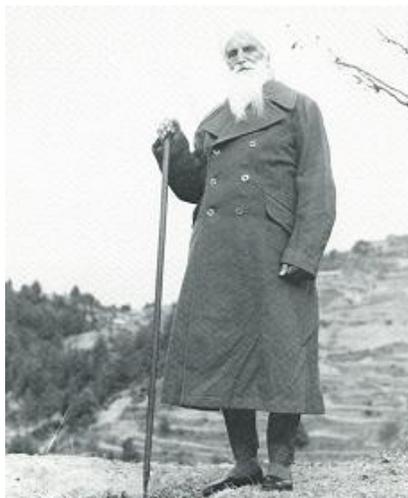
To classify Satsangis into good and bad Satsangis is hardly justifiable, for it is said “*God first created the Light; We are all children of the Light; The whole creation sprang from the Light; Why then dub anyone as evil?*” This being the case, we are all equal in the sight of God. Whosoever thinks otherwise has, I am afraid, not yet come by the rudiments of the sacred science.

Some may be slow and some rapid in their inner development; that is quite a different thing, for each one has his or her peculiar background and mental makeup as coming from past incarnations, but to give a bad name to any is not justifiable in the least. And if one does that, he shows a bad taste and the sooner he rids himself of this habit, the better it will be for him and for all concerned.

A child is dear to the mother even if he/she is smeared with filth, and the mother washes him down with love and hugs him to herself. Know it for certain, that he who feels exalted is abased, and he who humbles himself is exalted. (*The Way of the Saints*, 354)

Hazur Baba Sawan Singh Ji

I should like to point out that I have the same degree of love and affection for each and every member of the brotherhood, like a father towards his children; secondly, according to the teachings of the saints, the sins and shortcomings of a soul are viewed by the Master in the same light as a washerman regards the dirt on a cloth. He cares for the cloth and not the least for the dirt. His aim is to cleanse the cloth by some means or other; whether by the gentle method of applying soap or by the rough and ready method of beating the cloth against a slab of stone. It depends upon his will. (*Spiritual Gems*, letter 21)



I am a depraved sinner and a heretic,
A thief, a gambler and a housebreaker,
A thug that lives on illicit gains,
A constant prey to all kinds of lusts,
A slave to the five passions, viz., lust, anger, greed, attachment and egoism,
A betrayer, an ungrateful wretch, abhorred by all.
O ye, with all these faults, and still more,
Remember the Satguru for He is compassionate indeed.
(Bhai Gurdas)

Full of the deadly sins and tormented by lusts of the flesh I cry,
Rescue me by Thy Grace, as best Thou may.
O Great and Compassionate One! I am at Thy mercy,
With austerities and penances one cannot escape,
But with Thy glance of Grace, take Nanak out of the blind well.
(Guru Arjan)

“Sir, can you give us an example of a good prayer?” the Muslim gentleman asked.
In reply the Great Master said, "If I were to pray, I would pray as follows: My Lord!
I am ignorant, I do not know what to ask of you. Give me that which you think best for me.
And give me the strength and wisdom to be happy about what you deem fit to give me and about
how and where you keep me. I have no virtues, no devotion. My actions are all dark and sinful.
I possess no merits and my mind has thoroughly crushed me. For a sinner like me, O Lord,
there is no refuge but Thy Blessed Feet. Please take me under Thy shelter. I want nothing more.
Make me Thy slave, that I may be Thine and Thou mayest be mine."
(Baba Sawan Singh)

I am steeped in sins, sins without number,
It is for Thee to forgive me or to kill me,
Forgive, forgive and again forgive, O Forgiver Divine,
An ever erring child I am, but I depend on the Father's Grace.
Thou art the abode of infinite virtues with no vice whatever,
But when I search my own self, I find myself full of all ills.
There is not a single virtue in me, listen O Master Divine!
It is through the Power of Thy Word that I am honored everywhere.
I am all false, while the Lord is Sterling Truth,
Full of sins as I am, O save me if Thou wilt.
(Kabir)

What should I ask of Thee? For I feel greatly ashamed,
I commit sins of which Thou art a veritable witness:
How then can I please Thee?
(Kabir)

O that I could find the One who would Himself
drink down the poison in myself and free me
my slavery to passions.
(Kabir)

Should a traveler while traveling fall down,
There is nothing to wonder and cavil at.
One who sits and starts not on the journey,
Has an immeasurable distance yet to traverse.
(Kabir)



There is hope for everybody. Master Power comes into the world to save sinners and to put them on the way back to God. It is for you to remain devoted to Him, and keep His commandments. The rest is for Him to do.

(Sant Kirpal Singh,
ruhanisatsangusa.org/simran.htm)



Kirpalct@yahoo.com

For more booklets go to: kirpalsingh.org
(Spiritual Quotations for Lovers of God)