Sant Bani Magazine

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Sant Ji Visits Ghana & France

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July / August 1994 — Volume 19, Numbers 1 & 2

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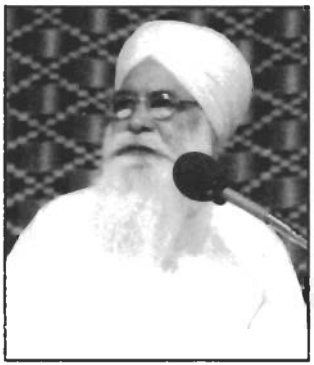
Sant Ajaib Singh Ji

a meditation talk from Ghana, June 3, 1994



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The Color of Naam

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers Sawan and Kirpal, Who showering limitless Grace upon us, have given us this opportunity to sit in Their remembrance and Who have allowed us to do Their devotion. Guru Nanak Sahib has said that He Himself is the One Who makes the jiva forget Him, and He Himself is the One Who makes the jiva do His devotion. It is all His doing, it is not in our hands to do anything. In fact, it is the Lord Himself Who is making us do everything.

Kabir Sahib has said that the colors of the world, the colors of maya, the colors of all the material things — all of them are tasteless. They do not have any taste in them. The color of the Naam, the color of the devotion of the Lord, is very vast. With the grace of Almighty God, once the color of maya and the color of the world and the worldly materials is removed from our soul, and when we get the color of the Naam, of the devotion of God Almighty, afterwards, the colors of maya or the world do not bother us. We cannot get those colors [again]. We get the color of the Naam only when Lord Almighty is gracious upon us.

It doesn't matter if you meditate here or in your home. Whenever you sit for meditation, before starting it, make sure you remember the five Holy Names. Start doing them slowly; go on repeating them slowly. Whenever you sit in meditation, sit with a quiet mind. Do not understand meditation as a burden; do it lovingly. Because you know that we become successful in the work which we do lovingly.

So all of you please close your eyes and start doing your meditation with quiet mind.

June 3, 1994, Accra, Ghana

With Sant Ji in Ghana

from a talk given June 19, 1994

RUSSELL PERKINS

Well, it is the glory of the Saints that I want to talk about.

We have just returned from being with Sant Ji in Ghana, Switzerland, and France. The Swiss part of the tour was private, but in Ghana and France He held large, extremely beautiful programs which had a tremendous effect on the lives of everyone who took part. I would like to focus on Master's trip to Ghana, which was absolutely extraordinary.

First, I would say that it is difficult to convey in words the impact of the Master's presence on me during this trip. It is hard for me to do that. Other people may not find it so difficult, but I found the totality of this experience perhaps the greatest spiritual impact of any trip that I can recall. Now, this is not a question of comparisons, it is just that I am absolutely overwhelmed thinking about what was given to everyone. It was enormous, absolutely enormous.

The Master is in good health in one way; He was not sick and no part of the program had to be canceled. He did not seem to become fatigued from the various activities. And there were certain instances where He was very lighthearted, very funny. At some of the French Satsangs He was roaring with laughter at different points, and personally too, He made many jokes and funny comments. He was very, very sweet. But, there is no question that the karma that He has taken on over the past twenty years has had its toll. His general physical state is certainly much weaker than it was fourteen years ago when He went around the world. There is no doubt that it is an effort for Him, physically, to do what He has to do. As Master Kirpal Singh used to say, "a strong horse can pull a broken cart." I think this is what is happening. His body is not as strong as it might appear to be, but the Power that is working through it is so strong, that whatever needs to be accomplished is being accomplished.

Now I'll tell you a little of the Master's visit to Ghana. One thing that is apparent in Ghana is the tremendous, genuine love that the initiates have for the Master. Many of them do not have much else of value in this world and perhaps that is what helps to strengthen their love. Their love for Him is obvious; and I saw Ghana as a home of love. There are quite a few initiates. For various reasons, most of them economic, the Satsangis there have found it very difficult to get to India. This is one reason why Sant Ji has gone there three times.

When you talk about a whole country and the people who live there, it is extremely easy to idealize and maybe romanticize, and I don't want to do that. Ghana has a full spectrum of individuals like any other country, but I have to say that the general feeling you get there

Sant Ji at the site of the new ashram outside of Accra, Ghana

is extremely sweet, even from people who are not Satsangis. For instance, I have never been greeted so sweetly at an airport as I was in Ghana on this occasion. Even when presenting my passport, it was a memorable experience. This may have something to do with the fact that the head of airport operations is a Satsangi, although He was unable to be there the day we arrived. I don't think the people working at the time we arrived were aware that we were initiates of the Master. Rather I believe our experience of being warmly received has to do with the fact that this satsangi has worked very hard in his job to inculcate the Master's teachings. And this seems to be true of the Sangat in general.

In Ghana, they had been having a terrible drought; it was very, very hot and dry when we got there. It was steamy hot and the ground was parched. There had been no rain for some time. On the third day of the stay there was a downpour, a torrent for approximately twenty-four hours. Water was everywhere, all over the place. People would go out into the rain and they would be so happy because they needed it so badly. The Satsangis all said that it was the Master who had brought the rain. Conversely, in France it had rained every day up until the time that we got there and as soon as the Master arrived, it stopped. So they said that the Master had stopped the rain; and that made everyone happy in France. There were

a lot of things like that.

The first very special event in Ghana had to do with the ashram that is being created there. They have just bought land for an ashram outside of the city of Accra. It will be a big thing for them, since they have never been able to do this before. They hope to build a house for Sant Ji and a Satsang hall. Hopefully, next time that He comes, He will be able to stay there. On the first day of the program the Master was taken there.

The people who were at the Ashram site were mostly the Accra Satsangis. There were a lot of them and they were very eager to see Him. He gave a brief talk and at the conclusion He planted two trees. The people there hadn't seen Him for five years and some of them had never seen Him at all. He was right in the middle of them; they crowded around Him and, for me, it was a bit scary. Usually, the people of Ghana are extremely well-disciplined and restrained. However, on this occasion their enthusiasm was boundless and it was hard for them to contain themselves. But the Master was very loving, and He planted the trees, and everything was great.

In Ghana there were a few Westerners who traveled with Sant Ji. We were driven around in a separate car by an initiate who is a cabinet level officer in the government. He was a very sweet and humble man, and we were very happy to ride with him. But, on that first morning when we were to go out to the ashram, he was not there. He had gone to the Indian High Commissioner with the passports. So, although there was a car for Sant Ji, Gurmel and Pappu, there was no car for the rest of us. So they called for a taxi.

In time the taxi drove in; the driver had a sweet, sweet smile and all over the taxi was written "God is Love." It is very common to see that written on the store fronts and on the cars. We told him to follow Sant Ji's car and not to let it out of his sight. When we arrived at the ashram he stayed on and attended the Satsang. He was also there for the planting of the trees and when it was time, he drove us back. At the end of the trip he very happily received the Master's darshan.

I think one of the things that the Master does when He comes on tour is to give darshan to large numbers of people who would not otherwise be able to see Him. In 1963, when Master Kirpal came to Sant Bani, I felt that this was one of the very big, very important things that was happening. People who would otherwise never go anywhere else to see Him, did come to Sant Bani Ashram, had His darshan, and were affected by Him.

I saw this same thing happen with the taxi driver and with many other people in Ghana also. The man who was in charge of the Trade Fair Center, where the langar was set up and the Satsangs were held, had become interested in the Path just before the Master came. He took Initiation during Sant Ji's stay. A lot of things like that happened.

The guest house where we stayed was run by a very wonderful couple, a Ghanian neurosurgeon and his Austrian wife who are members of the Self-Re-

alization Fellowship. They had met while studying in California and had returned to live in his country. They were very understanding and receptive to the Master. They also had an interview with the Master, attended several of the Satsangs and, in general, were very much affected by the experience.

I think it is accurate to say that during each tour the Master touches many different souls, and He does this sometimes in ways that are not apparent at the time. We may be thinking, "What happened to the car that was supposed to drive us." But once we are outside the drama of the moment, it becomes a little easier to look back and see more of the picture.

The place where the Satsang was held, the Trade Fair Center, was a very big, impressive complex — about a half hour's drive from the guest house. We went there twice a day, in the morning for meditation and in the evening for Satsang. Prior to the main Satsang, the children's Satsang was held. In 1980 Sant Ji said that the children there were very beautiful. Well, nothing has happened in the fourteen years since then to change that, although they are different children now. The children of fourteen years ago have grown up and are now fully initiated members of the Sangat. During these Satsangs the children sang very beautiful bhajans, including *Sawan Dayalu Ne.*

In 1989 when Sant Ji was in Ghana, the children sang the bhajans so well that Sant Ji told the adults that they should learn to sing from the children. (At that time the adults were still somewhat shy about singing the bhajans.) Apparently they did, because this time the adults also sang the bhajans well, and with enthusiasm.

Each night Sant Ji held Satsang in the main hall. And each night was like another drop of eternity. Years ago after Master Kirpal's five-day visit to Sant Bani Ashram, I wrote that each of the days were like drops of eternity. We had been given five drops of eternity. Thinking back about the Satsangs in Ghana, which were also five, those same words come to my mind. They were five drops of eternity. I have never heard the Path presented more forcefully, more lovingly, more carefully, more exquisitely than in those five Satsangs. The entire stay in Ghana was like that. It was absolutely extraordinary. When that kind of thing happens, well, you just thank God that it is happening.

I was fortunate to be there in 1980 when Sant Ji was in Accra; at the time He visited with a Hindu Swami named Swami Ghanananda. He was the first African to study in India and become a fully authentic Swami. After his time in India, he moved back to Accra where he has been working ever since. Again this trip, the Swami invited Sant Ji to come and visit him. I didn't think that Sant Ji would want to go, but He did. He said He would be very happy to accept the invitation. So we went to the Swami's temple on a Saturday night when they were having a gathering in commemoration of his guru's passing.

The Master was greeted so beautifully, with such respect, with such de-

at children's Satsang

votion. And Sant Ji also treated Swami Ghanananda with much love and respect. It was like the fourteen years between the two meetings had never happened. The Master sat there on the couch with the Swami. They both gave brief talks. Sant Ji gave a short, beautiful message. (It should be in the Ghana video.) Both He and Swami Ghanananda spoke very humbly; it was something to see. Even though the Swami's followers were not disciples of Sant Mat, many of them are personal friends of initiates. At one point the people sang, and one of the songs was one that I used to sing in my evangelical days, "Where Could I Go But to the Lord." Now this is a song that I love. They sang it Hindu style, with Hindu instruments, and it was really astounding. There was a certain interconnection and an atmosphere at that temple that was very harmonious and very loving. It was characteristic of the whole Ghana stay.

The last thing that the Master did before He left, on the way to the airport, was that He went to meet the President of the country. He was invited to go there by the President because there are four Satsangis in high level government jobs, all of whom personally know the President and on whom he greatly depends. One of them is his personal secretary. Another is a brigadier in the army who has a cabinet level post in charge of housing. A third is the head of the customs at the airport. And there is a fourth one, whom I didn't know much about.

The President said to Sant Ji, "Four

of my best people, four of the best people in my government, are your disciples and I never knew it until after I appointed them. I found it out after I had already discovered how invaluable they were and how thoroughly incorruptible they were." He used the word "integrity" many times. I think it was extremely pleasing to the Master to be told this.

This caused me to reflect on how wonderful it is when the Master's influence goes beyond the individual disciple, beyond the aspect of our individual growth. There is a domino effect. This is what Master Kirpal meant about the spiritual revolution: that if we have the courage to fully surrender and change our being so that the truth of what the Master says can shine through, then it does affect those around us. It does influence others and affect the quality of their lives. And so without our telling anything to anyone, it helps other people get connected to the Master.

Generally Sant Ji does not like to visit politicians or people who are self-important, and I don't think that He would have gone to see the President of Ghana if he had not invited the Master personally. The President was not manipulated into extending the invitation, it was also not part of any official calendar; it was simply an invitation at the last minute and so Sant Ji accepted. And because four of the Master's children hold high government posts, He was willing to go to give His blessing.

The President, who was democratically elected, in my opinion, had a lot of depth and was very impressive. He related to Sant Ji in a very interesting way. He was obviously not a disciple but, on the other hand, there was no pretense in the way he talked to the Master. He talked a little about the problems of the country. Very movingly he said, "You know, in the West and in developed countries, when the cost of living goes up a few percentage points people tighten their belts; in Ghana they die. This is what I have to keep in mind, always." The Master was very receptive to that attitude and He blessed him a lot. He gave him a lot of grace. I don't think there was any point in the tour — not even when I was right in front of Sant Ji in our interview, where He always seems the most beautiful to me — where He appeared to project more absolute, glorious, and stunning beauty than when He was talking to that political leader. This leader was given very much and I hope he understands and appreciates the Master's grace.

I am looking forward very much to seeing whatever video is produced from the Ghana stay. Those scenes should be very beautiful. I am very thankful for having been given the opportunity to serve the Master and be present with our brothers and sisters in Ghana during these very special days with the Master.

As Thread in the Eye of a Needle

Sant Ajaib Singh Ji

No disciple can ever estimate the power which the Saint has. Unless the disciple goes within and sees Him inside, he cannot have any idea what Power the living Saint has.

Kabir Sahib said, "Before I went inside and manifested the Shabd Master within myself, I was singing the praises of my Master, but when I went inside and saw His Radiant Form within myself, then I realized that it is impossible to sing the glory of the Master."

A living Saint is like that creature which we call a turtle; the turtle always hides his hands and feet and shows them only when he needs to use them to move. In the same way a living Saint always keeps Himself hidden and never exhibits the Power or strength which He has in Himself. That is why Kabir Sahib says, "Before I had the inner darshan of the Master I was only singing His praises, I was only singing His glory outside. But when I went inside and I saw Him in His real glory, in His true strength, nothing was left for me to sing, because I could not praise Him enough, I could not sing His glory enough."

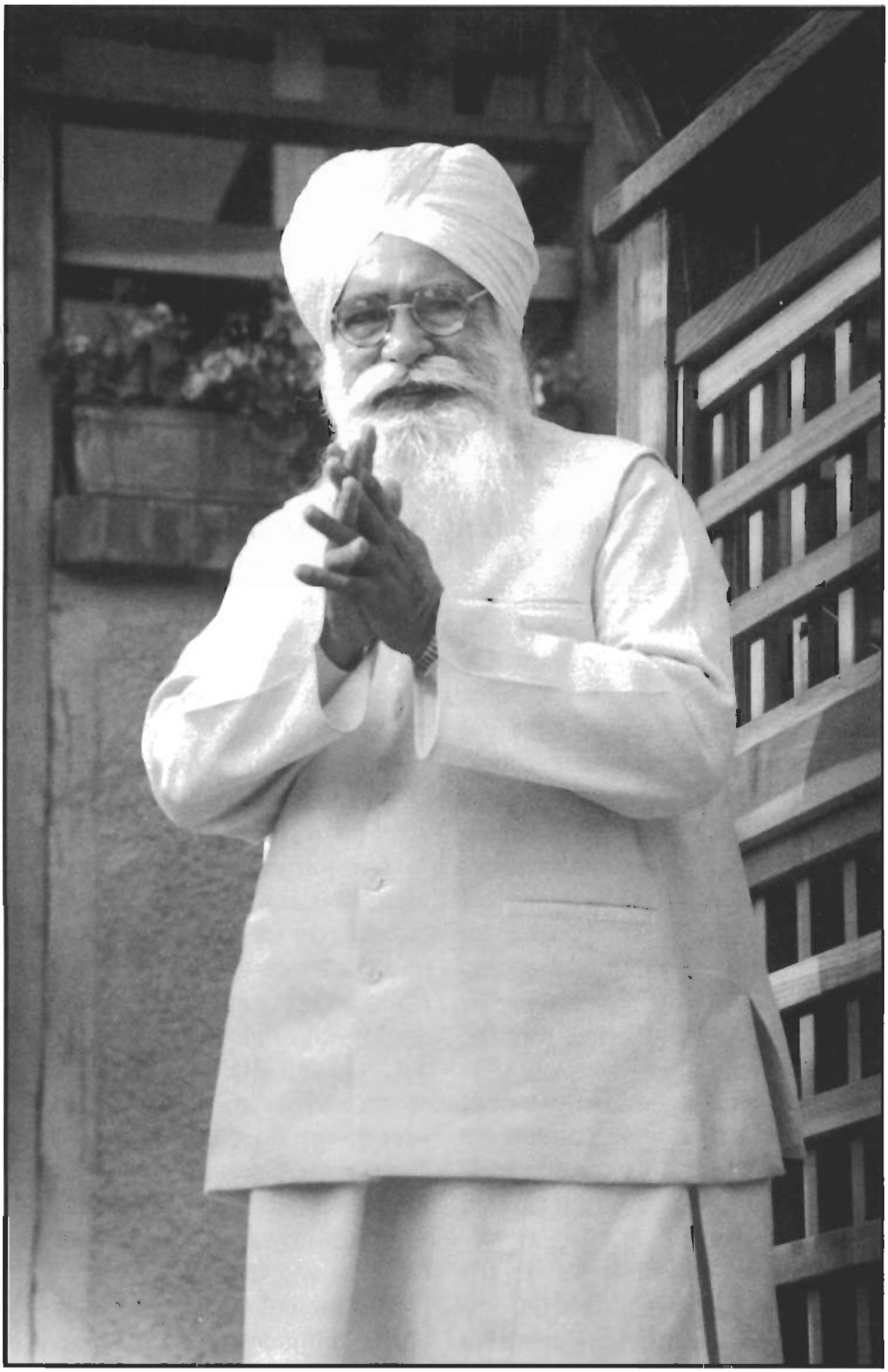
Every day before I start doing the Satsang I always say, "I bow down at the Feet of Almighty Lords Sawan and Kirpal." These are the worldly words, but the true gratitude can be expressed, true thanks can be given to the Master, only by going in the within and seeing the inner Radiant Form of the Master.

It was the grace of Baba Sawan Singh that I got the opportunity in my childhood to have His darshan. His innocent, holy face, His beautiful form, did not have any other thing, it was just full of love. His innocent face enchanted and attracted me so much that not even for a moment could I take that form away from my vision; that form of Baba Sawan Singh had a deep effect on my life. That darshan of the form of Baba Sawan Singh became the food of my life.

O Sadho, my mind doesn't understand,
My mind doesn't understand.

This is a hymn of Kabir Sahib. In the few lines of this very brief hymn, He explains Sant Mat, the Path of

This Satsang was given at "Le Moulin de Sant Ji," Silly-Tillard, France, June 14, 1994.



the Masters to us, as well as the importance of getting the human body.

In this world there is no power which is not conquered or controlled by the human beings. Man has conquered and controlled the mighty elephants, tigers, leopards, wolves and many other dangerous wild animals. He has conquered many other powers. He has conquered many countries, and human beings have not left any stone unturned in conquering the whole world. But up until now no one has been able to conquer the mind.

Rishis and Munis, whose stories fill the *Puranas*, tried their best to conquer their minds. Some left their homes and went to the mountain peaks; some went into caves which were made in the mountains. Some went into the wilderness; some got their ears pierced and wore earrings. Some of them stood on just one [leg] or other very hard practices for many many years and performed their devotion, but up until now no one became successful in conquering the mind. When the mind played his tricks on the Rishis and Munis, he made their condition worse than the worldly people.

Kabir Sahib says, "He is a thief without a hat and he cannot be conquered. He is an unconquerable entity and there is no way this mind can be conquered."

Before we enter this fort of the human body we have to face the five guards which the mind has posted at the gate of this body: lust, anger, greed, attachment, and egoism. Lust is such a guard posted by the Negative Power that he degrades us, he throws us down. Anger spreads our attention all over. Greed makes us collect the wealth of the world; and egoism is such that it becomes like a wall and doesn't allow us to enter this fort.

Kabir Sahib and Tulsi Sahib have both said the same thing, "As long as you have the existence of lust, anger, greed, attachment and egoism within you, it doesn't matter if you are learned or unlearned. Both the foolish and the wise are alike as long as they have all these vices within them."

If we have lust within us, then what good is our learning and education doing us? If someone has not gotten peace and he has anger within him, all the study he has done, what good is it doing him?

The purpose of the Saints and Mahatmas coming into this world is only to give the medicine to the jivas through which the mind can be controlled. They come, sent by God Almighty into this world with the order, "Go and give those who want to come back to me the medicine to save them from all these dacoits, from all these passions; go and bring them back to me." Saints and Mahatmas work as a middle man between us and God Almighty.

If someone is stuck in the thorny bushes a blind person cannot go and

help him to find his way out. In the same way one whose inner vision is not opened how can he open the inner vision of others? How can one who himself is being burned by the fire of anger and other passions bring peace and solace to other people?

How can one who is illiterate teach others? Kabir Sahib says, "It is not that up until now no one has been able to conquer the mind. First of all we need to find the nature of the mind and what the mind likes. Mind is always fond of pleasures and the good tastes."

He is fond of tastes and he is always running after the pleasures and tastes. There is no pleasure or taste of this world which can keep this mind still. If he gets one he wants to have another, and after he has another he leaves that and goes for another and in this way he goes on chasing the pleasures and the tastes.

Saints and Mahatmas lovingly tell us that in order to conquer the mind, we don't have to give up our homes and go out into the wilderness, nor do we have to give up our families and children and live in solitude. We don't need to change our outer appearance; we don't have to put ashes on our body; we don't even need to wear clothes of a certain color. We just need to go to a perfect Mahatma. After going to the perfect Mahatma and getting the Simran from Him we need to do the Simran and come to the Eye Center and reach the Radiant Form of the Master. When the Radiant Form of the Master gets manifested within us, He guides us. He doesn't leave the disciple until He takes the disciple back to the Real Home. As long as the disciple lives in the world, he always gets guidance from the Master. At the time of Initiation, the perfect Master sits within the disciple in His Radiant Form and that Radiant Form of the Master always guides the disciple.

A perfect Master is like a sandalwood tree. Trees which grow around a sandalwood tree also start becoming fragrant, and even the dirt which is near the sandalwood tree starts giving out the same fragrance. In the same way, we worldly people are like the trees which grow around the sandalwood tree and later on become fragrant themselves. So we worldly people are also like that. When we go in the company of the perfect Masters we also start giving out the fragrance like the Master.

The perfect Master is unaffected by the pleasures and passions of the world, He always drinks the Perfect Nectar and encourages and instructs His disciples to do the same.

Those disciples who meditate according to the instructions of the Master, who go within and drink that nectar, who give that nectar to their mind to drink, then their mind, which was running about like a wild deer, becomes still; it stops at one place and becomes peaceful.

Guru Ramdas Ji says, "In your

at Le Moulin de Sant Ji

home you have plenty of nectar. But the manmukhs do not go to the Masters, and they do not get the knowledge. That is why they do not get the nectar to drink, even though within them there is plenty of nectar. There is musk in the body of the deer, but because he cannot find it, the deer runs here and there. In the same way, manmukhs, even though they have plenty of nectar in them, but without the guidance of the Master they are running here and there outside for it.

Kabir Sahib says, "It is the mind who takes us from our home out into the wilderness and it is the mind again who brings us back into our homes from the wilderness and from the mountains. It is our mind who makes us renunciates and it is the same mind who changes us into worldly people from renunciates.

Kabir Sahib says, "One goes to the wilderness because of his mind and once he gets there the same mind brings him back into civilization." Kabir says, "By following the mind people go in the cycle of eighty-four lakhs."

Again and again I say and
make him understand;
The life is short in this world.

He who is created will be destroyed one day. He who has been born in this world will die one day in this

world. This life or this world is like a dream. When the dream will end, nothing will remain here. It all seems very real when we are having the dream, but when the dream is over, nothing is there because it was just a dream. In the same way the life of this world is like a dream. For some people it is a dream of twenty, thirty, sixty, or eighty years, but when that dream is over nothing remains here. So Kabir Sahib says, "The time is very limited."

The fear of death is always haunting us and we do not know, after this death, where we will go and where we will be born again and what will happen once we leave this world. But the disciple of the perfect Master doesn't have to worry about death because he goes through that path which we go through after death. Every day, he goes and comes back on that path. That is why he doesn't have to worry about the death.

Death is unavoidable, there is no way and no medicine with which you can avoid it. It will come one day. We see our friends and relatives dying and in the same way we will also have to face that. So we should think about it and we should think about doing something through which we can face it.

Do not be proud of the body,
Whether it is black or white.

Kabir Sahib says, "After getting this human body, do not be proud of it. Don't think that you are beautiful and that the others are not, that you are wealthy and the others are poor, or that you are learned and the others are illiterate." He says, "Don't be proud of this body."

What is the glory of this body? We know that we could not keep our childhood forever. Youth also will not be retained and when we cannot retain our youth then we will not be able to retain the old age either.

We go to hospitals and see the condition of the people suffering there. Before we get sick we have very good health. We look very healthy, but if we get a fever, even for two days, our body and our face become so sick. The same body that used to run like a deer, when it gets sick, cannot even move itself in the bed. Even to move to the side one has to take the help of another person. The sick person cannot even hold a glass of water to drink; and for that also he needs the help of other people.

Kabir Sahib describes this body as a piece of paper. You know that if some water is dropped on a piece of paper it is finished. In the same way Kabir Sahib says, "O Kabir, this body is like a piece of paper, when a drop of water falls on a piece of paper it is finished." In the same way this body will be finished either by some sickness or by disease. Or death will come and take you. Kabir

Sahib says, "Listen, O Sadhu, I am telling you, without the Naam you will repent."

Without devotion this body is of no use.
So also is its fragrance and beauty.

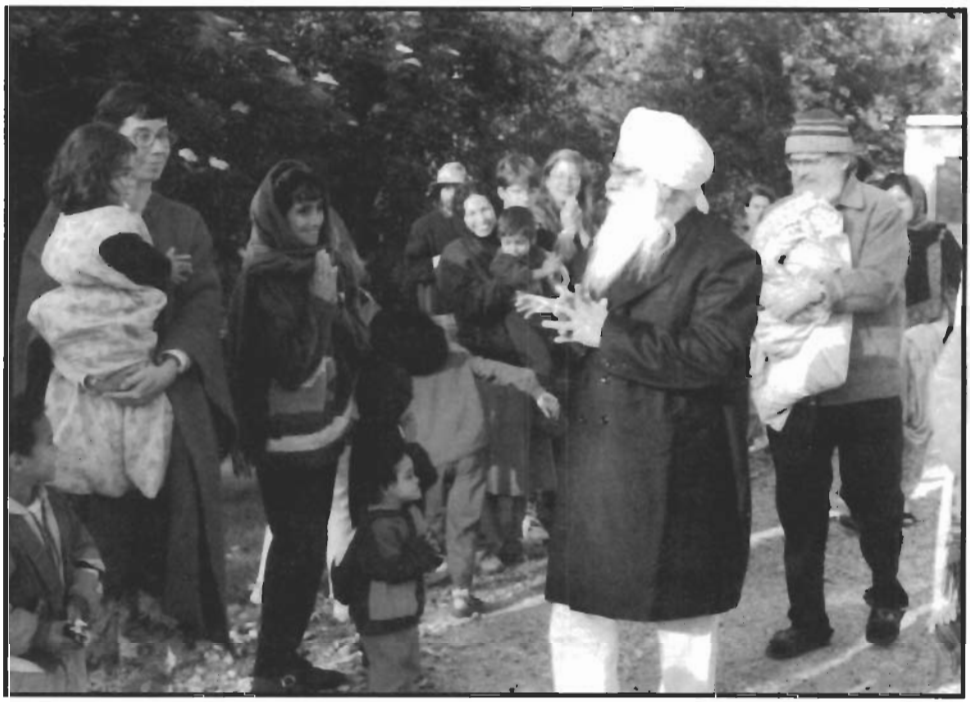
Now Kabir Sahib says that our body is of no use without the Naam, our body does not count anywhere if we do not do the devotion.

Our relatives, our brothers and sisters love us as long as we have this body. In the beginning they are very excited and they love us very much. They have a lot of enthusiasm for us when we are young, but as we grow older and as our body grows older, their enthusiasm, their love and attraction for us, goes on decreasing and decreasing. Then there comes a time when no one is interested in us and no one pays any attention to us. So we are loved and people are attracted to us as long as we have this body. Guru Teg Bahadur Ji says, "In this world I have seen the false love." Everyone loves you only for their own interest, everyone says, "You are mine, you are mine'" as long as their interest is fulfilled, as long as their purpose is served. But in the end no one is your companion. This is a surprising thing that even though we realize, we know, that they are not going to help us at the end time still we are attached to them. Nanak says, "Give up the attachment to these worldly people and sing the glory of the Lord."

Baba Bishan Das Ji used to lovingly tell this story about a young boy who was very devoted to one Saint and he used to go to Him every day. The boy would not miss even a day; he would always go there, do the seva of the Master, and then he would go to his home and have his meal. He was so devoted and so punctual that the Master was very pleased and very happy with him. One day the boy went to his Master and — according to the tradition or custom of this world that when young people grow up they get married — he came to the Master and said, "Master, I am engaged today." The Master said, "Well, from now onwards you are of no use to your friends and your near and dear ones." Then that boy went away.

After some time he started arriving a little late to do the seva of the Master. Then the wedding day came and he got married, so he went to the Master and said, "Master, I am married today." So the Master replied, "Now you are no use to your family members." The boy could not understand that comment either and he went away.

Before he was engaged and married he used to go to the Master every day without missing, he was very punctual, and he would have his meal only after doing the seva of the Master, but it all changed. First



greeting parents and children after morning meditation, France

he started coming a little late and then after he got married, for many days he did not come. When he returned after some days, the Master asked him, "Dear One, why have you been coming so late and why didn't you come for so many days?" He said, "Well Master, you know now I am married and I have a wife and she loves me very much. She loves me so much that she doesn't eat until I go back home; she will die if she doesn't see me. So that is why I didn't come here, because she loves me, and I also love her very much, and she will do anything for me."

The Master just kept quiet and he said, "Okay, let me give you something. I will give you this medicine. Take this medicine and go back to your home and we will see what happens."

As the Master had told him, he took that medicine which made him unconscious and made him appear to be dead. His family members were very worried and they called the doctors. The doctors came and said, "Well, now we cannot do anything; he is no more, he is dead."

They thought that maybe they should go to the boy's Master, maybe He could do something, maybe He would bring him back to life. They went to the Master and said, "Your disciple, your dear one has left the body, and you should come and help."

The Master became very happy and He said, "Okay I will come." So He went there and He said, "I will bless this water, I will do some mantra on the water, but the condition is that someone has to drink this water then this boy can live again. And the person who drinks the water will have to die. So whoever loves this boy the most should drink the water."

First he offered the water to the boy's mother, the same mother who used to say, "O Son, what would I do without you? You are the light of my eyes and you are my life. I would have no life without you." The same mother said, "No I do not want to drink the water; I don't want to die."

So then the water was offered to the other family members, to the father, to the brothers and sisters, to the relatives, but everyone just refused. No one wanted to die in his place. So then the wife, about whom that boy was very proud and appreciative that she loved him very much and she would do anything for him, when the water was offered to her the Master said, "You know that it is the question of your husband; if you will drink the water he will live."

She said, "Well, what do I have to do with the husband, if I am going to die, what is the use of having a husband?" So she also refused to drink the water.

So the meaning of this is that our story is the same. All our love stories that we have with our family members, with our worldly attachments, are all like this. No one wants to die in our place; no one wants to do anything for us. We are just attached to them and we say that we love them or that they love us very much but when the end time comes, no one comes to help us, no one comes to our rescue. We all have these experiences in our life, but still we are attached to them.

Kabir Sahib says, "The wife or household companion with whom you are so much attached, when you leave the body, the same wife or companion, who was so attached to you, runs away saying, 'Now he has become a ghost.' "

No Saint has said that women are unfaithful or disloyal. This is something you should understand. Our soul is referred to as the woman or the wife and Almighty God is referred to or is described as our husband.

Don't understand that when God Almighty withdraws His Power or the Ray of the Shabd from the body, that it is only the women who say, "This body has become the ghost," the men also say the same thing. When a woman leaves the body, the man also behaves like that, he also says, "Now she has become a ghost."

I have seen that my mother was very devoted and she used to serve my father very much. Because she had the quality of serving others, she inherited that and she was always

serving my father. I have seen that many times when my father would get sick and be in pain, all night long my mother would go on giving massages to him. But whenever my mother would get a little cold he would not even go to her room to see how she was doing or if she needed anything. And when someone would say, "Why don't you go and take care of her, or ask her how she is doing?" He would say, "No, it smells." He would never go and check on her.

So dear ones don't understand that it is only the women who behave like that. No woman is unfaithful. The bani of the Mahatma is equal for both the man and the woman.

The meaning of the Masters writing the banis is only that when we read those banis we will know the reality of this world, that by reading Their banis we may get the desire and yearning to do the devotion of God, and that while living in this world we may fulfill the purpose for which we have been given the human body.

The banis of the Mahatmas are not given from hearsay, nor do They depend on worldly knowledge or bookish knowledge. They are the owners of Their own experiences. They write in the bani only what They have experienced. They see within everyone the Light of God present there, and for Them all the souls are alike. So whatever They have experienced and whatever They have for the benefit of the souls They write only those things in the bani.

O Man, you have forgotten after seeing the Maya;
Be it elephants or horses.

Kabir Sahib says, "If, showering immense grace upon us, God Almighty has given us all the comforts and conveniences of this world, if He has been gracious enough to give us good children, if He has given us the good facilities and comforts of this world, do not just enjoy those things and become intoxicated in them. Remember God Almighty, do His devotion, so that He may become more pleased with you and He may give you more of the happiness and peace."

But what is our condition? If, because of our own karmas, some pain or unhappiness or discomfort comes into our life, instead of facing it and accepting it as the Will of God, we start finding fault in Almighty Lord. We start cursing God Almighty and we become very nervous and we do not take it as the Will of God.

But if, because of some good karma, God Almighty wants to reward us, if He gives us something good, at that time our ego, our happiness, knows no bounds. And we forget the grace of God, we say that we are getting this because of our own efforts, because of our own merit, and at that time we do not remember God Almighty. So Guru Nanak Sahib says

that we should not be like that. Whatever is written in our fate we get according to that, and in both the circumstances — whether we have pain or happiness — we should always remember God Almighty and we should always do His devotion. He should be meditated upon in both pain and happiness. We should always accept the pains as the Will of the Lord. We should do so much devotion that we do not even remain aware of when the pains came or when the happiness came. We should always remain devoted to Him so that we may not be affected by the pain and happiness.

Penny by penny one collects a lot of wealth, millions and billions.

Now he says that we go on collecting the wealth, and collecting the wealth means that we neither spend it on our own selves nor do we spend it for the Satsang. So after collecting millions and billions we either leave it in the banks, or we spend it paying the doctors bills and the lawyers bills and in that way all the money we have collected goes away.

One Mahatma says that a mouse dug and dug, he went on digging and made a nice hole for himself. But at once a snake came there; he chased out the mouse and got a ready made house.

With many efforts the miser goes on collecting wealth but when the thief comes he takes everything all at once.

In duality, bad company and cleverness,
The human birth is gone.

Kabir Sahib says, "If you want to become successful in the devotion, if you want to manifest the Shabd Master within you, give up the confusion and duality. Unless we clear up the doubts for the Master, the Inner Path cannot be opened up to us and we cannot go to the Master."

He says, "Give up the mind, mind who day and night goes on advising us to do the bad things. He goes on advising us to do the things which will trap us in the world." So He says. "Give up the company of that mind and also give up the bad company. Giving up the bad company, go in the good company."

Kabir Sahib says, "This world is a jungle of pleasures and passions, why are you wandering in this jungle, like a mad man?"

Even now come and be in the true company [sangat],
And accept the hints of the Satguru.

God Kirpal always told us, "Giving up hundreds of works, go to the Satsang, and give up thousands of works to sit in meditation. Do not give food to your body until you have given

Sant Ji at the Satsang tent at Le Moulin

food to your soul. Our soul has been hungry for many births, for ages and ages and she has not got any food. As the food is necessary for our physical body, in the same way the food of the meditation is very important and necessary for our soul."

Kabir Sahib says, "Don't go on planning that you will go to the Satsang after six months, or you will go next year, etc. Whenever there is an opportunity, whenever you can, always go to the Satsang of the Sadhu."

Through the Satsangs the Saints and Mahatmas always touch us. They tell us, "Dear Ones, you have spent so many births, so much time, in the bad company. At least now come to the Satsang, sit in the good company, and make your life."

Why do we have to go in the company of the Sadhu? Only because we have no other way out except by going into the company of the Mahatma. Kabir Sahib says, "The beating of Yama, the Angel of Death, is very bad, it is unbearable, but I have met with one Sadhu who has saved me from that beating."

"O Kabir, I was being crushed in the mill, but the Satguru came and He saved me from that crushing torture. This was because of my past karma, and because of my good fortune that the Master saved me."

The Satguru lifts you again and again, just as the [mother lifts the] child.

Now He says that through the Satsang the Mahatmas create the yearning within us to do the devotion of the Lord. They tell us about our shortcomings and They shower grace upon us forgetful jivas. Just as the mother doesn't mind picking up the child who is all dirty — she picks him up and cleans him, the child once again goes into the dirt and makes himself dirty, but again the mother picks him up and cleans him — in the same way no matter how many bad karmas we do, no matter how dirty we are, but Masters are like that mother and They always pick us up. They always shower grace on us and, through the Satsangs, They tell us about our shortcomings and They make us leave our shortcomings and our failures. Through the darshans They clean us, and through the meditations They create the yearning in us to clean ourselves, to purify ourselves, [so that we can] do the devotion of the Lord. Just as that mother goes on picking up that child again and again, in the same way, the Masters also shower grace upon us, and They go on cleaning us again and again.

Kabir says, Always keep your
attention at His Feet,
Like the thread in the eye of
the needle.

Kabir Sahib says, "Do the Simran given to you by the Master. As the thread is in the eye of a needle, just as you thread a needle, in the same way, thread the Simran in your mind. All the time go on doing the Simran of the perfect Master, day or night, whether you are sleeping or awake; along with doing everything, go on doing the Simran of the perfect Master."

We do not have to repeat the Simran which we have been given by the perfect Master with our physical tongue. We have to do it mentally, with the tongue of thought, or with the tongue of our mind. In the beginning we have to make an effort, we have to put the effort into doing the Simran mentally. But once we perfect the Simran, then it starts happening within us with the tongue of our mind or the tongue of our thought. And just as right now we have all the worldly thoughts and fantasies and other things being created by the mind, in the same way, when we perfect our Simran, the Simran takes the place of the worldly fantasies and thoughts and it goes on within us without us making any effort. And when we perfect the Simran with the tongue of our thought or with the tongue of our mind, then we become perfect in doing the Simran with the tongue of our soul.

Hazrat Bahu said, "He who doesn't move his lips, who doesn't move his tongue, and still does the devotion of Lord, is the true devotee."

Further He says, "Everyone does

the repetition of the *Kalma* or the Simran with their physical tongue, but rare are the ones who repeat the Simran or the Kalma with their heart. Where you repeat the Simran with the heart, over there the tongue is not needed."

In these few lines Kabir Sahib lovingly explained to us how we have to keep the taste of the Shabd in our mind. Attaching our mind to the Shabd, we have to take him back to his home. Because Brahm is the origin of mind and when we are able to take our mind to his origin, then the knot which was tying our soul to the mind is loosened. We can even say that we made the soul free from the clutches of the mind. So unless we loosen the knot which is tying our mind and soul, unless we take the mind to his origin, we cannot survive the tricks and all the things which the mind does to misguide us and take us away from the Path.

Kabir Sahib also lovingly gave us the warning: whatever time you have got, you should use that. Devote that in the Sangat, in the company of the Masters, do not become lazy. Appreciate the time which you have; whatever minutes or seconds you have, spend that in doing the devotion of the Lord. He says, "Whatever you are supposed to do tomorrow, do today, whatever you have to do today, do it now," because you never know when your time will come and you will have to leave everything behind.

SANT KIRPAL SINGH JI 1894 – 1974

The *Bara Maha* of Kirpal Singh

Poems addressed to Baba Sawan Singh

The *Bara Maha,* a traditional Indian style of poetry using the twelve months to describe the loss of loved one, is presented in observance of the 20th anniversary of Sant Kirpal Singh Ji's departure from the physical plane. These poems were translated from the Punjabi by Harcharan Singh a disciple who served Master Kirpal for many years. In notes accompanying the original printing [Sat Sandesh, July 1976] he wrote, "Following his initiation in 1924, Sant Kirpal Singh Ji made rapid inner progress. In 1927—twenty-one years before the actual event—he had a vision of the passing away of his Master. This anguished experience inspired these [verses]. . . ."

I

With the dawn of *Chet*, my heart grows sad,
It is so since I lost my Beloved;
I prayed and prayed, but to no effect,
And all my efforts were in vain;
The Beautiful One did not turn back but went away,
He did not listen to all my entreaties and persuasions.
Woe betide the day I loved You, O Beloved,
The day when our eyes met.

II

Vaisakh has come and You are not with me.
The fire of separation is all-consuming,
Love has only brought travail
And no happiness for me.
As a separated dove cries in pain,
So do I over my lot.
Without You the homestead has grown desolate,
And fear stalks me within and without.

III

With *Jeth* the separation has been quite long;
The eyes grow weary looking for You.
O give me a glance of grace
And bless my humble dwelling with Your presence;
Or else send word when You would come,
For day and night I keep a vigil for You;
Without You there is none to befriend me
And I have no other support or anchor.

IV

With the coming of *Haar*, the world looks dreary
And my heart is ravaged with anguish.
Meet me but once, O Beloved!
I have long been suffering from separation
Had I known I would be cheated thus
I would have kept away from love.
You have made me desolate, O Love!
Such is the cruel decree of God.

V

Sawan has come, and the separation is unbearable --
In anguish, I perpetually call on You;
Restless like a fish I suffer day and night.
My life has been a prey to Sorrows --
Will no one suggest a cure?
As I lie desolate on your threshold,
O Beloved, I vainly call on death
To free me from the tyranny of separation.

VI

With *Bhadon,* providence continues me on evil days
And I can find no cure or remedy.
All my hopes remain unfructified.
My fate is cruel and it has not befriended me.
Living in bliss, My Beloved has been taken away from me,
And none has found for me a remedy.
I have tried a thousand ways, O Love,
But there is no escape from the chains of sorrow.

VII

In *Asuj,* I live yearning for You
And I burn in the fire of separation.
Having emeshed me in Your love, wherefore have you gone?
O my Beloved, You have proved a great cheat.
I am restless like a half burnt thing
Consumed thus with the flames of separation.
Who can alter the Writ of God, O Beloved?
I am stricken with the pen of Fate.

VIII

In *Katik,* I spin out my days wailing in sorrow.
None have I to befriend me in this plight.
When my Friend has left for His Eternal Home
Life for me has become a great burden.
I find my life beguiled into sorrow
And I am as one who is neither living nor dead.
I wander asking of You, Beloved,
And they treat me as one who is crazed.

IX

In *Maghar,* my life is in torment
For my Beloved has gone, leaving no clue.
All my hopes being singed, I know not where to go.
I seek for one who can give me His address.
You have left me a cripple, a prey to all torments.
I could hardly dream that I would be a wretch like this.
Attend to my condition at once, O Beloved,
For my life now hovers on the brink.

X

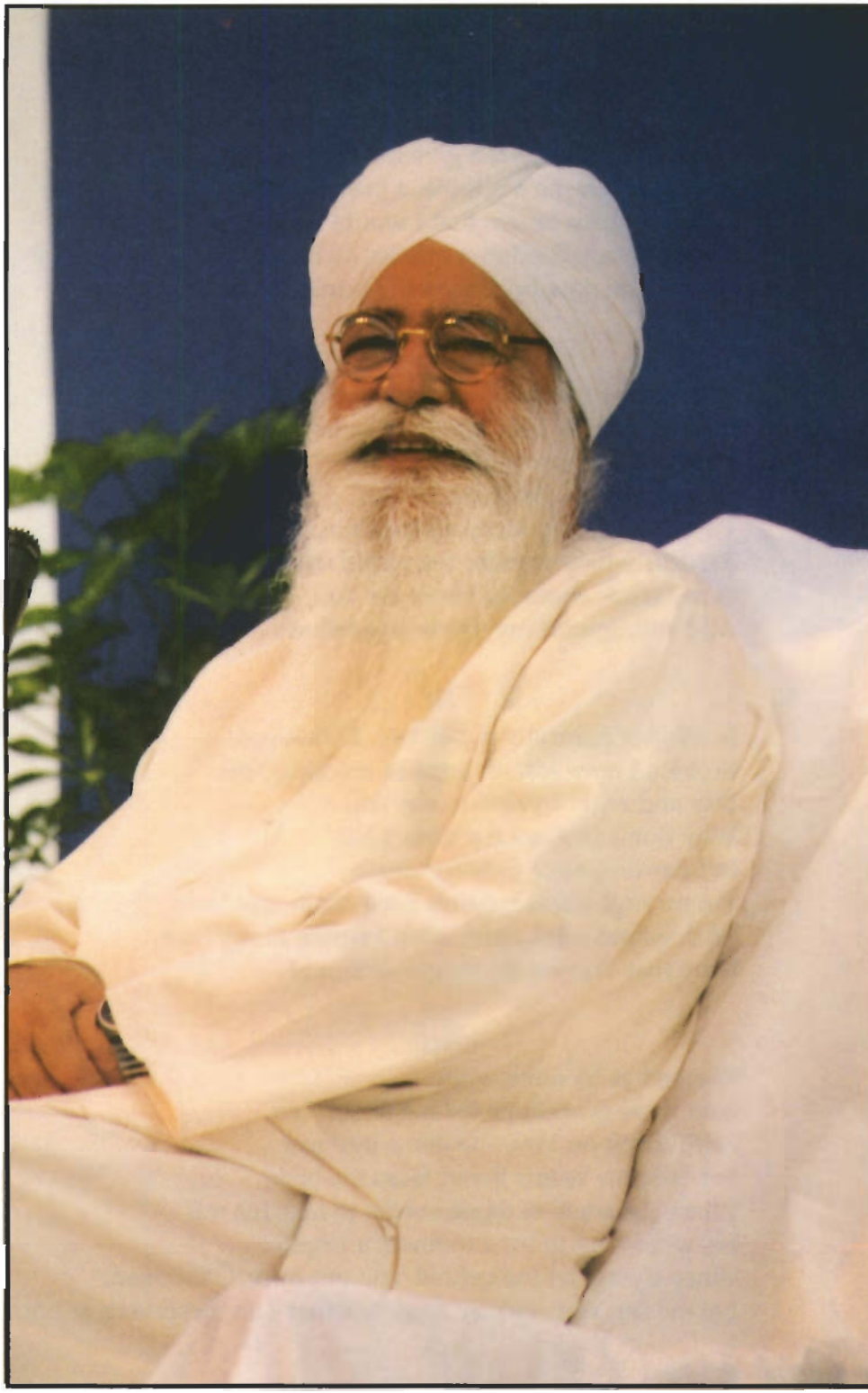
Poh has brought in its own misfortunes.
In deep sorrow I am crying in separation.
Whosoever has lost his all
He bewails his loss continually.
Those who weep away all the time,
Restlessly they wander the world over.
O my Lord, wistfully I wait for You
And sitting with my sorrowing fellows look for You.

XI

In *Magh,* I painfully await You, O Beloved!
Broken, I have lost all hope of meeting You.
Day and night I yearn to see You --
Why don't you call me unto You?
In utter despair, I pray for death.
Yet through these tortures I see death nowhere.
With whom can I share what I suffer, O my love,
Now that You are no longer with me?

XII

Phagan has bled me white
And there is no hope for me to survive.
I still dwell on You -- O come but once
For life now seems bereft from the body.
When the angel of death comes to take his toll
He would not grant a moment's respite!
When dying, let me behold You but once, O Beloved,
Let me see Your radiant face, whether I am deserving or not.



Singing Develops Love

Sant Ajaib Singh Ji

I know that Punjabi is not your language, and all the bhajans are in the Punjabi language. That is why most of the dear ones practice all day long to sing the bhajans. And sometimes, the same bhajan is practiced or studied by two different people. So if someone sings one bhajan which you have already practiced, you should not get nervous, you should not get upset. Because these bhajans are written in the glory, in the praise of that Supreme Father, whom most of you have seen, and they are written by this poor soul, this poor disciple of that Master, who was sitting in His remembrance. Ever since his childhood, and even before he met Him physically, he was singing His praise, he was writing in His praise. And, after he met Him, he continued writing in His glory, in His praise.

There is much difference between the poetry written by the worldly people and the poetry or the songs or the bhajans written by the perfect Master. It is like the difference between the earth and sky, the difference between day and night. The worldly people write their poetry or their songs on the level of the mind and intellect, whereas the songs or the bhajans written by the perfect Masters are the words which come from our Real Home. And the Masters stand in front of their Masters in the Real Home, and sing all these words to the Master. So there is a lot of difference between the poetry which we worldly people write and the songs which the Masters write. Behind the words written by the perfect Masters Their full charging is working.

People remember the lines of the bhajans and they mold those lines, they take those lines on their own selves, just as Shanti, that initiate of Master Sawan, who used to live here. When he left the body, at his end time he sang this bhajan: "How Can I Know the Glory of Sawan?" He sang that bhajan with love and faith; and towards the end, in the last line, where it says that Ajaib, the suffering one, would become happy, he said that Shanti, the suffering one, would become happy. And when he was saying this line, at once he left the body. The whole family was sitting there, but they did not know how all that happened.

This bhajan talk was given January 31, 1985, in Rajasthan, India.

So you can see how much that line of the bhajan helped him, because he had taken up that line for his own self. He had requested to his Almighty Lord, "O Lord, You take me so that all my pains of birth and death may be erased."

It is said that after every eighteen miles (or twelve *goths* in the Indian measurement), the dialect, or the language changes. After every dress the fashion or the clothing of the people change.

The bhajans or the songs written in the olden days are difficult to understand, but these bhajans, since they are written according to the present day dialect, the present day language, are very easy for the dear ones to understand. And for developing the real humility and for developing love and faith in the Master, they are very helpful. Since they are written in the language of the common people, people can understand them, and they can sing these bhajans with love and faith, with the understanding of what they are singing.

When, in our within, the habit of singing the praise of the Master is developed, then the love for the Master is created in our within by itself. And then, the faith in the Master also comes and resides within.

All the Saints who have reached Sach Khand, standing in front of their Masters, they always call themselves as the poor ones, as the humble or the lowly ones, and they always call themselves as the one who is full of sins. They know that, in front of their Master, they are nothing more than sinners, and Master is the only one Who can forgive their sins, and He is the only one Who can, after forgiving all their sins, make them reach Sach Khand, and make them the resident of Sach Khand.

The perfect disciple is the only one on whom the perfect Master showers the grace: He can make Him the resident of Sach Khand. Sooner or later that soul definitely goes to Sach Khand. There is no power which can stop that soul from going to the Real Home.

I am very grateful to Supreme Father Kirpal, because it is all His grace that, before I met Him, He made me sing His glory. He made me say all the words which I sang before meeting Him, and even after He blessed me with meeting Him physically, He continued making me write all these bhajans. It is all His grace. Even now, whatever I am writing or saying, is due to His grace. He is making me do all these things so that my children will know how one can express love and gratitude for the Master. By developing love and faith in the Master, one gets real humility, not outward humility, but the real humility. One gets it only by having so much love and faith in the Master.

I do not do the Satsang [with the feeling] that I have to say a lot, or

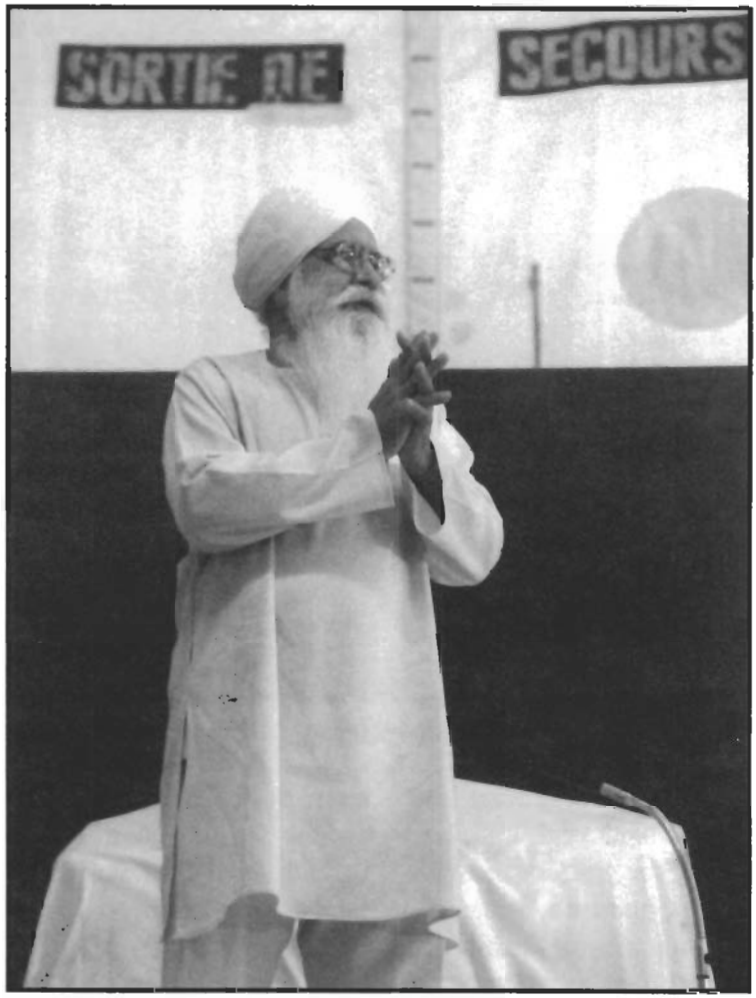
at the langar

that I have to give a very long talk. Whenever I sit for the Satsang, I always try to sing the glory of the Master as much as possible, because I know that when we will sing His glory more and more, the more glory we will sing of Him, He will bring us closer to His door, and if we will go on singing His glory more and more, He will open His door for us.

Through my bhajans I want to show Who Kirpal was, where He came from, why He came, what He wanted to give us, and what He wanted to show us.

I want to show how the real disciple does not understand this world as an evil thing, and how He does not hesitate even sacrificing himself, even sacrificing the whole world for the Master. He does not hesitate in kicking the whole world [aside]; [yet] even after sacrificing a lot, he understands that, whatever sacrifice he has done for the Master is a little one.

I often say that, if you don't have anything with you [if you are spiritually empty], and if you go on expressing that you are very poor ["poor in spirit"], and if you go on showing that humility, that is a deception. But if God has given you a lot of wealth, and then, if you show that you are very poor, and if you are really humble, then it is called the real humility.



Songs to Kirpal and Sawan

by

Sant Ajaib Singh Ji

Chalo Man Satguru Ke Darbar

Chalo man Satguru ke darbar
Surat shabd ka mel jod ke, karde beda par

O mind, let us go to the Court of the Satguru
So that He may take the boat across by uniting the Surat with the Shabad.

Pap shap tray tap mitae guru ka pavan naam
Guru ji ki charan dhur me sab hi svarg aur surdham
Guru ki maya guru hi jane, lila aparampar
Chalo man...

The Holy Naam of the Master removes sins, curses, and all the three fevers; that of mind, body, and soul.
All the Heavens and heavenly abodes are in the dust of the Master's Feet.
Only the Master knows His Creation; His Play is unfathomable.

Tin lok me kahi nahi hai, guru se bada sahara
Sachmuch bal deta hai pyare, satguru ka jaykara
Bade bhaga se mil pata hai, guru ka pavan pyar
Chalo man...

In the three worlds there is no support greater than that of the Master.
O dear one, the hails of Satguru surely give strength.
With much good fortune does one get the Holy Love of the Master.

Sant mahatma sabhi devta, guru ko shish navate
Jay ho satguru pyare teri, sheshnag gun gate
Jisne naam japa guru tera, uska beda par
Chalo man...

Saints, Mahatmas, and all the gods bow down to the Master.
Hail O Satguru, even the Shesh Nag sings Your Glory.
O Master, the boat of whoever has meditated upon Your Naam has crossed over.

Aa pahucha ab dware tere, Ajaib garib bechara
Mai aparadhi kot janam ka, bhula jiva tumhara
Naam jahaj chadao Kirpal Ji, mujhko kardo par
Chalo man...

Now the poor Ajaib has reached Your Door.
I am the guilty one since millions of births. I am your forgetful jiva.
O Kirpal Ji, take me in your Ship of Naam and take me across.

Naam Ki Mehima Aparampar

Naam ki mehima aparampar, janva Satguru ke balihar

The glory of Naam is Infinite. I sacrifice myself on the Satguru.

Palak jhapakate kat jate hai, uske kasht kalesh
Jiske man mandir me rehte, Satguru ji hamesh
Aur Naam se bada nahi hai, koi bhi aadhar
Naam ki mehima...

In a very short time the difficulties and afflictions flee from one within whose temple of mind the Satguru always resides.
There is no bigger support than Naam.

Naam japa Kabir Nanak ne, jag me kiya ujala
Lekar Prabhu ka Naam pi gai, Mira jeher pyala
Nit niyam se karo Naam se jivan ka shingar
Naam ki mehima...

Kabir and Nanak meditated upon Naam; They illuminated the world.
Reciting the Naam of the Lord, Mira drank the cup of poison.
Adorn your life with Naam everyday with regularity.

Prabhu se bemukh raha jo koi, usne janam gavaya
Uska jivan safal ho gaya, jisne Naam dhyaya
Jo bhi chada Naam ki neya utar gaya bhav par
Naam ki mehima...

Whoever remained indifferent to God has wasted his birth.
The life of him who meditated upon Naam became successful.
Whoever boarded the Ship of Naam has crossed over.

Naam ki mehima Naam hi jane, ja jis Naam dhyaya
Ajaib Kirpal ke charni lag ke, koti koti yash gaya
Jo bhi dware aaya Guru ke, uska beda par
Naam ki mehima...

Naam and those who meditate upon It, know the Glory of Naam.
Ajaib, after getting attached to the Feet of Kirpal, has sung His Glory millions of times.
Whoever came to the door of the Master, his boat has crossed over.

Guru Kirpal, Mere Ghar Aana

Guru Kirpal, mere ghar aana (2x)
Jese tum Sawan divane, mai tera divana

O Guru Kirpal, come to my home.
Just like You are fond of Sawan, so I am fond of You.

Eyk bar bhi sache man se, jisne tujhe dhyaya
Bhar-bhar jholi dono hatho, tumne pyar lutaya
Meri dor tumhare hatho, tum mere jivan sathi
Tum bhagato ke bhagat tumhare, thik nahi mujhko thukrana
Mai tera divana...

Whoever has meditated or remembered You, with a true heart, even for once — with both Your Hands full You have given him Your Love.
My string is in Your Hands — You are the companion of my life.
You are the devotee of devotees, and it is not good for You to reject me.
I am fond of You just like You are fond of Sawan...

Shivri ke jhute bero se pyare tumne maja uthaya
Duyordhan ke meve taj ke, sag vidur ka khaya
Keval das nahi hu satguru, mai daso ka das tumhare
Jese sabki laj rakhi hai, meri bhi laj rakhana
Mai tera divana...

O Dear One, You enjoyed the contaminated berries of Shivri.
Giving up the good delicious food of Duyordhan, You preferred to eat the simple food of Vidur.
I am not only Your servant O Satguru, I am the servant of Your Servants.
Just like You have protected the honor of everyone, protect my honor also.
I am fond of You just like You are fond of Sawan...

Kese tumhe bulau satguru, pata nahi hai gyan nahi
Kisi tareh ka koi tukabar, mere bas ki bat nahi
Pal-pal ke darshan ko guruji, pyasi ankhe taras rahi hai
Yahi benati hai Ajaib ki, mujhe nahi tadafana
Mai tera divana...

O Satguru, how do I call You? I do not know, I do not have any knowledge.
I do not have any style. I do not know... It is not in my hands to call You.
O Guru Ji, moment after moment my eyes are thirsty for Your darshan.
This is the request of Ajaib, "Please do not let me suffer any more."
I am fond of You just like You are fond of Sawan...

Sawan Chan Varga

Sawan chan varga, hai duniya to sohana

Sawan is like the moon. He is the most beautiful one in the world.

Tere uto var deva jind jan ve
Tere bina suna disda jahan ve
Mai ta chan asmani shona... Sawan chan varga...

I sacrifice my body and life for you.
Without you the world seems empty.
I have to touch the moon in the sky.

Sawan da khayal mainu harvele rehnda ve
Tu mera, mera tenu, sara jag kehnda ve
Te nu dil da hal sunona... Sawan chan varga...

I always have the thought of Sawan.
The whole world says that You belong to them, but You are mine.
I have to tell You the condition of my heart.

Gore-gore mukhde til sohana lagda
Ajaib da tak-tak dil nahi rajda
Sawan varga jahan te nahi hona... Sawan chan varga...

The mole looks so beautiful on the fair Face.
Ajaib is not content even after seeing it many times.
There can be no one like Sawan in this world.

Likh Chitthiya Sawan Nu

Likh chitthiya, likh chitthiya, likh chitthiya Sawan nu pava der na la adeya
Anaami desh vasendeya vatni aa adeya

I have written the letters and I am sending them to Sawan. O Beloved, do not delay. Please come at once.
O resident of Anaami, come to my country.

Aj sawn mahine aae ve, sakhiya ne pinghe pae ve
Mai nu teri yad satae tu ghar aa adeya ... Ve der na la adeya

The month of Sawan has come, and the friends have erected the swings.
Your remembrance is bothering me. O my beloved, come home; do not delay!

Mai roj udika rakhiya ve, baga vich ambiya pakiya ve
Aj mausam rang rangile khushi laya adeya ... Ve der na la adeya

Every day I am hoping for You, I am waiting for You. Even in the orchards the mangos have ripened.
This is very joyous weather. O my beloved, bring the happiness; do not delay.

Jado badal rimjhim lae ve, udo git koyal ne gae ve
Pipali pinga paiya, aan jhuta adeya ... Ve der na la adeya

When in the sky the clouds are full of rain and when the cuckoo birds sing the song,
The friends are swinging on the tree of the pipal. O beloved, come and You also give me a swing; do not delay.

Aj ambar varase pani ve, mera dur vasenda hani ve
Aj pher bahara aaiya tu vi aa adeya ... Ve der na la adeya

Today from the sky it is raining, but my beloved One is far away from me.
Again the spring has come. O my beloved, You also come; do not delay.

Meri jhanjhar chan-chan bole ve, koi bhed dila de khole ve
Ajaib di jhanjar da chanakata, sunada ja adeya ... Ve der na la adeya

My anklet is singing; may someone come and unlock the mysteries of my heart.
O beloved, listen to the melodious song of the anklet of Ajaib; do not delay.

To Have His Company

Sant Ajaib Singh Ji

I am very thankful to my beloved Lords, Almighty Kirpal and Sawan, Who have given us this opportunity to sing Their praises. As we all know, people knowing so many different languages have gathered here. And if we will translate the Satsang into all the languages which people understand over here, it will not create a loving atmosphere for the Satsang. Dear ones who have been to Bombay know that people of eight different languages get together there, but the Satsang is done in only one language: Punjabi. [*Much laughter during the five translations that follow as Sant Ji tries to continue and the translations go on and on.*] And still, the hunger of the dear souls is satisfied by the Giver.

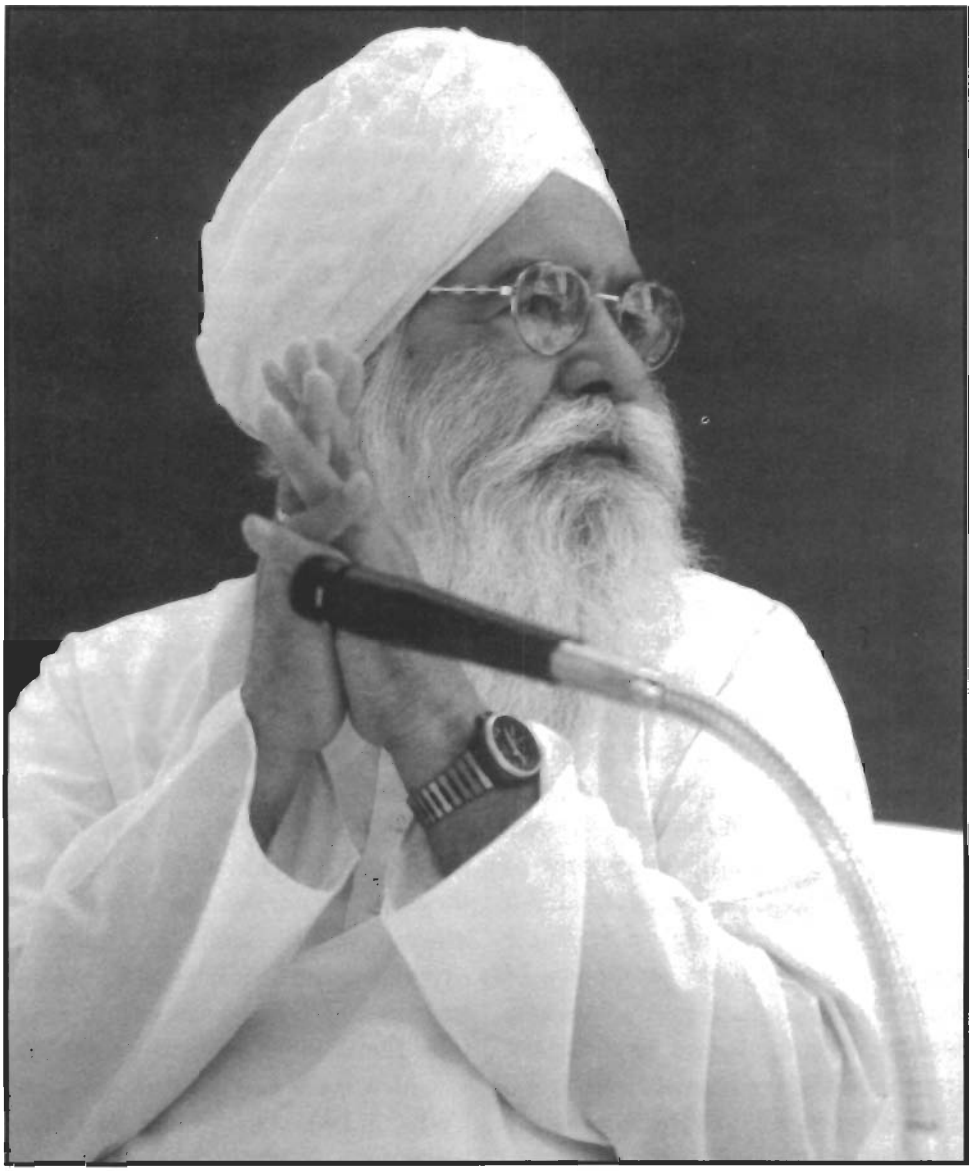
After the Satsang is over, the group leaders take their own groups, and they translate to make their dear ones understand in their own language. So here, the Satsang will be done in two languages; we will translate it into English only. And afterwards the group leaders can take their groups and translate for them into their own language.

Those who have been to India in the groups will remember that many times this thing happens: when we ask people if they have any questions, they say, "No, just let us sit here quietly and have your darshan; we do not have any questions for you."

Kabir Sahib has said that the thing which is worth watching is the forehead and the eyes of the Master, because the glory of the Truth — the Light of the Truth — always accompanies the Master. Those who are able to still their mind and attention, they understand everything and they get the real bliss. The darshan of the Sadhu should be done looking into His eyes and forehead, because the glory of the Truth always accompanies Him.

Guru Nanak Sahib has said that one sees the image of Almighty God according to the feelings and emotions he has. If we look at the Master with happiness, if we look at Him with sadness, with whatever feelings we look at the Master, we see Him like that. The body of the Master is like a mirror. You know that if we look at a mirror with a smile on our face we see ourselves smiling; if we

This greeting talk was given at Le Moulin de Sant Ji, Silly-Tillard, France, on June 10, 1994.



look at the mirror with tears in our eyes, we see ourselves crying. It is not the fault of the mirror that we are smiling or crying, it is our own fault. In the same way, with whatever feelings we look at the Master, we see Him accordingly.

After several bhajans were sung, Sant Ji continued:

I bow down at the Feet of Guru Dev Almighty Lords Sawan and Kirpal, Who have given us this opportunity to sing Their praises. It is all Their grace that They have made us

devoted to Their Holy Feet. It is only because of Their grace that we, the forgetful minds, are doing Their devotion.

We can meet with God Almighty only by doing the meditation and the spiritual practices taught to us by the Saints and Mahatmas. All the Saints and Mahatmas have given out the same message: God is within us; and, up until now, whosoever has met with God has done so by going in the within. In the future also, anyone who wishes to realize Him will do so by going in the within.

Guru Nanak Sahib has also said that those who are searching for God Almighty outside of their body are wasting their time, just like those workers who work all day long but get no pay in return. Sant Satgurus tell us that we very quickly and easily get the effect of the company we keep. If we keep the company of thieves and burglars, we get the habit of stealing and robbing. In the same way, if we go in the company of drunkards and meat-eaters, we also become like them; we become the drunkards and the meat-eaters. In the same way, if we go in the company of those who gamble, then we also become the gamblers.

By doing the devotion of God Almighty, Saints and Mahatmas, the beloveds of God, become the Form of the devotion; and from every single cell of Their bodies that color of the divine devotion comes out. So those dear ones who go in the company of such Saints and Mahatmas, they themselves get the color of the Naam. They get the color of Naam without making any effort, just by spending their time in the company of the Saints and Mahatmas.

Such company is only of such a Saint and Mahatma Who is a Perfect One, going in Whose company, our forgetful mind comes to realize the Reality. And, by going in the company of such a Saint and Mahatma, our mind is still. So we need to give up the bad company; and we need to go in the company of the beloveds of God.

Kabir Sahib said that even the dog of a devotee of the Lord is better than the mother of a sinner or a worldly person; because the devotee's dog at least hears the name of the Lord, whereas the mother of a sinner or the worldly person always drags you or leads you to the sin. If there is any animal who lives in the ashram of any Sadhu or Mahatma, even though he cannot speak, at least he can hear. So whatever it hears over there, it gets the effect of that.

Guru Ram Das Ji Maharaj says, "Why didn't that mother who gave birth to a worldly person remain childless if a holy person within whom the desire and yearning to do the devotion of Lord was not created?" It would have been better for the mother not to give birth. It would have been better for her to remain childless, rather than give birth to one within whose heart the

greeting disciples from the porch outside His room at Le Moulin

name of Lord does not reside. Such a person, in whose heart the Name of God does not reside, remains hollow [empty] and he suffers a great deal.

Baba Bishan Das used to tell a story about the influence of the company we keep. He used to say that, once there was a nest in which there were two parrots. And one day, it so happened, that a very big storm came and as a result they got separated. One of them landed in a village which was full of thieves and robbers, and the other one happened to go and stay in the ashram of some Sadhu who was nearby.

The one who landed in the village of the thieves and burglars learned nothing but the tricks and thoughts of the thieves and the robbers. Whereas the other parrot, because of the company of the Sadhu, learned the good things.

Once a king who was out in the jungle hunting encountered a tiger. The king was so terrified that he ran away from the jungle. He went to the village of the thieves to seek some protection, some help. As soon as that parrot saw the king, he started saying, "Here comes the king, he has a crown which is studded with diamonds. Kill him, catch hold of him, don't let him go."

The king was able to understand the language of parrots, so at once he took out his sword to kill the parrot. But then he thought that it was better for him to escape from that

village, because he realized that he had come to the wrong place.

So he ran away from that village. When he came near that ashram of the Sadhu, the other parrot looked at the king and said, "Welcome dear, welcome; this is your home. Come inside; sit down quietly and have some rest." So the king was very surprised that just a minute ago he had seen a parrot who was telling the people that they should catch hold of him and kill him and take all the wealth he had. And here was another parrot who was so kind and gentle that he was welcoming him and saying, "This is your home, and come and rest here."

So he asked that parrot, "You and the other parrot both look alike, but what is the reason that he became my enemy and he wanted me to be robbed. And here you are, you are so kind and generous that you are welcoming me to your home."

So the bird told the king the story. He said, "We both were given birth by the same mother. We both lived in the same nest. But because of that storm we were separated. He went in the company of the thieves and the burglars. That is why he learned all the tricks and language of the thieves and the burglars, and he became like them. I was a very fortunate one that I got the company of this Sadhu. Because of that, I see everyone as a soul, as a child of the same father. So that is why I am good and I am welcoming you here."

So the meaning of this story is that one develops according to the company he keeps. Even though both the parrots were given birth by the same mother, they both lived in the same nest, they both ate the same kind of food, but because of the company they kept, they became totally different.

Hirnakash was the king of Multan, which is now in Pakistan. Hirnakash forgot the existence of God Almighty, even though he was given the Light by God Almighty. But his own son Praladh, who was born of him, used to say, "God is under the water, God is on the earth, God is in the sky. Everywhere, the Lord Almighty exists." So why so much difference? Only because of the company they kept.

One who believes in the words of the Master, and who obeys the words of the Master and becomes the mouthpiece of the Master is called a *gurumukh*. Whereas one who obeys the dictates of the mind, who acts according to the dictates of the mind, and who creates all the trouble because of the mind, he is called the *manmukh*.

Reminiscences of Sant Ji's Program in France

from a talk given at Sant Bani Ashram, NH on June 26, 1994

TIBOR FARKAS

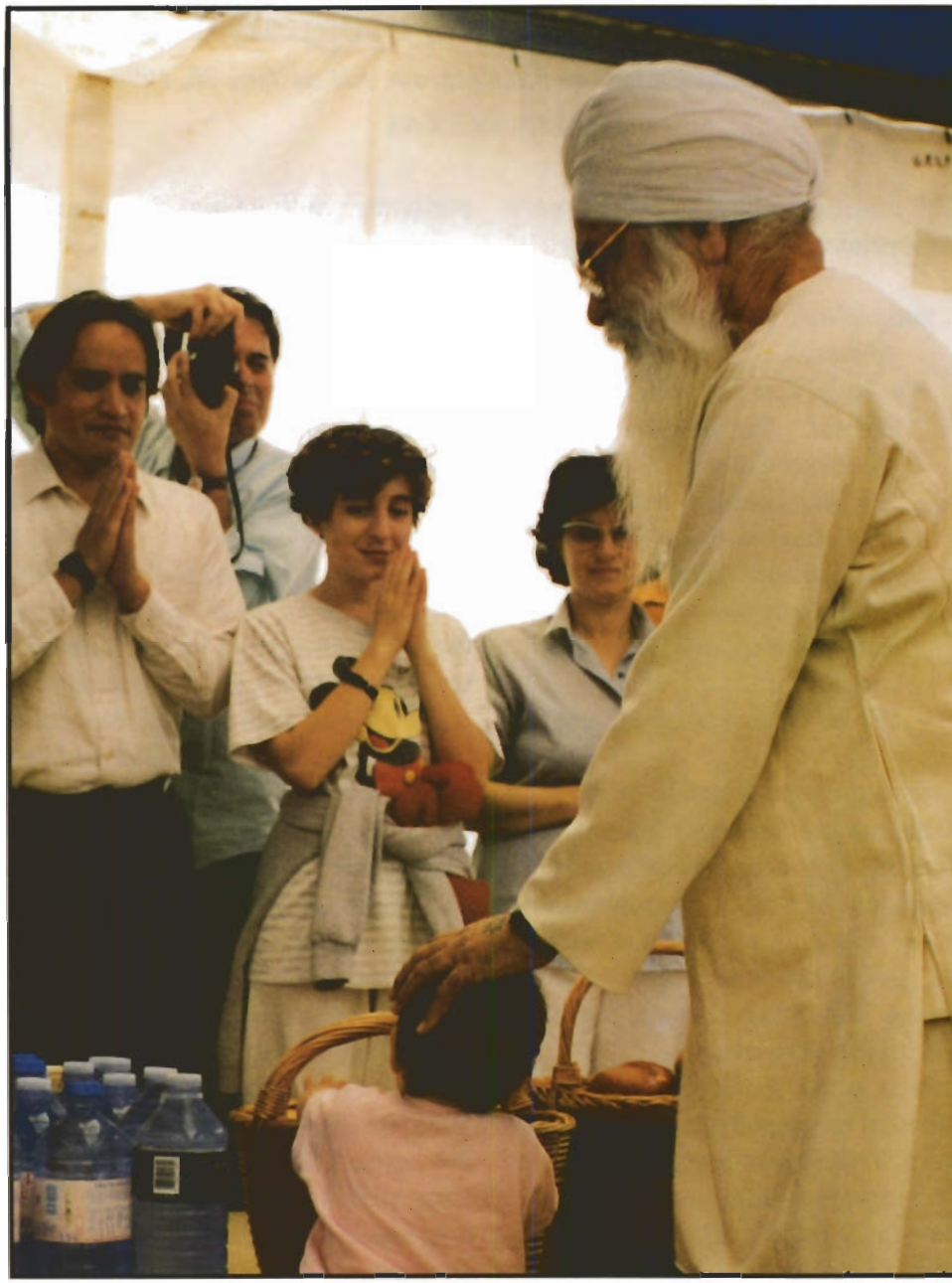
This morning's bhajan was so very appropriate:

Auspicious day full of good fortune!
We have had the darshan of Kirpal, the Satguru, the gracious Saint.
. . . He has crossed the oceans and made the people meditate on true Naam.
He has showered rain on this burning and suffering world . . .
(Shub Dihara Bhag Bharia)

It was a great privilege to be allowed to attend the French program with Sant Ji. The countryside was very beautiful (like New Hampshire, but minus mosquitoes or black flies!), the people were gracious, and the Master was more radiant, powerful and loving than ever.

It is quite incredible that I was allowed to attend the French program. Two weeks before the start of the program I found out that most of the nearly thirty Hungarian initiates were planning to come, and since my mother tongue is Hungarian, I felt a kinship with them. And four years ago, during Sant Ji's program at Sant Bani, the Budapest group leader and her family, had stayed at our home, so there was that connection too. I did not know how I could help, but I wanted to do whatever I could. Anyway, the message was relayed to Pappu, who was going to Rajasthan the next day, that I wondered if I could be of some use in France, and a few days later the Master's reply came that, yes, I could come.

More than half of the Hungarian initiates are in their teens, who as friends of the group leader's daughter, found out about, and became attracted to, the Path through the group leader's praise of the Master and her dedication, and then received initiation through the grace of the Master. The others were mostly adult friends, or friends of friends. The Hungarians are isolated geographically, and with the exception of the group leader, they speak only their own language, and have had only one book of the Master translated. They also have no financial means to attend any other programs. But if I had imagined that they would be spiritually anemic, needing lots of theory, support, etc. I was in for a surprise: after the first shy introductions and conversations, I realized that these were not only very loving souls, but brave, dedicated and receptive ones. It was magical to see the power of



the Master working inwardly with souls, across great distances, and with very little outer support.

The first night of the program I could not sleep. Not really because it was very cold and raining (it was), but the aura of the Master only a few hundred feet from our tents was

strong and healing after many months of separation. And that night I understood very clearly that I was there as much to learn from, as to help, the Hungarian initiates. You know the parable of "don't bend your elbows" — it was something like that. So during my stay, I tried to remember that I was there to be of service to the Hungarian satsangis. As Pappu would say, it was a "cheap bargain," first, because without them I could not have come to see Sant Ji, but also because I feel I got more from them than I gave.

I'd like to share a story of how one Hungarian initiate came to the Path. About eleven years ago, at the age of seventeen, she was traveling on a train. According to her, she was a rebel — with dress, hair and outlook to match. An older woman struck up a conversation with her, and at the end of half an hour gave the youngster her address, saying anytime she wanted, to call her. Then they parted. On the face of it, this teenager, had little in common with the older woman, but for unexplainable reasons, she kept that address. In fact, she told us that she made copies of that address and put it in various places in her home, to be sure she would not lose it!

Seven years later, she felt the urge to call this older woman. The young woman was embarrassed, and did not really know what to say, or even why she was really calling. At the other end of the line, the older woman, Sofie, who was now initiated by the Living Master and was His group leader in Budapest, told her they should meet. They talked about the Path, and shortly after, the younger woman asked for, and received, initiation.

On the first day of private darshans, Sofie went in to see Sant Ji to request Initiation for a young man who could only stay for two more days. All things are possible with the Master: yes, the young man could get Initiation the next day; and yes, all Hungarian initiates should come together on the following day for a group darshan; and then He said that by orders of Kirpal, Sofie is being appointed representative in Hungary, so that seekers may be initiated more easily. The Master had started to make all crooked things straight, and solve all unsolvable problems. This is the way it was during the whole program.

The next day, all the Hungarian sangat came for darshan. The experience of seeing so many devotees file into the Master's room, to see Him up close for the first time, was particularly sweet. They filled up the whole room, forming an expectant circle around Sant Ji. He spoke lovingly to them:

I am very happy and grateful to the All-Powerful Lord, that He has sent here such souls in whom there is such yearning for Him. Because the All-Knowing Lord showers His

grace only when there is such yearning in the souls. And when the Almighty showers His grace, He makes arrangements that we meet a Saint. And when the Saint showers His grace, nectar flows on us.

We are all souls, brothers and sisters in God. We all need to maintain the harmony among us. You should please attend the Satsangs, and your life should show to those around you that you go to a Master. You should do your Simran and Bhajan, and attend Satsang, and keep the diary which Lord Kirpal left for us.

He then said that until now, it has been difficult to get Initiation in Hungary, but from now on, under the Will of Lord Kirpal, Sofie will be authorized to give out the Initiation instructions. He talked again about harmony; then about marriage and fidelity; and then about steadfastness in doing the meditations. Sant Ji was asked if He would repeat the Charged Names, and He did so to those initiated, while the rest went out. Then we all came back, and the Master gave out parshad. I was then, and I am continually, amazed at the Master's incredible power, gentleness, humility, patience, competence to the last detail, tirelessness, generosity with His time, patience, and solicitude.

* * *

I also had the privilege to help with ushering devotees to have their private darshan of the Master. French devotees would come at various times every day during the morning wanting to have Sant Ji's darshan. Some were initiated, but most were not; from far away, or from neighboring villages: all of them were very reverent, humble. Whole families would come; some were relatives of initiates, some were friends, and others were just drawn to Him. One morning, two men from the French secret service came to have the Master's darshan. (I know this because Anne-Marie Pelletier, the Master's representative in France, whispered to us "French C.I.A.") They both went in at the same time, and Sant Ji spent between ten and fifteen minutes with them — a great deal of time. He knows the heart.

This is a story of how the Master's love removes pain. For the private interviews, or darshan, because of the need for translators, devotees from various countries were asked to come in language groups. Three days before the end of the interviews, Spanish-speaking devotees were sitting in the courtyard, waiting for their turn. The morning ended, and for various reasons, most of them had not been able to see the Master.

The next day, because of other demands on the schedule, we made the mistake of starting with several other, smaller, groups of devotees. The morning wore on, it turned into a clear, hot, sunny day, and about forty Spanish-speaking devotees

were still waiting in the courtyard. To make them more comfortable, we asked them to come into the house, to sit in a large waiting room. Soon, it became clear that many of the Spanish-speaking devotees would not be able to see Sant Ji that day either.

We were feeling very uncomfortable: the Master had given us some seva to do, and we were messing it up. I let twenty or so Spanish-speaking devotees know that they would not get in this morning either, and it was hard for them. But we told them that they could stay to have Sant Ji's darshan at the end of the interviews, since He would pass through the room in which they were waiting on the way up to His quarters.

The private darshans ended and Sant Ji came into the room on His way upstairs. He seemed surprised to see all the people, and asked why they were there. He was told that they were devotees who did not get a chance to see Him that morning.

The Master knew their pain. He gave each one a long, concentrated darshan, and smiling broadly, said to them in Spanish, "*Te amo,*" (I love you). Then He turned to several North Americans standing at the side of the stairs, and still playfully, said in English, "I love you." The Master had just made the long wait worth while.

Another small gem: an American who had been invited to attend the program was told by Sant Ji that he should start taking photographs again, as he used to do years ago. So at satsangs and at lunch the disciple began photographing the Master. One day Sant Ji was giving darshan before lunch and this man was there in the midst of the sangat, taking pictures. On his way out, Sant Ji passed close to where the man was kneeling, hands folded and with a huge grin. Sant Ji laughed, reached out, and lovingly tousled the man's hair, in a gesture of affection.

There are many more stories of love. Some are poignant, some are very funny, and others border on the incredible, and yet are true. One can never finish singing the praises of the Master.

* * *

The private darshan with the Master, is in many ways, the highlight of my time with Him. And before leaving for France, I became aware that I would need five or six pages (small print!) to describe my failures (and successes) to Sant Ji. We all know that He asks us, for our own benefit, not to bring up questions during the private darshan, because that time is very precious. But I couldn't see how I could do that, and still be truthful to Him.

Well, three days into the program, I had weaned these pages down to two paragraphs: the first explaining the reasons why I had failed so miserably at certain parts of the Path and the second paragraph describing the exact nature of the failures. On the fifth day, as the aura of the Master permeated deeper into my own, I saw clearly that I did not need to tell

Him the reasons for my failures — He knew these well — just a short, honest statement of the facts.

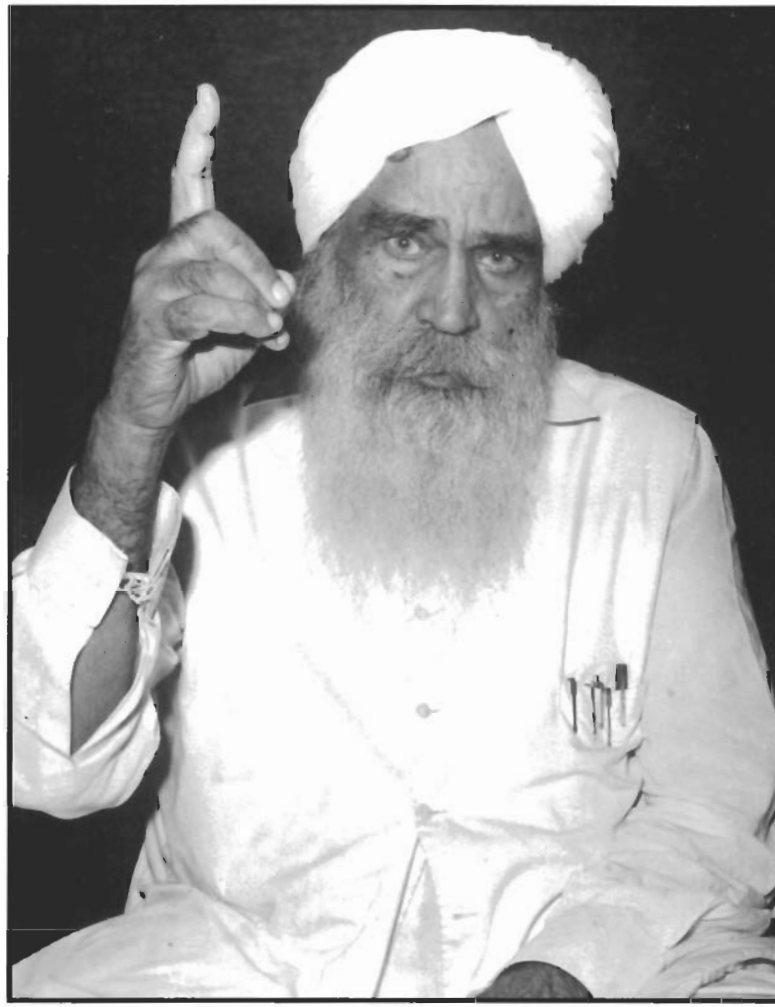
Then on the day before my interview, I finally understood that He *knew* me deeply and totally — Master Kirpal used to say that "He knows the very trend of our mind" — and words were not necessary. In the presence of the Master I must be as guileless as "a forty day old baby," and that is the best thing I could do.

So I went in and Sant Ji looked at me — looked through me it seemed — and with great charging, gave me sweet, loving words of advice and hope — exactly what I needed. The darshan was very short, but His Power is not constrained by time; I received everything that I needed. Later that night I understood why the Master prefers that we bring no questions to Him — because He knows the sickness, He has the remedy, and He needs the opportunity to give that remedy to us. If we go without questions, we give Him that opportunity.

* * *

The most valuable gifts we get at these gatherings are an infusion of love and strength, and a determination to do better. And that is the last point that it seems appropriate to make. In His recent circular letter, [see "Come to Your Senses," June 1994, p. 16] Sant Ji begs us to meditate more and to generally take the path seriously. For the last many years, I have continually made allowances for meditating little, doing the diary even less, and other pathetic behavior. I have generally kept my head turned to Him, but I have not been doing much else. You know Master Kirpal's parable of two students who are late for school: one sits on the side of the road and prays "God, make it all work out," but the other runs while praying. Master said that surely the teacher will more likely excuse the student who is making the greater a effort to be on time. So it is something like that.

In spite of my conscience gnawing me, I have excused my lack of efforts by saying that "I am doing my best." But it became very clear during this retreat that, instead of listening to the Master and making substantial efforts to actually do what He says, I have allowed my mind to define what "my best" is; therefore, I have not done nearly as much as I might have. As Master Kirpal put it — "We make allowances for ourselves." Sant Ji's circular letter, translated and released to us at the end of the French program, brought this whole thing into focus more clearly than ever: greater honesty is required and greater effort is possible and expected. When we stand in front of the Master it eventually dawns on us that we *can* do more than we have thought. But the Master has known this all along, and that is why He goes through all this trouble for us.



It is better to depend on Him Who is within you, not outside. He is always with you. If you think He is away, then away He will be. It will take time for Him to come. If you think that He is already there He will come all at once. . . . You see? So never depend on others. Help is directed to all, you are never without Him. So He promises, "I shall never leave thee nor forsake thee till the end of the world." *from a heart-to-heart talk given by Master Kirpal Singh, August 14, 1974*