



AJAIB'S GRACE

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In the Name of Our Beloved

Sant Sadhu Ram Ji

I bow down millions of times to the lotus feet of Satguru Ajaib Singh Ji Maharaj, who showered peace on us, made us meditate, and inspired us to do the devotion of Naam. Only by doing the devotion of Naam can we get peace. Today we are sitting in the remembrance of our great Satguru Ajaib. The purpose of remembering Him is to do the devotion of Naam and get rid of the five dacoits — lust, anger, greed, attachment, and egoism — who have taken up residence within our body.

That Naam resides within us, whether we call it *Guru Bani* [Word of the Guru], *Rabbi Bani* [Divine Word], *Akash Bani* [Word Resounding in the Inner Sky], *Ram Dhun* [Sound of God], or *Wahe Guru* [The Guru beheld within]. Saints and Mahatmas give us the technique to meditate upon that Naam. By meditating upon Naam, the mind gets peace and those five dacoits leave the body. When these dacoits leave the body only then can we get peace. Until these dacoits leave the body, mind does not remember the name of God, and we cannot get peace.

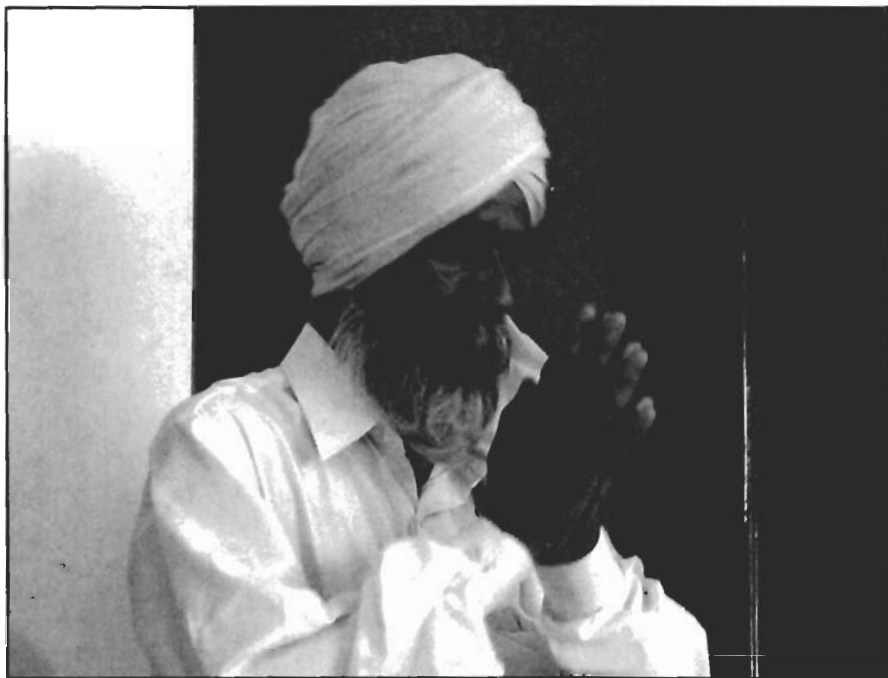
If we want to do the devotion of God and rid ourselves of all these sufferings, we have to understand

that God is residing in everyone. If we want to be successful in our devotion, then how can we hurt the feelings of others, discriminate against anyone, or speak harsh words? If we understand that God is residing in everyone, then all beings are equal.

We have come here for the purpose of remembering God and to rid ourselves of the sufferings of the world. We have to make our mind understand that even though up until now it has been involved in many bad deeds, from now onwards it should avoid them. Why? Take, for example, when mind comes under the influence of anger. Then the mind is no longer sane and could even commit murder, which earns a very long, drawn-out punishment that continues for many births. Because of anger mind goes on the wrong path. If it had done the devotion of *Ram*, *Allah*, or *Wahe Guru*,* it would have been freed from ego. And if it had become free of ego, it could have been purified. When the thief steals he does not think about the punishment he will get, but after getting caught he gets the beating. Mind is under the influence of the passions and pleasures of the world and does not listen to anyone. Even if someone is telling it that

This talk was given before meditation the morning of July 29, 2002, Delhi.

*These are all names used to describe God in various religious traditions: Ram by the Hindus, Allah by the Muslims, and Wahe Guru by the Sikhs.



Sant Sadhu Ram Ji, Delhi, July 2002

there is a pit ahead, it does not listen. But Satguru inspires the mind to do the devotion of God if it wants to quench its thirst and meet Him — the One who is residing in all.

Just think about this matter with a cool head. If we have got the Naam but we still keep the same amount of lust, the same amount of anger, the same amount of greed, and the same amount of attachment and ego within us, then what is the use of taking the Naam and going to the Saints and Mahatmas? We can take advantage of going to the Saints only if we leave the five dacoits and do the devotion of Naam. Then we will get peace. Guru Nanak Dev Ji also says, "*Nanak dukhiya sab sansar, sukhiya nazar na aya*" [O Nanak, all the world is suffering; I have not seen anyone who is happy]. *Sukhiya* means that person who has become truly happy because he has faith in Ram Naam.

Our purpose of getting together

in the name of our Beloved is to do the Simran and to pray to Him with a pure heart. Sant Ji also prayed to His Satguru to forgive Him for His bad deeds.* There is great power in the Naam. Naam pervades all the creation. We should also connect ourselves with that Naam so that our bad deeds may be forgiven.

Kabir Sahib says to remember the Lord, not with the outer rosary made of wood or rubber, but with the rosary of the mind. He is inspiring the mind to pray to God. We have to remember God and pray to Him with the mind; only then will we meet the Satguru, leave our bad deeds, and get real peace.

*The Saints do not commit bad deeds, but to show us the value of humility, They pray for forgiveness. They never refer to Themselves as perfect but instead say like Sant Ji : "We are the sinners — we pray to You, we pray to You!"

The Thieves of Meditation

Shri Sadhu Ram Ji

Beloved Sadh Sangat of my Guru, millions of thanks at the lotus feet of Baba Ajaib Ji, who showered grace upon us, put us on the Path, made us meditate upon His Naam, united us with His own self, and granted us peace. He urged and advised us to meditate lovingly, because if our mind can gain any peace, it is only through meditation on Naam. Even though the Guru has granted us the boon of Naam, still our mind keeps wandering and finds no peace in its wanderings.

Sant Ji has written in one of His bhajans that if we want to bring peace to the mind, we must meditate on Naam mentally, with the tongue of thought. If we are thirsty, then we must drink the water of Simran. If we are thirsty, He will definitely quench our thirst. But we aren't thirsty. Without a doubt, that cooling water is within us. But if we are not thirsty, even if someone requests that we drink, still we won't do it.

Since the thirst is in our mind it can only be removed by doing the Simran mentally. Those who did the Simran became known in the world. Others who do not do the Simran go on thinking that they do not have Naam or Simran within them.

Therefore, by doing Simran and meditating on the Naam, we have to

create yearning in the mind for the Guru's love. This is what Sant Ji has written in his bhajans; He has urged us to create love and yearning in the mind. Then the Guru will be gracious on us. In fact, He was gracious on us, right in the beginning, when He granted us the Naam Initiation — which is the most priceless gift. There is nothing in this world that can even come close to it.

Stuck in the passions and vices of the world, the mind does not have love and affection for the Naam. Those who don't have love for the Naam, instead go on developing love for the outer things of the world.

*Meditate and become absorbed within
your own self,
Those who are thieves of medita-
tion have to suffer the pains.
Sleep and laziness bother them con-
stantly and they always
remain in illusion.**

Those who are thieves of meditation are bothered by sleep and laziness. A girl told Maharaj Kirpal that she suffered a lot from anger. He inquired from her, "Daughter, do you do the meditation?" She replied, "Yes, Master, every once in a while, by accident." Dear ones, we have been advised to do the meditation. Only if we love the

*This Satsang was given on the evening
of May 6, 2002, Delhi.*

*This is a hymn of Swami Ji Maharaj, *Sar Bachan*, "Updesh Shabad Abhyas," Bachan 20, Shabad 5.

meditation, will we have love for the Guru.

Suppose if we become sick, we ourselves will have to go to the doctor. Similarly we ourselves have to develop love for the Guru. This mind is suffering from the maladies of lust and anger. Lust, anger, and attachment are bound to maya, and the mind wanders about engrossed in them. The mind has got Naam as the remedy for all these maladies. It knows that if it does not take the medicine, then it will die; but still it doesn't take it. Whoever was inspired by the Satguru — who understood the need and took the medicine — became successful.

The Satguru showers grace upon each one of us. Just as the teacher instructs each one of his students and tells them, "You must study. Then you will accomplish your purpose." He is teaching only for the sake of the students and inspires them saying, "You must study. By this means each one of you will become successful in life."

We are under constant attack from the passions. Sometimes lust attacks us. Sometimes we are under attack from anger. At other times ego attacks us, and we become clever and cunning under its influence. But no one has ever been able to realize God through cleverness and cunning. Instead, one can meet God only by becoming humble and meek, and by praying before the Guru. The Guru Himself prays and then teaches us how to pray. He says, "If it appeals to you, then you should also pray in this manner." He is always prepared to accept our prayer, but our mind is not willing to pray, and if it does so at all, then due to its attachment to the world, it prays only for the outer things.

How much time should we devote to the remembrance of Naam? We

have to do the Simran mentally, with the tongue of thought, twenty-four hours per day. But the mind hardly ever does the Simran, even for a few minutes. The fact is that the mind does not want to come towards the Naam, because it has no inclination for it. Sant Ji has written that the mind is like a stubborn horse hitched to a cart. It pulls the cart around and is attached to it. It does not want to leave it [even when it is unhitched]. Similarly, controlled by habit, the mind places its hands into the burning fire [of passions and vices] and does not want to take them away, even though it weeps and cries. It is stubborn and does not want to take its hands away. So what is the use of weeping?

Instead you have to protect yourself from the fire. Stay away from the fire of lust, anger, greed, attachment, and egoism. The Guru has given you the Simran so that you can protect yourself. You should fix your attention behind and between the two eyebrows, and contemplate on the Guru. Attention will cut attention. The Simran of the Guru cuts the simran of the world. The mind's attention is going to the outer things that are not ours, but we have to make it understand that it needs to contemplate on the Guru, who is our very own. This other [outer] contemplation will be automatically cut, the contemplation on the Satguru will become firm, and the mind will become fixed in the Simran.

*Suffering the kicks and knocks of
lust and anger,
we are drowned in the river
of greed.*

*Not loving the Guru completely,
we do not catch hold of the rope
of Naam.*

This mind is very fond of music. For example, the deer is enamored of a particular *raga* [melody]. When the hunters play that music, the deer is drawn helplessly to the instrument playing that music. The deer places its head on the instrument, and the hunters catch it.

Similarly the elephant is very much controlled by lust. What do those who want to catch the elephant do? They make a she-elephant out of paper and place it on a thin layer of hemp rope covered with grass, above a deep pit. Under the influence of lust, the elephant runs and falls into the pit. He is kept there for several days and, when he becomes weak from lack of food, the hunters catch and control him. Then he has to dance to the tune set by the hunters.

Kal has spread his bait in this world. Sant Ji also gave out this message. Once He told the story of two birds. One of them said, "Kal, the negative power, will come and eat us up. Very calculatingly Kal has spread his bait." So that bird was wise and flew away, but the other one remained there [and became the food of Kal]. Similarly, we also say, "Kal will come [and eat us]," but Kal has spread his bait of good things to eat and enjoy, and when we take that bait, we cannot fly away.

We have gotten the great boon of Naam. It is within us, and we should go within. By drinking the divine nectar of Naam, we can [escape from births and deaths] and become immortal. When the nectar of Naam comes on our tongue through the Simran, then the desire and craving for the passions will be destroyed, and we will become immortal. Until the desire for the passions leaves us, we can never become immortal. No doubt, the mind

knows about this technique, but until it applies the technique practically, it will not become immortal.

*The fire of desire burns day and
night,
and we go into the hells.
Increasing ill will and enmity
with the Saints,
we contradict what They say.*

Saints come and give us this message: "Dear ones, Naam is your only companion at that place. Your only support, your only happiness, and the only thing that will come to your aid is the Naam. It is only by developing love for the Naam that we can swim across the ocean of life. This ocean of life has two shores. If we do not love the Naam, then we do not have knowledge either of this shore of the ocean or of the other shore. Kabir Sahib says that there are some jivas who dive in and drown in this ocean, and there are others who die just watching the suffering going on in it."

Whatever we see before us seems real. Our mind is a photographer and records so many images of the world. And if we are doing the simran of the world those images come before us. For this reason the Saints and Mahatmas give us their own "photograph." We photograph and remember those images of the world, and when we do their simran they come before our eyes. So the Saints give us Their own photograph. They give us Their own Shabad form and tell us that if we want to take a photograph, we should take it of that Shabad form. If we take the photograph of the Satguru only once, then our work is accomplished. Having taken this photograph, we should do the Simran of the Guru, because we will get all happiness from the Naam.

Whoever has done the Simran of the Guru has gotten everything they wished for.

Naam is our only companion and support in this world and in the world beyond also. But we do not make Naam our own; instead, we oppose it. So long as we do not make Naam our very own, our suffering will not go away. Until we make Naam our very own, or we become the Guru's, we cannot get Him in our within. We either have to become His, or we have to make Him our very own. If we vacate the nine openings and become His, then our protection is ensured. To reach Him, we will have to leave our worldly place and position. Further, we will have to repose full confidence in the Guru. Sant Ji meditated His whole life, and Maharaj Kirpal Singh Ji did great meditation remaining awake whole nights together. In the same way, we must also do something. Even if we only meditate for half an hour or for a short while, still we have to awaken our mind and absorb it into the Shabd.

We may think that the mind is awakened. But if we just consider, we'll see that the mind is asleep to the Guru, not awake. Instead, it is fully awake towards the world and asleep towards the Satguru. We have to awaken our mind towards the Shabd, the Simran, and the Guru. Dear brothers and sisters, whether our meditation is successful or not, we have to do it and do it regularly. We also have to keep evaluating whether our meditation is successful or not, and if not, then why not. We have to assess realistically what we have done after obtaining the Initiation from the Guru.

We should cry and call upon the Satguru. Guru Arjan Dev Ji fought with the mind. He cried over and over

for the Guru and remained awake at night, never caring for sleep. We should recite His compositions and make them a part of our life.

We should tell our mind, "O mind, you are asleep. In previous births you were asleep, and now also you are sleeping. If once again you go from this world sleeping then what was the use of getting this human birth?" If this opportunity of the human birth slips from our hands then how can we foolishly hope that we will do the meditation in the next human birth? Whether we even get the human birth again or not is in the Will of the Satguru. Kabir Sahib has said that once a leaf or fruit falls from the tree, how can we cherish the hope that it will once again become attached to the tree?

The One who has to make you understand is within you. The One who has given us the Initiation is within each one of us, and the soul that received the Initiation is also within. So we must explain to our mind, "O mind, you must appreciate the time that you have been given. You must appreciate the time and do the meditation." Even if the meditation is not successful, we must do it because it will definitely become successful with the grace of the Guru. The Lord resides within us and sees how much love we have for Him and how sincere and truthful our devotion is. Even though the Guru is within us, still we will only become successful by our determination and steadfastness. Whoever has become successful in the meditation has done so by determination and will power. God has to come and reside within our mind. But we can become successful only after spending nights in His devotion and remembrance.

We have to spend two, four, or six hours daily [in meditation]. Meditation will become successful only with the grace of our compassionate Guru, but we must devote sufficient time for it daily. Get up at 3:00 a.m. Out of twenty-four hours, each one of us, whether farmer or landowner, can easily spare five to six hours daily. We should do our worldly work sincerely and then find time for meditation.

Just consider how much time has passed since you received Initiation. We have to see whether the balance of meditation to our credit has increased since then or not. In reality, there is no question of it having increased because our mind has become carefree, thinking we will receive this gift ready-made, with no effort. You should remove this illusion from your mind. Dear friend, how will you get this thing with no effort?

Our mind has seated itself in a very high position. But water always flows down to a low place; it never flows upwards. So we have to become lowly. We have to make a home for the Guru in our mind. We have to do the Simran mentally. We have to abandon the passions and vices.

You know that once a businessman accompanied Sant Ji to the River Ganges. There one priest asked that businessman what he was going to give up.* The businessman kept on vacillating, unable to decide whether he should give up eating eggplant, or gourd, or something else. Now think carefully for yourself; what is the fault

in the eggplant or gourd? The fault lies in our mind, which is not prepared to leave lust or the other vices. Why won't it leave them? The mind is afraid of becoming imprisoned at the eye-focus, even though this is greatly to its advantage.

Guru Nanak Dev Ji has also said, "O dear ones, if the dog bites, the owner is blamed." After leaving our own home, we go to various places and spread our hands before others for food. We pin our hopes on others for our livelihood. Just for a morsel of food, we become dependent on others. One of the servants in a big house was asked how he spent his time. He replied in a verse, "With tattered clothes, I came back to my home. I ate bits of food and fattened the stomach." This is exactly our condition also. How many sins have we committed just to fill our stomach? And only on account of this, we have to face the hells. Just on account of one human birth, we have to face the cycle of eighty-four-lakhs births and deaths, again and again. If you want to finish the cycle of eighty-four, then you should please your Satguru and please the Naam. In the form of Shabd He is sitting within you. He sees clearly how much love, devotion, and longing you have for the Naam. He was the form of Shabd in the beginning, and in the future also He will be the form of Shabd. Kabir Sahib has said that if we do not meditate on Naam, then nobody in this world is ours, nor will anyone take care of us.

There was one rich person, and he thought of getting Initiation. He reached the house of Kabir Sahib, who had gone out, and his daughter Kamali was there. He expressed his desire for Initiation and also added, "Whatever Naam you have, give it to me right

*The River Ganges is a favorite place of pilgrimage for orthodox devotees, who, along with bathing in the river, may also give up some favorite food item or activity in hope of gaining spiritual merit, similar to Catholic practice of giving up something during Lent.

now, without delay.” Kamali promised she would. At that time Kamali had a knife in her hands, and she started sharpening it. On seeing that, the person said hurriedly, “What are you doing?” She replied, “I’m doing your work. You said you were in a hurry.” The rich man enquired, “What do you mean by that?” Kamali replied, “I will place the Naam Initiation on one side of the weighing balance and your head on the other.”

Hearing her words, he blurted out, “You have made this whole affair [Initiation] just a means of robbery and murder.” And speaking ill and harsh words he hurried away. On the road he met Kabir Sahib and told him, “Kabir, you’ve made the whole work of Initiation a means of robbery and murder and dishonesty. If anyone comes to you for Initiation you try to cut off their head. I’ve never seen anything like it.” Kabir Ji said, “No, dear one. It’s not like that.” And he persuaded the rich man to return with him. On reaching home, Kabir enquired about all that had happened. Kamali told him, “I sharpened up the knife. I was going to have mercy on him and make him meet the Lord very quickly. I was going to cut off his head and weigh it in the scales against the Naam Initiation. His purpose would be accomplished in one stroke.”

So dear ones, if we could get a Perfect Master by offering our head, then we should take it to be a cheap bargain. But a real Satguru will not accept this head of flesh and blood. He is not happy with this head. He wants such a head — with body, mind, and wealth — as was given by Raja Janak.

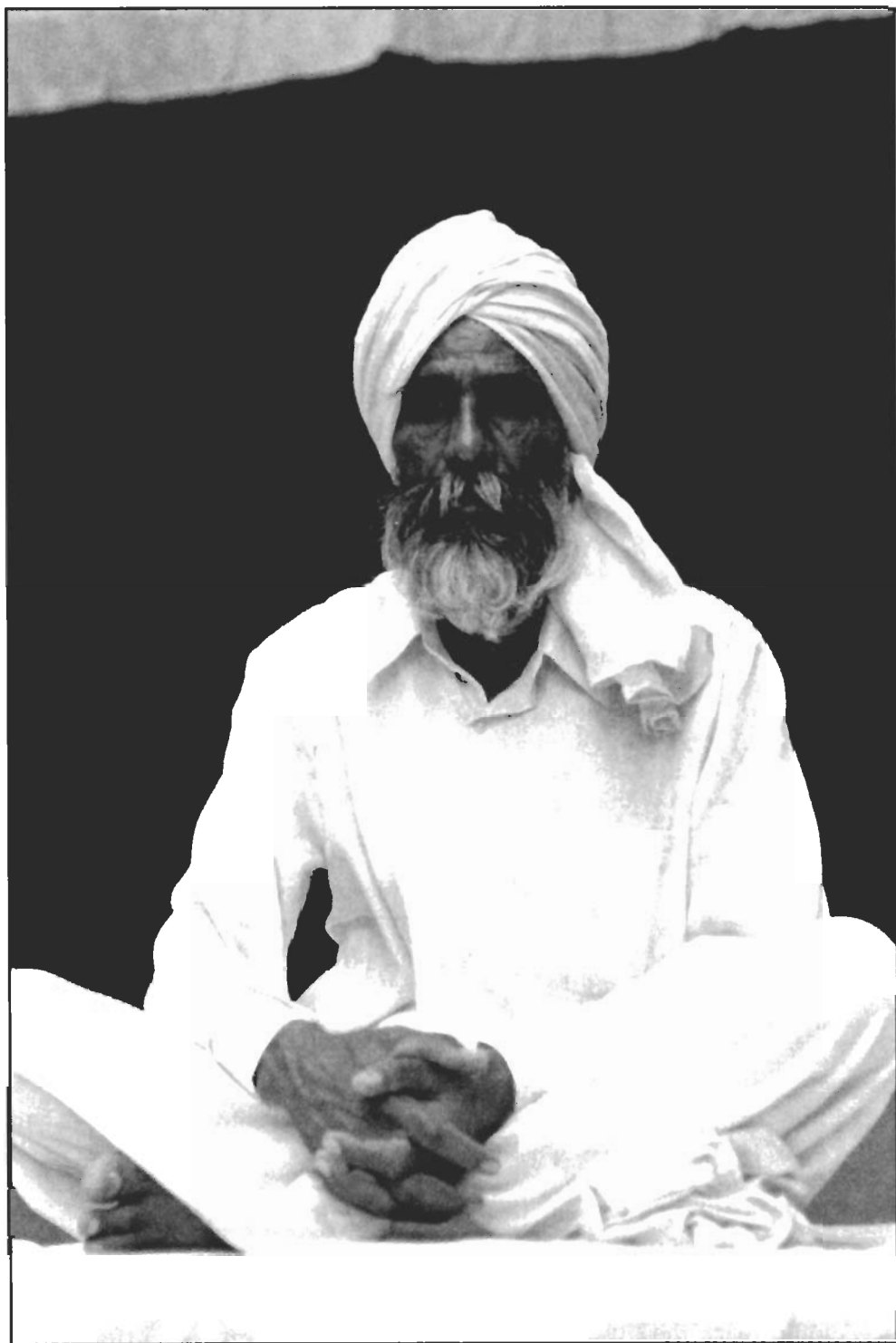
Raja Janak was very keen to have enlightenment and wanted to go to such a Guru, such a Beloved of God, who could give him the true knowl-

edge. This is a long story, but I will tell it to you in just a few words. He set up a dais for any dear one who could come and give him the true knowledge. Ashtavakar,* a Perfect Master, came and took a seat on the dais, and He told Raja Janak that if he wanted enlightenment, then he would have to give something in return. Raja Janak promised that whatever was in his power, he would give it. In those days there were no written documents to seal a bargain, and Ashtavakar told the king, “You will have to take an oath. You will have to make a promise.” So taking a palm full of water, the king took an oath, tossing the water towards the sun. Then he took another palm full of water, put it in his mouth and then spit it out, saying that whatever wealth he had would be given to Ashtavakar Ji.** Raja Janak also said that in his body, the mind was always wavering, and that he would give both the mind and the body also.

In this world, there are three main things which we have. We have body and wealth, which are both visible. And we also have the mind, which is invisible. In the *Guru Granth Sahib*, the holy book of the Sikhs, it is written that those dear ones who sell their mind to the Satguru, their work becomes successful. This human body was supposed to be used to do the real work, but the mind troubles us a lot. Whatever problems are created in the

*Ashtavakar’s name means “eight humps.” He had eight humps on his body and, on seeing Him, the members of Raja Janak’s court started to laugh and make fun. Ashtavakar told the king, “How can you hope for enlightenment from these cobblers who look only at the skin and don’t see the reality within?”

** Offering water was an ancient way of solemnizing an oath; the element of water was called on to witness the oath.



Sant Sadhu Ram Ji, Delhi, July 2002

We should not think that the sun will never rise again. Dear ones, definitely the sun does rise, but those people who are like owls and have no eyes, how will they be able to see that sun? Please rest assured that the sun always rises at one place or another in the world.

spiritual way and whatever stubbornness arises, these are all due to the mind. That is why it is explained: "Dear ones, if we make our mind understand that we have given it to the Satguru, along with our body and our wealth, then it will not work any mischief."

If our mind comes to accept that everything we have is of the Satguru, then there is no room left for our mind to misbehave. All that we have belongs to the Satguru. Our wealth belongs to the Satguru, and our body and mind also. The one who calls to us and advises us from within is Satguru. It is all of the Satguru.

In fact, when our soul goes up to Daswan Dwar, the third spiritual plane, it shines in purity and divinity. But here in this world, the mind has been sold to Maya [illusion] and has no value. The intellect is sold to Maya and it is deeply engrossed in maya. How can the Satguru accept what has already been sold? We have to give the mind to the Satguru, but first we have to go up to Daswan Dwar and become pure. Then we can give the mind to the Satguru, and then He will accept it. He Himself has made the method to accomplish all this. If we want to entrust our mind to the Satguru, then we should reach the third plane and entrust it to Him there; then He will

gladly accept it.

All of us want to do the Satsang, but how do we go about it? Just as we borrow milk or some other thing from our neighbors, in the same manner we borrow so many ideas and stories from here and there, and do the Satsang. But what meditation have we done before doing the Satsang? What sacrifice have we made? We have to sacrifice the mind before we can please the Satguru. The one who makes this sacrifice becomes His. The one who does the true and pure meditation pleases Him. It is not a question of just collecting some ideas and stories in the mind.

God is not so naive that He can be pleased merely by talking. He demands the sacrifice of the mind, and it is only with sacrifice that we can please a Saint. It is only by sacrifice that we can please the beloved Lord.

We are all "dead." If we were truly alive, then why would it be necessary to explain so much to us? * Mind does not let us become alive. [In one bhajan] it is said, "One has to kill

* On the subject of who is truly alive and who is dead, Maharaj Kirpal Singh Ji quotes Guru Nanak: "Who is alive, O Nanak? He who is conscious of God, who sees God face to face as we see each other. And those who do not see, they are dead." *Sant Bani*, Nov.-Dec. 2002, p. 19.

the mind and sacrifice the head. Then he reaches near to the Satguru; don't search for Him outside."** It is a matter of searching inside not outside. When we go inside, only then the mind will die and leave aside its sinful ways. It does not leave them aside easily. It leaves them aside only after a great struggle, but even then we should keep making efforts.

Just as with a dog, its owner always keeps disciplining it to keep it under control. Our mind has become like an [unruly] dog, but this is not a problem because if the owner scolds it and doesn't feed it, then sooner or later it will become obedient.

Just look around and see if there is anyone who is prepared to become our servant without any wages. The Guru does not ask anything from us, but still He gives us His message and connects us to the Shabd. We need the Satguru at every step of life. He is always with us and protects us in this world and in the world beyond. We need such a servant. We should remember Him.

Guru Nanak Dev Ji tells us, "Satguru treads with us wherever we go, and at the place where we are asked to give account of what we have done, He will be with us also." If therefore we get such a Beloved, if we get such a Friend, then we should do whatever He tells us to do. And whenever we remember Him, He will definitely come.

God Almighty always keeps sending His Beloveds into the world to help us. We should not think that the sun will never rise again. Dear ones, definitely the sun does rise, but those people who are like owls and have no eyes, how will they be able to see that

sun? Please rest assured that the sun always rises at one place or another in the world.

The point of explaining all this is to inspire us to anchor the mind in the Shabd. We have to anchor the mind in the Simran and in the devotion of the Lord, so that it will come to its senses. Then the mind will become all right and will sing the song of the Guru. Before that it cannot sing. If it were singing the song of the Guru, then why have so many years passed, and why has so much time passed [with no progress]. The mind may sing the song of the Guru for some time but then leaves it. It likes sleep very much, and it also is much attached to the tastes of the tongue. The outer tastes are more dear to it than God is. If there is even a slight lack of anything in life, then it expresses its unhappiness and complains, "You have forgotten me. You haven't given me this thing." Even though God gives him everything — He has given us this body and everything needed for our living; He has given us the good things to eat and drink; He has given us virtuous children also — still He never mentions what He has done. He says, "All these things are here for your benefit." And He never asks for the slightest thing in return. He just tells us, "This is all for your benefit, so now remember God Almighty, get connected to the Shabd and become freed from the sufferings."

He only urges us to become one with the Shabd — that Shabd that comes from our True Home, Sach Khand — and He gives us the real message. It is the Guru who will unite us with Him. If we will become united with Him then our suffering will cease. We should persuade and inspire our mind that it is to our benefit to accept [this message] and act according to it.

** "Rab Labhda E," by Sant Ajaib Singh Ji, *Songs of the Masters* (2002), p. 117.

It is in this way that Sant Ji made all of you meditate. He made me meditate as well. He made everyone meditate on Naam.

Those who are in contact with me also meditate, and they get experience also because the Satguru comes with a bounty of grace. And when He gives the Initiation into Shabd Naam as well, then where is there any lacking in the grace?

There is nothing so precious as the Naam — if we weigh it in the balance, nothing else can compare with it even remotely. Even then our mind tells the Guru, “Be gracious on me.” But how much more gracious can He be? What greater grace can He give than the Naam? Tell me, is there anything remaining that has not already been given to us? No, there is no lacking in any way. The lacking is all with our mind that refuses to become attached to the spirituality.

The mind says, “This person is getting this thing and that person is getting that thing. Why are they getting it, when I do not get it?” It goes on criticizing and creating jealousy and heartburning. But whatever is written in our fate, we are due to get only that. Even then the Guru takes pity on us and gives us something more than we were destined to get. He is merciful and shows pity, thinking that in this way the dear ones can live their lives more easily.

We can only show our gratitude by going within. The benefit of expressing our gratitude outwardly is not as great as when we express it after going within. So dear ones, you should go within. Whatever grace you will receive comes from within. It is not such a thing that can be seen with the outer eyes. No committee can test Him. How could they test Him? He is

the form of Shabd.

We have to sit together and meditate. Sant Ji sat with us and meditated; He made us meditate also. Whatever message Sant Ji gave us, He Himself will continue to bring that message to us now. There is not someone else who will bring that message. He has brought you together here and told you, “Dear ones, meditate on the Naam. You can withdraw from this world and go to Sach Khand, where there is no suffering, no distress, no birth or death.”

You are suffering in this world, and you have gotten the opportunity to leave it. But who can say if you will get that opportunity again and again? Every Saint has made it clear that when you go to the higher planes, you will not get the facilities for meditating that you get here. There are no conveniences there, and it will be difficult, but here all the facilities are provided. Very lovingly Sant Ji also told us, “Just as we are sitting here now, in exactly the same manner your soul will sit there also.” Those who have experience tell us, “Dear ones, just as you are sitting here, you will also be sitting in Sach Khand,” because the soul neither takes birth, nor dies, nor changes. It has forgotten its real nature and has come into this foreign country of the world. After coming here, it has become trapped in bonds of the body. It became ensnared and does not want to leave this place. It says, “If I have to leave this body, then I will die.”

That is why it is explained that our soul has that element in it that is everlasting and imperishable. This boon has been granted to it. The soul cannot be consumed by fire, water cannot drown it, and bullets cannot kill it. But it has become stuck fast in this

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physical body. It has grasped hold tightly of this perishable, mortal body and that is why we think the soul also dies. No, the reality is that it does not die. It is just like what the monkey catchers do. They take a jar that has a narrow mouth. The monkey catchers put some dried chickpeas or other good food into that jar. In its greed to eat that food, the monkey reaches its hand into the jar and catches hold of the chickpeas. Filled with the chickpeas, its fist becomes too large to pull out of the narrow mouth of the jar. But in its greed it will not release them and so gets caught and imprisoned. This is the technique adopted by those who catch the monkeys, and catching them like this, the monkey catchers make them dance to their own tune.

The whole world is the food of Kal, the negative power. If you want to make yourself free of the attachment to the body, you can do so only by means of Simran. The soul has no body of its own and is the essence of Truth, which remains in the sixth element. This body is made of five elements: air, water, fire, earth, and ether. Making this body of five elements, God himself has come to sit in it. We have grabbed hold of this body and we think that if food is not given to this outer body, then the soul dwelling in the body will somehow become foul

and may decay. But the body has actually been given to us as a house to live in, for meditating on Naam. The soul will [gain strength] from *Amrit* — the elixir of life — which the Guru Himself gives to us. And while we are still dwelling in the body, we will become immortal [i.e., the soul will become aware of its immortality] with the help of that *Amrit*.

Simply getting the body does not mean that we have realized that immortality. The soul will realize its immortality only by meditating upon the Naam and by tasting the elixir of life. If the soul could realize its immortality without meeting the Naam, then what was the need for the Saints to work so hard to explain the reality to us?

What was the need for the Naam to come down to that place — Daswan Dwar? Naam resides in Sach Khand, above the four lower planes. But the Naam comes and sits in Daswan Dwar and tells us, “Friend, you must come up to this place [if you want to establish contact with the Naam].” It is just like the bus stand along the road. There is a signboard put up there to show the various routes and the buses that will pass by that bus stand. And if we go to that bus stand we can board the correct bus for our destination. If we need to travel somewhere to bring

certain things, we can make use of the information on the signboard. Similarly our soul has to come to the eye-focus [to get the information and means of transport, which will take us to our destination]. The road won't come to us; the bus won't come to us. We have to go to the bus stand.

We will have to develop yearning and love for the Guru to succeed. It doesn't matter if we are near or far away. But we have to make up our mind and create that love for the Guru within because once it is created it will never leave us. Dear ones, love is God, love is the Guru, and love is the disciple. Our love should be such that it takes up its residence within the mind and never leaves again. It is that love that will take us to our destination.

So, beloved Sadh Sangat of Baba Ji, please forgive me, as I don't know how to speak well. I am an old man, and I am full of faults. I have no knowledge of the *banis* contained in the books. But Sant Ji made me do Simran and gave me a bit of inner experience. And in that way I acquired some knowledge of the stories written in the books also. I only want to explain that much to you that might persuade and enable you to go within.

Once we go within, we can ask any questions we would like, and it is only then that we can say what is correct and what is not. Guru Ram Das Ji has told us that once a man fell into a well. Someone brought a rope and, putting it into the well, asked the person who had fallen in to catch hold of the rope, so that he might be pulled

out. But instead, that person in the well started asking questions. Who made this well? What kind of well is it? How many people will it hold? All these questions are all right, but please come up a little bit [pointing to the point above and between the two eyes], then you can happily ask all questions you like. He has no objection to your questions and doesn't say, "Why are you asking all these questions?" He only says, "Come up a little, behind the two eyes, and see the Truth and Reality for yourself."

There is no darkness there. It is like broad daylight. Stay there for a while and then ask all your questions freely. Because the message of such Dear Ones is always, "Come up here behind the eyes and see for yourself. All your questions will be finished off."

That is why They persuade and inspire us to meditate ourselves and to seek help and guidance from Those who have meditated. The past history of these Meditators will show that They never slept because within Them this feeling of loss had taken root, and they were always thinking, "When will the Lord meet me, and when will He make me meditate." Kabir Sahib has also said that all the world is dying, but no one wants to learn the technique of dying while alive. If we learn to die while alive, through meditation, then there will be no death later. If we die once in the Shabd then we will not die again. So if we must die, let it be in the Shabd so that we will not have to face death ever again. All right. Sat Naam.

Visit to Anupgarh,

August 15-18, 2002

A. S. Oberoi

Part 1

In August, I and some other dear ones had the good fortune to spend slightly more than three days at Anupgarh, enjoying the care, company, and counsel of Shri Sadhu Ram Ji. I find it difficult to put into words how much we benefited, both from the material and the spiritual point of view. We learned how to lead a simple, straightforward, and relaxed life, and we learned how to remove the usual obstacles that come up in the course of meditation. There are quite a few points I want to write about, but I will begin by writing down two important points (very roughly in His own words) on which Shri Sadhu Ram Ji made us wiser, which relate to each of us in one way or the other and may be of advantage to all:

(1) "Poverty may seem difficult to live with, but it has many advantages for a spiritual aspirant. I have seen both poverty and riches. I saw affluence in life first, and later much poverty."

"I can tell you from my own experience that a poor person has more contentment than a rich one. He can be more humble and meek, his heart is generally cleaner, his ego is less, he is more inclined towards God, and, his world being smaller, his involvement in the world and worldliness is also less. In short, if a poor person is fortunate enough to get the refuge of a

Perfect Master, he can progress in the spiritual field more easily and more quickly than a rich person."

"We get riches and poverty in life according to our past karmas and have to live with our fate, whatever we may do because all this was predetermined and decided even before we were born. Saints do not interfere in the *pralabdh* or fate karma and tell us that we should try our best to go through it willingly, without a murmur, as otherwise it will have to be suffered with compund interest. But they do advise us to take the initiative to improve our life. They say that we should do our best in every aspect of worldly life, but that ultimately we need to also accept the fact that we get only what we are destined to get and not a penny more."

"The Saints teach us that even if by destiny we are rich, powerful, and dominant, still we must learn to be small and humble, not superficially by way of lip service, but from the depths of our heart. If we cultivate real humility and meekness, our behavior towards the people with whom we come in contact becomes pleasant and respectful. We become responsive to the sufferings and the needs of others. We shed the aggression and offensiveness that otherwise hound us throughout life, making us think that we can do whatever we want without caring at all whether it is right or wrong, trampling over the rights and aspirations of others, and attracting heavy

karmic debt. Dear brethren-in-faith and fellow travellers on this spiritual Path, kindly note the proverb that advises us: *Become meek and small and then walk in life, for it is said that the meek and the small will meet God.*"

"As our aim is to realize God, we cannot do without these attributes. Our spiritual effort is much retarded due to our unbecoming and aggressive behavior in life, which results in ill will, hatred, enmity, backbiting, and uncalled-for criticism. Dear ones, if we want to retain the benefit of whatever meditation, little or more, that we have done, then let us try to assimilate these virtues in our lives, particularly in the spiritual arena, as we will gain considerably by this."

"As every dear one knows, assessing others is easy. We use all our analytical and other skills for that purpose. But when it comes to assessing our own selves, we forget everything and, under the influence of mind, take no time in saying: 'I am always humble, I behave as if I am small, and meekness is very much a part of my life.' But the reality is something different. Check yourself very minutely like a hard task master, and do not spare yourself. If we go through this process of assessing our own self honestly and earnestly, with more strictness than we observe for others, we will surely come to the realization that things are not as rosy as we thought at first and that there is still much more that needs to be done. This is the point to start from, for if we come to realize and identify our faults, failures, and shortcomings, then weeding them out is possible."

"Dear ones do not lose heart. Rome was not built in a day. There is hope for every dear one. Start with these points right now, and more will follow later."

(2) "Four young men who are initiates of beloved Baba Ajaib Ji and who were doing much seva in His court, have been coming to meet me (Sadhu Ram Ji) occasionally for the last two months. Today they came and told me that upon learning that they were going to meet me, some very senior satsangis who held important positions in Sant Ji's sangat told them that, as they had been initiated by a Perfect Master like Sant Ji, it was not necessary for them to go to anyone. They therefore asked me very innocently whether the advice given to them was correct and whether they need to go to anyone or not."

"I told them very lovingly, 'It is absolutely correct that you do not need to have a new Guru, nor is it necessary to have fresh Initiation. No, not at all. But if you are keen to do the meditation, and if by doing that you want to reach your eternal home, Sach Khand, then you will have to go to a brother-in-faith, who is adept in meditation and who, by dint of his hard work and sustained efforts, and the abundant grace of his Guru, has covered all the stages of this inner spiritual Path and, reaching its top, has become one with Sat Purush and the Guru, with the result that there is no difference left between him and his Guru. Such an adept in meditation, who is also called *Shabad Abhyasi* (Word-Proficient) and *Shabad Swarupi* (Word-Form), is well aware of the pitfalls and stumbling points of this Path, as he has done all this himself and has the competence and commission to lead and help others. He will not be your Guru, but, as an elder brother, being well aware of the Path, will guide you when you have problems. He will also tell you about the main problems that come up and how to cope with and

combat them. He will not only tell you what to do but will actually help you practically, at every step, as that duty has been entrusted to him by his Guru. In a nutshell, if you want to meditate as ordained by beloved Sant Ji, then you will have to seek the help and guidance of such a dear one to succeed on this difficult and delving Path.' The young men felt happy and convinced, and touching their ears, they said that in the future they would like to come and spend time here, so that they might remain on the Path and not go astray because they felt that confusion and chaos seemed to prevail on a large scale after the departure of Sant Ji."

Part 2

My spiritual mentor, Sant Kirpal Singh Ji Maharaj, whom I considered to be no different than my great Guru, Baba Sawan Singh Ji, used to say that being in the company of a Perfect Master is a great education and experience if we hear carefully all that He tells us because every small word that He speaks is based upon His own experience and observation and is very helpful in making our life. In this regard, I would now like to share what Shri Sadhu Ram Ji said during our visit on the important topic of meditation. When asked what we should do to make our meditations better He replied:

"Most of the dear ones who come to meet me complain that their meditation is not fruitful, that their mind keeps wandering, and that they are not able to concentrate their attention in the darkness at the point between and behind the two eyebrows. As this is a problem affecting many dear ones in the sangat, I will mention the points that need to be followed by each and every initiate wanting to progress on

this Path."

(1) "Food: A spiritual aspirant should avoid food that is heavy or rich and should choose, instead, simple food that can be digested easily and quickly. Spicy and sour foods and too much fried food must be avoided. Food should be prepared in the home, and the dear one cooking should constantly think of the Guru and sing bhajans, and should not talk or gossip at all. Food should be taken at least ninety minutes before going to sleep so that it will be nearly digested by that time. Care should be taken so that when we eat food, about one-fourth of the stomach is left empty."

(2) "Sleep: We should develop the habit of going to sleep early and should make whatever adjustments are necessary to accomplish this. This will enable the dear ones to get up at 3 a.m. or earlier, as demanded of each initiate by my Satguru, Sant Ajaib Singh Ji Maharaj, and by Hazur Sawan and Hazur Kirpal also. About five to six hours of sleep for young people and about four hours for the older persons is enough to recharge the batteries of the body. The mind is very hard, coarse, and rough. Singing of bhajans individually, if living alone, or collectively, by the whole family together, before going to sleep will help in making the mind soft and small. This will also provoke the divine remembrance of the Satguru and will clean the heart of its dirt and dross, making it a better receptacle to receive His love, grace, and light in visions or meditation, as He pleases."

(3) "Seeing the TV and reading magazines: About 87% of the outside impressions come into our mind through the eyes. Most of the programs shown on TV, and much of the

material and the photos contained in magazines, are sex-related or sex-oriented and cast their adverse shadow upon our mind, to the great detriment of our spiritual progress and of our soul. Those interested in improving their meditation will have to leave all this, however odd it may appear to them and to their friends, families, and associates because if this is not done, progress is impossible."

(4) "Earnings: We must earn our living by honest means, otherwise it will make our understanding foul on the one hand and attract heavy karmic debt on the other. Even despite our best efforts, our earnings can still be improper to a small extent. In order to sanctify our earnings and make them blessed, we should give some part for the divine cause. Depending upon our circumstances, the more we give for God, the better it will be."

(5) "General life: Our life should be clean, moral, and above board. We should have love, respect, and recognition for every dear one. Ill will, hatred, enmity, backbiting, and criticism of others have no place in the life of a spiritual aspirant, as these eat away at our spiritual wealth very quickly. Serious efforts should be made to keep the ego in check. Otherwise, besides spoiling our relations with others, it will greatly retard our efforts in self-reformation."

"We must understand that our relationships with our husband, wife, parents, in-laws, brothers, sisters, other relatives, friends, etc., are regulated according to past karmas, and we have to square up this give and take in this very lifetime. Similarly health and sickness, good fortune and adversity, and all the other circumstances of life are also mostly determined by the same law of karmic give and take. Un-

derstanding this reality, we should make serious and earnest efforts to improve our relationships and bring them to a level worth living. All efforts should be made to patch up the quarrels and estrangements. This will make our life more peaceful and, more than that, make our gracious Guru happy."

"Try to reduce your needs to the minimum and avoid the rat race going on all the world over, affecting every human being. If our needs become less, the temptation to earn money, by fair means or foul, which is infesting the world, will have less of an impact upon us, and contentment will gradually accrue, to our great spiritual advantage. A satisfied and contented human being is much less vulnerable to the passions and vices, which are gripping humanity like a great and irremediable scourge. All this is bound to help us on the spiritual way and will increase our progress. A balanced, satisfied, and disciplined life is very helpful in making the meditation successful."

(6) "Meditation: Hazur Sawan, Hazur Kirpal, and Hazur Baba Ajajib Ji have, by Their own example, shown us that, while discharging our domestic and worldly responsibilities, we should not, repeat not, get involved and wrapped up in these things because the real purpose for which this body has been given to us is the realization of God, and meditation is the key to that. Involvement in the world and worldliness is bound to take us very far away from our purpose."

"To achieve our goal we should get up at 3 a.m. or earlier, whenever our Word-Form Guru gives us the call. As you all must have heard, Hazur Sawan, in reply to His initiates' requests for grace, used to say, 'I go to

each one of my initiates with a basket filled with grace at 3 a.m. every morning, but I come back with the basket still full because hardly a soul is awake at that hour to receive my gift.' We should therefore note this carefully and rest assured that our Satguru, Sant Ajaib Singh Ji, also does the same thing at that ambrosial hour. After having a quick wash, be wide awake, sing a few bhajans devotedly, with pain and longing in the heart, and sit for meditation, seeking His compassion and mercy. Sit for at least two hours at a stretch in one pose, without moving. You may start with one hour and increase it to two hours or more. As there is enough time at that early hour, devote at least three hours altogether, increasing it to four or more, with regularity and punctuality."

"During the day when you have no work or are doing non-serious work that does not need your undivided attention, do not keep ruminating over men, matters, and materials, etc., but keep repeating the five charged names of the Simran given by the Satguru. Keep thinking of the gracious Guru. This will help greatly, not only in keeping the wild and vicious thoughts away but also will go a long way in perfecting the Simran, which is a prerequisite for vacating the nine apertures of the body and concentrating the soul at the eye-focus."

"Dear ones, all that I have mentioned is not difficult to do, provided we have the will and determination to do it, and if we come to realize how much we have lost by not doing it so far, and how little time we have left. Please therefore do not waste any more time in thinking about it. The need of the hour is to:

- a. Make up your mind.

- b. Start doing it right away, from now onwards.
- c. Keep begging for the mercy of the Guru for, according to the spiritual law, our own efforts and the grace of Guru run side-by-side. The more effort we make, the more the grace of the Guru will be forthcoming. And the more grace we receive, the more we will be inspired to make efforts.

Look sharp, dear ones. Our great and gracious Guru is waiting impatiently to meet us at the eye-focus, and, as devoted initiates, we should not take a minute more than is necessary to reach Him. My best wishes are, of course, always with you."

Part 3

In continuation, I am mentioning one more point which came to my notice during my last visit, which is a source of inspiration for me and which I think may inspire other dear ones as well.

A Sikh gentleman who seemed to be around fifty-five years of age, and apparently well-settled in farming, came to meet Shri Sadhu Ram Ji. Upon being asked as to where he had come from and what the purpose of his visit was, he spoke roughly in the following words.

"I am a follower of *Guru Granth Sahib* [the sacred book of the Sikhs] and recite some *banis* [verses] devotedly, as a part of the daily routine. My village is about 100 km. from here. Many years ago, Sant Ajaib Singh Ji held a Satsang in my village, which I attended at the request of my neighbor who was one of the organizers. My maternal uncle, whom I loved very much, was

one of His devotees, but I never attached any importance to what he used to tell me about Satsang. I did not like the Satsang, nor did I like the way Ajaib Singh Ji sat on a highly decorated dais as a Guru; instead I thought He did not have the qualities that the ten Sikh Gurus, of whom I considered myself a follower, possessed. I therefore came back home quite angrily and had not only criticized him but had used bad and maybe abusive words also."

"About a week back, I was travelling in a jeep, accompanied only by the driver. The jeep met with a serious accident due to a head-on collision with a truck. The driver was thrown clear, but I was caught badly in between the jeep and the truck. At that time I thought that my life was ended and that I could not be saved, and I lost consciousness. A passerby who saw the accident happen also thought that I was finished and that my body would be mutilated or cut to pieces. However, as he told me later, he was very surprised when an aged, white-haired and white-clad Sikh personality appeared abruptly from nowhere and, catching me by my arms, pulled me out from the very badly damaged jeep. Except for some bruises, I was absolutely all right, and I regained consciousness. Everyone present there was talking about the Sikh personality who had brought me out from the mouth of death, and they asked me who that personality could be. I was, however, dumbstruck, as my wits were not working, and I had no answer."

"Ever since that accident, I have been constantly trying to figure out who that Sikh personality could be, and, every time I thought of it, my heart and mind together said that it could be none other than Sant Ajaib

Singh Ji, whom I had seen only once many years ago in my village. But what I could not understand, despite my efforts, was why He should help me, just like God, when I had been so disrespectful, critical, and bad-mouthed towards him. I did not know whom to ask about it, as I am not currently on speaking terms with my uncle."

"Last night I had a dream in which Sant Ajaib Singh Ji Maharaj appeared to me and, giving me a small smile, told me quite sternly, 'You lost a very valuable opportunity earlier and did not take benefit from me. Still my gracious Guru Sant Kirpal Singh Ji Maharaj saved you from the jaws of death. Do not be foolish now. Go to 4 LM and meet Ladhu Ram, whom I have named Sadhu Ram. Even though he belongs to a lower caste and earns his living by very hard work, he has meditated all his life, like a brave and fearless warrior, without caring for anything of the world. Sitting within me, my Satguru became pleased with his obedience, sacrifice, surrender, meditation, and humility, and gave him the divine treasure of Naam, to be distributed freely to the whole world. He will give you my love and will connect you with me. I have therefore come to your feet, with folded hands and utmost humility, with the request that I may kindly be enlightened on the following three questions: (1) What made Sant Ajaib Singh Ji Maharaj so kind and gracious upon me, when I did not at all deserve it?; (2) How do I atone for my unforgivable blunder of thinking and speaking badly about Him?; and, (3) How do I take advantage from you?' "

After hearing the dear one very patiently, Shri Sadhu Ram Ji gave him a very loving and gracious glance and said:



Sant Sadhu Ram Ji, 4 LM, Rajasthan, June 2002

“Sardar Ji, it is very difficult to understand the heart of a Saint, which is softer even than wax. He takes no offence at the sayings or doings of His critics. Instead, He always seeks forgiveness for them from His Godlike Guru and wishes well for them. Now about your three questions, this is the position.”

(1) “It is very difficult to understand this point of why you were helped. Firstly, there may be some very good karmas to your credit, due to which, despite your criticism and misbehavior, my Satguru came to your rescue, saved your life, and put you on the right way. Secondly, Hazur Sawan Singh Ji used to say that, what to speak of the relatives, a Perfect Master takes care of even the cattle of His devotees. As your maternal uncle was a devotee of beloved Sant Ji, his good wishes and prayers may have worked to your great advantage. And last but not least, nothing can stand in the way

of the grace of a Saint. This is not the only instance of its kind. There are many cases in which my gracious Guru went to the aid of those who bore great enmity towards Him, and who had even tried to harm Him physically, not once but many times. That is why it is said that in the Court of the Saints, grace, kindness, and forgiveness reign supreme, and nothing can stand in the way.”

(2) “The best way for you to atone for all that has happened is to remember my Satguru, day and night with every breath, and seek forgiveness from Him. He does not need your repentance, but it will make your heart mild, humble, and meek, and you will become more receptive to His love and grace. The more you follow this, the more He will appear to you in your within, and He will tell you what to do further. He is nearer than the nearest, and you will know this, provided you remember Him from the depths of

your heart, with all sincerity and honesty.”

(3) “As for how to take advantage of me, we have short Satsang programs here, once or twice a week. Please obtain details about them and participate in them as much as you can. By attending the Satsang, you will come to realize the real purpose of this human life, given to us after ages and aeons, the importance of the Guru and of Naam, and the way to go back to our eternal home, from which we were separated many ages ago. After you are convinced about the Path, if you become desirous of obtaining the Initiation, then Sant Ajaib Singh Ji Maharaj will grant you the same, sitting within me. Till then lead a good moral life. Earn your living honestly. Don’t eat meat, eggs, fish, fowl, and intoxicants. Sit cross-legged, with eyes closed and with the attention focused behind the two eyes, and keep repeating Baba Ji, Baba Ji, or Satguru, Satguru for two to three hours daily, early in the morning from 3 a.m. onwards, and you will see for yourself how this helps you in proceeding towards the destination.”

The gentleman became immensely pleased and happy, and he said that he could never imagine, even in his dreams, that he would get all this grace, so quickly and all at once. Thanking Shri Sadhu Ram Ji from the depths of his heart, his face glowing with radiance, he said that he wanted to purchase a jeep and place it at His disposal for travel, etc. Shri Sadhu Ram Ji told him lovingly, “First, I do not have to travel very much, and second, and more importantly, my great and gracious Guru, who has entrusted His spiritual work to me, is very well aware of my needs and will surely pro-

vide whatever He thinks necessary, and nobody need worry about it.” However, He thanked the gentleman for his gesture of love.

The whole episode was so instructive, important, and principle-oriented that I thank my stars in being witness to all this.

Part 4

During the visit to Anupgarh, one day there was some free time with Shri Sadhu Ram Ji, and I was talking to Him about Satsang matters. In a flash it occurred to me that I should tell Him about my own spiritual condition. I submitted to Him very humbly that my entire life had fortunately been spent under the care and command of one or the other perfect Masters — beginning with Hazur Sawan, on to Hazur Kirpal, with beloved Sant Ajaib Singh Ji, and now with Him — and I could say confidently that I have enjoyed nearness, intimate contact, love, and grace. But I must also admit unreservedly that despite my efforts, meditation is not becoming good, and at times I feel as if I am nothing but a big zero in this regard, and shame stalks my face humiliatingly.

Giving me a soft smile and then a hard look, Shri Sadhu Ram Ji became uneasy and said that I was absolutely wrong in comparing Him with the three Spiritual Kings, as He was nothing but a pauper and a beggar before Them, and that I should never commit the blunder of placing Him anywhere near Them, as they had been God incarnate, sent to the world for the spiritual redemption of mankind.

Continuing, He said that I was not the only one to be in this condition spiritually, as there were many others who had passed their entire lives near or around a Saint, in close

and intimate contact with Him, and yet had not climbed far up the spiritual ladder. He said that living near a Saint is not easy, as it is like living on a razor's edge, where even a little slip up, or indiscretion, or an adverse wave of the mind, tears one asunder, and the credit to one's account evaporates within no time.

Shri Sadhu Ram Ji added that as Sant Ji used to explain in the Satsang, those who are outwardly close to the Saints and who do the seva are generally attacked by the mind in a very subtle and surreptitious manner, and, though pretending to be nice and humble in their dealings with others, in reality they become vain, impolite, proud, and big- and bad-mouthed. In the course of time, the mind becomes dominant, and prevailing upon them, makes them think they are indispensable to the Satguru and His divine cause, understanding that, but for them, He and His mission could not function.

He said that besides this, such dear ones come to acquire respect, appreciation, and command amongst the sangat at large, and this also works against whatever little spiritual achievement they may have to their credit, with the result that they lose inwardly and their spiritual progress is retarded, and, in course of time, stopped altogether.

Shri Sadhu Ram Ji said that seva is easier to do than meditation and is fruitful too. One gets an instant and cash reward, but it is very difficult, if not impossible, to retain it. He said that mind is our biggest and deadliest foe and is always with us, seeking to rob us of whatever little we earn or possess. The easiest thing it can do is to create an air of ego within us, making us think that we are better and

more fortunate than others. Spreading its wings, it makes us do things that are the very bane of this Path. He also explained that the mind has the knack of catching by the neck those dear ones who are well-behaved and polished, who are very well-versed and can explain the teachings in an excellent and impressive manner, or who can manage the work of the mission nicely.

Continuing Shri Sadhu Ram Ji said that all this did not mean, by any stretch of imagination, that one should not do the seva. No, not at all. Instead one should do as much seva as one can possibly do, as the opportunity for seva comes rarely. However, what one should note and follow unflinchingly is to constantly repeat the Simran while doing the seva, to thank the Satguru from the depths of the heart for all the opportunity given to do the seva and be near Him, and to become humble and meek, in thought, word, and deed, so that whatever is earned by the seva is not lost.

Shri Sadhu Ram Ji said that in reply to the many questions about meditation, He had already told me some points or steps that are helping factors, and would add the following, as these steps also help towards improvement.

(1) While enjoying the company, contact, and nearness of a Saint, the mind normally does not permit us to open our self up before Him, to bring out all the dirt and garbage contained in our within, and to make a clean breast of all our misdeeds and wrong doings. Most of us remain conceited and conceal the sinister side of our personality from Him. Now if a patient does not reveal his real problem to the doctor, and instead makes a deliberate effort to hide it from him, how can the doctor prescribe the correct medicine

for him? In the same manner, our Guru is a very proficient and experienced doctor and knows not only the diseases of the mind, but also the most effective and appropriate medicine for the same. However what can the poor doctor do, if we do not tell him all that we suffer from? If, therefore, we want to get rid of the problems that obstruct the progress in meditation, then we have to pour out our heart and its problems freely and unhesitatingly before the Guru, so that He will be able to prescribe the proper remedy.

(2) It is often seen that nearness to the Guru reduces our fondness and anxiety to have His darshan, which the sangat in general has and enjoys in abundance. Darshan of the Guru, done with considerable keenness and devotion, has a very cleansing effect on our mind and helps it to become still. The dear ones have, therefore, to see that their desire to see the Guru keeps increasing day by day, rather than getting dampened with increasing contact and nearness.

(3) Saints always live a normal and small life. Those dear ones living near Them are often deceived by the mind, when they see Them talking, eating, sleeping, and behaving like an ordinary human being, and they come to believe that they are also just like the Guru, maybe better.

All this dissipates the longing,

love, and devotion for the Master, and when this happens, how will we progress in the meditation? *Guru bhakti*, or devotion to the Guru, is the first essential step in receiving His grace, and when we deprive ourselves of that vital component of progress, where will the progress come from?

(4) A perfect Master has various ways of reforming His initiates. Nearness to a Saint can be a great process of education, provided we are receptive to every word said by the Guru. However, it is generally seen that we take the Saint for granted, even while outwardly professing our loyalty and devotion to Him. Inwardly we become cool, callous, and unconcerned about His words, with the result that what the Saint says falls mostly on our deaf ears. The dear ones have to be cautious that the mind does not play tricks on them and does not deprive them of the rare and great opportunity of learning from the Master and then improving their own selves.

Shri Sadhu Ram Ji said that the path of spirituality is very difficult and delving, but it becomes infinitely easy and short if we proceed upon it with confidence, faith, and determination, and do not allow our mind to hoodwink us. He also said that those who are fortunate to be near the Saints can progress quickly if they observe the precautions described above.

In His New Color

Lillian Kelly

In writing about my experiences with Sadhu Ram Ji, I first want to state that I am a person of no particular account or special qualities. I am not an advanced meditator, nor do I consider myself even near to being a good meditator. Therefore, in writing this I am only intending to share my experiences, and I am not speaking with any authority whatsoever. Any experiences that I have had are with and through the grace of the Master only and not to be attributed to any quality or ability of mine. Therefore the credit goes only to Him, and it is only because of His greatness and the wonder of His Love, the Master Power, that any of this happens and can be told to you, the reader.

Further, I want to say that in sharing my experiences I am not intending to persuade anyone to take any path or point of view regarding Sadhu Ram Ji. If you are interested in hearing about or reading about what I have experienced, you are welcome to do so. However, needless to say, everyone is free to make up his/her own mind and follow his/her own heart and inspiration. I am writing this respecting this right in all of us, my sisters and brothers in Master's Love.

Please remember, when I share this, that this is all about the Master and the wonder and love of who He is. Everything is to His credit, and it is all His works. This is the way I have always felt, and when I have these experiences I consider them totally about Him, because they ARE totally about

Him. It is His glory, and His grace, and His Love: totally.

I want to briefly go back to July 1997 when Sant Ji left the body. On the day that Sant Ji left the body I was driving to the Kootenays with my husband Jim and with Bodhi, our son/stepson. We were going to pick up Lilah and Myriam to take them with us to Shamaz where they were going to be initiated. On the way up there the three of us were talking a lot about death, leaving the body, and the sound current.

That day Jim decided that he wanted to go to the motel to meditate while I drove Bodhi home to his mother's, which was totally unusual for Jim because he would always want to drive Bodhi home. In driving up the valley, I felt this feeling of disorientation like my whole being was off kilter. When we got to Bodhi's home I felt dizzy and disoriented, and I didn't understand what was happening to me. I drank some water and then left to meet my friend Bill Steele (also an initiate) down the valley for lunch. When I was sitting in the restaurant with Bill I felt very strange, and I felt like all of my insides were being pulled out.

Finally I said to Bill, "I have to get out of here." We left and went for a walk. As we were walking and talking I stopped suddenly and I said, "I have to call Jim." We walked back to the restaurant, and I called Jim at the motel but the line was busy. At that moment our son/stepson Simon was

calling Jim to tell him that Sant Ji had left the body. I did not find out till I got back to the motel, and Jim told me when I walked in the door, "Sant Ji has left the body." I was in disbelief. My experience that day and the next day was that all of nature went dim — everything. As we drove back through the mountains the next day everywhere all of nature seemed dark and in mourning.

I am sharing this with you because this spring I began to feel new life, aliveness returning to the earth. This was before I knew anything about Sadhu Ram Ji. I could feel it. I could see aliveness in the sangat also that wasn't there before. I said to friends and to Jim, "Something is happening, I can feel it."

I had heard the name Sadhu Ram before, but that is all I heard, except from Steve Bishop one day when I asked if there was any news and he said that there was someone that Mr. Oberoi was interested in. I think he may have mentioned his name. At that time I said that if Mr. Oberoi is interested in someone then I am interested because I have respect for him. I didn't hear anything else about Sadhu Ram Ji until I was beginning my holidays at the beginning of July. At that time Vinod Chalhotra came to work for a day with my husband Jim. The first hour of work Vinod told Jim about Sadhu Ram Ji. Jim came home and told me about what Vinod said and about what he experienced when Vinod was talking.

I called Vinod on his cellphone immediately, and he couldn't talk to me then, but he gave me the website, which I went to immediately, and read everything on it. I read on the site in someone's email that there may be something happening in July, and I

emailed Mr. Oberoi to find out about it and said I was interested. He emailed me back that the program was full, but he would get permission for me to come. I thought this is interesting that I am starting my vacation, and this is coming up now. I felt that I was supposed to go, yet I told Mr. Oberoi, "As of now I am coming but I am going to the retreat this week and after these three days of meditation I will give you my final decision." After the three days I still felt the same way, very pulled but unsure. But I had experienced one thing over and over, whenever, in my mind, I turned away from going to India, my whole body would shut down and go dark, and whenever I turned toward going to India, my whole body would open up and come alive. I went by this because to me this was my inner self talking, and I decided to keep going in this direction and to leave it in Master's hands. If He wanted me to go then he would make it happen. I was discouraged by the travel agents from going because of the travel warning against going to India, and I had difficulty getting a return flight from Delhi on any airline, except one that was not an airline I felt safe flying with. However, I kept pursuing and left it in Master's hands.

Magic happened. I ended up getting a flight on the airlines that I preferred, Singapore Airlines, with a stop-over in Singapore. When I emailed this information to Mr. Oberoi I got an email back that others from North America would be flying on this same flight from Singapore to Delhi. Before this I felt and expressed my fear to Mr. Oberoi about going alone to India, and especially landing in Delhi and being alone to make my way to the place where the program was to be held. Master worked his magic and, with-

out any of us arranging it ourselves, all the North Americans were on the same flight to Delhi, just as Sant Ji wanted us to do when we went to see Him.

I was sick before I left to go. Beginning the previous evening of the day before I was leaving, I was very ill, vomiting, and I had diarrhoea, fever and chills. I had some fear that perhaps I wouldn't be able to go, but I also felt strong determination to go, and I knew that Master would help me if I was meant to go. I was still sick when I got on the plane, although much better than I had been, thanks to help from Jim and from my friend Linda. I was still suffering quite a lot while I was on the flight to Singapore, and then about half way there Sant Ji came, and he took my sickness away in an instant. My beloved Master by His grace had mercy on me in my pain and suffering, and he came on the airplane and took it. This is my experience. After that I had the easiest trip to India I have ever had. I felt well taken care of the entire trip. Sant Ji said He can make stones do His work, and I felt that He was working through so many people throughout this trip to help me, and take care of me, and protect me. I stayed overnight in Singapore. Many little wonderful things happened to show His love and care here. One special experience I will share with you is that Sant Ji came and awakened me in the morning around 7:00 a.m., and I experienced Him at the foot of my bed, laughing, and playing with my feet. I felt very tired because I only got into the hotel and to sleep at 3:00 a.m., and I had very little sleep on the plane. However, Sant Ji, laughing, sent energy up from my feet through my whole body and enlivened me, and I could get up and meditate.

This was such a beautiful loving experience for me. Thank you, my gracious Master. After meditation, preparing to leave, talking to Jim on the phone, and getting something to eat, I went to wait for the bus to take me to the airport. I began to get anxious because the bus was late. The bus driver came in ten minutes late, and he very lovingly apologized to me for the delay and took my suitcases. I was amazed at how loving and gracious he was. I do not remember ever having a bus driver apologize for being late. I felt like Master was taking such loving care of me. Another example of Master's loving care came when I was waiting at the gate to meet the other people in our group from Singapore to Delhi. I had agreed through email to meet Chris and Suzanne McMahon at the gate. But the only person who I knew I would recognize was Daryl Rubin and all the boarding was nearly completed before Daryl showed up. He was very anxious because Chris and Suzanne were not there, and they thought the plane was leaving fifteen minutes later than it was. However, when Daryl expressed his fear to the staff person at check-in, he very lovingly said, "Don't worry, we won't leave without them." I felt that this was Master talking. Daryl calmed down, and Chris and Suzanne finally came, and we all boarded the plane together. I felt very happy and much safer to be with my fellow initiate travellers.

We arrived in Delhi a little early, at 9:35 p.m. and the pilot said it was 100 (F) degrees. We were met by the Indian satsangis who graciously came to transport us to the home where we were staying for the program. I felt the bombardment of the throngs of people and vehicles outside the airport,

and I was so grateful for the help and protection Master sent to take care of us.

When we left the airport in the car then it hit me. I felt my grief and longing for Sant Ji. Here in the country of His physical home, where I have only come to see Him, the pain of loss and my love and longing for Him shot through my body with intense feeling and physical pain. Inside I cried, "Oh, Sant Ji," and tears came from my eyes. "My beloved Sant Ji, to be here without you is such intense hurt and sorrow." I felt everything sink inside my body. I didn't speak. In silence we made our way to the home where we were staying for these few days.

The family with whom we were staying greeted us when we arrived and showed us where we would be staying. Chris and Suzanne and I stayed in one room. There was a fourth bed for Maria from Venezuela, who would be arriving later. We were greeted with much care and respect, and I felt — and I believe we all felt — welcomed with much warmth. I want to say here that throughout our stay the family was so loving, and took such good care of us, that we wanted for nothing in my experience.

Sadhu Ram was supposed to arrive the evening of the next day. We began the usual program the following morning with early morning meditation at 3:00 a.m. We followed what seemed to me to be somewhat of an impromptu program of meditation, Satsang, and bhajan singing for this day, with the usual tea and langar, and some free time. I was anxiously awaiting the arrival of Sadhu Ram. I wanted to see him. I would like to say here that I did not come to see Sadhu Ram with the conviction that he was Master in his new form. I came because I was pulled to come and because I

wanted to see for myself. I felt inside that I was supposed to go, and I was very interested to know what I would see and experience. Jim and I had discussed my going, and he had said, and I agreed, that even if he is an advanced meditator it would still be worthwhile to meditate with him, and in addition it would all be counted in my devotion anyway. So this is what I was conscious of coming with.

In addition, I felt a lot of fear. I felt afraid that I could make a mistake and follow a false Master, and how would I know? How would I recognize him if he were the Master? What if I failed to recognize him if he was the new Master? I consoled myself by telling myself, or perhaps it was Master telling me, that I would be shown. I prayed to Sant Ji to show me the reality and the truth. I trusted that Sant Ji would show me. I also felt afraid and continued to feel fear off and on as the program continued. I know I wasn't the only one who felt this. There were at least several of us meeting Sadhu Ram for the first time who felt these same fears and concerns.

On the day of July 28th, I was anxiously awaiting Sadhu Ram's expected arrival that evening. However, later in the day we were told that he had called, and unfortunately he would not be able to come that evening. From this moment I felt very disappointed and let down. I began to go through an experience in which I felt like I had nothing left. I felt like all the wind was taken out of me, and I was deflated with nothing left. I felt more and more like all that I had was gone. I felt like sand in the desert. I felt like all the juice had gone out of me, and there was nothing left. The following morning in meditation I experienced that also, I had nothing for meditation. I had no strength, noth-



Sant Sadhu Ram Ji, Delhi, July 2002

ing, and was totally useless in meditation, like sand that was just blowing away in the wind. I felt like all that Sant Ji had given me, all the life inside that He had given me, was gone. (Although you could say this is impossible, what the Master gives is never gone, this is what I experienced.) I felt desolate. After early morning meditation and tea, I remember talking inside to Sadhu Ram Ji, and I said to him inside, "Sant Ji always came for 7:00 (a.m.) meditation, why don't you come for 7:00 meditation?" Shortly after this, I was going down the stairs early for 7:00 meditation, and I could see outside through the gap between the cloth they had across the balcony and the pillar. When I looked there was light, radiant white light, everywhere outside. I thought, "HE IS COMING, and August 2002

HIS LIGHT IS COMING BEFORE HIM." When I sat down in the Satsang hall, shortly after this, it was announced, "He is coming for 7:00 meditation." We waited. We sang bhajans and waited for his arrival. Finally he came. I remember my first seeing him as he appeared at the top of the stairs. I was struck by him. I was struck by his humility. This is how he struck me, with his humility. IT was so evident, so painfully and powerfully evident. I could feel it, and I could see it. Sant Ji also had this humility, I remember now. Yet, I don't remember ever being struck by it like I am now with Sadhu Ram (no doubt this is due to my lacking of receptivity, or my lack of clear memory).

Nevertheless this is what I experienced in first seeing him, and I con-

tinued to experience this repeatedly throughout this time.

He was in profile to me when I first saw him, just as the very first time I saw the Master. He was looking straight ahead at the people on the balcony in front of him before he turned and looked at us. He was small and very slim, and he swayed as he reached the top of the stairs, as if under some burden, like Sant Ji used to do. Yet, he is young, his beard partially black, and he seems strong, in fact very strong, yet soft and vulnerable. He walked to the dais, and before he sat down he looked at the picture of Sant Ji with folded hands, and then he reached up and touched this photograph with such love, and such devotion, such reverence. I could feel the feelings inside of me of intense devotion and such love as I looked at him do this. After he sat down and he began to speak, I was struck again by his voice and the softness of it, the gentleness and humility with which he spoke so lovingly. He looked down much of the time, with his head to the side often. He appeared to me to be shy, and humble, and reluctant to take any position of loftiness or authority. I felt moved by his vulnerability.

Over the three days of being in Sadhu Ram Ji's presence, I had many experiences. I will give some of the highlights of these experiences.

First of all I had had an experience within the few months after Sant Ji left the body of having Sant Ji turn into someone else. Shortly after that, when I was going to draw a picture of Sant Ji, the picture turned out to be of the same man who I had seen in the vision, even though I had the intention of drawing Sant Ji. I had no control over this happening. The drawing came out as this other man. I have

always remembered this man's face, and I thought that he was the new form of the Master. When I saw Sadhu Ram's pictures on the internet, although he had some of the same features as the man Sant Ji turned into, he did not look the same. In considering this before I left home, I thought, well, I would be shown if this man Sadhu Ram is the same as the one in my vision. Shortly after I first saw Sadhu Ram, I did see him as he was in my vision, and with this view, I heard, "it depends on your angle of vision" (just as Sant Ji has said many times that how you see the Master depends on your angle of vision). Even further, after this, I was shown many times the form of Sadhu Ram changing into the beautiful form of the man I saw in my vision. More than this, I will tell you, that I was shown repeatedly the forms of Sant Ji, Master Kirpal, Baba Sawan, and Baba Somanath sitting there in and through Sadhu Ram. I saw and heard Sant Ji through Sadhu Ram.

I saw Master Kirpal also many times. Sometimes when I would see Master Kirpal or Sant Ji, I would say to myself he looks like Sant Ji, or Kirpal, or Sawan, but other times it was so much Sant Ji, or Kirpal, or Sawan, and even Baba Somanath that it was much more than that he just looks like them. They were speaking there. One time I was shown all of them with Sadhu Ram at the same time. Another time Sadhu Ram was giving Satsang, and I was sitting there looking at him, and he looked so much like Kirpal. And then as I continued to look at him, I saw that it wasn't that he just looked like Kirpal, Kirpal was sitting right there. He had been sitting there speaking for probably twenty minutes to a half-hour, and after I realized this, He

still continued to sit there and give Satsang. Kirpal was sitting there giving Satsang. This experience I understand as Sant Ji showing me the true reality. This could only be done by the Master himself, and it certainly was done entirely by Him and given by his grace.

One of the other things, which was greatly significant for me, happened in the darshan line of the first evening Sadhu Ram was there. Mr. Oberoi had told us all to line up and individually come before him, and we would receive his darshan. This was after the whole day of going from program to program around the city of Delhi. As we were lining up in the room before him, another satsangi behind me was talking to someone asking questions about Sadhu Ram and what he was like. I turned around and said to him "Be here now!" I was intending to be helpful and compassionate, and also I was somewhat critical in my mind and carrying my own anxiety. Shortly after this, I was before Sadhu Ram to receive his darshan, and he refused to even look at me, and then he motioned with his head rather angrily for me to go. I went. I felt very alarmed and devastated by this. I felt rejected and as if I had been thrown out. I also felt ashamed because he did this in front of all the people there. (I also must say that even as I left the room I still felt peace surrounding me — His peace.) Yet, I felt tremendous pain in my body. I felt scared, hurt, confused, and devastated. After this shock I stayed for awhile but shortly left and went to my room reeling. That night I went through a lot of feelings. I went through feeling rejected, hurt, confused, and angry. I thought, "I don't deserve this," and I was angry enough to think of leaving. I thought

a couple times, "I am just going to pack up and leave." Then I said to myself "No way am I leaving! I'm staying." At this point I felt I was standing up to the negative power, or mind, which wanted me to leave. I went through much self-examination and looked at all I had done and thought that day. I could find many failures in my within, not just the somewhat less than loving comment I had made, even with some good intentions. What I considered to be much worse attitudes were going on including some pretty tormenting and tormented egotistic attitudes. I must also confess that my attitude when I was before Sadhu Ram was not one of humility but was one more of demanding or clutching. Well, he saw it, just as Sant Ji would do and he responded to it with exactly what I needed to receive for my benefit. After this I went all the way to the place of feeling like I am nothing, and I have nothing. Because if the Master doesn't accept me and if He is not pleased with me, then what do I have left? I have nothing left. I came to the place in which I realized that I am a beggar, and in fact, that I am less than a beggar because a beggar at least has some skill, but I do not. I do not even know how to beg. This is true. This is in fact true, because I am a beggar before the Master, yet I do not even know how to beg. So, like my beloved Master, Sant Ji, Sadhu Ram is also the Master therapist, and he knows just exactly what is going on for me, and just what I need, just the right therapeutic response to move me into a process of needed change. (For those of you who don't know me, I work as a psychotherapist, only I am not of His level of expertise.) This experience was a gift, painful as it was to go through. It got me where I need to be. May I always

keep this awareness with His grace.

There were many other times that Sadhu Ram showed me that he knew exactly where I was in my mind. He knew where I had come to also by the next morning, and He gave me his darshan powerfully, twice, and made this obvious to others (or at least that is what I perceived — though I am sure others were oblivious to this and going through their own experiences). Well, I know that others were watching to see who he was looking at. I am grateful for the gracious love of the Master, the Master Power, moving through Sadhu Ram.

Humility. I had another experience that I will share although it may be confusing for some. Perhaps sometimes the Master creates confusion in our minds because, when our mind meets something that it doesn't understand, confusion and chaos happen. As a therapist I know that chaos and confusion are the first step into change. In the group question-and-answer session given just for the Westerners the first day, we were told through the interpreter, Mr. Oberoi, that we could ask any questions that we wanted. Yet, Sadhu Ram had made it clear to us before this, and I believe he did it again in answer to someone's question in this session, that he was only answering questions regarding meditation. He said if we needed help with meditation that he would help us. So I asked him what I felt was a vital question about meditation. I asked, "The Master tells us to say Simran with love. How do I learn to say Simran with love? How can I develop this love?" Sadhu Ram Ji did not answer this question, and said that he could not answer it (if I heard the answer correctly), and he said, "I am not perfect yet." He was very animated when he said this. I felt

confused and conflicted. "If you are not perfect yet, then how can you be a perfect Saint," I thought, but I did not say anything. After this I said to him, "I think you are playing hide and seek with us." He laughed, and he hung his head as though shy. However, after I left the room, I was given the answer and this is what I got — he is telling me that he of himself is not perfect, in fact he is nothing. He is telling me that all that he is is because of the Master(s) and without the Masters, Sawan, Kirpal, Ajaib, etc., he is nothing. He is not perfect. The Master is perfect. Also, I did get the answer to my other question about saying the Simran with love. I got it experientially. Now that I have been given this, I can see this is the only way of getting this answer. This to me is a demonstration of His grace and His total competence and awareness. I bow down before Him, for he is everything, and even this is from Him and is Him and not this small jiva. He has given me everything, including this glimmer of reality. There was much more that I experienced, including the incredible love of Sadhu Ram Ji, which was evident in many ways. One special moment to me was when he showed his caring to me as a father to a daughter, when he told me, through Mr. Oberoi, not to go outside without my shoes on. This was when he was leaving, and this time my heart leaped with joy (after I recovered from a brief moment of fear) because He loves and cares for me, so that, even in all this crowd, he noticed my bare feet on the hot and dirty street and told me he didn't like me doing this. I really felt His love and his caring. *Tu mera pita, tu hai mera mata.* "You are my father, You are my Mother, You are my kinsman, you are my brother. You are my protector at every

place, then why should I have any fear? By Your grace I have realized You. All this universe is Your playground. You have created all men and other beings, and according to Your will, You have kept them in their places. All that happens is done by You, and we do nothing. By meditating on Naam I have received Supreme Happiness. My mind has become calm through singing the praises of God. All hail to the perfect Master by whose grace Nanak has won this battle."

He left me with this bhajan. In my interview he told me that we are initiates of the same Father, so he is my brother (when I said I did not know what to call him). He showed me his love and care for me as his dear daughter. He also brought me back to Sant Ji in remembrance of the final interview Jim and I had with him in Sampla December 1996, in which Sant Ji was saying this to me, *Tu mera pita, Tu hai mera mata.*

Diamonds on a necklace, each peak experience, each time with the Master, the precious diamond, a precious ruby, beyond all price.

These experiences, these times are worth more than any other thing... beyond words, beyond expression.

By Master's Grace and Love,

*May He ever make me bow down
at His feet,
His gracious feet,
radiating light.*

*His hands also
and His eyes deep,
and full of love,
Wells of love, joy and bliss,
Radiating jewels of happiness.*

*I bow down at the feet of
my Beloved Sant Ji,*

*The Master Power,
In His New Colors,
His New Form,*

*Humbly,
By that which He has given me
and shown me...
Sant Sadhu Ram Ji Maharaj*

I can only speak from my experience. I am no authority. As Sadhu Ram has said, you can only get it from within and not from outside.

So I hope that you will forgive anything that may be a mistake I have made, and remember I am an unworthy vessel and not really capable of myself of recognizing any Saint.

In Sant Ji's Love, my beloved Master,
Lillian Kelly

* * *

New Color (from: "Who is a Sadhu," in *Streams in the Desert*, by Sant Ajaib Singh Ji, p. 88)

*"The Sadhus are alike as poppies
in a field — some are red, some
are white."*

Sant Ji comments on this line saying, "Kabir Sahib explains this to us, giving a very beautiful example of a field of poppies: all the flowers have the same intoxication, even though their colors may be different."

Sant Ji then quotes from Guru Arjan Dev Ji: "The Light is the same, the practices are the same, but that Power comes again into this world only after changing the body.

*The Sadhu's body is the residence
of the Formless One.
If you want to know the Unknow-
able, know the Sadhu."*

Will you recognize me in my new color?

“Love Attracts us in Its Newest Form”

Christopher McMahon

PART 1

The title of this account of the time spent in the company of Shri Sadhu Ram Ji in Delhi, July 29-August 1 is drawn from the Satsang given by Sant Ajaib Singh Ji that appears in *Streams in the Desert*. In this Satsang, Sant Ji comments on the *bani* of Bulleh Shah.* The opening stanza is: “Love is always in its newest bloom; Love attracts us in its newest form.” The Satsang is a beautiful description of what happens to those who are able to come into the company of perfect Fakirs, Sadhus, and Saints.

Sant Ji, in quoting Shah Mastana, says, “Those who are in the company of Fakirs are embraced by God. And after that God is always with them and they are always with God.” Further quoting from the *bani* of Bulleh Shah, He says: “I did not know that God has come in the form of Inayat Shah’s body. And concerning the law of no Prophet or Saint after Mohammed, it is not true. That is wrong. He has come and is becoming new. Since my form is new, he has also come in a new form.” The whole Satsang is so charming and illuminating that it merits reading again and again as well as a Satsang that also appears in *Streams in the Desert*, entitled: “Who is A Sadhu?” If these two Satsangs are read in sequence it will give a lot of pure insight into what the meeting of Sadhu Ram was like for those of us who were able to participate in the festival of love and light which occurred in Delhi just a few days back.

Before beginning this account, I would like to say that the events and impressions contained herein are first and foremost written for the solace and joy of my own heart. If others find inspiration and encouragement in them, then that is also good. If this should happen then I can only say that the next step to take would be to make a sincere endeavor to sit at the feet of this beautiful and fragrant Fakir. In the Sant Mat one of the basic tenets is: “we should see with our own eyes.” We should always use our own God-given discernment and discrimination in making decisions about things of the deepest spiritual import. If the account shared by me is in any way not attractive or inspirational then leave it, and go on with your quest, but never become involved in the criticism or negativity. We should always put our attention towards the Simran and towards contacting the Guru within so that our hearts will be filled with love and respect for all beings and His form will be seen residing in every particle of the creation.

When our Beloved Satguru, Sant Ajaib Singh Ji, withdrew from the physical plane, a great Light went out of our lives, and all we could do was quietly wait until some word of His reappearance in the form of His Beloved Gurumukh disciple might come. We did know, and know for certain, that in some hidden place there was someone who had caught hold of Him in the inner way and was lost in His remembrance, thereby making His heart a fit receptacle for the Master’s immaculate love. But it was not known to us where this beautiful and fra-

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grant Fakir was to be found. Sometimes in the history of Sant Mat, the Master does not appear in His new form immediately after departing from the old one, in order to give us a chance to examine our hearts and minds, to admit our failings, to devote ourselves in a deep and sincere way to the meditation, and then to pray with true anguish in the heart to meet His radiant and attractive form once again, so that we may not go astray and, instead, do the meditation as He instructed us to do.

In late May we got a call from a dear initiate brother, Marc Rubald, the same person from whom I had found out about Sant Ji. He asked if we had heard of Sadhu Ram Ji, an initiate of Sant Ji who was said to have done a lot of meditation. He did not express any opinion about Sadhu Ram but just asked if we had heard. We had not received any such information, but right away a thrill of excitement entered our hearts. We learned from Marc that Mr. Oberoi and his dear wife, who are very devoted initiates of Hazur Sawan Singh, had been to visit Sadhu Ram and that Mr. Oberoi had written an account of the visits. We called Mr. Oberoi right away to request a copy of the account, and, on reading it, we became very excited, as every single event described went deep into our hearts. We could hardly believe what we were reading, and in our hearts we knew that the Beautiful One had come once again. Event followed event. Mr. Oberoi sent further accounts of his meetings with Sadhu Ram Ji, as he, his wife, and a couple of other Satsangis were making regular trips to His feet in Anupgarh District, Rajasthan, about 500 kilometers from Delhi. It is amazing to contemplate because it is at least a 10 hour journey, and it was during the very hottest season of the year. Mr. Oberoi is now 78 years of age and so that type of trip is not very easy to make; but it was quite evident that Sadhu Ram

was creating in him a longing which could only be quenched by seeing Him. It was also apparent that Sadhu Ram could convey through him some very important and critical messages that the sangat needed to hear. Mr. Oberoi, due to his long and profound contact with three Great Masters, had seen so many things happen during the life of the Masters, as well as what occurred at Their passing, and so could ask certain questions and get replies from Sadhu Ram in a way that was beautiful to see.

Along with Mr. Oberoi's accounts, a website began to develop that also gave the first glimpses of Sadhu Ram, both in still photos and video clips. Audio satsangs and translations were also posted, and soon we had a veritable treasure house of information on this humble and sweet Fakir. It was happening so quickly that it was hard to comprehend, but the most real and powerful thing for Suzanne and I was that we suddenly felt inspired to meditate like we have not done before. Our whole day began to revolve around getting up earlier for meditation and ending the day with meditation for a couple of hours at a stretch. It just happened, and we were happy to be doing it. It then came to me very strongly that only a great Saint could make this happen in such a sweet way. We had never met Him personally, but the fragrance of His meditation was so powerful that it was sweeping into the hearts of numerous people in different parts of the world and making us all remember our Beloved Sant Ji in a clear and penetrating way, which in turn inspired us to try to do more in the inner way to show our appreciation for Him and to celebrate His life and mission.

By the grace of the Master we received permission to come to Delhi for the July program scheduled with Shri Sadhu Ram Ji. He sent us a message that He would welcome us with open arms.

A happiness and sweetness entered our hearts, which was nothing short of pure nectar to our souls. It was as if His simple invitation was an all-encompassing forgiveness for our shortcomings and for the feebleness of our efforts in the one thing that mattered — meditation. We told Mr. Oberoi very simply and lovingly that we were not coming to India to test this great Mahatma because we were already convinced He was Sant Ji's spiritual heir, but we wanted to come just to have His beautiful and sweet darshan.

On Thursday evening, July 26th, we were ready to commence our journey. Daryl Rubin was also attending the program and planned to travel the same route as we were taking, along with Brock Bigelow and Ari Taub. Lillian Kelly would be meeting us in Singapore, as she was traveling from Canada. Another dear soul who we had known from the Bombay program was also journeying from Singapore. And Maria Isabel Specht was scheduled to arrive in Delhi from Venezuela at approximately the same time we were.

When we got to the San Francisco airport later in the evening we immediately found Brock and Ari, who were already waiting in the check-in line. Daryl meanwhile was still in the hotel as he had been very sick the past couple of weeks, and the symptoms had increased upon arriving in San Francisco. Brock was afraid that Daryl might not be able to make the trip, and we were all worried and concerned. But Suzanne and I were confident that somehow he would get on the plane. Daryl had been with us many times before in the Master's company, and not having Daryl with us would have broken our hearts because we all knew we were traveling to see the Beloved Sadhu who had pleased Sant Ji immensely. Daryl did end up getting on the airplane and soon after departure all the symptoms disappeared to our de-

light. And so with the Master in our hearts and our bodies on the plane we began the trip to India, where an event would take place that would forever be engraved on our hearts.

After a smooth and comfortable journey we arrived in Delhi at 9:45 p.m., Saturday, July 27th. Our passage through customs and baggage pickup was very efficient and easy. Within thirty minutes we were heading out the door to the reception area. There we were greeted by several of the local Satsangis who had the assignment of taking us to the home of the Rana family, where we were to be housed during the program. As it was late in the evening the passage through this gigantic city went quickly. The outside temperature was 100 Fahrenheit, but the cars in which we were traveling had air-conditioning, so we reached our destination without any stress or strain. The four-story home was located in a lovely residential part of the city with many small parks interspersed between the multistory houses. Several members of the family were there to greet us and help carry our luggage to the room. We were delighted at the lovely accommodations that had been arranged for our stay.

The excitement and anticipation of meeting with Sadhu Ram though was foremost in our minds and so we meditated for a good portion of the remaining night. The next day was Sunday, the day He was scheduled to arrive, and we gathered off and on throughout the day in the Rana's living room for meditation and bhajan sessions. These bhajan sessions were very charged and elevating. The dear ones from South America and Italy have a zestful way of singing the bhajans that brings their power and beauty to life. The walls fairly reverberated with the melodic and enthusiastic singing of the divine hymns of the Master. This in itself began to wash out of our minds all

impressions of the world, bringing the specialness of this event into clear focus. Word for word the bhajans of the Saints have a powerful influence on the heart and mind, helping to turn it away from the world of sensuous impressions towards the inner Kingdom, where the soul comes in contact with all that is pure, innocent, and life-renewing.

Later in the evening, Mr. Oberoi announced that Sadhu Ram had been delayed due to extraordinary circumstances and would be arriving the evening of the following day. We were all naturally a bit sad because we were waiting to see this beautiful and radiant soul with great enthusiasm, but we were also just glad to know that He was still coming.

PART 2

The next morning after meditation and tea, I noticed that there was an inordinate amount of activity around the dais and in that section of the house in particular, but I thought maybe they were just getting things done well in advance, to avoid any last minute rush before His arrival. Then Daryl asked if we had been informed that Sadhu Ram would be arriving within the hour. It was wonderful news for us, and we scurried about informing the other dear ones to get ready for the program as He would arrive shortly. Everyone gathered and soon the walls of the hall were resounding with the most melodious, exquisite bhajans. As Suzanne and I had spent the last three years studying the bhajans word by word, the impact of their inner meaning reached deep into the core of our being. They washed over us and into us like radiant waves from the Ocean of Divinity.

And in this charged atmosphere the moment of supreme importance came. The room was electrified by the approach of a God-intoxicated soul. Wherever such

Beings walk the earth, that place becomes holy and sacred.

*Jitthe aa gai jot nirali e, o dharti
nasiba vali e,*

The land where the unique light
had come is the fortunate place.

The longing to properly describe this first meeting is deep in the heart, but it can never properly be done because there is nothing to equate it with in the world. The most superb and glorious sunrise or sunset or any other scene of nature is just a distant reflection of what happens to the soul when she beholds the form of the Beloved Fakir. It is a timeless moment and one of unspeakable joy. As His form came into view the soul trembled with pure joy and tears sprang to the eyes unbidden. The form before us was so perfect and simple in every way. The radiant beauty of His devotion to the Master lit up the atmosphere, and as He gently moved forward one could see He was with every step remembering His Guru. This is not something that can be done by acting and posing. That type of walk is filled with the most genuine humility and wonder, for in each moment the Guru's love and beneficence are being revealed to such a One.

*Pyari moorat, pyari soorat, dekhnewala
unka ho jaye,*

His form is loving, His face is loving,
and the beholder becomes
His after seeing Him.

We who saw this unique scene will never forget it. The nobility and dignity of this quiet humble Being, walking with delicate, absorbed God-intoxicated tread can never be forgotten. When He entered the room and approached the dais, His glowing and radiant eyes looked up and He reached and touched the base of the photo of Sant Ji that was hanging there.

This too was a sight of unbelievable beauty. The physical scene I am describing was in fact not of the earth. It was something that was occurring within but somehow was also manifesting on the physical plane. The veil was very thin between the outer and inner worlds, and our hearts were transported into a plane of devotion in one short instant that we could not have achieved on our own after many years. It was the natural grace of the Guru that brought us out of the world in a second and put us into a type of intoxication that remained present for the entire time. Then bowing to the sangat with eyes aglow with Sant Ji's love, He took His seat, and the program began in earnest.

Now how am I to describe this Being that hardly seems of this world? He is slight of build, perhaps 5'6" tall. He cannot weigh more than 115 pounds. His skin is a soft, radiant, golden brown, His hands and feet being finely formed while yet being those of an agriculture worker. He wears a very white kurta-pajama which is by no means elegant, yet sits upon His slender frame with dignity and grace. His beautifully molded head is graced with a turban tied in the informal rural style of the area He comes from. The tail of the turban drops over His shoulder. His whole appearance is one of understated refinement and elegance. And then one comes to the beard, eyes, and forehead. Sadhu Ram is now 56 years of age. His beard is tinted silver over black. It is medium in length and is allowed to grow in a natural way and not oiled and tied as one finds in the city. It looks very beautiful and silken. His eyes though are the prominent feature of His noble face.

*Tera dekh ke nuri mukharda, hove dur dila
da dukhara,*

Looking at Your Radiant Face the
pains of the heart go away.

If one wishes to know what mystic eyes are, then they should gaze into the eyes of Sadhu Ram. There is a radiance and power that comes out of them that is simply breathtaking. These eyes are deep-set, and large and if He turns them towards one, a powerful laser beam of concentrated divine light issues forth from them. While possessing this radiant power, they are yet deep quiet pools of tranquility and sublime beauty.

Sometimes the Masters veil the power in their eyes, but the entire time we were with Sadhu Ram, this experience of His eyes continued without a break, going from depth to ever new depth, depending on how much surrender He had created in the person beholding these precious jewels.

*Ankhiya prema pyale bharia, bharote nura
palte aja,*

Your eyes are full with cups of love,
and your eyebrows are emitting
light.

The forehead too held tremendous attraction. Silvery-black, bushy eyebrows sat above the radiant powerful eyes, and the broad, golden forehead emitted a powerful luminous light. When any soul devotes Himself to His Guru and spends many years weeping throughout the night in His remembrance then that body becomes the storehouse of nectar and blessings for all who come to Him. Such souls are the treasures of the universe although the world seldom recognizes Their greatness.

The Satsangs He gave also possessed a unique charm that further captured the heart in this web of love. His manner of speaking is like everything else He does: soft, tender, and sweet. When He begins to speak He often says — "Dear spiritual children (Sadh Sangat) of the Satguru; millions of thanks at the lotus feet of Baba Ajaib Ji, that He showered

grace upon us, made us meditate on Naam, united us with His own Self, and granted us peace, by making us do the meditation....”

The music and lilting melody of His voice melts the heart, and in that moment one sees the form of true humility and sacrifice before one’s eyes. It is an enchantment in itself. And then He begins to quietly explain the inner teachings of all Saints with great authority. His words are spoken in a rural way, often using similes and analogies from His rural life style, but at every point one feels the power of the inner experience behind His speech. Indeed as one looks at Him, one realizes that each and every word He speaks is pouring forth from His lips on the instantaneous orders of His Guru. He seldom looks up during these times, rather He listens attentively to the *bani* [verses] the Pathi is singing and then remains absorbed in the Master while He reveals the timeless teachings of the Saints.

*Ve avi tu, ve avi tu, Satsang karle,
Ve moka hai, ve moka hai, sach rang chad
le,*

Come and do the Satsang. This is
the opportunity.
Dye yourself in the True Color.

While on the surface being a uneducated field worker on the farms of His traveling companions, He speaks of the most high and sublime spiritual matters with ease and confidence. His words come from the Eternal Court of Truth and flow in an unhesitating, unbroken stream. His way of explaining the Sant Mat teachings in His own native language and style is something worth experiencing. But above and beyond all considerations of language, Sadhu Ram’s whole purpose in giving the Satsang is to inspire each one of us to finally accept the challenge to go within by devoting ourselves to Simran

and Bhajan, so that we can see the Truth and enter the transcendent life where languages of this world are totally unnecessary. Every word He utters is only for that purpose, and His words resonate with His deep inner experience and knowledge. He lovingly told us, “Dear ones, if you think that it is you who have come to India of your selves, then kindly take this thought out of your mind. It is that Great Power that has brought you here and none else. And if you think that I have come here from Anupgarh, then that is also a mistake. He alone is working behind the veil and making all this happen. We are all just puppets in His hands and He is making us do all these things.”

Another special and wonderful event occurred after He completed the welcome talk. Just before coming, Suzanne and I had seen pictures of the visit of the Delhi sangat to the place where He is living in deep rural India, and in those images He is serving water in stainless steel cups to those assembled. It was an incredibly beautiful scene. In everything He does He puts His full loving attention, and one could see the incredible delight written on the faces of those receiving this special prashad. It was also very powerful to realize how rare such an event would be from any angle. Sadhu Ram is a *harijan*, a person at the very bottom of the caste system, and upper caste people would normally consider it a great sin to receive water from the hands of such a one. But through doing the mediation of Naam, He has become the King of Kings, and those who have eyes to see His exalted spiritual status consider it the rarest and greatest privilege to receive such divine gifts from Him.

So when I saw the people bringing the large trays of tea, my heart knew no end of delight. Each one of us was able to kneel before Him and receive this loving prashad, the very nectar of Sach Khand,

from His hands. With great care and sensitivity He placed the cups in our hands. As I write these words the tears flow in the heart because it is something that cannot be dreamed of. He and his farming companions had traveled throughout the entire night in a small car without air-conditioning and on arrival He had not even stopped to have any breakfast, a drink of water, a cup of tea, a bath, or any such thing. He immediately came and began serving the sangat. What can one say about such a Being, the true Sevadar of the Sangat?

PART 3

After going for a brief rest at Mr. Oberoi's home, Sadhu Ram Ji returned and gave another Satsang for those assembled. In every meeting with Him one finds the heart deeply affected by His gentleness, sweetness, kindness, and sublime beauty. Yet this very experience is a gift that the Master Himself grants, and it is not in anyone's hand to say that they have recognized the Perfect Master or His Gurumukh Son. It is all part of the Divine Will. It is very possible that two people could be sitting in the very same place looking at Him, and one might experience the essence of Ajaib wafting from Him, and another might see just a simple agricultural field worker of low caste.

It is a mystery that is kept with the Masters Themselves. They reveal Themselves or conceal Themselves to whosoever They like, and it is not dependent on any qualities that can be measured from the outside. Again and again we have seen that the Master loves those whose hearts cry for Him and Him alone. It may be that from the worldly level such souls have absolutely nothing going for them, but He is the knower of the heart and looks only to what is in our within, not at our outer personalities or status.

After completing the Satsang, He

retired to His room and began the personal interviews, which are the solace and treasure of the devotee's life. It was in these individual sessions that many of us came to know how serious Sadhu Ram was that we should devote ourselves without delay to meditation, making it the first priority of our lives. When Suzanne and I went in to see Him, He did not ask anything about who we were, what we did in Sant Ji's mission, etc. Instead He enquired where we were in the meditation and gave us a very powerful fifteen minute talk about the importance of meeting the Master within and the means to charm and subdue the trickster mind. From His side, He promised to help with meditation if we became devoted to our own real work.

It was a true wake up call, and after it was over it took some time to digest, but it was one of the most important things that has ever happened in our lives. A true friend is one who instructs us on our waywardness while at the same time giving us real hope that these negative tendencies can be corrected and that genuine progress can be made. I think it is very important to realize right in the beginning that the work entrusted to Sadhu Ram is to inspire the people to really meditate. If some progress has been made He will point out how to progress further, and if we have not made any progress He will point out where the mistake lies and make us realize we must do this most important work ourselves, so that we go from this world with some wealth in our spiritual bank account and are also a credit to the Beloved Master who has initiated us. Interviews continued up through 2:00 p.m., and He gave His Love to each of us unstintingly.

Then we all sat on the ground for the traditional Indian langar. With bhajans filling the room with their intoxicating vibrations, He walked between us and gave us His radiant darshan. We

all received this gift of grace and then, after He had blessed all the food to be served, we partook of that sacred repast that goes a long way towards purifying our bodies and minds so that meditation becomes easier and more fruitful.

After lunch we were informed that all the Westerners were invited to participate in Sadhu Ram's afternoon program in other parts of Delhi. At 3:00 p.m. vehicles arrived to transport us to various locations about the city. It was particularly hot and humid at this time of day, but there was not a thought in our minds but to gain as much time in His company as possible, so we all happily embarked on this new experience with Him. Our first stop was a little shop about one hour's distance from where we were staying. They had made the room as pleasant as possible with big fans blowing air about the room, but in this case there was no air-conditioning. At one point the electricity went off so even the fans were not functioning. But we were all happy and intoxicated in the joy of waiting for the Master. That in itself brings a type of coolness that cannot be found in the world with all the modern conveniences. After about one hour He arrived at the shop and gave another beautiful Satsang.

Then, as He was returning to His car, it was discovered that His shoes were not to be found. He simply stood waiting with such a sweet and beautiful look on His face that revealed that His Master would in due course of time bring them to Him. One of the dear ones, Ed Murphy, who had been staying with Sadhu Ram in Rajasthan for the past couple of months, offered his shoes to Sadhu Ram. It was a sweet and tender gesture. Sadhu Ram looked at him with much kindness and gratitude in His eyes and said to Ed — "They are yours, are they not?" — and indicated that Ed should himself wear them. Very shortly thereafter Sadhu

Ram's shoes appeared, and we moved on to the next program of Satsang.

In this way Sadhu Ram visited two more places during the course of the afternoon. He gave one Satsang under a tented area and another inside of a private home. At each location Sadhu Ram saw several hundred Indian people as well as ourselves, although He did not give individual interviews. One has to again remember that all the events described up to this point had occurred since His arrival at 6:30 AM, after His driving all night from Rajasthan. On an outer level I do not know how any human being could endure this. Yet He looked fresh and beautiful at each place He visited and beyond a shadow of a doubt He brought comfort and solace to all who had the benefit of His loving darshan and Satsang.

The events of the afternoon came to a conclusion when we returned to the place we were staying at around 8:00 p.m. But was the day over as far as Sadhu Ram was concerned? Not at all. He took a few minutes rest, and then we were informed that He was ready to give another Satsang. It meant that on this day alone He gave six public Satsangs, as well as many private ones, and conducted interviews for most of the dear ones who had come from abroad. There was never any thought in His mind for His own comfort but rather that He should distribute the riches of His Guru to everyone humbly requesting them. Always He was giving, giving, giving, and giving yet again. He made sure that we were well taken care of and nourished with all the love and benedictions that Sant Ji had placed within His heart.

To end my account of this first day, I would now like to take a bit of time to share some observations about our dear friend Mr. Oberoi, who has written a number of accounts of his meetings with Sadhu Ram. Reading those accounts one

will become aware that it was in the Will of the Master that Mr. Oberoi and his family should bring this great Mystic Adept out for the benefit of the sangat. When one sees these two together, it is something delightful and heartwarming. Mr. Oberoi is always at Sadhu Ram's side helping Him understand what each new thing is, where He has to go, etc. This allows Sadhu Ram to only keep as much attention in the body as necessary. Often Mr. Oberoi talks with Sadhu Ram very quietly and intimately. Sadhu Ram bows His head to listen carefully to all that Mr. Oberoi is saying. Sometimes He puts His hand on Mr. Oberoi's back in the most soft and gentle way. Sometimes Mr. Oberoi's arm is around Shri Sadhu Ram Ji. In age Mr. Oberoi is twenty-two years Sadhu Ram's senior and Sadhu Ram treats him as a loving son would treat a revered father. And Mr. Oberoi, accepting Sadhu Ram as the Perfect Meditator Saint, has become a beggar at His door. It is as though there were a golden chord of love between them, and each is doing the thing that the Supreme Power has assigned to them perfectly.

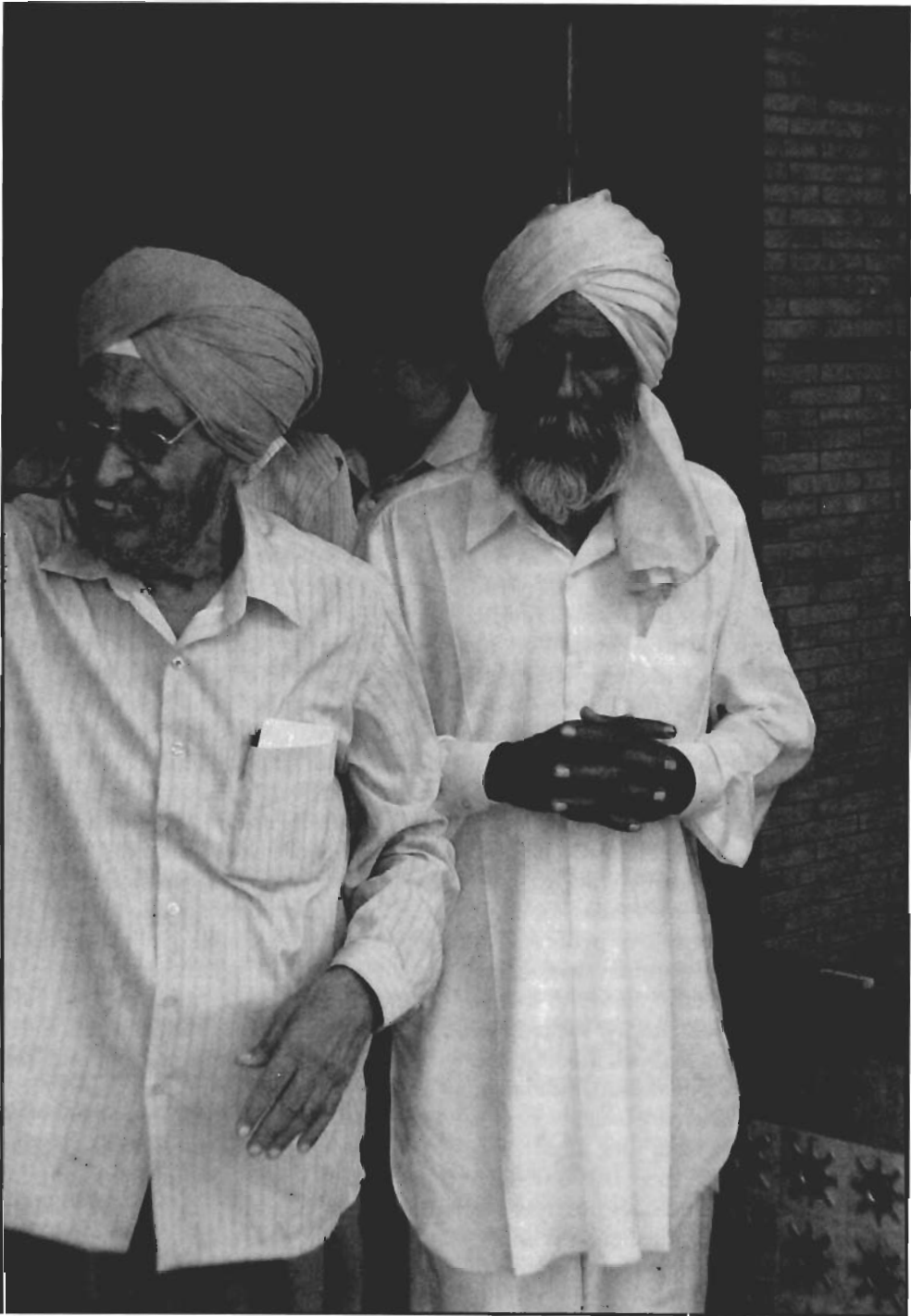
The next day we all rose in the early morning for meditation in the hall, and at 6:00 a.m. He came to begin the day's program, which began with a Satsang especially for the children. By good fortune I had brought with me a small digital camera, and Mr. Oberoi kindly gestured me into the room where the Satsang was held so that I could document the event. It was a lovely and innocent scene. Perhaps twenty Indian children were gathered at His feet singing bhajans with hands folded and eyes riveted on His beautiful form. The children themselves have such a unique relationship with the Saint because they are themselves very near to Him in their innocence and purity. It was a scene from another plane of existence. The Indian children, most of them from the extended family we were

staying with, had learned the bhajans in an immaculate way. They sang them with gusto and harmony, and it pleased Shri Sadhu Ram Ji immensely. He then gave them a special Satsang, explaining the teachings in a simple way, using many hand gestures to illustrate the points.

After His session with the children He came amongst us once again and gave an inspiring meditation talk and then put us all into meditation for one hour. Sitting with a True Meditator for one hour is another important part in developing one's receptivity. All the other activities in His company are oriented toward watching Him do certain things like give Satsang, distribute prashad, sing bhajans, bless the langar, etc., but the meditation is the thing which He really wishes us to do. All the other divine dispensations that occur outwardly are only meant to inspire us to do this one important work. Indeed the Saints come in this world just so that we can see the form of devotion living and moving amongst us, so that we will have some idea of what it is we need to become in order to progress on the inner Path, which is done in the silence of one's own heart.

After meditation He once again gave Satsang, blessed the langar, and then began a series of interviews for all the Indians who had come to see Him. Large numbers of people were in this way able to enjoy this flow of grace that has been unleashed in torrents, and, in fact, never stopped during the course of the entire program and even now is being felt by us in our homes.

The schedule of the second day followed a course of Satsangs, darshans, meditation, and langar blessings. At the end of the day, He allowed us, in His Divine *Mauj* [Will], to come before Him for individual darshan. This was the supreme event of the day in my opinion. He is at that time in the full *Shabad Swarup*



Samt Sadhu Ram Ji, Delhi, July 2002

[Word-Form], and in that stillness, through the power of His eyes one is able to see God's glory in its perfect manifestation.

What a day. A day of days, full of spiritual treasures beyond all counting. He has been kind to us beyond all expectations and now that He has entered our hearts in His new form, we do not know what to do without the enchanting and exquisite form of the simple and sweet Fakir of Rajasthan.

PART 4

And now we come to the final day with Shri Sadhu Ram Ji. It is impossible to measure the time with a Saint in conventional terms. In the first two days we had already received so much unbelievably beautiful grace, and on this last day the stream of His undying Love and Mercy continued. He began the day with a one-hour meditation, followed by Satsang and langar blessing. The Westerners then proceeded to a house of a devoted Satsangi where Sadhu Ram held a special program for us. Here we all sat together with Him for a question-and-answer session.

During this time He made it abundantly clear that His only work with us, at least at this point of His assignment, was to help us with any problems in meditation. Several questions were asked that were not directly related to this issue, and He replied simply, "This question has nothing to do with meditation." I think He really wanted us to understand that He had not been sent to answer questions as Master Kirpal and Sant Ji had done in Their beneficence. But as we have also learned, the mind does not have any problem generating questions. It can also ask the same question from numerous angles. We asked hundreds, if not thousands, of questions of Them and They kindly provided us the answers for them. That is also well and good, and it had its

time and place. But the times do change, and each Master takes up His work according to the real needs of the time.

He requested that instead of asking the questions outwardly, we should do the Simran with concentration at the eye-center where the Guru in His Radiant Form is waiting to solve all our problems. In short, He was in His own way asking us to enter His world, which is full of sweetness, innocence, purity, love, devotion, and sacrifice, rather than having Him enter our world, which is full of complexity and never-ending problems. In giving this invitation He was, with full attention, telling us that the work we have convinced ourselves is impossible to do — that of meditation — is indeed possible, and not only that, He is ready to be our full time servant at no cost if we will just do it and not make any further excuses.

After this lovely session, the sangat sang bhajans. With regards to this I have something further to mention that I have not spoken of earlier. Sadhu Ram Ji Himself loves to sing the bhajans. Throughout the program He has been singing along with us and on several occasions the microphone has been before Him during the *bhajan mandali* [session of bhajan singing]. His soft and sweet voice has been audible to us as He joins in the praises of the Master. It is another one of those sights that we could not have imagined. His whole demeanor at that time is full of the most beautiful enthusiasm and zeal for the sacred songs of Sant Ji and other Masters. Tears sometimes roll from His eyes, although His face remains composed and serene. Seeing Him sing the bhajans really gives one a new understanding of what this whole event means. It is one more way that He has used to capture our hearts and to show us how we too can do the devotion. Indeed in each and every thing He has revealed to us, there has been this one profound mes-

sage: "Dear ones, what I have done with my Guru's Grace, you can also do. All you have to do is believe in the Master and then devote yourself to the practices as enjoined by Him. Now the *Mauj* of Sant Ji is to give the inner Naam in abundance. Come and take this treasure of devotion that He has conferred on this poor Fakir, as it is being distributed freely twenty-four hours a day." The bhajans were followed by a beautiful Satsang on "Guru Saman Nahin Data Jaga Me."

At the home of the dear one where these divine events were taking place, a beautiful lunch had been prepared for us, and we proceeded into a separate room to partake of this delicious repast. Entering the room where the meal was spread before us, we could also look outside and see that the monsoon rains were falling in a nectarful downpour. It was the first rainfall during the program and heralded the arrival of monsoon to the parched Delhi area. We took our plates of food and stood outside under an overhang, enjoying this intoxicating weather. It was exactly akin to what our meeting with Him had been like. We were roasted and parched with regards to the spirituality, and He had come and cooled our heated hearts with the most precious gift of darshan, parshad, Satsang, and bhajans. Sadhu Ram Ji completed this lovely program by having prashad distributed to all of us and visiting the new eye clinic set up by the family at whose home we had enjoyed this special time.

Returning to the Rana's home we realized that our moments with Him were drawing to a close. These are the poignant times in the life when the soul all of a sudden realizes that she is soon to be bereft of the loving glances of the Guru on the physical plane. Before leaving home we were as conscious as we could be that the time to come would be for us the true heaven on earth because the doors of love would be thrown wide open

for us to drink from, simply as a matter of grace. All we had to do was move our bodies from wherever we might be living over to India, and after that the grand mystery and miracle of the Guru's grace would reveal itself to us in His Newest Form. But what in fact happened far surpassed our expectations, millions of times over.

In the time of Sant Ji we also had similar experiences. Each time we returned to Him after being away for six months or a year, we would be astonished as to how much more beautiful He really was than we had remembered. The mind is so quick to take on the color of the company it keeps, and due to the association with the coarse objects of the world, and not enough meditation, we could not keep His radiant beauty intact in our hearts. And now having been away from the form in which the Master Power resides for over five years, the astonishment was even more powerful. And indeed the mercy and forgiveness was so great that I feel the Masters on the inner planes had decided that They would give all of us in attendance the fruit of all the time we would have had with Sant Ji if He had remained with us physically. Perhaps more, yes, even more. I think it can also be said that the veil between the outer and inner worlds was very thin. All these things that we saw and experienced outside were, in some sublime way, inner events of the mingling of the soul with the Beloved.

Our evening with this dear and sweet Mystic Adept, most precious gift of Sant Ji to the Sangat, ended with us kneeling before Him and receiving His grace-filled darshan. Our heart strings were being pulled with full force. The soul trembled inside knowing that the beloved and beautiful form of this humble and gentle Saint was about to be removed from before our eyes, and the only way to keep the link vitally alive

was to travel inside and meet Him there in the company of all the Perfect Masters. All of us know that to penetrate the darkness found above and between the two eyes by the art of dying while living is a difficult task. In this *Kali Yuga* [Iron Age] our minds have been spread out into many outer attractions and stimulations, and, in order to reach the Master's True Form, one has to withdraw the attention from these attachments and travel into the beyond. But now with the incredible beauty of this loving Sadhu before our eyes, it will be possible to move with more zeal and enthusiasm in the direction of that inner domain where separation is finished once and for all.

As we filed past Him with tear-filled eyes, prashad was also distributed. Then we lined the walls to receive His farewell darshan as He moved out of the hall. As He got to the steps to go down to the car, He stopped. And at that point we came to know that He would come in the morning once again for darshan before returning to Rajasthan. Singing the bhajans of longing and separation, we followed Him out of the hall and into the street. Glance after loving glance was exchanged in this ongoing feast of love. One cannot help but pray: "Oh my dear and beloved Master, please make such a type of arrangement that we may be called to Your feet again and again. As long as the breath remains in the body let us have your radiant darshan. It is truly a matter of Your one glance, whereas it is the question of our whole life. Let us always come to you with hearts that have become fresher and purer through meditation and Simran, so that we may drink ever deeper from the inexhaustible pool of nectar within Your eyes. Teach us always to love and serve each other as this is also something that pleases You."

We followed Him out onto the street,

and He once again turned and gave us all a sweet darshan. Even while driving away waving to us, He kept His full attention towards us. Then He was gone. The night and early morning hours were made sweet by the thought we would still see Him once more. After our early morning meditation and tea, we once again assembled in the hall. By this time there were maybe 100 people in attendance. He came into the hall about 9:00 a.m. and, after meeting with the family that had hosted this event, He came out and gave His short farewell talk. Concluding it, He had Mr. Oberoi read a special message He had dictated.

Then we knelt before Him one last time, and the tears were flowing without restraint. This time the soul knew that He would need to go back to the simple rural setting from which He had come. He and the farmers traveling with Him had taken a lot of precious time from their work to be with us, but their fields could not be neglected longer. He retired to His room for a few minutes and then came out to give darshan to all of us who were lining the walls. He passed down one line and then came back into the room and passed down the other line, so that no one would miss the last loving glances. Tears were flowing down, not only from our eyes but from His as well. As He moved towards the steps we all crowded around Him on bended knee. The sobs and cries could not now be contained, and the room was filled with our hearts' pleas at His Holy Feet. He waved to us in the most tender way and then descended the steps to His car. Then He stopped and looked up at all of us standing above and gave one more farewell darshan.

The car then slowly moved away, and our beloved and precious Fakir was gone from our eyes but not from our hearts.

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Farewell in Delhi, July 2002