



AJAIB'S GRACE

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Is Your Heart Pure ?

Sant Sadhu Ram Ji

Beloved Sadh Sangat of Sant Ajaib Singh Ji, you are all welcome. Millions of salutations to His name and lotus feet. He gave us the pure and holy Naam and made us do the meditation. He graciously explained its benefits to us and told us, *You can meet God only by doing the meditation of Shabd Naam.*

If we are sitting outside and a storm comes, then it is not to our benefit to keep sitting outside. But if we go and sit inside the house, then, whether rain, or hot wind, or cold wind comes, we can get along well and protect ourselves from the elements. Similarly, our attention is focused outside and the Perfect Master brings us the message of Love and tells us to protect ourselves. We should practice the Simran and meditate upon Naam.

Kabir Sahib gives the example of the mango tree. He says that this tree has many blossoms, but only a few of them get fertilized, and of those that get fertilized only a few develop into mangoes. Even fewer mangoes ripen because the rest are blown from the tree by the wind, damaged by storms, or eaten by animals. In the same way, we are trying to reach God but our attention is focused outside, and lust, an-

ger, greed, attachment, and egoism cling to us. God wants all of us to reach Him, but someone falls because of lust, someone falls because of anger, someone falls because of greed, and so forth.

So only the names of those persons who do the devotion of God are honored, just as Mira Bai did the *bhakti* of her Satguru with love, faith, and devotion. Even though the rigid worldly people continued to trouble her, she was not bothered about them. Only Naam can clean the mind and make us one with Him. But if someone challenges our faith and says, *This is not correct*, then our faith is shaken.

This is why the Saints lay such emphasis on Naam. They tell us, "If you go inside you will be able to see the Reality clearly for yourselves." Every Saint who came gave out the message of Naam. They tell us, "Go within, make the mind understand, make it peaceful, and maintain your faith. Then, dear ones, by meditating on Naam you will be able to go within." The One who gives you this message will also help you. And if the Satguru helps us, we can easily go inside.

When it is time for the child to study in school, the parents may give some incentive to the teacher, so that the teacher will teach very well and the child may be able to learn. But we

This Satsang was given the morning of May 7, 2002 in Delhi, India.

must take advantage of the time. The calf of the cow, when it is very small, does not know how to suck the milk even though its owners may want it to, and at that time the owners help the calf to suck the milk. But when it becomes older and learns all about drinking the milk, then it gets it only when the owners think it proper — they may let the calf drink the milk or they may not — because the time changes. So after the time passes away, we may be able to recognize the Truth or we may not.

Only those who have good fortune can and will accept the Reality because when the ego comes in the way, we lose all the good that we have done. Whatever seva we have done will be lost. Negativity will come into the mind. That is why He says, “Dear ones, love the Simran, leave the love of the body, and develop the love for the Simran.” We are used to doing the simran of the world, so the Satguru gives us His own Simran; in that way the simran of the world is removed and only the Simran of the Satguru remains. That is why He explains, “Dear ones, just see. We have been doing the simran of the world for many past births. We are here because of doing the simran of the world. If we will do the Simran of the Guru, then we will meet Him and will not take rebirth. Whoever does the devotion of the gods will become an angel. Whoever does the devotion of the idols will become an evil spirit. But whoever does the devotion of the Guru will become not just a disciple, but the Guru Himself.”

For example, take iron and the philosopher’s stone. What is the difference between the two? The philoso-

pher’s stone converts iron into gold, but iron can only make more iron; it cannot make a philosopher’s stone. But God will make us like Himself. He will give us knowledge and make us like Himself. It is not the disciple who will make himself like the Guru. It is the Guru who will make the disciple like Himself.

Kabir Sahib gives the example of different kinds of caterpillars. One kind crawls up on the beans of the chickpea plant, while the other just attaches itself to the stem. The first type of caterpillar crawls up toward the top of the plant and listens to the voice of the *bhanvara*, a black bee that makes a buzzing sound. The *bhanvara* catches the caterpillar, takes it to its nest, and binds it there. And from that caterpillar, a *bhanvara* is formed. The *bhanvara* makes the caterpillar like itself and helps it fly away.

So the greatness of the Guru can be known only if we go in and see the Naam. Then we can get connected with it and do the devotion of Naam, whether it is day or night. All religions tell us repeatedly, *Do the Simran of Naam, do the Simran of Naam*. But how are we to do that Simran? What is the correct means and method? The Simran of Naam is to be done mentally. But the mind is ethereal and doesn’t want to stay still. It needs to be instructed in the correct method. The Satguru is always present at the place where meditation is done [eye center] and showers His grace. Only when we take the mind to the eye center will it be able to join with Him.

Dear brothers and sisters, just see; no one has accomplished this work without the inspiration and guidance of a Godman. By going to Him we

can obtain knowledge, do the practice, and unite with Him. So we first have to be initiated and to obtain the knowledge and blessing of the Guru. Then we must sit in meditation. We have to do the Simran and make the mind understand.

*Simran gives happiness,
with Simran suffering ends.
Kabir says by doing Simran we
merge into the Lord.**

The *papiha* [rainbird] abides by the *dharm*a [duty and right conduct] of its clan. It drinks only raindrops and not the water from the streams or canals. It follows the path of *dharm*a to avoid any stain or blot on its clan. It thinks, "If my clan is disgraced, then the whole community [of birds] will get a bad name, and I will also be cursed."

So the mind's real caste is the caste of Truth. Naam is also Truth and if the mind has to unite itself with anything, it should be with the Truth. Its station is so high and pure, but coming into this country of birth and death, it suffers the pains. It has left the Truth and joined with falsehood. There has been no one to tell it, *Friend*, *it is not your work to enjoy the false things. Your work is to meet God.*

When it rains, first the clouds form, and then the rain pours down. Thus the rainwater falls, collects in places on the lower levels, and keeps the company of the dirt. Then anyone who passes by sees that this water has become foul. Initially the water was pure, but it became spoiled and foul because of keeping the bad company.

Likewise the mind has taken the company of lust, anger, greed, attachment, and egoism.

All Saints and Mahatmas have laid stress on the fact that if there is any road to happiness, if you want to be saved, then the only Savior is the Guru. You must love the Guru. He has such grace and compassion that He will take you away from these [false] things and make you one with Himself.

Now the mind does not remember the Guru at all. Whatever the Guru says falls flat on our deaf ears. If we were to remember that the One who gave us Naam and knowledge is within us, then we would not get into bad company, have bad thoughts, or do bad deeds.

*Whether king or pauper, greater is
the one who does Simran.
Kabir says, greatest of all is the one
who does Simran without any
desire.*

Moses told God, "Oh Lord, I love you and am devoted to you. Do you have any devotee who loves you more than me?" God replied, "Yes." Moses asked, "How many are there?" God said, "There are many." Moses again asked, "Tell me, do you have one or two? How many are there?" God said, "I won't tell you how many there are, but there is one bird and it will tell you all about this in its own language." Moses said, "I won't be able to understand the language of the bird." God said, "I will give you a boon so that you will be able to understand its language."

So Moses went and saw the bird, and that bird was doing Simran. It

*This is a bani of Kabir Sahib Ji Maharaj.

asked, "Brother, where have you come from?" Moses replied, "God has sent me to you. Please tell me if there is someone who loves Him very much. How much do you love Him?" The bird said, "I do the Simran and remain in His remembrance." Moses then asked, "Do you have any difficulty?" And the bird said, "I don't have any difficulty at all, except that the pond where I drink is located in a field far from here. When I have to fly such a long way to drink, a break comes in my Simran. If you want to do something, then bring that water nearer to me." Moses replied, "I cannot accomplish this." And the bird said, "That was the only work I needed done." Just see the condition of those who do the Simran.

Every minute, every second, every moment, we should remember our Guru because the Guru is not something to be forgotten. At every step He protects us, takes care of us, and is gracious on us, but we have forgotten Him. We do not consider Him to be anything important.

We should remain in our homes. We should carry on our work. Someone does trading, someone does farming, and someone else does some other work. Whatever work God Almighty has given to us, we have to do it wholeheartedly. We should earn our living and fulfill the responsibilities of our homes. Saints and Mahatmas do not tell us to stop working, rather they tell us to fulfill our duties and responsibilities lovingly and to keep doing the Simran that the Guru has given to us.

You can do the Simran in your home; you can do it while lying in your bed, while sitting, while doing business, or doing any other work. Take the example of a dog whose tail has a

twist and stiffness. If it does Simran, it will become humble, it will become well-behaved, and will understand its duty. You should also do the Simran and see how you change. You will become good. You will understand your responsibilities to your family and business better. You will look after your children better, and, looking after the children in a better way, you will make your life successful and get salvation while remaining in your home.

If you want to remember God, it does not involve any expense. Has anyone done Simran or remembered the holy Naam by incurring any expenditure? It does not involve any expense — not at all. Will the body become weak if we do Simran? *No, not that either because this is mental work.* Simran has to be done mentally. If you do Simran, without straining, your body will become better, and it will be beneficial for you.

You can do Simran by following the example of those who have done it. They are not different from us. Sant Ji was a farmer. He did the Simran and He also did the work of farming. Just like us He would be talking and walking around, taking care of the duties and doing the work of farming. So the work that one has done another can also do. This work can be done by anyone.

*Men and women all go to hell,
as long as they act with some
motive,*

*Kabir says, only one who does
selfless Simran gets freed.*

Someone might be a king, or a fakir, or a *pir* [mystic adept]. One might

be rich and another might be poor. But take it for certain that no one will be liberated without the Guru. No one becomes free without the love of the Guru. If any king or *pir* says that he doesn't need a Guru, then just consider; all the Saints have said that we cannot get salvation without the Guru.

The Guru does the meditation of Naam and has love for the Naam. He grants the boon of Naam only after He has become the form of Naam. Since He has Naam with Him, He has become the Owner of the whole world. Having mercy, He makes the *jivas* remember that Naam.

He also does the devotion of Naam in the company of the *sangat* and inspires them to do it saying, "Friends, you must love Naam." All Saints and Mahatmas tell us, "Dear ones, without the boon of Naam there is no liberation. We cannot obtain knowledge without the Guru." Only the Guru can give us knowledge. He Himself will do the devotion, conduct the *Satsang* for our sake, and inspire us to attend it. Just look at how gracious and merciful He is. He conducts the *Satsang*, encourages us to attend it, and then gives us that most valuable thing, which we cannot get anywhere else.

Think with a cool mind. Can the *sangat* make the Guru? No. The Guru can make the *sangat*, but the *sangat* cannot make the Guru. He might come in any form. He might be rich or poor, but He earns His own living. Poverty does not bother Him because He can manage His affairs with the grace of the *Satguru*. He is at once the Perfect Guru and the perfect disciple who follows the Will of the Guru, and

both agree that the *sangat* must be instructed, inspired, and made to meditate on the Naam.

The Guru has to do the *Simran* and has to help the *sangat* to do it also. He does all this in a simple manner. He remembers the Naam honestly. He gives out the message of Naam to the *sangat* and tells us honestly, "Dear ones, you will not be worth anything without the Naam."

Guru Ram Das Ji also tells us that if we have a box and in that box we keep gold and silver jewelry, it is the jewelry that is valuable. It is the jewelry that we appreciate. If we take the jewelry out of the box, then the box has no value. Kabir Sahib goes to the extent of saying that when the soul flies out of the body, the family members say hurry up [and dispose of the corpse or] the children will get scared.

Now just think, who is ours in this world? When the *hansa* [soul] was in the body, she did not meditate on Naam. After the soul has flown away [at death], then what benefit can be gained? Kabir Sahib also tells us, "When the sparrows have picked up the seeds from the field, it is too late to repent then." At that time we may complain to God, but it will be of no use.

*Everyone does Simran when he is
unhappy,
No one does it when he is happy,
If we did Simran when we were
happy,
Then why would suffering come?*

Some disciples asked Guru Nanak, "Guru Ji, why do happiness and unhappiness come to us?" Guru Nanak Dev Ji replied, "Dear ones, when we forget Almighty God, unhappiness

comes and makes a place at our home, and happiness runs away. So when unhappiness surrounds us, we try to adopt some means to regain our happiness. But how can it happen?

Kabir Sahib says, "You did not do Simran when you were happy. Now old age has come, and the body has become weak; now nothing can be gained by crying or repenting." Kabir Sahib tells us, "We should do the Simran, vacate the nine doors of the body, and come up." Otherwise we are neither of this world nor of God. We are caught in midstream. We did not enjoy the world. But we did not meet the Lord and become His either. Sant Ji also said this should not be our condition, that we are neither a *titar* nor a *batera* [two different types of birds], that we belong neither to the world nor to the Guru.

So if by doing Simran we can get rid of unhappiness, why don't we do it? While we are residing in this mortal world, our only job is to do the Simran and to develop love for Simran because at the last moment of our life whomever we love will come before our eyes. This body is ours only temporarily. When this body falls apart, our eyes stop seeing, we have no teeth, our tongue will not speak clearly, our ears won't hear. So what will become of us then if we are stuck fast in the body?

And if this body is not ours, then what is ours? Should we not give due value to God in the time which we have been given and utilize that time for meeting Him. Do a little Simran. We should become like a beggar before Him. He will definitely have mercy on us and give us something real and helpful.

*If the Simran is not done while we are happy,
But we remember Him only when unhappiness comes,
Kabir says, who will hear the plea of such a disciple.*

Now it is one-and-a-half months less than five years since Sant Ji left us physically. We complain that He does not listen to our plea. Everyone complains, in thought and in speech also. But we can really complain to Him only if we see Him face-to-face; then He will accept our complaint. But He has become one with Shabd. Now to whom can we complain? Look for someone who meets Him and is prepared to listen to us. Then we can give him a message [for our Guru], saying, "Beloved, you did not meet us."

So He gave us this message: "Dear ones, this is your own work and you will have to do it. You had better do it now, if you have not done it earlier." [The body] should be comfortable; it is the mind we have to fight with. We have to struggle with the mind. Make just one attempt, with faith, determination, and bravery, and you will see the result. We have made our mind strong, and the mind deceives us into thinking that it is a difficult job. No, it is not as difficult as we think it is.

What is difficult about it? Just consider. We don't have to give up eating, we don't have to go to the forests, we don't have to go to the mountains. Remain comfortably in whatever circumstance you are placed, and do the Simran. It is not especially difficult. Had it been difficult, the Saints would not have been able to do it. But They have done it and completed their

work, and afterwards have instructed us to do the same thing.

Saints come and give their message openly. They are neither afraid nor do They make anyone afraid of Them, because the solution to our problem does not lie in feeling frightened. They come with a lot of love and tell us, "Friends, the love the Guru has sent for you will be given to you alone." The love entrusted to Them by their Guru is boundless and is kept in safe custody. They have that same love to share. They do not hide it or keep it to Themselves, but distribute it freely. Whatever we are destined to receive from the Guru is our very own, but still He wants us to be devoted, dedicated, and determined, with full faith in the Guru. The Satguru's message is that whatever love we will give to the Guru will come back to us many times over.

If we meet the One whom we love, then what should we do to thank Him? Only if we go within and meet Him can we thank Him. Truth is eternal. Explaining about the Truth, Guru Nanak Dev Ji tells us, "He was the Truth in the beginning. He is Truth even now. He will be Truth in the future also." Because the Saints come with the message of Truth — and with honesty towards the Satguru — They tell us, "See dear ones, come, do the practices, and see the Truth yourself. Either have faith in us or experience it yourself."

How difficult is this work after all? But now we neither want to trust the Guru, nor are we able to accomplish the task ourselves. How will we succeed if we can't do one thing or the other? That it is why we remain away from the spirituality. We feel miserable

and the soul yearns for the Truth. Since the soul is a part of God, it is difficult for Him to see it crying and wailing. Then He sends some loved one, His beloved Son and says, "Go and give the message. It is all right. They have forgotten; but the one who has given them Naam does not forget." Sant Mat is not like a piece of rock candy that can be picked up and put into the mouth. We have to experience it by doing Simran.

Mind is a part of Brahm. Its home is in Trikuti, and it stops making mischief after going there. When we reach there we will shed duality and become one with all. Then whatever is outside and whatever is inside will become the same for us. The One dwells inside and outside also. When the soul sees that same One outside as well as inside, then our suffering will be removed. Wherever we look, we will see Him as the One; we will see only our Guru and no one else.

God is One. Whoever has seen Him has said, "Dear ones, God is not more than One. He is not fifteen or twenty. There is never a herd of lions in the forest — there is only one. After doing the Simran He has become One and He gives the message of that same One, not of many. God is One.

He is inside you and is calling to you from your within. You have to search for him on your own and find out where He is speaking from. God is your very own; He is calling from within you. You have to search for Him while remaining [in your home]. It is not much work. It is not as though you have to go outside to some far away place. For example, if you have to go to some foreign country, suppose you have to go to London or

somewhere like that, how difficult it is to arrange for the money to make that trip.

But what is the difficulty in pleasing the Guru? He is calling to you from your within. Make Him your own. We have to make the Beloved One our own. In the past He was our own and even now He is our own. It is not as though somehow He has changed. He was ours earlier, is ours in the present, and will remain ours in the future. He has always been ours, and as long as His created universe endures, He will remain ours. Since He is our own, that is why He comes again and again to make us understand.

He can't stand to see our sufferings, and that is why He explains to us, "Dear ones, protect yourselves from the sufferings, and understand the worth of the sayings of the Saints. Mind you, this human birth comes to you only once." Mould your life according to the time, because the time will not remain the same. The sun which rises also sets. It hides itself, and the night comes; then we are encircled by the sufferings. Everything is all right so long as it is day, but sufferings encircle us when the night [of death] falls. These dacoits will come and encircle us.

So to get rid of them, we have to do the devotion of Naam, like a soldier who marches into the battlefield with his weapons and with a lot of courage. But if the soldier is hit by a bullet in his back, he does not get any reward. If he is hit by the bullet in the chest, even if he dies his heirs get a reward, and their discomforts are removed. They get these advantages because he was courageous and was hit

in the chest.

But we worldly people are such that we try to make every lover of God fall from the Path. In the beginning, his own family becomes his enemy. There is no doubt about this. Whatever may happen, they question him saying, "Is what you are doing right?" So the family members make him stray away from the Path.

Then there are the neighbors and so forth, who do not like what he is doing. Just consider, he has not committed any theft, has not done anything bad, and has not abused anybody. He has only done the devotion of Naam, but people do not like it. Nevertheless, no Saint has ever wished bad for anyone, even those who behaved like enemies. Instead, They pray to God and the Guru for the welfare of those dear ones, also imploring that they may be given eyes to see and understand the Truth.

Brothers and sisters, just consider. The Saints only repeated the Name of God, and that displeased the worldly people. Saints do not ask for any money, instead they work like the unpaid servants to wipe the shoes of the sangat. Normally, if we have someone who serves us, he will ask for food and money in return. But our Guru never asks for anything. He only tells us to do the devotion of Naam and to reach our Real Home. What a cheap bargain! It's not expensive at all.

Without hesitation we arrange for the money to buy costly things; we definitely want to have those things. If we compare the value of those things with the value of what the Saints do for us, we will see that nothing else compares with that bargain. At every step He protects us from all the troubles

that confront us.

If you go inside you can experience all this yourself, or you can learn about this from Those who have experienced it by going inside. With an open heart you can request Their help. Someone who has done the Simran wholeheartedly and who has become proficient can make us proficient as well. There is no doubt about this.

We don't have to give money to anyone. It is not as if we will receive something only after paying a certain fee. It is all His grace, but we have to make up our mind. He brings much grace for us, but we have to prepare our mind to receive it.

We know that water will always flow to a lower level. If we take ourselves to be higher than Him, then the grace will flow down to those who are on a lower level. There is no advantage in our remaining higher than Him. Now many dear ones come to me and say, "We are not receiving the experience we should be receiving. We should be receiving this; we should be receiving that." Well, friends, He has come for your sake and has brought the love. Now you have to be able to accept that love. You have to become humble and create some place within yourself to put His love.

Whatever grace and love He has brought for you, He will definitely give you that. He won't take it back. He has brought you the love that was sent by His Guru for you. But you must make the place for it, then only can you receive it. If our mind will become still at this place [eye-focus], the Light will also manifest there. Rays of Light are emitting from there every moment, but our mind does not become still at that place. So friends, if we are not receiv-

ing anything, this is what we must do. We will get something only if our mind becomes still and listens to Him.

Now our mind neither becomes still, nor will it listen to what He is telling us. Our thoughts are also not pure. How is this His fault? So we have to make our thoughts pure. Only then can we progress on the Path. Naam is very high and the One who meditates on it is also very high. If we want to meet Him or have His darshan, then we have to make our thoughts that pure and high; only then will we get something. If we do not make our thoughts high, then how will we meet Him? He has brought so much for us and we should value it.

You have to introspect and see, *Is your heart pure?* We have to make our heart pure. If there are 50, 100, 200 people or even if there are 500, then at least three-fourths of the people will get the experience, there is no doubt about this. So in the sangat of our Sat Guru, there are dear ones who get the experience. You can convince yourself about it. There may be six or seven who did not get the experience at all, but at least they have improved their thoughts. If nothing else has been accomplished, at least they have maintained their faith in the Satguru. So that's all right, you should also have faith.

If you cannot do meditation, at least have faith in the Satguru and pray, "Oh Satguru, as You are gracious, at least once please show us something through the Simran." It makes no difference whether we are near or far. We have to prepare our mind. We have to make our heart pure. When we make our heart pure He will come on His own because He is ours, and He comes

for our sake. If He had not been our very own then what was the need for Him to come all this way and explain these things to us? He would just have remained at home and looked after His children. All of us bring up our children. The Master is also a family man. But His Satguru gives Him the order: "This work must be accomplished. You have to go and take care of it." Now see, we each do our own work. This is the message of our Satguru.

This Master Sahib [Ram Swaroop] who is sitting here is a very good and pure man. When Mr. Oberoi came to me for the first time Master Sahib's daughter came and asked me, "Uncle, what do we have to do now? Shall we do meditation?" I answered, "Well, the truth is that all this commotion, this problem, has come up only due to meditation. Please tell the people from Delhi to stay at home and not come here." You can ask Mr. Oberoi. This is the truth. I told her, "Daughter, this commotion and problem is due to meditation only; otherwise all this would not be going on." If I had known that all this responsibility would be given to me, then I would not have done Simran and meditation. But I did not have any idea that He would entrust this work to me.

When they [the visitors from Delhi] came, I said many things. I said they should all do the Simran and should not come there, but they all replied that they could not stay away. Then I also told the people living there, "We should think of some means so that we do not have to go anywhere. We should say *no* to them." But they replied, "How can we tell them *no*?"

Further, at village 8A we have the

Satsang at Babu Gurjant's home. Once many people gathered there and started saying: "This is just a house, not a *dera* [ashram]. We should build a *dera*. We do not like it that this is only a house."

Well, dear ones, what we have to develop is love for Naam, not for *deras*. We have to do the devotion of Naam and go back to our real Home. Friends, what do we have to do with liking some outer place here or there? Only Naam is ours; only Satguru is ours. We have to develop love and liking for Him. A home belongs to the owners. But what belongs to us is only the Naam. So why not love that Naam? What do we have to do with someone else's home? We worldly people are strange people.

Remember Naam and go to your Eternal Home. It is a simple and straightforward work. It is a simple task; it is not very complicated. So He tells us, "At least you should do the work." The One who has given the responsibility to us takes care of everything. If He wants us to do something He will take care of it. He will do your work so you need not be concerned with anyone else. He has come to do your work, so He will do your work. You should be concerned only with your own work.

And if our work is being done for us why do we need to be concerned with other people? We do not need to ask for anything. If our work is done by sitting at home, then what cheaper bargain can we have? I think it would be difficult to find a cheaper bargain than this. Wherever we go outwardly some expense will be involved. But we have to strike the bargain of love. That Soul in which the love is manifested brings the message of love and says,

"Friends, your God is residing inside you. He is waiting for you to come and meet Him." Kal has obtained three boons from the Sat Purush: that the Master not show any miracles; that the jivas will not know the history of their previous births, because if the jivas see the history of their past births they would leave the body on the spot, seeing all the sufferings they have endured; and wherever the jivas take birth, they should be content there and not wish to leave that body.

So a great deal is happening and the Master is busy only with this. He is the Messiah of the poor ones. He does not need to collect the worldly wealth, but He has to do the Simran. He leaves even His own money. He is not caught up in wealth; He is absorbed in the Naam and has love only for the Naam of the Lord.

Mohammad Sahib had two friends, and he thought of giving some knowledge to them. So he asked each one of them, "How much wealth do you have?" One of them said "I have so many camels. I have so much property." He spent half-an-hour in reciting all the things he owned. The other one took fifteen minutes. Then Mohammad Sahib stood up and said, "I have only God."

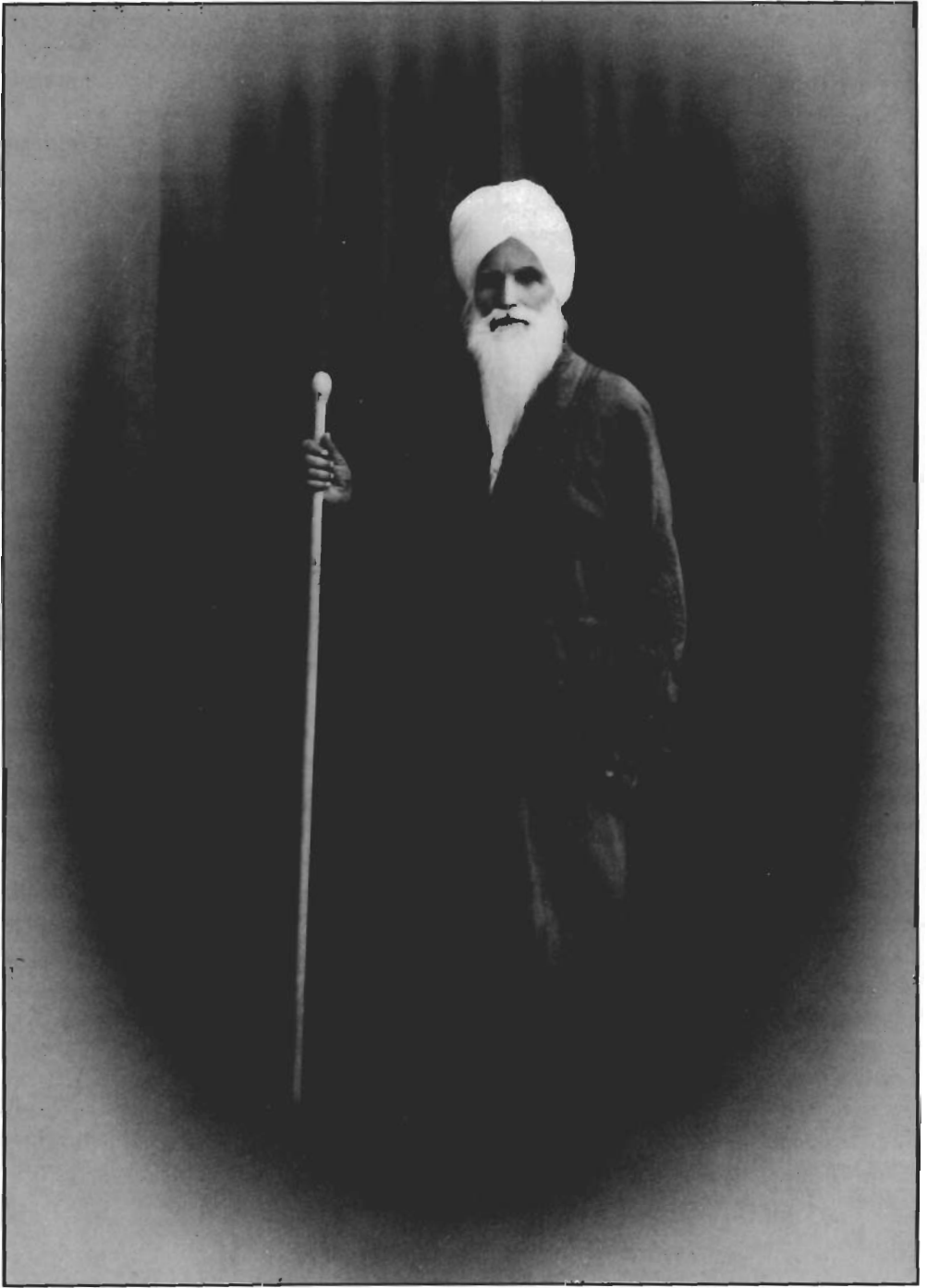
So what I mean to say is that you should have faith in Him. For example, the children fly kites. The kite flies by means of a string. Isn't it so? So just like that string is attached to the kite, our faith has to be attached to God and to the Guru. We can keep

our possessions, do our work, remain content in our homes, and do the meditation as much as possible.

Our mind has desires and it is spread all over. It is like rope that is all tangled up. How can we weave a *manja* [rope bed] from that tangled rope? Similarly, we have entangled our selves in so many desires and we will have to suffer at our endtime. Why does this difficulty come? It is because the soul is entangled in the desires and attachments and cannot leave the body easily. For example, if we wash a cloth and put it on a thorny bush to dry, we cannot remove it easily. If we try to take it up quickly, it will be torn to shreds.

If we do Simran with patience, the soul will rise up; it will get experience, and it will leave the body. The body does not belong to the soul, but the soul has become identified with the body. So this is a very simple thing that can be explained in a few words. The body does not belong to the soul and the soul is not the body. The soul will meet the Guru by doing the Simran. It is not a very complicated work.

So, Beloved Sangat of my gracious Guru Ji, please excuse me. I don't know the correct way to speak. I am a half-mad person. The sangat must be gracious on me. I do not have that wealth which the sangat is asking from me. I just did a bit of Simran. We have to discharge our responsibility ourselves. We have to lighten our burden ourselves by doing the Simran.



On another occasion Hazur said: "Kirpal Singh! The people will flock to the place where they would find the riches of Naam. What have you to gain from Dera? You better leave Dera. When Baba Ji came from Agra, he brought with him neither money nor followers. He fetched within him only his Guru and through his blessings the present Dera came into existence. The sangat is dear to me even now just as it was before. It is now imperative for the sangat to do abhyas and go within. By doing so all will be able to attain the degree of M.A. Do not waste your time. If you want to gain knowledge of spirituality, then go and sit by some spiritual adept who is practically skilled. He will wake up the dormant spiritual faculties within you. He has not to give anything from himself. Keep on impressing the need of abhyas on the entire sangat and go on doing Satsang. The souls are getting help from within and will continue to get it. You obey the orders of your Guru. If an obedient wife acts according to the bidding and wishes of her husband and the people call her bad names, let them do so. You have to carry on the mission under the orders of your Master. Do not care if Mrs. Grundy grunts. Tell everybody to do *abhyas* fondly and to invert within to reach the astral form of the Master."

From A Brief Life Sketch of Baba Sawan Singh Ji Maharaj

Report on the Delhi Program

July 29-31, 2002

A. S. Oberoi

The arrival of Shri Sadhu Ram Ji in Delhi was delayed by about sixteen hours due to unforeseen and compelling circumstances. A substantial number of satsangis were waiting at the place where the main program was to be held, and smaller groups were gathered for darshan in several locations around Delhi where He had agreed to stop on His way into the city. Because Shri Sadhu Ram Ji felt that the delayed arrival, now postponed till the late evening of the following day, was bound to cause disappointment, He therefore asked Mr. Oberoi, by telephone, to read out the following message to the dear ones who had gotten together at the various locations:

“Very dear Sadh Sangat of Beloved Sant Ji,

All of you dear ones are welcome in this program in the sacred name of Sant Ajaib Singh Ji. All of us have to extricate the mind from the world and devote it to Simran because the love and grace of the Guru can be obtained only through Simran. We have therefore to make our mind strong by taking it away from the world and fixing

it in the Simran.

All that I am doing is under specific orders from my Guru, Sant Ajaib Singh Ji Maharaj. He accomplishes whatever He wishes. I have no say in the matter. To know His *Mauj* [Will] and accept it is not easy; but it is very necessary to know, understand, and act upon it, if we want to please Him. Simran is the remedy for that. It is therefore my request that you please do not feel any hurry or worry because of the delay. Instead pray before Sant Ji with a strong and sincere mind. I will reach you soon, according to Sant Ji’s orders, and will be glad to meet you all, the spiritual children of my Guru. I hope that you will understand my feelings and sentiments.

Much love and best wishes to each one of you.”

To everyone’s surprise He arrived in Delhi unexpectedly, early the next morning, July 29, at about 6:30 a.m., after traveling by car all through the night, and He proceeded straight to meet the dear ones who had come from the West for the program and who were sit-

ting for meditation at that time. Welcoming the dear ones warmly and lovingly, He begged pardon for the delay in His arrival and the consequent anxiety and waiting. He also remarked that everything was in the hands of His Satguru Sant Ajaib Singh Ji Maharaj, and He arranges things as He wants them to be. Mr. Oberoi then read out the following message from Shri Sadhu Ram Ji, which was meant for the sangat, both for the Indian and Western:

“I know that every dear one has this very question uppermost in his mind, *whether my Great Guru Sant Ajaib Singh Ji Maharaj has entrusted His spiritual work to me?* Dear Ones, the correct reply to this question can be obtained only by going inside. Outside if I say something, sometimes your mind may accept it, and at others it may not. But if all brothers and sisters meditate daily and regularly for some time, by restraining the mind and making it still, with pain in the heart and tears in the eyes, then Sant Ji will definitely show the Truth and Reality inside, and no doubt will remain.

Dear Sadh Sangat, what can you see outside? I am a poor man and work as a daily wage earner, to meet the expenses of my family. I belong to a low caste too. How will all this help you in finding the Truth? Yes, our great Guru, Baba

Ajaib Singh Ji Maharaj, who made me meditate strongly and seriously by His grace and beneficence, became pleased and has come to reside in me, with all His blessings. He can be visible only to those who are in the right frame of mind. But this is not possible for most of us and thus very few dear ones can see the Truth. The result will be that many of us will remain stuck in mere talking and gossip. If someone tells us this is right, we may have some confidence in it, but if somebody else tells us it is wrong, then the Negative Power will delude us within no time.

Dear Sadh Sangat, my gracious Guru came with the inexhaustible treasure of love, forgiveness, and spirituality given to Him by His Guru, Sant Kirpal Singh Ji Maharaj. Very graciously He distributed it the world over, largeheartedly with both hands. He bestowed the same treasure on me also as inheritance. So dear ones, if instead of asking me the above mentioned question or questions about worldly matters, you do me the favor of coming with a clear heart and an open mind, and bring episodes of Sant Ji's love and grace, undoubtedly you will feel happy and satisfied. So my humble request is that making the most of the available opportunity, let us sing the tales of love of Sant Ji and relate stories of His grace and mercy. Take it from me that He

will be happy and pleased, and this will benefit you as well as me.

I may also submit that if any dear ones have any problem about meditation, they are most welcome. I will give them as much time as is necessary, and will be very happy to help, as that is my duty.

Further, if any dear one has a life and death problem, he may come and talk about it unhesitatingly, without the limitation of time.

Begging pardon from the Sadh Sangat with folded hands, I assure you that I am the cleaner of the shoes of the Sadh Sangat, and their full time servant and server without any wage or esteem."

One does not really know what to say of such a program, even though something is usually said or written. From abroad 26 dear ones attended (9 from the U.S.A.; 9 from Italy; 4 from UK; 1 from Venezuela; and 1 from Greece). About 225 Indian brothers and sisters from Delhi and the surrounding areas also came to attend the program.

Everybody who came to the program was bubbling with love and longing and seemed to be profoundly happy in coming together after such a long time. The topic of discussion invariably was beloved Sant Ji and the extraordinary amount of love and grace showered by Him. Every dear one had their

own story to narrate, as to how they were protected, supported, and helped by Sant Ji in situations that seemed beyond hope.

In the Satsangs conducted by Shri Sadhu Ram Ji and in private discourses, great emphasis was laid on the fact that his gracious Guru was the personification of love, grace, forgiveness, mercy, and spirituality on the one hand and a portrait of simplicity, innocence, purity, and perfection on the other. His Guru gave His life for His children who were neither able to respond to His love properly and adequately, nor to obey Him as they should have. He said that despite His repeated emphasis on meditation, we did not and could not come up to the standard He had set for us in the matter of meditation. We could neither settle our disputes nor could we shed ill-will, backbiting, criticism, and bad thoughts for others.

Shri Sadhu Ram Ji said forcefully that Simran was extremely important for each one of us, as Simran is the Guru and Simran is God, and it is due to the lack of Simran on our part that we were not able to understand our Great Guru or His universal teachings, much less act upon them. He said singing the bhajans devotedly both in the morning and in the evening, and especially before sitting for meditation, helps the mind shed its rigidity, stubbornness, and rocklike

responses, thus making it soft, receptive, amiable, and cooperative in meditation. He said this is a slow process and the mind needs to be cultivated and sublimated over a period of time, but constant and sustained efforts always bring results, and there is no cause for despair. He also said that we have to do Simran ourselves — it cannot be done by someone else for us; the grace of the Guru will always come provided we make efforts. In fact, the more efforts we make, the more the grace will be showered.

Another very significant and special feature of the program was silent darshan. Shri Sadhu Ram Ji would continue to sit on the stage and the dear ones got up and walked past him in single file. Some tried to bow to him (though He had asked people not to bow or touch His feet), some would try to catch his eye, others were looking into His eyes, still others with folded hands passed before Him. To say the least this was a unique program, where men, women, and children were seen sobbing, shedding tears, weeping, and crying alike, and He himself sat there with folded hands, moist eyes, and uncontrolled tears. The atmosphere seemed to be electrified and I believe no amount of words can depict the scene, which had to be really experience to be believed or comprehended properly. Many dear ones told me that the silent

darshan program touched their hearts and souls in such a manner that they felt elated and exhilarated and enjoyed the bliss, inner peace, and at-oneness with the Guru, for hours later.

Some dear ones asked Sadhu Ram Ji as to why it was that most of the people in the Sangat do not attach due importance to the message which beloved Sant Ji recorded on September 5, 1986, which, according to historical records, had never been done by any Saint in the past. In reply, He said, "When did Kal allow the followers of Saints to accept Their words and act upon them easily? Has Kal not always made desperate efforts to see that either the words of the Saints are forgotten, or that many meanings are drawn from them. But what the Saints have said is unambiguous and abundantly clear and has only one meaning." He said that the mind is an agent of Kal and betrays the dear ones, who try to impose their own experience, thinking, or interpretation to the words of the Saints, with the result that the very purpose for which the words were uttered is lost and their sanctity is compromised. He also added that nobody need be blamed for it, as Kal, who is a great force, does his work surreptitiously and is duty-bound to create chaos and confusion amongst the sangat after the Guru disappears from the physi-

cal world. Instead of advising others, let us take care of ourselves.

On July 31, Shri Sadhu Ram Ji devoted about four hours exclusively in meeting the Western sangat. He gave them Satsang and, more importantly, asked them to come up with any questions they might have in mind, or any matters on which they needed clarification, or anything else about which they were still in doubt. He said that he did not want anyone to go back with any burden of any kind upon their mind, and told them to speak up without any reservations whatsoever. All the dear ones felt happy and satisfied and prayed that they should get such opportunities to be with Him more and more. Many dear ones wanted to know whether and when He was going to visit them in the West, and His replied, "Every thing is in the hands of my great Guru, Sant Ajaib Singh Ji Maharaj. I cannot say anything at this stage, as it is He, who will decide and tell me what to do and when."

Before leaving Delhi on August 1, Shri Sadhu Ram Ji spent more than ninety minutes with the sangat, both Indian and Western. The dear ones sang bhajans very excitedly and emotionally, and He gave unlimited love and unbounded grace through glimpses and glances, in a very relaxed and uninhibited manner. At his request Mr. Oberoi read out the following

parting message from Him:

"Dear brothers and sisters,

The mind as you know is very clever and cunning and is ever ready to raise doubts and unnecessary points within ourselves. After a Saint leaves the body, it gets a major point for keeping us bothered. It keeps bringing up the question, *what arrangement has He made for His spiritual work to continue, and who will do it?* We forget that the Guru is All-Consciousness and All-Wisdom and needs no advice or assistance on this account. He ensures that the necessary assignment is made, before leaving the physical plane.

It is immensely wrong for us to think that the work of a Perfect Master is done by a human being.

No dear ones, the reality is that it is the Shabd or Word that does everything. Of course, He assumes a human form, who is Word-Personified and Word-Proficient. Immersed in the love of His Guru as He always is, He leads a normal, humble, and small life, even though He is All-Potent and All-Powerful. He cares little for the worldly positions or possessions and is never after name and fame. He knows for certain that the gracious Guru who has entrusted His spiritual work to Him will get everything done, the way He would want it to be, and will provide for all His needs. As such He never

spreads His hands before anyone for money or for other worldly requirements. He is profoundly content with the circumstances He is placed in and is always happy, satisfied and at peace. To sum up, He is King of Kings in the heart of hearts, never wanting or wishing for anything of the world, because His Guru has come to reside within Him, with all His blessings.

My Satguru, Ajaib Singh Ji Maharaj, used to say that it is not easy to accept or realize the true stature of a Beloved of God, but love, humility, and right understanding are great aids and help considerably in realizing the Truth and Reality.

Dear ones, I know with what difficulty, expense, and urge all of you have come at this critical juncture, a long way from your hearths and homes in hot, humid and inhospitable weather, which is both uncomfortable and inconvenient. But please understand that you have done all this not of your own. Some dear ones have said that there was a strong inner impulse, and it seemed to them that someone was prompting them invisibly to come to India and see things for themselves. Some other dear ones have been more categorical to say that in visions Satguru Sant Ajaib Singh Ji Maharaj told them that the Truth is never lost, and instead of depending upon hearsay, they should go to Anupgarh in

Rajasthan and realize where His Light and Love are working. It is the same gracious Guru Baba Ajaib Singh Ji who has caught me by the neck and made me sit before you, to share His love, grace, and spiritual legacy.

Esteemed brothers and sisters, I am one of you and do not have any merit, quality, or skill, nor do I possess worldly intelligence, wit, or wealth. But what I can not deny is that with His own grace and beneficence, my Guru made me do Simran, and engage myself in *abhyas* and in *sadhna* [meditation], with a sincere and strong heart, as He wanted it to be. It was due to His inspiration, support, and backup, that I was able to accomplish this and obtain His acceptance, approbation, and pleasure, and He has come to reside within me, with all His blessings and benedictions. I am a mere helpless puppet in His hands, dancing to His tune and wish because I have no wish and wisdom of my own. My real identity lies in my meekness and lowliness and in cleaning the shoes of the beloved Sadh Sangat of my Satguru, as I am His full time servant and server with no wage or esteem.

Please, therefore, consider me as your very own, charged with the responsibility of helping you realize how great and exalted was He, who was called lovingly as Sant Ji, and how important was His

message to appreciate the time. Don't allow it to slip from your hands. Do the meditation because it will be a great, indispensable, and indescribable asset, here and hereafter. If any dear ones have any problem or difficulty in meditation, I am at your disposal to help, as I have done all this myself and have the order of my Guru to help you.

Let all of us remain united and strong, extend love, respect, and recognition to each other, and devote maximum possible time to meditation, as that is what would please Baba Ajaib Singh Ji Maharaj. This is what would really enable us to be called His disciples, and that is what our Guru expects us to do, every single moment of our life, to make it successful.

My deep love, regards, and good wishes to each and every one of you."

The parting was very tearful and touching. There was hardly a soul who did not shed tears, who did not feel disheartened at the very thought that after spending three days in extreme love and affection with us, which were full of inspiration and encouragement, he was going, taking our heart with him. But I believe it was Shri Sadhu Ram Ji Himself who was feeling the pinch the most, with the unspoken emotions and uncon-

trolled tears. When I tried to speak to Him, He said that His heart was with all the dear ones, who had brought the unadulterated love, pure remembrance, and pain of separation from His Guru Sant Ajaib Singh Ji Maharaj, and He wanted to pour out all that His Great Guru had given him, to all the dear ones in full measure, so that they could devote themselves wholeheartedly to the cause of their Guru. It was a rare and indescribable sight, very much reminiscent of the times in Bombay, etc., when Sant Ji wanted to leave and every dear one felt distraught and disturbed, though excited and elated. People on the ground, first, second, and third floors of the house (where the program was conducted) all waved to him with moist eyes and he always waved with both hands, with love and spirituality oozing out of His eyes and every movement of the hands and other limbs. The scene would remain in the hearts of those who enjoyed it, for a long time to come.

It is impossible to describe what the program was like. It would be no exaggeration to add that the presence of Shri Sadhu Ram Ji provided the much needed spiritual water to make the souls of the dear ones present refreshed and re-greened and made every dear one understand that beloved Sant Ji has neither gone nor forgotten us, as His love, life, and light

could be seen working every now and then with open eyes. Many dear ones saw and felt the impact of Sadhu Ram Ji's simplicity, innocence, and spirituality-laden looks within their own selves. And many were reminded of the words of Beloved Sant Ji — that life is short and may go out any time. We realized that we must use the time available to grow into Him, evolve gripping love for the Guru, do Bhajan and Simran, and detach ourselves from the world and worldliness. In this way we can get the taste and color of the Naam, that will transform us into spiritual beings. Millions of thanks to beloved Sant Ji who provided such an uplifting and elevating program and the august presence of His meditator Son, who tried to awaken us from the slumber we are in, with every word, gesture, and glance, making our faith and belief in Sant Ajaib Singh Ji more strong and unshakeable.

In the darshan session for those dear ones who had worked day and night, before and during the program, Shri Sadhu Ram Ji thanked them profusely for all that was done for the divine cause and reminded them of the words of Hazur Sawan, Hazur Kirpal, and beloved Sant Ji. These great ones told us that seva brings instant reward, which is like hard cash. But He added a word of caution saying that money in the bank usually remained intact, while cash in

the pocket is invariably frittered away thoughtlessly. We fritter away the fruits of our seva by requesting the Guru to do this or that work for us. He added that we should be balanced and discreet and should save the spiritual wealth earned by seva to help us in times of great distress or at our endtime, and should not allow it to be utilized for things of no value. He added that we should learn to ask only for the Guru and Naam from Him and not the worldly things. This will benefit us considerably. He also added forcefully that by doing seva, we should become humble and meek, and our behavior should improve and become loving and respectful; but what happens generally is that we become vain and boastful and lose instead of gaining something. Let us be watchful and be more careful.

Shri Sadhu Ram Ji took this opportunity to tell us: "We have not done the meditation or the Simran, as enjoined by the Guru, and thus have ignored His orders at our great peril and loss. Do you think that this does not amount to disobedience, causing Him offence, hurt, and displeasure? In fact, we have failed miserably in making His words a part of our life, by not acting upon them seriously and wholeheartedly. How do we expect Him to be happy and pleased with us? Is it not foolishness on our part to

pretend as though He was very pleased with us, while ignoring the real and correct position? Dear ones, while our mind plays all these pranks on us and keeps us befuddled, it distances us from the Truth, and the more important we might be in the sangat, the farther away it takes us."

"There is no doubt that He got much seva done from us, and gave us everything of the world in return. He gave us love also and inspired and encouraged us to improve our life, conduct, and behavior. To crown it all, He made us do the devotion of the *Shabd Swarupi* [Word-Form] Guru. But dear ones, see deep within, what have we done actually? Can any dear one put his hand on his chest and say that he obeyed Him implicitly and explicitly, as Sant Ji wanted it to be? And if any of us had obeyed, then why did the great Sant Ajaib Singh Ji Maharaj not tell us why He had decided to leave earlier than scheduled? Why has He delayed in coming as our friend in a new coat and why has He not told us yet when He will come? Why has He not told us where exactly He has manifested Himself, with all His love, life, and light, in full glory and radiance? Five years is not a small period of time."

"But what can we say of our mind which is deception personified? It keeps telling us, 'He is very happy with me. He will tell me in-

side where He will come and when. He will definitely call me to Himself, wherever and whenever he appears in His new coat.' But what did Master Kirpal say? He said that even the mother does not give milk to the child till he cries helplessly. Our gracious Sant Ji wrote: 'When He heard the cry of the soul of Ajaib, it pieced through His heart. Finally, Kirpal came, giving up His throne in Sach Khand.' Let any dear one, anywhere in the world, say that he has cried for Sant Ji so very desperately and helplessly, even for a single night or even a fraction of a night — let alone for years as Sant Ji did. Or let anyone say that he has left aside food, sleep, and rest, not to gain the things of this world as many of us are able to do, but to have the darshan of beloved Guru Baba Ajaib Singh Ji Maharaj, who was God Himself and who came on earth only for our sake. This is not a matter of argument, debate, or discussion. It is something that must be considered by each one of us, within our heart of hearts, as sincerely, seriously, and serenely as possible. And the reply we will obtain from our within is not for others, but for our own satisfaction. Dear ones, if we had done this earlier, then there is no reason why we would not have been given some hint or indication, or more importantly, why He would not have come to us by now."

"And what should we do now

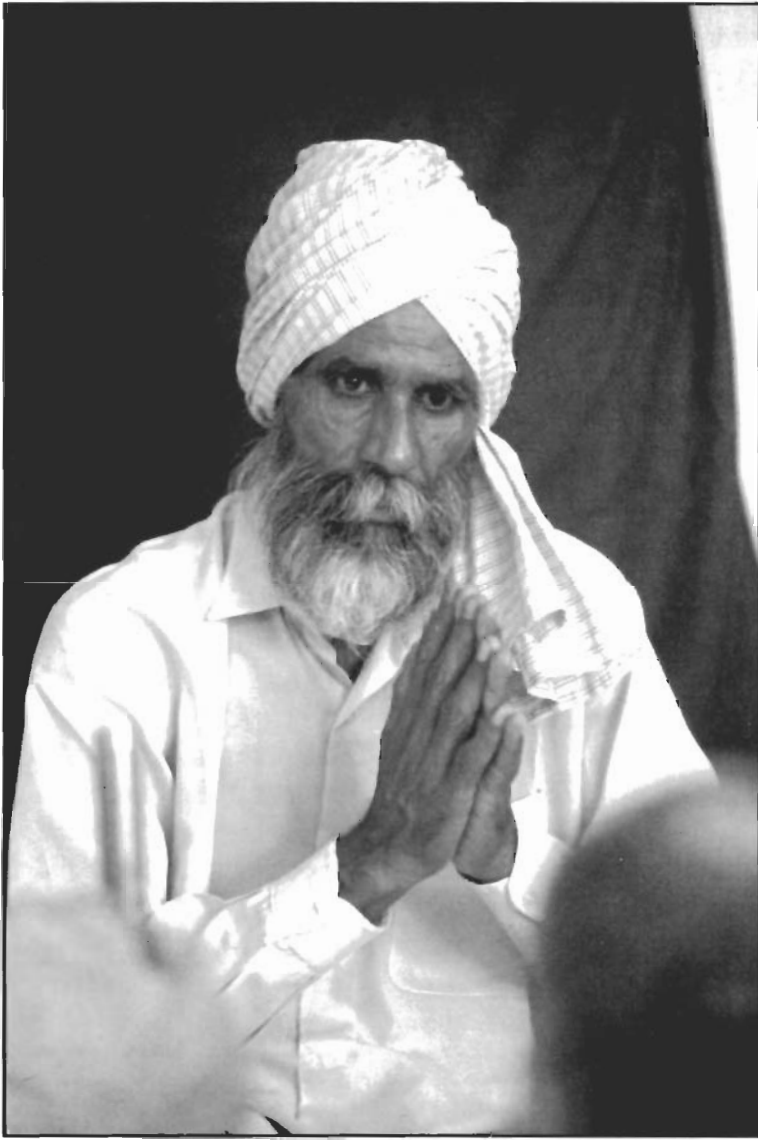
to repair the situation at least partially, sooner rather than later. Get up at 3 a.m or earlier, when we get the wake up call from the Guru inside. Sing a few bhajans devotedly, with deep yearning in the heart, and then sit for meditation, with a prayer for mercy and pity. It is better if the whole family sits together for this purpose, for a melon is said to get color by seeing the other colorful melons. We should sit in one pose without any movement whatsoever for at least two hours at a stretch. One can start with one hour and go on increasing it to two hours or more. Please do not allow any formality to creep in. The idea is to sit for meditation together; do not eat, since that will negate the effort. Please go back home after the meditation without a word being exchanged, because through silence the atmosphere will improve and become more conducive to progress."

"Please also make it a point to sing bhajans both in the morning and evening, as this time is best for increasing devotion and yearning. If this is done for a few months, you will see the change yourself and you can hope for something

bigger and better soon. Please take it from me that this will help us please our Master and in addition this will help each one of us improve our domestic life. Please start this sooner rather than later, as we have already wasted much precious time."

Many in the Indian sangat requested Him, in the private interviews and later on the last day, to increase the frequency of programs in Delhi and to allow them to visit Him in His village in Anupgarh district. He said in reply that it was still not decided that He would come to Delhi every two months, as the dear ones were supposing. He also said that, first, it is difficult to reach Anupgarh, and, second, there are no arrangements for dear ones to come and stay there. However, He said that everything is in the hands of His Guru, and also added very meaningfully that if the dear ones in the Sadh Sangat start devoting two to three hours in meditation daily, there is hope that His Guru may agree to their requests.

Let us all therefore pray that we have the sense to do as He has inspired us to do and that beloved Sant Ji in His mercy and kindness may fulfill the wishes of the Sadh Sangat.



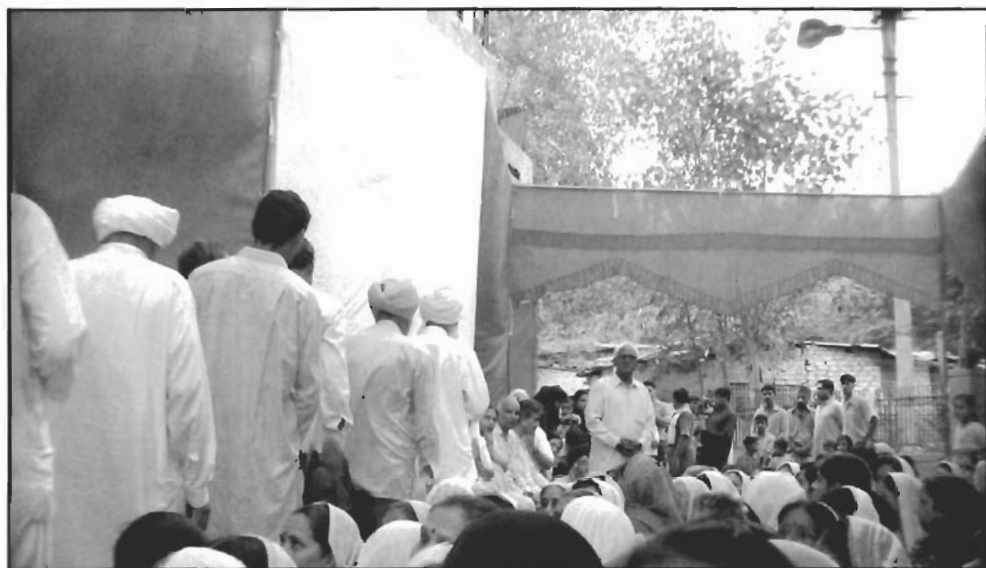
Darshan on arrival

“The Light of Humility”

Scenes from the Delhi Program, July 29-31, 2002



At Dr. Arora's eye clinic



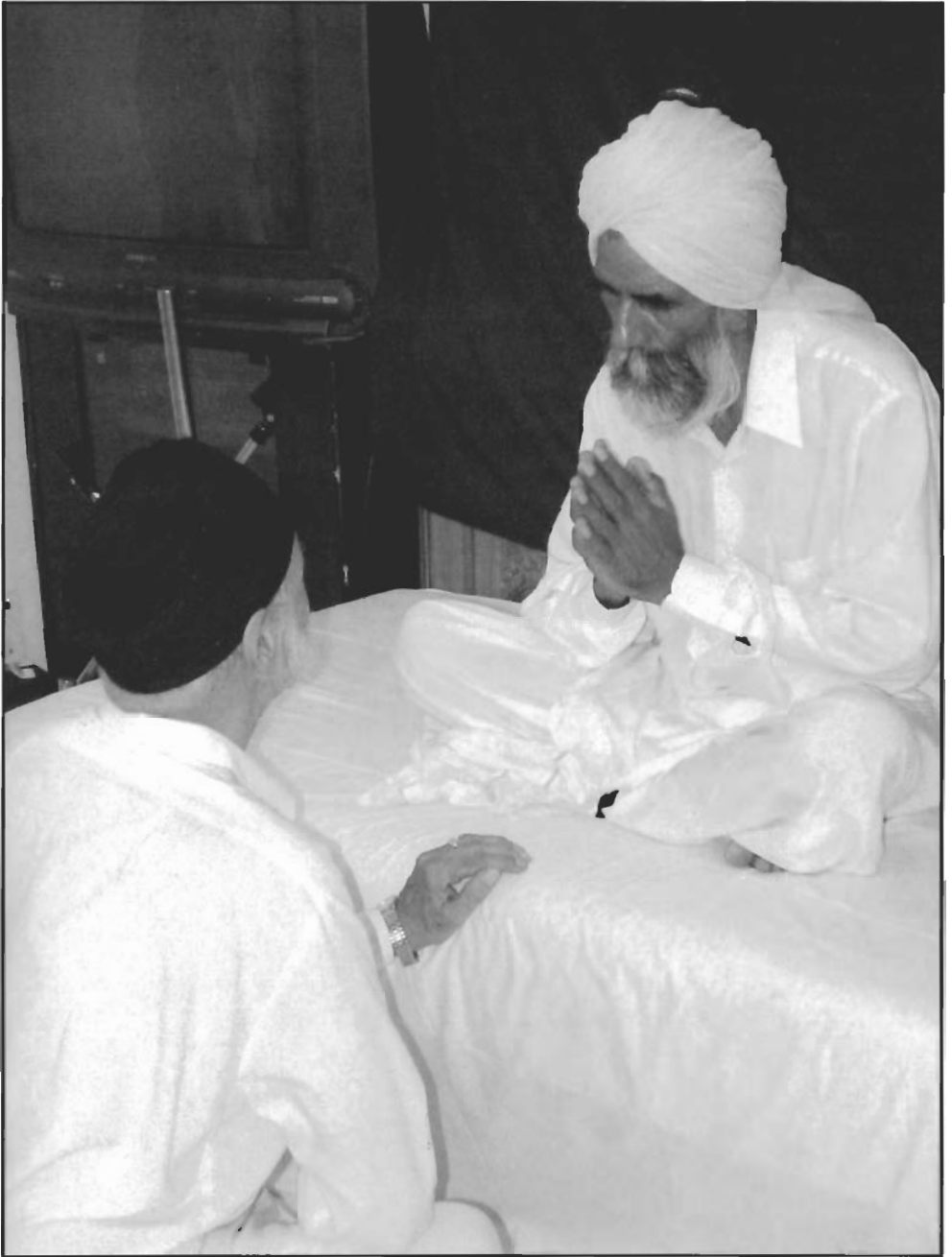
Satsang in north Delhi



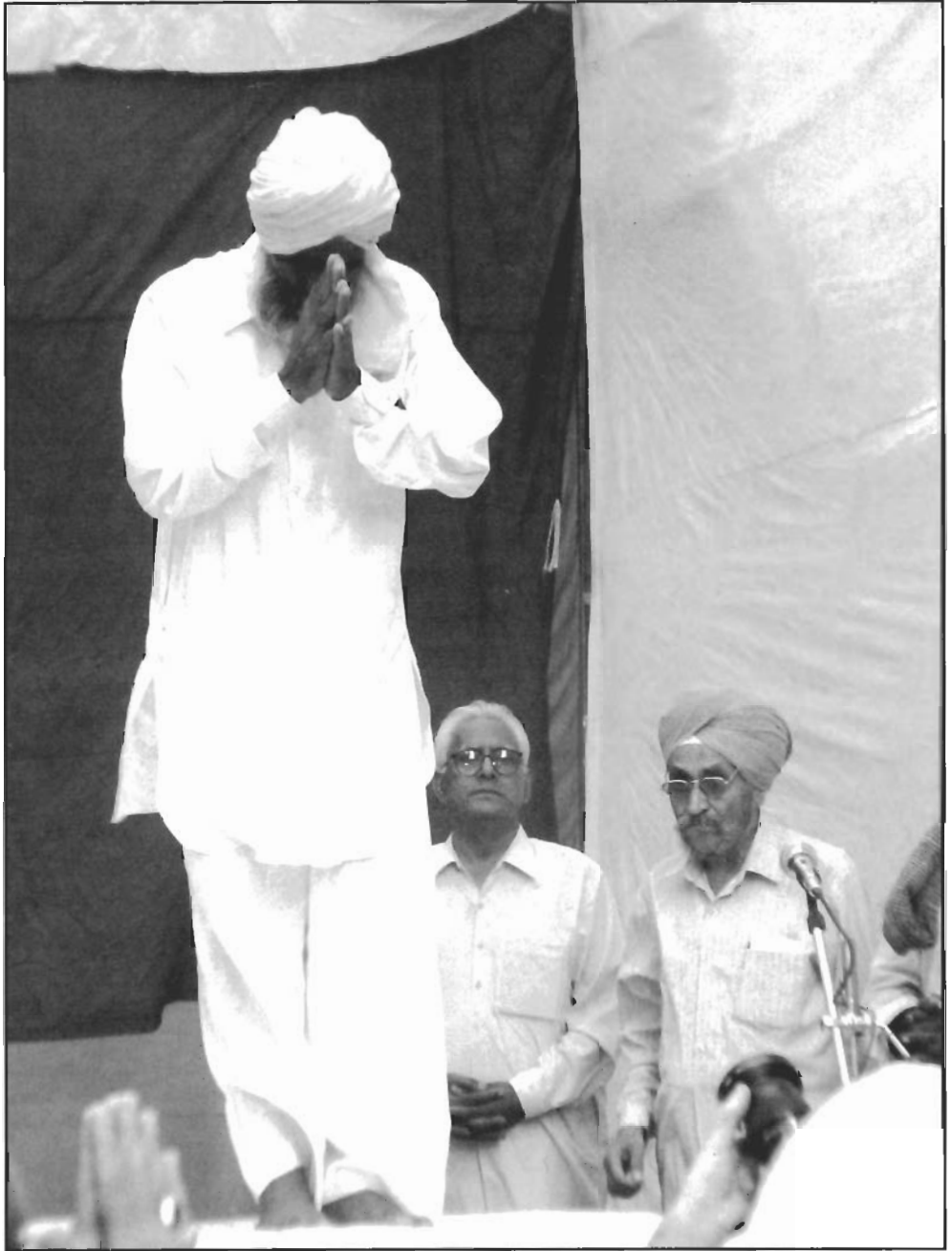
Satsang at a shop of the Rana family



Children's Satsang



Silent darshan



Satsang in north Delhi



Westerner's darshan



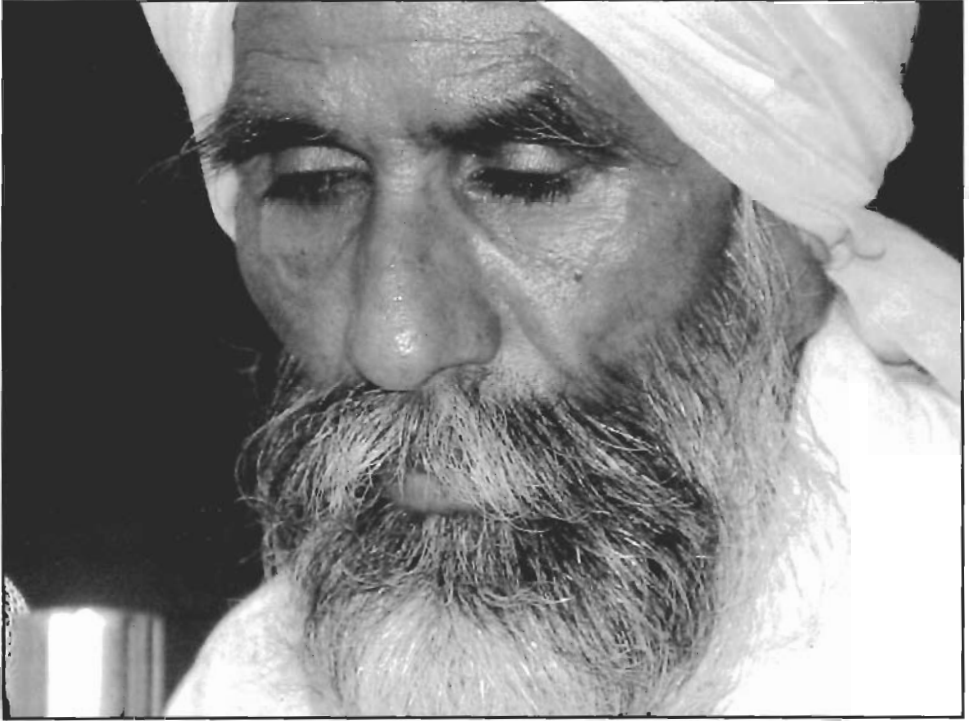
Parshad



Langar blessing



At the home of the Chawla family



*I will keep You hidden in my eyelashes,
At least come into the courtyard of my heart and see.
— Sant Ajaib Singh Ji*

Meeting with Sant Sadhu Ram Ji

Ari Taub

Part One

I waited several months to share my full account of my trip in July, especially some of the more “inspired” sections that I wrote while passing time during a return layover at the Singapore Transit Hotel, immediately after leaving His Feet. I waited for two main reasons. One was simply because some of it was like a personal journal, and I wasn’t sure I wanted to share it. But the other reason was simply a disinterest in getting involved in any disagreements or arguments, etc, knowing that for whatever various reasons not everyone has the same experience. I now feel that I have some “duty” to share my experience as best I can, as this issue should not be one that divides anyone, nor should the truth of what I found there be hidden. The more I read His satsangs and put aside the selfish feeling that I actually wanted to keep His emergence as quiet as possible (so I could get into programs more easily, something that was always a source of sorrow in the past when programs to see Sant Ji were full), the more I feel a need to share my experience with others who may be inclined to listen. I just hope I can still get into the programs over there even if this increases anyone’s desire to go!

Perhaps you can tell from the title of this article what my opinion of this Sadhu is, and that is accurate — I declare in all earnestness that He must indeed be of a very high status. Please read on if you are interested in one dear one’s unbiased and honest account of the moving experiences I had in His company for a mere three-and-a-half days last July in Delhi. I say unbiased (at least I hope so) because I went over there with very little in the way of expectations or preconceptions, which I found very helpful in many ways—except one. I should have been more prepared and come with more meditation and love! But I got in kind what I did not bring.

At any rate, after five long years of darshanless living, I had become somewhat sullen over the prospect of never sitting again at the feet of One who had transcended to the highest Lord and pure Shabd. When I first heard mention of Sadhu Ram Ji, in the same breath I was told that a couple of very close dear ones in Sant Ji’s association had spoken with Sadhu Ram and had not received a satisfactory answer when they asked Him if He had become the form of Kirpal (I am not sure what question was actually asked, as I heard several different versions). So I dismissed the

information offhandedly and went on glumly predicting another dry year regarding spiritual rain. When I read a letter written by one Western brother attesting to Sadhu Ji's spirituality, I assumed this dear brother was only another victim of false projections based on futile hope. Who knew? Not me. I didn't know anything except that this was in no way even a likely possibility.

Well, as weeks went by, a very small voice inside me started to speak the name of this same Sadhu Ram, who I myself had informed others was nothing but a charlatan. The voice and accompanying feelings came with a gentle wave of warmth on my heart and somehow were inspiring me, with infinite subtlety, to find out more about Sadhu Ram Ji. So with some difficulty, I managed to track down the website dedicated to Him. I logged on late one night and was surprised to find a picture included in the site. More surprising was the overwhelming reaction I had to it, like I was looking at someone very familiar and very special. He, of course, looked different from anyone I had seen in the role of Master, yet utterly special in His own particular way. I also read some personal accounts from various individuals over the next weeks and became inspired to know more. It got to the point that I stayed in my classroom (where I am a teacher) more than once during lunch period or after school. I sat quietly mesmerized merely looking at the pictures of the Sadhu and Sant Ji on the same site and reading accounts by Mr. Oberoi,

as well as others.

Around this time (early June), I contacted Mr. Oberoi and asked if there was any way I could visit Sadhu Ram Ji this summer. I mentioned that I wasn't interested in testing anyone's authenticity, getting involved in any controversy, etc., but only in going to see someone who appeared to be a profound meditator and might have a good influence on me. He informed me that there was a program at the end of July for three days only, and I could come if I could confirm with him soon. He also mentioned not to tell anyone, as space was extremely limited.

Once I decided to go, it took a long time to find an affordable ticket. A lot changed for me. I got disconnected from email and the internet, as I was moving and also had trouble finding a suitable place to live. I had a serious dispute with a loved one and ended up moving only days before I was to leave for India — all of which amounted to a total loss of any receptivity. Just par for a trip to see a Saint (at least for me). I had therefore blocked the trip from my mind, aside from purchasing the ticket when a deal came through, and went on with my wayward business of life. I think I was determined not to get too hopeful lest I be let down. After all, some well-respected dear ones had not got what they wanted — I would hate to go over full of enthusiasm and come back empty.

So I just stopped thinking about it. Then, at a silent retreat I attended, one dear brought up transcripts of two Satsangs Sadhu Ram had given

in May, along with pictures. I was again taken with His appearance and Satsangs, which transferred an impulse to turn from the world and go within, as well as having a lot of charging of peace and Simran as well. But again, within a couple of days of returning from the retreat, I was somehow blocking the excitement from my mind. Instead I was going through all sorts of trauma and drama, as abound at times on this plane. In fact, on the day I was to leave for India I spent many hours working on projects in my new studio apartment, which was still a mess of boxes and junk, before I headed for the San Francisco airport. But I was able to get some rest on the long journey. In fact, I found it quite pacifying, as I had left all my worldly attachments and problems behind. Some old dear friends in Master, the McMahons, Daryl Rubin, and Brock Ji were “coincidentally” on the same flight over, which was quite nice to see, and I marveled at the fact that other than sleep, meditate, rest and read, I had not even the slightest urge to move or use the toilet, and never once left my seat the entire way. Quite at peace; and remained so all the way over.

Well, that was by way of setting the mood and introduction. Now how to change gears and describe what happened once there? We arrived late at night on the 27th of July, were met at the airport by some dear ones from Delhi (one from London), and then caravanned to the four-story home where the program was to be held. After almost no sleep, I was up

and meditating, the excitement of being there catching on. The next day, the 28th, was spent becoming used to our surroundings, doing some meditation, having meals together, and mostly just trying to recover from jet lag.

The family we stayed with was simply amazing. They occupied all four floors of the home and each floor had a number of children or young adults, as well as several older adults. Each floor had one large room and three or four smaller ones. They served all twenty or so Western guests three meals a day and put us up in beds in their own rooms while many of them slept on the hard linoleum floor in the kitchen or other halls. I am not joking here — these devoted dear ones did not stop lovingly serving us, or the many Indian devotees who came for Satsangs and meals, the whole time there, always pleasant and smiling. That in itself was a memorable feat of love and grace. Another thing was that this family would accept no money. I actually tried to give one family matriarch some money toward the end of the program, and, boy, was she offended. The family apparently owns some jewelry stores around Delhi, and though they have a simple life style, they are comfortable enough to hold such programs.

Well, there had been some talk of Sadhu Ji arriving that night to give a short talk or appearance, before officially beginning the program. Then it was announced that he and his party had not been able to leave northern Rajasthan as planned that

morning and would have to leave the next morning, so the program was either going to be shortened by a day, or extended. We all accepted the news and went on meditating and so on. Another near-sleepless night (for me) came and went, and we were all being served tea in “the hall” when the announcement came: Sadhu Ram had left Rajasthan the evening before by car and, after having driven all the night, he would be arriving at 6:45 a.m. We should all be in the hall singing bhajans at that time. Wow, so it was going to start on time — but we wondered if He would be up for a full program after sitting twelve hours in a car? Boy, were we all in for a surprise.

Dear ones, this is where I have to really change gears, slow down, and realize there is no way I can adequately describe the events that followed. After Sadhu Ji arrived, we were gradually and profoundly transported into another dimension, where time and pain and anything of the world did not exist. I don't know if it happened instantly or not — even that means measuring in time. We saw him walk slowly by, with folded hands, pass through a hallway, and enter from the front of the hall. He bowed to the picture of Sant Ji and actually extended his hands to touch it, then bowed to all of us and sat down. My very first thoughts were just thoughts, that he looked different than Sant Ji, acted differently, and was perhaps faking humility as he bowed to the picture that way. He looked very intense, almost frightening in a way, yet defi-

nately not average or unimportant. It was only as I relaxed that I began to notice things about him in more detail.

It was when He first started speaking that my doubts began to fly away. He had the sweetest voice perhaps I had ever heard. No one could fake that. Then also His facial expressions — so incredibly meek and sweet and shy. He looked down a bit as He spoke, which sort of put me off at first, until I realized He was just sweetly absorbed in whatever He was saying. And when He did look up, I became aware, as we all did, of His enormous power. I mean, at first it was probably out of grace that He didn't look up. I was going there with so much dirt, it took time before I could meet His gaze steadily and get fed. And that is what happened. It became apparent, as numerous dear ones involuntarily burst into tears at different times, and He continued speaking in a gentle manner, that something profound was happening. And it just kept happening and happening for the next three-and-a-half days straight. I mean it only got better.

I think I had only one more moment of doubt, and it came the next morning before seeing Him again. I wanted to see Sant Ji, not anyone else in this role, and I actually found myself with tears in my eyes and almost angry that someone was “stealing” my devotion. He showed up even as the tears were in my eyes from this thought. No, He didn't instantly become Sant Ji (He may have been the whole time), but

He did somehow make me feel totally better in no time. That was the thing. Just looking at Him, the mind became still, the love increased, one felt like going within (but didn't want to close one's eyes), and the pains started to leave. I mean, that was real. His aura was simply phenomenal. It was huge. We didn't affect Him in the least, our minds that is, but He affected all of us. His concentration was that perfect. He served us all cups of chai from His own hands after the first Satsang, and then went to a back room to conduct interviews. We were all stunned. Already He was starting interviews and He had barely gotten out of the car after a twelve hour drive. Well, we all went in, one-by-one, and it took all morning. Then after lunch it was announced we should get into cars downstairs for several visits around Delhi where Sadhu Ram Ji would be giving Satsang, and I have one good story to share from that day.

By the third Satsang of that trip around Delhi, we were all growing more and more into darshan dogs. I mean, it was totally unexpected for this to happen so quickly, or at all, for me. I had really gone over without even remembering that feeling of having such keenness for darshan and had a quiet desire to keep some distance. I sat near the back on purpose the first few satsangs (it was such a small group anyhow) and felt like I belonged there. But at the last house I somehow got the desire to go up front and was directed to a spot on the far side of the couch where He was to sit. It was a corner between

two couches. I kind of had the thought that I shouldn't really sit there, but it was too late to move, and He came right in and sat down. Well, what followed was like a miracle. I don't know how else to describe it. I watched His face so intently, and minutely as He talked and I became so absorbed in His purity, meekness, gentleness, humility, shyness, and power. I just started falling in love with Him from looking at Him. It was different because I was just inches from His face, maybe a foot. And His absorption was so potent, He took no notice of me outwardly whatsoever. It didn't bother me; in fact, it was wonderful. He let me become absorbed in Him, in His Simran. That's the only way I can describe it. His face is a timeless face beyond description...

Part Two

A Poem:

On the Beauty Sant Sadhu Ram Ji

*His Eyes are the Eyes of a Lion,
But he is gentle, like a lamb...
How can One Being be both a lion
and a lamb — Predator and Prey?
This is the Mystery of a Saint.
His Eyes told the story of Love,
At times He shed tears of Pain for His
Guru.
An Unseen, Supreme Power worked
through those "portals,"
Windows they are to a Higher Plane
When He wept we all did likewise,
For the little hearts move in tune with
the Greater Heart,
As He first created us, then loved us.
With His attention we move to Hid-*

*den Vibrations,
 His gait was at once stately, like a
 Prince,
 And remarkably Humble, like no one
 I have seen but perhaps His own
 Guru.
 At times one was reminded of Great
 Lord Sawan, looking upon His thin
 but mighty frame.
 But His countenance — Face and Eyes
 — were a seemingly cosmic blend
 of Kirpal's and Ajaib's together (as
 Their Power shone through Him)...
 Exquisite, one must admit!
 Timeless in appearance as the ancient
 desert patriarchs,
 Dark skin and weather-worn features,
 Emitting inner light and Power in the
 extreme.
 One could hardly look upon this very
 dear, Dear One,
 Without having his mind instantly
 subdued.*

Such a miracle to behold — now that is worth the price of many airline tickets! Or any discomforts of travel. In fact, that was a remarkable thing — how easy it was to travel to His feet, to sit in His presence, and so on. I have been to many retreats and struggled with the mind so many times; wrestling with a great enemy. But in the presence of a real Sadhu, one is remarkably at rest even while sitting, or likewise during any part of the program. Beloved Sadhu Ram Ji conducted Satsang, meditation, Satsang again, interviews, darshans (long ones), personal discourses with people, trips and Satsangs all around Delhi, and then at 9 p.m. another Satsang — and that was all on the first

day. And He appeared so fresh, powerful, and clean. Pure spiritual power; it was like that the whole time. He never tired. He always was in “the zone.” What I mean is that none of us could affect Him in the least, though we stared and stared, and, no doubt, threw all our mental garbage His way — but he remained totally elevated, uplifting, strong, one-pointed, and well, Perfect, as far as I could see. Three-and-a-half days later this was still impressing me and everyone else there. All we could do was look at each other and say, “Pinch me, and see if this is a dream.” It just got more and more intoxicating. It started hitting me that I was in the presence of a fully Conscious and God-Intoxicated Being once again, though I cannot describe what I started getting, the more I was “cleaned” by staring at Him, doing Simran, and looking into His eyes.

In my interview He gave me plenty of eye contact and answered all of my questions beautifully, in a way that showed me more of His All-Consciousness (regarding matters of personal faults) than I feel like going into detail to explain, but it also left me totally feeling high on His Love. And the funny thing was how unaware He was of the logistical part of the program, being totally absorbed in each person at whom He looked. For example, in my interview, we were sort of having a discussion about relationships — well, He was telling me some stuff and I was listening — and then He was answering a second or third question of mine when dear Mr. Oberoi Ji came in to

move things along. Many dear ones were waiting for Satsang and only two of us had been pulled out for interviews because we had not been prepared the day before at the set time. Mr. Oberoi was being considerate of all the people out there waiting, but I was just absorbed in His face and His melodious voice. I became aware of Mr. Oberoi telling me to move on, but the whole time I was just staring into Sadhu Ji's loving and intoxicating Eyes. Dear Sadhu Ram Ji was also seemingly unaware or unconcerned about what was happening on that outer level of time; He just went on smiling into my eyes and finishing His statements, even as Mr. Oberoi was pulling me away. He wasn't about to kick me out, nor was He showing the least concern about "the people waiting outside" — for undoubtedly He was well aware of the Master Power sustaining them all. Totally in the moment and completely without fear. I left feeling like I was floating, something I recalled feeling many times in Sant Ji's presence, particularly after interviews.

That's all I can say. I would love it if, indeed, there is a second Saint ready to emerge, as some dear ones have suggested. But if not, no worry — One is enough if we take advantage of Him. Especially if we can band together a little bit to bring this simple *harijan* (untouchable caste) Hindu-form-of-God to our country for some Satsang and meditation programs. If we can all sit together in

receptivity and humility, I feel we can get a lot more love to magnify, as a community of satsangis loyal to our great Master, Sant Ajaib Singh Ji. And I may be so bold, I would say that perhaps Beloved Sant Ji would be very pleased to see us all sitting at the feet of such a noble and strong-hearted, perfected Disciple through whom His Power is clearly working.

I can tell you Sadhu Ram is a Lion among sheep in this world, and also full of Grace and Humility, incredibly sweet, gentle, and meek. His voice is musical and enchanting, as is His Face. There is no hint of sternness in Him when actually up close in His Presence (at least not unless that is what a soul needs). And if He looks down at times, or averts His Gaze, it may just be that He still has the habit from a lifetime as a low-caste farmer who is not supposed to look others in the eye, according to His caste. Or perhaps it is that He would rather be looking inside at His own Guru than doing this difficult work He has been ordered to do. When He does look around, there is no trace of fear or dirt of any kind, but instead such a Power that we are all uplifted, and those who are receptive are pulled above body consciousness for a while. And In His presence we feel the reawakening of a Long-For-gotten Love. What greater criterion could there be? There is more I can say and may do so at a future date. Some stories to relate. But I feel I have said my piece and hope it can be heard and appreciated in His Love.

Love Attracts Us in its Newest Form

Sant Ajaib Singh Ji

*Love is always in its newest bloom;
Love attracts us in its newest form.*

This is the bani of Bulleh Shah, a great Saint of India. He was born in Rum and was brought up in a place named Kasur in the district of Lahore, where he completed his studies. His father was a Kazi in the mosque of Lahore and from his very childhood Bulleh Shah had a strong desire to realize God. But as his father was a Kazi, he also took up the same career and both father and son were Kazis — that is, priests in the mosque of Lahore — for forty years. And daily they were doing rites and rituals according to the law of the Muslim religion; that is, offering prayers and calling out the prayer and doing all other ceremonies according to the Muslim law.

So once Bulleh Shah met an initiate of Inayat Shah, who told Bulleh Shah, "Oh Mir, why are you shouting so loudly and daily for God? Go to Inayat Shah so he can break the seals of your ears so that you could know that God is not deaf. He is

within you." So Bulleh Shah went to Inayat Shah who was a perfect Saint or Master at that time; and he was a farmer. At that time Inayat Shah was uprooting young onion plants from one side of a field and was planting them on the other side. So Bulleh Shah asked Inayat Shah to tell him how God was achieved. Inayat Shah replied, "O Bulleh Shah! What is there in achieving God? One needs only to transplant his heart."

This is a very simple example: because at that time Inayat Shah was uprooting the plants and planting them on the other side, he gave this example. But the meaning in this example was very deep. Inayat Shah was not an educated man; he was illiterate. So he gave this type of example. But his meaning was that you have to uproot your attention from the world and you have to plant it towards God.

In the law of the Muslim religion, it is believed that after Prophet Mohammed there can be no more prophets or Saints, that he was the last Saint to come to this world. All religions proclaim this about their Masters. When Saints are living in the body, in the physical plane, only then are their teachings circulated in their true meaning. But when they leave, the disciples give the form of religion to their teachings for their

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name and fame and for their own vested interests. They say that there can be no Saint except their Master.

But if we accept this, we forget everything. You see, previously God was having mercy on the souls and He wanted them to come back home with the help of the Saints. And now also His attitude is the same. It is not true that previously Saints came to help the souls to go back home, but now they are not coming or in the future they will not come. Just as the world is developing or changing or renovating, in the same way God also continues to send the Saints.

Now old prophets and Saints were on the physical plane in old times; maybe four hundred years back or four thousand years back or whatever. We also may have been here then, but during this long period of time we have changed our bodies many times. Just as we are in a new body, so God also comes in a new body and with a new name. That God comes in a new body sometimes as Kabir, sometimes as Maulana Rumi, sometimes as Shamaz Tabrez, sometimes as Swami Ji. Sometimes he helps the souls to go back home in the form of Jaimal Singh, sometimes as Baba Sawan Singh, and sometimes as our Satguru. So the meaning of this song is, since we are new, God also comes in a new body, in a new bloom, new color.

Mastana Ji used to say, "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." So, in the hymn, Bulleh Shah says, "Love attracts us

in its newest form; love is always in its newest bloom." Further he says, "I had not known that God has come in the form of Inayat Shah; but He has assumed Inayat Shah's body. And concerning the law that there can be 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 also has come in a new form."

*Burn the prayer mat and break
the vessel;*

Do not carry the rosary or stick.

*Lovers of God, shout from the
rooftops:*

*"Don't argue that you are
eating bodies lawfully!"*

*Love attracts us in its newest
form.*

Maharaj Sawan Singh used to say, "One gardener plants the saplings, another gardener gives them water and makes them flourish. One Saint initiates, another may give the water of Satsang, and make them flourish. He makes them spiritually prosperous by making them meditate; thus they become able to realize God." But what is happening? When a Saint leaves, His disciples say that no one can be Master except Him. But what does that say about the Master? What is the use of a teacher who cannot make even one student pass the examination? What is the use of the coming of a Master or a Saint if nobody can be successful among His disciples? But it is because of our narrow-mindedness that we say that no one is successful.

How can we recognize a Saint if among His disciples, no one attains that position which the Saint attained? Maharaj Sawan Singh Ji used to say, "When Saints come, they bring their own staff with them." When one finishes His duty, another starts doing His work. If the Saints do not bring their own staff with them, who will recognize them in this materialistic world? You can think yourself: were we, the insects of maya, capable of recognizing Maharaj Sawan Singh? Think of how Master Kirpal Singh Ji brought glory to His name in all the world, and how Mastana Ji spread His name to Rajasthan. Could we, the insects of maya, have done that, or brought glory to His name?

Guru Nanak says, "People act and pose like those who are one with God. But in reality they are millions of miles away from Him." So Maharaj Sawan Singh Ji used to say, "Saints bring their own staff with them. And when their work is finished in one part, they start in another part." The worldly people are always uselessly shouting against them, but when the time comes He starts doing His work no matter if others do speak against Him. You see, many people of other persuasions were always troubling Master Kirpal Singh Ji; but still He founded Ruhani Satsang and showed them what the Truth was. When people slander or criticize the Saints, their name is spread more in the world. I am telling you a truth: if there were no slanderers or critics of Saints, nobody would have known about them.

Once Maharaj Sawan Singh Ji went to a town for doing Satsang. Some people asked for His permission to do publicity. But Maharaj Ji said to them, "He will make it done. God will do it by His own self by one means or the other. Don't you worry about that." So at that time the Akalis and Arya Samajis* were opposing him. They wanted to prevent the people from coming to Satsang. So they announced through loud speakers that were fixed on jeeps going around the town, saying, "Don't go to the Satsang of Radhasoami. Their guru has come who puts musical instruments in your head and through his eyes he makes the people his own." So people thought, "Let us go and see that man who is doing all this." So in that way, because they were curious, they came; and many came to the Satsang who had never heard of Maharaj Sawan Singh.

And while the people were doing this publicity, Maharaj Ji was sitting on the terrace with the organizers. And seeing them, he told the organizers, "Now you look: is your work being done well or not?" So what was the result of that negative publicity? There was a large gathering at the tent of the Satsang. And the new people who came were thanking the Akali and Arya Samaji brothers who brought them to the

* The Akalis are a politically militant sect of the Sikhs; the Arya Samaj is a reform Hindu movement which has accomplished great good, but which rejects all post-Vedic developments in Indian thought, and which also takes a militant attitude toward those it sees as its opponents.

feet of a perfect Master. And many people got initiation there. So these unpaid apprentices of God work for the Saints. Paltu Sahib says, *Critics work very hard to glorify the name of a Saint in the three worlds One who does not know about Him, he learns from them.*

Bulleh Shah says, *Burn the prayer mat.* Because when Saints leave, people adopt their signs. So he says, "Burn the prayer mat and leave the rosary and stick." Muslim people carry a special type of stick when they are doing certain kinds of prayer. And he says, *Leave the rosary.* What do we people do? We move the beads of the rosary with our hands and we utter the words, "Rama, Rama" with our tongue. But what does Kabir say about this practice? He says, *Rosary is moving in the hand, tongue in the mouth, and mind is wandering in the world. Dear brother, this is not a Simran.* So we move the rosary with our hand and we utter words with our mouth, but our mind is wandering somewhere else. Sometimes it is wandering in sons and daughters, sometimes it is fighting with the problems of caste and communities, sometimes here, sometimes there. That with which we have to do meditation, that is our attention; and it is wandering in the world. So Kabir says, "This simran is of no avail. There is no use in doing this simran. So if you want to move the rosary, move the rosary of heart, of each and every cell of the body so that the body should re-sound."

Further, Bulleh Shah says, *Lovers*

of God shout from the rooftops. Lovers of God who have come into this world have shouted from the rooftops, "Don't argue that you are eating meat lawfully." It is believed in various religions that if the animal is slaughtered in certain ways it is lawful. But Saints say that once the life has gone out from the body it is a dead body, no matter how its life was taken.

So Bulleh Shah says, "Why deceive the people? You are eating dead bodies and you are saying it is lawful. Don't say this. Say, 'We are eating a dead body so that other people can decide for themselves whether it is lawful or not. You yourself are in delusion; why are you deluding others?'" Paltu Sahib says in this context, *The Muslim slaughters one way and says it is lawful; Hindus slaughter another way. Both are in delusion. Both are only eating dead bodies. O Paltu, Muslims go to the mosque and bow down their heads and Hindus go to the temple for doing prayers; but both are only making strenuous efforts.*

Further Paltu Sahib says, *How did I realize God? I neither worshipped the God in the mosque nor do I bow down to the God in the temple. I worship the living God Who knows others' pain and sorrows.* Mastana Ji also said, "God is a living Rama." He used to say, "People are worshipping the dead Rama, the statue of Rama; but I am worshipping the living Rama shown me by my Master Sawan Singh."

*When I learned the lesson of love,
I was afraid of going to the*

mosque.

*Then I went to the temple where
many sounds were resounding.
Love attracts us in its newest form.*

Now he says, *When I learned the lesson of love* (meaning “when I got initiation”), *I was afraid of going to the mosque.* He had been preaching in the mosque for forty years and when he was initiated he came to know how much he had deceived the people. To deceive one soul is a great sin. A deceiver of souls is a great sinner. Then he says, “When I became afraid of going to the mosque I thought I might get some peace in the temple. So I ran away to the temple. But what was there? Many sounds were sounding there; people were making a lot of noise with conches and drums and they were playing other instruments; but God’s love was not there. Where was God? God has come in the newest form, in the form of Inayat Shah, because love attracts us in its newest form.”

*When I got the token of love, I
destroyed the power of mind
and maya,
And I was cleansed from within
and without;
And now, wherever I look, I see
my beloved.
Love attracts us in its newest form.*

Now he says, “When I got the token of love, I destroyed the power of mind and maya, I dominated them. Now they are in my control. From within and without, I am purified.” When one is purified from within and from

within God is manifested, then outside also he is pure. And that man, that human pole, will advise the people to earn their living by the sweat of their brow and to meditate on Naam. He says to be pure from outside; but he also emphasizes inner purity. He says that it should not be that on the outside you act like a Mahatma and within you are nothing. No. Whatever there is within you, only that should be shown to the people. Then Bulleh Shah says, “Whenever I look anywhere, I see Him only; my beloved is there.” It is just like when you are standing in a palace fitted with mirrors all around — wherever you look you will see your own image. Whether you look from the front or back or right or left, you will see your own image. In the same way when from within and without one is purified, one sees his Master everywhere.

Guru Nanak also says, *I see only you, O my Master. There is no one except You anywhere.* Kabir Sahib says, *Saying You, You, I was eliminated from me; since I was eliminated, wherever I see, I see only You.* But what is our condition? Maharaj Ji used to tell one story about a *Mirasi* (a member of the hereditary musician caste). This *Mirasi* went to a mosque where devotees were offering prayers. They told him also to do prayer. So he asked the advantages of it. And the devotees replied that by doing prayer, the radiance of God comes on one’s face. He said, “All right; I don’t have time right now, but I will do it in my home.” Among the Muslims it is allowed to do ablutions before prayer

with sand if water is not available at any place. Now this man was in the habit of drinking and had an aversion to using water, and he was drunk that night when he went back home. So he decided to use the sand, and he rubbed his hands on the earth. Now there was a chapati pan lying there which was black, and unknowingly he rubbed his face with that. After doing the act of prayer he went to sleep.

When he woke up in the morning he asked his wife to see if there was the radiance of God on his face. Now his wife had never seen the radiance of God; how could she say? But she said, "Look here, I don't know what the radiance of God is; but I can say this, that if it is black then it has come in abundance; if it is other than black, then your own radiance has come."

So this is our condition. If we could achieve God by slaughtering animals, by backbiting, by criticizing, by thinking evil of others, then everyone would have got Him. But if He is achieved only by purifying from within and without then we have lost the other taste also. Guru Nanak says, *Rare are the best ones in the world*. Only a few are purified from within and without.

Hir and Ranjah were united.
Ranjah was playing in my lap*

*Hir and Ranjah were immortal lovers in the Punjab, comparable to Majnun and Laila in Persia. Mystics have used them to symbolize Soul and Oversoul.

*and I was searching for him
outside;*

I was not aware.

Love attracts us in its newest form.

Now he says, "What happened when I was purified from within and without? Hir and Ranjah were united"; that is, soul and Oversoul were united. Soul says, "I did not realize that my beloved was within me. I was searching for my beloved in forests and mountains and in this world. But when I looked within according to my Master's instructions, I saw my beloved Ranjah (Shabd) playing in my lap." Then she says that when soul inverted, she met Ranjah within — Shabd manifested within. When soul went back to her true home, Sach Khand, who was there? Her beloved Ranjah, the Oversoul, God.

Now Hir, or the soul, says, "By calling Ranjah, Ranjah, I myself have become Ranjah. All my friends now call me Ranjah. None should call me Hir now." She's going and asking her friends, searching for Hir, asking, "Have you seen Hir?" When her friends say, "Who are you?" she replies, "Ranjah," meaning she has forgotten herself also.

In the same way, one who keeps his Master's love in his heart, or one who always remembers Him, becomes His form. Guru Nanak also says, *O Nanak, this is His will. The Guru makes His disciple a Guru*.

But those who are not rising above and not going to higher planes can't see what the Truth is. And what do those people do? They neither take benefit for themselves nor do

they allow others to take benefit. So she said, "My God, my Master, that Shabd is within me. I am playing with Him, and He is playing with me."

*People are tired of reading Vedas
and Koran,
Doing Sijdha their foreheads are
worn out.
God is neither in Mecca nor in
any other sacred place.
One who has realized Him has
done so by going within.
Everything lies within.*

Sijdha is a prostration in Moham-
medan prayer in which you are
kneeling and touching the ground
with the nose and forehead, the
eyes being directed towards the tip
of the nose; and Mecca is the sacred
place of the Moslems. So Bulleh
Shah was very much an intellectual
and learned man, and he had done
all these things. Here he explains
how he doubted the worth of it all;
he says, "I am tired of reading
Vedas and Koran."

Further he says, "By doing
Sijdha or prostration — my forehead
was worn out." Some Saints when
they come, they go to all the sacred
places as Guru Nanak went to Mecca.
In the same way Bulleh Shah went
to the sacred places of Hindus and
he went to Mecca. But he says, "God
is neither in Mecca nor in any sacred
place." He says, "I went to Mecca
also, but I didn't find Him there." In
this context Kabir, who was also a
Muslim, says, *When I was going to do
Haj, [pilgrimage to Mecca] God met*

*me on the way. He was displeased with
me and rebuked me, asking me from
whom I had learned that God is in
Mecca? God is within all. So Bulleh
Shah says, "My forehead is worn out
doing the Sijdha. Whoever has
achieved Him has achieved Him
from within. Nobody has ever found
Him from outside or elsewhere and
nobody will ever find Him from any-
where except from within."*

Guru Nanak also says, *Reading
made us tired but there was no peace.
Without Satguru none can get Naam.
This law is made by God Himself. He
says, If we read all the books and scrip-
tures but ignore Naam and Master,
brothers, there is no means of libera-
tion. Without Satsang our introspec-
tion is not completed and yearning
is not developed in our hearts. Only
through Satsang, Saints create long-
ing and yearning to meet God in our
hearts.*

*Your love has made me forget the
Sijdha
And now there is no need of
repeating the old habits;
O Bulleh Shah, everything is
within.
Love attracts us in its newest form.*

After getting Initiation, Inayat
Shah told Bulleh Shah, "There is no
need of outward rites and rituals; the
only thing that is now required is to
go within." Then Bulleh Shah replied,
"It is very difficult to leave them," as
he was a Kazi in the mosque. So
Inayat Shah told him, "All right; you
meditate." And now, after doing
meditation, when his inner vision was

open and when he had seen the reality within him, he said, "Your love has made me forget the *Sijdha*. I find that there is no need of repeating the old habits, because everything is lying within." When we have got initiation by a Master, after that there is only one thing for us to do; that is meditation. What is the use of fighting with others? You have got what you need for your salvation. Mind your own business. You can go within and see who is perfect and who is not, who has been given orders and who has not. Just look within and see. From where does one have to take orders? From men? From worldly people? From the insects of maya?

Kabir Sahib says, *O Kabir, once meditation becomes established, we will get its fruit even if seven oceans are coming in our way.* So one who has meditated will get its fruit. This is the matter of Master and disciple. It has nothing to do with the registration and transference of worldly things. Did Guru Nanak make a will for Guru Angad? Did Baba Jaimal Singh get this wealth of spirituality through a will from Swami Ji Maharaj? Or did Sawan Singh get it through papers? Only materials can be transferred by wills and papers and not spirituality. So in the way of the Saints, eye gives

to eye. Nectar is flowing through the eyes of Saints. But what is our condition? We are not even making our eyes the receptacle for their grace, for the grace of the Master. And what have we to give? We have nothing to give our Master. We know only how to slander, to criticize, to abuse other people and to comment on other people. This is the matter of Guru and Sikh. This is the matter of Master and disciple. Everything is given only through the eyes and there is no other medium through which spirituality can be given.

Once Bishan Das, my first Guru, held my neck and told me, "Look into my eyes." And whatever power he had he gave me through the eyes. And Master Kirpal also gave me through the eyes. Whatever He gave me He gave me through the eyes only. Hazrat Bahu says, "If Master looks once through His gracious eyes He can liberate millions." Everything is done with the eyes. You see, one who can liberate millions only by looking once, why does He have to consult others for decisions? Because He is perfect He can liberate millions only by his one sight. Since He is capable of doing each and every thing then why does He have to consult other people for making decisions? He can decide on His own.

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Please, therefore, consider me as your very own, charged with the responsibility of helping you realize how great and exalted was He, who was called lovingly as Sant Ji, and how important was His message to appreciate the time. Don't allow it to slip from your hands. Do the meditation because it will be a great, indispensable, and indescribable asset, here and hereafter.

—Sant Sadhu Ram Ji