



AJAIB'S GRACE

March-April 2002

Volume 1, Numbers 1-2

AJAIB'S GRACE

Volume 1 Numbers 1-2

March-April 2002

3

Remain Firm on the Truth

Sant Ajaib Singh Ji

message for all initiates, tape-recorded on September 5, 1986

6

My Search for Truth

A. S. Oberoi

account of first meetings with Shri Sadhu Ram Ji

22

The Meditator Likes the Will of God

Sant Ajaib Singh Ji

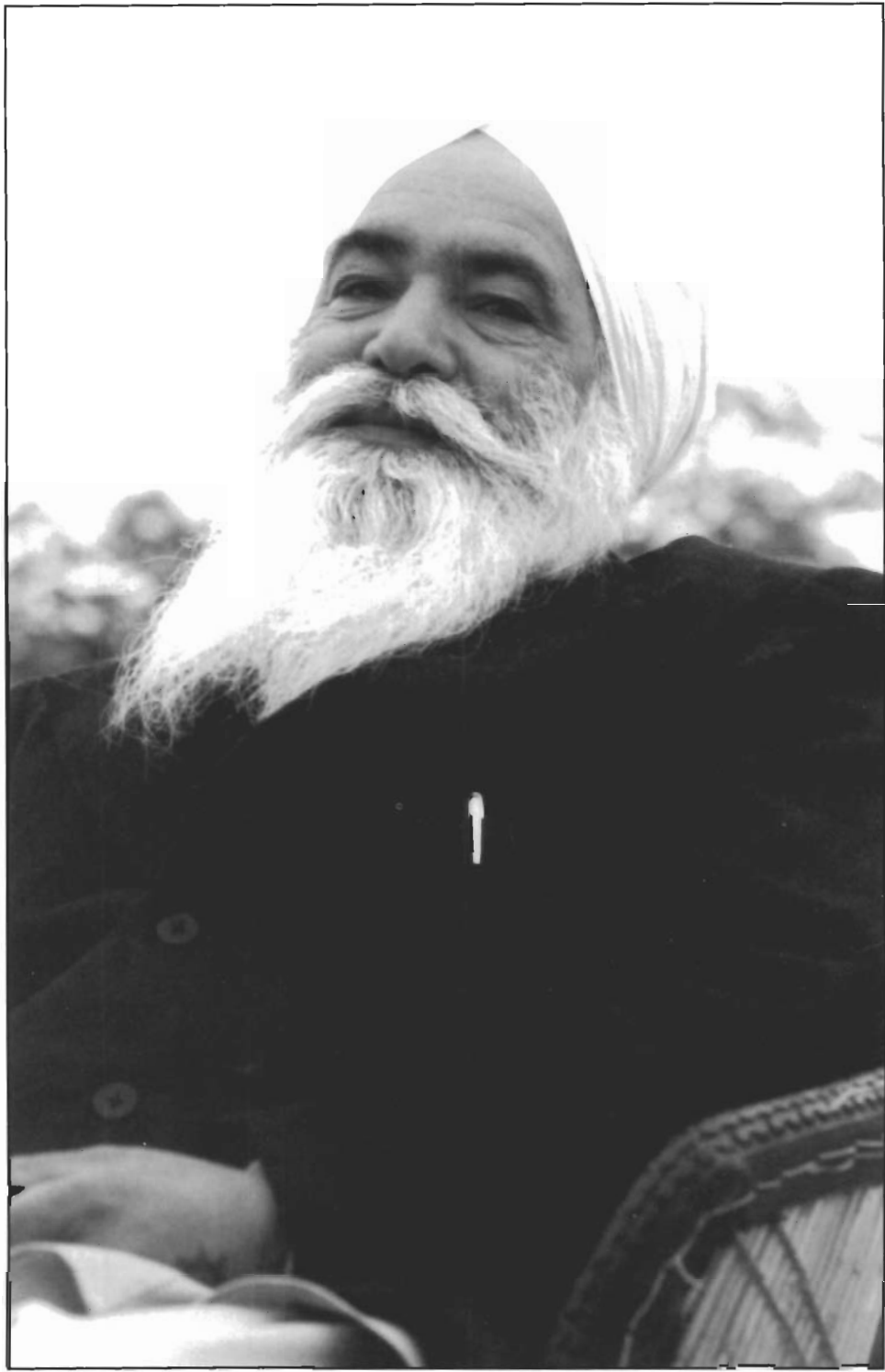
Satsang of September 28, 1996

48

From the Editor

Ajaib's Grace is published periodically for the purpose of disseminating the teachings of the living Master Sant Sadhu Ram Ji, of His Master Sant Ajaib Singh Ji, and of the Masters who came in the past. Editor: Suzanne McMahon, with the kind assistance of Chiranjiv and Romilla Batra, Christopher McMahon, and Daryl Rubin.

Annual subscription rate is \$30.00. Foreign and special mailing rates available on request. Manuscripts of articles on the theory and practice of Sant Mat are welcome. Articles may be edited to fit the existing space. Poems will also be accepted as space permits. Submissions and subscriptions should be directed to: Suzanne and Christopher McMahon, 801 Park Way, El Cerrito, CA 94530, U.S.A. or info@ajaibsgace.org. Views expressed in individual articles are not necessarily the views of the journal.



Sant Ajaib Singh Ji, 77 RB, around 1980

Remain Firm on the Truth

Sant Ajaib Singh Ji

Whatever I say is with the Grace of my Master Sawan Kirpal. The time is very difficult. The minds of the people have gone astray. All are thieves of meditation of Naam, but are clever in becoming Masters. I say this because I have initiated many dear ones. I have honestly and with true heart done the mission which my Gurudev gave to me.

From within I do not have the orders of my Gurudev to reveal that I will leave this world on such-and-such a day or a certain time. Saints do not show such miracles. They do not perform the dolls' play. For a long time, for many months, I have been thinking of saying all this because whenever Saints leave the body — even my Masters Sawan and Kirpal left Their bodies — many parties were formed. For the properties people went to the courts, which later on gave an excuse for the people to laugh and say, "Look at the disciples of the Perfect Master fighting with each other." My Master Kirpal had said, "Do not go to the

courts. Come back. This will be in your interest."

I have been telling this to the dear ones through the hints, but alas, no one paid any attention to it, and life became very uncomfortable. This is not a machine which would go on working endlessly. In the end it has some limit. I am saying all this with the orders of my Gurudev, that no one should do the false Mastership, and no satsangi should follow anyone false. One has to settle the account for every mistake. To do the work of Mastership, to give the Naam [is difficult]. I say this from my experience, and we know from the writings of the Masters, that the false Guru gets the maximum punishment. And the false disciples also get the maximum punishment. I have said this in many Satsangs. Whatever experiences Sundar Das had with Master Kirpal, Mr. Oberoi has written exactly the same. If someone has any doubts, he can read it. The writings of the Saints are not to scare us nor to tempt us. The seed is never destroyed in the sangat. There are those who understand me. In the ashram my children [Balwant and Gurmel] and the Lala family [the family of Gurmel's grandfather, Lala], have served me a lot. I appreciate it. But I am sorry to say that

This is Sant Ji's message to the sangat recorded on September 5, 1986, Rajasthan, India and originally printed in Sant Bani Magazine, July 1997.

what I have been telling Lala for the last thirty years, he did not make any effort to do it — even though I loved him, making him as my father. [According to Gurmel, when Sant Ji was meditating, He would always invite Lala Ji to sit with Him]. Hazur Kirpal used to say that love goes both ways; it is not one way. The moth loves the flame, but the flame does not know. Whenever the moth comes above the flame, the flame burns it. I very much appreciate my children, Gurmel, Balwant, and Balwant's young child, Sukhpal, who always gave me love even though she is a child.

The principle of Saints is that they give the work of Mastership only to the One for whom God Almighty has given it to Them to hold in trust. They say, "You have to do the work," and They give Him that. You can read the story of Prithvia (Guru Arjan's Dev's brother, who wanted to be the successor); it comes in the bani. Ramdas says, "Son, why do you fight with your father? It is not good to fight with the elders." I say all of this because later on, after the Saint leaves, people fight over the properties, which is not appropriate. If the one who has made so much leaves it after making it, what is the hope the heirs have to take it with them when they themselves leave? Kal does not lose any opportunity. Afterwards he leads our minds astray and makes us fight with each other.

Officially, going to the home of the government, I have legally deeded this one *murabba* of land [approx-

mately 16 acres] to my children Balwant and Gurmel, so that later on no one may bother them. These children are not hungry for this property, but since I have seen so much in my life, [I know that] afterwards people who have gone astray themselves lead others astray.

With the grace of my Master I have lived my life very lovingly. In my whole life I never tried to fight with anyone. I have never used any part of the innocent body which I got from the Almighty Lord for any evil, even though allegations were made against me, which I received in the love of my Master. I always had this in my heart, and I always believed, that Truth is, after all, Truth. "Remain firm on the Truth." This was the saying of Guru Kirpal. Never in my heart was the feeling of taking revenge created.

I am happy saying all of this to my children. Never accept any donation and consume it. They have enough property for their maintenance. They should earn and live. Very happily they can do the Satsang only at the ashram. If they are my children, if they have become mine, they should definitely not mourn for me, as I am not going after doing anything bad. They are very dear to me with body and mind. If someone says, "They didn't call me, they didn't include me in this (the final rites) —" It is not in their control, because I myself have given them instructions, which I hope they will follow. Saints do not come into this world to make their tombs. Specifically I would like to instruct them ac-

ording to the tradition of the Saints, not to make any place of mine. Saints are not attached to any place. They come from the Shabad and merge in the Shabad. One gets such a Saint only if he is the most fortunate one. I have always said, "What is the use of taking Naam from the Saint if one has to come back to this world again and again like the ghosts? Naam is the insurance of life."

I will only make this request to the sangat. I did not remain in hiding. My Master did not let me hide myself. He gave the spiritual wealth to everyone wholeheartedly. People came from the West and I told them only this, "Now the *Mauj* (Will) of Kirpal is created only to give. Dear ones, take It." I am very happy that they appreciated the spirituality. The dear ones who helped me like Russell Perkins, Norma Fraser, the Bagga family, Dr. Molina, Don Macken, and many other dear ones who did not understand me as a human being, they understood me as the Form of God. I will recommend all of them to my beloved Master. He is the Forgiver and Gracious One.

I have not said this to upset anyone. My ashes should be spread in the fields, and the remains should be immersed in the canal. No one should try to make any place [as a monument]. If they think, "If we will bury Him in a good way, make some good place for Him, something of His will increase; but if we do not, something of His will decrease — " Kabir Sahib says, "If you offer sandalwood to the dead, what reward

can you get from it? If you put dirt on the dead, what does he lose?" I have always maintained, "It is better to die in a place away from home where no one is your mother or father, where no one cries or weeps, and no one becomes sad."

Today the date is the ninth month, September 5th. The time is approximately 9 p.m. Once again I say that those in the sangat who will remain strong will be protected the most. If you will be divided in the parties, then Kabir says, "What can the poor Master do if there is lacking in the disciples? The blind one does not accept anything, like the blowing of the air in the bamboo." I hope that whatever I have said — the instruction is the same for everyone, whether one is from the West or the East, because the dear ones are spread all over — and that is, "Remain strong!" Of course, if you find someone who has meditated like my Master made me meditate, very happily you can take advantage of him. I am ready to help you in that case. Do not follow the false one; do not waste your life. Sawan was told that people have made many parties. Sawan said, "They are still very few. The time will come when no one will be willing to become the disciple. Everyone will prove himself to be a guru and will say, 'I am the only true one!'" So I hope that all of you Will lovingly [carry on] — this is a kind of will which I have spoken — not on the legal papers — which will always remain valid in the sangat.

Much love and best wishes to the whole sangat.

My Search for Truth

A. S. Oberoi

1. As beloved Sant Ji used to say, the passing away of a Perfect Master is a great catastrophe, and many big and bulky trees are uprooted. As an initiate of Baba Sawan Singh Ji Maharaj, I had seen it happen twice before Sant Ji quit the mortal frame. While every dear one in the sangat bore the brunt of the physical disappearance of Sant Ji in their own manner, for me it was an immensely deadening shock and unbearable agony. I was also suffering from a frightening guilt that He had gone well before the due time, since He was extremely unhappy that most of us did not devote ourselves to meditation, as He often urged us to do, nor did we square up our mutual disputes, whether in the family or in the Satsang circles, as He advised us strongly to do in His discourses, in private darshans, or in the letters from Him to various dear ones. Instead each one of us, as He confided to me many times, would use all the intellect and emphasis that we had to say that the party we had a dispute with was absolutely and decidedly in the wrong, was behaving in a high-handed manner, was flouting the principles of fair play and decency and, most of all, of Sant Mat, and should be asked to make amends to enable peace to prevail.

2. I had the blessed opportunity of spending over one week with beloved Sant Ji, just about two weeks before He flew out of the mortal frame and can

never forget all that He chose to tell me, at times directly and at other times in hints and indications, and simply put, all that He shared was nothing other than instances of our disobedience, obstinacy, lethargy, and incapacity to realize the good that He wished for us. Besides many, many other points that He shared with me mercifully in His divine wisdom, He also asked very innocuously what we should do if one of our elders or a senior member of the family disappears. Do we sit at home? Do we not run anywhere and everywhere, trying to find any hint, however small and however unhelpful, of where he has gone? Do we not use all our resources and energies to find him and bring him back so that the family may feel at ease, may regain its peace, and may be able to enjoy the guidance and help it has been deprived of?

While all I have stated above was mentioned in a rather casual and passing manner, nevertheless it struck me deeply that it was not without purpose; instead, I thought, while regretting that I was not able to fathom its import and implication then and there, that wisdom was sure to dawn upon me, sooner or later, to enable me to realize why Sant Ji had spoken in this manner and what He really intended.

3. I have always been strongly of the view that beloved Sant Ji, who is All-Knowing, All-Wise, and All-Powerful,

would come to us Himself in His new form and take us by the hand, as we are blind human beings. Still I felt that it was our bounden duty to search for Him with an utmost humble mind, broad heart, and open eyes, keeping in serious and special view the contents of His message, spoken and recorded September 5, 1986, roughly eleven years before He left the mortal frame. If we look carefully at that message, we find that He had stated towards its end: "Of course, if you find someone who has meditated like my Master made me meditate, very happily you can take advantage of him. I am ready to help you in that case." All that He stated and recorded was with a great purpose and plan, and was seemingly intended to save us, we poor human beings, from the many questions which crop up after the Saints leave the earthly plane. These questions not only raise unseemly controversy, but replies to them do not come easily. In His book, *A Great Saint Baba Jaimal Singh*, Hazur Kirpal, writing on the subject of a successor, has stated that seeking out the successor is a point not always easy to settle.* Based on my personal experience of what happened after Hazur Sawan left the body and later when Hazur Kirpal went away and on what Sant Ji had very specifically instructed us to look for, I never paid any attention to the question of a successor. Instead I looked for some-

* The message appears on p. 3-5 of this issue as "Remain Firm on the Truth."

** The reference is to the footnote at the end of the section entitled "The Life Within," appearing in *A Great Saint Baba Jaimal Singh* (1960) by Kirpal Singh, p. 105.

one who met the requirements laid down by Sant Ji.

4. Armed with this understanding, with information received from some dear ones in visions (which was both incomplete and inadequate in many respects), and with a deep prayer to Sant Ji to have mercy upon us and guide us to Him wherever He might be, I had been going to various places during the last three or four years, intermittently, and had traveled quite extensively, but without success. However, wherever we went (myself, my wife, and another young and devoted initiate of Sant Ji), even though we might come back empty-handed, we never felt disappointed. Never had fatigue overtaken us, and never had we thought that our effort was a waste of time and energy or that we should abandon our search. Instead, our feelings had always been those of satisfaction and happiness, returning each time with deeper and more subtle understanding that we had done what we ought to do, and that, as we were doing it in the cause of the beloved Satguru, it would neither be wasted nor remain unanswered. Sant Ji was seeing all and would help us, whenever He thought proper. This small thought always gave us solace and satisfaction, inspired us to continue our efforts, and also gave us the understanding that success is generally not easy to come by in such situations.

5. My search for the Master in a new form took a dramatic turn on March 12 when I was on a finding-out mission, along with three other dear ones. Instead of proceeding along the way we had intended, we were led, rather mysteriously, in a different direction, and we

found ourselves traveling to a place where devotees of Sant Ji were getting together for a meditation program.

A little while earlier, a *pakka* [permanent and stable] sevadar and initiate of Sant Ji had asked me if anyone had seen the *swarup* [form] of Sant Ji in the new form that I was searching for. Upon my affirming it and giving the broad contours of the same, he exclaimed that these characteristics were all present in the form of Shri Ladhu Ram Ji (whose name had been changed to Sadhu Ram Ji by Sant Ji) except the utmost *nur** and *prakash** on the forehead that I had mentioned.

Another devotee of Sant Ji, at whose



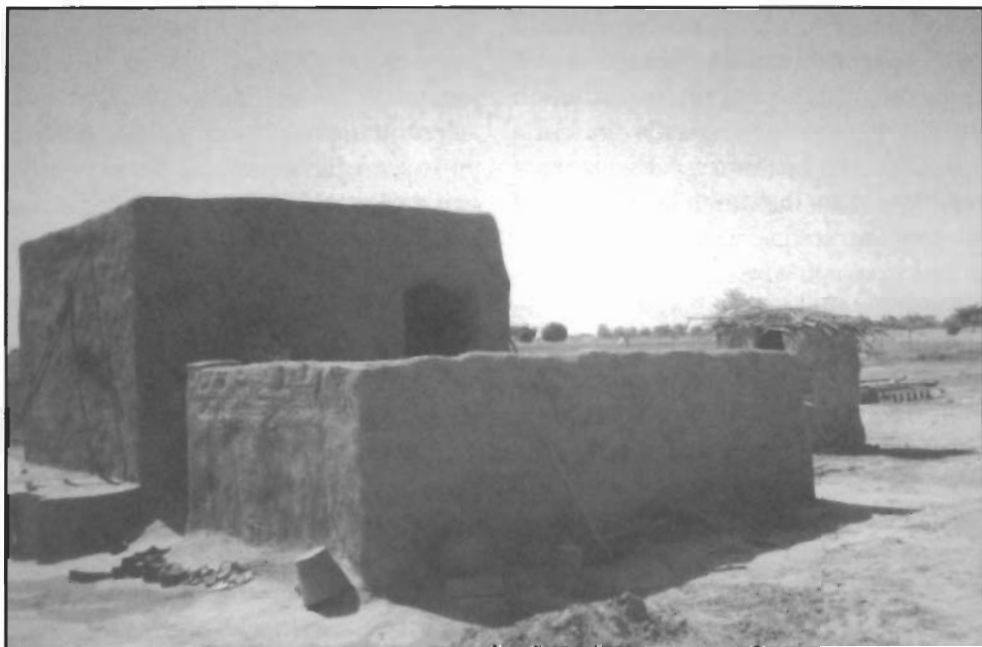
Sant Sadhu Ram Ji

*Both these Hindi words mean light, *nur* deriving from Persian and *prakash* from Sanskrit.

home the program was to be held and who was escorting me to attend it, had told me about two months before that Sant Ji had asked him to convey to me that He had found me earlier and would do so again and that I should not worry at all. The same gentleman had also told me that, in a dream, he had seen that I was going in a bus full of satsangis, and at about 3 a.m. the bus had stopped so we could ask for directions. In reply to my query to someone outside, the answer was, *16 km*. Talking of this instance that day as we were riding in the car to his home, he showed me the place where he had seen the bus stopping and said that the place where Shri Sadhu Ram Ji was living, in a *kaccha* hut [a hut made of mud] in a field, was exactly *16 km*. from that place.

In the same breath, this gentlemen along with two others riding with us, all of whom were in close contact with Shri Sadhu Ram Ji, told us very pointedly that he is a great meditator, that he sits in meditation the whole night, and that he has done so ever since he was initiated. Our sense of anticipation was further heightened because we had had some indications from another source about the place where the new form could possibly be, and those very indications were turning out to be present in the vicinity through which we were traveling.

You can well imagine what one feels like in such a situation. We felt that we were not going there of our own volition but that Someone was taking us there by design. As we reached the home of that devotee, Shri Sadhu Ram Ji also came there on a tractor with another dear one and greeted us very lov-



Mud hut where Sant Sadhu Ram Ji meditated, Anupgarh District, Rajasthan

ingly, warmly, and humbly. It seemed to us that, even though seemingly a simple, down-to-earth villager, he had a striking and unique personality, which was casting a deep impression upon us.

As the conversation began, the person with whom Sadhu Ram had come said to me: "Uncle Ji, he [Sadhu Ram] had told me about a month ago that Oberoi Sahib, who does seva at 16 PS Ashram and makes the announcements, will come here for the meditation program, and when I asked him why, he deftly avoided a reply and said that he did not know." At that stage a second dear one said that the meditation program was supposed to be held on the previous day, but when he had reminded Sadhu Ram Ji about it, Sadhu Ram replied that it would be held a day later than scheduled (i.e., on the day we arrived), adding that some *premis* [dear

ones] would come from Delhi and bring Sant Ji's love and message.

There followed some conversation on various important points of the Path, all of which firmed up our conviction that we were in for a surprise. At this time I took a seat just opposite to Sadhu Ram, on the same *charpai* [wooden cot] where he was sitting. I kept looking into his eyes continuously for fifteen minutes, and he also did not take his eyes from me all that time. I realized, though I don't know much about it, that the eyes were those of a great meditator, and I found that love, divinity, and purity were oozing out of them tremendously. He is a *harijan*, or untouchable, considered to be a low caste in India, and is a daily wage-worker on the farms in the surrounding area, including those of the three persons I have mentioned above. But I felt, despite his simplicity and out-

ward lowliness, that he was a person of great inner ascent and achievement and knew much of the inner matters, though usually he speaks sparingly and in a rather jocular manner, so that people generally miss the depth and height of his soul and self.

There were about thirty people present by this time, all talking freely and uninhibitedly, speaking loosely and loudly, as the farmer village folk normally do, stating their own feelings about his great meditation, humility, and love, but nothing more than that. At about 11:30 in the night, when the assembly was about to disperse, I got up and, in a somewhat excited mood and tone, and with raised voice, said, "I submit with my head, knees, and knuckles leveled on the ground and with a deep cry in my throat that I am an aged and old person and have not come traveling over 500 km. for nothing, and I will not leave this place tomorrow morning until I get a message of Sant Ji." Sadhu Ram smiled very softly and beautifully and said, "I do not know anything, but the dear one at whose house we are all sitting sometimes meets Baba Ji¹ inside and gets some message and shares the same with me, and if he does so, I will pass that on to you." I said in reply that I did not know anything but that I wanted the message, whether he brings it or the other dear one brings it, and I repeated my resolution not to leave the place the next morning.

¹He is referring to Sant Ajaib Singh Ji as "Baba Ji," as many Indian satsangis did and do. This name is used as a term of address for respected elders and has often been applied to the Saints.

Well, dear ones, hold your breath. He came to the place where we slept early the next morning on his own, and said, "Continue your search. It will increase your sense of separation from Sant Ji, enhance your love for Him, loosen the burden of your karma, and your seva will be accepted in the *Guru Darbar* [Guru's Court]."

What else did I need, what more did I look for, and what greater satisfaction could I get? A while later, he said that those who meditate strongly speak only to the extent permitted by the Guru. Beyond that they tie their tongue and become *gunga* [dumb]. This further added fuel to the fire of gratitude inside us, and we felt that we had been led to the right place and right person and would wait for further revelation and also information about him. The love, grace, and beneficence that was showered upon us by Sant Ji through him is beyond description and beyond imagination. Equally the respect and love given to us by the family with whom we stayed and by all the nearly thirty other dear ones, who acted as one undivided family, is beyond words. The parting was so warm, heart-winning, and heart-touching, and if I mistake not, similar if not the same to what we used to get from Sant Ji, that it pierced our hearts.

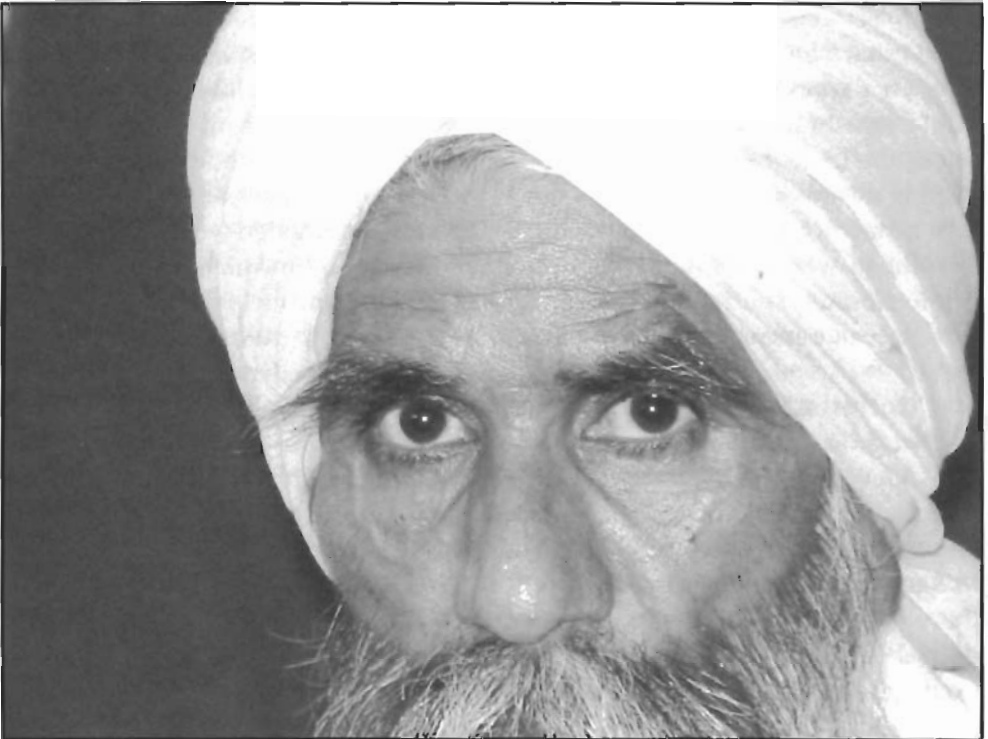
This is how our first visit ended and this is how we entered into a new, exciting phase of our life. After we left, all the dear ones who had collected sat there for a while chatting, and Sadhu Ram is reported to have said, "We are remembering very sweetly those dear ones who have just gone, and they will keep remembering us all the while as they travel, and they shall be back here

soon." And mind you we were there again on the fifth day.

6. While we were sharing our experiences and assessments amongst ourselves on the way back, all four of us (myself and my wife, both initiates of Hazur Sawan, another dear one who is an initiate of Hazur Kirpal, and the fourth one, an initiate of Sant Ji) felt that the minimum we could say easily was that he was a great meditator, was extremely loving, humble, simple, straightforward, and soft, and that meeting him was not only a great pleasure but seemed to be very rewarding too. We also realized that one wanted to be with him more and more, as his small, sweet words, even though spoken in a rural manner, appeared to be meaningful and convincing, touched

the ruffled chords of the heart, and, even though he knew much about the inner domain, yet he possessed the art of speaking sparingly, only when absolutely necessary. Our united feeling was that the next meeting with him was bound to be more exciting and revealing, even though concealing too, and in any case, would hopefully unearth more information, knowledge, and insight into the matter that we were eagerly investigating.

We also all prayed that, just as Sant Ji had mercifully lead us to Sadhu Ram in a mysterious and surprising manner, He himself would also lead us further in the same manner and would enable us to decide whether he is the one, about whom He had said long back, "Of course, if you find someone who has



Sant Sadhu Ram Ji

meditated like my Master made me meditate, very happily you can take advantage of him. I am ready to help you in that case.” We also agreed that we should not lose much time, and, depending upon various circumstances, should try to go to him again as early as possible.

7. On our reaching back home, one devotee asked me to describe, in simplest terms, the dear one I had met. I said that he is an initiate of Sant Ji, is a great meditator, is strikingly loving, humble, simple, straightforward, soft, and sweet, and, according to my understanding, he seemed to fulfill the requirements laid down by Sant Ji as someone who had done the meditation similar to that which Sant Ji’s Guru had got done from Him. Still I would take more time to confirm the same outwardly before saying so openly. I also added that I have no qualities and am not only a confirmed sinner but also an idiot of the first order, very much subject to the tricks of the mind and committing mistakes every minute. Therefore instead of going by what I might say, those who are interested in the Truth should go and see the things for themselves before formulating their views.

8. Our second visit to him was as sudden, surprising, and dramatic as the first one. A few dear ones who are very close to us had come to know of our sojourn and its success, despite our best efforts to keep the matter guarded; we had, therefore, to share some information with them. One of them became very excited and interested, as he had seen some dear one on the inner screen at the time of the passing away of beloved Sant

Ji. Upon our giving details of the form and figure of the dear one we had had the good fortune to meet with, seemingly by coincidence, he felt that this was the same personality he had seen earlier, and his desire and anxiety to meet him became immense and intense. Despite our reluctance and unwillingness to take any other person along on our next visit, we had to yield to his desire and determination. It was decided that we would go on the second trip ten days later, and instead of four who went earlier, we would be five, including him.

9. One of us, who is the youngest in age and in whose car we were traveling, got very restive and didn’t want us to wait for ten days but rather wanted to go back as soon as possible. I tried to calm him down and requested him to be patient, but he said that something was bubbling inside him, and he wanted to be there with him [Sadhu Ram Ji], sooner rather than later. Late that night I happened to talk on the phone long-distance to one of the dear ones who was sharing her experiences with me, and she enquired when we would be going out next and how many of us would be going. Upon my telling her that we were five and were due to go in seven days, she immediately blurted out, “No, you should not delay till then, nor add anyone to your party. Go at once and not this time only; continue to go to him often, at brief intervals, as he is sad and morose and does not want to come out now and may slip away from that place, never to come into your hands again.” She also added that my visit, submissions, and pleadings would help change his mood, mind, and plans. I contacted the other dear ones at about 11:30 p.m.



Sant Sadhu Ram Ji, Anupgarh District, Rajasthan, India

and, changing our program, the four of us left the next morning at 6 a.m.

10. When we reached him unexpectedly at 4.30 p.m. the next day, the three dear ones I have referred to before were surprised and happy to see us. They shared with us that on the previous evening he had told them that our further visit was welcome but that no one other than the original four dear ones should come. This confirmed our view that he knew what was inside us and that he wanted to help us achieve our purpose. He met us in a very warm and winning manner and looked into my eyes deeply for a considerable length of time, giving me the feeling that he was telling me he knew me and that I was not shuttling there on my own. Instead, Ajaib the Wonderful was dragging me there and that I need not worry, since, true to His word, He had found me again.

Outwardly he said: "A hearty welcome to all of you dear ones. I am sorry that you had to travel such a long distance to reach me, but I hope that you did not have much difficulty on the way. It is unfortunate that we cannot give you the comforts that you have in your own homes. We are living in a jungle, and that too a desert, and do not know how to respond to your love and longing. But, dear ones, I am helpless. What is happening is Great Ajaib Guru's play and no one can stop it. If you are running to this place, it is on account of Him, and if I am forced to sit here amongst all you dear children of Sant Ji, it is not according to my wish, but to His orders. I have neither any say in the matter, nor any other option than to dance to the tune that He plays in His *Mauj* [Will]."

"As He has brought us together, we will spend all the time in His remem-

brance, singing His glory and greatness, and expressing deep gratitude to Him who is the Creator of the universe from the core of our hearts. The main purpose of our coming together is to realize how great and gracious Baba Ajaib Guru was and is. He is looking after us even now and knows how He wants His love and message to be shared with every dear one all the world over. Be rest assured that He will do what He wants at the appropriate time and will not need anyone's advice, acceptance, or help because He is All-Powerful and All-Knowing. Baba Ajaib has told us forcefully to be united and strong, and this is what we should do in every way. He has ordered me to serve you all — His sangat. I am therefore here as your sevadar and would always be happy and pleased to sweep your shoes because therein lies my true identity."

11. Thereafter, he asked us to wash and bathe and come back soon for tea and refreshments. Then, after about two hours, we would sit in *bhajan abhyas* [meditation] together for forty minutes or so, as this was very important. We all went to the bathing area and were feeling intoxicated and half mad. I personally felt strongly that he had welcomed us practically in the same manner, with similar words, and with the same love as beloved Sant Ji used to do upon our arrival at 16 PS Ashram. I also realized that he had answered everything, in just a few words, that I was seeking to ask him on this visit, and it seemed to me that, even though he said that he knew nothing, his depth was nothing short of a sea and his height nothing less than the Himalayas, as indeed is true of every dear one who is

lost in the *Shabad Swarupi* [Word-Personified] and *Shabad Abhyasi* [Word-Proficient] Guru. Memory came to my aid to tell me that my experience in the initial meetings with beloved Sant Ji was very much in the same manner and vein.

12. After tea and rest and meditation, when we had time again to sit with him, I told him that my understanding was that he had some land in Punjab, which he had given away to someone else, against the wishes of his parents, before migrating to Rajasthan to work as a daily wage-worker on the farms in that area (outwardly there was no information except the experience of one of my sources). He smiled and said that his grandfather had indeed given him twenty-five acres of land, but as he wanted to pursue the path of God-Realization, he had shifted to Rajasthan, leaving the land and everything else there in Punjab.

When I asked him to narrate some important aspects and events of his life, he said he had met a Guru many years earlier who had given him very good advice and had shown him the way. Upon my asking pointedly what way he had been shown, he replied, *Surat Shabad Yoga, the Science of Soul*. And on further enquiry, he confirmed that he had been given the secret of the first two Words, which he practiced for ten to twelve hours daily for fifteen years, acquiring ascent, experience, and proficiency up to the second spiritual stage, i.e., Triloki, and had reached Brahm Desh. He also said ruefully that it was perhaps so destined that his Guru had disappeared and that he could not meet with him a second time.

The main purpose of our coming together is to realize how great and gracious Baba Ajaib Guru was and is. He is looking after us even now and knows how He wants His love and message to be shared with every dear one all the world over. Be rest assured that He will do what He wants at the appropriate time and will not need anyone's advice, acceptance, or help, because He is All-Powerful and All-Knowing.

—Sant Sadhu Ram Ji

Upon my enquiry as to when and how he went to Sant Ji, he said that he had come to know about Him from one of the three dear ones mentioned previously, got more details from a second one, and was initiated along with the third in October 1987. Six months later, when a ten-day program of meditation and Satsang was held in March 1988 at 16 PS Ashram for the Indian sangat, he participated in it along with his three associates. Continuing, he told us that a few days before the program was concluded, he mentioned to one of his associates that his work [Sadhu Ram's work] was going to be completed, though he was himself still lurking in the dark and did not know fully yet about the nature of that work.

When I asked him whether that work had been completed, he affirmed that it was indeed done and explained that what he had been referring to was that, with the grace of his Satguru, he had completed the spiritual journey at that time up to the stage of self-realization, meaning thereby, knowing the self and

reaching the third stage, removing all the three sheaths from the soul — physical, subtle, and casual — and revealing the soul shining in its pristine glory, having the light of twelve suns.

He also told me that he asked the first dear one to arrange an interview for him with Sant Ji. The dear one had replied that as Sant Ji was extremely busy that wouldn't be possible, but he told that dear one to simply send a note to Sant Ji and leave the rest to Him. Sant Ji called Sadhu Ram and, upon hearing of his high experience, expressed happiness and told him that one important milestone on the inner journey was over and that the next stage should also be covered with the same zeal, enthusiasm, and devotion. After he came back from meeting Sant Ji, his associates asked him what He had told him, and he replied that Sant Ji had said, "It is good that at least one has come out; one has swam across."

13. It is his style, when he does not want to give a direct reply, to start talking in circles, jesting, and skirting the

issue skillfully. When I happened to ask him about the further journey beyond the third stage, he said that he was a poor daily agricultural worker and belonged to the lower *harijan* caste, so how could he know about all these higher things? Similarly when I asked him about various organizational and other related aspects, he avoided the matter very jocularly.

But a few hours later he hinted that initiation would have to wait for some more time, till Sant Ji considered it appropriate, though the rest of the functions, namely, advising and helping the dear ones in meditation, giving replies to questions of the dear ones, and looking after them would go on.

He also said very strongly that it was the responsibility of each dear one to extend love, respect, recognition, and help to all, and to remain united and devote maximum time towards Bhajan and Simran. He added that our beloved Satguru gives a wake up call to all the dear ones around 3 a.m. and that we should get up immediately, even if it is before 3 a.m., wash ourselves, complete the other requirements, and become active and sit in meditation without fail — whether our mind stops wandering or not, whether our meditation is successful or not, and whether we like it or not — because this is our own work. It has to be done by us and no one else, and if we do not complete it now, then it will have to be resumed later from the point where we leave off, as no concession is admissible. He also said that faith and confidence are very significant and important on this Path, and even if meditation is somewhat lacking, these two virtues will undoubtedly help us

achieve our objective and reach the destination.

14. I told him that it was generally believed, and that Sant Ji had confirmed it sometimes in the Satsang, that both Hazur Sawan and Hazur Kirpal had left the world much before Their due time. I asked him if it would then be correct to accept the version of some dear ones that our Sant Ji had also similarly gone earlier than His due time and if so how early?

Sadhu Ram Ji gave me a broad grin and said that he would not like to go into such details but would say unhesitatingly that every Saint takes the karmic debt of those who are initiated by Him, of those who are His brethren-in-faith who repose faith and confidence in Him, and even of those who see Him only once with much love and devotion. He suffers all this burden upon His physical self. However, we are poor jivas — ignorant, unworthy, and immature — and never worry or fear while committing sins and doing wrong. Instead, day by day we keep increasing our burden, foolishly and feverishly. Saints do their best to warn us about it and advise us emphatically to take heed and reform ourselves, but all their advice and instruction falls upon our deaf ears. Acting upon the dictates of our mind, we keep committing misdeeds on the one hand, and praying day and night to the Guru to excuse us on the other.

The Saints have soft hearts, like wax, which melt easily when They see our plight as we suffer from disease, poverty, and other ills, and, taking pity upon us, They take on our karmic debt much beyond what Their bodies can

suffer and far more than is feasible. The result is that the body becomes weak, the system crumbles, and the incapacity to perform those functions that we unnecessarily expect of Them becomes pronounced.

Added to this, when dissensions amongst us increase, especially amongst those who are considered to be their principal sevadars, when ill will, hatred and enmity keep rising by the day, and when Their words and instructions are not valued but are flouted flagrantly, then They become disheartened and decide to fly out of the bodily cage. This is what happened at the time of Baba Sawan Singh, and this is what was seen happening during the days of Hazur Kirpal also. This is what made those two great spiritual stalwarts leave before the due time. The least we can do now is to realize what tremendous harm we have done to our Great Guru, who was our only Saviour and our only Benefactor. We must understand what a great loss we have incurred, admit our blunders and foolhardiness, and repent seriously from the depth of our hearts, in order to mend ourselves and to become entitled to His forgiveness. Let us do now what we have failed to do before.

I put before him that it was generally seen that despite Sant Ji's great stress on meditation and His holding meditation sessions often, only a few dear ones had progressed inwardly, the majority of us being where we were many years earlier. Even those of us who had the opportunity to live and serve close to Him may not have progressed within, and I asked why this was so.

He heaved a deep sigh, as beloved Sant Ji sometimes used to do, and said

that the great irony is that, while the ordinary satsangis are generally simple, soft, and straight and do make earnest efforts to abide by the instructions of the Guru, the same may not always be true of those who are in important positions, apparently near to the Saints, and serving in their close proximity, but perhaps void of meditation. These dear ones come to think that they are doing great seva, without which His work could not go on. Before others they may pretend that they enjoy much love, attention, recognition, and nearness to the Guru but, in their pride, care little for His orders and take Him for granted, even while showing respect outwardly. Such people do not and cannot progress on this Path and cause great harm to the Saints, both physically and mentally. The Saints are lionhearted and suffer such people patiently, but this affects Their health and bodily systems badly. Do you think that such people can go inside or have progress? No, definitely not. They cannot progress until they change their whole attitude or, rather, change the mind and reverse its processes, to have utmost love and devotion for the Guru.

15. Another point I mentioned emphatically was that I had seen and experienced that after Hazur Sawan left the body, very few of His initiates came to Hazur Kirpal and fewer still came to Sant Ji after Hazur Kirpal was gone. I am greatly worried on this account and wish that I might be spared from seeing this agonizing process again for a third time.

He replied that he appreciated my concern, desire, and inner feeling and wished very sincerely that it might not



Sant Sadhu Ram Ji

happen again. But he said we should realize and understand deeply what our gracious Guru Baba Ajaib had done to avert and avoid this process. Knowing fully that property and possessions were major causes of conflict amongst the sangat after the Saints go, He transferred everything legally to His beloved children Bibi Balwant Kaur and Sardar Gurmel Singh and let it be known publicly and openly in the Satsang many times that this was what He had done.

About the spirituality also, He made

the position absolutely clear by speaking and having His words and message recorded on tape, eleven years before leaving the world, wherein He advised us unambiguously that if we meet someone who has done meditation similar to what His own Guru had got done from Him, then we could happily take advantage from him and, if we did so, He would also be prepared to help us. What more could He do to help us and guide us, and what else could He say to save us from going astray or becoming

bewildered? Where is the doubt and what is the confusion? Has He not told us clearly what to look for and what to see before going to anyone and taking advantage from him?

But what can we say of the tricky and treacherous mind, which always plays pranks, creates unnecessary confusion, and does not permit us to see the Reality? Is it not something which every dear one has to decide for himself or herself, with all honesty, sincerity, and openness? The principle of Sant Mat is that one should see with one's own eyes and hear with one's own ears. Instead of being afraid and undecided, let us keep the words of our Guru before us and do what He told us to do, very clearly and beyond doubt, so that we will be saved from many problems and hardships.

16. While conversing in a lighter mood, he told me very lovingly: "We poor jivas are caught in the web of mind and matter, and, even though we are mentally aware of the teachings of the Saints, we have really no idea of the workings of the inner domain and consequently are not able to realize the greatness of a dear one in whom God and the Guru are manifested, especially if he does not possess formal education, is not well-versed in worldly matters, or if his standard of living is below the normal level. Similarly, as we do not meditate and have never gone inside, we may talk of Naam and meditation superficially but do not know what a priceless treasure the Naam really is and how great is the value of meditation."

"It therefore happens many times that even those who have spent a considerable part of their lives in doing

seva, in one form or the other in the divine dispensation of the Saints, stand bewildered and blindfolded when — after the going away of the Perfect Master — Kal, the negative power, creates big storms and hurricanes amongst the Master's initiates. And in such difficult and delving situations, rare are those who stand strong and stable, unaffected by what is happening around them. Educated, experienced, and so-called worldly-wise people, who are bereft of inner vision and sensitivity in the spiritual area, use their imagination and bookish knowledge to coin such concepts and fanciful conjectures as may appeal to the dear ones in general but are very much against the words and sayings of the Saint who has left the physical plane. They raise questions that unnecessarily create controversy, conflict, and confusion. Instead of drawing one and only one meaning from what the Saint has said, they spread many different meanings and versions, betraying their own ignorance and foolishness."

"What can the Saint do when we people who had been near and dear to Him while He was in the body fall an easy prey to the antics of the mind or if we conduct ourselves in a manner which is impolite, arrogant, and egoistical, or if we go against the ethics of the Path — humility, submissiveness, sacrifice, and surrender — and say things that are the very bane of Sant Mat?"

"But Saints are made of such fibre and fabric that pride and ego can never come near Them. They always hide Themselves and make sure that only those dear ones who have actually seen Them meditating have even a hint of

My great Guru Baba Ajaib used to say that He did not want to raise an army of disciples, and He told me strongly also to ensure that the Satsang does not become a *mela* [fair]. It should be a sacred place where sincere seeking souls may find refuge from mind and matter, may meditate and reform themselves, and may devotedly commence their journey on the inner path.

— Sant Sadhu Ram Ji

how big a treasure of Naam They have earned and how exalted a position They have come to occupy in the court of God and the Guru, whom They have pleased by their implicit obedience, unshakeable faith, and intense and immaculate meditation. They always keep the wealth of Naam and the great work given to Them by their Guru concealed and do not want to respond to the questions asked of Them in this regard. Yet of necessity They have to throw out hints and indications here and there of the assignment that has been given to Them."

"Did not Maharaj Kirpal face difficulties on this account and was our own Guru Baba Ajaib spared from harsh and hideous questions? What false and fictitious propaganda was spread about Him, but in return He gave Satsangs explaining the difference between the *Gurmukh* and the *manmukh*, between the True and the false, and between a Saint and non-saint. This is how Saints have always dealt with the slander, calumny, and unfounded accusations spoken and spread against Them because They have only love, recognition, and good wishes

for everyone in the world, particularly for those who are Their bitterest critics and fiercest opponents."

"This has happened in the past, is happening even today, and will happen in the future also. While They abide by the orders of their Guru and with every single breath give out His message of love and truth to those who are hankering for it, They also make all attempts to see that only those who are needy and desirous come to Them and that others are kept away by the forces of Kal operating at Their door. My great Guru Baba Ajaib used to say that He did not want to raise an army of disciples, and He told me strongly also to ensure that the Satsang does not become a *mela* [fair]. It should be a sacred place where sincere, seeking souls may find refuge from mind and matter, may meditate and reform themselves, and may devotedly commence their journey on the inner path."

"This is a path of love and sacrifice, and we should adopt these virtues completely in our life, so that we may be able to obtain pardon and forgiveness from

Hazur Baba Ji and gain His pleasure and grace. Do not think that He is gone. No, He is Himself doing everything and we will be able to see this reality with our own eyes if, making our lives honest, pure, simple, and straightforward, we put in more time for Simran and increase it daily. This is the order of my Guru, and this is what all of us must understand and start acting upon from now onwards, even if we have not done so earlier."

17. In the last session of our second visit, he made two more important things abundantly clear. First, it is wrong to think or believe that the dear one to whom the Guru entrusts His spiritual work meditates and perfects himself after the work is entrusted and the Guru has left His body. The whole life of such a dear one is a saga of meditation, sacrifice, and surrender, and he is dyed in the color of meditation. There is no point of time when he is not doing meditation. But please take it for sure, as sure as death, that the Guru gets the entire course of meditation — from the beginning of the inner spiritual journey to its pinnacle, Sach Khand, where effacing one's identity one merges and mixes himself with the Guru and becomes one with Him — completed in His own lifetime, at times before His very own eyes, and entrusts the work only after the entire course is completed. Therefore, let there be no doubt about it. Yes, even after the completion of this course, the devotee of the Guru takes meditation to be the life of his soul and gives optimum importance and time towards it.

The second point, which was made very meaningfully, was that the Saints

are highly skilled in talking and teaching us in story form, rather than saying directly those things that may hit or hurt our psyche. They are accustomed to teaching in this way and make a story out of every little event or incident. This enables them to conceal themselves and their skills so artfully that sometimes people are not able to understand and get down to the Truth, instead making uncharitable and caustic comments about Them. However, this makes the Saints happy, since it works like a process of elimination and reduction, and only those dear ones come to Them who are lovers of Truth and are keen to have it, despite the obstacles and difficulties that may befall on the way.

18. I must submit, with all the sincerity, honesty, and humility I have at my command, that, with the utmost mercy and grace of beloved Sant Ji, I have finally reached a dear one who has done the meditation, similar to that which Sant Ji's Guru made Him do, and from whom we can take advantage, knowing that Sant Ji Himself has promised to help us.

Having stated this, I am also making it abundantly clear that no one need be led by my experience and observation but should instead go to that dear one, with an open mind and broad heart, carrying the unforgettable love of Sant Ji, and seeing and hearing what his or her own inner voice and vision may reveal and what beloved Sant Ji may have to show or say to each one of His spiritual children, who are missing Him terribly and longing to be rescued and rejuvenated by Him.

The Meditator Likes the Will of God

Sant Ajaib Singh Ji

This Satsang was preceded by the singing of the bhajan, Sawan Dayalu Ne Rim Jhim Lae.

Salutations unto the Feet of Supreme Fathers Sawan and Kirpal. With every single breath, salutations unto the Feet of Those Who have had mercy on our poor souls and Who have given us the opportunity to sing Their glory.

We understand this bhajan which the dear ones have sung, we really understand this bhajan only when we, removing the physical cover from our soul, go within and have the darshan of the Radiant Form of the Master.

In the beginning when this bhajan was written Pappu had great difficulty in translating this bhajan, especially coming to this line where it says, "I will make you drink through the cups of eyes. At least exchange your glance with me and see."

O Dear Ones, we look outside at the bodies. We look at the black and white. If by doing the Simran like the Master has taught us and if by vacating the nine openings of the body, we

This Satsang was given to the Indian sangat, in Rajasthan, India, on September 28, 1996 and was originally printed in the August-September 1997 issue of Sant Bani Magazine.

were to go within, we could have the darshan of His Real Form — that Real Form which has been glorified and described by all the Masters, that Form which is loved by the Masters as a honeybee loves the flower, that very Form which the Masters could not leave once It was manifested within Them. Guru Nanak Sahib said, "O Beloved Master, give me just a little bit of Your darshan. Give me just one speck of Your darshan."

The Masters always yearn for that darshan just like the honeybee yearns for the flower. When Bulleh Shah was opposed He was asked, "What is this? Everyone goes to Mecca but you, being a Sayyid*, you being the one from a high caste, you still go to an Arrai** who is of low caste? What is so good about this Arrai? What is so special about him?" Bulleh Shah replied, "If you look at Him from outside you will see only the rags, but if you [could] look at Him in the inside, [His glory is such that] you would not even want to go and spit in the heavens."

You know that everyone is trying to get to the heavens. People even destroy and lose their bodies in the snow

*Sayyids are considered to be direct descendants of the Prophet Mohammed and are highly respected in Muslim society, something like Brahmans in Hindu society.

**Arrai is name of an agricultural class or caste, considered to be of low status.

in making efforts to reach the heavens. They don't know what they are looking for and what heaven is. But [Bulleh Shah said], "If you look at my beloved Master Inayat Shah from the within, you would not even want to go to the heavens for spitting."

Kabir Sahib also said, "What is hell; what is heaven? Saints condemn both of them. We do not care for them, with the grace of our Master."

The Master has showered His grace upon us and that is why we neither desire the heavens nor are we afraid of the hells. Even though it was a worldly love but still when Laila was taunted by someone who said, "Why do you run after that skinny, black fakir? You are a princess. At least look at his face. He is skinny; he is a skeleton. He is black. Why do you run after him?" Laila laughed, and very lovingly she told her friends, "You people do not know how to look at him. You do not have that eye through which you can look at him. If you would look at Majnu through my eyes, then you would realize who he is. Whether he is a skeleton, whether he is black or not, he is the ornament of my heart."

Dear Ones, this is the condition of the disciple with the Master. The love starts from the body. We have that enchanting and beautiful form of the Master in front of our eyes, but when we go within and see the Radiant Form of the Master, then we realize that from outside He was just a body. When we withdraw our attention from outside and take our attention inside then we begin to realize the Reality of the Master. Then as Guru Arjan Dev Ji said, "May I behold the beautiful enchant-

ing Form of my beloved Master all twenty-four hours of the day." He said, "The Form of my Master is very beautiful and I feel like making Him sit next to me. May I always see Him." Further He says, "I wander like a madman, but when I see Him I feel at peace. When I do not see my beloved Master, Guru Ramdas, I wander here and there like a crazy person, but when I see Him then I feel at rest, then I feel at peace." So these same things are written in this bhajan, Dear Ones. But we understand this only when we see that Inner Form. When we see how He is causing the rain to shower, only then we realize how gracious He is and how much He is causing the nectar to shower.

Those who went within became His slave for no cost. They sold themselves for Him. Within their eyes that beautiful enchanting Form of the Master dwelled in such a way that even though they tried very hard but still they could not take out that beautiful Form of the Master from their within.

A bani of Guru Arjan Dev Ji Maharaj is presented to you. We all know that such a time comes to all of us which we cannot avoid, which is very true, even though we are not willing to accept it. When Guru Nanak Dev Ji Maharaj went to Sayalkot, which is nowadays in Pakistan, He was told, "Everybody in this town is an atheist." But Guru Nanak Dev Ji said, "No, in this town there are very good people. There are the connoisseurs. There are many people who understand." So He told one of His disciples, "Okay, you go and buy the merchandise of True and False." He gave him a piece of paper and He also told him, "There

lives a person here named Mullah Kutri. You should go to him and ask for this merchandise." So when His disciple went to Mullah Kutri, he told him, "I have come to buy the merchandise of True and False. Do you have this merchandise?" Mullah Kutri said, "Yes." And on that same piece of paper that Guru Nanak had given to him, he wrote: "To die is truth, and to live is false."

Dear Ones, we understand that death is not true, and we understand that the life which we are living is the only truth.

Guru Arjan Dev Ji Maharaj compiled the *Guru Granth Sahib*. When Guru Arjan Dev Ji Maharaj wanted to collect the writings of all the past Masters, the banis of all the past Bhagats, in order to collect them, in order to receive them, He had to make many efforts. He had to work very hard.

In the place called Goindwal there were the banis of the past Masters, because Guru Amar Dev Ji Maharaj had lived in Goindwal and the bani was there with His son Mohan Ji. So when Guru Arjan Dev Ji Maharaj went to Goindwal to get the bani of Guru Amar Dev Ji Maharaj, at that time He met with His two sons, whose names were Mohan and Mohari.

Mohari came to Him and requested Him to visit his home. So Guru Arjan Dev Ji Maharaj went to his home because Goindwal was the village of the maternal family of Guru Arjan Dev Ji Maharaj and Mohari was His maternal uncle. When He went there Mohari's wife wept and wailed a lot. Guru Arjan Dev Ji consoled her. She said, "Ever since Guru Ramdas and Bibi Bani have left, You have com-

pletely forgotten us. You neither sent any message to us, nor did You ever come to see us, nor did You give us Your darshan. We suffer a lot. We always yearn to see You." So Guru Arjan Dev Ji Maharaj talked to them and He consoled them.

Mohari had a son whose name was Anand Sahib. Usually in the Sikh history it is said that when Guru Amar Dev Ji Maharaj was writing His bani and when He wrote the couplet which says: "O My Mother, now I have become very happy, because I have met with the Satguru," at that time Anand Sahib was born. Later Anand had a son whose name was Bhai Sunder.

Even though when Guru Amar Dev Ji Maharaj left His body Guru Arjan Dev had been there, but since He was very young [at the time] and Bhai Sunder was about nine or ten years older than He was, that is why Guru Arjan Dev Ji Maharaj, even though He remembered some things, still He wanted to hear the Ballas describe that time. (Balla was the family name of Guru Amar Dev.) So that is why Guru Arjan Dev Ji Maharaj said, "I would like to hear from the Ballas what happened at the time of Guru Amar Dev Ji leaving the body, and what He had said before leaving." (Because, as you know, that from the Balla family the mastership went into the Sodhi family.*)

So that is why He told Bhai Sunder, "Yes, Brother, whatever you heard at that time, whatever words Guru Amar Dev Ji Maharaj said, and whatever en-

*Jetha Sodhi was to married Bibi Bani, the daughter of Guru Amardas. He later became Guru Ramdas.

vironment was created at that time, please tell us." So Bhai Sunder described all that had happened and all that Guru Amar Dev had said at that time, very lovingly, and Guru Arjan Dev Ji Maharaj compiled that in the form of a bani. Just as in the *Guru Granth Sahib* there are couplets, *slokas*, and *vars*, this particular bani which was told by Bhai Sunder is called *Sat*. *Sat* is like a hymn and in the Sikh religion, when somebody's endtime is coming, usually people sing this particular bani, although we do not think with a cool heart about what this bani says.

If we are Hindus, instead of *Guru Granth Sahib* we open up *Garuda Puran* and we read that. If we are Muslim then we do the reading of the *Koran*. And if we are Sikhs then we read from *Guru Granth Sahib*.

But we never think that it is not written in any holy book that we will get liberation just by reading it or by hearing what is in the holy book. No, the meaning of reading the holy book is that we have to think upon it and we have to accept the Will of the Lord. We should realize that this world is like a travelers' inn, so that we will not disturb the soul who is departing, who is going to be separated from this world, at her endtime — so that we will not bother that soul and we will not spoil the environment of the home.

So this dialogue is in this bani and it is worth listening to with much love and attention.

*He is the giver to the world,
lover of His devotees in all
the three worlds.*

Now very lovingly He says that God
March-April 2002

Almighty, Who has created the entire creation, Who has given birth to the entire world, only He is the Giver of everyone and everything. Only He is the Emperor of all. He is the Beloved One of the devotees. He is God Almighty, and He protects those who devote themselves to Him. And after listening to the prayers of the devoted one, He answers his prayers and fulfills his desires. What desire does the bhagat or the devotee have in him? He has only one desire. He only has the desire to meet with God Almighty. That is why Guru Arjan Dev Ji Maharaj says, "God Almighty is the Owner of this world and furthermore of the other three divisions of this creation, Khand Batal and all the islands, all the world below, all the planets. God Almighty Himself has given all this to the Negative Power and God Almighty remains different from the three *gunas*. Only the gurmukhs can recognize His Glory."

Guru Sahib says that God Almighty Himself created all the divisions and the grand divisions of the khands and brahmands, and He himself gave away all this to the Negative Power, to Kal, for its maintenance. God Almighty is the Giver of all, He is the Emperor of all. He is the Emperor of the devotees and He Himself is the protector of everyone and He Himself accepts the devotion of everyone. Just as the mother loves her children, in the same way God Almighty loves His devotees.

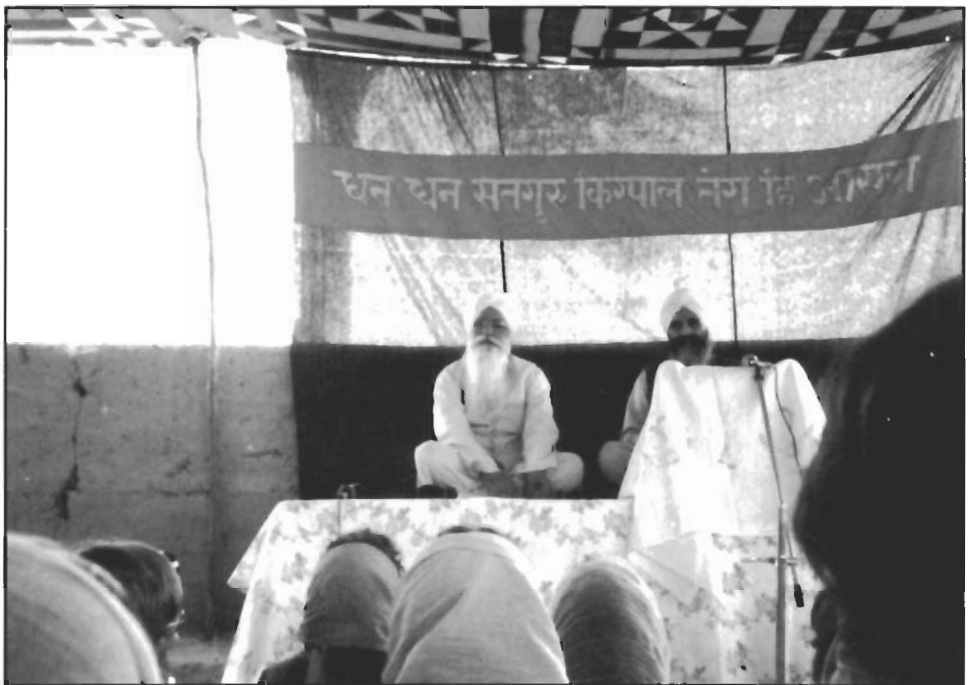
*He is merged in the Shabda of
Master.
No one else can know Him.*

Now the disciples request, "O Master,

God Almighty Who is the Giver of all, Who is the Emperor of all, and He Who protects His devotees — how can we realize Him?” The Masters have written the bani in such a wonderful way that in the first line there is a question, and They Themselves answer that question in the next line. If we do not understand the first line, then Dear Ones, we cannot go ahead, we cannot understand the next line. Earlier Guru Sahib had said that He Himself is the Giver and He Himself is the Emperor, and He Himself protects all the devotees. Now the question arises as the disciples ask Guru Sahib, “O Lord, if God Almighty has such a quality that He gives the sustenance to everyone and if He Himself protects all the devotees, then tell us how can we realize Him? Can we realize Him by reading? Or can we realize Him by

abandoning our daughters and sons and leaving our homes and going into the wilderness? Or can we realize Him by converting to other religions? Or can we realize Him with the power?” So Guru Sahib Himself replies. He says, “No, Dear Ones, if we meet with some perfect Mahatma and if He gives us the secret of Shabd and after that, withdrawing our attention from all the things, if we meditate on the Shabd Naam, only then can we realize Him.”

You know that when a girl gets married and goes to live at her in-laws’ home, then it is up to her in-laws with which name they want to call her. She accepts that name and she starts liking it. She becomes very happy with that name. What does she do? She just remains happy there. If we were to tell that girl, “Dear Daughter, first of all you should leave the attachment and



Sant Ajaib Singh Ji, 16 PS, around 1992, 16 PS Ashram

the love of your brothers and sisters. Give up the love of your parents because now you have become an adolescent and we want to get you married. You give up playing with the dolls and things like that." If you were to tell her that, she would not become successful even if she tried all her life. So what do we do? We don't need to tell her anything. When she meets her beloved husband, in front of the love of her husband, all the other loves, such as the love of the brothers and sisters and the other loves, they all are erased; all those loves go away from her heart. She neither takes care of the dolls or the other playthings, nor does she care for her brothers and sisters. Just by meeting one man all other things lost their value.

In the same way, no matter how many rites and rituals we may be doing — I have told you many times that I did a lot of rites and rituals in my life. Nowadays nobody does the *jaldhara** like I did, and no one even performs the austerities. No one goes barefoot to the places of pilgrimage. So when I went to the feet of Baba Bishan Das He gave me the secret of the Two Words. Whatever karmas, whatever rites and rituals I used to do before going to Baba Bishan Das' feet, all those karmas, those rites and rituals lost their glory, lost their taste. He didn't have to tell me to give them up. I left them by myself once I got the secret of the Two Names.

Many priests, *Granthis*, come to me for Initiation and they ask me, "Should

**jaldhara* is an austerity in which water is trickled over the bare head in a steady stream during the cold season.

we give up the work of being the priests? The things that we used to do earlier, should we give them up?" I tell them, "No, you don't have to give them up; but whatever I am telling you to do, you should do that also, along with what you were doing earlier." Because I know that if someone does the practice according to the instructions of the Master, then compared to that practice, all that he used to do earlier becomes tasteless, because there is nothing like Naam. The sweetness which is in the Naam is not found anywhere else. He who has tasted the fruit, even for once, why would he go for the shells and the skin? That is why He lovingly says, "Those who meditate on the Shabd Naam given by the Perfect Master abandon everything else." Swami Ji Maharaj says, "The jiva which takes refuge at the feet of the Master gives up all the karmas and dharmas. The Path which the Master shows to him, that is the only karma he has to do, and that is the highest of all the religions." That is why Guru Arjan Dev Ji says, "Dear Ones, those who, withdrawing their attention from all the sights, do the meditation of the Shabd of the Masters, only they realize God Almighty."

*Except for the Shabda of the
Master no one knows.*

He meditates only on one Naam.

For him the meditation of the Naam is his *japa* [repetition], his *tapa* [austerity]. All the worship, all the rites and rituals for him is the meditation of the Naam. Because there is nothing superior to the Naam, there is nothing equal to the Naam. Guru Nanak Sahib

says that those who follow the other paths, giving up the Path of the Naam, in the end they repent. We will have to repent in the end if we will go on any other path, giving up the Path of the Naam.

*By the grace of Nanak, Guru
Angad obtained the supreme
status.*

Now He lovingly says that Guru Nanak was God Almighty Who came into this world. Being adorned with all His glory and powers, the Narayan himself incarnated in this world. So that Narayan or God Almighty Himself came into this world, just as Kabir Sahib was the first Saint Who came in the human form before Guru Nanak. He said, "I came in all the four ages. In the *Sat Yug*, or the Golden Age, my name was Sat Sukrit. In the Silver Age my name was Karunamai. In the Copper Age my name was Maninder, and in the Iron Age my name was Kabir."

In the same way Guru Nanak Ji Maharaj was the Almighty Lord Who came into this world. He showered His grace on Guru Angad. Parshad means the grace, and then Guru Angad showered His grace on Guru Amar Dev Ji Maharaj. Guru Angad Dev and Guru Amar Dev Ji did not realize God Almighty from anywhere outside, or by performing any outer rites and rituals. They realized Him and They achieved the highest status only with the grace of Their Masters, and then They became the Param Sants. One lamp is burning and it lights the other lamp also. Dear Ones, the light is the same. Guru Arjan Dev Ji Maharaj has said that just like the water comes and

mixes with the water, in the same way the Light comes and mixes with the Light. You know that the river comes and mixes with the ocean. Can you recognize which water is of the river and which is of the ocean? In the same way, after meeting Guru Nanak Dev, Guru Angad became Guru Nanak. In the same way Guru Amar Dev Ji became Guru Angad after meeting Him. They did this because of the grace of Their Masters.

"Who was greater than Rama and Krishna? But even They had to go and take up someone as Their Master. They were the owners of the three worlds, but in front of Their Masters They had to go and bow down."

*When the call to leave came,
He merged in the Naam of Lord.*

Now Guru Amar Dev Ji Maharaj tells His dear ones, "Look, O Brothers, the caller of God Almighty has come." You know that when we go to the courts, over there whoever is summoned to appear in the court, that caller calls the name of that person. He calls in a very loud voice. In the same way, who is the caller of God Almighty? The Lord of Judgement is the caller of God Almighty. And where does He go? He goes only to those who have to leave this world. So Guru Amar Dev Ji Maharaj says, "The caller has come and now one has to leave."

The sadhus who have done the meditation, they are prepared even before God Almighty calls them. Because one who dies everyday, why does he have to fear Death? But we people get scared when we only hear the name of Death. And we say, "No,

Brother, don't talk about Death in front of me." Why are we afraid? Only because we have not seen that glory. We say that we don't know what is going to happen to us. Dear Ones, if you have died while living, if you have reached there yourself, and if you have seen the glory there yourself, then why would you have to worry? Why would you be scared? Instead of becoming afraid you will be happy.

Master Sawan Singh Ji used to say that at their endtime the meditator sadhus become more pleased and they experience more happiness than they would have had at the time of their getting married. If there is any pain it is to the body; that soul did not have any pain. So here He says, "The caller has come and one has to leave." He says, "Dear Brother, now the order from the Eternal Home has come. Now is the time for devotion; this is the time to remember God Almighty."

The Immortal, Immovable, Immeasurable Lord is realized by doing God's devotion.

Whose call have we received? God Almighty is Immovable, He is Immortal, He is Immeasurable, He is Limitless. Through devotion He is realized. If someone says that by reading or learning he will realize Him, Guru Arjan Dev Ji Maharaj says, "No, this is your mistake, because if He were to be found by reading and learning — then Ravana was a pundit. He was a scholar of all the four Vedas, he would have found Him."

You know that up until now no one has done the commentary of the Vedas like Ravana did. If he had realized God

Almighty he would not have chased other people's wives. In the North of India every year people make idols of Ravana and burn them. He was very learned and if God could be realized by reading and learning, he would have gotten peace, he would have realized God Almighty.

So that is why He lovingly says here that through devotion the Lord is found. He is Immovable, He is Immeasurable. Lord Almighty does not change. He cannot be measured. He can be realized, He can be found only by doing the devotion of the Master.

The Master liked the Will of God and He went to the Lord.

What do we do at that time? We say, "Call some doctor." Sometimes we fight with our children and we say, "They don't bring a good doctor." But one who does the meditation of Naam likes the Will of God. That is why He says, "The meditator likes the Will of God." Whenever God Almighty calls him he bows down his head to that Call because he knows that he has to go to God Almighty, Whose order he has obeyed. Master Kirpal used to say that the happiness which lies in obeying the order is not in ordering around. Who will obey the orders? Only he who loves the Master, who loves God Almighty.

So what do we do at the time of death? We make very long prayers. I often talk about an incident which happened in my life. I had a friend whose name was Bhai Kher Singh. His family members are still here. They are sitting here in the Satsang and maybe they remember this incident. When

Bhai Kher Singh was about to leave the body they told me, "You should read a chapter of *Bhagavad Gita* and make him hear that." I asked them what would happen: "Because now he cannot hear. If I read the chapter of *Gita*, what is the use, because he cannot hear?" (Because you know that at the endtime even our ears refuse to function.) So the family members said, "In his place his son will hear the reading of the *Bhagavad Gita*."

So I started reading the *Bhagavad Gita* and his son sat near Bhai Kher Singh and he listened. After hearing the reading of the chapter of *Gita*, his son took some water in his hand and he put it in the mouth of Bhai Kher Singh. Seeing that I laughed. I said, "Well, this is all ignorance. How would your hearing of *Gita* enter into the stomach of this person? When you haven't received any peace by hearing the reading of *Gita*, how can you be sure that the person in whose mouth you put the water will get peace, because he did not even hear what I read?" We were supposed to read the chapters of *Gita* earlier and not only that: we were supposed to practice what is written in the *Gita*. In *Gita* nowhere it is written that you should not obey the order of God Almighty. It is not written that you will not have to face death, because nobody can avoid it.

*Satguru prayed to the Lord,
"Save my honor."*

You see how much humility the Saints have within Them. Even after becoming one with the Almighty Lord Guru Sahib is making the prayer only to

make us the forgetful souls understand this. You have received the Naam and if such an occasion comes in your life, if you are near someone who is leaving the body, then you should make a request to God Almighty, you should pray to your Master: "May the honor of that person be maintained."

Even though Guru Amar Dev was the Almighty Lord Himself and He Himself was capable of doing everything, He Himself became a very small jiva only to make us understand. So what does He say here? He says, "O Lord, You protect us." He explains to us, saying, "O Lord, I have come to Your door to beg of You, now my reputation, my honor, is in Your hands, please shower Your grace upon me."

*"Save my honor, O Lord.
Give me the Naam which is unaffected by maya."*

"What do I ask for and how can my honor be saved? O Lord, bless me with Your Naam which is free from the effect of maya, free of all dirt, and which is the remover of all sins. Not even the Angel of Death comes near that Naam. O Lord, kindly manifest that Naam within me."

*"At the end may Naam become
my companion,
And destroy death and its
messenger."*

Except for the Naam we do not have any friend or companion. Guru Amar Dev Ji Maharaj says, Naam is the only thing which will go with us from this world, and not even the Angel of

Death comes near the Naam." You know that whoever has been given a letter of recommendation by the king is not stopped when he shows that letter to the servants of the king. They let him into the palace or the royal court. When he goes there again and again, people start recognizing him, and after a while they don't even ask him where he is going.

In the same way, the Master gives a letter of recommendation, He gives that certificate to the disciple. When the disciple visits that valley everyday, when he goes within and crosses over the lower planes, when he even crosses the plane of the Lord of Judgment — Guru Sahib says that the Lord of Judgment has also been made by God Almighty Himself, and He does not come near the devotee of God Almighty.

So the Lord of Judgment has been made by God Almighty and He has this order: "You are not supposed to go near the devotees of God Almighty." The Lord of Judgment even tells His workers, His angels, "If you will go near the one who does the meditation of Naam, neither you will be released nor I will be released. You will be in trouble, and I will be in trouble too."

*Lord Almighty heard the prayer
of Satguru and accepted it.*

When the endtime comes, neither our son, nor our daughter, not even our mother or father, nor our sister or brother, nor our community, nor the power which we have helps us. So when the Satguru prayed to God Almighty, after withdrawing His atten-

tion from all the other things, God Almighty accepted His prayer.

He listens to and responds to the prayer; without our even saying a word He knows everything. He knows for whom we are yearning. If a child is sleeping, the mother is lost in her works, but when the child cries in the love of the mother, then the mother cannot ignore that. In the same way, if we are making the prayers, if we are praying to God Almighty only to meet with Him, even He cannot ignore that. Whenever He listens to such a prayer of His devotee, He Himself comes there and He fulfills his desire. So this is the description of the endtime of Guru Amar Dev Ji Maharaj.

*By showering His grace, God
Almighty merged the
Satguru in Himself,
And said, "Blessed, Blessed,
Wonderful."*

Over there, the souls who had already reached there praised Guru Amar Dev Ji. They all said, "Blessed, blessed," because Lord Almighty has given a place to Guru Amar Dev in His plane, in His home.

*Listen, O my disciples, all my
sons and brothers, it is the
Will of God (and He says)
"Come to Me."*

Guru Amar Dev Ji Maharaj had four brothers and He was the youngest of all. So He called all His disciples and his brothers, and His sons Mohan and Mohari and also His family members and He said, "Come, this is the order

of God Almighty that now He is calling me. All of you come and sit near Me. This is His order.”

*The Master liked the Will of the Lord.
My Lord applauds me.*

He who learns to accept the Will of the Lord is the disciple; only He is the Mahatma, only He is the Master. He who does not abide in the Will of the Lord, is neither a disciple nor a Mahatma. He is not the Master; he is nothing. That is why here Guru Amar Dev says, “I have accepted His Will and I am willing, I am ready to leave and He is blessing me, He is praising me.”

When Supreme Father Lord Almighty Kirpal came into the underground room to take me, looking at me He said, “At least one has become successful.” [In the same way] God Almighty also becomes very happy when He calls a person to whom He had given life, one who after enjoying his life is ready to leave when God calls — seeing him then God Almighty becomes very happy. He says, “Look at him, whatever amount of life I gave to him he enjoyed that, and now when I call him he is ready to come back.” This makes God Almighty very happy.

Only He Who likes the Will of the Lord is a devotee and a Satguru.

Now Guru Amar Dev Ji Maharaj says, “Only he who likes the Will of God Almighty is the devotee; he is the mahatma, he is everything.” When the endtime of Almighty Lord Sawan came, Master Kirpal always used to

pray, “For some more time You should remain here in this world, so that we may always have Your grace and Your company, so that we may always have Your gracious hand over our head.”

One day gracious Sawan called Kirpal Singh. He made him sit near His bed and He told him to close his eyes. Kirpal closed his eyes. Master Sawan took him to the plane of the Saints. Over there he saw that all the Saints agreed that Baba Sawan Ji should be left in this world for some more time, but Baba Jaimal Singh did not agree to that.

Then Master Sawan Singh said, “Open your eyes.” When Master Kirpal opened his eyes, Master Sawan Singh said, “Yes, did you hear, did you see everything with your own eyes?” Master Kirpal Singh Ji used to say, “When Master Sawan Singh said that, I bowed down my head in front of Him and at that time He lovingly cast His gracious sight on me which was so full of love that always remains within me. The peace and intoxication which I received at that time I did not get that even after sitting at His feet for my whole life.”

When the sangat used to pray to Master Sawan Singh, “O Lord, You should make Yourself all right. You should request Baba Jaimal Singh to make You all right.” Master Sawan Singh would reply, “I cannot do that, because this will make the difference in my gurumukhship. Of course, you can do whatever you want. You can pray to Baba Jaimal Singh. You can do whatever you want, but I cannot do this.”

So Dear Ones, Guru Amar Dev Ji Maharaj here says, “Only He is a Ma-

hatma, only he is the disciple who abides in the sweet Will of God."

You know how deep and how good the relationship of husband and wife is. You know how much a wife serves her husband and the husband also serves his wife. But when the endtime comes we don't let them leave their body peacefully. The wife presents all her desires and all her needs in front of the departing husband. She starts weeping and wailing and she says, "Where are you going? Who is going to look after me?" and like that. The condition of the husband is the same.

But whose condition is this? Only those who do not do the meditation. I have seen many dear ones, I have seen many dear ones in the West and even here, that when such a time comes, they themselves do the Simran and they help others to do the same. I saw one dear one who held the hands of his wife for fifteen to twenty minutes and he did the Simran and finally he said "You have served me for sixty years and now very happily I'm accepting that you should go with your Master." Master Kirpal Singh used to say that the seed of truth is never destroyed. In the sangat there are many dear ones who meditate a lot, those who understand the orders of the Master as the orders and the Will of God Almighty.

Guru Teg Bahadur Ji says, "Rama went; even Ravana, who had a very big family, had to leave this world. Nanak says that nothing is permanent in this world. This world is like a dream." So if we do not obey the Will of God Almighty, do you think that we will keep the departing soul in this world? Guru Sahib says that nobody

could stop the soul coming into this world, so how could she be stopped from leaving this world? The feeble life is removed from the body after breaking the bones. You see how much pain the person who is leaving experiences at that time. So those who try to stop the souls from leaving the body are making that person suffer a lot. Farid Sahib says, "It would have been much better if, lovingly and happily, we would have allowed that person to leave the body. We should have said, 'Dear One, do not worry about us. You go. Happily, you go.'"

*The Limitless bliss resounds;
God Himself embraces the
Satguru.*

What happens to those who remain in the Will of God Almighty? They get the strength from within. Within them the Limitless Shabd gets manifested. From within they get the intoxication. God Almighty Himself comes to take such a soul and He pulls her towards Himself and embraces her. You see that if we are lost in a jungle, if we are surrounded by the dacoits, and if we do not have any companion who could rescue us from them, if at that time someone comes there to save us, just imagine how much happiness we would feel. The same is the condition of the souls. We are stuck and attached to our families but no one comes to help us there. But when we are leaving this body, at that time our beloved Satguru gets manifested within, and the happiness which the soul experiences at that time, how can I tell you about that?

That is why Guru Sahib says,

“Give up the friendship of the false ones and search for the true Saints, because the false friends leave you even when you are still alive, but the true friends, the Saints, don’t leave you even when you leave this world.”

Kabir Sahib says, “The beating of the Angel of Death is very severe, it is unbearable, but I met with one Sadhu who saved me from that beating.” He says, “The stick of Yama is very hard. Many great rishis and munis also trembled when they were given that beating, but my Master has saved me.” Kabir Sahib says, “I was churning in a mill but Satguru came and He saved me from that because of my earlier karmas. The Master manifested Himself within me and He came to my rescue.” Do you think that going to the Masters’ feet and receiving the Naam is something which is in our control? Kabir Sahib says, “No, it is only due to our past karmas. When God Almighty gives us the reward for our past karmas, only then do we come in this direction.”

*You, my sons, my brothers, my
family,
Look into your minds and see.*

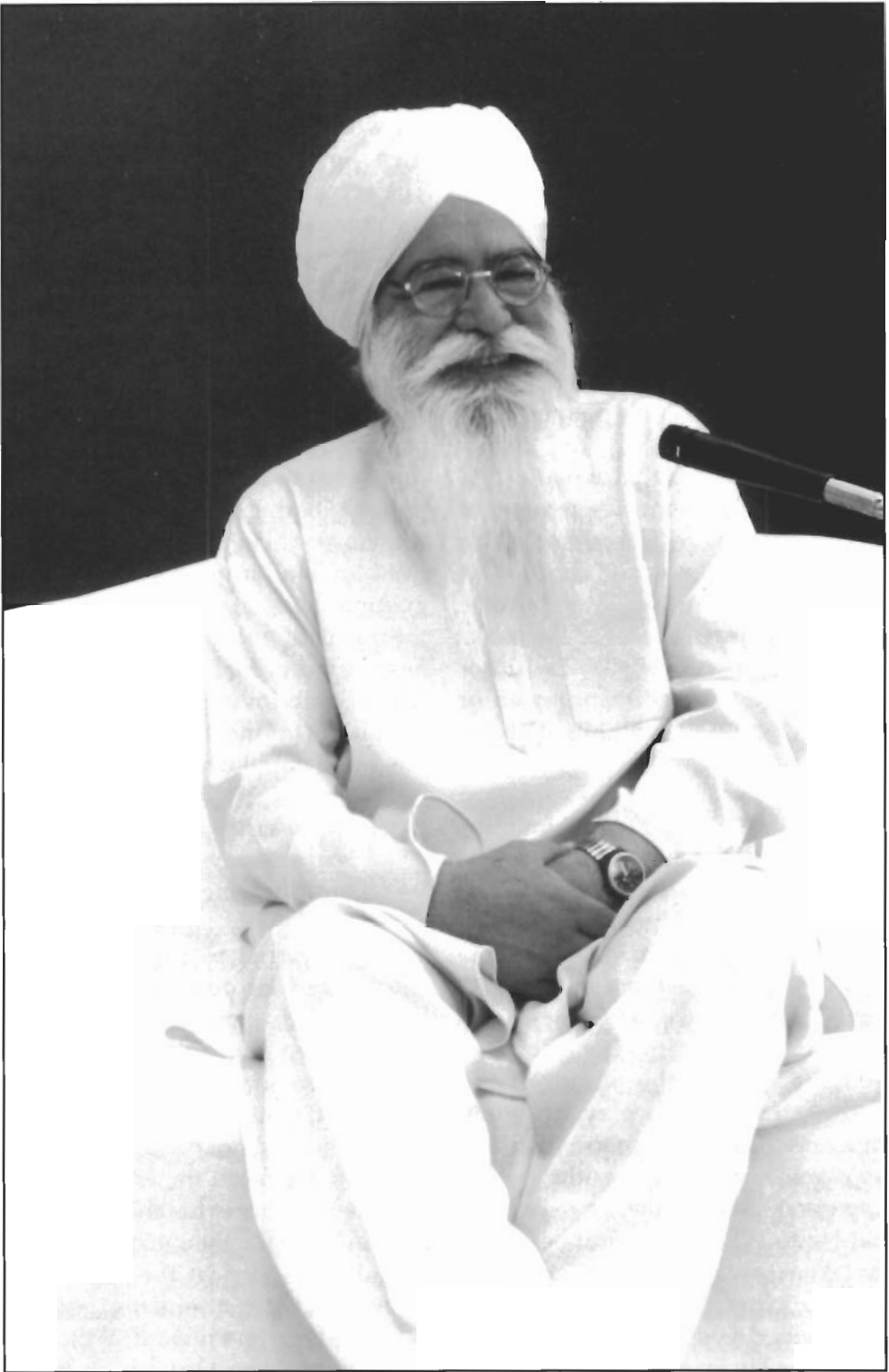
Now Guru Amar Dev Ji Maharaj says, “My sons, my brothers, all of you are sitting here with me, just tell me should I not obey the orders of my Master, Guru Angad Dev? He Himself has come to take me. He will take me in His arms, He will take me in His lap. Should I not go with Him?”

*The order written in the Eternal
Home cannot be avoided.
The Master goes to the Lord.*

The order of God Almighty which has come cannot be changed. Whether you go happily, or you go crying, you have to go. If you will go crying, then Kal will come to take you; if you will go happily, then the Master will come to take you. We become happy only when the Master comes to take us. We become happy only when we do His devotion, when we remember Him. As Master Sawan Singh Ji used to say, “Those who are initiated, if the Master does not make them see His Will outwardly, then definitely going in the *And* [the astral plane], going in the within He protects them. In no circumstances does He allow the soul to go into the hands of the Negative Power.” That is why He says that the Order from the Eternal Home has come. You see, It cannot be avoided, It cannot be erased, It cannot be returned.

*In His own Will Satguru sat up,
called the family and said,
“Do not weep for me. I shall
not like that at all.”*

He called all His family, His brothers, His sons, all the sangat and He told them, “Look here, now I am going to my Master. I am very happy that I was able to spend a few days among you peacefully. Now after I leave no one should weep for me, no one should mourn for me.” Kabir Sahib says, “Why mourn the death of a Saint Who goes back to His home? Mourn the death of the worldly person who is sold every moment [as a slave to the senses]. The one who is going to take birth, cry for him, mourn his death.” Sawan Singh Ji Maharaj used to say



Sant Ajaib Singh Ji

that if you really love him, if you really care for him, then do not weep for him. In the Puranas it says that when we are weeping for the departed soul, and at that time the dirt which comes from out from our nose, that soul gets that dirt. And anyway, are we really crying for his soul? If we were really crying for his soul, feeling sorry for his soul, would we not have done the meditation? Would we not have made the prayer in front of Almighty God, saying, "O Lord, kindly give him a place at Your feet." We people weep for our own interest.

Guru Sahib says that when a person dies in childhood we remember his face and we cry. The owner of this soul He has taken it and the person who weeps for him is the forgetful one. Guru Sahib says that He Who has sown the crop, it is His Will whether He wants to harvest it unripened or after ripening it. It is all His Will, because He is the Owner.

The Negative Power did very hard practices. He pleased God Almighty, and He asked for all the souls on this plane. Sat Purush also became very happy and gave Him all the souls. Now it is up to Him. Whenever He wants He can take them away. If He wants He can take someone in his childhood. Lord Almighty, Who created the soul in the womb of the mother, it is all His play. So when someone dies in childhood, then we say, "Well, he was very healthy, he was very good." But we do not remember that He to Whom this soul belonged has taken it away, and those who weep for him are the forgetful ones. So Dear Ones, why do you cry?

Further He says if He takes a soul

away in his adolescence, then for the sake of maya we people get together, form a circle and cry. All the women know how when somebody dies all the women get together in a circle and then they go on crying, "Ha, he, hu." They cry like this. So He says, "This is the raga or the melody of Yama. Only the Yamas, the Angels of Death are intoxicated by hearing that melody." So the women circle around the person who has left the body and for the sake of maya they cry. Who weeps for his soul? Who requests and makes a prayer? Who prays for his soul? Who cares what is happening with him? We are only bothered for our own interest. We say, "He was very healthy, he used to do all my work, now what is going to happen to me? I will lose in the business." Nobody cares. Nobody has any worry for his soul. That is why Guru Sahib lovingly says, "He who would cry for me, he who will mourn me, I will not like him."

*He who likes the friend's glory
becomes happy when his
friend is being honored.*

You know that in the army when somebody dies doing some work of bravery, then even though the officer had not seen him, but when they find that the person who has died received the bullet in his chest, they know that this soldier did not run away from his enemies. He faced the enemy, that is why he was shot in his chest. If he was shot in the back then nobody honors him. I have been in the army and I know that when a soldier is honored, when he is given a reward, at that time all his friends become very happy, and

they say, "Well, one of our companions has gotten the prize."

So Guru Amar Dev Ji Maharaj says, "When a king rewards someone his friends become very happy. In the same way, all my friends are very happy because my Master Guru Angad Dev Ji has become very pleased with me and He has given me this reward and I am very happy receiving it. So all those who like me are also very happy. My honor is protected. God Almighty, my beloved Master has protected my honor." The sangat asked, "Master, You say that just as a king gives a reward, You are feeling like God Almighty has given You the reward. But You are leaving the world, You are facing death, so who is giving You the reward? How is all that happening?" So Guru Sahib is explaining to them.

*You see and consider this, my
sons and brothers,
The Lord Satguru Himself
makes me wear (the robe of
honor).*

"My sons are sitting in front of me, my brothers are also here; all my disciples are also sitting here. Those who go within, they already know that it is the Satguru Who is giving the reward. There is no one else who is giving me that reward. It is Guru Angad Dev Ji Maharaj Himself who is giving me the reward."

*Satguru Himself has manifested
and He has made me sit on the
throne.*

At that time the sangat made a request.

They asked, "Master, who will lead the sangat after You?" Because normally we the forgetful souls have such questions. "You should please tell us the name of the one who will lead the sangat." Mr. Oberoi asked me many questions like this: "Why do the Saints not make this decision while they are still alive?" Yes, Mr. Oberoi, was it not the same kind of question? So I told him that nobody believes Them. At that time chaos prevails. The Satguru makes the decision, there is no doubt in that, but we jivas are not ready to accept His decision, because we are controlled by the greed.

*All the disciples, brothers and
sons were made to bow at the feet
of Ramdas.*

Now He Himself makes this decision in front of the sangat. This is what I told Mr. Oberoi: "Nobody is willing to accept the decision which the Master makes." Guru Angad Dev had two sons. Their names were Mohan and Mohari. There were many other disciples that were sitting there; his brothers were there. So He told all of them, "Now you should bow down your head at the feet of Ramdas. Now this is the Will of God Almighty and now the Gurudev has manifested within Ramdas carrying all His powers."

So first of all His oldest son Mohari got up. Guru Angad Dev asked him, "Yes, what do you want? Why have you gotten up?" Mohari said, "I want discipleship. Ramdas is a servant of our home. How can we bow down our head at his feet?" So Guru Sahib said, "No." He grabbed his neck and made him bow down at the feet of Ramdas.

He said, "Now whatever you have to ask, whatever you have to get, you will get only from Him." Mohan Ji, His other son, became upset and he left and went to his home.

You know that those who are the leaders in the sangat, they don't do the meditation, and the sangat gives them a lot of name and fame; they praise them a lot. If they do a little bit of meditation, and the sangat comes and touches their feet, that sangat takes the fruit of the meditation which the leaders have done. That is why the leaders get the ego of being a sadhu. They think that they are also something, and because of that the sangat comes and touches their feet. Now you see that if somebody is bowing his head to you, definitely he will pull out something from you.

So that is why lovingly He has said, "They all started becoming jealous of Ramdas just like Guru Angad Dev's sons also had done the same [with Him]." Guru Angad Dev had two sons Dasu and Datu. Guru Amar Dev Ji Maharaj was doing the Satsang, so they came and they kicked Him.

Guru Amar Dev had so much humility that instead of getting upset He started massaging their legs saying, "You know that my body has become very old. Maybe you are hurt."

In the same way Guru Nanak Dev Ji Maharaj had two sons, Sri Chand and Lakmi Das. When Bhai Lehna went to Guru Nanak with all his yearning, Guru Nanak welcomed him and said, "Yes, what is your name?" Bhai Lehna said, "My name is Lehna." In Punjabi the word "Lehna" means you have to take something or you have to receive something from some-

body else. So Guru Sahib said, "Yes. If you have to receive, then I have to give to you. If you are Lehna, then I have to give to you." When the endtime of Guru Nanak Dev came, then what happened? Both His sons became upset and they left Guru Nanak and they went to their home.

Baba Bishan Das gave me the Initiation into the Two Words and Baba Amolak Das was his Master who lived for one hundred-and-forty years in this world. He had a very long life and he had received the Initiation from Sri Chand. He had seen Sri Chand with his own eyes and I had seen Baba Amolak Das. I even used to take milk for him. I heard this from Baba Amolak Das, how Sri Chand did not accept Guru Nanak as his Guru, instead he went to Abanashi Muni and he accepted Him as his Guru. Abanashi Muni had the secret of the Two Words with Him which He gave to Sri Chand and from Sri Chand the path of Udhasis started. The Udhasi people believe that Sri Chand was the incarnation of Shankar. So when Guru Nanak was about to leave the body, Sri Chand and Lakmi Das said, "Bhai Lehna is the servant of our home so how can we accept him as the Master?" So that is why He lovingly says all this.

I think that now Mr. Oberoi will understand that nobody pays any attention to the [small] sound. Nobody pays any attention to what the Masters say. It is like if there is a big hall where there are very big instruments playing: who would care to listen to the sound of the very small instruments? The Master does not keep any secret. He always reveals it, and often there is someone near Him when He is giv-

ing out that secret, when He gives that order. He does not give the order in hiding, but nobody is willing to accept it. Later on when the Master leaves, after the Master leaves, people get separated into the parties and then they start converting the true into false, and the false into true.

In the end Satguru said, "After me do the Kirtan (chanting) of liberation."

After that Guru Sahib says, "You do not have to cry after me. After me you should do that Kirtan. The status of Nirvana — where do we get the status of Nirvana? Only when we go beyond the physical, astral, and causal planes and when we rise above the [three qualities] *rajogun*, *tamogun* and *satogun*,* and even beyond them, when we rise above the twenty-five *prakritis*,** which are more than the causals, when we go beyond them into the middle of the Par Brahm, there we obtain the status of Nirvana. Whether you call him *sanyasi* or *nirvani*, it is the same thing. He says reach there, the place after reaching which all of our craving and all our desires become numb, the place where the kingdom of Shabd prevails, and sing that kirtan in the place of God Almighty. All of you may reach and obtain the status of Nirvana, which

you can do only by doing the meditation and going in the within. So go in the within and get yourself connected with that non-stop kirtan. He says, "The kirtan of Lord which one does in the company of the Master is the highest of all karmas. That kirtan cannot be written, it cannot be sung, it cannot be spoken of."

Call the Almighty Lord as the pundit, and read the story of the Lord as the Puranas.

The name Keso is the name of the Lord. Gopal also is the name of God Almighty. "O Gopal, Your *arti* is such that whoever does Your devotion, You Yourself take care of their work. You are the One Who repairs or unites the disunited ones." Kabir also says that the Keso is the Naam of God Almighty. He says, "If we go on repeating 'Keso, Keso' and if we go on remembering Him day and night, maybe by doing so much of His remembrance someday He will listen to our call." Further Kabir Sahib says, "We have made many disciples, we made many friends, but we did not make Keso our friend." He says that we have this desire of making many disciples, many friends, but we did not make a friendship with Keso, the Lord Almighty. We did not manifest Him within us. "We had started off to meet with our Beloved but we were lost in the middle, and we got stuck in all the worldly things." So He says, "What should you do? You should call Keso Gopal Pundit. Call that God Almighty. Reach there where that Keso Gopal lives, after doing the meditation. Read the story of God

*The three qualities or modes of being which make up the created universe are *satogun*, *rajogun*, and, *tamogun* — or peace/equipoise, activity/energy, and inertia, respectively.

**For an explanation of *prakritis*, see p. 12-13, 23 of *Crown of Life* (1997) by Kirpal Singh.

Almighty and read the Puran, that story which cannot be read or cannot be spoken. Read that story of God Almighty."

Read the story of God, listen to the Naam of God.

The Master likes the plane colored in the colors of God.

What is the thing which is liked by the Master? What does He like the most? He says, "The color of Naam." You should always remain dyed in the color of Naam. "This is the only story you have to read after me. These are the only Puranas which you have to read after me. You have to do the meditation of Shabd Naam." Just as a father very lovingly explains to his children, "You see, dear children, after I leave, all of you should remain united. You have to understand your responsibilities and you have to do your work."

In the same way the Master is also instructing the disciples. Sometimes He instructs them from within; sometimes He instructs the disciples from outside. He says, "You see, all of you have to do the meditation of the Naam. You have to always remain colored in the color of the Lord, because this is the only thing which the Master likes." This is what Guru Amar Dev Ji Maharaj is telling His sangat.

You read in *Jap Ji Sahib*, "By listening to that Sound, listening to that Shabd, one becomes the *siddha*, the spiritual teacher, the heroic warrior, the yogic Master. Listening to that Shabd, the earth, its support, and the ethers are created. Listening to that

Shabd, the oceans, the lands of the world, and the other regions of the underworld are created; and listening to that Shabd, even death cannot touch you. O Nanak, the devotees are forever in bliss, and listening to that Shabd all the pains and sins are erased." So that Shabd Naam, that Sound Current is the eraser of all the sins. That Sound Current is emanating from Sach Khand and is resounding here at our forehead. That Shabd Naam which is giving the Power to all the different Divisions and Grand Divisions of this Creation and on Whose support all this Creation is existing — lovingly He says, "Dear Ones, all of you have to listen to that Shabd, because this is the only color which the Master likes."

It is not good that all your life long you do not offer even a glass of water to the old man. And if he stays all the time on his bed, and he dies like that — you know what is the condition when the endtime comes. When that old man dies, for whom you have not done anything in his lifetime, when he dies, what do the people do? They decorate his funeral pyre, and they even move the fly whisk when he is being taken to the cremation ground. Now what is the use of doing that if you did not serve him while he was in the body?

In the village where I used to live — some women from that village are also sitting here and they may remember this — there was an old man who had three sons who did not care for him. He left the body on his rope bed. He was in such bad shape that he could not even go to the bathroom himself. So his body was all dirty, and

nobody came to take care of him. So we took his rope bed out of his room. Nobody came even to put a piece of cloth on his dead body. Since it was right in front of my home I went there, and with the blanket that I was wearing at that time, I covered his body. I called his sons and told them, "Your father has left the body." But they all made excuses and said, "No, we will not come." Even though they were all very wealthy, still they did not come, not even to do the final rites of that old man.

Now you know that after all he was a human being, and since I had good dealings with everyone in the village, people used to believe me and listen to me. So I called the people of the village; I said, "You know, we have to cremate this body [even if his sons won't help]." So we decorated his funeral pyre, we brought a fly whisk and a conch. Blowing that conch and moving the fly whisk, we decorated his funeral pyre. I said, "We should cremate him in a good way, in a very honorable way." So we distributed some sweets, and as in the Indian tradition, if any old man dies you even throw coins over his funeral pyre. So we took that old man's body to the cremation ground and did all that.

While we were gone, somebody told his sons, "You see, you did not care for your father's dead body and the other people are taking care of him. This is very bad on your part and other people will criticize you." So when they realized their mistake, before we came back from the cremation ground, his sons made some prashad and they were sitting there. Now you see, who would go and accept their prashad,

since they had not taken care of their father earlier?

You see, we decorate the funeral pyre; if we don't do it ourselves, then somebody else will do it, like we did for that old man. But that old man did not benefit from that.

"We do not serve the elders when they are alive, but when they die, in their name, we make many other people eat the food."

We were supposed to take care of, and were supposed to give water and other things to the old man when he was alive, but we did not do that. Now what is the benefit of doing all that after he is dead?

"The one who has left does not get anything, it is consumed by the crows and the dogs. If we are distributing the rice pudding, the sweets and things in his name, how is that old person who left the body benefitted by that?"

It is a very humorous thing, when I went to a place called Kilieawalli. You know that when beloved Lord Kirpal departed from this world I became very sad and I went to the place called Kilieawalli. Since nobody knew me at that place, when I went there somebody said this thing about me, somebody said that thing. Somebody said that if I was like the other "babas" or so-called holy men I would have accepted money from them, I would have put them into some kind of illusions. If somebody would invite me to their home or offer anything to me, I would laugh at them and ask, "Well, what good will that do for you? Will your disease go away if you will give all these things to me?" So looking at my behavior, people started saying that maybe I was a C.I.D. officer [the

Central Investigation Department, something like the American F.B.I.].

At this time, there was an old man who died, and his family members came to me and said, "You should do the reading of *Guru Granth Sahib*." If I had refused, they were already making stories about me, so even though I did not want to, but still I said, "Okay, I will do the reading for you."

They said, "Well, first we should settle the money, how much you will charge."

I said, "Well, whatever you wish, you can give it to me."

They said, "No, we should negotiate, we should settle it."

So I said, "Well, you don't have to give me any money."

They said, "No, if we do not pay you for reading the holy book, then it will not be accepted."

So I said, "Well, whatever you wish, but tell me: if more money than what we have negotiated or settled on is collected, what will you do with the extra money?" Because you know that when you have the ceremony of reading the *Guru Granth Sahib*, many people come and when they sit there they offer the money. And usually the person who is reading that holy book takes the money. So I said, "Well, what if more money is collected?"

They said, "Well, whatever will be the balance left over we will use that in the construction of a school."

So I said, "You do one thing: as long as I am here, if any of your old people die, I will do the reading of the *Guru Granth Sahib* free of charge and in that way you will get enough money to construct your school."

The meaning of telling this story is

that the old man used to eat opium and he also used to take snuff. So they invited me to their home and I went and stayed with them for two days. The women of that home said to me, "Our old man used to eat the sweets, but you don't eat the sweets so the reading of the *Guru Granth Sahib* which you will do will not be accepted in the court of God." I said "No, I will not do that [eat the sweets], because tomorrow you will tell me that your old man used to eat opium and smell the snuff and that I should do that. So I cannot do that."

You see, is this not ignorance? Whatever is written in the bani we did not try to understand that.

That is why lovingly He says here, "We have to read the story of God Almighty; we have to listen to His Naam. We have to meditate on that Naam which is present in every particle. This is the true funeral pyre. This is the true plane. The plane of the Naam is the true plane, riding on which we have to go to the home of God Almighty. Naam is the only boat and Naam is the only rudder."

*Immerse the remains in the Pool
of the Lord,
It will take care of Pind, and
the other rites and rituals.*

Now He lovingly says, "Which are the *Pinds*? The meditation of the Shabd Naam are the *Pinds*." *Pind* is a ceremony performed as part of the final rites and rituals. Usually in North India, on the fourth day after the death, they make rice balls and some other kind of food and offer it to the departed soul. That is why He

says here, "Which are the *Pinds*? The meditation of the Naam is the real *Pind*."

Once someone said to Baba Jaimal Singh after a dear one had left the body, "We did not perform any final rites!" He said, "When someone gets the Naam Initiation all his rites are performed. The only condition is that he should not lose faith in the Master; he should never think that the Master is just a human being." When one gets the Simran, and the Naam, he becomes worthy of Sach Khand, he acquires the right of Sach Khand.

When one removes this thought from his mind — that Master is just a human being — and when one realizes that Master is sent in the human form, but in fact He is God Almighty Himself — then he is liberated.

Guru Gobind Singh also said, "Rising above the duality, I had become one, I had become of One Form. I didn't like to come to this world, but I could not refuse the orders of God Almighty." We, the worldly people, come to pay off the karmas, whereas the Master is free of all the karmas. If He suffers, it is because of our karmas. So lovingly He says, "We have to meditate on Shabd Naam. That is the true performance of the *Pind*."

In the within you have to reach the pool of God Almighty, Sach Khand — it is the true performance of immersing the remains of the departed soul.

If one could get liberation just by immersing the remains in any good river or pond, then why did the Masters have to meditate so much? You may read the history of the past Masters; you know that Guru Amar Dev Ji Maharaj meditated so much. Tying

His hair to a nail He used to meditate. Did He not have any relatives who could take His remains to the holy river? He had four brothers and two sons. Couldn't they immerse His remains in a holy river? Supposing all life long, one does the karmas as he wishes, and at the end he tells his relatives to immerse his remains in the holy river — do you think he will be liberated just by doing that?

Kabir Sahib says, "If you offer sandalwood to the dead, what reward can you get from it? If you put dirt on the dead person, what does he lose?" Saints do not break anyone's rites and rituals. Do not misunderstand me. We should do the rites and rituals like the other people. But the reality is that we must meditate on the Shabd Naam; everything is included in it. In the foot of the elephant is everyone's feet.

My father used to do a lot of rites and rituals. Even though later on Sawan and Kirpal showered so much grace upon him, but still he had the desire that when he left the body, I should take his remains to a holy place, by the name of Gaya, and perform the rites and rituals over there. He even said, "Over there, when you offer the rice balls and the other food-stuff, the departed souls stretch out their arms and receive the offerings."

So I told him, "Yes, I will do that." I promised, "I will perform the rites there, because in that way I will also know whether the departed souls receive the offerings by reaching out their arms or not. But, mind you, I will give them the things only when they themselves stretch out their arms, only when they come out to receive

the things will I give them. So when you go, you better tell all the departed souls that they should stretch out their arms when I go there to offer the foodstuff, when I perform the rites.”

So after my father left the body, I went there. At that place I saw the hands of many robbers — someone said, “Give here,” someone said, “Give there.” There were many of those, but I did not see any one hand of those who would say, “You give us these things and we will liberate the soul.” But that hand is only of the Master. The Master’s hand is the only one which gives us the liberation. So this is why He says, “What should you do? All rites and rituals are in the meditation of the Shabd Naam, so you should do the meditation of the Shabd Naam.”

*Satguru told what pleased the
Lord Almighty.
He merged in the Wise Being.*

Guru Sahib says, “Naam is my only lamp; my lamp is only of Naam.” So whatever that Wise Being, God Almighty, lovingly said, all His beloved Sangat obeyed it — our Master had said this.

Such Mahatmas do not go in the dark. Tai Ji had asked Master Kirpal to pray to Master Baba Sawan Singh. Master Kirpal laughed and said, “To whom should I pray? Is He far away from me? He never went away from me.” So such Great Souls say, “It is the order of God Almighty, and I am going to Him, my dear children.”

*To Ramdas Sodhi, He gave the
Tilak, the Shabda of the*

Master, the True Sign.

The worldly family name of Guru Amardas was Balla, and Guru Ramdas was a Sodhi. So now He says, “I have given the tilak to Sodhi — (the tilak is like that vermilion mark on the forehead, which signifies that He has been given successorship) — I have given the order of the Eternal Home, the sign, the certificate to Him. Now He has to lead the souls. Those to whom He will give the Initiation, they will be protected.”

This is something to be considered and pondered upon. Nowadays we talk about documents, about wills, etc. Master Kirpal Singh always said, “Spirituality is always given and received through the eyes. The documents of the wills are only for the worldly properties. Spirituality does not have any documented will.” He said this for twenty-five years. In the same way Guru Amar Dev Ji Maharaj says, “You see, the sign of the Shabd is not any worldly document.” He says, “The tilak [which] I have given to Ramdas Sodhi is the sign of the Shabd, is the order of the Shabd. To whomever He will give that Shabd, I will protect him, I will take care of him.” The Shabd of the Master manifests only at the place of the Master; It doesn’t manifest at any other place.

But nowadays what do we do? As Kabir Sahib says, “The eye of discrimination is broken; one does not differentiate between a Saint and a non-saint.” He who has ten or twenty people with him is called a Mahant or a Saint. We lack the intellect of discrimination, that is why we cannot differentiate between a Saint, Sadh or a disciple. We believe that he who has

a party is a Mahatma. That is why Kabir Sahib says, "It is not their fault, it is our fault because we lack in the intellect of discrimination."

*Whatever the Satguru said,
All the gurumukhs accepted
that.*

Whatever the Master Guru Amardas told His disciples, all His dear disciples bowed down their head to that. All this was told by Bhai Sunder to Guru Arjan Dev Ji. He said, "Whatever Guru Amar Dev Ji said, the whole sangat accepted, but His sons Mohan and Mohari did not. They got upset and left and went to their homes."

*His son Mohari came forward.
He made him fall at Ramdas' feet.*

His son Mohari got up once again and came forward. Guru Amar Dev asked him, "What do you want?" He replied, "I want discipleship." So grabbing his head He made him bow down in front of Guru Ramdas and said, "Now you should fall at the feet of Guru Ramdas. Whatever you want you will get only from here."

*Everyone bowed at the feet of
the One within Whom the
Satguru installed Himself.*

All the sangat bowed down at Guru Ramdas' feet because Guru Amar Dev Ji installed Himself within Guru Ramdas and He sat within Him in the Form of the Shabd.

*If someone had jealousy and
did not bow down,*

*Satguru Himself made him bow
down.*

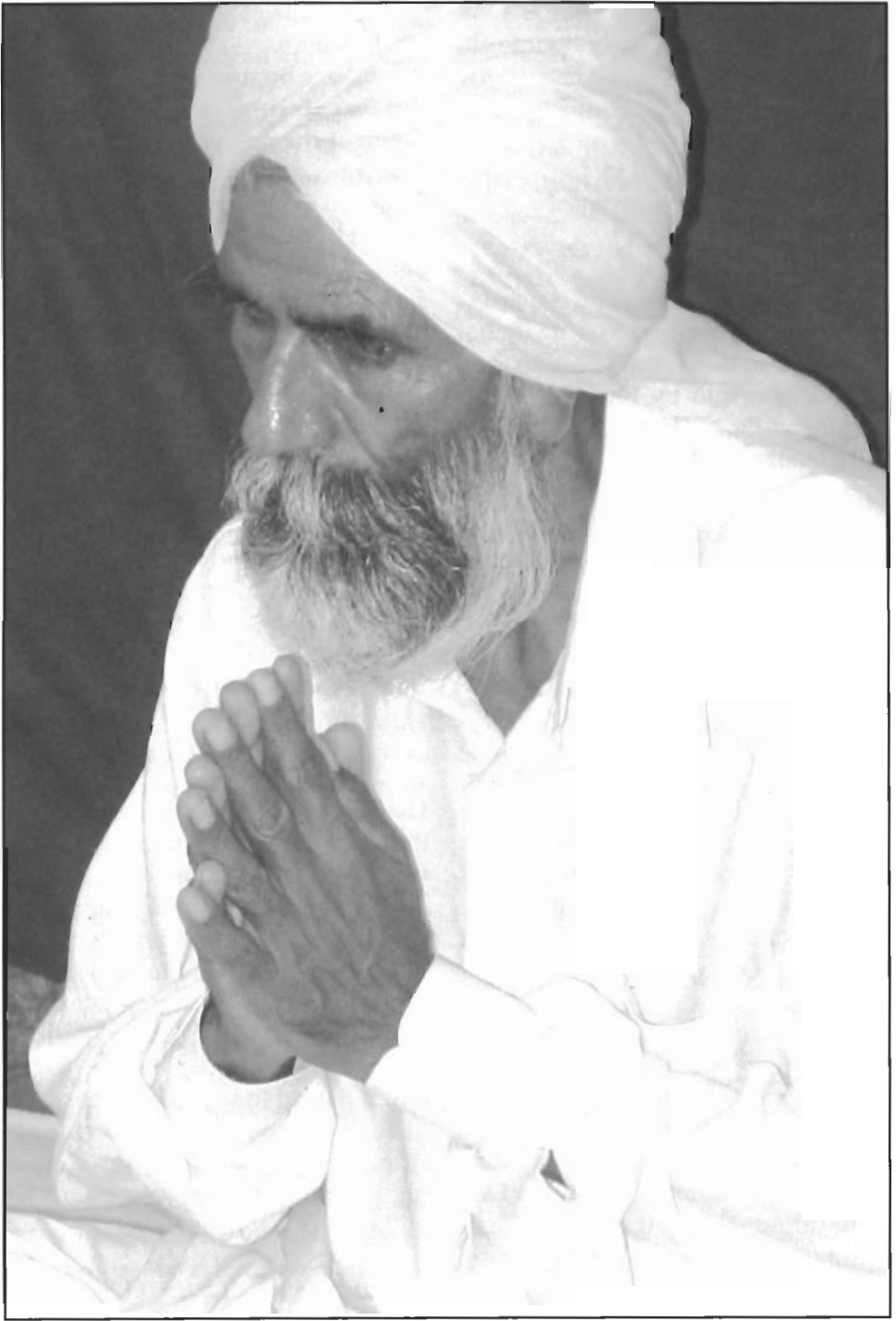
If someone became jealous, criticized, did backbiting, and did not bow down at the feet of Guru Ramdas at that time, after some time when that forgetful jiva came to understand, he fell at His feet. Guru Sahib says in His bani, "In all the four ages no one has realized the Master by criticizing or backbiting. One crosses over only by doing the seva."

This is a matter of seva. He who sweeps the floor does the seva at the place where the Master has manifested Himself. Only such a disciple is accepted and recognized at the Court of the Lord.

*The Lord Almighty gives glory
to Him Who accepts the Will,
It is in accordance with the
writings of the Eternal
Home.*

I have often said that he in whose fate it is written that he will obey the Master, only he has faith in the Master and only he does the meditation of the Shabd Naam. It is all predetermined who will meet with the perfect Master, who will obey the Master, who will have faith in the Master — all this is predetermined. Master Kirpal Singh Ji used to say, "Only those who obey the orders of the Master are glorified." Master used to say, "Respect my words more than my body; you will benefit a lot from that."

*Sunder says, "Listen, O Saints,
the whole world bowed
down at His Feet. "*



Sant Sadhu Ram Ji

Now Bhai Sunder says, "You see, Guru Arjan Dev Ji, all the beloved Saints listen, all the world comes and bows down at the place where the Master is manifested." This is the reward that one gets for believing in the Master. No matter in which country He goes, His Master is His only recognition. People do not see whether He is an Indian, whether He is black or white, whether He is less educated or more educated, whether He is of this caste or of that caste, etc. Dear Ones, the fragrance of the Master touches the hearts of people by itself. The connoisseur recognizes Him. They recognize, even after coming from across the seven oceans, that the Master is here.

So in this hymn Bhai Sunder narrated the whole situation, the whole condition of that time, the words that Guru Amar Dev Ji Maharaj had said and how the disciples accepted what He said. Who is the devotee, the *sikh*, or a Saint? Only He who obeys the Will of the Master is the true devotee, true *sikh*, or Saint. He who does not obey the Will of the Master, he is neither the disciple nor is he a devotee. He is no Mahatma, he is no Guru, he is nothing.

So Guru Amardas has laid a lot of emphasis on accepting the Will of the Master. We should all obey the orders of the Master. Then He said that in that plane where the soul travels back Home, that plane looks good only when it is colored in the color of the

Master, only when it is colored in the color of Naam.

You may decorate the funeral pyre or the coffin with flags and other decorative things. You may even shower it with coins, etc. That is not accepted or appreciated. God Almighty loves only His devotion. I have often said that devotion is a precious wealth which will go with us. It is the best thing. It erases lust, anger, greed, attachment, and egoism. It is the giver of true respect and true happiness; but we cannot obtain this wealth of devotion just by our efforts. Unless we go into the refuge of a perfect Master, we cannot have this wealth of devotion.

Perfect Masters are not God, but They are merged in God Almighty. They are the Beloved Sons of God, and you know that a son can make the father do whatever he wants. So even after coming into this world, the Master lives a very humble life in His own way.

If you think that we will recognize Them from outside, Tulsi Sahib says, "I touch my ears." Masters have so much humility in Them. So we have all heard whatever Guru Amar Dev Ji Maharaj has lovingly told us and we should try to understand it; we should accept the Will. We should happily let go of our friend who is leaving. If his attention is not in the Simran, if he doesn't remember the Simran, we should divert his attention to the Simran. It is the greatest virtue.

From the Editor

Meeting with Sant Sadhu Ram Ji has reawakened us to His undying love and has rekindled our desire to take advantage of this human birth by doing the real work of meditation on Shabd Naam. A million thanks to the Master who has found us and brought us once again to His blessed feet.

Through the seva of several loving devotees of the Master, we have access on the internet, often in multiple languages, to sound and text files of Satsangs, messages, and interviews; to photographs and accounts from the dear ones; and to the writings of the Masters who came in the past. For those of us who live thousands of miles from the physical form of the Master, this almost instant access to the words of the Saints and to news of recent events has provided great solace to our yearning hearts.

Returning from India after the September Delhi program, the idea came to me very strongly that the English-speaking sangat could also benefit from a printed magazine that includes the current Satsangs and messages of Sant Sadhu Ram Ji, to supplement and preserve the material already available on the internet. Over the years, following beloved Sant Ji's advice, my husband Christopher and I have read systematically through the past issues of *Sant Bani* and *Sat Sandesh* and have gained great benefit from the careful consideration of the Master's words that a printed magazine makes possible. We are of-

ten astonished at how fresh and profoundly applicable the Satsangs and messages remain, revealing brief glimpses of that omniscient Power that dwells beyond the realm of time.

The idea of a magazine was submitted to the Master, who has reviewed and approved the project, with the injunction: "Always keep the Satguru before your eyes, because it is He who will do everything." The inception of this magazine in a few short weeks could not have been accomplished by our feeble efforts but can only have flowed from one Source — *Ajaib's Grace*.

Since we are starting many months after the initial meetings with Sant Sadhu Ram Ji, a great wealth of material has already accumulated. To try to do justice to all that has unfolded, I have arranged the Satsangs, messages, and accounts chronologically, starting with this issue, March-April 2002, volume 1, numbers 1-2. Future issues will be sent only to subscribers. Subscription information is provided on the inserted leaflet. Five numbers are complete, bringing us current to July 2002, volume 1, number 5. The August, September-October, and November-December issues are currently in preparation and will be available soon by His grace. Special thanks to all the dear ones who have contributed their time, skills, and loving efforts to make this magazine a reality.

Suzanne McMahan

Photo credits: front and back covers, p. 11, 18, 26, 46, Christopher McMahon; p. 8, 9, 13, supplied by Harbans Bains; p.2, 35, unknown

For further information about subscriptions, submissions, and tables of contents for past and forthcoming issues see: www.ajaibsgrace.org

For full-text online in English, sound and video files, photographs, and messages see: ajaiib.com maintained by Harvinder Singh Rana and groups.yahoo.com/group/sadhuramjisatsang/ moderated by "anulbird"



Do not think that He is gone. No, He is Himself doing everything and we will be able to see this reality with our own eyes if, making our lives honest, pure, simple, and straightforward, we put in more time for Simran and increase it daily. This is the order of my Guru, and this is what all of us must understand and start acting upon from now onwards, even if we have not done so earlier.

—Sant Sadhu Ram Ji