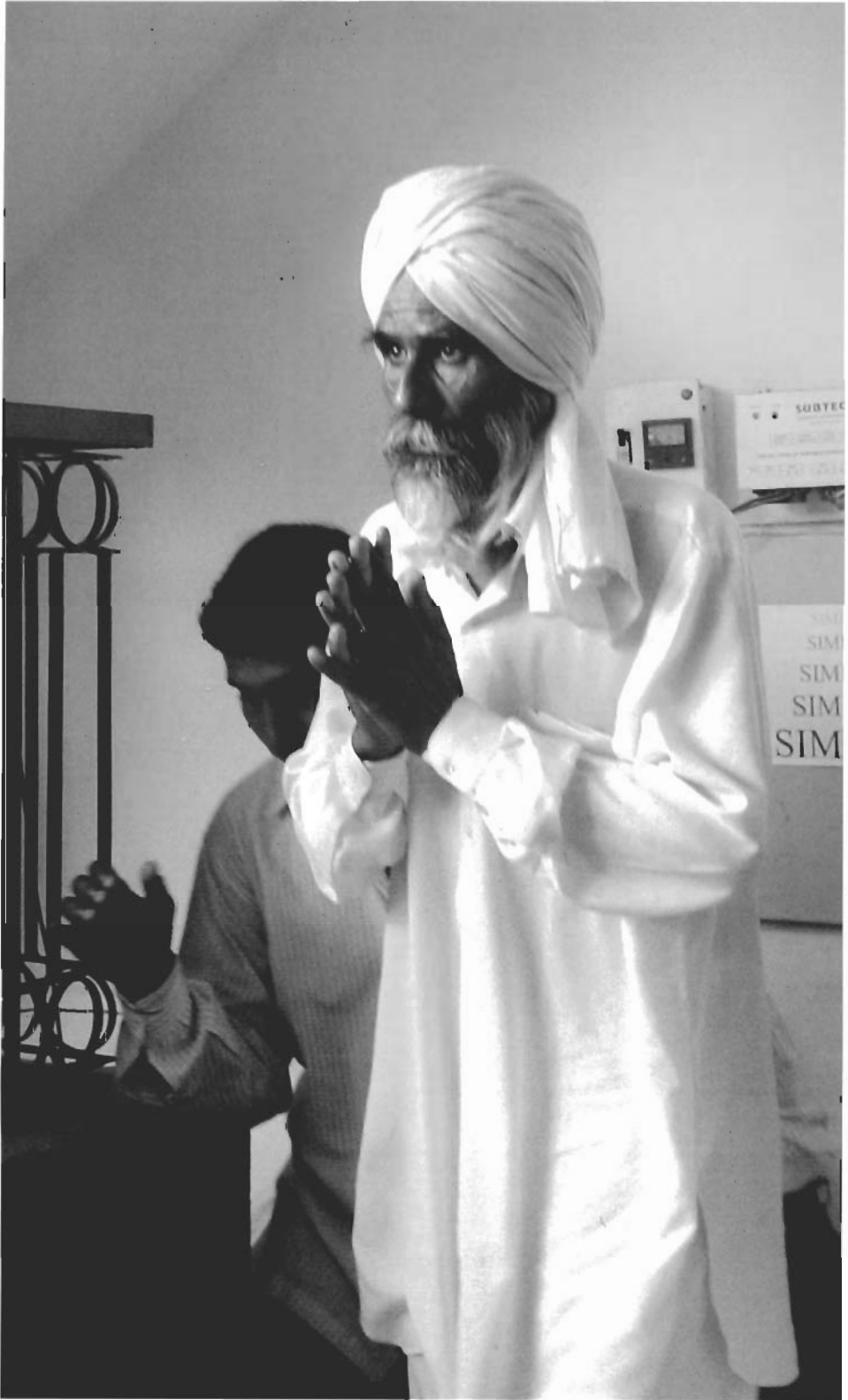


AJAIB'S GRACE



September-October 2002

Volume 1, Numbers 7-8



Sant Sadhu Ram Ji, Delhi, September 2002

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The Purpose of Life

Sant Sadhu Ram Ji

All of you dear ones are welcome in this program from the depths of my heart. I realize and appreciate the efforts that you have made and the difficulties that you have faced in reaching here, very far from your hearths and homes.

This is the work of my beloved Satguru, Sant Ajaib Singh Ji Maharaj. I am nothing but a puppet in His hands and would just do what He bids me to do. As you know He was the manifestation of Sat Purush and had assumed a human body, which is invariably a place of suffering, only for our sake. His great and gracious Guru, Sant Kirpal Singh Ji Maharaj, had told Him lovingly that there were many people who could explain the theory beautifully, in flowery words, but having no inner ascent and achievement to their credit, and not having realized God nor even the self, they themselves were in darkness and also led others into the ditch of ignorance. He had therefore advised His Gurmukh Son, beloved Sant Ji, to ensure that this sacred and inner Path of God-Realization — namely, of meditation, sacrifice, and surrender — should always remain open for those sincere and seeking souls who are fed up with the world and worldliness and want to be rid of them so they can meet God.

This message from Sant Sadhu Ram Ji was read at the opening session of the Delhi program, September 27, 2002.

My merciful Guru, beloved Sant Ji, also told me forcefully, despite my humble protest: "I have made you do the Simran and meditation like a brave warrior and have made you my own self. Now it is your duty to connect the souls who are dissatisfied with the world — its affairs and attachments — and who want to meet God sincerely, by persuading them to extricate themselves gradually from the ever-rising sweep of passions and possessions, me and mine, pride and prejudice, and name and fame, and to meditate with the technique in which I have made you perfect. This will enable them to progress inwardly, and, traveling up, plane by plane, with their own sustained efforts and with the unbounded grace of the Guru, they will reach their eternal home in due course of time."

Dear ones, I know that most of you are keen and anxious to meet me. May I tell you that I too have a strong and surging desire to meet each one of you for two main reasons: first, to be able to see the spectacle of my great Guru manifest inside each one of you in various hues and colors, and second, to inquire about your spiritual well-being — about which beloved Sant Ji is immensely worried, wishing it to improve sooner rather than later — and to offer my humble assistance and help to those who have any problem whatsoever on this account. In this way our hearts, dry and dreary as they have become, may be refreshed and re-greened with the spiritual water of Satsang, and we may be inspired

to take to Simran and meditation with renewed zeal and enthusiasm to register inner progress and development.

Esteemed brothers and sisters, this is the main purpose for which I have traveled such a long distance and come here. I am a poor man and to remain away from the work by which I earn my living is not easy; but it is the grace and kindness of beloved Sant Ji which has brought me here amidst all of you, His spiritual children, for the benefit and upliftment of your souls.

So, dear ones, don't hesitate. Don't go on thinking and thinking. Come with an open a heart and with a mind as clean and clear as you can make it, and avail yourselves of my sincere and selfless service. I hope that you understand why I am pressing you to come forward with your problems and difficulties about meditation, for if these

are removed with my help and seva, then you will be encouraged to devote more time towards Simran and meditation; and the more time you will give, with no hurdles and hardships in between, the more you will progress, and the more will be the pleasure of my Guru. After all, what is the highest thing we all wish for on this Path? *The happiness, acceptance, and pleasure of Sant Ji.* And if we achieve that by doing the meditation, correctly and constantly, then what further remains to be done? Our purpose of life stands fulfilled.

I therefore beg of you, my dear brethren-in-faith, to get your problems in meditation solved, and to focus wholeheartedly and single-mindedly on meditation. I am always the cleaner of the shoes of the esteemed Sadh Sangat and their full-time server and servant, with no wage or esteem.



Sant Sadhu Ram Ji, Delhi, September 2002

The Gift of Naam

Visit to Village 4 LM, Rajasthan, September 12-14, 2002

A. S. Oberoi

As you know, it has been in the air for the past two months or so that, under the instructions of His gracious Guru, Sant Ajaib Singh Ji Maharaj, Shri* Sadhu Ram Ji would start giving Initiation on September 13th, for the people in and around Anupgarh, two days after the auspicious birthday of beloved Sant Ji. You would please remember that Sadhu Ram Ji had avoided giving a direct and specific reply to the questions of many dear ones about whether Sant Ji had entrusted His spiritual work to Him, and the dear ones felt puzzled and perturbed about it. It was only towards the end of May this year that He had affirmed to some dear ones that Sant Ji had indeed entrusted His spiritual work to Him and that He would start giving Initiation when the heat subsided somewhat.

Finally the day for which some dear ones were waiting impatiently, perhaps even breathlessly, arrived. A day before, some dear ones from various places, who were keen and anxious to obtain Initiation, had arrived at His residence. On the appointed day, He sat on a wooden cot in the courtyard of His house, in public view, and spiritual aspirants started going to Him one by one, with their requests for the gift of Initiation. I came to know while talking to someone who lives in a

nearby village and is in constant contact with Him that a few days earlier Shri Sadhu Ram Ji had indicated innocuously that His Satguru had told Him that twenty-five people would be connected to the Word Power inside.

As per the program announced earlier, he was to start the Initiation at 7:00 a.m. But unexpectedly He continued to sit until 7:30 a.m., as if waiting for some dear ones who hadn't yet arrived, and during that time ten people, who had been delayed due to some problem in transportation, came running in. This intervening half an hour was utilized by the sangat (about two hundred people) who had collected there in singing bhajans in the praise of Hazur Sawan, Kirpal, and Ajaib with a lot of devotion and yearning, and tears were seen flowing from the eyes of many.

One dear one asked Him why there had been such a very long gap between the last Initiation conducted by His Guru, Sant Ajaib Singh Ji, and the Initiation that He was due to grant on that day. He told the dear one that Initiation by a Perfect Master is a great blessing and that it is not come by easily and cheaply. However, as the mission of the Satguru progresses, many people start collecting around Him who take it to be a routine affair and do not attach due importance to it. This is always a cause of uneasiness and discomfort for the Saints, as they

* "Shri" is a title of respect, roughly equivalent to "Esteemed."

have no interest in just building an army of disciples. He also added that the dear ones in the sangat need to understand Initiation as a very sacred and special affair. And they need to start meditating themselves before requesting the gift of Initiation for their children and grandchildren. Therefore, the Saints cause such a gap, which in Their divine wisdom is considered to be necessary, so that the value and importance of Initiation may be restored and maintained, so that keenness and anxiety develop, and so that those who are granted the boon of Initiation realize its real significance. Shri Sadhu Ram Ji also said that His beloved Satguru, before quitting the physical frame, had given some hints to those who could reach Him inside, that the next Initiation, after the last given by Him, would not take place for five years.

Before starting the process of Initiation, He put those who were already initiated into meditation, telling them that his great Guru is exhorting each one of His spiritual children to take heed and do the meditation more and more, since the precious time is slipping by, and no one knows when the end time may come and one may have to leave this world.

Then, addressing those to whom He had consented to grant Initiation, Shri Sadhu Ram Ji said there were certain prerequisites and instructions that each of the aspirants must know and agree to, before the Initiation started. He asked his *Pathi* [chanter] to read them out slowly and clearly, and after all the dear ones expressed their assent to the same by a show of hands, He went on to the next step.

He explained no theory to the dear ones present there, saying that

they had all attended the Satsangs conducted by Him and had understood that God resides within each one of us. He said that God can be realized only by obtaining the necessary technique and instructions of going within from a Guru who is a beloved Son of God and who has Himself gone within by making His mind still and travelling upwards from the eye focus, stage by stage. He has become one with His Guru and God, unidentifiably, by erasing His own self. And by His own matchless effort and the unbounded Grace of His Word-Proficient and Word-Form Guru, He has become a Perfect Master, competent to impart these instructions to others under the express and clear order of His Guru.

He then told the dear ones that Simran is the first step in this process. Constant repetition of the Simran works as a broom, cleaning the dust accumulated on our soul from birth after birth, and it gradually enables our soul to withdraw from the nine apertures of the body to the eye focus, making it still there.

After this, He told them the five sacred names of the Simran, speaking them Himself and asking the dear ones to repeat the names after Him. Then the sevadars present continued the process until everybody remembered it. He explained exactly how to do the Simran, where to fix the attention, and how to make the mind, body, and speech still. He put them into Simran for one hour, telling them not to move the body or any of the limbs, and helping the dear ones in doing it correctly. After one hour, He asked them to leave off and sit easy for ten minutes. Then He explained the process by which to hear the melody inside and later asked

them to do it practically, helping those who had any difficulty.*

Later Shri Sadhu Ram Ji asked the new initiates to stop hearing the Sound inside, and asked them to indicate what type of light had they seen and what they had heard. Four people had seen the form of the Master, five had seen the bright noon sun, and most had seen the other types of light. Similarly in the matter of hearing the Sound, at least five of them had heard higher sounds, while most of the dear ones had heard one type of sound or another.

I was myself quite surprised and, if I am allowed to say so, somewhat nonplussed that, with such little theory and practically no explanation, the dear ones receiving Initiation could have such high experiences. I therefore broached the matter with Shri Sadhu Ram Ji, and He told me very lovingly that, first, this is the Path of doing and not of saying and speaking; and second, simple and uneducated village people generally have better experiences than the educated urban people. But more than that, if Satguru Sant Ajaib Singh Ji Maharaj wants to shower His grace large-heartedly, in order to give conviction to the doubting dear ones, then we should take benefit from that grace rather than indulging in mental wrestling. He also told me that mind creates many roadblocks and tries to prevent us from accepting the Reality, even though the Reality has the inherent quality of becoming accepted in due course of time, whether the dear ones suffering from the antics of the mind wish it or not.

*Four children were also granted *Dhun* [Sound Initiation].

Before having the dear ones disperse, Shri Sadhu Ram Ji asked everyone to remove any talisman, thread, or any other thing that was supposed to possess the magical power of curing problems — physical, mental, financial, or psychological — as from then onwards all these things would not and could not have any effect on them, as the Word-Form Guru had taken on responsibility for them, had come to reside within them all the time, and would look after them in all respects and in all situations, however serious and disturbing they might appear.

He also explained to the dear ones that instead of the earlier daily routines that they had been following, they should now lead a good moral and honest life, free of hatred, ill will, or jealousy, have love and respect for every sentient or non-sentient being, and devote at least two-and-a-half hours daily for meditation, without fail, because the keenness and yearning within them is very precious and helpful and will bring quick results if they pursue the Path with as much faith, confidence, and devotion as possible. The dear ones were also told that they should always consider that their Guru was their only support and their only benefactor in the wide world and would never fail them, come what may, provided they looked to Him and Him alone for help. He also told the dear ones that the Guru knows what is best for we poor jivas and never lags behind in His duty and even comes to our rescue at the time of death, which is considered to be the most difficult moment of the lifetime. He said that, in short, the dear ones should never lose sight of the Guru and should rest

assured that He will also never, never lose sight of them.

After the Initiation, *langar* [free kitchen] was served to about 250-300 persons, and looking at the Guru's bounty, it occurred to me that Baba Ajaib Singh Ji, true to His name and self, is really wonderful in all respects and that nothing can stop the outpouring of His grace.

* * *

Part 2

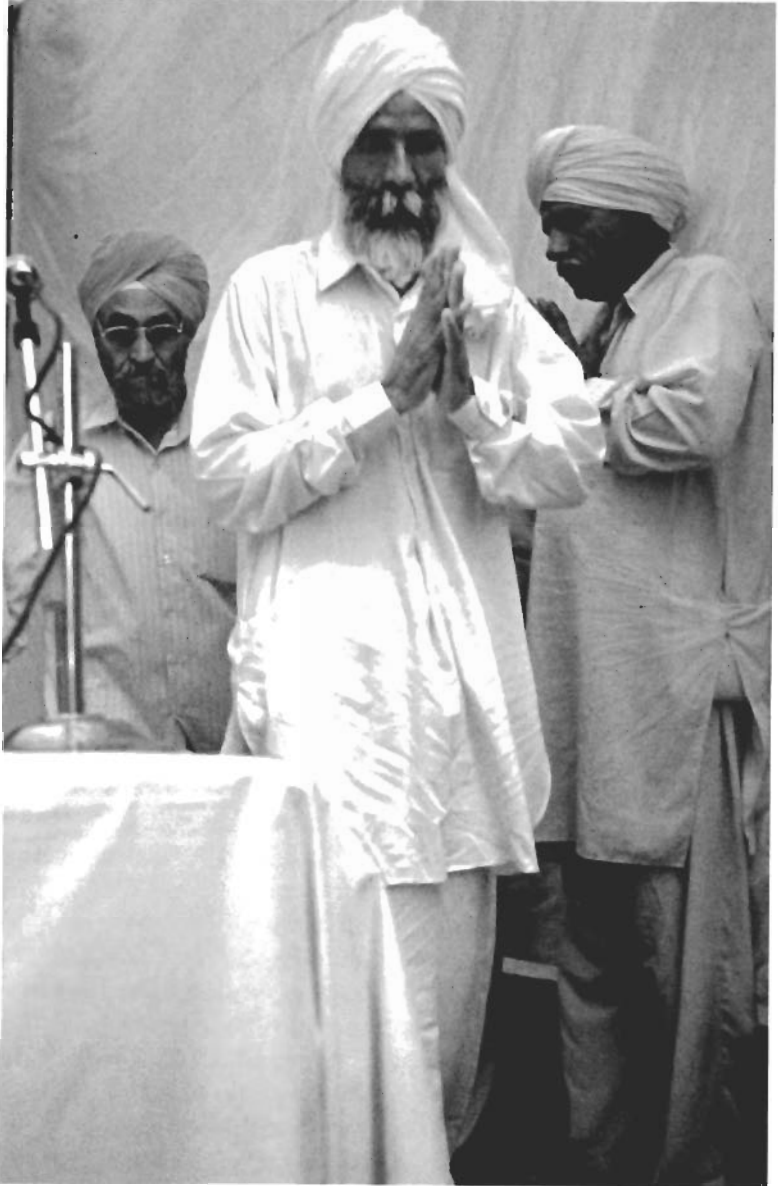
Several of us who had traveled to Village 4 LM for the first Initiation program by Sadhu Ram Ji were sitting with Him on the evening of September 12th singing bhajans when a lady who seemed to be around fifty-five years of age, with sorrow and pain written on her face, came there. He motioned her to sit down. She came and sat in front of all of us and, after hearing the bhajans for a while, started weeping loudly. Consoling her, Sadhu Ram Ji asked her where she had come from and why was she weeping?

She said, "I am a disciple of Sant Ajaib Singh Ji Maharaj and have a son and a daughter who are also satsangis. My husband, who was a good meditator, passed away about two years ago. My son took over the property and the money left by my husband, and, since then, has fallen into bad company, has become a drunkard, and under the influence of liquor, mistreats and abuses me, and at times even beats me with a stick, inflicting injuries."

"In addition, my daughter married into a satsangi family, but they have a very fierce, fighting, and demanding nature. Despite our meeting

their continuous demands for more money and worldly things, their hunger is not satisfied, with the result that they persuade and provoke their son often to treat his wife badly, abuse her, and sometimes beat her too. Our efforts to pacify and satisfy them and to settle the matter amicably have not succeeded. Some days ago, my son went to their house to talk to them, but matters became so heightened that after a hot and abusive exchange, a fight took place between them. By bribing the police, that family has filed a case against him and has gotten him arrested too. I am therefore very much disturbed and disappointed and do not know what to do. I am suffering from various serious ailments and cannot even walk properly. A brother-in-faith, who knows about the whole matter and knows you casually, told me that, in the physical absence of beloved Sant Ji, he also did not know where to go to for advice and help but added that, since he had heard that you are a good meditator and have access within, it would be worthwhile approaching you to know what to do."

Sadhu Ram Ji looked towards the lady penetratingly and inquired from her whether she belonged to such and such a village and whether her husband's name was so and so. On her affirming this to be true, He inquired from her whether she remembered what had happened when she and her husband were initiated. She said that she remembered faintly that Sant Ji had told them that according to the past karmas, difficulties both large and small come up in everyone's life but that we must face them with patience and faith. He also had told her that



Sant Sadhu Ram Ji
Village 4 LM, Rajasthan, September 13, 2002

the Naam He had given to them on that day would help them to remain calm and would see them through whatever might come up.

While she was recalling her Initiation day, she was looking very carefully at Sadhu Ram Ji. Then she said that her memory of the day was coming back very clearly and that she now remembered He had also been initiated on the same day that she was. She recalled, "While my husband and I had very little experience, you had a very high experience. Sant Ji felt very good and happy about it and embraced you and made you sit very near His feet and chair. He also told you that you would have to fight with the mind, with much courage and bravery, and patting you on the back added that His Satguru would always be at your back and would want you to succeed and become His very own self." This electrified the atmosphere, and we all became more attentive and interested in the conversation that was going on.

Addressing the lady very lovingly, Shri Sadhu Ram Ji said that His Satguru, Baba Ajaib Singh Ji Maharaj, was All-Knowing and All-Wise. He had hinted to them on the very first day that they had a very heavy karmic debt to pay and that the Naam, which He had granted to them on that day, would help them to face the bad times calmly. But unfortunately we have neither paid due attention to Sant Ji's words, nor meditated as He advised us forcefully to do all His life long. He said that we must understand carefully that no matter what we do each one of us will have to suffer and face our *pralabdh* or fate karma. If we do that, willingly and patiently, then our Guru will be

happy with us and will extend even more help to us. We must understand this point carefully and act upon it because it is to our great advantage. Casting a glance upon that lady, which was full of love and respect, and addressing her as Bahin Ji (dear sister), Sadhu Ram Ji said that what He had heard from her contained points involving many principles of Sant Mat and that He would like to explain the position in respect to each one of them, for her guidance and for the guidance of others who may like to know about the subject.

(1) Drinking by an initiate: "Use of liquor or other intoxicants is harmful and bad for each and every human being, but when someone initiated by a Saint does this, it entails heavy karmic debt because it violates the vow given to the Guru at the time of Initiation. Also the intellect and understanding of a person using intoxicants is affected adversely, and he indulges in abuse, maltreatment, and beating of others. The remedy for that is to play a Satsang tape of Sant Ji, if you have arrangements for that in your home, or better still take the person, by persuasion and love, to a place where the Satsang is conducted and people get together in the remembrance of Satguru Ajaib Singh Ji Maharaj. The Satsang and good environment there will touch his heart, at one point of time or the other, and he may return to the path of sanity."

(2) Respect for the parents: "All the Saints and wise men of the world, irrespective of the religions they have come in, have taught that the parents (especially the mother who has given

Maharaj Kirpal Singh Ji used to advise His followers not to go to the courts, but rather to settle their disputes mutually in an amicable manner. He would even say that if, by mistake, we have gone to the court and filed a case, then we should withdraw it and come back from there, because our interests will be looked after by our Guru if we follow this course.

birth to a child) and other elders should be respected, loved, and looked after properly. Not doing so is not only improper but is a contravention of the universal code of morality for all human beings. If your son somehow starts going to the Satsang, his attitude will improve. Some elders whom he respects should also tell him politely that by taking over the property and money of his father he has taken over his responsibility too, and he should discharge that responsibility properly by looking after his mother and sister, etc., even more so since he is a satsangi initiated by our great Guru, Baba Ajaib Singh Ji."

(3) Greedy outlook: "We should understand that whatever we get in life is all predestined, and we cannot get a penny more, whatever we may do. Therefore why demean ourselves? Talk about this matter to some good and sensible satsangis of the area, and ask them to take up the matter lovingly with the in-laws of your daughter, explaining to them that, being the disciples of the same Guru, we should deal with each other respectfully. The whole emphasis should be upon the teachings of Sant Ji and the erring nature of

human beings. They should also be told that if your daughter has some weaknesses or has made mistakes, then she will be asked to make up for them. We can hope that with the grace of Sant Ji, and with humility and meekness, things may improve. Do not deal with them hotly or assertively. Instead, calling your own self as a sinner and assuming full responsibility for the mistakes made will surely help."

(4) Filing of a police case and going to the court: "Maharaj Kirpal Singh Ji used to advise His followers not to go to the courts, but rather to settle their disputes mutually in an amicable manner. He would even say that if, by mistake, we have gone to the court and filed a case, then we should withdraw it and come back from there because our interests will be looked after by our Guru if we follow this course. Sant Ji also asked us to be united, loving, and respectful to each other, sharing each others' moments of happiness and grief. The satsangis who talk to your daughter's in-laws should use persuasion and ask them to withdraw the case from the police court. Otherwise what will the non-satsangis say and think about our Guru and His initiates? This

approach may help.”

(5) Physical problems: “Concerning physical ailments, please obtain treatment from a good doctor and observe the appropriate precautions, but do not forget that we are suffering due to our karmic debt. We have to square that up in this very life, and we should do so patiently.”

After explaining these points to the lady, Shri Sadhu Ram Ji looked towards all of us and said, “The mind is so powerful and cunning that it makes us, even those who have been satsangis for some time, forget what Sant Ji tried to make us understand — through the Satsangs, interviews and letters — all His life. His physical absence has made the mind more bold. It thinks, ‘Who is going to call me to account for all my misdeeds and wrong actions?’ But dear ones, please take note that while beloved Sant Ji was very soft and flexible, He was also hard like a rock and will not forgive us if we do not obey Him. Let us therefore understand that each one of us will have to account for all that we say or do in matters of the world, as well as in spiritual matters. These points apply to every satsangi, no matter how outwardly important or near to the Guru they may be because the law is the same for everyone. In fact, those in important positions have an even greater responsibility to

live up to the Master’s teaching.”

The lady appeared to be happy and relaxed and said that, while Shri Sadhu Ram Ji was speaking, she saw her own Guru, beloved Sant Ji, speaking to her, showering love on her, and at times scolding her for not living up to His orders. She also admitted that, while narrating the story, she had not been very truthful and had tried to hide her own mistakes and blunders, casting the whole blame on the other side, which was not accurate. Seeking forgiveness from Shri Sadhu Ram Ji, she said that, as advised by Him, she would pursue the matter with the help of other satsangis but would also admit her own faults, as well as those of her daughter. She asked permission from Shri Sadhu Ram Ji to come to meet Him from time to time, and He told her in reply that she was welcome, as she was His sister-in-faith, all the more so because she had been initiated on the same day He was. But He added that in the future she should not talk to Him about the worldly problems but should only talk to Him about meditation, Satsang, and, to crown all, the love and grace of Sant Ji, and she promised to follow that. All of us felt that we had had a full and powerful Satsang from witnessing this episode and had learned much on every small point relating to life.

Dance, O Mind

Sant Sadhu Ram Ji

Beloved Sadh Sangat of my dear Satguru, Sant Ajaib Singh Ji, I welcome you. I am thankful to my Gurudev that He has brought us together here in His love and remembrance. We have come here for a high and noble purpose, and I pray that your desires in coming here may be fulfilled. We have just been singing bhajans in His love. If we get together and do this in His love as often as we can, then the mind will feel inspired to turn towards the Guru, and our goal will be achieved in no time.

*Dance O mind, dance in front
of the Satguru.*

*Sing the praises of the Satguru
so that you may cut the sin
of birth.*

*There is no liberation without the
meditation of God; dwell on
Him within your body.*

*You are not leaving gold and
women — why are you in-
volved in this Maya of the
three gunas?*

*Without Satguru, no one is your
companion — neither the son
nor the father.*

We have taken a bhajan of Mastana Ji.* It tells us about what the Saints, the Beloveds of God, do for us. When we go to the Satguru, He gives the gift of Shabd Naam to our souls. Kabir Sahib says, "If you want to meet the Satguru, don't take anything with you, leave behind your pride of *maya* [illusion]." What are we proud of? Of our wealth and our attractive body? If we are attracted to gold and beautiful bodies, we should remember that they are the manifestations of *maya*. The attachment to the outer things is also *maya*. So all the things that are connected with the body are created by the play of mind and *maya*.

What do the Beloveds of God, who have manifested God within Themselves and who live according to His orders, advise us to do? They explain to us, "Dear ones, in this mortal world where you are living, no one is yours. You should do your work, you should take care of your children, but don't become attached to them."

What is the meaning of attachment? Take the example of when a girl is married. In India, when a girl's marriage is arranged by her mother and father, then she goes to her husband's home. And little by little

*This Satsang was given the evening of
September 27, 2002, Delhi, India.*

*The bhajan commented on is "Nach Re" from *Songs of the Masters* (2002), p. 10-11.

she comes to love her husband. If, before the wedding, someone tells her to break her attachment to her family and turn her back on her mother and father, this isn't possible. Why isn't it possible? Because she has love and attachment for her family. But when she is married and goes to her husband's home, it becomes her home. She will have children of her own. She will live her whole life with her husband, and little by little her love will become attached to the feet of her husband. It is the same in the field of spirituality. Now the soul is attached to the world, but when we go into the Court of the Guru and do His devotion, then, little by little, the soul becomes attached to the Satguru, leaving behind the attachment to the world.

God dwells within everyone. Master Kirpal has told us that the disciple's soul is married to the Guru, and He sits within the disciple in the form of Shabd. If we criticize someone or hate them, then it is our Guru and God who we are criticizing and who we are hating. What benefit will we gain from this criticism and hatred? None at all. He is sitting within us and knows everything. Kabir Sahib says, "The Lord is present everywhere and cares for all. Wherever I look I see only Him."

The market of greed and egoism is set up; the drum of the god of lust is being played, and Dame Attachment is dancing.

Breaking your love with the five thieves, do the remembrance of the Satguru.

Who are the five thieves? *Lust, anger, greed, attachment, and egoism*. If these five thieves are within the body, how can we be saved? When Satguru gives us His own life impulse and grants us Naam Initiation, if we immediately take to the meditation with great dedication, then we will meet the Master right away. And whatever order or instruction the Guru gives us, we should follow that. If right after Initiation the disciples mold their lives according to the Guru's order, then they will be able to talk with the Guru within. Because at that time our love, which has been there for birth after birth, is awakened, and if we do the Simran wholeheartedly at that time, then we will realize how to meditate correctly. If at that time we don't learn to do it correctly, then we will just develop love for the photograph [of the Guru]. Love for the photograph is not bad, but we will find no liberation in a photograph. We must do the Simran of the five Shabds. It is written in *Guru Granth Sahib*: "These five Shabds are resounding within." The Satguru is proficient and knowledgeable. He gives the five Names, and we have to do the Simran of those five Names or Shabds. He is the form of Shabd, and we should have His darshan within.

Gorakh Nath and Machinder were defeated when Maya's eyes flashed in anger.

Maya climbed up on Gorakh Nath and applied the spur, making him her horse.

And then she said, "Hurrah!"

*Hurrah! My beautiful horse
is dancing by himself!"*

*Brahma, Vishnu, and Shiva Ji were
defeated when Maya showed
her beauty;*

*Disguising herself as Bhasma Sur,
She caught Shiva Ji and shook
him.*

*Shiva's trident — the mightiest
weapon — broke when he was
pushed by the god of lust.*

Maharaj Sawan Singh Ji has written about one Muslim fakir, who was a devotee of God. He received the Naam Initiation and afterward devoted himself to meditation. He made his living as a woodcutter in the forest, and he spent most of his time in devotion. One day when he went to the market to sell his wood, he saw some *jalebis* [a type of sweet], and his mind thought, "Let me eat some of those *jalebis*." In the evening, when he started to do his devotion, his mind refused to get absorbed in the Simran. It was remembering those *jalebis*. He kept trying, but his mind wouldn't do the Simran. In the morning the mind told him, "I won't do the Simran until you get those *jalebis* for me." So usually he would cut one *maund** of wood, but this day he cut double that quantity of wood and went to the bazaar. He sold that wood for one rupee. *Jalebis* were very cheap, and with that one rupee he bought three *seers*** of *jalebis*. He went back to the forest to his home and told the mind, "You wanted these

jalebis, and I have brought them. Now you must eat them." The mind ate some but couldn't eat all that huge quantity of *jalebis*. Then the fakir told his mind "No, you must eat more." And the mind ate some more. Then the fakir said, "Eat more." And the mind ate some more. Then he threw up, and he told the mind, "If you are vomiting the *jalebis* then you must eat that vomit also." The mind ate some, and he told it, "Eat more." So the mind ate more, but finally it said, "Now you leave me alone. I won't ask for *jalebis* any more and will allow you to meditate." So friends, meditation is not a simple thing. We have to fight with the mind. The mind wants to eat and drink and doesn't want to do the Simran and meditation. We have to make it understand that it should not come in the way of our meditation and should not try to take us away from it.

Once with the Shah of Balak Bukhara, who was was a devotee of the Lord, was doing his meditation at the burial ground. His son came to that place and told him, "Leave this meditation. You must come and have food with me." So the king went with his son to have food. They were serving *halva* [a sweet pudding] as prashad, and there was a lot of *ghee* [clarified butter] in that. The king took some of the halva in his hand and then smeared it on a mirror. He showed his son that mirror and told him, "Just look. This mirror is spoiled because of the oil on my hand. In the same way, if we get involved in the world, our soul becomes spoiled, and

*One maund equals 40 seers or 82.28 lb.

**One seer equals 2.06 lb.



Sant Sadhu Ram Ji, Delhi, September 2002

it cannot be cleaned.”

Dear ones, if we want to meditate, we have to put our attention on the Master and take it away from the world and worldly things, from the delicious foods and other things like that.

*Siringi Rishi and Durbasa Muni
were also defeated after doing
their austerities.*

*Many great and mighty men
came into this world, but
were stalked by the Hunter,
Kal.*

*Ved Vyas asks Para Rishi,
“Should I call you ‘Father’ or
‘child’?”*

Siringi Rishi lived in the jungle and didn't come to the city. At that time King Dashrath was the ruler, and there was a drought in the kingdom. The priests and astrologers did their divinations and calculations and told the king that if Siringi Rishi could be brought to the city then the problem of drought might be solved. One young woman came forward and said that if the king wished, she could bring Siringi Rishi to the city. So she went to the forest and found Siringi Rishi doing meditation there. She saw that usually he was sitting in meditation for two or three days at a time, and she watched to see what he would do when he opened his eyes. She saw that when he came out of meditation he touched his tongue one time to the trunk of a tree. The young woman then put some honey at the place where he used to touch his tongue. Now when the Rishi

touched his tongue once to the tree trunk [he found that sweet tasting honey and] he touched his tongue to that place many more times. The next day she put food that was even more delicious on the tree trunk. When he got that good taste he started putting his tongue there twice and then four times and so on. The Saints, the Beloveds of God, always limit the intake of sweets, because sweets tend to arouse the desires and awaken the senses. Further, if we are meditating without having the benefit of Naam Initiation, then we are doing our devotion only with the help of the mind. Then when the desires are aroused, we have no way to control them. So if we eat sweet foods, then we get more strength and our desires are awakened. We are doing the devotion of the mind. But instead, we need to do the devotion of Shabd. We need to be attached to the Shabd, because it is Shabd that helps us in conquering the mind and the desires. Siringi Rishi had done his meditation with his mind only. He didn't have a *Shabd-Abhyasi* [Word-Proficient] Guru to help him and guide him.

Guru Nanak says that Shabd has created the world, and Shabd is the Lord: “Shabd is in the earth, Shabd is in the sky. Shabd is illuminating the whole creation.”

Satguru Ajaib Singh Ji used to say, “Until you make the mind firm in Simran, don't give food to the body because if the mind is not attached in the Simran then it will wander outside in the world.” He also told us to leave one hundred important works to go to Satsang. In reality, it

would be unusual for us to have one hundred important works waiting to be done at any one time. Going a step further, He used to say that we should leave one thousand important works or domestic responsibilities to sit in meditation so that our lives may become successful and we can meet the Lord.

In one moment Narada lost the fruit of the austerities which he had performed for sixty thousand years.

When he was hurt by the god of lust, he cried, holding his head.

Then he caused his own face to be made into that of a monkey—and he cursed Vishnu.

When we have any sickness, for instance if we get a fever, then we have to go to the doctor to get the medicine. So when the Master gives the gift of Naam Initiation to the jiva, at that time He explains thoroughly that the disease that is bothering us is in the mind. Just like the yogis catch a snake and with their own power remove its poison, so the Satguru catches the mind and destroys its poison with the Shabd Dhun. If you give a mouse mercury to drink, then it will not run away but will remain in one place. Similarly, if we go to Daswan Dwar, the

mind will be controlled, and the soul will gain understanding and will do the meditation of Shabd Naam.

Satguru Ajaib Singh Ji has written that the mind is attached to the passions and the five senses and is taking us into the world. The Saints catch hold of the mind and control it. They tell us we must keep meditating until we cross Daswan Dwar. Guru Nanak has said, "If you conquer the mind, you have conquered the world." Kabir Sahib has written that the relation between the disciple and the Master is like the relation between the elephant and the *mahant* [elephant driver]. The *mahant* rides on the elephant and directs and controls it. So the prayers and supplications of the disciple are made before the Master. Guru Nanak Dev Ji has said, "O Satguru. I am the one with the lowly karmas. I have come into your shelter; now you protect me." The disciple prays to the Master, "Now I have come into your shelter, so you please take care of me."

In the dark Kali Yuga, the True Satguru, the True Power, has come.

O Living God of the Param Sant, You caught Maya and made her dance.

Mastana Ji says, "Deal in the True Merchandise: Truth knows no fear!"

On Recognizing the Lord

Baba Sawan Singh Ji

At Sant Sadhu Ram Ji's request during His illness, this Satsang by Hazur Sawan Singh Ji on a hymn of Swami Ji Maharaj was read in Hindi and translated for the assembled sangat, the morning of September 29, 2002, Delhi.*

* * *

*O dear one, search for the
Satguru,
He is a rare jewel in this world.***

The Sant Satgurus teach us that nothing from this world goes with us. Think about this carefully. Neither your mother or your father, your sister or brother, your daughter or son, not even your own body will go with you. If anything will go with you, it is, first, the Naam, and, second, the Satguru. There is no third thing that will go with you. Satguru is with you outside, He is also with you when you go within, and at the time of death He accompanies you and takes care of you. Therefore Swami Ji says that you should go in the company of some Satguru, who Himself goes within and who can take you within as well. When you go to Him, He will

tell you to meditate on the Naam and to rise within to the inner regions. When you go within, you will find your Satguru waiting there, and you will have His darshan.

The most precious treasures in this world are the Satguru and Naam. Without the Satguru you can't get the Naam, and without Naam there is no liberation. Guru Nanak Sahib, Kabir Sahib, and all the other Mahatmas have proclaimed over and over that in this world it is very difficult to find a Perfect Master, and it is very difficult to obtain the Naam. Satguru is with you in this world, He is also with you inside in the spiritual planes, and He is even with you in the Court of the Lord. So besides the Guru, no one is ours.

In this world we can find many gurus, but to find a Perfect Master is a very difficult thing, and it happens only with great good fortune. So if we do find a Perfect Master, then we must ask Him to show us the way and to remove our inner veil. On this subject Guru Amardas tells us: "In whose fate it is ordained from Sach Khand, those souls become attached to the Name of the Lord. Nanak says, within whom the Unstruck Sound is playing, they obtain happiness." If the Lord wills it, then one meets the Satguru, meditates on Naam, and becomes connected to the Shabd within. Only those who have the

**Sant Mat Prakash* [Light on Sant Mat] (1998), v. 1, p. 310.

**The hymn commented on is *Sar Bachan*, Bachan 13: "Guru aur Parmarthi ki Pahichan," Shabd 4.

grace of the Lord come to the Perfect Master. Those who don't have His grace won't come to Him.

*The one on whom the Satguru is
gracious,
That one receives His darshan.*

Those who have very great good fortune get the human body and meet the Satguru. And Satguru graciously gives them the gift of Naam. Meeting the Satguru is the result of very high karma. Without the Naam all the societies, all the religions, all the communities have remained empty. This wealth [of Naam] is not a small thing. Whoever the Lord wants to liberate and unite with Himself, He makes arrangements, in His mercy, for that soul to meet the Satguru.

*Whoever has the darshan of the
Satguru,
He reaches Sat Lok, the plane of
Sat Naam.*

What is the advantage of the darshan of the Satguru? Swami Ji tells us that the souls who have been separated for birth after birth reach Sach Khand. Guru Amardas tell us, "O Nanak, whoever meets the Satguru, their account is finished off." Those who have Naam Initiation from the Master will definitely reach Sach Khand sooner or later. The inner regions [made by Kal] may be destroyed, but the Word of the Saints is never destroyed. When the seed of Naam is sown in the heart of the jiva, even if the whole of Brahmand is destroyed, that seed will never be de-

stroyed and will definitely sprout.

Even if by some chance a jiva initiated by a Satguru were to wander into the hells, still the Satguru would not abandon that soul. The disciple might leave the Master, but the Master will never leave the disciple because He has given that soul the gift of Naam. As the disciple begins little by little to do the meditation on Naam, the Satguru helps from within, and step by step takes the soul to Sach Khand and leaves it there.

*The true Naam is obtained from
the Satguru,
Without the Satguru all the jivas
are washed away.*

There are so many people in this world who are only repeating some words. But Naam is not some outer word. Just from saying "rock candy, rock candy" or "sweets, sweets" we don't get any taste, our mouth isn't sweetened, and our stomach isn't filled. But if we actually eat the sweets, then our stomach is filled, and we also get the good taste. In the same way if we say Allah, Paramatma, Khuda, Ram, or Rahim, they are just outer names for God. But God is something different than these outer names. We only repeat outer names. But when we vacate the nine doors and enter the tenth door, we contact the Naam, the Inner Melody that gives rise to millions of *khands* and *brahmands* [divisions and grand divisions of creation]. If the Naam were only an outer word, what need would there be to go to the Guru? Swami Ji

tells us that the True Naam can be had from the Satguru. Without the Satguru, society after society has come and gone, but all were empty of Naam, and the souls have gone again into the cycle of eighty-four lakhs births and deaths [the cycle of transmigration]. Naam is within all of us. When you meditate on it, you yourself will achieve liberation. But on your own, even if you were to read millions of Vedas and Shastras, you wouldn't achieve liberation.

*Because of the taste for food and
drink, for the intoxicants, and
for the name and fame,
The jivas have fallen into the illu-
sion of the wheel of eighty-four.*

He says that without the Naam there is no liberation. Without the Naam the worldly people are lost in attachment to sons and daughters and in the taste for liquor and the intoxicants. And being washed away in the waves of lust, anger, greed, attachment, and egoism, the jivas are suffering the kicks and knocks. No one goes towards the Naam, and the result is that after death the souls go into the wheel of eighty-four.

*They are caught in the disease
of ego.
Those who consider themselves to
be the big ones become trapped
in the sufferings.*

All the world is ensnared in egoism. Some have the ego because of the religion they belong to, some because of their society, some because of their

country. The result is that we get the suffering.

Why is war going on today in Europe?* The Germans are partisan towards their own society and country and think that no one should remain alive except them. In the same way the British people are partisan towards their country and say, "Only we should remain alive, not anyone else." And the Americans are also favoring their own country. The other societies and countries are in the same condition. Just read the newspapers and see. It is as though *pralaya*** had descended on the world, and a river of blood is flowing. In the end, why has all this happened? It is all because each one favors their own race. Each one favors their own country. And they are standing in front of the cannons. In some countries there is severe cold. In others the people are not even getting food to eat. Some don't have clothes to wear. They are shivering because of the cold.

*Remain humble in your within,
Then your attention will merge
into the Shabd*

As long as we have thoughts of lust, anger, and egoism the soul won't go

*This Satsang was given while World War II was raging in Europe.

**At the time of *pralaya*, or dissolution, the physical, astral, and causal planes of creation are absorbed into the regions above. Here He is comparing the destruction going on in the world to the destruction at the time of dissolution. Sant Kirpal Singh Ji discusses dissolution and the four yugas in the "Introduction" to *The Jap Ji: The Message of Guru Nanak (1964)*, p. 46-47.

within. Even if we have a little bit of dirt in our heart, the thoughts won't concentrate inside. Until the heart is pure, until lust and anger leave it, until there is longing in the heart, and until love is developed, the soul won't be able to go within even a tiny bit. If we understand ourselves as the low ones, then the inner veil will open.

Guru Arjan Sahib says: "We are the ones with the bad karmas. Nanak says, we have come to your shelter, save our honor." What do those who have met the Lord say? They always say, "We are the lowly ones." What is our own condition in this regard? We can deceive the world but we cannot deceive the Lord who is sitting within us. Whoever has even a little bit of the dirt of lust and anger, their [inner] door doesn't open. Therefore, we should develop true love, true devotion, and true faith.

*Without the Shabd the entire
world is blind,
Without the Satguru everyone re-
mains in delusion.*

Until the soul vacates the nine openings and opens the tenth window, crosses the stars, the sun, the moon, and ascends into the regions above, it doesn't get the taste of Shabd. Without the Shabd the worldly people came blind and went blind. They came empty-handed and went back empty-handed.

Guru Amardas Ji says: "Those bound to Maya are totally blind and deaf. Not listening to the Shabd, they waste their lives." These jivas are blind and deaf. They are called blind because within them they have mil-

lions of suns, millions of moons, millions of *khands* and *brahmands* [divisions and grand divisions of creation] — even God Himself — but still they don't go within and see all this. And they are called deaf because within them the *kirtan* [celestial music] is going on, the sweetest melodies are playing and the Shabd is resounding, but they don't hear any of this.

*Whoever gets the secret of the
Shabd and does the medi-
tation on Shabd,
That one finds the Truth.*

Whoever gets the secret from the Satguru and does the meditation on Shabd, they ascend within to the *khands* and *brahmands* [divisions and grand divisions of creation], their cycle of births and deaths is ended, and they reach the Court of the Lord.

*Search for that Satguru who has
meditated on the Shabd.
In this way you will recognize
Him.*

Now Swami Ji Maharaj says that first you should search for the Satguru. What kind of Master should He be? He should be *Shabd Swarupi* (Word-form) and *Shabd Abhyasi* (Word-proficient) Guru, who has Himself done the meditation of Shabd, who has crossed the inner regions, and who instructs His disciples to do the meditation on Shabd. Don't look to see if He is Hindu, or Muslim, or Sikh, or Christian. The thing we have to look at is whether or not He has done the meditation on Naam, and if He has, then take Naam from Him. Reading

history we see that Kabir belonged to the *julaha* caste [a low caste of weavers] and among His disciples were the high-caste Rajput kings Vir Singh and Baghel Singh. Ravi Das was a cobbler and Mira Bai, the queen of Mewar, was His disciple. And the high-caste king Raja Pipa was also His disciple. Whatever society or religion the Mahatma may belong to, if He is proficient in the meditation on Shabd, then take Naam Initiation from Him.

We don't need to establish an outer relationship with Him. We don't have to take our meals with Him. Instead we have to learn the Path of Spirituality from Him. When we go into school or college to study, our teacher or professor may be Hindu, or Muslim, or Christian, or may belong to some other religion. We never raise objections or say that we'll only study with this professor and won't study with that professor. We only have to learn from them; we only have to take knowledge from them. In the same way look for a Satguru who is dyed in the color of Shabd — whatever country, whatever community, whatever religion He may belong to.

*Open your eyes and look near you
[in your within],
Now what more can I reveal?*

The entire creation and even God Himself, by whatever name you call Him, is in your within. Go within while still living, lift the veil and see [the Reality]. The Saints don't tell us to have blind faith. They tell us that

whatever there is to be seen should be seen while we are still living. Whoever doesn't get anything while still alive will not be able to get it after death. Swami Ji says, "I have explained to you how things stand. You won't find anything outside. When your eyes open within, you will meet the Lord and peace will come to you."

*O dear one, what you do further
depends on your fate.
If you don't recognize the Truth
[test it out], you will remain in
the cycle of births.*

The work of the Saints is to tell us about the Truth. Swami Ji Maharaj says, "Over and over I have told you about the Truth. Whether you search further and find it is according to your karmas, according to your fate." If you don't lift the inner veil in this human birth, then you will go back into the cycle of eighty-four and sometimes you may become a dog, a cat, a donkey, grass, or a piece of straw. If there is any opportunity of escaping from the prison of the wheel of eighty-four, it is in the human birth. If we lose the opportunity of the human birth, then we will fall back into that cycle for millions of births.

*Now what needed to be said has
been said.
Radhaswami has told you a lot.*

I have said what I had to say. Now it is up to you to accept what you have been told and do the meditation on Naam.



Baba Somanath Ji, 1885-1976

Take Refuge at His Feet

Baba Somanath Ji

*I have made my body the body of
the Master,
I have made my wealth the wealth
of the Master,
I have made my mind the mind of
the Master,
With the Grace of the Master when
I meditated upon Naam,
Then everything became all right.*

This is the bani* of the fifth Guru, Arjan Dev Ji Maharaj. On our soul there are three powerful coverings. What are they? They are the body, mind, and wealth. Unless we remove these three covers and unless we surrender all these three things at the feet of the Master, our attention will not be detached from them, the inner power of Naam will not be manifest within us, and we will not get connected with Him. That is why He says here that the mind, body, and wealth — all belong to the Master. When someone would come to Maharaj Ji [Hazur Sawan Singh Ji] and tell Him that the mind wouldn't concentrate in meditation, then

*The hymn commented on is from the *Guru Granth Sahib*, Sorath, p. 610.

This Satsang of Baba Somanath Ji is from Shri Baba Somanath Ji ke Satsang, book 2, no. 12.

Maharaj Ji would say, "Give up the attachment of body, mind, and wealth." If the disciple replied he was ready to surrender all these three things, Maharaj Ji would then say, "First you make them your own, and then you can give them to somebody else." If your mind has not become your own and is not obeying you, then how can you give it to somebody else? When you can control your mind, when you make the body mind and wealth as your own, only then are you able to surrender these things to someone else. When your own body doesn't obey you, when you yourself cannot give up the greed for wealth, and cannot even give up bad thoughts of the mind, then how can you surrender these things to your Guru?

So that is why He says that, the gods and goddesses, even Indra [the king of the gods], the *yakshas* [demi-gods] and *gandharvas* [celestial musicians], and so forth, always go on asking for one blessing or another. And whoever has performed the *ashvamedh yajna* [horse sacrifice] has done so in order to attain access to *Indragati* [the realm of Indra, one of the heavens]. The sages and seers did the austerities and meditation so that they could attain the *Vaikunt* [the realm of Vishnu, a higher heaven] and

the company of the gods. The yogis, the celibates, and so on did the meditation so that they could acquire the supernatural powers or in order to become great in this world. So all those who have done any kind of devotion are praying to receive something. None of them is giving anything.

As far as the gods and goddesses go, you have to first offer something to them — only then will they give you something in return. So this is the business of give and take. If you do their devotion they will help you, that is all. That is why Guru Arjan Dev Ji says here that if there is anyone who is the real giver, that is the Saint, that is the Master. There is nobody else that is a true giver. If you will go in His refuge, then He will liberate you from this world and take you to Sant Lok [realm of the Saints].

*By doing the seva of the Master,
we finish millions of our sins,
And we sing the songs of the Lord.*

He says that even if we have a mountain of millions of sins, if we go in the refuge of the Master, these sins will be burned up. But the condition is that you should go with complete faith and devotion.

In this world you will get the happiness. In the world beyond your faces will be brightened. By good fortune we get the company of such a Master.

He says that those people have happiness in this world and in the beyond, and getting mingled in Lord Almighty they become His own form.

*I have one tongue; He has unlimited qualities.
How can I sing His glory?*

He says I have one tongue and the qualities of God are limitless, His glory is limitless, His Power is limitless. How can I describe His greatness?

One should go in the refuge of the Saint who is unfathomable, unseen, and indestructible.

He says that He is unfathomable, unseen and always indestructible. Even though it has been a long time since Kabir Sahib has left His physical body, still if you think of His bani and remember Him, even now He will be before you. In the same way, Maharaj Ji [Hazur Sawan Singh Ji] left this world after giving us His teachings, but even today if we remember Him, He is with us. Our fathers and grandfathers became old and they died, and now no one even remembers their names because they only did the worldly things and after enjoying these things they died.

*I do not have any good qualities,
I am the low one,
I am an orphan and a criminal,
I have come in Your refuge.*

Even if someone is the sinner of sinners in this world and does not have any good quality within him, no matter how many sins he may have done, if by good fortune he comes in the company of the Master and takes refuge at His Feet, then he can become free from all the sins. It is said that the Saint can erase the line [of your fate] written [on your forehead] by Brahm [the creator of the world]. The power of the Saints is such that it can destroy the fate that was written by Brahm.

If we look we can see for ourselves that we did not do any good karma that made us deserving to receive the knowledge of spirituality, to get the Simran of the Inner Naam, to learn the method of spiritual practice, or to understand the Path of Liberation. Did we do any good karma [to be worthy of all these things]?

Our mind was drowning in the worries of the mental oscillations, fantasies of the world, pleasures of the sense objects, and other things. If we analyze ourselves, we will find that we were not worthy of the Naam Initiation. But because of some influences from our previous births or because of some good fortune, we have come into the shelter

of the Master. The Master Himself has removed all our bad karmas, and He has explained to us the practice of the Sat Naam. Now as we go on doing this practice, all our past sins will be burned away. As we do the practices daily, with regularity, the sins will be burned away. We won't even be aware of this as it goes on, but it will definitely happen. Just think for yourself, after the mind goes in the direction of any bad deed, does any happiness remain from that? After you have done that deed you will repent, you will suffer, and then your mind will try to run away from what you have done. But what good will that do? You will have to pay off the karma from that. But the worldly people are intoxicated in enjoying the pleasures [that create these bad karmas] and they want to collect more of them.

*I was drowning in a dark well.
Nanak says, "Liberate me."*

I was a lowly one, full of bad qualities. I was a great sinner. I was an unconscious stone. I was drowning in this dark well of attachment. So He says, "O Satguru! Please pick up this stone and ferry it across."

Report on the Three-Day Delhi Program

September 28-30, 2002

A.S. Oberoi

When Shri Sadhu Ram Ji arrived by car at the border of Delhi on Friday, September 27, at 2:00 p.m, several of us were already waiting there for Him. He met us very lovingly and inquired smilingly about our welfare and the welfare of our families. He said that He was very happy that with the grace of His Satguru, Sant Ajaib Singh Ji Maharaj, every dear one was well and was doing his or her best for the divine cause. He also said emphatically that everyone should do Simran constantly, remain humble, extend proper respect and love to those coming for the program, and never lose sight of the fact that it is Baba Ajaib Ji who is doing and will do everything. We are nothing more than a pile of dust and a bunch of ignorant beings.

As I had to seek instructions from Him on a number of points and wanted to utilize the travelling time for that purpose, I requested Him to come to our car, which He graciously did. However, before I could open my mouth, He became abruptly thoughtful and serene and said very forcefully, "Always be aware of Kal and Maya because they spare none and attack everyone, choosing their own time. A person may be very intelligent, highly educated, extremely experienced, well versed and proficient, both in worldly as well as in spiritual matters, and yet be vulnerable to the attacks and antics of the

Negative Power. The more sensible and sensitive the person may be, the more subtle and severe the attack that will come, and rarely would anyone be able to ward it off. Becoming its victims, we would unwittingly think, say, or do things that are absolutely against the basic principles of Sant Mat. And yet we would justify with all our might that we know best and what we are doing is the most correct. Dear ones, never, never criticize anyone, never speak or think ill of anyone, always wish well for every dear one, and think deeply before saying or doing anything, lest you go wrong and earn the displeasure of Satguru Ajaib Singh Ji."

I told Him that I am a great sinner, have committed uncounted mistakes, am ignorant, and have no meditation to my credit. So how can I save myself from the web of the Negative Power? And He said very meaningfully, "Constant remembrance of the Satguru and His Simran, and unwavering faith and confidence in Him is the remedy for all of that."

Another dear one asked Him how we can deal with people during the program who may want to break the rules and traditions and do things in their own way? He said, "Love, humility, and persuasion go a long way in such situations. Make sure that you are never offensive or hurtful, and that you maintain your cool and com-

posure. Those who consider themselves to be important, prominent, and near to the Guru need to be more careful and cautious than others. Kal creates ego in them and makes them explain many points to others about how to act, while ignoring the same themselves in their own dealings.”

Before reaching the place where the program was to be conducted, and the Western brothers and sisters were waiting, Sadhu Ram Ji met the sangat at three different locations where the devotees of Hazur Kirpal and Beloved Sant Ji had collected in numbers, and gave them short Satsangs. He told me that instead of allowing the dear ones to bring up the personal problems, He would explain to them briefly that adversity, suffering, estrangement, alienation, and all the rest we are suffering from is mostly due to the past karmic reaction, and Simran is the only remedy that will bring solace and relief. Despite this, one dear one did bring repeatedly to His notice that her entire family was speaking ill of her. He finally replied, “You should be grateful to them. They are helping you by reducing your sins, without your doing meditation. Do you know that the Perfect Masters have always prayed that the critics should be kept near them — at their very door? You should be happy and prayerful instead of being disappointed and angry.”

As He arrived at Lajpat Nagar, where the Western sangat along with the sevadars and some others were waiting anxiously, the faces of the dear ones brightened in happiness when they saw Him. The atmosphere became charged, and the symphony of the bhajan singing became more melodi-

ous and musical. While walking in, step by step, with folded hands, He looked into the eyes of practically every individual with such love and grace that all felt immense satisfaction and relief. He sat on the dais with such humility and meekness, and with such radiant and refulgent eyes and forehead, that many dear ones who were seeing Him for the first time felt a great pull and a great attraction. Many said that they saw their great Guru, Ajaib Singh Ji, in Him, and a few dear ones said that He was nothing but another face of Hazur Kirpal, an experience mentioned by some others in the previous program.

After the sangat sang a few bhajans with deep devotion and yearning, every dear one walked up to Him in single file, one by one, and with a brief glance upon each dear one, He handed over a *parantha* [a snack bread stuffed with vegetables], with solemn silence and serenity. The scene was as much electrifying as it was rejuvenating. Many dear ones said that it was a unique event and gave them much inner strength and confidence. Quite a few dear ones said separately that they saw Hazur Kirpal and beloved Sant Ji standing behind Him all the while and that They were radiating Their love and grace upon Him. After a few minutes, when every dear one had taken tea and resumed their seats, Shri Sadhu Ram Ji — expressing utmost happiness at being with the dear ones of the Satguru, from far and wide — asked A. S. Oberoi to read out the welcome message from Him.*

*The message appears as “The Purpose of Life” on p. 3 of this issue.

After this a few bhajans were sung, and then all the Westerners sat on the ground in rows for dinner. Shri Sadhu Ram Ji walked down each row with folded hands, casting loving glances at practically every dear one. Thereafter He took food but, as He was very tired after the long drive and hectic schedule, He took just a few spoons of cooked vegetable and a cup of tea. When everybody had taken food, the dear ones again assembled and started singing bhajans. He walked into the assembly, smiling softly and looking lovingly, stood for a while amongst the assembled dear ones, heard one bhajan, and then walked out to go to the place where He would be staying. The dear ones ran out and stood in long queues with folded hands and, while sitting in His car, He went past every dear one and gave each one a loving look, before His car sped away. It was a memorable scene in itself.

As we were driving, Shri Sadhu Ram Ji said that the love of the dear ones in general, particularly those from the West, and the devotion with which they sang the bhajans, had pulled at His heart and pierced it through and through, leaving a deep impression upon Him. He said that in such circumstances, the Guru cannot restrain Himself. He has to go to the help of the troubled dear ones, irresistibly and unasked for, and will do whatever is necessary to alleviate their suffering. When we reached the home where He was staying, He talked with His party for a few minutes, making them laugh and feel relaxed, and then retired to bed.

An hour or so later, Sadhu Ram Ji started having fever, body pain, and

uneasiness. His temperature went on rising, and reached 105 degrees F. In the meantime a wet pad was put on His forehead and Crocin (Tylenol) was given, but with no effect. At about 4:00 a.m., a few doctors in the group were called, but it was felt that an expert local physician should be brought in. The physician came at 5:00 a.m., examined Him, and prescribed antibiotics, besides some other medicines, and the fever started abating. After the doctor left, Sadhu Ram Ji looked towards me and said that there was no cause for worry and that He would be all right. After some time He asked me to get ready, as He would like to go to the program as scheduled. But since His temperature was still 101 degrees F, and He was very uneasy, we prevailed upon Him to drop the idea of going to the program, as His body needed rest. At about 10:00 in the morning, glucose was administered to Him, and He started feeling better. But what is worth mentioning is that while He was extremely unwell and restless, He kept saying from time to time that no medicine was needed and that He would get well without any treatment. That day, September 28, passed with difficulty. He had the announcement made in the evening that those waiting to receive Naam could come at 6:30 a.m. the next morning to meet Him and obtain permission before Initiation. On the morning of the 29th, His condition was slightly better, but it was still not possible for Him to move out. However, He was determined to go to the evening session with the sangat, and nobody could dissuade Him. He reached the place with much effort and physical support and sat on the dais for about twenty minutes.



Sant Sadhu Ram Ji, Delhi, September 2002

Later He asked Mr. Oberoi to read the following message from Him, and after it was read out, He went to His room and lay on the bed:

“Beloved children of Satguru Hazur Sawan, Hazur Kirpal, and Hazur Baba Ajaib Ji, it is your love and longing that has brought me here before you at this hour, despite the utmost physical problems. I value your feelings, sentiments, and the inner desire of the heart.

Dear ones, whatever is happening is according to the *Mauj* [Will] and order of my great and gracious Guru, Sant Ajaib Singh Ji Maharaj. Please don't feel distressed even a little bit. He knows what to do and when to do it. He knows what each one of us needs and what each one wants in the depths of the heart, and He will surely provide for our needs and satisfy our desires. It is my Satguru who is doing everything. Please rest assured that He will do whatever is in our best interest. I am only His servant and sevadar and have to obey His orders, just like a puppet.

I hope that with the grace of Baba Ajaib Ji, I will be amongst you here tomorrow. In the meantime, please devote maximum time towards Simran, as that will help you, and that will help me also. My heart is full of love and regard for every one of you. I have all good wishes for you. The Guru sitting within me is protecting you and will protect you. He is bound to look after you all, no matter how difficult the situation may be. I look forward eagerly to meeting you tomorrow morning.”

After the scheduled program of meditation and Satsang was over and the dinner was served, every dear one was asked to go down and stand in long rows on the road side, around the lawn opposite the house. Sitting in the car, Sadhu Ram Ji went around twice, gazing beautifully into the eyes of the dear ones and then left for the place He was staying. Many dear ones remarked that they did not feel dismayed, as the beautiful darshan that they had received had given them great comfort and reassurance.

At about 10:00 p.m. Sadhu Ram Ji said that He had promised the children of the family who was hosting the program that He would meet them and give them full Initiation or Dhun [Sound Initiation]. He said He would like to do that the next morning. After some discussion, it was decided that all the children would be called to the place where He was staying. One dear one from Canada, who knew Punjabi and Hindi, had been permitted to come to India for Initiation as a special case, and he was included as well. So on the 30th of September, Shri Sadhu Ram Ji initiated thirteen people into the Naam and many had very good experiences.

Meanwhile, the morning program of meditation and Satsang continued in His physical absence, and thereafter breakfast was served. Then all the Indian sangat was asked to collect for a brief darshan. Shri Sadhu Ram Ji arrived there at 10:00 a.m. He sat with the Indians for a little more than half an hour, and bhajan singing went on with a lot of fervor and fondness. The dear ones were told lovingly and apologetically that they need not worry, and with the grace of Beloved

Sant Ji, those wanting to have Initiation would, by His grace, be initiated in the next program in December.

Thereafter He moved to the place where the Western brothers and sisters had collected, and after a few bhajans were sung, He shifted to His room to hold private interviews for each of them. In all there were sixty-five dear ones from the West (England—twelve, USA—twenty-four, Canada—two, Spain—four, Italy—nine, Venezuela—four, Colombia—one, Mexico—two, Australia—one, Austria—two, New Zealand—one, Switzerland—three). All the dear ones who met Sadhu Ram Ji talked to Him only about their problems in meditation, and He explained the position in simple but clear words. It seemed that every word that He said was based on His personal experience, and His words carried conviction. Some points, which came out of the interviews and are very relevant to each one of us, are as follows:

(a) The real benefit of meditation can be had if we devote a minimum of five hours daily — at least three hours in the early morning starting at 3 a.m., the ambrosial hour, and two hours in the day or evening. A few bhajans should be sung, with love and yearning, to make the mind soft, humble, and responsive.

(b) Sitting cross-legged is far more helpful than sitting in any other posture or sitting in a chair.

(c) For successful meditation there has to be no movement, no scratching, and no limb stretching.

(d) During the day we have to restrict our thoughts while we attend

to the worldly affairs. If our mind is chatting and churning the whole day, how will it become still for meditation?

(e) Involvement in the world and its affairs is the biggest stumbling block. Do your duty, but don't get involved in it. We have to develop in meditation gradually, with sustained effort over a period of time.

(f) One cannot enjoy the tastes of the world and the taste of Naam at the same time. One has to leave the first to be able to enjoy the second.

(g) Meditation has to be done by us — nobody else will do it for us. The Satguru is prepared to show Himself to us even today, if we complete the job entrusted to us. He wants us to do it as soon as possible, so that He may feel relieved.

(h) Those who conduct Satsang and preach, pretending to help others, had better practice the meditation themselves first and then help others.

(i) Complete and unshaking faith and confidence in the Satguru is very, very helpful in making the meditation successful.

(j) Self-effort is very essential on this Path. The more effort we make, the more will be the grace of the Guru.

(k) Beloved Sant Ji is calling to us aloud every moment, asking us to reach Him sooner rather than later. Let us therefore resolve that, from now onwards, we will make serious and sustained efforts and live our lives according to His commandments. If we do so, we will see the results very soon.

(l) Don't think ill of anyone. Don't criticize anyone. Always think that the Guru is the only doer, and a human being is nothing. Wish well for everyone. This in itself will help in

meditation, along with constant Simran.

(m) Satguru Ajaib was our Guru, is our Guru, and will always be our Guru. We do not need any new Guru. All that we need is help in weeding out our weaknesses, faults, and failures. If we can do it ourself, very good. Otherwise seek the help of One who has done it Himself all His life, and can selflessly help us do it also.

(n) By granting Initiation, the Satguru has made us a lion. Now it is our duty to conduct ourself as a lion, and discharge our obligation. Merely saying that one is a sinner will not help. One has to realize in the depth of the heart that one keeps committing mistakes every second. This can be reversed only by thinking of the Guru, repeating His Simran constantly, and molding our life according to His words.

(o) Every Saint has said that just as when one bulb is fused, another one replaces it. In the same manner, when one Saint leaves the body, another takes His place. It should however be noted that the bulb that replaces the fused one is not manufactured after the earlier bulb is already fused. It is already there and replaces the fused bulb within no time. Similarly, the Saint who has to take the place of His Great Guru, is prepared and made ready, long before the Guru leaves the world. There

should be no doubt on this account.

In all, about three hundred people attended the program, and it was nothing short of a miracle that everything was done in one house, where one big joint family, devoted to the Satguru, is living. Practically everyone felt happy and satisfied. You had to see for yourself to be convinced, how the grace of Satguru Ajaib was flowing in torrents, and how each dear one was partaking of it amply. The parting was both difficult and special. While all those there had tears in their eyes, there were more tears in the eyes of Sadhu Ram Ji. He said that for Him to leave the loving souls was not easy. A few of us went to the border of Delhi to pay our respects and bid good-bye. With tears in His eyes and sadness on His face, He said, "Remain united. Don't allow your mind to create differences. While you have worked very hard, it is Satguru Ajaib who has really enabled you to do all this. Do you think that so many dear ones could come for meditation on their own, during the circumstances prevalent today, when Kal is at his worst? No dear ones, it is all the grace and beneficence of Satguru Ajaib. Therefore dear ones, love Him, remember Him, and obey Him, if you want to be saved. He is our only savior and our only protector. My love to each one of you."

Through the Valley

Gene Dittmer

Basically I went over to India with a lot of questions — a lot of things I was struggling with. I didn't know what I was going over to, but I felt, in general, that the world and my mind were starting to reclaim me. I was feeling dry, not having been in the physical presence of Sant Ji for so long. Five years — you think it isn't a long time, but it really is. I knew that even though outwardly my life is fine — I have a lovely wife, I have a good business, I have a nice place to live, we have this beautiful hall to have Satsang in — still inwardly I was starting to flounder. I knew it but didn't know what to do about it. I was doing my best, meditating, being regular, coming to Satsang. But I was not having the physical darshan of the Master.

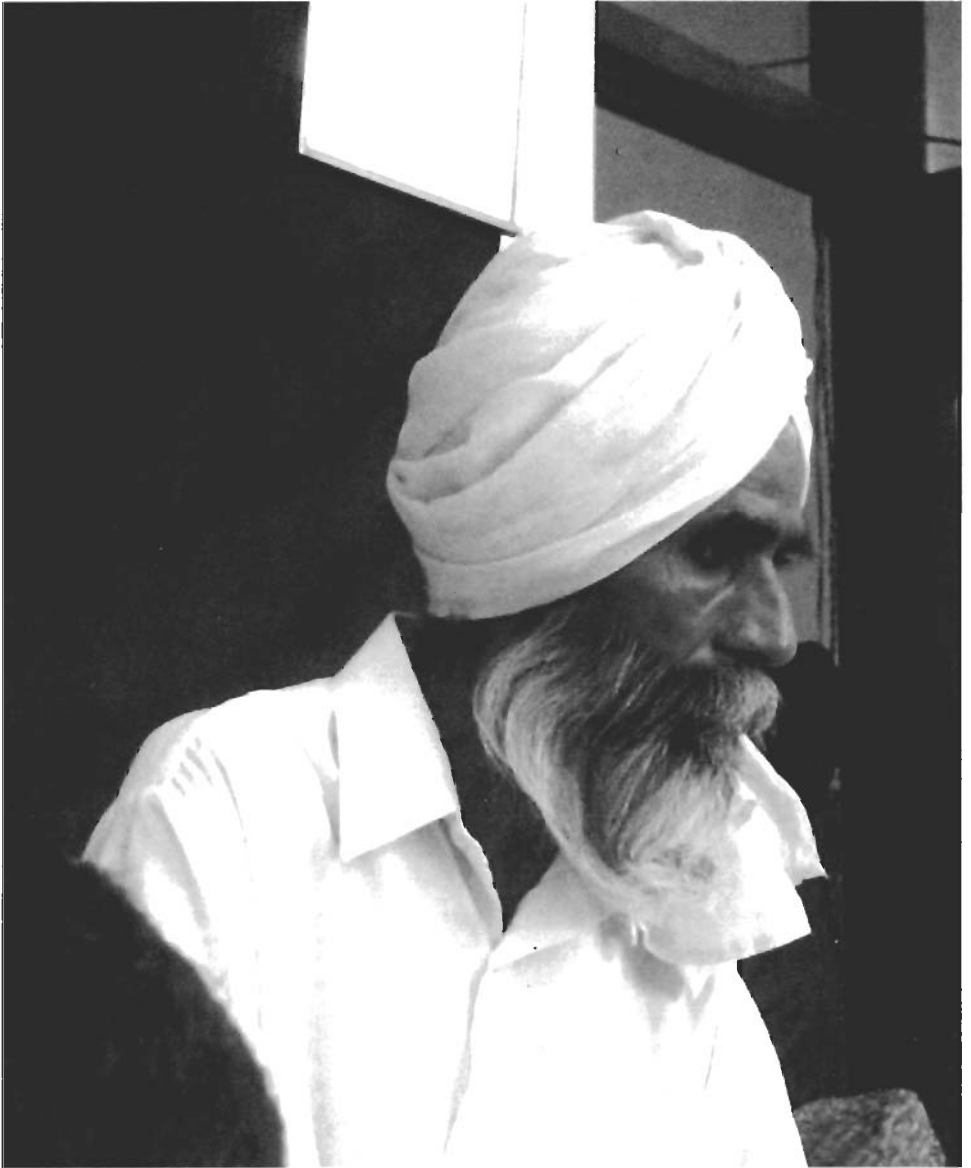
As you may recall, I told you a few weeks ago that I wasn't attracted to go to India, and I wasn't attracted to go to Sadhu Ram at all. I wasn't attracted to his mission or him or anything about any of it. My mind was pretty closed on it. I'm not proud of that. I think healthy skepticism is a good thing; it protects you from false teachings and false teachers. But a

closed mind is beyond skepticism. That's when skepticism can become unhealthy — when you won't even look or listen.

What happened to me was...an amazing event. I just started feeling pulled, much against my will. This went on for about ten days or two weeks. I didn't want to go to India; it didn't work for me right then. But the more I fought against it and argued against it, the stronger the pull became. Finally, after one particularly rough morning of struggling with this, I looked at the *ajajib.com* website, and I saw Daryl Rubin's picture there. I was excited to see him there, since I know and respect Daryl. I thought I would call him to talk about this struggle I was having. I did call him and asked some very pointed questions. Daryl just talked with me and answered my questions. When I hung up, I thought, "I don't know about Sadhu Ram, but I know this pull very well (I had felt it give me accurate direction a few times when Sant Ji was in the body), and I think I'm going to listen to it, rather than listen to this other voice that is telling me not to go."

As I got closer to leaving for India, a lot of stuff came up — because those of you who are familiar with trips to India know that your karma seems to intensify at that time; a lot

This talk was given to the sangat in Acton, Massachusetts, October 7, 2002.



Sant Sadhu Ram Ji, Delhi, September 2002

of stuff seems to come up from the bottom of the bowl. Sant Ji said it doesn't really happen that way, but something does seem to go on before you go to India. That was happening to me. At the same time, I had a lot of deep issues in my mind that I was really struggling with. I had a lot of questions and a lot of pain within.

As we were planning for the plane tickets and all that, we were really missing Judith. Judith used to take care of all this! I was thinking a lot about her, and I so much appreciated all the things that Judith used to do for us. This trip was different. No support group of inspired dear ones to meet at the airport. Just Janet and I traveling around the world — by ourselves, together. I felt some concern for the Acton sangat back home; you were all so loving and accepting of what we were doing, even though none of us knew anything about this. God bless you all for that! We met some satsangis on the plane. We met Bob Proctor. I don't know how many of you here remember Bob; he was in the Boston sangat many years ago. He's from New York; one of the group leaders down there, and a very disciplined, impressive man. On the plane we also noticed an English couple that seemed to have a satsangi "glow" about them. Janet said, "I think they're satsangis. Give me the *Sant Bani Magazine*. I'll wave that around." And as soon as she did, they came right over and introduced themselves. They were Christine and Les from Yorkshire in the north of England, which is where all the satsangis of non-Indian origin in England live. There are only seven of them, and they all live in Yorkshire. It

was Christine's second time over. Her husband Les was not initiated and was hoping to get initiated.

After a pleasant trip we arrived in Delhi and got to the place where the program was to be held at 1:00 in the morning on Thursday. They rang the bell at 3:00 a.m. and I thought, "Wait a minute. When we went to see Sant Ji, they don't ring the bell the first morning. They let you sleep." But it didn't matter. No one could sleep anyway, our sleep schedule was so off. At breakfast we met the group — Mr. Oberoi, Daryl Rubin, the McMahons, Mary Swan and Rejane from Sant Bani, the Barickmans from California, Steve Gesquire from Florida, Alehea who is now living in California, Lillian from Vancouver (she and her husband had been our roommates in Ahmedabad in 1995). Everyone was so sweet and so much in love with Sant Ji and in great anticipation. Many of us were seeing Sadhu Ram for the first time, but some people were there for the second or third time.

Mr. Oberoi announced the schedule for that day. Sadhu Ram was going to arrive at about six o'clock in the evening, and a three-hour schedule after his arrival was planned. I knew he would travel eight hours or more from Rajasthan, basically overnight, and that he was planning to give Satsang at three or four other places in Delhi on his way into the city, for families and neighborhoods who had invited him, before he arrived to see us. I remember thinking, "The Guru will exhaust Himself." We saw Sant Ji and Kirpal just give themselves away; you can't really stop Them from doing it. Anyway there was a three-hour pro-

gram planned for that evening. He was supposed to arrive at 6:45, and he arrived at about 8:15.

Okay, my first impressions. Remember that I didn't go over there convinced, and most people who were seeing him for the first time were perhaps not convinced. I joked about it after we were there and said that most people had to go "through the Valley." Like in some of those old Christian hymnals: "You've got to go through that lonesome Valley; you've got to walk it by yourself." That was the Valley of Doubt, and it was definitely there for me.

Upon first seeing him, I had a sense of his beautiful brown eyes, gentle and deeply compassionate, with an ancient look about them. He came into the room where we were assembled and sat on a small dais. He looked around a few times. His eyes are deeply recessed so it was hard to tell where he is looking, but he seemed to look down a lot, and that did bother me. I thought, "Gurus teach through the eyes. Why is he not looking at us?" And this kind of started some doubts for me, because Gurus teach through the eyes, and I thought he was not giving us darshan. People would sing bhajans, and he would sing along. He knows the bhajans all by heart, and he would sing along quietly. It was really sweet to see his lips singing the bhajans. As people would sing, he would just sing along with them. After a few bhajans he motioned for the microphone and then gave a short Satsang on "Nach Re,"*

a bhajan by Mastana Ji. As it turned out, it was the only Satsang he gave during the entire stay. That wasn't according to plan, but you'll see why later. I listened, and I thought it was an unusual bhajan to give Satsang on. Actually, Sant Ji had also given a Satsang on that bhajan. Afterwards Mr. Oberoi read the September message to the sangat* and then told us to line up and Sadhu Ram Ji would give everyone a chapati, which was very sweet. After Satsang he came and gave darshan at the langar upstairs.

But I went to bed that night full of a lot of doubt. I wondered if he was real. I wondered if we'd done the right thing in coming. I woke up early the next morning, around 2:00, feeling really upset. I was happy that at least we had been able to use frequent flyer miles and had only spent \$600 on the tickets (that's the Scotch side of me talking). I thought, "I came over here on a search for Truth. If the Truth is, at least my truth, that he isn't real, I'll just go back and say so. End of story. Still there are people here who are so inspired and so convinced." Janet and I agreed we just wouldn't say anything to anybody while we sorted it out.

I felt strongly that morning that I just couldn't see him. I thought I might even stay in my room when he came. I was in real agony. I thought, "I don't think I can see him right now. I'm in too much of a state."

Well, things started to unfold. Mr. Oberoi announced at about 5:30 in the morning that Sadhu Ram had

*The Satsang on Mastana Ji's bhajan "Nach Re" appears on p. 13 of this issue.

*The message appears as "The Purpose of Life" on p. 3 of this issue.

become very ill during the night, and he would not be coming that morning. He said that Sadhu Ram's temperature was over 105 degrees F. He was very, very ill, but Mr. Oberoi thought he might still try to come a little later in the morning.

Anyway, when I heard he wasn't coming I felt bad that he was sick, but I also felt relieved because I was struggling and couldn't see him right then. Meanwhile the morning program of Satsang and meditation continued in his absence. Throughout the day, Mr. Oberoi would announce that maybe he will come at this time, maybe at that time — but he didn't come.

During that first day of his illness, I sat down to write a journal of the trip. I thought at least I could do some seva and write an account for the dear ones in the Acton sangat. And when I reached the point where he gave Satsang the evening he first arrived, I got our bhajan book and opened it up to "Nach Re." Read that bhajan again! You may not have read it for many years. It is an extremely powerful bhajan.

*Dance, O mind, dance in front
of the Satguru.*

*Sing the praises of the Satguru
so that you may cut the sin
of birth.*

*The market of greed and
egoism is set up.*

*The drum of the god of lust is
being played and Dame
Attachment is dancing.*

*Breaking your love with the five
thieves, do the remembrance
of Satguru.*

I started writing out the bhajan and what he had said about it. I could remember the Satsang very distinctly. The Pathi (chanter) had sung the verses and Sadhu Ram Ji had given his commentary in between. And in his talk this — I have to say it — Master had answered every question I had! Everything that was disturbing me, troubling me, things in the deepest recesses of my mind. He had answered every single one of them in that Satsang. Some of those questions and issues in my mind were very deep, very subtle — and quite painful. He touched every single one of them in a very healing way. I sat there on the bed, absolutely thunderstruck. I was stunned! I thought, "There are only two Beings I've ever known who could do this — Kirpal and Sant Ji." They're the only Ones who could ever go in deep and touch all of your anguish, pain, questions, and troubles. Satgurus do that. Nobody else does that. And I wouldn't have realized this — at least not at that point in time — if I hadn't started to write this account for you people. Was I glad I had done that!

I still wasn't completely convinced — this shows you how rock-hearted I am — but now he had captured my attention. I kept thinking, "He touched on every single thing! How did he even know they were there?" That morning I had just read from *Godman* that Master can give a talk, and everybody feels spoken to personally. He had certainly done that for me. "There's really something going on here," I thought. After that I softened a lot. I said "Janet, something is going on here." She agreed. Finally,

I felt I was ready to see him, but he was still ill and didn't come Saturday night.

He sent his Pathi and translator to give us Satsang Saturday night. Most of us were already in bed. Mr. Oberoi sent word to our rooms that there was a surprise. We had already had supper and gone to bed. When Mr. Oberoi told us we had a surprise, we thought Sadhu Ram was coming, so we all ran down to the meditation hall. Well, they gave us a Satsang (his Pathi and translator), but he wasn't physically there. It seemed like a very important Satsang; it was based on a hymn of Swami Ji about the cooperation between the mind and the soul, a subject you don't hear about very often — about how the mind and the soul cooperate with each other. It was a Satsang definitely worth getting out of bed for and hearing.

By this time dear Mr. Oberoi was starting to get concerned. He told us, "I know you've come so far. This is only a three-and-a-half day program, and for two days of it he has been ill. But when I told Sadhu Ram my concern, he put his hand on my back and said, 'Everybody will be taken care of. Don't worry about anything. Everybody will go away completely satisfied. Don't worry.'"

Sadhu Ram Ji didn't come Sunday morning, but once again sent his Pathi and translator to read another Satsang of Sawan Singh.** We didn't

*Two of the doctors who treated him traveled home on our flight and told us how he kept on encouraging them and telling them not to worry.

**This Satsang on a hymn of Swami Ji Maharaj appears on p. 19 of this issue.

see him until Sunday night. By that time, most of my doubts were greatly softened, and it felt like others' doubts were too. It was as if he had backed away to give us all the space and time we needed to go through all that. (Sant Ji did something similar for me once when I first met him and had some doubts.) It was magical; when some of us were going through our doubts, he just disappeared. And by Sunday night when he returned to us, I was ready to see him. He still had a temperature. On the video you'll see that he was still really weak.

The Sunday night darshan was just splendid, incredible. As I had mentioned before I had the worry that he wasn't giving the darshan through the eyes. You'll see in the video that I was sitting in the back of the room. I had just bought the video camera, and I don't know much about video cameras. I was sitting in back and again his eyes were in shadow because of the lighting and because he has really deeply recessed eyes. So I held the camera up and thought "Let's try this zoom" — and I could see his eyes! From way in the back of the room I could see his eyes, and I could see that he was giving darshan! Beautiful darshan! I thought, "Wow! These zoom lens things are great! I don't know if he was giving darshan the other night, but he's giving darshan now!" I was so thrilled. You'll see the video is just Gene getting darshan. I was just drunk. I was really hungry for it. I locked in, and I just stayed there. When I took the camera away I couldn't see his eyes so I went right back. That's what this video is all about. Before I had thought, "Why

isn't he giving more darshan?" Well, he was. But it seems that he is very hidden. It's as if he's saying, "Come to me. I'll come to you when you come to me." It's like that — and it pulls you to him. It has an amazing effect, at least on me. As he left that night, coming down the stairs to the car, he looked so weak and ill. I remember thinking, "He never should have left his bed." I was so deeply touched he had come to us, and I knew he had done so at a great price. I felt badly about my doubts, my hesitations. But he looked at us all with such love and humility, I knew he knew about it and understood it and it was okay. He knew how to put me back on track.

I'd like to say a word about the family in whose home we stayed. They really worked hard to take care of us. They live on five levels. The father and mother, who are elderly, live on the first level. Each son lives on a separate floor with his family. And they all live together so happily. It's something worth experiencing. They all love the Guru. They waited on us hand and foot, all of them. They couldn't serve you enough, and they couldn't be happier doing it. The children were serving you, the teenagers, everybody was serving you. I thought, "This family has come from heaven!" We tried to pay, to contribute to the langar. But they said, "Absolutely not." They wouldn't even allow us to pay for things we should have paid for, such as our cab fare from the airport. "Satguru is taking care of all," they said.

On Monday morning, we heard that he had told the children of the host family that they would be given

Initiation that day. All the children went to Mr. Oberoi's home, where Sadhu Ram was staying, for Initiation. Also, an Indian man who had traveled from Canada and who had been permitted to come as a special case, was also accepted for Initiation and joined the children at Mr. Oberoi's. So on September 30, Shri Sadhu Ram Ji initiated thirteen people into the Naam and many had very good experiences.

Afterwards Mr. Oberoi came and announced the rest of the day's schedule to us: morning darshan followed by interviews. Sadhu Ram was going to do this was after two days of quite severe illness and the earlier Initiation program. Sadhu Ram made it very clear that he only wanted questions about meditation. Before the interviews started, he said, "Please leave your worldly problems aside for now, and just ask questions about meditation." After his being sick for two days, I was very taken with the fact that he stayed sequestered in a room for twelve hours straight, almost without a break, answering people's questions about their meditations. I recall saying to Janet, "There's no name and fame in this. He's not looking to attract crowds. He's staying so hidden and just wants to help us with our meditations."

I got my interview that day. It's really what I went for. When I realized the setup, I felt a bit shy and embarrassed. I knew Mr. Oberoi and others were sitting in the room. I thought, "Everyone will know my problems and deficiencies!" In talking about my meditation problems, I guess I wanted to be all alone with him. Besides ev-

everyone else in the room, I heard that he likes family members to come in together, including married couples. You can go in by yourself if you really want to, but I was told that some people who had family members at the program would go in by themselves, and he would say, "Where's your family? Bring your family in." So Janet and I decided to go in together. I had what I thought was a deeply personal question, so I wrote it down. I had decided to lay my problems in meditation bare before him; no pulling punches. I didn't go over there to play around or go easy on myself. I remembered what Master Kirpal had said about getting the Master's help, "Rip open your mind before the Guru." I thought, "I want to get some help, and I'm simply going all out for it. If he's real, he'll be able to help me. If I can get some inner help, that's really the proof of the pudding." And I can tell you, as clearly as I can, I got so much help from him — and I'm eternally grateful for it. It made the whole trip so worth it.

We had seen him in public — and you will see on the video — that on the dais he is so meek, so humble, so quiet. But in the interview we saw a different side of him. He listened to my question, and then he went to work on me. He cajoled me. He laughed. He smiled. He mildly rebuked my mind. He asked, "Do you remember the Guru twenty-four hours a day?" I said, "No, I don't." He said, "When do you remember the Guru?" I said, "Well, when I'm meditating and sometimes during the day and in Satsang." Then he said, "The rest of the time, aren't you just like a worldly person?"

When you're not remembering the Master, what's the difference between you and the worldly people?" He told me I could improve my meditations by singing the bhajans. He said, "Spend time with people who are making more inner progress than you are. Be around them." So if any of you people are making lots of inner progress, I like to know who you are! He gave me so much valuable and deep advice like that. He asked me, "Do you go to the Guru or does he come to you?" It almost felt like a riddle; I didn't know how to answer. I didn't even know if there was a right answer. He looked over at the translator, as did I, and said, "The Guru is already inside you. You go to him. He'll help you, but you have to go to him. He's already there waiting for you. This world is really an ocean. Naam is the ship; you have to board the ship. It's waiting for you too." Wonderful advice.

As he was talking, there was such a feeling in the room — and I was thrilled to see his face, dancing and animated. I knew we were talking about his subject. His subject, his expertise is meditation, and he's very happy to talk about that! Like a beautiful symphony, his hands would move, along with his smiling face. Maybe it's why he could go on talking with people for twelve hours. He didn't even look tired that night. He wasn't talking about people's worldly problems, he didn't allow that. Just meditation. It was a such a beautiful thing.

I came out of the interview and said to Janet, "I love him! I'm just crazy for him. I've got to be around

him more. I've got to come back here in December." In fact, right after that I went to see the translator, Mr. Oberoi's son, Baldev. I said, "Baldev, we want to come back in December." He told me, "I don't think it will be a problem. I'll ask his permission. But you know he is a good teacher and you have to be a good student. You have all these things he's told you. Now, don't come back with those same questions. He won't be happy." So I promised him I wouldn't do that. He's a lawyer, and like a lawyer he said, "If you have any problems in meditation, you send them, and I'll take them to him and we'll get the problems solved." I said, "Well, you're going to start getting a lot of emails from a lot of people." He said, "That's fine. I'll take them all up to him and get his answers, and I'll email the answers to you." What an offer!

There were sixty-five dear ones in the group from many countries, and I must tell you about one dear one from Spain. He seemed to get these special little things from Sadhu Ram. He's a very simple, innocent, sweet guy. Sadhu Ram just loved him. He would always sit in the front and take many pictures. Whenever he would raise his camera, Sadhu Ram would give him the most loving darshans. I mean, darshans to die for — so filled with love. So the next night I brought my camera thinking maybe I would get some of those darshans. But I when I raised my camera...didn't happen that way. Others would raise their cameras; he wouldn't look. This dear one would raise his camera, and he would get an incredible look. After a while, most people just gave him their

cameras. He had something special with Sadhu Ram; it was obvious. Another time when Sadhu Ram gave out tea (he gave each of us a cup of tea), this dear one was first in line. Sadhu Ram didn't smile a lot in public. In that way he is different from Sant Ji, who smiled a lot and whose face was very expressive. Sadhu Ram smiles a lot in private. In my interview he laughed and joked. He was chiding me, but doing it gently. But in public He doesn't do it much. When this dear one bent down to get his tea, Sadhu Ram gave him a beautiful smile. I thought he was going to do it with everybody, but nobody else got one. I thought, "This man must have a secret." Maybe his secret is just his child-like innocence, maybe Sadhu Ram really connects with that, I can't say, but it was special.

One dear one told us about his interview. Some of his family was there and so Sadhu Ram wanted to see them all together. They all asked their meditation questions and gave him a letter from one of their friends. Sadhu Ram said, "Open it up." It was translated into Punjabi, and Sadhu Ram said, "No, first read it in English so they all know what's being said." The person writing the letter said she was looking for a Perfect Master. At this Sadhu Ram began to chuckle. Since people wondered why, he explained, "Look here. If she takes a morsel of food into her body, two hours later she doesn't know where it went, or which organs it is feeding, or where it has gone in her body. How does she think she can know that Hidden Power? She'll never find it. That Power must find her." That story re-

ally connected with me. I knew I hadn't gone to India on my own; that Power had dragged me — and I felt so lucky.

Another interview story struck home to me also. A lady complained she had made little inner progress, and Sadhu Ram asked her how long she had been initiated. She told him, *thirty years*. He started to chuckle and then said, "You've been initiated twice as long as I have." (He was initiated in 1987.) "I've been successful in that time, why haven't you? You have been initiated by Master Kirpal, one of the greatest powers ever to come into this world. What have you done with that time?" She answered that she had raised three children. "I raised six," he replied.

During the interviews, we sat in the Satsang room, which is just outside the room where the interviews were happening — maybe 10 feet from his door. After our interviews, we could have gone to our rooms, walked, stretched, whatever. Everyone sat there — all day long. I'm talking 10-12 hours. We could meditate (but for 10-12 hours straight?). We couldn't sing bhajans because they would disturb the interviews. After several hours, our bodies were tired, aching, etc. Nobody left, except to answer the call of nature — not even to go rest or take a break. Why was this? The simple answer is that there was so much love in that room that no one wanted to be away from it, even for a few minutes. I felt like I didn't know when I would be immersed in such love again, and I didn't want to miss even a few minutes of it. That was a truly remarkable experience. I'm not

getting any younger, and my body would have welcomed a break — but I wouldn't have left that room for anything. I felt riveted, sitting in this amazing pool of love that I couldn't leave, even for a minute. Few if any people left that room that day.

At the end of the interviews, about 9:30 at night, he came out to the Satsang room where a computer was set up. He talked, over the Internet, to a gentleman in London who couldn't attend the program but wanted to discuss some problems in meditation with Sadhu Ram. It wasn't translated, but he was in the room with us. It was so beautiful to see him talking with this man so lovingly. Afterwards, Mr. Oberoi translated some of what he had said to the man and talked to us about Sadhu Ram. All the while, Sadhu Ram sat there so quietly and humbly. He has a lot of respect for Mr. Oberoi and listened to his talk and didn't draw any attention to himself. For me, it was a beautiful example of his peaceful humility.

At the end of the day, He gave us a brief darshan and went back to Mr. Oberoi's. The next morning, He came for a farewell darshan. By that time, my heart was aching at the thought of him leaving. What a change my heart had gone through in four days! I recall thinking, "I have so much to learn from him, to get to his essence. I just need to spend some time with him. He's my dearest Friend." I was so happy to think of coming back.

He got into the car, which circled around — twice for two darshans — and he left for Rajasthan. What else can be said? When the Beloved One leaves physically, what can you say?

We all know what that's about. It's bittersweet to say the least.

In closing, I can say this. I have no position in Sadhu Ram's mission. No one has given me a job to "sell" Sadhu Ram. It's not my job to confirm for anyone who he is or what he is. I have seen what I have seen — and I want to see a lot more of him. He has qualities that I love to be around, and that I want to be close to. I went on this quest to get inner help for myself and he's delivering; he hasn't let me down, not a bit.

A tour may be happening soon. So far, South America seems to be the most likely place. We've invited him to come here to Acton, but no word has

come back about that. We hope we'll be able to go to South America, the land of the late, great Dr. Molina. There's much to learn about love for the Master from the South Americans...

There's a beautiful sharing going on right now, at the dawn of his mission. People are working hard to share the wealth, with the magazine, the website, the emails, etc. — just using the tools available now. A lovely, sharing community has emerged, and I'm happy to participate in this small way. I hope you've enjoyed hearing about him and that I've offended no one. His mission seems to me to be one of great joy and I've received a lot of joy telling about it.



Farewell, Delhi, September 2002

Never Think of Defeat

Sant Sadhu Ram Ji

When we visited Shri Sadhu Ram Ji at Village 4 LM, Rajasthan, He had a very busy schedule. On the second day of our visit, October 19, 2002, He gave us a Satsang as well as two meditation sittings and met many visitors who happened to call on Him for advice, for help, and to chat. Despite all this, He found time to meet us all at noon, and enquired if we had anything to ask or say. The two questions below came up during this session and seem important, as they have universal applicability.

—A. S. Oberoi

* * *

Question: During Your talks yesterday, You laid great emphasis upon increasing love and devotion towards the Guru. I want You to kindly explain how to do it.

Answer: As you all know, each one of us loves his wife, children, parents, brothers, sisters, and relatives, as well as having intense attachment to property and possessions, passions and vices, me and mine, pride and prejudice, etc. How has this happened? All Saints and Seers have explained that all this has come about, because we do the simran [remembrance] of all these things. All the day through we are involved in the world

and worldliness, without and break, and even in our dreams these things trouble us. We have to understand that we can do only one type of Simran — either of the Satguru or of the world. Further, the Simran of the Satguru will start working only after the simran of the world stops. To accomplish this, we have to do the Simran of the charged words given by the Satguru, gradually increasing it, by concerted and continuous efforts, coupled with a lot of determination and perseverance, a task easier said than done. This will definitely help in cutting the simran of the world. The mind, being an agent of the Negative Power and a personified cheat, does not allow us to do the Simran of the Guru. Rather it stands in our way and creates any problem it can to take us away from the Simran, by hook or by crook. It is everybody's experience that as soon as we start repeating the Simran of the Satguru, the mind will take us away from it, so dexterously that we are soon lost in the world and only realize much later what the mind has done. What we must do is to try again and again, and keep bringing it back to the Simran. Losing hope or losing heart does not help. When we are fully convinced within ourselves that without the Simran we have no fu-

We should always repose full faith in the Satguru and believe in His competence. Do not take Him to be an ordinary human being, but instead understand Him as the personification of Sat Purush, who is capable of doing everything for us. And the greater our faith, the more successful we will be in Simran.

ture and no way out of the world, then this awareness in us will create a firm resolve and an unflinching determination. Then we will make determined and decisive efforts, refusing to yield to the dictates of the mind, and this will help us immensely in moving towards success. Dear ones, never think that you will do all this alone. The Satguru will all the time be at your back and will help you immensely, but only in proportion to your effort. The more effort you make, the more will be the help of the Guru. Further, confidence and faith in the Guru will also help much in this process. We should always repose full faith in the Satguru and believe in His competence. Do not take Him to be an ordinary human being, but instead understand Him as the personification of Sat Purush, who is capable of doing everything for us. And the greater our faith, the more successful we will be in Simran.

Another factor that will also contribute substantially to our success is if we empty our heart of all that has been stored in it for ages and ages. Constant Simran also helps in this. As we do the Simran regularly and

with focused attention, our inner self will be swept clean. All the dirt and dross accumulated therein will vanish gradually, and our within will become clean and clear enough for our Guru and God to come and stay there. In a nutshell, let us do the Simran like a brave and determined warrior. Never think of defeat nor accept it easily. And mind you, success will always be round the corner, especially because our gracious Satguru is always wishing and wanting us to succeed sooner rather than later.

Question: There is a disciple of Sant Kirpal Singh Ji in our village. He seems sensible and devoted and due to him five people became satsangis. He had known from some satsangis in the court of Hazur Kirpal, during His lifetime, about Sant Ajaib Singh Ji. He knew that Sant Ji was a very strong meditator and had pleased His Guru, who showered much love on Him. However after Hazur Kirpal left the body, that dear one started criticizing Sant Ji very bitterly. He continues to do so even now, whenever he gets an opportunity. I know first hand that all that he says about Sant Ji is unfounded and wrong, and

as a disciple of Sant Ji, it is difficult to tolerate his outbursts. He is the only one in our village or even in the area who plays the audio tapes at Satsang. They are taped Satsangs of Sant Kirpal Singh Ji and I like to hear them. I do not know whether I should go to his Satsang or keep away. There is no other Satsang available nearby.

Answer: The dear one you have talked about is not the only one to do what you have stated. There are many dear ones who know the Reality but are unable to accept it, due to jealousy or other reasons. All this usually happens after the Saints leave the physical plane, and the mind and the Negative Power play havoc with the satsangis. Further it is not easy to accept the Reality, especially if it is not according to our wish, desire, understanding, or mental makeup. As he is a disciple of Maharaj Kirpal Singh Ji, you know that He has resided within him ever since he was initiated. You should not speak ill of him or criticize him under any circumstances, as that will attract not only a big karmic debt, but the displeasure

of our great Guru, Sant Ajaib Singh Ji, also. At the same time you should not enter into any argument or discussion with him, or even talk to him about this matter, as such persons neither mend nor do they accept the truth.

The Satsang of every Saint is always good and that of Maharaj Kirpal Singh Ji is bound to be very uplifting and elevating. You can therefore go to the house of that person when it is time to start the tape, hear it carefully, minutely and devotedly, as it will help you much in the Path and in meditation. But as soon as the tape is finished, get up and walk away from there. Even if that dear one requests you to stay on for some time, tell him clearly that as explained by Maharaj Ji in the tape, you are interested in the Satsang and not in talking about any other point. Hopefully your firm and truthful stand will deter the dear one from involving you in anything other than Satsang. Always think of Satguru Ajaib Singh Ji, particularly when you go to that person's house for Satsang, and He will certainly help you.



Sant Sadhu Ram Ji, Delhi, September 2002,
talking to Dr. A. V. Matai in London by webcam

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Sant Sadhu Ram Ji, Delhi, September 2002