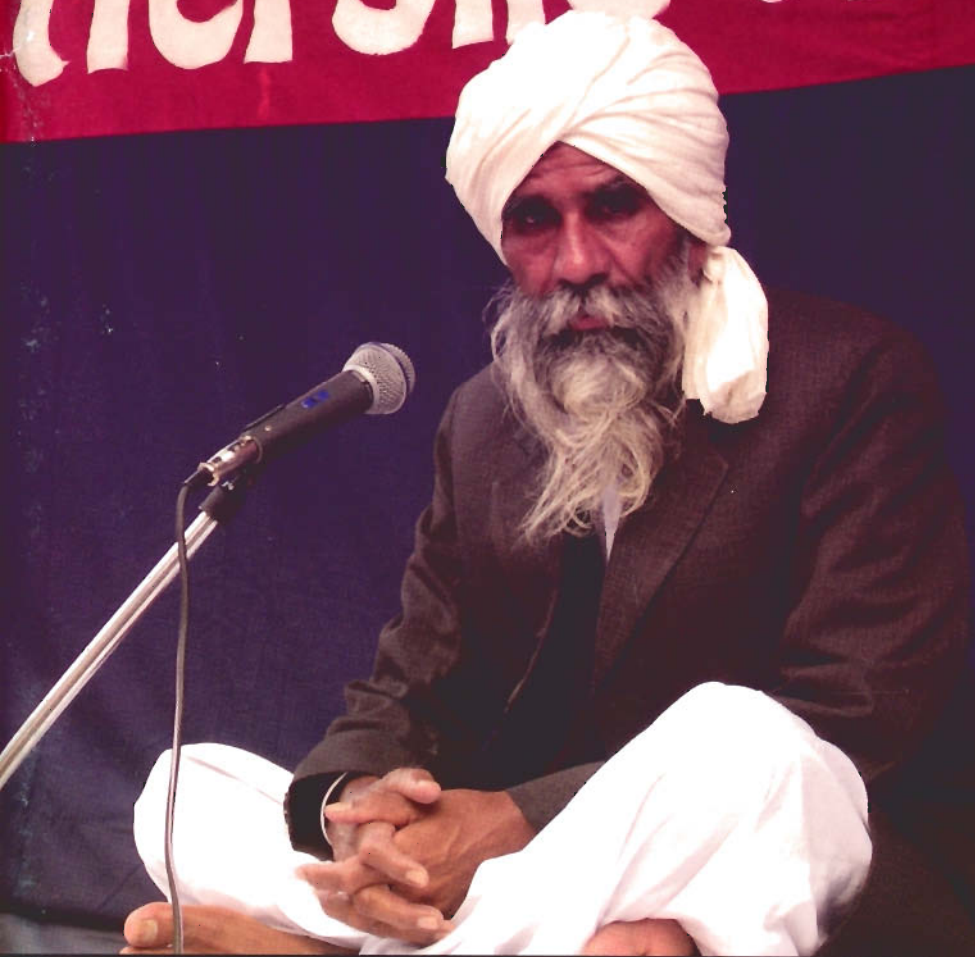


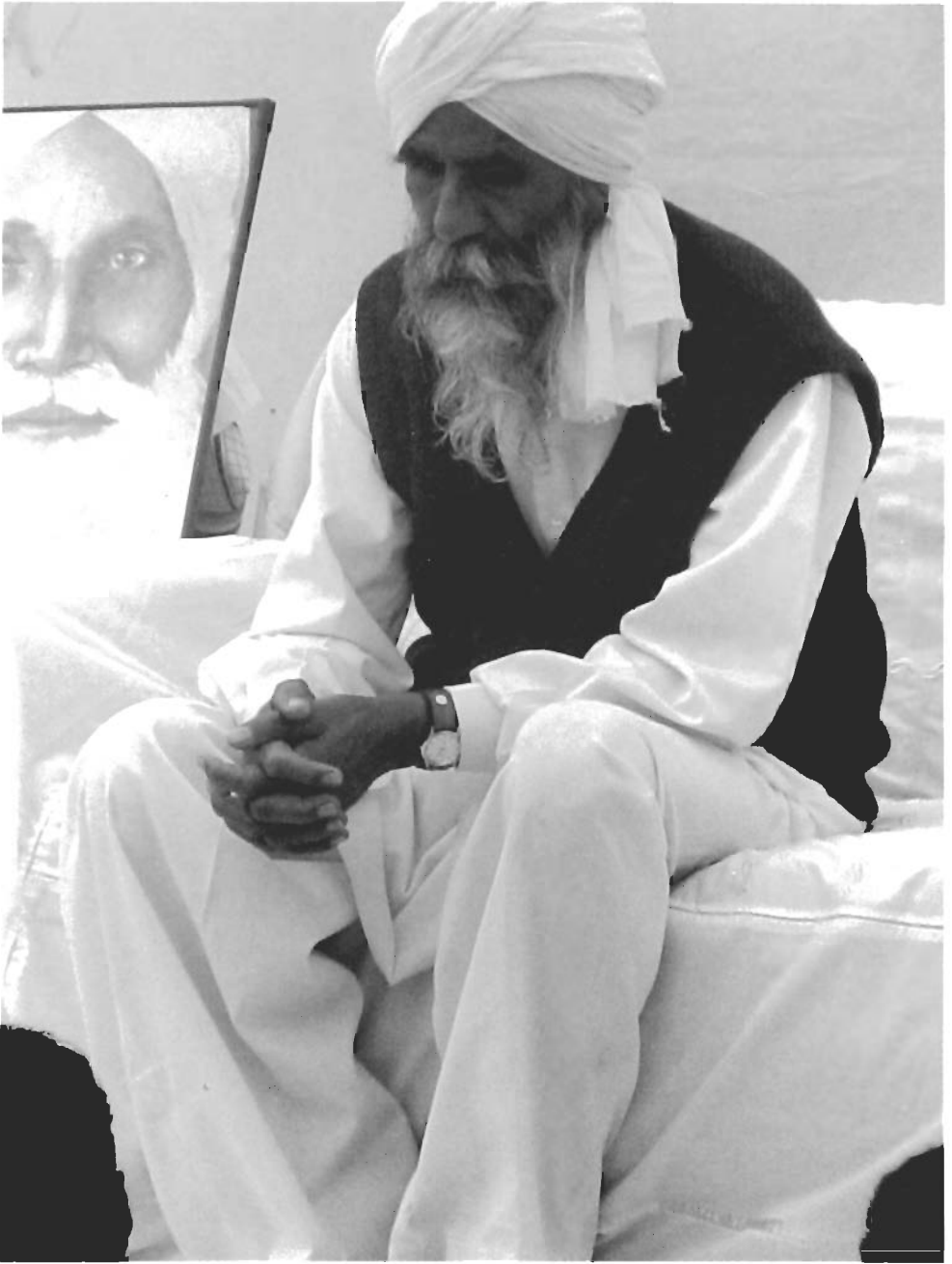
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AJAIB'S GRACE

January-February 2003

Volume 2, Numbers 1-2



Sant Sadhu Ram Ji, Delhi, February 2003

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Make This Human Body Successful

Sant Sadhu Ram Ji

*O beautiful man, make this
human body successful.
You neither come into the sangat,
nor do you look in your within.
If you would make your mind
understand, you may earn the
profit and go.
Give up stubbornness, make the
mind understand, remove the
misunderstandings from within
your heart.**

I bow down millions of times at the feet of Satguru Ajaib Singh Ji. When the Guru gives us the Naam, then we should appreciate it, we should reverence it. The Guru gives us the order to unite ourselves with the Naam. That Naam is not an outer word. It is not something to show outside. First the Guru gives the Satsang and explains its importance. Guru Nanak has written, "Understand that gathering as Satsang, where the real meaning of Naam is explained." In the Satsang of the Lord only the one Shabd is spoken of. He gives only one instruction.

If the soul is yearning, if the soul has love and affection to meet the

*This is a bhajan of Sant Ajaib Singh, "E Manas Jame Nu," which appears on p. 188 of *Songs of the Masters* (Sant Bani, 2002).

This Satsang was given December 30, 2002, following the first initiation program for the Westerners.

Lord, it cannot bear the suffering of the world. What suffering is that? It is the suffering of birth and death. The *jiva* [embodied soul] is born in this world over and over again. Before one life is even finished, the next one is being prepared. We have to give the head [die] once, twice, three times. There are eighty-four lakh species in this creation. In each type of body some suffering is waiting for us. The human body is the highest body, but what happens in that body? Sometimes we get fever, or we suffer other diseases. We get sickness. So even this body isn't good. When we are born in any body, we have to suffer our karma.

When the Satguru gives the Naam, He explains to the *jiva*, "Just see, dear one. You have come into this body as a result of karma." There are three types of karma — *sanchit* karma, *pralabdh* karma, and *kriyaman* karma. The *jiva* has these three types of karma. The *kriyaman* karmas are the karmas that we are creating at the current time. The *sanchit* karmas are stored from our past lives; we have to suffer some of those karmas now, and some of them are kept for the future. To suffer that store of karmas, we are coming in birth after birth. The *pralabdh* karmas are the karmas that determine the fate of the current lifetime. By taking and mixing the reactions of some of our sins and some of our

good deeds, this body was created. If the body were created only from the reactions of our good deeds, then we would experience only happiness. But our body is prepared from a mixture of the reactions of our sins and good deeds.

When the Satguru gives us the human body, He is being gracious on us. After we are born into this outer world, still He is gracious. He gives us air and water, all the things for our comfort. What should we do when the Guru gives us the Naam? Guru Nanak has written, "O mind, the soul is drowning in the five passions. Follow the order of the Guru, and give them up." How can you do this? You go to so many holy places to gain the merit of good deeds. You go on pilgrimage. You worship the gods. You do all sorts of rites and rituals. In this way you may get one merit or two merits. Guru Nanak has written, "If you free the soul from the body, you get the fruit of visiting all the sixty-eight places of pilgrimage."

If you engage yourself in simran, you will improve. Kabir Sahib also says, "O mind, your form is the form of light." You should become conscious of your own real self. If you rise above the nine openings, you will become the form of light and will become conscious of your own self, who you really are.

Previously, when you were below [in the body], then you were subject to the passions. The Saints have written that the mind has the characteristics of a monkey or of an elephant. The elephant falls to the passion of lust. So what do the elephant hunters do? They make a fake she-elephant and place it over a pit. Un-

der the control of lust, the elephant falls into the pit. The hunters keep it there for many days till it becomes weak and harmless. Then the hunters keep it in captivity for its whole life.

So we have to inspire our mind. We have to explain to the mind that it has become entangled in the passions. All are caught in the passions. But if you become the Satguru's and develop love for the simran of the Satguru, then you can be saved from those sufferings.

*When you remembered God,
you did not burn in the womb.
God came and He saved you.
Coming out you forgot Him.
If you want to survive, do His
devotion, and make your
life successful.*

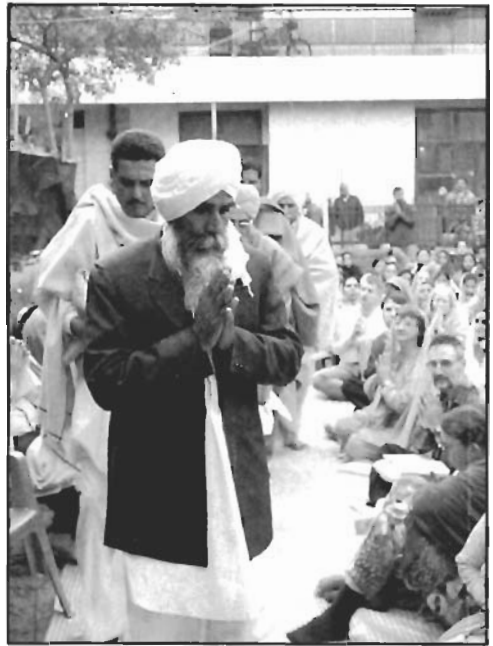
In one of the books of Sawan Singh, we find a story that took place at the time of Kabir Sahib. The Shah of Balak Bukhara was living in his kingdom, and he had the desire to meet the Lord. He had yearning and love for God. So once Kabir Sahib went there, taking on the physical body and was walking around on the roof of the palace. The Shah of Balak Bukhara saw him and said, "O man of God, what are you doing here?" Kabir Sahib replied, "I have lost my camel, and I'm looking for it." The Shah asked him, "How would a camel get on to the roof of the palace?" Kabir said, "Yes, you're right. A camel can't get up on to the roof of the palace. But what about the one who is sleeping on flower petals?*" The

*It was the habit of the king to sleep on a bed made of flower petals.

Lord has never come to meet anyone like that and never will." Having said that much, Kabir Sahib disappeared. But love is after all love, and so the Shah thought, "I should have spoken more with this holy man."

The next morning the Shah went to his court. Kabir Sahib again took on the physical body and, wearing the fine clothes of a gentleman, He went to the Shah's court. He said, "I would like to stay in this rest house for a few days. Please give me a room." So the Shah of Balak Bukhara said, "Explain to him that this is the king's palace. It is not a rest house." Then Kabir said, "Where is your grandfather?" The king replied, "He has died; he is finished; he has departed." Kabir asked him, "What about your great-grandfather?" The king replied, "He has also died. He has also departed. We also have to go." Then Kabir Sahib said, "If we are not going to remain at this place then what else is this place, if not a rest house for travelers?" About this Guru Nanak has written, "All this world is a dream." The dream that comes to us is not real. So in the same way this world is not real. It's essence is not real. It remains for just a little while. It is just like a travelers' rest house near the train platform where they have bedding and accommodations. Many travelers come. Many travelers go. Many have arrived and many have departed.

When the Shah heard all this, it struck his heart. He left his kingdom and went off in search of that holy man. He found Kabir Sahib in Kashi [Varanasi]. Going to Him the Shah of Balak Bukhara said, "Friend, tell me the means to meet the Lord."



Sant Sadhu Ram Ji, Delhi, February 2003

Kabir Sahib told him, "You are an emperor, a king. I am a poor weaver. I make my living by weaving. How can we be together?" The Shah of Balak Bukhara replied, "I have not come to you as an emperor or king. I am coming to you as a poor one. For the sake of the Lord's name, I have become a beggar. Please give me the alms of the Lord. Please tell me the means or method to meet Him." Some dear ones were sitting with Kabir, and they said, "He has come from so far away. You should give him something." In the past times you wouldn't receive the Naam right away. First you had to make the mind clean through seva. When the mind became clean, then the Guru would give you the Naam.

So for six years the Shah of Balak Bukhara lived with Kabir Sahib. He used to eat whatever Kabir Sahib

gave him to eat. After six years had passed, Mata Loi said, "Now he seems to have become good. Whatever You have to give to him, You should give it." But Kabir Sahib said, "His mind is still the same as when he came to us. It hasn't improved. Let us just see how he is." Then Kabir said, "I will send him outside. Just throw some garbage on him." Kabir told the Shah of Balak Bukhara, "My son, I have left something outside. Just go get it for me." When the Shah of Balak Bukhara went outside, Mata Loi stood on the roof above and threw the garbage on his head. So looking up he said, "If we were in Balak Bukhara, we'd see what I'd do to you." Mata Loi then went to Kabir Sahib and told him what had happened. Kabir replied, "The mind still hasn't died." When the mind dies, then you can do the devotion. Kabir Sahib has written, "This mind is very clever. It says, 'There is no fault in me.'" The mind is very tricky and clever.

Then six more years passed. The Shah of Balak Bukhara had been there for twelve years in all, and his mind had become good. Kabir Sahib said, "Now it seems that he has improved." Mata Loi replied, "I can't tell whether he has improved or not. Only You know about Your ways." So Kabir told her, "Bring a container with even more filth than before. When I send him outside, throw that on him." She brought a container of filth, and when the Shah of Balak Bukhara came outside, she threw that filth on him. This time he folded his hands and said, "May you be blessed. My mind is even dirtier than all this." And he blushed with shame.

Dear ones, until the mind dies, until it becomes focused on the Shabd, nothing has been accomplished or can be accomplished. Many years have passed since we were initiated. Has the initiation had any effect on us? Have we gotten any of the intoxication of Naam? No, we haven't. Guru Nanak has written that the intoxication from the meditation on Naam should remain day and night. When the Guru gives us the gift of the intoxication of Naam, we should take its effect. Instead we have taken the effect of the other intoxications. Sometimes we are affected by lust, sometimes by anger, sometimes by greed, attachment, and egoism. The Guru has given us the Naam; He has placed it within us, but it is still lying just where He placed it. We have not given that nourishment of Naam to our soul. We have not engaged our mind in the meditation. So Kabir Sahib said, "Now he is fit to receive the Naam. I will give him initiation." He made the king sit and gave him the Naam; his mind was attached to the simran, his soul rose to the higher levels and he reached the Par Brahm.

Mind was supposed to be joined with the Shabd, and it was to be given the taste of Shabd. Every Saint and Mahatma has said that without tasting the Naam we won't become the devotees of the Lord. After tasting that Shabd, we become the devotees of the Lord. As long as we are enjoying the outer tastes of good food, etc., the taste of that inner nectar won't come. Guru Nanak Dev Ji has written that as long as you are enjoying the outer tastes, you won't get the inner nectar. When you start to en-

joy the inner nectar, then you will lose the taste for the outer things. In her bhajans, Mira Bai has written that the whole world seems tasteless. Because the Saints and Mahatmas have love for the Lord and for the five pure Shabds, for Them all the world starts to seem tasteless. And the Naam starts to seem sweet and good.

*Search for your own Perfect
Master if you want to save your
self from going in the different
species.
Kal traps the souls in the passions.
Rare are the ones who survive.
If Kal finds a soul without a
Master, He asks for all its
accounts.*

When the Shah of Balak Bukhara was united with the Shabd, then Kabir Sahib said, "Now you can go." The Shah returned to his own city after being away for twelve years. He sat down on the bank of a swiftly flowing river near the ocean and was sewing some tattered clothes. His minister came to him and said, "For twelve years I have been carrying out my responsibility of ruling the kingdom on your behalf. Now you should please come back, and take care of it yourself." So the king took the needle he was using to sew the rags and threw it into the flowing water. He said, "Just fetch that needle for me." But the water was flowing very swiftly, and the minister said, "Emperor, if you give the order, within half an hour I can bring you as many needles as you want. But I can't bring back that one." Then the Shah of Balak Bukhara gave a little attention to a

fish in the water, and the fish came to the surface carrying the needle. He said, "If even the animals are obeying my orders, what do I need with an outer kingdom?" So, dear ones, whoever has the devotion of the Lord knows that these outer kingdoms last only for a short time. Kabir Sahib has written that a king becomes a donkey. Why? Because a king doesn't do the devotion. After doing some austerities and practices, a king gets the kingdom to rule as a reward. But the power of kingship is very intoxicating; no one even dares to speak before the king. [And in that intoxication of power] the king becomes a donkey. "O donkey [foolish one], you won't be able to avoid death. You will have to leave the body." If someone says, "I'm not going to die," well, dear ones, that is not true. That Lord who brought the whole creation in being and who directs everything has set up this cycle. How will you stop what the Creator of the world has set in motion? If the Creator of the world doesn't wish to stop the creation, then how will you be able to stop it? Dear ones, you can't do it. Many have come into the world, and many have left. We will also leave. So let us do the meditation of Naam. We should have love for the Guru, so that our coming and going in births and deaths may be finished, and we may get rid of the sufferings forever.

*God comes to the one who makes
his heart pure.
Useless Ajaib says, I have met
beloved Kirpal.
This is not a matter of talking.
Let anyone do it and see.*

Open the Tenth Door

Sant Sadhu Ram Ji

*Guru explains openly, attach yourself
to the Limitless Shabd.*

*Except for the Shabd there is no
other way to vacate the vessel of
the body.*

Millions of salutations at the lotus feet of Maharaj Sawan, Maharaj Kirpal, and Satguru Ajaib Singh Maharaj. Dear ones, without the Guru there is no devotion, because Guru Himself becomes the devotee, and He Himself gives us the message. He Himself meditates upon Naam, and He Himself makes us meditate upon it. But from our side we have to mold our life according to His teachings, do the bhajan and simran, obey His orders, and remain happy in His will. If our mind agrees to do even one of those things, then at that time our devotion will become complete. But so long as our mind does not agree, how can we expect to complete our devotion?

Our Guru is the Shabd. He is almighty. He sits within us in Shabd form when He gives us the initiation. Satguru Ajaib always used to say, "It is the law of nature that there is water for the thirsty and food for the hungry." Dear ones, Sawan Singh Ji Maharaj granted the initiation. He left the world some time early because the dear ones thought that once they had received the initiation, they could do

whatever came into their minds to do. But that isn't correct.

Maharaj Kirpal gave initiation and tried to make us understand, but He also left early. For many days the Saints try to make us understand, but it doesn't have any effect on our minds. What they tell us doesn't stick because we are prisoners of our mind and by taking the company of lust, anger, attachment, greed, and egoism, we are making our way to the hells. We will go to the hells. Where else can we go if we do not listen and pay heed to what the Guru says?

For nearly twenty-two years Satguru Ajaib told us all this and tried to make us understand that whatever outer rituals we do, they are all useless, just like pouring clean water into the mud. Today we have gathered in the court of Satguru Ajaib and are sitting in His remembrance. But even now what is our mind doing? It is involved in the various thoughts and fantasies. It won't stay still in one place. It has no faith, so how can the devotion become complete? Either we should have faith, or we should do the meditation. One thing or the other has to be done. But at the moment we can't do either because while our body is sitting here we are thinking of something else.

In Kabir Sahib's bani it is written, "Someone comes for the betrothal and marriage ceremony; someone comes and wants to offer one rupee to the Master." Now by offering one rupee we try to please the Guru, but this is not the rule of Sant Mat. Kabir Sahib also says, "Dear ones, we have to offer our mind to Him." When the Guru has

*This is a verse of Swami Ji Maharaj, *Sar Bachan*, "Upadesh Shabd Abhyas," Bachan 20, Shabd 10.

This Satsang was given January 26, 2003, Village 8A, Anupgarh District, Rajasthan.

given us the Naam, we should also offer something to Him. Otherwise the Guru is not pleased. We have three things — our body, our mind, and our wealth. Our mind is always thinking of using the body and wealth to do this thing or that. But if we make the mind understand that our body and wealth belong to the Guru, then if we offer them to Him our the mind won't raise any objection.

In Guru Granth Sahib it is written that if the whole creation is formed of the same Shabd, how can we speak harsh words to anyone? If we keep this angle of vision then how can we quarrel and abuse each other? God is present in that other person also, and we want to meet God. Is this how we should do His devotion? Are we following our Guru and accepting His wish? If we call ourselves His disciples, then we have to accept what He teaches us. Guru Ramdas also says, "In the court of the Gurmukh, all are considered equal." He considers everybody equal and after considering them as one, He showers the grace of His Guru. Until we understand everybody as one, it will be difficult to color our mind with Naam.

Kabir Sahib also says, "The same power is present in both the man and the woman. Why does the world see them as two, when you are the controlling power in both of them? My Lord, what is the mystery behind this? Why have you created this illusion in the world? It can only be understood by acting and proving it yourself. Wherever I look, I see only you." Dear ones, there is much difference between "saying" and "doing". "Saying" is just repeating something we have heard from others or have read in a book. "Doing" means that first we act on the Master's instructions, and only then we speak. Whoever has done the work, they do say something about it. But whoever has got something, they also keep it hidden. The one who has got

something does give some clue to others, acting on the orders of his Guru. According to the orders of Satguru, he gives the water of Satsang. Guru Arjun Dev Ji also says, "I am a pipe and whatever water He sends, I pass on to the sangat through the Satsang." So who does the praise belong to? It is the Guru's. Who does the grandeur belong to? It is the Guru's. Guru is the Doer, and He is All-Powerful. He can make anyone work in whatever way He wants. We have just sung a bhajan of Guru Arjun Dev Ji, from the book of Sant Ji: "When the Guru is pleased one gets all things."* When Guru showers grace, He forgives everything. And when He forgives everything, then He Himself takes His seat within us. When He is sitting within us and is taking care of us, then we should take advantage so that we can reach our home. If we remain entangled in the worldly doubts and illusions, then we will remain here like ghosts.

Satguru Ajai used to say, "Dear ones, unless we do the simran, our mind can take us away from the path, whenever it wants." Mind asks, "Why should we do the simran?" You can decide about this question when you go into the court of Satguru; only then you can save yourself. The tenth door is the starting point of Satguru's court; only after reaching there can we say that we are saved. Below that we are in the company of the senses and so our work is difficult. Because when we are in the company of our senses, our mind is not ready to leave the passions and does not come towards the simran. So when a dear one is asked about how much simran he is doing and how much love he has for his Guru, he replies that he is doing no simran at all.

*The line — "Gur tuthe sab kich paeya" — is from "Dukh Bhanjan Tera Naam Ji," a bhajan of Guru Arjan Dev that was sung right before this Satsang. It appears in *Songs of the Masters* (Sant Bani, 2002), p. 173.

This is a sad state of affairs. Do we love our Guru, or do we love all the material things of the world? If we want to love the Guru, we will have to love the simran. He has showered grace and has given us the five holy names. The Guru is residing in those names, and if we will love the Guru and the simran, only then can we go inside. It is very difficult to go inside if we do not love the simran. Satguru Ajaib has also written, "Beloved, your five words have liberated me." Guru Power works in those five words and saves us from the five dacoits, i.e. lust, anger, greed, attachment, and egoism.

If we want to be saved we will have to do the simran, pray before our Guru, and ask Him to rescue us from those five dacoits. All Saints and Sages have also sung the praises of the Guru. They entreat Him and pray before Him, the whole day and night. Guru Nanak Dev Ji has also said that we must remember Him all the time. Dear ones, if we do simran for a minute or two or for an hour or two, we will find that we have done it with our outer tongue, 'varnatmak' simran. Instead we should experience doing the simran with the tongue of thought, that is, 'dhunatmak' simran. Then some dirt from our mind will go away, and we will start to understand clearly. Mind is a mirror in which we observe our face and body. If the mirror of our mind is cleaned by the simran, then we will start to understand clearly. When we see ourselves clearly in the mirror, then we will start to understand the state of the world. Guru Gobind Singh Ji has also written, "I have come here to watch the drama of this world." All the world is like a dream; it is not permanent. Whatever things we have taken from here, like the five elements [to make up the body], we will have to leave here. The skeleton of the body has been made from the five elements,

i.e. air, water, fire, ether, and earth, and God Himself resides in it. Mind has become outward.

Mind has never gone inside, and has never trusted and believed in the Guru. Why has it never believed? It thinks by doing simran perhaps it might die, or who knows what might happen. Satguru Ajaib Singh Ji has also written, "Dear ones, if the mind would die once, it would finish the cycle of eighty-four lakhs births and deaths." There is nothing to lose; at least try dying that kind of death. If we die in the Shabd, we will reach our home forever. If we want to go straight away to our true home, then how can it be done? The body cannot go with us. We will have to die to the body in order to reach there. Without dying no one has reached there and without dying there is no hope that anybody will reach there in the future. The body belongs to this mortal world, and it has to be left here.

*Master shows us the true home
within this body, and
tells us of the five Shabds.
Now fix your attention in the sound,
Leave this temporary home of the
body and go to your true home.*

Swami Ji Maharaj says that there are five words and five planes; the five words are the names of the owners of those planes. God is one, and the Shabd that is coming from above is also one. When we rise above we will come to know that the Shabd permeates all these five planes, manifesting as different sounds in the different planes: the bell, the conch, the flute, the vina [a stringed instrument], the drum. So all these different forms of music are going on and can be heard by going to the different planes. For many days, for many years, the Saints and Mahatmas have explained to us about this Shabd Dhun in Their own ways. By a little

bit of practice we can control and concentrate our mind, and we can hear this Shabd or Bani or Sound. We can call it by any name we like, so long as we go inside and unite ourselves with it and get everlasting peace. All our doubt and confusion will be removed forever. Once our mind starts concentrating on the simran, then our task will become easier.

The Guru tells us, "Dear ones, unless you do the simran you can't get rid of the disease that is within you." Why is this so? Because only simran is effective. Simran acts like a weapon. Like a bullet, it finishes anything that comes in its way. That weapon finishes the five dacoits—lust, anger, greed, attachment and egoism. Kabir Sahib also says that then the five dacoits run away. When simran goes on continually in our home [body], then we see all five dacoits leaving it in the form of human beings. Then only soul, which is the same essence as God, remains there. Satguru Ajaib also writes that then only the power of Shabd is ruling there. But unless we do the practice of simran, these five evil spirits won't leave us.

Once there was a police officer who stored his luggage at the "left luggage" counter at a railway station. He gave the instruction, "Keep my luggage where there is a thief." So when the luggage was put where a thief was lurking, the thief asked, "Whose luggage is this?" When he heard the reply — "This luggage belongs to a policeman" — then the thief said, "If this is a policeman's luggage, I'm taking my things and clearing out of this place." Because when the Almighty keeps his Shabd at some place, the five dacoits run away. Satguru Ajaib used to say that if an eagle perches on some tree, then the sparrows fly away.

As long as we have not developed yearning through simran, then how can we progress? How can the Lord

shower His grace on us when our mind does not want to meet Him and remains busy in worldly pursuits.

That home is inaccessible and infinite, it lies beyond the tenth door.

Rising within, open the tenth door and listen to the true Shabd.

There is a story in one of the books of Sawan Singh Ji Maharaj. At the time of Shri Guru Gobind Singh Ji, there was one disciple named Bhai Bela. Bhai Bela came to stay with the Guru and saw that all the dear ones were doing whatever seva had been allotted to them. He asked the Guru to also assign him some seva to do. Guru Gobind Singh asked him if he could read and write, and the disciple said he couldn't. So the Guru asked what work he could do? He replied that he could look after the horses. Bhai Bela was an uneducated person, but since he was a farmer, he was used to hard work and could easily do that job. So he started looking after the horses with love, devotion, and faith. Only if we have faith can we do the seva successfully. If the mind is in doubt, then how can seva be accomplished. So he developed faith and started looking after the horses in a very good way. Guru Gobind Singh Ji told him that each day He would teach him one line from a hymn.

One day Guru Gobind Singh Ji was about to go for some urgent work, when Bhai Bela came up and said, "Before you leave, please give me my line for today." Then Guru Sahib replied, "Bhai Bela, you do not recognize the time or its importance." The other dear ones who saw this understood that the Guru was going to war, and they thought Bhai Bela should not be bothering the Guru at that time or asking about his lesson. But Bhai Bela memorized the words the Guru had spoken and repeated them the whole day with love and devotion, as though they were

the words given to him to learn as a lesson. All the dear ones were amused and when Guru Gobind Singh returned, they asked Him jokingly, "Did you give Bhai Bela a line to learn before you left today?" The Guru answered that He hadn't. Then they explained to Guru Gobind Singh that Bhai Bela had been repeating, like a madman, the words that the Guru had spoken to him before departing. The other disciples thought he had lost his mind. But whatever the Guru says to us, we should take that as our order. So the Guru called Bhai Bela and he explained, "You told me that I do not recognize the time or its importance." And the Guru said, "Yes, you have learned the lesson. The meaning is that if we do not appreciate this time and use it for the devotion, then when will we find time to do it later?" Guru Nanak Dev Ji also says, "If we keep on thinking about the time, then when will we ever find time to do the simran?" We have to do the simran while doing our work. Kabir Sahib has also written, "While doing the work with your hands, keep on doing the simran with the tongue of thought."

So the boon has already been given. The decision is predestined and has the authority of Sach Khand behind it. It is decided in the court of Lord whether someone will have faith or not, whether someone will meditate upon Naam or not. The other dear ones around Guru Gobind Singh complained that the Lord's court was not fair — nobody is listening there and there is no justice. Was the Guru unjust? He had given the same boon, the same Naam, the same Satsang to everybody. But it is a question of our own mind, whether it agrees to accept it or not. As long as it does not agree to accept the boon, it remains entangled in the doubts and confusions. Satguru Ajaib has also written, "Dear ones, everyday we have trouble with our legs. Sometimes we have pain in our back,

sometimes in our ankles, and sometimes in our knees. Why don't we do the simran correctly once, so that we won't have to try to do it over and over again." We have to try to do it again and again because we don't do it properly. Our mind is dirty, and it does not become purified. So long as it does not become purified, how can our pain go away? The pain can only go away when we do the practices to make it go away. Now the cloth is very dirty; unless we wash it, how can it become clean? Naam is with us, and our mind is also with us. Unless we remove the dirt from our mind, how can it become clean? This dirt has to be removed by our own effort. We have to remember the Guru, and we have to repeat the simran. If we don't do this then, how can the mind be cleaned? Think about this carefully.

Meditate upon Naam and complete your journey. Only by doing it for some days will you be able to make progress on this path. How does this happen? When we walk on a well-made road, we find milestones placed there to tell us about how far we have come, what city is coming next, and how far away it is. The Guru also tells us the information about the inner path, but we have to do our work and walk on the path if we want to reach the destination. Satguru Ajaib has also written, "Dear ones, you will have to pick up at the point where you leave off. So why not finish the work now?" This is our own work. Let us finish it now and feel relieved.

*Without the grace of the Guru you
won't get this thing, Without
hearing the Shabd it won't come
into your hands.*

*Withdraw your attention and rise into
the gagan [regions above], your
practice is to listen to the Shabd.*

Now what does our mind do? It is watching outside, just like an eye

Ajaib's Grace

watches. Even though Guru Ramdas Ji has written of the wonderful beauties inside, still the mind does not trust this and won't look within. The tongue likes the taste of the outer things, but if the taste of the food is different than normal, somehow not to our liking, then the mind doesn't want to eat. The ears like to listen to the very sweet and melodious voices; the mind keeps on expecting more and more, and it never gets satisfied. "O man, leave this old disease, repeat the Naam of the Guru." Many years have passed since we received the Naam. But the mind has not trusted what's inside; it has trusted the outside pleasures. As we grow older, our desires increase. Dear ones, desires can never be satisfied or finished. Only the Naam can quench desire. Guru Nanak Dev Ji writes, "Grant me the Naam that brings satisfaction, so that the desires of my mind may be fulfilled." Mind is all the time eating [experiencing] the outer material things, if it happens to eat the same amount of Naam, its hunger can be satisfied.

After suffering for many births, it can become peaceful and relieved. Birth and death involve a lot of suffering, and that cycle has been repeated over and over. Sahajo Bai says that dying once is equal to the bites of five hundred scorpions, and we experience the pain of one thousand scorpion bites in one cycle of birth and death. If this suffering seems frightful, then go in the refuge of the Saint. After going in the refuge of the Saint, take initiation and meditate upon Naam. Only then can you get rid of the sufferings. Before Satsang, Guru Arjan Dev's bhajan was sung, "Your Naam removes the suffering." We are afflicted with so much suffering and disease. We should meditate day and night, and we should not forget Him while taking the twenty-four thousand breaths [the number of breaths taken in a whole day].

The mind is unsteady, it doesn't remain still. How can it be purified?

Do the practice of Surat Shabd, give up all other endeavors.

Remember the Lord with every breath so that the worries of your mind go away. Only Naam, and no outer thing, can remove the worries of the mind. Similarly Kabir Sahib tells us, "When you go to meet a Saint leave behind pride and ego." He says when you go to meet a Saint, give up your pride, ego, and attachment to wealth. Since these things have intoxicated the mind, it does not want to bow down and become soft and humble. Mind can become soft and humble by doing seva, repeating simran, listening to Satsang, and singing the bhajans. These are the different methods to soften the mind. They can be adopted by anybody. They help the mind to start working within instead of without, so that it can do the simran easily and comfortably.

Kabir Sahib says that we are afflicted with ego. This disease of "I and mine," from which the mind is suffering, is a very bad disease. If this disease of "I and mine" is removed then only "you and yours" remains. This disease of "I and mine" is a losing bargain. It can be removed only by doing bhajan and simran; otherwise, it is impossible to get rid of it. Mind is clever and restless, so how can it be cleaned? We have to make efforts and earn the wealth of Shabd. Kabir Sahib says, "The Lord is sitting above us and is watching every thing. He gives to each one of us according to our deeds."

Be firm in your aim, do not be lazy, This is the essence of the teachings of the Saints.

Radhaswami has revealed this secret, and has explained the Truth, hearing it you should accept it.

Anupgarh Visits

January 25-27 and February 16-17, 2003

A. S. Oberoi

January 25-27, 2002

This was our first visit to Ajaib Ashram since construction began about two months ago. The ashram was complete enough for the program of Satsang and meditation to be held there, though much needs to be done later as the circumstances permit. There were 65 dear ones from Delhi attending, including 11 Indians who live abroad. Special buses were arranged, and they were reasonably neat, clean, and comfortable, which made the journey easier. Due to heavy fog and severe cold, the buses had to ply at a snail's pace and were thus delayed considerably; but the dear ones took the delay lightly and utilized the time in singing bhajans to the greatness and glory of the Satguru, filling everybody with hope and cheer. Upon our arrival at Village 4 LM, Shri Sadhu Ram Ji quickly had tea prepared and served. Then He agreed to meet the dear ones, give them love, and address them as He thought proper. By then about 40 persons from areas around Anupgarh had also arrived, making a total of about 110 persons. Welcoming the gathering lovingly, with grace-laden eyes, Sadhu Ram Ji spoke roughly as follows:

“How can we poor *jivas* understand the wish and will of Satguru Ajaib? He is All-Powerful and does

whatever He wants, in spite of the obstacles in the way. Those possessed of intellect and understanding may not realize that the Satguru does not always follow the same pattern. The Master of the present time makes decisions taking into account all the requirements of the prevailing situation. He is All-Wise, All-Knowing, and All-Potent and decides to do whatever is best at a particular point of time. As followers of Sant Mat, we should learn to accept His will. The mind will always raise objections and questions, sparing no opportunity to hoodwink and delude us. Ignorant and indulgent as we are, we have not realized the importance which meditation should occupy in the routine of our life. Each one of us is busy in the matters of the world and worldliness, and we think we cannot exist otherwise. Little do we realize that all this is an illusion and a hoax, created by the Negative Power to keep us away from the meditation, not even letting us think of it. Our Satguru, no doubt, takes utmost pains to bring home to us the reality by all means possible — discourses, letters, writings, and interaction between Him and us. But what of our stubborn and sticky mind that is deceit personified? It takes no time to wash away everything that the Satguru has taken so long to instill within us.

Dear ones, in our daily life, if our



Sant Sadhu Ram Ji, January 2003

spouse, parent, or any other dear one whom we love is annoyed, upset, or angry with us, what do we do? Do we not employ every possible means to put him or her at ease, in order to regain the love and confidence of the relationship? Do we not know that our Satguru Ajaib Singh is not happy with us, due to our continued disobedience of His instructions and orders? Have we reformed our life as He asked us to do? Have we made our life full of meditation? Have we cultivated humility or extended love, respect and recognition to others? Have we shed ill will, hatred, enmity, and backbiting? If we had ever thought of these things and given them importance, there is no reason why we should not have adopted adequate and proper means to redress the situation and improve it post haste.

It is said that it is never too late to do anything good. Give these matters serious thought. Locate what has gone wrong. See where and why you have faltered, and do not delay in taking remedial steps. It is not difficult to please the Satguru, provided you start doing what He wants from now onwards. Mind you, He has much, much love for you and will take no time in responding to your plea, provided it is sincere and serious. Now that you are here, in His divine remembrance and love, there could not be a better opportunity to set the process in motion. My help, assistance, and good wishes are always with you, especially in this holy task, which is dear to the heart of my Satguru Ajaib."

Sadhu Ram Ji gave two Satsangs on that day, one about an hour after our first meeting with Him and the

other, late in the evening. Soon after the first Satsang was over, a dear one from the area around Anupgarh came and shared his experience with me, saying that beloved Sant Ji appeared to him in a vision that very morning and told him, "Most of the dear ones in the sangat have not complied with my request to give time in meditation, as I had emphasized repeatedly in the Satsangs, and have thus wasted a very valuable opportunity, to their great loss. They should wake up now and utilize this second chance that has come their way by good fortune. They should devote full attention to bhajan and simran, giving as much time as possible, in order to make up for the huge loss incurred. This is very, very important and urgent."

The second day of our stay, January 26th, was very special. On that same date in 1997 beloved Sant Ji had given a Satsang in Village 8A, at the house of Mr. Gurjant Singh, who is now the pathi [chanter] for Shri Sadhu Ram Ji, and had also visited the homes of several dear ones in the area. Sant Ji had showered much love and grace upon those who attended the Satsang, and that day has been celebrated every year since with a tape-recorded Satsang and langar. This year it became much more special as Sadhu Ram Ji held the Satsang,* met all those dear ones who came individually, gave them love, and reminded them of the importance which His Satguru Ajaib Singh wanted us to accord to meditation. The gathering was very large, and people felt as if the love and grace of

*The Satsang appears as "Open the Tenth Door," on p. 8 of this issue.

Sant Ji was overflowing. Langar was also served freely to all the dear ones.

Before proceeding to Village 8 A on that day, Sadhu Ram Ji had also conducted an initiation, which started at 7 a.m. despite the severe cold. Forty-two adults were fortunate to be granted the initiation and three children were connected with the Sound. Some of them had very good and high experiences and four dear ones saw the radiant form of the Master.

The visit to village 8A, plus the round-trip journey, took nearly six hours, and we did not return till evening. Even after returning to village 4 LM, where Ajaib Ashram is located, Sadhu Ram Ji was extremely busy in meeting the dear ones who had come to discuss things with Him and have His blessings. Quite late in the evening, Sadhu Ram Ji called all the dear ones who had come from the U.S.A. and UK and met them again briefly. Later all the 65 dear ones, along with others who were present in the Ashram, assembled for a bhajan singing session, and Sadhu Ram Ji served milk to each one of them. The session lasted for about 70 minutes. It was a very touching and blessed occasion, and tears were seen streaming from the eyes of most of those present. The atmosphere was charged with the love, grace, and divinity of the Godman, who Himself was shedding more uncontrolled tears than the rest.

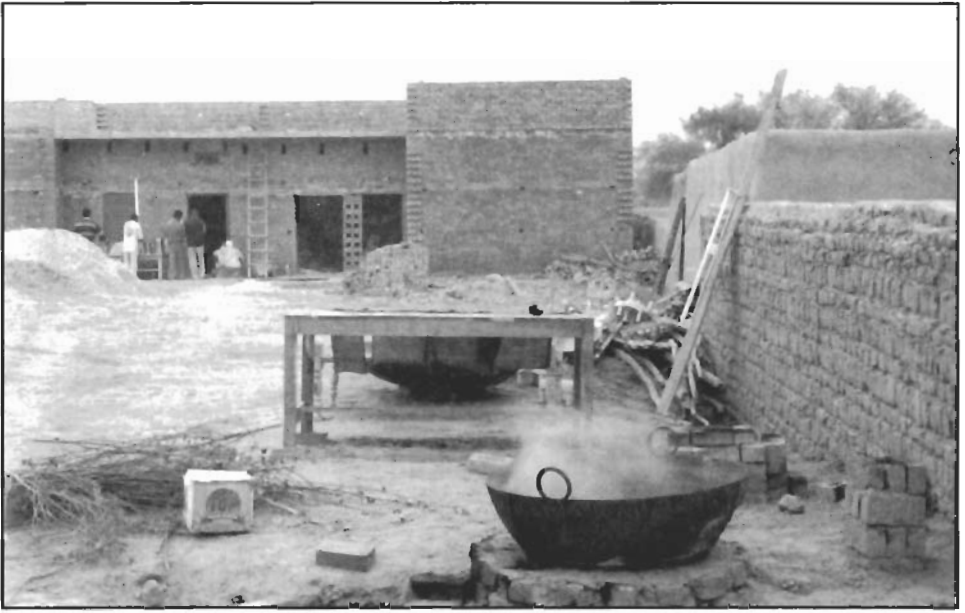
As there were many emails to Sadhu Ram Ji from the Western sangat that needed replies, He decided that He would sit in one corner of the hall and do that work, allowing the rest of the people to sit quietly in the same hall, at some dis-

tance, enjoying darshan. This again proved to be very beneficial and to the utmost liking of most of the people. Every dear one felt extremely happy and intoxicated and thanked their stars for being granted such a wonderful time. The session ended at about 10:30 p.m.

On the last day of the program, a meditation session was scheduled to begin at 7 a.m. Sadhu Ram Ji came a few minutes before the due time and bhajan singing continued quite vigorously and emotionally. Then He took the microphone and started speaking about meditation. He continued talking for the whole hour, saying humorously that, as He found people shivering from the severe cold, He thought sitting in meditation may be difficult for them. He made a few points very strongly:

1. "We should seek and try to get the company and counsel of some dear one who, after doing bhajan and simran strongly and firmly for an extended period of time, has become its form, has become unidentifiably one with it, and has become Shabd-Personified and Shabd-Proficient. Being connected with Shabd, he can connect others to it also. What will we get from anyone who is himself unconnected? Being in the dark, he will only lead others into darkness."

2. "A dear one who has achieved something on this Path Divine will always try to conceal himself and will keep himself and the meditation that he has engaged himself in hidden from the eyes of others. Even when he is questioned, he will never be at ease and happy revealing anything. He never makes a show of his skill, expertise, or achievements as he



Ajaib Ashram, Rajasthan, January 2003

thinks that they are a special gift from his great Guru and need to always be kept a secret."

3. "The quarrels, disputes, and arguments in the world are mostly due to the ego and I-hood. If we learn to be humble and meek, no problem remains unsolved, and mind you, it does not cost us even one penny to be humble and small. It is only a question of cultivating the correct mental make up, which will be very peace-giving and beneficial not only in the worldly life but in meditation too."

4. "We may think that we can do whatever we want, without anyone calling us to account. No, dear ones, it is not so, and this is absolutely wrong thinking. We have to render account to our Satguru for every small act of ours, and we have to pay for all our misdeeds, mistakes, weakness and shortcomings. And, mind you, suffering the consequences is always difficult and painful. We should therefore be careful, discreet, and

wise and refrain from doing anything that may entail avoidable karmic debt. Please consider this matter seriously and mend your ways."

There was a Satsang program in another village about 2 km. from Village 4 LM, and we all attended it. There was a large gathering and many new faces were seen. After the Satsang, Sadhu Ram Ji met a number of people who had questions about this Path, and He answered the questions to everyone's satisfaction. A middle-aged lady came to meet Him after the Satsang was over. She said that she had heard from someone that He was conducting Satsang and thought of coming to see Him. She had traveled a fairly long distance, changing two buses in route. After a brief conversation, He told her that He would take her back in His jeep and leave her in her village. Later many dear ones told Him that they would take her home, and one dear
Ajaib's Grace

one even said that he would be going by her village on his way home, and he could drop her there. But Sadhu Ram Ji did not agree. He told me privately that He had previously worked on the farm of that lady for 15 days and had lived with her family during that time. As the lady had thought of coming to see Him, without understanding anything about Satsang, Naam, and the Path, it was an indication that she might benefit. As He had taken food at her home, He owed it to her to take her back safely. The meditator has a different view of things than the worldly people and acts for the benefit of others.

Before we departed for Delhi, Sadhu Ram Ji gave us more than 45 minutes. We sang bhajans, had silent darshan and individual darshans full of mercy and grace. The whole scene was so soul-stirring and heartwarming that no words can describe it. As the eyes of Sadhu Ram Ji were shedding tears, how could anyone else refrain? We wept for His grace and mercy and felt in our hearts that He would never leave us, come what may. We boarded the buses for our return, and then He went into each of the buses Himself and looked at every dear one intently and intimately. He made us understand without speaking a word that He had unlimited love for us and that the more we think of the Guru, the more we shall have His love and grace in return, inspiring us to do more meditation. Bidding us farewell, He waved both His hands, much like beloved Sant Ji used to do, bringing instant tears to the eyes of the dear ones departing.

* * *

January-February 2003



Sant Sadhu Ram Ji, February 2003

February 16-17, 2003

Great Master Kirpal used to say that every visit to a Perfect Master has its own hue, color, and importance, and depending upon one's receptivity, one gets the benefit. This time a smaller group of 27 persons made the trip to Anupgarh and many in the group were weeping in anxiety and joy, wishing to reach Sadhu Ram Ji as early as possible. We went first to village 8A, the home of Sadhu Ram's pathi, Mr. Gurjant Singh, where the first part of the program was to be held. Sadhu Ram Ji seemed to have already heard the cry of those who

were weeping, and He was waiting right at the bus stop, with folded hands and a bewitching smile. All of us sat down on the green lawn in front of the Mr. Gurjant Singh's house, and Sadhu Ram Ji addressed us in more or less the following words:



Sant Ajaib Singh Ji, Rajasthan, Jan. 1997

"You might think that you are very keen and eager to meet me. But, dear ones, Satguru Ajaib Singh, sitting within me, has been waiting for all of you for over an hour. He wanted to greet you immediately upon your arrival to give you His love, grace, and mercy. You should know that it is the Guru who first loves us, and our love is only reciprocal. Now we are deeply involved in the world and its attachments, tastes, and pleasures. If we respond to the love of the Guru intensely and emphatically, then our task becomes easier. Our love and

longing for the Guru increases, and we start seeing Him inside, off and on. This is a difficult and slippery Path, but it becomes far easier if we have unwavering faith in the Guru, create yearning in our within — taking away our thoughts from outside — start focusing on Him. While welcoming all of you lovingly, I will plead with you to utilize every moment available in meditation, Satsang, seva, and the divine remembrance of Satguru Ajaib."

Steaming tea was then served to each dear one. We had a wash with hot water and rested for about an hour before lunch was served to us, as well as to the people from the areas around, who had also arrived for the program. The Satsang was held in a large area under the shade of the "berries"* that have grown up there in large numbers. There were some old satsangis from the time of beloved Sant Ji, many of whom I had not seen for over a year. Greatest in number were the local Choudharys, a group of Hindu Jats** who speak Bagari.*** In all, about 300 persons attended the Satsang, and had food and tea, etc. The atmosphere was very unique and exciting. The facial expressions of the new dear ones showed that they had come for the first or the second time, and their devotion, simplicity and eagerness to participate in the pro-

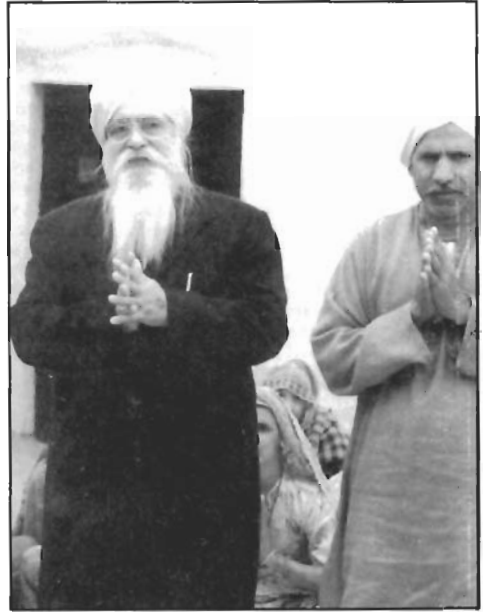
*The jujube tree, called *ber* or *berry*, has a small, edible, plum-like fruit.

**Jats are landed peasants, living mostly in the Rajasthan and Punjab areas. They may be Muslim, Hindu, or Sikh.

***Bagari is a language spoken in Northwestern Indian, closely related to Rajasthani, Hindi and Punjabi.

gram were very strong and heartening. It is worth mentioning in this regard that after conducting the Satsang on the 26th of January, 1997 at village 8A, Sant Ajaib Singh Ji had visited the houses of Shri Ram Saroop and Bhagirath (who are constantly with Sadhu Ram Ji), which are located about 10 km. away from Village 8A. While He was at the house of Bhagirath, His face was radiant and refulgent beyond description, and His grandeur and glory were reported to be immense. I understand that when Bhagirath came face to face with Him, he saw the faces of all the gods and goddesses whom he used to worship before meeting Him, and his soul was withdrawn immediately, with the result that he was about to fall down. Then Sant Ji Himself supported him with His hands and reportedly said that the sangat would increase greatly in that area and that the Bagari-speaking Jats would outnumber others in the sangat. The prophetic words of Sant Ji appear to be coming true now. After Satsang was over Sadhu Ram Ji met all the local dear ones who had come and gave them words of divine wisdom and encouragement. We then set out for village 4 LM, arriving there in evening. After we had tea, we assembled in the hall for darshan and singing of bhajans. Then, after about 30 minutes, Sadhu Ram Ji started meeting individually with the dear ones who had come in the group.

It seems that some very important points came up during the interviews of the local dear ones and the dear ones from Delhi, and as these seem to apply to each of us equally, I



Sant Ajaib Singh Ji, Rajasthan, Jan. 1997

am venturing to mention them here, for the benefit of those who may feel interested:

(a) The parents of one lady had passed away some time ago, leaving a lot of property and cash. Her brother has the habit of heavy drinking and is very far from the Path, even though he is initiated. Her sister also seems inclined towards the brother, and the two of them in league want to usurp the inheritance share of this lady. The lady was therefore mentally distressed. She told Sadhu Ram Ji about her problem and sought His help so that her equilibrium might be restored. He said, "Dear sister, I will tell you the principle. Whenever we get attached to a relative, child, parent, person, property, or anything of the world, then even the slightest idea that we might have to leave or lose that thing causes us terrible pain, disappointment, and distress, dis-

turbing our mind. But the unchanging truth is that whatever we are destined to get in this life — right down to a single penny — is predetermined, and we do get it, come what may. In Gurbani it is explained that whatever is written in our fate will come to us and shall neither increase nor decrease in the least. We should therefore try to repose faith in our Satguru, who is our greatest benefactor. He wants us to devote our attention and energy to meditation instead of getting upset or disturbed over such happenings. Fate will bring to us whatever we are destined to have, great or small. We should learn to be patient and grateful for the same, because no amount of effort by us or anyone else can change it, even a little bit."

(b) A dear one from a village near Ganga Nagar, who used to do and still does a lot of seva at the ashram of Sant Ji, came to the Satsang on the first day and met me after it was over. He told me that he was coming to meet Sadhu Ram Ji for the first time. He said that while he was in no position to say whether Sant Ji's power was working in Him or not, he found Him to be very humble, loving, and decent, with a spark of divinity in Him. Later the same dear one went to meet Sadhu Ram Ji, along with a large number of persons who had come for the Satsang. Despite the big crowd and shortage of time, Sadhu Ram Ji talked with him and told him that the Truth that he was keen to know could not be found outside. He told him instead that he should devote long hours in meditation with a strong, sincere, and focused mind. He said there was no reason why

Satguru Ajaib would not show him the Truth within. That dear one told me later that he appreciated the love and kindness with which Sadhu Ram Ji had met him and given His advice, despite various compulsions of time. But he said he wanted to meet Him alone once again. On the next day, after obtaining permission, I took that dear one to Him, along with another lady in similar circumstances. The dear one went to Him and put the question straight: "Who will take care of my soul?" And He asked him, "Whose disciple are you?" And upon hearing his reply — "Sant Ajaib Singh Ji Maharaj" — Sadhu Ram Ji said at once, "The same Satguru Ajaib sitting within me will take care of your soul, and you should have no doubt or fear about it, but having full faith and confidence in the Satguru, do the meditation and seva devotedly."

That dear one then felt happy and confident and said that all his misgivings and questions stood solved and that he was fully convinced. He then asked whether he should share what he had seen and experienced with others. Sadhu Ram Ji replied, "No, dear one, all that has happened is for you alone, and you should value it and maintain it. There may not be many who want to know about it. But if you find that there is someone who is searching for the Truth and is very keen to see Sant Ji, then you can share with him only up to the exact extent of what has actually happened and not one word more. Then leave it to him to decide what he wants to do further. In any case, do not try to persuade or prevail upon anyone to come to me. Let each dear one decide for himself."



Sant Sadhu Ram Ji, Village 8A, Rajasthan, January 2003

This further reply made him feel even more happy and satisfied.

(c) The lady I have mentioned in (b) above had met Sadhu Ram Ji a day before but wanted me to take her to Him again. She said she wanted nothing but His hand of support, protection, and benediction to be always on her head, so that she would be able to bear her karmic debt patiently. He cast a very grace-laden glance upon her and said, "Yes, it will happen, as you want it to be." Later that lady told me that, when He looked at her, there was so much radiance, refulgence, and authority in His eyes that she felt profoundly rejuvenated and satisfied, and she said that in the future she would have no worry.

(d) Later when I had some free time, I told Sadhu Ram Ji about the
January-February 2003

experiences of these two persons, and He said, "Oberoi Sahib, in whomsoever the Guru is manifested, radiance, grace, love, light, life, mercy, forgiveness, and humility come to reside, but that cannot be experienced by everyone. It comes in the fate of only those who have yearning, longing, a beggar-like attitude, and utmost humility. Others, who may be possessed of intellect or ego, keep raising objections and questions, doubt the authenticity of such experiences, and indulge in unbecoming criticism. As followers of Sant Mat and of Satguru Ajaib Singh Ji Maharaj, we should search for the Reality, and we should not, repeat not, criticize anyone, including even the worst sinners or our enemies. As often advised by the Satguru, let us cultivate the habit of looking into our own faults, follies, and shortcomings and improving our own soul and self."

Guru Gave the Lamp

Sant Sadhu Ram Ji

*I may leave the Lord, but I will not
forget the Guru,
I will not look at the Lord in the
presence of the Guru.
The Lord gave me birth in this world,
Guru freed me from the cycle of birth
and death.**

Millions of salutations at the lotus feet of Sawan Singh Ji Maharaj, Kirpal Singh Ji Maharaj and Ajaib Singh Ji Maharaj. Sahajo Bai says, "I sacrifice myself for my Satguru because Guru has given me the lamp of knowledge and showed me that the five dacoits are residing within me." Who is worthy of our devotion? If Guru and God both stand before us, then it is the Guru who we should worship. All the Saints and all the holy books say the same thing — we must do the devotion of the Guru. But if we have some desire and want to see it fulfilled, then we put our Guru in second place. How do we put Him in second place? When there is a marriage of some girl or boy, what do we worldly people do? First we forget our Guru and instead try to please Ganesh Ji.** We think that no

*This is a bani of Sahajo Bai, who was a great meditator and a disciple of Charandas. It appears in *Sahajo Bai ki Bani* (Belvedere, 1967), p. 3.

**Ganesh is the Hindu god of beginnings, usually represented with an elephant head. He is worshipped at weddings for the sake of material wealth.

This Satsang was given January 12, 2003, Village 8A, Anupgarh District, Rajasthan.

important function can be completed without the blessings of Ganesh Ji. But for the devotees and the beloveds of the Almighty Lord, the Guru is everything. Guru Arjan Dev has written, "You are my mother, you are my father, you are my relative, you are my brother." And when the disciple considers the Guru to be everything, then the Guru also opens His heart wide and says, "Whenever you remember me, I will come to you no matter where you are." Similarly, Sahajo Bai writes, "I can't forget the Guru. God has given me birth in the physical body and has set these five thieves after me — lust, anger, greed, attachment, and egoism. They are not leaving me." It is the same in all the bodies. Animals also have anger. Cats and snakes have anger, and all the other animals and birds have anger. All the *jivas* are afflicted by this illness of anger. The human body is made up of five elements. Some bodies are made up of two elements, some of three, and some of four. But in this human body of five elements, which is the highest body, the five dacoits are also residing. They are also called the five ghosts, and this body is sometimes referred to as the body of the five ghosts. These ghosts affect the soul and, bringing greed or some other weakness, they cheat the soul and keep it stuck here. If the soul becomes affected by attachment, then again it will be dragged back to take birth into this world. When Saints see the sufferings of the soul, they try to explain the situation. Kabir Sahib has written: "O soul, I know that you are suffering because

you have developed friendship with the mind." The soul should have gone to a high place, but instead it has befriended the mind, and the mind has fallen very low and is behaving like a sweeper. But when both the soul and the mind obey the Satguru, then that power of the Guru draws them up. It is like the force of the magnet that pulls the iron. It is the magnet's power which attracts the iron towards it and not the power of the iron that pulls the magnet. So both the soul and mind are attracted by the Guru Power. And the Guru makes them hear the Satsang and makes them understand the reality. He gives them the Naam and joins them with God Almighty.

*The Lord gave me the company of the
five dacoits,
Guru freed me, understanding me as an
orphan.
The Lord trapped me in the snare of
family,
Guru has broken my attachments.*

After giving Naam initiation, the Guru resides within us, in the form of Shabd. When the mind starts doing the simran, the soul can catch hold of Naam Dhun, which is coming from above. The soul travels in the higher planes. Unless mind starts doing the simran, inner progress will not be possible. Why will it not be possible? Dear ones, today the mind is with us, and tomorrow that same mind will be with us. Satguru Ajaib used to say, "This is your work, and you have to worry about it. At whatever point you leave it off, you will have to pick up that work later and start again from that very point."

If we cook the food but then set it aside and do not eat it, will it go inside our stomach on its own? Will we be able to satisfy our hunger in this way? No, our hunger will not be satisfied. Simi-

larly if a poor man starts repeating 'wealth, wealth,' will any money come to him? No, it will not come just by talking. Kabir Sahib tells us that we have to be courageous and work with our own hands; we have to earn our own livelihood by doing hard work. God is kind, and He will shower grace and mercy on us. But if we eat food that is not earned by our own honest and hard labor, that food will never bring us any success. Guru Nanak Sahib tells us, "Eat food earned by hard work and also give something from your earnings for others. Nanak says, such a person recognizes the way." Unless this mind does devotion and sacrifice, its actions will earn no reward. It will get something only by working hard. Without hard work nobody has earned anything or followed the path in a good way. Success is not possible without hard work.

All the Saints have shared the experience They received, and They tell us, "Dear ones, if you will understand, you can also do the work." From the story of Guru Nanak Dev Ji it is known that for eleven years He meditated upon Naam. He experienced that Naam, united with that Naam, gave the message of Naam, and told the benefits of meditating on Naam. In the cycle of births and deaths there are eighty-four lakh species. If you don't meditate upon Naam, you will go into the cycle of eighty-four lakhs births and deaths. This human birth is the best of all. It is the king of all the *jivas* [embodied souls]. If someone is the king, but still he behaves like a donkey, is he not foolish? Who will consider him a wise person? So when we get the human birth, it is a very good thing if we remember God and meditate upon Naam. Then we will also become like

Him. And if we remember the world, then, dear ones, we will find that this world is like a dream. And just like a dream, this world is not real. God Almighty has been Truth throughout all the ages. And if we take hold of this Truth, only then can we cross this ocean of life. If we take hold of the world, then we will become like the world. The world is temporary, and it will not remain forever. Only by taking hold of Ram Naam can we cross over this ocean of life.

When we are asked about our meditation — how much we are doing and how much progress we are having — we reply that meditation is difficult to do. Just consider. Is meditation something we are supposed to accomplish outside or is it something that can only be mastered by going within? Dear ones, God Almighty resides within you. If you want to meet Him, then you can only meet Him by going inside. Unless you come back to your true home, how can you meet Him? We cannot meet Him unless we create love, yearning, and the pain of separation within us. Sant Ji has written that without yearning and love, God cannot be found. Those who have found Him have done so by creating yearning and by making a place for Him in their within. Only then can He be found. Kabir Sahib says, "One person comes when there is a marriage or engagement; another poor fellow comes when he is afflicted with some suffering and then tries to give a rupee as an offering." If He were going to be pleased with just one rupee, what cheaper bargain could we get? But, dear ones, it doesn't work like that. If we want to please Him, we will have to give the mind. He won't accept worldly things; but if we offer the mind, how can He not accept? The hunger and desire of our mind cannot

be satisfied by the things of this world because by consuming the worldly things we are earning the sins. Why does this happen? When you cut a vegetable, that vegetable also has a soul. When you cut an apple, that apple also has a soul. Everything has soul. Soul is eating soul. What good is there in any of this?

If we want to be freed from this world, we will have to meet the Guru and unite with the Shabd. Shabd never takes birth, it never dies. Shabd never increases, it never decreases. The natural region of Shabd is in and above the fourth division. There is a saying, "*Tin lok me basta kal, chautha pe sant dayal,*" that is, Kal resides in the three lower divisions; the gracious Saints dwell in the fourth division. Shabd is the form of peace. It neither increases, nor decreases. It is never spoiled. Nobody can kill it, and it does not die. It has neither outline, nor form. It is neither visible, nor invisible. As long as we are dwelling in the nine openings, we will always go into the hells. Whenever the mind wants to, it can throw us down and take us into the hells where we will have to pay for our bad karmas.

The Master explains again and again that this world where we are residing is not our home. No community or religion is ours. Sat Naam is our community. Soul is the form of Truth and a part of the Supreme Lord. It is something real. As the sun has no caste, then how can the rays coming out of the sun have any caste? Similarly God Almighty has no caste, so how can the soul have any caste? The soul can be absorbed in the Oversoul. We feel we are separate because we have forgotten our real nature. We have read some books, but from reading we get no peace of mind. Has anybody gotten peace of mind in this world? If anybody has gotten peace it is only after

drinking the Naam. Only after drinking that nectar can peace be achieved. If we come to the Daswan Dwar and taste the Naam, then we can get the peace. Guru Nanak Dev Ji also writes, "Grant me that Naam which bestows satisfaction and finishes the hunger of the mind." That hunger or desire from which our mind is suffering can only be satisfied by the Naam. We can get peace from Naam.

Similarly, Sawan Singh Ji Maharaj tells us that once His Guru, Baba Jaimal Singh, told the story of a soul that had somehow wandered into the hells and was suffering. That soul was feeling the pain of separation. The Guru went there and called to the soul. He asked the soul to follow His voice. When the soul followed, He asked if it could see the light. The soul said, "Yes, now light is coming, and your voice is also coming from that light. Now I can see the light and hear your voice also." The Guru said, "Now catch hold of the string of Naam and come up." So even if by mistake the *jiva* goes into hell, the Guru rescues it. The Guru has given His promise. The disciple is a child of the Guru, and the Guru does not forget him after giving him the Naam initiation. But what does the disciple do? He takes the Naam and puts it away in some safe place, but never takes care of it or practices it. Now if we have some illness, it will go away only if we take the medicine. If we don't take the medicine regularly and on time, then how can our disease be cured? Dear ones, give five to six hours daily in meditation. Then the mind, which now tilts towards the world, will change its direction and will incline towards the Guru. Kabir Sahib has also written, "Mind is restless and a thief. Do not go by the counsel of the mind, because every moment the mind is changing." Mind behaves like a saint

one moment. It behaves like a beggar one moment and like a king the next. It doesn't care, and it becomes whatever it wants to. Mind can understand by obeying the orders of the Master and becoming the Gurmukh, the mouthpiece of the Guru. Simran can set the mind right.

*The Lord entangled me in pleasure
and sickness,
Guru united me with Himself and set
me free.
The Lord deluded me in outer ritual,
Guru showed me the true form of the
soul.*

We are involved in the rites and rituals. Sahajo Bai tells us that all these outer rites and rituals — repetition, austerities, visiting shrines, idol worship — are tasteless. Why is it so? Guru Nanak Dev Ji writes that we are pouring clean water into the mud. All these outer methods are like mixing clean water with the mud. These are the empty karmas; we get no benefit from them. At the time of death, the angel of death robs us. When the soul is thirsty and asks for the water, the angel of death says that it will have to pay a price for that water. So the angel of death robs the soul of its good karmas like repetition, austerities etc. He tells the soul that it will get water only if it gives him its good karma. So the angel of death takes away everything, and the soul does not get any benefit. But no thief can take away the wealth of Naam. No one can steal it from us by any method because Naam is Almighty. Naam is the Shabd. Kabir Sahib says, "A spark of fire fell on dry grass." If a spark is put on the dry grass, it burns the grass and turns it into ash. Naam destroys all the karmas and makes us free. Guru Nanak tells us the outer rites and rituals that we

do in this visible world are all hypocrisy. He says we are all hypocrites. We are cheating God. We are not doing the meditation of Naam, and we are cheating Him by doing the outer rites and rituals. Do we think He does not see? Dear ones, He is watching everything. Through such outer performances no one has ever been freed and or ever will be freed. Everyone has sung the songs in praise of the Guru. Sahajo Bai also sings in the praise of her Guru. Anybody can cross the ocean of the world by riding in the ship of the Guru. That ship is the ship of Naam. Naam acts like a ship and by riding in it we can cross the *bhavsagar*, the ocean of life.

*The Lord hid Himself from me,
Guru gave the lamp and showed
Himself to me.*

Maharaj Sawan Singh Ji used to tell a story about King Janak. King Janak had a strong yearning to meet God and asked if there was anyone who was the beloved of God Almighty. People told him that there must be a Master. When Kabir Sahib had left the earth plane, then Ravi Das, who was cobbler by profession, became the Perfect One. In those days much importance was given to caste. The idea of high and low castes is created by our mind. People look only at the caste of a person but don't see his actions.

So King Janak wanted to find a true Master and offered to donate one hundred cows and one hundred gold coins to anyone who could give him the true knowledge. Somebody came and took the prize but then gave him only the knowledge from the books and from that outer knowledge the king was not able to get the inner peace of the soul. After some time his soul again rebelled. Soul is the same essence as God Almighty. Until it meets God Al-

mighty, even though we may be providing it with the worldly things that keep it occupied for many hours, still its hunger cannot be satisfied. And after five or six hours pass, again it is hungry. So as Guru Nanak Dev Ji tells us, "Grant me that Naam which bestows satisfaction and finishes the hunger of the mind." The outer material things cannot satisfy our hunger, no matter what quantity we may consume. This hunger of the soul can only be satisfied by the Naam. King Janak had a great hunger for Naam. He was eagerly waiting for some beloved of God who could satisfy his hunger for Naam. Once again he donated the same number of cows but was not able to get peace. Finally, it so happened that Ashtavakar came to the court of the king, where everyone was assembled. He went and sat on the dais that the king had made for his Guru. The king had made that dais and had told everyone, "My Guru will come here, and I will obtain knowledge from Him." When all the courtiers saw Ashtavakar, they thought that his body was deformed and bent like an arch. Ashtavakar Ji saw how they were thinking, he said, "You have gathered all these cobblers. They are competent judges of the skin, which may look good if well-oiled. But they don't have any true knowledge." Only the Guru can impart knowledge. The Guru is knowledge. He sits within the disciples, calls the *angat*, gives *Satsang*, and imparts God's message. Guru Nanak Dev Ji has written, "O my mind, keep repeating 'Guru, Guru.' Besides the Guru, no one is ours." We have no one other than the Guru. The mind should repeat "Guru, Guru" because without the Guru we are nothing.

King Janak said, "You are correct. Can you give me the true knowledge?" Ashtavakar replied, "Yes, I can give it

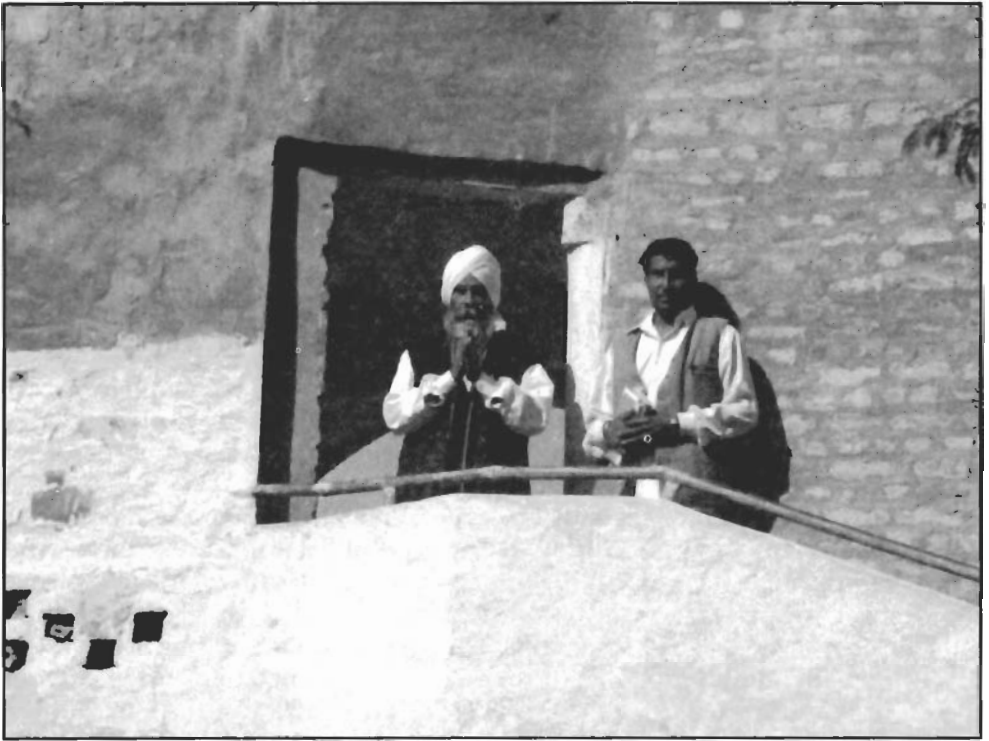
to you." The king said, "Give me the knowledge in as much time as it would take me to sit on a horse." He replied, "O, I can give it to you in that much time, and you will have it. But you will also have to give me something." The king said, "I will give you whatever is in my power." Ashtavakar replied, "You will have to give your body, mind, and wealth." In those days there were no written agreements. So the king took some water in his hand and promised, and he gave everything to Ashtavakar. Then Ashtavakar told the king to sit on the horse. When the king was about to sit on the horse, Ashtavakar said, "Dear one, whatever you have given to me is no longer yours. Think about this carefully." So the king had meant to sit on the horse, but then he realized that he had already given his body, mind, and wealth to the Guru. We have only three things in the world. He had donated all these worldly things to Ashtavakar, and now nothing was his.

Ashtavakar told him to sit cross-legged in the lotus posture, and then He gave him the simran. At first the king's mind was wandering outside in the palaces. But Ashtavakar told him, "Now you have become mine. Be still and remain at one place. Take your seat in your real home." Your real home is in the Daswan Dwar. Mind, which is part of Brahm, has come down from the Daswan Dwar. It has forgotten the reality. In this outer home of the body, it is beaten like a thief. The condition of the mind is like the condition of a thief. It gets the beating because it has forgotten its real home. To try and make it understand, all the Saints and Mahatmas explain lovingly, "You have forgotten your own reality and your own home." Ashtavakar gave the simran to the king. Then his mind became engrossed in the simran, and his

soul started traversing the higher planes. Sitting close by him Ashtavakar said to the courtiers, "Call him." But the king did not respond when they called because he had left his body. After the king had traveled in the higher planes for some time, his soul came back into the body. Ashtavakar asked him, "Now tell me. Have you got the true knowledge or not?" The king replied, "Yes. I have got it." Again Ashtavakar asked, "Do you have any doubts?" The King replied, "No." Similarly, when Sukhdev Muni came back after having the darshan of his Guru, Ved Vyas Ji asked him, "What is the Guru like? Is He like the moon?" At first, he did not reply, but those who have seen the Truth try to make us understand through outer examples. So he said, "The moon has a stain, but the Guru has no stain. He is without stain. He shines like the sun, but the sun is hot. The Guru is absolutely cool."

*The Lord created obstacles in the way
of salvation,
The Guru removed all the illusions.*

Dear ones, the liberation is of the soul, not of the body. If the desires are scattered in the world, then the desire for the passions has to be removed. The soul itself has to try to remove them. How can we get rid of them? Earlier we had the desire for the world and remained busy in its work day and night. Kabir Sahib says, "You remain busy looking after your family, and stay immersed in the business of the world." Nights are spent in sleeping and the days pass by in eating. When will you meditate upon Naam? Only after meditating upon Naam will you get happiness. How will you get happiness if you don't meditate upon Naam? Whoever has meditated upon



Sant Sadhu Ram Ji, Village 8A, Rajasthan, January 2003

Naam, has gained the real happiness. Satguru Ajaib told us that Kabir Sahib and Guru Nanak meditated upon Naam and spread light throughout the universe. They praised the Naam and told about the beauty, glory, and importance of Naam. Naam is God Almighty. We are in the refuge and the *Mauj* [Will] of the Naam. If this is the greatness of Naam, then think about what this means. Naam is the Almighty Shabd.

We have friction with each other, we set ourselves against others or criticize them, and we have hatred for others and think them to be lower than us. The same God Almighty is residing within everybody. So isn't it God that we are hating and criticizing? We want to meet God, but we don't give

any respect to other human beings. Guru Nanak Dev Ji has written that this universe is the creation of God, and if we want to meet Him, first we have to have love for all His creation. Only then can we meet Him. We are at odds with the whole world, so how can we hope to meet Him? Similarly, Bulleh Shah also writes, "O Bulleh, if you want to meet me, you may change or even destroy the outer mosques and temples, but never break the heart of another, because God resides in all. If you have broken anyone's heart, then I will not meet you."

*I sacrifice my body and mind on
Charandas,*

*I may leave the Lord, but I will not
give up my Guru.*

The Story of the Donkey

Beloved Sadh Sangat of the Guru, according to the permission granted by Sadhu Ram Ji, I will tell you a story. If I make any mistake in that, please forgive me.

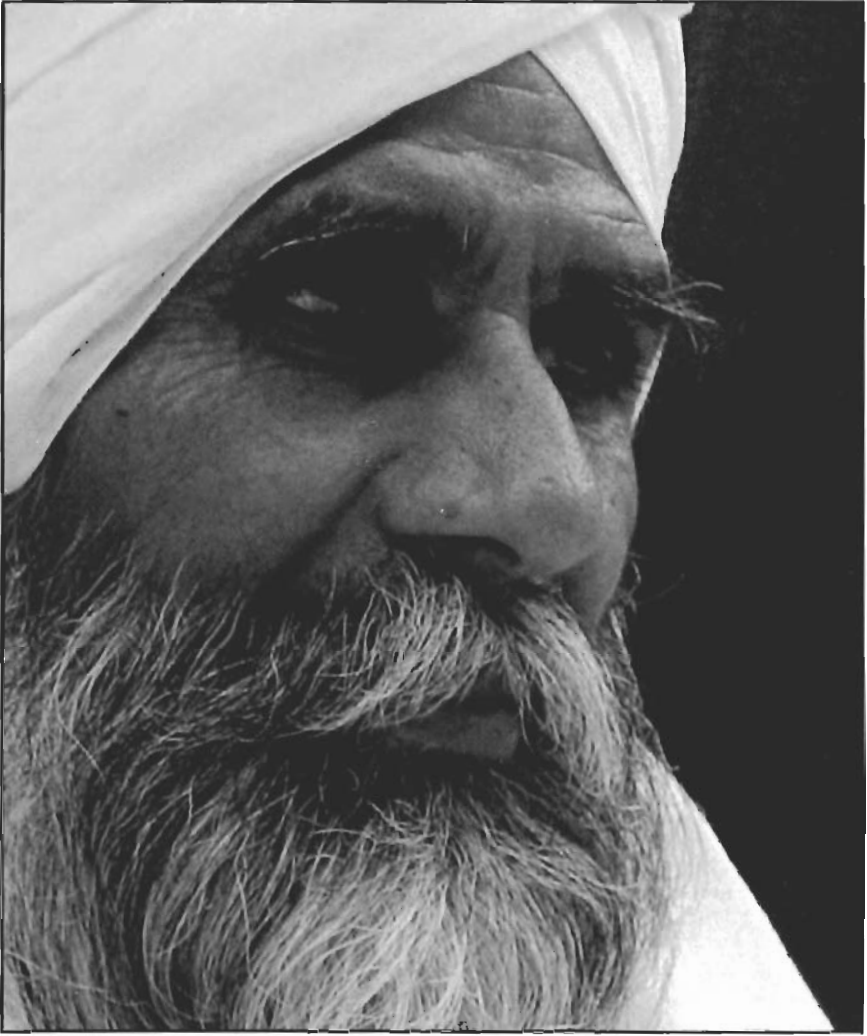
Once an old man and his young son were traveling to a town far away. At that time they didn't have cars or trains or buses, so the people traveled by horse, or donkey, or bullock cart. They took a donkey for their journey, and the son rode on the donkey, while the old man walked a little behind. As they were going through a village, many people were watching them. When the people saw how the young boy was sitting on the donkey and the old man was walking, they started criticizing those travelers. They said, "How strange that the young man is riding on the donkey, and the old man is walking. It should be just the opposite." So hearing what those people were saying, the old man climbed on the donkey and the young boy started walking behind.

They continued on their journey and after a while came to another village. Many villagers were watching them pass by and started saying, "What a sight! Would it have done that old man any harm if he had let the young boy ride on the donkey?" When the father and son heard what the villagers were saying, they talked the matter over with each other and decided they would both walk behind the donkey and neither of them would ride on it.

Going along they reached another village and the villagers, young and old, were watching them coming. They started criticizing them saying, "Just look at this. Here the old man and young boy have a healthy, sturdy donkey, but both are walking. Why are they wasting their money buying a donkey, if they aren't going to ride on it?" So the man and his son again talked the matter over with each other. The father said, "The people are criticizing us, so we must be doing something wrong." Considering the possibilities, they came up with a plan. They got a rope and tied up the legs of the donkey. Then they brought a stick and put it through the rope. They each took one end of the stick, lifted up the donkey, and carried it along. The father and son thought that since now they had decided the proper thing to do, the matter would be finished. People would be satisfied with what they had decided to do and would stop criticizing them.

As they continued on their journey they came to another village, but, as they passed through, they found that villagers' reaction was just the opposite of what they had expected. All the people watching started laughing at them and said, "We've never come across fools like this before! They should be riding

On the evening of March 1, 2003 in Delhi, Sadhu Rami Ji expressed His concern that the dear ones might be feeling disappointed because of His illness and asked His Pathi, Mr. Gurjant Singh, to tell a story to make the sangat laugh.



Sant Sadhu Ram Ji

on the donkey, but instead they are carrying it." When the father and son heard what the villagers were saying, they realized that people were going to criticize them no matter what they did. So the father and son replied, "Yes, you are right. We are fools!" Since they saw that someone would always criticize them, no matter what, they decided not to pay any more attention to the other people. They realized that they should do what they themselves thought to be correct. They untied the donkeys legs, they both got on the donkey, and then continued happily on their journey.

So from this story we learn a lesson. When we take up the path of the Masters many people will criticize us. Our relatives and friends will criticize us. But the satsangis should not change their way of thinking. Becoming intoxicated in the love of their Guru, they should walk on the path of the Saints.

Reunion with the Lord

Personal Account of the February-March 2003 Delhi Program

Steve Olson

I'd like to begin this account with the words of my Master, Kirpal Singh, taken from His birthday message of 1959. It has proven especially helpful to me over the past few weeks and months:

“Dear Ones,

On this day of my physical birthday I wish you all happiness.

Human birth is the highest rung of all creation. It is really a rare blessing which you have got. This has been given to you for attaining Divine Realisation and Spiritual Perfection. It is a supreme opportunity for striving and obtaining a sublime experience of All-Consciousness. It is to be utilised for this great purpose. The various religions and faiths are so many methods evolved for fulfilling this great purpose of human life. This is the one common basis of all religions.

You have been put on the way and given a conscious contact with God-Power residing within you. You have to develop it by regular practice from day to day. To attain this Goal purify your nature by living a good life. Manifest truth, purity, love, selflessness and righteousness in your life and activity. Give up all hatred, eradicate egoism and anger. Eschew violence, pledge yourself to love, sincerity, humility, forgiveness and nonvio-

lence. Abandon war. Abandon lust for power. Fill thy heart with compassion, mercy and universal love. Let the Law of Love prevail amongst you, which should be radiated to all nations and races. Let true religion of heart be [the] ruling factor of your lives. Love God, love all, serve all and have respect for all as God is immanent in every form. Preach the Gospel of oneness. Spread the message of oneness and live a life of oneness. There will be peace on earth. This is the mission of my life and I pray it may be fulfilled.

With fondest love to all,
Kirpal Singh”

It has been more than two weeks since my return from Delhi, and during that time, I have had a chance to reflect on the significance of my first meeting with Sadhu Ram Ji. What compelled me to go to Him in the first place? It is a hard thing to describe, as the reasoning behind it has little to do with intellect or rational thought. It is a matter of the heart. When I first read of Him, it was through a document written by Mr. Oberoi, entitled “My Search For Truth.” While reading this document, I became overwhelmed with a sense of love for the Master, beyond anything emotional or intellectual. It was a Power that consumed me, and I was dumbfounded by it. It stayed with

me, becoming strong and compelling whenever I thought of Him, and I finally concluded I had to see Him for myself. My mind kept looking for something to latch onto, some outer form of justification for this, and even as I prepared to go, my mind was reluctant. But over the years I have learned not to trust my mind, as it has not been my friend in these matters. Rather, I have learned to trust my instincts and my heart, and so dragged my mind along as a reluctant, but willing, participant in this pilgrimage.

Much has happened in the world during these two weeks since my return, yet I find myself strangely aloof, as though a visitor from another world witnessing the events of this world with a certain detachment I would have thought improbable only a month before. The words of Sant Ji come to mind: "This world is a fair of a few days." I attribute this, at least in part, to the impact that the visit with Sadhu Ram Ji has had on me. His message to those who have been initiated by past Masters is very clear: get on with it (these are my words, my impressions). Don't wait until after your death, don't wait until you are old, don't even wait until tomorrow. What you have to do on this Path, you should do now, as who knows what can happen later? The most important seva that can be done right now is meditation. So my first impressions of Him contain a sense of urgency, a sense that there is nothing more important for us to do with our lives right now than meditation. His message to us is nothing new: we have to do the meditation. We must love the Master, the Master who resides within us all, and do the simran. Always simran.

There was one mediation talk given during the four-day program on the importance of simran.* That morning's meditation was the most fruitful meditation I've had in many years. Possibly this was due to some little extra effort on my part to be attentive, but the presence of the Master Power seemed almost tangible, supporting me and giving me strength to do battle with the mind. After the first morning's meditation, He gave a Satsang** in which once again the significance and importance of simran was stressed. It was given while a thunderstorm raged outside. I'm told that it never rains in Delhi this time of year, so I regarded the storm, and the rain, as a very auspicious event.

We saw Sadhu Ram Ji again later, after meditation and bhajan singing. He gave us darshan while a Satsang of Baba Sawan Singh was read. This Satsang acknowledged four great sins lying within: lust, anger, fraud and self-importance. It described their effect on us, and in the end, asked the Satguru for forgiveness. It was a very moving prayer, which seemed to be read for my sake alone (because I'm so filled with self-importance), and I took it to heart, readily acknowledging all of these faults and more.

This seemed to set the stage for the next day. During this day, all of my faults seemed eager to demonstrate how easily they could take over my consciousness. Throughout the day I was very unsettled with myself — trying to do battle with the mind with-

*The talk appears in this issue on p. 42 as "Naam is a Ship."

**The Satsang appears on p. 38-41 of this issue as "Simran Gives Happiness."

out much apparent success. The mind seemed determined to exert its role as "oppressor" and show that it was in charge. But I plodded on, working on the simran as best I could, and at the end of the day I had to drop everything in the lap of the Master and plead for forgiveness. This forgiveness was granted without hesitation. [This kind of mental/emotional whirlwind has only happened to me while in the company of Kirpal and Ajaib.]

The mind certainly did not cooperate during the rest of the program, but after that day, it became more subdued, and the simran seemed to become easier. Meditation during the program was productive, although the floors did seem unusually hard, and the rugs seemed woven with fibers from hell! But it was so evident this was all the mind. I knew if I could just set it aside with simran, good things would happen. To the extent I was able to do that, good things did happen. Since my return from Delhi, I have been asked by a number of individuals about my impressions of Sadhu Ram Ji, and do I think He is a Master? Well, I don't know anything about how to recognize a Master. All I can say is, He helped me. He helped me immeasurably in ways that I cannot describe. He poured new life into this cracked and worn vessel, and for that I am so grateful. As one dear brother said, "It was like a reunion." Not since the times I've spent with Kirpal and Ajaib have I received so much.

His demeanor and mannerisms are those of an extraordinarily kind, gentle, loving, and humble man. Yet

there is great Power behind those eyes. He is radiant. It is only in the company of a Saint that I have felt this way, so what can I say about Sadhu Ram Ji? What conclusion can be drawn? He has something, and is willing to share it with us. To all those who may be wondering whether it would be worthwhile to go see Him, I would advise — do it. Until you see with your own eyes, you will never know. But if one is not receptive, one will gain little.

Before finishing, I would like to offer one observation. Please forgive me if these words seem inappropriate; they have been very much on my mind lately and I feel compelled to share them with you. The end of Sant Ji's mission on this earth was a difficult time for us all, but it also marked the beginning of something new. It seems to me that it is very important how we handle this new beginning. Nothing really has changed: our brothers and sisters remain our brothers and sisters, and the Master resides within us all, just as before. And there is only one Master Power. Yet each of us has our own way of thinking, and normal differences in thinking do arise. We should not be concerned or surprised about these differences. We should be concerned about maintaining our love for the Master within us all, as that is the central tenet of the missions of all Masters: "Love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and love thy neighbor as thyself." Or, as Sant Ji has said about us: "We are all bound together with the thread of Love, like beads on a garland."

I Will Do My Work

Personal Account of the February/March Delhi Program

Noel O'Neill

Let me begin with the usual disclaimer. All that I will share is my own experience. It may or may not be useful to others, but these are things that I perceived through sight, sound, and insight and they certainly are subject to error. However, this was the reality I experienced.

I want to focus on the physical level first. India is a noisy place! There are a variety of sounds happening 24 hours a day. Ear plugs are essential. There was a very solid house next door being torn down by hand, so a larger building could replace it. Sounds of the sledge hammers could be heard at all hours. Shiva, the destroyer, was working while Sadhu Ram was creating within us the desire to do the meditation.

The Rana household was an incredibly sweet place to be for the week. It was one of the most loving settings I have ever experienced. Also, without a doubt, the most crowded. There were 100 Westerners and probably about 50 Indian people between the family who lives there and the sevadars and other guests all staying in this five floor dwelling. In the dorms, the pads were lined up side by side with an 18 inch aisle down the middle. There were 17 of us in our dorm sharing two bathrooms with the Indian family who lived on the third floor. Any sense of being "in control" goes quickly out of the window. In fact, the set up requires

each person to enter into a collective kind of consciousness. For me, this was helpful in becoming quickly receptive to the Master. By removing the ego in this manner, and accepting the physical conditions, a transformation happens that allows us to catch a glimpse of the incredible humility and sensitivity of this low-caste Godman. In spite of the conditions, everything happened with an amazing smoothness. Everyone was able to eat, sleep, shower, and meditate in a comfortable manner.

All of this occurred so that we could be in the physical presence of Sadhu Ram. I was fortunate in going to India with a strong inner conviction from information gathered that Sadhu Ram is a Perfect Master. Mr. Oberoi's book, *Support for the Shaken Sangat*, was one of my earlier Sant Mat books, and so when I digested his articles posted on the internet, it was somewhat comforting to have Mr. Oberoi involved now. From the clues Sant Ji had given us, this seemed very likely to be genuine.

I asked in mid-November to attend a program and was offered the February space, which I was thrilled about. Our first session with Master took place in a park about an hour from where we were staying. Master was arriving directly from Rajasthan to do a Satsang being hosted by members of the Delhi sangat. As he walked

into the tent and assumed the dais, all the dear ones were struck by his astounding presence. Some openly wept at the sight. Master was gracious with us even though he had a fever, which persisted the entire program. In this first meeting Master confirmed for me what I already knew inside. This is my old friend in a new coat!

Maybe because Sadhu Ram has led such a simple and informal life, he has a mystical gaze that appears timeless. Yet, when he focuses in the moment, he is totally present. He gave a gift to us — many reported that his face constantly changed from Kirpal to Sant Ji to Sawan and back to Sadhu Ram. Clearly this holy man is a physical manifestation of the Naam. If the intent of the program is to assist in the meditation progress of each participant, then from where I sit, I would say this was a most successful retreat. What Sadhu Ram helped me to understand is that after Sant Ji left, the Naam that he planted inside of us did not just stop growing. A silent retreat here and a Satsang there, coupled with some meditation at home, kept the water flowing. When I came into contact with the new Master it awakened in my awareness that Sant Ji has been caring for me the whole time.

My interview was a complete surprise. Because Master was sick, I wanted to keep my comments short. I hadn't come all this way to hear my issues read to Sadhu Ram. Mr. Oberoi read my statement and turned the page over looking for the rest, but there was no more. Sadhu Ram was in no hurry whatsoever. He proceeded to give me a mini-Satsang. What I was aware of was that I was surrounded by Indian men all in turbans. I felt like I was on the

magic carpet flying into the mystical, ancient realm of truth and brotherhood.

Master offered the most succinct summary of Sant Mat I have ever heard. "Mind takes us into the world, and simran takes us to the third eye and the Master." He said he had orders from Sawan, Kirpal, and Ajaib to care for the "old souls" if they want it. I had two bags of rock sugar and I asked him to bless them as parshad. He graciously leaned forward, closed his eyes, and placed his hands on top of mine and blessed the sugar in my grip. When I got up to leave, he called me back because I hadn't received the candy parshad he offered each dear who came into the room. Again he placed his hands inside mine as he offered me these drops of nectar. I left with a flame of love burning inside me for this incarnation of the Divine.

As Master would walk into the outdoor Satsang at the Rana's, he was so poised and radiated such grace that I felt overwhelmed. The rusty, Catholic words that describe Jesus came back to me from my childhood, "Lamb of God who takes away the sins of the world...." Never have these words carried the full meaning until I saw Sadhu Ram enter in such a weak condition, knowing that as his mission begins he is absorbing the mistakes of humanity. There was an amazing amount of love and grace that surrounded this program. There was intense joy and excitement that the opportunity to be with the physical presence of the Master had come again. As I looked into the wells of everlasting life that are the eyes of the Guru, all I could think to say is, "Master, this time, with your help and grace, I will do my work."

Simran Gives Happiness

Sant Sadhu Ram Ji

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

*Men and women all go to hell,
as long as they act with some
motive,
Kabir says, only one who does
the selfless simran gets freed.*

[break in the tape]

*Everyone does simran when they are
unhappy,
No one does it when they are happy,
If we did simran when we were
happy,
Then why would suffering come?*

I bow a million times at the feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and our Satguru Ajaib Singh Ji. Dear ones, from the simran we get happiness. Our mind has this illness, it has this problem, that it is wandering astray outside. Sometimes it worships this god or goddess; sometimes it worships some other god or goddess. It is also busy in the worldly activities. The mind does not sit still. Affected by the disease of desire, it keeps on thinking things, it keeps on planning things, it keeps on imagining things. If it does simran, then its problems go away, it becomes still, and it gets happiness. Sometimes we are doing the outer worship of the idols, going to holy places, or seeing this thing and that. Guru Nanak tells us that this is all just like pouring clean water into the mud.

Sometimes we have trouble in our body; maybe we have some kind of sickness. Kabir Sahib tells us that we remember the Master, we do simran, only when we are in some type of trouble, not when we are happy. Now if we don't remember the Master all the time, then how can we have peace? Masters always tell us that we should remember Him all the time and that we should not be involved in happiness or unhappiness, sufferings and other things. All the time we should remember Him, and then we will have peace.

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

There was one Muslim Saint named Rabia Basri. Once two people came to her and she said, "Tell me something." One of them told her, "If the Lord sends happiness or sorrow, we should accept them." The other person also said, "We should accept the happiness and sorrow." Rabia Basri said, "Okay, tell me something else." Then the people who had come requested, "No, you please explain something to us now." So Rabia Basri said,

*The Satsang is on a hymn of Kabir Sahib from *Kabir Sakhi-Sangrah* (Belvedere, 1996), "Sumiran ka Ang," p. 87-88.

*This Satsang was given the morning of
February 28, 2003, Delhi.*

"The one who is a devotee of the Master doesn't understand happiness and sorrow as two different things. For him they are both alike." Now when we people get sufferings, we blame the Lord. We find faults in God. Friends, what our mind has sown, it has to reap. Guru Arjan Dev Ji has also written, "If we sow kikar [a variety of acacia, a thorny tree], then we will eat kikar, and if we sow mangos, we will eat mangos." When we will reap the results according to the karmas we have done, why shouldn't we do good deeds so that we will not get suffering? In the creation there are eighty-four lakh species, divided into four categories. The human form is the highest form, but there are also snakes, donkeys, cats, trees, and others forms. All these are lower than the human form. Once a man was going to a holy place of pilgrimage to earn some merit. Someone asked him where he was going. He said, "I am doing this good deed of going on pilgrimage, so that I can earn some merit." But the other person told him, "You already have the man body. You should do something that can only be done only in this human form. You should do simran, so that you can meet the Lord."

Kabir Sahib has written about the insects on the chick-pea plant. The *bhanvara* [black bee] flies around these plants. There are several types of insects on these plants. There is one type of insect — they gather close together if you try to move them. There is another type that, when it hears the voice of the *bhanvara*, crawls up the plant towards the sound. Then the *bhanvara* catches it and takes it to its nest. The *bhanvara* makes that insect into another *bhanvara*. So this is like our simran. If we do simran of the Master, then the Master makes us like Himself and makes us unite with Him. The Master

makes us do simran and makes us into His own self.

*If you don't do the simran when you
are happy,
But remember Him only when
unhappiness comes,
Kabir says, who will hear the plea
of such a disciple?*

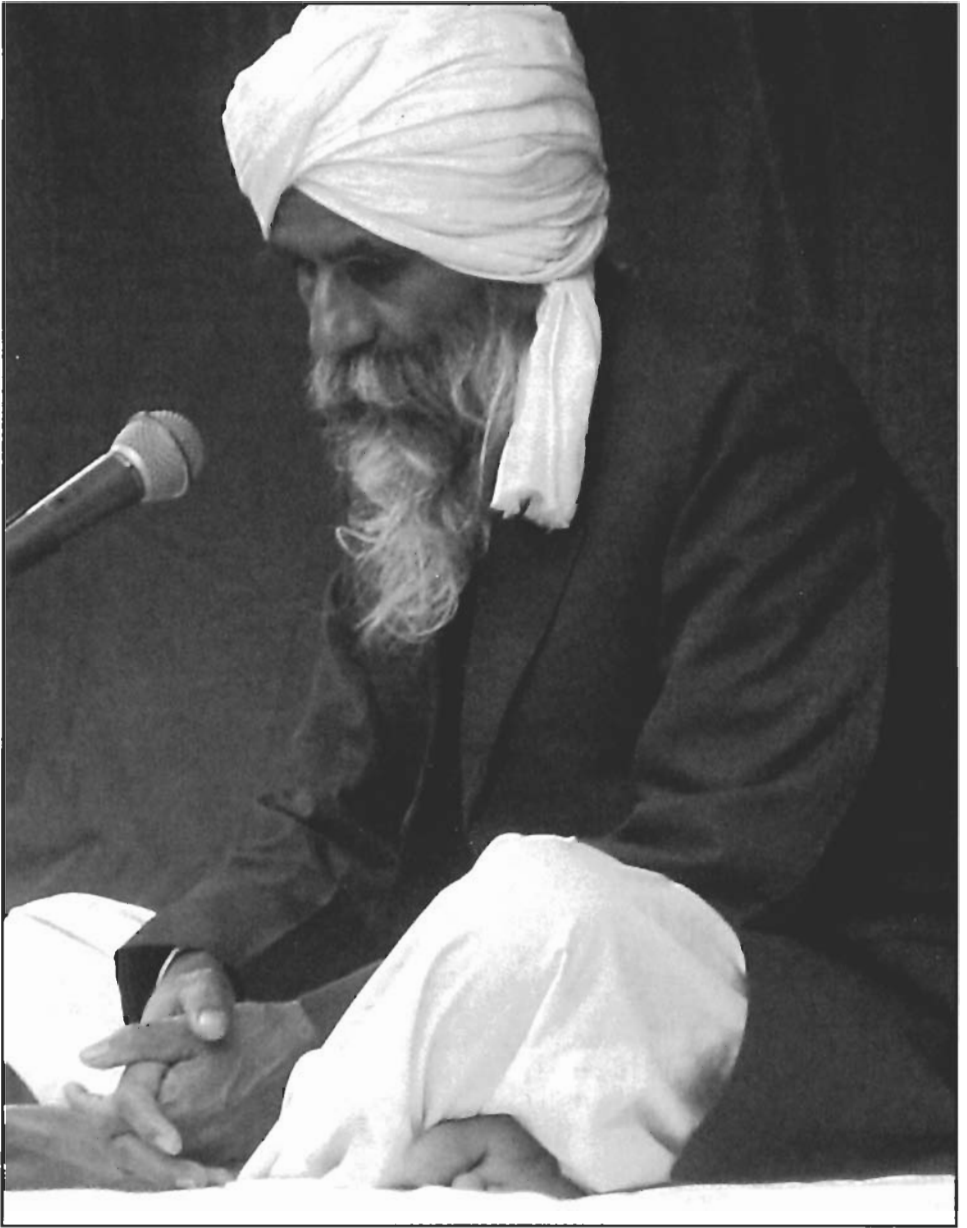
*We should do the simran as the
lustful man remembers his be-
loved,
He doesn't forget her for a mo-
ment,
Remembering her all the hours of the
day and night.*

In His bani Kabir Sahib tells us that, just as the lustful man never forgets the object of his desire, so we should always do the simran of the Lord. Guru Nanak says, "Remember Him all the day and night."

On this path no outer practices will give us any result. We can only have the result from developing love for the Guru and by doing the simran lovingly. Our work is to love the Guru and to do the simran. If we are going to do simran and contemplation it should be the simran and contemplation of the Guru.

*Do simran in the same way as the
women carry the water pitchers on
their heads,
While moving along, their attention
doesn't waver, so says poor Kabir.*

When the ladies carry the vessels on their heads to bring water, their concentration, their attention, is always fixed on those vessels. Guru Nanak has written that we should get up at 3:00 in the morning and remember the Naam of the Guru. He has also written that while we have got this hu-



Sant Sadhu Ram Ji, Delhi, February 2003

man body, we should remember the Lord. He praises this human body and tells us we don't know when we will get this body again. [If we don't do the devotion now], later we may be reborn in the body of an animal. So we should remember our Guru while we have this human body.

We have all gotten together here in the remembrance of the Master. Satguru Ajaib used to say, "I don't want to call you together here again and again each month for no reason. The only reason I call you is so that during these few days you can have constant remembrance of the Master,

become firm on the path, see the Master within, and become free forever from this body."

When you do your simran and focus, there you find the *ingla* and *pingla* and between them the vein of *sukhmana*. Rising above this place into the thin vein, if we go a little above, then we will see the sun, moon, and stars. When we go above the stars and rise into the spiritual realms we will come to know about the Master and become successful.

Satguru Ajaib Singh used to say that it is the Master who comes to give, and He will give. He inspires us to do the simran, but it is our duty to perfect the simran. He explains to us that until we do the simran with love, we cannot become successful on the path.

We should do the simran as the cow remembers the calf.

Kabir says the cow doesn't forget the calf, even when going to the fields to graze.

Kabir Sahib says that when the cow has a calf, even when it goes outside to graze, its mind is always thinking of the calf. Satguru Ajaib has written that the Guru comes at 3:00 a.m., at the ambrosial hour, to awaken the disciple. He tells the disciple to get up, remember the Master, and meet the Lord.

There are different coverings thrown over our soul. It is like the coverings over a lamp. If we light a lamp but put coverings over it, then even if the light is shining inside, still outside we can't see it. In the same way, we are living in this physical body, but we don't even know where [in this body] the Lord is residing. We can't see Him because we haven't molded our lives according to the Master's teaching and

haven't done the simran.

When we come to the third eye, we find that our Master is sitting there. There we can become united with the Shabd. Swami Ji has written that the light of the soul is that of 12 suns. When you don't come up to that level, you remain in darkness. In that darkness you don't realize that those talking about the within have experienced all this. We will see that the Master's radiant form is sitting in the Daswan Dwar, a little above and behind the eyes. We should meet Him there. When we are still in darkness we are afraid, but, dear ones, at that place there is no fear because [the soul] has the light of 12 suns.

We should do the simran as the poor man remembers the wealth.

Kabir says, don't forget the simran. Remember it every moment.

Kabir Sahib says that if a poor man gets a lot of money, over and over he keeps looking at that money. And seeing that money he lives.

Keep your mind fixed in the simran, as the deer does in the music.

Kabir says, don't forget it even if you give up your life.

Kabir Sahib tells us it is just like when the deer hears the music and becomes enchanted. Those who hunt the deer play music, and hearing that music the deer comes and gives up its life.

We should surrender our mind and wealth to the Master and follow His instructions. Then we can meet Him. Dear friends, we don't give the mind to the Master. The one who has given the mind to the Master becomes entitled to happiness.

Naam is a Ship

Sant Sadhu Ram Ji

I bow down millions of times before Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh Ji. We have gathered here today in Their remembrance. Dear ones, we can remember Them by doing the pure and true simran and by having love for the Shabd and the Guru. Kabir Sahib has written, "It is not bad to be defeated, but it is bad to accept defeat."

We have to go with our Master, who resides at the fourth level. Paltu Sahib has said, "In the lower three levels Kal is ruling; but that One who is gracious on the suffering ones resides in the four level." In this mortal world where we are sitting, our Satguru is our only savior. Dear ones, simran is the only method for getting out of this world; there is no other. Simran can take us out. In the world beyond also simran can help us. We should love the Guru, the simran, and the Naam. Simran is the only Guru. Simran is the Naam. And Naam is a ship that takes us across. When you sit for meditation you have to do the simran and bring the attention to the eye focus.

Our mind tries to take us outside and misleads us again and again. Mind is the agent of illusion. It is a resident of Trikuti. It has fallen into the lower levels and has gotten spread out in the passions and pleasures. It has forgotten its real home. If we would take it back to its home, then it would become conscious and would remember. When we focus the mind at the eye center and lovingly do the simran and the practice of Naam that the Guru has given us, then we will hear that Shabd, which is coming from above.

When we catch that inner sound, the soul can go up. We can hear that sound within. Guru Nanak Dev Ji has written that within the body music is resounding. If we listen to that sound resounding in the body, then the mind becomes still and stops working mischief. Until you listen to that sound, the mind will keep running about outside. Everyone should start doing the simran so that we can meet the Guru within.

This talk was given before meditation the morning of February 28, 2003, Delhi.

Je Sajana Tai Murshad Khush Karna

Sant Ajaib Singh Ji

Chorus:

Je sajana tai murshad khush karna,
Te taraf banauni paindi e.

O dear one, if you want to please the Guru,
You have to create longing for Him in your within.

Gha khodana pave, jind dukhade sahe, kahi bauni pave, naam Guru da lave, (2x)
Sir tokari uthauni paindi e, je sajana tai ...

Hay has to be cut, you will have to endure the suffering,
Remembering the name of the Guru, you will have to carry the basket on
your head.

Mastane vangu lit age, tu pyar cha priitam khinch age, (2x)
Mastane vangu sajana oe, jind ghate rulani paindi e, je sajana tai ...

If you prostrate yourself just like Mastana, then you will pull the Beloved
to you through your love.
Like Mastana, O friend, you will have to spend your life trampled in the dirt.

Dar pritam de tu alakh jaga, ik din sajana tainu pau rah, (2x)
Kabir de vangu sajana oe, jind jibhi ch gadauni paindi e, je sajana tai ...

If you will have to beg at the door of the Beloved, He will show you the Path
one day.
Just like Kabir, O dear one, the tongue has to be tied for life.

Tu Amar Guru vangu kar seva, is rukh nu lagada vekh meva, (2x)
Je sundi sir to gir jave, sir ute takauni paindi e, je sajana tai ...

If you do the seva like Guru Amar Das, then proceeding in that way you will
see the reward.
If the *sundi* [a type of insect] falls from your head, you should lift it and
place it back there.

Tu dekh lai sajana Laihane val, us rah te sajana tu vi chal, (2x)
Je hukam vi malik kar deve, dehi chikad navauni paindi e, je sajana tai ...

O friend, look at Lehna and walk on the path that He did.
If the Master orders, we must bathe our body in the mud.

Tu dekh lai Bibi Bhani val, jin pair de vich pavaya sal, (2x)
Bas pyar de ake vich sajana, dhar khun di chalauni paindi e, je sajana tai ...

Look at Bibi Bhani, who let her foot be pierced by a nail.
Coming under the control of love, dear one, you must let the streams of
blood flow.

Lok laj devi tu chad sajana, tainu taru tera rab sajana (2x)
Ainu karade havale pritam de, pher usnu bachauni paindi e, je sajana tai ...

Give up public shame, dear one, then the Lord will take you across.
Entrust yourself to the Beloved, and then He will have to save you.

Mansur vargi teri akh hosi, tahi suli upar chad hosi, (2x)
Shams Tabrej de vangu vira oe, khalari luhauni paindi e, je sajana tai ...

If your eye is like that of Mansur, only then you can climb the gallows.
Like Shamaz Tabrez you should be prepared to be deskinned.

E manjil lagadi aukhi e, rab ashaka nu e sokhi e (2x)
Is manjil ute har vele, takalif uthauni paindi e, je sajana tai ...

It looks difficult to reach this destination, but for the lovers of God it is
easy.
To reach our goal, we have to accept hardships all the time.

Aithe virla ashak chalada e, jehda mauto mul na talda e (2x)
Mere pritam pyare nu suli di, sul banauni paindi e, je sajana tai ...

Only that rare lover reaches the destination, who does not shrink from
death.
My dear Beloved has to turn the gallows into a pin prick.

Malik da bhana man ke chal, tera pritam sajana tere val (2x)
Guru Arjan vangu sajana oe, sir ret pavauni paindi e, je sajana tai ...

Accept the will of the Lord, your Beloved is at your side.
O dear one, just like Guru Arjan, you will have to let hot sand be poured on
your head.

Ajaib dekh najare nu, sadhu miliye pritam pyare nu (2x)
Pritam nu apane chele di, takadir banauni paindi e, je sajana tai ...

O Ajaib, look at the scene, the Sadhu has met His Beloved.
The Beloved has to make the destiny of the disciple.

Jo Baksho Hamko

Sant Kirpal Singh Ji

Chorus:

Jo baksho hamko badi hai bakshish, agar na baksho to chara kya hai (2x)

If you bestow your forgiveness, it is your great generosity.
If you choose not to grant it, then what other recourse do we have?

Na ghar na dar hai, zamin na zar hai, hai sab tumhara, hamara kya hai? (2x)
Jo baksho ...

We have neither home or resting place; we have no land or property,
Everything is yours, what belongs to us?

Idhar bhi tum ho, udhar bhi tum ho, yaha bhi tum ho, vaha bhi tum ho. (2x)
Na hum hai tum bin, na vo hai tum bin. (2x)
Jahan ka tum bin sahara kya hai? Jo baksho ...

You are present on this side, and you are present on the other side.
You are present here, you are present there,
We are not without you; He is not without you,
What support does the world have except you?

Khudai teri, judai teri, juda bhi tum ho, khuda bhi tum ho. (2x)
Utha do gar tum vo ham ka parda. (2x)
Bigarata is me tumhara kya hai? Jo baksho...

This creation belongs to you, and separation is also yours,
You yourself are the separated [souls], and You yourself are the Lord.
If you lift the veil between us, what harm would it do to you?

Kaman ke andar hai patta patta, hai tabe farman zarra zarra. (2x)
Kisi ki mano, reham hai vallah. (2x)
Agar na mano, ijara kya hai? Jo baksho ...

Every leaf is under your control, every particle is subject to your dictates.
If you listen to us, it is your grace, O Lord. If you do not listen, then what right
do we have [to demand it]?

Hai rank tera, shehenshah tera, yeh kufra hai kehna mera mera. (2x)
Hai jaisa usko samajhana vaisa. (2x)
Sivae is ke kaphara kya hai? Jo baksho ...

The pauper is yours, the emperor is yours; in saying "mine, mine" we commit
a blasphemy.
We should accept everything as You fashion it. What other means of atonement
do we have than this?

The Perfect Disciple

Bibi Lajwanti

It is life's greatest blessing to be at the feet of a Sant Satguru. I was privileged to serve Hazur Baba Sawan Singh Ji Maharaj for about forty years. I first came to Him when I was very young, and I was blessed to serve Him to the last. I not only looked after the housekeeping for the Great Master and attended personally to getting and cooking His food and serving it to Him, but also to His clothes, their tailoring, washing, ironing, and mending, and to other household needs of the Great Master.

I got to know Sant Kirpal Singh Ji, who we then addressed as Bhapa Ji (respected brother), fairly early—that is about the time He came to the feet of Hazur. He was a disciple of very exceptional devotion to our Satguru. Even if He got just a day's leave, He would travel from Lahore to Beas.

Once at the Dera, He would be so lost, so taken up with His Master, that He would lose all sense of whether His clothes were clean or not, neat or torn, or whether His hair was tidy. He would often put His shoes at one place and later be looking for them at another. I once remarked, "Bhapa Ji, if women get lost like this, it is pardonable; but You—You should not be in this condition! What is wrong with You?" He looked to me, and said, "Bibi

Ji, I do not know; when I reach the railway station here, it is as though I have lost half my senses, and when I arrive at the Dera, I lose the remaining half. When I look into His eyes, there is magic; I am simply lost."

Once in Beas, He would stay on as long as possible. He would be working often up to midnight and return to Lahore by the 1:00 a.m. train. He would reach His destination around 3:00 a.m., and then after getting home, He would be off to the office the next morning. If when leaving, Hazur would offer to have Him dropped at the station in His car, Bhapa Ji would find some excuse. He would say, "I am not going just yet. Maybe I will be going somewhat later." He would sometimes say to me when I protested, "Why add to the wear and tear of Hazur's car?"

Such was His reverence for His Satguru that, when departing from the Dera, He would almost walk backwards so as not to turn His back upon the Master's home. It was only after He was almost out of sight that He would turn around and walk straight towards the railway station.

In Hazur's presence, Sant Kirpal Singh Ji was a man of very few words. Whatever Hazur said, it was always "Yes, Sir." For Him there were no "if's" and "but's." If He took a fancy to anything, His first thought was to get it for His Master. Hazur was fond of books, and when Sant Kirpal Singh Ji came across any book which He liked

This article originally appeared in The Ocean of Grace Divine (Ruhani Satsang, 1976), p. 3-6.



Sant Kirpal Singh Ji

and thought it might please Hazur, He would get a copy and have it very beautifully bound and present it to Him...

Sometimes when Sant Kirpal Singh Ji came to see Hazur, I would laugh and tell Him, "Bhapa Ji, if I let You go up, You would be there for such a length of time. Sorry, today we won't let You go in!" He would quietly turn away, and I would have to call Him back and say, "I was only joking. Please go right up. You are always welcome." He had so much humility, and He never endeavored to assert Himself as many others did.

Hazur used to rest in His room

upstairs and would retire there for the night. Once on a beautiful moonlit night, Bhapa Ji was with Him till well past midnight. I was there, too. When we came down, He suddenly wanted to go up again. "Bibi Ji, it was so wonderful! Did you see? His face was so radiant, more radiant than the moon itself. He was so beautiful tonight. I would like to have His darshan again. Just this once — only for a minute." I remonstrated, "We have just been with Him. And if He has stretched Himself to sleep, He would be upset. We should not disturb Him." "Just this once, only a minute. Just a glimpse." Seeing Him

insist, I quietly went up to ask Hazur if He could let Bhapa Ji come up again. On hearing me out He said, "Oh, Kirpal is a sieve, just a sieve—and so are you!"

I thought He was reprimanding us, and asked, "Hazur are we so bad? Do you mean that we are unable to contain Your grace, and whatever love You pour simply drains through?" "No, no, that is not what I mean," Hazur laughed. "When a disciple is truly devoted, He is like a sieve. There is no limit to the love and grace He can receive. Whatever you give, He still thirsts and yearns for more. You cannot fill Him up, just as you cannot fill up a sieve." And so I went down and brought up Bhapa Ji.

Once having cleaned and washed some wheat, I had laid it out to dry. Seeing it, Bhapa Ji asked me if it was for my own use. Hazur ate very little, and I explained that I would be hand-grinding flour for His chapatis for the month. I was particular about attending to such things myself, but Bhapa Ji asked me to let Him grind the flour, saying, "Bibi Ji, why can't you allow me to have the blessings by permitting me to do seva such as this?"

There were no limits which Sant Kirpal Singh Ji set to His love and service of Hazur. Every month He would bring His earnings and place them at the feet of His Satguru. Hazur would keep back whatever He pleased for seva at the Dera and give the rest for running Bhapa Ji's household. Bhapa Ji never questioned; He never mentioned if there was any special expense He had in mind back home. Whatever His Satguru gave Him from the wages He had earned, He was glad to accept for His family needs. Nothing could deter Him from fulfilling His Satguru's com-

mands and nothing could prevent Him from coming to Beas to see Him. Once when His son was seriously ill and the doctors had almost given up hope, He took the train and came to Beas. Hazur asked Him, "How is the child?" And He replied, "You know what is best." "We can't let him go . . ." said Hazur, and turning to me asked me to fetch some water and a bag of *patasas* (sugar-puffs). He dipped two of His fingers into the water and held them there for a considerable length of time. Then giving a bottle of this water and the bag of *patasas* to Bhapa Ji, He said, "Throw away all the medicines and in their place, from time to time, give the child a sugar-puff and some of this water."

There are so many memories that come back that I could go on with such anecdotes without end. But the important thing to realize is the kind of surrender that the Satguru asks of us. He wants us to renounce everything and surrender it unto Him. If we can surrender ourselves to Him, He remakes us in His own image.

Baba Jaimal Singh surrendered Himself to Swami Ji and became an image of His Satguru. Sawan Singh Ji Maharaj similarly surrendered Himself to Baba Ji and in due course became one with Him. In His turn, Maharaj Kirpal Singh Ji showed the same quality of devotion and of surrender and became indistinguishable from Hazur in the course of time. When we come to a Satguru, we must surrender everything we have to Him, body, mind and soul. If we do this, there is no reason why we cannot reach His Radiant Form within us, and having reached that Form, He takes us further and does not stop until He has made us in His own image.



Sant Sadhu Ram Ji, Delhi, February 2003

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