

# AJAIB'S GRACE



July-August 2003

Volume 2, Numbers 7-8



Sant Sadhu Ram Ji, Subachoque, July 2003

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# Coming Under the Control of Love

Sant Sadhu Ram Ji

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

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

I bow millions of times at the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh. We have taken a bhajan written by Satguru Ajaib in which He says "O dear one, if you want to please the Guru, you have to create longing for Him in your within." What is longing? It is when the pain of separation comes in the heart. When love comes, then we can meet Him. When Ajaib Singh Ji had this yearning He thought: "O Lord, wherever You may be, please meet me." Previously, He had met His first Guru, who had the secret of two words and who had risen to the level of Brahm. When the beloveds of God are searching for Him, they continue their search, they go to all the places, until that search is complete.

Once someone had lost a needle and was searching for it outside where

the light was very bright. Another man came and asked him what he was looking for. He replied, "I have lost my needle, and I'm searching for it." The man enquired, "Where did you lose it?" He replied, "I lost it inside my house, but there the light is not very good." That house is our body, and if we will search within it, then we'll be able to find the Almighty Lord.

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

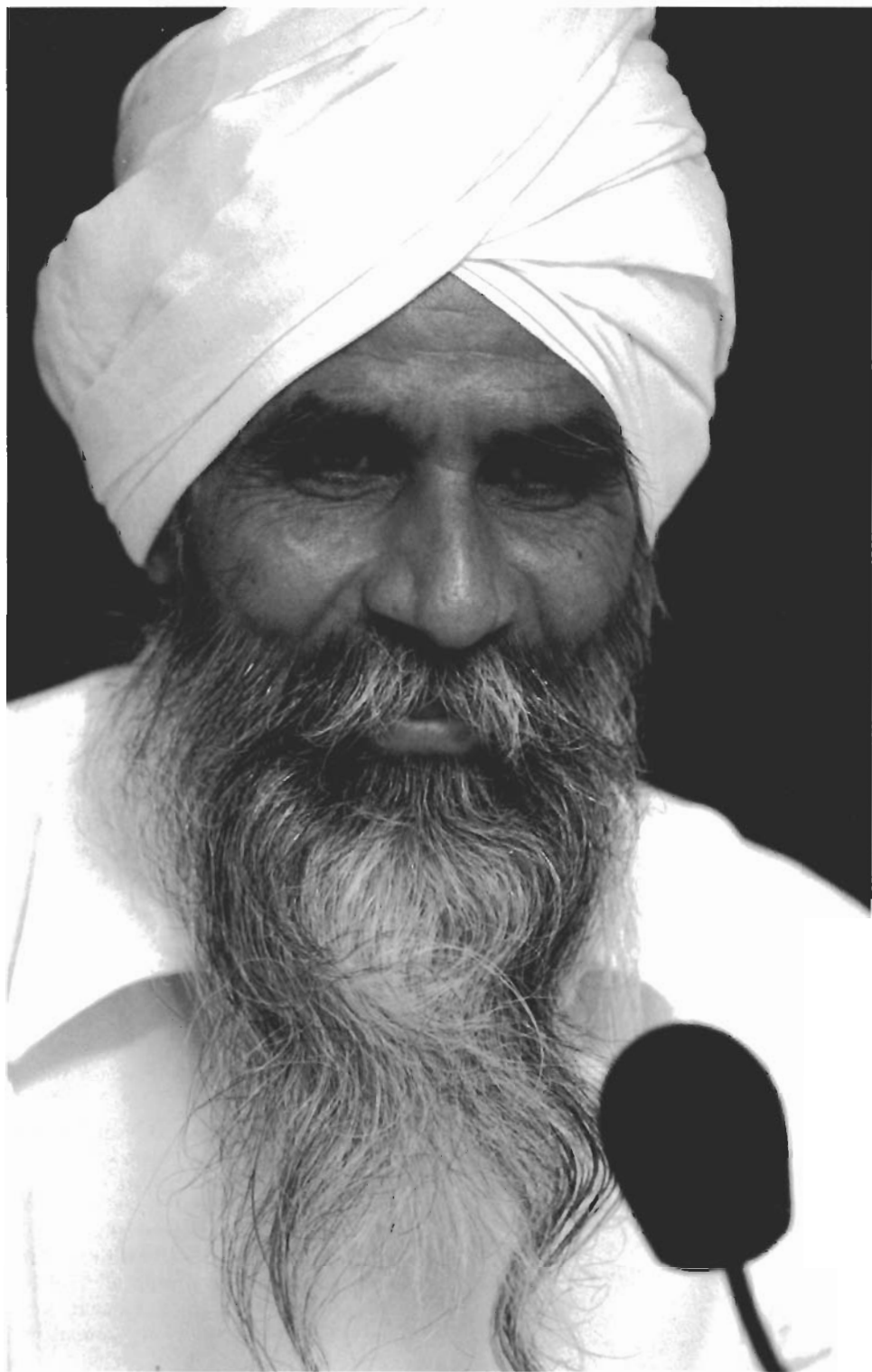
Shah Mastana Ji lived in Baluchistan, and he came to Maharaj Sawan Singh. Maharaj Sawan Singh gave him the Naam and He bestowed a boon on Mastana Ji saying, "You go to the land of the Bagars [i.e., Rajasthan] and give them the message of Naam." When Sawan Singh Maharaj showered grace on Shah Mastana Ji, at that same time He made Kirpal Maharaj do the meditation on Naam.\*

\*Sant Ji said, "Even Mastana Ji used to say in front of all his Sangat, 'Those who want to see the gifts, the grace of Sawan, should come to me and see how that grace is working. And those who want to see the meditation of Sawan, they should go to Delhi and meet Kirpal.' And Mastana Ji used to call Master Kirpal 'the One Who has meditated.' " from "All Saints Are One" *Sant Bani*, January, 1979.

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*This Satsang was given, July 30, 2003, Acton,  
Massachusetts, U.S.A.*

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*Acton, Massachusetts, U.S.A., July 2003*

*If you will 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.*

When Kabir Sahib came, He gave the message of His Guru. Whatever His Guru, Ramanand, told Him to do, He did that. Sitting within the devotees in the form of Shabd, God Himself gives out the message of Naam. Satguru Ajaib has written, "You Yourself sit within the disciple and you Yourself make him meditate on Naam."

*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.*

The third Guru of the Sikhs, Guru Amar Dev Ji, did the seva of his Guru. When Amar Dev would go to take water from the lake, he would walk backwards, always keeping his face pointed towards the Guru. At 3:00 in the morning he would bring the water for the Guru's bath. He did seva for twelve years. Once it happened that a weaver dug a pit and set up his loom along the way.\* It was the monsoon season and the rain was falling. When Amar Dev Ji was going to bring the water, his foot slipped into that weaver's pit, and he fell down. But he didn't allow the vessel of water that he was carrying to fall. There was a crash, and the weaver and his wife, who were

working nearby, heard that noise. The wife said, "What's going on?" The husband replied, "It's just that homeless Amaru. He has no place of his own to stay. He has no family. He's bringing the water and he must have slipped and fallen." When morning came, news went round about what had happened and about the words the weaver had spoken. So the Master called that weaver who had set up his loom and asked him what he had said. When the weaver's wife was also asked about it, she became crazy and began tearing her clothes. [Later] when Guru Arjan gave the Guruship to Amar Das Ji He told Him, "You are the home of the homeless ones, You are the honor of the honorless ones." Whatever honor is given comes from the Guru. Only the Guru can bestow the honor. What does the mind have to offer? The mind must become soft so that it can receive the grace of the Master.

*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.*

Lehna Ji would sometimes go to Guru Nanak Dev Ji. One night when he was there, Guru Nanak told His two sons, "Day has dawned. You go and have the bedsheets washed." But they thought He had become confused in His mind. When He told Lehna that it was midday and that he should go get the bedsheets washed, Lehna Ji replied, "Yes, Master it is midday." Guru Nanak told him to go get the bedsheets washed and dried, and he replied, "Yes, Master, I'll go get them washed and I'll have them dried wherever you tell me to." Even though it was actually

\*Weavers at that time commonly used "pit looms." Instead of sitting on a bench in front of the loom, the weaver would dig a pit, sit on the ground, and put his legs into the pit.

midnight, he had heard the order of the Guru, and that order was unchangeable.

Once Guru Nanak took some of His disciples walking with Him through a cremation ground. As they were walking, they came to a corpse and over the corpse a sheet was spread. Guru Nanak told the disciples who were with Him: "Eat this dead body." Then all those disciples said, "He has become old. That is why His brain is not working correctly." One by one all the disciples left Him, until only one disciple, Lehna Ji, was left. He said to Lehna Ji, "You also go. What are you doing here?" Lehna Ji was convinced that His Guru was the All-Owner and God Almighty. Lehna Ji said, "If I were to leave You, then where would I go?" Guru Nanak Ji told him, "Eat this dead body." So Lehna started going around the body in all directions, and Guru Nanak Dev Ji said, "What are you doing?" Lehna replied, "From which side shall I start eating? Should I start eating from the head or from the feet?" And when he raised the sheet and set it aside, halva parshad was lying underneath. Whatever order the Master gives is true. Swami Ji Maharaj has written, "What I am telling you is for your benefit."

*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.*

When Guru Amar Das Ji was bathing, he had a stool underneath him. It had four legs and one of the legs of the stool was broken. Bibi Bhani saw that and she thought the stool might collapse.

She didn't want the Guru to fall and so she put her foot underneath where the leg was broken, and the nail from that broken leg pierced her foot. Those who are the lovers are filled with love. The stories of their love have been written down: "They did this deed in the love of their Guru." Such love is not grown in the fields, and it is not available from the shops. Love resides in the within; it is developed within the heart. Those who have love for the Guru, what long distances they travel to go and see Him! And when we go to Him, He tells us, "You must do the simran. You have the accumulated sins from birth after birth. They can only be removed by doing the simran." Our mind doesn't sit idle. If we leave aside the simran, then it will be criticizing someone or finding fault with someone; it will make a thousand new karmas.

*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.*

Here he says, "Give up public shame, dear one...Entrust yourself to the Beloved." When you will entrust yourself to the Guru, then He will be concerned for you. He will think, "I have to give him something." In Gurbani it is written: "Entrust your body and mind to the Guru. If you follow His orders, then you will meet Him." When the Guru gives the gift of initiation, the mind and soul both become capable of doing the devotion of the Lord. They become good. When the disciple understands that his Guru is the Lord Almighty, then he doesn't have anything more to do with the five



thieves – lust, anger, greed, attachment, and egoism. Sant Ji also said that once we have received the Naam, we should remain at peace in our minds. For instance, if anger comes, it spoils whatever simran we have done. We have to collect our soul and focus it by means of the simran, but through anger the soul spreads out [in the world]. So when the disciple isn't able to be successful in the meditation after many days, he starts to wonder, "Why aren't I successful in meditation? What fault is there within me?" Through lust the soul falls to a low place and it is unable to rise to the inner planes. "The lustful, angry, and greedy ones cannot do the devotion. A brave warrior can do the devotion, leaving aside differences of caste and community." The Gurbani confirms, "All the world was created from one light. So who can be called good or bad?" Everyone's soul is equal, and we are all brothers and sisters; we become involved in disputes only when we forget the Guru. Bulleh Shah writes that when he went to his Guru, Arain [Inayat Shah], he asked Him, "Please tell me the means to meet the Lord." Arain Sahib said, "Look here, O Bulleh. If you damage the mosques or temples made of bricks or paper or some other material, then I can forgive you. But if you want to meet me, then never harm the hearts of the human beings, because the Lord Almighty resides within them. If you harm their hearts, I will not forgive you."

Sant Ji said that two bulls cannot live in one village or town. But even a thousand gurmukhs can stay together in one small hut. Guru Nanak Dev Ji writes that this world is like a dream. We can see the condition of the

world. If we get a fever for two or three days, then our face becomes pale. Dear ones, the mind is stuck in "I and mine." We have possessions, but if the mind's desire gets stuck in these things, then it is not a good thing. Later [at the time of death] where will we go? The people who lived before us have left. The people who were older than us have left. They haven't taken anything with them. Then what will we take with us when it is our time to go? Kabir Sahib writes that when an elder person dies, when he leaves the body, then the people in the family say, "Tear his garment to see if any wealth is there." When an old person leaves the body his relatives say "Look and see if he has any money or wealth to console us." The old man worked hard, earned money, and collected a lot of wealth, but he had to leave everything here when he went. We suffer so much to earn wealth; we work day and night. Instead we should be insuring that we don't come back again in some other body — maybe as a dog, or a cat, or a donkey, or a snake.

Dear sangat of my Guru, I have spoken that which my Master made me speak, but if I have made any error, I ask the dear ones to forgive me.

*If your eye is like that of Mansur,  
only then you can climb the gal-  
lows.*

*Like Shamaz Tabrez you should be  
prepared to be deskinced.*

When Mansur came, he proclaimed, "An-al-haq," – I am God. So what did the people do? They put a crown of thorns on his head and they drove nails through his hands. What atrocities people have done to the beloveds



*Acton, Massachusetts, U.S.A., July 2003*

of God. When the devotees come and they give the message of God, the orthodox people say, "Don't give out this message of God." When the devotees are sent by the Lord and when they give out His message, then people also become angry and say, "Why are you giving out this message?" They have come for the benefit of the world. [They say], "Your pain of birth and death can be removed. You can become just like God."

*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.*

*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.*

*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.*

Guru Arjan Dev Ji accepted the will of God, no matter what happened. He was tortured. Hot sand was put on his head. But the devotee remains happy in the will of God. And whatever the Guru does for the disciples [in the will of God], He is thinking of what will be good for them. The Guru takes care of the disciples.

*O Ajaib, look at the scene, the Sadhu has met His Beloved.*

*The Beloved has to make the destiny of the disciple.*

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# July-August 2003 Tour Report

## Suzanne and Christopher McMahon\*

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*Yad kiya jab bhi bhagto ne nange pero  
daura aya  
When the devotees remember Him He  
comes running with bare feet.\*\**

Under the orders of His Satguru and drawn by the love of the sangat, Sant Sadhu Ram Ji graciously agreed to visit the West this summer for a program of Satsang, meditation, and sweet remembrance. Many initiates of Master Kirpal Singh and Satguru Ajaib Singh, who had not had the opportunity to travel to India for the recent Delhi programs and take advantage of His help in meditation, were longing anxiously for a first glimpse of their old Friend in a new coat. And many new souls were waiting for the gift of initiation. When a gurmukh disciple takes up the role of the Master, under the orders of His own Guru, He knows the names and the number of the blessed souls to whom He has to grant the Naam. Either He makes arrangements to draw those souls to Him, or He Himself travels to meet them and call them Home.

Sadhu Ram Ji left Delhi early on the morning of July 18. Just as the hearts of the dear ones in the West were

\*Before the tour began Mr. Oberoi asked us to jointly write an account of the tour. In accordance with that request, we have tried to convey some small portion of the grace the Master showered on the Western world. We pray the sangat will forgive us for any errors we have made in the telling.

\*\**Songs of the Masters* (Sant Bani, 2002), p. 256.

pulling Him to come to them, so the hearts of the Indians were longing for Him not to leave them. A number of dear ones from the Indian sangat came to the airport to say good-bye to Him. It was a tearful farewell, and one dear man put his down on the Master's shoulder and wept as they parted.

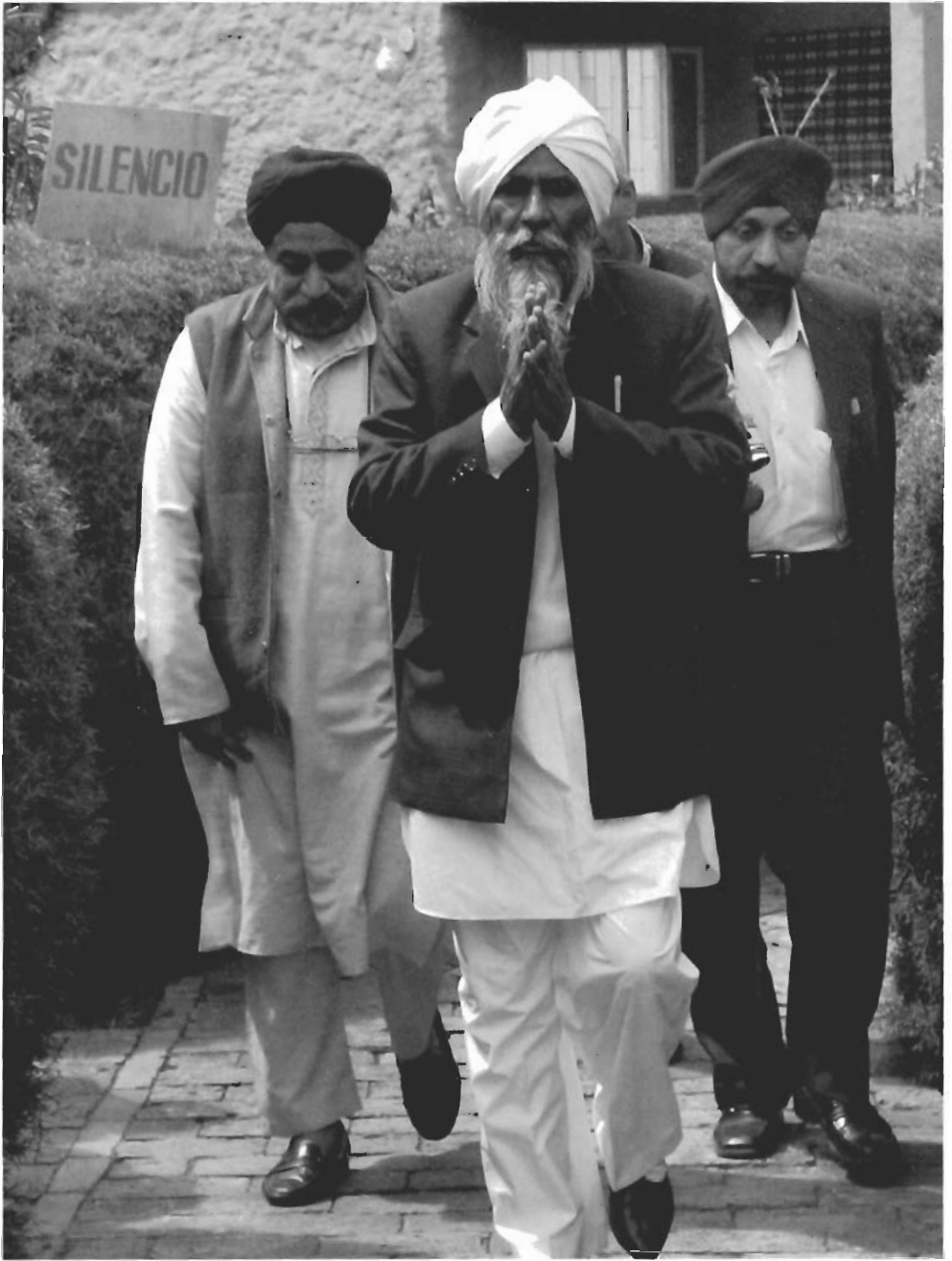
Sadhu Ram Ji, who calls Himself an ignorant person of low caste and low status, was as relaxed negotiating His way through the airport, boarding an international jet, and traveling around the world, as He is walking along the streets of His own village. The Masters always remain in the will of Their Master and so are at ease in every circumstance and every situation. As He said, He was not making the journey for any reason of His own. He was going under the orders of Satguru Ajaib, who would make everything happen as He wanted it to be.

*Kul malik oh, sare jag da,  
Oh hai din dyal,  
Tere soch kare Kirpal, socha kyo karda?*

*He is the all-owner of the whole world,  
He is the merciful to the poor.  
Kirpal worries for you, so why should  
you worry?\*\*\**

The first stop of the tour was in London. Sadhu Ram Ji stayed at the home of Sat and Kanta Agnihotri, and the Satsang and meditation program

\*\*\**Songs of the Masters* (Sant Bani, 2002), p. 124.



*Subachoque, Colombia, July 2003*

was held at a nearby community center. On the morning of His arrival, Sadhu Ram Ji gave a short talk to the sangat assembled in the Agnihotri's living room.

"I bow millions of times at the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh."

"Dear ones, the love you have is very great, and it has pulled me here. It has brought us all together here, and I am grateful that you have such love."

"It is like when Bulleh Shah once said to his Guru, Arain [Inayat Shah], 'Satguru, we are having a wedding at our home. You please come.' But Guru Arain Sahib had other work to do, so He sent someone in His place saying, 'He has invited us, so you please attend that wedding.' "

"Guru Nanak has written: 'By meeting the Saint and singing the praise of the Lord, the sins of millions of births are washed away.' "

The short, two-day program seemed to last forever. The first day the Master put the sangat into meditation, then gave a Satsang, conducted private interviews, and held a question and answer session in the afternoon, followed by each person walking before him for individual darshan. On the second day he gave two Satsangs and meditation. The program was very quiet and calm and pure. The Master's voice and demeanor was very soft and sweet. Even the translators seemed to speak unusually quietly and softly.

In the midst of the material success of the West, the soul still hungers for something real, and those souls that come to Him with even a little openness were charmed and enthralled. During the program, many dear ones who had become dry and confused re-discovered that wonderful fountain of

forgiveness and grace that flows in such abundance from the Saints. The Masters are All-Powerful and All-Knowing. The whole of creation is at Their service and yet They come as the servants and shoe-wipers of the sangat to win our hearts and encourage us on the way Godward.

*Raste vich Guruji tere e dil farash  
vichhavan,  
Sohne charana tuhade joda, e do nain  
banava,  
Mehrawaleyaa, saiyan, rakhi, charana  
de kol.*

*O Guru Ji, may I make the floor of my  
heart on Your way.  
May I make the shoes of both my eyes  
for Your beautiful feet.  
O Merciful Lord, keep me near Your  
feet.\**

On the day Sadhu Ram Ji left UK for Bogota, Heathrow Airport was affected by a strike of ground personnel and the check-in counters were over-run by thousands of frantic travelers trying to get on their way to destinations around the world. The lines to the counters stretched out of the airport and along the sidewalks where more travelers were arriving every moment. By the time the Master's party got near to the check-in counter the lines had dissolved into chaos and people were scrambling, shouting, and pushing trying somehow to get on a plane. It was an eye-opener to see how the Master remained calmly unaffected, cool and sweet in the midst of all the churning turbulence.

Throughout the trip Sadhu Ram Ji traveled in the economy class and wouldn't listen to any suggestions that he might be comfortable in a more spa-

\*Songs of the Masters (Sant Bani, 2002), p. 281

cious seat. All along the journey, people were receiving the grace of the Master whether they realized it or not. Some people recognized Him spontaneously, like one flight attendant on the way to Bogota, who was so captivated with the Master that she began asking questions about spirituality and the path. But most of the people whose lives He touched – immigration officers, people waiting in line to board the plane, people browsing through the airport shops — remained oblivious to the enormous blessings they were receiving.

When He reached Bogota the dear ones had arranged for Sadhu Ram to go straight to the airport VIP room where He met the sangat who had come to the airport. The tremendous love and yearning of the South American sangat could be felt from the moment He stepped off the plane. He drove

to the El Bosque de Kirpal Ashram in Subachoque where He met the nearly 800 dear ones who had crowded into the meditation hall to greet Him, despite the late hour of the night. Sant Ji once said that if the love, longing, and devotion are there, then in the meeting of the eyes the work is done. And if the love, longing, and devotion aren't there, then thousands of years in the company of the Saint won't gain you anything. In greeting these dear ones whose hearts were full of love, longing, and devotion the Master power flowed freely and with great force.

The following day was scheduled as a rest day. After breakfast Sadhu Ram asked about the dear ones waiting for initiation and said that He wanted to start interviewing them. When He was told that they had been instructed not to come that day, He



*On the flight to Colombia, July 2003*



*Acton, Massachusetts, U.S.A., July 2003*

said that He would start interviewing whoever was on hand, because He planned to give initiation the next morning. People began to come for interviews seeking approval for initiation and He spent the rest of the day seeing people almost nonstop.

Parents who were initiates were coming with their children who wanted initiation. Initiates were coming with their spouses, mothers, fathers, grandparents, sisters, brothers, and friends, who had heard of the Master and the path and who were longing for initiation.

One young boy of eleven came asking for the Naam. Sadhu Ram asked if his parents were initiated. When the boy replied *no*, Sadhu Ram asked the boy what he knew of the path. The boy said he lived in the nearby village and when he heard that a Saint had come he had become very excited and had rushed to see him. One lady who

had been a devout follower of Jesus came and said that about a week before Sadhu Ram Ji had started appearing to her within, and she had realized she needed to come Him to for a further way up.

Little children barely four years old came; old people in wheelchairs came. Men, women, and children came requesting the boon of Naam. Sadhu Ram asked each one about whether they had attended Satsang, how long they had followed the vegetarian diet, and whether they could continue it in the future. Sometimes He would sit still and silent for a very long time and then would ask pointed questions about the life or work of the people requesting initiation. But no one who came requesting the Naam was turned away, so long as they were able to understand the teachings and would agree to follow the vegetarian diet in the future. Sadhu Ram said that such pure

and simple souls are easily connected to the Naam. Only a few people who had doubts and confusions or who, for one reason or another, might not be able to understand the teachings and follow the practices, were asked to wait and to attend more Satsangs before requesting the Naam.

*Duniya de dukde sir te uthave, vicherdya  
malik phir milave,  
Sach ban aya upkari.  
Satguru ne duniya tari naam diya lake  
jhadiya.*

*He carries the pains of the world on His  
head. He unites us with our lost Lord.  
He has come as our true Benefactor.  
By causing the Naam to shower, the  
Master has liberated the world.\**

By evening Sadhu Ram had met with over 500 people. The next morning at 5:00 He resumed the interviews and then at 7:00 gave Naam initiation to 680 people. The experience of the souls at that initiation was very abundant and very high. He conducted a second initiation several days later for 435 people. When He heard that four people who had been approved had somehow not been able to enter the hall on time and had missed the initiation He agreed to conduct a third initiation the morning he was scheduled to leave for the U.S.A. By the time the initiation took place over 20 people were given the Naam.

Each day around 500 children attended the childrens' darshan. One class of school children in the village heard that a Saint had come and asked their teacher to bring them to meet Him. Many of the students at the Kirpal Amar school in Arbolais came in a bus to have the Master's darshan.

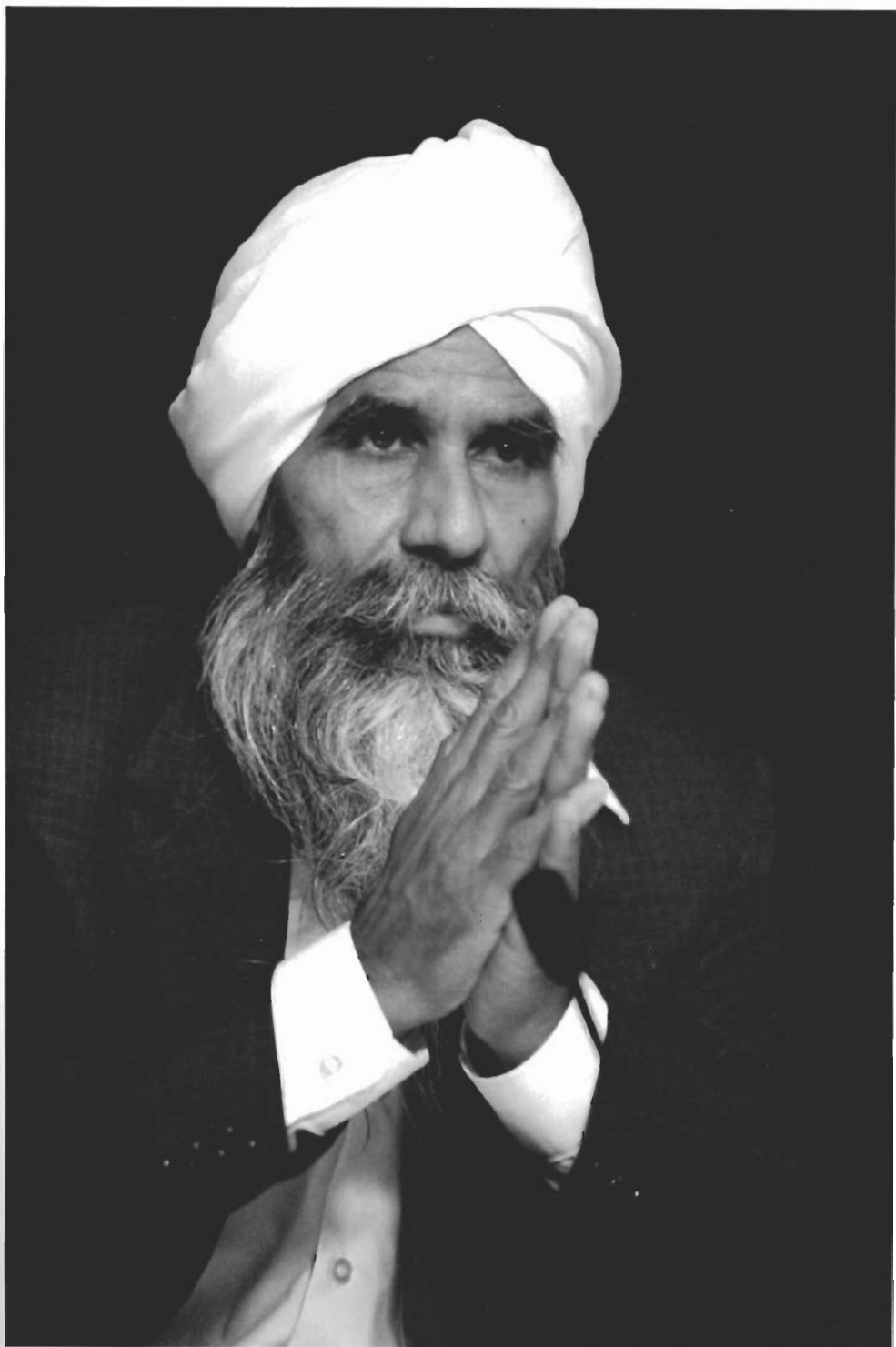
\*Songs of the Masters (Sant Bani, 2002), p. 194

The children sang the bhajans with great zeal. Sadhu Ram then sat down in a chair on the ground and handed out parshad cookies to each of the 500 children placing them carefully in each tiny hand. He worked with great speed, but no one was missed or overlooked. He gave love to the children and their radiant faces and glowing eyes returned His love. He also met with the adults in groups of around 200. For each group there was a short talk or question and answer session and then each person walked by the Master, and He gave them parshad.

The numbers attending Satsang and meditation sessions steadily grew, from around 3000 on the first day to nearly 5000 at the final Satsang. Twice after the evening Satsangs all the sangat was able to walk in front of the Master to receive darshan and parshad. Satsang was held in a huge tent and the Master sat on a very high dais to enable everyone in the tent to have His darshan. The arrangers had also put up a large screen where a broadcast of close circuit video could be shown. This allowed those sitting in the back to see His eyes clearly. The Satsangs were full of grace and at the last Satsang rain thundered down in torrents as the grace of the Master poured down on that small hidden paradise of El Bosque de Kirpal. Sadhu Ram Ji said that in India He had seen women crying when they saw the physical form of the Master, but only in Subachoque had He seen grown men weeping when they beheld the Master's physical form.

*Ve hain dono jahan ke malik, duniya ke  
dil me basnewale,  
Har ghat ke gyata hain ve gyani, dilon  
ki baten jananewale,  
Shabad saroop hai roop unka, rup jo  
hamne ankon se dekha.*





*Acton, Massachusetts, U.S.A., July 2003*



*Acton, Massachusetts, U.S.A., July 2003*

*He is the owner of both of the worlds,  
He is the One Who dwells in the  
hearts of the world.*

*He is the knower of all the hearts, He is  
the One, Who knows the matters of  
all the hearts.*

*His form is the form of Shabd, such a  
form we have seen with our eyes.*

Late on the last evening of the program, the courtyard outside the Master's house filled with enamored devotees carrying candles and torches. They had come to serenade the Master with songs of love. Hearing their heartfelt bhajans He came out in the courtyard and sat in a chair while they sang. The evening was quite cool and He wore His white shawl thrown over His turban. Under the night sky, illuminated by the light of the candles His face and form were bewitching, beyond the description of words. His love-filled eyes were intoxicating to the dear ones and eased the pain of farewell. The next morning, rain showers moved in and out, dark clouds alternating with radiant sunlight, as the dear ones lined the road leading out of the ashram to have one final glimpse of their Beloved as He drove by them on His way to the Bogota airport.

On the flight to Acton, there was a layover of several hours in Miami. About forty dear ones had come to the airport to greet Sadhu Ram Ji as He went through. They had arranged a room in the airport for a brief darshan and had prepared refreshments. As fate would have it, when the plane arrived in Miami the gate assigned to it was occupied, so the plane received instructions to shift to another gate at the other end of the airport. But when the plane taxied over there that gate was also occupied. After about three quar-

ters of an hour, the plane was finally able to find a free gate. Because of vacationers returning from the Bahamas and the other islands, the airport was about twice as crowded as normal according to one immigration officer, so getting through the immigration lines took an unusually long time. Then the Master and His party were instructed to go through the "Agriculture" line for an extensive search of their baggage. By the time all entry formalities had been completed, the ground staff told the Master's party that their plane was already boarding and that they would have to run for the plane, if they wanted to make the flight. So the dear ones who had come to the airport lined stairs leading up to the departure gate and the Master walked slowly by them, giving each one a loving glance and quenching the thirst of their souls.

Sadhu Ram Ji arrived very late Sunday night in Boston and was taken to the retreat in Acton, where several hundred dear ones had assembled in the Satsang tent. After He gave darshan to them and spoke a few welcoming words, He retired to rest.

The arrangements in Acton had been made with great thought and love. Everyone was comfortable and all their needs were taken care of. The small area of the retreat was used so wisely that there was no feeling of crowding or disorder. The Master told the sangat who had come, "I have not come here as a guru. We are all disciples of the same Master, and we are all equal. I have heard that the dear ones in America are very wise and disciplined. So hearing this I have come here to have your darshan." One dear one beseeched the Master, "Will you have mercy on me and drag my soul up?" The Master replied, "Sit in meditation and do the simran; make your love with the Guru, and slowly, slowly

*\*Songs of the Masters (Sant Bani, 2002), p. 261*

it will happen.”

After being with Him in South America, it was hard to imagine how He could ever be that beautiful again, and yet when He sat down quietly in the Satsang tent in Acton, against the backdrop of royal blue velvet it was as though He were made of crystal and a pure, clear light was shining out of him. One person commented, “He goes from beauty to beauty,” and that beauty had no end.

*Dasi na kahani jaye Guru de pyar di,  
kara ki sifat mai sache dildar di,  
Dasle Ajaib Kirpal de najare tai.*

*The story of the love of the Master can  
not be told. What praise can I do of  
the True Beloved?  
Tell them, Oh Ajaib, of the glimpses of  
Kirpal.\**

The Satsangs were captivating to the heart, and twice the dear ones had the opportunity of passing before him and receiving darshan and parshad. One of the Satsang sessions and many of the group sessions were devoted to questions, which Sadhu Ram Ji answered patiently. One dear one said that Kirpal Singh had described how the power of the Master was passed to Him, and he requested that Sadhu Ram describe what had happened in His case. Sadhu Ram Ji replied simply, “Whatever has happened is here before you.”

About 800 people attended the Satsang on the last day, and many in the sangat felt they had come home again and had found the help they needed to move forward with their meditations. The sangat is our family and as one dear one had put it, we are like pearls strung on one thread.

Through loving each other and helping each other, our work and the work of the beloved Master can go on in the best way.

*Manav ban kar ham ji pae, is dharti  
par svarg sajae,  
Kate pap ki kali kara, bahe Naam ki  
amrit dhara,  
Sab sangat ka man bade nit, sabka ho  
kalyana.*

*May we live becoming men, and create  
heaven on earth.  
May the black cloud of sins disappear,  
and the stream of Naam’s nectar  
flow.  
May the honor of the Sangat increase –  
may everyone be blessed.\**

The last scheduled program of the tour was in Bologna, Italy. The dear ones coming for the program stayed in nearby hotels, and shuttles were arranged for their convenience. The sports facility where the program was held was spacious and comfortable. Despite record high temperatures in Italy at that time, everyone was happy and felt immensely blessed for the opportunity to be in His company. The langar went smoothly due to the tireless efforts of the dear ones who worked late into the night preparing the foods and cleaning the dishes and utensils. The Master and his party stayed at the quiet, secluded home of the Italian group leaders, about twenty minutes away from the Satsang facility, and this gave them a chance to get some much needed rest in the evenings.

Dear ones from all over the world came for the program: Italy, France, Germany, Austria, Hungary, Spain, Venezuela, Colombia, Ghana, South Africa, Switzerland, Canada, the

\*Songs of the Masters (Sant Bani, 2002), p. 78

\*Songs of the Masters (Sant Bani, 2002), p. 258



*Bologna, Italy, August 2003*

U.S.A., and UK. Two initiation sittings were granted and instructions were read in Italian, Spanish, German, and English.

He blessed the marriage of one beautiful Italian couple telling them that marriage is for life. He said that if the husband made any mistake the wife should forgive him and that if the wife made any mistake the husband should forgive her. In this way we can lead the life of love and become successful in our material and spiritual endeavors.

Satsangs and meditation sittings took place morning and evening in the large gymnasium. The plain white dais and sky blue backdrop were a perfect setting for the form of the Master. His

simple, immaculate, white kurta and pajama draped about his slight frame like soft clouds. In the afternoon as He gave Satsang, the sunlight would stream gradually across the dais until he was completely enveloped in radiant, golden light.

This was the final stop on the tour for most people and it was especially painful for all the dear ones as the time of physical parting drew near. This pain of the heart has no remedy, but as Sant Ji told one Western group as they departed on the bus from 16 PS ashram in Rajasthan, "That time will come when there is no more parting, when we reach our true home, Sach Khand."

**Sant Sadhu Ram Ji**

dark star  
set in stillness  
by the One  
before Thee

Thy light flowing  
gently in the night  
to the hearts  
of Thy dear children

Thou art most worthy  
of perpetual adoration.

-Larry Alaimo



*Subachoque, Colombia, July 2003*



*Acton, Massachusetts, U.S.A., July 2003*

### He Is Always Present

Once again, God has come,  
using a new form.  
He sat in front of many souls,  
giving His darshan and Love.

We the poor ones  
what can we know  
about His Wisdom and perfection?

It is only His Grace  
mercy and forgiveness alone  
that make us to be  
the lucky humans.

Dayal Singh–Swami Ji,  
and after Him many other Masters...

Baba Jaimal Singh Ji,  
Baba Sawan Singh Ji,  
Baba Kirpal Singh Ji (Master of my soul)

Baba Ajaib Singh Ji,  
and the present Master–  
Saint Sadhu Ram Ji,  
All have come from Sach Khand.  
Sat Purush has manifested His Grace  
in so many forms  
using the temple of the body.

He meditated Himself,  
dyeing every Son of His  
in His own color.

Only He and He alone,  
is working in the Master,  
Saint Sadhu Ram Ji.  
Please, my mind and soul,  
never doubt this truth.

–Cres Cuellar

Ajaib's Grace





*Bologna, Italy, August 2003*



*Bologna, Italy, August 2003*







*London, UK, July 2003*



*Subachoque, Colombia, July 2003*



*Bologna, Italy, August 2003*



*Bologna, Italy, August 2003*

**Bologna: After the Master Left**

**Lo!  
the very air's retained  
the perfume of His passing-  
an elusive fragrance  
ancient  
unmistakable  
intoxicating.**

**Heart expands  
and  
mind bows down  
as we breathe deeply-  
grateful  
for yet another aid  
to contemplation.**

**-Tracy Leddy**

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# You Should Gain Some Benefit

## Sant Sadhu Ram Ji

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*Should we keep maintaining our diaries?*

It is good to keep the diary, because all day long we are engaged in our wordly work. Previously, in many Satsangs, Sant Ji said it is good to keep the diary. You keep an account of the deeds you have done: "How many sins have I committed? How many bad deeds have I done? How many good deeds?" Once when Guru Arjan Ji went somewhere he told the people there that they should collect some small stones for every bad deed that they committed, and when they saw they had collected a large number of stones they realized the load of their sins was great.

Satguru Ajaib Singh has written that if we would entrust our body and mind to the Guru, then there would be not be much need of maintaining a diary. Guru Arjan Dev Ji has written, "O Giver, wherever You send me, I go there. I always eat what You give. I am the puppet — in Your hand is the string. O Giver, I need no one except You!" Gurbani also says, "O brother, if you entrust your body and mind to the Master and obey His orders, then you will meet Him."

*Is it a good thing to heal through the laying on of the hands, through managing the energy in the body through the hands? Should we do this or not?*

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*This question and answer session took place in London, UK, July 18, 2003*

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Whatever your profession, you should do that work. But dealing with the conscious energy of others, as you are describing, will have an effect on your mind and thoughts. For doing the devotion of the Master, you have to be secluded from the world to some extent. The Saints do place Their hands on people. So if you also go to Daswan Dwar and rise up to the level of the Saints, then if you place your hands on people it will not have a bad effect on you. The Saints tell us from Their own personal experience that in order to meet the Master and do His devotion, we have to sit in seclusion. But whether we follow Their advice or not is up to us.

*After our Guru leaves the body, should we, His initiates, go to someone to whom He has entrusted His work. If so why? What is the role of the new Guru for the old initiates?*

Dear ones, it is your own decision whether you go to the new Guru or not. It depends on what your mind tells you. But if you do go, you will gain advantage. He will tell you the means for doing the simran. The new Guru will help you to do the simran. He will help you in your difficulties and troubles. The Shabd Guru is always there. When one Guru leaves the body, then the new Guru comes. And when we disciples make mistakes, the Guru forgives us. And He makes us do the simran. We can tell Him of our happiness and sorrow and can get consolation and peace of mind.



*Some old satsangis feel that after their Guru leaves the body, they should not go to anyone until their Guru directs them from inside? Is this correct?*

This is up to you. It depends on the inclination of your mind whether you come or not. If the mind won't agree to let someone come, then explaining or trying to convince them won't do any good.

*Beloved, are you happy with us?*

Dear ones, you have love and affection for the Master. When the disciple has love for the Master, and the Master sends someone in His place to visit that disciple, then he comes happily.

*Baba Ji, this is my question. Why is the program for London only two days long?*

Dear ones, it is true that the time is a little short. I request all of you to pardon me for this. Sant Ji has said that when we are having the darshan of the Master, if we create love in our within for Him, then it will make no difference whether He is near or far away from us. It doesn't matter if we get less time or more. By developing love for the outer Master, we also develop love for Him within. You have asked why the program is only for two days. This is the order of the inner Master. However much time He has given us, that time has been allotted for this program. I appreciate your question, and I also hope that in the future, if we get another opportunity, we can ask forgiveness from Satguru Ajaib, and perhaps He will give us more time.

*We all say that we love the Master. What is the best way to develop true love for the Master?*

Dear ones, the best way is to make

your life good and pure. Satguru Ajaib Singh followed the correct behavior for his community. He had a good diet of chapatis and daal. And to control the waves of desire that swell in the mind, He did bhajan and simran day and night. When the Guru grants the gift of Naam, at that time He becomes merciful and sits within the disciple in the form of Shabd. According to the love the initiate has for the Master, the Master makes him or her do the simran. The mind values and is attached to the outer things — to the lust, anger, greed, attachment, and egoism. We need to request the mind to withdraw from these outer things a little. We need to pray to the Master as Satguru Ajaib prayed, "O Giver, I need no one except you."

Through lust the soul falls to a low place. Through anger it spreads out in the world. Kabir Sahib has also written, "The lustful, angry, and greedy ones cannot do the devotion. Only some brave warrior can do the devotion, leaving aside distinctions of caste and community." Sant Ji has written, "The desires of man never get fulfilled. Without the Naam they all remain unfulfilled." The meditation on the Naam is there to still the waves of desires that arise in the mind. Guru Nanak has written, "Give me your Naam, which grants satisfaction and removes the desires of the mind." Guru Arjan Dev has written that the pool of Amritsar is within this body. At 3:00 a.m. we should get up and bathe in that pool of Amritsar. In that way we give up the ways of the crow and begin to act like the swan. When one becomes the swan, he starts eating the pearls of Naam.

*Baba Ji, it is seen many times that satsangis have to go through more difficulties in life than the worldly people. Why is this so?*



*London, UK, July 2003*

Dear one, your question is a good one. I appreciate it. Kabir Sahib has written, "You should not meet even one person who does not have a Guru, though you may meet a thousand other sinners. Because the one who does not have a Guru carries a load of many, many sins." We may think the those who are initiated have many sorrows. It seems to us that the sorrows are there, but this is because of our angle of vision.

When countries fight with each other, they don't even leave bread or other food for the people to eat. They don't even leave tea. This is because we don't consider others as our own. We think they are not our own, and we hate them. If we would make others our own, all the problems would be solved.

Each jiva has come with their karmas, but it is not in their power to

finish off those karmas. It is up to the Guru, to the Lord Almighty, to finish those karmas. Whatever He wishes, that is happening. Sant Ajaib Singh has said that you should leave all worries, because the Lord is worried for you. Gurbani says, "All the creation has sprung from one light. Then who can be called good or bad?" If we accept the will of the Master, or the refuge of the Master, or the commandment of the Master, then there will be no room for complaint. What has happened in the lives of the true devotees has been written down in the books. They have accepted His commandments, they have accepted His refuge, they have accepted His will. Guru Nanak Dev Ji has also written, "O Satguru, O Almighty Lord, whether You make me a poor person, a beggar, or a king, still I will remain Your disciple. May whatever You wish

happen. I will accept it gladly." Namdev Ji has written, "O Almighty Lord, if You make me a beggar or You make me a king or if You make me meditate on the Naam, the duty of Your devotee is to sing Your praise."

*In one bhajan of Master Kirpal He has written, "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?" What did He mean?*

Sant Ji has also said that not a leaf turns without the command of the Lord. This makes things very clear. If the Lord wills it, the leaf will move, if He doesn't will it then it can't move on its own.

[The questions pause while one dear one writes down their question.]

So, dear ones, please tell me what you will gain by asking questions. Please answer now. What do you say? [One person replies, "We are looking for peace, to quiet our mind. We need some strong words."] You have recorded what I have said, and you can listen to that recording. You have received the answers to your questions. If you listen to the recording that has been made today, you have received answers to the questions you asked. Now what does your mind reply? I have given the answers. When your mind won't do what you ask it to, then what will you do? I am asking for an answer from your mind. [Another person comments, "When we are here our mind has good thoughts, but once we leave it is different." After this the questions continue.]

*It is said that the Master listens to the cry of the disciple. Sadhu Ram Ji has just said that the*

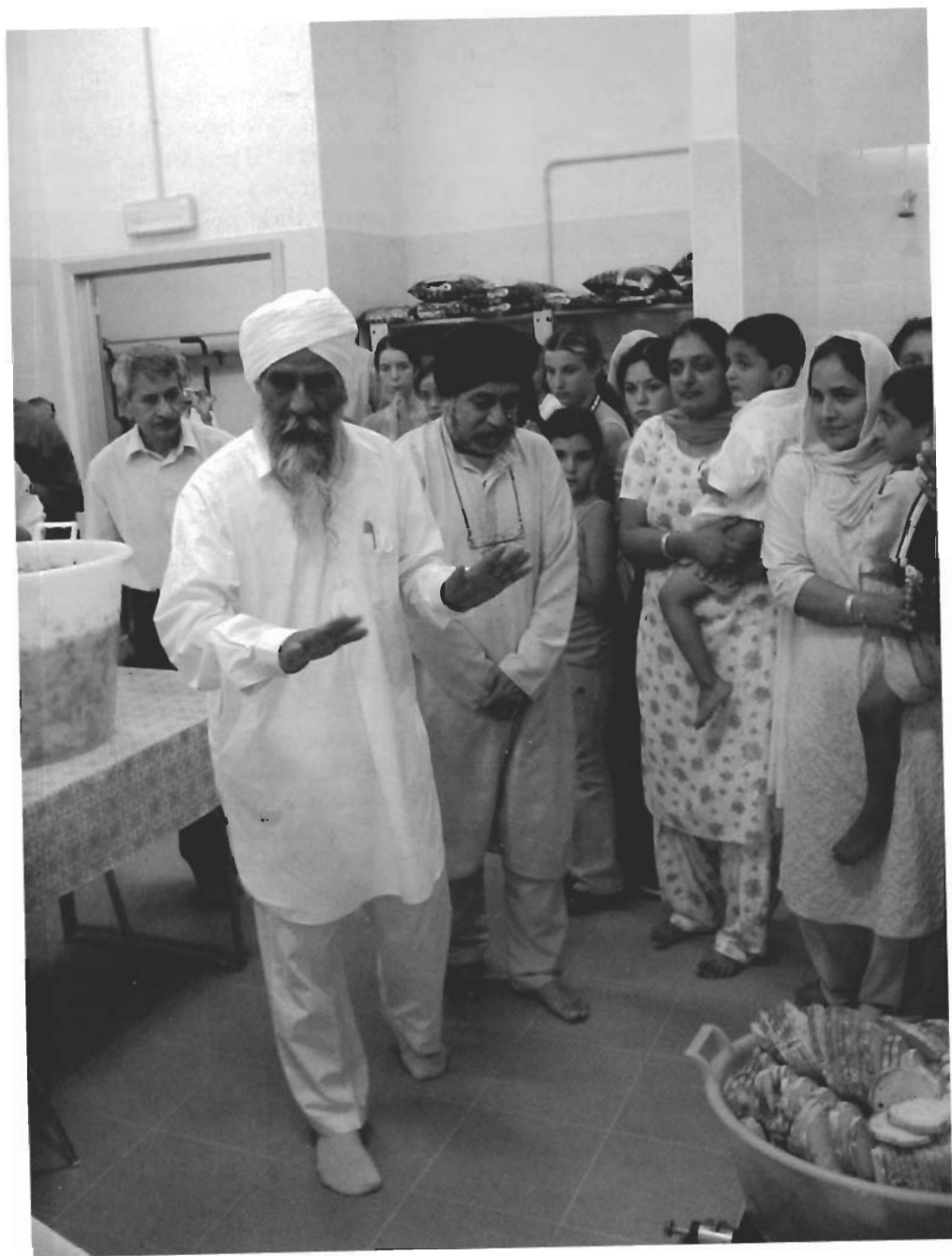
*Master is the Doer and is All-powerful. Why does He allow the doubts of the mind to bother the disciples?*

Once some disciples said to Guru Nanak Dev Ji, "We have a lot of sorrows and sufferings." Then Guru Nanak replied, "When the disciple's mind forgets the Master, then he has sufferings." Sawan Singh Maharaj Ji, Kirpal Singh Maharaj, and Satguru Ajaib Singh have all said that when we forget the Guru, then we call the sufferings to us. Guru Nanak Dev Ji has written that when the disciple remembers the Master, then the five dacoits go out from the house [of the body]. In this house of the body are the five dacoits — lust, anger, greed, attachment, and egoism. They do not leave the house of the body without the grace of the Master. Guru Nanak Dev Ji has written, "Remember the Guru all the twenty-four hours of the day and night." We should pray to the Guru day and night. Now we can evaluate for ourselves how often we remember the Guru and how often we forget him. Kabir Sahib writes that if we cook a chapati, but just keep it and don't eat it, then how will our stomach get filled? He also writes, "Just by saying 'wealth, wealth,' we don't get any money. We will get wealth only if we work hard, if we do some labor with our hands and earn it."

Swami Ji Maharaj has written, "I did the devotion out of the fear. It is by the grace of the Master that my devotion was accepted."

*Baba Ji, you have told us to be brave and do the simran, but we need your grace.*

Dear ones, it is like this. If we are going to get any grace, we will get it by means of the simran. We will get the grace through the simran. How will we



*Bologna, Italy, August 2003*

get it by any outer means?

So, you should sit for meditation for five to six hours in one position. The mind has become extrovert, and for this reason it is not coming to the third eye and rising to its home. The mind is part of Brahm. It is a resident of Trikuti. Its seat lies between the veins of *ingla* and *pingla*, through the central vein of *sukhman*. This place is its home, and it has forgotten its own home.

The Lord has united us all here. The dear ones have love, and love has also pulled me here. He has brought us here in His love. The thoughts of the mind are spread outside in the world. The Saints and Mahatmas tells us to collect the attention from the outer things, focus it at the third eye, and go back to our forgotten home. Then we will have the darshan of the Master.

*Baba Ji, we have read the summer tour message that you sent to the sevadars. But do you have anything else to say to the sevadars here?*

Your question is very good and appropriate, and I appreciate it. When we meet, we develop love in our heart and longing in our mind. Then detachment [from the world] is born in our mind. So we should meet together and develop love for the Master. When all get together, then we do the simran. The One who has to explain does the simran and the one who has to understand does the simran. In this way love is created, and we can progress.

It is over six years since Sant Ji left the body. In this time our simran has become less, and the mind has become lax. As I said earlier, you should sit in one

position for five to six hours a day. If you can't do this, then do it for the one or two hours that you can do and increase the time by one minute a day. In each month there are around thirty days. If we add a minute every day, then we can increase our time by around thirty minutes each month and our meditation will become successful. One minute a day is not very much. So like this, slowly our simran will increase; both our love for the Master and our simran will increase.

So dear ones, you have asked many questions, but you should gain something from asking. We can have these question and answer sessions; it's not a problem. But you should gain some benefit. I also feel happy that the Almighty Lord, Satguru Ajaib, has sent me to bring His message and to inspire the dear ones to do the simran. So I will do the simran, and you should also do the simran. If we all get together here and meet with Him, then it is a good thing. Now, you please tell me how should we proceed?

If you will help and do your part, then the Master will shower His grace, and our work will be accomplished. Satguru Ajaib Singh gave this message that if we can't do the meditation by ourselves, then we should obey the words of the One who does the meditation. He will be gracious on us, and if we repent and increase our simran, the our work will be done. He will unite us with the Shabd. And we will be freed from this suffering in the cycle of births and deaths.

Now what is the order of the sangat?

*Saiya tu par langavi chad ke na javi. O beloved, take us across. Don't abandon and leave us.*

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# Light Has Merged Into Light\*

Dilerjit Oberoi

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Mr. Awtar Singh Oberoi left the physical world on August 29, 2003, but many of us who are aware of the incident of 1982,\*\* when he probably got second life, feel as if he had died long ago and was present in this world only as an extension of Sant Ajaib Singh, saying and doing things on His behalf.

Mr. Oberoi was born in a satsangi family in the year 1925. His mother came from the same village as Sant Kirpal Singh Ji, whom she treated as her brother. In the year 1935, at the young age of ten years, he was initiated by Baba Sawan Singh Ji. However, he spent more time with and learned more from, Sant Kirpal Singh Ji, while he was living in Lahore, because Baba Sawan Singh Ji had told the dear ones from Lahore not to think of Kirpal Singh Ji as different from Him. When he grew up, he got his first job in the same office as Sant Kirpal Singh Ji. Every day in the morning he would go to the Great Master's home and they would ride their bicycles together to the office. And they would ride together again in the evening, while coming home.

Mr. Oberoi had an unending source of incidents and stories from his association with Sant Kirpal Singh. For some time Mr. Oberoi's work took him out of Delhi to other parts of India, but he returned in 1966. After he came back to Delhi he would spend time every day in Sawan Ashram of Sant Kirpal Singh Ji, before he went to work and after he returned from work. At every Satsang he could be seen standing behind the Master to bring whatever was required at any time.

After Sant Kirpal Singh left the physical plane in 1974, Mr. Oberoi had to go through very difficult times socially, but in 1976 he was fortunate enough to meet Sant Ajaib Singh Ji and continued to serve the new Master with the same devotion as he had served Sant Kirpal Singh. After he retired from his job in 1982, he was offered other lucrative jobs. However, realizing that he would gain much more satisfaction from doing the seva of the Master, he decided to forego those offers. He frequently visited at Sant Ajaib Singh Ji's ashram in Rajasthan and accompanied Him on Satsang programs.

After Sant Ajaib Singh Ji left the physical plane in 1997, he began another unrelenting search for the Perfect Master, along with a few other dear ones. After five years of effort, blessed by the grace of the Master, he discovered Sant Sadhu Ram Ji, whose wonderful and simple ways of interacting with the sangat are endearing to all the dear ones.

Those of us who have spent all of our lives trying to do a fraction of what the Master has told us to do, greatly admire Mr. Oberoi for following Sant Mat and inspiring others to do the same. Perhaps the most remarkable thing about him was that he never kept his intensity and passion to himself; it spilled over in countless ways to the people around him. Even old age didn't seem to slow him down; those of us younger

\**Jyoti jyot samai* (light has merged into light) is a phrase often used in Gurbani to indicate that the soul has merged into the Oversoul.

\*\*Once when Mr. Oberoi was at 16 PS Ashram, he became very sick and weak. He grew pale and the life seemed to be ebbing out of his body. Sant Ji placed his hand on Mr. Oberoi's chest and he rapidly recovered.



*Subachoque, Colombia, July 2003*

than him who were always trying to keep pace with him can vouch for that.

He was extremely privileged to have served four perfect Masters during his lifetime. Of course, that also means that he had to go through extremely tough and testing times involving, among other things, breaking contact with much loved dear ones every time a Perfect Master left this plane. Sant Ajaib Singh Ji used to say that a Perfect Master is like a potter. The potter supports the earthen pot from inside with one hand, while trying to shape it with the other from outside. Similarly, the Master might give hardships to His disciple from outside, but He is always supporting him from within, and it is this support that enables the disciple to survive the difficulties and become molded into the shape the Master intends. This inner hand must have been exceptionally strong in Mr. Oberoi's case, because all the difficulties he faced in his life only seemed to make him stronger and more devoted than before.

We all have many memories of him – walking in step with Baba Ji; helping to organize many different things at the same time during any Satsang program; talking so forcefully with people that some of us would have been afraid to offer a reply; caring for people in a way that only he could have done. Ever since he has left us, these memories keep coming back to us, reminding us of his affection for us and giving us a heavy heart. But in the very next moment, we are reminded that he is with Sawan now in a place where there is eternal peace and everlasting happiness. He would not want us to grieve for him, because there is no reason to do that. If we really want to cherish his memory, we should participate in Satsang and meditation enthusiastically and encourage others around us to do the same.

*Dilerjit Oberoi is the grandson of the late Mr. Awtar Singh Oberoi.*

*July-August 2003*

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# The Glory of Satsang

## Sant Sadhu Ram Ji

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I bow millions of times at the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh Ji.

*It is said in the glory of Satsang  
That the True Light is unique.  
Queen Tara used to hear Satsang and the  
king picked up her shoe to prove she did  
go to Satsang.  
At the request of the faithful devoted sangat  
the Master created a shoe which looked  
just like the missing old shoe.\**

Satguru Ajaib has written this bhajan in which He says, "It is said in the glory of Satsang, that the True Light is unique." The Lord is the power that is innate in the world. Satguru Ajaib has also written in one bhajan, "Within the light is shining, but the mind wanders astray outside. The light is scintillating in the thousand-petalled lotus, the sound of the bell and the conch resounds."

Guru Arjan Dev writes that all we see outside, is the creation of Kal. The Almighty Lord is not seen [with the outer eyes]. In Gurbani it has been written, "He makes us see our own home within the body. The five Shabds have revealed it." The inner Shabd is created by the Guru. The Guru is listening to it within the human body. The Guru spreads the message of that Shabd, telling us that our breaths continue only as long as that

*\*Songs of the Masters (Sant Bani, 2002), p. 217*

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*This Satsang was given in Subachoque,  
Colombia, July 21, 2003.*

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Shabd resides within our body. "Within there is Light and the ceaseless Sound. Hearing it we become united with the True Lord."

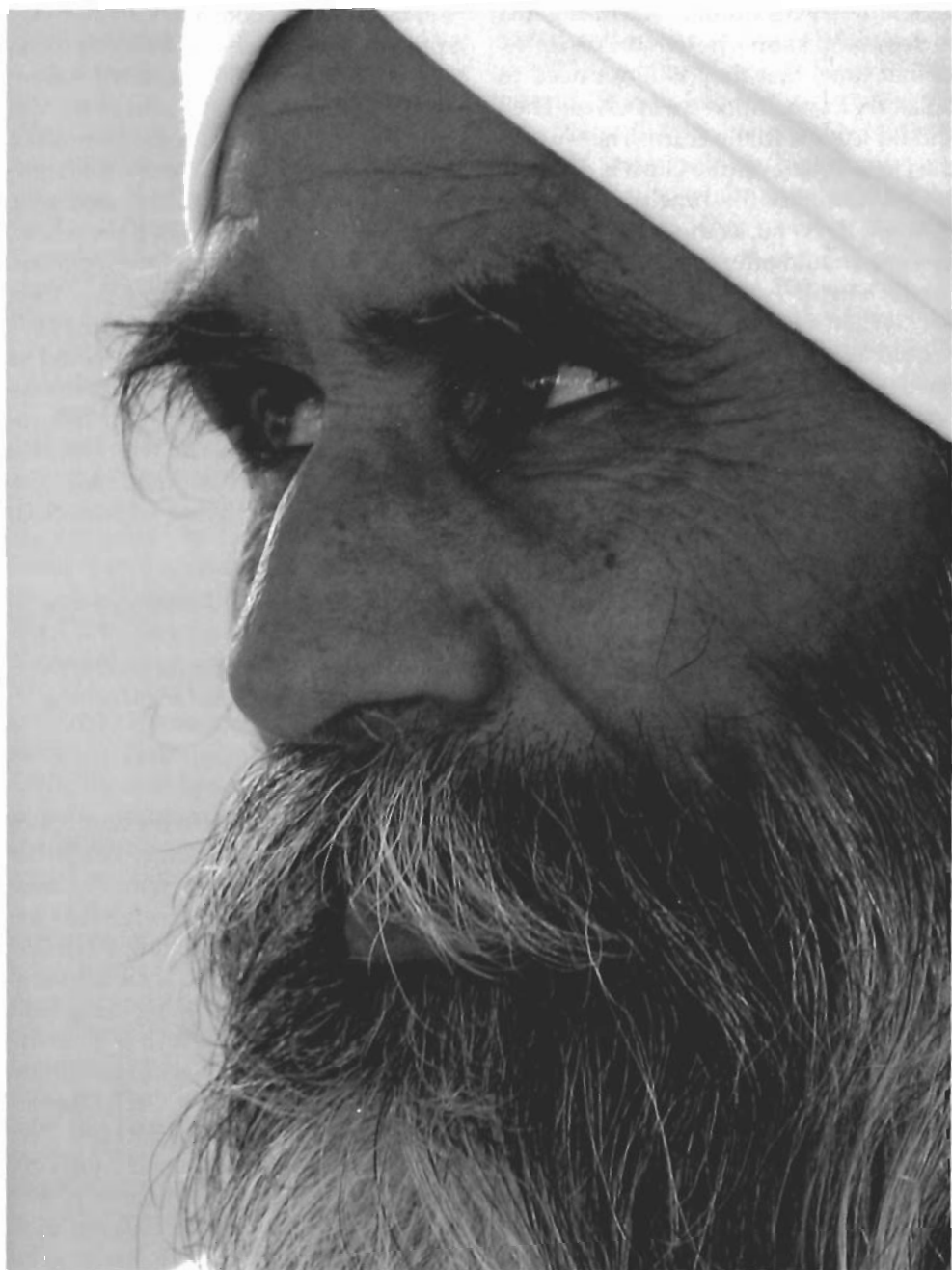
When the Satguru grants the gift of Naam initiation, He deals with our three types of karmas -- *sanchit*, *pralabdh*, and *kriyaman*. We have gotten this body based on our *pralabdh* karmas. If we had only good karmas, we would have gone to heaven. So some of our good and bad karmas have been mixed together, and as a result we have gotten this body. When we received the fruit of our karmas, we got this human birth.

Next comes the *kriyaman* karma. This is the karma we are making now with every breath. When the Guru gives the gift of Naam, then our *kriyaman* karmas that we have created in this life up to that time are finished. Guru Arjan Dev has written, "O Lord, wherever you send me, I will go. Whatever you give me to eat, I will eat that. I am a puppet and in your hand is the string. O Giver, I don't need anyone except you."

We also have *sanchit* karma. This karma is coming from our many past lives; we have a stock of karmas that are drawn on. Just like a farmer does his farming. He has a crop every year, he goes and sells it in the market through a dealer. For his wheat, grain, or cotton he is getting some money, which the dealer keeps in his account. When he needs money he goes and takes money from the account that dealer is keeping for him. So in the same way our *sanchit* karma, the account of many births, keeps running.

When the Guru gives the gift of





*Bologna, Italy, August 2003*

Naam initiation, he takes these three karmic accounts into His own hands – *pralabdh, kriyaman, sanchit*. The *pralabdh* he generally leaves untouched. In regards to the *sanchit* karma, he tells the disciples, at that time, that they will not need to take that karma upon themselves. They should leave it to the Guru. The Guru is the Doer. Whatever the Guru is doing, it is God Almighty, the Timeless Lord who is doing it. As far as the mind goes, the disciple should offer the body and mind [to the Guru].

When we get the Naam, then we should also do the meditation, since we have received such a gift. Kabir Sahib has written, "While repeating the Name of God, we should go about our worldly work."

There is a story about some farmers. Three of them got together to do some farming collectively. So when they were farming together, the time came to sow wheat. One man, who came from the eastern regions, said, "I will sow some *gehun*." The second, who was from the Western regions, said, "I will sow *kanak*." And the third said, "I will sow *gandam*." Since none of them knew the different words the others were using, they didn't understand each other, and they started fighting with each other. Then one man, who knew all these words meant the same thing, said, "Each of you bring your own seeds, and I will settle this dispute." When each one brought their own seeds, it was discovered that each had brought the seeds of wheat.

So in the same way, one religion may use certain terms and another religion may use different terms. We are fighting over the terms we use, but the point of all the religions is to do the simran and meditate on the Naam. Guru Nanak Dev Ji has written that the way to recognize a Perfect Master is that He takes you across the ocean of life and makes

you meet the Lord.

It comes in one story that there were four devotees of God. One devotee said, "Let us do some good deeds." There was a prison in one area where there was no water or irrigation. So one devotee went there and brought water and even cold ice. He made facilities for the comfort of those prisoners. Then the second devotee came to that same dry, unirrigated area. The prisoners there did not have wheat, but he brought bags of wheat for them. The third devotee came and saw their clothes were made of coarse cloth; he gave them good quality cloth so they could be more comfortable. But the prisoners remained prisoners. When the fourth devotee came, he had the Naam with Him. He gave them the key of Naam and said, "Go. Go back to your real home, which is Sach Khand."

*Hearing the Satsang, Sena the barber got liberated.*

*He was not afraid to go to the court of the king for the Master had attended to his job.*

*He Himself protected him.*

Sena Bhagat was a lover of the Lord. Once His Guru came to his home. When His Guru came, He gave a program of Satsang there. Sena Bhagat was a servant of the king. He was one of the king's barbers. They took turns going to serve the king. When the Satsang was going being held at the house of Sena, his turn to go to the king came up. Then his wife and family told him, "Don't go today. Get up tomorrow morning and go." But he said, "No, today my turn has come up. If I don't go, the king may exile me from the city." But in the evening, when the Satsang took place, Sena decided not go to the king. Instead he waited and went the next morning. And as he was going there, he said to the sangat, "Good-bye. I don't know what

punishment the king will give me." But when Sena Bhagat went to the king, the king said, "Sena Ji, you were here last night to do your work. So now you go home and rest. Last night you served me a lot. Last night I was sick, and you took away all of my pains." Then Sena Ji understood that it was his own Guru who had gone to the king the night before in his place. When he went to the Satsang, the Guru was concerned about him and thought, 'I have to do the work of my disciple.' "It is the Guru who does the work of the satsangi.

*He started the way of Satsang and showered the rain of nectar.*

*He established the trade of the souls by Himself being the agent.*

He says that the Lord has started the Satsang of the Saints. He has showered the rain of nectar. The Satsang is of the Lord, the One who created this entire creation. He has started this straight path. The One who has started this path is within the human beings. It comes in one story that Namdev's father used to pray to the idols. He prayed to idols made of wood and idols made of rubber and other materials. So one day Namdev Ji's father had gone out somewhere. Namdev Ji thought, "My father has gone out. I will serve the food to the idols today and see what happens." So when he made the parshad and tried to put in the mouths of the idols, none of the idols ate it. Then Namdev Ji said, "These idols aren't eating." So what did he do? He took a hammer and broke all the idols into pieces, except for the biggest one. He set up that big idol and put the hammer by it. When his father came home, Namdev had made

up a story. He told his father, "Father, today the king of the idols had a battle and all the idols fought with each other and destroyed each other. Only the king survived. Just go and see; he's standing over there." The father went and looked and he said, "These idols don't fight with each other. How did this happen?" Namdev Ji said, "If these idols can't even talk with each other, then what can they do for the human beings? How can they do anything for the benefit of man?" The idols can't give us anything. Kabir Sahib has written, "Throw away the rosary of wood, and turn the rosary of the mind." The outer rosaries are made of wood or rubber or some other material. But we need to turn the rosary of the mind. Dear ones, if there is any evil, it is in the mind. By turning the rosary of wood, our mind is not going to give up its bad deeds. To give up the bad deeds, we need to repeat the bani with our mind. Then our mind will become pure. Our tongue will become pure. It will become clean.

The evils are in the mind. This body is like a rented house. We have it for fifty to a hundred years. Satguru Ajaib has said that the simran we do is the food of the soul. When we do the simran, the soul becomes vigorous. It becomes strong. If we are involved in the outer material things, then it is the mind that gets intoxicated and becomes strong.

Kabir Sahib has written, "The Lord sits at a high place, and watches everyone. Whatever deeds we do, He gives us the reward accordingly."

*The plays of Sawan the Emperor are unique.  
He liberated the sinners and the criminals.  
He helped Ajaib finish the work by becoming the gardener of the sangat.*

# On Holding Satsang

Some guidelines as given by Sant Sadhu Ram Ji to dear ones asking to hold Satsang.

1. It is good for dear ones to get together at one place and do meditation, listen to Satsang, and sing bhajans.

2. While organizing Satsangs see that the dear ones are not inconvenienced. The time of holding Satsangs should be such that dear ones can attend the program without affecting their vocation and family. Those who can attend weekly Satsangs are welcome and encouraged to do so. Those who find it difficult might come once in two weeks or at a period that they find convenient.

3. Satsangs should be hosted with tape-recorded material of the current Satsangs or those of Sant Ajaib Singh Ji or Sant Kirpal Singh Ji. Videos, cassettes, and CDs are all available and may be utilized.

4. The purpose of holding Satsangs is to increase the love among the dear ones and live in love and in harmony with each other. Conduct and arrange Satsangs after talking among the dear ones and while consulting one another, then collectively make a decision.

5. Only a dear one who meditates in one position for six hours at a time is eligible to give a talk at Satsang. Others should arrange for the Satsang facilities, but only tapes, videos, and CDs of the Master should be played and bhajans sung. When thought to be appropriate, readings from the Master's writings may also be included, but without comments by the one reading.

6. A meditation session should precede the Satsang and bhajan singing. All dear ones should try to arrive early enough to sit together for the meditation.

7. Dear ones should try to remain in Simran during the Satsangs, and quietly leave afterwards without engaging in discussions or conversations, and preserve the benefit of the Satsang for as long as possible.

8. Maharaj Kirpal Singh Ji and Satguru Ajaib Singh Ji said that we should leave hundreds of urgent works to attend Satsang and leave off thousands of urgent works to sit for meditation.

*Bhai Mardana was a very loving, devoted disciple of Guru Nanak and he always accompanied Him on every tour Guru Nanak Sahib did. Once Guru Nanak showered grace upon him and He took his soul up. When he went within, he saw the springs of nectar flowing. So he asked Guru Nanak Sahib, "Master, what are these and where are they flowing to?" Guru Nanak Sahib replied, "These are the springs of nectar and they flow and they fall on the tongues of those perfect Masters, Who in the mortal world do the Satsang, and it is being distributed to the Sangat, who attends the Satsang of the perfect Masters. The fortunate ones accept this nectar. They take every single word spoken by the Master to their heart. They understand the value of every single word spoken by the Master in the Satsang and they make their lives."*

*—Sant Ajaib Singh Ji Maharaj*



*Subachoque, Colombia, July 2003*

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# Just by being there

a story by Tracy Leddy

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Listen, Jamie,

Being my best friend since we were little kids and all, you know I don't think my family is different from or better than anybody else's, right? But it does seem as though good things are always happening at my house. I mean, don't get me wrong. Bad stuff happens, too: my dad lost his job for a while; our pet black rabbit, Diamond, got out of his hutch once a couple of years ago and never came back. (I'll bet that red-tailed hawk who often perches in the top branches of the great pine in our woods ate him for dinner soon after his escape.) My Mom's dad died of lung cancer just this spring, after being sick for a long time. She had to drop everything, including the book she was working on, to take care of him. And remember when I broke my leg last winter speed skating on your pond, and had to wear a hip cast for fourteen weeks? That was no fun! Still, I would have to say I've seen many more good things than bad things happen in my thirteen years on this planet.

One of the cool things my family does nearly every day happens at suppertime. You may have been with us, sometime, I can't remember. It's been going on for so long, I wonder if my mom and dad used to do it by themselves, even before I, and then my five-year old sister, Katie, were born. After we hold hands around the table and give thanks to the Master for our food, either Mom or Dad asks, "So, what was the best thing that happened to you today?"

(I know I've told you a little bit about the Master, Jamie — he teaches us how to live a good life, and helps us to find the Light and Sound of God inside us through meditation. Both of my parents have been disciples of the Master for many years. I was given the initiation into the holy Sound when I was seven, and have to wait until I'll fifteen, my parents say, for the full initiation into the Light of God. They want me to know really well the commitment I will be making for the rest of my life, and it isn't just following a strict lacto-vegetarian diet and putting in two and a half hours of meditation every day. Katie could also take the Sound initiation, if she wants it, because the Master offers it to children as young as four, or even three, sometimes.

You know all the old superheroes, like Spiderman and Wonderwoman and Superman? Well, the Master is way, way beyond any of them or even all of them put together, including Gandalf the White from The Lord of the Rings. He protects us all during our lifetime, and he doesn't even have to be there in person to do it. I remember a birthday party at our house when the guest of honor, my favorite cousin Meg, who is twenty, somehow set her sweater on fire as she was blowing out the candles on her cake. The flame should have flamed right up, and damaged or ruined her beautiful face, but instead it fizzled out, hardly marking her sweater. When my mom wrote to the Master about it, he wrote back that he was glad she was so aware of his protection. And Jamie, not only does he protect us while we

are alive, the Master saves us from having to appear before the Lord of Judgment and being sent into the heavens or hells, depending on our thoughts, words and actions in this life, after we die. Just imagine: he stays with any soul he initiates until she reaches the throne of God Himself!

When my Grandpa died, Jamie, he was so happy, it was amazing. Several days before he actually left his body, he whispered to my mom that he was seeing the inner Light. She told me he said he couldn't believe "it was all true." He left us wearing the biggest smile I'd ever seen, as though someone he loved very much had just appeared before him, and he wasn't even initiated. He'd been to see the Master with my parents only once. I was holding one of his hands that last afternoon, and it felt as though a powerful electric current was withdrawn from his body all at once, starting at his toes, then he was gone. After seeing that, I'm not going to worry about dying!

Anyway, back at the dinner table we all think for a minute, if we need to, and then take turns telling. There are only a couple of rules: no talking with your mouth full, and no interruptions. They're easy once you get used to them. Katie forgets, still, sometimes, but I probably did, too, when I was little, like her. Oh, yes: you don't have to speak unless you want to, and questions are okay.

Last night, I had a really neat thing to share. (Katie and I had agreed before we sat down to supper that I would tell our story. I didn't even have to bribe her with an extra cookie from my dessert.) We'd seen a moose! I used to make jokes about the yellow road signs near our house out here in the north country. They warn drivers about moose crossing as though it happened all the time. I'd never seen a moose up until today, and you and I ride everywhere on our bikes. Have you ever seen one without me?

I set the scene: the curving road down by the lake, near where Katie, you and I and all our friends usually swim. This afternoon, sorry you weren't there — Katie and I had just come up through the tall witchgrass and Queen Anne's lace and purple vetch with our wet towels still around us when we noticed a car stopped plunk in the middle of the road. The driver was grinning and seemed in no hurry to move. Near us on the side of the road, a kind of rough-looking guy from one of the cabins was standing around with his baseball hat pushed back on his head, and he, too, was grinning broadly. A van full of campers pulled over behind him, and another car came around the curve and stopped, too. By this time, Katie and I had seen what everyone was grinning at: a moose was loose! His coat was dust-colored. He had only a little flap of a tail. His form seemed mostly long, knobby legs topped by a barrel of a body with a smaller kind of flattened barrel for a head. He was as big as a horse! He had no antlers, so I knew he was a young one, but not a really young one. Maybe in moose life a young one like me.

It was wonderful and terrible — both at once — to watch him. He was crashing through the yards of the camps and cabins on the hilly side of the lake, first going in one direction, and then in another. And he was huffing like anything. Did I just make up that word — something between a huff and a snuffle? The look in his eye told me he was lost, and felt scared and confused and sad, like Katie did, that time she wandered away from Mom at the farmers' market when she was three.

There were some people having a noisy party out on the open deck of one of the cottages nearest to the road. They all stopped what they were doing and

watched the moose too. They had the best view of any of us as the moose stumbled across their steep, rocky driveway and into the stand of birch saplings at the edge of the deep woods beyond.

The woman in the second car in the road grinned at me and Katie and shrugged her shoulders, like we were sharing a special secret. I shrugged my shoulders and grinned back.

Everyone was quiet and still. Everyone watched the big, wild creature until he was completely out of sight. It felt as though time stopped for a while; has that ever happened to you? Suddenly I thought that just by being there the moose had connected all of us together for a moment, like beads on a string — connected us with everything. Of course, the spell was broken immediately, once the moose had disappeared back into the forest, but it was the greatest feeling! The Master says, "Be one," and I think that is what I felt in some way.

I looked around the table after I finished telling my story. Katie's eyes were big and round, and her face showed the same grin we all had been wearing down at the lake that afternoon.

Mom said quietly, "The eye of love embraces all it sees." You know she's always quoting poetry.

Dad cleared his throat and said, "I hope that youngster found his family fast. Well, who's next?"

But when I watched my father and mother's faces to hear what they didn't say, I saw a very special look pass between them; my mother's eyes were full of happy tears. It made me think they already knew quite well what I was talking about. Maybe sometime they had seen a moose, too. Or something else.

My own thoughts turned instantly to our recent trip to Italy to see the Master. We hadn't seen him for over six years, which has felt like a very long time. I'm telling you, Jamie, when you have four hundred people sitting in half of a cavernous gymnasium and singing holy songs with all their hearts in front of the Master, it is definitely another experience of oneness — that sound must go right up to the throne of God Himself!

There were a lot of kids in Bologna, from babies to older teenagers. Families came from as far away as South Africa, and South America, just to be with the Master for a few days. One of my Italian buddies, Marco, took the Sound initiation on this trip. Jamie, I wish you could have seen his eyes afterwards. They were huge! And he was very, very quiet all that day, and he's not a quiet kid. Oh, yes, and Katie took the Sound initiation, too. But there wasn't much change in her; she's always acted as though she was listening to something special.

I don't pay much attention to girls, having a younger sister and all, but there were two girls a little older than I that I definitely noticed. They looked like flowers or butterflies with their bright faces, braids and long dresses with loose pants. Mom told me what they were wearing was something called a Punjabi suit, and it's quite common to see both girls and women wearing it in parts of India. Boy, I wish some of the girls at our school dressed that way!

One evening at Satsang, that's our time with the Master when he gives a talk, usually on a hymn written by another Master, the Sound came especially loud inside of me. I don't know, I guess I must have been looking up at his marvelous, other-worldly eyes on the dais without any other thoughts going on in my mind,





*Bologna, Italy, August 2003*

not thinking about what would be served for supper, or how much I enjoy helping to serve with some of the other kids, or how uncomfortable my body was. It was really, really hot in Italy! Anyway, as I looked at the Master, he seemed to change from a regular human being like the rest of us into a being made only of Light. I blinked, and blinked, but what I was seeing remained.

Just seeing his dazzling white turban over the top of the kitchen counter whenever he came to bless our food at mealtime was like seeing someone from another dimension. (You know how much I like science fiction stories, Jamie!) This was like being in the movies: we all were merely black- and - white, kind of shadowy, and he was the only one in technicolor. Remember how they made *The Wizard of Oz*? As soon as the Master arrived, everyone stopped talking and moving around. It seemed as though everybody was holding their breath while he stood quietly, silently, and looked out at us for a few moments. There was a peaceful hush over everyone and everything, and it felt like time slowed way down. That feeling lasted until he left us to go back inside another part of the building. It was my favorite part of the day.

I wonder where we will go next to see the Master — Mexico, California, Canada, Ghana? The world becomes a very small place for the Master's children (like all of my family!) who are hungry for his presence.

Say, Jamie, do you think your parents would allow you to come with us on our next trip?

Ask!

## NEW DELHI, INDIA PROGRAMS

Sant Sadhu Ram Ji, under the order, will and grace of His Beloved Satguru, Sant Ajaib Singh Ji Maharaj, is holding Meditation and Satsang retreats in New Delhi India for the benefit of the Sangat. The retreats are held in the Divine Remembrance of Sant Ji, and accommodations have been made to welcome groups from all the western countries also.

Sant Sadhu Ram Ji has asked all the dear ones wishing to travel to India for the retreats to devote at least four hours per day at their homes in meditation, which will provide us a great boost in gaining receptivity before coming to the programs as was the lifelong wish of Sant Ji. He has said that this is a very good way to be able receive the benefit and grace which the Masters wish to give us.

Specific program dates are announced periodically on [www.ajaib.com](http://www.ajaib.com)  
To receive email announcements of the dates please contact anulbird at:  
[anulbird@yahoo.com](mailto:anulbird@yahoo.com)

An information book about the India programs is viewable at [www.ajaib.com](http://www.ajaib.com)  
Click on "Ajaib's Grace India Groups Information." Sadhu Ram Ji has asked that everyone attending the programs should please read this information thoroughly.

Those interested in participating are requested to sign up and receive permission from the coordinator for their area before planning to attend a particular retreat. Please see below the list of area coordinators to contact if you are interested in attending a program.

Those interested in attending for initiation may kindly contact Daryl Rubin (see below under India Group Coordinators).

### INDIA GROUP COORDINATORS:

Names of those assisting Daryl Rubin with India trip coordination:

USA, Canada, South Africa, Australia, New Zealand, Singapore and all other countries not listed below:

Daryl Rubin  
801-627-6527  
[TeraNaam@aol.com](mailto:TeraNaam@aol.com)

Europe (except Italy and Austria):  
Harbans Bains:  
[bainsharbans@aol.com](mailto:bainsharbans@aol.com)

Italy:  
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Colombia:  
Margarita Valenzuela: 571-615-1520  
[programa@elnaam.org](mailto:programa@elnaam.org)

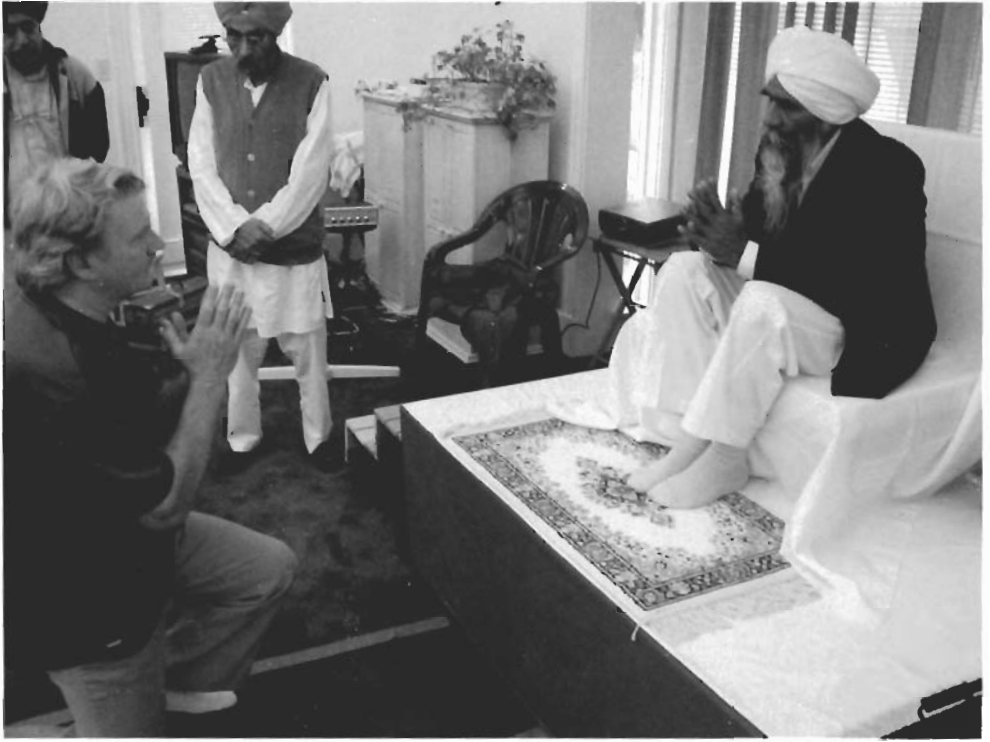
Venezuela:  
Pyara and Pyari Andolfatto  
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Ecuador:  
Jaime and Leticia Tamariz  
[leticiaabarreiro@hotmail.com](mailto:leticiaabarreiro@hotmail.com)

Mexico:  
Elvia Luque Hernandez and Miguel Aguilar Luque:  
[consultlegal@solar.sar.net](mailto:consultlegal@solar.sar.net)

When writing to sign up, please include:

1. Your full name
2. Email
3. Phone #s
4. Age
5. When initiated?
6. When did you attend your last program in India?
- 7 Male or Female...Married or Single?
8. Are you meeting the meditation time required by Master Sadhu Ram Ji for attending the programs?
9. Do you understand and agree to attend the program in India exclusively for the meditation retreat and no other purpose?



Sant Sadhu Ram Ji, Acton, July 2003

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For a publication list of books by Sant Kirpal Singh Ji and Sant Ajaib Singh Ji see:  
[www.santji.allegre.ca/newpublications.html](http://www.santji.allegre.ca/newpublications.html)



Subachoque, Colombia, July 2003