

AJAIB'S GRACE





Sant Sadhu Ram Ji, Delhi, February 2003

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Humble Submission

Sant Sadhu Ram Ji

May 18, 2003

Most dear and esteemed Sadh Sangat,

It is now almost six years since our beloved Satguru, Ajaib Singh Ji Maharaj, disappeared from our eyes, and we have all passed through a very difficult and torturous time. Every dear one has tried his or her level best to remain in His divine remembrance and to live up to His teachings. But as my Satguru Ajaib often used to explain in the Satsang, after a Saint departs physically from the earth plane, the mind — which is an agent of the Negative Power — becomes extremely bold and starts working mischief. It baffles and bewilders the followers of the Saint, creating confusion among them and leading them astray into ever-changing illusions. In spite of our best efforts, we gradually become lazy, lethargic, and wayward. We start drifting away from the Path and become careless in self-introspection and right conduct. In such an uncongenial environment, the soul becomes dry and barren, the protective hedge of meditation is neglected and forgotten, and we become an easy prey to the mind.

We may, at times, even fail to extend love, respect, and recognition to others — including our own satsangi brothers and sisters, who are the dear children of our Master. Ill will and enmity start to make their home within us, leading us into backbiting and criticism. Under the immense pressure of the mind, we totally lose sight of the principles our Satguru advised, at times even begged, us to follow. In spite of all this, the crafty mind seeks to persuade each one of us that we are the most obedient and devoted satsangis, receiving the lion's share of His love and grace. But what is the reality? Hazur Sawan Singh Ji Maharaj, Sant Kirpal Singh Ji Maharaj, and Satguru Ajaib Singh Ji Maharaj — who were no less than God Himself in the garb of man — advised us emphatically, each in His own language and in His own manner, that if we follow the principles of Sant Mat, we will recognize the brotherhood of mankind and the fatherhood of God, we will extend love and respect to all, our lives will become happy, peaceful, and blessed, and our progress Godward will be greatly accelerated. These principles are reviewed here for our guidance, so that we may take stock of where we really stand.

1. Be truthful and cultivate a good, moral life. Be always on guard against the mind and restrain it from passions, vices, wickedness, ego, and aggressiveness.

2. Adopt simplicity, and reduce your needs to a minimum.
3. Earn your livelihood honestly.
4. Discharge your worldly responsibilities to the best of your ability, in a detached and relaxed manner, without becoming stuck fast in them.
5. Maintain cordial and amicable relations with your satsangi brothers and sisters, your relatives, your friends, and your associates. In fact, extend love, respect, recognition, and sympathy to all with whom you come in contact.
6. Avoid criticism, jealousy, and backbiting, which rob you of your good deeds and hard-earned meditation.
7. If any dispute or difference of opinion does arise, then resolve it promptly, with sincerity, honesty, and humility. Discuss the matter, in a calm and composed manner, with the person concerned. Inculcate a spirit of give and take, respecting the feelings and point of view of the other person.
8. A person with a brave and noble heart will forgive and forget, while a coward will harbor anger, animosity, and jealousy in his within, always seeking revenge. Therefore, you must forgive and forget, if you want to earn the Guru's pleasure.
9. Devote at least two-and-a-half hours, the more the better, to meditation, in a loving and devoted manner, reposing full faith and trust in the Satguru.
10. Get up at 3 a.m. daily without fail for meditation, because at this ambrosial hour our Satguru visits every one of His initiates with a basket full of grace and showers it upon those fortunate ones who are awake and meditating. Those who are sleeping miss out and are deprived of this priceless treasure.
11. Take it to heart that this path of Sant Mat is the path of self-reformation. Instead of keeping an eye on the failures of others, we must pay heed to our own shortcomings. The more we mend ourselves, the more people around us will understand and appreciate the greatness and glory of our Satguru, and the more we win His pleasure.
12. Above all, consider yourself to be nothing but an ignorant and erring human being, full of sins. Sit at the threshold of the Satguru like a humble

and helpless beggar, and always remain hopeful that He will bless you with His love, grace, and mercy when Hesees fit. Remember that the Guru is the only "Doer." It is only He, through His grace and persuasion, who gets any good thing done through us. Of ourselves, we cannot even think of the good deeds. All credit goes to Him, and all the deficiencies are our own.

It is necessary, as spiritual children of our great Guru, that each of us exercise discrimination and examine ourselves minutely, like a hard task master, looking deep within our own hearts. We must undertake this examination of our condition, not for the benefit of others, but for our own benefit and for the satisfaction of the beloved Satguru. With every precious breath He took, Sant Ji taught us to mold our lives according to these principles of the Saints, but how far have we progressed in this task since He left us physically? This matter is extremely urgent, and we should not delay even for a moment in introspecting our within to find out the answer. If we realize that we have not been able to live up to His teachings fully and have lagged behind, then we should take immediate steps to mend ourselves, so that we can begin to make up for the terrible loss we have incurred.

I would, therefore, beg the dear ones to be gracious, accept my request, and improve themselves as soon as possible. This is what our Satguru regularly asked us to do during His lifetime, and He will be pleased to see us undertaking it now, with renewed zeal and commitment.

I am always the shoewiper of my Satguru's sangat and their full time servant and sevadar, with no wage or esteem.

In brotherly love,
Sadhu Ram

Brief Life Sketch of Sant Sadhu Ram Ji

EARLY LIFE

**Choti jat da Kabir julaha,
Naam jap ucha ho gaya,
Mus mus rove, Kabir Ji ki mai,
Ehe balak kese jive, raghurai?
Naam jap uncha ho gaya.**

*Kabir was once a low caste weaver,
He became the highest by meditating
on Naam.*

*Kabir's mother weeps bitterly, worrying,
How is this child going to live, O God?
He became the highest by meditating
on Naam.*

Sant Sadhu Ram Ji was born in August 1944 and his parents, Mangla Ram and Chena Devi, lovingly named him Ladhu Ram. He grew up in a low-caste family, in a village in the former state of Bikaner, now located in Rajasthan near the Indo-Pakistan border. He did not have much formal education, and after completing up to the 9th grade in school, he started helping his father in farming. From his childhood he was strongly inclined towards spirituality and had a burning desire to realize God and to solve the mystery of life.

His relatives wanted him to take an interest in the world and to accept responsibility for the family. His grandfather is reported to have given him 25 acres of his land in Punjab. However, young Ladhu Ram politely

refused this gift of land, and, setting out on his own, took up work as a hired laborer on other people's farms. Although this life was very difficult, he found it conducive to spiritual pursuits. As a farm laborer he received a meager wage in exchange for his hard physical work, but his mind was free for the remembrance of God. He would always do an excellent job, charging less than the other workers. If a job was worth Rs. 100 he would charge Rs. 80; if it was worth Rs. 50 he would charge Rs. 40. He had also acquired an extensive knowledge of medicine — traditional and modern — and he treated those in his area who could not afford to pay for medical care, free of charge. He could have set up a prosperous practice, but he did not feel right charging large fees for prescribing a small amount of medicine, or recommending a treatment, or giving an injection.

Speaking of this early time he has said, "Poverty may seem difficult to live with, but it has many advantages for a spiritual aspirant. I have seen both poverty and riches. I saw affluence in life first, and later much poverty. I can tell you from my own experience that a poor person has more contentment than a rich one. He can be more humble and meek, his heart is generally cleaner, his ego is less, he is more inclined towards God, and, his world being smaller, his involvement

in the world and worldliness is also less. In short, if a poor person is fortunate enough to get the refuge of a Perfect Master, he can progress in the spiritual field more easily and more quickly than a rich person."

Since Ladhu Ram was from the *harijan*, or untouchable caste, it was not unusual for him to receive rough treatment. When he would stay on the farms of the people he worked for, he was often not allowed to eat with the higher caste people. Those serving him the food would sometimes not even place the *chapatis* on his plate, but would toss them to him to avoid being polluted by contact with an untouchable. If the landowners chose to give him food he was happy, and if they didn't feed him he was also content in the will of God. From his wages he would support his family and take care of his own few needs.

INITIATION

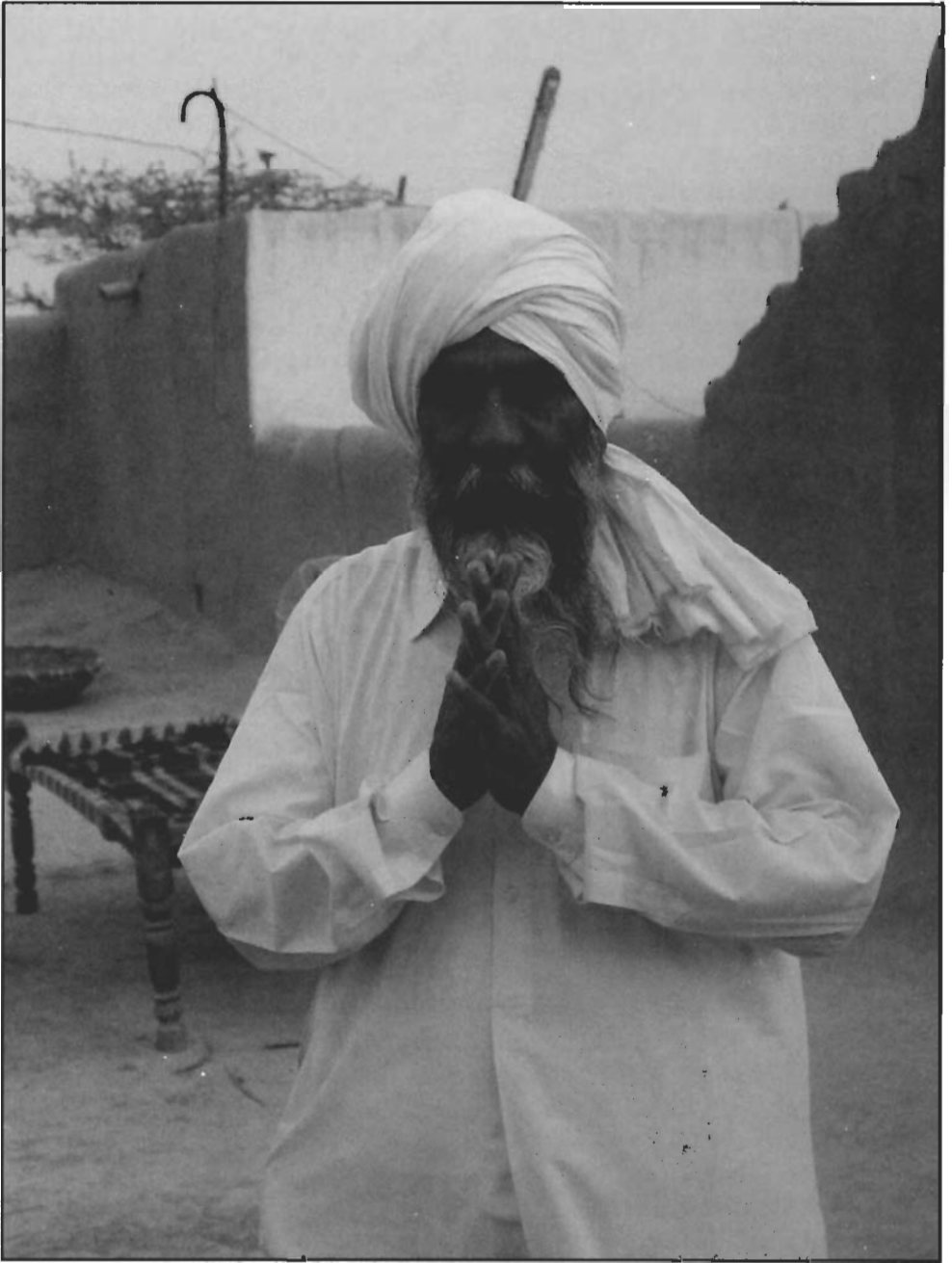
**Tanana bunana, tajyo Kabira,
Har ka Naam likh, leyo sharira.
Naam jap ucha ho gaya.**

*Kabir has quit weaving,
And he has written the Naam of God
on his body.
He became the highest by meditating
on Naam.*

Around 1972, Ladhu Ram came across a fakir who initiated him into Sant Mat and revealed to him the mystery of the first two words. The fakir instructed Ladhu Ram to continue to earn his own livelihood, to

cook his own food while absorbed in the sweet remembrance of God, and to be grateful to Him with every morsel he put into his mouth. The fakir also told him to remain aloof from the world and to devote all his precious free time to meditation. This was Ladhu Ram's only meeting with his first Guru, who departed after initiating him, and he says regretfully that perhaps there was some lacking in his own fate that he couldn't meet him a second time. Ladhu Ram followed his Guru's instructions wholeheartedly, working all day in the fields and then devoting 10-12 hours at night in meditation. He continued in this way for around fifteen years and made phenomenal progress on the spiritual Path, acquiring inner ascent, experience, and proficiency up through the second spiritual stage, crossing Trikuti and reaching Brahm Desh.

However, he was aware that there were regions beyond, and he kept looking for someone who could guide him further. One of the landowners he worked for was going to a Guru and in 1987 Ladhu Ram asked him who he followed. And he enquire if a poor, low-caste person such as himself would be allowed to go to Him. The landowner replied that he was a follower of a Perfect Saint named Sant Ajaib Singh Ji, of Village 16 PS, Rajasthan, who was competent and commissioned to take the souls across the ocean of life. He told Ladhu Ram that at Ajaib Singh's ashram no one looked to high or low caste and that all were welcome to sit at His feet. In October 1987 Ladhu Ram took initia-



Sant Sadhu Ram Ji, Village 4LM, Rajasthan, India

tion from Ajaib Singh. At that initiation he sat at the very back of the assembly, but when Sant Ajaib Singh heard the experience he had during the initiation sitting, He called him up to the front and made him sit right at His feet. Sant Ji said, "Normally in this world, those whose clothes are inferior are not given any attention or place. But I have brought this dear one ahead of everyone, despite his simple clothes, because he has had a very high and wonderful experience which has pleased me immensely." Sant Ji embraced him and told him he would have to fight the mind with much courage and fortitude. He patted him on the back and said that Satguru would always be behind him and would want him to succeed and become His very own self.

THE PERFECT DISCIPLE

**Ochhi mat meri, jat julaha,
Har ka Naam, leyo mai laha
Naam jap ucha ho gaya.**

*I am of low community, my caste is
weaver,*

*I have only one advantage, that is
of Naam.*

*He became the highest by meditating
on Naam.*

After his initiation, he obeyed Sant Ji's instructions implicitly, living the life as enjoined by his Master and spending long hours in meditation. When Ladhu Ram would attend the Satsangs in his area, he would come and sit quietly, listen to the Satsang,

and then slip away as soon as the Satsang ended. Sant Ji told him, "Ladhu Ram, become a hard-core brave warrior, determined to decimate the Mind — our deadliest foe. Never fear for anything for I am always and ever with you in this battle, and want you to succeed, sooner rather than later, because that will make me happy and relieved, and will enable the most sacred work entrusted to me by my Satguru — the responsibility of giving out the Truth to those sincere and seeking souls who are keenly in search of the God — to continue without interruption." Around this time Sant Ji also changed his name from Ladhu Ram to Sadhu Ram.

His family did not understand his devotion to Sant Mat and encouraged him to sleep at night instead of staying awake to do the practices. He stayed in a separate room, and when all the family had fallen asleep at night, then he would sit for meditation. In the morning, he would leave off before his wife brought him tea. One morning, not long after he was initiated, she brought the tea early and found he had vacated the body and was completely absorbed within. Thinking he was dead, she started weeping loudly. Hearing her, their children also came running and started crying, "Our papa is dead. Our papa is dead." They called a doctor, who lived about 15 km. away. When he arrived and examined Ladhu Ram's lifeless body, he thought perhaps he was in the throes of pneumonia or some other serious illness and gave him an injection. About an hour later, when Sadhu Ram reen-

tered his body, he was surprised to find all the commotion going on. Of the incident he says, "I never made that mistake again. After that I told my wife to bring the tea only when I called for it."

He made rapid progress on the Path. Six months after his initiation, in March 1988, he went to 16 PS ashram to participate in a ten-day program of meditation and Satsang. At these retreats Sadhu Ram would spend all of his time in meditation. Before coming to the retreat, he told a friend who would be accompanying him that at the retreat his task was going to be accomplished, though he did not understand fully himself what that would mean. Much later he explained that, with the infinite grace of his Satguru, he completed the spiritual journey at that time up to the stage of self-realization, removing all the three sheaths from the soul — physical, subtle and causal — and reaching the third stage where the soul is revealed in its pristine glory, having the light of twelve suns. He asked his friend to arrange an interview for him with Sant Ji, and that dear one replied that, as Sant Ji was extremely busy during the retreat, it would not be possible. Then he told the dear one to simply send a note to Sant Ji with the request and leave the rest to Him. Sant Ji called Sadhu Ram and, upon hearing of his high experience, expressed happiness and told him that one important milestone on the inner journey had been crossed and that the next should also be covered with the same zeal, enthusiasm, and devotion. Af-

ter he came back from meeting with Sant Ji, his friend asked him what Sant Ji had told him, and he replied that Sant Ji had said, "It is good that at least one has come out; one has swum across."

Sadhu Ram continued meditating 10-12 hours a night, moving on through the stages of the spiritual journey, until he became one with his Guru, and no difference was left between them. As Sadhu Ram has explained, "The dear one who is asked to carry on the spiritual work of a Saint after Him, is under preparation and perfection for many births. It is not as if after obtaining initiation, one meditates for ten years and becomes perfect. No dear ones, it does not happen like this. He is nearly perfect when he comes into this world, but still works hard, spends nights in weeping for the face of his Beloved, sleeps less, speaks less, and eats less, and is never involved in passions, possessions, pride, and prejudices. If it were not so, everyone would have become a Saint." Before Sant Ajaib Singh left this physical plane, He bestowed all His spiritual powers on Sadhu Ram. However under the orders of his Guru, Sadhu Ram did not let even those who were closest to him have any inkling of what he had achieved or the high status he had attained in the Guru's durbar.

THE SUN HAS RISEN

*Kahat Kabir, suno meri mai,
Hamara inka data, ik raghurai,
Naam jap ucha ho gaya.*

*Kabir says: "Listen, my mother,
God is the only giver for all of us."
He became the highest by meditating
on Naam.*

When Sant Ajaib Singh left the physical plane, His followers were bereft. It is true that those who can fly to the inner regions and meet the Master within have special comfort, but for the eyes longing for the darshan of the Master on the physical plane there is no remedy except the blessed sight of Him. About two weeks before Sant Ji left the mortal frame, He was speaking with Mr. A. S. Oberoi, who had the great good fortune to sit at the feet of both Hazur Sawan Singh Ji and Master Kirpal Singh Ji, before coming to Sant Ji. In the course of that conversation Sant Ji asked innocuously, "What do we do if an elder or senior member of the family disappears? Do we sit at home? Do we not run anywhere and everywhere, trying to find any hint, however small and however unhelpful, of where he has gone? Do we not use all our resources and energies to find him and bring him back so that the family may feel at ease, may regain its peace, and may be able to enjoy the guidance and help it has been deprived of?" Mr. Oberoi was struck by this passing remark, even though he couldn't fathom its real significance at the time. Later he developed the strong conviction that Sant Ji, in His own way, was advising him to look for his Friend in a new coat, so that the sangat could enjoy His presence once more. Mr. Oberoi traveled extensively, following any clue, how-

ever slight, that might lead him again to the Master's feet. He was always guided by Sant Ji's September 5, 1986 message: "Of course, if you find someone who has meditated like my Master made me meditate, very happily you can take advantage of him."

After many fruitless missions, his search took a dramatic turn on March 12, 2002 when he was traveling in western Rajasthan. He unexpectedly met Sadhu Ram and realized immediately that he was no ordinary soul. In subsequent meetings he became convinced that Sant Ji's power was working at that human pole. Those around Sadhu Ram who had thought of him only as a hard-working farm laborer who charged less for his work and spent his nights in meditation, also began to gradually realize that the Perfect Disciple had been living quietly and secretly in their midst for years, undetected by even his closest associates.

During one of Mr. Oberoi's later visits to Sadhu Ram, a local gentleman described to him how Sant Ji, on two different occasions, about four years before leaving the earth plane, had told him that Sadhu Ram was a very noble and advanced soul and had made Him pleased and happy by his matchless efforts and exemplary obedience and should be taken advantage of by those who were having difficulties in meditation and wanted to progress. That gentleman asked Sant Ji if he should share this information with others. Sant Ji told him that such matters should be kept secret and not publicized, but that the gentleman himself should not

waiver or delay in taking advantage of Sadhu Ram. Sant Ji added strongly, "If, as Kabir Sahib has said, worship done in the cellars below the ground gets manifested in the sky in due course of time, then Sadhu Ram, who has practiced and perfected the simran and meditation marvelously, will, in due course, shine like a bright star in the spiritual horizon. But that will take place much later, as such is the will and intent of the Satguru."

Gradually news of Sadhu Ram's discovery spread among the disciples of Sant Ajaib Singh, Master Kirpal Singh, and Hazur Sawan Singh and many came to His feet to take advantage of him. Dawn was breaking in Rajasthan, and the dark night of separation was coming to an end. The spiritual sun was rising, and its rays were spreading all over the world.

Sadhu Ram agreed to come to New Delhi for a program of Satsang and meditation in May 2002 and has come in almost every two months since then. Dear ones from the Indian sangat have also been able to visit him at his home in Village 4 LM, Rajasthan. Under the orders of his Master, Sant Ajaib Singh, he is always ready to help the souls struggling sincerely to make progress in the meditation. Sant Sadhu Ram Ji has said, "With the grace of my gracious Guru, I have done all this myself. He got it done fully and completely from me in His lifetime, and then only asked me to help others. I am at your disposal all the time. If you have any difficulties, I am prepared to help you and hopefully the same will be removed. That is my word of honor.

But mind you, the doing part has to be performed by you, and none, repeat none, else. The earlier you do it, the better will it be for you, and for the beloved Satguru, as He will feel relieved and happy."

Sadhu Ram Ji has said repeatedly that the Master's primary duty is to help the new souls and on September 13, 2002 at his home in Village 4 LM, he gave Naam initiation to 25 people, along with four children who were connected to the Sound. One dear one asked him why there had been such a very long gap between the last initiation conducted by Sant Ji and the initiation he was due to grant that day. He told that dear one that initiation by a Perfect Master is a great blessing, and that it is not come by easily and cheaply. However, as the mission of the Satguru progresses, many people start collecting around Him who take it to be a routine affair and do not attach due importance to it. This is always a cause of uneasiness and discomfort for the Saints, as They have no interest in building an army of disciples. He also added that the dear ones in the sangat need to understand initiation as a very sacred and special affair. And they need to start doing meditation themselves before requesting the gift of initiation for their children and grandchildren. Therefore, the Saints cause such gaps, which in Their divine wisdom are considered to be necessary, so that the value and importance of initiation may be restored and maintained, so that keenness and anxiety develop, and so that those who are granted the

boon of initiation realize its real significance." In December 2002, the first initiation for Westerners was conducted in New Delhi. Many initiations, for both Indians and Westerners, have taken place since then, and the Master's grace is showering in abundance.

The number of people wanting to spend time in the company of Sadhu Ram has increased tremendously. An ashram has been built in Village 4 LM for the convenience of the Indian sangat and a hall has been constructed in New Delhi for the combined programs for Indians and foreigners. Further, people from across the globe have been requesting Him to visit their countries, so that the longing of the dear ones who are not able to come to India to be with him can be fulfilled. In Columbia about 5000 people are waiting for Him to visit. In Italy, the U.S.A., and UK about 500 people are waiting in each location, and invitations have also come from Spain, Venezuela, Ecuador, Mexico, Canada, and New Zealand. Sadhu Ram Ji has agreed to visit the West this summer to hold programs in the UK, Colombia, U.S.A., and Italy.

Sadhu Ram's life has been a story of humility, simplicity, and incomparable devotion. The Saints

come from the Court of the Lord, but They take on the human form and live out a normal life to give us courage to tread the Path and to inspire us on the way Godward. Still, concerning the details of his life Sadhu Ram Ji has said, "Instead of looking into my biography or other details, the dear ones are welcome to come with an open mind and a big heart, filled with all their love and longing for our gracious Guru, Baba Ajajib Singh Ji, and to see how great a Master Soul He is, how His orders reign supreme in the inner realms, and how much love and grace He is showering without limit, even though He is not with us physically. All this can be seen and experienced by the soul and the self – not by the mind. For this we will have to focus all our attention within, towards the ringing forehead and the mystical eyes of our Beloved Satguru, so that we may become receptive enough to partake of His flowing grace and limitless beneficence. Let the dear ones understand that I am a very small and insignificant human being, and let them come not to see me, but to see their own gracious and great Guru, and witness how His Mauj is endlessly unfolding."

This brief life sketch has been drawn from stories related by Sadhu Ram Ji and from the accounts of Mr. A.S. Oberoi.

—Suzanne McMahon

Without Simran You Will Repent

Sant Sadhu Ram Ji

*With the beginning of the New Year,
O Soul, become conscious of the
Lord (because) without doing
Simran you will repent.*

*Even if you live for millions and bil-
lions of years, in the end you
will die.**

I bow millions of times at the feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and Ajaib Singh Ji Maharaj. Dear ones, those who have gotten the opportunity to perfect the devotion to the Master, have done so only with the grace of the Master, and They give out His message only according to His orders. We have taken a short bhajan by Sant Ajaib Singh in which He tells us that we must explain to the mind that those who have met the Guru have done so only by doing the simran of the Guru and only through having love for the Guru.

*You will be liberated from the snare
of Yama only when you will
sing the songs of the Master.*

*This bhajan by Sant Ajaib Singh, entitled "Charde Chet Har Chet Parani," appears in *Songs of the Masters* (2002, Sant Bani Ashram), p. 46.

*If you forget the Naam you will
suffer a lot. Hanging upside
down you will be deskinning.*

When we do the simran of the Guru and the Naam, then the Guru is with us. When we leave off the remembrance of the Guru, when we forget the Guru, then we are far away from Him. Guru Nanak Dev Ji writes that if our body and clothing get dirty, then we can clean them with aid of water and soap or cleaning soda. But if our mind is made dirty with the sins, that dirty color can only be removed with the aid of simran. So long as our mind forgets the meditation taught to us by the Master, we can't become free. Sawan Singh Maharaj gave this message. Kirpal Maharaj Ji gave this message. And Ajaib Singh Ji also gave this very message. They all told us that except for the Naam, except for the simran, no one is ours.

*When will you, becoming humble
in front of the Satguru, get for-
giveness for your sins?*

So Satguru Ajaib has written in this bhajan that the New Year* has begun

*Sant Ajaib Singh wrote this bhajan according to the North Indian calendar used in Rajasthan and the Punjab that begins with the month of Chet (March-April).

*This Satsang was given prior to meditation,
June 2, 2003, Delhi, India.*

and without the simran we will repent. It is simran that takes us near the Master. If we give up the simran, then we go away from the Master and get stuck in the realm of Kal. When we are in the realm of Kal, we don't know when he will pounce on us and drag us very low. Once Kal has dragged us very low, it is very hard to recover and climb back up again. So Sant Ji has told us that we must remember that our death is coming, and we must do the simran. We should never forget that the time of death is coming. Swami Ji Maharaj has written that because of the fear of death, the dear ones do the meditation. Because of the fear of death, the dear ones do the simran. It is only through doing the simran that we can overcome the fear of death.

*When will you return this sinner
mind, which is full of bad
qualities, back home?*

Guru Nanak Dev Ji has written that if you don't do the meditation then Kal will deskin you. In the worldly relation of father and son, if the son makes a mistake once or twice, then the father comes to his aid. But if the son goes on daily doing the same bad deeds, then the father will finally give up on him. He will quit trying to rescue him and will just keep quiet.

*Ajaib says, "Meditate on the Naam
of Kirpal. Otherwise you will
repent."*

* * *

So we have come together here to meet the Satguru. This is the time for doing the meditation. We have to tell the mind that for this one hour it must leave us alone. Now we should do the simran, go within, and meet the Master. Everyone close their eyes and start meditating.

The Story of Andher Nagari

Dear Sadh Sangat of the Guru, I welcome you all in the name of my Param Sant Satguru Ajaib Singh Ji Maharaj and extend greetings to all the sangat from Shri Sadhu Ram Ji. Dear ones, it is our good fortune that we have come together today in the remembrance of Satguru Ajaib Singh and that we are sitting at the feet of Shri Sadhu Ram Ji. I thank all the sangat for coming out in this intense heat. The love of the Satguru is such that the satsangis do not even remain conscious of the discomforts of the body. They remain intoxicated in the love of their Guru, no matter whether pain or pleasure comes. So we are all very fortunate to have gotten this opportunity today to sit at the feet of the Master.

With the permission of the Master, I will tell you a short story. There was once a fakir, and he was traveling with one of his disciples. They came to a town, and the disciple said, "Why don't we stop for the night in this town?" The fakir told him, "Dear one, you shouldn't go into this town. This town is Andher Nagari, the City of Darkness. The king is mixed up. Everything is mixed up. For a penny you can get a pound of vegetables and for a penny you can get a pound of sweets. Vegetables, flour, everything is the same price. It is Andher Nagari, there is no justice, and no one, not even the members of the court, know what commands or laws the king will make. We'll only get into trouble there. So why would you want to go there?"

But when the disciple insisted, the fakir said, "Okay. If you want to go there, then we'll go." The disciple replied, "Let us just go see what's happening." The fakir agreed and they started in the direction of the town.

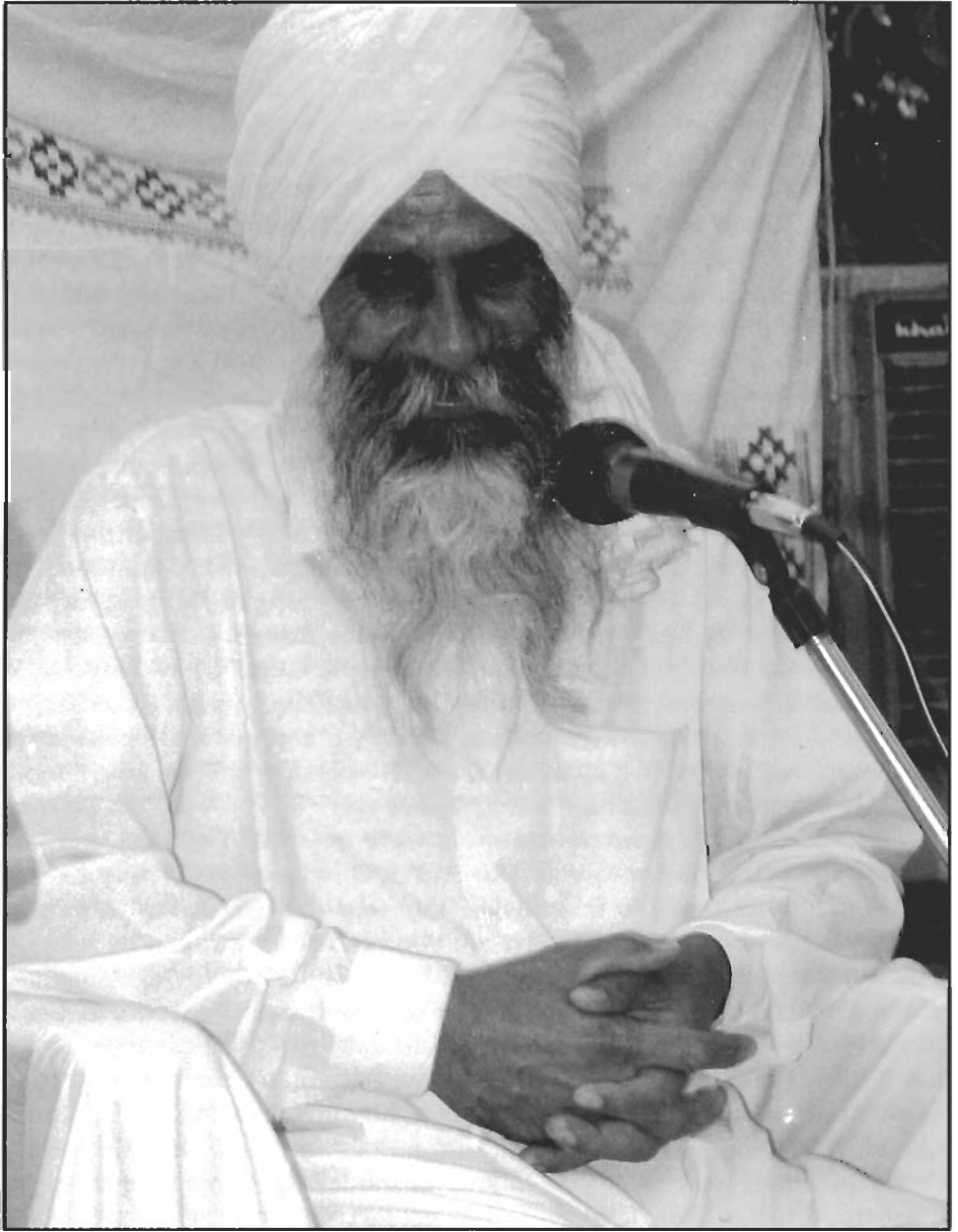
When they arrived there they saw that there was a large assembly of people gathered, and a trial was in progress. The king was sitting on his throne, and the court was proceeding. The disciple said, "Let us stay here and see what is going on." The fakir replied, "Okay, have a seat," and they sat down with the assembly. A thief had been caught stealing, and now his punishment was being decided. When the thief appeared before the king, the king said, "Hang him." Then the hangman came and put the noose around the neck of the thief. But the noose was very large, and the neck and head of the thief were very small. So the noose would not stay around the neck of the thief. The hangman would put the noose around the thief's neck, but his head would keep coming out again. The hangman went to the king and told him, "The noose is very big, and the neck of this thief is skinny, so the noose won't stay put." The king said, "That's not a problem. If the noose won't stay around his neck, then look for someone who's neck it will fit." So they tried it on everyone's neck to see if it would fit. When the disciple saw this, he said to the fakir, "Guru Ji, is this just? The thief is the one

who committed the crime, but someone else will be punished." The fakir said, "My son, I've already told you. These people don't have any idea about law and justice. It doesn't matter to them if it is just." So finally they tried the noose around the neck of the fakir and the hangman said, "Aha! We've found someone whose neck this noose fits." Then the poor disciple started crying and said, "Oh no. Guru Ji, forgive me. What have I done?" Then the fakir said, "I have already explained to you. This is Andher Nagari and the king is mixed up." The king said, "Finally we've found someone that the noose fits. Hang him right away." Then the disciple threw himself at the king's feet and begged him to release his guru. But the king said, "Not on your life. It was very hard for us to get the noose around his neck. After all the trouble we've gone to, we're not going to take it off again. Get on with it!"

So when someone is hanged he is given a last wish. The hangman asked the fakir what his last wish was. He said, "Let me just speak privately with my disciple for a moment or two." The hangman agreed and the guru said to his disciple, "We're going to have to play a trick to get out of this fix. I'll tell you, 'Give me that noose quickly.' Then you argue with me and say, 'No, I want to be hanged.' Then I'll say, 'No, it's mine. Hang me quickly. This is an auspicious time to die. Anyone who dies at this auspicious moment will go straight to the home of the Lord.'" The disciple said, "Okay, Guru Ji. You save us by any means you can." When the hangman was about to hang the fakir the disciple said, "Wait a minute. Hurry up and put that noose around my neck. It will fit me just as well." The fakir was saying, "No, give it to me." And the disciple was saying, "No, give it to me."

The king and the whole assembly were amazed. The king said, "I've given the death sentence to this fakir and now he and his disciple are fighting over who is going to be hanged." He told the hangman, "Wait a moment. What's going on here? Why are you both so anxious to be hanged?" The guru replied, "Today is an auspicious day, and this is the auspicious moment. Whoever dies on this day, at this moment, the doors of the Almighty Lord will be opened to him. I want to die now, so I can go straight to the Lord." The disciple said, "The guru will get many chances to go to the Lord, so he should let me go now." When the king heard all this he said, "Is that so? Guru Ji, I'm very happy to find out about this. If this is the way to reach the lap of God, then you should let me take advantage of this auspicious opportunity." The fakir said, "No, no. I am the one sentenced to death." The king said, "No, I have already done all my work, and I have never drawn a happy breath. This is my chance to meet the Lord." Then the fakir said, "Well, all right. You are the king, and you can do whatever you please. So you take advantage of this opportunity." Then the hangman put the noose around the neck of the king, and he was hanged. And the fakir and his disciple hurried away from that town called Andher Nagari.

So dear ones, the Satguru tells us the means to escape. This realm of Kal is the real Andher Nagari, the City of Darkness. In this realm of Kal



Sant Sadhu Ram Ji, Village 8A, Rajasthan, India

there is only one means of escape and that is through the simran. If we will do the simran, then the noose of Kal will be cut.

Sadhu Ram Ji instructed me to tell a story to make the sangat laugh, and that was my purpose in telling you this story. If I have made any mistake in telling it, please forgive me.

This story was told by the Pathi, Mr. Gurjant Singh, before the Satsang on June 5, 2003.

The Satsang appears on p. 19 of this issue as "If I Had Wings."

If I Had Wings

Sant Sadhu Ram Ji

*Will someone bring me the news
that the Lord is coming to my
home?*

*News that He is coming to my
home, that is what my heart
is longing for.*

*He does not come Himself,
He does not send even a letter;
It has become His habit to torment
me.**

I bow millions of times at the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh Ji. This is a short hymn of Mira Bai. Mira Bai is speaking in the form of a dialog. She says, "Will someone bring me news of when my Lord is coming to my home... It has become His habit to torment me." The Guru does not torment the soul. So what is Mira Bai talking about? Sometimes when the Guru gives us the Naam, he may put us to the test, to see who is the disciple of the Guru and who is still stuck fast in the world. If the mind is wandering astray in the world, then you won't be able to meet with the Guru.

There is one story about Guru Gobind Singh. He had started to give the Satsang and over a thousand

**This hymn of Mira Bai appears in *Mira Brahat Padavali*, p. 53.*

people were there. But out of that gathering he found only five who were the real lovers of the Guru. How did Guru Gobind Singh find out who they were? He brought five goats and tied them up in a tent off to one side of the Satsang. Guru Gobind Singh drew his sword and said to the sangat, "Dear ones, my sword demands blood." One dear one stood up and came forward. The Guru took him into the tent and cut off the head of one goat. He came back again for a second time before the sangat and said, "Is anyone ready to give their head? My sword demands someone's head." One dear one stood up and came forward. The Guru took that dear one to the tent and had him sit down. Then He cut off the head of a second goat. A thousand or twelve hundred people were sitting, but in the end Guru Gobind Singh found only five who would come forward.

We think that if this were to happen we would stand up and come forward. No, dear ones, its not like that. This only happens according to our fate. Whatever is written in our fate, we receive that. This will happen if we can sacrifice the mind. If we give our mind to the Master, then we will obey Him. If we entrust our body and mind to the Master, then we will abide by His will. We should sacrifice body and mind to the Guru, because until we do He won't become happy. He won't be pleased with us.

*This Satsang was given June 5,
2003, Village 8A, Rajasthan, India.*

Since Mira Bai was from a royal family, after she received the Naam initiation, the news spread far and wide. The pandits came to the palace and told Mira's mother, "If she is going to take initiation from some guru, she should at least look to see what caste he is from. She has gone and taken initiation from a low caste cobbler. If even the shadow of a low caste person falls on your body the fruit of all your good deeds will be destroyed." So Mira's mother said to her, "Dear daughter, you have made a mistake. What you did is not correct." But Mira Bai replied, "O Mother, what I have done was done from the level of the soul. The caste of the soul is the same as that of the Oversoul. The soul is Shabd and the Almighty Lord is also the Shabd. This is a matter of love."

Mira was opposed very much. But she stayed at her own place, and she made a small temple in the palace. She said, "Guru Ji, I am building a temple. I am having a feast and I will invite You there also and will serve You." Her love for her Guru was firm, and she wished that at least one time He should come to her temple. Once Mira's Guru came to the temple and when the pandits heard Ravi Das had been invited to the feast they thought, "We have to think of some remedy for this." They brought some idols and placed them in the temple and left. They said, "A low caste person can't make the idols float."

But Mira knew that her Guru was the Shabd and the All Owner. Whatever He does, that is what happens. Such dear ones have faith and

devotion for their Guru and think, "My Guru is the All Owner."

So the pandits were called and Ravidas was also called, and Mira said, "Now please have your food." But the pandits said, "We cannot eat where Ravidas eats, because he is of low caste." Ravi Das said, "Don't worry. I am here only to do your seva." [tape unclear] The pandits said, "No, it can't be like this. If the idols float on the water then Ravi Das is a true devote. If they sink then he's not." The pandits brought all the idols to the edge of the water. Then Ravi Das put one idol in the water and it floated. And when he called to it, the idol came swimming back to him. [tape unclear] So the One who is the All Owner, everything in the creation does His will, but how can the worldly people understand this?

*These two eyes of mine do not
obey what I tell them to do.
They flow like the rivers in the
month of Sawan.*

So what happened then? Food was served to all the assembly and Ravidas Ji sat to one side, away from all the others. But each pandit, wherever he was sitting, saw that Ravi Das was sitting with him. Ravi Das was sitting and eating with each one of them. Then all the pandits thought, "He truly is the All Owner."

Mira Bai is saying the water is flowing from the eyes like the rivers flow in the month of Sawan. The monsoon comes in the month of Sawan and much rain showers down. So in this way the tears were coming

from her eyes. Mira was crying and suffering a great deal. Such a longing comes in the within, that the eyes are blinded from crying and crying. But if the Guru gives the pain and torment of separation to any soul, He Himself also comes to quench that longing. Kabir Sahib has written that such tears are not shed by the outer eyes. This is not a matter of showing something outside. When such true love comes in our within, then we will behold the Lord.

Arjan Dev Ji sent a letter to his Master, Guru Ramdas. He said, "Sleep doesn't come to me. Food doesn't seem good to me. I don't care about thirst." He sent the letter. Prithia [his older brother] was afraid that Guru Ramdas might give the successorship to Arjan. But Guru Ramdas told him this selection happens in the will of God. When the letter from Arjan arrived it was given to Prithia. When the Guru asked him if Arjan's letter had come, Prithia said, "No." Prithia put it in his pocket and took it home. He intercepted the second letter and hid it also. Finally, Arjan wrote a letter and told the messenger, "Please deliver this to Guru Ramdas, but give it only into His own hands." When the letter reached Guru Ramdas, He read it and on it was written, "This is the third letter." So He said to Prithia, "If this is the third letter, where are the others?" And Guru Ramdas gave orders that the other letters should be brought from Prithia's home. Guru Ramdas asked him why he had hidden the letters, and he replied he was afraid Guru Ramdas would give the succes-

sorship to Arjan and not to him. Guru Ramdas read the letters and they were full of the pain of separation from the Guru.

We worldly people do love the Guru, but our love and attachment to Maya is greater. There is one story of Laila, who was the daughter of a king. She developed affection for a young man named Majnu. She told her father of her love for Majnu. To please his daughter, the king told all the shopkeepers to give Majnu anything he wanted, free of charge. When word of this got around, one Majnu turned into hundreds and thousands of Majnus. All the shopkeeper's got together and went to the king. They told the king that all these Majnus were plundering the city, and they asked how many Majnus there were. The king replied, "There should only be one Majnu. But I will ask Laila." When he asked Laila the next day she replied, "There should only be one Majnu. Let us see. Announce that Laila requires a piece of his heart. The Majnu who's love is true will come." When this announcement was made all the false Majnus ran away, and only one remained. He said, "However much of my heart she needs, I am ready to give it." When we become the disciple of the Guru it is a very high thing. All the world is lost in eating and drinking, but the disciple has to bring his mind under control.

*I can't do anything,
Nothing is in my control.
I don't have a pair of wings,
So that I can fly to him.*

Mira says, "If I had wings, I would fly to the Guru." By some we might reach the outer Guru, but the path to reach the inner Guru is through simran. Whatever other means we might try — *japas*, *tapas*, going to places of pilgrimage, fasting, recitations — won't succeed. Guru Nanak has written that by bathing in all the places of pilgrimage, we won't gain anything. These are all the outer things of the mind, and none of these things can take us within. To go within we have to control the mind. Once there was a devotee who earned his living as a woodcutter. One day in the bazaar he saw some *jalebis* [a type of fried sweet]. When he saw them the mind told him, "I want to eat some *jalebis*." The woodcutter told the mind, *no*, but that evening when he sat for his meditation, the mind wouldn't let the woodcutter do the simran. It kept demanding the *jalebis*. So the next day, with a great deal of difficulty, he cut twice the quantity of wood that he normally cut. He carried it into the town and

sold it. He sold two *maunds** of wood and got one rupee. With that one rupee he bought three *seers*** of *jalebis*. He took them back to the jungle. The mind ate some *jalebis*, but he told it, "Eat some more." The mind ate a little bit more, but the woodcutter told the mind, "You have to eat them all. I got them for you." The mind ate a little more, and felt sick and threw up. The woodcutter told the mind, "Now you also eat this vomit." So the mind ate the vomit, but threw up again. Again the woodcutter told the mind to eat the vomit, but the mind said, "That's enough. I won't ask for *jalebis* again."

So dear ones, the mind wants the outer things without worrying about the consequences and doesn't want to come under control. To meet the Guru, over and over we have to make the mind obey us.

*Mira asks, O Lord, when will
You meet me?
I have lost my heart to Your
charming ways.*

*One *maund* equals 82.28 lbs.

**One *seer* equals 2.06 lbs.

Dil ka Hujra Saf Kar

Tulsi Sahib

Chorus:

Dil ka hujra* saf kar, jana ke ane ke liye,
Dhyan gairo ka utha uske bithane ke liye.

*Cleanse the chamber of your heart, so that the Beloved may enter,
Remove all the foreign impressions, so that He can take His seat there.*

Chashme dil se dekh yaha jo jo tamashe ho rahe,
Dilsita kya kya hai tere dil satane ke liye.

*See with the heart's eye the astonishing spectacle of this world,
What heart ravishing scenes appear there to entice you.*

Ek dil lakho tamnna us pai aur zyada havis,
Phir thikana hai kaha uske tikane ke liye?

*One heart, with many desires, and always the lust for more,
Where is there any place for the Lord to come and reside?*

Nakali mandir masjid me jae sade aphosa hai,
Kudarati masjid ka sakin dukh uthone ke liye.

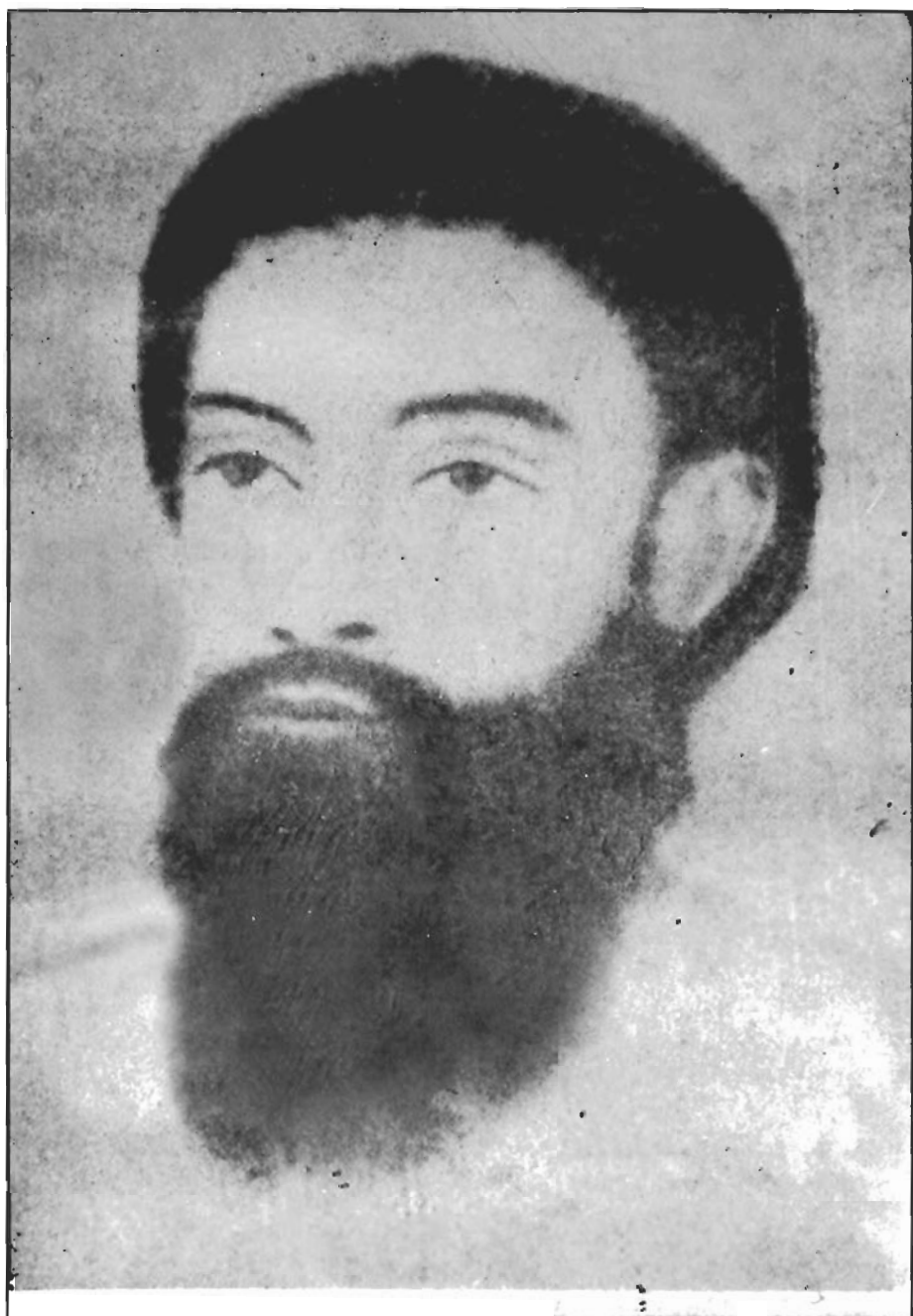
*It is a great pity that, going in the false [imitation] temples and mosques,
The indweller of the true mosque [the human body] is made to suffer.*

Kudarati kabe ki tu maharab me sun gaur se,
A rahi dhur se sada tere bulane ke liye.

*We should listen with attention in the prayer niche of the true Kaaba,**
The sound is coming from the Court of the Lord and is calling you.*

*A *hujra* is a small room for solitary meditation attached to a mosque.

**The Kaaba is the most holy place of Muslim pilgrimage in Mecca and the *maharab* or prayer niche indicates the direction facing the Kaaba in a mosque. The *maharab* or prayer niche of the true Kaaba is the third eye on the human forehead above and between the two eyes, alternatively called the *Shiv netra* or *tisra til*.



सन्त तुलसी साहब जी

Tulsi Sahib

Kyo bhatkata phir raha tu e talashe yar me,
Rasta shah rag me hai dilvar pai jane ke liye.

*Why are you wandering around lost in search of the Beloved?
The way to reach the charming one lies through the shah rag.**

Murshade kamil se mil sidak aur saburi se taki.
Jo tujhe dega faham shah rag ke pane ke liye.

*O devotee, meet the Perfect Master with sincerity and patience.
He will give you the secret to find the shah rag.*

Goshe batin ho kushada jo kare kuch din amal.
La ilaha allahu akbar pai jane ke liye.

*If you do the practice for a few days, the inner way will open before you.
It is the path to reach Allah, the One God, the Most High.*

Yah sada Tulsi ki hai amil amal kar dhyan de.
Kun kuran me hai likha allahu akbar ke liye.

*This is the call of Tulsi: O practitioner, do the practice with concentration.
The kun [Shabd] described in the Koran, will take you to Allah,
the Most High.*

*The shah rag or "royal vein" is the central, subtle vein on the forehead, that leads to Trikuti.
It is also called *sukhman nari*.

Report on the Delhi Program, June 1-3, 2003

A. S. Oberoi

I have had the great opportunity to sit at the lotus feet of Hazur Sawan, Hazur Kirpal, and beloved Sant Ji, and have come to understand at great cost, after fumbling many times, that we human beings are unable to understand and appreciate the *Mauj* or Will of a Perfect Master.

Sometime in February 2003, I submitted to Sadhu Ram Ji that the number of people from abroad wanting to attend the Delhi program and the number of Indians from Delhi and the surrounding areas wanting to meet Him and attend His Satsang was increasing day by day. Further, the large numbers of people would become difficult to manage in the months ahead, with the hot season approaching.

He smiled beautifully and said, "Whose work is this? Is it mine or yours? No, it is the work of my great Satguru Ajaib. Do you think that He is unaware of the requirements? And if He is aware of everything, then why should we have any worry? We may do whatever is expected of us, and leave the rest to Him."

Dear ones, two buildings, a few houses away, were sold and demolished, and construction work was started on multistory flats. A dear one from the West saw this and thought of purchasing a big flat for the sangat, but, before that could be done, another Western friend was quick to

purchase the entire basement area of both the flats, thus making one large space of 3150 sq. feet available for Satsang, meditation, and other related activities. This accommodation could take care of the current as well as the growing needs of the Sangat and would provide protection from heat, cold, rain, and other vagaries of the weather. More importantly, the builder completed the basement ready at top speed so that it was ready to use for the June 2003 program. With the abundant grace of the three Masters, the first mediation session of the program, from 7 to 8 a.m. on June 1, was held there, to the great happiness and satisfaction of all concerned.

While talking about this development, Sadhu Ram Ji said,

"Dear ones, I am a poor, low caste, inexperienced, and ignorant human being. Can anyone in his senses, therefore, ever believe that such a spacious area, in such a costly locality, and so convenient to the place where the previous programs were held might become available to us? And it was completed so quickly that we could hold the current program there. Dear ones, our mind plays pranks with us; it deludes and bewilders us. It does not permit us to accept that it is the invisible and unfathomable Will of the Satguru

which has worked, and will work, for the benefit of the souls who are dissatisfied with the world and are seeking and searching for God realization. This is the real work of the Satguru, for which He is sent to the world.

"Seeing all this we should become humble, meek, loving, and prayerful, so that we may do the work entrusted to us, in a very pleasant and respectable manner. We should ensure at the same time that not even one soul is hurt by our conduct. In this way the dear ones attending the program will be able to reap the full benefit."

* * *

After traveling for about 12 hours from Anupgarh on May 25th, Sadhu Ram Ji arrived at Rohtak, a place about 82 km. from Delhi. We met Him at the outskirts of the city, and He talked to us very lovingly and inquired about our welfare. Later He went to the house of a dear one who had been urging Him to visit for the past six months. About 60 people had assembled there. Addressing them in simple words, He said,

"Always remember Satguru Ajaib, for He is our only support and only benefactor. Except for Him, no one will help us in the inner domain.

Discharge all your worldly responsibilities and live a clean, moral life, free of ill will, enmity, jealousy and backbiting. And devote at least two and half hours daily for simran, if you want to please your Guru. Never, never speak ill of anyone, especially not of your brothers and sisters in faith, no matter what views they may hold. Otherwise you will

not earn the pleasure of Satguru Ajaib. I am not a Guru in the least. I am only a sinner working as a puppet in the hands of my Beloved Satguru, dancing helplessly to His tune as He bids. Unfortunately, this may seem unpalatable to some of my brothers and sisters in faith, who may have enjoyed much love from Him and nearness to Him in His lifetime. Begging pardon from them with folded hands, I plead with them, in all humility, to kindly go within and see the Truth and Reality with their own eyes."

Before leaving the place, He urged all present to do simran regularly, lovingly, and devotedly and to reach Satguru Ajaib inside, where He is anxiously awaiting us all.

From Rohtak we drove on to the house of a dear one in Delhi, who has been begging the Master to bless him with a visit. In all there are about 20 initiates of beloved Sant Ji in his family — the man himself, his daughters, sons, daughters-in-law and grandchildren. Also about 125 satsangis had gathered there. They were all singing bhajans and the atmosphere was charged with love, yearning, and devotion. On hearing them, Sadhu Ram Ji was very much moved, and could not help the tears welling up in His eyes. Commenting upon this phenomenon, He said, "Sant Ji has given us the invaluable treasure of the bhajans He has written. Each bhajan its own special characteristic and, while pulling the chords of the heart, makes most of us weep in His love and divine remembrance. We should make the best use of the bhajans,

because they are a great aid in meditation and simran. Make it a point to sing a few bhajans at night, with the whole family, before going to sleep, and also in the early morning before sitting for meditation.”

He visited a second home in the same area and about 100 persons were already there. The lady of the house had lost her husband some time ago. Consoling her, He said that the major events of life are predestined and they happen as ordained. He said that when a tragedy like this happens, one feels great pain, sorrow, and uncertainty. Sometimes this can even shake our faith in the Guru. Little do we know that the One who sends such a loss also makes arrangements so that the family that remains may be able to pass their life reasonably and will not have to beg for their existence.

Addressing the gathering, Sadhu Ram Ji said,

“Dear ones, be aware of death. It comes mostly unannounced and spares none. Rulers and the ruled alike are caught by it, and it has to come to each one of us sooner or later. We must please therefore earn the treasure of Naam, so that it may come to our rescue in the Grand Court of our beloved Satguru. Do not procrastinate, do not close your eyes to it, and take immediate steps, as advised by Satguru Ajaib, so as not to feel embarrassed when it comes.”

By the time He arrived at Lajpat Nagar where the program was to be held, it was already quite late in the

evening. He seemed very tired and weak and yet His face was luminous and radiant. Four Western friends who had come early to extend help in the matter of obtaining visas, were already there along with the host family and quite a few other dear ones. Sitting on the dais, He cast penetrating looks upon those present, giving them not only happiness, but strength as well. After the sangat sang a few bhajans, He went to the room where interviews are held and called all those four dear ones in to enquire about their welfare. As two of them knew Hindi, He conversed with them in Hindi, and for the rest translation was done. He said that Satguru Ajaib was very pleased with the way they were serving His sangat. Wishing them well, He said He desired that they continue their seva, zealously and devotedly, without allowing their minds to make any claims.

Later, while talking to Mr. Oberoi and some others, He said meaningfully,

“Oberoi Sahib, for a man like me, with no education, money, worldly status, or anything else worthwhile, getting a visa for America or the U.K. is very difficult, if not impossible. The expert people whose advice you have sought might also feel doubtful. But you do not have to worry at all, because I am not going anywhere from my own volition or will. It is Satguru Ajaib who is sending me and it is He who will manage everything. All that you have to do is to complete

the formalities at the human level, and leave the rest to Him, Who is the only Doer. Still you must be careful not to think that you can do anything yourself. You must repose confidence in Satguru Ajaib, keep repeating simran whatever work you may be doing, and rest assured that things will turn out as He wants them to be."

He left the place a little later, after hearing a few bhajans and bidding a very touching good-bye to everyone present. Reaching the Oberoi's place, He bathed and then had a very light dinner. Afterwards He said that since He would be in Delhi for quite a few days before the start of the program, and since He would be occupied with the visa work only in the mornings, He could now accept some of the long-standing invitations of the dear ones in Delhi, to hold Satsangs at their places. When somebody said that the weather was very hot and that going out would not be easy, Sadhu Ram Ji replied that He had not come to take rest. He said, "My primary duty was to provide for the searching and seeking souls, who were hankering for the Truth. Who knows what souls may come and take advantage during this visits."

He therefore visited the houses of four dear ones and held Satsang at five different places in the city. Some of the points which He made strongly were as follows:

"Time and tide wait for no one, but, forgetting this, we are wasting our precious time in the worldly pursuits, and not doing simran as en-

joined by Satguru Ajaib. Thus we are heading towards danger and taking a tremendous risk. If we have neglected this earlier, let us at least be sensible now and start doing simran, increasing it gradually to 2-3 hours daily. If we foolishly think that the simran we were instructed to do at the time of initiation will be done by someone else or by our Satguru, then there cannot be a greater fallacy than this. It has to be done by us alone. If we do not do it now, then we will have to do it later, in another birth or on the inner planes, which will be far more difficult. Please therefore open your eyes from the deep slumber you are in, take heed and start doing it right now, without any delay whatsoever, as delay will cost you dearly."

"Our fate or *pralabdha* karmas, however harsh, have to be squared up right now in this very birth. Otherwise they will contract compound interest and will swell disproportionately. If we bear them now willingly, without hue and cry, reposing confidence in the Satguru, He will extend help to us even beyond what is feasible. That will not only make our burden lighter, but will strengthen our self and soul as well, enabling us suffer the hardship easily. Constant simran, faith in the Satguru, and balanced conduct will be great aids in squaring up the karmic debt, however heavy it may seem. "

"Often we request the Satguru for His grace, without realizing that He comes with an unending supply of this divine treasure and distributes it freely with both hands. But we can take advantage of His grace only



Sant Sadhu Ram Ji, June 2003, Delhi, India

through the simran that we do. He explains this to us over and over, 'Do the simran so that you can take benefit.' "

As almost all the Western dear ones had arrived by the morning of May 30, a meditation session was held that morning from 7 to 8 a.m. Before making the dear ones sit in meditation, Sadhu Ram Ji extended a very loving and hearty welcome to each one who had come with these words: "Dear ones, you are all welcome. I bow millions of times at the feet of Sawan Maharaj, Kirpal Maharaj, and Satguru Ajaib. All of us, brothers and sisters, have come together here for remembering the Master and for becoming one with Him. We have to do the bhajan and simran so that we can meet Him in-

side."

Then speaking for about 15 minutes on a hymn of Sant Ajaib Singh Ji Maharaj, He explained that as the God we are in search of resides within us, we should invert our attention from outside to inside, in order to see the Kingdom of God.

As it was expected that Sadhu Ram Ji might have to go to the various embassies for obtaining visas during the program, interviews of the Western friends were started that same day and continued into the next day too, with the result that all the dear ones had been able to meet the Master personally by the evening of May 31, 2003.

In all 68 dear ones from abroad attended the program (Canada 3, Colombia 19, Ecuador 10, Italy 2,

New Zealand 2, Spain 1, Sweden 1, Switzerland 2, UK 4, U.S.A. East 10, U.S.A. West 13, Venezuela 1).

Considering the extreme heat in Delhi during the month of June, the organizers had permitted only a limited number of dear ones to come, to avoid overcrowding and stifling conditions. By the grace of the Satguru, despite the heat etc., the dear ones were very comfortable and relaxed and attended all the programs regularly and happily.

Some of the important points that came up in the interviews of the dear ones with the Master were as follows:

(a) The disciple who wants to meditate should not remain absolutely hungry, because the body has to be kept fit to enable it to help in meditation. One can always reduce the diet, but should not do away with it altogether. Sometimes we try to imitate the Guru which is highly improper. He is a Master soul, perfected through many past births and can do anything He wants, but we should abide by what He tells us to do and not adopt our own methods.

(b) A dear one asked what type of food should be taken so as to help in meditation. The Master replied that this body, which consists of five elements, needs food and it has to be fed properly. We should take greens and other vegetables, milk and food which is light and easily digestible, limiting fried, spicy, and fast foods. A meditator should also avoid taking food outside his or her own home,

even at the homes of friends and relatives, as that can sometimes upset the meditation. One should not go to visit friends and relatives, unless it is absolutely unavoidable. Maharaj Kirpal Singh Ji said that half the stomach should be filled with food, one fourth should be filled with water, and the remaining one fourth should be kept empty, to be filled with the divine radiance.

(c) Our top priority, after our worldly duties are completed for the day, should be to devote maximum time and attention towards meditation, and there should be no laxity on this account. Regularity pays in this process. As Maharaj Kirpal Singh Ji used to say, one should not give food to one's body, until one has given food to one's soul, i.e., done meditation. This principle, if practiced for some time, will reap a rich reward.

(d) Mind is a great cheat and often will try to convince us that today our health is not good, today our body is aching, or today we are tired and so on. But it is our primary duty not to miss meditation, ignoring the advice and the pleas of the mind. If we learn to do this gradually, we will succeed in our objective.

(e) All our complaints about mind not becoming still and involving us in various misdeeds are only made by those who are not strong and determined — the thieves of meditation. Those who proceed in a determined and strong manner always succeed, whether it is worldly

or spiritual work.

(f) A dear one said that his wife is short tempered and aggressive. At times she speaks very insolently, but calms down after an hour or so and feels sorry. He enquired what his attitude should be? He was told we should realize that all these things that come to us are a repayment of the karmic debt—action and reaction—and we must have behaved in a similar manner in a past life. Further, Sant Mat is a path of love and forgiveness, and we should be quick to forgive and forget. In this way we make life pleasant and worth living. There is every hope that she will also realize her mistake and improve her behavior.

(g) An Indian lady said she had heard a lot of negative propaganda against Shri Sadhu Ram Ji at the place where she lived, and she had also been influenced by it. But one day it struck her that, instead of believing hearsay, she should go and see for herself. She therefore came to Delhi during the June program, after traveling a long distance, and when she reached the place of Satsang, Sadhu Ram Ji was sitting on the dais in a very composed and beautiful manner. As she riveted her attention on His forehead and eyes, she found to her surprise that it was not Sadhu Ram Ji but her great Guru, Sant Ajaib Singh Ji, sitting there. Sant Ji told her, “Daughter, in such delicate and personal matters, do not go by the opinion of others, but decide within your own self, in all honesty

and sincerity, in accordance with the teachings of your Guru.”

She was therefore very happy. She met the Master after the Satsang was over and described the whole situation. He told her that she should stand by the Truth she had seen with her own eyes but that, when she gets back to her place, she need not talk about it to anyone or try to make others understand, except in those cases when she finds that someone is really interested in knowing the truth. Then she should state only what she has seen herself and not a word more.

(h) An Indian gentleman from a place near Delhi attended the program. When he became face to face with Sadhu Ram Ji, he started weeping very bitterly and loudly. He said that he was an initiate of Sant Ajaib Singh Ji, and that his young wife and three children had been killed in a bus accident some ten days earlier, causing him terrible grief and uncontrollable mental agony. He also said that he had not heard of Sadhu Ram Ji earlier, but another satsangi told him that Sadhu Ram Ji was a very good meditator, very loving, humble, and straightforward, with spirituality flowing from every part of His body. That satsangi also told him that some people did not accept Sadhu Ram as Sant Ji’s because there were some differences between the two. Since the Indian gentleman was in great pain and trouble, he decided to come and meet Sadhu Ram Ji, to decide for himself what he found Him to be, and to see whether He could offer some help in this hour of grief.



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Sadhu Ram Ji looked at that dear one very lovingly and intently, and accordingly, he got some solace and relief from the deep agony he was suffering.

Sadhu Ram Ji embraced him and said,

“Dear one, I sympathize with you and your immense problem. But mind, you are a child of Satguru Ajaib, who is a Spiritual Lion and the Creator of the Universe, and you have His support and protection. Therefore be bold and brave. As a satsangi you must have heard from Sant Ji in the Satsang that all such tragic happenings do not come to us without cause, but are always the result of our own past deeds. We have

to square up all these debts in this very lifetime, as they are a part of our fate or *pralabdha* karma. Your grief, sorrow, and agony is no doubt immense and unbearable, but equally important is the fact that the most potent and powerful hand of Satguru Ajaib is upon your head, and, true to His promise, He will look after you, through thick and thin.”

On receiving such abundant love and affection from Sadhu Ram Ji, and upon hearing His inspiring and encouraging words, full of innate wisdom, the person became relaxed. The tension seemed to lift somewhat from his countenance, showing some slight relief in his state of mind. As if led by an inner impulse, he fell at the

feet of the Master and clung to them and would not leave them, despite efforts by the Master and the people around Him. When he was finally persuaded to get up, he gazed into the eyes of the Master penetratingly and started weeping again. Then he said rather forcefully, "Who says that Sadhu Ram Ji is not the same as Satguru Ajaib? I have been seeing my Satguru Ajaib clearly within Him all the time, ever since I met Him. But now, after standing up, as I am looking at Him, there is no doubt left, and I would like to tell all my friends and relatives about it."

Sadhu Ram Ji again hugged him warmly and said,

"No dear one, this is not the order of Satguru Ajaib. He wants you to keep what you have seen and experienced to yourself, and not reveal it to others, because many would not relish it. But if there are some rare satsangis, who are not involved in all the negative propaganda which is going on in the world and who are interested in knowing the Truth, then you may speak to them, but only to the extent of what you have seen for yourself."

He also said,

"We worldly people are normally led by the belief that the Master who has departed and the one to whom He has entrusted the spiritual work should be outwardly the same or similar. But no, dear one, it doesn't happen like this. While in love, grace,

humility, competence, and the possession of the spiritual treasure, They are absolutely the same, outwardly. They may be different in many respects. Baba Jaimal Singh Ji Maharaj did not compare with Swami Ji Maharaj, Hazur Sawan Singh could not be compared with Baba Jaimal Singh Ji, Maharaj Kirpal was different outwardly from Hazur Sawan, and beloved Satguru Ajaib also differed from Maharaj Kirpal in many respects.

"Having said this, I must add that some rare dear ones who have immense love and longing for the Sat Guru, have the good fortune of seeing their Guru in His successor. This has happened in the past and even today it is happening. But the question arises: how will the doubting ones, with bewildered and betrayed minds, see this Reality? And even if by some good fortune, with the grace of the Satguru, they happen to see this phenomenon, the mind will not let them accept it—just like the story of Hazrat Mohammad's uncle that Sant Ji told in the Satsang many times.

"Sant Mat is the path of sincerity, truthfulness, and straightforwardness. Those whose minds are upset and unstable, and who become involved in criticism, backbiting, ill will and jealousy are kept away from the Truth and Reality. The Word Form (Shabd Swaroop) Satguru has no enmity with anyone, but He makes no mistakes and does not open our inner vision until He is absolutely satisfied with us. Instead of blaming oth-

ers for not seeing the Truth, we should look deeply within ourselves, and if our within is clean, clear, impartial, and free from bias and prejudice, He will not delay in showing us the Reality.”

After this long and meaningful conversation, Sadhu Ram Ji invited that dear one to accompany Him to Anupgarh and spend some time there, so that his mood might improve. The dear one took advantage of that opportunity, and, after he came back, he rang me up to say that he had gotten so much love and grace from the Master that he had no words to thank Satguru Ajaib for showing him the Truth and enabling him to understand the Reality.

Fortunately in this program, Sadhu Ram Ji had enough time to hold a combined meditation sitting for the Indians as well as the foreign friends in the morning, a Satsang and an hour-long question and answer session from 10 a.m. to 12 noon, a darshan session in the afternoon, and a combined Satsang in the evening,

with translation into English and Spanish. The question and answer sessions were very meaningful and strong. As the report has become unduly long, questions and answers are not being included here, and will be printed in the *Ajaib's Grace* magazine soon.* It must be said in all truthfulness, that every program, especially having darshan by standing before Him, was very beautiful, touching, and rejuvenating.

The Master left for Anupgarh on June 4, very early in the morning around 4 a.m., after hearing a few bhajans and giving concentrated attention to each one of the dear ones, making them feel inspired and filled. The parting was very moving and touching. There was not a single soul who did not shed tears and the eyes of the Master shed the most.

The writer of this report begs pardon from the readers for not including all the events and points in this report, considering its length, but hopes that whatever has been written will be a source of help, inspiration, and satisfaction.

*The question and answer session from June 3, 2003 appears on p. 36 of this issue.

Water Flows to a Low Place

Sant Sadhu Ram Ji

Master would you please explain what method You employed to practice simran constantly when you started on the Path?

I bow millions of times at the feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh Ji. Dear ones, the disciple has no method of his own. The Satguru knows the method; it is all His grace. Whatever the Master tells the disciple to do, he should do that. The disciple is able to do something only with the grace of the Master. I have done what my Master made me do, and I can only tell you that method.

When the Master grants the initiation, He joins the soul with the Shabd on the very first day. Then sitting within the disciple day and night, He Himself gets the meditation done.

In the earlier question and answer session this same type of question was asked: "Why has He decided to come and sit here?" Dear ones, this is His own affair. If we want to know the answer to this question, we will have to go and ask Him.

When Ajaib Singh did the meditation, Satguru Kirpal Singh traveled 500 kilometers to see Him. Then Sant Ji asked, "Why have you come to

me?" Kirpal Singh said, "I am surrounded by many intellectual wrestlers, but seeing that your heart and mind are empty, I have come to meet you."

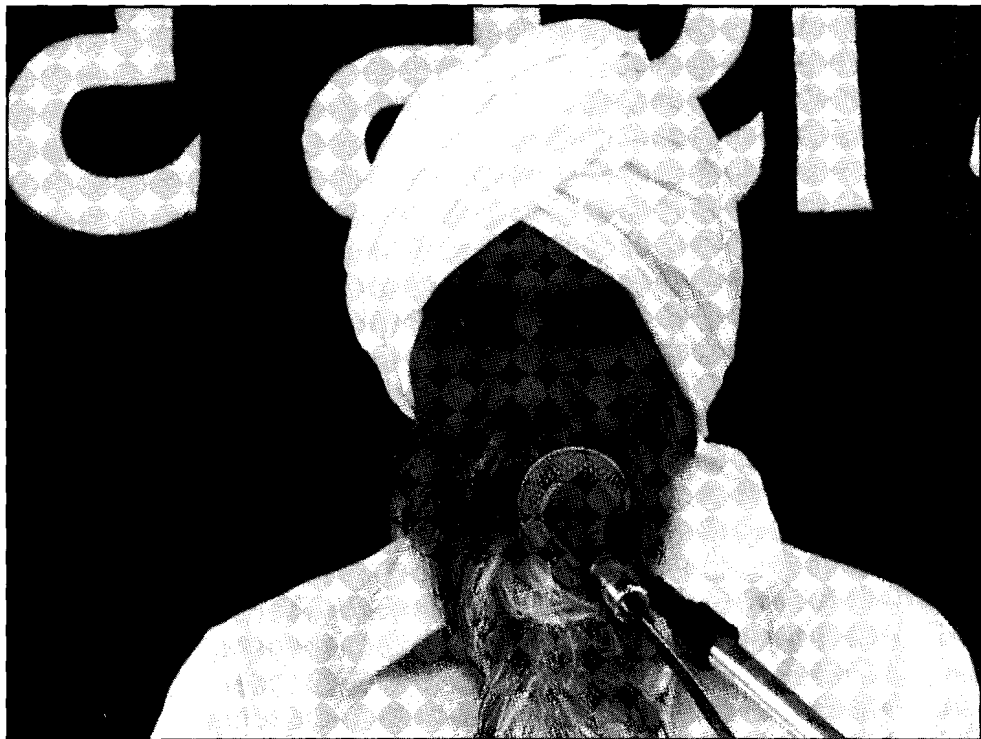
When Ravidas came into this world, Mira Bai, who was a princess, took initiation from Him. The pandits of that time opposed this very much. They asked, "Why have you taken initiation from someone of low caste? It is not good to allow even the shadow of a low caste person to fall on your body."

It sometimes happens in the Master's mission that outwardly some person may appear to be progressing and gaining prominence, but the Master Power quietly goes and sits somewhere else without anyone realizing it.

After the Master leaves the body, it has been found that sometimes the important initiates or sevadars may become bewildered, and they do not find it easy to accept His successor. Why is this so?

Those people who do some seva, often they don't do the meditation along with doing the seva. They get stuck in their seva, and they start thinking that they are something special. At the same time, the sangat starts to respect them, and they become attached to that respect. If you observe a dog, you will see that he

This question and answer session took place the morning of June 3, 2003, Delhi, India.



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holds his tail high. He thinks, "If I don't hold my tail high, the other dogs will come and give me trouble." The farmers are familiar with the example of water. They know that water will not stay in a high place; it always flows to a lower level no matter what they might do. But if someone becomes prominent, then he begins to think he is more important than the other people. He thinks he should sit in a higher place and is not able to accept sitting in a lower place. The satsangis should not become caught in pride and ego, but when we do a little seva we get prominence, and we start thinking we are important and that we should be recognized. But just compare the ways of the manmukh and the gurmukh. The gurmukh is one who wants all the praise to go to His

Master, and the manmukh is one who wants to be praised himself.

Guru Nanak has written that while living in our homes we can achieve the liberation. While we are eating, drinking, sitting down, getting up, sleeping, we should keep doing the simran of the Naam. Yesterday also you were told that whether you were initiated by Sawan Singh Maharaj, Kirpal Singh Maharaj, or Ajaib Singh Maharaj, whoever initiated you will take care of your soul. If They are taking care of you, then you don't need to worry, your work is being done.

If we want to have our children educated, we can't go to a teacher who was teaching one hundred or two hundred years ago. Now some new teacher has come who can teach

our children. Whatever teacher has come according to the time, they can do the work correctly and can teach our children. Sant Ji used to say in the Satsang that a doctor may have come five hundred years ago, but if we want to get some medicine and have a successful treatment, then we have to go to the doctor who has come today.

So the Satguru knows who has pleased Him. This love was made much earlier. Through many lifetimes He has been preparing that soul. Whether the sangat comes there or not, it is up to them. And it is up to the Almighty Lord at what pole He will work.

The sangat has been asking so many questions, but I must implore forgiveness from all of you because I am nothing. If you think it is appropriate, then you can continue to ask.

How can we make the mind enjoy simran. Is this impossible?

It is correct that you can make the mind enjoy simran. Just now Babu Gurjant was singing a bhajan of Mastana Ji, "Sing the qualities of the Satguru, O man, and wind up the births and deaths. He would be ashamed not to protect you if you are in His shelter, and He will save you from the Lord of Death." Sant Ji has told us that we should not be in a hurry, and we should not become lazy.

I am not being a very good disciple and am not getting good experience. Can I be reinitiated?

Whether we are getting experi-

ence or not, whether we received initiation from Sawan Singh Maharaj, Kirpal Maharaj, or Satguru Ajaib Singh, still we have the Naam and don't need to worry. Some people have a heavier load of karmas and some people have a lighter load. You know that we all do our work. Some of us do farming, or we may work on the trains, or we may do some other work. We put a lot of emphasis on it. How much effort we make! But how much emphasis do we put on our meditation? Just introspect carefully. When Ajaib Singh would give the Satsang, some of the dear ones would fall asleep during the Satsang. Sometimes Darshan Singh Ji and Babu Gurjant Singh Ji would fall asleep, and before they knew it Maharaj Ajaib has already finished the satsang and left.

This is the bargain of love. Whoever has love will find no difficulty in progressing. It doesn't matter if they are near to the Guru or far away. If you have to develop love for someone, that love starts in the body, but later on that love becomes attached to the simran. It is just like when children study with the schoolmaster. If the children go to the teacher and study, they will pass. If they don't even go to the teacher, they will fail. We have gotten the human birth, so let us do our work in this very lifetime.

Beloved Master, what happens to the souls who do not recognize a True Saint, even though they are initiated by a previous Master?

Even if they are not able to rec-

ognize Him, but if they maintain their faith in the Master who initiated them, then He will take them to the higher planes where they can complete their course of meditation, and they will be liberated.

Just like if a child is naughty, the mother may frighten it to make it behave, saying, "If you don't behave a lion will come, or a snake will come, or a big cat will come." She frightens the child to make it behave. Sant Ji used to tell us that once we get the Naam initiation, we shouldn't make new karmas. We should put all our faith in the Naam and call only on the Naam, giving up all other support.

Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh Ji all said, "Come, do it, and see for yourself." Those unfortunate people who come to test the Master, only experience what is already in their own within, and go back empty-handed. Those who come with love, they do the bargain of love. Whoever brings love, they get more love in return.

It is written in Sawan Singh's book that once a soul had the bad thoughts and went to the hells. Sawan Singh's Master told him that one soul had gone into the hells because of bad thoughts and that Sawan Singh should go and rescue that soul. Sawan Singh went there and called to that soul. He asked, "Do you remember the simran?" The soul answered, "No." He asked, "Can you see the form of the Master?" The soul answered, "No." He asked, "Can you hear my voice?" The soul replied, "I can hear your voice." So Sawan Singh

said to follow his voice. Then the soul said, "Your voice is the rope of Naam. From the rope of Naam the light is coming, and now I can see the form of the Master. Now my courage has been restored and my worries have flown away."

If it is in our karma to meet a Perfect Master in this life, is it also our karma to meet Him within during this lifetime?

To some extent these things are written in our fate, and to some extent they are the result of the efforts we make in this lifetime. In the Satsang, Sant Ji used to say, "It is even written in the fate of a person whether or not they will have faith in the Master." There are two or three types of Satsangis. Some do the work on their own, the second type does it only if they are told directly to do it, and the third type does the work only after looking at the other people doing it.

Beloved Master, when the Master walks by in the darshan line giving darshan to everyone, if He doesn't look directly into a person's eyes, does that person still get the benefit of the darshan?

Dear ones, whether He looks at you or not, that Power that has to do the looking is looking at everyone. When we go to meet the Master, if we take one step towards Him, then He takes two steps towards us. If we make even a little space in our heart for the Master, He will make His heart very big for us.



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So it is only the Guru that teaches; the poor disciple doesn't have anything of his own.

Beloved Master, what should the disciple do to accept, with love and humility, the sweet will of the Master?

Whatever the Guru teaches us to do, we should do that. We should not do anything of our own. Kaude Rakash was a great demon. He had done terrible sins. Ganika [the prostitute] had also done many bad deeds. But when they met the Guru and He taught them the right way, they gave all this up and made their lives successful.

Kabir Sahib has written, "If we keep Naam in our heart, then all our sins will be destroyed." If we put a

small spark of fire on a pile of dry grass, the whole pile will be destroyed.

Master, Sant Ji did not teach us that while repeating simran, no other thought should be there. I have noticed that while doing simran, sometimes I can also repeat Sant Ji's name at the same time. Is this correct? What is happening at that time?

Dear ones, now you are sitting in the Satsang. But at the same time your minds are planning for other things. Some are thinking of doing this thing, some are thinking of doing that thing—maybe good, maybe bad. When we do the simran, all these things won't come into the mind. Sant Ji also told us to do the simran and not allow the mind to run wild.

God is Near You

Sant Sadhu Ram Ji

*You are looking for God and are
running outside.
God is near you. Don't search for
Him outside — even in forget-
fulness.**

I bow millions of times at the feet of Sawan Singh Maharaj, Kirpal Maharaj, and Satguru Ajaib Singh. Dear ones, we have got this opportunity, to sit together in Their love and remembrance. I welcome and congratulate all of you in the name of the Satguru. We have taken a small bhajan written by Sant Ajaib Singh Ji, in which He says, "You are looking for God and are running outside. God is near you. Don't search for Him outside — even in forgetfulness."

It is good that we are here today together in the love of the Master to do simran. We should do the simran sincerely, make our lives successful, and meet the Master within.

Sant Ajaib Singh Ji said in the Satsang, "If we slacken the rope on the mind, then either we become lazy, or we want results very quickly." So dear friends, we should neither become lazy, nor should we expect to have very quick results.

*This bhajan, entitled "Rab Labhda E," appears in *Songs of the Masters* (2002, Sant Bani Ashram), p. 117.

This Satsang was given April 10, 2003,
New Delhi, India.

*As the color is in the henna leaves,
so your God is within you.
As the fragrance is in the flowers,
your Beloved is within you.
Don't go out, don't do penances.
Search for the Master — look for
Him inside.*

Just like the red color * has become a part of the henna leaves, and fragrance has become a part of the flowers, in the same way the Master is within us. If we tear the henna leaves and crush them we will find that the red color is there.

Now we are attached to the world. If we have a silken cloth spread over thorny bushes to dry and if we try to remove it in one stroke, then the cloth will be torn. Dear ones, the same thing can be applied to our simran. If we do simran and add one minute every day we can gradually increase it and detach the soul from outside.

A long time has passed since we met the Guru and received initiation. But still the mind does not have faith. It makes us believe that after giving us the Naam, the Guru has gone away from us. But this is not true. After giving us the Naam He is sitting within us in the form of Shabd.

*A red dye called *mehandi* comes from the *Lawsonia inermis* or henna plant. It is used on special occasions to decorate the hands and feet.

The ghee [clarified butter] is in the milk. When the ladies extract the ghee from the milk, first they heat the milk and add a coagulant. Then yogurt is formed. From churning the yogurt, they get the butter. By heating the butter they remove the impurities, and the final product is the ghee.

This process is much like the process of simran as it separates our soul from the body. If once the soul reaches the Daswan Dwar by means of the simran and the thoughts of our mind become one with our Master, then we become successful and that success remains forever.

It comes in the story of Raja Pipa that one day he thought, "I want to meet the Almighty Lord. But where can I find Him? What is the means by which He can be met?" He asked the people of his court who was competent at the present time to make him meet the Lord. They told him that previously Kabir Sahib was in the world, but that at the present time Ravi Das, who was a low caste cobbler, was the Perfect Master. So one day, forgetting his high station, Raja Pipa went to Ravi Das. He said, "Master, give me something." Pleased with his humility, Ravi Das took the water he was using to wash the skins and offered it to the king. The king thought, "This low caste person is offering me this polluted water." Instead of drinking the water, Raja Pipa let it run down into the flowing sleeves of his robe. When he returned to the palace he was relieved that he had escaped being polluted, and he sent his robe to his washerman. The

washerman gave it to his young daughter and told her to suck out the stains. But the girl was very innocent and she swallowed the stained water instead of spitting it out. So the daughter of the washerman got the grace of the Master, her inner vision was opened, and she started talking about the inner secrets of spirituality.

The king also got to know that the daughter of the washerman had gotten the spiritual enlightenment from his robe. One day the king thought, "Let me go to the house of the washerman and see." So he went to the washerman's house in the evening, and he bowed before the daughter of the washerman. The king said to the girl, "I am bowing before you as a beggar because you have the enlightenment." That girl got up and bowed before the king and said "I am bowing before you because the enlightenment that I have gotten came from your robe."

Tears filled the eyes of Raja Pipa. He went back to the house of Ravi Das, and as he went he was cursing and abusing his own high caste. The king said, "This feeling of high and low is a very dangerous disease. From the worry about public shame I have lost a lot." The king told Ravi Das Ji, "O Maharaj, please give that gift of grace once more that you gave me on that day." But Ravi Das told Raja Pipa, "No, the gift of grace is given only once. Now you will need to be initiated and do the simran of the Naam. Then you will progress." So Raja Pipa was initiated, he did meditation, and his name is counted

among the great Saints. Sant Ravi Das was very high and pure, and He gave out the message of Naam.

Speaking of Himself, Sant Kabir Sahib said, "Kabir was once a low caste weaver; He became the highest by meditating on Naam." Guru Gobind Singh Ji also has written, "He makes the low one into the high one. He hears the cry of every soul." So our Master also has always said that we should do simran. If we do simran, then our Master will also hear our call.

He is sitting within the body, installing a lock. He has given the keys to the Saints.

The veils do not open while enjoying the pleasures. One has to meditate.

One has to kill the mind and sacrifice the head. Then he reaches near to the Satguru.

In His bhajan Satguru Ajaib Singh Ji

has written that we have to sacrifice this mind and body. Then the Master takes us near to Him. Now our mind has gone outside, it has become extroverted, and has not gone to the tenth door. If there is a ship traveling across the water of the ocean and there is a crow perched on the mast of the ship, that crow may leave the ship, but it will always have to return again. Similarly when we sit for meditation, the attention may go into the body, but over and over we have to keep bringing it back to the simran, so that the habit of doing simran will be formed.

The love of God is obtained from within. Outside is the false illusion.

He who has realized God has realized Him from within — all the Saints have written this.

O Gracious God Kirpal, Ajaib says this: "Keep me near You!"

the rainbird's bhakti

the rainbird's bhakti
goes like this
the rainbird's bhakti
goes like this
"papeeha papeeha
pee-ho pee-ho pee-ho
beloved send the rain
beloved send the rain"

O Master,
because Thou art great
because Thou art beyond knowing
this is my prayer.

- Larry Alaimo



Sant Sadhu Ram Ji, February 2003, Delhi, India

The Coming of the Saint

Christopher McMahon

As we sit here on the plane flying from Seoul, Korea to Singapore there are dear ones living in England, Colombia, the U.S.A., and Italy busily preparing for the 2003 Summer Tour of Shri Sadhu Ram. It is an immense work to get ready for the Master to come. His own needs are extremely simple, but the organizers in each country need to prepare for food and accommodations for hundreds, and in some cases thousands, of people.

It is doubly challenging because there is a limited infrastructure to build upon, except in South America. It means that the dear ones in the different countries have to figure out from scratch all the parts of bringing the program into manifestation. In doing that work it is natural that many obstacles come in the way. This can sometimes put tremendous stress and strain on the organizers and those working with them. We are all human beings and our shortcomings often come to the forefront at such times. Yet this type of endeavor always yields a rich spiritual fruit if we go on with those efforts to the best of our abilities.

All Saints have said, in one way or another, that we only learn swimming in water, not on dry land. It is a great blessing to see where our shortcomings or weaknesses lie and then have the humility to admit them. It is equally important to forgive and forget. Both are gifts from the Guru and help us move along the Inner Way.

If amidst all the preparations we remember Him, then many minor and major miracles occur. We just need some quiet place in our hearts to see them. In fact, it is not possible for any individual or group of individuals to make arrangements for the Satsang of a Saint. It is that Hidden Power Itself that is responsible for inspiring us to do whatever we can to arrange or participate in such auspicious programs in any way.

It is definitely true that the mind, that power which governs the three worlds, is going to try to prevent us from working on the Master's behalf. That power sometimes tries to frighten the dear ones working sincerely in such a cause. It tries to convince them that the problems are too great to be overcome. But that is exactly the point where we need to remember that the only real benefit we get in this life comes through having the Darshan and Satsang of a Living Master.

If by extreme good fortune we are able to help others come into such a charged atmosphere, then we can rest assured that a unique boon from God has been conferred on the heart. There is no doubt that it takes tremendous courage to make sustained efforts in such a direction, but when the day

comes and He sits before the Sangat in His sublime and radiant form, then we will know in our hearts that whatever we went through to help bring such a divine event about was small in comparison to the benefit received.

When the Sangat sits before Him and the Radiant Light of God begins to rain down in torrents, when one sees the pains and worries of life fade from the faces of those in attendance, when one sees that sweet angelic softness and sweetness come in its place, then one realizes how wonderful the seva of the Guru is. There is nothing we can equate it to in this world. It is its own reward. Master Kirpal lovingly used to say that if we can bring a smile to the face of even one person during the course of the day then we have done a great service to God. Well—when one sees the joy coming on the faces of hundreds of people because once again the Path has come alive in their hearts—what more wonderful thing could there be.

When we make our hearts quiet and a little receptive, He will clearly show us that the benefit that comes to any part of the whole is a benefit for us also. This understanding alone will remove from our heart any worry about if we are sitting near or far to Him physically. We will not worry whether He has looked at us or not, whether He acknowledges our presence or not. The reason is that from every pore of His Being the Celestial Light and Sound is coming and that Power is not confined to time or space. If we look at that form with a loving heart and with the inner knowledge that all those sharing that experience are part and parcel of our own being, then an inner connection with the Guru is established which is very intimate and deep.

That He is present amongst the Sangat becomes more than enough for one's own delight and comfort. Even if we stand at the bottom of the ladder of spirituality, we will not feel sad—but very glad indeed because seeing Him distribute the gift of Naam freely to many thirsty and weary souls is the most precious thing of all. He has come to give that gift, just like the sun radiates its life-giving rays to the entire creation. Sitting with all the dear ones, we will know for sure that we too are loved by that Power equally. When this understanding begins to manifest, then the small shy flower living in our heart will quietly open and receive the pure flow of Grace along with everyone gathered in His Remembrance.

Only when the Master nudges us from within, will we feel inspired to do some seva. In order to do seva He has to inspire us to think of the needs of others—not just our own small selves. This is one of the means He uses to loosen our bondage to the small self. He wants us to learn that by giving in this way we receive much, much more of His free gift of spirituality. It does not mean that there is some special thing we need to do. All the needs of the Sangat are special. So if we can even do the smallest thing to make others happy and comfortable, then it is not less than serving the Master directly, because after all it is only He who is living in all hearts.

This is one of the most precious times in all the life that we will ever

know. It is a time when each of us can help others to enjoy the radiant blessings of the Living Master on the physical plane. The dear ones working on the program face a lot of challenges in each part of the world, but we can all make a difference by putting our shoulders to the wheel. Even the loving thought of being available carries with it a very great power.

The Gracious Master Power wishes to fill all our hearts to the brim with the awareness that Love is at the very core of our being and can be accessed by doing the simran with unwavering attention. Having done this Himself, His Presence is a great boost to all of us who are struggling along the way. When we see Him sitting before us in His humble, sweet, and tender form, then we will feel a tremendous longing to do that one work by which the very meaning and purpose of life is understood and accomplished. If we all help each other to enjoy that experience by caring for each other and helping create a loving atmosphere where He can come — then we will enjoy an unforgettable festival of Love.

This section of the recent journal was written on May 24, 2003 on the flight over to India for the June Delhi program.



Sant Sadhu Ram Ji, Delhi, June 2003

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