



AJAIB'S GRACE

May-June 2002

Volume 1, Numbers 3-4

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

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

Understand the Feelings of My Heart

Sant Ajaib Singh Ji

Dear children of true Lords Hazur Sawan and Kirpal, in the Holy Name and in the true and pure remembrance of my great Master, many greetings to all of you on the happy occasion of the New Year. I wish that the New Year may be filled with all the happiness for all of you, and you may always be on the path of progress. Dear Ones, all the Rishis and Munis, Masters and Prophets, in Their own times and in Their own language and words have warned us, have cautioned us, that we do not know when and from where the hawk of death may come and snatch us away. He doesn't care if one is big or small, woman or man, rich or poor, white or black, whether one is from the east or the west. Once he comes he cannot be postponed. He doesn't fear anyone. He does not spare anyone. He does not give any concession to anyone. In fact he is very punctual and after coming at the exact time he shows us his face. He takes our life away with him while we are still crying, screaming, and pleading. It is said in *Gurbani*, "Neither any king nor any lord remains, nor any pauper or fakir; everyone goes as per his turn, no one consoles anyone."

In His Satsangs, Supreme Father Kirpal Singh Ji, while mentioning death, used to recite this couplet in Urdu: "No one is aware of his death, no one knows about one moment but is collecting things for a century." It means that we, the forgetful jivas, have forgotten death. And forgetting it we have collected the materials for the centuries, even though we do not know whether the next breath will come or not. True Lord Sawan used to say that the amazing thing is that we carry our relatives and friends to the cremation ground, consign them to the fire, but we have never made our cunning and foolish mind realize and understand that such a day has to come to us also. One day, all of

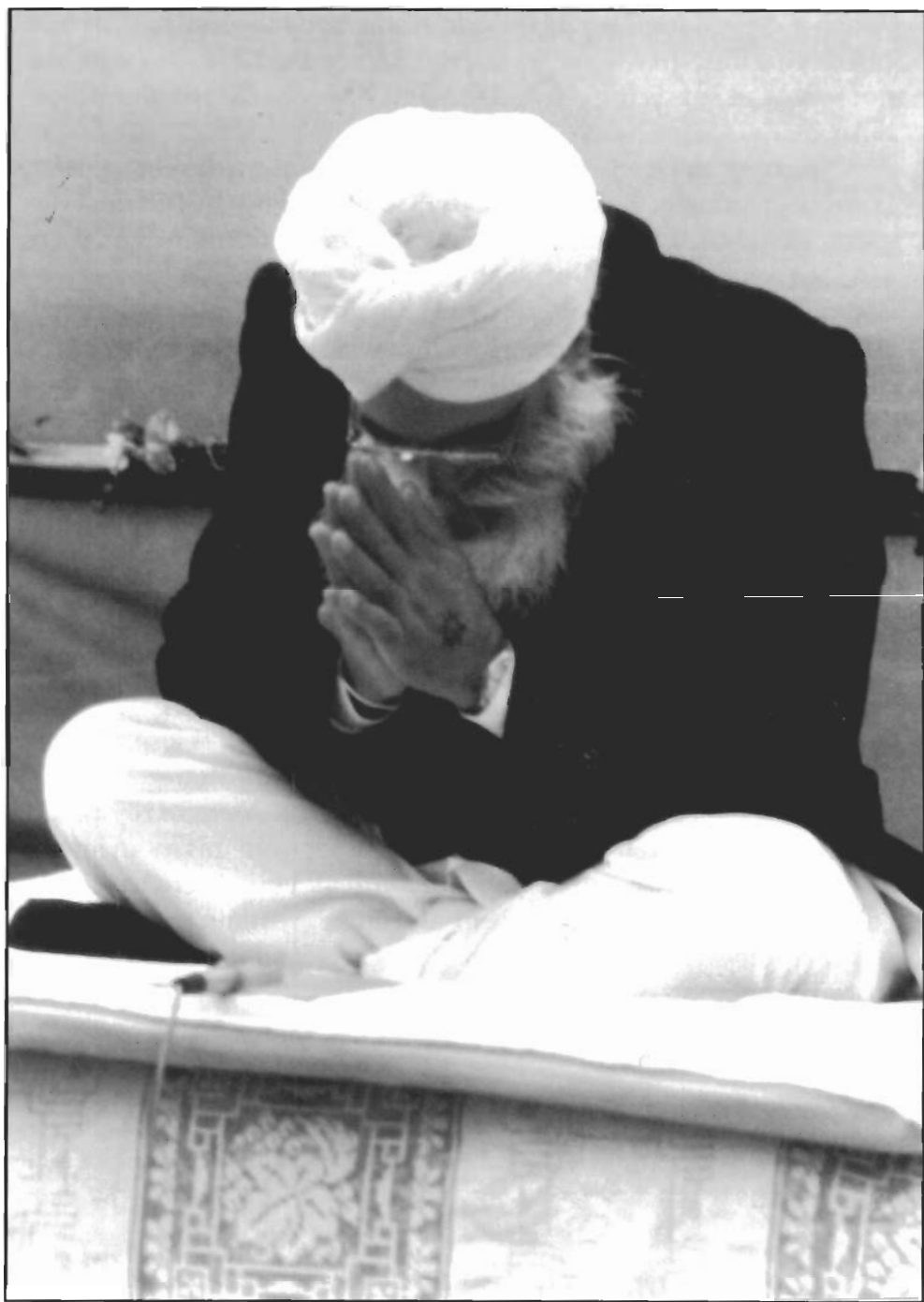
*This message was read out during the January 1997 Bombay program.
It was originally printed in the January 1997 Sant Bani Magazine.*

a sudden, we will have to leave the market of this world. We are not aware of that moment. *Gurbani* says, "Open your eyes and see where your friends and brothers are: one is going, one will go, everyone goes in his turn." Sufi Saint Farid Sahib says, "The bones break and one feels pain at the time of death. The poor soul is taken out by breaking the bones." Kabir Sahib explains that "When the *pranas* are separated from the body, the ghosts call him near, no one keeps him even for half a moment. He is thrown out of the home." He has also written, "One's wife, whom one loved so much and who always lived with him, even she runs away saying 'Ghost, ghost' when the *hansa*, the soul, abandons the body." Bhagat Nam Dev Ji has drawn the picture of this moment like this: He says, "Duryodhan and his hundred brothers used to say, 'mine, mine.' Their kingdom extended for a long distance. But when they died not even the vultures ate their bodies. Ravana was very mighty. His kingdom of Lanka was made of gold and at his door the elephants were tied, but in one moment everything became someone else's."

The words of the Saints are very clear. They don't leave any illusion. Guru Nanak Sahib has said, "O Dear Ones, don't think that death will come after asking the astrologer the appropriate date and time." He has said that death does not ask for the auspicious occasion, neither does it ask for the date and day. He has bundled up one, he is bundling up another, and all will be beaten up. He even made it clear that "Do not think that death stings only the poor ones and spares the kings and the emperors. No brothers, his sting is the same for all. We have seen the sultans being reduced to ashes." Nanak says, "Everyone goes breaking the love with the falsehood".

So, Dear Children, as I send you the greetings with much happiness and enthusiasm, I also, in emphatic words, and with much feeling and love, want to tell you to come to your senses and work with wisdom. Wake up from the deep slumber of attachment, Maya, and ignorance. Open up your eyes, understand the truth, recognize death as the truth and life as false. Collect that wealth which will help you at the end time and which may go with us while departing from this world.

As you all know, all the Saints have told us the importance of the human body. They have said that only in this body can we meet with the Lord Almighty. The other bodies have not been given this privilege. Kabir Sahib has explained the glory of the human birth and has tried to explain to us the work which is the most important work and



Sant Ajaib Singh Ji, Bogota, May 1983

which cannot be done in any other body by saying this: "The body which is craved for even by the gods is the body through which one can devote himself to God Almighty. Remember God Almighty, do not forget, as this is the only advantage you can take of this human birth."

Guru Arjan Dev Ji says, "The best body among the eighty-four lakhs of creation is the human body. God Almighty has given it the glory. He who misses this step comes and goes and suffers the miseries." At another place Guru Sahib says, "You have got the human body. This is the only opportunity you have to meet with Lord Almighty. All other works are of no use. Meeting with Sadh Sangat, meditate only upon Naam."

Dear Children, all this I always tell you in the Satsangs. But today I am repeating this in more powerful words so that you may listen to this with much attention. Understand it and start following from today itself. Dear Ones, understand the feelings of my heart and appreciate them. Make my words part of your life. Devote more and more time in meditation so I may get some comfort, I may get help in performing the duty which my great Master has given to me. May the burden be lessened and may you receive the grace and pleasure of both the great Masters.

Dear Ones, this time will not come again. Once you lose this you will repent and cry. What more can I say to make you understand? Listen to the plea which is coming out from the depth of my heart. Understand me and from today itself, or rather from this moment on, apply yourself to Bhajan and Simran with all your strength. If our earnings are pure, if our life is clean, and if we have faith in the Master, our meditation will flourish soon. So come, let us attack and march towards the Court of the Master and earn His pleasure and make this life and the life beyond worth it.

The wiper of your shoes,
Ajaib Singh

Meetings with Shri Sadhu Ram Ji

account of the May 28-30 and June 17-19, 2002 visits

A. S. Oberoi

May Visit, Part 1

My Spiritual Mentor, the Personification of Perfection and Purity, Sant Kirpal Singh Ji Maharaj — whom I considered to be no different and no less than my own Satguru Baba Sawan Singh Ji Maharaj, the Emperor of Spirituality — used to say that the company and counsel of the dear one who is a serious and strong meditator, who is connected to his Guru, and who is united with Him in such a manner that the form of his Guru is often seen in Him by those coming in His contact, is extremely rewarding and beneficial as it increases the progress in meditation unbelievably.

One of the ten dear ones who was meditating with Shri Sadhu Ram Ji when we arrived, and who seemed to be a very simple soul, uninitiated to the graving complexities of life, told me lovingly that beloved Sant Ji had told him on two different occasions, about four years before leaving the earth plane, that Ladhu Ram Ji 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 are having difficulties in meditation and want to progress.

That dear one told me that after hearing and noting carefully the words

of Sant Ji, he enquired from Him whether what He had told him should be kept exclusively to himself or whether it should be shared with a few others, his friends on the Path, who would want to have the assistance and advice of someone who was proficient and elevated in the art and aim of meditation. Sant Ji told him that such matters are always kept secret, not shared and publicized, because, first, rare are those who are keen and desirous for progress on this path of sacrifice and surrender, and second, without realizing our own weaknesses and failures, many of us start feeling jealous of others, foolishly ruining whatever little meditation we may have to our credit.

Sant Ji also told that dear one that he himself should not vacillate but should be quick to take advantage from Ladhu Ram Ji, and, if he did so, he was sure to gain considerably. Sant Ji also added strongly that if, as Kabir Sahib had said, worship done in the cellars below the ground gets manifested in the sky in due course of time, then Ladhu Ram, who had practiced and perfected the Simran and the meditation marvelously, would, in due course, shine like a bright star in the spiritual horizon; but that would take place much later, as such was the intent and instruction of the Satguru.

Till then, Ladhu Ram Ji would keep himself so hidden, that even those who were close to him and who would pass much time together with him, would have no idea of his reality — what his Guru had made him and what a prominent place He had given him in the Guru's *Darbar* [Court of the Guru]. Ladhu Ram would not allow even the slightest wind to pass it about and would adopt postures and positions to hide his true identity. This would baffle not only those living close to him, but even the dear ones who had done great seva for the Guru and His sangat or who were well-respected in the fraternity for their experience, knowledge, insight, and familiarity with the tradition of the Sant Mat, but who might have become blank spiritually, having lost whatever they had to their credit initially due to involvement in the world and worldliness. Sant Ji said that Kal will play such a mysterious game that, while those dear ones might continue to outwardly perform all the routines which were done earlier [while Sant Ji was on the physical plane], the real essence of this Path would become mired in procedures and practices, obscuring the everlasting Reality and Truth.

That dear one told us that it was very difficult for him to contain within himself all that beloved Sant Ji had told him and, at the same time, to realize its true significance and importance. But with the utmost grace of Sant Ji, he did not open his mouth, even though he wondered all the while when Sant Ji's words would come true, sometimes even losing hope and wondering whether what he had heard and understood from Sant Ji was cor-

rect or just a whim of his cunning and crafty mind. But then providential help would come right after such a thought had entered his mind and Someone comforted him from inside, telling him to be strong and sensitive and to wait for the appropriate time to come, when the *Mauj* [Will] of the Satguru would reveal itself.

That same person said that some months ago, when some dear ones from Delhi came and met Shri Ladhu Ram Ji, he himself had been present at the meeting. What he had seen and sensed there reinforced his conviction that all that he had heard from Sant Ji earlier might happen soon, as everything being said at that meeting was a series of surprises. His inner self indicated that this was indeed the beginning of the process Sant Ji had, in His infinite mercy, told him about far ahead of time.

Upon my asking lovingly and humbly of that person whether, in his opinion, all that was due to happen had already happened or if something was still in store, he replied that while a poor jiva like him could not say anything on a matter so serious and special as this, it seemed to him that there was still much yet to happen. But one thing was sure and certain; it would happen one hundred percent in due course, despite opposition and resistance, because such is the *Mauj* of beloved Sant Ji, and nobody, howsoever mighty and well-versed, would be able to stop it. At the same time he thought it seemed abundantly clear that not many of the initiates and admirers of Sant Ji would be able to accept this reality (as is always the case after the Perfect Masters leave the earth plane), un-

less the disciples use their deep common sense, care for the important principles of this Path, and take a stand in conformity with what Sant Ji said and stated many times.

I asked that dear one who, in his opinion, will really be able to take advantage in such a difficult and tricky situation and immediately he replied, "Those who do not depend upon hearsay and who will use their own independent judgement will be able to take advantage. If we constantly pray to the Satguru, He will urge us very strongly to leave all the unimportant things of life and to devote the maximum time towards meditation, so as to be able to see the Truth within our own selves, rather than depending upon questions and answers — checking, like a rigid schoolmaster, outer things which will lead nowhere."

He said that Sant Ji had also told him that the meditator who manifests the Satguru within himself becomes the form of Shabd and whoever might want to test him should do so by making their minds still and going within. There was no reason, why the Reality and Truth would not become clear to them.

Dear ones, I for one had originally thought that the gentleman who told me all this in great detail might be a simple villager, not much exposed to intellect and understanding, but what I found instead was a very wholesome and balanced human being, sufficiently deep within himself and within the Science of the Soul. I realized that he had chosen to talk to me, not of his own will, but under the instructions of beloved Sant Ji. He did not want to be identified openly, under any circum-

stances, because his Guru had asked him to utilize maximum time in Bhajan and Simran, as he had mostly completed the worldly duties, and had told him that instead of coming before the public eye and becoming a talking point, he should focus all his energy inside to receive the grace and gift of the Satguru, who is waiting for him anxiously.

May Visit, Part 2

About three hours after our arrival at the place where Shri Sadhu Ram Ji was staying, we (about twenty-five people present there) all got together for singing of bhajans and meditation.

As it was, the dear ones seemed very inspired and started singing the bhajans with such enthusiasm and in such a synchronized manner that it cast a great impact upon the psyche and self of everyone present, and there was not a soul who was not participating actively in singing. Everyone was helping to produce an extremely melodious and heart touching chorus — a symphony going deep into the soul and the self of those present there.

Shri Sadhu Ram Ji was himself pronouncing every single word musically, and the participants were getting increasingly intoxicated. Soon the entire environment became highly surcharged and emotionally elevated, and the soul within each of us was dancing with joy and happiness. Some dear ones saw the face and form of beloved Sant Ji leading the group in its devotion and dedication.

Ecstatic and exhilarated as Shri Sadhu Ram Ji was, he could not restrain himself and, with tears in his

Dear ones, take pity upon me and help me in implementing the orders of my Guru. Devote yourselves to Simran and meditation every moment of life, without neglecting your worldly duties, and take pity upon your own selves by reforming your lives and getting rid of ill will, enmity, jealousy, and criticism, replacing them with love, goodwill, humility, and recognition for all those you have come in contact with in the cause of the beloved Satguru.

— Sant Sadhu Ram Ji

eyes, told us that the love and grace of his beloved Satguru, Sant Ajaib Singh Ji Maharaj, had gathered all the dear ones there into His own lap and was revealing Himself to us mercifully. He said that as Hazur Kirpal would sometimes explain in the Satsang, when more than one of His spiritual children get together in His love and remembrance, then He does not remain unaffected. However distant He may be physically at that time and irrespective of His preoccupations and duties, still He will always come to be with those dear ones who, forgetting the world and worldliness, cry for Him and yearn for His sight.

Shri Sadhu Ram Ji said that such occasions are special and we should always take full advantage of them by withdrawing our attention from outside and attuning it within to get contacted to the Shabd reverberating at the eye focus. And, if we are able to do so, even for a little while, many of our sins will be washed away and our soul, which we are making dirty by committing misdeeds day in and day out,

without caring in the least for the orders and instructions of our Guru, will be greatly cleared and cleansed.

Continuing he said that his kind and compassionate Guru Baba Ajaib Ji had exhorted Him to be stiff and strong in getting the meditation done by his children, whom He loved so much but who did not care adequately for His love, as the mind is a great force and does not easily allow the dear ones to go to a Perfect Master and engage themselves in the process of reforming the self and soul by devoting themselves wholeheartedly to meditation.

He said that Sant Ji had told him in no uncertain words that He was not happy with our foolishness and our inability to act on His instructions and to take real and full advantage of what He taught us all His life. He enjoined upon us with every breath to do the meditation seriously, as without that none of us, including those who were physically close to the Master, would be able to go in and cut the knot of ignorance and maya that is irresistibly deluding every one of us and inevita-

bly misguiding us.

Sant Ji is also reported to have told Sadhu Ram Ji that, while he should be hard and stiff in the matter of meditation, he should be very soft and sweet otherwise and should use profound persuasion, inspiration, and encouragement to make us feel what our real duty and responsibility is; to instill a sense of urgency in us that death is looming large on our heads and may snatch us away at any time, without warning or notice; and, to make us realize strongly and unmistakably that if we lose the opportunity of completing the course of meditation in this birth, then who knows what we may have to suffer and what price we may have to pay for our lethargy and foolishness.

Concluding, Sadhu Ram Ji said, "Dear ones, take pity upon me and help me in implementing the orders of my Guru. Devote yourselves to Simran and meditation every moment of life, without neglecting your worldly duties, and take pity upon your own selves by reforming your lives and getting rid of ill will, enmity, jealousy, and criticism, replacing them with love, goodwill, humility, and recognition for all those you have come in contact with in the cause of the beloved Satguru."

"Please also understand that if we are able to get together at one convenient place for singing the glory and greatness of our Guru and for meditation, then we are bound to do better and progress more. When we see each other making efforts, our minds will also come round and try to do what we see others doing. And, responding to our collective sincere cries and calls, our Guru will have to come, per force,

and shower much love and grace upon us, making our souls fresh and green. Let us therefore not delay. Let us not keep on postponing, thinking, and planning any more. Enough is enough. Instead, let us make a start, not from today only but from this very moment onwards, for who knows whether the next breath will come or not, or whether we will get another opportunity or not."

Afterwards everybody was asked to sit in meditation for one hour and pray to beloved Sant Ji for His compassion. After the session ended, we compared notes between ourselves. Some dear ones said that it was rare that they could sit for a whole hour at a stretch, but that they had not felt the burden, nor even realized that one hour had passed by. Another two said that the meditation was really fruitful and they had enjoyed it fully. Some others said that during meditation they went to sleep and had beautiful visions of Sant Ji. Practically every dear one had a good word to say, adding that meditation done in the presence of Shri Sadhu Ram Ji had its own significance and its own color.

Before we dispersed, Sadhu Ram Ji begged forgiveness from the sangat saying that he did not know how to speak well, nor could he advise anyone, as every dear one knew more and better than him, adding that he hoped that the dear ones would permit him to do their seva and would accept the same in the name of his great Guru Baba Ajaib Ji.

May Visit, Part 3

Once, way back in February, 1952, I found Master Kirpal in a gra-

cious and giving mood and asked Him in a submissive tone, "Sir, what should one do, if one comes to know of a Saint or Mahatma who is reported to have much meditation and sacrifice to His credit?" He gave me a small but beautiful smile and then abruptly becoming serious and serene, and repeating slowly every single word that I had said, He replied, "Go to Him with a clean and clear heart. Look into the middle of His eyes and forehead intently and imploringly, making your mind still, without allowing it to run wild. You will find a loving and distinctive pull and divine radiation in His eyes and you will not want to take your eyes away from Him and will come to realize that He is something very special, great, and vastly different from the rest of the world. The atmosphere and the environment will touch your heart, and you will get replies to most of your questions in His talks with the other people or in His discourses. This understanding and impression will increase day by day, as you meet him more and more."

I have kept the divine words of the Great Master always in my mind whenever such an occasion arose and must admit honestly that it helped me immensely. The Great Master did explain all this in the Satsang from time to time, and most of the satsangis know about it and must have seen it in print also.

I was helplessly reminded of this incident on my visit to Shri Sadhu Ram Ji, when I came to know that some very special dear ones had come to meet him. One of the dear ones who came is reported to have said, "Please tell me clearly whether Sant Ji has entrusted

His spiritual work to you." Sadhu Ram reportedly replied, "Dear friend, when I got the message that you were coming, I requested the person who brought the message to convey to you on my behalf, with due humility and in view of the great seva to your credit, that you need not take the trouble of coming all the way here. Still despite my submission, if you have come, my hearty and respectful welcome to you. Kindly go back to your place and meditate strongly for some time and our great Guru, beloved Sant Ji, will show you inside, surely and unambiguously, what the Truth and Reality is. If this does not happen, you can contact me."

However, the dear one replied that he was a simple man and would like to know the position outwardly. To this Sadhu Ram Ji replied, "It is not a piece of rock candy that can be put straight away into the mouth." When he was pressed further to give a straight reply, Sadhu Ram is reported to have said, "If I say *yes*, I myself will not feel good and happy, and if I say *no*, I will be speaking a lie."

Another of the dear ones who had come is reported to have remarked angrily that instead of replying to questions directly and stating clearly whether Sant Ji had really entrusted the spiritual work to him, Sadhu Ram Ji was talking in circles, which seemed more of a jest than a reply. He added that Master Kirpal, or for that matter Sant Ji, had never behaved in that funny way, and, using strong words, urged Sadhu Ram Ji to stop playing the drama. I also came to know that this dear one kept on speaking uninterruptedly, in an agitated and angry manner, for more than ninety minutes,



Sant Sadhu Ram Ji

but, maintaining his composure and calm, Sadhu Ram Ji neither reacted nor said a word in reply. In the meantime one foreign gentleman who was also present, reportedly felt uneasy and asked Sadhu Ram Ji if the mood, manner, and words in which the dear one was addressing him were correct. Sadhu Ram is reported to have reassured him, saying that the dear one had every right to ask questions and there was no objection to that, as that dear one was a loving devotee of Sant Ji and had the liberty of speaking out his mind and unburdening the load from his heart.

When the dear one kept on insisting that he should get a straight answer to his question, Shri Sadhu Ram Ji told him that he was under in-

structions from his Satguru to wait for some more time (as he had already done for nearly five years) before saying anything specific on the subject. But when the dear one kept pressing him, beloved Sant Ji is reported to have told Sadhu Ram Ji from inside that this dear one seemed to be in a great hurry and did not want to wait, so please tell him the truth, howsoever unpalatable it might be to him or any dear one, as this was the decision of the *Sant Mandal* [Council of the Saints] and shall prevail under all circumstances, irrespective of who might be able to accept it or not. At this, Sadhu Ram Ji told that dear one that Sant Ji had indeed entrusted His spiritual work to him; and upon further query as to whether he will grant Initiation, and if so when, Sadhu

Ram Ji is reported to have affirmed, "Yes, Initiation will be granted after the heat subsides somewhat."

Continuing, Sadhu Ram Ji told him lovingly, "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 one, it does not happen like that. He is nearly perfect when he comes into the world, but still he works hard and spends nights weeping for the face of his Beloved. He sleeps less, speaks less, eats less, and is never involved in passions and possessions or pride and prejudice. If it were not so, everyone would have become a Saint."

At a later time during my visit, when I was sitting with Shri Sadhu Ram Ji, another person, who had been present at the meeting described above, said to Sadhu Ram Ji that the indecent and objectionable way in which the dear one had been speaking and the manner in which Sadhu Ram was pocketing everything quietly gave the impression that he was overawed by the stature, position, or affluence of the visitor and had felt frightened to speak.

Sadhu Ram Ji replied, "Dear brother, my beloved and perfect Satguru, Sant Ajaib Singh Ji Maharaj, who is the Creator of the Universe, has mercifully come to reside in me with all His blessings and benedictions, and He has made me His very own self. So who in the world can I be afraid of? The cardinal principle of this Path is, 'neither be afraid of anyone yourself, nor instill fear in anyone else.' "

"But please understand who I

was speaking with — my own dear brother-in-faith, who had a lot of seva to his credit and who had enjoyed much closeness to his Guru. What is my duty in such a situation? It is to love and respect him, to make him feel easy and give him the feeling that he is my own spiritual kith and kin, and that nothing stands between him and me because our relationship will not end here but will remain intact in the world beyond, where we will again be together, hand-in-glove with each other. Do I not see my beloved Guru in him, and if so, how can I have anything but pure and unadulterated love for him? He is mine, as much as you or anyone else here is mine. Please therefore, never allow your mind to raise such mischievous points."

"You must also understand that this Path which we have adopted is one of tolerance and forbearance, forgiveness and pardon, and love and respect. When did Sant Ji permit us to reply and retaliate in such situations? Instead He strongly urged that, if for some reason, someone becomes angry or upset with you, fold your hands in humility and ask for forgiveness. Give him more respect than is his due and love him, for love is the panacea that will resolve all such problems created by the cunning and crafty mind."

While talking to me later about this matter, Shri Sadhu Ram Ji told me: "We would be going away from the Path of Sant Ji, if ever we break this principle and think ill of those who come and have long and acrimonious discussions with us, or raise unnecessary points, or speak angrily and use intemperate language. Whatever others may do, we must, under no circum-

stances, be disrespectful to them or say anything which may seem unbecoming or unhealthy. We don't have to worry about what they do, instead we have to be very much on guard about ourselves and ensure that we don't think, say or do anything that is against the teachings of our beloved Satguru."

"Let us be responsible for ourselves and not care what any other dear one may think, say, or do. This is the Path of Sant Mat and this is what our Satguru wants us to do. Please therefore be cautious all the time, lest our mind betray us and take us away from the Path of Truth and Reality."

May Visit, Part 4

A very well-known and advanced Mohammedan disciple of my great Guru Hazur Sawan, once asked Him whether a practitioner of this Path of the self and the soul, should outwardly request the Satguru to grant spiritual progress or whether the Guru Himself would fulfill this wish without asking. Hazur Sawan had a hearty laugh and said, "How can one become a disciple till he makes himself humble, considers himself nothing more than a pile of dust, and begs for His pity and mercy from the core of the heart?"

He said, "The Guru is well aware of all our efforts to make the meditation successful, and the moment He sees that we are sincere and earnest in our endeavor, He takes no time to reward our effort suitably. And when the Guru finds that instead of asking for His grace for the things of the world, we seek His grace for progress in meditation, He becomes pleased and quickens the pace of our inner ad-

vancement without delay."

In one of the afternoon sessions, all twenty-five of us gathered there thought of begging Shri Sadhu Ram Ji to give us something spiritual and also of asking him about the easiest method of becoming successful in meditation. As if providentially sensing our desire he said, "Dear ones, do you have any idea how much mercy and pity our great Guru Sant Ajaib Singh Ji Maharaj has bestowed upon us by granting us the gift and boon of Naam? Its value can never be estimated. Its greatness cannot be described. Its power and potency can never be realized. But we poor and ignorant jivas have never made real use of the gift, have never made any effort to increase the spiritual capital granted to us at the time of Initiation, and have never cared to offer our hearts, filled with gratitude for all His love and grace, at the feet of our Guru."

"Why has all this happened? Dear ones, it is because of our foolishness and due to our constant and continual involvement in the world and worldliness. This path of improvement of the self and soul is not difficult, but because of our chronic habits — talking and teaching, rather than doing what we are required to do; postponing and procrastinating, rather than taking up the job forthwith; and wavering and wobbling, instead of being determined and steadfast — we have made it not only difficult, but apparently impossible."

"Dear ones, every race is won by those who work the hardest, and so also this race of meditation can only be won by hard and sustained work. But unshakeable faith and utmost con-

fidence in the Guru is also a great catalytic agent and can work wonders. To achieve success we have to repeat the Simran of the five charged Names constantly, even while walking, talking, eating, and doing such work as does not require focused attention. We have to do all this to please our Satguru and win His mercy. How hard is it to please one person — our Guru — who is not difficult to please, who is not demanding, who expects not a penny from us and levies no tax upon us, and who is our full time servant without any remuneration? Do you think that it costs anything or that it is impossible to please Him? No, dear ones, it is not!”

As a businessman, we please thousands of customers, who are both demanding and difficult, and we feel no burden in that. A serviceman pleases hundreds of his superiors without any problem. Why do we have difficulty in pleasing our Guru, who is one and only one, who is our only support and our only benefactor and who is the only one that will help us in times of greatest need and utmost difficulty?”

“We are so engrossed in the outer things of life that we have never bestowed any thought upon this subject. All that the Guru wants us to do is to become clean and pure, earn our livelihood honestly, have love and respect for everyone, and, while performing our worldly duties, devote three to four hours daily towards the remembrance of our Guru and the repetition of the Simran which He has given to us so graciously. How difficult is it? We have created all the difficulties ourselves.”

“Let us start right away. This is our own work and we must do it. Let us be regular, punctual, and steadfast and see how unbelievably our beloved Satguru Baba Ajaib Ji helps.”

“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 He 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 those difficulties will be removed. That is my word of honor. But mind you, the work itself has to be performed by you, and no one, I repeat, no one else. The earlier you do it the better it will be, both for you and for the beloved Satguru also, as He will feel relieved and happy.”

“So I hope that all of you dear children of Sant Ji will do it from now onwards, without fail and without interruption. I can assure you that the grace of beloved Sant Ji will descend upon you and you will see for yourselves where His Life, Light, and Love are working.”

“I am only the shoe-wiper of the sangat and of the beloved Satguru, and will do the seva given and granted by Him to me, honestly and selflessly, so long as the breath lasts in my frail body. My love and best wishes is with all of you dear ones. Please do it, and do it quickly, because this time is undependable and does not last forever. So make hay while the sun shines. My respects and love to you all.”

During my conversations with Shri Sadhu Ram Ji, I mentioned to him that some people feel upset and unhappy about the manner in which he conceals either himself or some of the

events or facets of his life, because they say that they have not seen this method being adopted earlier by Hazur Sawan, Hazur Kirpal, or beloved Sant Ji.

He smiled softly, as he generally does while explaining some points that we find difficult to understand at first, but are able to grasp after he adds an explanatory touch.

He said that a Saint or a Saint-in-the-making always conceals himself from the public eye and does not want the people to know what he is doing, what he really is, what he has achieved, or what amount of grace his Guru is showering upon him. In fact, concealment is a part of the legend and lore of this Path.

Recounting the recent history of Sant Mat, he said that even though Baba Jaimal Singh Ji Maharaj had entrusted His spiritual work to His most beloved Gurmukh Disciple, Hazur Sawan, many years passed before Hazur Sawan started granting Initiation, despite strong pressure from some of the advanced satsangis of that time.

Similarly after the passing away of Hazur Sawan, His Spiritual, Word-Personified Son, Hazur Kirpal, retreated to the Himalayas, and neither wanted to start the spiritual work, nor show His face to anyone. He returned to Delhi and started His mission later, only after His Great Guru had instructed Him to do so quickly, as many people had gone astray from the Path.

In the same manner our respected and beloved Satguru Sant Ajaib Singh Ji, Gurmukh Son of Hazur Kirpal, went into the wilderness after Hazur Kirpal quit the mortal frame and remained unrecognized at the place where He was living for a long time.

He started the spiritual work and the public ministry much later when the Western sangat started arriving and requesting Him not to hide any more but instead to come out in the open as His great Guru had authorized Him to do.

Shri Sadhu Ram Ji explained to me that in his case, the circumstances were substantially different, as he was leading a communal life, with no privacy available to him. As he was meditating for long hours (ten to twelve hours daily) in front of the people he was living with, the people around him knew all about it. He needed to adopt a method whereby he could appear to be a part of the community he was in and yet could go on with the meditation without attracting notice, so that people around him would have no idea about his achievement and ascent or what the Guru had made him or was still to make of him.

He had therefore to be funny, zestful, and humorous, talking to others around him, who were having spiritual experiences and getting messages from their Guru for him, in order to shift the focus from himself, to avoid the limelight, and to live a life away from the public gaze. Later when Sant Ji entrusted His spiritual work to him, he had instructions to keep up the facade he had created for himself and to keep himself hidden from the public eye until he was asked to come out. The result was that even the people closest to him had absolutely no inkling of this strong and serious development. He did not allow even the wind to pass it about, so that people remained as unaware and as uninformed as before.

We must understand that every Perfect Master is a genius in His own right and is a Master of originality and not of imitation. Depending upon His mental makeup, upbringing, and the society and the family He is living in, He adopts his own pattern, which may or may not agree with the pattern of His Guru. If we look minutely we will see that this is so.

— Sant Sadhu Ram Ji

He said that it was a very difficult task, and the unusual methods adopted by him did help him to remain hidden. Even though some dear ones sometimes got hints of what a great gift had been bestowed upon him and what a difficult and delving task had been thrust upon him, still those hints were not taken seriously.

He said that he had no hesitation in seeking forgiveness from the dear ones for any uneasiness, upset, or embarrassment caused to them, adding that circumstances had made him helpless. Further he said that the methods adopted by him have become so much a part of his outer self and psyche that it will take some time before he is able to free himself of them.

One dear one commented that our mind, being made of matter, is very fond of looking for similarities of behavior, living, talking, and dress, etc., before accepting anyone as a spiritual successor of the previous Guru who has departed physically.

He replied, "We must understand that every Perfect Master is a genius in His own right and is a Master of origi-

nality and not of imitation. Depending upon His mental makeup, upbringing, and the society and the family He is living in, He adopts his own pattern, which may or may not agree with the pattern of His Guru. If we look minutely we will see that this is so."

"The three Gurus in the Sant Mat line* who followed immediately after the ten Sikh Gurus, were clean shaven and had very different dress and living patterns. Baba Jaimal Singh Ji was in the Sikh form but loved a very simple and small life, whereas Hazur Sawan was very well educated and well dressed and lived and behaved very differently. The living, dress, and other details of Hazur Kirpal do not compare either with His Guru, Hazur Sawan, or with His spiritual Son, Baba Ajaib Ji. It would therefore be misleading for anyone to look for any such similarities while deciding whether someone had inherited the spiritual mantle of his

*Ratnagar Rao, Tulsi Sahib, and Soami Shiv Dayal Singh. See *A Great Saint Baba Jaimal Singh: His Life and Teachings* (1960), p. 7-11.

Guru or not."

"Yes, what has to be seen, essentially and preeminently, is whether one has as much meditation, sacrifice, and surrender to his credit as his Guru had, or whether the treasure of Naam and forgiveness inherited was the same; or whether the love, humility, simplicity, and spirituality one had acquired and was dispensing compares with the previous Guru or Gurus."

He said, "A Saint is the Personification of the Shabd and, if we have even a little bit of Shabd to our credit, we will get an immediate call within ourselves the moment we come into His presence. Just a glance at His eyes and forehead will kindle the flame within us if we possess something of it, however little, within ourselves."

Sadhu Ram Ji said, "As explained by Sant Ji in His Satsang of September 8, 1996,* Guru Amar Das Ji had said that He had planted the sign or token of Shabd in His successor, and it was from that token or sign of Shabd that the identity and competency of the successor would be established beyond doubt."

My dear brothers and sisters, beloved children of Sant Ji, please know, therefore, that outer similarities and signs will not help much. What has to be seen and sensed is whether one has the 'sign or token of Shabd' planted by the great Guru, which in reality is the Power of the Guru and will show where the Guru is residing.

I think that this has taken care of the important points that came up dur-

ing the May visit and that relate to most of us.

* * *

June Visit, Part 1

Sant Kirpal Singh Ji Maharaj, the Portrait of Perfection and Purity, used to say that He who has done the sincere, serious, and strong meditation, and who has devoted most of His life in meditation, sacrifice, and surrender, is a great noble soul.

If by good fortune and chance, we come across such a Dear One of the Guru and God Almighty, we should not hesitate nor delay in seeking His company and counsel and in taking advantage of Him and reaping spiritual benefit.

Explaining this point further, Hazur Kirpal would sometimes clarify that if we go into the company of a sincere, serious, and strong Meditator, He will make us understand that life is short and unreal and will slip out of our hands without serving any notice. He also said nothing of this world will go with us except the Guru and His Naam, which we have never cared to remember or repose full confidence in, but which will be our only support and help in the world beyond.

Last but not least, He used to say, that just as when we sit by a slab of ice we will get relief from the heat, and when we sit by a burning furnace we feel warmth, similarly, in the company of a Meditator we will automatically get spiritual uplift. We will inevitably realize our mistakes and misdeeds, and we will understand that our meditation will be successful only if our hearts are pure and clean, free from ill will or

*Reprinted in the March-April issue of *Ajaib's Grace* as 'The Meditator Likes the Will of God.'

enmity, and if our earnings are also obtained honestly and truthfully. All this will gradually come home to us, as we go more and more in His company and hear His words, which are born of His practical experience.

Hazur Kirpal would sum up by saying that those who want to meditate and make their lives successful, should always take full advantage from such a strong and serious Meditator.

In my humble opinion and understanding, Shri Sadhu Ram Ji has done *sadhna* [meditation, sacrifice, and surrender] similar to that which beloved Sant Ji's Guru, Kirpal Singh Ji Maharaj, made Him do; and that is why, as urged by Sant Ji, I went to take advantage of Shri Sadhu Ram Ji to thus be entitled to the help which He has promised.

I will be narrating some words, expressions, and incidents which came to my notice during my June visit to Rajasthan, and which, to my mind, may be of interest to all of us, and may help us understand the Truth and Reality better.

1. Two initiates of Sant Ji came to see Sadhu Ram Ji a few days ago and said in an angry and upset mood, "Why has all this happened after the passing away of Sant Ji? Someone has become a Guru here, and another one at another place, and a third one at still another place. Why have so many Gurus come up?"

He gave them a patient hearing and told them: "Dear ones, why are you so upset? Kal, the negative power, has always played such a drama with the sangat after the Perfect Master passes away physically. But please un-

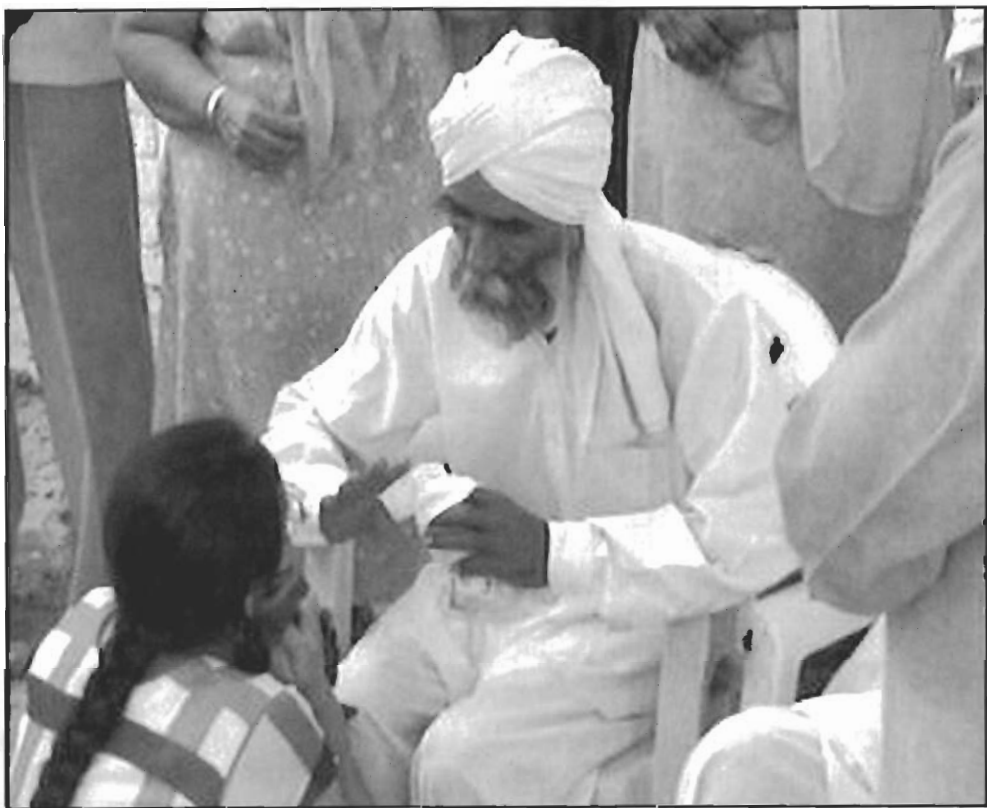
derstand that there was only one Guru, Satguru Ajaib Singh Ji Maharaj, in the past; he continues to be our Guru even today; and, will continue to be the Guru in the future also."

"As you were fortunately initiated by Him, why should you worry or be bothered about what is happening? Your duty is to live sincerely and faithfully by the teachings of your great Guru and to devote regularly three to four hours a day in meditation, with a strong and steady mind. There is no reason why Hazur Baba Ji [Sant Ji] will not show you inside what the Truth is, what the Reality is and where His Love, Life, and Light are manifested."

"Please therefore don't waste time in running here and there, but instead devote all this time, and much more, in meditation, so you can see things with your own eyes, instead of depending upon anyone else."

The dear ones reportedly then became happy and relaxed and asked Him what help He could give to them? Shri Sadhu Ram Ji replied: "I am a poor man, belonging to a lower caste, so what help can I give you? But one thing is sure. My Guru made me do the Simran strongly and gave me the highest spiritual experience, and if the dear ones have any problem relating to meditation, I can say confidently that with the grace of Hazur Baba Ji, it will be solved, and you will be helped in meditation without a doubt."

In reply to a request that their children wanted to be initiated, He said that it was a matter between the soul which wants Initiation and the Master Soul who has to give it, but He appreciated their concern for their children. He assured them that Initiation



Sant Sadhu Ram Ji, Rajasthan, June 2002

would be given soon, when Hazur Baba Ji orders Him to do so, but that the dear ones would have to wait for a few more months.

He added: "Let every dear one understand unambiguously that it will be my Guru, Sant Ajaib Singh Ji Maharaj, who will grant the Initiation. Of course, He will sit in the new body to do it."

The dear ones went back that day but came back to Him again while I was still there. They related the whole incident to me themselves, saying that the replies given by Shri Sadhu Ram Ji were very appropriate and had touched their hearts deeply, and they had decided to take advantage of Him so that

they might devote more time to meditation and register progress gradually.

2. A very devoted initiate of Sant Ji came to Shri Sadhu Ram Ji while we were there and wanted to bow at His feet. Withdrawing His feet back, He told the dear one that the real falling at the feet of a Perfect Master should be done inside and not on the physical plane.

Explaining this point further, He said that the Guru of all of us is beloved Baba Ajaib Singh Ji, and we should all strive and wish to touch His lotus feet inside. Even while trying to touch His feet outside, we must always bring His *swarup* [form] before our eyes while doing so, and then we would

see how beneficial and helpful it is.

3. A group of people belonging to a village nearby, who are initiates of beloved Sant Ji, came to see Him and asked for His compassion and grace. He said that even if we spend a lifetime with a Saint, it is difficult to realize what He really is and how great a treasure of Naam He has brought with Him, to distribute freely to those who seek it.

He said that humility, meekness, love, recognition, and simplicity are so much ingrained in His life that many times people with intellect, education, authority, and affluence misunderstand Him and do not hesitate to misbehave or speak insolently to Him, but He does not leave His basic instincts, and maintaining His decency, wishes well for them.

He is reported to have said: "How little do we realize that He who has manifested His Guru within Himself and merged His identity with that of His Guru, is no different or less than the Guru. He is sent to the world for the redemption of the souls who are dissatisfied with the world and its relationships, and, wanting to get away from all of that, desperately look for a Master Soul who is free of the dirt and filth of the world and who is competent and commissioned to unite the souls with the Oversoul."

"Such a Dear One comes with a lot of love and compassion. He shows us that He is our very own and that He has our betterment and welfare at heart; every moment He gives us His advice, help, and support. But our mind is a great cheat and our biggest foe who, without caring even slightly for His utmost love and mercy, raises

question after question about His honesty, integrity, and skill."

"What is He to do in such a situation? He will not speak ill of what we may think, say, or do, but instead prays to His Guru to giving us right understanding."

"Please take it for certain that the One who is our very own has brought much love and grace for us and does not want to take back what is intended for us. But what can He do if we are not prepared to listen to Him, nor to accept His love and grace, instead discarding it roughly and rudely."

Exhorting all the dear ones to have full faith and confidence in His Satguru, Sant Ajaib Singh Ji Maharaj, He told them to pay more attention towards Bhajan and Simran, so that they can really make use of the tremendous love and grace He has brought for them.

Mind you, dear ones, for all this we will have to make the vessel of our heart clean and clear by acting upon the instructions given to us by Sant Ji in every small detail.

He is also reported to have told those dear ones that Sant Ji is not far from us, but our intellect and ego stand in our way. We have to rise above them, by hearing Sant Ji's Satsangs and by doing meditation increasingly.

June Visit, Part 2

1. Sometime in 1944, a gentleman who was a petty senior officer in the government office in which Hazur Kirpal was also working and who was senior to Him, both in age and rank, came to meet Him and exchange views with Him on matters which were very important and significant for him.

Addressing Hazur Kirpal as *Sardar Sahib*, he said that while he had spent all his life in the affairs of the world and had worked very hard to achieve the senior position that he was occupying in the office, Hazur Kirpal had passed all His life in meditation, in helping the aged, diseased, needy, and disabled people, and yet was working just as hard to obtain the same outer position in life, with the addition that He enjoyed much more respect and good will, both in the office as well as in private circles. Why was it so?

Consoling the gentleman, Hazur Kirpal told him that he was also popular and respected, and said, "Respected brother, all the things you have mentioned are mostly predestined and were written in our hands by the One who gave us birth, before we came into the world, and would have been given to us anyway, wherever we might be, at the appropriate time. Still no Saint has ever advised us to leave the initiative or not to make efforts. But the Perfect Ones do tell us strongly that the human birth we have got is most valuable, as it is in this birth only that we can meet Someone who has manifested God within Himself — by implicit obedience, matchless sacrifice, surrender, meditation, and the utmost grace of his Guru — and who can help us do so in the same manner. You will kindly excuse me for saying so, but what my great Guru has made me do, namely, meditation and the seva of humanity, will be an asset that will go with me when I go from this world and will help in the world beyond."

Impressed by the words and expression of Hazur Kirpal, the gentle-

man went with Him to the Dera of Hazur Sawan for Initiation. He passed away unexpectedly a few hours later, but before leaving told his wife that the Sikh Guru, from whom he had obtained Naam Initiation, had come, along with Sardar Kirpal Singh, and he was going with them peacefully. This incident influenced the other members of the family deeply and fifteen of them became satsangis a month later.

I was reminded of this incident when I was sitting with Shri Sadhu Ram Ji during this trip, when a lady and her twenty-five year-old son came and told Him that her husband, who had met Him two weeks ago for a few hours and had heard of the greatness and glory of His Guru Sant Ajaib Singh Ji Maharaj, had passed away very abruptly and had told her, some time before his death, that the same Mahatma [Sant Ji] had appeared to him along with Shri Sadhu Ram Ji and told him that, even though he had not done any meritorious or good deed all his life, He [Sant Ji] was taking care of him, because he had spent some time in the company of His beloved Son — Shri Sadhu Ram Ji — with devotion, confidence, and utmost reverence, and that in his next birth he will meet a Perfect Master and receive Naam Initiation. That person is also reported to have told his wife that the whole family should go to Shri Sadhu Ram Ji and request Him to make them His disciples. The lady therefore asked Shri Sadhu Ram Ji tearfully to accept her family for Initiation.

In reply He told her that the family should not become His disciples, but rather the disciples of His great and gracious Guru, Baba Ajaib Singh Ji, who

is doing everything Himself and who will initiate them into Sant Mat at a later time. But until then all of them should hear the Satsang tapes of Sant Ji as often as possible and come to Him [Shri Sadhu Ram Ji] every week to learn more about this Path of the self and the soul.

This made me understand that every serious and strong Meditator is unique in His own way and has the knack of saving those souls from the net of Kal who are destined to come in Their company and obtain the contact with the Light and Sound inside them.

2. In the first session with Shri Sadhu Ram Ji, I submitted that every Perfect Master adopts His own way in revealing the details of His life. Hazur Sawan spoke about only a few incidents of His life. Similarly Hazur Kirpal did not reveal much, though slightly more than Hazur Sawan. Beloved Sant Ji did not reveal much initially, but, in the course of time, He narrated many incidents of His life, with the result that we have, fortunately, enough material on that subject.

I therefore requested Shri Sadhu Ram Ji to tell us some more details of His life, as the few facts which I had collected during the initial meetings needed to be supplemented with more details, especially since many dear ones from around the globe were asking for them.

He became somewhat serious and said, "How can I be compared with those three Great Ones, who were stalwarts in the spiritual domain and whose biographical details were so amazing and inspiring that many people benefited from them? I come from a low caste family, am low in sta-

tus economically, and have nothing much to speak of, so what is there to reveal?"

Continuing Shri Sadhu Ram Ji said: "The dear Sadh Sangat should know the correct position clearly. Whenever a Meditator has to start the spiritual work under the orders of His Guru, He has perforce to do it, even though He may be unwilling. He cannot say *no* to His Guru and has to bow His head before Him and do as directed."

"The primary duty of such a Dear One of the Guru is towards the new souls who are searching for the Truth and are seeking the boon of Naam from a Perfect Master. Before commencing His work, He knows for certain who those souls are and what is the number of such blessed ones."

"Conscious of His responsibility and also the subtle way in which such a noble duty has to be performed, away from the fanfare and din of the world, He always manages, depending upon the circumstances in each case, either to call those souls to Himself directly or through some other person, or He may decide to go to them Himself."

"Such deserving souls do not need His biographic details, because nature takes care of these requirements and makes arrangements to ensure their Initiation at the appropriate time."

"As far as the initiates of the Master who has physically gone are concerned, please understand that the Satguru always makes sure that they receive all that is due to them from Him during His lifetime, before He discards the physical frame. Nothing remains in the balance to be given. However,

it depends upon their understanding, intellect, desire, sense, sensitivity, yearning, and, much more so, upon their past background, as to whether or not they will be able to obtain benefit from the Dear One who has started the work afresh."

"As He is the Personification of love, humility, grace and divinity, He wants to distribute the spiritual treasure entrusted to Him, freely and uninhibitedly. Also, since He has deep love, respect, and recognition for His brothers-in-faith, He wants to fill their cups to the brim. But, unfortunately, what can the poor fellow do if the cups of the old satsangis are kept much higher than Him — if they are already full to overflowing with ego, pride, and worldliness; or, if they develop such a stance that they do not even want to hear His voice; or, if they remain in a mood to teach Him what He should do, instead of lending their ears to Him to know the Truth and Reality?"

"What benefit would His biography or the details of His life have for such old satsangis, except to inspire them to raise unnecessary questions and unbecoming queries? Kal will not allow it to be otherwise. History has enough to show about what such dear ones did to great Master Sant Kirpal, who was a Portrait of Perfection and Purity. It was the same for my own great and gracious Guru, Sant Ajaib Singh Ji Maharaj, who was the Ocean of Divinity, Humility, and Simplicity. Was He treated any better?"

"If so, what of me? I am a very poor person, of, low caste and low profession, with no merit or virtue to my credit. How will the dear ones with intellect, education, authority, and af-

fluence spare me or treat me any better?"

"I therefore humbly submit that I will not be able to give out any more details other than those that have already gone out unwittingly, nor need any dear one ask for them. Yes, at a much later time, if my great Guru wants me to say something more than this, then I will have to bow my head before Him, but I regret that I can say nothing more for the present."

"Instead of looking into my biography, the dear ones are welcome to come with an open mind and a big heart, with all the love and longing which they have for our gracious Guru, Baba Ajaib Singh Ji, and see how great a Master Soul He is, and how His Orders reign supreme in the inner realms, and how much love and grace He is showering limitlessly, even though He is not physically present."

"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 towards the radiation and the ringing forehead and the mystical eyes of our beloved Satguru within, to be 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 to find out how His Will is working endlessly."

3. Once while sitting in a relaxed mood, describing the greatness and glory of His Guru Sant Ajaib Singh Ji Maharaj, Shri Sadhu Ram Ji said that Sant Ji was called a little Saint, even while He was a child, because He



Sant Sadhu Ram Ji, 4 LM, Anupgarh District, Rajasthan, June 2002

would say and do things even at that young age, which would at first seem strange and unusual, but would turn out later to be absolutely correct .

Even though He had little formal education, He had a very deep understanding and thorough knowledge, not only of the *Guru Granth Sahib*, the holy book of the Sikhs, but of the scriptures of other religions as well.

Shri Sadhu Ram Ji said that Sant Ji did not marry and remained a celibate all His life. Commenting upon this aspect, Shri Sadhu Ram Ji said that it has become a fashion with some people these days to call themselves a celibate, while continuing to enjoy all the outer things of life. But what does celibacy mean really in right earnest?

He said that besides being unmarried, a celibate is not given to worldly tastes, pleasures, and comforts of life. He lives a very sparse, Spartan, and sparkling life. Nothing tempts him and nothing deflects him from his chosen Path. Shri Sadhu Ram Ji said that beloved Sant Ji had told Him that one becomes a celibate only on reaching the third spiritual plane, *Par Brahm*, after removing all the three coverings on the soul — physical, astral, and casual — shedding all the dirt and dross accumulated for ages and aeons, and shining in its pristine glory and radiance, where the Light of one's own soul becomes equal to the brilliance of twelve outer suns.

He said that marriage by itself is

no bar to spirituality provided one lives a life of restraint and restriction. Speaking about His own life, He said that providence and some reactions from the past had made it necessary for Him to have six children, but with the grace of His Guru, His contact with his wife was limited to just those six occasions, and He never felt the pull of lust all His life.

4. Shri Sadhu Ram Ji said, "Simran has a great power and a great pull. Once the mind is inclined towards it and starts enjoying it, then it becomes one's best friend and a great help in warding off the five deadly scourges besetting humanity. We have never done Simran in the correct manner and with the necessary regularity and intensity, that is why we are ignorant and unaware of its power and position."

"Simran is the sheet anchor given to us by the Satguru for fighting the passions and for battling with the lion-like mind, but sadly enough, we have only thought about it and talked about it. We have never practiced it or realized its importance."

"Sant Ji used to tell me that Simran is the broom to sweep our soul clean. Simran is the weapon to fight the negative tendencies of the mind and the negative power, and Simran is the royal road to success."

"Sant Ji would therefore urge emphatically that we should do the Simran strongly: (a) if we want to succeed in life; (b) if we want to control the passions and become a real celibate; (c) if we want to counter the incessant attacks of the negative power and its agents; (d) if we want to reach our goal; and last but not least, (e) if we want to please our Guru and obtain His happiness and blessings."

"Dear brothers and sisters, let us pay heed to the words of my Satguru, note them carefully, pay serious attention to them, and start acting upon them seriously, from now onwards, if we want to reach Hazur Baba Ji, sooner rather than later."

"Dear ones, He is waiting anxiously for all of us to reach Him, so that He can reveal Himself to us and make us His very own. Please therefore come out of the deep slumber you have been in for such a very long time, open your eyes, and do what Sant Ji wants you to do at once, without losing even one minute."

"My best wishes are with each one of you in this onerous task. Should you have any problem in meditation, I am here full time at your disposal, under the directions of my Guru, and, with His grace, shall provide all necessary help and assistance."

The Food of the Soul

Sant Sadhu Ram Ji

Beloved Sadh Sangat, I welcome all of you in the name of Satguru Sant Ajaib Singh Ji. A million salutations to His feet. He granted us the pure and holy boon of Naam and inspired us to meditate upon it. Naam is truly great; it is the real Guru. We cannot get the Naam without the Guru, and without the Naam there is no salvation. We have just sung a bhajan written by Sant Ji in which He tells us that it is very necessary for us to have the true Guru.

Just see, in this world we experience both happiness and suffering. Had there been only happiness, we would not have understood the nature of suffering. We get both happiness and suffering in life, according to our karmas. When both the happiness and the suffering are weighed in the balance, only then we realize the real value of happiness.

In one of His bhajans Baba Ji [Sant Ji] has written that we should search for a Perfect Master if we want to get salvation. In the world people have adopted different professions. One person may be a shopkeeper or

trader, another person is doing farming, and someone else may become a school teacher to instruct the children. For learning any of these professions we need an outer *guru* [teacher]. If you want to become a shopkeeper, you will have to devote five or six months, or even five or six years, and make efforts to learn the skills of that trade. For doing farming, you will need to understand how it is done. One *bigha* [a measurement of land varying from one third to one acre] consists of five *kanals*, and for sowing wheat, about forty kilograms of seed are required per *bigha*. If instead of wheat, you want to grow mustard, how much seed do you think would be needed? An inexperienced person may think you should use twenty kilograms of seed per *bigha*, but in reality, you should use only one kilogram of seed. If forty kilograms of seed were sown inadvertently, then the cost of the seed alone would exceed the profit earned from the crop. So we need an experienced and proficient farmer to help us do farming.

Similarly in the field of spirituality, we need a Word-Proficient Guru, Who has done the work practically Himself, and Who can connect our souls to the Shabd. Even the gods goddesses long for a such a Guru.

This Satsang was given by Sant Sadhu Ram Ji, in New Delhi, the evening of May 7, 2002

They have not yet found a Guru who has access to the higher spiritual regions. For this reason they say, "May we get the human birth, so we can reap the real advantage. Up till now we have not found the Perfect One, and so we remain stuck at the level that our guru has reached."

Kabir Sahib has also said that if we would do the Simran, we would make progress on this Path, which starts from the eye-focus. The Path seems difficult, and indeed it is difficult, but we can definitely succeed if we practice it. Just as when you have the symbol "1," if you add a "0" on the right side, then the value of that "1" increases ten times. If that same "0" is added on the left side, it has no value at all. Similarly, the mind when it is involved in the passions has no value, but if it is engaged in the Simran, then its value increases manyfold. If another "0" is added on the right side of the "1," then its value increases a hundred times. Likewise, if the mind engages in Simran and sticks to it with perseverance, then the value of the mind is increased beyond our imagining.

On this account we are advised to search for a Perfect Master. And when we have found one, why do we delay in doing the Simran? Therefore, Kabir Sahib tells us, "Whatever you have to do tomorrow do today, and whatever you have to do today you should do right now," for if death comes to take you in the next moment what will you do?

Guru Nanak Dev Ji has also said that the real yogi is the one who does not care for the month or the season,

or whether it is Wednesday or Thursday, because all these days and months and seasons are made by God Himself and they are all good. Priests and astrologers and other holy men may tell us, "No, it is Thursday. It is not an auspicious day." But remember, whatever has been created by God is all very good; there are no good days and bad days.

We are beset by this disease of ongoing birth and death. We have, therefore, to find a Guru of the highest spiritual region, who can give us the knowledge of Surat Shabd Yoga, the Science of the Soul, so we can get rid of the disease we are suffering from.

Marriage ceremonies are often held [in our region] and at those ceremonies the gods and goddesses are often worshipped. I have had the opportunity at times to go to many places for these ceremonies. There was a marriage in the house of a relative of our Doctor Sahib. At the time of the ceremony Doctor Sahib said, "We should do the worship of the Satguru." But the ladies present wanted to perform the worship of Ganesh.* Doctor Sahib told them, "First of all, let the Guru be worshipped, because in that way, since the Guru is All in All, both will be worshipped."

At the marriage celebrations of

*Ganesh is a Hindu god, often portrayed with an elephant head. He is the lord of the first ganglion or *guda chakra* and is said to be the god of beginnings. For this reason orthodox Hindus consider it auspicious to worship him at marriages, at the opening of businesses, or at the beginning of daily prayers.

both the boys and the girls, the people worship Ganesh, only for the sake of *maya* [wealth]. Experts in astrology tell us that the worship of Ganesh should be done in the *guda chakra* [rectal ganglion],** which is just the start of the journey up. It is believed that with the worship of Ganesh one gets money, but one does not get salvation, because since Ganesh himself is not liberated, how can he liberate us? We have to understand that all these gods and goddesses are within us. Brahma is in the *indri chakra* [generative center], Vishnu is in the *chakra* above it [the *nabhi chakra* or naval center], and above that is Shiva [in the *hirdey chakra* or heart center]. The working of the material world has been entrusted to them. Shakti, who is their mother and who has created them all, resides above them [in the *kanth chakra* or throat center].

Above all these gods is the place [*agya* or *ajna chakra* or third eye] where the subtle knot binding the mind and the soul exists. This knot can be, and will have to be, untied with the help of the Shabd, and when we untie this knot, then our soul gets true knowledge.

The soul is buried under the weight of the mind and it can get rid of that weight only when it becomes free of the mind with the help of the Shabd. That is why we must explain to the mind that it will get the benefit of pilgrimage to the sixty-eight sacred places if it loves the Shabd and

does the Simran. Through Simran the worldly attachments loosen and are cast off. The union [of the soul and the Oversoul] becomes easy. So long as the mind is potent, due to the taste of the passions, it will not allow the soul to go up.

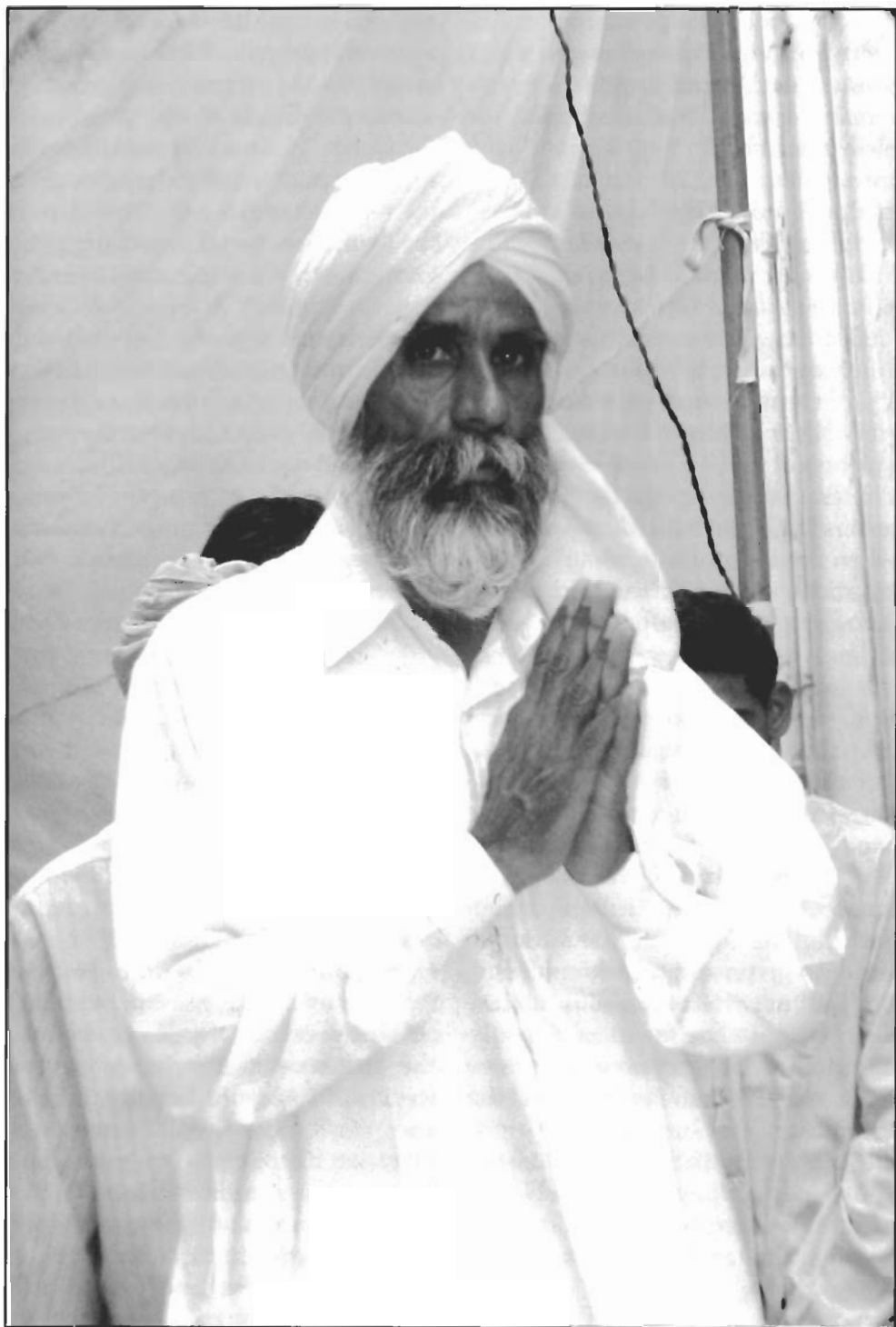
The soul is of the same essence as Truth, but it has become weak and powerless. When it gets its food and nourishment by doing Simran, it becomes strong and powerful and flies free. So long as it does not get the nourishment of Simran, it will not be able to fly. Dear ones, that is why all of us have to remember our Guru.

The soul remembers the Shabd and yearns for God Almighty. Gold always seems beautiful when it is put with gold. But it is not beautiful when the goldsmith mixes it with iron. Similarly the soul might become momentarily happy with the things of this world, but it does not get the lasting peace that it is seeking. That is why it hankers after something more. It remembers its Lord and longs to come in contact with some Beloved of God who is Word-Proficient, so that it may become strong once again with the help of Shabd.

Mind becomes intoxicated with the outer pleasures of life, but the soul becomes happy and intoxicated with Simran. The Simran which we do is the food of the soul; the Shabd is the food of the soul. That food has been given to the soul by God Himself, and if we give that food to her, then only will she awaken and regain true understanding.

The *Dhunatmak Bani*, The Voice of God, comes from Sach Khand and is everlasting. When the soul hears

**For an in-depth discussion of the *chakras* and the gods governing them, see *Crown of Life* (1997) by Kirpal Singh, p. 64-68.



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that *Bani*, then she gets support and succor. As we have not given her that food of Shabd and Simran, she has remained weak and debilitated for birth after birth.

*I shall leave Ram [God],
but never forget the Guru.
When the Guru is before me,
I shall not look towards God.
God has given me birth in
the world,
Guru has freed me from the
cycle of transmigration.**

The Shabd given by the Satguru brings Light into the darkness, and when the Light comes, the soul gets true knowledge with the help of Simran and utters a prayer of gratitude.

Sehjo Bai says that if God and Guru were weighed in the balance, even though God is good — He takes care of us and has given us a pleasant world to live in and many things good — still the Guru is greater.

Sehjo says that the Guru has given me the Unstruck *Bani*, which has brought Light into the darkness and has given me true knowledge. God did not warn me about the five dacoits and they were constantly plundering me, but now they have run away. That is why I speak of the greatness of the Guru, who has given me the lamp of Simran and true knowledge. Sitting inside me, He has made me control these five dacoits, i.e., lust, anger, greed, attachment,

and egoism, which were the cause of the endless cycle of transmigration; and, He has freed my soul from the wheel of birth and death. That is why the Guru's glory and greatness are indescribable. He is the only Doer and the All-Powerful Lord. The Guru is the Owner of the whole creation. By giving us true knowledge, He unites us with Himself.

Only the one who is united with the Guru can describe the greatness of the Guru. While we are still outside, we try to speak of the greatness of the Guru, but our mind does not allow us to do it. That is why the greatness and glory of the Guru can be described only after going inside.

*God has given the five thieves as
companions,
Guru has freed me from them,
understanding me as an
orphan.
God has entangled me in the web
of family,
Guru has cut the chains of
attachment.*

Being attached to the five passions and doing the simran of the world, our soul has come into this hell [of births and deaths]. We try to leave the attachments by means of *japa* [recitation], *tapa* [austerities], fasts, and *puja* [outer rites], but our attachment isn't broken. It is only when the Guru gives us His Shabd that this attachment to the five thieves can be cut. Then the knot of lust, anger, greed, attachment, and egoism will be untied, and the passions will leave this body, which is the true temple of God.

*This is a hymn of Sehjo Bai, a woman Saint of Rajasthan, who was a disciple of Charan Das.

As Kabir Sahib has said, they will leave us just like the thieves go out of the house. These thieves can assume the faces and figures to resemble human beings, and when they deceive the soul [in this way], it cries helplessly, because it cannot distinguish between what is Real and what is an imitation. The soul understands what is Real only after it goes inside. The imitation does not remain, it comes for a while and then disappears [before the Simran]. But what is Real remains — it does not change; it does not spoil; it does not perish. That is why it is said that the Guru becomes the Form of Shabd — the Form of God — and merges in Him. Until our karmas fructify and we become fortunate, we cannot absorb ourselves in Him.

When a child is sleeping, the mother does not worry about him. But the moment he starts weeping and crying, she leaves everything, even the most important work, to take the child into her lap and caress him. Similarly, as long as we are caught up in the world and worldliness, our Guru remains unconcerned. But when we become dissatisfied with the world and begin to wail and weep, then the Guru comes to our rescue and takes care of us. Our fortune smiles and the Guru merges us with His Own Self. [Tape unclear].

The disciple may forget the Guru and the Simran He has given, little knowing that even if we have gone astray and never cared to see Him inside, still the Guru never forgets us. Even though the cloud of ignorance casts its shadow upon us,

still He never leaves us, because He has given us the promise and boon that He will remain with us always.

Sant Ji has also written in one of His bhajans that, "In order to meet you, O Beautiful One, I have passed my life weeping in Your remembrance. I remained hungry, thirsty, and sleepless just to have Your darshan and see Your smile, but alas, still You did not come."

The true disciple sometimes writes like this in a mood of loving complaint; hearing this cry, the Guru appreciates such love and comes to the disciple's aid. Please understand that we also have to make efforts [to meet Him], with tears in our eyes and yearning in our hearts; because, mind you, He is always seeing and assessing what type of sacrifice we are making for Him. Have we ever passed nights in the pain of separation from Him, have we ever shed tears to have His divine darshan, have we meditated strongly and with yearning? If we have He will respond wholeheartedly.

That is why the Saints say: "O mind, at least you should do something." Even if we do something only by looking at the other dear ones and imitating them — because if an unripe melon is put with the ripe melons it takes on their color — still He will accept it and we will be benefited.

*God has entangled me in the
passions and sufferings,
Guru became a healer and made
me leave it all.*

It is quite hot these days, and, to protect ourselves, we have to adopt some means; no one else will do it for us.

Similarly in the winter season, if we are feeling the cold, we will have to wear warm clothing and get a blanket. If we get fever, we have to go to a doctor, tell him our problem, and pay the fee. Then he will give us the correct treatment. But how will we be cured if we do not take the medicine, nor observe the precautions the doctor prescribes?

That is why Sehjo Bai says that we want to develop love for God and the Guru, but forgetting the Giver our mind has become attached to the worldly gifts that He has given. He is All-Wisdom and All-Love, but we are inconsiderate and ungrateful and do not remember Him. We can mend ourselves with the help of the Simran that He has given to us to cut the attachment. Simran cuts the chains of attachment. But so long as we do not do the Simran, our attachments will not break. And if our attachments are not broken then how will love for the Guru be developed within us? Attachment for the world does not allow us to love the Guru. If it were not so, then by now our love for the Guru would have developed; but no, attachment stands in the way and will not allow that love to grow.

So we have to meditate day and night. If we think by giving one hour or so — sitting a little, standing a little, and sleeping a little — that we will be able to meet Him, *no, that will not happen*. Those who were successful remained awake throughout the nights for most of their lives. Why is it so? Because it is a matter of breaking the attachment to the world and we have to work hard.

But the Guru will not leave us even if we neglect His orders. That is why it is explained: “O mind, you have to love the Guru and not the attachments.” If you want to love the Guru, then break the attachments with the worldly things; you cannot have love for both.

Guru Gobind Singh Ji has also written that the real disciple of the Guru is rare; most of us are the disciples of *maya*. How do we become the disciples of the Guru? He who calls for the Guru becomes the disciple of the Guru and gets the Guru. He who calls for *maya* and the things of this world becomes the disciple of *maya* and gets *maya*. Then what is the fault of the Guru? None at all. We have to decide for ourselves which one we want. You have seen for yourselves how much suffering is caused by *maya*. The *Bhagavad Gita* also says that if we own a nice house, then our attachment to that house will remain till our endtime. If that attachment remains in the mind at the endtime, then where will the mind go? It will become a ghost.

The mind has to understand what degree of progress it has made. The final decision [of where the soul goes at the time of death] will be made according to its overriding desire. Wherever our desire is fixed, we will have to go there. So we should fix our desire on the Satguru. Sant Ji also said that He had fixed His desire only on the Satguru.

That is why it is emphasized that we should also have desire only for the Satguru, because if our attachment to *maya* remains till the end, then what will we get? *Maya* is the

form of a serpent. If after getting the high status of the human birth, we reincarnate as a serpent, then what progress have we made? Similarly the *Gita* says that if our mind is attached to our children at the endtime, then in our next birth we will get the body of a pig. Just think how many children a pig has and what [unappetizing] food it gets!

The decision will depend upon our desire at the endtime and the fate* of our next life will also depend upon that. So we should change the direction of our desire. We should have desire for the Guru and fix our minds upon the Naam. Take the worldly example of a how the string is attached to the kite. The string is our desire. If we keep our desire attached to the Guru, then our birth will be in the Guru, and our cycle of birth and death in this world will come to an end.

Every Saint has spoken of how much the soul suffers in the cycle of birth and death. Sehjo Bai also says that the pain we get at the time of death is like one thousand scorpions stinging at once. If the bite of one scorpion gives us such intense pain, then what must be the pain of a thousand scorpions stinging together?

So if we were to get five hundred births and deaths, then what would remain of us, and what would be our condition? Nobody will be spared from birth and death — ev-

eryone will have to go through the cycle of eighty-four *lakhs* births and deaths. We leave one body and are born into a second body; we leave that body and are born into a third; it goes on and on and never ends. If we want to get free from all this suffering, then we have to anchor our desire in Satguru and Shabd.

Let us just suppose for a moment that the Guru is not before our eyes physically; still He has given us the Shabd, the five sacred names. We should fix our desire there. Our Simran will be corrected and perfected. We will gain help in doing the Simran and will be successful in meeting Him.

Until we collect our thoughts that are scattered in the worldly things, with the help of Simran and with the grace of Satguru, we cannot know whether He is helping us or not. It is only when our thoughts are concentrated and our mind is still that we are able to realize how great the Guru is and how He is helping us day by day.

Now we generally complain to the Guru that He has not come. But how can the Guru come when our soul is scattered here, there, and everywhere? What is the fault of the Guru? We must therefore understand that it is our duty to collect our thoughts, which are engrossed in the world, and bring them to the eye-focus, where He is already anxiously waiting for us and will meet us. If we are walking along the road and strike our foot on a stone, we feel pain; if someone sees what has happened and gives us good advice on how to take better care of ourselves,

*Fate karma or *pralabdh karma* is that portion of the storehouse karma which determines the major events of our lifetime. For detailed explanation of the types of karma see *Life and Death* (1980) by Kirpal Singh, p. 10-13.

then why do we not pay attention and become more careful? Similarly, if we are suffering from the world but don't make use of the Simran, even after getting good advice, then who is at fault? We ourselves are at fault, not our Guru.

We must be sensible and do the Simran. That is why it is explained that we should keep our aspirations and desires fixed in the Guru. The Guru has given us the Simran, and we must keep our attention deeply engaged in the Simran.

Sant Ji has also written, "O Beloved, your Five Shabds have made me swim across [the Ocean of Life]." He says, these Five Shabds have been given to me and it is those Shabds that helped me to go across.

When Prahlad was saved, he went from street to street and calling out *Ram Naam* [The Name of God] wholeheartedly. Previously he had not understood the Reality because he had not met his Guru, Surya Kumari. Surya Kumari belonged to a community of potters. One day some of the potters had fashioned their pots and had collected the wood to fire them. First they set them in the furnace and then started the fire beneath the raw pitchers to bake them. At that time a cat suddenly ran into the furnace with her kittens. The potters were honest, sincere, and kindhearted people. So they were greatly concerned and started praying to God, "O, Gurudev, it will be a great cruelty and the fruits of our worship will be destroyed if the cat and kittens are burned alive and we commit such a great sin." Quietly they were offering prayers to their Guru

and were making their minds understand what a great sin it would be.

Prahlad [who was the son of the king] was passing nearby. He heard their voices and asked them who they were praying to and why. Then the potters said that they were praying to God but they were doing it quietly because they were very afraid.* A poor man does not have courage to talk before a powerful one, and he becomes quiet, because the powerful man may say anything he likes. So they said, "Your father is the king and we are very much afraid of him, but still we are quietly remembering God [for the sake of the cat and the kittens]." Prahlad enquired, "Is there some God other than my father, the king?" They said, "Yes, our God who is All-Powerful and Who is doing everything is a different One. He is not made of flesh and blood; He is something else." Prahlad asked, "Is this true?" And they said, "Yes, we are confident our God does not die, but anyone who has a body made of flesh and blood will certainly die one day. As your father is made of flesh and blood, even though he is forcing the people to accept him as God, still he can't become God just by forcing his subjects to accept his claim."

Prahlad said, "If your God is true, and if the cat and kittens are saved, then I will accept your God and accept all that you have told me also."

*Prahlad's father, whose name was Harnakhish (or Hiranyakashipu), had ordered his subjects to take him as God and he didn't allow them to worship anyone else. Anyone who didn't follow this dictate was killed. This is why the potters were afraid.

So what happened? The raw pitchers would normally be taken out after six months, when they were thoroughly baked. But those people decided after just three days to take the pitchers out. They found that all the pitchers were baked and ready. But the pitcher in which the [cat and] kittens were sitting had remained raw and unbaked, and they remained unharmed. When Prahlad saw all this he realized that the God [of the potters] was real and what they had told him was true. He felt if it were not true, the cat and kittens would have been burnt in the fire.

Then the potters said, "Prahlad, if your father were to sit in this fire, would he have remained safe? No, he would have perished, as he is made of flesh and blood and is subject to the control of the sense organs. Let us sing and speak of the greatness of that God, who is All-Potent and is the Owner of the world. If we see Him [with our eyes] then how can we doubt His existence? God who is the Owner of all creation is the Satguru. He is the All-Knowing Sat Purush. He is seeing everyone, so therefore let us sing His praise." So then Prahlad also freely praised Surya Kumari [who was a Realized Soul living in the community of the potters and Who had given them this right understanding], and accepted Her as his Guru.

So the disciple can sing the greatness of the Guru wholeheartedly only after going inside. When we are outside, the mind stands in the way, because it is under the control of the diseases of lust, anger, greed, attachment, and egoism. Dear ones, that is

why it is explained over and over again that if our soul had done Simran earlier, it would have fought with these diseases. It would have caught hold of and conquered the mind, and, with the help of the Shabd, the mind would have remained under control and would have become well-behaved. Then the Guru would have also given us His grace and we would have become real disciples.

It is the Guru Himself who makes the real disciple speak. Take it for certain that the Guru makes the disciple speak and not the disciple himself who speaks. Sant Ji has said, "Dear ones, the Guru can make the lion and the goat drink water at the same watering-place, because whatever the Guru does is so perfect that there is no error in it; there is no room left for any change. It is the Guru who started this Path — or rather it is God, the Owner of all creation, who started this Path of the Guru. It is not new; it has existed since the beginning and will exist until the end. It is only revived and refreshed from time to time.

Since our mind is forgetful and does not remember this Path, then God again sends one of His beloved Sons to revive it. So when it is revived, we once again we get inspiration; our mind gains courage and becomes devoted to the Simran. Our work becomes easy and our journey is completed.

*God involved me in outer practices,
Guru showed me the Real
Form of the soul.*

When the soul is freed from the clutches of the mind by doing the Simran, then it goes to the *Daswan Dwar* or *Par Brahm*, the third spiritual plane, and its own radiance becomes equal to twelve outer suns. Sehjo Bai says that at that place, whatever it sees is seen clearly. Then no orthodox practices, outer rites, recitation, or penances remain, because all these things belong to the lower planes.

If the electricity goes off for some time and the lights go out, then it becomes dark, and we become fearful. But when the electricity comes back on, then the lights come back on also, and we can see everything clearly. We can talk with each other or do anything we want to, freely and without fear. We can save ourselves, and we can stand firm on our principles. So what were we afraid of? We were only afraid of the darkness. We have experienced all this ourselves; it is not as though it has happened to someone else.

Similarly, in the realm of spirituality, even when it is dark, the Satguru creates the Light, and then danger and fear go away. The fear is only of the darkness. What is that darkness? Only our doubts. The mind always raises the doubts. The mind has no roots of its own; do not think it has. No, it takes food and strength from the soul and then keeps it under its control.

Just like the small, rootless vine that grows on the tree and saps the tree's strength, making it weak, similarly the mind has no root of its own, but, taking strength from the soul, makes the soul weak. We have to re-

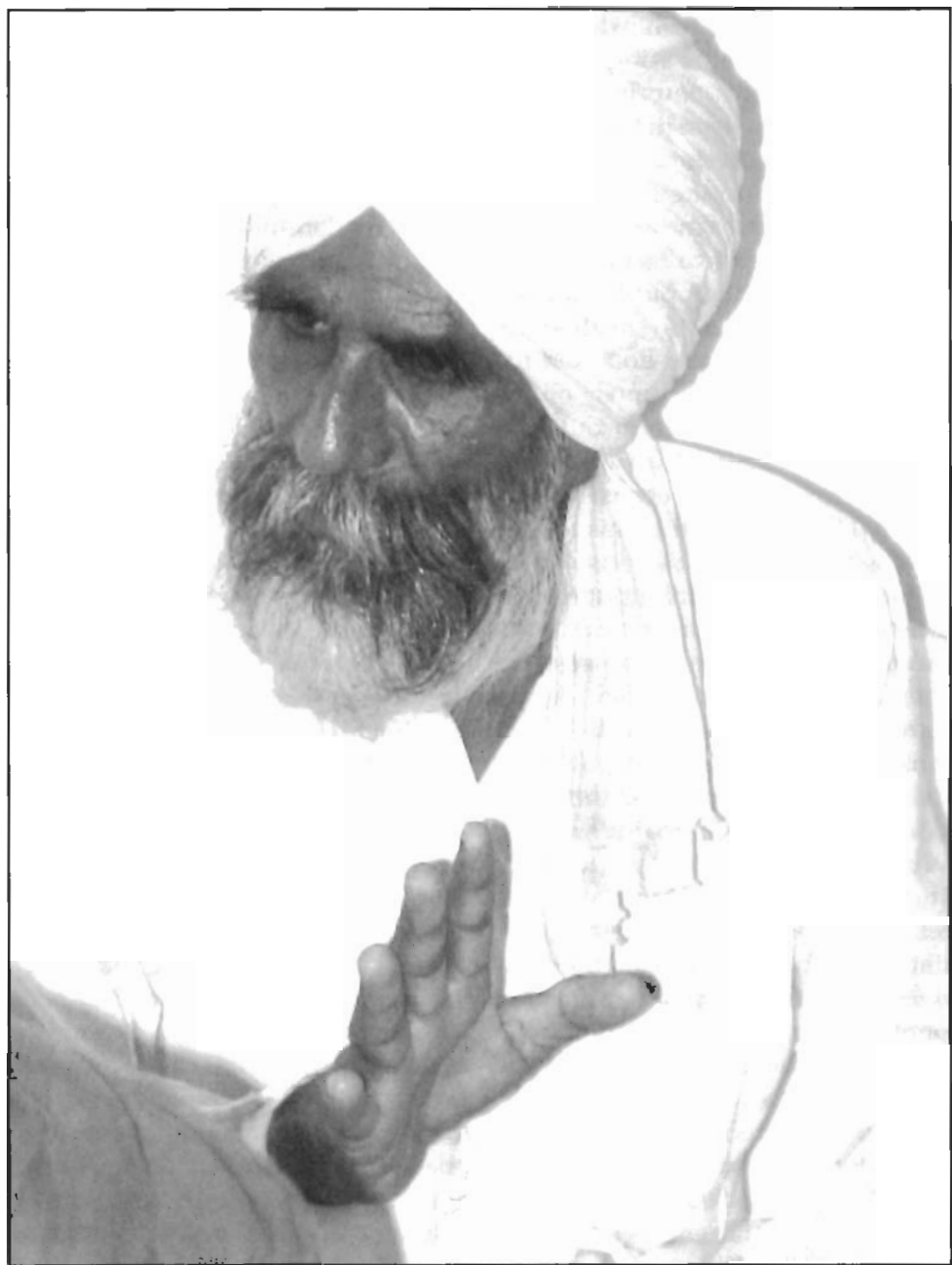
alize the greatness of the Guru, we have to remember the Guru, and we have to keep our desire fixed on the Guru.

In the olden days, when earthenware pitchers were used for bringing water, the ladies would carry the pitchers on their heads, and even while walking and talking, they would keep their attention fixed on those pitchers so they would not fall. Whatever else they might be doing, their attention remained riveted on the pitchers. Similarly, when the attention comes up to the eye-focus, then wherever the body may be and whatever it may be doing, even though we may be talking the whole time, our attention will be fixed at the seat of the soul. And when our attention becomes fixed there, every minute, every second, even if we are talking or walking, still the soul can withdraw quickly to that place whenever we want. Our desire is firmly anchored in the Light, in God and the Guru, and in the *Dhunaatmak Bani*. So the real sign of a Perfect Master is that He will unite us with the Shabd.

*God concealed Himself from me,
Guru gave me a lamp
and revealed Himself to me.*

You all know the story of Shringi Rishi. He did the *abhyas* [meditation] and kept his thoughts pure and he went to the jungle to do his devotion. He used to touch his tongue to the bark of a tree once [for nourishment] and then would remain engaged in the devotion for many days at a time.

King Dasrath had no children and he was told that he would be



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blessed with children if Shringi Rishi would come to his *yajna** and take food. Since Shringi Rishi was dwelling in the forest, the King asked if there was any way to bring him [to the city]. One lady said she had the means and promised she would bring him. She went to the jungle where Shringi Rishi was living and observed that every day or two he opened his eyes and would then put his tongue on the bark of a tree. So she thought, "Now I know what to do." On the next day she put some honey on the tree at the place where he would put his tongue. Shringi Rishi liked the taste of that honey, because it was sweet. He started putting his tongue on the tree twice a day instead of once, and then he started putting his tongue there many times a day. Previously Shringi Rishi's senses had been at peace, but now they started to become more lively and his mind woke up. Later that lady put some halva and other good food there. So you know how the mind works. When he ate the tasty foods he started talking with that lady. She told him she would make food for him and he agreed to that. So Kabir Sahib has said that by eating food prepared by the hands of one who isn't doing the Simran, one gets the same intoxication as from half a bottle of wine. So eating that intoxicating food, his intellect became disturbed, he married that lady, and produced many children.

When the King arranged the

yajna then he told that lady to bring Shringi Rishi. So Shringi Rishi came there with all his children: one rode on his shoulders, another on his back, and a third one walked beside him holding on to his finger. The people were surprised, as they had heard that he was a great yogi, and they wondered if this man could really be Shringi Rishi. When he heard the taunts of the people [he was embarrassed], and he left his family there and fled back to the jungle. His thoughts were undoubtedly good, but he did not have the technique of meditation [given by a Perfect Master], because if he had, he would not have fallen.

So Guru Nanak Dev Ji has written: "Get the technique of Surat Shabad Yoga and then practice it. Look for a Perfect Master or a Perfect Yogi because He will know the real technique." *Yog Abhyas* is the technique of meditation that unites us with the Lord. It is only when such a Perfect One showers His grace that we understand the Reality. If he himself is not united, he will only give you what is written in books and there is nothing special in that. Even a child of five years can do it.

But whatever the Proficient One will tell us comes out of His own self-earned, practical experience and will be of great help and benefit to us. If the Perfect One does not help us, then what good will the bookish knowledge do? The real knowledge is something different. So please understand that after obtaining the technique of meditation, we have got to do it practically ourselves. He Himself will inspire us to do it. It is He who will

*A ceremony, including sacrificial rites, usually performed to atone for past misdeeds and to obtain some boon.

give water to the sangat through Satsang and through his encouraging words. Through His own life-impulse He will keep us fresh and green.

So that is why the Masters explained that we have to do the meditation. About this Path Guru Nanak Sahib has also written: "Without feet one can walk and without hands one can work. The Shabd Dhun is ringing within you but you won't get it without learning the technique from a Perfect Guru."

Dear Ones, that *Shabd Dhun* is calling us from within ourselves, and it is really our Guru who is calling us. He is saying, "If you want to meet Me, then travel along this Path. You have to hear the *Shabd Dhun* without the [outer] ears, and see the Radiant Light without the [outer] eyes." The ears of flesh cannot hear the *Shabd Dhun*. The ears that hear are subtle and are inside us. In the same way we will speak without the [outer] tongue, by means of the subtle tongue inside.

In reality, when the Simran becomes successful, then neither our tongue will move, nor our eyes will move, nor our body will move. Our meditation will become successful when no part of the body, not even the body itself moves. We all do Simran for a little while, but then our Simran stops. [When the meditation becomes successful] then the Shabd that is coming down from above and the soul rising up from below will meet. When the meeting of the soul and the Shabd takes place, then what remains to be done? Nothing remains to be done and no room for doubt is left.

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So we should understand that there is no true knowledge without a Guru. It is the Guru Himself who gives this knowledge. In reality all the work is done by the Guru Himself. If He Himself does not do it, then please understand that without the Guru, the work cannot be accomplished. It has never happened in the past, nor will it ever happen in the future.

*Then God blocked the Path to
liberation and bound me
to the body,
But Guru removed all the
doubt and illusion.*

Guru Nanak Dev Ji has written: "If you want to play the game of love with me, then bring your head on the palm of your hand." How can this be? It is not the head of flesh and blood which is required. He means that one has to become small and thin before going to the Guru. Kabir Sahib has also written that one has to become one-tenth the size of a mustard seed. Guru Nanak Dev Ji has also said that one has to become thinner than the fraction of a hair. That is why it is said that the door of salvation is extremely small and narrow, and we cannot go through it with this body. We have to leave everything behind. That is why Guru Sahib has said that if you want to play the game of love with God or the Guru, then become very small and humble.

Now it is nearly one-and-a-half months less than five years since Sant Ji left us physically. We are all His disciples, but how much have we

begged of Him, prayed to Him, and entreated Him to grant us His blessed darshan? Even if we have called to Him with our tongues, how much of the mind was really engaged in our entreaties? We have to call Him sincerely with the mind. We have to sacrifice the mind. He does not accept the sacrifice of the body; He only accepts the sacrifice of the mind. If we don't sacrifice the mind, then how can our dilemma be solved? Sant Ji used to say that Maharaj Sawan Singh Ji urged His disciples to come to Him having done some Simran — such Simran that is done with the mind. Maharaj Kirpal Singh Ji also said that if someone wants to offer any sacrifice, then it should be the sacrifice of Simran. Our Satguru Ajaib Singh Ji Maharaj also said, "Dear ones, I call you here to 16 PS every month. For what purpose? Only so that you may be united with Shabd and with the Guru, who has given you the boon of Naam."

We always request the Guru to shower grace. How will the grace we are asking for come and upon whom will it come? When the mind does the Simran, that is the coming of the grace. The disease the mind is suffering from will then be removed and then the mind will understand the nature of the grace and will understand how the grace is being showered upon it. [Before that] the mind cannot reach the place where the grace resides and it keeps on asking for it, without realizing how the Guru will shower that grace. He has already given the grace of Simran. Now we should do the Simran and the mind will become manageable

with the help of Simran and the help of the Guru.

When we go to a doctor, he has many medicines and tablets. If we become assertive and just take whatever medicine we want, how will it cure us? Instead we can get cured only if we let the doctor give us whatever medicine he thinks proper. It will not help us to choose our own medicine, even if we take many pills. What will help us is to take the medicine the doctor prescribes for us.

In the same way, the mind will have to give up its position of power. Only then will we be able to obtain the benefit. The mind always shows its cleverness and says it can do all the work itself. It will have to accept defeat and cry, "O Lord, I have no merit, no virtue, and no understanding in me. You kindly be merciful and compassionate upon me and unite me with Yourself."

This decision [about where the soul goes at the time of death] is made in higher planes, and we should also come up to those higher planes to make our entreaty [to the Guru]. Restrain your mind and make that entreaty with utmost humility. He will definitely hear. Now we neither restrain our mind, nor make any entreaty with the mind. We do not have humility within us. If we make any entreaty at all, we do so with the tongue only. That is why we remain far away from the place where the decision is made and we do not know what has been decided.

Just as when we are traveling in a train, we may strike up an acquaintance with someone for a while. One of us has to go 500 km. and the other

has to go 1000 km. So in the end we are far apart from each other. Whatever love we shared on the journey is forgotten, because we have gone far away from each other, and we don't know what good wishes we have for each other. So it is therefore necessary that we go near Him again, and then submit our request and make our prayer. Then He always hears. He has always heard such prayers and hopefully He will hear our prayer also. He is the Giver and we are His very own souls who are yearning for Him. He will definitely come to help us.

I also have this desire, I am also anxious, and I would also submit my prayer. Let us all pray to Him together. We will make our submission and will beg of Him: "O Satguru Ajaib, all your souls are crying for you. Kindly cast Your glance towards us. We will all sing Your glory and greatness together and will develop love for You".

As He is kind and merciful, He will have pity upon us. If all of us do this together it will be beneficial. I have come only for this purpose — that the Delhi sangat will be kind to me. All of us will weep and pray and beg before the Satguru together, because the dear ones from Delhi are wise. I am a poor, dim-witted fellow and have come only to seek your help.

I thought, "Let me go to the Delhi sangat. I will learn from them and will act according to their advice.

So, dear ones, we are simple, poor people from Rajasthan. We are less intelligent and do not know anything. We don't even know how to serve water. Our people are untutored. This Doctor Sahib is aware of the spiritual matters. He can look at the eye and can look at the person and then say whether that person meditates or not. That is why I have lovingly named him as Doctor Sahib. Otherwise, he is not a doctor; his name is Bhagirath Ji. But out of love we call him Doctor. He is a good person.

Dear ones, if I had something, then why would I have come to you? So we do not have anything. We have come to you, and we feel grateful to the Satguru. By getting together we remember Him; we weep and cry for Him. Perhaps He will be kind to us. That is why we have come to you. Please excuse us, because we are full of sins. We cannot carry the burden of our own deeds and thought that by having the darshan of the Delhi sangat, our sins might be paid off or reduced. I therefore entreat you earnestly that you may kindly excuse us in whatever way you like, as we are full of bad deeds. We have therefore come to you, from a long distance away, to seek your kindness and compassion.

Special Moments

Edward Murphy

I first came to know about Sadhu Ram Ji at the time of his initiation by Sant Ji in 1987. I was told that Sant Ji "has found someone." I was told of this dear one's "low-caste" background and his unusual turban and got some hint that I would learn more in the future. But then the years passed; lifetimes of karmas were lived through; Sant Ji left us physically.

I have been in Delhi since May 3, 2002. I have spent one evening, two days, and one early morning with Sadhu Ram Ji. The stories of his life that I have heard have some similarities to Sant Ji's life. Though from a "low-caste" community in the Rajasthani area, when he was a young man his grandfather gave him enough acreage in Punjab to have lived comfortably without much labor. He chose to leave that area and go to an inhospitable place, where he worked as a day laborer on the various farms around. More than fifteen years before being initiated by Sant Ji, he received initiation into the first two Words and planes

from his first Guru.

He arrived in Delhi on May 6 and came to see the sangat that had gathered. He was painfully timid and shy, and seemed embarrassed to be sitting on a dais. I perceived no "radiation," no light, and no heart connections coming from him. We were six Westerners sharing rooms together (there were four others, but we didn't speak with them that dark apprehensive night), feeling confused, but generous and respectful. We acknowledged we were looking for the same beauty, glory, and almighty love of Sant Ji (and Kirpal) that we received in abundance, and what was this? What was happening? I knew in the deepest part of my being, from dreams, inner whisperings, and outer synchronicities that I was in the right time and the right place, and that I was meant to serve Sadhu Ram Ji.

To ourselves, in the silence of our minds and hearts, and outwardly to one another we said, "Let's be patient and loving, and respectful." The next

morning we put that into practice, and a blossoming began. The Indian sangat was very loving and very inspiring, and very embracing, and in that first meditation with him, I was re-awakened; my soul rediscovered and remembered herself. Clearly Sadhu Ram Ji's presence had provided the catalyst for this thirst-quenched soul.

There is more to reawaken to, but more cleaning and more preparation and concentration is needed. I'm expecting to be

here for another month and he has said I can visit him. Over the hours of the remaining time we had with him, we Westerners became happier and more joyous in our personal experiences. It is quite clear to me that these are very special moments for me as I return to my Home, and I am most grateful. His message is the very same message that Sant Ji emphasized for twenty years: "Do your Simran and Bhajan, rise at 3 a.m., and meditate as much as is possible."



Sant Sadhu Ram Ji, Delhi

On Meditation and Naam

Sant Sadhu Ram Ji

Dear ones, every Perfect Master has told us forcefully, in His own language and in His own manner, that without the wealth of Naam, no one can gain entry into the Court of the Satguru, for such is the eternal and unchanging law of nature, and such is the divine plan enforced by the Sat Purush Himself. However high a position and place we may acquire in this world, however much we may be respected, and however virtuous we may be, no one would even look at us in the world beyond if we are devoid of the riches of meditation of Naam.

My Satguru, Sant Ajaib Singh Ji Maharaj, told me once: "There were many educated, intellectually advanced, and well-equipped people around my gracious Guru, Sant Kirpal Singh Ji Maharaj. But He became pleased and happy only with an uneducated and uninformed Rajasthani farmer like myself, primarily because I had set apart the most secret plank of my heart for Him since early childhood; had looked and longed for Him for

many years on the sandy deserts and inhospitable tracts of land, without caring for any comfort or concession; and later, after meeting Him, had devoted most of my time in meditation, sacrifice, and surrender, in complete obedience to His orders, discarding within no time pride, property, and possessions."

Dear ones, Sant Ji also told me in very loving and strong words that this path of love is very slippery. It demands optimum sacrifice and surrender. We have to pass through very difficult tests and backbreaking trials. But the one who succeeds in it, with his own unparalleled efforts and the boundless grace of his *Shabad Abhyasi* [Word-Proficient] and *Shabad Swarupi* [Word-Personified] Guru, gets the reward of the *Param Pad* [Highest Position and Place] in the grand Court of Guru.

While explaining all this to me in a very meaningful and yet circumspet manner, Sant Ji said, "Ladhu Ram, become a hard-core, brave warrior, determined to decimate the mind — our deadliest foe — and never fear for any reason, for I am always and ever with you in this battle. I want you to succeed, sooner rather than later, because on

This talk was given by Sant Sadhu Ram Ji on May 28, 2002, Anupgarh District, Rajasthan.

Dear ones, if this is the importance and greatness of the meditation on Naam, what are we waiting for? Why are we allowing the time to slip from our hands, and why are we not taking meditation seriously, as our most personal work, because, take it from me, except for the meditation on Naam and our beloved Sant Satguru Baba Ajaib Ji, nothing will go with us when we depart from this world, and nothing of this world will help us in the Divine Court of the Lord.

the one hand that would make me happy and relaxed, and on the other it would enable this most sacred work of giving out the Truth to those sincere and seeking souls who are eagerly in search of it, entrusted to me by my Satguru, to continue without a break."

Sant Ji had also told me that the Satguru is All-knowing, All-wise, and All-powerful and does not need anyone's advice, recommendation, or help in this regard, but does and decides things in His own *Mauj* [Will].

I did not want to speak out and say all these things at this stage, but it has become necessary, as some dear ones feel that, since Sant Ji did not tell them how His mission would continue after Him, He may have either not have made any decision or may have closed down [the Path of Sant Mat] temporarily till He decides to resume it later, at the place of His choice. No dear ones, there could not be a bigger misconception than

this, and there could not be a greater disservice to the cause of our great Guru than this.

As clarified by Sant Ji in the Satsang of September 28, 1996, the Guru always makes a decision well ahead of His departure from the earth plane. But the question is, *how many can accept it?* Very few of us can accept it, because we think, "How can such-and-such a person, who seems to be low in status, who does not know the ways of the world, nor how to dress, live, and speak properly, occupy the place and position of the Guru?" Little do we know that what matters [in finding] the Guru is to look at the meditation, sacrifice, and surrender He has done and not at the outer circumstances of His life.

Dear ones, these are the very reasons brought forward by most of the disciples of Hazur Kirpal for not accepting our most high and most competent Guru, Sant Ajaib Singh

Ji, and possibly these factors would once again be considered relevant, causing the beloved children of Sant Ji to fall flat. Dear ones, Sant Ji always asked us to see, before going to the refuge of any Saint whether, for ten, fifteen, or twenty years, He had meditated strongly with a steady heart made of steel, taking His mind away from children and family, property and possessions, pride and ego, passions and vices, and me and mine, because such a Meditator wins inner achievement and ascent.

Dear ones, if this is the importance and greatness of the meditation on Naam, what are we waiting for? Why are we allowing the time to slip from our hands, and why are we not taking meditation seriously, as our most personal work, because, take it from me, except for the meditation on Naam and our beloved Sant Satguru Baba Ajaib Ji, nothing will go with us when we depart from this world, and nothing of this world will help us in the Divine Court of the Lord. Dear ones, life is unreal, undependable, and so short. No one

knows when he or she may have to go from here — empty-handed and bereft of the treasure of Naam, which we have neither valued nor cared to earn.

But it is said that it is never too late for any good thing to be done. Why not therefore start from today? Get up at 3 a.m. or whenever the Guru gives you the wake-up call, and leaving everything else, do the Simran, mentally and with the tongue of thought, without allowing the mind to wander wildly. You can be rest assured that if you are able to do so for some time, our gracious Guru, Baba Ajaib Ji, will definitely help you and tell you inside where He is manifest and whose company and counsel you should seek to become successful in this Path of the self and the soul.

While doing all the aforementioned, love every human being, especially all the dear ones of your beloved Satguru. Have no ill will or hatred for anyone. Earn your living honestly and adopt humility and forgiveness as the hallmarks of your character.

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*Sant Sadhu Ram Ji with local residents and visitors from Delhi,
4 LM, Anupgarh District, Rajasthan, June 2002*