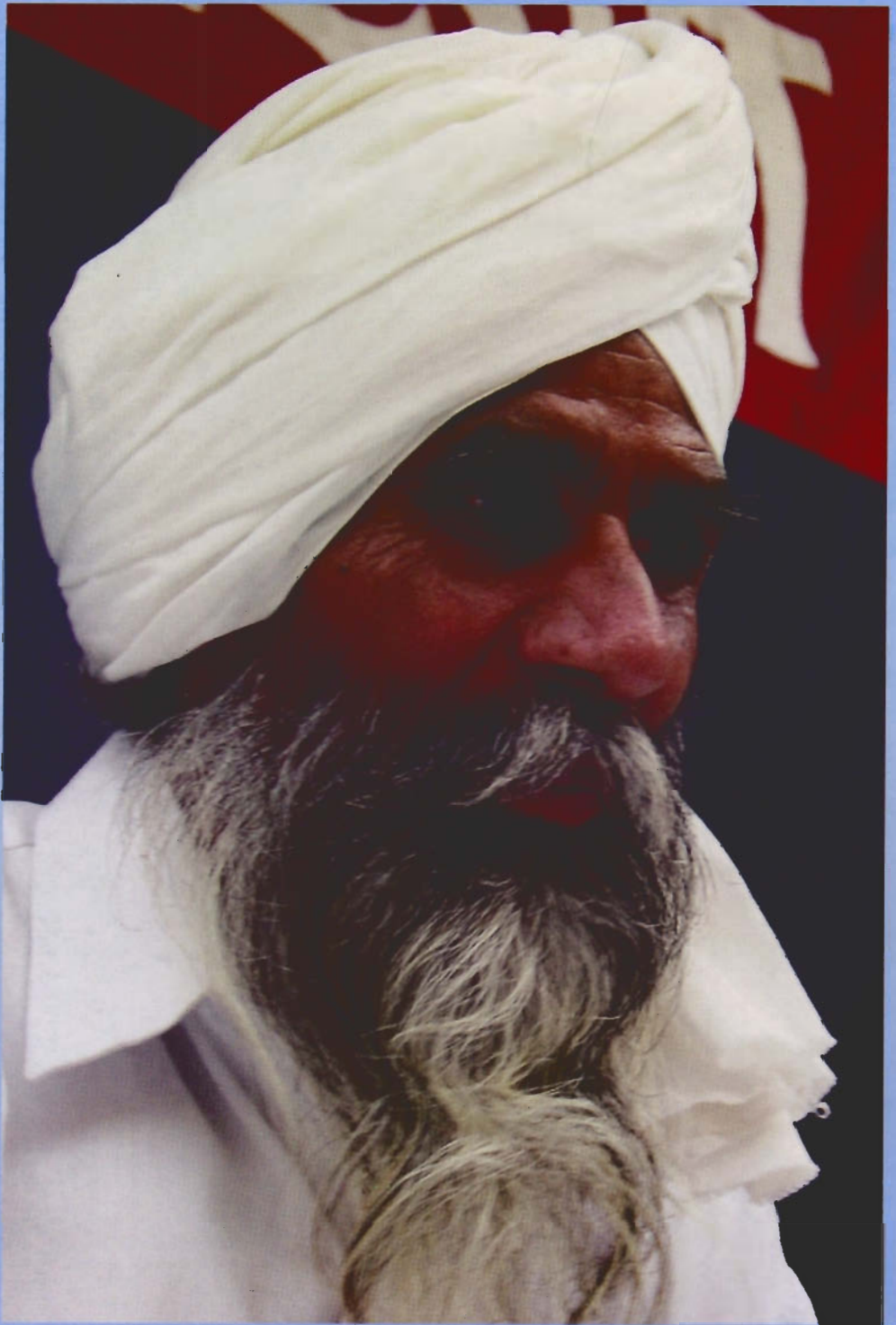


# AJAIB'S GRACE





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

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# *AJAIB'S GRACE*

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Volume 2, Numbers 3-4

March-April 2003

---

**3**

## **Catch the Rope of Naam**

Sant Sadhu Ram Ji

Satsang April 13, 2003

**7**

## **Tour Message**

Sant Sadhu Ram Ji

May 4, 2003

**8**

## **To the Sevadars**

Sant Sadhu Ram Ji

May 4, 2003

**9**

## **Delhi Program Reports**

*February 27-March 3, 2003 and April 11-14, 2003*

A.S. Oberoi

**22**

## **A Sajana Dekha Darshan Tera**

bhajan by Guru Nanak

**23**

## **Japle Naam Nisadin**

bhajan by Baba Somanath

24

## Master Showered His Love

Harvey Rosenberg

*Personal Account of the April 2003 Delhi Program*

29

## Shot by the Bullet of Love

Sant Ajaib Singh Ji

*Question and Answer Session, November 2, 1983*

34

## My Soul Is Dancing Anew

Cres Cuellar

36

## The Fire of Longing

Sant Sadhu Ram Ji

*Satsang, April 3, 2003, Village 4LM, Rajasthan*

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# Catch the Rope of Naam

## Sant Sadhu Ram Ji

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*Listen, O disciple, perform the  
duties of discipleship.*

*Don't get involved in the disputes  
of the world.*

*Maintaining the discipleship is like  
[walking on] the sharp edge of  
the sword.*

*He who forgets the principle is  
neither on this side nor the  
other.*

*Make your mind understand af-  
ter removing the duality.*

I bow down millions of times at the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj, and Satguru Ajaib Singh. Satguru Ajaib Singh Ji has written in this brief bhajan, "Listen, O disciple, perform the duties of discipleship. Don't get involved in the disputes of the world." There is one story about two men who became friends. Every day they met each other. One was a satsangi, and he went regularly to Satsang. The other man was not a satsangi, and he remained involved in his own work. When they would run into each other, they would discuss what they were going to do. So the satsangi was on his way to Satsang one day, and the other man was going for some

work or other. The one who was going to Satsang got a thorn stuck in his foot. It hurt him a lot. He met the other dear one that evening and discovered that man had found a gold coin as he was going about his worldly work. So his friend said, "Just look. You went to Satsang and got a thorn in your foot. It has caused you a lot of pain and trouble. But I found a gold coin, while I was doing my worldly work. So this shows that you should come with me and get involved in the same work that I am doing." The satsangi replied, "No, it's not like that." They both went to the Guru. They told Him what had happened, and asked Him to explain the mystery behind this. The worldly man explained, "While doing my worldly work, I found a gold coin. But as my friend was on the way to attend Satsang, he got a thorn in his foot. Please explain to us why this has happened." So the Satguru said, "Dear ones, I will tell you the reason. The satsangi who got a thorn in his foot on the way to Satsang was supposed to die at that time. It was in his fate to be hanged today. But the Guru changes the gallows into a pin prick. Because he was going to Satsang his fate was changed and instead of being hanged, he got only a minor wound. On the other hand, the man who was going for his worldly work

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*This Satsang was given April, 13,  
2003, Delhi.*

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had earned much good karma and was supposed to receive many gold coins. But because of his bad deeds in this life, those gold coins had changed into pieces of coal. And only one gold coin remained. If you dig at the place where you found the gold piece, you will discover that there are many pieces of coal buried there." The two friends went and dug at that place and found that the pieces of coal as the Guru had told them. The good man does good deeds, and the bad man does bad deeds. If the bad man doesn't leave his bad deeds, in the same way the good man shouldn't leave his good deeds.

At the time of Guru Arjan Dev Ji there was one fakir named Sutra. Sutra went to visit one holy man whose name was Shital Das, [shital means cool]. Sutra said, "I need some fire." That holy man said, "I'm sorry, but I don't have any fire." What happened then? That evening, when that fakir had just laid down to sleep, Sutra came back again and said, "Mahatma Ji, I need some fire." The holy man told him, "I don't have any fire." Sutra then came back and asked for a third time after the holy man had gone to sleep. Now you know that sleep is very sweet. So what did the holy man do? He blurted out, "You won't even let me sleep?" And he started chasing Sutra with a stick. Sutra was a very fearless fakir, and he said, "Mahatma Ji, you said you don't have any fire, but here I see that, after all, a fire is blazing."

Satguru Ajaib Singh used to say in Satsang, "When a fire is burning and you put ashes on top, you don't

see the fire. But if a wind blows that ash away, the fire flames up again." Tulsi Sahib wrote, "O Tulsi, don't give up the way of mercy as long as their is life in the body. Mercy is the root of a righteousness. Ego is the root of sin." Saints and Mahatmas tell us these things only after throwing out the five thieves. Who are the five thieves? Lust, anger, greed, attachment, and egoism. So dear ones, those five fires that are burning within you can only be extinguished by Shabd, by simran, and by the grace of the Master. Then you will get peace.

Satguru Ajaib has told us that if we repeat the Naam, we will get happiness. Peace can be found only in the Naam. "Kabir and Nanak meditated upon Naam; They illuminated the world. Reciting the Naam of the Lord, Mira drank the cup of poison."\*

*Guru Gobind Singh taught us  
unity. He finished all the dis-  
putes of caste and creed.*

*Look — don't harass the suffering  
hearts.*

Guru Gobind Singh has also written that we should not get stuck in the worldly disputes of caste and creed. Those who have risen above have written about what they experienced. To the extent that our mind is extrovert and doesn't want to focus at one place, it gets involved in disputes with others, it gets caught in duality. What happens? The Guru brings the mind

\*From "Naam ki Mahima Aparampar," *Songs of the Masters* (Sant Bani Ashram, 2002), p. 247



*Sant Sadhu Ram Ji, September 2002, Delhi*

to one point. If we withdraw the thoughts from the nine doors and take the attention to the Daswan Dwar, we will go to our real home. Then we will see that there is only one Lord. After we have seen that one Lord, then in the future we will see Him in everything and everyone.

The Gurumukh explains to the mind that it has gotten involved in "fool's love." "Fool's love" is that love that can never be fulfilled. For example, during the hot months, when the deer are traveling in the desert, because of the heat of the sun they think they see water just a little ahead. But it isn't water. It is an optical illusion, a deception of the mind. In the same way, Sundar Das has written that the mind lives with the

soul and has intimidated it. The soul becomes afraid of the mind. At night in the darkness, when you look at a dirty, blackened cloth, it appears to be clean. If someone comes with a light, then you will see that it is not clean at all; instead it is a dirty cloth. When you travel at night, in the darkness you think you see frightful things. But the things you are afraid of aren't really there. It is the mind that is creating all these illusions and frightening the soul.

Guru Nanak has written that when we close our eyes we see darkness. If the Guru gives the Shabd and the disciple does the simran, then in that body, in that house, it becomes all brightness. The light of twelve outer suns don't compare to the bril-

liance of that light. But without the Guru it is deep darkness and we can't see it. When the Guru [gives initiation], He sits in the heart of the disciple in the Shabd form. The Guru Himself gives the Satsang. He Himself brings the disciple to the Satsang.

Baba Ajaib Singh Ji has said that as long as we are under the control of the mind, we think we have come to Satsang on our own or that we have done this or that. No, the Guru is the All Owner and is the only Doer. He has brought you to the Satsang. The jiva only receives whatever He chooses to give.

*God has created the temple of the body.*

*God Himself is sitting within all.*

*Don't forget this, O disciple —  
don't demolish the temple.*

Guru Ramdas Ji has written that one man fell in a well. Someone saw him and tried to help him. But the man in the well started asking questions. "How many wells are there?" "What kind of well is this?" "If I come out, how can I be sure I won't fall in again?" So Guru Ramdas Ji says, "If someone is holding a rope for you, please take hold of the rope and come out. After that you can ask all the questions you want to about wells."

In the same way, there is a story of a soul that said, "I won't do the simran." And leaving the simran, it fell very low; it fell into the hells. Sawan Singh Ji has written that then Baba Jaimal Singh Ji sent Him to help that soul. He said, "One of our souls has fallen into the hells, and we have to rescue it. It is suffering. Go there and call it." So Baba Sawan Singh went and called to that soul, "Can you see the Guru's form?" The soul said, "No." "Can you see any light?" The soul said, "No." He asked, "Can you hear my voice?" The soul replied, "Yes, I can hear your voice." So Sawan Singh said, "Follow my voice." Then the soul remembered the simran and could catch hold of that voice. So in the same way when we sit for meditation, we should do the simran and catch the sound that is coming from above. Master is dropping down the rope of Naam to us. We should catch hold of it and go to our true home, Sach Khand.

*Finish the disputes of jealousy  
and enmity.*

*Accept His sweet Will and be  
grateful to Him.*

*O Ajaib, meditate on the True  
Naam and make others meditate also.*



## Tour Message



*Sant Sadhu Ram Ji, June 2003, Delhi*

Under the instructions and with the grace of my Word-Personified and All-Knowing Guru, Sant Ajaib Singh Ji Maharaj, I am likely to visit all of you dear ones this summer to share His limitless love and mercy, through a program of meditation and Satsang in His remembrance. As a poor and ignorant jiva, I do not know how all this will happen. But I can say for certain that all those who find time to attend the program and to meditate strongly with devotion, love, and faith in Satguru Ajaib, will definitely see Him, feel His august presence, and obtain His love and grace.

Dear ones, Satguru Ajaib used to say that if we prepare ourselves for such programs in advance, then we will benefit immensely. I would therefore request all of you, with folded hands, to devote at least 3-4 hours in simran and bhajan daily from now onwards, to make the mind soft and more receptive to the inner call. This is my sincere and heartfelt desire. Those who are not yet initiated, but who wish to receive the boon of Naam, may also meditate in the company of the satsangi brothers and sisters, by focusing their attention lovingly between the two eyes, while repeating "Satguru, Satguru" with devotion. This will fulfill my desire and, more than that, it will please my Satguru, Ajaib Singh Ji Maharaj.

I am the cleaner of the shoes of the Satguru's sangat and your full-time servant and sevadar with no wage or esteem.

With much love, regards, and good wishes,

Sadhu Ram

May 4, 2003

## To the Sevadars

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Very dear brothers and sisters in faith,

May the grace and gift of the Satguru be always and ever with each one of you. I appreciate that, even though many of you have not yet met me personally, still you are very actively involved in organizing the program of Satsang and meditation to be held in your countries during my visit to the West this coming summer. This is all the play of my Satguru, Sant Ajaib Singh Ji Maharaj, and is really beyond human comprehension. My profound and sincere thanks.

Dear ones, I realize how sincerely you are engaged in this work and how enormous and difficult it is. The sustained and significant work that you are doing merits appreciation from the core of my heart. I understand that this work is both demanding and tricky. Situations come up, on the spur of the moment, that may seem insurmountable. But let us remember that this is the work of Satguru Ajaib, and if we think of Him with love and a sense of surrender, solutions will surely evolve that may otherwise seem elusive. Also, at times, you may have to deal with individuals and matters that might seem challenging, testing your patience and stamina, and even provoking you to behave inappropriately or out-of-character. Dear ones, this is a path of love, sacrifice, and forgiveness, and it requires considerable forbearance and fortitude. Humility, consideration, and selflessness are needed in abundance.

My submission to you all, with folded hands, is that we should consider all the work and everything that happens to be of Satguru Ajaib. We should understand ourselves as mere puppets in His hands and be ever ready to dance to His bidding. If we constantly think of our Satguru and repeat the simran, then most, if not all, the difficult situations can be averted. Even if something unbecoming happens, let us not hesitate to repair it immediately — by expressing regret and seeking forgiveness. This will not only improve the situation but will please our Satguru immensely.

In a nutshell, let us all try to serve the beloved sangat of the Satguru with love, sacrifice, and care and see that, as far as possible, not a single human heart feels hurt or broken. We must realize that it is no small blessing for us to be chosen by the Satguru for the blessed seva of His spiritual children. My humblest request to you, therefore, is that you keep always before your eyes these few words I have submitted to you and let their spirit guide your actions.

I am the cleaner of the shoes of you all, the sangat of my Satguru, and your full-time servant and sevdar with no wage or esteem.

With much love, regards, and good wishes,

Yours affectionately,

Sadhu Ram

May 4, 2003

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# Delhi Program Reports

*February 27-March 3, 2003 and April 11-14, 2003*

A.S. Oberoi

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Shri Sadhu Ram Ji arrived in Delhi on February 27 by car from Anupgarh around 2 p.m. and four of us received Him at a point agreed on beforehand. Greeting us very lovingly, He said, "Dear ones, while it is the utmost, good fortune of those who come from all parts of world to participate in this program, it is equally the good fortune of those who make all the arrangements and look after the participants in every possible way. But please be very careful to remain humble, respectful, and responsive, and make sure that the mind — the great cheat — does not make you egotistical and puffed up. It tries its best to make us behave in an unbecoming and arrogant manner, since it wants to snatch the benefit of our seva, by creating ripples and disturbances within us. Please keep the simran on your lips and the bewitching form of my Satguru Ajaib Singh Ji Maharaj before your eyes. This will enable you to do more work with less fatigue, to keep your heart fresh and green, and to make my beloved Guru happy."

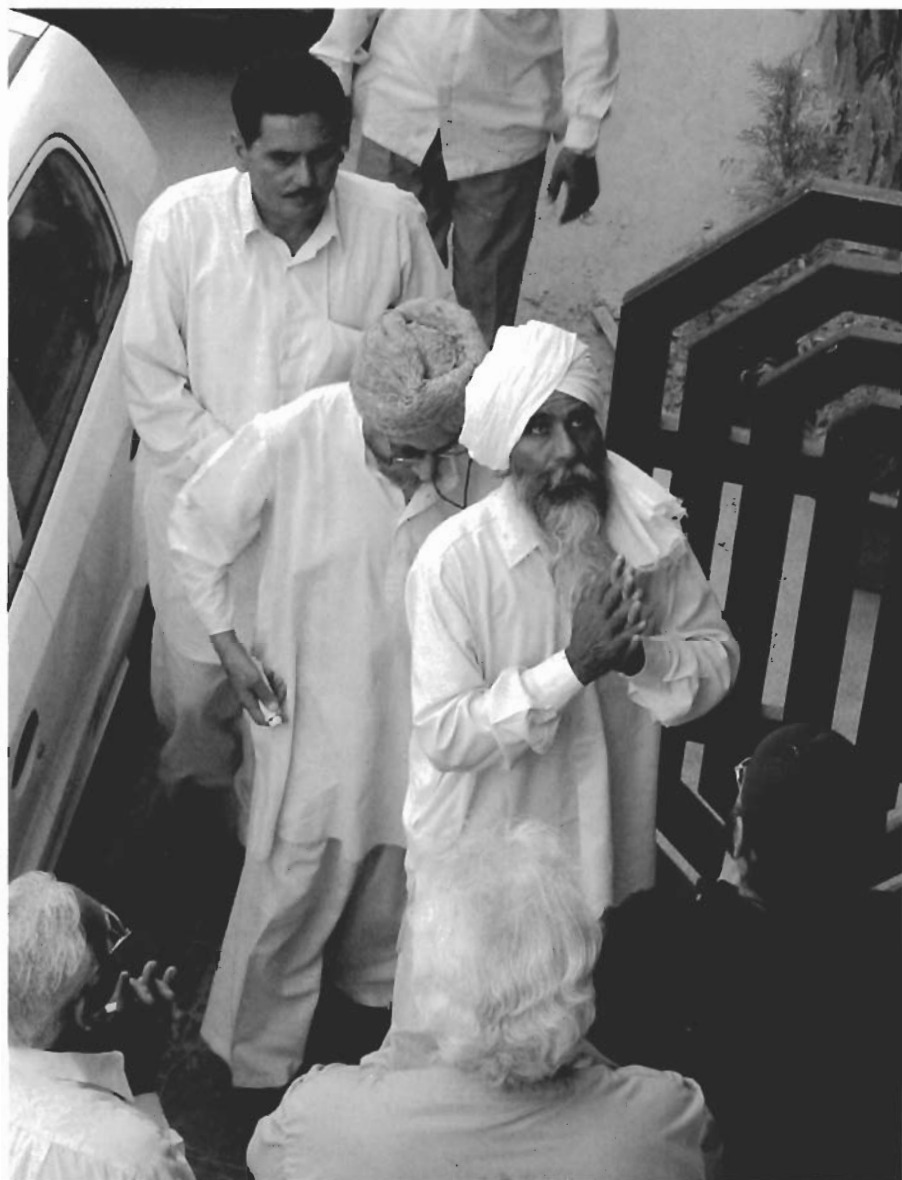
As Sadhu Ram Ji had agreed to conduct the first meditation and Satsang program of the Delhi program in East Patel Nagar, He proceeded straight to that place. About one hundred Western brothers and sisters from around the world had

gathered to meet Him there, along with many dear ones from Delhi. Every heart was longing for His love, grace, and beneficence. Without taking a minute's rest, He went straight to the canopy under which the sangat was waiting impatiently for Him. We had pleaded with Him to take some rest and refresh Himself before meeting the dear ones, since He had been traveling for nearly 12 hours. But He said that it was more important to meet the waiting dear ones first and have rest later.

He sat on the stage like a simple, down-to-earth human being, with all the grace and majesty of the Perfect Meditator in His form, face, and figure. He allowed two hymns of beloved Sant Ji to be sung, while He moved His gleaming and glittering eyes across the sangat, showering unadulterated love and utmost grace upon everyone, which made the dear ones feel happy and fulfilled. The following message was then read out on His behalf:

Esteemed brothers and sisters,

My great Satguru, Sant Ajaib Singh Ji, used to say that we should consider ourselves to be extremely fortunate, if we get the opportunity to participate in a program of meditation, Satsang, and singing the greatness and glory of



*Sant Sadhu Ram Ji, April 2002, Delhi*

the beloved Satguru anywhere in the world. This opportunity of being together in the divine remembrance of the Master from February 27-March, 3, 2003, is therefore not only very valuable but God-sent, and we should make full use of it.

Let each one of us utilize every second of the time available here to our best advantage, forgetting the world and worldliness. There is every hope that, seeing our urge and keenness, Satguru Ajaib will have mercy upon us, come to our rescue, and help us

achieve our objective — progressing on the inner Path. As a brother in faith, my good wishes are with each one of you dear ones, and I am at your service for any help, assistance, and guidance that you may need in matters of meditation.

I am your full time and humble sevadar with no wage or esteem whatsoever.

Sadhu Ram

Afterwards He took a brief rest, met the members of the family at whose place the program was being held, and then returned to the dais. Meanwhile, dear ones from the local sangat continued arriving, and the canopy became filled to overflowing. The sangat had to be asked to squeeze closer together, so that everyone could be accommodated. More than 350 people attended the program. After a short meditation sitting, Sadhu Ram Ji conducted the Satsang on a hymn of Sant Ji, which was quite touching and strong. Later langar was served, while the dear ones sat in long rows singing bhajans.

The whole atmosphere was charged with the divine remembrance, love, and grace of beloved Sant Ajaib Singh Ji, and many people remarked that the canopy resonated with longing and intense love for the Satguru. Many dear ones felt as if Satguru Ajaib was moving about amongst His spiritual children. A number of people wept, saying that now, after a very long time, they were once again experiencing His divine presence. One dear one commented

that he had dropped by after hearing of Sadhu Ram Ji's arrival in Patel Nagar, but that he could never have imagined, even in his dreams, that he would have been blessed with such a loving and lasting remembrance of beloved Sant Ji at the gathering.

Each day there was a program of meditation and Satsang for the Westerners from 7 to 9 a.m. Interviews for the Western friends and the Indian sangat were scheduled afterwards. Each evening there was a program of meditation and Satsang for the combined Indian and Western sangats. Later each the evening, He devoted half an hour for the Western sangat, sitting graciously on the dais and hearing the bhajans, which created an atmosphere of its own. Before He left for the place where He was staying, all the dear ones would line up around the park outside and sing bhajans, and He would ride around in His car twice, looking into the eyes of each dear one lovingly and graciously, filling each heart with the abundance of love that they had come all the way to Delhi to receive.

As Sadhu Ram Ji developed a high fever, He had to miss the meditation, Satsang, and interview programs several times. But with the grace of His beloved Satguru, the program went on beautifully and He was still able to meet all the dear ones privately. Almost every individual who came was very happy and satisfied and many commented that the power of Satguru Ajaib could be seen working there.

Some of the important ques-

tions that came up and the replies given, are mentioned briefly for the benefit of all the dear ones:

(a) Making the mind still has never been easy for anyone. If it were easy, Guru Nanak would not have sat on pebbles for eleven years, and Baba Jaimal Singh would not have stayed awake during much of the night, doing simran while standing. Hazur Sawan would not have devoted night after night in meditation, Hazur Kirpal would not have stood in the flowing ice-cold water of the River Ravi to meditate, and Sant Ajaib Singh Ji would not have the spent long nights underground and in the open fields, doing meditation. We have to wage a sustained and continuous struggle against the mind, while making our life simple and soft, avoiding the passions, ill will, hatred, and enmity, and developing a very loving and respectful attitude towards others, especially our brethren in faith.

(b) If we develop yearning and love for the Guru, it becomes easier for us to progress on the spiritual journey.

(c) As it is more than five years since our beloved Satguru departed from the world, we have become forgetful and have ignored the meditation, with the result that it has virtually become insignificant. Even if we devote some time, then mind, the cheat, snatches it away from us, playing tricks from morning till evening. It is, therefore, necessary that we start meditating once again with renewed

vigor and zeal, reposing full confidence and trust in our Satguru, and not missing the routine even for a single day.

(d) Criticizing others in one way or another, and having ill will, jealousy, hatred and enmity for others, especially our brothers and sisters in faith, deprives us of whatever little we might gain by meditation. We must make concerted efforts, and rid ourselves of these evils. Mind you, even if others become involved in all this, we should still restrain ourselves and not follow their example. That will please our Satguru.

(e) While sitting in meditation, we keep moving our body and limbs unwittingly. This is a great obstacle in the process of concentration. Further, having back support from a wall or any other means, should also be avoided as far as possible, to achieve better progress.

(f) Getting up at 3 a.m. and devoting time in meditation is very helpful because, as Hazur Sawan has told us, the Satguru goes around with a basketful of grace at that time, to each and every one of His initiates, and those sleeping are deprived of this most valuable gift. So our daily routine should be adjusted so that we are able to get the required sleep and then get up at 3 a.m.

(g) Patience and gratitude are two virtues that each one of us must cultivate, in order to obtain increasing grace from the Satguru. We must

learn to remain content with and offer deep gratitude for whatever our Satguru has given to us, rather than to keep on fuming and grumbling for what we don't have. A satisfied and contented heart is a much better ground in which the seed of Naam can sprout forth, so that progress in meditation can be achieved.

Many dear ones asked Him in their interviews if they might be allowed to attend the next program. He said that He appreciated their desire to attend the program frequently, but that it was also important to ensure that all those wanting to come should get the chance. He asked that all requests be considered in their turn and said that whenever places are available, the dear ones who had already attended a program could come again.

It must be mentioned that practically every dear one was full of bubbling love and energy and thanked his or her stars that they had been able to enjoy the love and grace of Satguru Ajaib Singh Ji Maharaj in ample measure after such a long gap.

A joint program of initiation, for both the Western and Indian dear ones, was conducted on March 1 and instructions were read out in Spanish, French, English, and Hindi/Punjabi, and it was a real sight to see. Forty dear ones received the Naam. Seven dear ones saw the radiant form of the Master, and many others had high spiritual experiences.

The following message from Sadhu Ram Ji was read in the concluding session of the program:

Very dear brothers and sisters,

With the utmost grace and beneficence of Satguru Ajaib Singh Ji Maharaj, we have spent almost five days here together in His divine remembrance and in making sincere and concerted efforts to focus our attention inside. Each one knows for himself or herself how much has been gained. Individual reports coming to me during the interviews have indicated that practically every dear one felt happy and satisfied, and they talked of fruitful meditations. This made me happy and, more than that, made my Satguru Ajaib feel glad and cheerful.

Dear ones, continue with your efforts regularly, punctually, and unfailingly when you return to your homes, and see that the spiritual capital which you received here is not only preserved and maintained, but increased as well. I can tell you for certain that the grace of Satguru Ajaib will always be with you and will help you not only in meditation, but in every other activity of life as well.

My best wishes and pure love to each of you, your families, and all other dear ones with whom you come in contact or may come in contact.

I am your full time and humble sevadar with no wage or esteem whatsoever.

Sadhu Ram

He met all the dear ones at 5:15 a.m. on March 4 and spent about 45

minutes with them, showering much, much love and grace. There was hardly a dry eye, and He Himself shed more tears than any one else.

We bid Him good-bye at the border of Delhi and, while giving us grace-laden looks, He said: "Keep up your bhajan and simran as that is the only way to protect yourself from the tricks and play of Kal and to obtain the love and grace of the Satguru."

\* \* \*

### **Delhi Program April 11-14, 2003**

Shri Sadhu Ram Ji arrived in Delhi on April 10, after traveling for about twelve hours by road, at the place where the Western brothers and sisters were already waiting anxiously for Him. Earlier when we met Him at the Delhi border, He said smilingly:

Satguru Ajaib has very kindly given you the seva of serving His beloved children. Do it lovingly, sincerely, and sensitively. It is not easy for we human beings to know the will of Satguru Ajaib. He does everything according to His own wish and will, and at times what He does may not appeal to the dear ones, even those who have spent much time with Him. His main concern is always that those souls who are searching for Him should be able to take advantage from Him.

To assist Him in this task, He does pick a band of workers, who meet with His approval and whose fortune smiles. Now that

we have got this opportunity, it behooves us to take advantage of it, with considerable meekness and a keen sense of responsibility. I am also one of His sevadars, just like you, and have to spend every second of my life according to His instructions.

I appreciate your suggestion that I should have some rest, since I have made a long trip, and then meet the dear ones who have come from far off places. But how can I rest when many are crying to meet me? Let us all join our hands, therefore, and serve those dear ones who are waiting.

As He arrived at Lajpat Nagar where the dear ones had assembled, a wave of cheerfulness and gratitude swept through the crowd and the faces brightened up immensely. Passing through the rows in which they were seated, He cast a penetrating look into the eyes of practically everyone, infusing them with His life impulse, and making them strong and happy.

The next morning, the dear ones got up early and came to the meditation hall. It was really heartening to see that people started coming right from 2:00 a.m. onwards, and by 3:00 a.m. practically every dear one had arrived. Sadhu Ram Ji came at 6:30 AM, and, after giving about 15 minutes to the host family, He came to the meditation hall. As all the 87 Westerners could not be accommodated in a single hall, an adjoining room, a lobby, and a verandah were also used for seating. Of course, everyone was





*Sant Sadhu Ram Ji, February 2002, Delhi*

so placed that they could see the Master, though those in the hall definitely had a better view.

The dear ones continued singing bhajans with a lot of enthusiasm, zeal, and emotion till 7:00 a.m., when everyone was asked to sit in meditation. They were told that Great Master Kirpal, while making people sit in meditation used to say, "Sit in any pose most convenient to you, in which you can sit the longest. Once you have taken that position, then do not move any part of the body. Forgetting everything, repeat the five charged names slowly one by one, with love and devotion, focusing all the attention fully at the eye center." And as beloved Sant Ajaib Singh Ji Maharaj used to say, "Don't consider meditation as a burden, do it lovingly and devotedly, with full attention, concentrating at the third eye." After a fifty minute sitting, one bhajan was sung and then the following message from Sadhu Ram Ji was read out:

Dear brothers and sisters in faith,

A hearty welcome to each one of you, in the name and cause of my Beloved Satguru, Ajaib Singh Ji Maharaj. Dear ones, there is much uncertainty in life, and the fear of the unknown haunts everyone. This uncertainty and fear has been increased and aggravated by the Iraq War. But it is the abundant grace of Satguru Ajaib that, disregarding all this, each one of you has come, reposing faith in the All-Knowing Satguru, who is doing everything.

Now that you are here, far

from your homes, please forget about everything except the Naam – the Creator of the Universe — and Beloved Satguru Ajaib, who is our only support and our only benefactor in this world. Kindly devote all your energy and effort in the simran, and beg of Satguru Ajaib that He show Himself to you, so that the purpose of life may be achieved.

My best wishes are with you. I am also at your disposal for any help that you may need in dealing with any problems in meditation.

I am the cleaner of the shoes of the Satguru's sangat and their full time servant, with no wage or esteem.

—Sadhu Ram

The Master then held a forty minute Satsang and, thereafter, every dear one had the opportunity to file past Sadhu Ram Ji in a line, having His darshan and looking into His eyes. This took about fifty minutes, and it was a unique phenomenon worth seeing and experiencing. At this time His gentle eyes, that are often lowered, seem enormous, glittering and radiant, emitting divine love and grace, penetrating right into every fiber of the body and soul.

During the program the Master made time to meet all the Western and Indian dear ones privately. Some very interesting and important points came up during these interviews:

(1) Question: The mind does not allow me to meditate. It keeps wandering and creates pains in the limbs and joints, backache, nausea, and fear, so that I get up from the meditation and leave it. Why does this happen?

Reply: The main reason for these problems is that we do not love the simran and consider it to be a burden. Our everyday experience is that, if we love something, we will do anything to secure it. Also we should remember that meditation has never been easy for those whom Swami Ji has called "thieves of meditation." Instead of paying lip service to the simran, we must realize its importance. Simran is the only thing which stands by us in times of need in this world. It saves us from the clutches of Kal, the Negative Power and takes us to our heavenly abode. When we understand this in the depths of our heart, then all the problems will cease to exist. Dear ones, this is a task which we have to do ourselves, and no one else can do it for us. Master Sawan Singh Ji used to say that whatever stage we have reached with the simran when we leave this world, we will have to carry on further from that stage later.

We should make our mind soft, so that it engages in the simran. For that, we should sing a few bhajans with love, devotion, and yearning, before sitting in meditation. My Satguru, Ajaib Singh Ji Maharaj, has put such divine alchemy in the bhajans, that if we read them with humility and a sense of separation from the Guru, tears will flow auto-

matically from our eyes, making the mind meek, soft, and responsive. Instead of making excuses, we should take meditation to be our primary and principal task, and do it with a determined and unwavering mind, coupled with perseverance and love, faith, and devotion for the Guru. If simran is done in this manner, for some length of time, every dear one will see the result for himself or herself.

(2) Question: When one Master leaves the earth plane and the next one takes up the work, why does the new Master not attract the old initiates?

Reply: The new Master always comes with an unending reservoir of divinity, love, and humility. His desire is to help people on the Path. His main responsibility is towards the new initiates. Either He brings them to Him, or He goes to them. He convinces them of the importance of Naam and initiates them.

The old initiates can take advantage from Him if they respond to His love for them. But what happens? Unfortunately most of the people start comparing the new Master with their Guru, which does not help them see the reality. This is a great stumbling block. There may be many points of difference outwardly between the two. But the spiritual touch, the love, the humility, and the grace remain the same. The old initiates should always maintain the contemplation of the Guru who initiated them. But if we can understand that the Master Power remains the same

and that only the outer form changes, then the company and counsel of the Gurmukh can be very inspiring and rewarding. If we go to Him in a spirit of love, humility, and smallness, then the divine memory of our own Guru is revived at every second. His glory and greatness penetrates into our being, we come to realize our faults, and we are encouraged to mend our life and mold it according to the orders of our Satguru. We will also be inspired to remember that death will come unannounced one day, and that we must make haste to complete the task of meditation given to us by our Guru at the time of initiation.

All this depends upon our own mental make up and the attitude with which we approach the new Master. But one thing is unchanging. The new Master to whom His Guru has entrusted His spiritual work always has love, respect, and sympathy for His brothers and sisters in faith, even if they criticize Him, do not behave well towards Him, or have ill will for Him. He maintains a loving stance towards all the old initiates and has sincere good wishes for them, come what may.

(3) Question: I was initiated by Hazur Kirpal long ago. He used to often say that a Perfect Master comes to take the souls of His initiates at the time of their death. He left the body about twenty-nine years ago. I was in constant contact with beloved Sant Ji after Master left and loved Him very much. Now I have come to Your feet. Kindly tell me who will come to take my soul at the time of my death?

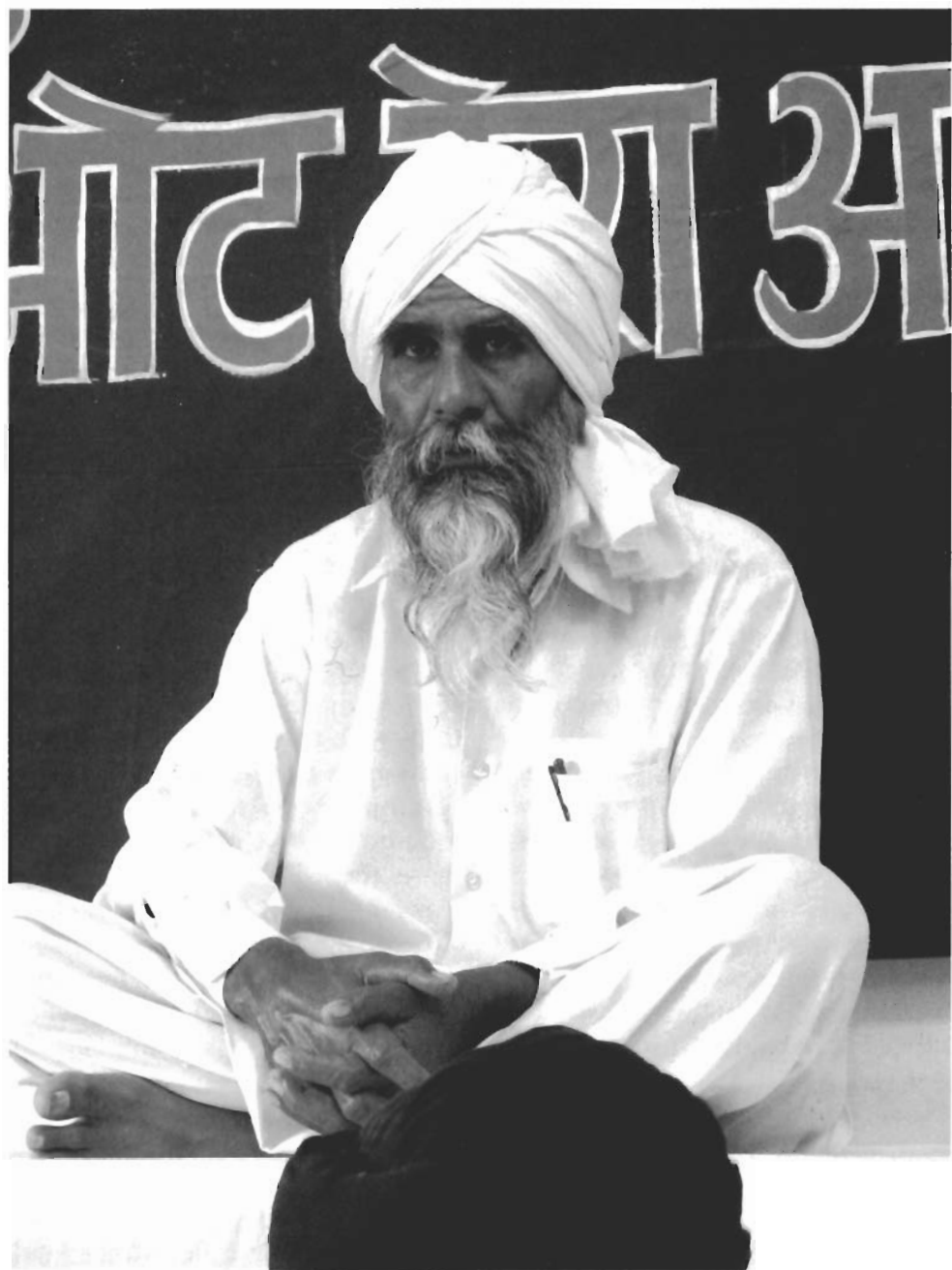
Reply: As you were fortunate to get initiation from Maharaj Kirpal Singh Ji, He Himself will come to take your soul, in the same form and in the same clothes He wore when He initiated you. As you know, the Guru is the Shabd and not the body. The Shabd assumes any form it likes and takes care of the soul of the initiate. When He comes for you, He may, of course, bring anyone else He wishes with Him, but He Himself will come, beyond a doubt.

(4) Question: If an initiate loses faith in his Perfect Master and starts doing things which are absolutely against the Path, or if he starts speaking ill of the Master will the Guru also leave him?

Reply: No, never. The Guru will never leave His initiate, no matter what the initiate may do and no matter how far he may go astray. Since the Guru has assumed the responsibility of taking the souls initiated by Him to Sach Khand, then how can He leave them? However, the Master may use His own methods to bring back the initiate who has wandered from the Path, and to clean away the dross and dirt that have accumulated over that soul.

It should, however, be understood that while the Master forgives all the misdeeds committed by the initiate, still Kal does not spare even one small karma. Either the disciple or the Master has to pay heavily for the wrong actions.

(5) Question: An initiate of Master



*Sant Sadhu Ram Ji, March 2003, Delhi*

Kirpal told me that after his Guru left the body, he did not think it necessary to go to any successor, because he had already obtained initiation from a Perfect Master. Is he correct?

Reply: The Guru always tells the initiates at the time of initiation, that life is short and undependable and that we should, therefore, complete the course of meditation as soon as we possibly can, so that we can reach our Eternal Home. If the initiates can do this work by themselves, after the passing away of their Guru, without going to the successor, then they need not go. But experience has shown that the mind, our deadliest foe, does not permit us to progress. In fact, in some cases, it takes us absolutely astray. Because of this we need to take the guidance, inspiration, and help of someone who has completed the course of meditation and reached the highest spiritual plane, has merged himself into his Guru, losing his own identity, and who is competent and commissioned to help other souls in this task. By going to such a Master soul, we will develop much love and longing for our own Guru, and will feel inspired to do the real work entrusted to us by our Guru — meditation.

(6) Question: The experience at the time of initiation varies considerably. Some people have very high experiences and some people have little or no experience. Why is this so?

Reply: The experience at the time of initiation depends on three factors:

1) the grace of the Guru, which flows equally to all those receiving the initiation; 2) the faith and confidence the person receiving the initiation has in the Guru; and, 3) the ability of the person receiving initiation to concentrate during the meditation sitting; sometimes the aspirant may allow the mind to wander during the sitting or may be overexcited and cannot concentrate properly.

Each evening about 350 dear ones, Indians and Westerners, attended the combined Satsang program. One Indian dear one who is an initiate of Hazur Kirpal said that while sitting in the Satsang, he did not see Shri Sadhu Ram Ji on the stage, but his own Satguru, Sant Kirpal Singh Ji Maharaj, conducting the Satsang.

Early on the morning of April 15th Sadhu Ram Ji met for a final time with the dear ones who had come from abroad for the program. As He walked along the rows, looking into the eyes of everyone sitting there, there was hardly an eye that was not wet with tears.

As the report is becoming long, I would like to end it, by reproducing the message that Sadhu Ram Ji gave to the dear ones at this farewell gathering:

Esteemed brothers and sisters,

I know that during this Program of meditation and Satsang each one of you dear ones has been feeling extremely happy — overflowing with the love and grace of my Satguru, Sant Ajaib Singh Ji Maharaj. I have observed

this from your radiant faces and from the many dear ones who have shared their experiences with me during the interviews.

You will be pleased to know that, under the orders of Great Masters Sawan, Kirpal, and Ajaib, nine Indian and twelve foreign brothers and sisters were connected with the Naam, the Creator of the Universe. One child was also given initiation into the Sound. During the initiation, seven dear ones saw the Form of the Master, and others had high experiences. There was one dear one who did not have any experience, due to his mind wandering during the initiation time, but through daily meditation of at least two to three hours, he will get the experience, and should inform me if this does not happen. Seven group leaders from different countries attended the initiation and saw what took place for themselves.

Some may inquire why this outpouring of grace took place, and who has given such abundant experience? This question can only be answered by Satguru Ajaib Singh Ji, when we reach Him inside. So far as I am concerned, I am a poor and ignorant person — of low status and low caste — and do not know why Satguru Ajaib chose to do this. But one thing I can say for sure is that it did happen and will happen in the future also, because this is the play of my Satguru. It is all unfolding in His will and plea-

sure. I have great love and respect for all the dear ones on this Path, and I can only submit that the principle of Sant Mat is to hear with your own ears and see with your own eyes, before accepting anything. Instead of raising questions, it is far better to come to His feet and see things happening for yourself. Great Satguru Ajaib Singh wants you to reach Him, and see the Reality inside, so that you may be convinced beyond doubt. Until then pray, pray, and pray to the Satguru, to show you what He is doing. You are very dear to Him, and He wants to shower all His grace on you.

Dear ones, the invaluable opportunity of attending these programs, given to you by Hazur Sawan, Kirpal, and Ajaib, should be utilized fully. Also when you get back to your homes, you should continue this routine of meditation, increase what you have been given here with the grace of the Satguru, and inspire those around you to do the same. Know it for certain that Satguru Ajaib will be pleased with this and will help you immensely from within.

My utmost love and regards to each one of you dear ones, your families, and the entire sangat you are in contact with. I am the cleaner of the shoes of the Satguru and His sangat, and a full time servant and sevadar, with no wage or esteem.

Affectionately,  
Sadhu Ram

# A Sajana Dekha Darshan Tera

## Guru Nanak

Chorus:

A sajana dekha darshan tera, tu ghar a sajana (2x)

Come Beloved, give me Your darshan, come to my home, O Beloved.

Avo sajana dekha darshan (2x)

Dekhan darshan tera, tu ghar a sajana.

Come Beloved, give me Your darshan,

Give me Your darshan, come to my home, O Beloved.

Ghar apanere khari me takkan (2x)

Mai man chao ghanera, tu ghar a sajana.

I stand in my doorway watching for you.

My heart has great longing, come to my home, O Beloved.

Chao ghanera sun prabh mera (2x)

Mai terai bharvasai, tu ghar a sajana.

My heart has great longing, listen O my Lord.

I have put my faith in You, come to my home, O Beloved.

Darshan dekh bhai neha keval (2x)

Janma maran dukh nasa, tu ghar a sajana.

Having the darshan of the beautiful Beloved, I become free of desire.

The pains of birth and death are destroyed, come to my home, O Beloved.

Sagali jot jata tu soi (2x)

Mileya bhae subhayee, tu ghar a sajana.

Your light is in everyone and through that light You are known,

Through love You are met, come to my home, O Beloved.

Nanak sajan ko bal jaiye (2x)

Sach mile ghar aye, tu ghar a sajana.

O Nanak, I sacrifice myself to the Beloved,

He comes to the home of those who are true, come to my home, O Beloved.



# Japle Naam Nisadin

## Baba Somanath

Chorus:

Japle Naam nisadin, ayu bita rahi hai (2x)

Repeat the Naam day and night, because your life is passing away.

Pal pal svasa chiye, mrityu najika rahi hai,

Satsang dhar nitya, sadvichar kar satya,

Chor maya asatya, in me sar nahi hai.

Every moment your breaths are being wasted, and death is coming nearer.

Constantly take support from Satsang, always keep your thoughts true,

Give up the falseness of Maya, there is no reality in it.

Jaise mrig jal age, dekh pyasa bhage,

Jal hat na lage, Maya lubha rahi hai.

Just as when the deer sees the mirage, it runs there to quench its thirst,

But it can't really reach the water, Maya is only enticing it.

Kal bada anyai, Maya moh jiv phasai,

Ant ap chabai, pesh na kahu chali hai,

Kal is a very unjust, he ensnares the jivas in attachment to Maya.

In the end he will eat you, and no one comes to your rescue.

Lage satguru sharana, mite janma marana,

Kate kal bandhana, Maya pachta rahi hai.

Become attached to the Satguru's refuge, then your births and deaths will be finished.

He cuts the bonds of Kal, and Maya is repenting.

Ratat rahe nit namahi nama, kud kutil taj kama,

Jate paya visarama, punarjanma nahi hai.

Constantly remember the Naam, stop doing the cunning and wicked deeds,

Then you will find rest, and you will not have to take another birth.

Somanath kar Guru sanga, mite maya bhav bhanga,

Kal jalte apanga, rang nam chadi hai.

Somanath says, keep the company of the Guru; then the love of Maya is destroyed.

The net of Kal is severed and the [soul] becomes dyed in the color of Naam.

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# Master Showered His Love

## Harvey Rosenberg

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With the Grace of my Master, Sant Ajaib Singh Ji, I sat at the Feet of His Successor, Shri Sadhu Ram Ji, April 10-15, 2003 in the sweet home/meditation center of the Rana family in New Delhi.

The account, accuracy, and meaning of this miraculous, uplifting, grace-filled journey rests solely with me. I'm writing for a few reasons. First, I want to honor, via the written word, that I was graced with an abundance of the Godman's Naam. I'm hoping and praying that the act of writing this down will keep reminding me of His Gifts, which may help me to increase or at least maintain what I was given. As well, I want to share with my loving sisters and brothers what it was like to have had this most blessed, gracious, love-filled experience, which occurred solely through His Grace. I'm not attempting to convince anyone of anything, for as Sadhu Ram Ji has clearly stated: "The same Master Power lies within all the initiates, and that Master Power is taking care of everything. You don't have to convince anyone. Just keep loving and not criticizing." (I'm summarizing His words, which I've seen written and I'm pretty sure He stated during this trip.)

### The Beginning

"We are dirty, O Satguru, clean us, clean us." My mind had forgotten how dirty my soul had become, and I didn't realize how much I'd been deceived by the slipperiness of the mind until the cleansing began. It had been six long years since

I had last sat at the Feet of my Beloved Sant Ji. Back then my soul used to receive its personal annual or at worst biennial check-up, clean-up, spiritual upliftment. Six whole years without the benefit of the most powerful healing agent of all, the Love of the perfect Guru in His physical form, not only had made me dirty, but worse, I couldn't realize how much so. It took the strong, steady, consistent cleansing brush of the Godman to start me back down the road to spiritual health and well-being.

From the moment I arrived until my last seconds there, Master showered His Love, even though my mind would interfere and present hurdles to overcome. I had to relearn the painful lessons about judging and criticizing. Twice, for what seemed an eternity, I felt separated and cut off from His Love, and this, upon reflection of a key phrase He uttered, showed me how I was not loving unconditionally a brother, or sister, or child, or an entire group of people. Worse, I was sitting in judgment, making myself right and them wrong. This attitude had immediate feedback and not to my heart's liking. Sant Ji had made it especially clear to me, throughout the years, of the dangers of judging others, yet obviously the point had to be further driven home. It's a nasty habit I seem to indulge in with such immediate ease and self-righteousness, and all it does is separate me from His Love. When I judge another, it's like shooting an arrow into their hearts, and if, as the Mas-

ter states, we are all one, am I not wounding myself in the process?

### **Sadhu Ram's Beauty**

Sadhu Ram Ji is so beautiful, and holy, and gentle, and kind, and humble; He never stops giving, He is all-powerful, He radiates peacefulness, at-one-ment, and though He stands physically only at 5' 6", the thought of Him being small physically never entered my mind once. I rarely ever described or thought of Sant Ji in physical terms as beautiful, but all my heart kept saying over and over was how beautiful and gorgeous He is. How fortunate I was to gaze at, look at, and witness such a One who could fill me with Love.

Sadhu Ram Ji sits motionless for long periods of time, and in the most melodious voice He delivers words that impact the soul, override the mind, and fill one with hope, longing, and yearning to do the devotion and meditation to please our Beloved Sant Ji. Plus, worldly concerns seem to fade away in His presence. They seem unimportant; everything seemed taken care of. The understanding came to me that all the worrying and fretting in the world will not change one iota of the karma that must unfold according to my destiny and the Grace of my Master. Thus, when Mr. Oberoi mentioned during a talk that asking worldly questions of the Master is harmful to His health, I felt grateful I had only meditation questions.

### **Pure Grace**

I had been graced with knowing that Sadhu Ram Ji was my old friend in new clothes about four months prior to going to India. Not through inner vision, as would become obvious to anyone unfortunate enough to sit close to me as I wiggled, and squirmed, and moved almost helplessly



*Sant Sadhu Ram, April 2003, Delhi*

from one meditation sitting to the next. Rather, I had read and studied Sadhu Ram Ji's written words, and through prayer I received enough to know who He was. Pure God's Grace, nothing I did or deserved.

Thus, I felt especially fortunate to not be burdened with the questions of a doubting mind. I went with an open heart and mind to receive in abundance as much as my tiny vessel could handle. Sadhu Ram Ji began pouring His Love into me from the first evening He entered the meditation hall, and He never stopped the entire trip. At first sight of Him, a huge smile erupted uncontrollably upon my lips and heart. My intuition had been correct, and I was once again blessed beyond words to be sitting at the Feet of One whose meditation would save my soul (definitely at the time of death, hopefully sooner). He helped me to once again see life from the angle of vision the Masters prefer, but which is hard to consistently hold onto when no living Master walks the

earth and our minds get to romp about more mischievously and wildly than when confronted head on by the physical Master Power.

### Many Battles

I struggled up until the last day with meditation; I couldn't sit still, I could barely stay focused, I often found myself squashed in between two or three other dear ones. My body ached, I created new sitting positions, I felt exhausted, the heat overwhelmed me on occasion (though air-conditioners and fans helped enormously), I regularly felt fatigued, but, with His Grace, I battled on, I kept showing up, I hung in there, and when He finally departed, I was beginning to look forward to meditation again!

I had read Gene Dittmer's brutally honest account of sharing the truth about his meditation with Master. I felt inspired to do the same, and the essential question I presented to was: "Master, I'm desperate for help, I don't want to throw away what You give me, after throwing away so much of Ajaib's grace and blessings.

I'm begging You to help me." I entered the room in tears. I was never so real and honest and authentic. I was desperate for help. His reply was simple and straightforward. Yet, I initially refused to accept its simplicity, as my mind wanted more show and attention. (This was one of a few incidents where Master showed me that something deep within me needed something special to make me feel more special. I'm still sorting this out). However, the essential message I can share, and what remains embedded in my heart, is that if I do the simran, I'll get help.

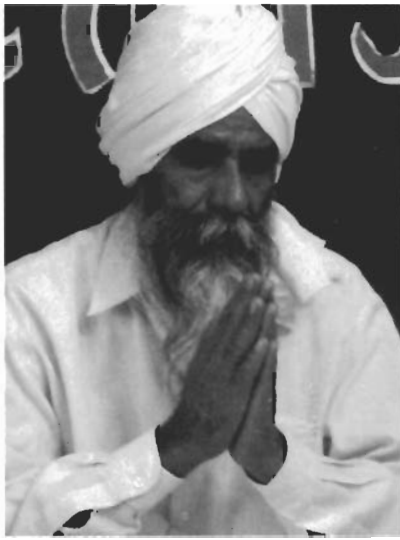
### Singing with Love

Help also is available in other forms. Singing the bhajans with the Colombians gave the bhajans a whole new meaning. My cells seemed to come alive with vibrancy as we sang bhajan after bhajan with great enthusiasm. Once, while singing a bhajan I knew by heart, the Master arrived, and I continued with utmost excitement, joy, and celebration without looking at the words. My eyes stayed glued to Him as I sang from the bottom of my heart, and this showed me how important it is for me to memorize more of the bhajans so I can sing to the Master with complete eye contact. Once in India, Sant Ji had told a group I was in that singing the bhajans while staying focused at the eye center was like doing the simran, and could harness the five passions. I saw the vast potential during this trip.

A very revealing incident happened while I was leading "Guru Kirpal Ji Tera Sahara" (O Guru Kirpal, we have Your support.) Towards the end of the bhajan, I forgot how the chorus went, and words failed to come out of my mouth. I was temporarily startled, soundless, until someone chimed in and started singing. As this



*Sant Sadhu Ram, April 2003, Delhi*



*Sant Sadhu Ram, April 2003, Delhi*

is a bhajan I sing very regularly, I felt Master was showing me who really sings the bhajans. More importantly, He gave me the support I needed to complete the bhajan. I think He was showing me that He is always there showering support, and the more I go towards Him, the more I'll receive.

### **Our End Time**

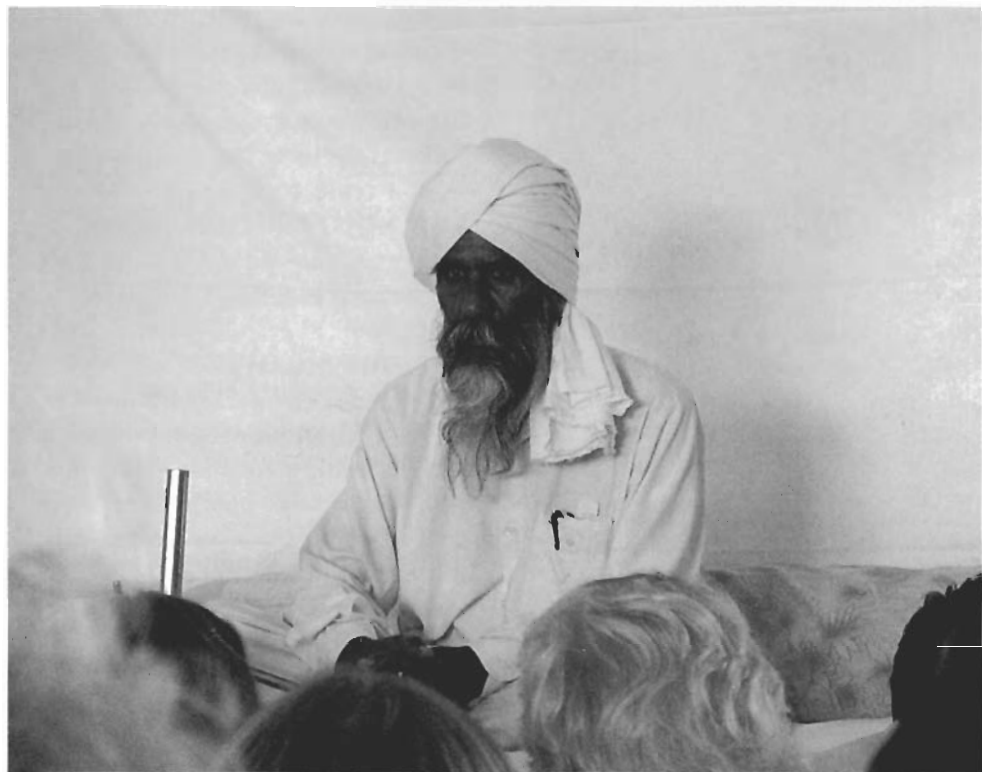
A message that got driven home a few times was how we have no idea when our end time will arrive. Sadhu Ram Ji began His first Satsang by talking about the grey hairs we have, stating directly how we are all getting on in years and have no idea when death will visit us. A few days later, this message got cemented in our hearts and minds. Around three or four in the morning, we heard a piercing, wailing, heart-wrenching shrieking that startled us as we sat in meditation. It turned out to be a neighbor whose husband, I believe, was leaving the body, unannounced,

*March-April 2003*

unasked for, unanticipated. My first thought was how blessed and fortunate I was to have the Master watching out for me; and how critical it is to keep fighting the mind in meditation. I trust completely and wholeheartedly He'll come for me at my end time, but I do want to do my part to prepare for it.

### **Love-filled Grace**

The morning Sadhu Ram Ji was to leave, I began blowing my nose during early morning meditation, and kept up for what seemed like hours. Then, when He arrived, the tears began to well up as I started missing Him, even though He was sitting only 15-20 feet from me at the time. I cried uncontrollably. Because I was feeling physically sick, I sat in a chair as far from Him as possible, just wanting to isolate myself, yet to bask in the joy of being with the Godman for a few more moments. I had learned during this trip that the Master fills the yearning soul with His Love and Naam regardless of where one sits. This was the first trip ever to a Godman wherein I stopped needing to sit close to Him and could just comfortably receive whatever He deemed worthy of giving me — a longing soul whose only good qualities result from the Grace of Sant Ji. Thank God the Master loves us unconditionally, non-stop, always without consideration of our merits. As Sadhu Ram Ji sat peacefully gazing into our yearning eyes this last morning before His departure, Chris McMahon began speaking to Him, imploring the Master to have mercy on us because we are so dirty and unclean, and our mind trips us up, and the world is such a challenging place, and we are desperate for His Love. My heart almost broke. I felt so close to His Love,



*Sant Sadhu Ram, April 2003, Delhi*

and His Love had overridden and minimized all the challenges of being there, all the hardships and discomforts. His Grace had made this trip so Love-filled and my heart knew that such blessings can only occur with His Grace, so I thanked Him over and over again for His Grace. Left to my own devices, who knows how long I might have postponed going to India? My heart and soul begged for His Grace, to be in His physical presence more frequently, and to maintain the great gifts He had been giving out the entire program.

In closing, one comment Sadhu Ram Ji made is sticking to my heart like glue: "The simran of the Saints is always going on in the heart." Thus, whenever He thinks of us, or looks at us, His simran is being repeated in His Heart. He is always looking at us from a heart-filled angle of

vision. I can only imagine this perspective at this present moment, but it is certainly worth aspiring to.

Lastly, I want to thank all the dear ones who made the arrangements, who did the seva, who guided us while we spent this precious time at the Feet of our Blessed Godman. I wish to congratulate all of us who attended the program and who had the great, good fortune and Grace to battle the mind over and over. I wish us, and all our brothers and sisters on this beautiful Path, much strength, perseverance, faith, and, most importantly, love. We need these qualities and gifts as we fight the mind and do the work of meditation. The more we meditate, the greater our effort, the happier we make our Father, Beloved Sant Ji, and the more successful our lives will become with His Grace.

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# Shot By the Bullet of Love

## Sant Ajaib Singh Ji

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*Sant Ji, Kirpal Singh was a very familiar figure at the Dera of Sawan Singh, and I was wondering if you ever saw Him there when you were visiting Sawan Singh, when Sawan Singh was alive?*

It is possible that I may have seen Him sometime when I was going there, but I did not meet Him anytime personally and I did not have any communication with Him; I didn't know Him, that He was Kirpal Singh, and He didn't know at that time that I was Ajaib Singh. Even my meeting with Baba Somanath was done by Baba Sawan Singh.

*Master, our four-year-old son sometimes wants to sit and meditate with me and when he does he says that he sees snakes and monsters inside and I don't know if it's his imagination or if it's true but should our children wait until they're initiated before they meditate with us?*

We should always tell our children about the Master and the love of the Master. And if we pay attention to them and tell them things about the Master, about how much Master loves them and how kind and gracious our Master is, then the children will never complain about seeing snakes and monsters in their meditation. They will report that they are seeing the Master and they will even say that Master was sitting with them all during the time of their meditation.

Many times it is seen that the parents are not able to open their inner vision whereas the children have already connected with the Master within.

I had adopted a boy in Kunichuk Ashram and since I used to live on the second floor as I do here, he also used to live with me. Every night whenever he wanted to go and urinate he had to come down, because there was no provision upstairs to go to the bathroom. And he would always complain that he was afraid of the dark night, because there was no electricity there. He used to imitate me in sitting for meditation and I used to tell him stories about Master Kirpal, and I used to tell him that he should not be afraid of anything because Master was always with him. No power could attack him and no power could destroy him if he would remember the form of the Master. He was very fond of Master Kirpal. He was interested in listening to the stories of Master. So many times he would say that in the nighttime he saw Master Kirpal, and he used to tell beautiful dreams about Master Kirpal. After some time he stopped going downstairs for going to the bathroom; instead he started urinating in the rainwater pipe. When I asked him why he was doing that, he told me that Master Kirpal had told him that there was no need to go downstairs, he could use the rainwater pipe for urinating. And when a person says that he has been instructed by Master Kirpal to do that, how can I tell him no? So he continued doing that. As a result that rainwater pipe became very dirty. After some time when Master Kirpal came there and was visiting the house, He was taking a walk on the roof and He had to go use the bathroom which was in one corner, and just outside

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*This question and answer session, took place November 2, 1983, Sant Bani Ashram, Rajasthan. It originally appeared in Sant Bani Magazine, January 1984, p. 27.*

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the bathroom was that rainwater pipe which that boy had made dirty. So Master Kirpal asked me who had made that rainwater pipe dirty. I told Him that he was the same boy whom He had given the order to use it. When I told Him the whole story, He was very pleased and He loved and caressed that boy very much. So I mean to say that when we tell good stories about Master to the children, they develop such a remembrance of the Master within, in their mind, that every time they sleep or whenever they sit for meditation they always see the Master.

In the family you should tell the children good loving stories regarding the love of the Master, regarding the sympathy of the Master, and when you will tell the children all these good things about the Master you will find that they will receive Master's protection. Many times the children have to go out of their house into the dark night, or to some strange place. But if children have love and faith in the Master and remember the Master, if you have told them about the Master, if they will remember the Master you will find that Master has protected them even in the place where nobody else can go and help them.

There was a boy in Sangrana, which is about two miles away from 77RB, who somehow one day went to 77RB for some unknown reason. When he realized that he was in 77RB he became afraid because he had to get back to his home before it got too dark. But it was already dark, so he became very afraid. He started walking back to his village, but because it was a very dark night he was very afraid and he could not walk. So in that state of fear he sat down in one place. On that night we were leaving 77RB to go to 16PS. We had already transported all the things from the ashram to this ashram so we were coming by car. When he saw the headlights of the car he became still more afraid because he did not know what that light was and he was thinking that maybe that light would kill him, because he was very young and

he did not have anybody with him, and also it was a very dark night. Suddenly an old man appeared to him and told him, "Don't worry, my child, I am with you. Just wait until this car gets here and I will make arrangements for you to sit in this car and the car will take you near your home." When our car got near that boy, somehow Master made us stop the car and that boy was in our car after that. When he got in the car I started talking with him, because I knew it was all Master Kirpal's grace that he had been protected, and it was only because of Master Kirpal's grace that this boy was sitting in the car and we were taking him to his village. That boy told me that he had been very afraid and an old man had come there and because of his help he was able to sit in the car. So I asked him if he recognized that old man. He replied, "No, but he suddenly appeared there. When I was afraid, he was there, and he told me not to worry." Since I knew who he was, I did not think it was wise to talk more because that boy was not of any satsangi family; his family used to come to the Satsang but they were not initiated. So just imagine, he was not a satsangi, his parents were not satsangis, but still Master came there to protect that child: because Master is all-gracious. In 77RB where I used to live, in many instances Master Kirpal appeared to people to show them the Path and where He was residing at that time. In that area it was a common experience for many people to have the darshan of beloved Master Kirpal. So I mean to say that when we tell good stories about the Master, about the love and sympathy of the Master, to the children, they start remembering the Master and as a result they always find Him guiding them, and they always find His protection over their head.

The satsangis are lacking here; that is why they do not tell their children the stories of the Master; they do not talk about the love of the Master; they do not talk about the love of the Master in the family. That is



why the children do not know much about the Master unless they become old enough to go and meet the Master personally. So if we were to tell our children good stories and good things about the Master, about our outer experiences with the Master, then they would also develop the same love for the Master as we have and in many cases it is found that they receive more grace than we do.

Not only does Master protect our children, but He also protects every satsangi. He does not care about His own life, but He cares about the life of the satsangi. But it is a matter of understanding. Many times we do not understand how Master has protected us, because many times He Himself appears but many time He helps us through other people. But we people lack in understanding and we do not always realize and appreciate the protection of the Master.

When the Bagga family moved to Canada, it was a new thing for them since they had never traveled so far. Many people had told them it would be very difficult for them to face the immigration officers and moreover since it is such a long journey it would be very difficult for them because they didn't know whom they would meet and all that. So they were somewhat afraid, but since they had so much faith in the Master when they reached safely and happily to their destination Hiralal, the head of the family, sent me a tape saying, "You say that Saints do not perform any miracles, but how can I believe that when I have seen this miracle happening in front of my own eyes? All along the journey Master was with me, and everywhere He protected me, everywhere He came to help me, and He rescued me. So how can I believe that Masters do not perform any miracles?" So I mean to say that those who have so much faith in the Master, they say that Master appeared to them whenever the help was required.

The main thing which Hiralal sent in his taped message was, "You say that Saints do not perform any miracles, but I say that

there is nothing else Saints do except performing miracles."

But Saints do not glorify their own selves; they always say, "It is all the grace of our Master." They give all the credit to their Master.

So I hope that all those who have children will teach their children about the love and sympathy of the Master.

*Since we're your children will you tell us a sweet love story of Master Kirpal?*

You should read *Sant Bani* magazine because I think that every issue is full of the beautiful love stories of Master Kirpal — Who Master Kirpal was and how He came into this world to shower grace.

Whatever I say in the Satsangs is like telling stories of Master Kirpal, and the new bhajans which I have written are all like stories of Master Kirpal because they are written in the glory of, in the praise of Master Kirpal. All the bhajans indicate that one cannot describe the glory of his Master in His full capacity because this is a matter of experience. Even though Saints and Mahatmas have tried Their best and have written so many books, so many poems and so many bhajans to describe the glory of Their Master and to sing the praise of Their Master, unless we go within we cannot realize what our Master really is; we cannot know the real value of our Master.

In the new bhajans I have tried to tell more about the blessings and the grace received by this poor soul from Master Kirpal. And in all the bhajans I have tried to describe this poor soul as the suffering one. I have said that I am the suffering one, and I am being tormented by the pain of separation; will You not shower Your grace and lift the pain of separation from this suffering soul? In all the bhajans I have always tried to express the sufferings and pains which a disciple has after the separation of the Master.

That Almighty Lord, that Living God,

that *Paramatma* was in the control of the Perfect Master Kirpal, and since He had so much faith in this poor soul He gave that Living God which was under His control to this poor soul and now day or night whether I am asleep or awake I am always singing and telling the stories of that Great Master. All the cells of my body are singing the praises and telling the stories of that Perfect Master Kirpal. And still the stories are not stopping; they are unending.

I hope that when you will fully understand the meaning of these bhajans, the love for the Master will awaken within you to such an extent which will be beyond your imagination, because these bhajans are full of love for the Master and full of humility.

Supreme Father Master Kirpal used to say to develop humility within you because God Almighty loves humility. He always respects those who are humble. God is the All-Owner, but still the Saints, the Masters, those who have come in this world with the order of Almighty Lord, are higher than God. You might ask that since God is the owner of all creation, who could be higher than Him? But this is a fact, that Saints who have come in this world in the will of God are higher than Almighty Lord. If anyone is punished by God, Saints can forgive that person because Saints have come in this world in the will of God as the loving children of God. Bhagat Namdev Ji says that if there is anyone who is punished by God, the Saint can forgive that person, but if any devotee of God binds Almighty God in the chains of Their love there is no one who can relieve God. Saints are the dear children of God, and whatever They want, God will do for Them.

*Could Master talk about when we come and spend these ten days with Him? Could He talk about the effect on our souls? I have heard that it ... [is] like when you're initiated and He takes away all your sins.*

This is a matter of great under-

standing. Kabir Sahib has said, "One moment of Lord Indra is worth more than twelve years of sitting by a well; in the same way one moment spent in the company of the living Master is worth more than doing Simran for fifty years sitting in your home." If a well supplies water for twelve years it cannot give as much water as Lord Indra, the Lord of rain, can do in one moment. In the same way, the benefit we get by just one moment's company of the Living Master is more than the benefit we would get of doing Simran sitting in our homes for fifty years.

Further Kabir Sahib has said, "When you go to see a Sadhu, don't take anyone along with you. Don't worry about what is going to happen next, and don't worry about anything which has happened in the past." Once you have started going towards the Master, towards the Saint, you should go on doing it.

At another place Kabir Sahib has said we should not give up the company of the Saint and we should try to follow His Path, because, as soon as He looks at us, He makes us pure and, when we spend time in His company, He makes us meditate on Naam.

Those who have been benefited by the company of the Living Master, what do they say? Kabir Sahib says, "Whatever I have achieved is not because of my reading, writing or doing outer practices. I have achieved all of these things because of the Satsang, because of the company of the Living Master." Kabir Sahib had a lot of knowledge. He knew all the four Vedas, but still He says, "I did not achieve all that I have accomplished by reading or writing. Everything which I have achieved is because of the Satsang."

One moment, even half a moment or even half of a half moment, whatever time you spend in the company

of the Sadhu, Kabir says that it will cut millions of your sins.

Guru Nanak Sahib says that living without the company of the Sadhu is useless.

We pay off a lot of our karmas, a lot of our sins, just by having the darshan of the Sadhu. When we sit in front of Him, whatever He speaks from His mouth, whatever sweet words He speaks are good for us; they are like advice. We come to know about the benefit of all these things only when we go back to the Real Home. But then we repent and say, "If we had known that the company of the Living Master was so valuable, we would have done it always."

Master Sawan Singh Ji used to say that God is not unjust. If we spend money in a bad cause or if we spend time in a bad cause it is counted as our bad karma, bad deed. In the same way if we have spent money for a good cause or time in a good cause, it will be counted as our good deed.

I say this to every dear one: You have got this opportunity of making this holy trip because of a lot of grace of Almighty God and you should never forget this holy trip; because in this holy trip you come to see a person who has real sympathy for you.

Yesterday also I talked about the company of the Living Master, about the Satsang, the company of good people, and today also I said a lot about spending time in the company of the Living Master. As we need food, and as the Naam is the food and water of our Life, in the same way the Satsang also serves as the water of our life. If we do not spend time in the Satsang, if we do not have Satsang in our life, we cannot get the inspiration

to do the meditation and we can never do the meditation of Shabd Naam. Satsang is like the fence to protect our meditation. If we do not go to the Satsang, if we do not spend time in the company of the Living Master, we can never know whether we are doing right or wrong.

Guru Nanak Sahib says, "Brother, listen to me. I will sing the praise and the qualities of the Sadhu. By going in the company of the Sadhu you become free from all kinds of dirt and become pure."

Once in Sant Bani Ashram I commented on Kabir Sahib's hymn in which He started from one minute without the company of the Master and went on increasing up to one year, and then finally He said that if one does not have the darshan of the Master at least once a year the connection between him and the Master is cut off. Guru Nanak Sahib has said, "I do not get satisfied even after seeing the body of my Master always. The body where Almighty Lord is manifested, the glory of it cannot be described in any words." Guru Nanak Sahib says, "He by seeing Whom we get liberated, how can one sing His Praise?"

So I always say that you should never forget this holy trip. You should always go on praying to Almighty Lord, to the Master, that He may give you another opportunity to come here.

Those who get the interest from having the darshan of the Master, they cannot be stopped by anyone. Master Sawan Singh used to say that those who are shot by the bullet of love, they do not remain useful for their homes, for their families. They throw away all the account books and they will not deal with any business.

# My Soul Is Dancing Anew

O! Beloved Kirpal Ji,  
Once You found me  
and called my soul  
to Your perfect refuge.

You decorated my heart  
with the ribbons of Love  
and over my head  
Your protective Grace  
never has fallen short.

You are the Lighthouse  
of my soul.  
Without You  
this fragile barque  
in the waters of the world  
tossed by the mindstorms  
how can it come safely  
to Your shore of Naam?

O Beloved Baba Kirpal Ji,  
after your departure  
adrift, this dirty one  
was lost again  
and sank to the bottom  
of the worst terrifying darkness.

Yet, Your merciful Love  
at the second coming  
in the new physical form  
with glorious continuation  
Sant Ajaib — Sant Ji  
You pulled my soul out  
from this devastating condition.

Your Own Eye,  
through Ajaib's guidance  
and His unforgettable darshan  
in happiness — my soul  
danced one more time.

But, O Sat Purush,  
in the midst of the wedding  
my heart was left in pain  
like a widow crying  
without her beloved Husband.

Down into the volcano  
of my mind I fell again  
the lava of wrongdoing  
covered my soul.

My whole being wept  
no life in this body  
only misery filled up my mind  
and death  
was my companion shadow.

O, Param Sant Kirpal Ji,  
at the third coming  
my soul is seeing both:  
Your Eyes and Sant Ji's Eyes  
in the Eyes of  
Sant Sadhu Ram Ji  
the great meditator  
the perfect Gurumukh.

Your Love and Grace  
is awakening my sleeping soul  
making her once for all  
to dance at Your holy  
and most sacred Feet  
doing simran and meditation.

Thank you my Lord  
for your Grace!

— Cres Cuellar



*Sant Sadhu Ram Ji, March 2003, Delhi*

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# The Fire of Longing

## Sant Sadhu Ram Ji

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*The chakvi bird does not desire  
sleepy eyes; without her Be-  
loved, sleep does not come.  
When the sun rises and she sees her  
Beloved with her eyes, then she  
bows low and touches his feet.  
If I please the Beloved, then only the  
love will be rewarding.\**

I bow millions of times at the feet of Satguru Sawan Singh Maharaj, Sant Kirpal Singh Ji Maharaj, and Sant Ajaib Singh Ji Maharaj. Dear ones, He has given us the opportunity of singing His praises and the praises of the Almighty Lord. This is a short hymn of Guru Nanak Dev Ji. In His hymn Guru Nanak Dev Ji gives the example of the *chakva*\*\* bird. The male and female *chakva* birds they do not stay together in the night, they stay apart. In the morning they get together and meet each other. This is like the story of the disciple and the Guru. When the disciple becomes separated from his Guru, he remembers his Guru with yearning and lovingly craves to meet Him.

Now when we close our eyes it is dark. Guru Nanak Dev Ji has also writ-

\*This hymn of Guru Nanak Dev Ji is from Gurbani (Malhar, Mahala Pahila, Astapadia Ghar 1, p. 1273).

\*\*The sheldrake or Brahminy duck (*Anas casarca*), is traditionally said to be separated from its mate at night.

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*This Satsang was given at Village 4LM,  
Rajasthan the afternoon of April 3, 2003.*

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ten that, when it is dark in the heart, it is because the lotus of the soul has become inverted downwards. So when it is turned downwards, the five demons drink the nectar and overpower the soul. When the Master gives us His grace and simran, then with the help of simran the lotus can again be set upright. It is just like when you have a vessel with its mouth turned downwards. When it rains, no water will collect in that vessel. If the mouth of vessel is turned upwards to the correct position, then, if not in the first rain, then in the second or third rain the vessel will become filled with nectar.

Mira Bai has written that the one without a Guru remains thirsty, and the one who has a Guru drinks cups full of nectar. Dear ones, we can have peace only after drinking the nectar. As long as we do not drink the nectar, our mind does not get stilled. The desires and cravings for this world remain with us, and they keep on increasing. We keep going from one place to another in this world. But we neither develop faith in anything, nor do the worldly desires get fulfilled. The whole world is behaving like this. Nobody has trust, and no one has been able to quench their thirst. Kabir Sahib also writes that as long as the soul stays within the realm of the mind, then the mind remains under the control of the sense organs, and the sense organs remain under the control

of the desires.

Now the mind takes the soul in the direction in which it [the mind] is inclined. Kabir Sahib also writes that if our intellect gets attracted to the Almighty Lord, then the mind develops an inclination towards the simran, and the sense organs will be inclined to follow the mind. When this happens, our work can be done correctly. As long as the mind does not get involved in simran, the mind remains strong and overpowers anything it wishes — including the soul. If the mind can be involved in the simran, then everything falls into its rightful place.

What do the Sant Satgurus do? The mind is mischievous. In this way the habits of the mind and the monkeys are similar. They [Satgurus] join the mind with the simran; once that is accomplished, everything else flows naturally and takes its own place. When everything takes its proper place, then the way to liberation gets opened. Guru Nanak Dev Ji also writes, "The door to liberation is very narrow, one-tenth the size of a mustard seed." So we have to become very small, one-tenth the size of a mustard seed. Mind can become small only with the help of simran. Kabir Sahib has also written that we have to become finer than the fraction of a hair. Then we can find the door to liberation.

Satguru Ajaib Singh Ji also writes "Dear ones, the lover of the Guru makes his mind humble." Sant Ji says, "Speak softly, and bow before others." When we speak softly, bow before others, and join ourselves with the simran, then a road six-feet wide opens before us. Kabir Sahib also writes, "[On that path] you can come and go easily." It

becomes easy to come and go. Because the mind is the culprit, once it becomes joined to the simran, then we can easily find the path of liberation. As long as the mind does not accept and unite with the Shabd, it cannot meet the Lord. It keeps on saying, "I am the doer. I am clever and whatever I do is correct." So long as the mind does not become harmless, it cannot do simran. We can do simran only after the mind becomes harmless.

Guru Arjan Dev Ji also writes "Lord Almighty, I have come and fallen at Your door. Please have mercy on me." In His writings, Guru Nanak Dev Ji also offers this prayer before His Satguru: "I am a great sinner, and You are the forgiver. Only You can forgive me, so You please forgive. The sins that I have done are as vast as the water in the ocean, and those are only the main sins that I have committed. I have been committing sins and doing wrong deeds through so many births, that the sins which I have committed are countless. O Sat Purush Shabd, You have the power to forgive those sins." Bulleh Shah also writes that he went to His Guru, who was an *arain* [a low caste Muslim farmer] and prayed and implored before Him, "O Sat Purush, if I had not done any sin or misdeed, who would you have forgiven? I have many bad qualities and that is why I am praying in front of You and making this request. O Sat Purush, You are the forgiver. I have come to You, so You please forgive me." The Naam of the Satguru is the forgiver. When the disciple prays and requests before his Satguru again and again, the Guru forgives the disciple and gives him the Naam. Guru Nanak Dev Ji also writes,

"Give us the Naam, which grants satisfaction. Then the desires of the mind will be fulfilled." The Guru teaches us the way to satisfy the hunger of the mind. The Guru teaches us love, devotion, and faith. Tulsi Sahib writes, "Forgiveness is the root of righteous, sin is the root of ego. O Tulsi, do not give up forgiveness, as long as you have life in this body."

Whenever we receive the Master's grace, then our mind does the simran. When the mind remains outside, it cannot sing the true song and cannot make the true prayer. When our mind gets attached to the feet of the Guru, then entering through the thousand-petaled lotus, it can sing the true song. Why does it happen like this? Those who have attached their mind to the Satguru — the One who has given us the Shabd — they have joined their mind with God Almighty. Then God Almighty listens to their prayers even before they compose them. Some mahatmas have written down their prayers, and some have not written them down. Satguru Ajaib, before leaving this world, wrote bhajans that have been published as a book. Dear ones, taking the cooperation of your mind, read any bhajan from that book. Whatever bhajan you read, think about it. Every bhajan is filled with the praises of the Guru. Each *bani* [hymn] is filled with the praises and greatness of the Guru.

Guru Nanak Dev Ji has also written that we should always call on the Guru, throughout the twenty-four hours of the day and night. Do not give your mind time to wander outside. Why not? Because mind is like a ghost; it is a very big ghost. Once

Satguru Ajaib was walking along the road with his mother. His mother suggested, "Son you should get married. This is the right thing to do." Ajaib Singh Ji replied to His mother, "Dear mother, if I find some man, I will get married." His mother replied, "My son, a man does not marry another man. A man marries a woman. You have forgotten, the woman gets married to the man." But such [Perfect Ones] have so much love and longing for God that They wish to meet God, and They wish to marry the Almighty Lord. The Shabd and the soul get married to each other. And when the Shabd and the soul get married, then the simran that we do maintains that marriage. Kabir Sahib also says, "After the marriage, wherever the soul goes, it will go with the Almighty Lord." The songs that are sung at the time of marriage in various languages say that the wife will go along with the groom. The soul came down from its true home into this "plane of death," and got lost. But after its marriage it will go back to its true home — you can call it Sach Khand, Anami Desh, or any other name that you wish.

The soul has been lost here. The soul does not get the right understanding until it meets a Word-Proficient and Word-Personified Guru. Only after becoming joined with Shabd can it get this right understanding. Kabir Sahib has written that we are unconscious and cannot see until we get the Shabd. He also writes that our mind does not cooperate because it is blind, as well as deaf. He says it is blind because it does not have the right understanding itself, and it is deaf because it will not accept what anyone else explains to it.





*Sant Sadhu Ram Ji, April 2003, Delhi*

It has both of these weaknesses.

This point is explained in one story about Durvasa Muni, who was the Guru of Lord Krishna. He was a great *rishi* [sage], and he was doing meditation in the forest. Normally, children are naughty until they get the good company of a Master. So some children [of the Yadav caste] dressed up one boy in a woman's clothes and tied a lump of iron to his stomach. They went to Durvasa Muni and said jokingly, "Who will take birth from the womb of this lady? A boy or a girl?" Now if we make fun of someone or criticize someone, what will happen? Guru Nanak Dev Ji writes that if we criticize someone, then our good deeds are added to their account and that person's bad deeds come into our account. So the *rishi* said, "Whatever comes out from this womb will end your dynasty." The *rishi* gave them a curse.

The children realized that the *rishi* had cursed them, and they felt very worried about it. They thought, "What should we do now?" So all the children thought they should untie that piece of iron from the boy's stomach. But since that *rishi* had done the devotion of God, how could that piece of iron be removed? They couldn't remove it. All of them tried their best to remove it, but the lump of iron was stuck on that child's stomach. What could they do? The *rishi* had cursed them. So they thought of another way to remove the lump of iron. They went to the river bank and started rubbing the lump of iron with a file. Most of the iron was removed by filing and by now ego had come into their minds. They thought, "What harm can that

curse from the *rishi* do to us? What harm can the *rishi* himself do to us?" Ego has done great damage to people and made them go into the hells. The place where those iron filings fell was very fertile and from that soil very sharp, broad blades of grass grew up. Taking those blades of grass as weapons the Yadavas fought with each other and destroyed themselves.\* Why did this happen? Ego can and does make us do many things and then it tells us, "Look at all that I have made you do."

What frightens the ego? The ego is frightened by the simran, it is afraid of the Lord. When we are attached to the Celestial Sound, then all the five dacoits — lust, anger, greed, attachment, and ego — become afraid. These five dacoits are plundering the entire world, and they do whatever they want. They are afraid only of that person who reads of the Shabd, who sings of the Shabd, who reads the hymns of the Guru, who sings songs in His praise — and who does the simran given to him by the Guru. They become afraid, and they don't bother that person. Kabir Sahib writes that when the constant simran of the Guru starts within the body, then those five powers or dacoits, appearing like human beings, depart from that body. They inform us that they are leaving, and we

\*The Yadavas held a wedding feast on the bank of that river. They became drunk and started to argue with each other. Finally, taking those blades of grass they fought with each other and cut each other to pieces. Sant Ajaib Singh tells us that it is said 56 krores (560,000,000) of Yadavas died in that fight, as a result of a practical joke played on Durvasa Muni. (*The Two Ways*, Sant Bani Ashram, 1985, p. 93)

see them leaving. When they go out of the body, the master of the house [the soul] wakes up.

We are all sleeping. What is the nature of that sleep? Bulleh Shah writes that we are awake to the world, but we are asleep towards God. When Bulleh Shah went to his Guru, he asked, "Tell me the way to meet God?" Bulleh Shah had been a priest of the mosque for forty years. He was a learned person. So Arain Sahib\* thought, "If I give him some bookish knowledge, it will take a lot of time. Why not give him knowledge quickly in a couple of words so that he can accomplish his task soon and become successful." At that time, He was transplanting onion seedlings, so he said, "Bulleh Shah, what is the difficulty in finding God? Take your attention from here, and plant it there." Bulleh Shah was very wise. He understood what the Guru wanted to explain to him. To meet God we have to divert our mind from the world and direct it towards the simran. This can be expressed in a few words. The Guru was giving the example of onions. We transplant the onion seedlings from one place to another, and they become green and start to grow again. Now we are sleeping, we have to be awakened to the simran and the Guru. The Guru has given us the Shabd, and we have to awaken to it.

Kabir Sahib writes, explaining the ways of the worldly person: "Half the day is spent in eating, and the other half is spent in sleeping." Kabir Sahib

also says, "When Kabir awakes he cries, seeing how Kal, the Negative Power, is roasting and eating the jivas who have forgotten the Lord." Every moment around 100 thousand jivas are being born into this world, and the Negative Power is devouring 125 thousand jivas. The Negative Power is eating almost the same number of jivas as are being born. This world is like a rest house at the train station. From the station the same number of people keep arriving and departing. This rest house of the world has never been closed before, nor can it be closed now. We can't close it now, and it won't be closed in the future. It has been started by God Almighty. We can only find the way to God while living here in this rest house.

Satguru Ajaib used to give the example of a rider who brought his horse to have a drink of water. Previously it was common to use a water wheel\* to raise water from a well [and the mechanism was noisy]. Since the rider wanted the horse to drink the water, he told the operator of that well to stop that wheel [because his horse was frightened by the noise]. But the operator explained that if he stopped the wheel, the water would also stop. Then the horse would not be able to drink the water and his thirst would not be quenched. In the same way, when we do the simran, we say that we are bothered by noise and distractions all around us. But whoever has succeeded

\*Since Inayat Shah, who was Bulleh Shah's Guru, was of the *arain* caste, Sadhu Ram Ji is referring to Him as "Arain Sahib."

\*Sadhu Ram is describing a Persian water wheel. A series of buckets are attached to a wheel over a well. As the wheel turns the buckets dip into the well beneath, take the water, and pour it into a canal or tank.



*Sant Sadhu Ram Ji, April 2003, Delhi*

in doing the simran and the devotion of God Almighty is so absorbed in love for the Master, that all the noise and the distractions do not bother him. He is never aware of the distractions and whenever he wants to meet God Almighty, he can do so easily.

We people desire name and fame. We try to be clever in the world; we want to show the world that we are something. No, dear ones, this love is not something that has to be shown to the world. This love is between the Guru and the disciple. But what do we do? We start telling the world about it. Instead of telling others, we have to use our voice to call to our Guru.

Now if two dear ones meet while traveling on a train, they may talk with each other lovingly, and they may develop love for each other. When the station comes one person gets down, and the other person travels on to another station. Then each one bids good-bye to the other. If the two dear ones get to know each other well, then they develop love for each other. They develop trust in each other. But the journey is not long, so how can this love last? Similarly if there is a shopkeeper, as long as he is in his shop he can give us the items we want. However, if the shopkeeper is not there and he puts an idol of himself in his place, then how can the idol give us the items we ask for? Idol worship is just like this. In the army, the officers — the subedars or some other officers — train the soldiers and make them march in parade. If we make an idol of an officer and put it in their place, can that idol order the soldiers to march in parade or teach the formations? No, dear friends, this is not possible. A living

person is required for getting any work done. Only a living person can teach any skill. A person who is educated can teach others. In the same way, a doctor who lived five hundred years ago or one thousand years ago cannot come and give us medicine since he no longer alive. Only a doctor who is living at the present time can prescribe medicine today and administer a successful treatment. Similarly, if we want to get our child educated, a teacher who lived one hundred or five hundred years ago cannot teach our child. A teacher living today can teach our child and give it a good education.

*Without Him, I cannot live in this world even for a moment, such is my hunger and thirst.*

*The lotus in the pool blooms naturally, seeing the sun's rays in the sky.*

*Such a love for my Beloved has grown in my heart that my light has merged into His Light.*

Guru Nanak Dev Ji gives the example of the lotus flower. It grows in the water of a pond or a lake. When the water level drops, the stem of the lotus also sinks down. In the months of Sawan and Bhadon\* the stem grows up accordingly, and the flower rises out of water. The stem stays in the water and takes its food from the water. The flower rises above the water and blossoms in the heat of the sun. Similarly, the devotees live in this world. They live in the world and have their food like the worldly people do. The Mas-

\*July-August and August-September according to the Indian Calendar (the rainy months of the monsoon)

ters also live in this world. Sawan Singh Ji Maharaj came in this world. He did the meditation, and He gave out the message of meditation to the world. He gave out the message of His dear Satguru. If we understand that even the Gurus live in this world and do the devotion, then we can also unite with the Naam and be saved from the pain of birth and death. Satguru Ajaib Singh Ji also gave out this message. He said that His Satguru, Sant Kirpal Singh Ji, had come into this world with great spiritual power and whoever had the desire for Naam could do meditate and go across [under His protection]. Who can help us become liberated from this ocean of the world? The Naam and the Guru. When the devotee has love, then that ocean of love breaks through all barriers and takes him across. Only love has this quality. Mira Bai was affected by love. She left everything and became united with the one Naam. When Guru Ravi Das initiated her, people abused and criticized her a lot. Because of public shame many people fall away from the path. Many times we get stuck in public shame and leave the devotion of the Master. We leave the Naam.

Anyone who forgets the Naam, who forgets the Guru, they can never find happiness. We should think about all this carefully before we receive the Naam initiation. Once we receive the Naam, than we should love that Naam and have love for our Guru. Then we can become free from sorrow. Otherwise, who knows if we may have to take another birth or not. The human birth has a very high status and is greatly respected. Every Saint and Mahatma has proclaimed that there is no

birth as good as the human birth. Once we get this opportunity, we cannot expect to get it again and again. It is the blessing and grace of the Sat Purush that He has given us this birth. He has given us this opportunity, so that by doing His devotion we can meet Him, become like Him, and become a part of Him.

*Without water, the rainbird cries  
out, "Piyo! Piyo! - Beloved! Be-  
loved!" It wails and laments.  
The thundering clouds rain down  
in the ten directions; without  
the raindrop its thirst is not  
quenched.*

There is a bird called the *papiha* or rain-bird. It does not drink the water from the rivers or the drains; it does not drink the water that has collected on the ground. It drinks only the water of the rain. It thirsts only for the *swati* drop\*. Once it drinks that rainwater, then it does not feel thirst again for twelve months. And it will never drink the water lying on the ground. Kabir Sahib also writes that once a *papiha*, when flying over the sea, became thirsty. It closed its beak, fell down, and gave up its life. It said, "I will not drink the water that has come from the rivers and the drains because it would be a stain on my caste." Friends, the Almighty Lord has given us a great grace. He has given us the Naam and the simran. He has taken up His seat within us in the form of Shabd. He is

\*Raindrops falling at the time when the moon is in the *swati nakshatra*, the fifteenth lunar house, occurring during the month of Kartik [October-November]

watching us and thinking, "How are my disciples progressing? Have the five devils — anger, lust, greed, ego, and attachment — made them fall down?" Those who have lust, anger, or greed cannot do meditation. Only some brave person can do meditation after leaving aside caste, race, and other distinctions. Because our mind starts following these five devils, they lead the it away from doing the devotion. And when our mind goes away from the devotion, then how can we be liberated? The mind needs to help us in getting liberated, but instead, it is taking us away. Only after getting attached to the simran can the mind leave aside the worldly activities. If we follow the five devils we cannot do the devotion. For example, if we have lust, then our soul and attention are pulled down below the eye center. But we have to rise above the eye center. We have to go to the planes above, but lust makes us fall down to a low place. Anger also drags us down. A person who gets angry loses his wits. When these passions make us lose our wits, then what do we hope to gain from them?

Swami Ji Maharaj also writes, "I did meditation out of fear. I had fear of birth and death. I was afraid that I might not get another human birth. I was afraid the Master might ask me about my progress in meditation, and then I would feel ashamed. How could I show my face to Him, or tell Him I hadn't done the meditation?" He is within us. He is sitting and watching. Kabir Sahib also writes, "The Lord is sitting on a high pedestal. He is observing every body and He gives to each one according to his deeds." If the Guru does ask us about our condition,

then with which face can we reply? We are encircled by the five thieves. The satsangis always pray before the Satguru. They place their prayer before Him saying: "Dear Satguru, please save me from these five thieves. You are the only one who can save me from them. I do not have the power to protect myself from them." So the disciple always makes this request before His Shabd Guru.

*The fish is born and lives in water.  
It gets happiness and pain according to its past karmas.  
It cannot survive without water for a moment.  
Its life and death depend on it*

Guru Nanak Dev Ji writes that the fish has such love for the water, that if you take it out of water, it will immediately die. Guru Arjan Dev Ji also writes that for those who have love for the Master, if He is forgotten even for a fraction of a second, then it is equal to the separation of fifty years. The lover of the Master says, "If I do not get the darshan of the Master, then I become like the black bee. I become mad." So our life can be successful only if we have such love for the Master. Once a man became happy and started praising a herd of sheep that was grazing in the distance. Someone asked him if any animal in that herd belonged to him, and he replied, "No, but one sheep belonging to my uncle is there." Just see how attached we are to this rest house of the world. But who is ours here other than the Master? No one. Kabir Sahib also writes, "There is no donor equal to the Guru in this world. Lust and anger have been imprisoned,

greed is also under His control." He says this because the Master gives us the gift of Naam. If we collect all the wealth of three worlds, still it cannot come close to the value of the Naam that our Guru has given to us free of charge. This is the teaching of all the Sant Satgurus. The Gurus who came in the past gave Naam free of charge, and those who come today also are giving it free of charge. The Lord's Naam is beyond price, and yet it is given free of charge. The teachings of the Master are given free of charge. We easily accomplish those things that require spending money. We can also become successful in meditating on the Naam of the Lord, which does not require any expenditure. The cycle of birth and death can come to an end. We can get real happiness and can be liberated forever.

We have forgotten the Lord, we have forgotten the Master, and we have forgotten the simran. Only simran can help us on the way. Only simran can give us happiness. The things that can help us at every step — the simran, the Naam, and the Guru — we have forgotten.

How much should we remember Him? Guru Nanak Dev Ji writes that we should remember the Master for twenty-four hours a day. We must keep the Master always before us. Throughout all the twenty-four hours, simran should be on our tongue. Then even in our dreams we will see the Master. When we speak in our sleep, we speak of the Master. Kabir Sahib writes that if someone remembers the name of the Lord even in dreams, then I am prepared to give my skin to make shoes for his feet. We can not repay His

grace or benevolence, even by doing all this. The Master comes only for our benefit; everyone else does things only for selfish motives. The whole world is stuck in self interest. Everyone considers us as their own only as long as we fulfill their needs. Once that need is fulfilled, then they part company with us. We do part company from our relatives — mother, father, brother or sister — in this very lifetime. This whole world is bound by self-interest. The Guru is devoid of any self interest. God Almighty sends the Guru, His dear son, only for the benefit of the souls who are suffering in the cycle of birth and death and who have the yearning to meet Him.

*The bride is separated from her  
Husband, who resides in His  
own country.*

*But He sends the Shabd through the  
True Guru.*

*She gathers virtues, and enshrines  
God within her heart.*

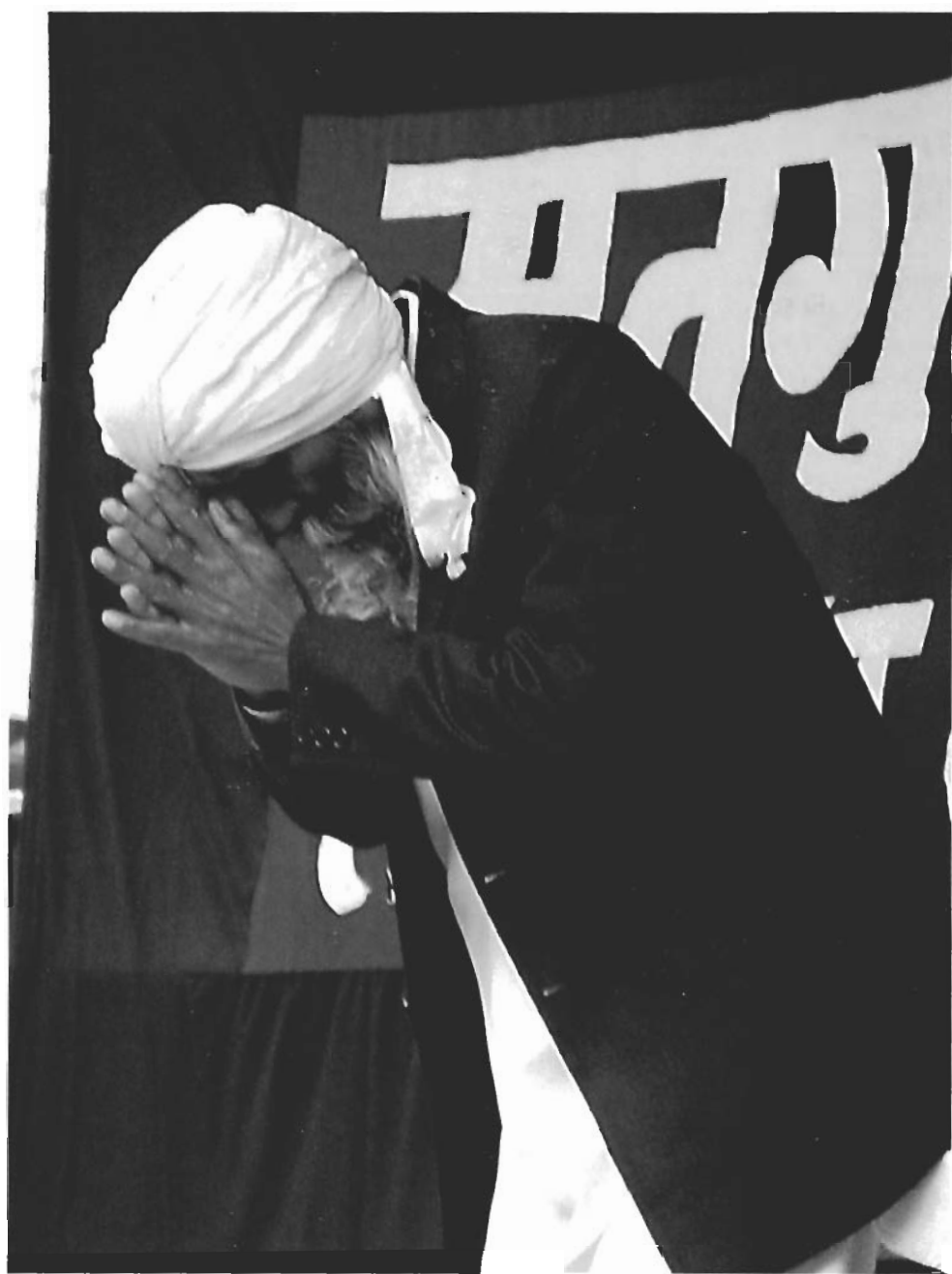
*She becomes happy doing his devo-  
tion.*

*Everyone cries out, "Beloved! Be-  
loved!" But only the one who  
pleases the Master attains  
Him.*

*Our Beloved is always with those  
who are true, by His grace He  
unites them with Himself.*

Dear ones, our mind is always doing the simran of one thing or another, either of the property, or some machinery, or of sons and daughters, or the simran of something else. Day and night continuously the mind is doing the simran. The Sant Satgurus give us the simran that They have earned





*Sant Sadhu Ram Ji, February 2003, Delhi*

Themselves after meeting the Almighty Lord, with the grace of the God and Their Guru. And They give us the Naam. Then the simran of the world is eradicated. Simran cuts simran. *Dhyan* [contemplation] cuts *dhyan*. We do the simran of the world and the worldly things, and we do the *dhyan* of the world. So we have to shift our attention from the world to the Daswan Dwar [tenth door]. That is our school. Sant Satgurus tell us to focus at the Daswan Dwar. The simran of the world has colored our mind. When the Sant Satgurus give us the simran that They have earned Themselves, then simran cuts simran and we can become one with the Guru. Now He gives the example of the ocean and a drop of water. When it rains, the water comes down in the form of raindrops. When the water is separate, it is called a drop, but when this drop goes into the ocean, it is called the ocean. Similarly when the soul meets with God Almighty or the Guru and becomes the form of Shabd, then it becomes one with the Guru. Kabir Sahib also writes that until the soul meets the Guru it says, "I - I," but once it

meets the Guru the "I" disappears and only "You - You" remains.

*He is the life within every soul;  
He permeates every jiva.*

*By the Guru's Grace, He has manifested in my home, and without effort I have become absorbed in Him.*

Now, slowly and steadily, the Guru's mantra [the simran of the five Names] and our soul become one. Only if we sacrifice our mind and body and obey the orders of the Guru can we achieve something. When the Guru resides in our mind, then it becomes a swan from the crow. The swan has to make a long flight, and it can become a swan only after it becomes one with the Shabd.

*The Lord, the Giver of Happiness,  
will take care of all your works.  
By the Guru's Grace, you will find  
your Beloved within your own  
home.*

*Then, O Nanak, the fire [of longing]  
will be quenched.*



Sant Sadhu Ram Ji, March 2003, Delhi

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