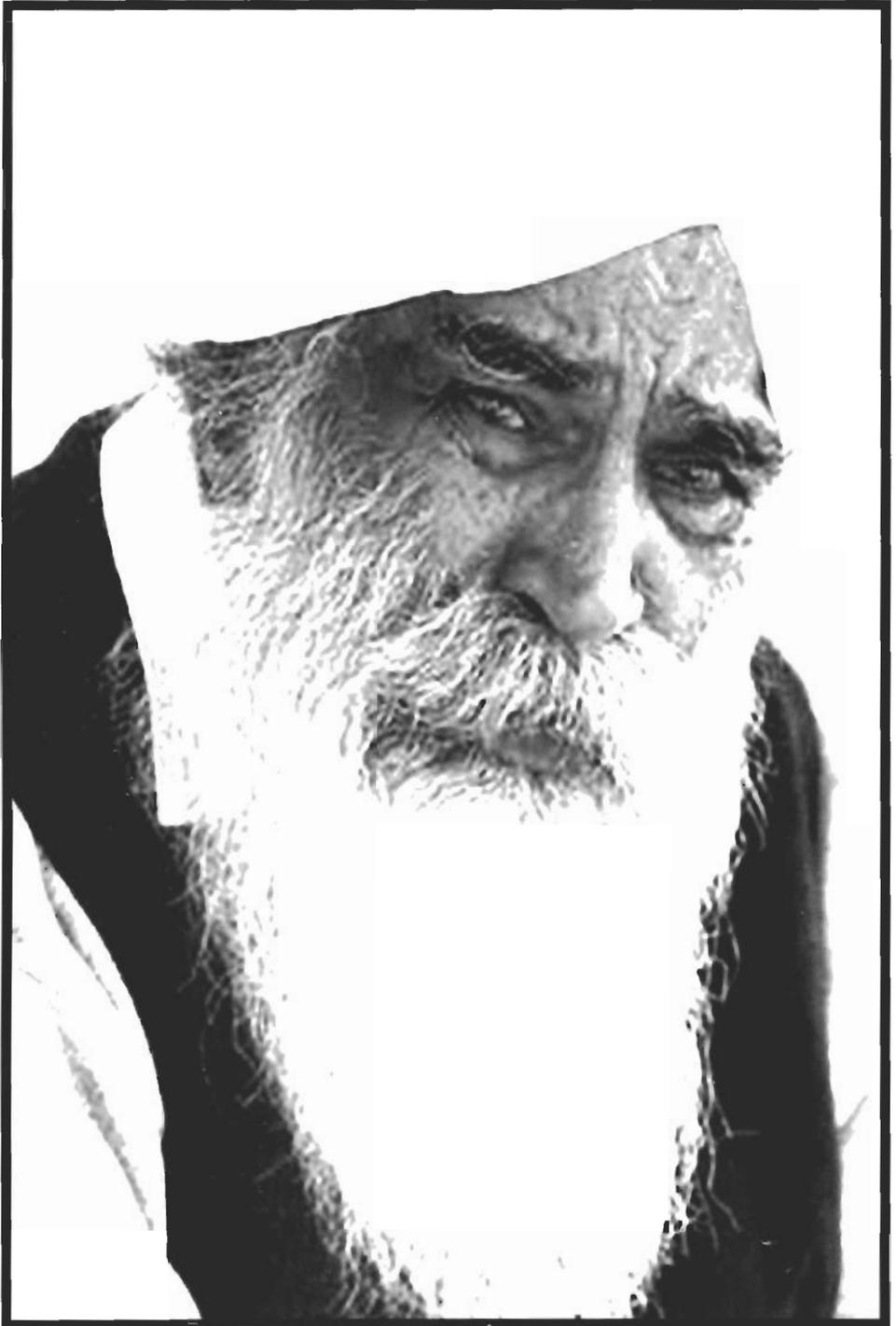


AJAIB SANDESH



Sant Sadhu Ram Ji

Jan-June 2004



Sant Kirpal Singh Ji

AJAIB SANDESH

Jan-June 2004

*Je Paras Hona
E Jindariye*

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Guru Amar Das
Bajhan

*Awake, Arise oh
Man the End is
Coming
O Mind! Accede
to this One Prayer
of Mine
The Hands at
Work and the
Heart with*

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A message, April 29, 1994

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*O Sleeping Man,
Wake Up!*

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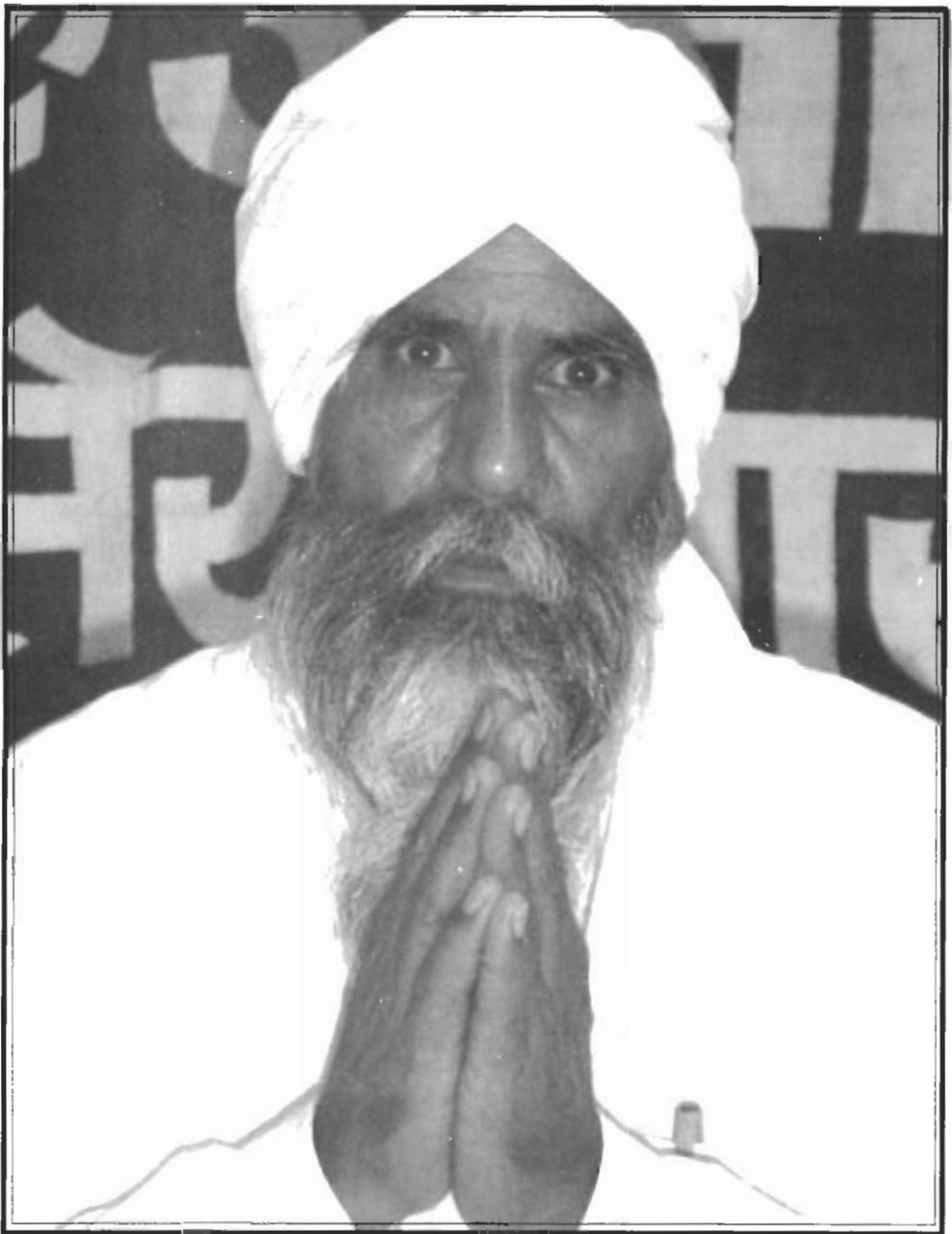
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Answers to Questions



Sant Sadhu Ram Ji, Delhi, 2003

Ajaib Sandesh is published every six month in New Delhi, India, for the purpose of disseminating the teachings of Sant Sadhu Ram Ji, of His Master, Sant Ajaib Singh Ji, and of the Masters who preceded them.

All efforts have been made to present this material correctly, however if there is any mistake still left then we ask for forgiveness

Bani of Guru Amar Das Ji
~Je Paras Hone E Jindariye~

Je paras hone e jindariye, padh Satguru di Bani (repeat)

*If you want to become the Philosopher's Stone,
O soul, read the Bani of Satguru*

*Aavo sikh Satguru ke pyareyo, aavo sikh Satguru ke pyareyo
Gavo sachi Bani, jindariye padh Satguru di Bani(chorus)*

*Come oh dear ones of the Satguru,
and sing the true Bani*

*Bani ta gavo guru keri, Bani ta gavo guru keri
Baniya sir Bani, jindariye padh Satguru di Bani...(chorus)*

*At least sing the Guru's Bani
as that Bani is above the others*

*Jinko nadar karam hove, jinko nadar karam hove
Hirde tina samani, jindariye padh Satguru di Bani...(chorus)*

*Those who have good fortune and grace,
in their heart dwells the Bani.*

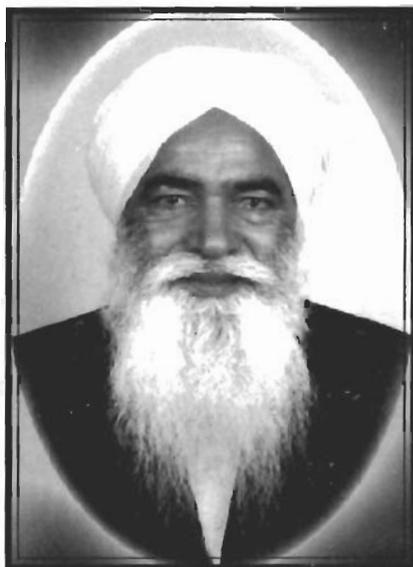
*Pivo amrit gada raho Hari rang, pivo amrit gada raho Hari
rang*

Japyo Satang pani, jindariye padh Satguru di Bani...(chorus)

*Drink the nectar and always remain in the color of God
As the rainbird remembers the water.*

*Kahe Nanak sada gavo, kahe Nanak sada gavo
Eho sachi Bani, jindariye padh Satguru di Bani...(chorus)*

Nanak says, "Always sing, as this is the true Bani"



*Awake,
Arise oh Man
the End
is Coming*

Very dear Sangat of my great Satguru supreme Father Kirpal, may the Grace of Hazur Sawan and Kirpal be always on you all and Their sweet remembrance be always in your hearts.

Supreme Father Kirpal used to explain that the wave of water and time never waits for any body. The time is running out of our hands, on its own and every second, we all are moving near that moment, which is called 'death'. About it every Saint and Mahatma, in His own style and words, has warned us, but we are such creatures that we do not pay any heed to it.

I also keep giving this message of this truth, as per the instructions of my great Guru, in the Satsangs, interviews and in the letters, that no one knows when, this body, which we are taking as to be our companion, has to be left.

Therefore we should do that work, or collect that wealth, which has to go with us and is helpful to us in the next world and *that work is meditation of the Shabd Naam, remembering the Guru, keeping the fear and feeling of Guru in our heart.* Though this is our most essential and our own work, but we are not paying any attention to it, we are absolutely carefree and are wasting our time in the sleep carelessly. There is a saying of Guru-bani: "Awake, arise oh man, the end is coming", the same thing Guru Sahib has also explained at some other place, "Wake up Oh traveler, why have you delayed." i.e. oh traveler, wake up, come to your senses and move the steps towards your destination.

Dear children, till now neither anyone has got happiness / benediction without the practice of Bhajan Simran and sacrifice,

in spirituality nor will anyone get in future. This is our own thing and supports us at the difficult moment, but it is really sad that it is not at all in our minds. Kabir Sahib was Almighty and was the first Saint in this world and He said: "O Kabir, I am the knower of the secrets of the Eternal Home and have brought the Message of the Lord". Still He spent nights remaining awake in His search wishing to meet the Lord Almighty and explained to us, "The entire world is happy, they eat, drink and sleep, unhappy is Kabir, He weeps and cries". Guru Nanak Sahib used pebbles as bed for eleven years while working towards meeting the Lord. Baba Jaimal Singh Ji tolerated hunger and thirst and tied His hair with a Nail while doing devotion. Baba Sawan Singh Ji used to do devotion for full nights and do devotion while standing. Master Kirpal did devotion standing in the ice cold water of river Ravi.

Dear children do not be under any wrong impression or doubt, without meditation and hard work you shall not get any place in the House of the Lord. Therefore, I request, pray, urge you all to start that now onwards, from today itself start giving time in meditation regularly. In the beginning, your

mind will not be with you, because it is not easy, but it is not at all impossible. The job of beggar is to sit on the door of the Master and seek alms, if we sit on the door of the Master forgetting the worldly business and attachments and cry, then the Master Who sits within us and watches our every move, He shall definitely listen to our cry and give us the fruit of our deeds. This job can not be done by lectures, gossip, organizing bhandaras, holding conferences or organizing big functions. This job of cleansing the Soul can be done by sitting alone in loneliness and praying before your Master humbly with respect and faith. By such effort you shall get the grace of the Master.

Hence children understand what I say, respect my feelings and come to your senses and definitely start on the job and Path given by the Masters Sawan and Kirpal from today itself, this shall improve my health and help in my work. I want to strongly repeat once more that from today onwards no dear one should write to me about your family disputes and other personal and health problems and if any such letter comes, it shall not be replied.

I have spent my whole life in search and remembrance of the

Lord, I tried many methods to get that thing, went to many places, met many saints and mahatmas, and visited many holy places. Meeting Baba Bishen Das and getting his company, receiving beatings and abuses and grace from him were links in the same process. He put the foundation of my spiritual life and I did meditation after getting initiated by him with his grace and help for 18 years sitting in an underground room and got its first experience. I was thoroughly impressed by the innocent and divine form of Baba Sawan Singh and I started loving Him from depth of my heart so much that till date I have not been able to forget it. That form went in my heart and got embedded in it. It was due to grace and gift of that personality that His spiritual son Lord Kirpal came 500 Kms away to my place on His own and when I said, "I do not know what to say, what questions to ask you", He replied that I have come finding empty place in the heart. I got the husband or the Master which I was searching for throughout my life in Master Kirpal and He put a ring in my finger. Dear children if we make place for Him in our heart, He shall definitely come.

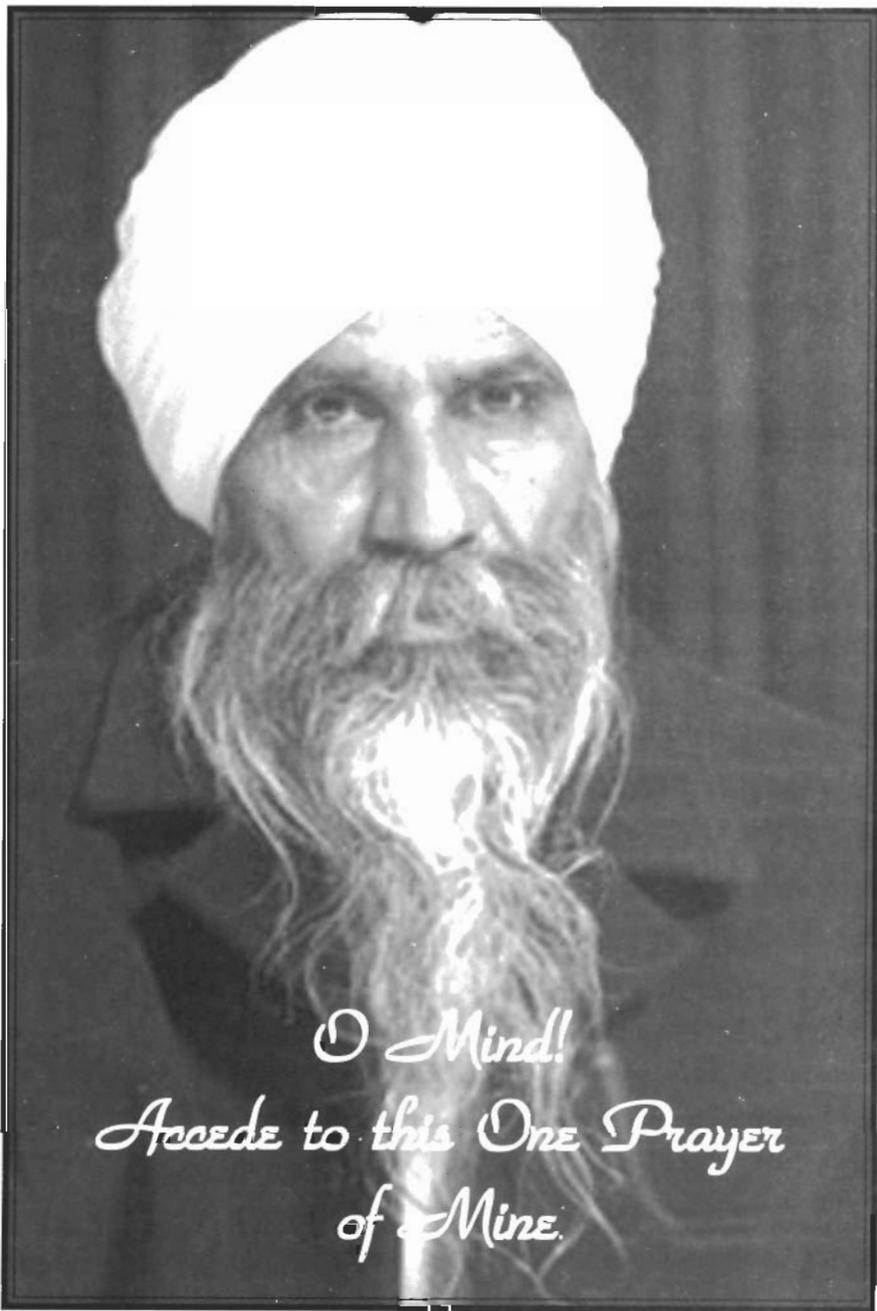
Dear children, I again have a heart felt desire and strong inspiration that while doing the

worldly duties you should please start the programme of meditation from today, because this is a subject of action and not talk. If you agree to what I have said even now, you shall start your journey towards your eternal home and one day reach your goal. My good wishes and help is with you.

Cleaner of shoes of Sangat

AJaiB singh

(Ajaib Singh)



7 *Sant Sadhu Ram Ji*
A Satsang of January 1, 2004

O Mind!
Arcede to this One Prayer
of Mine.

Bani of Swami Ji Maharaj

~Man Re Maan Bachan Ek Mera~

O mind! Accede to this one prayer of mine.
For lives together I have been your slave
and you have been my Master.

You are the acclaimed Master of the three worlds.
The three angels are your servants.

You exercise authority over Rishis, Munis, and all.
You have enslaved Jati (ascetics) and Sati (virtuous women).
Gods, human beings and Yogis are under your subjection.
Nobody dares disobey you.

You can entangle anybody in the world,
and you can redeem whomsoever you wish.
I have come to know your greatness.
Therefore, I request you.

Why do you remain imprisoned in the city of body
in this worthless country of darkness?

Satguru has told me to take the mind with myself
and proceed on the journey homeward at the earliest.

O my mind! I, therefore, request you
to ascend to Jagan without delay.
Give up pleasures of the senses.
Settle your account with them for good.

I have no better companion than you.
I am yours and you are mine.
Accept this advice of your slave.
Ascend to and dwell in Jagan.
You will again attain your real form.
Why suffer pain and pleasure here?

Perfect Satguru has shown the way
of returning home along with the mind.

I am Surat. I am in your power.
Without your help, I cannot find Shabd.
If you do not heed my word,
you and I both will have to abide in Chaurasi.

Be kind to me. Listen to my prayer.
Search for Dhun (Shabd, Sourd).
It is near at hand.

Let us both ascend to higher regions,
and dwell on the mount Sumer!

You stop there and rule there,
while I go to Radhasoami's abode.

I bow millions of times at the lotus feet of Sawan Singh Ji Maharaj, Kirpal Singh Ji Maharaj and Satguru Ajaib Singh. A bani of Swami Ji Maharaj has been taken from the 'Sayings of Saints'. The soul begs, requests, prays and appeals in front of the mind, "Oh mind, I have heard that you have three forms, Brahma, Vishnu and Shiva and you are known as the Master of three planes". Now since mind is very powerful, the soul has taken it to be God Almighty and Ram.

*"You are the acclaimed
Master of the three worlds.
The three angels are your
servants.*

*You exercise authority over
Rishis, Munis, and all.
You have enslaved Jatis
(ascetics) and Satis
(virtuous women). Gods,
human beings and Yogis
are under your subjection.
Nobody dares disobey you."*

Soul requests the mind, "Oh mind, the whole world is in your control. Human beings, mahatmas, all obey your orders. The whole world does whatever you command. You are known as Brahm. If the true and pure devotion of God Almighty is

done, only then you can be rightly placed in Brahm. Unless you do His devotion, you cannot cross this ocean of life."

Shringi Rishi and Prasar Rishi, following the mind, reached the place where the mind has its domain, and the mind made them fall. Kabir Sahib also writes, "kaga se preet laga kar hansa banega nahi re, shabad sang mil ke hansa tu ho jai re" "By loving the crow you will not become the swan, you can become the swan by becoming one with the Shabad." You can become the swan only when you connect with the Shabad and meet God. You cannot become a devotee until you have faith in Him. You are made up of five elements: air, water, earth, fire and sky but God Almighty is above all these elements. Now you know about many things which are visible, but what about the story of Parbrahm? You have no knowledge of it: where God Almighty lives, what He does, what sort of food He eats. If you accept Him and take Him as God Almighty, then your devotion can be completed. But as long as you do not accept Him you remain incomplete. Now the situation with the mind is that some days are spent happily and some are spent

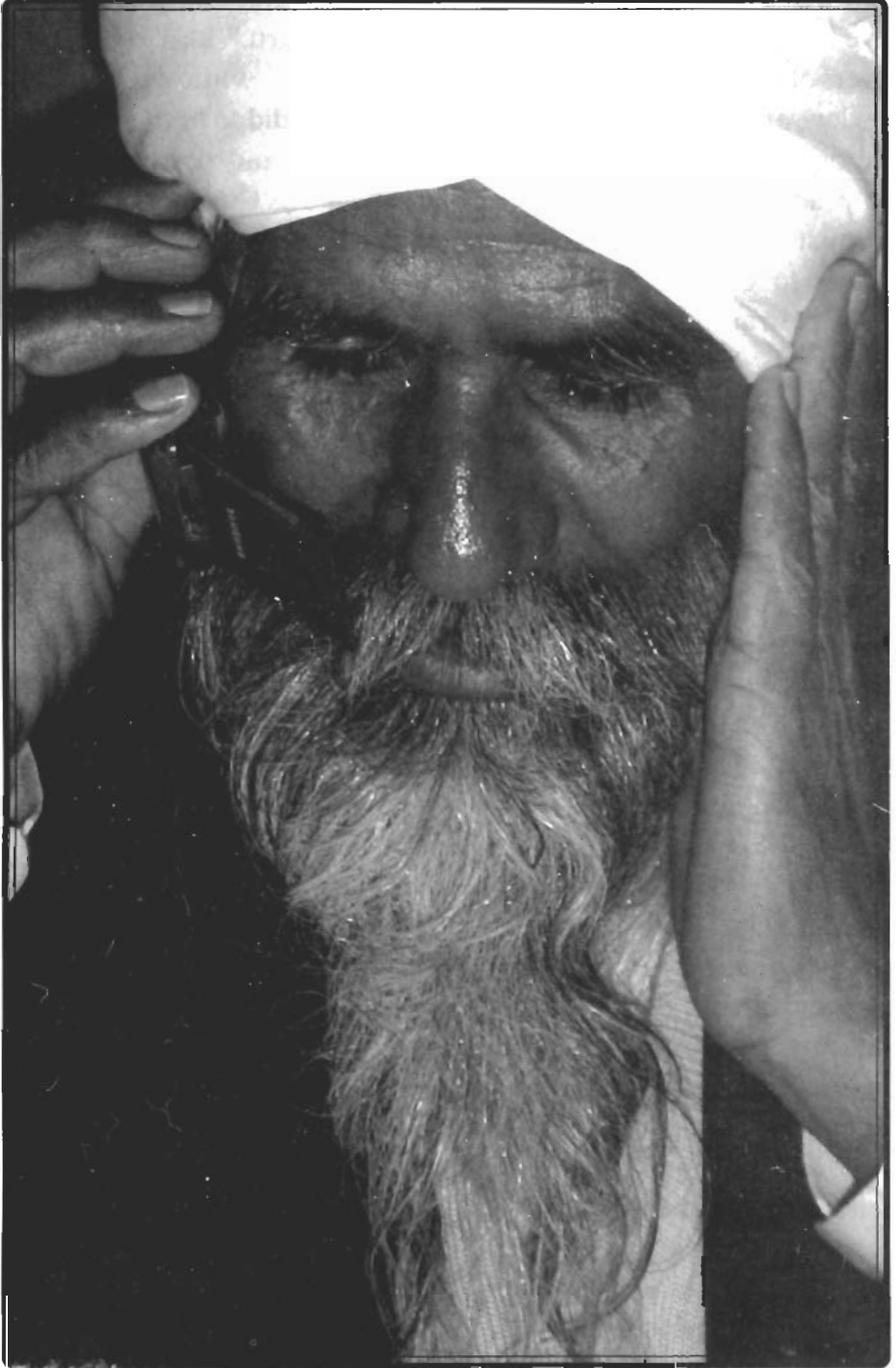
unhappy

Reading the history of Saints and Mahatmas, one finds that they had longing, renunciation, love and passion. They were the lovers of God. For the soul which has love and longing, until it gets the object of its longing, it has no peace and will do whatever it must for it. We go to holy places to get peace. We keep fasts, restrain and control our passions and donate to charitable causes. These are things we do just for the peace of our soul. Saints and Mahatmas write down their experiences, saying that they had no peace from doing all these practices. Satguru Ajaib also wrote that "I had done jaldhara (a difficult ascetic practice) and wore yellow colored clothes. If I could have had peace by wearing yellow colored clothes then I might not have searched further. I didn't get any peace by doing outer rites and rituals, so I continued with my search." Whoever has the peace of Naam, only he can say that he has real peace. Then he does not go anywhere, neither to pilgrimages nor does he do any rites and rituals. Whatever he has learned with his Guru's orders, whatever little experience he has, he shares it with others and tells them, "Dear ones your God is within

you. If you want to do the devotion of Guru, then consider this body, mind and possessions as of the Guru." Raja Janak did the devotion while ruling his country. He did so by offering his body, mind and possessions to his Guru. His Guru told him He could do the ruling only if he considered it to be the work of the Master. The work is not done properly if there is a slight change (from the Master's orders) here and there. If there is a fight, the attitude is, "What can you do to me?" But when we say things like this, it means that we do not have the will, support or order of the Guru in mind. When we speak to somebody, is He not in that person? Dear ones, He is residing in him. Right from the beginning I have known this.

Once the dear ones and devotees complained to me that our work was not being done and too many problems were arising. I told them just one thing: for six months maintain peace in your environment. Do not argue or fight with anybody. It is possible that God Almighty Satguru Ajaib Singh Ji might shower grace on us. They said, "Six months is too long, we can do it only for two months." I said "ok". Now two months is a very short time, but at least in the

Sant Sadhu Ram Ji



beginning the work was done. So in two months we came to know that our behavior and character was not up to the mark, because the mind is very egoistic. The mind is like a monkey. If we give roasted nuts to monkeys and there are some sticks near by, what will they do? The monkeys will fight with each other with the sticks and not even eat properly. So the nature of this mind is like that of a monkey. The mind either wants respect, praise and recognition or it will fight for it. Sometimes it criticizes and slanders. The one who has no pride and ego will neither criticize nor slander anybody nor fight with anyone. We have not come here to fight; we have come to meet God Almighty. This is not our country, it is the country of death. The soul is a resident of Sach Khand and it will go back to Sach Khand. What is the soul doing here? This world is like a guest house. The soul always wants to meet with its father, the Guru, but the obstacle is in our mind and our mind does not agree. Our mind has started considering itself as God. When mind considers itself as God, how will it pay heed to anyone? But God is different. He is not made up of flesh and blood. He resides in everyone in invisible Shabd form. Whoever has

longing, love and true renunciation in his heart, He gives darshan to him, meets him and talks with him.

We are enjoying the comforts and pleasures of world, savoring and relishing worldly things and experiencing the pleasures and happiness's of the sense organs. Dear ones, just as a sheath can carry only one sword and not two; we can either meet God Almighty or enjoy the pleasures of the world and sense organs. Sant ji said that worldly enjoyments and pleasures have made our body hollow and soft like a tambura (musical instrument), even though it might look strong and healthy from outside. We cannot make inner progress because we have destroyed the strength of our mind through worldly pleasures and enjoyments. But we can hope that sooner or later, Satguru will have grace on us and pull us upwards and give us some experience. From experience we come to know that the Lord Almighty has not died. He is alive because Shabd is immortal. It lives forever and always protects the souls. Whenever they (the Masters) came, they looked after and protected the souls. Satguru Ajaib Singh did devotion in His previous life and protected the

souls. When he was initiated by Maharaj Kirpal Singh ji, He started giving Initiation right away. He was complete after meeting His Master and in His presence he started giving Initiation.

When Satguru Ajaib Singh Ji left this human body and became one with Lord Almighty, it was not known where He was manifested and when He would appear. But as the Master showed to Maulana Room, someone always has the inner experience and it will be revealed. The one who is educated also teaches. Our own Bhagirath Ji knew that one day the work would be done, but didn't know when it would be done. He said he had clearly seen the person conducting Satsang wearing Baba ji's clothes. I said 'it is not known when, but it will definitely happen at some time in His Will.' Whoever has seen a bus but not the driver driving it, he has just seen the bus sitting there. It does not mean that he has seen the bus moving on the earth.

Many years ago, a girl from Shahjahanpur had experiences for seven years. She told people about the place where that Power is residing by making a map and shared that He stays alone in a one-story house at a place which is at some elevation

and quite desolate with no people around. She made three maps and gave them to the dear ones and told them to search for Him, and said, "From this point the distance is 16 kilometers where that Power is staying and you can go and meet Him."

Some Americans also knew that the place where the Power was residing was around 20 kilometers from there. But they didn't see the Power or talk with Him and they had no experience. So they doubted that the Power was there; that was their own experience. However, He was seen in the presence of Satguru Ajaib in Sampla. There is a photograph. Maybe you will get that photo some day, showing that someone has seen this in Baba Ji's presence when He was in the human body. Some souls get their experiences of things this way.

The Sangat cannot make the Guru. The Guru, the all Doer and God Almighty comes from the real home with the promise that He has the orders from God Almighty and He molds his life according to His orders. Whatever His order and will is, he is happy with it. Guru Arjan Dev Ji writes, "Whether You make him rule or beg, He will sing only your praise and talk of Your virtues. Do Your Simran whether you

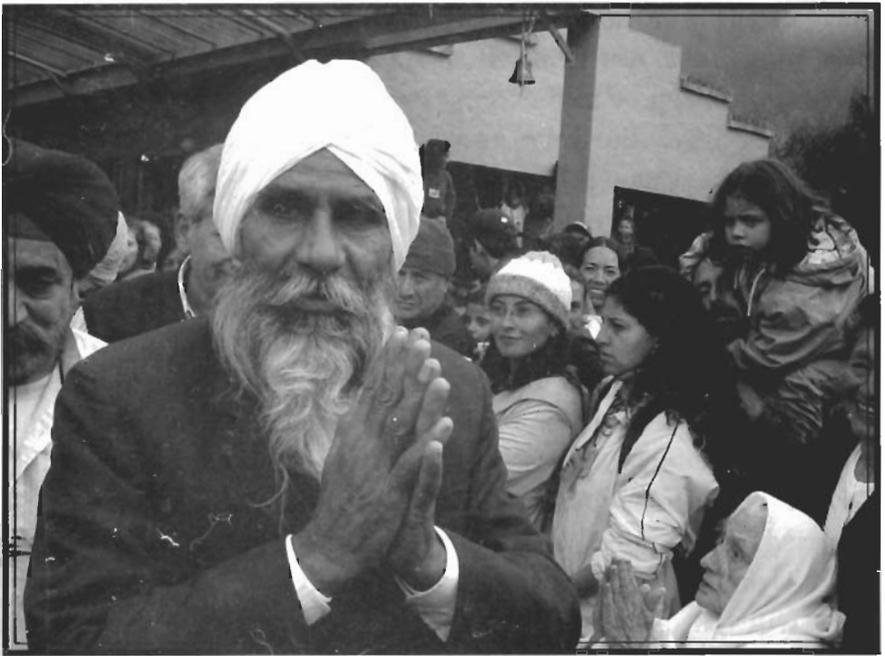
have met Him or not.” Because one may have not seen this before, what can be said except that they have the love and yearning? Their thoughts are not scattered in the world. They always feel sadness and stay aloof. They are unique in the world. They live in this world but remain isolated. Baba Ji used to say that right from their birth they do not enjoy the pleasures of the world. Maybe they’re married, with families, but their work is different and eventually they will tell us about certain things. They are like the water bird that lives in the water but when it flies its feathers are dry. They remain happy and satisfied with whatever food and things are available.

Satguru Ajaib Singh Ji came. He did not come for himself, but to liberate the world. His Guru said, “Wherever Ajaib Singh will reside, thousands of souls will get the grain and water at that place.” This work is all planned in advance and He makes it known through Somebody. He himself does not say anything. We come to know slowly about why He came. Brother, He came here for the souls. The soul longs and they come to take care of it. Even if He has not started the Naam Initiation, there is no doubt that He is giving protection.

The Naam Initiation may start later, but the soul has to be protected and taken care of, so He protects according to the order of Satguru.

Once when a dear one in Delhi had an accident, he experienced that Power protecting him there and he reached his destination. He sent a message that he wanted to come and meet me, but he was sent the reply that he does not have to come. He sent a second message, “I definitely want to meet.” He was told he didn’t have to come but some dear ones who have certain experiences cannot remain away so he came. During the day he came to Bhagirath’s house and started speaking. His mind was agitated so I told them to switch on the fans. He started crying and he was consoled. Sat Guru Ajaib Singh Ji used to say that such experiences are to be digested and not revealed.

Baba Ji never complained to anybody that he wasn’t able to do bhajan or that He was having pain. You can go through any Saint’s history; none of them ever made any complaint. Whatever happens, it is according to the laws of nature. One day Bhagirath Ji was with me when Master Ji (Ram Swaroop Ji) made preparations to leave the body and told his



family members that he was leaving. The family members started crying. Now one has to leave at the appointed time, but all of us have attachment with our home and family. So he said with tears in his eyes that he should get ready. I told him, “No, you remain seated.” He is sitting here now and you can ask him. Can any one save a life but the Guru? The doctor can give medicine for the five elements of the body, but life is not in anyone’s hands that he can save it. Whatever happens, happens according to the principles of nature. The son of Babu ji (Gurjant Singh Ji, Baba Ji’s pathi) was very sick and nobody could believe that he

would be saved. But Satguru Ajaib gave him a new life.

That Power, that supreme authority always works through Somebody. It was working in the past and it is working now. In the future also that Power will work. Guru is not hungry for the worldly recognition, respect and praise; He just obeys the orders of His Guru. When the dear ones from Delhi came, I asked Ram Swaroop ji, “Ram Swaroop Ji the dear ones from Delhi are coming, what should we do”. He said, “Stop them.” Then his daughter Draupadi said, “Uncle, we will do the meditation.” My reply was, “All this commotion is because of the meditation. If I had not done so much of the meditation, then everything

would have been all right.” I had faith in my Guru and He made it happen like this. He is the Doer and Almighty. He Himself sits inside and makes one do the meditation. We all talk about it but how much meditation do we do? How much are we attached to the Shabd? We have doubts but did we ever unite with the Shabd? Did we ever see any scenes inside?

Sometimes we say that the Guru has become a Guru on His own. No dear ones, these are His orders. I did not know the dear ones from Delhi, nor did those dear ones know me. I was a small laborer and was looking after myself by earning as a daily wage earner. Who could ever imagine my going to foreign lands? The first time I went on a tour to four countries. The souls were longing and burning because of so much delay. All this is the order of the Guru. The second time I went on a tour of seven countries and many shared their experiences of where that Power is working.

Yesterday a letter from a dear one came. He wrote that he is an initiate of Kirpal Maharaj but he wasn't able to believe; he didn't trust. Then he was shown a vision with my name being written out. Then a second letter came. Baldev Singh, (Baba Ji's

translator) who is present here, read the letter. He had developed trust by seeing that not just one but many are having the experience of the Guru. His grace and Will is wonderful and unique. He Himself does everything. “He is the doer, there is nothing in the hands of human beings.” Dear ones, He Himself does everything and there is nothing in the hands of human beings that he can meet God. He Himself showers the grace, He does the meditation of Naam and He gives the message of Naam.

In Gurbani it is written, “You yourself spread the mats and you yourself spread the message.” He glorifies Himself on His own, brings the Sangat together, gives them food and blesses them. There is only one God, not four or five. In His view all are equal. Baba Ajaib Singh Ji used to say, “I have made five different places during the different tours and I go to five places to do the Satsang”. In the presence of Baba Ji, it was seen that many Satsangs were going on at the same time.

Once Sant Ravi Das was doing Satsang and a short distance away another Satsang was going on. When some dear ones went to the second Satsang and saw what was happening they said, “Master, there is one person giving Satsang but it is going on at two places. We are

confused.” He said, “What you are saying is right, but it is better to remain quiet.” So what do they do? The greatness is the Master’s, the work is the Master’s and souls are the Master’s. To whom must they show or prove in this world? They have not come here for show. They come for the souls, to explain and convince the soul and take it to Sach Khand. They have only one work, dear ones. They do not come here to show their power, they only give the message of the Lord. The souls have been separated from the Almighty. They give Satsang to make them unite and tell them, “Dear ones you have forgotten, this is not your country, the food you are eating is not yours, and the creatures are eating one another.”

Kabir Sahib writes “Sinners where is peace in sin, once a bundle of sins is on your head, what is the use of repenting then?” We live day and night in sin. We eat two grains of wheat, but soul is in that also. We do not repeat His name, we don’t do His Simran. How will we wash off our sins? The sins cannot be washed out this way. Day after day we commit sins.

It says in the Gurbani “Clothes become dirty by urine and toilet. They can be cleaned

by soda, soap and water. This mind of ours which has become dirty can only be cleaned by the Naam.” Our mind which has become dirty will become clean and the mirror of the mind will be cleaned and then we will be satisfied from within.

There is a reference to an incident from the writings of Baba Sawan Singh Ji Maharaj. A dear one was asking questions: When will the earth perish? When will the final destruction of the universe (Grand Dissolution) take place? When was the earth made? He said, “Dear one, let us both sit for meditation. You yourself go within and ask this question and you will be satisfied.” Now who wants to sit for meditation and go to that much trouble and pain? We are busy asking questions outside.

*You can entangle anybody in
the world,
and you can redeem
whomsoever you wish.*

*I have come to know your
greatness.*

Therefore, I request you.

Soul tells the mind, “If someone lives according to your orders, you give some happiness, but if someone makes you angry you give him hell. You get very bad deeds done. Now I have my

perfect Master, so let us both go to Gagan Mandal and finish the suffering of life and death. I am not happy from following you for so many births. If you do not do the devotion of Lord Almighty and don't do the Simran, then I cannot go to the higher planes within. That is why I request to you, pray to you, urge you to do Simran so that we are saved from the sufferings. If you are not satisfied by now with worldly pleasures, you will not be satisfied and you will take birth as a snake, a donkey, a dog or some other creature. So what is the advantage? You have suffering and I also have it."

*I have come to know your greatness.
Therefore, I request you.*

*Why do you remain imprisoned in the city of body
in this worthless country of darkness?*

In this city of the body, the soul is enslaved and is crying and seeking the Lord Almighty. "Oh God please have mercy, please finish my cycle of life and death, because I continue to take birth and die again and again."

Shjo Bai writes that in one death one has to suffer the pain equal to the pain of stings of one

thousand Scorpions. In just one life and death cycle, we have to go through so much pain. When one goes through all this pain then he goes in the refuge of Saints, because he is caught in the cycle of life and death. Maybe just once a soul gets the birth as human being. Thereafter it might get life as a tree, a mountain, a water creature, a bird or an animal that moves on the earth. It wanders in different forms of creation.

Guru Ram Das ji also writes "Every time you take birth and die you suffer." If you lose this human birth, you may not get it again.

*Why do you remain imprisoned in the city of body
in this worthless country of darkness?*

*Satguru has told me to take the mind along
and proceed on the journey homeward
as early as possible.*

Swami ji Mahraj says, "Bring the mind along because your soul has become weak and cannot rise within." As long as the mind doesn't agree it won't do the Simran. When the mind agrees, then it will start doing the Simran. Sant Satguru Ji used to say that one type of



discipleship is on one's own, the other is from some one else's saying and a third is from seeing others and accepting it as good thing and saying 'I shall also do it.' As such, discipleship is of three types. Sikh is not a caste. It is someone who is dear to the Lord Almighty and is the son of the Master. Why is it thought that Sikh is a caste? Jat Sikh and other type of Sikhs are different types but a true Sikh is something else. Sikh means disciple. If a disciple molds his life according to the orders of the Master then he is His dear son, His disciple, his Sikh.

Sawan Singh Ji Maharaj writes in His book that Laila had love for Majnu. Laila's father was the king and he became

happy with Majnu. He announced in the city that if Majnu comes and asks for anything from the shopkeepers such as cloth, things to eat, money or any other thing they should give it to him. There was just one Majnu but when this announcement was made in the city, many 'Majnus' started going to the shopkeepers asking for things. The shopkeepers thought, "This is a difficult thing, the city is being ruined so let's go to the king." They gathered and went to the King and enquired, "How many Majnus are there?" The king said, "I'll ask Laila how many Majnus there are and tell you tomorrow."

When Laila was asked how many Majnus there were she said there was one Majnu. Then the king and Laila thought of what to do because the king had to give the shopkeepers the answer in the morning. So they announced, "Laila is asking for a piece of heart to be given from Majnu for the love of Laila." The moment this was announced in the town all the "Majnus" vanished and only one Majnu was left. He said, "Yes, how much of my heart is wanted?" Then Laila said, "You see, there is only one." Sawan Singh ji Mahraj writes in His book that for eating and drinking many Majnus were created. But dear ones, this is not the Path of eating and drinking. Kabir Sahib writes "Half the day is spent in drinking and half the day in eating." We spend half the day in eating and drinking and half the day in sleeping; when will we remember the name of the Lord? Guru Nanak Dev ji also writes "Jogi does not know the day or date, weather or the month, whatever the Doer does happens".

*Satguru has told me to take
the mind along
and proceed on the journey
homeward
as early as possible.*

*O my mind! I, therefore,
request you
to ascend to Gagan without
delay*

*Give up pleasures of the senses.
Settle your account with them
for good.*

Soul requests the mind to renounce the passions of the organs. You may have hopes for this body but this body is not going to remain. It is a rented house given to us for fifty or one hundred years. Once its time is over, where will you go? This body which has life cannot remain forever. The soul understands that the body will not remain but it has no say in the matter. So it requests and urges the mind to accept what it says so both the soul and mind can be saved from the cycle of life and death.

*Give up pleasures of the
senses.
Settle your account with
them for good.*

*I have no better companion
than you.
I am yours and you are
mine.*

Here the soul says, "I have made a friendship with You. You have become my husband, you have become my God. Now I have met the perfect Master who has

given the advice that I should come to the Gagan Mandal (sky within), along with my mind.” But now what happens? When we close our eyes, we see darkness within and nothing is visible. But when we go to the upper regions, there will be light equivalent to that of twelve suns. Here with just one sun we can see things. We see men, we see things—but when our light is that of twelve suns? Sant Ji used to say ‘whether a person has a turban or not, whether he is black or white, whether they are man or woman, there we’ll be able to see everything.’ So when we go in and see we will come to know that what we’ve been told is the truth and has been told by those who have seen. Whatever they say about it is not from what they have heard, because that which is heard may be untrue. “A knowledgeable person speaks what has been read from a paper. A Saint says what he has seen.” They see and then say—and they say after talking to the all Doer, God Almighty. The one who is educated can teach. But one who is uneducated, if you go to him what can he teach? He can’t teach. One who has eaten sugar candy can tell of the taste of sugar candy, he can tell it is sweet and can tell us its

other qualities. An American saying is that if you have eaten fruit of a tree then you can tell about it. So only after eating can we say, only after drinking the nectar of Naam we can tell about its taste. Sant Ji used to say that the Simran we do is food for the Soul. The food which we people eat is the food of the mind. He used to say, “Dear ones, fill up half your stomach with food, one quarter with water and keep the last part empty so you can at least breathe properly.”

When Satguru Ajaib Singh ji held a program of meditation, at that time Ram Swaroop (Master Ji) was there along with me. We used to sit at one place and do meditation. I told Master Ji, “My (inner) work is getting done, you also do yours.” He said, “No you get yours done and don’t tell any one else. Don’t tell me either, this is your work to be done.” Then Master Ji thought, “He does not know that inner experiences are not to be revealed. He might tell them.” But Baba Ji told me, “You can get your work done with an open mind and your work is getting done, but he doesn’t have to know of it,” so I remained quiet. But one kind or other of inner experience was there. After the Master (Sant Ji) met Ram Swaroop Ji several times,

He told him, "A man with torn clothes is with you, I do not know his name, but you should not leave his company. You should live with him." These were the words of the Guru. So Ram Swaroop said a lot of things to me but he did not leave my company. He also did not leave anything unsaid. Because I was a person who used to sow his fields, he used to say, "Get the work done in a bigger way. Why do you do it in small way?" Not only him but everyone in his family used to tell me this.

Once I brought Bhagirath Ji and I said, "Dear ones, one or two persons may be saying this." They said, "What are you talking about? We all say this." I respectfully said "ok." Then they said, "We will not give our land to you for work." I said, "I am making a request with folded hands, please allow me to work on your land, I have to do my labor there." Then they conferred among themselves and said, "You go to your home, we do not have to get the work done by you." Then with difficulty I worked elsewhere. Even now that dear one (Ram Swaroop Ji) is with us. Sometimes the Master has to make a big heart and bear what people say. For around fifteen years they did not let me come near them. They

also used to pour water from above for me. (Some Indian people do not allow their water container to touch the cup of a low-caste person.) I said, "Allow me come to your home sometime (perhaps for meditation or Satsang), but they used to say, "No, you have nothing to do at our home. Go and sit some where else." After fifteen years this spiritual work happened (people began to come for guidance). When they came to know about it they said, "Ok, He is good person." About that time, Bhagirath Ji came to the place where I was living alone. I used to sleep on the roof of the house, going up on a staircase. Bhagirath said, "Today I have to live here." I agreed respectfully and we talked about the Master. After talking he said, "Let us cook food." I asked if we should make one chapatti but then I looked at him and thought, 'He is a young person and one chapatti isn't enough so let us cook two chapattis.' We cooked two chapattis and chutney and other things. So we ate one chapatti, half each and then ate some more. He got so much intoxication from that food that it lasted overnight until the next day. Then his mother came to believe that 'this old man does magic to food.' So she said, "Do

some magic for me also.” After that, whenever I had food at their place she used to ask me to do the magic first.

It was all done by the Master, but I would say, “Bring the food” and it would be done for her. As a result of these events, things became a bit better with the people in that area. Only after seeing things like this do people understand. Otherwise no one wants to believe.

*I have no better companion
than you.*

*I am yours and you are
mine.*

*Accept this advice of your
dasi.*

*Ascend to and dwell in
Gagan.*

*You will again attain your
real form.*

*Why suffer pain and
pleasure hear ?*

Swami ji Mahraj writes that this is a city of happiness and sorrow. If four days of happiness comes we forget everything. If sorrow comes for two days we start blaming the Master that he has sent suffering to us.

When I went to America on my first tour, a dear sister came to me. She said, “Baba Ji, I feel that all sufferings have come to

me.” I said to her, “Daughter the suffering is from no one else, it is the result of our own deeds. If some one does labor for somebody and that person is not paid his due wages, how much his heart is hurt. We are getting the results of what we have done over many births.” When I got initiated from Baba Ji, my mother died after going through lot of sufferings. My brother also died after much suffering. We started wondering since we do not know how much suffering is in store. Master helps in that also, so that the weight of sins is reduced. Satguru Ajaib Singh Ji writes, “He reduces the gallows in to pin prick. He cuts the trap of attachments. Why do you worry? Kirpal worries for you.” What we have to worry about is Simran. We forget Simran and start blaming Him. If someone is to be hanged then He converts it to the pain of a thorn and it is paid off.

The inclination of the soul is always towards God. We create new karmas by getting attached in this world of death because the mind. If it is empty, it will criticize and backbite. Saints and Mahatmas keep their mind attached to Simran while earning their livelihood. Sant Satguru Ajaib remained in service of someone for three years because



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of a debt He owed to him from a previous life. Guru Nanak Dev Ji writes that this world is made up of give and take. Dear ones either something is to be taken from someone or to be paid to someone. If you take a loan from someone and pay it off, then the debt is paid and will not be asked for later on. But if rather than paying it, we make more debt and more goods are bought then new debt is created. But if you have only credits in your account then no one bothers you. This is the decision of the hand of the Lord Almighty. Guru Nanak Dev ji also writes "Oh man you are deceiving God and spending the day and night in sins." We deceive the Lord Almighty."

*You will again attain your real form.
Why suffer pain and pleasure here?
Perfect Satguru has shown the way of returning home along with the mind.*

Swami Ji Mahraj writes, "I have met the perfect Master and He has told me the secret. With Simran you can reach your home." Mind is part of Brahm and a resident of Trikuti. You will become Brahm upon reaching there. As long as you are below the eye center, you are in company of the organs of senses. Although you are Brahm, you have not become one and there is a difference. When someone becomes Brahmchari (celibate), he says,

“I shall sit alone on a cot.” Or he says, “If there is some cloth then it should be new; if it has been used by someone then it is not ok.” So he keeps finding faults. He says, “I am Brahmchari and the whole world appears to be lower and smaller than me.” But this is not true. When I got initiated by Sant Ajaib Singh Ji I came to know that He was called Brahmchari: the one who controls all his passions and becomes one with Brahm. Mind is the king of Trikuti. If it goes there, it can become Brahm. If a king takes things from his subjects and opens his hands before them, then he is not the king of his subjects. He is under them because he is asking from his subjects. Mind is like a king. He has enjoyed with his subjects, the passions, and given troubles to them. Taking food from the soul, it has overpowered it. It hasn't reached its home because it has forgotten its home. If a drunkard forgets his home and meets a wise man who tells him, “Come dear brother I'll take you to your home” and then takes him there, how obliged will he be? So mind has forgotten its reality, forgotten its home, forgotten its way, but it can go there by doing Simran. Nanak says, “Simran is the essence.” Only Simran will bring in our

attention and create unity. If we do not do Simran then how will we unite with Him? Our passions will spread and our next birth will depend on our attachments in this life.

*Perfect Sat Guru has shown the way
of returning home along with
the mind.*

*I am Surat. I am in your
power.
Without your help, I cannot
find Shabd.*

Swami ji Maharaj writes, “I cannot do anything without your help. We can unite with Simran only with your help.” Guru Nanak Dev ji writes, “Oh mind, unite with Simran.” When we go to a holy place or give donations for some holy cause, then we get some fruits of that. But if you do the Simran of the Master, you will get the benefit, merit and virtue of going to the sixty eight holy places while sitting at your own home.

*I am Surat. I am in your
power.
Without your help, I cannot
find Shabd.*

*If you do not heed my word,
you and I both will have to
abide in Chaurasi.*

Soul tells the mind, “If you do not accept my request, because you are spread in this outer world, you will go into the cycle of eighty four. What is the advantage of that? Let us go together to Master and seek forgiveness from Him. He is very graceful He will forgive.” If there is a thorny bush, we may put a cloth on it to dry. If we try to

to its request. “If you do Simran then you will be saved from all this suffering.”

*If you do not heed my word,
you and I both will have to
abide in Chaurasi.*

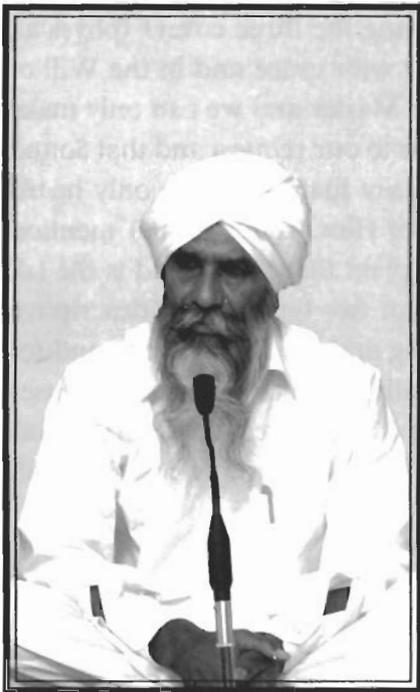
*Be kind to me. Listen to my
prayer.*

*Search for Dhun (Shabd,
Sound).*

It is near at hand.

Swami ji Maharaj says to mind, “Now you have grace on me and search for the inner Sound.”

Once Guru Angad Dev Ji, the second sikh Guru, was walking with his disciples. While walking He suddenly stopped. The disciples asked, “Maharaj why have you stopped?” He said, “I am listening to the Sound going on within.” All Saints have referred to it. It is within us. It is within the dacoits and also within the Sadhus. It is going on in everybody. God Almighty is present in every one, but we cannot listen without the Master. The Master tells us of the way within and then He himself takes us within. We cannot go within on our own. If we have faith and go in a bit, get up at 3:00 am and unite the mind with Simran, then the Master comes at 3:00 am with basket of grace.



remove that cloth suddenly, the condition is similar to that of our soul. It has become attached in all directions, in sons, daughters, society, possessions, property and country. The soul urges and requests and prays the mind to change its attachment and agree

So get up at 3:00 am and sit in meditation for three hours. Close our eyes and with our mind we should repeat the Simran and connect with Naam. Kabir Sahib writes, “Oh Mind, only some brave person of Lord shall change your habit. You remain busy in various types of intoxicants but oh Mind, only some brave person of Lord shall change your habit.” Hari is not name of a caste, it is the soul of the Lord. Soul calls and He waits for it.

Be kind to me. Listen to my prayer.

Search for dhun (Shabd, sound).

It is near at hand.

Let us both ascend to higher regions,

and dwell on the mount Sumer!

You will see clearly only after removing the three covers (physical, astral, causal) and this happens only with grace and in the Will of the Master. We do the Simran of the Master and we can only make requests of Him. Sometimes He listens to our request and that Sound is heard within. Sant ji also used to say that they have only heard the Sound who made the requests of Him. They (Saints) mention that Sound to their followers and explain that that Sound is the Ld. Guru Nanak Dev Ji writes, “Naam is of two types, one is descriptive which comes through reading writing and speaking. The Sound (of Naam) is the Lord Almighty. He neither comes or goes, increases nor decreases, nor lives or dies. My Master lives always, He exists always. He is same now as He was in the beginning and He shall always remain.”

Let us both ascend to higher regions,

and dwell on the mount Sumer!

You stop there and rule there,

while I go to Radhasoami's abode



The Hands at Work and the Heart with the Beloved

Question: Very dear Sant Ji, when I do seva, I become so much absorbed in it that I am unable to do Simran and in spite of my efforts, ego overpowers me. How can we have trust in the work and do the seva?

Sant Ji: First of all, I bow down at the lotus feet of God All Mighty Sawan Kirpal, who gave us this opportunity to sit in His remembrance and do His praise.

Guru Nanak has said, "Before doing any work, it is very essential to take permission from the Guru." Whatever we want to achieve, first of all we should seek His blessing, we should ask His permission, and He makes it successful. In the morning, at the time of meditation, I had told you that God is present in all of us, He is as large as a mountain, but He's hidden behind the veil of our

ego, our illusions and our doubts. Simran brings humility in us and only Simran encourages us to do the seva. If we do Simran, our love for the Guru is awakened. If we don't do Simran, the mind will not sit idle. He will create doubts and create ego that everybody should praise him. If no praise comes, then sometimes it leaves off doing the seva thinking, "If there is no recognition for your work, why do you do seva?" Whatever is taught to us in Sant Mat, the first among it is humility. Maharaj Ji used to say, "If the cup is empty, only then the pot will bend down. If the cup is already full, where will the pot bend?" Maharaj Sawan Singh Ji used to say, "Mind acts and deceives and imitates in such a fashion that outwardly it shows humility but from inside it wants respect, dignity, name and fame." He used to say that

this is a fraud upon yourself as well as upon the public. We outwardly show humility saying, "I am good for nothing. Whatever is happening is because of the Guru."

Dear ones, our mind is keeping us in deception; why not do Simran with it? Whether someone does seva of body, seva of mind, seva of wealth, seva of Surat Shabd, all these sevas are important in their own place. We Satsangis should keep ourselves busy in some form of seva. But the Saints say that with all the seva, doing Bhajan and Simran is very important.

Many years ago, in our area, there were not many Satsangis of Maharaj Sawan Singh Ji. We were only eleven Satsangis. Among them, I was not initiated but the rest all had Naam initiation. From the time I met Maharaj Sawan Singh Ji, I had unending devotion and love for Him. We called a Mahatma for the Satsang and rented a place for him. Whatever was the expenditure we would collect lovingly within ourselves. That Mahatma started eating food in the homes of different people. After eating good food, he used to sleep, saying, "I am a Sevdar."

One day in the Satsang there were many non-satsangis also. It is a common tradition in India that the people in whose house the Satsang is held make

arrangements for tea and snacks. So they had arranged for the tea and other things. They thought that they would serve tea later to the Mahatma inside the house, while offering their respect and talking with him. So the glasses of tea were passed out to the Sangat. The Mahatma started changing colors like a chameleon, thinking, "I'm the senior person. I should have the tea first. Why was the Sangat served before me?" He was getting very angry. The household people always fear the saints, that he might give a curse. So with great fear, they brought the tea before the Mahatma. The Mahatma removed his turban from his head and said, "Now pour the tea on my head." Many people from different societies had come there. All of them got up, wondering what type of saint the Radhasoamis had, and thereafter they stopped coming to the Satsang.

The meaning of saying this is that if that Mahatma had also done Bhajan and Simran along with his seva, he would not have become the subject for mockery. Sometimes when we do something without doing Bhajan and Simran, we may also become a subject for mockery.

I am happy that the Satsangis in the West make arrangements for food and drinks for the dear ones. When I

went on the first tour, I had to go to somebody's house. As in the Indian tradition, Pappu told me that there was no need to eat and drink before going. He thought that we would get many things to eat there. So we didn't eat anything and went with empty stomachs. When we reached at his home, the host just shook hands with Pappu and said, "Hello Mr. Pappu." Pappu said to me, "They didn't offer us anything to eat or drink". I told him, "Maybe because we didn't go and sit in their home they haven't given us anything to eat." Slowly he came to know about the tradition there.

Dear ones, if you are making the efforts to do the seva, at the same time also do the Simran. As you are doing the seva with your hands your mind is empty. Always remember the words of Master Sawan Singh Ji who used to say, "Hands at work and heart with the Beloved."

Question: We should not ask for anything from the Master because He knows our needs. He takes care of us and the ones we love. So is it wrong to keep asking Him to bless our families? /

Sant Ji: There is nothing wrong in asking for the blessings. There is humility and love in it. But when we are asking for the worldly things, we do not know

whether we will get happiness or sufferings from them.

Many times it happens that we sit for meditation with some desire, our attention gets connected within and the Guru in Shabd form appears inside. This happens sometimes, not very often. Sometimes the dear one expresses his desire and the Guru grants him that wish. But later on if Master realizes that it is not beneficial for the disciple, He doesn't grant him that thing. He will give us only the thing which is for our good. In the heart of the Satguru there is love for His dear children equal to thousands of worldly parents. When we are happy or unhappy, suffering from some disease or unemployment, all this is due to our own karmas. Even in that the Satguru is extending His appropriate and feasible help. If we do Bhajan and Simran, we can see on our own.

There is a story in 'Bhagwat Puran' that a goat who once went to the waterfall to drink water, but when she went near, she was scared of the sound of the water falling from higher up and she came back. An elephant came there and after observing the goat, he asked her, "Why are you going near the waterfall and coming back again and again?" The goat replied, "I will drink water when that noise stops."

The elephant said, "That noise will not stop. Whenever you want to have water, you will have to drink in that noise."

Satguru makes us understand by saying, He instructs us and sometimes warns us from inside, "Dear ones, you are not being made to pay off someone else's karmas. This is your own karma, so pay it lovingly." The sound, the noise of our good and bad karmas will always go on happening. Do not think that you will do Bhajan after this noise stops. As long as our life exists, we have to do the Bhajan and Simran in this noise of happiness and sufferings. We pay our karmas while living in this body. If we have no karmas to be paid, then why are we in this body? Guru Nanak Sahib Ji says, "The bird is imprisoned in this cage of love and in whatever way the Lord makes the bird speak, it speaks. It eats the food or the nectar, then it breaks open this cage and flies out of it for good." This body is a cage, soul is the parrot or bird. After becoming attached and loving this cage, sometimes it speaks the language of happiness and sometimes of pain. If it rises above the happiness and pains, eats the food of Anhad Shabd in His Will and does Bhajan and Simran, then one has to come in this world only once. It will not have

to come again in this country of suffering.

Question: Without the endless grace and kindness of the Guru, how can a disciple become courageous and brave?

Sant Ji: First of all, if he has not received the grace of the Guru, then whose disciple is he? If he goes to the Guru, the Guru will tell him the method and way of getting grace from Him—the way He Himself got grace from His own Guru. It is very easy to be called a disciple but it is very difficult to become one.

Guru Nanak Dev says, "My Beloved is dear to all. He resides within everyone and He showers equal grace on everyone. He does not break anyone's heart." There are only a few disciples who are chosen by Him for making arrangements. He makes some as head sevadars. He does not break anybody's heart. He chooses a few persons so that He can shower grace from the storehouse of His grace through them because they are near the Guru.

A Satsangi can neither become successful in this world nor can he take a step inside without the grace of the Guru. Because this world is a forest of pleasures and misdeeds, if He does not shower grace we go astray. Similarly, when we go inside there are many hostile

powers. If we go inside without the grace of the Guru, then these powers can mislead us at any time. Maharaj Ji used to give a quote of Maulana Rumi, “Without doubt, someone might be a very generous and charitable person, but the power of Kal the negative power can mislead him inside.”

A few days ago, I saw a relative of Sardar Rattan Singh, who rarely came to the Satsang. I had just seen him few times. In his life he had never felt the grace from the Guru or from the Satsang. When his end time came, he was so troubled from inside it cannot be described. He slapped the boy he had adopted and made him leave the house. He also made his wife leave the house, saying, “You have no relation with me.” Then he called his two brothers, who were initiated, and asked them, “Please tell me everything about (give me) the Naam.” They replied, “We do not have the order or authorization. If we tell you, it is our loss and it is not going to be useful for you. We promise you that when you will become better, we will take you there to the Guru in a car and then you can ask yourself.” He started taunting them, saying that they were not his brothers since brothers don’t hide anything from each other. He requested this of his brothers

many times. They said, “The word ‘Waheguru’ that you used to speak earlier, speak it now.” His brother told me all this and said that when he did Simran while sitting there, his brother would lie on the cot comfortably. He kept doing Simran and his brother completed his journey of this world. He then said to me, “Baba Ji, at the end of life, human beings realize the importance of the grace of the Guru and why it is necessary. But what can be done at that time?” Kabir Sahib says for such misled beings, “If you are not able to get the grace of the Guru in your life, then keep praying, ‘Oh Lord, take care of me. I am trapped in the ocean of this universe. I will go astray if you do not take hold of my arm.’”

Guru Nanak Dev Ji says, “If I am the bad son, father save my honor.” Saints and Mahatmas, the beloveds of God, come with lot of grace. They are very kind and save the honor of the jiva. Maharaj Ji said, “Being injured by the sufferings and pains, I was scared and did the meditation. See the grace of the Satguru—He even accepted that. The Satguru says, “At least today he has remembered me.”

Question: When I sit for meditation, at that time I get much love from Maharaj Ji and He showers lot of grace, though



I am not worthy of getting it. I find it difficult to maintain celibacy and chastity. For few days I remain all right. I remember Maharaj Ji and I don't have any desire for sensual enjoyments or pleasures. But after few days, my mind creates the desire in me and I become weak. I need help. My wife is very good and she has no such problem. I want to become pure, but it seems perhaps I don't try hard enough. I lack courage and love for the Guru and that's why I'm praying.

Sant Ji: When your mind takes you towards the enjoyments and pleasures, sit for the meditation immediately. On one side make

your Guru stand and your mind on the other side. If you accept the will of the mind, then you become the slave of the mind, but if you go towards the Guru, you will be saved.

What is meditation? Meditation is kindling the flame. When you do meditation for a few days, the flame will start increasing within. The house where the light is, the thief won't enter that house. When you are sitting with Shabd, connected with Naam and immersed in the love of Guru, then the desire for sensual pleasures will not have the courage to enter you. It is my personal experience that if you do meditation daily, then the love will increase from within.

Why does meditation become dry and we don't get enjoyment in it? Because we don't do the meditation regularly. We do it for ten days and then leave it. We again start doing it for some days and again leave it. When you do the meditation, the love increases and when you leave it, dryness comes. Therefore unless you have not done the meditation, don't feed your body. As our body needs nourishment, similarly our soul also needs nourishment. Therefore, first feed your soul and then the body.

The physical seat of lust, anger, greed, attachment and ego is behind our two eyes and the

causal center is in Trikuti. When our soul rises above Trikuti, our mind is left behind in Brahm and the soul is liberated from its clutches. After that, there is no trace of lust, anger, greed, attachment and ego. So all Satsangis should beware of this disease, because with lust the soul falls down and with anger it spreads. Wherever there is lust, there will be no Naam. Wherever there is day there is no night and wherever there is night there is no day. A lustful person, an angry person or a greedy person cannot do the devotion of Satguru. Only a brave person can do the devotion of Satguru.

To do the devotion of Satguru, the whole day one has to be absorbed in the remembrance of Satguru—after giving your heart to Him. If you have given your heart to the Guru, how can you think of lust and anger? Remember that two swords cannot live in one sheath. If you want to become the true disciple of the Satguru, then I would like to advise you to keep yourself away from this dangerous disease.

There is only one method to get protection from the desire of lust and that is meditating. If you meditate for two and a half to three hours in the morning and two and a half to three hours in the evening, you will never have

such a complaint. These sensual pleasures won't disturb you, not even in your dreams.

If you aren't able to control yourself in this world, what will you do when you go to the higher planes? There you will meet fairies and very beautiful women who will tempt you. How will you control yourself? If a woman cannot control herself here, she will be destroyed there because she will meet very handsome men. That's why you are made to meditate, whether man or woman, so you will be protected from this disease. Kabir Sahib said, "If you have lust with your woman or the woman of others, you will go to hell. All fire is the same. If you put your hand in it, it gets burned."

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A Satsang of June 26, 2003



o Sleeping Man,
Wake Up!

Bani of Sant Ajaib Singh Ji

~Hukum Chalaya Rahiye Bharpur~

The thieves have plundered your house.

You did not wake up from sleep.

All night long God Almighty distributes the treasure of musk.

*Those who become intoxicated plunder the treasure of Naam
and take advantage. Master meets those who love Him.*

Five dacoits are the wrestlers. Catching the jivas, they kill them.

They are very afraid of those who have the Master.

Those who waste their earnings go empty from this world.

All day long you are enveloped in the pride of works.

The drum of death is beating and your desire is left unfulfilled.

Still you have not awakened; you have passed the entire night in slumber.

Wake up, O sleeping one.

The thieves have besieged you from all four sides.

O dear one, may your treasure of Naam not get plundered.

The brave Satguru released the surrounded soul.

The Beloved Saints tell you, "O sleeping man, wake up!"

When you stretch out your legs (at death),

you will not awaken from that slumber.

The soul of Ajaib was sleeping for a long time;

Guru Kirpal awakened her after coming.

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

I have taken a small hymn of Ajaib Singh Ji. “The thieves have plundered your house. You did not wake up from sleep.” Kabir Sahib says, “Five thieves are plundering and killing you. Rivers of hope and desire are killing you,” One gets drowned in the ocean following the desire of the mind. Kabir Sahib writes, “While going to meet a Saint, do not take anything along. Leave behind illusions, pride and ego.” He says to leave ego and pride and leave the illusions. If you have pride and ego about something, then what will the Saint give to you? He will not give anything. Day and night we are suffering from this disease. Kabir Sahib also says that there is lust, anger, greed, attachment and ego. Day and night we are suffering from this disease.

Guru Nanak Dev Ji writes, “The ego is a long suffering disease. It has no cure.” Only the Satguru has the cure for it. If any worldly person had a cure he would have cured it. The cure is in the Naam. Guru gives the Naam and one can have peace by meditating upon the Naam. If we want to control the five

thieves, the five ghosts, the five burglars and get the peace, we can have peace only by meditating upon the Naam of the Guru and finish our cycle of births and deaths. The sufferings of birth and death are afflicting us again and again. We are trapped in the cycle of eighty four lakhs births and deaths. We take birth sometimes in the form of a donkey, sometimes a snake, sometimes a human being, sometimes a bird flying in the air, sometimes as a water creature. In all the forms, the creature is troubled and trapped by doubt, suspense and confusion. It keeps taking birth in different forms and bodies. Birth is not successful or fruitful. It never ends and we get no happiness. From where can we get happiness? Only when we go into the refuge of a Saint and Mahatma. What does the Sant Satguru do? He gives us the Naam. He makes our soul meet Him by giving us the Naam. Then we get some understanding and wisdom that this is not our country, this is not our community, not our religion. Even this food and life style is not ours.

Satguru Ajaib Singh Ji says that Simran is food for the soul. We have to do Simran again and again. The soul has become weak during its various births

and it is not listening to the Dhun bani, the inner sound. This bani, this Sound is residing in our heart and Guru is also residing there. Guru is in our within but we are not listening to His voice. Why are we not listening? Because from many births our soul has become impure by committing many sins and our mind has also become dirty. Guru Nanak Dev Ji says the machine that takes the oil out from the mustard seeds has a opening which is covered by a piece of cloth and that piece of cloth has turned a black as a blanket. When the Sant Satguru gives the Naam, bestows the Naam, then it is the duty of the disciple that he should day and night meditate upon Naam. Day and night, by thinking of his Guru and doing Simran he can get away from the sufferings of birth and death. When the mirror of the heart becomes clean and the mind becomes pure, he starts meeting God within. Until the mirror of the heart becomes clean, it isn't possible to have darshan.

Our mind is diverted towards the world. Now its attention is outside and we try to bring it inside by doing Simran again and again. Even then it goes outside. Until the mind goes within, it cannot stay inside.

Mind is the resident of Trikuti, which is part of Brahm. It can go above the Ingla, Pingla and Sushumana veins and stay there in its own home. Then it worships the Guru, does devotion of the Guru, meditates upon Naam, and listens to the Anhad Bani, the limitless hymn. When the mind listens to the Anhad Bani, its sins are finished and the mirror of its heart becomes clean. When the mirror of the heart becomes clean, it gets trust from within and with that faith it gets the darshan of God, Waheguru, the Almighty. Then the body which moves here and there will become still and the mind which roams here and there will also stay at one place. Now when it sits for meditation, the mind wanders here and there but with Simran the mind as well as the body will become still. When both become still, the mind gets inspiration from within to come to its senses by meditating upon Naam.

Now the mind has strayed in the outside world and is entangled in worldly pleasures and misdeeds. Sometimes it gets angry and sometimes it is under the control of lust so much. Do not get involved in desire of lust. The lustful person has so much desire; you can see that for yourself. Ravana had so much



desire for lust that he destroyed his life. King Indra with the help of Moon, molested Ahliya, the wife of Gautam Rishi. Even in the heavens they are not calm or content or serene and have no peace. Serenity and peace is in the Naam. On meditating upon Naam, these five thieves will leave and go away. Kabir Sahib says they will leave us one by one in the form of sons, and will tell us as they're leaving. When we do Simran day and night and sing songs in praise of Master, then the mind will become intoxicated in the love of Guru. Then the five dacoits cannot live there.

Once a Police Chief decided to keep his luggage in a particular building. When they saw the luggage, the people

living there enquired about it. When they came to know that the luggage belongs to the Police Chief, some lawbreakers who lived there said, "Let's leave from here because here the Officer has the upper hand." The mischievous gamblers, the five ghosts who are dwelling in this body are creating hostility and do not allow the soul to unite. Those robbers and plunderers cannot stay where Naam has the power. So, wherever the Naam is, there is no lust. Wherever lust is, there is no Naam. Both things cannot stay together at one place, only one can stay. The mind has a desire for lust; the waves of lust arise from there. Baba Ji says, "How can Naam stay there? Naam can stay only where there is no desire for lust."



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Finish lust, anger, greed, attachment and ego. Remove them from your within. Meditate on Naam and love Naam. Then we can finish the sufferings of birth and death.

Once Guru Nanak Dev Ji, who had two sons, told them, "It is daytime now, get up and sit." The sons replied, "It's the middle of the night. You are at the age of sixty and when one reaches sixty, his brain is not in order." Lehna Ji, who later became the second Sikh Guru, used to stay there with Nanak sometimes. When Lehna Ji was told to get up as the day has come and it is afternoon, he replied, "Yes sir it is so." Nanak said, "Take the sheets and wash them." He

washed and brought them. Then He said to dry them. The direction, the instruction, the request of the Master is an order, because when the Master gives Initiation, thereafter the disciple of the Master - the true disciple obeys the order of the Master. He does what the Master tells him to do. Order, refuge and Will; all are the same. Whatever Master says has to be done, whether it appears to be correct to the disciple or not. If it does not appear to be correct, then it is a form of going against or opposing, but one who remains happy in the Will, agrees with the order, the Master comes to make him happy, good and pure.

Once Guru Nanak Dev Ji went to a cremation ground with some of His disciples. There He ordered the disciples to eat a dead body. All the disciples left the place one by one until only Lehna Ji remained. He asked Lehna Ji to eat the dead body. Lehna Ji was going around again and again and said, "Oh King, please order me, as to from which side shall I eat." When the sheet was removed, it was found that it was parshad. So whatever the Master orders it is for the disciple, for the good of the disciple.

*Five dacoits are the
wrestlers.*

*Catching the jivas, they kill
them.*

*They are very afraid of
those who have the Master.*

*Those who waste their
earnings go empty from this
world.*

Swami Ji Mahraj said, "I tell you the things for your own good." Kabir Sahib also says, "Oh mind accept what I say, your life in this world is short and you may not get it again." You are not going to get the opportunity of human birth again and again. By the grace of the Lord Almighty, human birth has been

given to you once. Surrender yourself to the Master.

Sant Ajaib Singh Ji says that the true disciple is like a forty-day-old child. A forty-day-old child can do nothing by himself. Guru Nanak Dev Ji says, "Nobody found Him by cleverness." When we do something clever or intelligent with our mind and then we have doubts, God Almighty is not happy with us. Sant Ajaib Singh Ji says that He does not become happy by our just having talks, having friends, etc. This is the subject of devotion and obeying orders. Whoever has obeyed the order of the Guru, only he got Him. Once we know it is an order or will of the Master, then what is the need for questions? No devotee has asked questions. If we ask questions, Sant Ajaib Singh Ji has said that those who ask too many questions, they just talk rubbish and don't do Simran.

When the Master gives Initiation He starts with one hour and then says 'dear ones, now increase it.' Guru Nanak Dev Ji did devotion sitting for eleven years. All Saints and Mahatmas have told us about devotion and Simran and said, 'Dear ones your cycle of life and death cannot stop without Simran.' You cannot see the

Master within without Simran and you cannot be liberated without it. The doubts in your mind will go away only when you have darshan of the Master within. As long as you do not change your thoughts, the mind cannot become clean, because the doubts are in the mind. When we go to holy places outside, we might get rid of one or two doubts, but we create three, four or five more. So dear ones, no outer practices cannot help you. Guru Nanak Dev Ji says that we go to holy places, keep fasts and do some practices. Satguru Ajaib Singh Ji said that he burned five fires around him, allowed water to drop over him, took baths at holy places and did a lot of outer practices but the mind was not affected. It neither became humble nor started doing devotion. Why it did not do it? Because with outer means which devotion can be done, and how? Saints and Mahatmas have their personal experience and they have seen things themselves. They do not say what they have not seen, because the truth is in what has been seen and they have done practically themselves. How could it be something which has only been heard?

Kabir Sahib says that if there is some idol, we worship it and it does not speak. What will it give us? If there is a shop of a shopkeeper sitting there, we can go and buy goods from him. If the shopkeeper goes away and keeps an idol there, can it give us the items we ask to be given? The idol can't even move it's own self. Kabir Sahib says that the sculptor makes the idol and completes it. That idol doesn't tell him anything, so what can it tell the one who worships it? Now when the military people are to make a formation, they are taught. If we put an idol there, can it teach them the formation? No friends, only some military officer can get this done. An idol is not going to do anything. Kabir Sahib said that the idol has not gone anywhere, not come from anywhere. Where shall those who pray to it go?

Shabd, the inner sound, comes from the fourth plane. Paltu Sahib says "Negative Power (Kal) resides in three planes and in the fourth resides the Lord (Dindayal)." So the Saints and Mahatmas come from fourth plane. Kabir Sahib says, "We have come as knowers of the secret of the Ultimate Home." The Shabd comes from the fourth plane to the lower planes. Guru Arjun Dev Ji says

that the entire creation of the world is eaten and destroyed by the negative power. All that can be seen will be destroyed and finished. If we pray to that which is going to be destroyed, then where will we go? If we worship that which is not going to remain whole, how will we remain whole? If we want to worship it should be of Shabd. If we pray to Shabd, since Shabd does not increase or diminish, it never dies, it neither comes nor goes nor gets destroyed, the same shall be true of us. That Shabd is within us. Saints and Mahatmas give us its signs, and talks about it and says, "Dear ones that Almighty is within you. You should love Him." Through Simran you can reach Him and you can talk to Him. The attachment you have with outer things will be removed once you are able to have His darshan within. Your attachment will then be with the Lord. Your devotion will be complete.

*All day long you are
enveloped in the pride of
works.
The drum of death is
beating and your desire is
left unfulfilled.
Still you have not awakened.*

*You have passed the entire
night in slumber.*

Once the call of death comes, the desires and wishes remain unfulfilled. Kabir Sahib says, "If one becomes attached to money, he neither spends it nor does it go with him." Either it will remain in the bank or buried in the earth. Man keeps on collecting and does all types of bad deeds for it, but what is the use since it remains here? Kabir Sahib says, "Maya (illusion) is like a thief. It touches the sinners and makes them do more sins." Satguru Ajaib Singh Ji says if wealth has come to you, do not let it lie. Use it and move it along, because if it remains at one place the mind will have ego. "Once ego comes, one gets killed by it". Once ego comes in the mind, the desire for pleasures will increase. With an increase in the desires, only bad deeds get done and it is the mind that does these things. Hopes and desires are in the mind. Hopes and desires are to be removed from the mind and attached to the Naam.

The disciple of the Master is told again and again by the Master, "Dear one what will you get from those on whom you have kept your hopes? You will get nothing." Kabir Sahib says, "While leaving, even your loincloth is removed". If you have collected some wealth and become old, you finally have to

die. When you die, they will even remove your loincloth to see if you have stored any money there. In old days, old people who had money used to keep it in their loincloth. When they would die, his sons and daughters, his heirs, would say, "The old man has died. Take whatever money he has" and they would remove his money. The poor dying person was even deprived of that money.

Baba Ji said, "Dear one, you were given wealth and you did not make use of it". After death, you will become a handful of ashes in the cremation ground or you will be buried under the earth. Wealth is for using and taking some comfort. It is of no use if it's just collected and kept. If mind thinks that it will get it in the next birth, that is not true. You don't get it again and again. Dear ones, it didn't remain even with the kings; the kings also left their wealth here and gone. If it could go, they would have taken it along with them and nothing would have been left with us. They would have definitely taken it. It neither has gone with anybody nor it can go with anybody, because it has to be used. Our life has to be improved and by remaining pure, we have to do the devotion of the Master and unite with Shabd. Become

the form of Shabd so this life will be utilized for the Lord Almighty and become successful.

*Wake up O sleeping one,
the thieves have besieged
you from all four sides.*

*Dear one, may your
treasure of Naam not get
plundered.*

*The brave Satguru released
the surrounded soul.*

As the Bani says, "Wake up O sleeping one, the thieves have besieged you from all sides."

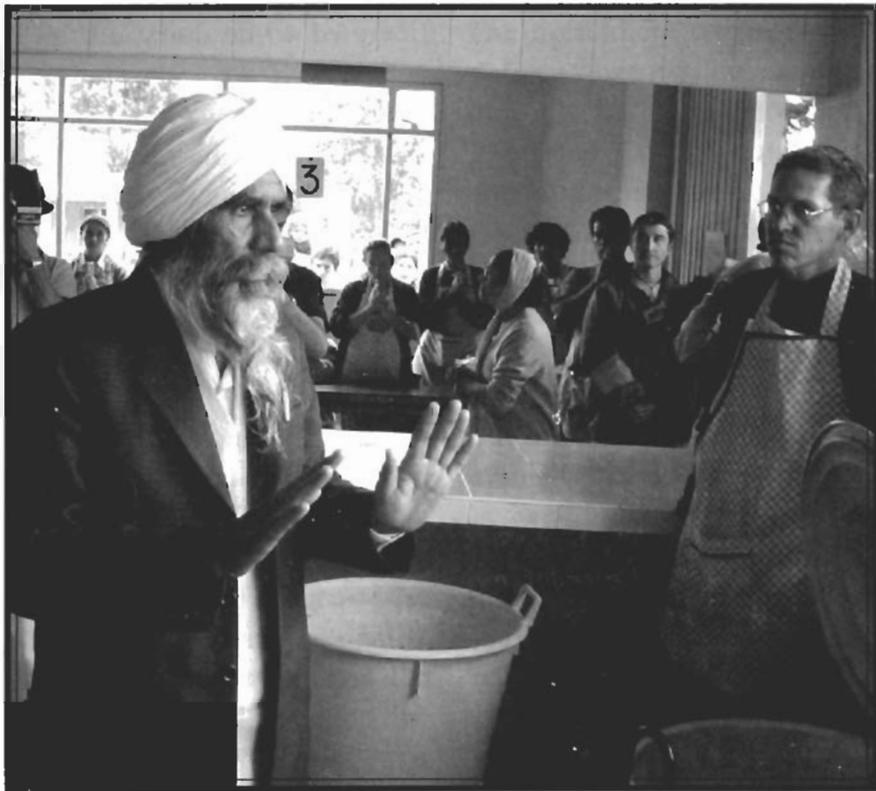
Bulleh Shah writes that He once went to Arain and asked him to tell some method, some procedure for meeting Almighty God. Arain was transplanting onions at that time, removing them from one place and planting them at another place. Arain wasn't educated and of a lower caste. He thought, 'Bulleh Shah is an educated person. If I try to explain to him from books, he may not understand so let me explain to him by a simple example so he might succeed.' So Arain Sahib said, "You see Bulleh Shah, meeting God is not difficult. It is just like moving the plants from here and replanting them over there."

Now we think we are awake, but dear ones, we are definitely awake to the world but we are



sleeping towards the God. Kabir Sahib said, "We eat for half the day and sleep for the other half". Half the day is spent in eating and the other half in sleeping. When will devotion be done? Guru Nanak Dev Ji also writes, "The devotee doesn't know about the weather or the month. The universe is made by the Creator of the world and whatever he does is what happens. Now when we are asked how much time we devote to meditation, the answer is around ten minutes or maybe half an hour. Where does the remaining time go? We say it goes in sleep. Sleep was with us before, when we were not initiated. Now we are initiated and we are still sleeping!

Dear ones, we have to wake up. We have to wake up with Shabd, with the Simran of the Master. Waking up from this world we have to go to that other world. It comes in sayings of the Masters, "He shows the Master within and as a sign you hear the Shabd within." There the sign is the five words. Shabd is speaking, Master is speaking. We have to go within and hear the sayings of the Masters. We have to hear that Sound, and our outer attention has to be moved inside. The jiva has been living for many ages and we have had our attention outside since the world began. Sometimes we take birth in the form of a donkey, sometimes as a horse, a snake, sometimes something else. If we



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take birth like this in the future, what is the use? If we have the urge, the desire, the wish and the love within, then our mind will remember the Lord and awaken in the Shabd. You know if we watch how a person sleeps, Kabir Sahib writes that either he errs by becoming a Kumbhakaran (one of the brothers of Ravana) and sleeping too much, or he errs by trying to not sleep at all. When a person is sleeping, Sant Ajaib Singh Ji says, if you take him somewhere in a car, he will wake up only after reaching another place. Why does he not wake up? Because his mind is

involved elsewhere. One must slowly change ones thoughts.

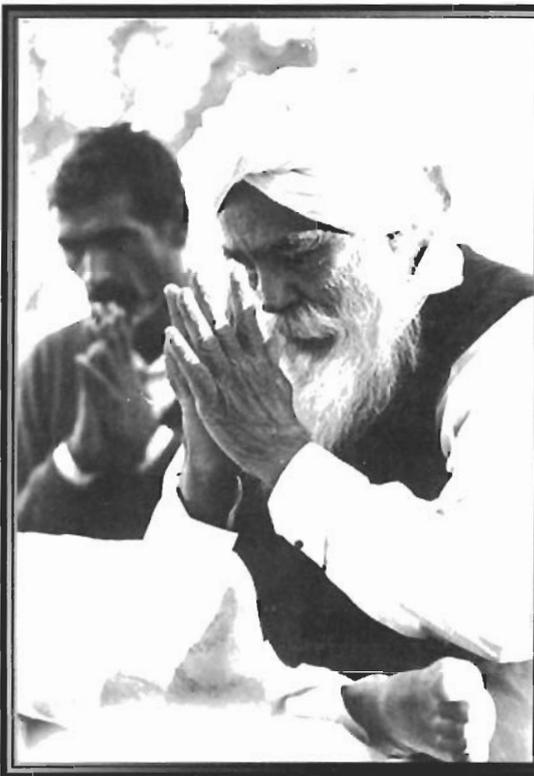
Now dear ones, whichever Master has initiated you, it is fine. You are good and pure. But how much time do we devote in Simran? It comes in the Gita of Krishna Ji that one must devote an eighth of the day, three hours, in Simran. Now instead of three hours, how much time do we give? Do Simran for three hours sitting in one posture with your mind still. At first do Simran with your physical tongue and then with the tongue of thought. The thoughts of our mind will stop and when they stop our meditation will succeed. We will

become of the meditation and meditation will become ours. We will become of the Master and the Master will become ours. Now we do not become of the Master and the Master does not become ours. The gap between us and the Master is of laziness and sleep. Now we have laziness, we say, "The night is long, we will meditate later." In the morning the sun rises. Then we remember the responsibilities of our homes. Perhaps one is married or we may have children. Since we have children, we think that either we can do Simran or we can go do our work. You see, we have taken this responsibility on our own. Becoming the groom, we walk in front of the bride. Then a worry comes. We think, "I will not do Simran. If I do Simran, I won't be able to do my work." No dear ones, we have to do both things. We have to fulfill our household duties, those towards our children and also do our Simran. Saints, Mahatmas and devotees did Simran and also earned their living. What they have done we also have to do.

Guru Nanak Dev Ji says, "While eating, drinking and playing we have to get liberated by remembering the Naam of the Lord." If we repeat the Naam given by the Master, we will be

liberated while doing all these activities. If we leave the food cooked by our wife and go out and open our hands for food outside, what have we gained? What kind of devotion will we do? We need food to eat. So why not do your household duties, earn your livelihood with honest hard work and look after your children? Then we can be liberated while living in our home. No one has done the true devotion by leaving their home because it can't be done like that. Mind has desires. If one gets satisfied then two or three more will come. If those are satisfied, a lot more will come. So the desires cannot be satisfied. They can only be satisfied if one does the devotion. Guru Nanak Dev Ji says, "Give Naam which gives satisfaction so the desires of the mind are satisfied". Dear ones the desires of mind can be satisfied only with Naam and Simran.

*The Beloved Saints tell you,
"O sleeping man, wake up!"
When you stretch out your
legs (at death)
you will not awaken from
that slumber.
The soul of Ajaib was
sleeping for a long time.
Guru Kirpal awakened her
after coming.*



The Way from Heart to Heart

Question: The five charged words which we are given for Simran. Does a time come when pronunciation of one word Satnam is enough or all the time repetition of five words is essential?

Maharaj Ji: Look here, there are five planes. The same power is working in all the planes, though called by different names. You start with the physical plane, from there to astral and slowly to causal and from there to still higher Nij Dham. But the same one power is working in every plane. Like when there is a power house, the electricity which leaves the

power house, it first brings light in one room, then in the second and third and in this way brings light to all the rooms but the electricity is one. In the same way, one power lights all the planes. That All Doer, power of Lord is called Naam, Shabd. It has thousands of names. But appropriately speaking, there are five planes and accordingly there are five names in Simran. Repeating these five charged words we move step by step or plane by plane towards the Lord. When the devotee, by doing Simran, comes up from the physical body, then he experiences "I am not the body, I am light". When after crossing the divine

plane you transcend the three gunas, then you see and experience that “I and my father are One”. You become united with the Lord, then you are One with Him.

So there are five names of Simran, which are given to you, considering the five planes. You do not have not to think of meanings of these words. Master can give you any word, it depends on His will. Whatever word the Master gives, the charging, the power and giving a boost behind it will help you in your journey of reaching the Lord. You follow me now? Master makes you sit for meditation after telling you the full theory, and says, “All right say Sat Naam.” He gives you a boost through His attention. So as I said the five names are given only according to the planes. For example the word “So-hung” is of the Master of the fourth plane, which means “I and my father are one”. After reaching that plane you feel, “I am same as Him, my Father”. After reaching there, you have the experience of being one with the Lord. Then you see that the Power into expression is the cause of and responsible for running all these five planes. But you are not to think of all this or the meaning of words; that’s only for your intellectual understanding. So what I wish to say is that any word

given by the Master is sufficient. I have made all this clear to tell you that Spirituality is a well developed science and everything in it can be proved scientifically. If you think of the meanings, then your intellect will work, whereas here the intellect has to be stilled. Unless the outgoing faculties are controlled, mind is stilled and intellect also stilled for a while, we cannot transcend. Do you follow now?

When a new initiate comes to your Satsang, it should be explained to him that repeating the five charged names will help his concentration. Why is the theory not explained properly to new initiates there? There is no advantage of repeating the five charged Names like a parrot. They should be explained as to what is the need of Simran. They have to be told about the power, the charging working behind the five charged words given by Master.

A person came to me, who had recently been initiated. He said, “I had gone to the New York Satsang. There I had asked some questions and did not get suitable answers. They were not able to answer my questions.” It should be explained to new initiates why the Simran of the five Words is necessary. These words are in books also and why we can’t just learn them from

books and start repeating. It needs to be explained to them that behind these words the charging is required which can be there only in the Naam given by the Perfect Master. The power of the Master works behind the Naam, the charged words—Simran, which you get from Master. It helps in developing the attention and protects you from the powers of the negative power which show up to create obstructions in our meditation. Otherwise who will provide protection? Who will guide? It has a purpose behind it, you see. If some one starts repeating the charged words without a Master that has an effect – there is nothing lost in nature. Even if one is able to develop some attention, what is the advantage? Neither the way ahead will open nor will there be any experience. On the other hand, any person, even a child, who has that power, if he gives any word, even if he does not know the meaning of that word and tells you to repeat that word, it shall have effect, because, they are his words, on account of charging or thought transference behind Them.

Question: In the world of business we come across people who have no scruples, how should we deal with them?

Maharaj Ji: Remain away from them. If you cannot be away from them, then keep yourself in discipline. There is no need to be aggressive. Only your protection is to be done, no attack on anyone is to be done. The feeling of harming others should not be in one's mind. God is sitting in everybody. Respect everybody. Respect the feelings of all. But keep only as much contact with people so that you do not suffer loss. Deal with them only as much as is essential. According to the instructions of the Saints, mind your business. Do not get involved too much in worldly affairs. I am myself living in the world and have worked for many years. I have contact with people. One learns the way to live carefully with the world. If everything happens according to your wishes, then you remain at peace like a Saint and do not have any trouble. If things happen against your desire, what you want does not happen, then learn to adjust. Mold yourself according to circumstances. All these things cannot be learned in the loneliness of a forest. Swimming can only be learned while being in the water.

Question : How should we rise above the ego?

Maharaj Ji: How to rise above the ego? As long as we have doership, whether we do good deeds or bad, right or wrong, we will have to bear the fruit of it. Tying the human beings in chains of gold or iron, both are alike. Ego finishes only when you become a conscious co-worker with the divine plan. You see that the Lord does everything and not 'me' and you fully surrender yourself to the will of the Lord. "Nothing happens on my doing, whatever is in the will of Lord happens" or "What can the puppet do? The operator knows everything." When this understanding comes, the ego does not remain. This is the only way to finish the ego. You surrender to the Master and sit at His door, then the feeling of Me and Mine gets finished, you develop the way from your heart to that of the Lord, and you start seeing the light within. Slowly by progressing within you reach the state where you see the power of the Lord working. You experience that you are just a puppet, which is working as the Lord makes it move. This is the only way for finishing the ego.

Question: When I sit for meditation, I see different forms.

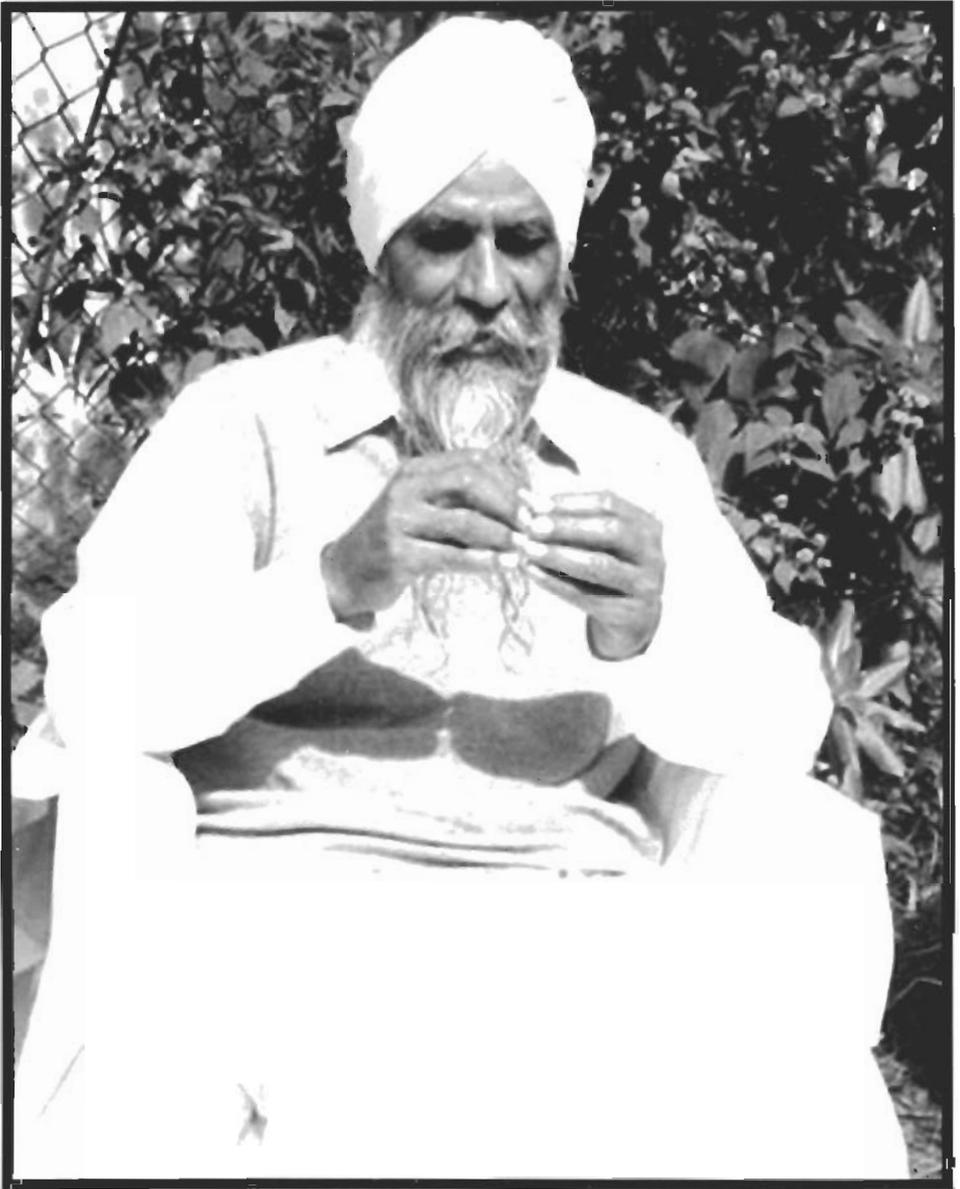
Maharaj Ji : What sort of forms?

Questioner: I can recognize them.

Maharaj Ji: Do Simran at that time and those forms will go away. If you see forms or sceneries within, whatever you see. look at it attentively.

Questioner: Those forms come and go, but why do they come?

Maharaj Ji: This is all an illusion of the negative power. Do you know why they come? They come to disturb your attention. Many types of things come up within. When you sit for meditation, look for only the Master, Light or Sound within. If the Light or Sound becomes strong, then get involved in it. If the Light becomes strong, put your total attention in it and slowly the form of Master will come before you. These are the three things, out of which you will have to catch one.

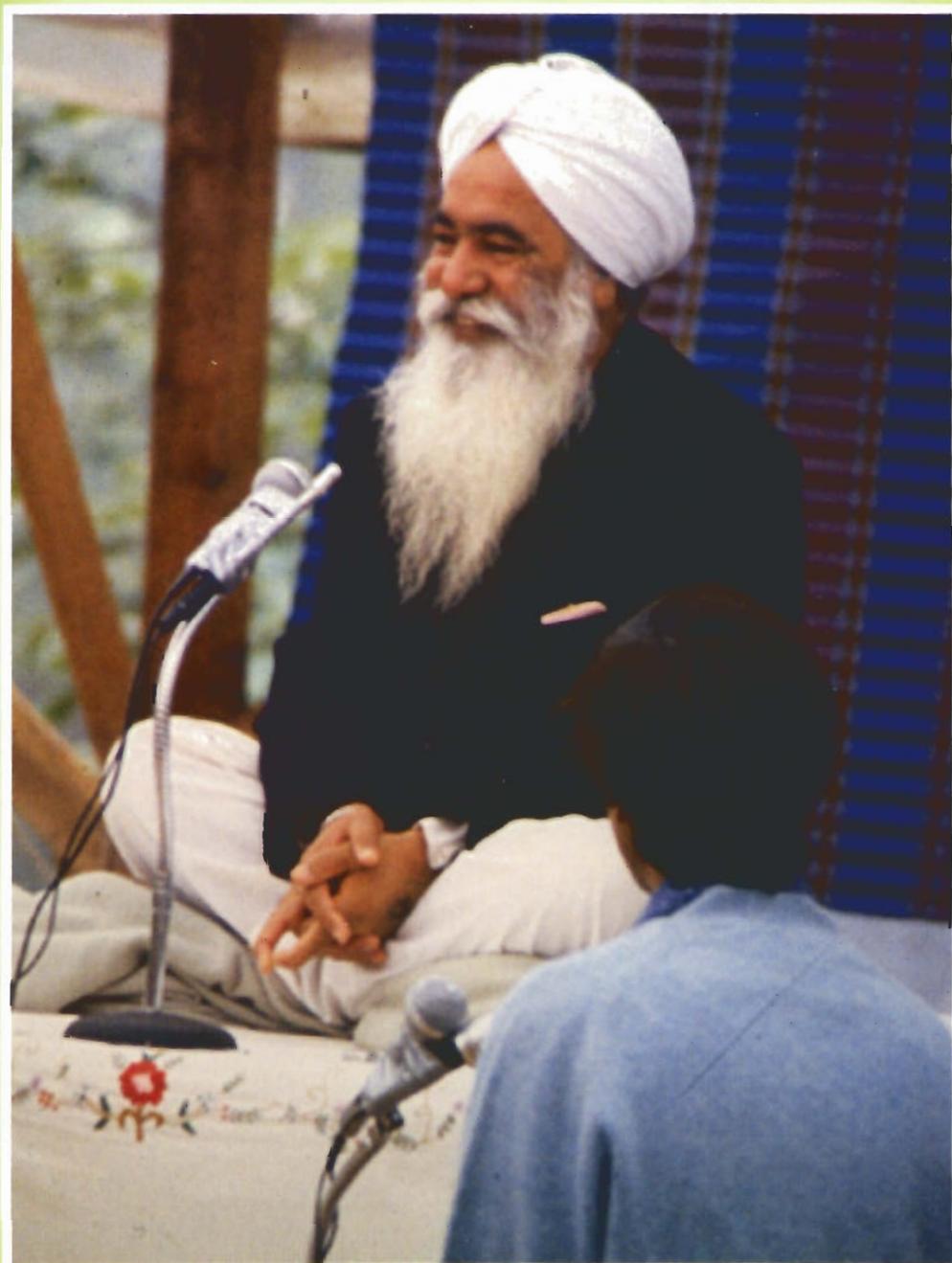


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Sant Ajaib Singh Ji