



Satsang by Sant Sadhu Ram Ji

held on 7th May 2002 evening at Delhi

Baba Ji (Sant Ajaib Singh Ji) granted us the boon of Naam, and inspired us to meditate upon it, because Naam is really great, it is the real Guru. One cannot get the Naam without the Guru, and there is no Mukti (salvation) without the Naam. We have just now read the Bhajan of Baba Ji in which it is stated that it is very necessary for us to have a genuine and real Guru.

Just see, there are both happiness and the suffering in the world. Had there been only happiness, we would not have known what is suffering. We get both happiness and suffering in life, according to our karmas. When both the happiness and the suffering are weighed in the weighing balance, only then we realise the real value of happiness.

In one of the Bhajans, Baba Ji has urged that we should search for a Perfect Master, if we want to get Mukti (Salvation). In the world people have adopted different professions. Someone is doing business, another person is doing farming, and someone else is doing something else like teaching. But for doing all or any of these works, we need a teacher.

If we want to start some business, we will have to learn its art by devoting some months or even some years, to know its technique and how to do it. For doing farming, we will have to understand that one bigha (acre) consists of 5 kanals, and for sowing wheat, about forty kilograms of seed is required to be used per bigha. If instead of wheat, mustard is to be grown, then we will have to learn how much seed should be used. An inexperienced person may think that 20 kilograms of seed should be used per bigha, but in reality, only one kilogram of seed needs to be used. Instead, if forty kilograms are used inadvertently, then the expenditure on seed etc. will exceed the yield (profit) one will get out of it. So we need an experienced and a proficient farmer to help us do farming.

Similarly in the field of spirituality, we need an expert, who has done it practically himself, and will connect our soul to the Shabd (Word). Even the gods and goddesses also long for a Guru, because earlier they did not get a Guru of the higher spiritual regions, and they are anxious to have it, so as to progress spiritually. They also want a human birth, to reap the real advantage. We should also have a Perfect Guru as earlier we did not have a Perfect One, and we remained at the place up to which our Guru had reached.

Kabir Sahib has also said that if we do the Simran, we would start traveling upon this Path, which starts from Agya Chakra (Eye Focus). It is a really difficult Path but we can definitely succeed if we practice it.

Just as if with the symbol "one" a zero is added on the right side, its value enhances ten times; and if the same zero is added on the left side, it has no value: (similarly) the mind which is involved in the passions has no value, but if it is engaged in the Simran, its value increases manyfold. If another zero is added to "one" on the right, its value increases a hundred times. In the same manner, Simran done with the mind and with perseverance, enhances its value beyond our imagination.

It is on this account that we are asked to search for a Perfect Master, and when we have found one, why should we delay doing Simran. Kabir Sahib has therefore urged that whatever is to be done tomorrow, should be done today, and whatever is to be done today, should be done now itself, for if death comes in a minute, what will you do?

Guru Nanak Dev Ji has also said that the real yogi is the one who does not care for the month or the season, or whether it is Thursday or Wednesday, because these are all made by

God Himself and are good. However priests, preachers and some others say, "No it is Thursday, it is not a good day," but remember that whatever has been created by the God, is all very good and nothing is bad.

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

Marriages are often held and I have at times to go to many places. There was a marriage in the house of a relative of our Doctor sahib. The ladies there wanted the worship of "Ganesh" (a Hindu god) to be held there, but he said that first of all, let the Guru be worshipped, because that way both will be worshipped. On the marriages of both boys and girls, the worship of Ganesh is done for the sake of money. Experts in Astrology tell us that worship of the Ganesh is done in the Guda chakra (rectal ganglion), which is just the start of the ascent up. It is believed that with the worship of Ganesh, one gets money, but not the Salvation, because Ganesh himself is not liberated, and as such how can he liberate us?

We have to understand that all these gods are within us: Brahma is in the genital organ, Vishnu is in the ganglion above it (heart), and above it is Shiva; and the working of the material world has been entrusted to them, and Shakti who is their mother and has created them all, is above them.

Above all these Gods, is the place where the subtle knot of the mind and the soul exists. This knot can be and will have to be untied with the help of the Shabd (Word), and when we untie this knot, then our soul gets "Gyan" (enlightenment).

The soul is buried under the weight of the mind and it can become free only, when the mind leaves it. That is why the mind is told that it will get the benefit of pilgrimage of 68 sacred places, if it loves the Shabd and does the Simran. When it does the Simran, the worldly attachments loosen, it will leave them and the union (of the soul and the oversoul) becomes easy. So long as it (mind) is potent, due to the taste of passions, it will not allow the soul to go.

The soul is of the same essence as the Truth, but it has become weak and powerless, but when it gets its food and nourishment by doing Simran, it becomes strong and powerful and flies away. So long as it does not get the Simran, it will not fly.

Dear ones, that is why all of us have to remember our Guru, and the soul remembers the Shabd and yearns for God Almighty. Gold always seems beautiful with gold and not when the Goldsmith puts iron with it. Similarly soul might become momentarily happy with the things of this world, but it does not get lasting happiness which it is seeking, and that is why it hankers and remembers and wishes that it should come in contact with some beloved of God and the Guru, who is Word proficient, so that it may become potent with the help of Shabd.

Mind becomes intoxicated with outer pleasures of life, but the soul becomes happy and intoxicated with Shabd, as the Simran which we do, is the food of the soul. That food has been given to it by God Himself, and if we give that food (of Simran and Shabd) to the soul, then only will it get the real understanding back.

The Voice of God is "Dhunaatmak", the Bani coming from the top, and is everlasting. When the soul hears that Bani, then it gets support and succor. As we have not given that food of Shabd and Simran to it, it has become weak and debilitated since many births.

A hymn of Sehjo Bai is presented to you:

"I shall leave the Ram (God),
but not forget the Guru.

When the Guru is before me,
I shall not see towards God.

God has given birth in the world,
Guru has freed me from the cycle
of transmigration."

The Shabd which Sat Guru gives, brings Light into the darkness and when the Light comes, then the soul gets Gyan (enlightenment) with the help of Simran; then the soul makes prayer and submission.

Sehjo Bai says that if God and Guru were weighed in the balance, then even though God is good as He has given many things and the environment and takes care of us, but the Guru is greater.

Sahjo says that Guru has given me Unstruck Bani, which has brought Light in place of darkness and has given me Gyan; and the five dacoits which are constantly robbing me, and about which God did not caution me, have run away. That is why I speak of the greatness of the Guru, who has given me such a lamp/light of Gyan and the Simran, and by sitting inside me, has made me realize that these five dacoits, viz: lust, anger, greed, attachment and ego which were the cause of the cycle of transmigration, have been controlled, and the soul is freed of the constant death and birth cycle.

That is why the Guru and His glory are indescribable. The Guru is the owner of the whole creation and by giving us Gyan - Simran and Shabd, unites us with His own self, and it is only the one who is united with God and Guru, who can describe the greatness of Guru.

While we are outside, we try to speak of the greatness of Guru, but our mind does not enable us to do it. That is why the greatness and glory of the Guru can be described only after going in our inside.

"God has given me birth
in the world,
Guru has freed me from the cycle
of transmigration.

God has given five thieves with me,
Guru has saved me by taking me
to be an orphan.

God has enveloped me in the web
of family,
Guru has cut down my attachment."

It is only on account of our attachment with the five passions and the Simran of the World, that our soul has come to the hell-like world. We try to leave the attachments by means of jap (recitation), tap (austerities), fasts and so-called puja (worship), but we are not able to leave it. It is only when the Guru gives His Shabd to us, that this attachment can be ended.

The knot of lust, anger, greed, attachment and ego will all be untied, and the passions will go

out of the body, which is the real temple of God. They will go out, as Kabir Sahib has said, as the thieves go out of the house, as their figures resemble the human beings; and when they deceive the Soul, it helplessly prays, because it does not know what is real and what is imitation. The Soul sees the real one, only after it goes inside, as the imitation does not stay there, comes for a while and then disappears, but the real one stays unchanged, and permanently. That is why it is said that the Guru is the one who becomes the real Shabd (Word) form of God and absorbs himself with Him, and until we become fortunate, we cannot absorb ourself with Him.

As when a child is sleeping, the mother has no worry about him, but the moment he starts weeping and crying the mother leaves everything, even important items of work, takes the child into her lap and caresses him. Similarly so long as we are caught in the world and worldliness, our guru remains unconcerned, but when we are dissatisfied with it, we wail and weep, and then the guru comes to our rescue and takes care, our fortune smiles and the guru merges us with His Own Self.

[The tape is absolutely unclear at this point, and it is not possible to decipher it. This portion consisting of few minutes is therefore being left out.]

The disciple has forgotten the Guru and the Simran given by Him, little knowing that even if we have gone wrong, and never cared to see Him in our inside, the Guru never forgets us, and though there is a shadow of the cloud of ignorance upon us, He never leaves us, because He has given us a promise and a boon that He will never leave us.

Baba Ji has also written in a Bhajan that, "O dear and bewitching one, I have passed the life weeping in your remembrance, remained hungry, thirsty and sleepless and did all this, for your sight and smile, but alas, still you did not come."

The true disciple sometimes writes like this in a mood of loving complaint, and the Guru not only knows it but appreciates it too, and comes to help. Please understand that we have also to make same and similar efforts, like making tearful submissions and prayers, and love-laden urging, because mind you, He is always seeing and assessing what type of sacrifice we are making for Him, if ever we passed nights in the pain of separation from Him, shed tears for His divine darshan, meditated strongly, or pained or pined for Him, and if we do that, He responds heartily.

That is why it is urged that the dear ones do something for the Guru, at least by seeing others do it, and even if we do so by imitating others, He will accept it and we will be benefited.

"God has entangled me in
the passions and sufferings,

The Guru became a curer and
made me leave it all."

It is quite hot these days, and to save ourselves from it, we have to adopt some means for ourself, none else will do it. Similarly in the cold season, we will have to have warm clothing ourself. If we get fever, we have to go to a doctor, tell him our problem and pay the fee. Then he will give us the correct medicine, but how will we be cured, if we do not take the medicine, nor observe the prescribed precautions? That is why Sehjo Bai says that forgetting God - the Giver, we want and remember the worldly things, which He has given.

He is all wisdom and all love, but we are inconsiderate and ungrateful and do not remember Him. We can mend ourself with the help of Simran, which He has given, and with which our attachments will break, as the Simran will cut the chains of attachment. So long as we

do not do Simran, our attachments will not break, then how will we love the Guru and how will our love be developed? Attachment does not allow us to love the Guru. If it were not so, then by now, our love for the Guru should have developed. No, it will not allow us to do that.

So we have to meditate day and night. If we think that by giving one hour for it, and that too while sitting, sleeping or standing, we will be able to meet Him, no, that will not happen. Those who did it, remained awake for nights together, for most of their life. Why it is so, is because it is a matter like this and we have to work hard.

But the Guru will not leave us even if we neglect His orders. That is why it is explained that, "O mind, you have to love the Guru and not the attachments." As you have to love the Guru, break the attachments with the worldly things.

Guru Gobind Singh Ji has also written that the real disciple of the Guru is rare, because most of us are the disciples of mind and maya. Then what is the fault of the Guru, as he who calls for maya gets maya. You see for yourself how much suffering is caused by maya. Bhagavad Gita also says that if we have a good house, then our desire in the house will remain till the end. If the desire remains in the mind, then what will become of it?

The mind has to understand what progress has it made. The final decision will be taken upon its overriding desire - wherever our desire is fixed, it will have to go there. So we should have an overriding desire for Sat Guru. Baba Ji also said that He had kept His desire only for the Sat Guru.

That is why it is emphasized that we should also have only the desire for the Sat Guru, because if our mind and maya remain till the end, then what will we get?

Maya is the form of serpent. If after getting the most valuable gift of human birth, one becomes a serpent, then what progress has it made? Similarly Gita says that if our mind is attached to our children, then we get the next birth of a pig or swine. How many children does it have, what type of food does it get?

The decision will depend upon our desire at the end time, and our next fate will also depend upon that. So we should change our inclination and have desire for the Guru and fix it (mind) on and upon Naam. He will fix our desire in God and the Guru. Just as there is a kite and there is rope. The rope is the desire. If we keep our desire in the Guru, then our birth will be straight in Him, and our birth and death process will come to an end.

Every Saint has mentioned about the great suffering of the constant birth and death process. Sehjo Bai also says that we get that much pain at the time of death, as we get with one thousand scorpion bites. With the bite of a scorpion we get much much pain, then what of a thousand bites together?

So if we were to get five hundred births and deaths, then what remains of us, and what becomes of us? Nobody will get spared with birth and death - one will have to go through the cycle of 84 lakhs births and deaths. If we want to get rid of all this suffering, then we have to fix our attention upon and have the desire of Sat Guru and Shabd.

Even if it is accepted that the Guru is presently not before our eyes physically, yet He has given us the Shabd - five sacred names or Shabd, and we should fix our desire in that, so that our Simran is corrected and perfected. We will be helped in the Simran and it will become easier to meet Him.

Until we collect our dispersed thoughts, with the help of Simran, and with the grace of Sat Guru, how can we know whether He is helping us or not? It is only when our thoughts are concentrated, and our mind is still, that we are able to realize how great is the Guru, and how

He is helping us day by day.

Now it is generally complained to the Guru that He did not come, but how can the Guru come, when our soul is scattered here, there and everywhere? What is the fault of the Guru? We must therefore understand that it is our duty to collect our thoughts engrossed in the world, and then go to the place called "Tisra Til" or the eye-focus, where He is already waiting for us, and will meet us. If we are going on the road, and a stone lying there hits our feet, and we feel pain, and someone seeing it all points out that we have been hit, why do we not take care and be attentive?

Similarly if we don't make use of the Simran, and keep it aside and suffer, then who is at fault? We ourselves and not our Guru. We must be sensible and do the Simran. That is why it is explained that we should keep our aspirations and desires in the Guru, and the Guru has given us the Simran, and we should keep our self deeply involved in the Simran.

Baba Ji has also said that, "O Sat Guru, your Five Shabds have made me swim across (the Ocean of Life)." These Five Shabds are there which have been given to us and it is those Shabds, which have helped me go across.

When Prahlad was saved, he also went from street to street and called out "Ram - Naam" very sincerely, because he did not know who Surya Kumari was.

He met her and she told him that they were earthen pitcher makers and were collecting the material to get ready for doing their work. They set everything in order, and then were starting the fire beneath the raw pitchers to bake them. At that time a cat abruptly ran into the furnace with its children. The pitcher makers were honest and sincere and were kind hearted persons. They were therefore much worried and kept on making requests before their Guru, that it will be a great cruelty, their worship will be destroyed, and what will they get of it, if such a great sin is committed (if the cat and kittens are burnt alive).

Slowly they were making their mind understand, what a great sin it would be, and praying before their Guru. (The king had ordered to his subjects that he should be treated as God, and no other god should be worshipped). Prahlad (the son of the king) who was passing nearby, heard their voices and asked them what they were doing and what for? Then these pitcher makers said that they were doing something, but were very much fearful, because a poor man does not have courage to talk before a powerful one, and he becomes quiet, because the one who is powerful, may say anything he likes.

They said that Prahlad's father was a king, and they were much afraid of him, so they were quietly remembering God (for the safety of the cat and the kittens). Prahlad enquired whether there was any God other than the king and they said, "Yes the God who is all powerful and was doing everything, was a different one (not the king), and he is not made of flesh and blood, he is something else". Prahlad asked, "Is it true?" and they said, Yes, they were confident that God does not die, but the one who has a body and is made of flesh and blood, will always die one day. "As your father is made of flesh and blood, and is pressuring and making people accept him as God, but he can't become God just by making people accept him forcefully."

Prahlad said if their God is true, and the cat and kitten are saved, then he will accept their God and accept their word also. So what happened: the lot of raw pitchers was to be taken out normally after six months, after it was properly baked. But those people decided just after three days that according to their understanding the pitchers were baked and ready, and the pitcher in which the kittens were sitting, remained raw and unbaked and were saved, while the rest of the pitchers were baked. Prahlad saw and felt that if God was there, what they were saying was not wrong. If it were not true, the kittens etc. would have been burnt.

Then they said that let Prahlad's father sit in fire, he will not remain safe but will perish, as he is made of flesh and blood, and is subject to the control of sense organs. Then they said that let us sing and speak the greatness of that God, who is all-potent and the owner of the world. If we see Him what is the doubt left?

The God who is the owner of all creation is the Sat Guru. He is the all knowing Sat Purush. He is seeing everyone, so therefore let us do His praise. So he praised his Guru "Surya Kumari" with open heart and accepted her as his Guru.

So the disciple can sing the greatness of the Guru wholeheartedly, only after going inside. When we are outside, our mind stands in the way, because it is under the control of diseases like lust, anger, greed, attachment and ego. That is why it is explained repeatedly that, "Dear ones if our soul had done Simran earlier, it would have fought with these diseases. It would have caught hold of and controlled the mind, and with the help of the Shabd, the mind would have remained under control, and behaved well. Then the Guru would have also given His grace."

It is the Guru Himself who makes the real disciple speak, and not the disciple who speaks. Take it for sure that the Guru makes the disciple speak with due caution and care.

Baba Ji says that, "Dear ones, the Guru makes the lion and the goat drink water at the same place, because what the Guru does is so perfect, that there is no room left for any change or error. It is the Guru who has started this Path - rather it is God - the owner of all creation who has started this Path of the Guru. It is not new, but is so since the beginning. It is only revived and refreshed from time to time.

As our mind is forgetful, it forgets it. God then sends another beloved Son again and He revives it. So once it is revived, we get inspiration again, our mind takes courage, and it becomes devoted to Simran. Our work becomes easy and our journey is covered easily.

"The God involved me in deeds,
The Guru showed me the real form
of the soul."

When the soul is freed from the web of the mind after doing the Simran, then it goes to the "Daswan Dwar" or "Par Brahm" the 3rd spiritual plane and its own radiance is equal to twelve suns of this earthly plane. Sehjo Bai says that at that place, whatever it sees is clear. Then no deed, duty, recitation or penance remains because all these belong to the lower planes.

If the electricity goes for some time, it becomes dark, and we become fearful, but when the light comes back, it is all lighted, and we can see everything clearly, and we can talk or do anything freely and without fear, save ourself and we stand firm on our principles. So what is the fear - the fear is only of darkness.

Now everything has happened before you, not that it has happened somewhere else. So even when it is so dark He creates the light, and there is no danger or fear left. The fear is only of darkness, and what is darkness? It is our doubt, because the mind always raises the doubts. It has no roots of its own, do not think it has. No, it takes food and strength from the soul and then keeps it under its pressure.

Just as on the tree, there is another small branch, which takes strength from the tree, and then makes it weak. Similarly the mind also has no root, but taking strength from the soul, makes it weak. That is why we have to realize the greatness of the Guru, we have to remember Him, we have to keep our desire on the Guru.

In the olden days, when the earthenware pitchers were used for bringing water, the ladies would have the pitcher on their head, and even while walking and talking, they would keep their attention fixed on the pitcher, and whatever they may do, their attention would not be disturbed, because their attention was fixed fast upon it. So when the attention comes at the Eye Focus, then wherever the body may be, and even though we may be talking minute by minute, our attention is fixed at its own place, and when our attention becomes fixed, then it does not take long for the soul to reach there for the subsequent times, because even if he is talking or doing any other thing, his desire is struck fast on God and Guru, in the Dhunatmak Bani.

So what is the real sign of a Perfect Master? It is that He himself is united with the Shabd and will unite us also with that Shabd (Dhunatmak).

"God concealed himself from me,
The Guru gave me a lamp
and showed himself to me."

As you know the story of Sringeri Rishi. He was doing meditation and Abhyas and his thoughts were pure, that is why he went to the jungle and did the worship. He used to just touch his tongue with the skin of a tree once a day, and then would keep himself busy in the worship. King Dasarath had no children and he was told that if Sringeri Rishi comes to his Yagna and takes food, then he could have children.

He asked his people if anyone could bring the Rishi to him. A lady promised to do so, and went to the Jungles, and coming to know that the Sringeri Rishi put his tongue once a day on the skin of the tree, she put honey there. The Rishi liked it, and then he started putting his tongue at it, more than once. Later she put some halwa etc. on it, and as the mind became active and he took food items, prepared without the Simran, he got strength and was tempted to have sex, as he was attacked by lust.

Kabir Sahib has said that food has intoxication which one gets from half a bottle of wine. By eating that food, he had intoxication, his intellect became disturbed, he married that lady, had sex with her and produced many children.

When the King arranged a Yagna, the Rishi came with all the children, one on his shoulders, another on the back and the third one with his finger. The people were surprised, they had heard his reputation of being a great yogi, and wondered if he is really Sringeri Rishi. He heard the caustic remarks of the people and leaving the family fled back to jungles. His thoughts were no doubt good, but he did not have the technique of meditation (given by a Perfect Master), because if he had got that, he would not have fallen.

So Guru Nanak Dev Ji has written that we should get that technique of Surat Shabad Yoga from a Perfect Master and practice it. We should look for a Perfect Master or a Perfect Yogi because a Perfect Yogi would know the real technique. "Yoga Abhyas" is that which unites us with Lord, by practicing "Yog Abhyas." It is only when such a Perfect One showers His grace that we understand the reality. If he himself is not united, he will give you what is given in books and that is nothing special as that can be done even by a child of five years.

But what that Proficient One will tell or say, will be His own self earned practical experience and will be of great help and much benefit to us. If the Perfect One does not help, then what will the bookish knowledge do. The real "Gyan" is something different. We have to do it ourselves practically.

So please understand that after obtaining the technique (from a Perfect Master), we have got to

do it practically ourself and He will also get it done from us Himself (by persuasion, inspiration etc). It is He who will water the sangat (their souls) by Satsang, encouragement and by His life-impulse, and keep them fresh and green. So that is why it is explained that we have to do the meditation.

Guru Nanak Sahib has also said that on this Path one has to walk without feet, and do work without hands and for this, even though the Shabd Dhun is ringing in our within, we cannot get its technique without a Guru (a perfect one).

Dear ones, that Shabd Dhun is calling us from within ourself, and it is really the Guru who is calling, saying that if you want to meet Me, then come this way. You have to hear the Shabd Dhun without ears, and see the Radiant Light without eyes, because ears of flesh do not hear the Shabd Dhun, as the ears that hear are subtle and are in our inside; similarly we will speak without tongue, with the subtle tongue inside.

The reality is that the Simran, which we do, when it becomes successful, then neither will our tongue move nor will the eye or body move: that is when our meditation is successful, i.e. none of the parts of the body or body itself will move. We all do Simran even though for a little while, and then the Simran stops; the Shabd coming from above and the soul from below goes up, and the two meet, viz. meeting of the Soul and the Shabd takes place and then what is left? Nothing indeed remains, no place for doubt is left.

So we should understand that there is no Gyan without a Guru. It is the Guru who gives the Gyan. He is the Guru and what He gives is Gyan, and He himself comes and gives Gyan, and does all His work Himself. If He does not do it Himself, then please understand that without the Guru, it (His work) has never happened in the past, nor will it be done in the future.

Just as Guru Gobind Singh Ji has written that if you want to play the game of love with Me, then please keep your head on the palm and then come to Me - How? It is not the head of flesh and blood which is required, but one has to become small and meek and then go. Kabir Sahib has also written that one has to become one tenth (the size) of seed of the mustard.

Guru Nanak Dev Ji has also said that one has to become as thin as a very small fraction of the hair. That is why it is said that the door of salvation is extremely small and close, and we cannot go through it with this body, we have to go without it.

That is why Guru Sahib said that if you want to play the game of love with God or the Guru, then become very thin and small.

Now it is nearly one and a half month less than five years that He (Baba Ji) left us physically. All of us are His disciples, but how much has each one of us begged of Him, prayed to Him, or urged Him, for His sight and darshan?

If we call Him with the tongue, then how much has the mind exerted or done it? We have really to call Him with the mind, the sacrifice of the mind has to be made. He does not accept the sacrifice of the body - He accepts the sacrifice of the mind. If we don't offer mind, then how can the matter be solved?

Baba Ji used to say that Maharaj Sawan Singh used to urge that His disciples should come to Him after doing the Simran, and the Simran should be done with the mind. Maharaj Kirpal Singh Ji also said that if someone wants to offer sacrifice, then it should be that of Simran. Our Sat Guru Ajaib Singh Ji Maharaj also said that, "Dear ones I call you here (16 PS) every month, what for? You should be united with Shabd, with the Guru, who has given you the benediction of Naam."

Now we keep asking the Guru, "Shower Grace." The question is therefore, how will the grace

we are asking for come? Upon whom will it come? When the mind does the Simran, then that will be the Grace; the disease which the mind is suffering from will be removed, and then only will it know what is the Grace and how it has been showered upon him. As the mind does not reach the place where the Grace resides, and still keeps on asking for it, without realizing whom shall He shower Grace upon?

He has already given the Grace of Simran. Now we should do the Simran and the mind will become manageable with the help of Simran, and the help of Guru.

We go to a doctor and there are many medicines and tablets lying with him. If we assert our own will and take a medicine, how will it cure us? Instead we get cured only if we let the doctor give the medicine which he thinks proper. It will not matter even if we take many pills, what will matter is the medicine which he will give to us.

The mind will have to leave its position of power, and then only shall we be able to benefit. The mind always shows its cleverness, and it says that it can itself do all that work. It will have to accept defeat and submit, "O God and Guru, I have no merit in me, no virtue and no understanding in me. You kindly be kind and compassionate upon me and unite me with your own self."

This decision is taken in higher planes and we should also come to those higher planes to make a call (to the Guru). Restrain your mind and make a call with the mind with utmost humility. He will definitely hear. Now we neither restrain our mind, nor make the call with the mind and with the humility required. If at all we call, we do so with the tongue. That is why we are far from the decision. We do not know what it is.

Suppose we are traveling in a train and we meet someone for a while. One person has to go 500 km. and another one 1000 km. Now we are far apart from each other. So whatever good wishes and love were given to us, have been forgotten, because we have gone far from each other, and we don't know what was given to us.

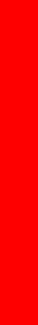
It is therefore necessary that we go near Him again, and then make a request and prayer. Then He always hears, has always heard the prayer and hopefully He will hear our prayer also. He is the giver and it is His own soul, which is hankering. He will definitely come to help.

I also want, I am also anxious, I would also pray, we will all pray collectively, we shall make submission and will beg of Him (Baba Ji): "O Sat Guru Ajaib, all your souls are crying and cringing, kindly have a look towards us, we will all sing your glory and greatness together, and will develop love for you".

As He is kind and merciful, He will have pity upon us. If all of us do it together that will be good. I have come only for that purpose, that the Delhi sangat will be kind to me. All of us will weep and pray and beg before the Sat Guru together, because the dear ones from Delhi are sensible. I am a dim witted poor fellow and have come only for this, so that I may be helped. I thought let me go to Delhi sangat and will learn from them and shall then do, as per their advice.

So dear ones, we are simple poor people from Rajasthan, are less intelligent, do not know anything, nor even do we know how to serve water. Ji) is aware of the spiritual matters, he can see the eye and can see the person and then say whether he meditates or not; that is why I have lovingly named him as doctor. He is not a doctor otherwise, his name is Bhagirath, but out of love we call him doctor. He is a good person.

Dear ones, if I had something, then why should I have come to you? So we do not have anything. We have come to you, so that we feel grateful to the Sat Guru, and by getting together we remember Him; we weep and wail for him. Perhaps He will be kind to us.



That is why we have come to you, please excuse us, because we are full of sins - we cannot take burden of our own deeds - and thought that by having the darshan of Delhi sangat, our sins will be paid off or reduced. I therefore submit earnestly that you kindly excuse us whatever way you like, as we are full of bad deeds. We have therefore come to you covering long distance for seeking your kindness and compassion.

Contact for more information:

Website: <http://www.ajaib.com>

Email: harvindersingh@ajaib.com