



Satsang by Sant Sadhu Ram Ji

held on 7th May 2002 morning at Delhi

All the very dear spiritual children (sadh sangat) of Baba Ji (Sant Ajaib Singh Ji) are welcome. Millions of namaskars (prostrations) to the name and the lotus feet of Baba Ji, who gave us Naam. He made us do Simran, and after making us do Simran, He told us of its advantages and also said, "You can meet God by doing the Simran."

If you are sitting outside, and if a storm comes, then there is no advantage to you, sitting outside. But if we are sitting inside the house, then whether rain or hot wind comes, we can manage and protect ourselves inside the house. So for those who are sitting outside, the message of the Perfect Master is that you must love the Simran and do the Simran, and meditate upon Naam.

Kabir Sahib used to give the example of the mango plant. He used to say that this plant gets many flowers, but only some of them are fertilized, and only some of them become the mango fruit. Then many mangoes fall from the tree, because of wind, storm or animals. So when we are sitting outside, then lust, anger, greed, attachment and ego get stuck fast within us. God expects all of us to reach Him, but someone falls because of lust, and someone falls because of anger, etc.

So only the names of those persons remain (famous), who do the devotion of God, just as Mira Bai did the bhakti of her Sat Guru with love, faith and devotion. Despite worldly people continuing to trouble her, she was not bothered about them. Only Naam can clean the mind and make us one with Him. But if someone challenges our faith and says, "This is not correct," then our faith is shaken.

The Saints insist that you can go inside and see the Reality for yourself. Every Saint who came, gave out the message of Naam. The One in whom God is manifest gives peace and confidence to the mind, and helps us in controlling the mind. He says, "Dear ones, please understand that you can also go inside, by doing Simran." So the One who gives the message, the Sat Guru, will help us, and we can easily go inside.

When the child has to study, the parents give some incentive to the teacher; the teacher teaches, and child is able to study. The calf of the cow, when it is small, does not suck the milk. The owners help it to suck the milk, when it does not do so. When it becomes older and it comes to know about milk and the facts about it, then it gets it only when the owners think it proper and then also it may or may not get, because the time changes.

After the time passes away, we may or may not be able to recognize the truth. Only those who have good karma can and will accept the Reality, because when we get ego, we lose all (the good) that we have done. Whatever seva we have done will be lost. Negativity will come into the mind. That is why He says, "Dear ones, Love Simran, get away from the love of the body and develop the love of the Simran. "

We are used to doing the Simran of the world, so the Sat Guru gives us His Own Simran, so that the Simran of the world is removed and the Simran of the Sat Guru remains. That is why it is explained:

"Dear ones, see -- the Simran of the world has been going on for many births, has been happening for the last many births. A man is here because of the Simran of the world. If he does the Simran of the Guru he shall meet Him." Then he will not take rebirth, as the one who does the devotion of the deva (angel), will become the angel. Someone who does the devotion of the statue (idol) will become an evil spirit. The one who does the devotion of the Guru will become

the Guru himself.

For example, take iron and the philosopher's stone: The philosopher's stone converts iron into gold. The difference between the philosopher's stone and iron is that iron can't make the philosopher's stone; it can make only iron. But God will make us like Himself. He will give us knowledge and make us like Himself. It is not the disciple who will make himself like the Guru. It is the Guru who will make him like Himself.

Kabir Sahib gives the example of different types of caterpillars. There is one which is moving on the bean of chickpeas while another one gets stuck to it. The one that is moving, moves up a bit and listens to the voice of the honeybees (black insect, which produces a bit of sound), and listens to the voice. It catches hold of it (honeybee) and goes to its nest, and then gets itself enclosed there; and from that caterpillar, a honeybee is formed. It makes the caterpillar like itself and helps it fly away.

So the greatness of the Guru can be known only if we go in and see the Naam. We meet Naam and do its devotion. All faiths (religions) repeatedly say that whether it is day or night, one should do the Simran. But how are we to do Simran, how is it to be done and what is the method of doing it? Naam is to be remembered with mind; mind is subtle; it does not stay still. So it should be told how to do it. The Sat Guru is always present at the place where meditation is done (eye center) and showers His grace. The mind will join with Him only after going there.

Dear brothers, see, no one who has done it himself, has done it without the inspiration and guidance of a Godman. After going there (to the Godman), he obtained knowledge, did the practice, and joined with Him. So we have first to be initiated, obtain knowledge and grace of the Guru, then sit in meditation; do the Simran and make the mind still.

Bani of Kabir Sahib Ji Maharaj:
Simran gives happiness,
with Simran suffering goes.
Kabir says by doing Simran
one becomes one with God.

Papiha, the rain bird, abides by the tradition of its clan and group. It drinks the water only of drops of the rain and not the water from streams or drains. It follows the path of truth, to avoid stain or blot on its clan. If the clan gets stained, then the whole community will get a bad name and he will also be blamed.

So this is Naam and the mind's real caste is the Truth. It has to unite itself with truth. It is of such a high caste and position, but suffers after coming in this country of life and death. It has left the truth and joined with falsehood or Negative Power. There is no one to tell it, "Friend it is not your work to enjoy false things. Your work is to meet God."

When it rains, first there are clouds and then it rains. Then the rain water takes the company of dirt etc., as it passes through places at lower levels. Then anyone who passes by, sees that this water has become foul. Initially the water was clean, but became bad and foul, because of its company. So likewise mind has taken company of lust, anger, greed, attachment and ego.

All Saints and Mahatmas have laid stress that if there is any way to happiness, if you want to be saved, then the only saviour is the Guru. You must love the Guru. He has such grace and compassion, that He shall take you away from these elements and make you one with Him.

Now it (mind) does not remember the Guru at all. All that the Guru says, falls flat on its deaf ears. If it were to remember that the One who gave him Naam and knowledge, is with him, then it will not get into bad company, have bad thoughts or do bad deeds.

"King or poor, bigger is one who does Simran. Kabir says, the greatest of all is the one who does Simran without any desire."

Moses told God: "I love you. Is there anyone else who loves you more than me?" God said, "Yes." Moses asked how many were there? God replied that there were many. Moses again asked to tell him one or two; how many are there? God said, "I won't tell you how many there are, but there is a bird -- it will tell you all this in its language."

Moses said, "I do not know the language of the bird." God said, "I will give you the boon, so you will be able to understand its language."

So he went and saw the bird and the bird was doing Simran. It asked him where he had come from. Moses replied, "My Guru has sent me to you. Please tell me if there is someone who loves Him very much." Moses asked, "How much do you love Him?" The bird said, "I do the Simran and remain in His remembrance." Moses then said, "Do you have any difficulty?" And the bird said, "I have no difficulty, but when I fly to go to drink water, a break comes in my Simran. If you can do something, bring water near me." Moses said, "I cannot do this." The bird said, "This was the only work." So brothers, see: This is the condition of those who do the Simran.

Simran of the Guru should be done every minute, every second, every moment, because Guru is not something to be forgotten. He saves and protects us at every step, by His grace, but we have forgotten Him. We do not think Him to be anything important.

Loving our homes, we carry on our work. Someone does trading, someone is a farmer, and someone does something else. Whatever work God Almighty has given to us, we have to do it open heartedly, and fulfill the responsibilities of our homes. Saints and Mahatmas do not tell us to stop working, rather they tell us to fulfill our duties and responsibilities lovingly, and keep doing the Simran, which the Guru has given to us.

You can do the Simran at your home, you can do it while lying in the bed, while sitting, while doing your business, or doing any other work. Like there is a dog, its tail has a twist and stiffness, but if it does Simran, it shall become humble. You should also do the Simran and see how you change.

You will become good, and will understand the responsibility of family and business better, look after your children better, and looking after the children in a better way, you will make your life successful, and get salvation while being at home. If God has to be remembered, it does not involve any expenses. Has anyone done any Simran or remembered the holy Naam by incurring any expenditure?

So it does not involve any expenses, not at all. Will the body become weak if we do Simran? Not even that, because this is the work of the mind; Simran has to be done with the mind. If you do Simran comfortably, your body will become better, it shall be good for you. You can do Simran by looking towards those who have done it.

We and they were alike. Baba Ji came. He did farming, He did Simran as well as farming, He used to talk and do the work, He was like us. He was doing farming. Just as He did the Simran and the meditation, anybody else can also do it, so that work can be done by anybody. But He became successful by His untiring efforts and the grace of His Sat Guru.

Similarly we also can succeed, if we do it with devotion, sincerity and bravery, and look towards our beloved Sat Guru - Baba Ji, for His love, grace, compassion and help

“Men and women all go to Hell,
as long as they act for results,
Kabir says only one who does
selfless Simran, gets freed .”

Someone is a king, another is a fakir, someone is a pir, there are rich and poor. Think about it, no one can be liberated without the Guru. No one becomes free without the love of Guru. If any king or pir says that they don't need a Guru, they are mistaken. All saints have said that we cannot get mukti (salvation) without the Guru.

The Guru loves the Naam and after doing the devotion of the Naam, becomes Naam Himself. He grants the boon of Naam only after He has become His form, and further after He is pressed hard by His Guru to do it, and He can't say no to Him. He has Naam, and since he has it, he is the owner of the whole world, and by having mercy, makes the jivas remember the Naam.

He also does the devotion of Naam in the company of the sangat, and inspires them also to do it, saying, “Friends, you must love Naam.” All Saints and Mahatmas say, “Friends if you have no boon of Naam, then there is no liberation.” We cannot have knowledge without the Guru; no knowledge can be obtained without the Guru. The Guru only can give us knowledge. He will Himself do the devotion, conduct the Satsang for us, and inspire us to attend it.

Now see His grace and mercy, He conducts the Satsang, and encourages us to attend it and then gives us something most valuable, which we cannot get anywhere else.

Now let us see what is Satsang, Think with cool mind, can sangat make the Guru? Guru can make the sangat but the sangat cannot make the Guru. He might come in any form, as rich or poor, He can manage His affairs with the grace of the Sat Guru. Poverty does not bother Him. He is both the Guru and the disciple. The disciple follows the Guru - there is an agreement between both of them - that the sangat has to be made to understand, inspired, and made to remember the Naam.

He has to do the Simran and help the sangat to do the same (do Simran) and He does all this in a simple manner. He remembers the Naam honestly and gives its message to the sangat also honestly: “Dear ones you will not be worth anything without the Naam.”

Guru Amar Das Ji also says, that if there is a box and gold and silver jewelry is in the box, then the value or worth is of the jewelry and not of the box. If we take out the jewelry, then the box has no value . Kabir Sahib goes to the extent of saying, when this soul flies away from the body, family members say hurry up, the children will get scared.

Now just think, who is ours here. When the soul was in the body, he did not do Simran. After the soul has flown away (at death), then what can be done. Kabir Sahib also says, “When the sparrows have picked up the seeds from the field, it is too late to repent. Even if we complain to God, it will not be of any use.”

“Every one does simran when he is unhappy,
No one does it when he is happy,
If Simran is done while being happy,
Then why will suffering come?”

Some disciples asked Guru Nanak, “Master why do happiness and unhappiness come to us?” Guru Nanak Dev Ji replied, “Dear ones, when we forget that Almighty God, unhappiness comes and makes a place at our home, and happiness runs away.” So when unhappiness surrounds us, one thinks of adopting some way of getting happiness. How can it happen?

Kabir Sahib also says, "You did not do Simran when you were happy, now old age has come, and body has become weak; now nothing can be done by crying or repenting." He also says, "We should do the Simran, vacate the nine doors and come up, or otherwise we are neither of this world nor of God. We become one of neither."

We did not enjoy the world and did not meet the Lord, did not become His, either. Baba Ji also said it should not happen that one is neither a titar nor a bater (two birds); neither of the world nor of the Guru. Now if by doing Simran you can get rid of unhappiness, then why not do it?

We are residing in the "Mrityu Lok" (the plane of death); our only job is Simran and love for Simran. So at the last moment whomever we love, He will come before our eyes. This body is yours only temporarily; when this body gives way, eyes will stop seeing, there will be no teeth, tongue will also not give company, ears will stop listening; so what becomes of us, who are staying in this body? If this body is not ours, then what is ours? Then why should we not give due value to God in the time which we have been given, or utilize it for meeting Him. Do a little Simran, even become a beggar. He will definitely have mercy on us and give us something real and helpful.

"If Simran is not done while being happy,
And He is remembered while being unhappy,
Kabir says who will heed to the request
of such a server?"

Now it is one and a half months less than five years since Baba Ji left us physically. We can complain that He does not listen to our plea. Everyone complains, thinks and says so. We can complain only if we see Him; then He shall accept our complaint also. But He has become one with Shabd. Now to whom can we complain? Look for someone who is prepared to listen, then we can complain to him, saying, "Dear one you did not meet us." So He gave this message:

"Dear ones, your work, you shall have to do. You better do it now if not done earlier. Be comfortable. Struggle has to be done with the mind, fight has to be done with it. Do so in just one attempt, with faith, determination and bravery, and you will see the result. With the strength we have given to mind, we have thought that it is a difficult job. No, it is not as difficult as we have thought it to be."

"Why is it difficult? Just see, we don't have to leave food, we don't have to go to the forests, we don't have to go to the mountains; whatever you have got, sit comfortably with it and do the Simran. It is not very difficult. Had it been difficult, the Saints would not have been able to do it. They have done it and completed their work, and afterwards told us to do it."

"Saints come and give their message in the open. They are neither afraid nor do they make anyone afraid of them. Because the solution lies in not feeling scared. They come with lots of love and treat us as friends. Their love, forgiveness and mercy are limitless. The love which we give to our Guru is insignificant. The love entrusted to them by their Guru is boundless, and is kept in safe custody."

"Later they have the same love for distribution; They do not keep it with Themselves, but distribute it freely, and do not keep it in hiding. Whatever we have to get from the Guru is ours, but He wants us to be devoted, dedicated and determined, with full faith in the Guru. The Sat Guru's message is that you will get your love back redoubled."

If you meet the one whom you love, then how will you thank Him, what else will we do? So we can thank Him only by going inside and seeing Him. Explaining the Truth, because the Truth is eternal, Guru Nanak Dev Ji also says, that He was the Truth, is Truth and will be Truth in future also. Because they come with the message of Truth, and with honesty towards their Sat Guru

say, "See dear ones, come, do, and see the Truth yourself. Either have faith in us or experience it yourself. How difficult is this work after all?"

Now neither we want to trust nor are we able to do it ourself. How can both things happen together? That is why we remain away from the spirituality. We feel miserable -- the soul hankers for it. Since the soul is a part of God, it is difficult for Him to see it crying and wailing. Then He sends some loved one, His beloved Son and says, "Go and give the message, it is alright, they have forgotten; but the one who has given them Naam does not forget." Sant Mat is not like rock candy that it can be picked up and put in the mouth. We have to experience it by doing Simran.

Mind is a part of Brahm. It resides in Trikuti. It stops making mischief after going there. Then after reaching there we will shed duality and become one. Then what is outside and what is inside will become the same for us. He is the one who is inside and outside also it is He. When it sees the same one outside as well as inside, then our suffering will be removed. Wherever we see, we will see Him as One, we will see only our Guru and none else.

God is one; whoever has seen Him has said, "See dear ones, God is not more than One." It is not fifteen or twenty, like there is never a group of Lions in the forest - there is only one. After doing Simran He becomes one and gives the message of the same one, and not of many. God is one, He is inside you and is speaking from your within. You have to find him, on your own, from where He is speaking.

God is yours, He is speaking from within you; you have to search for Him while sitting (at home). It is not much work. It is not that you have to go outside, to some far away place. For example if you have to go to some foreign country, suppose London etc., then money has to be arranged; how difficult it is. Now what is the difficulty in pleasing the Guru? He is speaking from your within.

Make Him you own. The Loved One is to be made your own. So, earlier also He was our own and even now He is our own. It is not that now He has changed. He is our own. He was our own earlier also, as is now and will remain ours. He is always ours. As long as His created universe is there, He will remain ours. Since He was our own, that is why He comes again and again and makes us understand.

He can't stand to see our sufferings, and that is why He makes us understand, "Dear ones, protect yourself from the sufferings and understand the worth of the sayings of the Saints. Mind you, life (human birth) comes to you only once. Mould your life according to the time, because time will not remain the same. Sun which rises also sets. It hides and night also comes. So then we are encircled by the sufferings, because everything is all right so long as it is day, but sufferings encircle when night (death) falls. These dacoits come and encircle us.

So to get rid of them, devotion of Naam has to be done, like a soldier who goes into the battlefield, with his weapons and with a lot of courage, but if he is hit by the bullet at his back, he does not get any reward. If he is hit by the bullet in the chest, even if he dies, his heirs get the reward and their discomforts/problems are removed, so they get the advantage, because he was hit in the chest.

But because we worldly people are like this only, we try to make every lover of God fall from the Path. To begin with, his family itself becomes his enemy. There is no doubt in this. Whatever has happened, they question him saying, "Is what you are doing right?" So the family members make him stray away from the Path.

Then there are neighbors etc., who do not like it, but see that he has not committed any theft, not done anything bad, not abused anybody, and has only done devotion of the Naam, but people do not like it. However no Saint has ever wished bad for anyone including those who

behaved like enemies; instead they prayed to God and the Guru for their welfare, also adding that they may be given eyes to see the Truth and understand it.

Brothers see, the Saints only repeated the Name of God, and that also the worldly people did not like. Saints do not ask for any money, instead they serve like a free servant to wipe the shoes of the sangat. Now let us see that if we keep a servant, then shall he ask for food and money. The Guru never asks for anything, He only tells us to do the devotion of Naam and to reach our Real Home. How cheap is this deal? It is not at all costly.

Now see, we make immediate arrangements for the money for buying costly items. We definitely want to have the item. If we compare that with what the Saints do, nothing else compares with this deal, because He protects us at every step, and from all the troubles faced by us at every step. You can experience it by going inside, or you can take the opinion of those who have experienced it by going inside. You can ask them open heartedly, because the one who does Simran can only do it wholeheartedly, and also can get it done from us proficiently, there is no doubt in this.

It is not that any money is to be taken from anyone or if something has been done for somebody then it costs a particular amount. It is His grace, We have to make up our mind. He brings much grace, but we have to prepare our mind.

Water will always flow to a lower level, this we know. If we take ourselves to be higher than Him, then the grace will go to those who are on a lower level, so there is no advantage in our remaining at higher levels. Now many dear ones came to me, there should be some standard, it should be at least this much. So friends see, it is alright that He has come for you, He has come all the way for you, and has brought Love. Now you have to create that love, create humility, create some place to keep His love.

Whatever grace and love He has brought for you, He will give you definitely. He is not to take it back. He has brought you love, sent by His Guru, so we must make the place for it, then only shall we get it. If our mind shall become still at this place (eye focus), the Light will also come there. Rays of Light are coming out every minute, but our mind does not get still here. Now if we have not got anything, then friends, see what to do. We shall get something only if our mind becomes still and listens to Him.

Now it does not get still, does not listen to Him, and our thoughts are also not pure. What is His fault? So we have to make our thoughts pure. Only then we can move on the Path. Naam is so high. He who remembers Him is also pure, if we have to meet Him, or see Him, then we have to make our thoughts that pure and high, then only can we get something. If we do not make our thoughts high, then how will we get Him? You can see, He has brought so much, we should value it.

Is our heart clean? We have to make our heart clean. If there are 50, 100, 200 people or even if it is 500, then at least three-fourths of the persons shall get the experience, there is no doubt in this. So in the sangat of our Sat Guru, there are dear ones who get the experience. You can convince yourself about it. There may be those who did not get the experience at all, may be 2, 3, 5 or 7, but they had developed some very good thoughts, if nothing else has happened. At least they have kept the faith in Sat Guru. Alright, you also have faith.

If you cannot do meditation, have faith in the Sat Guru and pray, "Oh Sat Guru, as you are kind, show us something through Simran at least once." There is no difference of near or far. We have to prepare our mind. Our heart has to be made clean. When we make our heart clean He will come, on his own. Because He is ours, and moves for us. If He had not been ours, then what was the need, why was it necessary for Him to come all the way then? What was the need to make us understand? Then He would have remained at home and looked after His children.

Everyone brings up his children; He also is a family man. No it is the order of the Sat Guru that this work has to be done, you have to go and do it. Now see, everyone does his own work. It is the Sat Guru's message. When Mr. Oberoi came to me for the first time—this master sahib (Ram Swaroop) is very good and pure--his daughter came and asked, "Uncle what work do we have to do now, shall we do meditation?" I said that the truth is, that this commotion, this problem has come up due to meditation only. Tell the people from Delhi to stay at home and not come here. You can ask Mr. Oberoi, this is the truth: I said, "Daughter, this commotion and problem is due to meditation only, otherwise there would have not been all this. If I had known that I am going to get this responsibility, then I would have not done Simran and meditation. But I did not know this: That He shall hand over this Work to me."

I said many things. We should do Simran, they should stay there and not come. Then everyone replied that they cannot stay away. Then I also told them we should also do something so that we do not have to go anywhere; we should say no to them. They said how can we say no? At village 8A, Babu Gurjant's house, where Satsang is held, many people came there and some talk was held. They said, "This is a house not 'Dera' (an ashram or a place where the Saints live); make a 'Dera'."

We do not like this way. See, this is a home. Dear ones, what we have to develop instead, is liking for Naam and not 'Deras'. We have to do the devotion of Naam and go back to our homes. Friends, what have we to do by liking something here or there. Ours is only Naam. Dear ones, Naam is ours, Guru is ours. We have to develop love and liking for Him. The house is of the owners, ours is only Naam, so why not love that Naam? What do we have to do with someone's house?

We worldly people are strange people. Remember Naam and go to your eternal home. It is a simple and straight work. It is a simple task. This is not a very big thing. If He wants us to do something, the One who has given the responsibility will do everything. He may or may not do, but He will do your work. You need not be concerned with anyone else. He has come to do your work, so He will do your work. You should be concerned only with your work.

So the one whose work is done, why should they talk of anyone? They need not ask anything. If our work is done by sitting at home, then what cheaper deal can we have? Probably it is difficult to get cheaper than this. Wherever we go some expense will be involved, but in this Path of Love there is no expenditure. The soul which has such unbounded love brings the message of Love and says,

"Friends, your God is residing inside you. He is waiting, dear ones, for you to come and meet Him." 'Kal' the negative power had obtained three boons from the Sat Purush: That (1) He shall not allow miracles to be shown, (2) He shall not allow the history of previous births to be known, because if the jiva sees the history of his last birth then he might leave the body, and (3) wherever a jiva is given a birth, he should be happy there and should not want to leave that.

So much is happening. So He is busy in this only. But He is the messiah of the poor ones. He has not to collect the worldly wealth, but He has to do the Simran. He leaves even His own money. He is not caught up in wealth, He is absorbed in the Naam and has love only for His Naam.

Mohammad Sahib had his two friends, and he thought of giving some knowledge to them. So he asked, "How much wealth do you have?" One of them spent half an hour in counting his things, another one took fifteen minutes; when it was the turn of Mohammad Sahib, he said, "I have only God". So what I mean to say is that you should have faith in Him.

For example, children fly the kite, and it flies with the string. So have trust in God and in your Guru. You have your things, do your work, stay at your home happily, and do the meditation, as much as is possible.

Our mind has desires and it is spread all over. It is like an entangled string; how can the cot be made from this? We have entangled our self with so many desires, so we have to go through a difficult time at the end. Why does it find difficulty? It is because it is not easy to leave body, because of our desires and attachments.

For example if we have a silken cloth, and we keep it on a thorny bush for drying, it will not be easy to remove it. If we try to remove it quickly, it will go through difficulty and will be torn. If we do Simran with patience, the soul will rise, it will get experience, and it will leave the body.

Body is not of the soul, it (soul) has become of the body. So this is a very simple thing which can be explained in two words, body is not it's and it is not of the body. It will meet its Guru by doing the Simran. It is not much of a work.

So Beloved Sangat of my Gracious Guru Ji: Excuse me, I don't know the correct way to speak, I am a half mad person. Sangat has to be graceful to me. I do not have that wealth which the sangat is asking from me. I just did a bit of Simran. Our responsibility has to be met with by us. We have to lessen our burden ourselves by doing the Simran.

NOTE: The dear ones who have translated this satsang humbly submit that they had never done such a seva before. Obviously there must be inaccuracies and inadequacies despite best efforts to avoid the same. They therefore seek pardon with folded hands, from the beloved Sat Guru and His dear sangat, not once but many times over, for all the errors.

Contact for more information:
Website: <http://www.ajaib.com>
Email: harvindersingh@ajaib.com