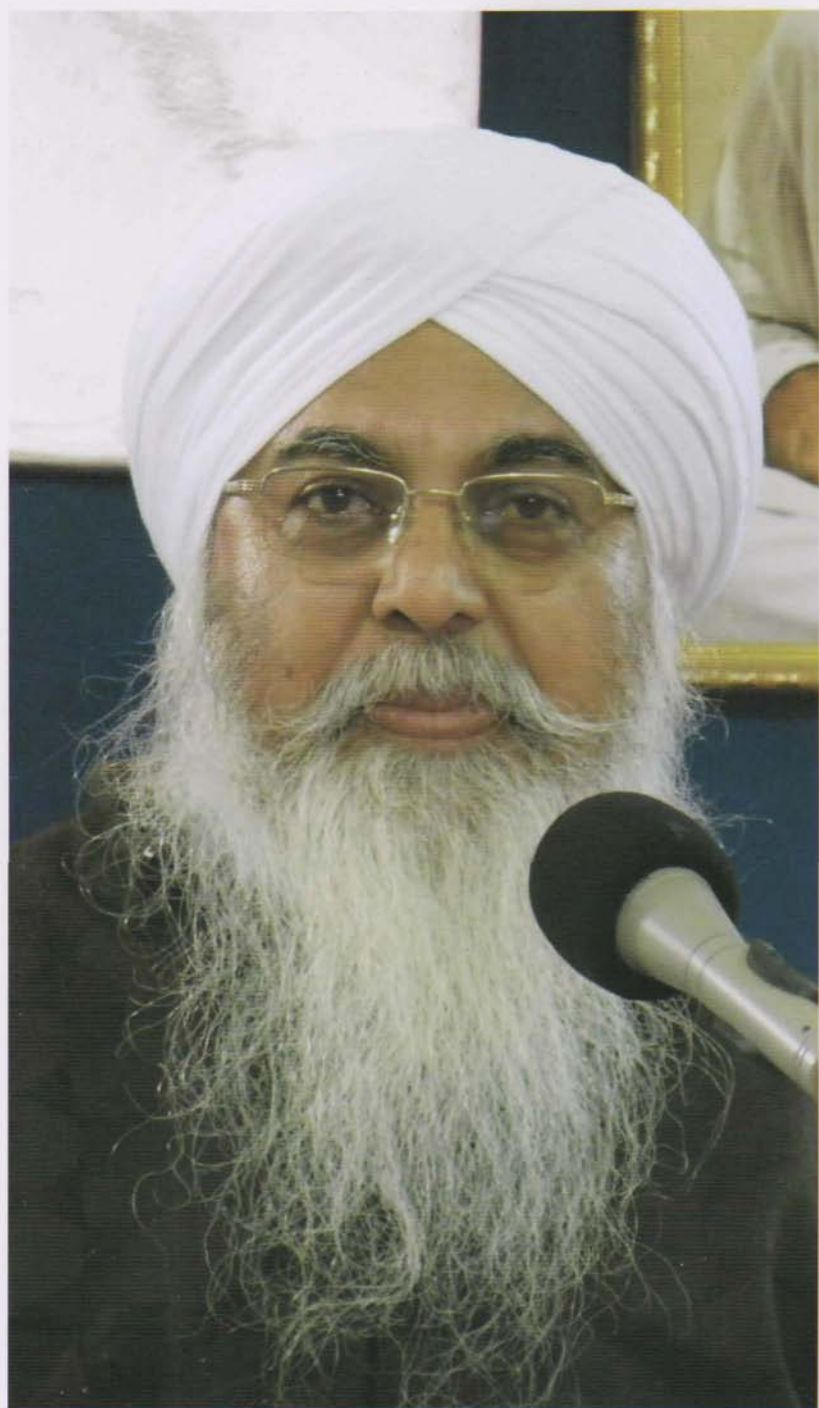


In the Lap of
THE SUPREME FATHER



The Biography of Sant Ram Singh Ji Maharaj



In The Lap of The Supreme Father

The biography of Sant Baba Ram Singh ji
Maharaj

SOM AJAIB KIRPA ASHRAM

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*"Yaha tan vish ki belari, Guru Amrit ki khaan
Sheesh diye jo Guru Mile, To bhi sasta jaan."*

This body is a bag of poison, Guru is verily a mine of nectar.
So Even if you get the Guru by sacrificing your head, consider it a
good bargain.

- Kabir Saheb

*This biography is Dedicated
to The
Eternal Limitless God Power
That has manifested in all the Great Masters
Who have come in the Past
And in more in recent times
Sawan, Kirpal, Som, Ajaib
And
Now in the beautiful form of
Sant Baba Ram Singh ji Maharaj*

"All saints are one"

IN THE LAP OF THE SUPREME FATHER

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Preface

The biography of Baba Ram Singh Ji '**In The Lap of The Supreme Father**' is being presented at the feet of the sangat with a great joy and happiness. It is very difficult to write a biography of a Saint. However, with a little wisdom, faith and the grace of the All Owner Sant Satguru this task was completed.

Maharaj Kirpal Singh ji has said, "To undertake to write the biography of a saint is to attempt the impossible. If it is to do real justice to its subject, it must follow the inner movements that defy observation, analysis and formulation. The saints at one leap have passed from this world to another and have cast their tents in inaccessible realms. Few men have reached there; and those that have entered have been wrapped in silence. They cannot describe it in words".

The biography of a saint is the story of love, sacrifice, devotion and meditation. The saint in the form of the Satguru takes care of the jivas and helps them to reach their original home. The life of a saint is a supreme model for others that continues to give inspiration for ages and ages.

An attempt has been made to present some life-events of Baba Ram Singh ji in this biography, that illustrate some of the many difficulties he faced in his life and how he steadfastly did the devotion of the Supreme Father. For this, the Supreme Father gave him the illustrious place in his lap.

It is hoped that by reading this biography the sangat will get the inspiration of meditation, devotion and love. There is also deep gratitude for the dear brothers and sisters who have helped in publishing this book.

Finally, forgiveness is requested from Babaji and the sangat for any errors that may have occurred in this process.

Revati Shinkar



*Sab Dharti Kagaz Karu,
Lekhan Ban Rayee,
Sath Samundra Ki Masi Karu,
Guru Gun Likha Na Jayee.*

- Kabir Saheb

*Even if I spread the Earth as Paper
And write using all the Trees as Pens
And the Seven Oceans as Ink
Yet I would not be able to write out the Nature
of My Master.*

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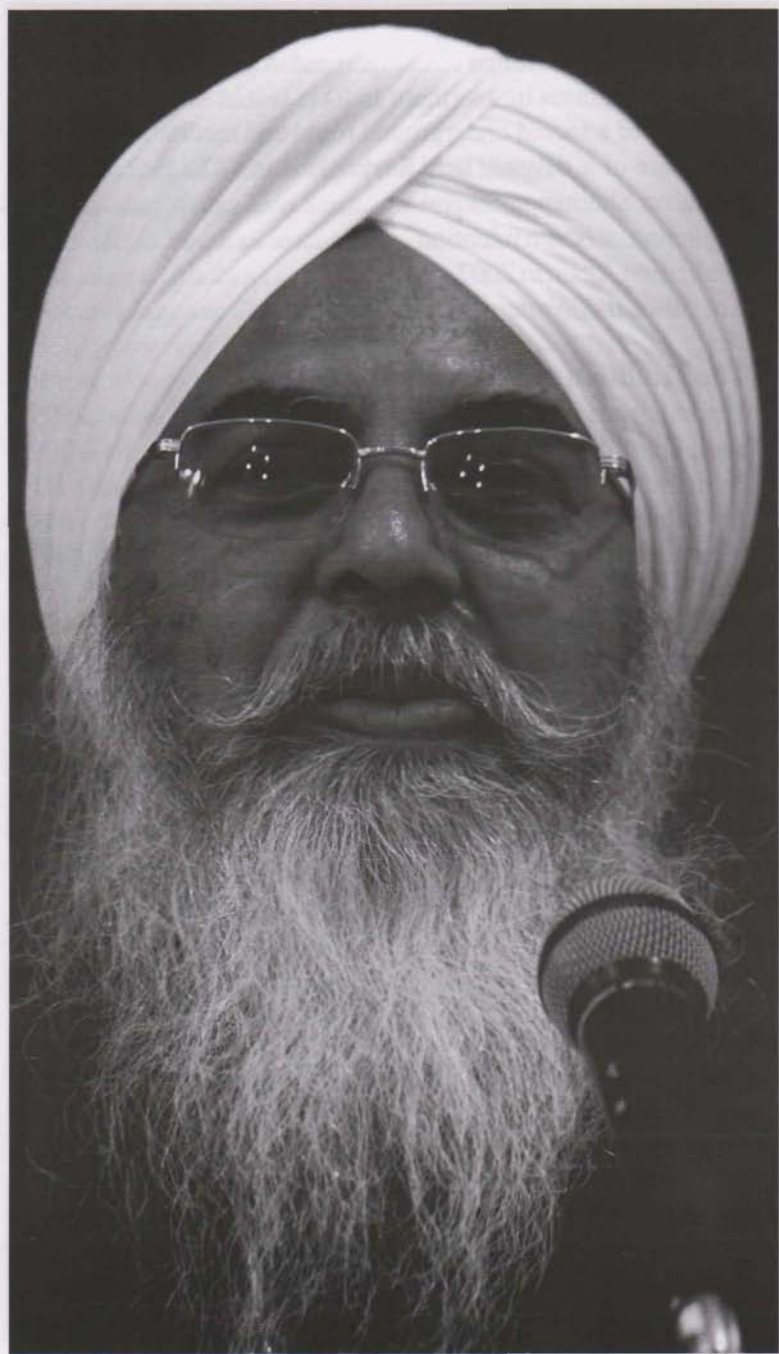
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A Pious Enlightened Soul

The land of Saints

A Saint is a pious and enlightened soul. He is sent by God himself and is commissioned to lead those souls back who are ripe for going home to their Supreme Father. He reveals the real knowledge of God and is uniquely able to manifest the divine power of God in mankind. So in this way the Saints come from time to time to perform this divine purpose on the physical plane.

India has been the land of Saints for ages and ages. In Northern India many great Saints have incarnated and continued the eternal flow of the stream of the spiritual nectar. About six hundred and fifty years ago the first Saint of creation Kabir Sahib incarnated in the city of Kashi in Northern India. Kashi had also been the region where the great Saint Ravidas worked to enlighten the souls. About twenty kilometers from this holy city is a village named Karkhion. In modern times the family of Madhuban Singh was living in this village. This family was related to the Kshatriya clan. His wife Prabhavati was a very religious lady. They had been unable to give birth to a child during the first five years of their marriage. After many different kinds of worships and penances, there was now hope of a child being born. Great happiness began to sprout forth in the family. Prabhavati's father was Sri Ramdev Singh. He was a great landlord of the village Kharsenpur in the District of Jaunpur. He took his daughter to his village for the birth to take place.

Auspicious coming

It was the ambrosial hour of April 10, 1954. There was peace and stillness all around. The Morning star, Venus was twinkling in the East. It was like the land of Kharsenpur was waiting for a

great pious soul to come. Mother Prabhavati gave birth to a beautiful male baby. The countenance and face of the baby had a unique radiance. The nurse was very surprised to see such a beautiful baby. Ramdev Singh's joy knew no bounds. Following the tradition he gave the nurse a lot of money and clothes. There was a great rejoicing all around the village. People ran to congratulate the maternal grandfather. There was beating of the drums and much dancing and singing. This happiness and celebration remained for many days. Donations were given to the poor and there was a free kitchen (Langar) available to all. Different types of sweets were served. The home of the maternal grandfather Ramdev Singh ji was filled with great rejoicing and thankfulness.

On the auspicious day the naming ceremony was performed. A learned Brahmin was summoned for the special occasion of the naming ceremony. The baby was named Ramugrah Singh and Baba Somnath changed this name to Ram Singh at the time of their first meeting. The baby was brought up for about three years at his maternal grandfather's home. After that Ram Singh's mother Prabhavati brought the baby back to Karkhion.

A boy named Baba

The boy Ram Singh was truly a loving star to all. He was loved very much because he was the first born child of the household. When the young boy Ram Singh first tried to speak, he suddenly spoke 'ba-ba'. The mother was overjoyed hearing this. Then his mother also began to have the baby practice this word 'ba-ba'. Thus in this way Ram Singh himself spoke his name 'Baba'.

Ram Singh's mother was a very religious woman and used to worship very regularly. The young boy Ram Singh observed this with much attention and tried to imitate his mother. He would remain calm and attentive. He did not like to jump and play like other children. His mother would give him different types of toys to play with but the young boy Ram Singh did not take interest in those toys.

When Ram Singh was old enough, he began to attend the

local village school. The young boy soon mastered the primary Hindi script. He studied there up to second grade. After that he was taken by his father to Mumbai. There he studied up to the sixth grade. Then he was sent to Kashi where he attended the Foolpur middle school. After completing middle school he enrolled in the high school located in Khalispur. During the lunch breaks in high school all the other boys always played here and there. However Ram Singh remained more introspective and tended to be involved in deep thoughts about the eternal mysteries of the world. His mind was thinking about who created this world and why? Where did all the different types of creatures and vegetation come from? What was the real Hidden power controlling everything in this world?

The young boy did not understand all this and he earnestly wanted to know the secrets that were behind these eternal mysteries. When there was a birth, there was great rejoicing and when someone died, people used to cry and weep. Ram Singh would think about the deeper meaning behind what is birth and what is death? He would see the innocence of childhood in the faces of friends and in the faces of elders the enthusiasm of youth. He felt very sorry when he saw the sufferings associated with old age. He felt very sad when he would see someone injured. These were among the great mysteries of the world that were always before him; those deep questions that he wanted to know the answers to. In the quest to find these answers Ram Singh began to turn towards the devotion. He began to feel renunciation. He thought to go to the Himalayas to do penances so that he could remove himself from the sufferings of birth and death. In this way he thought he could get rid of the worldly pains

There was a temple of Shiva outside his village. There lived a lady sadhu. The villagers used to call her Mauasi (mother's sister) with respect. Ram Singh also began to call her Mauasi ji. She was a devotee of lord Shiva. She made him sit in meditation. He would serve her very devotedly. He would bring water for her from the well and flowers for her to do the worship. He would serve her

three or four hours every day. When the villagers saw his devotion, they began to call him 'Baba'. Thus the boy Ram Singh was called Baba since then in his village.

The dearest friend

When Ram Singh was reading in high school he had a class fellow named Fatehbadur Singh. He came from a wealthy family. He was also from a Kshatriya family. Kshatriya's are also called Thakur. He was very dominating and influential coming from a Thakur family. All the boys of the school were afraid of him but he used to love Ram Singh very much. The first time when Ram Singh was taken to his friend's home, it seemed like he was in a palace. Fatehbadur asked his servant very politely to bring something to eat. The servant was very much surprised by the kind way Fatehbadur made his request. Usually when his friend Fatehbadur gave an order to the servant, he would give it in a demanding and bitter way. The servant went running to get the sweets. He brought a lot of sweets and water. He placed them on the table. Then his friend requested to Ram Singh to drink some water. It is the custom in Northern India that some sweet things are given to eat with water. He lovingly said to his friend, "So much sweets, I won't be able to eat all these sweets." However, Fatehbadur insisted and said, "Dear friend, these sweets are not brought from the market. These are house made. Please have some sweets". Then Ram Singh asked his friend, "Fatehbadur, you are so sweet, then why do you usually misbehave when talking to others with abusing words." His friend said, "Ram Singh! I am the only son of this house. I have been brought up by my servants. My father used to call names to the servants. Those bad qualities became part of my character but when I look at you, an ocean of love begins to flow in my heart. My hot temper becomes cool. I feel that I should have love for all." Ram Singh said to his friend, "Well, I want to see you that way my dear and loving friend. Really you are full of love." In the future his friend became a good person.

Yearning for Devotion

Ram and Hanuman are considered great Gods of Kashi. So many people worship and do devotion of Ram and Hanuman. Hanuman is considered as a great God because it is believed that by the devotion of Hanuman one can get the Darshan of Ram and the liberation also. So Ram Singh started to do the devotion of Hanuman with great respect and love. He began to recite 'Hanuman Chalisa' (The prayer of Hanuman) with a loud voice. He thought that as Hanuman was able to meet Ram with devotion, in the same way he would also be able to know about that Hidden Power. Then he would be able to get the answers to all his questions which had been his deep hope since being a young child. For many days he did the devotion of Hanuman but he was not successful. He was very disappointed.

One day he asked his mother innocently about this Hidden Power. He put his questions before his mother. His mother Prabhavati was very much surprised to hear these questions from her young son Ram Singh. His mother lovingly said to her son, "Dear son, these questions can only be answered by the Sadhus and Mahatmas". Now the attention of Ram Singh turned towards the Sadhus and Mahatmas. He now began his search for the Sadhus and Mahatmas.

When he was studying in the high school of Khalispur, there was a railway station nearby the school. During the recess time when the other boys used to be busily involved in playing, Ram Singh would go to the railway station and meet Sadhus and Mahatmas there. He tried to talk with them. One day he happened to meet a Mahatma dressed in saffron colored clothes. Ram Singh was very much impressed with the way the Mahatma was dressed. He thought of him as being a great Mahatma. So he bowed down at his feet and asked his questions about the eternal mysteries of life. The Mahatma said, "Dear son, I have put on these clothes to impress people so that I could get donations from them. I am a household person. I have children to look after. I come here to the fair of Kashi every year. Whatever money I get from the people,

that has helped me to bring up my children."

Hearing this Ram Singh was very disappointed. He began to dislike the colorfully dressed Sadhus. He prayed from the depth of his heart to the Hidden Power, "O Hidden Power, please make me meet a real Sadhu - Mahatma".

Coming to Mumbai

His parents moved to Mumbai. So after completing high school, he also came to Mumbai. He wanted to be able to support himself by his own earnings. So he joined a service as a guard in a Mill in Worli. However the search for a real Sadhu - Mahatma continued. While working in Worli he met a Mahatma who impressed him very much. This Mahatma gave him the mantra of 'Onkar' to meditate on. He also told him how to worship the Goddess Durga. He began to worship Durga as taught by the Mahatma and started to fast on every Monday. Goddess Durga is known as the creator of Brahma, Vishnu and Mahesh. So he considered the Goddess Durga as the greatest of all the Gods and Goddesses. He began to have the Darshan of Durga and attained the power of 'Vaak Sidhi'. With this power now whatever Ram Singh said, became true.

Attraction for Satsang

One day Ram Singh went for a walk by the seaside. When he was returning from the walk, suddenly his eyes were attracted to a notice board. On the notice board it was written - Radha Swami Satsang Worli, Kakad chambers, Satsang between 7p.m. to 8p.m. Baba Somnath did not live at this place. Satsang was conducted only on the tape recorder. A desire to listen to the Satsang arose in his mind and he decided to attend this Satsang. The next day he went to the Satsang Hall. He listened to the Satsang with love and devotion. As he listened to the sweet voice of Baba Somnath, he felt that he had listened to this voice for many past births. His sleeping pious soul had now begun the process of awakening. He felt that the Hidden Power was residing in this Gurudev who he had been searching and yearning for many years.

All his doubts now began to be taken away. He started to attend the Satsang every day after his job duties were completed. He attended the Satsang for two months regularly. During this time he gave up the worship of the Goddess Durga. The beautiful form of Babaji began to find a place in his heart. He was feeling that Baba Somnath was standing with a stick around him. The sweet voice of Babaji's Satsang was reverberating in his ears for twenty four hours a day.

Desire for the Saint's Darshan

Now the intense desire for the physical Darshan of the Saint arose in his heart. At that time he began to see Babaji in every person and in everything. He could not sleep during the nights. He decided to go to Baba Somnath's Ashram. After getting his monthly salary he went to Kakad Chambers and met a Satsangi named Janardan. He requested him to give him the address of the Bangalore Ashram. He received the address. The desire for the physical Darshan was very intense. Ram Singh now started the journey to Bangalore.



Meeting with Baba Somnath

Meeting with The Satguru

It is really a special event of nature when an enlightened pious soul meets the Perfect Master. This meeting of the enlightened pious soul is a unique encounter which cannot be described by the words.

As Tulsidas has said :

*“The voice is without eyes;
Eyes are without voice.”*

The voice has no eyes and the eyes have no voice. This is a worldly example. However this unique marvelous meeting cannot really be seen by mortal eyes; to experience this one needs a highly developed spiritual or inner eye. When this meeting takes place, there are many Hidden Powers that witness this scene. Many spiritual auspicious songs are sung and their sweet sounds echo up to the inner planes. This cannot be really described in the words alone. Historically past saints have talked about their meetings in mainly simple ways, describing those events primarily in physical terms.

When Maharaj Sawan Singh ji used to tell about the meeting with his Master Baba Jaimal Singh ji, he would say that he was on duty as an engineer at Kohmurrie Hills and that once Baba Jaimal Singh was there with a disciple. Maharaj Sawan Singh ji thought that some Sikh gentleman had come in connection with some case in the commissioner's court. Baba Jaimal Singh said to his disciple Bibi Rukko, referring to Sawan Singh, “It is for this Sikh, we have come here.” To which Bibi Rukko replied, “But he has not even greeted you.” Babaji said to her, “What does this poor fellow know

yet? On the fourth day from this he will come to us.” On the fourth day Baba Sawan Singh went to attend the Satsang and he met with his Supreme Father Gurudev.

In the same way Maharaj Kirpal Singh used to say that he was fond of visiting the rivers. Once he went to visit the Beas River and reached the Beas Ashram. There he met with his Master Sawan Singh. When he saw his Master then he came to know that this was the same personality who was giving him Darshan within for the previous seven years.

Similarly Maharaj Kirpal Singh himself came to Khunichak and gave his Darshan to Sant Ajaib Singh ji. He said to his Supreme Father Kirpal Singh, “My mind is empty.” Maharaj ji said, “I have only come here because your heart and mind are empty.” Thus these two great personalities finally met with each other in person. For the previous year Sant Ajaib Singh ji was seeing the form of Maharaj Kirpal Singh in his meditations believing he was seeing the form of Swami ji Maharaj.

Baba Somnath wandered here and there after achieving high yogic powers and at last after many years of searching for the real truth he reached Beas Ashram. There he was able to meet his true Master Baba Sawan Singh ji, by whom he was initiated and then served at the feet of his Master wholeheartedly for many years. He was later ordered by Baba Sawan Singh to deliver Satsangs in the Southern region of India.

Baba Ram Singh finally reached the Kengeri Ashram. There was Jamal Bhai at the gate. Ram Singh told him where he came from. Jamal Bhai went to Baba Somnath and said, “One person from Kashi wants to have your Darshan.” Babaji said to him, “Bring him in.” It was not the regular time for the Darshan but Babaji allowed him to come in. As soon as Baba Ram Singh looked at Babaji’s radiant countenance, he also saw that the golden rays were beaming out from him and it was like that of hundred Suns shining. When he looked at the feet of Baba Somnath, there he also saw that the golden rays were coming out. He put his head at His radiant feet and he lost himself in this Divine Radiance.



Babaji picked him up from the ground and caressed him sweetly. Babaji then put both hands on Ram Singh's head and then Baba Ram Singh came into his senses. Babaji asked him with affection, "What is your name?" he replied, "Maharaj ji, my name is Ramugrah Singh." Then Baba Somnath ji said with a smile, "O, you are not 'Ugrah' (hot tempered). You look very cool and calm. Your name should only be Ram Singh." From that time onwards he was called Ram Singh. Babaji asked him further, "Do you want to live in the Ashram and do Seva or go back home after the Darshan?" Suddenly these words came out from Ram Singh's mouth, "I have come here to live in your Seva." Then Babaji called one of the Sevadars named Nayar. Nayar began to ask Ram Singh in front of Babaji, "When you do the job at Bombay, then why do you want to live here? It is very difficult to get a job in these days." However, Baba Somnath looked at him and said, "O, is the job of two or four hundred rupees per month of any use? Take him and give him a room."

The worldly people cannot understand what 'Seva' Baba Somnath really wanted to take from Baba Ram Singh. Sant Ajaib Singh ji used to say, "When the iron comes in the range of a magnet, it pulls the iron towards itself at once. In the same way the enlightened soul is pulled by the Sant Satguru himself. The time of their meeting is already fixed. At the appropriate time such circumstances occur, and they meet with each other."

Nayar gave Ram Singh the room that was used for ironing the clothes. Ram Singh had neither clothes to wear nor bedding to sleep but he did not care for these things. All he had was the form of Babaji within him. A strange intoxication was now inside his body. He was very happy that Babaji took him under his protection. He was first allotted the Seva of milking the cows, working in the farm and cleaning the gutters. He began to perform these Sevas wholeheartedly.

Receiving the Naamdan

Four months passed in this way with Baba Ram Singh doing the Seva he was given in the Ashram. Now the very day, he was waiting for, had come. The next day the initiation program was in the 'Naam Nirnay Mandir'. A great joy was in his heart. He was unable to sleep during the night. He was eagerly waiting for the next day to come. In such a state he went into deep contemplation and had a vision. He saw that a big Bhandara was going on and there was a big crowd in the sangat. He was looking for a place to sit for meditation. He saw that there was a large pillar and Maharaj Sawan Singh ji appeared before him. He fell at his feet. Maharaj Sawan Singh ji embraced him and said, "Why are you worried? Everything will be right at the appropriate time". He received Naamdan on April 2, 1974 in the morning.

Seva of the Satguru

Seva has a great importance in the Santmat or Path of the Masters. All the great Masters did Seva at the Ashram of their Masters some way or another. Guru Amardas ji Maharaj says:

*"Seva of Satguru is successful,
If one does with heart.
One gets the wealth of Naam,
And he becomes woriless."*

Seva of the Master is successful only if we do it wholeheartedly. By serving the Master one's heart mingles with the Master and the Naam is manifested within him.

Sant Ajaib Singh ji describes the Seva of Guru Amardas in this way:

*"Thou do the Seva as Amar Guru
Then this tree will flourish
If the worm fell from the head
It has to be put back on the head
O dear, to please the Satguru
Thou grow yearning within"*

Guru Amardas ji used to bring water in the earthen pot on his head for his Guru's home day and night. So there was an infection on Guru Amardas ji's head because of the constantly dripping of water. So worms started to grow into his infected head. One day one worm fell down from his head. He felt pity on the worm and he thought that it might die so he took it up and put it back on his head again.

Guru Ramdas ji says:

***“That Seva is successful,
That is liked by the Master.
It pleases the Master,
And cuts all the sins”***

He says that Seva is successful that Satguru accepts and pleases him. If Satguru is pleased then all sins are cut away.

Guru Amardas ji clarified this subject, He says:-

***“If one does the Satguru's Seva,
With His full devotion
Whom one serves becomes His form,
If one acts in His Will”***

If the disciple serves the Satguru with full devotion and always remains in His Will, the disciple becomes the form of the Satguru whom he serves.

Sant Ajaib Singh ji also did Seva at the feet of Baba Bishan Das. He has described this in his own words. He has said, “When I first went to Baba Bishan Das, two other dear ones went with me. After we met him, he gave us some farming work to do. The other two dear ones were farmers but I had not done the work of farming before that. However, whatever Baba Bishan Das told me to do, I did that, even though I was not very skilled in doing farming. The other two dear ones did not do that farm work, even though they were excellent farmers. They had done that kind of work before, so they thought, “we have done this work many times, so what is the use of doing it?” They thought that maybe Baba

Bishan Das was testing them to find out if they were capable of doing farm work, and because they knew they were, they didn't obey the orders of the Master.

In the evening when Baba Bishan Das came there to see what we had done, I was doing all the work that he had told me to do, even though I was not doing it perfectly. I requested Baba Bishan Das to forgive me because I had not done that kind of work before. I told him, "I had not done this work at my home, but by coming to your feet and with your grace I have been able to do this work. Please forgive me if there is any fault in it." On the other hand, the other two dear ones told him to give them some other type of work, they told him that they had been doing that kind of farm work since their birth and that is why they didn't have any interest in doing that. Baba Bishan Das was not pleased with them and he didn't give any grace. He became gracious only on this poor one who obeyed his instructions when I went to his feet."

Baba Somnath ji's Ashram at Kengeri was spread over one hundred and eleven acres. Eighty acres of land was irrigated by the dirty water which was coming from the drainage of Bangalore city. There were good crops of Maize and Ragi for the sangat. Sevadars had to do the hard work. One hundred and ten Sevadars used to work there but Baba Somnath ji was very pleased with the Seva of Baba Ram Singh ji. Baba Ram Singh used to do the Seva wholeheartedly with hard work and devotion. He was the hardest worker of all the Sevadars. He had now been doing Seva in the farm for one year. The hardest Seva was guarding the Ashram during the nights.

One day Baba Ram Singh went to Baba Somnath for Darshan. He bowed down his head and took his blessings. Baba Somnath ji smiled at him and said, "Will you do the Seva of guarding at nights?" He replied bowing his head down, "Babaji, I will do what you order?" This was a real test for him because guarding in the night was the hardest Seva. He now had to be awake the whole night and also had to work from 7 a.m. to 1p.m. in the farm.

Now this was his daily routine of doing the Seva. There was a

bell for lunch at 1 p.m. After taking the lunch he used to sleep till 6 p.m. Then being awake the whole night he would do the Seva of guarding. Baba Somnath gave him a torch and a blanket. He did Simran while guarding the whole night. By doing the Simran his heart began to feel separation. His soul began to transcend up into the inner planes. He began to have the Darshan of the form of Baba Somnath. Thus the intense desire for the physical Darshan of Satguru increased.

Gurubani says:

***“By having Darshan of Master’s body,
I don’t get full appeasement.”***

Although I have Darshan of the Master constantly yet I am not fully appeased. I want to have His physical Darshan day and night.

Hajarat Bahu has described this state like this:

***“If my body becomes the eye
I am not appeased by Darshan
If every cell gets millions of eyes
Then one opens and another closes
O Bahu, the Darshan of Master
Is worth more than crores of pilgramages”***

Baba Ram Singh would get one hour of Darshan at the time of Satsang. His soul began to withdraw at the time of Satsang. His body would become in the state of withdrawal and tears would flow from his eyes. He was in the state of intoxication. But the Will of the Master was different. Babaji saw his state of intoxication for four days. He then called him and said, “Ram Singh, Do you come to attend the Satsang?” He replied, “Yes, Maharaj ji.” Then Baba Somnath ji said to him, “You have to do the Seva of guarding the groves of coconut at that time.” Thus the Darshan of his Satguru during the Satsang for one hour was now banned by Baba Somnath. So his pain of separation increased very much. Sant Ajaib Singh ji used to say, “O God, if you are gracious on me, give me your separation so that I may remember you day and night.” He used to

quote this Bani of Farid Sahib:

*“O separation, what to say
You are great as the emperor
The body without separation
Is like a graveyard”*

So the separation is the highest state of devotion in Santmat. In this way Baba Ram Singh carried out the order of his Satguru. Now he had only one chance of Babaji's Darshan; that was when Babaji would go to the Satsang Hall. At that time he would run around all the one hundred and eleven acres of land which was about one and half kilometers. In this way he had the Darshan of Babaji through the window mirror of the Satsang Hall.

In the beginning one or two Sevadars remained with him during the Seva of guarding. But overtime they began to fall ill because of eating heavily during the evening meal. Baba Ram Singh would not take dinner at night. So in this way he was able to do the Seva of guarding and Simran together. He made it the aim of his life to serve his Master.

My Ram Singh alone will do the duty :

Now he immersed himself in the Seva of the Satguru. He was doing the Seva of guarding alone by himself. One day he went to Baba Somnath for Darshan. Pushpamma was there who used to serve Babaji. She said, “Babaji, Ram Singh is doing the Seva of guarding alone. The Ashram is very big. There are trees of sandalwood and coconut which the thieves try to steal. There are also snakes, scorpions and other poisonous creatures all over the Ashram. If something happened to him, we would not be aware of it; so somebody should be with him.” Hearing this Babaji closed his eyes for five minutes and said, “My Ram Singh alone will do the duty.”

Babaji ordered to Pushpamma, “Give him the leftovers of my food which I take at night, by packing them in a box and some milk in a thermos every day.” Baba Somnath ji gave him a torch and an



umbrella. Now he had two dogs named Ramu and Moti with him. Now this was his daily routine: Seva of guarding the whole night and ringing the bell for morning meditation. There were some foreign Satsangis in the Ashram. They used to sit for meditation after taking tea. Baba Ram Singh also took tea at that time and sat for meditation. He would milk twenty two cows and also served milk to Babaji. At this time he would also get coffee and bread. After that he would go to do the Seva in the farm. One of the foreigners named Bernard taught him how to drive the tractor.

A sentence of the Saint has countless meanings. This sentence of Babaji that, "My Ram Singh alone will do the duty." The worldly people could not understand this at that time. Babaji was now ninety years old, so the people around Babaji began to think in their own ways. They began to advise Babaji that he should appoint a successor. Baba Somnath ji tested many people but nobody was successful. This testing however was only a show for the worldly people. Babaji had already given his 'duty' to Baba Ram Singh.

Maharaj Sawan Singh ji said to his Gurumukh disciple Mastana ji, "Mastana, should I make you an emperor of Bagar (A desert area). Now I am going to make you an emperor of Bagar." The worldly people took these words as a mere joke. However, at the appropriate time Mastana ji began to distribute new notes of money to the people. Then the people understood the reality of Maharaj Sawan Singhji's words.

In the same way Maharaj Kirpal Singh ji gave the order to Sant Ajaib Singh ji to leave Khunichak and go to 16 P.S to do meditation. He said, "Fragrance will come out from your body and that fragrance will cross the oceans, the people will make you fly in the airplanes, there will be many Ashrams built and operating in your name." However, at that time nobody could understand the meanings of Maharaj Kirpal Singh's words. The time came and Kirpal Singh's words proved to be true.

So nobody could understand the words of Baba Somnath about what duty he had really given to Baba Ram Singh, "My Ram Singh alone will do the duty" Saints words have countless meanings. Baba Somnath used to quote this Bani of Kabir Sahib in Satsangs:

*"One word of Gurudev
Has countless meanings
Even Gods, Persons, Munis, Gandhravas
Are unable to understand it"*

My shackle of attachment was broken :

A period of one and half years passed in this way with Baba Ram Singh, doing the Seva in the Ashram day and night. During this time he did not give any information to his parents that he was in the Ashram. He loved his mother very much. On one side he was immersed in Satguru's devotion and Seva and on the other side the attachment of his mother was pulling him. One day he wrote a letter to his mother that he was in the Kengeri Ashram. After that he began to receive four or five letters every month from his parents. So he thought to go home, but the Will of Baba Somnath was different than that. He was preparing him for a big

Seva. Sant Ajaib Singh ji used to say in Satsangs, “We need a pot made of gold to keep the milk of the lioness. In the same way there must be the same kind of body to put the treasure of spirituality.”

Baba Somnath was preparing to go for the Mumbai program. Baba Ram Singh requested to Babaji, “Babaji, I want to go to Mumbai with you. After meeting my parents, I will return with you.” Babaji looked at him smilingly and said, “You do the Seva of guarding sincerely. When the people will learn that I am not in the Ashram the danger of thieves will increase, I will send you when I return.”

Babaji returned after the Mumbai and Davangiri programs. Baba Ram Singh did not dare to ask about going to see his parents. He was afraid of asking Babaji about this, In Santmat fear creates yearning and yearning creates the devotion. Baba Ram Singh used to go for the Darshan in the morning but he could not gather the courage to ask. He would come back after the Darshan thinking that he would ask later on. He hesitated in asking for one and half months. One day at the time of the Darshan he finally gathered the courage. He stood up and said, “Babaji you said that you will send me after you return from Mumbai.” Baba Ram Singh decided in his mind to go to his parents and do a job there. Babaji was conscious of the waves of his mind. He lovingly said, “Is a job of paying four or five hundred rupees, a job?” Then he gave a charming glance to Baba Ram Singh. It was a magical glance. Maharaj Kirpal used to say, “The simple look of a perfect Master is something different because he is not a man like us but he behaves like a man. He becomes happy in our happiness and looking at our grief he sometimes sheds tears. When he looks from the eyes of the Satpurush, he can put life into a stone.” When Baba Somnath cast a deep glance on Baba Ram Singh, his whole thinking changed. All his attachments within him went away. Brahmanand wrote in a bhajan:

*“Gurudev showered such a grace
My shackle of attachment was broken.”*

'The Ocean of Love' Satguru :

Now Baba Ram Singh's shackle of attachment was broken. He continued to immerse himself in the Seva of Satguru day and night. The beautiful form of the Master was in his eyes. Kabir Sahib has described this state of the disciple like this:

*"If you come into my eyes
I close my eyes
Neither I see other
Nor let you see other"*

Now Baba Ram Singh's attention was towards his Satguru and his body was doing the Seva. Simran was constantly going on. Baba Ram Singh was now in the state of intoxication. His soul began to transcend up into the upper planes.

When Babaji would go for a walk, Baba Ram Singh used to feel as if there was new blooming in the trees of the Ashram. In the company of Babaji a sweet melodious voice was resounding in the trees. The twittering birds in the trees were looking as if they were feeling joy and singing the hymn of grace.

Maharaj Kirpal Singh has described this state of the devotee in the commentary before the stanza xxxv of 'The Jap ji' of Guru Nanak as noted below—

"Nanak, in this stanza describes the immense expansion of the soul's horizon when it enters "Gian Khand" or the Realm of Knowledge. Here the devotee sees the manifold nature with all created things. Here he begins to hear the rapturous strains of Melodious Song resounding through the whole creation. Here he feels excessive joy at the conception of Nature with her immutable laws, her infinity of forms and phenomena, multifarious creations and manifold blessings, that he finds."

Once a peacock came into the Ashram. It was very terrified. Baba Somnath caressed it very much. Then he ordered one of the disciples, Revati, to bring tea. Baba Somnath gave tea to the peacock in a plate and he also himself took tea. Then both

Babaji and the peacock had tea. Baba Ram Singh who was there at this time was very surprised to see this. The peacock was then given a place to live in the Ashram.

In the same way there was a pigeon in the Ashram. It was called Raju. It stayed in Babaji's room. It would come near Babaji with the sound of cooing. It used to have Darshan when walking around on its legs. It looked very beautiful. It used to have Darshan before the Satsangis had their Darshan. The pigeon Raju used to look at the Satsangis with love. Baba Somnath ji would say, "Raju has all the qualities of a Satsangi."

There was also a dog named Jimmy in the Ashram. Jimmy would also go to Babaji's room for Darshan. If the Sevdar would forget to release Jimmy, the dog began to make a great noise. Babaji would say, "Release Jimmy, it wants the Darshan."

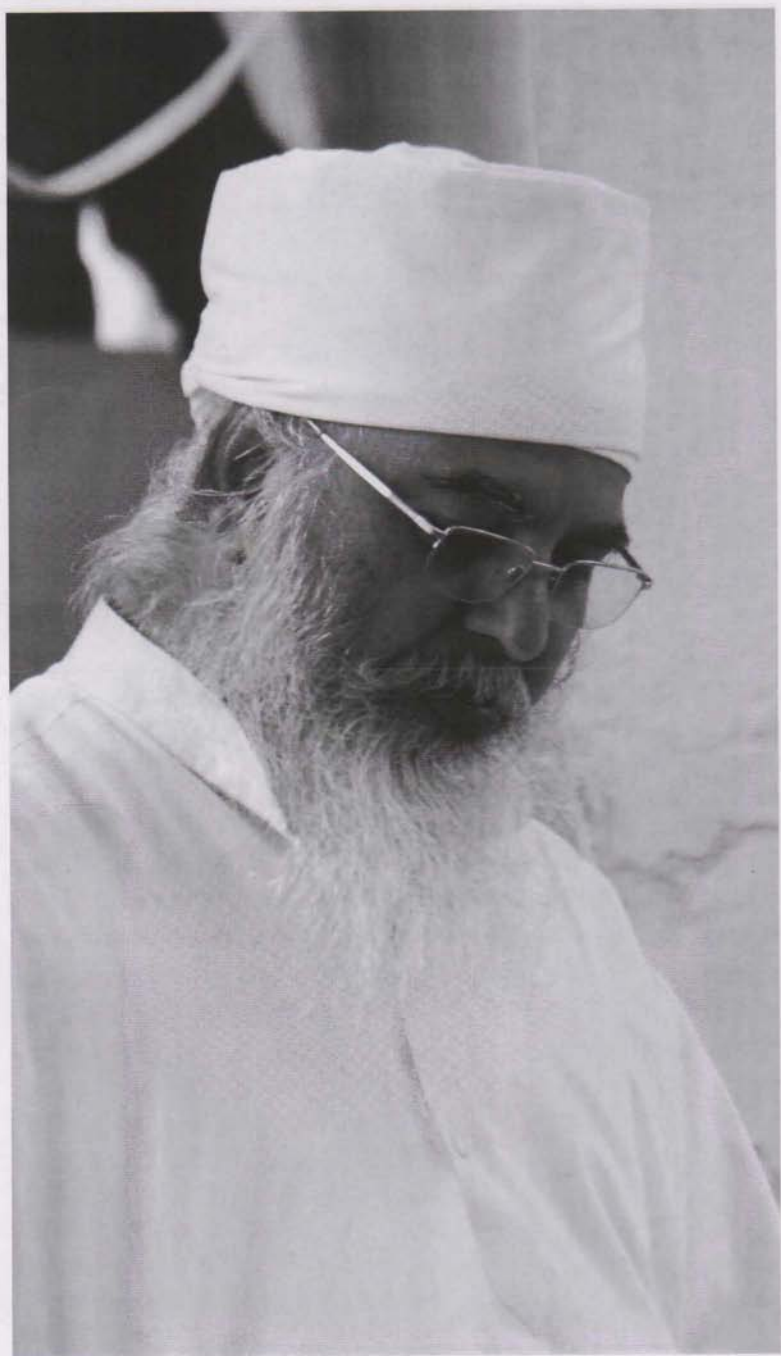
Once there was a cow in the Ashram that gave birth to a calf. Baba Somnath named it Vashavraj. It was very young but it would climb up the stairs and had the Darshan of Babaji. When it grew older Baba Somnath would go to give it Darshan himself and he also fed it prashad. One day a Sevdar asked Babaji, "Why does this calf love you very much and you also love it very much?" Babaji replied, "It was a rich man's son in its previous birth. In that birth he went to the Satsang of a Saint and ate the prashad. After some days he left the body. As he did not get initiation, he had to take birth as a calf because of some previous Karmas. However, because he had prashad from the hands of a Saint, he has love for me in the life of a bull. It will now take its next birth as a man and attain the position of a Sadh."

Once Baba Somnath went to the cow Den. At that time Baba Ram Singh was doing Seva there. Baba Ram Singh noticed that the cows were being close with Babaji, putting their heads on His shoulder and they were showering much love on him. All the animals were feeling joy having the Darshan of Babaji. The love was flowing through their eyes. Baba Ram Singh ji felt that love was now showering on all sides. Baba Somnath, ' the ocean of

love' was standing before him. He felt deep embarrassment and thought, "O, mean creature Ram Singh! These plants, trees, birds and animals are much better than you for they are in love so much with Babaji. You have not such a love in your heart for the Master." The stream of tears began to flow from his eyes. In the mean time Baba Somnath cast a magical glance at him and said, "Ram Singh, how are you?" When Baba Somnath cast a glance full of nectar on him, then his eyes met with the eyes of his Satguru. That glance which was full of Naam went direct to the depth of his heart. 'The ocean of Love' Satguru was standing before him.



The author, the late Shri. B. S. Singh, at the time of his visit to the author.

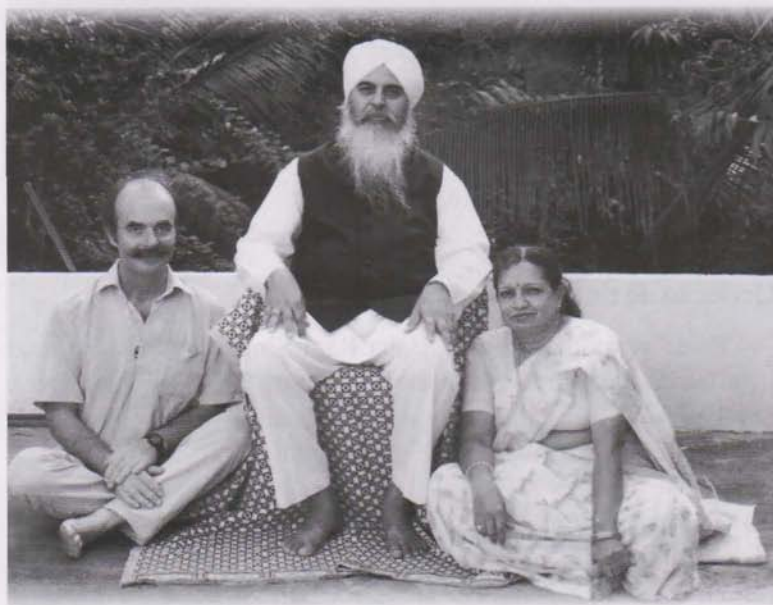


Physical Departure of Baba Somnath

Order to do duty at Pahar Ashram :

Three years passed with Baba Ram Singh continuously and steadfastly doing his Seva in the Ashram of Baba Somnath. Baba Somnath was becoming very old. His health was deteriorating. Baba Somnath had given Ram Singh an indication that he would be leaving the body soon. Baba Ram Singh used to remain introverted. In these days his body was doing the Seva but his heart was in fear of something happening to Baba Somnath. One day he was taking rest after his night duty. Babaji called him at about 3 p.m. He at once presented himself at his feet. He bowed down before Babaji. Babaji cast a glance of love at him. His eyes met with Babaji. He felt as if a powerful stream was going into his heart through his eyes. At the same time he heard the words of Babaji, "Be ready to go to Pahar Ashram. The satsang Hall is ready there. First of all you go there, then I have to go. You will have to do duty after me." Nayar ji, Karibasappa, Laxman, Bernard and Christopher were also present there, when Babaji gave this order. The worldly people cannot always understand the true meaning of the Master's words. Sant Ajaib Singh ji says in a Satsang, "The Satguru makes a decision in his life time, there is no doubt about it, but we are not ready to accept it."

Baba Somnath said to Ram Singh ji, "You will go by tractor. Bhagirathi and Jijabai will go by bus." Baba Ram Singh requested, "I do the night duty. Can I take Jamal Bhai with me?" Babaji gave his permission. The tractor was to leave at four a.m. for Pahar Ashram. He had to do the night duty so it was right to take Jamal Bhai with him. Babaji gave a banana and eight rupees to each of them. Baba Ram Singh urged, "Why are you giving like this?" Then



Babaji said, "Let it be and take these with you." Baba Somnath made him rich with spirituality and worldly wealth as well. Jamal Bhai was a good meditator. Jamal Bhai said, "Ram Singh I think this is the last prashad that Babaji gave with his own hands. Let us eat with peel." Both of them took the prashad eating it with the peel.

Babaji used to say about Jamal Bhai, "I named him Shivdas. He was a devotee of lord Shiva in his previous birth. He used to do the worship of Shiva in a temple. Due to some past Karmas he had to take birth in a Muslim family."

When Baba Ram Singh and Jamal Bhai were to leave for Pahar Ashram, Bernard a foreign Satsangi was also with them. Babaji told them to return, staying there only one day. They were to reach there on Thursday and it was decided to return on Friday but the tractor had to also be used for bringing the bricks. This delayed their returning to see Baba Somnath one day more. They arrived back to the Ashram on Saturday at 11 p.m. Babaji was seriously

ill. Mr. Patrappa, a senior Sevadar was standing downstairs. He did not allow Baba Ram Singh to see Babaji but somehow Baba Ram Singh went up and had the Darshan one last time through a window. Baba Somnath laid on his bed and the doctor was examining him. The sight of the physical condition of the Master made his heart feel sorrowful.

Physical departure of Babaji :

It was November 28, 1976, Sunday at 11:20 a.m. Babaji's chief Sevadar Pushpamma came out shrieking with grief, "Babaji has left the body." The entire sangat was full of sorrow. Baba Ram Singh was doing the Seva of placing maize in front of the Hall. Hearing the shrieking of Pushpamma, Baba Ram Singh's hands stopped working. He felt that his body was paralyzed. These words came out from his mouth, "O Satguru I have become an orphan. Who will take care of me and give me support?" Baba Somnath was cremated in the Ashram. There was now a mountain of grief before Baba Ram Singh. There was darkness everywhere for him but the radiant image of the Master was shining within him. Maharaj Somnath was physically away from him. Now only his Master's order was his only support. He was weeping as he was doing the Seva of guarding. Thus four days passed in this deep grief. One day he sat for meditation at 4 a.m. by the bungalow of Baba Somnath. Babaji gave him Darshan while he was meditating. Baba Ram Singh saw that he and another Satsangi Ganpati were massaging the legs of Babaji. Babaji was sitting in a chair and Baba Ram Singh was weeping. Babaji said, "Oh, why do you weep? I am here with you. Everything will be alright at the appropriate time. Wait for the time. At the fixed time a great Seva will be taken from you."

Darshan of a new Mahatma :

Baba Ram Singh was doing Seva in the Ashram as usual. However he did not take any interest in what was happening in the Ashram. He just continued to do his Seva and always remained in the remembrance of Baba Somnath. One day he was sitting in

meditation and he visualized that there was a big Bhandara. Baba Somnath was standing with a Mahatma with a beautiful radiant form beside him. Baba Ram Singh had never seen that Mahatma before that. He said to Jamal Bhai, "Come on, a great Mahatma has come. Let us go for his Darshan." Both of them went there. There was a great rush. The Mahatma gave a beautiful Satsang. After Satsang they went closer to the Mahatma. Baba Ram Singh saw the new Mahatma and then he had his Darshan with folded hands. That wonderful Mahatma asked, "You can ask what you want to ask." Baba Ram Singh asked, "I have some difficulty in meditation." The great Mahatma said, "Catch the Simran, remember the Simran constantly, then you will be successful." He asked the second question, "Baba Somnath has left the body when will he come here again?" After some time the great personality said, "It will take eleven years." Right after eleven years Sant Ajaib Singh ji gave a Bangalore program which Baba Ram Singh attended and the words of the wonderful Mahatma proved to be true.

Separation of The Satguru :

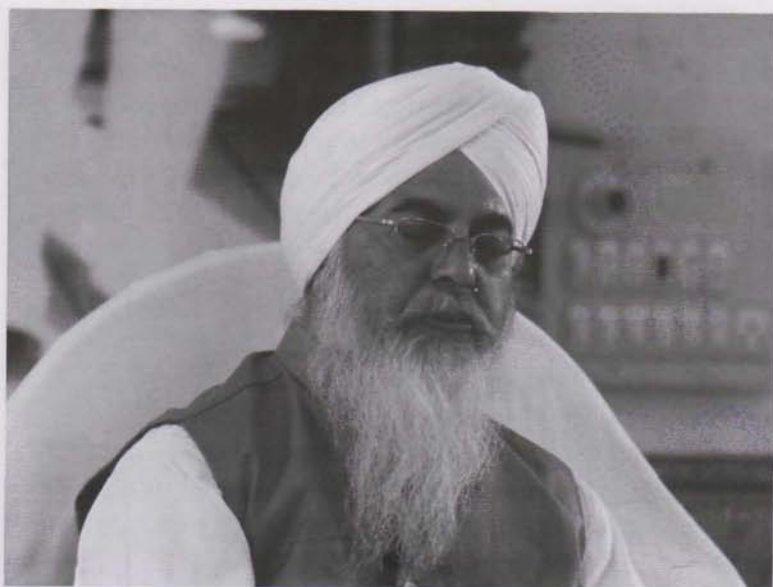
When a perfect Master leaves the body, it is a great catastrophe for the devoted soul. It is impossible for the devotee to live in this world. It is also very difficult to spend time with the worldly people. History is full of the description of the devoted soul, when his Master leaves the world. He does not want to live in this world for a moment but he has to live in this world to carry out the order of his Master.

Guru Angad dev writes in his Bani:

***"It is better to die before your beloved
Curse on the life to live
After His departure"***

The devoted soul wants to leave the world before his Master. He sees it as a curse to live without him. When Hazrat Bahu's Master left the body, and he said only this: "O Bahu, I will always feel this pain of separation, and I will die weeping in this pain."

Sant Ajaib Singh ji has told about His pain of separation, "I am



not pleased in making disciples. In fact I am looking for someone to whom I can tell my pains. I always say that if I can get someone who will understand my pain, I will tell them all about my pains and all my sufferings. Those who have not experienced any pain, how can they know my pain? Those who have been affected by the pain of separation from Kirpal, they have lost laughter, they have no happiness in this world, and now they have to live with weeping and sorrow. For them, this world has no interest, and they find no peace, no happiness in this world. And they do not even know when the night has passed and the day has come, because twenty four hours a day they are in the pain of separation from Master and they are always in His remembrance."

Maharaj Kirpal Singh used to say, "We are under orders. We have to follow the orders of our Master." The great souls keep their attention at the feet of the Master while living in this world. Their beloved Masters also keep their gracious hands on their heads.

Maharaj Kirpal has said, "A living Master is a great blessing." Sant Ajaib Singh ji has said, "When the perfect Master

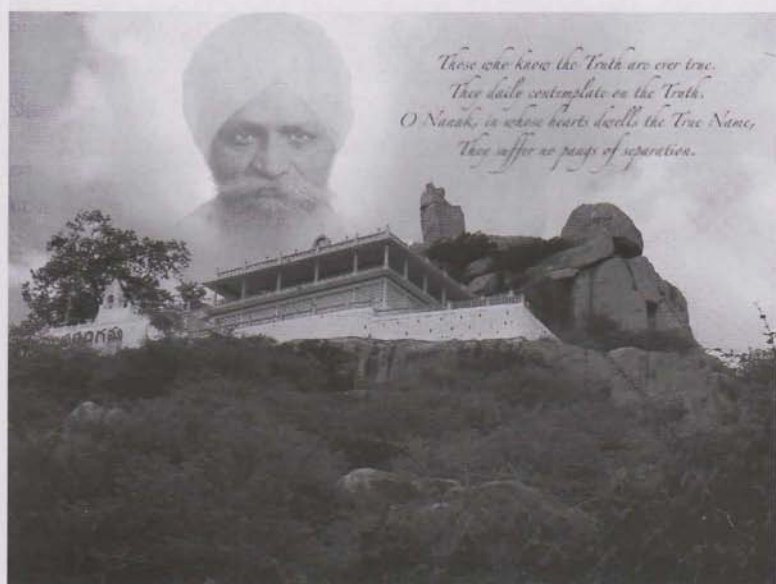
leaves the body, it is a very difficult time for the devoted soul, because he now has to carry out the order of the Supreme Father Satguru. Later on when the perfect Master leaves the body, people get separated into parties and try to prove themselves to be the true one and begin to criticize others. People forget the message of love taught by their Masters. By looking at such a condition, the devoted soul becomes very unhappy and prays before his satguru." Sant Ajaib Singh ji has written in a bhajan:

*"Come, see what the condition of your disciples has become
Today all the dear brothers have become torn apart
Who else is there who can reshape my distorted fate
Come, come, come my beloved Kirpalji -the support
of the suffering ones."*

In the same way Baba Ram Singh saw the same condition of Baba Somnath's disciples. He continued to spend one and half years in Kengeri Ashram after Baba Somnath left the body. Then he had to move to Pahar Ashram. There he started full time meditation. The sangat of nearby villages also meditated with him. The sangat of that area saw him as a good meditator and loved him very much. However the atmosphere of the Ashram was not suitable for the true devotee like him. The worldly people at the Ashram did not allow him to stay there. So he had to leave the Pahar Ashram.

Meditation in the Cave of Sharnappa Swami :

Leaving the Pahar Ashram, he went in the nearby cave of Sharnappa Swami. This cave is a natural cave in the mountain. There were snakes, scorpions and other poisonous insects there but the devotee does not care about these things. He is only engaged in the devotion of the Supreme Father. Baba Ram Singh moved into the cave and made it ready to do his meditation. He brought five kilos of flour with him. He then made the chapattis, put them in a basket and hung them up on the ceiling. He had two dear ones with him named 'Bhuvneshwar' and 'Ganpati'. When someone felt



hungry, they used to drip the chapattis in water and then ate them. This was the same way that Baba Jaimal Singh ji Maharaj used to do his meditation. It was very difficult to do meditation like this day and night.

One day Ganpati came to know about the festival of Rakshabandhan. The three of them decided to make a special dish. Sweet dishes are made on the occasion of festivals in India. Ganpati brought the leaves of the neem tree. The leaves of the neem tree are very bitter. He ground the neem tree leaves and made a dish. It was so bitter that all their entire sense of taste was eliminated. Baba Bishan Das also made Sant Ajaib Singh ji do such a hard practice in which he was given only water with a little salt once in twenty four hours.

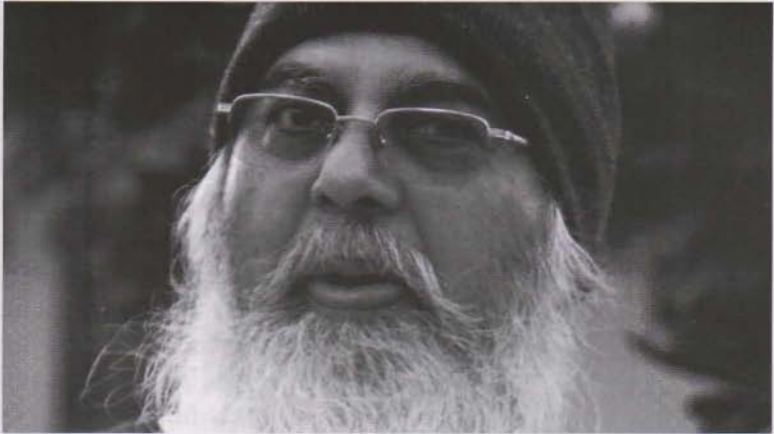
In the mean time Sharnappa announced in the nearby villages that Sadhus from Kashi were meditating in the cave. So people began to come there. This caused a disturbance in Baba Ram Singh's meditation and then he decided that he also had to leave

this place. The thought of renunciation was created within him because of the hard meditation he did in the cave of Sharnappa Swami for the previous four months. He now thought that he should go and find such a place where the worldly people would not disturb him. So he decided to go to the Himalayas, the same desire he had when he was a young boy in Kashi.

In the state of renunciation :

In this state of renunciation Baba Ram Singh, Bhuvneshwar and Ganpati dressed themselves like Sadhus. They started for the Himalayas. They reached Davangiri on foot. There is a Satsang Hall of Baba Somnath ji there. They stayed there for two days. The sangat of Davangiri requested them to stay there longer and meditate but they had already decided to go to the Himalayas. So they left that place and reached Dhareshwar. They spent two days there. After that they went to the bank of Aghnashini River. This river mingles into the ocean. There stands an Ashram of old Puttuswami on a hill. Putuswami was a devoted initiate of Maharaj Sawan Singh ji. At that time he was ninety years old but he was in very good health. He was a good meditator. They all sat there in meditation for ten days. Then they decided to leave, however left almost all their belongings there. Each of them took only two lungis, two shirts and a blanket and then started their journey to the Himalayas.

They were on the road for three days continuously at the beginning of their journey. They were all walking bare footed. Sores began to develop on their feet. Now it was becoming very hard for them to walk. A bus driver gave them a lift to the Manmad Railway station. There they boarded an express train to Kashi, however they had no money. They were travelling without tickets. When the senior railway ticket examiner asked them where they were going, they replied that they had to go to Kashi (Banaras). He did not say anything and did not ask them for their tickets because he saw that they were dressed as Sadhus. They reached Kashi and went to Karkhion the native village of Baba Ram Singh where his family lived. They decided to stay there and then go to the Himalayas



after four days. However, Ganpati became ill because the food and water of the North did not agree him. So he decided to return to Pahar Ashram. Bhuvneshwar then went to his native village and did not come back. Baba Ram Singh now also decided to cancel his plans to go to the Himalayas. He was now with his family. His family members did not want him to go anywhere. However Baba Ram Singh did not feel his attachment to live with his family in this village because his spiritual region to do the work was in the South.

The souls who are sent by God for a special cause, they do not get attached to the worldly life. The common souls would return to the worldly life in such circumstances. Baba Ram Singh felt the pain of separation from his beloved Master and experienced the hardships of the renunciate life. He was always putting the advice of the Master before him and always continued to practice it. The pain of separation continued to increase more and more.

Baba Ram Singh lived at his home at Kashi only for one week. His grandmother loved him very much. His grandmother gave him forty rupees for the sightseeing in Banaras. Baba Ram Singh went to Banaras but he did not feel any interest for sightseeing. He then returned to Mumbai leaving his family and native village behind.

Meditation with R.R. Singh :

In Mumbai he stayed at the house of R.R. Singh. R.R. Singh
The biography of Baba Ram Singh Ji Maharaj

was a devoted disciple of Baba Somnath. He was a good meditator.

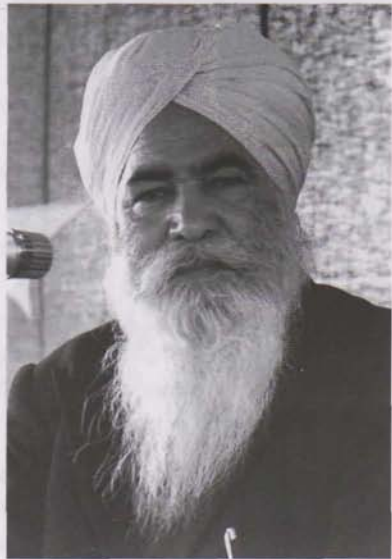


Baba Ram Singh had a previous birth relation with him. So he remained in his Seva for many days. R.R. Singh had a small room in a Chali at Bhawani Shankar road in Dadar Mumbai. That small room was used as a shop as well as for sitting, eating and sleeping. R.R. Singh was a Paan leaves dealer. So their work was to choose only the fresh paan leaves and then discard the rotten paan leaves. R.R. Singh would say to

the satsangis who worked for him to do the Simran with every paan leaf and also at the time of choosing the fresh leaves. If the attention of someone wandered away, he would say, "Keep your Simran constant and do not allow your mind to wander here and there, keep it on the Simran." While there, Baba Ram Singh would go to attend the Satsang at Worli Nake on foot. It was a distance of three kilometers. He would go there on foot while doing the



Simran. By doing the constant Simran his soul started withdrawing. When he was almost about to fall, then he would stop for some time. After getting his awareness again he would rush towards the Hall. So by doing the constant Simran in this way for one and half months, his soul started ascending upwards. In this way the spiritual ground was being made ready and the yearning for the Darshan of the Supreme Father was being intensified. Maharaj Kirpal Singh has said, "The person with such a yearning wakes up, then the God himself makes the means to meet him."



Darshan of a Saint :

In December, 1978 it was announced at Worli satsang, "A Saint from Rajasthan has come. He is staying at Mohan's home. Whoever wants to have his Darshan, he can have it the next morning at 9:00 a.m." The next morning Baba Ram Singh, Bhuvneshwar and R.R. Singh left for Darshan. On the way they were discussing whether he was a Sadhu or a Saint. When they reached Mohan's house, Grahm, Christopher, Bernard and Paul, some Westerners satsangis of Baba Somnath, were already present there. These westerners knew Baba Ram Singh and other disciples of Baba Somnath very well having lived with them previously at Baba Somnath's Ashram.

Sant Ajaib Singh ji was in a room when Baba Ram Singh, Bhuvneshwar and R.R. Singh reached the door. The door then opened. They saw that Sant ji was standing in the form of Baba ji before them. When their eyes met with Sant ji their souls withdrew and they all fell on the ground. Sant Ajaib Singh ji made them sit



with love and then he gave a small Satsang. After Satsang he asked, "Do you want to ask anything?" They did not utter a word. They had no questions to ask. They attended three Satsangs there and one Satsang was at Narayan Shinkar's house. There were many Satsangis of Baba Somnath there. All the Satsangis had tears in their eyes in the remembrance of Baba Somnath. Sant Ajaib Singh ji was impressed very much by the love of the sangat. He was now

ready to give a Satsang program for eight days instead of three days in Mumbai. Sant Ajaib Singh ji also went to Kankar Chambers Hall in Worli. Sant Ajaib Singh was very happy to visit the Hall and he also gave Satsang there.

Some important points of the Satsang given in the Worli satsang Hall :

Sant Ajaib Singh ji gave a very impressive Satsang at the Worli satsang Hall because many Satsangis had doubts whether Sant ji was a Perfect Master. Sant Ajaib Singh ji said in this satsang, "Baba Somnath had established this Satsang Hall.

Kabir Sahib says:

*"The trees, ponds, Saints and the rain
All these four come in existence
for others welfare."*

Saints come in this world. They do not have any selfishness. They lead all the souls on the path of spirituality. They instruct them that by following this path, they can get the benefit. The creation of this world works like this; that Great Saints like Kabir,

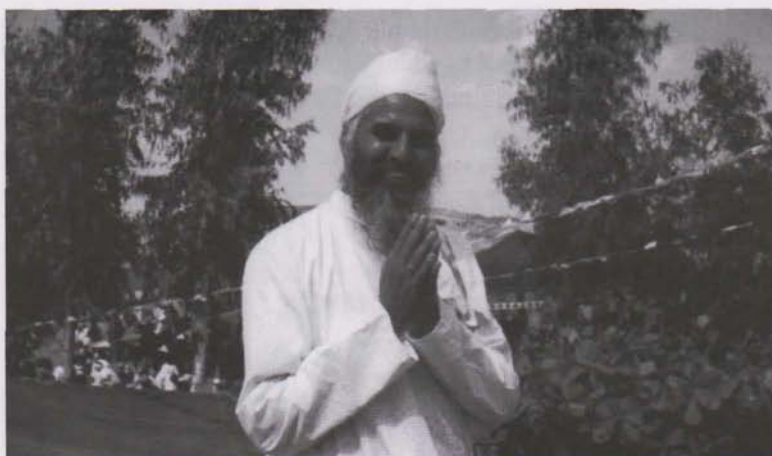
Guru Nanak, Swami Ji, Jaimal Singh and Sawan Singh did not live in this world forever. All of them completed their journey in the world and then left. Saints do not ever really leave us, so we should not weep because they go to their real home, Sachkhand. We should weep only about the death of the Manmukhs because they take birth again and again. We should glorify the name of our Satguru after he leaves. We should spread his mission. We should take care of the Ashrams made by the Masters. We should not be misled. Our Satguru is waiting for us in Sachkhand. Many years passed since Maharaj Sawan Singh left the body but those who followed him, are receiving his grace even now also. Those who meditate with love and respect, they still experience his presence today.

Saints come to unite, not to separate. We should keep our love strong. My coming in this Hall should be considered as His blessing. The Westerner Satsangis those who are present here do not have any desire for the property. I do not have any desire for this place. Your Satsang Hall is your own. We do not come here to occupy anything. Satguru has given us everything which we need. It is not bad to take help if someone comes who helps you to reach Babaji. We should follow the path shown by Babaji. All the Saints come from the same home Sachkhand.

***“One who tries to distinguish Sadh from a Sadh
He falls headlong into the hell.”***

Saints are under the orders of the All-owner. The Satsang Hall is made for the sangat. Follow the schedule made by the organizers and co-operate with them.

It is our duty to talk less and meditate more. We should love and respect each other. The place is sacred and becomes a place of pilgrimage where a Saint resides. It is wrong ever to think any bad thing here. Satguru is waiting for us in Sachkhand. I have come here to strengthen your love with blessings. I have come here not as Guru but as a Sevadar. One gardener plants the saplings and the other waters them. The Westerner sangat told me that the Mumbai sangat is grieving very much. Tell them your secret. Your



love has drawn me here. I am thankful to the sangat. The organizers have made good arrangements here. All have to remain united. Respect all and take the benefits of Satsang. Whoever Saints want to take, they take with them. The others remain thinking:

***“Those who are thieves of Bhajan, they suffer very much
Troubled by laziness and sleep, they always remain in
delusion.”***

Baba Somnath struggled very much in order to get Naam. He kept long hair, did penances and other austerities like the Jaldhara and the five fires. He wandered throughout the country. Finally he happened to meet a true Saint. I have also done many rites and rituals and visited many holy places. Then I met with a true Saint.”

Thus Saint Ajaib Singh gave a beautiful Satsang. Baba Ram Singh was very much impressed by the Mumbai program.

Return to Kengeri Ashram :

After the Mumbai program the thoughts of Baba Ram Singh were changed. Hearing the Satsang of Sant Ajaib Singh ji strengthened his memories of Baba Somnath. So he returned to Kengeri Ashram. There he again started to do the Seva of guarding and working in the farm. The atmosphere of the Ashram had totally changed after Baba Somnath left. He did not like this

atmosphere because the devoted soul always wants to be able to live in the sweet remembrance of his Master. He felt the pangs of separation and decided to try to meditate again at Pahar Ashram. He was told however he could only do Seva there, not meditation. So once again he had to leave that place. Sant Ajaib Singh ji often used to quote this Bani:

*“As an addict's life lies in the intoxicants,
And the devotee's life lies in meditation”*

Baba Ram Singh then went to the big mountain near Pahar Ashram. This was the place where Mahadevappa meditated for one year. There was a cave, a temple and a veranda on this mountain. There was also a well which was full of water. The atmosphere was very good there. So he decided to meditate at this place. There were also bears there, most people were afraid and stayed away from this mountain. One day a young boy saw Baba Ram Singh there. He then told this to Sharnappa Swami. Sharnappa Swami then sent some materials to cook food and also cooking utensils back with the young boy. Baba Ram Singh thought that with just the mere desire to do the meditation and he got all of these provisions, would Master leave him empty handed after meditation?

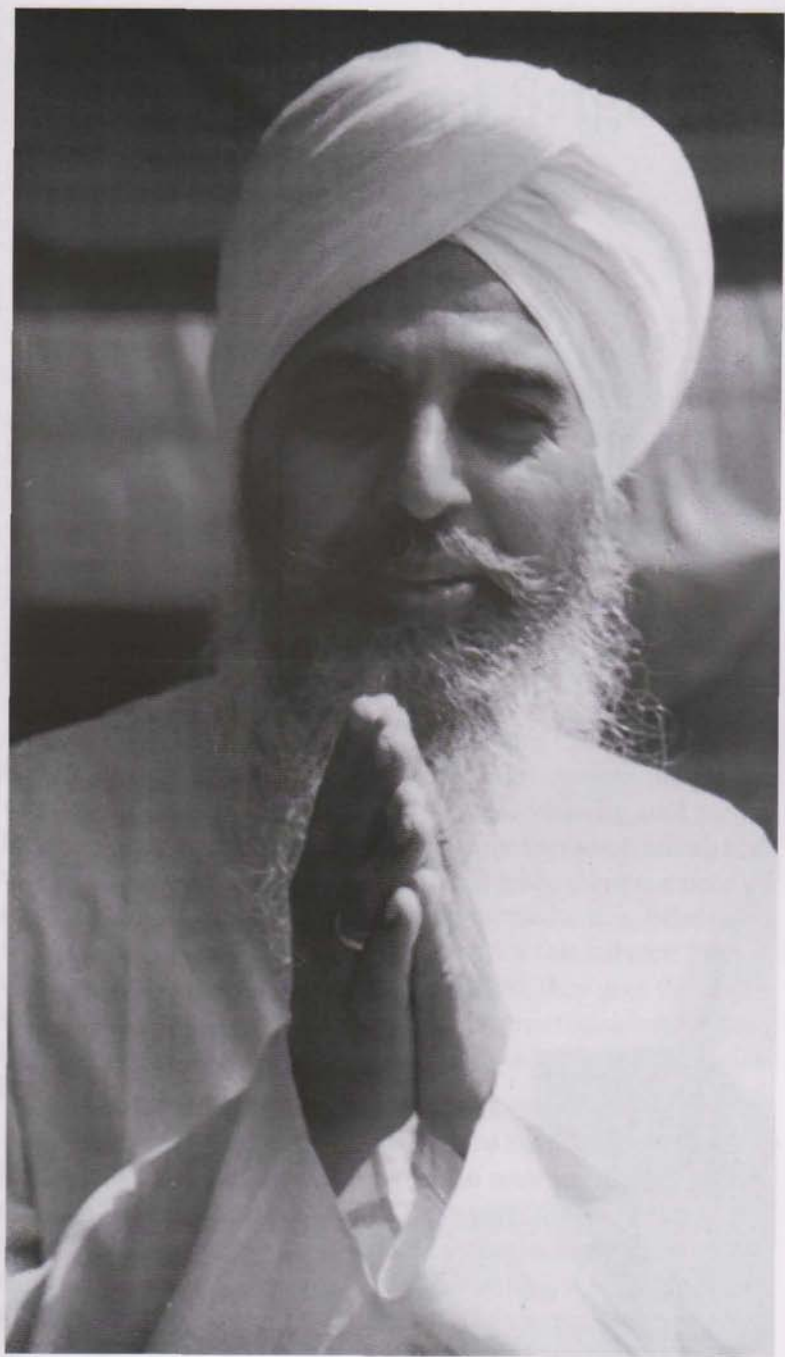
There was a village named Tenegal nearby. The villagers came to know about Baba Ram Singh being in meditation on the mountain. Two persons came to him with milk. They said, "There are many bears here. These bears sometimes attack people. Beside the bears, there are also snakes and scorpions here." He said laughingly, "These creatures do not harm a meditator." He sat for meditation in this cave for ten days. At the Pahar Ashram there was a meeting of the Satsangis. They now sent for him to come back to Pahar Ashram but he refused them saying that Master had now given him a good place for meditation. After that an older Satsangi named Goviddappa requested him to come back and then in that way Baba Ram Singh was brought back again to the Pahar Ashram. A private room was given to him. Nobody came there to bother him. So he began to meditate day and night. He meditated there for six months.

At this time there was really no one to look after the management of the Pahar Ashram. Baba Ram Singh was then asked to look after the management of the Ashram which he did along with doing his meditation for the next five years. After these five years he was invited to move back to Kengeri Ashram. However the atmosphere of this Ashram still had not changed and was not suitable to his needs and devotional practices of doing Simaran and remembering His Master. Consequently, he stayed there only for two months. Now he decided to go back to his family home in Banaras. He thought that he would now just do farming there and spend rest of his life in the remembrance of Baba Somnath.

Meditation at Mudgal :

After leaving Kengeri Ashram on the way back to Banaras he first reached a village called Mudgal near Kalyandurg in Andhrapradesh. There lived a Satsangi named Vomanna; he was very devoted. He treated Baba Ram Singh with much respect. He served him very much. He took Baba Ram Singh ji to his farm far away from the village. There was a small room there which was also attached to a bigger room. Outside there was a covering made of branches, twigs and leaves, so in this way the small room had darkness in it. There was a small tank full of water nearby. Vomanna requested Baba Ram Singh to meditate there. Baba Ram Singh liked this place very much. Here the atmosphere was very peaceful. He accepted Vomanna's proposal. He meditated there for one year. He received here a very special grace of the All Owner Supreme Father Baba Somnath.

After that he decided to go to Banaras. The Will of the All Owner however, turned out to be different. Baba Ram Singh's spiritual foundation was now prepared and the All-owner God wanted him to do the work of liberating the souls. Maharaj Kirpal used to say, "Guru appears when Chela is ready." He started for Mumbai on his way back to Banaras. The Will of the Supreme Father however was not to allow him to return to Banaras. Baba Ram Singh would now once again meet with Sant Ajaib Singh ji when he arrived in Mumbai.



Portrait of Bhai Ran Singh Ji Maharaj



At the feet of Sant Satguru Ajaib Singh

A meeting with a true Saint:

Baba Ram Singh arrived at Mumbai with the intention of going on to his family's village in Banaras. It was January 1985. The Satsang program of Sant Ajaib Singh ji was going on in Mumbai. It was a golden time when Baba Ram Singh's meeting was now destined to take place with the great personality Sant Ajaib Singh ji. Maharaj Kirpal used to say, "These great personalities take the human body with the order of the All-owner so they can unite the jivas with the All-owner by liberating them. These great personalities keep their eyes on the whole world in same way as someone who stands on the peak of a hill can easily survey the whole surrounding distances and can detect by rising smoke any fire which may be blazing. In the same way these personalities can see the person who is doing selfless service and has a real yearning soul within him. They can then help him and provide the means of uniting him with the All owner. For taking the special grace there is a need of a special vessel. As soon as the vessel is ready, it is filled with spirituality." Maharaj Kirpal further clarifies this subject, "When these great personalities appear in this world, they give their own indication themselves. As long as they do not give their identification, how can the jivas sleeping in attachment and delusion recognize him?"

Nine years have now passed since Baba Somnath left the body. Baba Ram Singh had spent these years in remembrance of the All owner God by doing the devotion. The vessel that was prepared by doing the Seva of Baba Somnath was now more refined by the continuous devotion of these nine years. Sant Ajaib Singh ji used to say, "When some devoted soul yearns with a true heart then the

Supreme Father God himself makes a way to unite him. As when iron comes in the range of the magnet, then the magnet pulls the iron towards itself. In the same way the great personality himself pulls such a soul at his feet."

Baba Ram Singh had the Darshan of Sant Ajaib Singh ji in 1978 and he was fully convinced that Sant Ajaib Singh ji was a perfect Saint. He remembered this sentence of Baba Somnath ji, "Catch hold the perfect Saint and do not follow the imperfect."

The Satsang program of Sant Ajaib Singh ji was being held at 'Kacchi Lohar Wadi Hall' at Matunga in Mumbai. Baba Ram Singh went to attend the Satsang with ten satsangis of Baba Somnath. Mr. Damu was on duty at the gate of Sant ji. When Damu saw Ram Singh ji, he went into Sant ji's room. Damu ji said to Saintji, "Ram Singh has come. He has been doing Seva at the Ashram of Baba Somnath for many years." Sant Ajaib Singh ji said, "I know everything. Let him come in alone." As soon as Baba Ram Singh entered the room, Sant Ajaib Singh ji bolted the door. Baba Ram Singh bowed down at Sant ji's feet as he used to bow down before Baba Somnath. He did not know how to do the Darshan of Sant ji and that Sant ji did not like to have his feet touched. Sant ji put his both hands on Ram Singh ji's head in the same way Baba Somnath did, when Ram Singh first met him. Then Saintji asked him with love to sit down. When Baba Ram Singh sat down, Sant Ajaib Singh ji began to say, "Forsake the thought of going to Banaras, you have to live in Andhra and Karnataka. I am conveying this to you on behalf of the order of Baba Somnath. You have to water the plants, planted by Baba Somnath. You have to do Satsang there. Satguru makes everything happen himself." Baba Ram Singh's heart was fed up with Andhra and Karnataka because of his experience of the past nine years, so he was weeping very much.

Sant Ajaib Singh ji knew everything that was going on in Baba Ram Singh's mind without telling him anything. Baba Ram Singh remembered the words of his Master Somnath that if one does not obey the Saints, he does not get a place anywhere in the world. Then Sant Ajaib Singh ji started to tell Baba Ram Singh his own

story and said, "I left Khunichak Ashram and all the land and property by the order of Maharaj Kirpal Singh and came to 16 P.S. for full time meditation. As his eyes met with Sant ji's eyes, he felt as if Baba Somnath himself was giving him this order. Baba Ram Singh thought that it was better to follow the order that Sant ji was giving, for his own goodness. Sant Ajaib Singh ji used to say, "For a Perfect Master to meet a perfect disciple, it is like putting dry gun-powder by the fire and at once it explodes." Sant Ajaib Singh gave Baba



Ram Singh forty minutes during this special meeting. The spiritual stream that flowed through the eyes of the great personality Sant Ajaib Singh ji, filled Baba Ram Singh's vessel fully, which was refined by the devotion of the past nine years. He bowed down his head before Sant Ajaib Singh ji taking him as his own Master Baba Somnath's form. He was now ready to carry out the order being given to him by Sant Ajaib Singh ji.

Sant Ajaib Singh ji has said in a reply to a question on 30 October 1985:-

"As it is very difficult to find a Perfect Master and in the same way the Perfect Master always looks for the perfect disciple. And when we have good fortune then we can get the Perfect Master. In the same way the Master can get the perfect disciple only if he

has a good fate. In one of the bhajans I have said that people say that love is very easy but it is dangerous as the poisonous snake. And its attack is as forceful as that of the lion. You know that the lion snatches away its prey just by attacking once. And the black poisonous snake also tells the person he is biting, "Don't fall on me, fall on the other side." In the same way, when the perfect disciple comes in the company of the Master, at once the Master showers all His grace and makes him His very own."

Give Ram Singh to me:

Baba Ram Singh also took his parents for the Darshan of Sant Ajaib Singh ji Maharaj at this Mumbai program. His parents wanted Baba Ram Singh to live with the family and that he should work on the farm in Banaras. Sant Ajaib Singh ji gave his parents about one hour and then advised them, "Due to good Karmas from previous births Ram Singh will do devotion and make others do devotion." His Parents now understood that he would not return home because of Babaji's order. His father was very strict as he had been a freedom fighter. Baba Ram Singh requested that Sant Ajaib Singh ji initiate his father. His mother was already initiated. Sant Ajaib Singh ji graciously initiated him. Sant Ajaib Singh ji then said to his parents, "Give me Ram Singh, I want him to do the spiritual work." Then he looked towards Ram Singh ji and said, "Serve your parents keeping them with you and always keep the dignity of the Sadhu life."

Coming to Andhra :

Baba Ram Singh came to Andhra taking the order of Sant Ajaib Singh ji as the order of Baba Somnath. Sant Ajaib Singh ji ordered him to give Satsang. However at that time he did not know how to give a Satsang. He could speak Kannada because he had lived in the Kengeri Ashram but he did not know how to speak Telugu language that well. So he started the Satsang in his broken Telugu language. Sant ji's grace and the devotion of Baba Ram Singh worked together fully and soon he was able to give Satsang in both Telugu and Kannada languages very well. Baba Ram Singh used



to recite the Bani himself and then explained it. He would go to give Satsangs, sometimes on foot or by bicycle and sometimes by bus. He would also go to attend the Mumbai programs of Sant Ajaib Singh ji with the group of the Andhra and Karnatka sangat every year.

Once Sant Ajaib Singh ji asked him, "How do you earn your livelihood?" Baba Ram Singh replied, "It goes on with the help of the Satsangis." Sant Ajaib Singh ji said, "Son, a Sadhu has to live on his own earnings and also has to put some part of his earnings into the Langar. So there should be some means of earnings."

Establishing the Guddella Ashram and some difficulties :

Baba Ram Singh borrowed money from a Satsangi to fulfill the words of Sant Ajaib Singh ji. He decided to buy a piece of land. There is a village named 'Guddella' in Tehsil of Kalyandurg in Anantpur District of Andhrapradesh. He bought ten acres of land at the foot of Timappa hill in this village. All the work was completed with the grace of Sant Ajaib Singh ji. After a few months as a result of good crops growing on the land he was actually able to pay off the loan. Two rooms were constructed on the property. This property became Guddella Ashram and was given the name

"Som-Ajaib Kirpa Ashram". Earlier he wrote a letter to Sant Ajaib Singh ji. The reply to this letter is reprinted below:-

16 P.S., 19.09.86

Dear Ram Singh,

May you and the entire sangat have the grace of Huzur Kirpal and Baba Somnath! My affectionate RadhaSwami is to all of you. Son, I cannot comment about your suggestion on the land. In the beginning the people are different, afterwards those people fight for the property. I leave the decision to you. All the sangat should live together. If Sawan, Kirpal and Baba Somnath become merciful, then I am coming to Bangalore. The suggestion will be given to you personally when we meet.

All have to do bhajan and Simaran. Where there is love, there is everything. Huzur Kirpal Babaji and Sawan have united all of us. They are not happy when we are separated. If Huzur showers grace and you have love with one another, then I will be very pleased. Do not allow any wrong person to stay at the Ashram so that such a person may not become a bad example for the sangat.

*Love to you and sangat, with best wishes.
Your Dear one
Ajaib Singh*

In this way "Som-Ajaib Kirpa Ashram" was established with the grace of Sant Ajaib Singh ji. However, in the beginning Baba Ram Singh had to face many difficulties there.

Early stages of Guddella Ashram :

As noted, in the beginning there were only two small rooms at the ashram. These rooms were without doors. Baba Ram Singh and a boy named Ashwatha used to sleep on the roof because the rooms were without a door. There were no arrangements for water there. So water had to be brought from a well two kilometers away.

There was not a single tree for eight years at the Ashram.

After three years there was a Bhandara at the Ashram. Baba Ram Singh himself went to bring water on a cart. Ashwatha was with him holding the pots. The cart turned over with the heavy pots full of water and it was about to fall into the well. However the cart struck against a big stone and all of a sudden stopped. Baba Ram Singh



then jumped down from the cart. Ashwatha was only a child and he fell down off the cart. The heavy pots full of water fell on him. But with the grace of Babaji nothing happened to Ashwatha.

An old man named Timanna came and began to live with Baba Ram Singh ji. Both of them used to sleep on the roof. One night Baba Ram Singh was sleeping and he felt as if someone was pressing on his chest but his Simran was going on. So the same power went on the chest of Timanna. Timanna began to cry loudly calling the names his parents. Then Baba Ram Singh ji awakened him and consoled him. He saw that a black circular cloud was flying away in the air. In time, the Ashram became holy because of meditation and devotion. Timanna did Seva wholeheartedly and left his body in the Ashram.

Protection from the Thieves :

There continued to be a scarcity of water in the Ashram. There was famine there for twelve years. There was no arrangement for the electricity. So Baba Ram Singh decided to buy a motor engine

to help to generate the bore well. Baba Ram Singh came to know that an old motor engine was on sale at Hindupur. It was to cost five thousand rupees. So a satsangi was about to go to purchase the engine by himself taking the money to Hindupur at midnight. Some thieves somehow came to know about this. He met the four thieves on the way. The thieves convinced the Satsangi that they were inhabitants of the same village he was going to and that they would be able to help him to reach that village. The Satsangi accepted their proposal. It was night time and they were in a very lonely place. The thieves were secretly making plans to rob him. The Satsangi somehow over heard their conversation. He was terrified. The thieves had knives, choppers etc. in their bags. He remembered Babaji and started doing Simran. In the mean time a police jeep came and stopped right where they were standing. The Police asked them, "Who are you and where are you going?" The Satsangi then quickly said to the police, "These people want to rob and kill me because I have money for buying a motor engine." The police then arrested the thieves. The Satsangi was then able to go to buy the motor engine and returned to the Ashram safely.

On another occasion one of the satsangis, Dasappa, was coming to the Ashram with his wife. On the way they came across some robbers. The robbers asked them where they were going in the night time. Both the wife and husband began to tremble. Suddenly this came out from their mouths, "We are going to RadhaSwami Ashram." As soon as the robbers heard this, their minds changed and they let them go to the Ashram.

Thus the Satsangis were protected by the grace of the Satguru. Now Satsangis began to come to the Ashram day and night without fear. The respect for Baba Ram Singh began to increase around the area.

Liberation of an Evil Spirit :

Baba Ram Singh purchased the land at Guddella in 1986. On this land lived an evil spirit. This evil spirit told the people not to build an Ashram there. It was said that in the past a woman fell



into the well there and died. So she became the form of an evil spirit. At night villagers used to see her. So that is why the villagers were asking Baba Ram Singh not to build the Ashram there. Baba Ram Singh said to the villagers, "Don't worry, I will make friendship with the evil spirit." Baba Ram Singh then started doing meditation there. One day that evil spirit had his Darshan from a far distance. She bowed down on the ground and said, "O, Great soul! I am very fortunate to have your Darshan. Now I am going to get liberation from this body of evil spirit." In this way the evil spirit was liberated.

There was an Acacia tree outside the Ashram of Sant Ajaib Singh. An evil spirit was in that tree. Sant Ajaib Singh ji liberated her and she was given birth to a Satsangi family. Sant Ajaib Singh ji said, "She was from a rich family. Due to some bad Karmas she incarnated as an evil spirit. She lived with Sawan and Kirpal also. Now she has been liberated."

On 5 December, 1944 Maharaj Sawan Singh ji also commented on this subject. He said, "There are so many spirits wandering everywhere. They are in this room also and besides them there are

also many souls of Gods and Goddesses. They do the devotion according to their own faith. The Saints have power to liberate them directly or give them birth as a human body. These souls are not in a physical body but in the astral body." He further said, "They have knowledge that at a certain place and time that the Satguru will appear. They wait for that time and live there." A soul had been living for fourteen or fifteen years in an Acacia tree outside the house of Huzur Sawan in Sikanderpur. Someone asked Maharaj Sawan, "Then should we be afraid of her?" Huzur Sawan told them that there was no need to be afraid of the evil spirit. The evil spirit and the Ghosts attack the drinkers, meat eaters, the unchaste adulterers and wicked women but they are afraid of good persons.

Liberation of the Evil Spirit in Mudagal village :

A woman of Mudagal village was controlled by an evil spirit. When she was in this state, she used to run and beat others. Her husband was very worried. He finally brought her to Baba Ram Singh ji. When that woman used to be with Baba Ram Singh ji, the evil spirit remained standing in a tree. All people could see the evil spirit. Baba Ram Singh then made the woman sit for meditation for two or three days. Baba Ram Singh gave prashad to the woman. After that nobody saw that evil spirit again. Thus the person who comes under the protection of a Sadhu, he removes their troubles. He also has mercy on the evil spirits and unchaste souls.

A Tree of Goddess Maramma :

A Bhandara was to be celebrated in the Ashram. There was need of some firewood. A dear one named Reddy said, "There is a big tree where Goddess Maramma is worshiped. The people sacrifice hens, goats and other animals there. They hang them tying their legs on the tree. A lot of firewood could be harvested from that tree, but the people were afraid of cutting the tree. People believed that Goddess Maramma would be angry and curse them." Baba Ram Singh said, "Nothing will happen like this. Let us go to cut that tree." He took an axe saying RadhaSwami and struck the tree two times. The villagers got encouragement from this. They

then cut the tree together and loaded it and brought it to the Ashram. This firewood was used for two years in the Ashram. The timber of this tree was also used for the gate and the windows of the satsang Hall. So this superstition of the people was taken away and the sacrifice of all the poor creatures came to an end.

In the same way Timappa hill is near the Ashram. There was also lot of firewood on this hill. However there was also an evil spirit there. The sound came from the firewood, "Don't cut me." Some people asked Baba Ram Singh, "If you have some power or courage, cut wood from there." Baba Ram Singh also had the firewood cut from there and nothing happened. The people were very surprised. The people were so terrified that they did not give either a tractor or bullock cart to carry the firewood. However, after Baba Ram Singh cut the trees the people were now fearless. The firewood that was brought from there was used in the Langar for two or three years.

The Seva in the Naamdan Programs and the Seva of Satsang :

Baba Ram Singh began to attend the programs of Sant Ajaib Singh ji at Mumbai every year. He also began to conduct Satsang programs at Andhra and Karnataka as he was ordered to do by Sant Ajaib Singh ji. Many new aspirants started to get initiation from Sant Ajaib Singh ji. Baba Ram Singh also used to take many new aspirants to attend the Mumbai programs. In this way Baba Ram Singh helped thousands of new aspirants to get initiation from Sant ji.

All these new aspirants that Baba Ram Singh brought to the Mumbai programs each year only understood Telugu and Kannada languages so there was a problem of understanding Sant ji. In January 1987 Sant Ajaib Singh ji summoned Baba Ram Singh at the time of Naam initiation. Sant Ajaib Singh ji said to him, "You explain to the Andhra and Karnataka sangat the instructions given before the initiation and help them to learn the five holy words of Simran." He accepted this Seva bowing his head. He began to



explain the instructions to the Telugu and Kannada dear ones and helped them learn the holy five words of Simaran.

Baba Ram Singh used to sit for meditation at the time the initiation was being conducted by Sant ji. In January 1987 when he sat for meditation, after some time his soul went up. He visualized that Baba Somnath was walking there with a stick in his hand. After that he never differentiated between Sant ji and Baba Somnath. He always took Sant Ajaib Singh ji to be the form of Baba Somnath. So he did Seva in the initiation programs for eleven years from 1987 to 1997. He said, "I always took Sant Ajaib Singh ji as a form of Baba Somnath. I took thousands of dear ones to Sant Ajaib Singh ji for initiation. Sant Ajaib Singh ji graciously gave initiation to all the dear ones. He did not even refuse a single dear one."

Once in January 1996 Baba Ram Singh took eighty dear ones to the Mumbai program for initiation. He made them stand before Sant Ajaib Singh ji. Sant ji cast a glance on them. In the end of the line, one low caste man named 'Venkatappa' was standing. He was a drunkard at that time. Ajaib Singh ji said, "Get him out, he eats meat also." Then that dear one began to weep, "I will never



use wine and meat in my life again in the future. Please have mercy on me and give me initiation." Then Baba Ram Singh also requested to Sant ji to give him initiation. Sant ji said, "If he begins to drink and eat meat, you will have to pay those karmas." Baba Ram Singh said with folded hands, "Maharaj ji, I have no power to take his karmas on me." Then Sant Ajaib Singh ji put his gracious glance on Venkatappa and he was given initiation. Venkatappa was totally changed after taking the initiation. Venkatappa became a leading satsangi in his area doing much Seva and meditation. He took the initiation at the age of 70 years. After that, he earned his livelihood by himself. One day he became ill and he was taken to the hospital by his family. He had the Darshan of Sant Ajaib Singh ji in the hospital. After that Venkatappa said that he should be taken to his house, his time to depart was quite near. On reaching home he left his body peacefully. Before leaving his body he distributed all his photos of Sant ji to other Satsangis because there was no one else initiated in his family. After this event, however, his whole family took initiation.

Baba Ram Singh also started to conduct satsang in the village of Mudgal, the same village he had previously sat for meditation



for one year. The people in the village were fond of playing cards and were addicted to intoxicants. When Baba Ram Singh used to go to attend the Satsang programs of Ajaib Singh, many people of this village were ready to go, but it was very difficult for them to leave the wine. They thought that by leaving the wine they would have a stomachache. Baba Ram Singh convinced them that there would be no such problem and they would actually get benefit from the satsang. In time, some of the Mudgal villagers finally became ready to take initiation. Some of these people after only giving their names for Naam initiation found that their stomachaches actually went away and they became all right. Overtime there was a great change in that village and soon about 70 dear ones got initiation from Sant Ajaib Singh ji in Mumbai. Now most of these villagers are Satsangis. The Sangat of that village has also built a Satsang Hall.

There is another village named Melkuntha nearby. There was not a single Satsangi in this village. Baba Ram Singh ji used to give Satsang in Telugu, the local language. So their love increased by attending the Satsang. Narayan, who later became the Pathi of Baba Ram Singh, also came from this village. His family was in

deep trouble. His sister- in- law was controlled by an evil spirit. She used to run here and there with untied hairs for over ten years. Narayan got a chance to attend the Satsang of Baba Ram Singh in Neelampalli village. Baba Ram Singh told him that no evil spirit or ghosts can trouble an initiate. So Narayan was very impressed. After Satsang it was declared that a program of Sant Ajaib Singh ji was being held in January at Mumbai. The dear ones who were interested to take initiation could give their names. Narayan, without consulting his family gave their names for initiation. The names of his brother and sister- in- law were also given. When Narayan reached home, he was surprised to see that his sister- in- law was free from the evil spirit that had plagued her for over ten years. She was well and good now.

Narayan also talked about Baba Ram Singh ji to other members of his family. He told them that by only giving her name for initiation his sister- in- law had become free from the evil spirit. He then told them that if the whole family would take initiation, they would also receive much benefit. The other family members also agreed with Narayan, because they could clearly see the benefit of Satsang that was before them. Narayan got much grace from Babaji. He was given the Seva of Pathi. He did this Seva for many years. The villagers were also very much impressed and many of them also got initiation from Sant Ajaib Singh ji.

In the beginning there were only two Satsangis in Mudgal village. The number of Satsangis also increased significantly there. Similarly, now the number of Satsangis also began to increase in other nearby villages. In this way the programs of Satsang began to increase in the far away regions in the South. Now the Satsangs programs are given in Nijamabad, Karimnagar, Kissannagar, Torthi (Andhrapradesh) Bangalore, Kolar, Chansandhra, Sirsi, Kumta (Karnataka), Hubli, Satara, Wai, Kondla, (Maharashtra) and Goa.

The Growth of Guddella Ashram :

When Baba Ram Singh ji used to go to attend the Satsang programs Sant Ajaib Singh ji would ask him about the Guddella Ashram. It was now 1989 and there were only two rooms in the



Guddella Ashram. During this time there was a Bhandara of Baba Somnath being held at the Ashram. A bank Manager attended this Bhandara. He said to Baba Ram Singh, "Make a building for the sangat, I will help you to get a loan from the bank." Baba Ram Singh told this to Sant Ajaib Singh ji. Sant Ajaib Singh ji said that there was no need to take a loan. In January 1990 there was a Satsang program in Hyderabad. Sant ji gave Baba Ram Singh thirty thousand rupees to help with the expansion of the Ashram. This money was used to construct a Satsang Hall and some additional rooms. In this way Sant Ajaib Singh ji used to give money to Baba Ram Singh in every program to help with the continued growth and expansion of the Guddella Ashram and sangat. He told him to spend all the money he received for the Seva of the sangat. In the Ahmadabad program Sant Ajaib Singh ji gave money to help to construct the wall surrounding the Ashram. In this way the Guddella Ashram continued to expand. Now there were also good crops growing. The crops were now being protected from the bears and the wild pigs because of the new wall surrounding the Ashram. At this time there was no problem for the sangat to have a place to stay and the Langar was able to be supplied with abundant crops.

Thousands of satsangis began to attend the Bhandara programs, being able to take advantage of the good arrangements that were there now. Baba Ram Singh always sings the glory of Som-Ajaib and says, "I was an orphan. I have no good qualities in me. It is all the grace of those two great personalities. They showered so much grace on me. Now they are doing everything themselves. There is no way that I have any ability in me to thank them."

Buying a car:

At satsang programs Sant Ajaib Singh would also ask Baba Ram Singh about his own welfare as well as the sangat's welfare. One day Sant Ajaib Singh ji asked, "Ram Singh! How are the programs going on?" He said, "With your grace all is going on well but the sangat is far away in the villages. So now it is very difficult to go there and it takes much time also." Sant Ajaib Singh ji said, "Son, it is very necessary to give the water of Satsang to the sangat. So you should buy a car. The time will be saved and it will be easier for you come and go to different places. I am very happy that you are doing the Seva wholeheartedly." Sant ji gave Baba Ram Singh a bundle of notes which totaled five thousand rupees. Baba Ram Singh took that money with both his hands and touched it with his forehead.

On returning from this program, Baba Ram Singh came to a town named Pavaguda. One of the mechanics was known to him. He went to him and said, "I want to buy a car. Please help me to get a car." At that time the mechanic was repairing a car. So he said, "Swamiji! Buy this car. This car is for sale. The cost of the car is about one hundred and forty thousand rupees." The owner of the car was a goldsmith, who was also present there. He said, "Swamiji if you want to buy this car, I am ready to sell it to you." He gave the key of the car to Baba Ram Singh. Then Baba Ram Singh ji said to the owner of the car, "O brother! I do not have all this money with me. I have only five thousand rupees with me now." He said, "Swamiji! Who is asking you to pay money. Take this car and pay the rest of the money after some days." Baba Ram Singh then gave the same five thousand rupees that Sant



Ajaib Singh ji gave him to the owner of the car. Baba Ram Singh said to the owner of the car, "I do not know how to drive a car. Please send your driver with me." In this way, with the grace of Sant Ajaib Singh ji Baba Ram Singh reached the Guddella Ashram in this new car. The next day he gratefully paid the money to the owner of the car. This car served the sangat very much. Baba Ram Singh was now able to give Satsangs in the far away places by having this car.

A Message to keep the Discipline :

Sant Ajaib Singh gave programs continuously every year since 1978 in Mumbai. During this time he also began to give programs in Bangalore, Ahmedabad and Jaipur. In 1990 Santji gave one Satsang program in Hyderabad. The attendance in these programs began to increase significantly. During this time Sant ji noticed that there was a lack of discipline developing in the sangat. Sant Ajaib Singh ji himself was well disciplined. He noticed that many dear ones talked much and meditated less. There was a group discussion between the dear ones. As a result Sant Ajaib Singh ji gave a message to the sangat. In this message that follows Sant ji gave permission only to Baba Ram Singh to translate the Satsang into



Telugu and Kannada languages. He refused other dear ones to do so. Sant ji issued this message in November 1995.

16 P.S., 23.11.1995

"Guru beloved sangat,

May all of you have the mercy and grace of Huzur Sawan-Kirpal. As you know that with the grace of Huzur the true emperor we are getting again the opportunity

of singing the praise of the All-owner in Mumbai from January 4 to 12. He showered grace upon us and leaving his eternal home, came into this world. So he took so much mercy on us. It is our duty to take full benefit of this program and take something from here. The most important part of Satsang is- Meditation. Every Saint has laid emphasis on meditation. We get the full chance to do meditation and to make our Simran perfect. The Purpose of this program is not to make friendship with others and have domestic discussions. I hope that all dear ones will attend all the programs and get benefit. The people in charge of the groups, who do the arrangements it is their duty to monitor their groups. They should keep the dear ones in the discipline so that other dear ones may not be disturbed.

The dear ones other than those from the South India fully understand my Satsang. Ram Singh will do the Seva of translation for Southern Indian sangat. Besides this any dear ones forming the group to discuss that is what is called 'Guru Charcha' is only wasting their time. This is the path of doing not of talking. The association of a Saint is attained with great fortune. We should derive benefit by doing our Bhajan and

Simaran.

*I hope that all of you will
accept this request.*

*Lots of love.
Yours
Ajaib Singh ”*

**Order to give Satsang in
Northern India :**

Baba Ram Singh ji used to translate Satsangs of Sant Ajaib Singh in Telugu and Kannada for the South Indian people. His sweet voice also started to attract some of the dear ones of Northern India. They would also start to attend his Satsang, however they did not understand him because of the language difference. His personality and luminous face were very appealing to the satsangis and as a result they became attracted to him. Baba Ram Singh also knew Hindi very well. Some Northern Indian dear ones requested him to give Satsang in Hindi. Their love and requests finally forced Baba Ram Singh to give them satsang. Some Westerner Satsangis of Baba Somnath also knew Baba Ram Singh. They also started to become attracted to his Satsang and sweet voice.



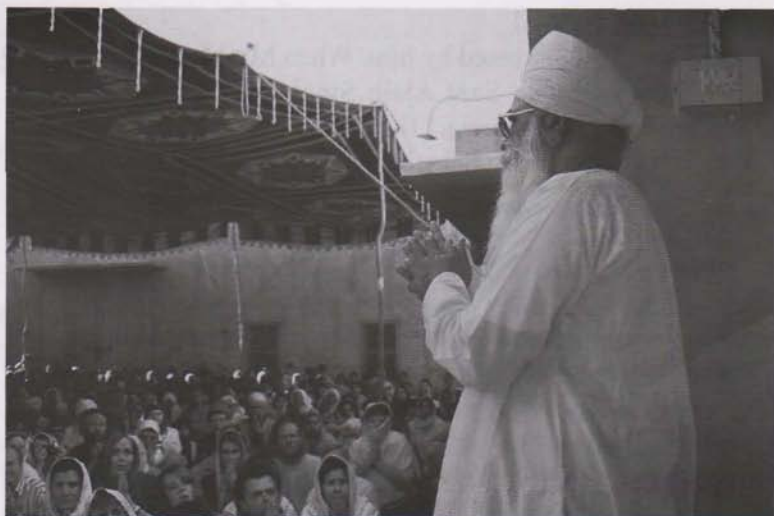
Originally Sant Ajaib Singh ji gave two other dear ones the duty to hold Satsang at Gadauli and Bharatpur in Northern India. These dear ones used to do Satsang in the Punjabi language but the Satsangis of that area understood Hindi. Sant Ajaib Singh ji gave a Satsang program at Jaipur. One forest officer named Mr. Mohan Lal Ranger and the Gadauli sangat were attending the Jaipur program. They listened to the Satsang of Baba Ram Singh ji. They

were very much impressed by him. When Mr. Mohan Lal Ranger and his wife went to Sant Ajaib Singh for the Darshan, they requested Sant ji, "Maharaj ji! The dear ones whom you have given the duty of Satsang at Gadauli, they deliver the Satsang in the Punjabi language. There the Satsangis are simple villagers and illiterate, however they understand Hindi well. Please give the order to Ram Singh ji to give Satsang at Gadauli in Hindi." The distance between Guddella Ashram and Bharatpur is about 2000 kilometers. Sant Ajaib Singh ji then summoned Ram Singh and asked, "The sangat of Gadauli and Bharatpur wanted that you should give Satsang there in Hindi. Will you be able to come there for the Satsang from so far a distance as Southern India?" Baba Ram Singh said, "Maharaj ji! I am ready to go anywhere to carry out your order." When the Jaipur sangat came to know about it, they also requested Baba Ram Singh to give them satsang too. Therefore in this way Baba Ram Singh started to give programs in Jaipur, Gadauli and Bharatpur during Santji's lifetime in Northern India.

The last Satsang Program of Sant Ajaib Singh ji :

Sant Ajaib Singh ji gave his last program in Delhi in May 1997. When Ram Singh went to Sant ji for Darshan, Sant ji asked him, "How is your Ashram?" He replied, "All is well with your grace." Sant Ajaib Singh ji said, "Do you need some money?" He replied, "Maharaj! You have





given me a lot of wealth, now I need only your grace. I do not need anything except this. I want to sit for full time meditation for a year." Sant Ajaib Singh ji closed his eyes as he was in deep meditation for some time. Then Sant ji said, "Son, don't do so. I have continued giving Satsang while doing meditation and simultaneously, you should also do like this." Sant Ajaib Singh ji then cast a gracious glance at him. Baba Ram Singh's eyes met with the eyes of Sant Ajaib Singh ji and this nectar filled glance entered into Baba Ram Singh's heart. He was now in a state of deep intoxication. At the same time Baba Ram Singh was requesting Sant ji from within to continue to live in this world for one year more, but this request was not accepted.

The next day a lady came from Anantpur (Andhrapradesh) to attend the Delhi program. Baba Ram Singh took her for Sant ji's Darshan. She requested Sant ji for initiation. Sant Ajaib Singh ji would conduct initiation programs in the basement Hall of the building. Sant ji said to Ram Singh ji, "Give her initiation because I do not understand her language." Baba Ram Singh ji was very shocked to hear this that Sant ji was asking him give her initiation. How could he initiate in the presence of Sant ji? Sant ji also at this time was giving the indication from within of leaving this world.

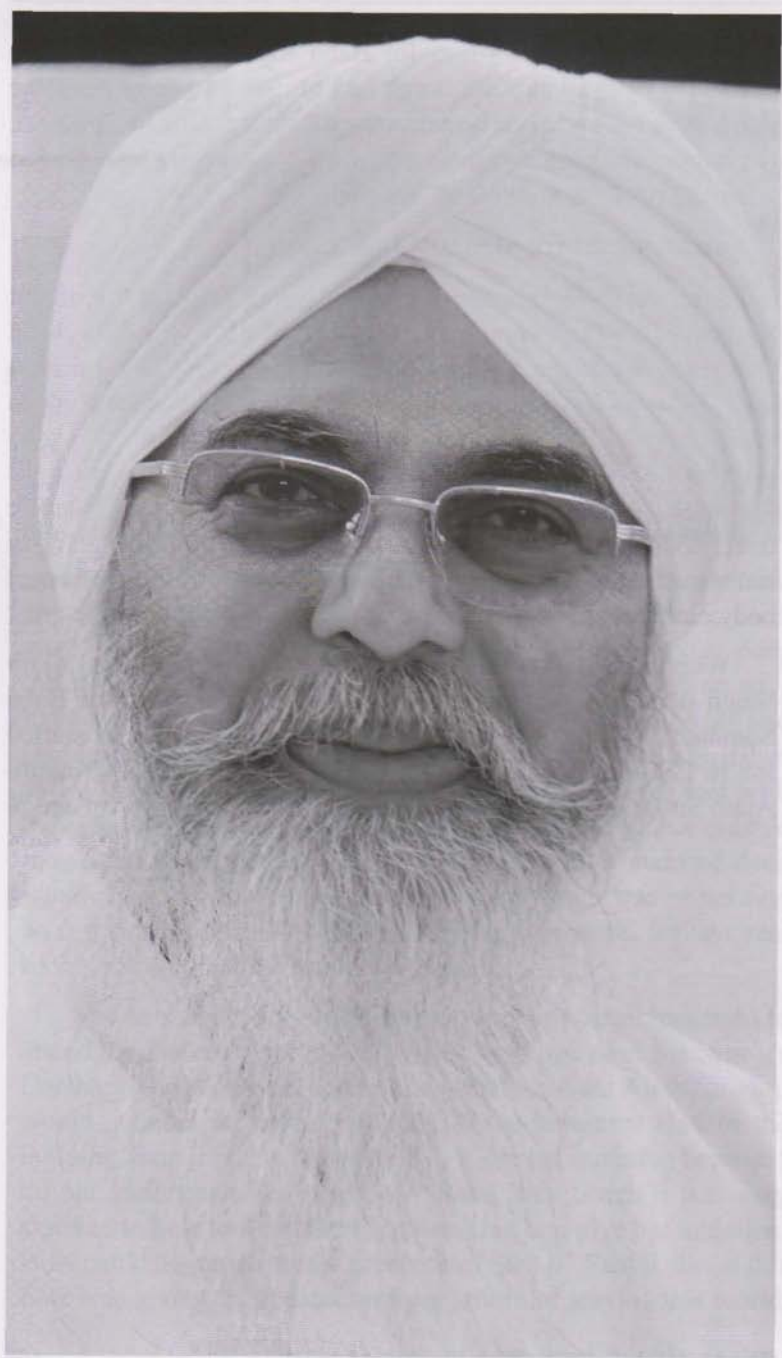
Sant ji repeated three times for Baba Ram Singh to give the initiation. Then Baba Ram Singh had to make the lady learn the five holy words and made her understand the instructions of initiation. He then made her sit in the group with the other dear ones who were receiving initiation from Sant ji.

Physical departure of Sant Ajaib Singh ji :

After the Delhi program Baba Ram Singh returned to Andhra. He prayed to the Supreme Father Som-Ajaib day and night at Guddella Ashram and he began to receive the indication within that Sant ji was to leave soon. So he went to Mudgal, the same place where he had meditated for a year after leaving the Kengeri Ashram. He sat for meditation there and after some days he got the message that Sant ji had left this physical world. Then he understood that this was why Sant ji had stopped him from going to sit for meditation for another year. Sant Ajaib Singh left his physical body on July 6, 1997.

With the love that Baba Ram Singh received from Sant Ajaib Singh ji, he was able to forget the pain of separation of Baba Somnath. Now he once again was full of grief. He at once started for 16 P.S. Rajasthan to pay homage to his beloved Sant Satguru Ajaib Singh. Now Baba Ram Singh had become an orphan again.

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Spiritual letters by Sant Ajaib Singh ji Maharaj

(1) 16 P.S., 30th July, 1985

My dear Ram Singh,

I have received your letter full of love. I have come to know all about you after reading it. I am happy that you have blessings of All-owner Sawan. Baba Somnath resides in you in the form of Shabd. All-owner Sawan had introduced me to Baba Somnath briefly. I am thankful to both of them.

You have written me about the Seva of translation. I am thankful for this but I do not have any program in your area. I only come in Bombay. There is a program from January 11 to 20 at Bombay. Many satsangis of Baba Somnath attend the program. All Saints are one. They are friends. They love one another. I hope you will meditate wholeheartedly and remain in the remembrance of Baba Somnath.

With great love.

May the grace and support of RadhaSwami be upon you.

Your dear one

Ajaib Singh

(2) 16 P.S., 07th November, 1985

My dear son Ram Singh,

I have received your letter sent by you with love. I came to know all about you. Son, whenever the mind is spread in worldly affairs and household affairs, then one cannot progress



in the meditation. When the mind is still and peaceful, the Bhajan is effective and we feel joy in meditation. Do not let the mind go outside. Keep your mind quiet. Only a quiet mind can meditate. Do not feel the meditation as a burden, do it lovingly. The person who you have mentioned who repeats the Simran loudly, he is the disciple of Baba Somnath. If he listens to you then make him understand none of the

Saints- Somnath, Kirpal, Sawan have ever said to do this. If he does not listen to you then do not give trouble to your mind. Guru Nanak has said,

"He who has it, hides it. The devotee of Almighty God conceals his devotion as the woman does her body."

You have written about rain. It has rained here less also. We can afford it here because of canal system. I hope that he will definitely shower the rain because we are the children of the Supreme Father. I have great sympathy for you. Bhajan and Simran must be done.

*Love to you and best wishes.
Your dear one
Ajaib Singh*

(3) 16 P.S., 11th April, 1986

Most beloved Ram Singh,

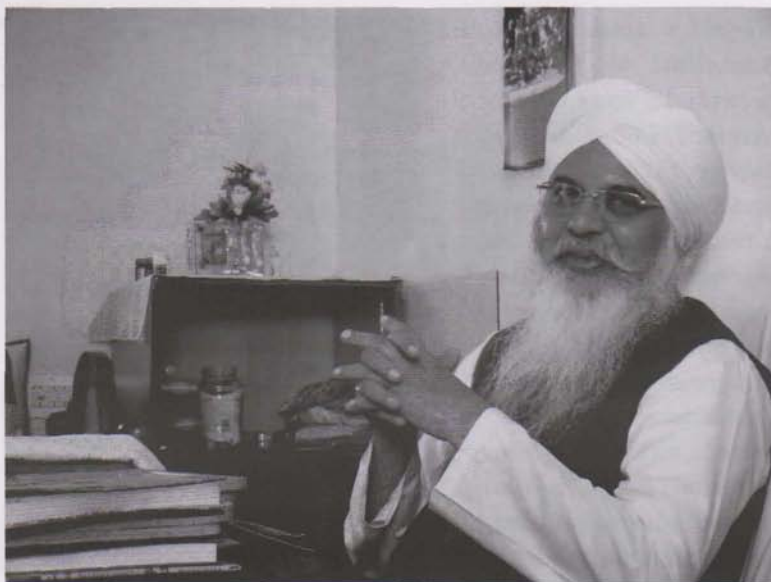
May you and the sangat have the grace and mercy of Huzur

Kirpal and Baba Somnath. I have received your letter dated 31/3/86. I am very happy to know about your well being. As you have given me information in the same way Damu also has sent me information. Pappu has read the letter of Damu to me. Dear one, the place (for Bangalore program) is appropriate as you have been told I hope that Baba Sawan, Kirpal and Somnath will give the



opportunity of Seva to all of you. It is in their hands. The time of July is also right but when Pappu will go to Bombay for the arrangement of the Bombay program in the end of December, then Pappu, Paul, Damu, Elvia all will go to visit the place. They will decide about the place. It is hoped that with the grace of Baba ji the program will be in July 87. The westerners are also informed about the month of July. The accurate date will be fixed afterwards, it may be in the end of June. I expect that all the sangat will do the Bhajan and Simran. All should be united. We should not be led astray and follow the path shown by Babaji. The Saints come to unite the souls to the All-owner and are sent by him. You can please the great Satgurus by doing the meditation. The order will be given to me by Them because I am like a puppet in their hands. I appreciate your love. We should do Bhajan and Simran and we should have love for all.

Love to you and to all the brothers and sisters.



*Best wishes
Radhaswami with love
Your dear one
Ajaib Singh*

(4) 16 P.S., 18th June, 1986

Dearest Ram Singh,

May the grace and mercy of Huzur Kirpal and Baba Somnath reach you. All of you have the grace of gracious RadhaSwami and the support of RadhaSwami. I have received your letter dated 07.06.86 full of love. I am very happy to know that there is rain in your area and you are getting enough water to drink. Without it there is a major problem of water. It was also in Rajasthan some time ago. Now we have the convenience of the canal system. So we have enough water to drink. I hope that Huzur Babaji shall hear the yearnings of

the jivas. He shall accept the attendance of all of you with his gracious eyes. He will do the appropriate arrangements. The whole sangat will have to live united. So we shall be able to get his grace and mercy. We should keep love with one another and do Bhajan and Simran. You have written about my coming to your Ashram. My dear, Shabad Guru is always with you. He does not leave us for a second. You know that the disciples live in far away places. So he cannot go to every one's home physically because of limitations. I always say that I am like a puppet where ever he sends me, I go. I cannot do anything without his order. I am ready to go wherever he makes me put my feet. I appreciate your love and know well. Kabir has said,

"He is the real son (Disciple) who does the meditation in poverty. The wealthy people always make it a joke. Meditation is that which we do by ourselves. The wealthy people go to religious places and get the prayer done by giving money. They want to meet God by the power of money."

Kabir sahib has said,

"He is the poor, in whose heart there is no Naam. Dear one, that time was very fortunate, when we got Naam."

Now it is your duty to do the earnings of meditation. Much love to you, family and sangat.

Best wishes

Your dear one

Ajaib Singh

(5) 16 P.S., 4th March, 1987

Much beloved Ram Singh,

RadhaSwami to you in the Name of Babaji, May you have grace and mercy. My dear children of light! I am happy that you are doing the satsang program altogether. This is the benefit

of the human body. To do the practice of Naam and going to satsang are the fences of meditation. We come to know about our shortcomings in the Satsang and we improve ourselves. Damu came with his family. He is very interested to have the Bangalore program. He is very happy. The sangat of the West also has much enthusiasm for the Bangalore program. All will reach there on time. Some dear ones of the Ashram are also getting their tickets booked for Bangalore. We shall be very happy to meet all of you. It is the grace of Huzur Babaji who gives the water of grace to the souls. Keep the remembrance of Sawan, Kirpal and Babaji. All must do Bhajan and Simran. Your love will have to pull me.

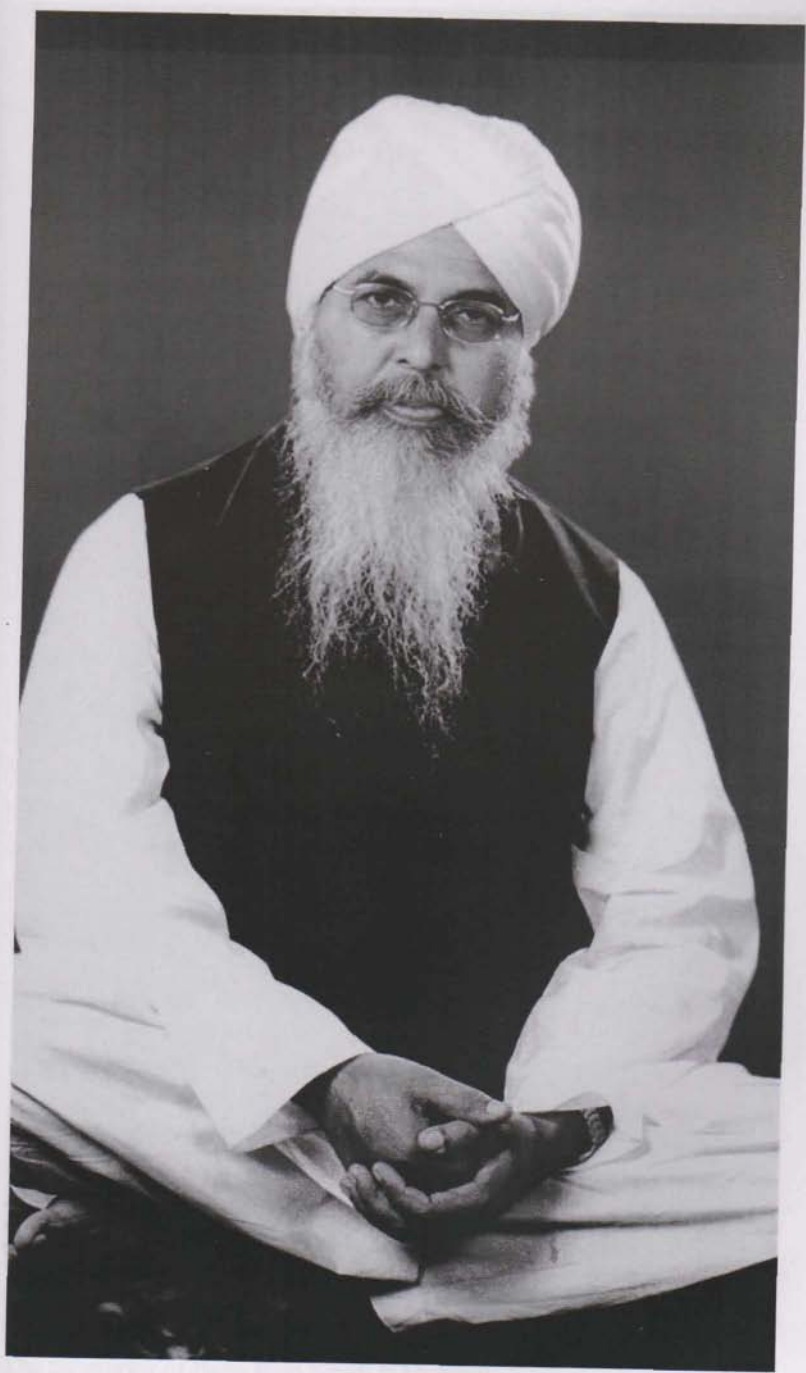
Much love to you and all Sadh-Sangat.

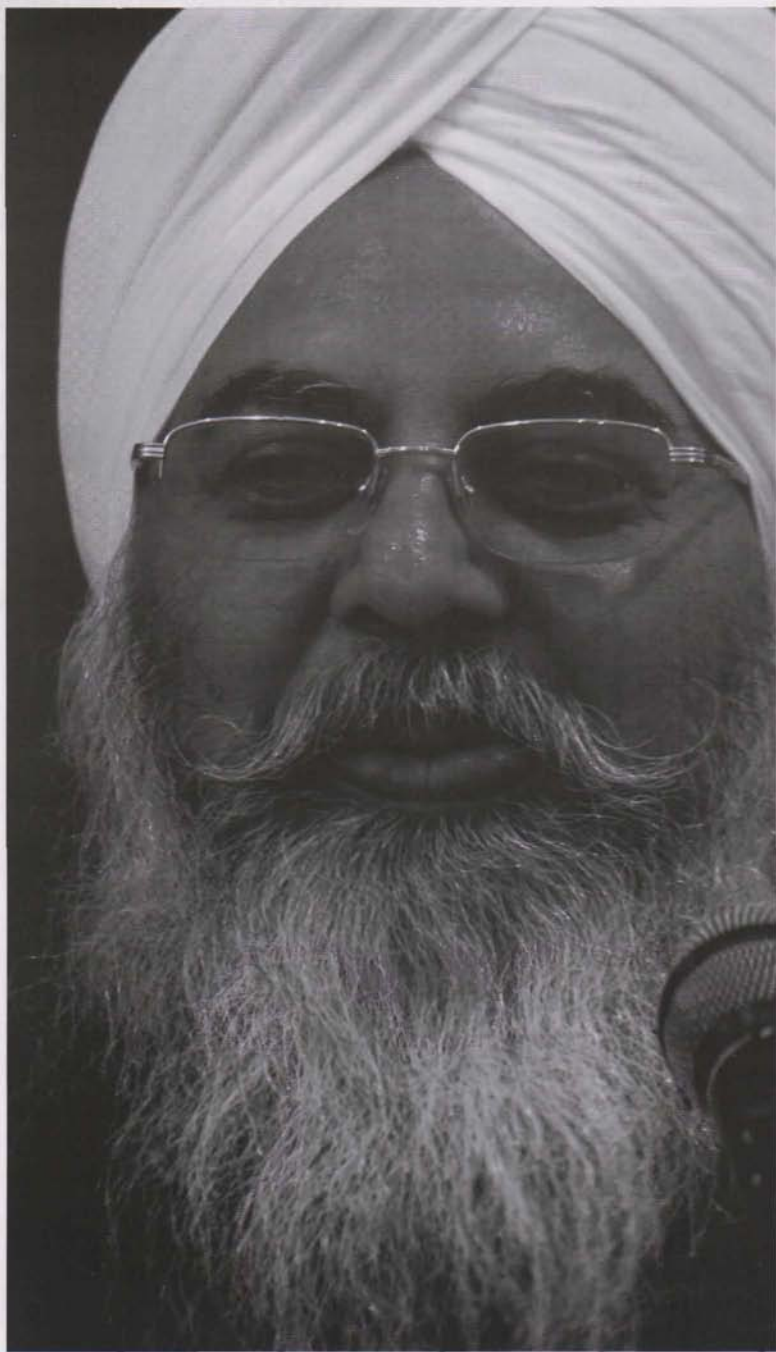
May the grace of RadhaSwami Dayal and the support of RadhaSwami be with you.

Best wishes

Your dear one

Ajaib Singh





The work of Satsang and Meditation

Order of Sant Satguru :

As was mentioned previously, towards the end of chapter four, that during Baba Ram Singh's last physical meeting with Sant Ajaib Singh in May of 1997, he requested, "Maharaj ji! I want to sit for meditation for a year." Sant Ajaib Singh ji closed his eyes for some time and casting a divine glance on him and said, "Son, I have done meditation and satsang together. You also have to do like this." He bowed down his head but his mind was fearful why his beloved Sant Satguru was talking like this. He thought, "I am a small creature full of poor qualities. How would I be able to take this responsibility on my shoulder?" The next day when a lady from Anantpur came, he was also shocked because he was ordered to give her Naam by his beloved Sant Satguru. Then Baba Ram Singh requested with great humility, "Maharaj ji! Please give her Naam by yourself." However Sant ji insisted on it and Baba Ram Singh had to carry out His order of initiation.

On returning from this program Baba Ram Singh was busy with Ashram and satsang programs but he was very sad. Sometimes tears would flow down from his eyes. He began to carry out the order of his beloved Sant Satguru Ajaib Singh ji. In this state of sadness he went to Mudgal and sat for meditation. Similarly Sant Ajaib Singh ji left 16 PS in 1974 and came to 77 RB. At that time Sant Ajaib Singh ji said, "I don't know what is going to happen? I feel that my head would tear apart. He reached 77 RB leaving 16 PS and meditated in a hut. On 21 August 1974 Maharaj Kirpal left the body.

In the same way Baba Ram Singh ji was sitting in meditation in Mudgal where he got the information that Sant Ajaib Singh ji left



the body on 06 July 1997. Baba Ram Singh immediately went to 16 PS to pay homage to his beloved Sant satguru Ajaib Singh ji. On returning from 16 PS he had nothing with him except the order of his beloved Sant Satguru Sant Ajaib Singh ji. He was now in the same situation as he was in 1976 when Baba Somnath left the body when Baba Ram Singh also only had the order of Baba Somnath.

Unbearable pain of Separation :

Now Baba Ram Singh also became an orphan again after Sant Ajaib Singh ji left the body. He was in deep unbearable pain. Guru Angad Dev has described this state like this:

***"It is better to die before your beloved,
Curse on the life lived after the beloved's departure."***

The love of Sant Ajaib Singh helped him to forget the pain of separation of Baba Somnath. Now he could not bear the pain of separation of Sant Ajaib Singh ji.

Kabir Sahib has said:

***"Separation from Ram one does not remain alive
If one lives, he lives like a crazy."***

Baba Ram Singh's condition was like a crazy one. He did not feel comfort day and night. The Sant Satguru, who put his gracious hand on his head, was not in the physical body any more to hear his grief.

Bulleshah has also described the pain of separation like this :

"Listen to my words I don't have comfort day and night."

Once Maharaj Sawan Singh went to the border of the village Ghuman where his Master Baba Jaimal Singh used to live, he fell flat on the ground and wept bitterly. Some dear one said, "Maharaj ji, it is not good to weep after someone dies." Then Maharaj Sawan Singh ji replied, "If Jaimal Singh ji were to come in the physical body in front of me. I am ready to sacrifice everything." When Maharaj Sawan Singh left the body, Maharaj Kirpal Singh ji went to the jungle of Rishikesh where he was continuously in deep meditation. He later came back and started satsang when he was ordered by his Master from within. In the same way Sant Ajaib Singh ji felt the unbearable pain of separation when his Master Kirpal Singh left his physical body. He left everything and went to an unknown place thinking that he would not show his face to anyone. However, the situation before Ram Singh was very different. Baba Somnath's order was that he would 'do duty' after him and Sant Ajaib Singh ordered him to 'do satsang and meditation' together. The sangat of Southern India is very innocent and poor. From the very beginning the Southern Indian sangat was taking Baba Ram Singh as the form of Sant Ajaib Singh ji. So the question of Gaddi or succession did not come up among the Southern Indian

sangat. In that deep grief of separation Baba Ram Singh carried out the order of his two beloved Sant Satgurus and conducted satsang and did his meditation and made others to meditate.

The knowledge of previous births :

There are two types of Saints. The first type of Saint descends directly from their original home like Guru Nanak and Kabir. The second type of Saint meditates in this plane and achieves the seat of Master. Maharaj Sawan Singh ji clarified this subject in this way, "The Param Saints come from the Original Home sent by God himself. This is said about them:

*"They are not involved in death and birth,
As they come for the others.
Giving their life impulse,*

Do the devotion and unite the souls with God."

The second type of Saints who by taking Naam initiation from their Gurus and by meditating reach Satlok. They are also Satgurus. They also have knowledge of all their previous births. They came with the other souls in the beginning of creation. However due to good actions they got Naam initiation, did the earnings of Naam and became competent. As Baba Jaimal Singh ji told about me (Sawan Singh ji) that you are my old friend; your last birth was at Faridkot and the previous last birth was at Shahpur. However, this birth was to be at Kangra District, but your relatives with whom your account of give and take was with, were at Ludhiana District. So you took birth here." However for the same reason the region of Sawan Singh ji's work as an engineer remained in Kangra District.

Baba Bishan Das also told Sant Ajaib Singh ji about Sant ji's previous birth. He showed Sant ji that place also where he was cremated in the previous birth.

Once Baba Ram Singh ji also told about his two most recent births in a satsang:

(A) First incarnation as Mahadevappa :

The first birth was as Mahadevappa Yogi. He was born at



Raichur (Karnataka). He was from the Lingayat clan. He was well educated. He had the job of a police inspector. He became ill with the disease of leprosy. He got many treatments but was not able to recover. At last he came to Baba Somnath. At that time Baba Somnath was a yogi in Nathpanth. Mahadevappa became the disciple of Baba Somnath. With the grace and prayer of Baba Somnath he recovered from his illness. Mahadevappa also became a yogi and eventually resigned from his job. He left the worldly life at the age of forty years and also left his home at that time. He did intense meditation on Tenegal Hill. Then he came to a mountain named Enmaldoddi. On that mountain there was a natural cave where he sat for meditation for many years. In this cave lived tigers before Mahadevappa came but when he sat for meditation, the tigers began to sit outside the cave. People used to bring him

milk from the nearby village but the tigers did not harm them. Mahadevappa used to practice Pranayam Sadhana (A yogic practice) alone. He eventually became a perfect yogi in this practice and got many supernatural powers. The people began to respect him. Twenty devotees became his disciples.

During this time Mahadevappa's Guru Baba Somnath moved to Northern India where he got the Naam initiation from Maharaj Sawan Singh ji. He did very much Seva at the Beas Ashram. He also meditated wholeheartedly there for many years and became a perfect disciple. Maharaj Sawan Singh ji then ordered him to go to Mumbai. There he opened a cloth shop and started to give satsang. In the mean time Mahadevappa saw in his vision that Baba Somnath was in Mumbai. He went to Dadar (Mumbai) with his disciples. Mahadevappa asked the people he met, "Have you seen a yogi?" One of the Tongawalas said, "I did not see any yogi but there is a cloth merchant. His shop is at Worli Naka. He gives Satsang in the evening." Mahadevappa reached there. He met with Baba Somnath. Mahadevappa had long hair and a long beard but Baba Somnath still recognized him. Baba Somnath looked at Mahadevappa's disciples and said, "Who are these people with you?" "These are your grandchildren and my disciples." replied Mahadevappa. Baba Somnath said smilingly, "I have not been married. I am celibate since birth. So where did grandchildren come from?"



Mahadevappa and his disciples attended Baba Somnath's Satsangs for a week. Then Baba Somnath asked him to go with him to Beas but Mahadevappa was not ready to go there. Then Baba Somnath scolded him and said, "There is no liberation without the perfect Master." Then Mahadevappa being afraid of Baba Somnath went to Beas. Maharaj Sawan Singh initiated him in spite of him being a yogi. Baba Somnath sent him to the Enmaldoddi mountain and told him to meditate on Naam. He cautioned him not to tell the Naam to any other person. However, when Mahadevappa came to Enmaldoddi he began once again to do his previous Pranayam practice and was not meditating on the Naam which he had just received. Mahadevappa also went against the orders of Baba Somnath and initiated several people and gave them the five Holy words.

One day it so happened that three women came to have the Darshan of Baba Somnath. One of the women's son named Venktachalpati worked at the shop of Baba Somnath at Mumbai. Baba Somnath asked those women, "Have you got initiation?" Those women said, "Yes Maharaj ji, we have got initiation from Mahadevappa." The women repeated the same five words in front of Baba Somnath. Baba Somnath was very angry. In his anger these words came out from him, "He disobeyed the Master. Now neither his beard nor he will live." After some time Mahadevappa



became very ill. Coughing and vomiting started. The vomiting stuck in his beard. So it was very difficult for his disciples to clean it. So his disciples had to cut his beard. After a long severe illness of six months Mahadevappa left his body.

(B) The second birth :

Baba Ram Singh ji took his second birth at the house of a disciple of Baba Somnath. His life time in this birth was only eight days. He had to pay some Karmas there. So he was given this birth for only a short period.

The Program at Sirsi :

After Sant Ajaib Singh ji left his physical body, Baba Ram Singh began to give Satsang and meditation programs. There was a disciple of Sant Ajaib Singh named Padma at Sirsi. She wanted to celebrate her mother's birthday. Her mother was an initiate of Baba Somnath but she had been away from Satsang for many years since Baba Somnath had passed away. Padma took her mother to Rajasthan. When her mother did the Darshan of Sant Ajaib Singh ji, she saw that Baba Somnath was in front of her. He was standing there with the same form, beard, white clothes and a stick in his hand. Padma's mother was convinced that Sant Ajaib Singh ji was also the form of Baba Somnath. Padma's mother's birthday was in November 1997, after Sant ji left his physical body. Padma decided to celebrate her mother's birthday in a new way. Baba Ram Singh was given the duty to hold Satsangs in Southern India. So she requested to Baba Ram Singh to give the program of Satsang and meditation. This program was from November 8, 1997 to November 10, 1997. Padma also invited two dear ones from Rajasthan named Masterji and Umed Singh. She said, "You are my brothers. Please come to attend the program. We all will celebrate my mother's birthday with satsang and meditation."

Padma also invited Damu Shinkar from Mumbai. In the mean time Damu had a telephone call from an initiate in Vermont America. He said, "There is a young man who is an initiate of Sant ji. He is very sad because of Sant ji's departure. He has bad dreams. He



wants to visit India." So Damu told him about this special meditation and satsang program. Damu said, "He can take him to attend this program but he has to take Indian dish." He gave him his address. So there were only eight persons attending this program. Padma, Padma's daughter Radhika, an old lady satsangi Savitri Bhatt, Masterji, Umed Singh, Damu and Elisha Tilton from Vermont(America). There were eight hours of meditation sitting with Baba Ram Singh. Baba Ram Singh used to give Satsang for two hours. There was a road in front of Padma's house, so four of the persons Masterji, Umed Singh, Damu and Elisha Tilton used to walk there. There were conversations about the path and Baba Ram Singh also at that time. The four of them agreed that there was no doubt that Ram Singh was a Sadhu. His advancement in the upper planes was not known but they agreed that the

remembrance of Sant ji was again revived in their hearts when they were with Baba Ram Singh. Their meditations were fruitful. After this program, Damu stayed at Sirsi due to a personal domestic reason, but Masterji, Umed Singh and Elisha started for Guddella Ashram in Baba Ram Singh's car. The journey to Guddella was about four hundred kilometers from Sirsi.

The Journey of Guddella Ashram :

Guddella ashram is situated in the Anantpur District of Andhrapradesh. There is a beautiful Hill named Kadrappa by the Ashram. At that time Guddella was a small Ashram. A small room was on the first floor for Baba Ram Singh ji. There was a wooden bench in this room. It was used as a bed by Baba Ram Singh ji. There was only a small space where two or three people could sit. On the ground floor there was a big room and that was attached to the kitchen. Baba Ram Singh had ten acres of land in Guddella. There were crops including coconut, rice, peanut and banana. Baba Ram Singh said, "I had nothing. This is all given by Sant Ajaib Singh ji. It is enough for the sangat." The Ashram is in a remote area far away from the village and any city. The wind blows fast and one can actually hear in the wind "Som-Ajaib", "Som-Ajaib." The atmosphere of the Ashram is very good. One likes to sit for meditation in such a peaceful atmosphere.

Two Satsang programs were held at Melkuntha village. The sangat is very poor. Masterji, Umed Singh and Elisha were very much impressed by the love of the sangat. The Satsangs were given in the Telugu language. There was no translation but the three of them loved the Satsangs and enjoyed them very much.

Interestingly, Masterji had a copy of the Hindi September 1997 Sant Bani Magazine with him, that contained the last message Sant Ajaib Singh ji left for the sangat. After Baba Ram Singh's satsangs were completed, Sant Ajaib Singh ji's last message was read by Masterji to Baba Ram Singh ji, who in turn translated it into the Telugu and Kannada languages. In this way the South Indian sangat was able to hear the same final message of Sant Ajaib Singh ji that was played at His Memorial day after His departure. Masterji



also read the final Bhajan of Sant ji, "Kone Kahe Mai Mar Jana Hai" and this was also translated by Baba Ram Singh ji into Telugu and Kannada languages.

In the village of Melkuntha Baba Ram Singh ji said to Masterji, "There is a lady satsangi of Sant Ajaib Singh ji. She is very poor. I shall not take Umed Singh and Elisha with me. I shall only take you to her house." Both Baba Ram Singh and Masterji then went to her hut. The hut had muddy walls. There was an old tattered cot. There was a picture of Sant Ajaib Singh ji in a niche. The lady with great reverence made Baba Ram Singh ji and Master ji sit on the cot. Then she served milk in small metal glasses. Baba Ram Singh's heart was melted by her reverence when he drank his milk. She was standing with folded hands. She took out a ten rupee note that was tied in the corner part of her sari. She wanted to give Seva to Baba Ram Singh ji. Baba Ram Singh ji said, "Keep this money for your children." However Baba Ram Singh was forced to take that Seva by her with folded hands. Baba Ram Singh said looking towards Masterji, "This lady is very poor but a good meditator. Sant Ajaib Singh has ordered me, "You should not break the hearts of the poor. By taking their Seva, you should use it at the time of Bhandara program." Really that lady is worthy of great respect because of how she would have saved this money by such meagre fare and was able to earn it only with hard work. The Langar in



which such a Seva is used and the dear ones who will eat it, why will they not progress in meditation? They will definitely progress.

Maharaj Kirpal has said in this regard, "One pence is more valuable when given by a poor man, who is sharing his honest earnings, though very meagre. If even out of these meagre earnings he gives one pence that has more value than one in affluent circumstances, who gives one hundred or one thousand rupees."¹

There was another satsang to be held in the village of Mudgal. This was the same village where Baba Ram Singh was able to find a peaceful place to meditate for one year after leaving the Kengeri Ashram. Baba Ram Singh actually took Masterji, Umed Singh and Elisha to this place where he did his meditations that year. This was located in a remote area in the jungle far away from the village. Later that day during the evening there was held a satsang on the roof of a Satsangi's house in Mudgal village. Everyone was impressed with this satsang.

In this way, the journey to Sirsi and Guddella Ashram was very fruitful. Elisha stayed in the Ashram for a few days more however, Masterji and Umed Singh had to leave to return to their homes in Rajasthan. Baba Ram Singh himself drove the car to the bus station in Kalyandurg and saw them off.

¹ From Morning Talks extract from charity P. 4



An interview by Elisha :

One day Elisha, Masterji and Umed Singh were sitting in the Satsang Hall. There was no place to accommodate them so a partition was made in the Satsang Hall so that they would also have a place to sleep. Elisha said, "I want to have an interview with Baba Ram Singh ji." The Three of them were talking about this. In the mean time Baba Ram Singh ji came there by himself. There was a short interview which was very impressive. Elisha asked some questions from Baba Ram Singh ji. The work of the translation was done by Master ji.

Elisha: I just want to ask two questions. The first one is kind of funny and Umed Singh also has the same question like me. We don't really know why we are here. Maybe you could comment why did we come here?

Baba ji: It happens, what is to happen. As Baba ji used to say again and again every morsel of food has on it the name of the person who will eat it? Like this, what is meant to happen, will happen. This is not a new thing. Maybe the grace of the All-owner

has pulled you here. If there is a higher thing, only Baba ji knows.

Elisha: And I want to ask this thing also I don't understand that when a Master leaves his physical body, why it takes so long for the next Master to come?

Baba ji: It happens like this, if he has any order from within at the time when the Master leaves the body then he always tells the sangat who the successor is going to be. By chance there is no order at that time he leaves who the successor will be in the Will of the All-owner. When the time comes for some devoted soul, who is doing the meditation, Master showers grace from within and that devoted soul begins to work as a Master. When the soul of the devoted person reaches up to Sachkhand; The Guru is already present there. Then he begins to do the duty of Guru by the order of the Inner Master. There is not a fixed time when he will appear. Sometimes the disciple is ready earlier and sometimes he is ready later.

Elisha: And is there any small thing you could say or a message that I could bring back for the Westerner people?

Baba ji: The message is like this; as Baba ji has said again and again. We should keep our love at the feet of our Master and do meditation and devotion. We should always remain in His Will. Those who can come here are welcomed, but there is not enough arrangements now for more people. If a few dear ones want to come here, they are always welcome. I am also planning here for a meditation program. If it is All-owner's Will, it will be possible at Pahar Ashram because Guddella is a small place. At Pahar Ashram there is good arrangements and a big space for satsang. There can be arrangements made for large numbers of Westerners. (It was not possible to make these kinds of arrangements at Pahar Ashram, but now the arrangements have been made at Channasandra (Karnataka) for Westerners. These programs are now arranged and carried out there)

Elisha: I am very grateful and I cannot express my gratitude.

Baba ji: Okay, All-owner Master makes this association. I am



very happy to meet with you.

A Search by Dr. Molina :

Dr. Molina lived in Columbia in South America. He was an initiate of Maharaj Kirpal Singh ji. He was appointed as a group leader of the South American sangat. After Kirpal Singh left the body he meditated up to eighteen hours daily. One day he received this message in meditation:

“A man has been born

Ajaib

A man has been born

Ajaib”

With the help of this message the Westerners were able to search for Sant Ajaib Singh ji. Russell Perkins reached 77 RB in 1976 with great difficulties and met with Sant Ajaib Singh ji there.

Sant Ajaib Singh ji wrote in a reply to a letter of a satsangi sister, "My dear, I know Cristobal Molina from many lives. He is a very good soul and has come into this world with many other Saints."²

After Sant Ajaib Singh ji left the body, Dr. Molina came to India in 1999 in search of the next Master. He reached Sri Ganganagar on February 01, 1999 to begin his search for the next Master. His son, daughter and a chief satsangi of Sant Ajaib Singh Ji were with him. In the morning Master Ji received a telephone call. At that time Master Ji used to live at Daulatpura which is 21 kilometers away from Sri Ganganagar. In the telephone call it was said, "Master ji, Dr. Molina has come in search of the next Master. He wants to search for the next Master in this area. He also wants to consult with you. Can you come to Sri Ganganagar? We are staying in Shagun hotel and it is Dr. Molina's ultra secret mission. Please do not tell anybody about it." Master ji replied, "I will definitely come. I will be happy to meet with Dr. Molina." So Master ji went to Sri Ganganagar to meet Dr. Molina without telling his family. Dr. Molina said to Masterji, "I came with an experience that the next Master is sitting on a beautiful platform. There is greenery on all sides. That it is in the country side. What do you think?" Master ji said, "My Satguru Ajaib Singh ji told me that when next Master wants to appear then he gives his recognition to a particular person. The Guru himself does not say that he is the Master. The recognition which was given to Makhan Shah Labana, only Makhan Shah Labana came on this earth to have that recognition. In the same way the recognition which was given to Russell Perkins, this recognition was only for him in this world. Let us wait, when that particular person goes to him and the next Master gives his recognition." After that Dr. Molina said, "I want to search in those places, the places that have 'Pur' after their names. So I have summoned you as a guide because you live in this area and you know this area very well."

Then Master ji took them to Kesarisinghpur, Kaminpur,

² Sant Bani/ Oct.- Nov. 97 P. 28

Karanpur, Gajsinghpur, and Padampur. However the search was not able to be completed. As noted earlier this was Dr. Molina's ultra secret mission. However the same day that it began, Masterji's elder brother passed away. So his family members were looking for Masterji everywhere. At last they found out that he was with Dr. Molina and in this way the ultra secret mission was revealed.

Really Dr. Molina was on the right track. First of all the telephone call was at Daulatpura. It has also 'Pur' after it. Masterji had previously gone to Guddella Ashram, this place is also situated in Anantpur District, it has also 'Pur' after it. It is also a beautiful place in the country side and there is greenery on all sides. Masterji wanted to tell Dr. Molina about it. Masterji thought that he would tell him about it after returning from their journey. However as soon as Masterji returned to Sri Ganganagar, he got the news that his elder brother had passed away. So Masterji at once had to go to his village. Now it also became known in 16 PS Ashram that Dr. Molina had come. The next day Dr. Molina went to 16 PS Ashram and attended the five day birthday celebration program of Master Kirpal. Dr. Molina left India without any success in his search for Santji's successor.

Sant Ajaib Singh ji Maharaj gave many Satsangs on the Bani of Bhai Gurdas. A book containing these satsangs has been published by Sant Bani Ashram named 'The Rescue'. In the introduction of this book on page XII, it is said in the Bani of Bhai Gurdas:-

If a guide misleads the traveler, who can set him on the right path?.....

The book 'The Rescue' clarifies the matter of succession in detail.

Satsang programs in Northern India :

The satsang program of Baba Ram Singh started in Northern India in Gadauli, Bharatpur and Jaipur during the lifetime of Sant Ajaib Singh ji Maharaj. In Southern India there was no question about the matter of succession because the entire sangat was

already connected to Baba Ram Singh. There was however some controversy in Northern India about the matter of succession. Although several people claimed to be the successor, most of the sangat was still connected with 16 PS Ashram in Rajasthan.

In 2001 Baba Ram Singh Ji sat for meditation in an underground room. However as ordered by Sant Ajaib Singh ji, he continued to give Satsang once a month. In the mean time Baba Ram Singh was ordered from within also to give Satsangs in Northern India. The Supreme Father created himself the circumstances for the Satsang programs in Northern India as it is explained below.

Some dear ones from Daulatpura District Sri Ganganagar of Northern India reached Guddella Ashram. When these dear ones went to have Darshan, one of the dear ones named Joginder, when he looked at Baba Ram Singh he fell down saying, "I have found the Guru. I have found the Guru." Baba Ram Singh ji caressed him and consoled him and said, "Babaji is not far from us. He is always with us. We should always keep our attention at his feet. The guru never dies. The power of Guru has pulled you here." The dear ones of Rajasthan spent some days there. They felt the presence of Sant Ajaib Singh ji Maharaj. The dear ones requested to Baba Ram Singh ji to give a program at Daulatpura. He accepted the request and gave a Satsang and meditation program at Daulatpura, Rajasthan in North India in March 2002.

In total there was a five day program given at Daulatpura. The sangat got the water of Satsang by a Sadhu for the first time since Sant Ajaib Singh ji left. The Satsangs given by Baba Ram Singh were very impressive. Thousands of people attended the program. There was also a big Satsang in Sri Ganganagar. Sant Ajaib Singh ji also wanted to give Satsang in Sri Ganganagar but somehow it was never possible during His life time. Baba Ram Singh ji, however, was able to give Satsang at Sri Ganganagar. In this way Baba Ram Singh ji fulfilled the words of Sant Ajaib Singh ji.

The next day after the Sri Ganganagar program there was a rest day. Baba Ram Singh ji had to leave on the evening train for

Jaipur. A surprise thought came into the mind of some innocent satsangis of Daulatpura to present Baba Ram Singh with a turban. At that time he used to put on his head only a small turban which is called 'Patka'. One innocent satsangi Yadvinder who is from a Sikh family, tied the turban on Baba Ram Singh's head. Thus this seemingly simple act became a turban ceremony according to the tradition of the Masters. They did not know that they were innocently doing the turban ceremony. Sant Ajaib Singh ji gave the inspiration to these innocent dear ones and the turban ceremony took place informally. From that time on Baba Ram Singh began to put on this type of turban. A large number of people from the sangat came to Sri Ganganagar railway station and saw him off. Some dear ones said, "We have got the chance to have the Darshan of the form of Sant Ajaib Singh ji after many years. We are very fortunate ones."

The situation was however different for Baba Ram Singh ji in Delhi where there was some opposition to him. Baba Ram Singh ji said, "If there is opposition by doing the Satsang and the sangat is going to divide, I will not give any Satsang in Delhi; because the purpose of satsang is to unite not to divide. Sant Ajaib Singh ji advised to love and respect one another. I respect all the satsangi brothers and sisters. I am a small creature. I am not even the dust of the feet of the great Saints." Because of this situation, He did not give any program in Delhi. However, Satsang programs started at Daulatpura (Sri Ganganagar), Hanumangarh, Jaipur, Gadauli and Bharatpur every year. In the mean time Satsang programs also began at Patiala and Bathinda (Punjab).

Building of a sacred underground room and meditation:

Baba Ram Singh continued satsang and meditation programs according to the order of Sant Ajaib Singh ji Maharaj but he did not start to give Naam initiation at this time. Baba Somnath and Sant Ajaib Singh ji were giving Baba Ram Singh the order from within to start Naam initiation. However His body was trembling, remembering his past life's sufferings as Mahadevappa as the result of giving the five holy words to other people. Baba Ram Singh



always bowed down his head before his Sant Satgurus. Maharaj Sawan Singh ji used to say, "It is very difficult to do work of Guruship. It is not easy to take the burden of sins of people and responsibility of souls. To feel the responsibility is one thing but to become a Master for selfish reason is another thing. Although Baba Jaimal Singh ordered me to give initiation before he left his physical body, I did not start initiation for a year. At last Chacha ji Maharaj of Agra (Swami ji's brother) compelled me to start initiation."

Sant Ajaib Singh gave a satsang on December 31, 1988 at the underground room. He said in this satsang, " This is my own experience : that is very difficult for Masters to convince the disciples who have been appointed by the Master to work in His place, and who have been told to do the Seva of giving Initiation, to do their work, Because they do not have any interest in doing that work, and they know that they cannot take the place of the Master. However they are bound in the love of the Master; they have to obey the commandments of the Master; they know that there is no



sin other than disobeying the Master; so they bow down to the order of the Master and accept it. Such disciples who work in the place of the Master with His authorization and under His orders never get involved in criticism and never form parties : they do not create such divisions in the sangat. In fact, they are full of humility and they have so much love for the Master within them that it is coming out from every cell in their body. Even though they are not interested in doing that work which has been given to them by the Master, still, they are bound in His love and they have to obey His commandments; so they do it.

I remember that Master Kirpal Singh ji personally told me how His beloved Master Sawan Singh convinced Him to obey the order to give Initiation. He told me that Master Sawan Singh had said, " Look here, Kirpal Singh, I don't want my teachings to be lost in this world: there will be many people who will be capable of explaining the theory, but explaining the theory is not enough. It cannot take you above." Giving Initiation is not only explaining the theory, it is

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taking on responsibility for the souls; and saying this, Master Sawan convinced Master Kirpal to do the work.

He also said that a blind person cannot substitute for a person who has eyes; he cannot lead people to their destination because he can't see it; whereas a person with eyes can easily lead people to their destination.

When Master Kirpal Singh was telling me all these things, I was trembling; I felt as if the earth below me was moving. I was wondering why Master had started talking about this all of a sudden. He said, "You will have to give out the message of Truth to the people." I wept in front of Him, " Master, You know that I don't know anyone in this world, I don't have the worldly knowledge that You have. When even You, who are such a great Being and who own so much worldly knowledge, are opposed and criticized by the people, where do I stand? People will criticize me, and I don't have any worldly knowledge; how will I be able to do all this work? So I request that You always stay with us. May your shadow always be with us, and may we always enjoy Your grace. You remain here; You do Your work; and we will be very happy just sitting with You." He said, " No, you should not worry about that; when a bad person does not stop doing his bad deeds, why should a good person stop doing his good deeds? You have to do this work."

Dear ones, He did not look at my weeping, He did not look at my trembling, but He embraced me and told me, " Don't worry, I am always with you, and nothing bad will happen. Your work is only to convey the Truth."

Sant Ajaib Singh ji also used to say, "It is the crown of thorns. In the beginning we do earnings of Naam. Then our destination is the lap of our Supreme Father. After this we have to do the work of Naam Initiation by his order."

At last Baba Ram Singh had an underground room built at his Guddella Ashram and he sat for meditation in 2001. Then in February 2003 he had an upper room built onto the underground room. At this time he sat in meditation for a year. During this time he was

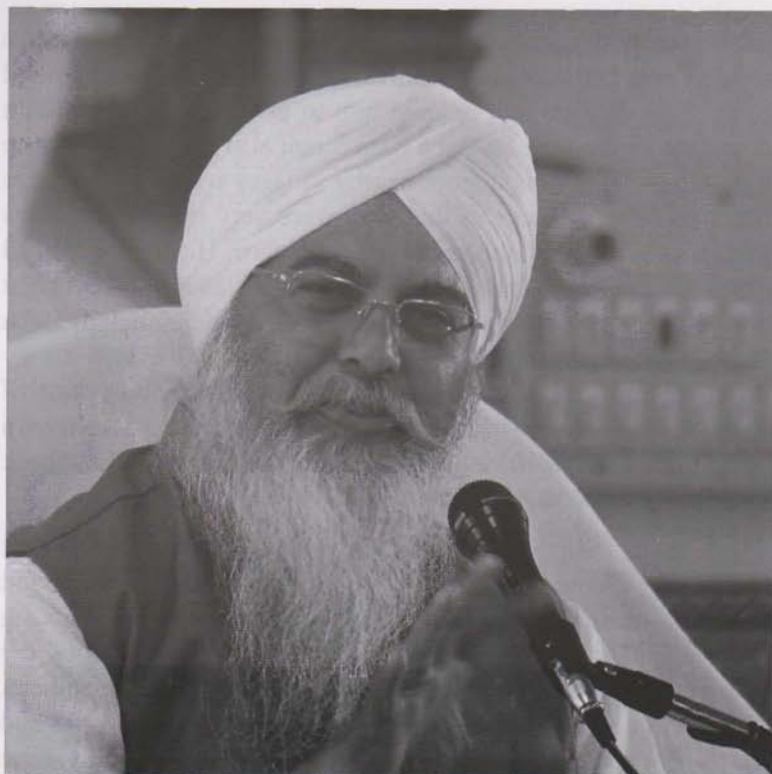
introverted and remained in silence without speaking. However he used to give Darshan at 8 p.m. from the roof of the underground room. Sant Ajaib Singh ordered him to give Satsang along with doing the meditation. So Baba Ram Singh also gave Satsang once a month. A large sangat from nearby villages would attend these Satsangs. The Satsangs of that time were very impressive. Baba Ram Singh had a unique radiance on his face. His eyes were full of intoxication in the love of his Satguru. The glance of his eyesight was marvelously strange. After this year was completed, Baba Ram Singh came out of the underground room. He was a very different Ram Singh with a unique personality. The streams of spirituality were flowing from his body. There was also now a black mole that had developed during this time on the right cheek of his brilliantly luminous face.³

Baba Ram Singh came to the Satsang Hall and began to conduct the satsang. Some dear ones saw the form of Baba Somnath and some saw the form of Sant Ajaib Singh in the Satsang. The Satsang was very impressive. The words of the Satsang fascinated the dear ones and they were charmed by the spiritual atmosphere. There was a stream of devotion in the heart of the dear ones and the tears of nectar were coming through their eyes. Truly this scene could not be described in words.

Take care of a devotee lady Savitri Bhatt :

Savitri Bhatt was a good meditator lady. She used to come to Baba Ram Singh after Baba Somnath had left the body. She would attend his programs. She took Baba Ram Singh ji as a good meditator and a perfect Sadhu. Baba Ram Singh ji sat for meditation at Pahar Ashram in 1979 after Baba Somnath had left the body. Savitri Bhatt also sat for meditation for a month with Baba Ram Singh ji. When Baba Ram Singh ji began to attend the programs of Sant Ajaib Singh ji, she also used to go with him. She had great

³ Master Kirpal Singh has written about the physical form of the Master like this: His eyes shine like those of a lion. He has a broad forehead, a mark of a lotus on his feet, and generally a black mole on his brilliantly luminous face - GODMAN P. 121



respect for Sant Ajaib Singh ji. When Padma celebrated her mother's birthday in November 1997, Savitri Bhatt also attended this meditation program. At that time she was eighty years old.

In her last days she was In Mumbai. It was January, 2003. Her health was not good. Her attention was within. She loved Ram Singh ji as her son. She remembered Baba Ram Singh ji and within one hour he was able to be with her. However she already had the Darshan of Baba Ram Singh within. Mother Savitri Bhatt said, "Ram Singh Ji has come. I am having his Darshan." She was having this experience within. Then Baba Ram Singh ji came there physically after one hour. When he came, Baba Ram Singh ji made her drink water with his own hands. Then he said to her family members, "She has two days more life to live. It can be a great

service for her if you will do meditation by her and let her attention remain within." Mother Savitri Bhatt left her body right after two days. At that time Baba Ram Singh ji was giving Satsang at Kondla (Mumbai) and he said in the Satsang, "She was a good meditator. She has gone direct to Sachkhand."

Grace on Sharnappa Swami :

When Mahadevappa came to know that his Master Baba Somnath (the yogi) was in Mumbai, he went to Mumbai and brought his disciples along with him. Sharnappa was one of his disciples. It was in this way that Sharnappa came to be initiated by Baba Sawan Singh along with Mahadevappa at the insistence of Baba Somnath. At this time Sharnappa was very young. Even though he got the initiation from Baba Sawan Singh, he still remained connected to doing his previous yogic devotional practices and got supernatural powers. Around this time, he also went to Baba Somnath's Ashram at Kengeri for a short period, however he had the ego that he was the brother in Guru of Baba Somnath. So in this way he began to create disturbances with other disciples. So Baba Somnath had to ask him to leave the Ashram. He came to a village named Kriganpally. There he made a small Ashram and began Satsang but he was jealous of Baba Somnath. If Baba Somnath would give satsang somewhere on a Hill, he used to give satsang on a higher Hill. He began to criticize and oppose Baba Somnath. At last Baba Somnath cursed him that he would wander here and there like a dog. If somebody helped him, he would also be harmed. After this Sharnappa remained in a very bad condition, he staggered here and there. Baba Ram Singh ji was living at Pahar Ashram after Baba Somnath had left the body. When Baba Ram Singh saw the bad condition of Sharnappa, he took pity on him because Sharnappa was an initiate of Maharaj Sawan Singh ji. Baba Ram Singh allowed him to live in the Ashram. Sharnappa Swami had a strong body. He had much power in his body. He was short tempered also. Many times he quarreled with other satsangis. He also threatened Baba Ram Singh ji that he would get him murdered. So Baba Ram Singh ji had to ask him to leave Pahar Ashram. However he did this with

respect and love. Remembering that when Baba Ram Singh ji sat for meditation in Sharnappa Swami's cave, Sharnappa was the one who sent food and materials for him. Sharnappa was also an initiate of Baba Sawan Singh. So Baba Ram Singh ji gave much respect to Sharnappa Swami.

In 2011 one of the satsangis telephoned Baba Ram Singh ji that Sharnappa Swami was seriously ill. He was admitted to the hospital at Anantpur. Baba Ram Singh ji went to the hospital. One of his Sevadars named Suresh told Sharnappa Swami, "Babaji has come." Then Sharnappa Swami said, "It is enough! I am ready to go. Please have mercy on me." Baba Ram Singh gave some money to the Sevadar and asked him to bring Sharnappa to the Guddella Ashram and He would do his Seva there. Sharnappa Swami was brought to Guddella Ashram. Baba Ram Singh fed him milk and food with his own hands. On the third day he recovered and began to walk here and there. Sharnappa then returned to his own Ashram. After some months he left his body at the age of about 100 years. So the Saints are very gracious. They make opponents their own and serve them. This is a living example.

Beginning of Naam initiation :

As noted previously, Baba Ram Singh ji began to give Satsang programs in many cities and villages in both, the Northern and the Southern regions of India. Although the programs of Satsang and Meditation continued, he did not begin to give the Naam initiation even though he had been given the order from within to start giving initiation. When the dear ones and devoted souls met with him at the Satsang and Bhandara programs they urged him to give initiation. He used to say, "Wait for the time." Many thirsty and yearning souls were praying before the Supreme Father God.

In Sat Mat, time gaps between Masters is nothing new. We look at the list of the Masters and it looks like, they come one after another, but it wasn't like that at all. Tulsi died in 1843; the next Master Swami ji Maharaj did not begin holding Satsang publically or initiating on a large scale for eighteen years later; not until 1861.



In the same way, Swami ji died in 1878 but Baba Jaimal Singh did not begin initiation for twelve years. He began Naam initiation in 1890. Also in this context Baba Sawan Singh began Naam initiation a year after Baba Jaimal Singh ji left the body. Maharaj Kirpal Singh went to the jungle of Rishikesh after Sawan Singh left the body. Later that year when he was ordered from within, he started the work of Satsang and Naam initiation in Delhi⁴.

Sant Ajaib Singh lived in seclusion after Maharaj Kirpal Singh ji left the body. He began the work of Satsang and Naam initiation after one year.

On 27 February, 2005, there was the Bhandara of Baba Somnath at Guddella Ashram. The sangat attended this Bhandara in very large numbers. The order of the Sant Satgurus and the love of thousands of satsangis impressed Baba Ram Singh very much. At the program of this Bhandara by the order of his Master and the love of the sangat, there arose a great Will of the Supreme Father and as a result Baba Ram Singh began to give Naam initiation on February 27, 2005. On this day three hundred and fifteen devoted souls got initiation. Also on July 7, 2005 Baba Ram Singh initiated

⁴ Sat Sandesh Oct. 74 p. 27 for more detail

sixty five dear ones and in December, 2005 at Sirsi (Karnataka) twenty six dear ones got initiation. Most of the dear ones got inner experiences. In this way, Baba Ram Singh began His Mission of Naam initiation.

Meditation Again in 2007 :

Baba Ram Singh ji again sat for meditation in his underground room in January, 2007. This time he did his meditation in a different way. He sat for meditation up to six to eight hours daily. The routine of meditation was from 3 a.m. to 5 a.m., 7 a.m. to 9 a.m., and from 2 p.m. to 4 p.m. In the mean time he cooked his food himself. He came out only once a day to instruct the Sevadars of the farm.

The daily routine of the Ashram was going on as usual. There was a prayer from 5 a.m. to 5:30 a.m. The Sevadars used to work at the farm and there was a satsang of Baba Somnath or Sant Ajaib Singh by C.D from 7 p.m. to 8 p.m.

On the last Sunday of the month Baba Ram Singh ji would come out of the underground room and go to the Satang Hall at 10:30 am. There was satsang up to 12:30 pm. He would bless the Langar at 1:00 pm and give Darshan from 2 p.m. to 5 p.m. The atmosphere of the Ashram was full of devotion. When Baba Ram Singh ji would come out of the underground room and cast a glance on the Sevadars, then all of them felt pangs of separation in their hearts. The eyes of the Sevadars were full of tears.

There was a birthday celebration for Baba Ram Singh on April 10, 2007. Baba Ram Singh ji came out of the underground room and gave Darshan to all. All of Sevadars and some dear ones were present there to congratulate him. They were full of joy. The devotional songs and bhajans were being sung. One of the dear ones brought a birthday cake. The cake was cut by Baba Ram Singh ji and it was distributed as a Prashad to the sangat.

Baba Ram Singh's meditation in the underground room continued in this way for one year. Although he had already started to give Naam initiation for the Indian dear ones, he did not begin



Naam initiation for the Westerner dear ones at this time. Baba Ram Singh was however very well known to some of the Westerner disciples of Baba Somnath. Other Westerners also began to learn about him. So the Sant Satguru Ajaib Singh and Baba Somnath gave him the order to begin initiation for the Westerner dear ones due to their increasing love and devotion. The Will of Master descended and he was compelled to give Naam initiation to the Westerner dear ones.

On December 31, 2007, Baba Ram Singh ji went to the Satsang Hall to hold Satsang. This was the last bhandara of the year. The sangat came from the far away villages. There were about five thousand dear ones in attendance. The entire sangat had the Darshan of his radiant face.

The next day January 1, 2008, there was an initiation programme. Many dear ones received the Naam initiation. There was one Westerner dear one named 'George' the son of Costas. The instructions of Naam initiation were translated into English for him. So in this way the Satsang and Naam initiation began for the Westerner dear ones with the grace of the Supreme Father. In order to accommodate the growing interest of Westerners to be

with Baba Ram Singh, he made arrangements at an ashram in the village of Channasandra for the Westerner sangat. As explained in more details below, the Westerner dear ones first began to come to attend a program of meditation and satsang there starting in 2008.

Arrival of the Westerner dear ones :

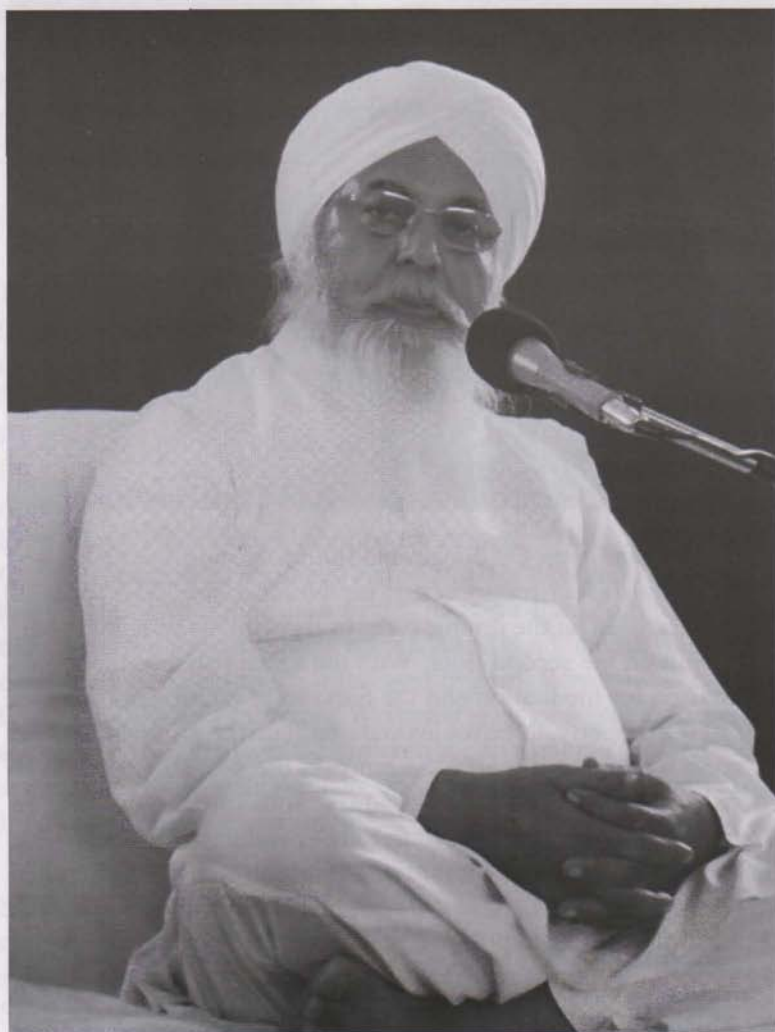
Sant Ajaib Singh ji Maharaj left his physical body on July 6, 1997. As noted earlier, a dear one named Elisha Tilton, from Vermont (America) came to the Guddella Ashram in November 1997. He spent some days at Sirsi and then went to the Guddella Ashram. Baba Ram Singh ji was already known to some other Westerners for many years before, including Bernard, Domenique, Henary and Francoise. Baba Ram Singh knew Bernard since 1974 from the Ashram of Baba Somnath. These dear ones used to come to Baba Ram Singh's Guddella Ashram. At present, they also come to Guddella Ashram and meditate there for two or three months. During the programs of Sant Ajaib Singh ji, Baba Ram Singh used to translate satsangs into Telugu, Kannada and Hindi. Some Westerner dear ones were very much impressed by him. Bernard was one of them. After some time other Westerner dear ones came to know about him. They also wanted to attend the programs at the Guddella Ashram but there were not enough facilities for them. It was also far away from the major airport.

In the mean time, one dear one satsangi offered Baba Ram Singh ji one acre of land in Channasandra. He liked this place very much. The city of Bangalore was fifty kilometers away and the airport of Bangalore was only forty kilometers away from this place. So Channasandra was very convenient for the Westerner dear ones. Baba Ram Singh ji was first given this land in 2003 and he started to build a small Ashram there on August 11, 2003. This Ashram was called Channasandra. In the beginning there was only a Kannada program for Indian satsangis. However the Ashram began to be extended for the Westerner dear ones in 2008. A kitchen and a small Hall was built there. Some rooms were built for the



Westerner dear ones. On the ground floor four rooms were built in a row and also four rooms across on the other side. The space in between is used as the dining Hall. In the same way eight rooms were built on the second floor. With the space between the rooms being used for meditation and the Satsang program. On the other side of the property, three rooms were built on the ground floor and in same way three rooms were built on the second floor. These rooms are used for the Sevadars and Indian sangat. In Channasandra Ashram Baba Ram Singh conducts the Satsang and meditation programs and Naam initiation for both the Indian and Westerner dear ones.

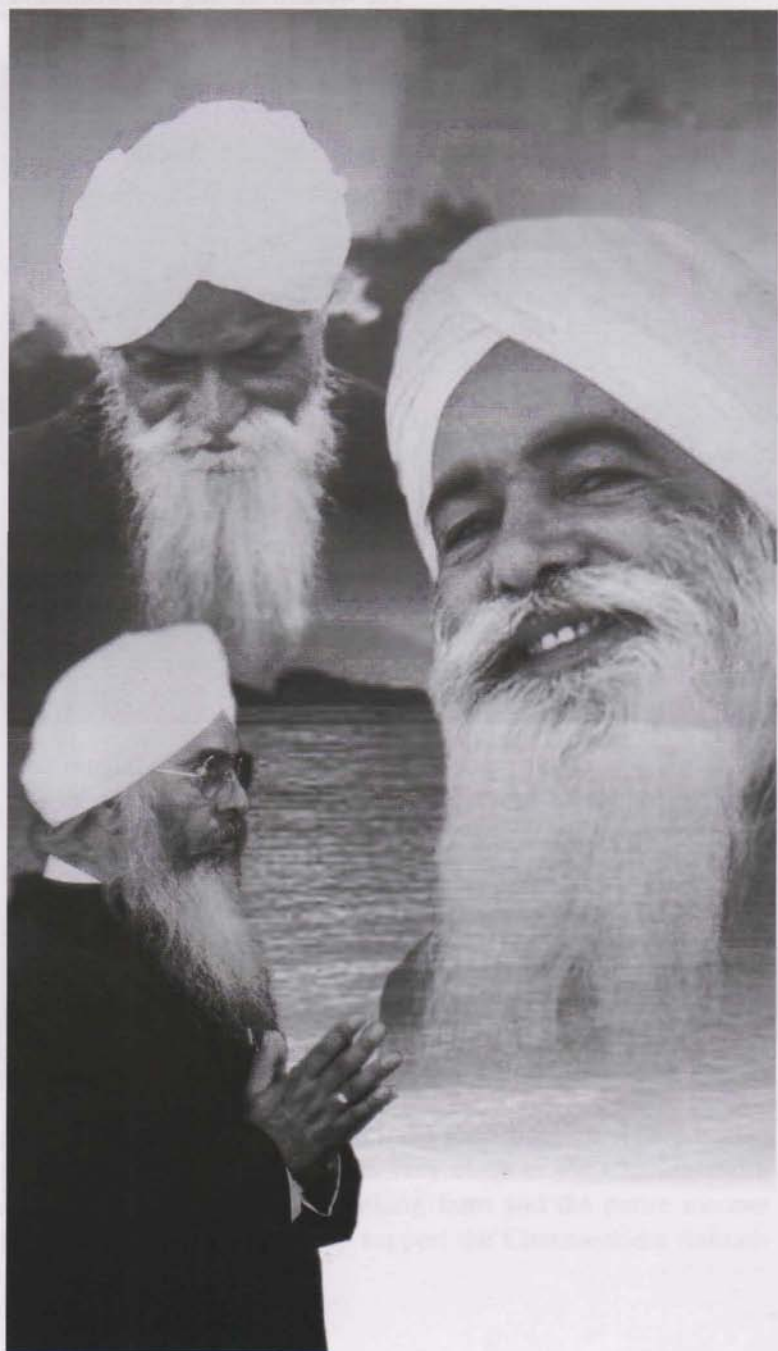
The first program at Chansandra, which included Westerner dear ones was from 6 February to 12 February 2008. From that time onwards the programs have been conducted for a period of fifteen days during the months of January and August, a total of two times in a year. The Westerner dear ones come from many different parts of the worlds to take the benefit from these programs including Australia, New Zealand, England, France, Greece, Hungary, Poland, Austria, America, Canada, Columbia and Venezuela. The programs include daily Satsangs, meditation and



personal Darshan sessions with Baba Ram Singh ji. There is also agricultural land of seven acres very close to the Channasandra Ashram that operates as a working farm and the entire income from this land is used to help support the Channasandra Ashram



programs. Thus with grace of Sant Ajaib Singh ji Maharaj and Baba Somnath two programs are organized here two times in a year.



The Tradition of Santmat

The existence of the creation and The Saint :

When the creation came into existence the Satpurush gave some of the souls to the Kal Power, the Master of the physical world. The Satpurush however gave a promise to the souls that when the Kal would torture them He will come in the form of a Saint and take them back to the abode of happiness, Satlok. From that time onwards the Satpurush in the form of a Saint has come to take the jivas (embodied souls) back to their Original Home. Kabir Sahib came into the world in all the four ages. Guru Nanak and the other Sikh Gurus as well as Ravidas, Namdev, Tulsi Sahib, Swami ji Maharaj, Jaimal Singh, Sawan Singh, Kirpal Singh, Sant Ajaib Singh, and Baba Somnath etc. all came in the form of a great Sant Satguru on this earth to bring the souls home. They had to face many difficulties in the region of Kal. Sant Ajaib Singh ji said, "The Saints come into a beautiful form, but only a few dear ones derive the benefit from them. It is very difficult to recognize a true Saint in the region of Kal". Tulsi Saheb also writes in his Bani:

*"O Tulsi one who says he recognizes a Saint,
I put my hand on my ear."*

Sadh Guru, Sant Satguru, Param Sant Satguru :

Maharaj Sawan Singh ji has explained about Sadh Guru, Sant Guru and Param Sant Guru very clearly. He says, "There is no difference between Sant and Param Sant, both have reached up to Sachkhand and have crossed all the lower planes. There is only a difference of nomenclature. However, only those whom the All owner commissions for the spiritual teaching only they have the authority of Guruship. If the All-owner commissions a Sadh, Sant

or Param Sant with the authority of Guruship, then he is called Sadh Guru, Sant Guru and Param Sant Satguru. There may be a number of Sadhs, Sants and Param Sants. But the Guruship is commissioned by the All-owner to only a few who are specially selected. All the perfect Masters are Saints, but all the Saints are not perfect Masters. Just as there are many that have the degree of B.A and M.A or PH.D only a few however become the teachers or professors. So all the meditators are not Gurus however, a few do become Gurus.



Gurus are Managers or Viceroys of the All-owner. There are two types of Guru, one of them is born as a Saint since birth. These Gurus come direct from the abode of happiness. Kabir Sahib and Guru Nanak, etc were Saints at birth and gave spiritual teachings from a tender age. They do not have the need of any spiritual training from anyone for they are always connected with the All owner. When these great personalities come, they continue to generate the stream of spirituality. They help to create many Gurumukhs in their tradition. After some generations however, this spiritual work begins to lose its original form. Then again a great personality comes and regenerates the flow of this eternal never ending stream of spirituality. These Gurumukhs usually come from all different castes.

The Gurus who meditate in this physical plane and reach up to Anami Pad (The nameless plane) only they attain the authority to do this work, then the Guruship is commissioned through them by

the All-owner. These Gurus are not born made however, are self made. These Gurumukhs make themselves competent over many births. In this way the former types of Gurus come here already being given the authority of Guruship from the All-owner. The latter types of Gurus are given the authority of Guruship here while they are on the physical plane. However, each of them is endowed with equal authority and there is no difference between them. They are all Masters embracing and sharing the Supreme power coming from Sachkhand and they use these powers at the appropriate time.

The rest of the people who are doing the work of Guruship, they are the imitators. In this category are included those who are selfish, greedy and those who are after name and fame. Using their intellect they spread hypocrisy and make the true seekers of spirituality like animals in order to fulfill their own selfish motives. Narrow-mindedness and religious partisanship is the teaching of such people. They can be very dangerous. They actually defame the Guruship which is supposed to be the highest of all. It is very unfortunate that by their actions these people in many cases now a days represent what is called or considered by most people to be Gurudom." These various types imitator Gurus are described in detail in the Anurag Sagar (The Ocean of Love) by Kabir Sahib.

Guru Never Dies :

Maharaj Sawan Singh ji wrote to an American satsangi in reply to a letter, "Guru never dies. The person whose soul goes within, the Master takes care of him in his life time. The work of giving Satsang and teaching is done by the successor. However one should keep his attention on the form of the Master who he was initiated by. At the end time, the initiating Master is the one who will give the Darshan. There is no need to take initiation again. Until the Master makes his disciple reach Satlok, his responsibility is not completed. Many Satsangis sit for meditation for three to four hours however, because there is no love within for the Master, they don't really get anything. If we have any bad thinking about the work of



the Master, the inner progress is closed. It is also very difficult for those persons who live around the Master. The one who has complete faith in the Master, he will also have faith in the successor because the successor works under the order of his Master."

Sant Ajaib Singh ji has said, "It is not a new thing that some people go to the Successors of the Perfect Masters and

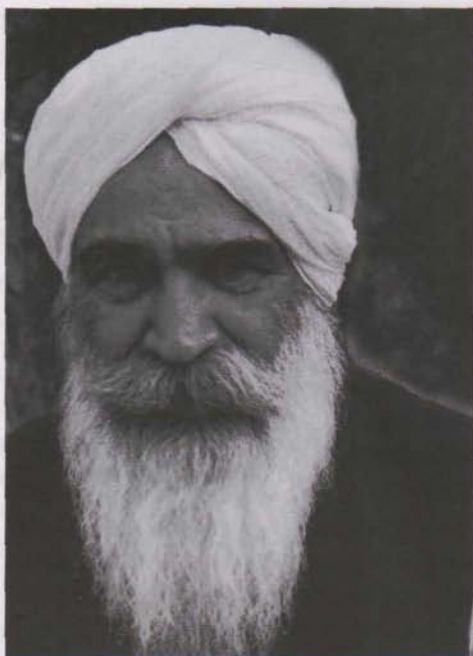
others don't. This has been going on for ages and ages. There are some fortunate souls who will not find any peace unless they go and find the Successor of the Perfect Master. However, there are many who don't want to go, or those who don't have the desire to seek the Successor, and it is all according to their own fate, their destiny. Those on whose forehead it is written that they will go to the Successor of the Perfect Master, only they are brought to His feet. The rest of the people, the other dear ones, who do not have this written in their fate, they just wander here and there." ¹

Sant Ajaib Singh ji has again said in a satsang, "Hazur (Master Kirpal Singh) used to say, "When one Saint comes, He makes his disciples also of the same state - same position - as He is." He used to say, "When one is having the disease of itching he gives that disease of itching to other people who come in his company." The Saint who cannot make another one as a Saint - it is useless to

¹ In Search of the Gracious One P.56

worship him.

This is a very bad thing that we say that there is no Successor of Master after He left the body. I didn't want to say this thing, but I am compelled to; that's why I am saying it. If we say that there is no Successor, we are saying that our Master was not perfect and that He couldn't do anything. Because you see how Master Sawan Singh showered Grace on Master Kirpal Singh and how He made



Mastana ji of Baluchistan. Our Hazur was also owner of the same status - same position. And those who did the meditation according to His instructions and obeyed His commandments, He made them also as His own form. I am saying this truly: that until there is a perfect disciple we cannot recognize whether the Master is perfect or imperfect. When a true disciple comes, the fake Master runs away; because he knows that he is going to ask for something."²

Sant Ajaib Singh has also said, "When my Beloved Master left the body, everybody all over started saying that Master has left the body, Many people started doing whatever they wanted to do, thinking that, "Now Master is not around here, Master is not present." But this person in Rajasthan had this understanding and he said, "No, Master cannot die. He never dies. He always lives," As Guru Nanak Sahib also said, " Master is the immortal one, and He is present all the times." I even said that those who say that the

² Streams in the Desert P177



Master has died should be sued in the court, asking: " Why did you take someone as the Master who was involved in the births and deaths,"-because my Master never dies. My Master is always with me."

All Saints are one:

Once upon a time a Sadhu satsangi told Baba Jaimal Singh that he was not prepared to accept anybody as Guru in his place. Baba ji replied, "You people are not worthy of any Saviours....."

He further stated that whoever is appointed by the Sant Satguru in his life time, to be His Successor, is in fact the Sarup (form) of Sant Satguru himself.....

Babaji said that Santmat had not been understood by any of them with the exception of one (His Successor) and only he would be able to follow it with the Daya Mehr (Grace) of a Saint. A spiritually poor soul cannot know anything about it.

A satsangi then asked how a Saint could come into the physical self of His Successor. Babaji replied, "Like sugar in a glass of water. The color of water does not change, but the taste is definitely improved."³

When Maharaj Kirpal Singh Ji was questioned by the satsangis present, that many have seen the Master becoming Guru Nanak and some have seen the Master becoming as our Grandfather Huzur; then Maharaj Kirpal answered, "That power comes into the different poles. When Guru Nanak left the body; he blossomed. When they wept, he simply said, "Look here, if a friend of yours

³ Sat Sandesh 1976 (final issue) p. 52

goes away today and he comes in another robe another day. What difference does it make? Clothes may be changed but That won't."

In the same way Maharaj Kirpal Singh ji replied in another question, "They all had the same power working through them, Kabir and everybody else. They are Word made flesh. So Word is sometimes manifest as Kabir, sometimes this, sometimes that. The Word never changes. When your friend comes today in a white suit, tomorrow in yellow clothes, the third day in brown clothes, would you not recognize Him? I hope you recognize and do not discard Him." ⁴

Sant Ajaib Singh ji has said, "The Saints are friends. They meet each other in the plane of the Saints. They come in the domain of Kal (Negative power) with the order of the Supreme Father God and take the souls back to Satlok."

Sant Ajaib Singh ji said in a reply to a question in October 2, 1978, "From within all Saints are one. Kabir Sahib says, "Those who are understanding, one Saint as being different from other ones are definitely going to Hell." Earlier I told you that before any great soul comes into this world, all the Saints and Gurus get together in the form of a meeting. This meeting is always called by God. And in that meeting, They are told, "Now you go somewhere and other one is told and you go." But because they have previously visited this physical plane, and because of Their suffering here, nobody is ready to return into this world. Then God himself orders certain Saints, "Now it is your turn and you have to go." And it is also possible that a certain Saint or Master has visited this world before, bearing some other name. Whenever He takes up a new body, He always takes a new name. If He had come previously in the body of Nanak, He was called "Nanak." And when the same power comes again into this world and takes birth at any place in this world, He will have a new name. When Satpurush orders any great soul, "Now, you have to go," at that time, because They cannot refuse, and because They are the beloved children of Satpurush, as it is not a good thing for a dear child to refuse to obey the orders

⁴ Sat Sandesh Dec. 76 p. 55

of a father, in the same way, they obey the orders of the Satpurush. But at the same time, they ask for boons. They say, "Whoever comes to us, whether that one is a sinner or a good man or whether he is supposed to come back or not, let that one who comes to us definitely have Your protection." And then they say, "Relying upon you we will make the soul sit in the ship of Naam. And those who get initiation from us, You have to take care of them. Definitely, Satpurush takes care of the souls who are initiated by the Saints sent by Satpurush himself." ⁵

Message by Sant Ajaib Singh ji :

Sant Ajaib Singh ji Maharaj recorded a message on September 5, 1986, that was played after he passed away in July, 1997. In this message He says, "The principle of Saints is that they give Mastership only to the One for Whom God Almighty has given it to Them to hold in trust. They say, "You have to do the work," and They give Him that.

I am saying all of this with the order of my Gurudev, that no one should do the false Mastership, and no satsangi should follow anyone false. One has to settle the account for every mistake." Sant Ajaib Singh ji further says in this message, "Once again I say that those in the Satsang who will remain strong will be protected the most. If you will be divided in parties, then Kabir says, "What can the poor Master do if there is lacking in the disciples? The blind one does not accept anything, like the blowing of air in the bamboo." I hope that whatever I have said- the instruction is the same for everyone, whether one is the from the West or the East, because the dear ones are spread all over - and that is, "Remain strong.!" Of course, if you find someone who has meditated like my Master made me meditate, very happily you can take advantage of him. I am ready to help you in that case. Do not follow the false one; do not waste your life." ⁶

In the Satsang of September 28, 1996, Sant Ajaib Singh ji said,

⁵ Sant Bani January 1979 Extract from *All Saints are One* p 7

⁶ Sant Bani July 1997 Extract from *Remain Firm on the Truth* p. 18

"Master Kirpal Singh ji used to say that the seed of truth is never destroyed. In the sangat there are many dear ones who meditate a lot, those who understand the orders of the Master as the orders and Will of God Almighty. In this Satsang he further says, "At that time (The time Guru Amardas ji was leaving his body) the sangat made a request. They asked, "Master, who will lead the sangat after you. Normally we forgetful souls have such questions, you should please tell us the name of the one who will lead the sangat." I was also asked such questions many times, "Why do the Saints not make this decision while they are still alive?" I said that nobody believes Them. At that time chaos prevails. The Satguru makes the decision, there is no doubt in that, but we jivas are not ready to accept His decision, because we are controlled by the greed." He further says in this satsang, "Nobody pays any attention to the (small) sound. Nobody pays attention to what the Master is saying. It is like if there is a big Hall where there are very big instruments playing; who would take care to listen to the sound of a very small instrument? The Master does not keep any secret. He always reveals it and often there is someone near Him when he is giving out that secret, when He gives that order. He does not give the order in hiding, but nobody is willing to accept it. Later on when the Master leaves, after the Master leaves, people get separated into the parties and then they start converting the true into the false and false into true."⁷

On April 1, 1983 in a talk Sant Ajaib Singh ji has said, "Saints do not want that after they leave the world, people should fight in their name and in their place; or that someone who has not meditated should start giving out initiation and preaching the Path. They don't want that any false Master should come and continue the work at that place. That is why, in their lifetime, they prepare the soul who is going to do the work, in whom they have to manifest their own selves. They prepare such a soul when they are still in the body; they make that soul as their mouthpiece."⁸

⁷ Sant Bani Aug/Sept 1997 The extract from *The Meditator Likes the Will of God* p. 15, 18, 20

⁸ Sant Bani May 1983 The extract from *Remaining in the Disciple* p.3

Maharaj Kirpal Singh has also given his own example and said, "Once I was sitting by the Master. He used to make me sit and give a talk. He was training me like a child, you see." ⁹

On August 17, 1974, Maharaj Kirpal has said, "These are selections from God... They know when to come and when they are going back. They won't let you down, mind that."

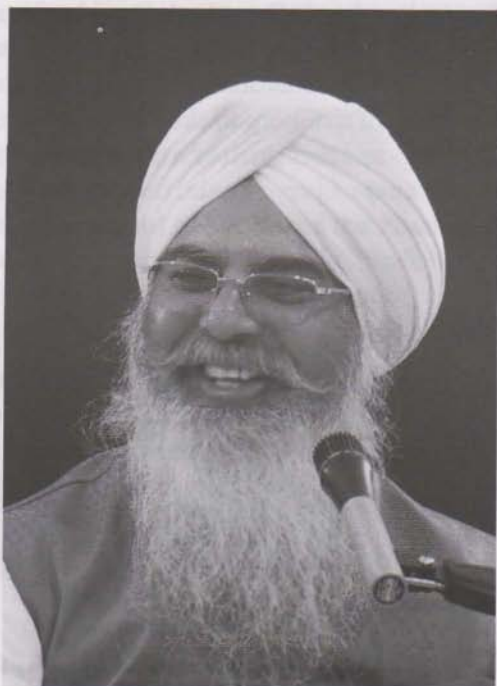
The duty of a Satsangi after the Master leaves the body :

On September 23, 1988 in a morning meditation talk. Sant Ajaib Singh ji said, "The Master, Who is the Form of the Shabad, lives forever and He is always with the disciple. No matter, if the Master leaves his physical body right after giving us Initiation, but still His astral and causal form, His inner forms, His Radiant Form will always be with us. He will always guide us and He will always take our soul back to the Real Home. He will take care of our soul and He will guide our progress to our Real Home, but the only thing, the necessity of a living Master or the physical form of the Master is for getting the guidance. If there is no physical form of the Master, He cannot give us the Satsang. He cannot make the new disciples. Only His Successor can do that. That is why we need the living Master. Otherwise the Radiant Form of the Master, the causal or the Shabad Form of the Master who has given us Initiation is always with us.

Those who have received the Initiation from the Perfect Master, the Form of Shabad, do not need to take initiation from any other Master after their Master has left the body, because they are already initiated and connected with that Shabad. Of course, by going to his successor, His real successor, and sitting at His feet, we can get the same grace and same blessings, by having the Darshan of that successor. But we do not need to let our thoughts, our attention waver. We always have to keep our attention towards our Master and we always have to remember His form only. By going and having the Darshan of the successor and also by having the Darshan of the physical form of the Master, we can pay off many karmas.

⁹ The Light of Kirpal p.153

When our Master leaves the body, the physical form, then we are devoid of that benefit. We cannot have the Darshan of the Master and in that way we cannot pay off the karmas. However, if we have the same faith and love for the successor, we can get the same benefit, by having the Darshan and by sitting at the feet of the Successor.



Maharaj Sawan Singh ji often used to say, "If Baba Jaimal Singh ji were to come and give me the Darshan of His physical form, I am willing to give up everything that I have." These are the words of that Mahatma, that Master Who went inside and Who saw Satpurush. He who saw His Perfect Master as the Satpurush and He who saw how His Master was connected with the Satpurush and how He Himself also went inside and connected Himself to his Master.

Dear ones, those who do not take advantage of the physical form of the Master and those who do not do the meditation while the Master is in the body and those do not go within and see the reality of the Master while the Master is still in physical form, they go astray. They waver from the Path after Master leaves His physical body because they have not seen the Reality and those people form parties and criticize. They make the propaganda and

they make the parties and they go here and there and, in a way, they start defaming the name of the Master, but the real ones, those who have done a little bit of meditation, those who have seen a little bit of the glory of the Master inside, they do not fight over the things and they do not form the parties, they do not get involved in any kind of propaganda, because they know that the power of the Master has not died. The Master is always living in the form of the Shabad and there is no need to panic. There is no need to waver from the Path, because the Master is still guiding them as they go inside and they see the glory of the Master there." ¹⁰

On August 17, 1974 Maharaj Kirpal Singh ji said, "It is just like one bulb fuses and it is replaced by another new bulb. In the same way the power of Master never dies."

The message of every Saint is similar but after they leave, people begin to fight each other and they begin to interpret the meanings of the words of the Master according to their own way of understanding.

The Sant Satguru manifests at the appropriate time :

The ninth Guru of the Sikhs Guru Tegbahadur was also known as Tyag Mal or 'one who renounces'. (Tegbahadur means 'Brave Sword') As a child, he was a source of worry to his mother as he rarely ever saw others, but spent hour after hour in spiritual practices. She found comfort only when Har Gobind assured her that his devotion pleased the Lord, and he would one day be the spiritual solace of mankind. And yet before taking on this duty, he - under Har Gobind's orders-- settled at Bakala with his wife and mother, and here for twenty years lived a life of solitude and meditation. Daily he would give but a few hours to rest or physical activities and for a few more hours he might discourse on spiritual matters to sincere seekers after Truth. He generally spent the rest of the time in deep meditation. Before leaving the body, Guru Har Gobind declared his grandson Hari Rai as his successor. Then

¹⁰ Sant Bani February 1998 Extract from *The Master is always with the disciple* P. 19

Tegbahadur's mother went to Guru Har Gobind and asked, "Maharaj, you said that Tegbahadur's devotions pleased the Lord, and he would one day be the spiritual solace of mankind but now you have declared Hari Rai your successor." Guru Har Gobind said, "Don't worry at the appropriate time the spiritual work would be taken from him." So Hari Rai did the work as the seventh Guru for seventeen years after Guru Har Gobind. After that Guru Hari Rai's son Hari Krishan did the work as the eighth Guru for three years starting at the young age of five years.

Before leaving the body Guru Hari Krishan said, "Baba is in Bakala." So when Hari Krishan left his body and twenty-two claimants for Guruship fought for the recognition of that position, Tegbahadur remained apart and simply continued his spiritual practices. Even before Guru Tegbahadur was discovered by Makhan Shah Labana, certain advanced disciples - including Baba Gurditta, Bhai Budha's son - had found the same light shining in Tegbahadur as was in the preceding Masters. They begged that they should be allowed to announce the true successor to the people at large, but - though he had already received from within the commission to carry on the spiritual work and the Power had already been transferred to him - he was too humble for this: "I am just a poor servant, not fit for this task, but the command has been received from within. Thus if you take me as Guru I give you my first order: 'Do not proclaim me to the crowds who are judging the Gurus by material values.' Still you should have no fear; can the Guru's Light be stolen by imposters? They have tried in the past and have failed, and in times yet to come, they will try again and again, they will fail. How long can false Masters pretend to bear a Light which they do not have?" As such, Guru Tegbahadur continued living quietly and virtually unknown to the Sangat until Makhan shah Labana revealed him as the living Master and that great torch of Light was made known to the world.¹¹

In this way, when the eighth Guru left the body, the sixth Guru

¹¹ For more detail see *Servants of God* by Jon Engle - *Tegbahadur*. P. 123



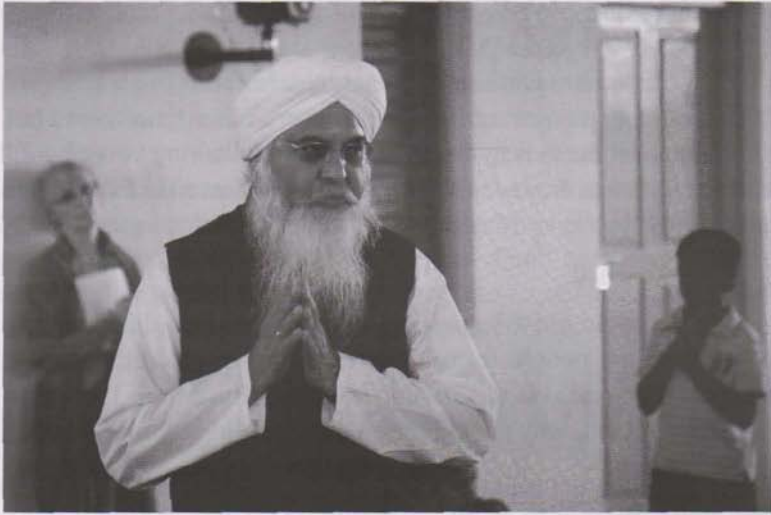
Har Gobind's son and disciple Guru Tegbahadur did the work as the ninth Guru and became the successor of the eighth Guru Hari Krishan. Guru Tegbahadur was the younger brother of Guru Hari Krishan's grandfather Baba Gurditta. So Guru Tegbahadur was the grandfather of Guru Hari Krishan in relation. Thus the Sant Satgurus manifest themselves at the appropriate time.

Masters come for All :

Maharaj Kirpal Singh has written, "There is always food for the hungry and water for the thirsty. A babe that was born five hundred years ago was provided by Dame Nature with milk from the mother's breast; and so was the case with one who came into the world a thousand years back. Those who are in the present age are also being provided with similar means of sustenance.

The law of supply and demand is an immutable one in Nature. In exactly the same way this law works inexorably in spiritual matters also.

For the aspirants before the time of Guru Nanak, or in this age or here after, Nature cannot but provide the means of satisfying their aspirants.



To delimit a particular period of one or two centuries as the period of Gurus and to say that there were no Master Souls before or after that particular time, is against the fundamental law of supply and demand, and hence incorrect." ¹²

Master souls come into the world out of their compassion for suffering humanity. Masters come for all. They do not differentiate between initiate and non - initiate. They come to shower grace on the whole creation and give love to all creatures. Sant Ajaib Singh has said, "The Masters are great souls. They do not come into this world only for a few disciples or only for those people who believe in Them. They do not belong to one nation, religion or community. Since the Masters are very gracious and have a big heart, they take on the Karmas of the people even without their asking. The souls working in the Master's form are very great. How can we understand the Masters?" ¹³

Some initiates of the West started 'living centers' so they asked Sant ji this question:-

¹² Godman extract from chap. 10 Before and After Guru Nanak p. 65.

¹³ Extract from In Search of Gracious One P.176

“ Should people be permitted to live in such a place who are not initiated by you or Master Kirpal and Sawan Singh but are strongly attracted to you and like your guidance and your teachings? Like some people are initiated by Masters other than these, but they want to come to be with people who are following you. Should they get initiation from you or should they be allowed to live with us and follow their own Masters? ”

Sant ji replied:

“ You should not ask questions like this. You should know that in my satsang, people from all different sects and religions are allowed to come; because when we are sitting here to do the devotion of God, why should we have the feeling of duality?” ¹⁴

Maharaj Kirpal Singh ji has said in a satsang, "I think it is the best thing referred to in all the scriptures. If perchance - I don't think there is anything superior to that, but if you do get something more - don't you go alone, please take me with you. (laughter) No, I am not joking, you see. We are after Truth - if there is more Truth there, we are ready. But I have not found anything so far; scriptures do not speak of more than that. This means you will avoid any propoganda. Beware of the false prophets who come in lamb's clothes." ¹⁵

Masters have a big heart. They are not like a frog in the well. They do not come to make differences but they come to unite us all. Sant ji gave 'The second talk to the Sevadars' on Saturday, January 11, 1987 in the Mumbai program. He spoke to the Sevadars as noted below:

“You know that not many people in the West know about Baba Somnath ji, just like no one knew about me even in Delhi, what to speak of the West. There were some dear ones initiated by Baba Somnath ji in the West and it is possible that if they had not received water after He left they would have also dried out. It is because of

¹⁴ Streams in the Desert P.394

¹⁵ Sant Bani October 1985 Extract from *The Gift of the Living Master* P.22

the Grace of Baba Somnath ji that they came across a Sadhu who has a broad heart - because you know that Master Kirpal collected people of all different sects and religions and made them sit together, and I also had the effect of that broad - heartedness of my Master. So it was very gracious of Baba Somnath ji to send His dear ones into contact with me, and with His Grace and with the co-operation of all those people, this program started in a very limited way, and now with His Grace only it has increased and has become huge and because of His Grace only, many dear ones are getting the water of Naam and in the future also many more will get it.

I am very pleased that in our satsang there are no differences. People can sing the Bhajans of Baba Somnath ji, Master Kirpal or the ones written by me; whatever they want to sing they can do that. No one has any bad feelings for any other person and there are no differences in our Sangat.

In all the countries where people love Master Kirpal Singh, they love Baba Somnath ji and there is no difference. They all love and respect Him, but it is a pity, I am sorry to say, that even though the Sant Satgurus come into this world for everyone, for all humanity, some of their disciples are misled by Kal, the Negative Power, and try to limit the Glory of their Master for certain people only and try to restrict His Teachings to only a few people. Those people do not like the other dear ones who sing the Glory of their Master. They think - and say - "Why are they singing the Glory of our Master? Why are they following somebody else?" They neither like the Glory of the Master nor do they like those who sing the Glory of the Master."

Guru Nanak said, "People imitate those Mahatmas that have become one with God almighty, but they do not know the Reality and they cannot do everything the Mahatmas do." ¹⁶

The perfect Masters do not criticize others and they have love for all. Sant Ajaib Singh ji has said, "The main criterion of the real one, of the perfect one, is that there is no enemy, he does not have

¹⁶ Sant Bani April 1987 P.19

any enemy he is not criticizing anybody, he will not talk against anybody, in his Ashram also nothing else will be talked about, only Master. The main sign of the real one is that he will not criticize anybody and he will have love for all."¹⁷

Masters take care of those souls when they are in deep trouble and pray for help. Sant Ajaib Singh ji said in a reply to a question, "Whenever tragic events happen, it always affects the Perfect Master of that time. And they have to shed their blood in order to save the souls. They not only save their disciples but they also save those dear ones who remember them with love and affection. And for a Perfect Master, it makes no difference if such things are happening in a city or outside a city. In any part of the world, when anybody is in trouble and he remembers the Master with love and affection, Master Power goes there and sheds his blood in order to save that soul, since the Masters give their blood, or shed their blood in order to save the souls, it affects their span of life."

Sant Ajaib Singh ji has again clarified this, "Whenever tragic events happen, at that time when the souls are saved, nature takes up the form of the living Saint and in that way protects the souls. Someone has to pay off the karmas, someone has to suffer on the account of the past karmas, either the person or some other power which is bound to help that soul. Nature, or you can call it God, takes up the form of the living Saint, and Nature does not pay anything itself, it is the living Saint who has to pay."¹⁸

You are Baba Somnath :

Sant Ajaib Singh ji conducted a meditation program at 16 PS and in that program he gave a satsang on March 16, 1988. In this satsang he says, "One who gets the nectar to drink, how will he drink the poison put on his palm? One who gets the chance to visit the heavens, why will he wander in the sand of the desert? If one meets his beloved, why will he embrace the separation? These great personalities come from the God, self made, they appear at

¹⁷ Sant Bani Nov. 1986 extract from *After Morning Meditation* P 29.

¹⁸ Sant Bani Feb 1985 Extract from *To Save His Souls* P.5,6

the appropriate time. God said to Guru Gobind Singh, "I am sending you as my son. I will help you in every way." Really God helps the Saints from behind the veil. There is no doubt about it. There is nothing to doubt about it. I went to Bangalore. Some people had this question: "Was Baba Somnath a Perfect Master?" I said, "I don't know about that. I cannot say anything. This is your matter. It is up to you to understand it or not. Go within and see whether he was Perfect or not. I don't say anything about it. I met with him. I had love for him but I do say that the Shabad Guru gave me the duty to take care of the souls in the West and here (in the South) they will come under my protection and those who love Baba Somnath will definitely take benefit.

Some people came there (Bangalore). I do not understand Kannada and Telugu languages. Ram Singh was making them come to meet with me. They have so much love that those ten- fifteen people came and fell flat before me. I do not like someone to touch my feet or bow down before me. To fall down flat before such a Sadhu, I felt very bad. I said, "I have come for your souls. I respect your souls. Why do you fall flat before me? Ram Singh began to say, "These people have come to thank you. They have come to meet with you. Everyone accepted, "When you give Satsang, you look like the form of Baba Somnath. We follow you, taking you as Baba Somnath." Now you can think the question of perfect or imperfect and take your decision. If Baba Somnath had not planted saplings then there was no time for these souls. He planted the saplings there. One gardener plants, the other waters them and makes them flourish. One Mahatma initiates and the other Mahatma make them meditate by giving Satsang. Those who are in duality, they do their ownelves harm.

I have told it to you many times before that one person came to me from the West. Before coming to me he went to another place where there are strong parties. He began to say, "I went there I saw Kirpal there but now I have come to you, I did not see Kirpal in you." I began to laugh, "This is the matter of one's own vessel. I see Kirpal in you. How can I say that I see Kirpal here or I don't

see Kirpal there? I see Kirpal everywhere." The person to whom these things were taught to he never went to that other place. He always comes here. He says that now I have come to know about the truth.

The people who came from abroad, they went to the persons who gave Naam initiation. They put their questions before them. Those questions and answers they published in a book. They asked questions, "How do you give Naam initiation? Do you give Naam initiation on your own authority?" They accepted, "Yes! We give Naam initiation by our own authority." Nobody comes to Rajasthan but they have to come to know the reality. Later they came to me personally in Rajasthan and asked the same questions. Then they published in the book without any biases. I said, "Dear ones! I did not think of this body as my own. What is the power in me that will liberate the souls by giving initiation? The power of Guru is running in my body. I speak what he makes me to speak, 'Nanak, speaks what he is made me to speak.' I do not connect them with myself. I connect them with the Shabad Sawan, Kirpal. They explained this abroad. When I went abroad people came around me like moths. Thus Kabir Sahib says, "Those realize him, who work hard day and night. They remain awake in the nights. This is not a small thing. This is not the aunt's home. We have to go across from this field by the earnings of Naam."

In the same way Baba Ram Singh ji took Ajaib Singh ji as the form of Baba Somnath. He carried out his order as he is also doing now. Maharaj Kirpal used to say, "I am a channel, the water comes from Sawan. As much water Sawan will send, this channel will flow it ahead." Sant Ajaib Singh ji Maharaj used to say, "I am like a blowing horn. You know the blowing horn cannot produce any sound on its own. It is up to the person who is blowing into it to bring out sound from that. In the same way I said I am the blowing horn and it is all in the hands of Kirpal. However if he wants me to make the sound, He will make me do that."

Baba Ram Singh ji has said, **"I have not any mission. This**

is the mission of those Sant Satgurus. I am only a motor-car. The diesel and petrol in the form of Shabad is of Som and Ajaib in this motor-car. The motor-car will run as much as diesel and petrol they will fill in it. This is the mission of Som-Ajaib. I am a poor servant. I am only doing the duty according to their orders."

Progress of Guddella Ashram :

As the Ashram made progress, the whole village started getting good crops. After four years water became available in the Ashram. The fragrance of Baba Ram Singh's satsang spread on all sides. The District Collector visited the Ashram. He was very happy. He asked Baba Ram Singh, "What can I do for you? Please contact me for any service which I can do for your Ashram." He said, "My Satguru is showering limitless grace on me. There is need of a borewell to provide water for the sangat. There is no road to the Ashram. So the sangat faces much difficulty to arrive here." The District Collector sanctioned these things to happen.

There are 20 acres of land now in the Ashram. There are 200 coconut trees, 200 mangoes trees. There are banana plantations and Rice patties, Peanut, Ragi, Kulthi and all types of vegetable crops are also grown in the Ashram. The Ashram gets seven hours electricity for the crops a day. Thus the Som - Ajaib Kirpa Ashram is in the lap of nature. The atmosphere of the Ashram is very beautiful and peaceful, where the wind of devotion always blows. There are cows in the Cowden. The nectar of sweet milk is enough for the sangat.

In the same way the atmosphere of Channasandra Ashram is very beautiful. This Ashram is also in the country side. As Sant Ajaib Singh ji used to say, "The Sadhus love to live in jungles." Maharaj Kirpal Singh used to say, "Night is a jungle." The last time he cast a glance on the buildings of Sawan Ashram. He said, "I wanted to live in the jungles." Baba Ram Singh says, "I have got these places with the grace of those great Satgurus and got the opportunity to do devotion. It is my great fortune." Really the Som

- Ajaib Kirpa Ashram is the paradise on the earth.

In the Lap of The Supreme Father :

As noted earlier, in May 1997 at the Delhi program Baba Ram Singh requested to Param Sant Satguru Ajaib Singh ji, "Maharaj, I want to sit for meditation for a year. Then Sant Ajaib Singh ji closed his eyes for two minutes and said, "Son, I have done Bhajan - Simran and satsang both together. You will have to do like this also." When Baba Ram Singh Ji sat for meditation, then this prayer came out from the depth of his heart -

1. **Som Ajaib Piyare,**
Aae Hai Sharan Tumare,
Hamari Jee, Laj Rakhna (2) Som - Ajaib....
(Beloved Som Ajaib, We have come under your protection, Please keep my honor)
2. **Ham Hai Papi Bhare,**
Aae Hai Dwar Tumhare,
Hath Jee Sada Rakhna (2) Som Ajaib.....
(We are great sinners, We have come to your door, Please always keep your hands on us)
3. **Ham Hai Karmo Ke Mare,**
Firte Hai Dar Dar Sare,
Aake Jee Mukat Karna (2) Som Ajaib....
(We suffer due to the karmas And wander here and there, Please come to liberate us)
4. **Chhode Hai Sabhi Sahare,**
Lagte Ho Tumhi Piyare,
Hame Jee Nahi Chhodna.(2) Som Ajaib.....
(We have left all other's support, You are the only beloved to me, Please do not leave us)
5. **Ram Singh Sada Ye Pukare,**
Tum Hi Ho Satpurush Hamare,
Sada Jee Daya Rakhna. (2) Som Ajaib.....
(Ram Singh is always calling this, You are our

Satpurush, Please have mercy on us)

Baba Ram Singh says, "I prayed to my Supreme Father Som - Ajaib that O Supreme Father! You met me in the form of Somnath and made me sit in the lap of Sawan but I was an ignorant child. I left his lap and lost the path. I wandered here and there due to my bad karmas and because of my sins I was again given birth. O Supreme Father! You called me to your feet and I was fortunate enough to be in your gracious lap in Kengeri Ashram. I could enjoy this happiness for only three years. Again due to my bad karmas I wandered here and there. In 1978 you called me at your feet in the form of Sant Ajaib Singh ji but I was an unfortunate and ignorant one. Leaving your lap again I wandered away and staggered here and there. As a child leaving the lap of his father he becomes dirty and begins to lie on the dusty ground, but still the father takes the dusty child in his lap. You caught hold of my hand and took me under your protection in 1985. O Supreme Father! Leaving all the support, I have come under your protection, please keep my honor."

When Baba Ram Singh sat for meditation in his underground room, the Supreme Father Shabd Guru kept his honor and took him in his lap. At that time he experienced that the same Power of Shabd was working in Sawan, Som, Kirpal and Ajaib. They are all one. Maharaj Kirpal used to say, "The Saints have the earnings of meditation since many births."

Baba Ram Singh also got the lap of the Supreme Father in his third and most recent birth and God gave him the opportunity for the earnings of meditation. Then this voice came out from the depth of his heart:

***Ram Singh is always calling this,
You are our Satpurush.***

Whenever Sant Ajaib Singh ji used to conduct initiation programs, Baba Ram Singh Ji had the Seva of translating instructions in Telugu and Kannada. It is said in the instruction of initiation, "When the Master gives initiation, he sits in the disciple in the form

of Shabd. He does not leave until he makes the disciple reach the lap of the Supreme Father - *Satpurush*."

Baba Ram Singh ji says, "I was a sinner, I did not have any merit of my own. Yet the Shabd Guru took limitless pity on me and took me into his lap. I wandered astray again and again but the Supreme Father caught hold of my hand and gave me the place in his lap."

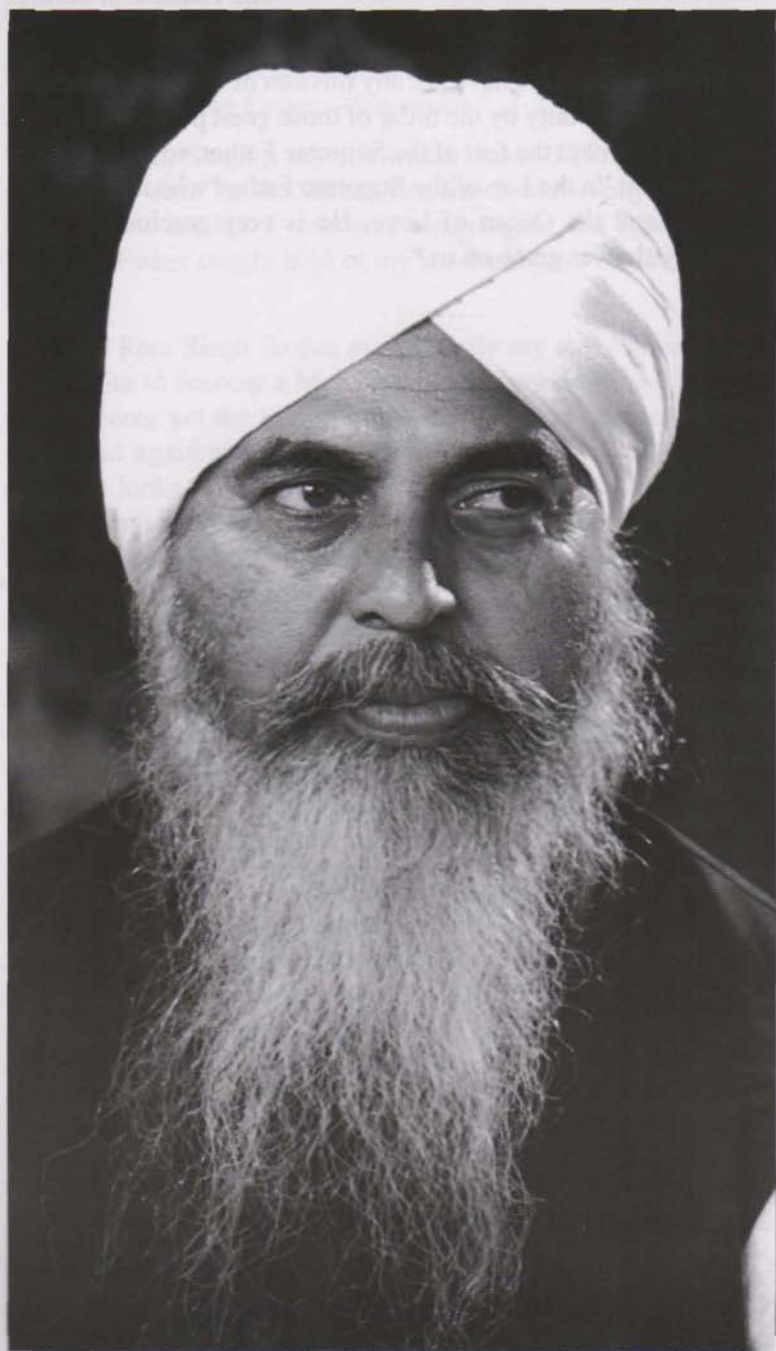
Baba Ram Singh further says, "I truly say that I have not the least desire to become a Mahatma even in my dreams. I have not even become yet the true disciple. I have always made mistakes again and again and the gracious Babaji forgave my faults. If someone looks at me as a Mahatma, it is his mistake. I have no merits in me. I am conducting Satsang only by their orders. Saints are the All-owners. Sant Ajaib and Babaji improved my life. So my love will remain with everything of Babaji till the end of my life. With the grace of Baba Somnath I got the opportunity to sit in the lap of Sawan, Kirpal and Ajaib. I am in gratitude to the Power of Shabd Guru that has been working in these great personalities. For this reason I am singing their glory day and night. I have nothing of mine. This body is also not mine. The very Shabd Guru is running all this. I am like a motor - car, the diesel and petrol of Shabad is from Som and Ajaib and they are the drivers. I am a sinner and a low creature.

'Som - Ajaib Kirpa Ashram' where I got the grace of the Supreme Father, belongs to them. I am a servant here. All devoted souls who come here, they will get the same love that I have received from those Shabd Gurus Sawan, Kirpal, Som and Ajaib. Let us do the devotion together and follow their advice. Let's make our life successful, so that we can get the opportunity to sit in His lap.

There are arrangements for Westerner dear ones at Channasandra. I welcome them in the name of Shabad Guru Sawan, Kirpal, Som and Ajaib. This poor soul is ready to serve as much as possible with the grace of those personalities.

Finally I say that I have not any mission of my own. I am only carrying out this duty by the order of those great personalities. Let us keep our love at the feet of the Supreme Father, so we ourselves are able to sit 'In the Lap of the Supreme Father' who is the Ocean of Grace and the Ocean of Love. He is very gracious, he will definitely shower grace on us."

.....



Portrait of a Sikh man with a long white beard and a white turban.

Glossary

- Anantpur** - A name of the district city in the state of Andhrapradesh in Southern India
- Andhrapradesh** - A state in Southern India
- Ashram** - A place where a saint lives, a spiritual center
- Baba** - Reverential prefix added to the name of an old or holy man. Baba also means grandfather. Guru Tegbahadur was the grandfather in relation of Guru Hari Krishan because Guru Tegbahadur was the younger brother of his grandfather so Guru Hari Krishan said, "Baba is in Bakala."
- Baba Somnath** - A disciple of Baba Sawan Singh ji and the Master of Baba Ram Singh
- Baba Jaimal Singh** - [1838-1903] The Master of Baba Sawan Singh
- Bani** - Hymn or songs of the masters
- Bhai Gurdas** - The nephew of Guru Amardas and maternal uncle of Guru Arjan. He was entrusted by Guru Arjan with the task of transcribing the Guru Granth Sahib. Sant ji also gave many satsangs on the Bani of Bhai Gurdas. Now these satsangs are composed in the form of a book, the title is ' The Rescue'.

- Bhajan** - Songs of the Masters, Meditation practice of listening to the sound current.
- Bulleh Shah** - A Muslim Sufi saint
- Darshan** - To look at, or gaze at a Master, or to receive the Master's gaze or glimpse physically or in meditation, to make eye contact with the Master.
- Enmaldodi mountain** - A mountain near the Enmaldodi village, the place where Mahadevappa Swami and Baba Ram Singh meditated. Baba Somnath had an Ashram and a beautiful Hall built there. Maharaj Sawan Singh ordered Baba Somnath to give regular satsang in Enmaldodi village when he was in Mumbai so it became the first satsang center in the South in the life time of Baba Sawan Singh. It is also called Pahar Ashram.
- Gaddi** - The seat of the Master as a successor
- Guru Angad** - (1504 - 1522) The Second Guru of the Sikhs
- Gurudev** - The astral form of the master
- Gurudom** - To misguide and mislead the people by false mastership
- Guru Hari Krishan** - (1656- 1664) The eighth Guru of the Sikhs who became Guru at the age of five years
- Guru Har Gobind** - (1595 - 1644) The sixth Guru of the Sikhs
- Guru Hari Rai** - (1630 - 1661)The seventh Guru of the Sikhs
- Gurumukhs** - Those who become the mouthpiece of

- the Guru and the Guru speaks through them
- Guru Nanak** - (1469 - 1539) The first Guru of the Sikhs
- Guru Tegbahadur** - (1621- 1675) The ninth Guru of the Sikhs
- Initiation** - The process used by the Master to connect an embodied soul with the God Power by giving the five charged words that is called Simran and to connect the soul with the Holy sound current that is called Bhajan.
- Inner Master** - When the astral form of the Master appears within the disciple, He then leads the disciple in the physical and upper planes in His radiant form.
- Kabir** - (1440- 1518) A great Saint and the first Saint of the creation who came in all the four ages with different names. See ' The Ocean of Love' for more detail.
- Kal** - The Master of the three lower worlds and is also known as the Negative Power. He keeps the souls trapped within his domain. The saints come to liberate the souls from the trap of Kal.
- Karmas** - Actions or deeds, the law of action and reaction governs the fate of each person and influences the rebirth of the soul.
- Kannada** - The regional language of Karnataka state
- Karnataka** - A state in Southern India
- Kashi** - A religious city in Northern India where Kabir was born and It is also called Banaras. Baba Ram Singh's native village is nearby this city.

- Kengeri Ashram** - The Ashram of Baba Somnath near Banglore city
- Khunichak** - The name of the village where Sant ji had built a big Ashram and did the meditation of two words for a long time as ordered by Baba Bishandas. Master Kirpal Singh himself came there to meet Sant ji and initiated Him. The official name of this village is Singhpura. It is located in Sri Ganga Nagar district of Rajasthan.
- Kirpal Singh** - (1894 - 1974) The Master of Sant Ajaib Singhji
- Mahadevappa** - The early disciple of Baba Somnath , the previous birth of Baba Ram Singh during which time he was a disciple of Baba Somnath when they were both yogis.
- Mahatma** - A great soul or saint
- Manmukhs** - Those who follow their minds instead of the teachings of the Master
- Mastana ji** - An advanced disciple of Baba Sawan Singh who was ordered to give satsang in Bagar (a desert area) in Haryana state.
- Naam initiation** - The Five holy words are called Naam. When the Master gives the five holy words to a disciple, this process is called Naam Initiation.
- Namdev** - A great Saint of 13th century, who was born in Maharashtra and lived in the village Ghuman, the birth place of Baba Jaimal Singh

- Pahar Ashram** - Pahar means mountain, Baba Somnath had an Ashram built on Enmaldodi mountain so it was called Pahar Ashram.
- Param Sant** - The Saint of a high order, one who reaches the highest realms beyond Satlok.
- Rajasthan** - A state in the North-Western part of India which also borders with Pakistan.
- Raksha Bandhan** - An annual festival of the brother and the sister, Raksha means 'to protect' and Bandhan means 'to tie'. The sister ties a thread on the brother's hand and takes a vow from her brother to protect her.
- Ravidas** - A great Saint who lived in Kashi. He was also the Master of Princess Mira Bai and King Pipa.
- Rishikesh** - An ancient place of pilgrimage centered on the river Ganges, where there are many religious places, temples and jungles.
- Sach Khand** - The region of truth, the fifth inner plane, the seat of the Supreme Father or Sat Purush.
- Sadh** - A disciplined soul who has attained the level of the third inner plane.
- Sadh Guru** - The Sadh who has got the commission from the Master to work as a Guru or Master.
- Sadh sangat** - The followers of the Sadh,
- Saint** - One who has reached up to the fifth inner plane or Sach Khand.

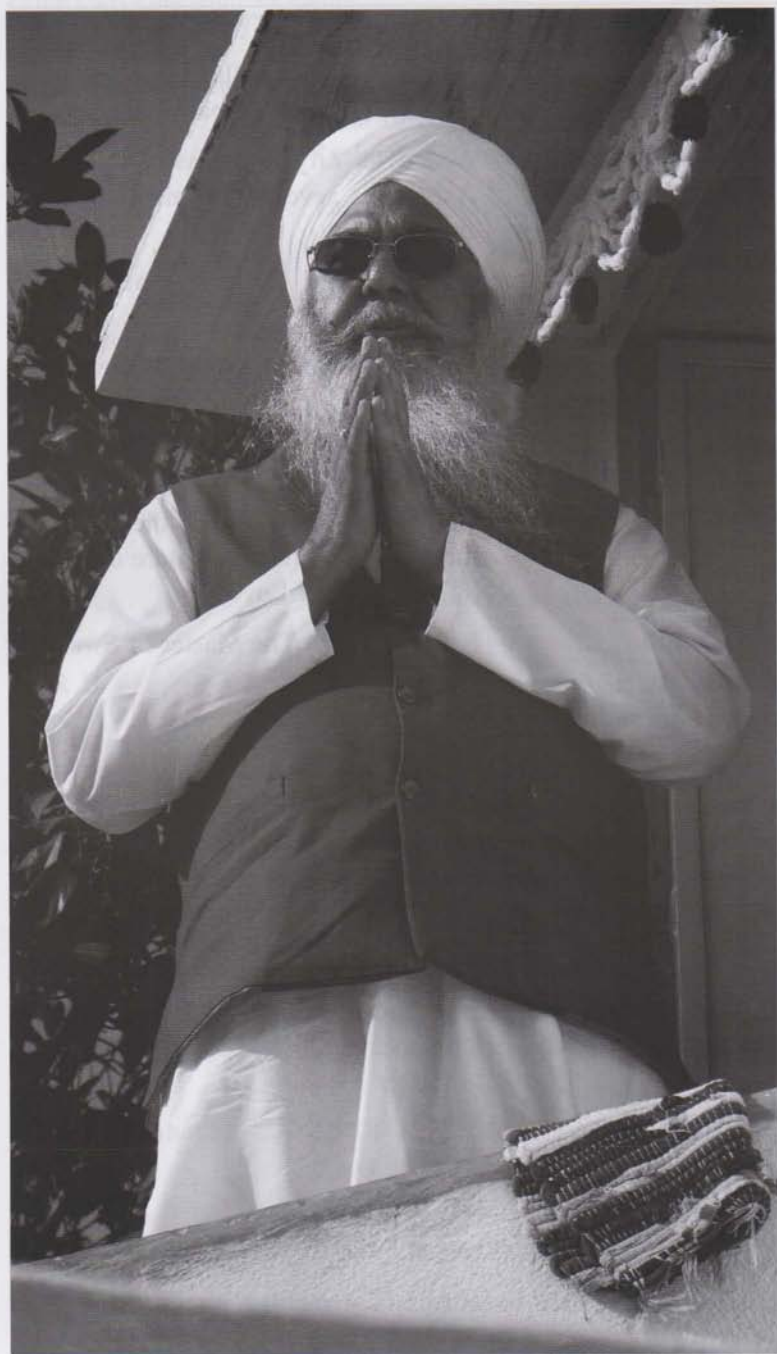
- Sant Bani Ashram** - Refers to 16 PS Ashram in Rajasthan India or Sant Bani Ashram located in Sanbornton, New Hampshire U. S. A .
- Sant Guru** - The Sant or saint who is commissioned by the Master to work as the Master.
- Santmat** - The path of the Masters.
- Sant satguru** - The Sant who is commissioned to work as the Satguru.
- Satlok** - The region of truth, the fifth inner plane, it is also called Sach Khand.
- Sat Purush** - The Master of the fifth plane Satlok or Sach Khand.
- Satsang** - A spiritual discourse given by a Saint or Master.
- 77 R B** - The name of the place in Rajasthan India where Sant Ajaib Singh had an Ashram built and lived there until 1981.
- Shabd** - A term for the Naam or inner sound current and is also a term used to describe spiritual hymns.
- Sawan Singh** - (1858 - 1948) The Master of Kirpal Singh, Mastana ji and Baba Somnath.
- Simran** - Constant remembrance, the mental repetition of the five holy words given by a Master of Sant Mat.
- Swami ji Maharaj** - (1818- 1878) Shiv Dayal Singh of Agra, the Guru of Baba Jaimal Singh.
- Som -Ajaib** - Som here refers to Baba Somnath and Ajaib refers to Sant Ajaib Singh.
- Som-Ajaib Kirpa Ashram** - The name of the Ashram of Baba

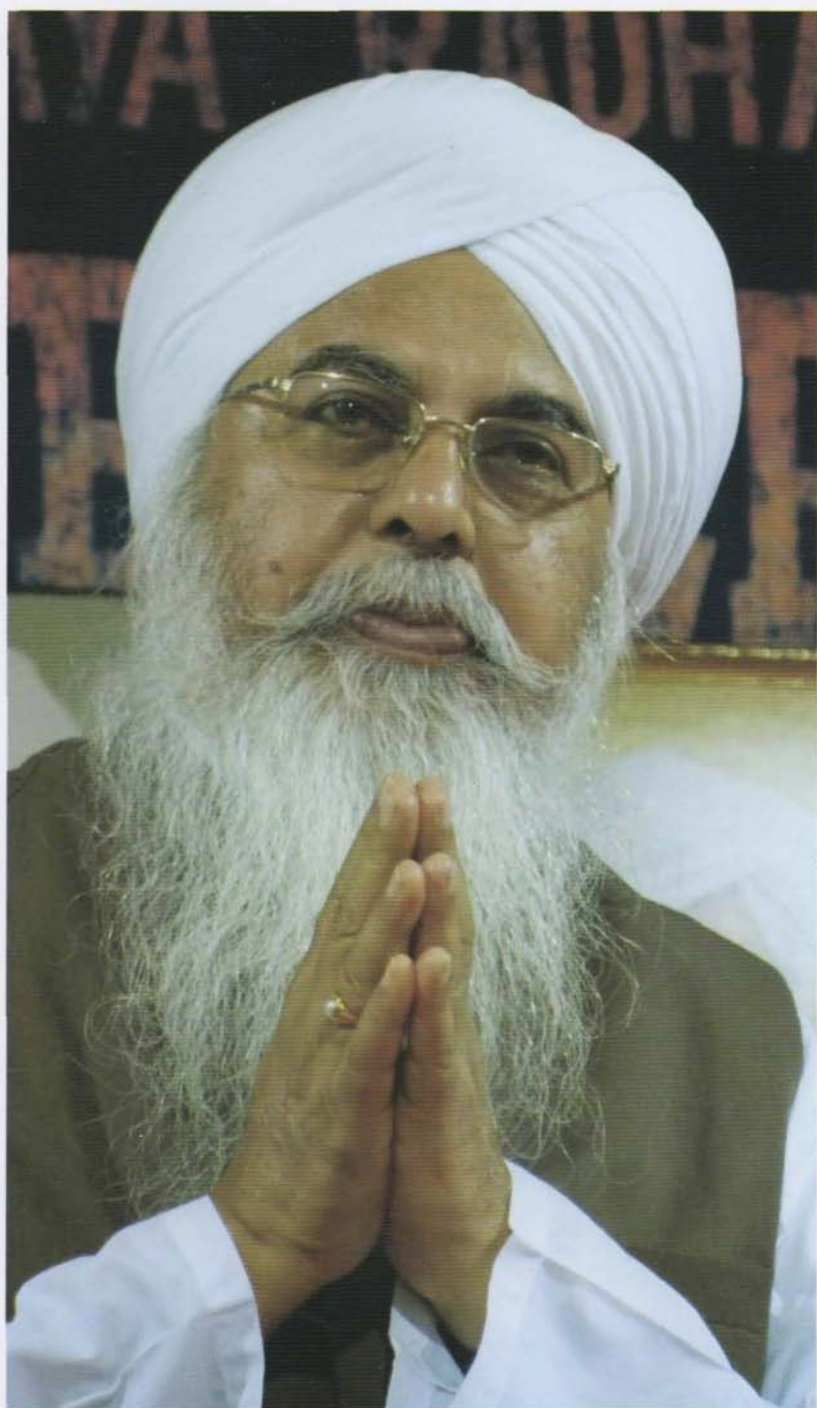
Ram Singh at Guddella village in Andhra Pradesh in India. Kirpa means 'Grace'.

- Sri Ganganagar** - A district city in Rajasthan, 16 P S Ashram is seventy kilometers away from this city.
- Telegu** - The regional language of Andhra Pradesh state.
- The five holy words** - Refers to the mantra given by the Master at the time of Initiation, the names of the Masters of five inner spiritual planes.
- The lower planes** - The physical planes made by Kal, the Negative power to entrap the souls, the three lower worlds. For more detail see 'The Ocean of Love'.
- Tulsi sahib** - (1763 - 1843) The Master of Swami ji Maharaj.

ERRATA

Page	Line	Errata	Should Read
6	22	chambers	Chambers
15	24	Become in	Go into
40	7	Simaran	Simran
44	13	Saintji	Sant ji
44	22	Saintji	Sant ji
54	2	Simaran	Simran
62	1	Simaran	Simran
130	31	Hi	Deleted
136	20	1522	1552
137	14	1440	1398
141	6	Telegu	Telugu







SOM AJAIB KIRPA ASHRAM

Guddella Post: Marimakal Palli, Taluka: Kambadur
Distt: Anantpur State: Andhrapradesh- 515765 [India]