

AJAIB BANI

Monthly Magazine

April-2024

BABA SAWAN SINGH JI MAHARAJ

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ParamSant Ajaib Singh Ji Maharaj*

Sant Bani Ashram

16 PS , Rai Singh Nagar – 335 039

District – Sri Ganga Nagar, Rajasthan, India

e-mail: info@ajaibbani.org

Website: www.ajaibbani.org

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*Apologies for any shortfalls or mistakes that may have occurred
during the translation of the great masters' sayings.*

Bhajan: Sawan Shah Ji Aao
by Param Sant Ajaib Singh Ji Maharaj

Sawan Shah Ji aao darsh dikhao, kai janma de rog mitao
Sawan Shah Ji come and show us your darshan, remove the pain of many births.

Darsh bina sanu chen na aave, ik-ik pal jug bitada jave (2x)
Kal di nagri cho aan bachavo. Sawan Shah ...
Without your darshan we do not have any comfort, every single moment passes like an age. Please come and save us in this city of Kal.

Mai gunahgar tu bakhshan hara, samjho yatim aa devo sahara (2x)
Beri manjhdhar cho par lagao. Sawan Shah ...
I am the sinner, you are the forgiver. Understand me as an orphan. Come, give me your support and sail the boat across from midstream.

Daku lutere phiran chuphere, dya karo data jiv ha tere (2x)
Kal de panje cho aan chudavo. Sawan Shah ...
Many dacoits and plunderers are wandering all over. Shower grace O Giver, we are your souls. Come release us from the talons of Kal.

Garib Ajaib di sun arajoi, tere bina kite miladi na doi (2x)
Sawan Ji aao, der na lao. Sawan Shah ...
Listen to the plea of poor Ajaib, without you I do not get support anywhere. Sawan Ji come, do not delay.

The Door of God

Message given at the beginning of the program by

Param Sant Ajaib Singh Ji Maharaj

1 July 1980

America

First of all I would like to thank Almighty God who once again came in the body of Kirpal and gave his love to the body sitting in front of you.

Because God is love and I asked only love from him. He gave me that love and I have come on this world tour for the second time, not carrying any mission of my own, but to give the love which I received from Huzur Kirpal. When he showered grace on us, he came in the body of Kirpal and told us that I am sitting in the form of Kirpal. So, withdrawing from all the outer things, come within and see me there. He not only told us that but also invited us to go back to our home. So, we should also withdraw from all the outer things, go within and see him, accept his invitation and understand and appreciate his love.

Up until now wherever I have gone, I have received a lot of love, and as you might know, this time many more souls are being released from the trap of kaal (negative power). It means that many more souls are coming to the path of initiation, many more than the last tour.

I am very pleased to see all of you once again in Sant Bani Ashram and I bow down to this land of Sant Bani Ashram, because my beloved Kirpal came here and he blessed this land.

During this tour Russell and Judith Perkins are helping me a lot, and I am very thankful to them because they are doing a lot of service. You know that it is not an easy thing to travel all the time and specially Russell is doing a great job. Kent and David went from here to Columbia, South America, and they helped us a lot. We are grateful to them as well.

You know why we have come here together. Our main purpose of coming here is to do more meditation. So, I hope that you will meditate as much as possible while you are here and you will remain in discipline in the Ashram so that you may get the benefit of your stay here. You know that by doing Simran, our mind and soul get concentrated and once we contemplate on what we see inside, after that our soul is pulled up by the sound.

So never leave your mind without simran. Always go on doing simran and always concentrate. When we sit for meditation, it is like we are sitting at the door of the Lord and if God is not opening his door to us, it means that we are not yet ready. But in that case too, we should never leave the **door of God**. We should always go on sitting there, because we can be successful only if we work hard. That is why all of you should work hard and do simran as much as possible.



The Darkness of Attachment

Satsang: Sawan Singh Ji Maharaj

Bani - Swami Ji Maharaj

***The whole world is enshrouded in darkness,
And darkness reigns supreme in the human body.***

There are two sides of the picture, one is the obverse [front] and the other the reverse. The obverse, which presents the likeness of a landscape in beautiful and rich colours, is attractive; while the reverse has nothing to show but a cardboard fitted in the back. In exactly the same way there are two sides of the picture of this world. On one side (the bright side), we see the people of the world eating and drinking and enjoying life to the very lees; while on the other side (the dark one) there is misery and suffering, disease, decay and death.

Let us for a moment dwell upon the dark side of this picture. The world may be divided into three zones: water, land, and air; all of which repeat to us the same sad story and present a scene of destruction and annihilation, creatures feeding upon creatures. In the water for instance, the big fish or sharks swallow the little fish and those eat the tiny ones. Again on land, the lions, tigers and wolves have for their prey the gentle goats and the timid sheep, and the latter in turn live upon the life in the vegetable kingdom. In the air, eagles and hawks swoop down upon little birds, who in turn feed upon small insects.

The manuscript for this discourse by Baba Sawan Singh Ji was sent over by Master Kirpal Singh Ji in 1970, with his own notes and corrections written in. But it was never published. We are very pleased to be able to share it with you now.

By this process of elimination, we come to the tiniest of the creation, namely grains of various types. These grains too are endowed with soul and the life principle works in them as well as in the rest of the creation. The scientists like Dr. Bose have now conclusively proved to us that the plants like any other entities are gifted with senses and sensibilities. Guru Nanak in his own inimitable way declared, hundreds of years before, that there was not a single grain in the wide world without a soul in it. The Vedas also assert the same, that the souls after passing through *pitra lok* (the abode of the departed spirits) and then *divya lok* (the abode of the shining ones or deities), come down and enter the grains through the rays of the sun and the moon and thus once again find their way with the food into the human body.

Let us take a drop of water and examine it under a microscope. You will see in it innumerable tiny germs: some floating and some frolicking about. The very atmosphere in which we live and breathe, is swarming with countless germs and bacilli which we are unwittingly killing in countless numbers with every intake of breath.

Here it may be argued that if this is the natural course of things - creatures living upon creatures - wherein lies the sin in taking meat? The Mahatmas, the great-souled personages,

explain it this way. The world is composed of five elements: earth, water, fire, air, and ether. On these very lines the vast creation may be divided into five broad-based categories: first the rocks and the minerals, then the vegetable kingdom including therein all kinds of trees, plants, shrubberies, vegetables and grasses. In all these the element of water predominates, while the rest of the four elements are in a dormant state. Take for instance a *maund* [an Indian unit of measure, equal to 82 pounds] of any leafy vegetable, say spinach, and dry it in the sun. The dried substance would hardly weigh four *seers* or eight pounds. It goes to show that ninety percent of the water contents has evaporated, leaving hardly ten percent of the dried stuff.

Second are insects and reptiles including lizards, snakes and the like. In these creatures, two elements predominate, namely air and fire, while the other three are in a dormant state.

Thirdly, we have the creatures of the air forming the bird community. They have in them three distinct elements namely air, fire, and water; but the other two are in a latent state.

In the fourth category come in all kinds of quadrupeds, animals like goats and sheep, cows, buffaloes, horses and camels. They have air, fire, water and earth in abundance and not much of ether, and hence they, for the most part, lead a blind life in the brain, with not much of a thinking faculty nor power of discrimination.

Last in the scale of the evolutionary process comes man, the crowning glory of God, the roof and crown of all that is, with all the five elements in right proportion, making humans a composite whole - the highest in creation and endowed with the faculty of judging right from wrong.

In the light of the above, you will please appreciate the theory of "Abnormality in Sin." To kill a human being is the most heinous crime that carries with it the capital penalty of death. Sin from its greatest form of homicide runs down to its lowest, plucking flowers and uprooting vegetables for daily consumption. It is because of this that saints strongly recommend a vegetarian diet over any other. The rest of the four classes have a sentient mind. Try to kill a man, a sheep or a bird or an insect, each would cry and cry piteously in varying degree and writhe in pain and agony. Hence the sages counsel us to carry the least weight of sin so long as we cannot do without food. There are persons who are fruitarians and even *pavan-aharis* (living on air). "It is not by bread alone that man lives," declared Jesus.

Our soul aim in life is to learn and practice the art of rising above body consciousness. So Swami Ji tells us that in the world there is nothing but darkness, the darkness of ignorance and the law of the jungle prevails. The very nature is red in tooth and claw. Among mankind too, there is a continuous struggle between the rich and the poor, the high and the low, the "haves" and "have-nots." Men in their greed know not what they are ruthlessly engaged in. They have never witnessed the light of God and are ever groping in darkness both within and without.

Thus we see that in the physical material world, there is blinding darkness of injustice and cruelty, and the same impenetrable darkness greets us as we close our eyes and gaze within. This darkness is born of attachment and infatuation with the world and the worldly things.

***I have critically viewed the waking and the dream states,
And have found no way out of their magic web.***

Man is always in one of the three states of existence: namely wakeful consciousness, sleep or dream state, or lastly, deep slumber. Whatever be his state of existence, he is moving in a blind alley, a labyrinth with no visible exit therefrom. The world in which we are living is no less than a dark dungeon with a maze of intricate and tortuous passages. The entire creation may be divided into 84 *lakhs* [10,000] species, which are classified under: 1) various species in the vegetable world - 30 lakhs; 2) worms, insects, and reptiles - 27 lakhs; 3) the feathery fraternity of the birds of the air - 14 lakhs; 4) land animals and water creatures - 9 lakhs; 5) ghosts, evil spirits, angels, deities and human beings - 4 lakhs.

Thus a person, whether he be in heaven or in hell, or on the physical plane, is in one of the labyrinthine compartments, one of the prison-cells of the vast universe with no way to escape from the great prison house. We cannot even quit the tabernacle of flesh in which we live, however hard we may try to do so. Some of us do not even like to come out of it as we have never known what freedom is. An insect in a gutter is satisfied in the filth of the gutter, relishes the same and wishes to remain

therein forever. So is the case with all of us. We never had a taste of the blissful spiritual state. For most of us this world, in spite of its imperfections, is a place of supreme enjoyments and we don't care for the unknown and the much vaunted happiness of the other world.

***In the ignorance thou art wandering in the wilderness,
And hath forgotten thy pre-natal home in heaven.***

The spirit is a drop from the ocean of *Sat Naam*, but unfortunately it has, by constant association with the mind and the senses, so identified itself with the world that it has forgotten its nativity and the rich heritage which is its birth right. Now the man has become so saturated with the alien world and its people, the kith and kin, the friends and companions, that he is fully engrossed in and occupied with them, so much so that he has lost all thought of his divine nature and origin.

***Thou hath been wandering through the creative divisions.
And taking birth in countless forms in each group.***

Having once come under the sway of the inexorable law of karma ("as ye sow, so shall ye reap"), the spirit is now moving up and down in the various scales of creation, from one class to another, sometimes into trees, insects, birds and animals. In *Shrimad Bhagwat* it is mentioned that once Lord Krishna, pointing an insect out to Udho, his devotee, explained to him that the insect had several times been Brahma (the creator of the universe) and Indra (the god of paradise) but now would never like to come out of the slime. Guru Nanak also refers to

the interminable cycle of births and deaths in the varying grades and forms of creation, before a human birth is vouchsafed to the spirit, with the possibility of liberation from bondage. It is in this form alone that one can escape from the charnel house of the body and meet the Lord and become one with him. An aspirant has not to leave his hearth and home nor forsake his family nor break away from community ties. He is simply to tap within and penetrate through the iron curtain that separates him from the reality. While living in this world, yet you can be out of it. Nothing without can be of any avail nor does it cost you anything to leave. If with such a great possibility within one's easy reach, one still fails to grasp it and to make the most of it, it is most unfortunate indeed.

***In the endless peregrinations thou hath sufferings without
end,
And in this hapless state, who would attend to thy
wailings? O, none.***

Physical life is all misery. Rare indeed would be a person who might be happy in this world. Everyone is in a deep agony of one kind or another. The sight of a sorrowing widowed daughter, a widowed daughter-in-law, or a widower son is enough to make life unbearable. But if you just look around, you will see thousands of cattle being butchered, tens of thousands of goats and sheep being guillotined, and millions of fowls being roasted and carved every day. Is there any court of appeal to which they could go? As sub-divisional officer, I had an opportunity to see heavily laden camels sullenly climbing the steep mountainsides and tottering down with sheer exhaustion

in spite of the rain of cudgels from the British soldiers. Similarly, the farmers put their oxen to the plough at midnight, mercilessly beat them with stout staves and batons, and prod them to work with sharp spears. To put them on their legs once again, their mouths are muzzled so as to cause suffocation to them. Do we ever care to think what untold misery we cause to these dumb creatures, who writhe in terrible pain and bear horrible tortures in mute silence, with no one to listen to their tales of woe nor to sympathize with them in their deep-seated sorrow.

***All thy fervent calls and prayers shall avail thee naught,
And thou shall have to bear the consequences of thy
misdeeds.***

The poor animals and fowls cry in anguish but all in vain. The butcher's relentless knife is ever at their entrails ripping them open without any remorse or scruples. This is how men go down hell's way and this process of action and reaction goes on endlessly.

***After passing through a long series of births, thou found a
way to the top,
And after having gained it, thou hath become a slave to
the mind and the senses.***

It is after a long and tortuous journey of ages upon ages that a spirit is granted a human body. Human birth indeed is a great privilege, for it is in human form alone that the spirit can escape through the endless cycle of transmigration. But alas! as the infant grows, the golden bars of the world draw closer and

closer around him. The senses overpower the mind and the mind takes charge of the intellect and the poor jiva is driven this way or that with no power to resist or control. In this state of helplessness, the spirit, originally a spark of the divine fire, becomes a handmaid of the mind and begins dancing to the tunes of the mind and outgoing faculties. This sad state might well be compared to the condition of a high-born princess destined to win one day the hand of a noble prince; but in blind infatuation fell in love with a scavenger and chose him as her consort. So does it happen that the soul, destined for union with the Oversoul or God, takes instead the sense-ridden mind as her companion in life.

Let us for a moment look at the various organs which constitute the seat of the various senses. Are not the nine orifices (eyes, ears, nostrils, mouth, and the urinary and excretory organs) nature's outlets for letting out filth from the body? With their wileful attractions, the objects of the world make an appeal to one or another of the senses, and the senses in turn make a direct appeal to the mind, and the mind drags the helpless spirit down from her high pedestal to the lowest depths of degradation.

We have no enmity with any nation or religion. It is in fact the mind that builds up high walls of hatred, animosity and ill will. The mind itself is the impenetrable wall between man and God. The spirit, as said above, is a drop from the ocean of *Sat Naam* or Consciousness. As it has lost its Godhead by expansion into the world, it can by a process of reversion and inversion, once again gain the lost Kingdom, the Kingdom of God. If the light of

the soul were to guide the intellect, and the intellect, when illumined into a rational will, were to lead the mind, the mind will no longer be dragged out by the senses. And the senses, in course of time, will lose their sense of self-enjoyment in the worldly objects. This would lead to eternal bliss. True peace, thus, lies in being desireless, for lust is the root cause of all evils.

***The Master souls again and again try to bring thee round,
And tell thee of the way out from the tenth door.***

Again and again, the saints and seers, the prophets and the apostles, with an experience of transcendence, tell us of the way out of the mighty maze of the world, from the pinpoint, smaller than a mustard seed, that provides an ingress for the soul into the beyond. We have not to leave our homes nor forsake our worldly relations. All that is required is concentration at the tenth center, the seat of the spirit, just behind and between the eyes. We have to close down the nine portals of the body through which our attention is incessantly flowing out and then collect it at the eye focus - the tenth door from where the grand trunk road of spirituality starts and leads to the great unknown in the beyond.

Some surgeons might question the existence of *Brahm*, *Par Brahm*, or *Sach Khand*, as none of them, in their surgical experiences has had an occasion to come across any of these while performing operations on the human body. They perhaps do not know that in dissection they are dealing only with the physical raiment of flesh and bones and not with the subtle and causal raiment of their patients. The spiritual regions and the

spiritual mysteries lie behind the thin veil of the mind and hence beyond the reach of their surgical instruments. It is only when the senses are subdued, the mind is at rest and the intellect wavers not, that one can pierce through the veil of ignorance and have a peep into the beyond.

All competent Masters of the highest order, whether among Hindus, Muslims, or Christians, teach the same eternal truth. "Unless you lose this life, you cannot have life everlasting," said Jesus. Knowledge of the self is the keystone in the arch of spirituality and the ancients always laid great stress on it, when with a clarion call, they proclaimed, "Gnothe Seauton" or "Know Thyself," as the first essential precept in life before anything else. Self-knowledge precedes God-knowledge.

We are however, engrossed and completely lost in the sensuous world and do not know if we have any other existence beyond the physical one. Mind, like a watchdog, keeps a sullen guard over the spirit and will not allow it, even for a moment, to think of anything else. This is why we cannot sit for a while in meditation and commune with the self within, though we can beguile hours and hours in religious congregations and other outer pursuits like chanting of hymns, singing of songs, counting the beads and doing all types of observances and performances of rites and rituals. But concentration which is the only remedy for stilling the mind and entering into the great beyond, we ignore and ignore so badly.

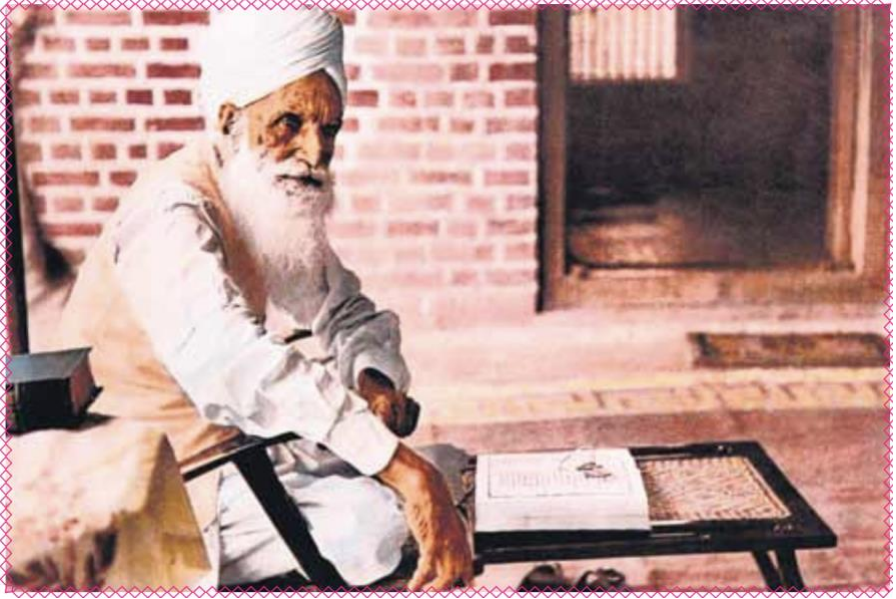
***But thou attendeth not to Their sage counsel,
And wandereth about through the nine portals.***

In spite of the teachings of the Masters, who in great compassion and grace tell us of the way out, through the tenth door, we do not listen to them nor pay any heed to what they say, with the result that we keep wandering all the time in ignorance through the sensory and motor organs. Our pitiable condition may be best likened to sheep in a sheepfold which is on fire. The shepherd tries his best to take them out of the fire, but they would rather burn to death in the enclosure rather than come out of it.

***Thou leanest on false beliefs and listeneth to the hollow promises,
And careth not to take hold of the Celestial Music.***

On the contrary, we engage in all sorts of deeds on the plane of the senses like pilgrimages, circumambulatory practices, fasting and prayers, penances and austerities, and worship in shrines, temples, mosques, and churches, all of which are like a barren tree that yields no fruit. We do not try to understand and get to the root of the reality by contacting the *Shabad Dhun* (the Sound Principle), which alone can take us out of the prison house of the body and the mind into purely spiritual regions above.

***Thou art just churning water and so get no butter,
Yet the churning of butter from milk seems to thee a tough job.***



As we keep churning the water, we do not get any butter out of it. All charities and chanting, ablutions, genuflections and prostrations, though good in themselves, so far as they go, fail to help us gain the reality. It may be better to engage in these things rather than not to do anything at all, but the trouble with us is that we simply observe and perform deeds of piety in the hope of securing some religious merit and reward, and as such, we have to come back into the world to reap the fruit of our good deeds. Like a habitual criminal, we too want to keep a place for ourselves permanently reserved in the prison-house of the world. This is why the saints lay stress on becoming *neh karma* or engaging in actionless activity as an agent of the Lord with no will of our own. It is just adapting a Sakshi-like attitude, content with witnessing the working of the Divine Will.

Good actions will yield good fruits. A person may, by good deeds, become a king or an emperor, or even rise to the position of a deity; yet by the time his karmic span is woven out, he has woven another web for himself, perpetuating the endless series of births and deaths. All this is nothing but churning of water with no butter in it. The butter will come to the surface if we churn curd made of milk and turn it into buttermilk. But how many of us are prepared to do this. We have no time for it nor have any propensity for it. As it seems a tough and difficult job, we are not prepared for it. By constant association with the world and worldly objects, we have become so identified with them that anything apart from them has no appeal to us. We therefore, find it hard to concentrate as enjoined and to follow the lead of saints through the tenth door - the hidden aperture behind the eyes. We unfortunately always take the line of least resistance rather than to face resistance and overcome it.

***O luckless soul! What else shall I tell thee,
Thy rambles without make thee all the more miserable.***

In these deplorable circumstances, Swami Ji pities the embodied souls, ridden roughshod by the mind. It is really unfortunate that we are on the wrong path and persist to go the wrong way. Always engaged in the outer pursuits on the plane of the senses, we do not know that the real path lies within, in just the opposite direction. With our misguided efforts on the wrong lines, we are drifting farther and farther away from our goal, the goal of self-realization and God-realization.

***Within thee goes on the ceaseless music of the soul,
Why then payeth thou no heed to the heavenly music.***

Each man has in him *Shabad* or the Sound Current, variously described as *Kalam-i-Ilahi* (the voice of God), *Akash Bani* (Sound from above), *Ism-i-Azam* (the Great Name), or the Holy Word as Jesus calls it. It is a pity that we do not take to it at all. If we were to contact the audible life-stream in us, the enrapturing strains of the divine harmony would pull us up and the mind would get docile. As the way into the beyond opens up, the spirit travels unfettered on the God-way.

***Will the study of the scriptures give thee any solace?
O, none.***

***Ask thou the pundits and the chanters if they have got
aught out of them?***

All the holy scriptures - the Vedas and Shastras, teach the same thing, that God is within. *Bhagwat Gita* repeats the same truth. The holy *Koran* says that God is nearer than the *Shah-rag*, the jugular vein within the body. The same lesson is taught by Guru Nanak. The fault lies not with the books, nor with the teachers, but with us alone. We simply read the scriptures from infancy to dotage just parrot-like, but have never pondered over what they teach and how the goal can be achieved. By reading alone, no one has ever gotten and no one ever will get any nearer to the truth. A book of cookery with excellent recipes for dishes, will neither satisfy the hunger nor furnish a savoury aroma nor give any relish to the palate. All these would come of

their own accord if we but put into actual practice what is written in the book and prepare the dishes according to the instructions contained therein. Jesus has well said, "Be thou the doer of the word, and not the hearer alone." Guru Nanak too in his inimitable way says, "With all your reading, from year to year, from month to month, nay for your entire lifetime, and with every breath of your being, you shall gain nothing. O Nanak, there is just one thing that counts, namely, communion with the Word and nothing else, for all other things shall lead to chaos."

I myself have met many learned Sikh priests, regular reciters and chanters of the verses of the Holy Granth (the Bible of the Sikhs), and inquired of them if they had ever witnessed the light of God which is so much glorified in the book. But they simply hung their heads in shame and said, "No." If so much reading fails to inspire the love of the Lord and does not create a hankering for him, what then is the good of so much recitation of the holy verses! A mere bookish knowledge is a wilderness and miserably fails to deliver the goods. It is therefore said, "Books though good in themselves are a mighty bloodless substitute for life." They give us a dull and endless exercise with no gains in return.

***Without the active aid of the Satguru and the saving
lifelines within,
None has ever ferried across the fearsome sea of life.***

After having said so much, Swami Ji gives a definite finding without a *Satguru* and without the practice of *Surat Shabad Yoga*, no one can successfully cross the ocean of life.

This is a practical inner science of supreme importance and none but an adept in it, can make us delve deep within so as to find the gems of purest rays serene. Without a Master Soul and his grace and guidance, we cannot possibly know, practice, experience and get to the spiritual treasures lying hidden with us. We have boundless potential lying in a latent and dormant state. But we, on the contrary, pass our days just like beggars, begging all our life for a pittance, ignorant of the great wealth in the human body which verily is the temple of God. Bhika, a Muslim dervish addressing himself, says, "O Bhika! None is poor, for each one has tucked in his girdle a priceless gem, but as he knows not how to untie the girdle, he wanders about begging." We are rich beyond measure in our own right but we know not how to dig within, with the result that our rich dower remains buried all the time and we keep toiling and moiling like the proverbial bull yoked to the oil-press, remaining where he is in spite of trudging all day long.

***I have given thee the best advice possible,
O listen and attend to the sound advice of the Master soul.***

Swami Ji now sums up the essence of his talk. There are just two things which constitute the core of his entire teachings: *Surat* or the soul on the one hand and *Naam* or *Shabad* (God-into-Expression Power) on the other. The soul and the oversoul are within the human frame and they just need to be linked together in order to establish a fruitful union. Sant Kabir speaks of it thus: "*Naam* or truth is the unchangeable permanence in the ever-changing panorama of life. It therefore behoves thee, O man, to connect thy *Surat* with the *Shabad*." Salvation cannot

be acquired by reading books. Nanak explains this in a metaphorical way as to how, in the midst of the world, one should conduct himself: "As a lotus with its roots in a filthy pond keeps its head aloft, as a duck living in water all the time flies high and dry when it likes, so may you remain unaffected and uncontaminated."

This is the way that a person while living in the midst of worldly activities finds salvation with the help of *Naam*. Take it for certain that rambling over the entire world, pilgrimages to the holy places, recitation of songs and hymns and the study of scriptures, coupled with all other religious observances will not lead you anywhere. These may pave the ground and give a temporary mental relief, but *Naam* alone will lead you to the goal - the kingdom of God. Hence the imperative need for connecting the spirit with *Naam*.

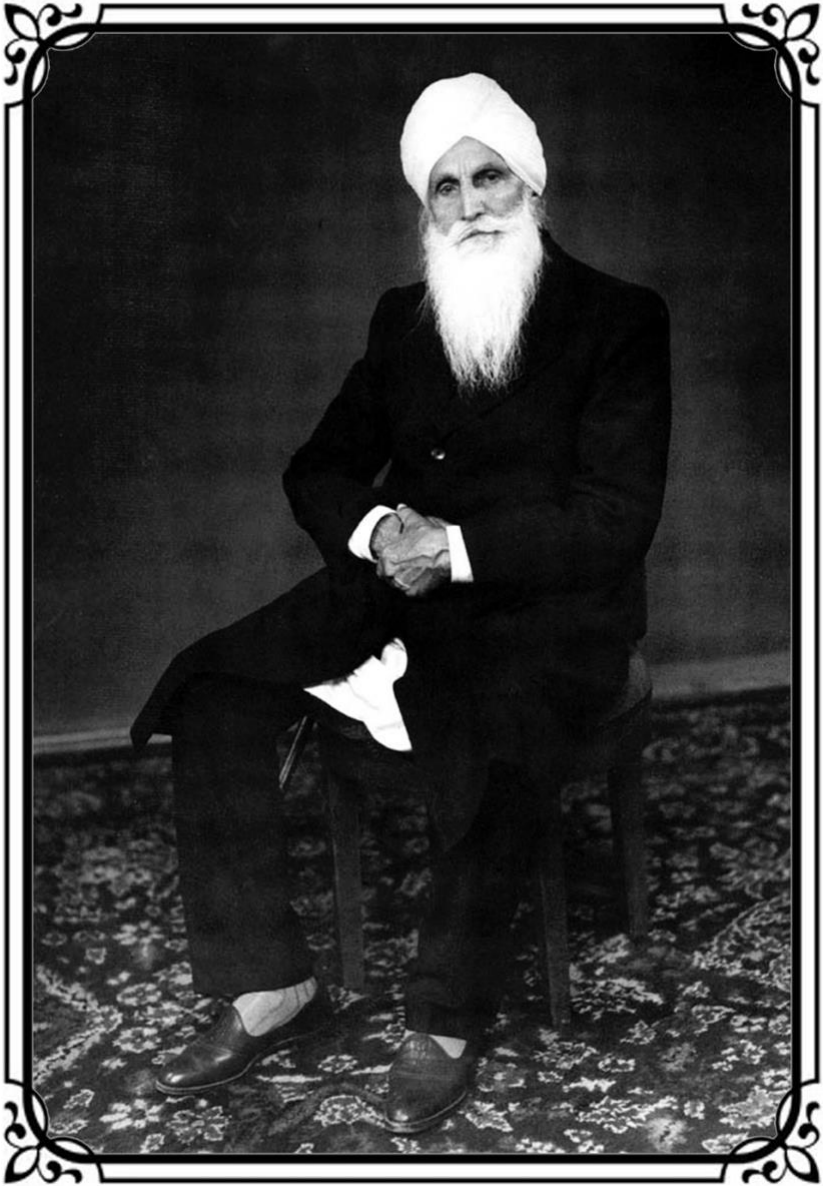
***The Lord of thy soul hath himself given thee the key,
Invert thy senses and for once rise above thyself.***

In the end, Swami Ji Maharaj exhorts us to take our spirit through the central outlet behind and between the eyes, for that is the way to reach God. Shamas Tabrez, a Muslim Saint, gives expression to this very truth: "A sound current is every moment rushing towards the center of my being. I hear its echoes reverberating right within me. I know not from whence it is coming down, and yet it is calling me back to my home."

Emerson, the great philosopher, has said: "Tap inside and search within." A sound current audible enough whichever

way we may go, accompanies us all the time. The soul separated from the Lord for eons upon eons, can once again be united with the Lord by drinking this divine nectar or the water of life. It is said of Moses, that when he stretched forth his hand, it shone luminously. All the Masters are doubtlessly the torchbearers of truth and come to light the way for the wayfarers lost in the sands of time. It therefore behooves us to take to their lead and with implicit faith do what they tell us. If I were to publicize the esoteric teachings, there would hardly be left a single worldly-minded person in the world. It is only when oppressed by troubles and overwhelmed in the storms of life that we look for comfort and seek for truth. How grand it would be if we turned to God on our own. God is within us, but driving us out, he has shut an iron gate upon us. Again, it is he who comes in the garb of a living master to redeem the spirit by directing it homeward and throws open the kingdom of God within, by unlocking the massive gate with the master key of *Naam*. Man has indeed been the cause of his own downfall and it is by the son of man or God-in-man alone that he is to be redeemed and saved.

Now Swami Ji goes on to explain as to how the five melodious strains are playing within. These are the great trumpets that produce the wonderful diapason full in man. We have to connect the soul within with the divine music or the heavenly harmony which also is within us, but alas, how indifferent we are to the reality and waste the precious opportunity in fruitless pursuits without. Kabir, therefore, says, "Why search for the thing where it is not; search thou aright and thou shall surely find." ***



SAWAN SINGH JI MAHARAJ

O my Mind, chant Guru Guru Guru

Satsang: Param Sant Ajaib Singh Ji Maharaj

30 April 1977

Bani – Kabir Sahib

America

Daily in the satsang, we are taking Sant Kabir's hymn which is singing the praise of Masters. Last night in the satsang, Kabir Sahib said that Master is greater than God. If you remember the Master even for once, that is much more than the remembrance of God for thousands of times. Now the question arises that God has created this entire world. Even the Guru is made by God then how can Master be greater than God? Huzur used to give an example and he used to make us understand in this way that just as a son who always remains in the orders of the father, father gives him a lot and always praises him. He considers his son as more than himself, because he has acquired all the good habits of the father. Similarly, saints are not God but they have all the qualities of God and God also praises them. Saints do not come in this world considering themselves equal to God but they come in this world in the love of God and they make God their own with their love.

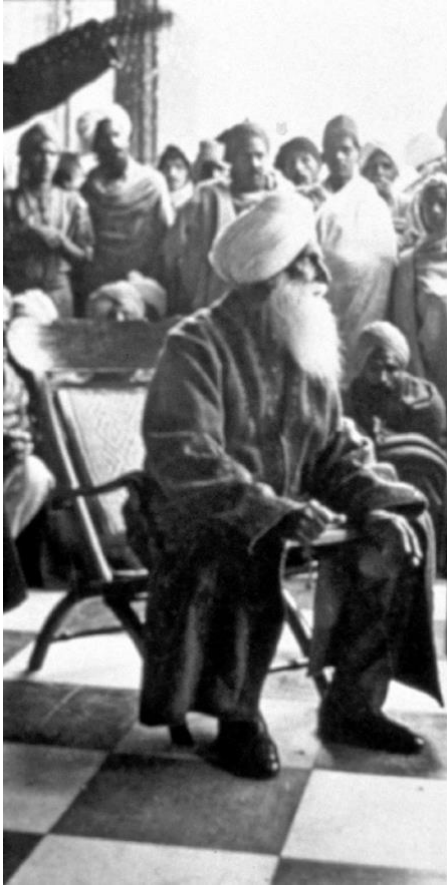
Namdev Ji says that God once said that whom I have controlled, a devotee can liberate him but whom my devotee has controlled, I cannot liberate him. God says that if my devotee controls me, I cannot even ask him why he has controlled me. Sant Kabir says that such a *Satguru* who receives a lot of praise from God, if after taking initiation from him, we go away from the path, we will not be forgiven by God or by the Master. Not even the angel of death will forgive us, he will drag us pulling our hair.

That's why whenever Masters come, they always lay emphasis on doing meditation, because they want their disciples to go to the higher planes so that the disciples may be aware of the greatness of the Masters and see how the Master is getting praise, how great the Master is.

But within us, the fire of ego is always burning. Even when we go to the Master, we all expect that Master should give us name and fame and that he should praise us. So, looking at this condition of the disciple, the angel of death laughs at him saying that it's alright, now you are going to be my guest.

Now Kabir Sahib says that when you are taking initiation from the Master, when you are getting knowledge from the Master, the price which you have to pay to the Master for that gift is at least your head. But we don't know how to give our head. We get carried away in the ego. Giving away our head doesn't mean that we have to cut our head and give it to the Master. Master is not hungry for the head. It means that once when your head is bowed down to Master, it should never bow down to any power of this world except him. Whatever we need for anyone, we should always ask from the Satguru and from the Satguru too, we should always ask for himself.

Master Sawan Singh Ji used to say that if you want to make many wooden articles, wisdom won't be in going to the carpenter for each and everything. It is better to bring the carpenter to our home and in that way, you can tell him to make anything you like. In the same way, we should always ask Satguru for himself and when he is there, everything is there.



SAWAN SINGH JI MAHARAJ

Now Kabir Sahib says that in this world, there is no donor like our Master, because he has given us the treasure of the three worlds. But we don't know how great that wealth is, because after getting that wealth we do not appreciate it. You see, those who have worked hard and those who have seen that wealth, that treasure within themselves with their own eyes, you

may go and ask them what they would like to have - the wealth of the world or the wealth of the *Naam*? They will think of the worldly wealth as nothing in comparison to the wealth of *Naam*, because all this worldly wealth is going to remain here, it is not going to go with us. What is the value of the thing that is not going to accompany us? The *Naam* protects us, *Naam* is with us and *Naam* lasts forever. Guru Nanak Sahib says –

The Naam remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains.

Says Nanak, how rare are those who chant the Guru's Mantra in this world.

Only the *Naam* of the *Satguru* and God remains here.

Now Kabir Sahib says that you should not think that the angel of death will say nothing to you. The angel of death is roaring just like a tiger. Kabir Sahib says that had we not met our Guru, he (angel of death) would have devoured us. Master Sawan Singh Ji used to say that you should not think that the angel of death will not trouble you, because the negative power asks for the account of every single soul.

Now he says that the Master is like a philosopher's stone. Whoever he touches, ends up becoming precious like him.

Now Kabir Sahib says that people take reading of scriptures as attaining knowledge. They go to schools to get knowledge but that is not knowledge. By going to schools and reading the scriptures, our mind becomes quite advanced and

we get respect in this world, but that is not real knowledge. Guru Nanak Sahib says –

***Know that from the vibration of the Word, we obtain
spiritual wisdom and meditation.
Through it, we speak the unspoken.***

The true knowledge cannot be written in any language. It is within us and cannot be described in words.

Now Kabir Sahib says that the origin of all worship is the contemplation on the form of the Master, and the worship of the holy feet of the Master. The origin of all the words or whatever the Master tells us is the origin of *Naam*, because that *Naam* has created this entire world.

We understand the words of the Master as ordinary, but for those who had worked hard on the words of the Master, Guru Nanak Sahib says –

***The Guru's Word is eternal and everlasting.
The Guru's Word cuts away the noose of Death.***

Guru Nanak Sahib says about them that those who have worked hard on the words of the Master have cut the strings of the negative power and have got emancipation. The Master always says that I am residing within you in this form, come and meet me within.

Now Kabir Sahib says that weeding out the illusion from your heart, work hard on the words of the Master, because only by working hard on the words of Master can you be successful.

Now all this creation of the negative power is divided into seven major parts and nine minor parts and still in all of this creation, *Satguru* - the Master is the greatest. What the Master does is that he initiates us and connects us to God. God has given a great power to saints, but saints never exhibit their powers. Many great saints were given trouble in this world, many were made to sit on hot coals, even then they spend their time being in his will. When Guru Arjun Dev Ji was made to sit on hot iron griddle, Mia Mir, one of his advanced disciples came to him and asked, "Master, if you give me an order, I can raze the city of Lahore to the ground." But Guru Arjun Sahib replied, "Mia Mir, I can also do that, but to be in his will is a great thing."

When Guru Teg Bahadur was tortured by Aurangzeb in Delhi, he was asked by Aurangzeb to show a miracle otherwise, he would be beheaded. Guru Teg Bahadur replied that I don't want to show any miracle.

I have seen many incidents at the time of Huzur Maharaj. Many people used to come to him saying that Master, O True Lord, you have done this for us, you have done that for us but he always used to say that I'm just like you, I have done nothing.

Now Kabir Sahib says that if God is displeased, the disciple has the protection at the feet of the *Satguru* but if the *Guru* is displeased, even God does not help.

On the very first day, I told you about Bulle Shah and Inayat Shah. Bulle Shah was the disciple of Inayat Shah. Once it so happened that Bulle Shah had a marriage ceremony at his house and he invited his Master to visit. He told the Master that

your presence is needed the most. But Inayat Shah wanted to take a test of Bulle Shah. He wanted to know whether Bulle Shah loves him or not, or whether he has understood his teachings or not. So, in his place he sent a disciple who was of low caste. When Bulle Shah and other people saw that disciple instead of Inayat Shah, they thought that if Inayat Shah would have come, we would have treated him well, but because he was a low caste disciple, they didn't pay much attention to him and didn't treat him with much love and respect. So, when the disciple went back to Inayat Shah, he reported, O Satguru, they didn't love me, they didn't treat me well. Hearing that, Inayat Shah was displeased and said that even drinking water from Bulle Shah's home is now a crime. In saying this, all the color of *Naam* that Bulle Shah had, was taken back by Inayat Shah and Bulle Shah tried very hard to get that color of *Naam* again. He prayed and requested. He came to the point where he joined a group of singers and dancers to please his Master and again get dyed in the color of *Naam*.

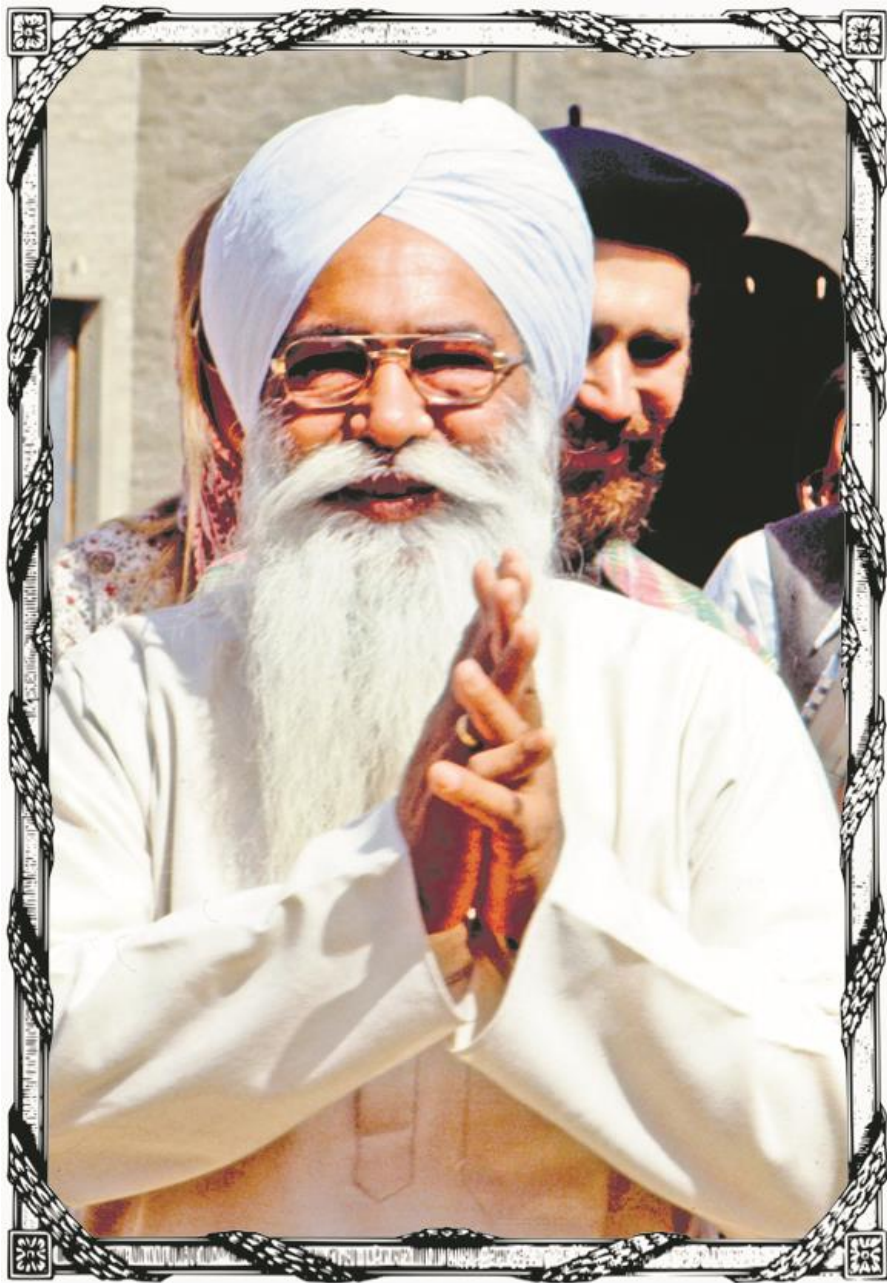
When Bulle Shah was dancing with the group of singers and dancers, Inayat Shah recognised him and asked, "Are you Bulla?" He said, "Yes I am Bulla but now I am bhulla." That means that now I'm the forgetful one.

Now Kabir Sahib says that those who mold their lives according to the orders of the Master, those who sleep according to the orders of the Master, and get up according to the Master's orders, those who do everything according to the Master's orders, are saints.

He says that the one who repeats the name of the Master in his dreams and even while he is awake, the one who repeats 'Master Master', becomes the form of the Master, just like Radhika who was in love with Krishna and was so lost in love that she even forgot herself and became the form of Krishna. She asked her friends whether they had seen Radhika or not because she had forgotten herself. All her friends laughed saying that you yourself are Radhika. She replied that no, I am Krishna. Similarly, the disciple who has advanced and meditated, if you ask him whose work he is doing, is he doing his mission, is he doing his work, he will reply saying that what is my name, I'm doing my Master's work. When somebody praises such a disciple, he is not pleased with that. He always thinks as to why they are not praising his Master, because he has forgotten himself. He also understands himself as Krishna just like Radhika because wherever he sees, he sees his Master. Guru Nanak Sahib says –

Chant Guru, Guru, Guru, O my mind.

Such a disciple advises other people as well to repeat the name 'Master Master', because without Masters we are nothing.



Purity

Answers to the Questions of dear ones by Param Sant Ajaib Singh Ji Maharaj

30 December 1987

16 P.S. Ashram, Rajasthan

Dear one: My dearly beloved *Satguru*, would you tell us about the principle of purity and how we can avoid the subtle worldly influences which dilute it, and what is maintaining a pure body?

Sant Ji: Regarding purity, a lot has been said in the Satsangs and published in Sant Bani magazine. I am sorry that even though you all subscribe to the magazine, you do not read it carefully. If you read the magazine carefully, you can get the answers to all your questions. Guru Nanak Sahib said-

Truth is above all, but higher still is true living.

Master Kirpal has also said, "No doubt truth is the highest, but true living is higher than the truth." Still, I will try to explain to you. Sometimes when we are just sitting, in our mind we start having bad thoughts for someone. Many a times we are not even near that person physically, we may be thousands of miles away from him but we may start fighting with him in our thoughts. This is called having impure thoughts.

Until we make our thoughts pure, we cannot make our mind pure. If our mind is not pure, our soul can never become pure. If our soul is not pure enough, the mirror of the soul always remains dirty, and she cannot see her own light within.

Master Kirpal Singh Ji used to say that usually, good souls were given birth in India, because in the earlier days, people were not that attracted to meat, wine and similar things in India. They knew how to keep their lives pure and almost all the people in India at that time were spiritual. They knew how important it was for them to maintain their marriage, how they had to maintain themselves and keep the family together. They had respect for their elders and did all good deeds. So, in those days, it was very easy for people to do the devotion of God.

India was called the land of the Rishis and Munis, because many great Rishis and Munis were born in India, and people from all over the world were attracted to this land in search of God Almighty, but now the times have changed. India is also getting effected by Western countries. Now it is very difficult to find pure people who want to do the devotion of God and who understand the higher values of life. It is very difficult to find the true ones. There are many hypocrites who teach others to become good, but there are very few who themselves practice what they preach. There are many ashrams, many places of devotion which people have made so beautiful and comfortable. Those who go there are given all kinds of comforts and good food. How can those people who are searching for God do the devotion of God; how can they do any Bhajan and Simran if they are given all those comforts of the world and are given good food to eat?

When I was doing the austerities and performed the practice of water falling on the head, at that time I came across many sadhus or holy men who would stay up day and night

struggling with their minds and sense organs so that their thoughts would not become impure. They would work very hard, because they did not want to have any impure or bad thoughts. They would stay up all night and struggle so hard. Kabir Sahib also said-

"Everyone in this world is happy because they eat, drink and sleep; but unhappy is poor Kabir who stays up all night and does the devotion of God."

Once in Vancouver, a dear one who had spent a long time visiting many beautiful and comfortable ashrams in India, came to see me, and he wanted to know about the ashram here. Mr. Sharma told him about the schedule we follow: how every morning at three o'clock, you have to get up and sit for meditation, and how all through the day nothing else happens there except meditation. He was very impressed, and asked me whether he could come to my ashram. I lovingly told him, "Dear one, I know that you have been to so many beautiful and comfortable ashrams in India, and I don't think that you would like my ashram."

You know that we do not have any conveniences or comforts. We do not have anything here except meditation. Once in 1978, an Indian businessman came to 77 RB Ashram. Those who have been there know that that place and this place are similar; that was in the jungle and this is also in the jungle. So, that dear one had a great difficulty getting there. When he arrived, he was very tired and exhausted. When I saw his

difficulties, I folded my hands to him and said, "Forgive me, that you had to go through all these difficulties in order to get here."

He said, "No, I will not forgive you. You should make the Ashram on the highway. It doesn't matter if it is thousands of miles away from this place, but you should make it on the highway. And whatever money you need to make that ashram, I am ready to give that; but it should be on the road so that we can travel there without any difficulty." I told him, "No, I cannot do this, because it is not in my hands. It is in the hands of my beloved Master." The meaning of saying this is that dear ones, you are very fortunate to get the opportunity of coming to this place again and again. That is why you love the earth and soil of this place. You are always inspired to come and visit this place so that you can do the devotion of God whereas Indian people who come here once and have difficulty in getting here, don't want to come back again. [laughter]

So dear ones, if you maintain purity, you will start enjoying the fruits of purity. It will have a very good effect on your physical health and your meditations. You will start enjoying the meditations.

Dear One: Sant Ji, can you talk about the disciple's effort and the Master's grace? How much effort are we really able to make? Master Kirpal used to talk about effortless effort. Is that just an expression of our soul's longing?

Sant Ji: Our efforts and Master's grace both go together, because if we make efforts and the Master does not shower grace on us, we cannot become successful. In the same way, if

the Master showers grace on us and we are not making any efforts, we cannot achieve any success. Regarding the grace of the Master, all saints have always said that Masters are the form of grace and they always shower grace on their disciples. Their vision is always towards their disciples, and not even for one moment do they take their grace away from the disciples. Guru Nanak Sahib says-

The Masters are always pleased when they are able to mend the spoiled ones.

But the disciples are such that they always remain happy with spoiled thoughts and when the Masters mend the spoiled disciples, they are very happy and proud of their improving the condition of the disciples. But the disciples do not understand that and always go on getting spoiled.

The disciples always go on obeying their minds, and committing sins. In the times of Master Sawan Singh Ji, when people came to ask him for forgiveness for their faults, Master Sawan Singh Ji would not ask them that what fault or wrong have you done? He would always say, "All right, you are forgiven; don't do it again", because he was so gracious.

I have seen the same thing with Master Kirpal Singh also. People would commit sins, and would come to Him and ask for forgiveness. Always, in all his glory, he would forgive them. When the dear ones come to me, and tell me how many bad deeds they have done, and what bad qualities they have, I never ask them what they have done wrong. I always tell them, "I have sympathy for you, you are forgiven. You are not all alone in this

battle. The mighty hand of the Master is on your back. Get up and work hard, and don't do this again."

Dear ones, you might remember the first message I gave regarding coming here. In that, I said that those who are planning to come here should prepare themselves so that when they come here, it will be very easy for me to fill their vessels, and they may get the grace of the Master. But rare are the souls who come with that kind of preparation. It is not that nobody comes prepared, there are some souls who come with preparation. When they come here, it is very easy for them to continue doing their meditations, and it is very easy for me to fill up their vessels, and they go back with their cups filled.

But there are some dear ones who come here with empty hands and say, "We have nothing, and have come to get the grace. We want enough grace for six months." Some people say they want enough grace for one year, and some people say, they do not have anything and they want all the grace. They ask for grace for only six months or one year, because they have been confused by their mind. They do whatever their mind tells them to do. If they do not listen to their mind, you know that the giver is ready to give the bread of life for the whole life, then why ask for only six months or one year? When you have come here, you should come with all the preparation done, so that you can get the bread for the rest of your life.

What do some unwise people do when they come here? When they sit for meditation, they sit there but instead of doing *Simran* and remembering the Master, they start praying for

worldly things. Some people ask for sons, some ask for good health, some ask for employment, and some ask for this worldly thing or that. In that way, they spend the whole hour remembering worldly things and asking for those things. They don't even know when the hour is spent and they are made to leave off the meditation.

You can very well see whose devotion they are doing. Are they doing the devotion of their mind, or the devotion of the Master? Who is creating all these desires and thoughts within? It is our mind that creates all these desires and thoughts, and who do we want to fulfill our desires? We want our Master to fulfill all our desires that we create while sitting in meditation. So just imagine, are we doing the devotion of our mind or of the Master? If instead of doing the devotion of the Master, the dear ones go on remembering the worldly things, does it not show how little love they have for the Master? Do we have any love for the Master? Do we have any affection for the Master? Are we here to do the devotion of the Master?

I am sorry that I took some more of your and Pappu's time. If I had not looked at Pappu's face, it is possible that I would have spent ten more minutes talking. [Laughter]

AJAIB'S GRACE PROGRAMMES SCHEDULE - 2024

1	17 – 19 May	Friday to Sunday (3 Days)	Delhi / Zoom
2	5 – 7 Jul	Friday to Sunday (3 Days)	Ahmedabad / Zoom
3	2 – 4 Aug	Friday to Sunday (3 Days)	Jaipur / Zoom
4	7 – 12 Sep	Saturday to Thursday (6 Days)	16 P.S. Ashram / Zoom
5	4 – 6 Oct	Friday to Sunday (3 Days)	16 P.S. Ashram / Zoom
6	1 – 3 Nov	Friday to Sunday (3 Days)	16 P.S. Ashram / Zoom
7	29 Nov – 1 Dec	Friday to Sunday (3 Days)	16 P.S. Ashram / Zoom

- 16 P. S. Ashram falls in “Protected Area” as categorised by the Government of India and the entry of foreigners is restricted in such areas.
- To know details for joining the online event conducted on ZOOM platform, kindly drop an email at: info@ajaibbani.org with your name and city / country.

