

# AJAIB BANI

Monthly Magazine

June-2025



Param Sant Ajaib Singh Ji Maharaj

Monthly Magazine

# **AJAIB BANI**

**JUNE 2025**

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**Sant Bani Ashram**

16 PS, Rai Singh Nagar – 335 039  
District – Sri Ganga Nagar, Rajasthan, India

e-mail: [info@ajaibbani.org](mailto:info@ajaibbani.org)

Website: [www.ajaibbani.org](http://www.ajaibbani.org)

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**Disclaimer**

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

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## VALUE THE TIME

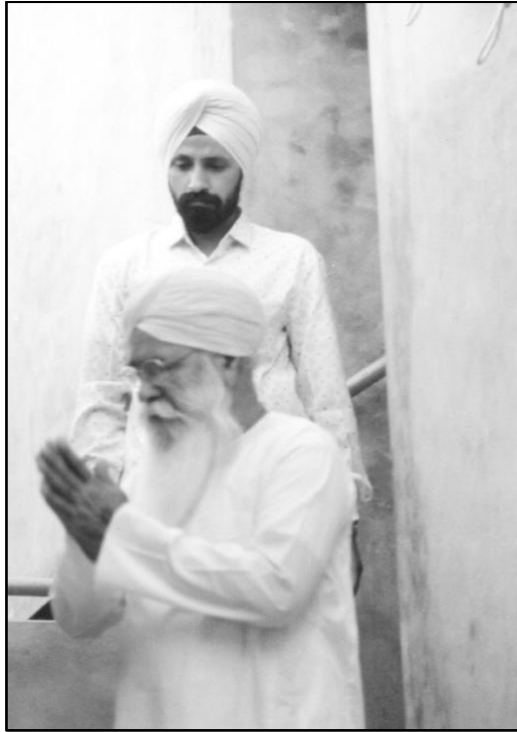
### The Holy Words of Supreme Saint Ajaib Singh Ji Maharaj

I have served in the army: Initially, until a soldier has passed his [recruitment] training, his mistakes are forgiven, because he does not have the knowledge. But once he passes, takes the oath, and becomes a full-fledged soldier, then he is not forgiven [for his mistakes], because he was informed of every law. Similarly, Satsangis (disciples of the true Master) are aware of the fact that we will have to bear the consequences of every mistake ourselves; then, how shall we face the Master?

Saints and Mahatmas (the great souls) come into this world and very lovingly explain to us to **value the time** we have been given. Maharaj Ji used to say, “The wave of a river and time do not wait for anyone.” A river was flowing from behind, and further ahead, it split into two.

Generally, when Saints observe such a scene, they use it as a reference point and utter a hymn. There, Guru Nanak Dev Ji wrote this hymn:

***Rivers that flow apart, reunite [if] destined by Ram (the Lord)***



This water, flowing in different directions, is unlikely to meet again. Who knows when it will reach the ocean, when it will evaporate as water vapor, fall as rain on the mountains, and flow down again? Who knows which river or stream it will flow into again.

Dear ones, whatever time we have got, let us **value the time.**

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## THE PRICELESS GIFT

**Satsang - Supreme Saint Ajaib Singh Ji Maharaj**

Bani: Huzur Swami Ji Maharaj

9 June 1992

Potter Valley, USA

Yes please, sit in your respective places comfortably and listen to the Satsang (spiritual discourse). The essence of the teachings of the Saints and Mahatmas (the great souls) is that we should live wisely in [this] world. Saints neither change our attire, nor society, nor language. Mahatmas also say that while fulfilling whatever duties you have towards your children, duties of wife towards husband and of husband towards wife, dedicate some priceless time in remembering God as well.

God has blessed us with spouse, children and wealth: we should utilize these judiciously. We should make use of them, and not become their slaves. We must not forget the God who has given us with so much including good health and everything else. Mahatmas also tell us that every living being has come into this world to receive **the priceless gift** of Naam [five charged words]. Those who despite having a human birth, do not get the wealth of Naam, will have to

take birth again and undergo severe atonement by staying in the mother's womb for nine months.

Guru Arjan Dev Ji Maharaj says that the child hangs upside down in the mother's womb, focusing all his concentration and attention on the 'third eye' (the spiritual center), and prays to God that O Lord, please take me out of this horrible hell and let me experience the outer air, I will definitely do your devotion. Whatever mistakes I made earlier, [such] that I did not get the Naam initiation, I will definitely get Naam initiation now. I will do Your devotion and spend the maximum time in Your remembrance.” However, after birth, the child sees the strange and peculiar sights of the world. A wave of happiness runs through the family where he is born. Although, the infant cannot speak, but seeing [all] these sights with his eyes, he feels very happy and thinks that he will keep experiencing these sights forever. He diverts his attention away from the inner light, and focuses on the light of the sun, moon and stars outside. He diverts his attention away from the divine sound of the Lord, with the support of which he was protected in the mother's womb, and attaches his mind to the voices of his siblings outside.

Upon reaching adolescence, one forgets the Lord and becomes engrossed in alcohol, meat and sensual pleasures.

When old age comes, death comes and strangles him. The possessions and children whom he considered as his own throughout the life, do cry for their own sake but they cannot hold him back from leaving [at the time of death], nor can they liberate him. They consign him to the fire or the soil as quickly as possible. Guru Teg Bahadur Sahib says,

***Childhood, youth, and old age: know these as the three stages [of life]***

***Says Nanak, without meditating on the Lord, consider everything to be in vain***

Neither childhood nor youth nor old age will remain: none of these will stand by you. Mahatmas come to reveal the truth to the world. Whatever they say, they do not say it keeping any particular community or any person in mind: they speak for the entire universe. Guru Nanak Dev Ji says,

***Great men impart their teachings [concerning certain particular situations];  
these teachings are meant for the entire world***

God has sent Saints and Mahatmas into the world with a message. They have a responsibility to tell the reality to

the world. A hymn of Swami Ji Maharaj is being presented to you, please listen to it carefully,

## **Someone accept what we say**

Swami Ji Maharaj says very lovingly that our teachings are for the whole world. Whether one is a Hindu, Muslim, Sikh or Christian, whether one is a resident of America, India or Europe, whether a man or a woman, an old person or a child: if anyone follows these teachings, he/she will benefit from them, and the soul will find peace. Whatever I say will only be for your benefit.

During the time of Guru Gobind Singh Ji, there was a lot of turmoil in India: no one's religion was safe. Guru Sahib drew his sword to protect [everyone's] religion and the helpless. When He returned to Malwa after achieving victory in the battle, He asked everyone to bring their swords: saying we will bury these swords in the ground, because now there is no further use for these swords, as Akal Purakh (the Timeless Divine) Waheguru has granted us victory.

The swords that had been given to the Sikhs were returned to Guru Sahib. [However] one Sikh, thinking that



the sword was good, kept it in his house. Guru Gobind Singh Ji called him and lovingly told him, “Search your house; there is a sword in your house. It is not beneficial to keep that sword.” That Sikh replied, “Maharaj Ji, you are accusing me.”

Guru Gobind Singh Ji then said that this sword will keep cutting you in the stomach. His statement still holds true today: wherever five or seven people from that family gather at a wedding or other function, there are always many sword fights. Guru Gobind Singh Ji had spoken only for the disciple’s benefit. [Similarly], Swami Ji Maharaj says that in this hymn, I will only tell you what is of benefit to you.

**Whatever I say, listen attentively; I say it in  
your interest  
In the midst of the world, you are bound in such  
a way as a parrot is held in a snare**

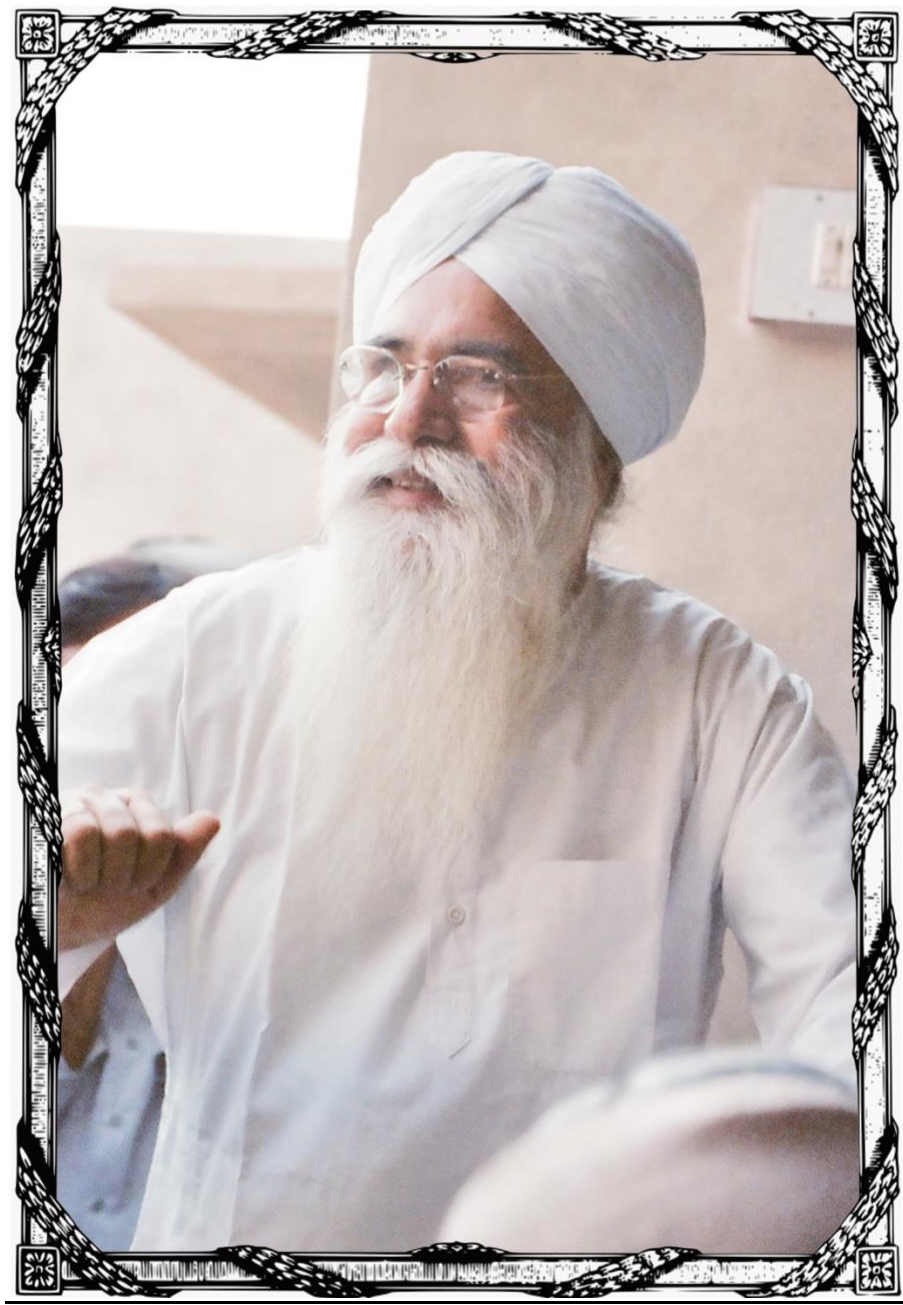
Swami Ji Maharaj says that we are bound in this world in a way similar to the trick of catching a parrot. Even though we know everything, we understand the evil of lust, the consequences of anger, and are aware of greed, attachment, and ego, we also understand how indulgence in these vices

destroys our body, and yet we are not ready to give them up. We keep consuming poison and also keep lamenting.

**Like a monkey you have become a naive,  
[and] have gotten your fist stuck**

When the hunters have to catch a monkey, they bury a narrow-necked vessel in the ground and fill it with puffed rice. Out of greed, when the monkey puts its hand in the vessel, its hand [at first] is straight and slender, and easily goes in. But when it grabs a fistful of rice puffs, the hand becomes thicker [due to the rice puffs held]. Driven by greed, the monkey does not loosen its fist holding the puffed rice, and so it screams and cries. The hunters who have devised this trick, come and capture the monkey; [thereafter forcing] it to perform [for entertainment] from house to house.

Swami Ji has narrated this as an example, but the reality is that Kaal (the negative power) prowls like a hunter for us, waiting to trap in his net. The Kaal has laid the nets of sensual pleasures, pride and praise. We certainly suffer after being trapped in these; even then, we are not willing to loosen our fist, we are not ready to turn towards God.



**And the fish, intoxicated by the taste of its  
tongue, has itself pierced by the hook**

**Like an elephant, you have become foolish in this  
forest [world]; seeing a fake female elephant,  
you got trapped**

Swami Ji says that hunters attach meat to a fishing hook and throw it in the river. The fish cannot control itself, and [in its eagerness] to eat the meat, gets the hook stuck in its throat. Then the fish has to become minced meat and ends up in the cooking pot.

Swami Ji Maharaj says that elephant is a very powerful animal: it moves around carrying humans on its back. Hunters dig a pit, cover it with a weak roof, and place a fake female elephant made of paper on top of that roof.

The male elephant, driven by lust, and not knowing the truth, falls into the pit. It remains hungry and thirsty for several days. When it becomes weak, the hunters capture it. [Similarly] a lustful man cannot [even] see the person standing nearby: he does not care for his own and others, and he becomes an animal. We want to enjoy (indulge in) Maya (materialistic illusion), but instead, Maya enjoys us. We

wish to indulge in sensual pleasures, but instead, these consume us.

**What all should I say, Kaal, the unjust,  
has trapped you in many ways**

Swami Ji Maharaj says that what other examples should I give you in order to explain that all these are the characteristics and games of the negative power. It has numerous nets to bind you.”

**You, the unaware one, did not understand the  
secrets [of the world]; through deceit and force it  
[the Kaal] has trapped you**

Now, he says that you are unaware after coming to this world; you do not know how to live in this world and what to do? Kaal has imposed its deceptions and power upon you and has trapped you.

**If you do not accept the righteous way of  
liberation;  
how will your liberation happen**

Saints and Mahatmas say that the means of liberation is to practice ‘Shabd-Naam’ (five charged words). Every living being comes in this world in order to receive **the priceless gift** of Naam, but only rare souls succeed in it.

**The Master and the Saints became benefactors;  
yet you do not keep their company**

Swami Ji lovingly says that Saints come and tell us that by wandering in this jungle of sensual desires and vices you will get nothing; you will [instead] have to suffer severe consequences of this. Guru Arjan Dev Ji says,

*For the sake of a moment's sensual pleasure,  
[one] suffers for millions of days  
For a moment one indulges in pleasures,  
then repents a lot*

Only two types of people can point out our shortcomings. One is an opponent who stands before us and directly tells us about our shortcomings. We should not get angry; instead, we should love him and say that brother,

thank you for letting me know, and then we should eliminate that shortcoming.

The other is a Mahatma who explains to us lovingly through Satsang; but instead of overcoming the shortcomings pointed out by the Mahatma, we often change our colors like a chameleon (react in anger), and wonder why he said such words.

When God sees this condition of ours, He always takes the form of a Saint and comes into this world, commences His Satsang. [Yet] we are often unable to listen to the Satsang, because we are so engrossed in our [worldly] business; there are very few, fortunate souls who benefit from His Sangat.

**He, the compassionate one, reveals such a  
method,  
[and] grants you liberation**

Only two Powers can bestow grace upon us: God, or the physical form in which the Master is manifested. We have not seen God, [so] we cannot receive grace directly from Him. We can see the Saints, so we can receive grace only from them.

Saints shower grace upon us and connect us with ‘Shabd-Naam’ saying that dear children, this path leads to your true home, Sach Khand. if you follow this path, you will reach your [true] home. That is the land of peace. They don't even tell us to go there alone: They are with us on every level (plane). God has placed kindness, mercy and sympathy within the Mahatma, and that is why He connects us with that Naam. Kabir Sahib says,

*The Master loves everyone,  
[but] no one loves the Master*

*The world is so crazy, brother,  
[it] does not understand the spirit of devotion*

*Someone comes afflicted by sorrow,  
[and pleads] have mercy on me*

*Someone comes and asks for a son,  
[saying] O Lord, grant me this*

*There is no seeker of the true one;  
the world is devoted to the false one*

*Says Kabir, listen, O Sadhu (holy person):  
what can be done for the [spiritually] blind*



## **The rope of the five elements\* and the three gunas\*; [He] cuts through [these] heavy bonds, moment by moment**

*\* Elements : The five elements- ether (space), air, fire, water, and earth*

*\*Gunas : The three gunas- Satoguna, Rajoguna, and Tamoguna*

Our soul is imprisoned in five elements; air, water, earth, fire and sky, and three Gunas (qualities); Rajoguna (quality of activity), Tamoguna (quality of inertia), Satoguna. (quality of purity) The Master gives the Simran that He has earned, and His penance and renunciation works in it.

When we practice Simran with a loving heart and complete faith, our scattered thoughts begin to concentrate at Tisra Til (the third eye).

When we transcend the sun, moon and stars [within], and manifest the form of the Master, we become true disciples of the Master. When we rise above Rajoguna, Tamoguna and Satoguna, we are liberated from the three Gunas and the five elements. This body begins to feel unfamiliar. When the soul enters into the body, it takes on

the physical form; when it unites with the Shabd, it assumes the form of the Shabd.

**Keep their company renouncing all illusions;  
attain a unique state [of liberation]**

Saints and Mahatmas lovingly tell us that before receiving Naam initiation, you may search as much as you wish; and indeed, you should search. Before taking Naam initiation, you should think it over carefully. However, once our doubts are cleared, and we receive the Naam initiation, then we should not search any further. If we have no doubt about that Mahatma, only then will our soul go within.

Maharaj Sawan Singh Ji used to tell the story of the disciples of Dadu Dayal Ji. Two Pandits (learned people) once went to Dadu Dayal Ji for Naam initiation. Dadu Sahib was going out of the Dera (Ashram). Dadu Sahib belonged to the Muslim community; His head was completely shaven. According to Hindu beliefs, encountering someone with a shaved head while going out is considered a bad omen. Those disciples thought that we have come to meet the Mahatma, but this is a bad omen. So, both of them knocked Dadu Sahib on his head [with knuckles] and asked, "Hey, where is Dadu's Ashram?" Dadu Sahib, being very humble,

simply gestured [pointing towards Ashram] that this is the place. The Sangat [congregation] was sitting there. Those disciples asked the Sangat where Mahatma Ji had gone. The Sangat informed them that He has gone out, and would return soon and give a discourse.



When Dadu Sahib came and sat there, those two disciples realized that He was the same Mahatma whose head they had knocked on, and felt deeply embarrassed.

Dadu Sahib said, “Dear ones, even when one buys a pot worth just two pennies, one knocks on it to check its quality. Never mind, I will give you the Naam initiation.”

What the Mahatma means to say is that investigate whatever you want to find out beforehand. After receiving the Naam initiation from them, you should leave all doubts (confusions). One should go to their Sangat with a true heart, meditate honestly, and then see whether your Surat (consciousness) turns inward or not.

**Consider the whole worldly web as deception;  
[you] have befriended the foolish mind**

The world we see is an illusion. When death approaches, no one accompanies us. We even leave this body here. The world does not mislead us: it is our own mind, dwelling within, that misleads us. It is foolish.

**Renounce its company every moment;  
otherwise, it will take your life**

The mind has deceived many Rishis and Munis (Sages and Saints), [although] they were noble souls. They

performed such intense penances; but when they listened to their mind, the mind mocked them, and made them even worse than the worldly people. The disease is within us, as is the cure, and so is this deceptive mind.

**You will go far from your [true] home [Sach Khand], and wander in the cycle of eighty-four\***

*\*Cycle of eighty-four (8.4 million life forms)*

The mind will mislead you, take you away from your [true] home Sach Khand, and then cast you into the cycle of eighty-four. God bestowed upon us this human body, **the priceless gift** for his devotion and [our spiritual] progress; but taking the company of our mind in this birth, we go into the cycle of eighty-four. We are all children of the same Father: all these conflicts and quarrels are only because of the mind.

**You will fall into a very miserable state,  
who will rescue you from there**

Swami Ji Maharaj says that you will go to the cycle of eighty-four. You will assume the form of animals, birds

and insects, and descend into hell. Have you ever thought that any of those whom we love will rescue us? Master is the one who rescues. [Yet] we lack love and faith for the Master. We have not shaped our lives according to His teachings.

**So, obey from now on, says Radhaswami  
thoughtfully**

The human body is for regaining senses to set right the wrongs. The tasks that we have not done in any of the previous forms [of existence], we can accomplish them in this form. We should not postpone this for the future. This is the proof that had we found a Master, and got the Naam initiation earlier, we would not have been present in this sorrowful world.

Whatever Swami Ji Maharaj has said with great love in this small hymn, He has said solely for our benefit. Now it is our duty as well, to obey Him and meditate on ‘Shabd-Naam’, thereby making our lives pure.

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## THE SIGNIFICANCE OF SEVA

**Answers to the Questions of Dear Ones  
by Supreme Saint Ajaib Singh Ji Maharaj**

15 January 1980

Mumbai, India

**Dear one:** Sant Ji, when you were acquiring knowledge from Baba Bishan Das Ji, at that time He was very strict with you. I believe that, in this very form, you got his blessings, but our way of [spiritual] learning is completely different. Because of my lack of humility, I become very discouraged. How can you help people like us?

**Sant Ji:** The best way to develop humility is to do as much meditation and spiritual practice as possible. If a disciple has no fault, the Master does not reprimand him. Those loving souls who have faith in the Master, when they are reprimanded, even in that there is Master's grace. The Master wants to make his disciples very good, but our condition is such that when we get Master's reprimand, our color [behavior] changes, we get upset, and sometimes even move away from the Master.

Due to lack of humility, we are unable to tolerate reprimand, and fail to recognize how much mercy there is in

that reprimand. If we develop the quality of accepting, we accept whatever the Master gives. When the Master scolds us then if we do not get upset, only then can we develop humility within ourselves. Be happy in the Master's will, and accept whatever you get from the Master; whether it is admonishment or praise. With this, you can bring humility within yourself.

Hazrat Bahu says, "The Master is like a washer man, he does not see whether the cloth belongs to a gentleman or an oil maker. The washer man is proud of his skill. He uses soap and many things [cleansing agents] to wash the clothes; his concern is to make them clean.

Similarly, the Master also works like a washer man. He does not apply any soap to the disciple but, through his strictness, works hard on the disciple. He cares about the disciple's purity, but our condition is such that we do not accept all this.

A disciple should have love and trust for the Master. The disciple should think that whatever the Master does is for his (disciple's) good and to make him pure. If the Master becomes strict, the disciples turn away from the Master and distance themselves."



Saints and Satgurus (true Masters) are experienced and perfect beings; their words always prove true. They know everything about the disciple. They know how a disciple can be freed from the [bonds of] Karma (deeds), and they always speak words of wisdom. The words that come out of the mouth of a Gurumukh (one who follows the teachings of the Master) have one or many meanings.

They create such circumstances in front of the disciple, that the disciple can easily pay off his Karma. The Master can see everything, whereas the disciples are blind, and do not know what is good or bad for them.

The Master knows everything about the disciple; sometimes the [disciple's] Karma is very intense. The Master places the easiest possible option before the disciple to pay off those Karmas, but the disciple feels that the Master is too harsh. When the Master behaves strictly with the disciples, they distance themselves from the Master. They think that the Master is being very harsh with them for no reason.

At such times, the disciples should feel fortunate that the Master, is [actually] helping them by being strict; making them endure hardships so that their Karma is paid off, but we do not understand this and distance ourselves from the Master.



**Dear One:** When we pray to the Master to remove the diseases of lust, anger, greed, attachment, and ego, does it cause any sufferings to the Master?

**Sant Ji:** I always say that the Master always helps the disciple; without the Master's help, the disciple cannot achieve anything, like when the child is asleep, the mother takes care of the house, but when the child wakes up and starts crying, the mother leaves all her work, rushes to the child and fulfils his needs.

The Master's attention is always upon us; He constantly helps us, but when we pray, the Master gives us special attention, helps us appropriately, and, as needed, even takes some of our Karma upon Himself. Kabir Sahib says, "When I called the Master with outstretched arms, He came and lifted me in His arms."

**Dear one:** You have said that we should ask the Master for love and meditation. Should we pray [for these], or is it better to accept whatever you have given?

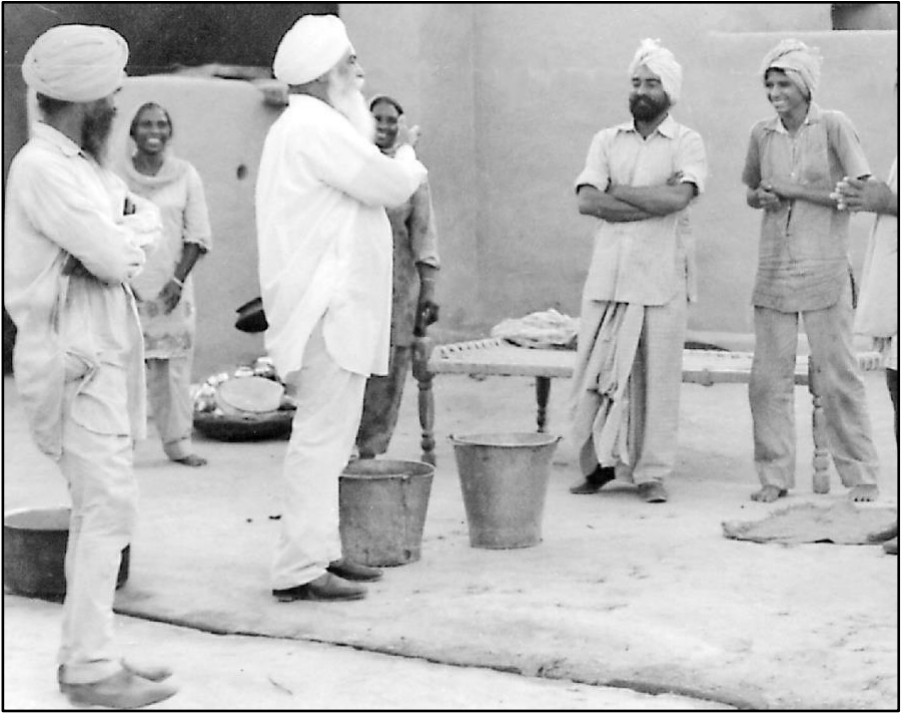
**Sant Ji:** Whatever prayers you do are fine, but only praying will not work; you will have to do Simran as well. For example, if a student does not go to school and [instead] sits on the way, praying to the teacher for help with his studies, he cannot pass the exam. But when he goes to school and

requests the teacher then the teacher will certainly help him, and he will learn a lot. If he follows the teacher's instructions, he will definitely pass the exam. Similarly, when we pray from the heart, we must also do Simran along with it and follow the [Master's] instructions. If we do this, our prayers will yield good results.

Saints say, "O Lord, if we ask for anything other than Your 'Naam' (initiation), we will not find peace, because everything else will bring us sorrow. So, please be merciful and bless us with Your 'Naam'."

We worldly beings do not know what to ask from the Master, and hence, we suffer. We always ask for worldly things, which become the cause of pain and trouble. When we ask the Master for worldly things, the Master surely gives them to us. Initially we feel happy upon receiving them, but when we start using them, those very things prove to be painful. Then, we pray to the Master to take those things back.

Apart from the Master (Himself) and the Supreme Lord, whatever we ask from the Master, those things give us trouble sooner or later. Therefore, ask the Master, only for the Master (Himself). When He manifests within you, you will not have to ask for anything else, because He will fulfill all your needs without even asking.



**Dear One:** Please explain to us, the significance of doing Seva (selfless service) for the Master.

**Sant Ji:** I have spoken a lot about Seva. A lot has been published about this in Sant Bani monthly magazine. You all should read that issue of the Sant Bani magazine.

You have been to Rajasthan, and have seen how the Sevadars (those who perform selfless service) there work. The Sevadars of Rajasthan are illiterate farmers; they do not know your language. They do their worldly work for twenty

days in a month, and for ten days, when you are there [in Rajasthan], they come to do Seva. They do not know your language, yet they serve you wholeheartedly. Seeing them, you should learn as well.

They do not know whether you are happy with their Seva or not, still, they keep on doing Seva. When you tell me that the dear ones are happy with their Seva, I inform them that the Seva they are doing is accepted (fruitful).

When we serve people in this world, many times we get its reward here itself. The one who does Seva gets everything. It is written in the Guru Granth Sahib that if we serve the people in this world, when we reach the Master's abode, the Master appreciates us.

When the Muslims ruled over India, the Sikhs were largely persecuted. The Sikhs attacked some provinces and troubled the Muslims who thought that if they gave a part of the country to the Sikhs, the Sikhs would not trouble them. So, they gave one province to the Sikhs. In that Sikh community, there was a sweeper who served the Master and others. The Sikhs gave that province to that sweeper. When we selflessly serve the Master and the Sangat (spiritual congregation), we receive the benefits of that service in this very world.

That is why we should always do Seva wholeheartedly. Swami Ji Maharaj says, “Whoever gets any Seva; be it physical, mental, financial or Surat-Shabd (union of consciousness with divine sound), he should take advantage of that Seva.”

This story is about dear ones from Rajasthan. In a village near the Ashram, there lived two families. One family had one son, and the other had two sons. Those three young men got implicated in a murder case, [even though] they had no role in that murder. Some people in that village did not like both the families. Those villagers lied and filed a false case against them.

The murder case was very serious, so it was impossible for those three young men to get released. Their parents hired the best lawyers and spent a lot of money, but there was no hope for their release. Someone told their parents that they should go to the Master’s Langar (free community kitchen sponsored by a spiritual or social group) and wash dishes; perhaps, by the Master’s grace, some help may be received. They came to the Ashram and began washing plates after the Satsang, even though, as you know, everyone in the Ashram is supposed to wash their own plate. By requesting the other Satsangis and washing their plates, they did this Seva.

By the Master's grace, their three young sons were released after seven months. Their parents brought them to the Ashram and told them, "We spent a lot of money to get you released, but you could not be freed. We came here, and washed the plates of the Sangat, and that is why you have been released."

If you understand this, you too can make your life successful by serving the Sangat. By doing Seva for the Sangat, you will receive help in your worldly life, and the dirt on your soul will also be removed. Seva not only improves our worldly life, but also spiritual life. Doing Seva is very good. Anyone can try it and see. The one who does Seva surely get the rewards.

Since childhood, I was inclined towards Seva. In Punjab, there is a place called Sri Muktsar Sahib. There, Sikh people were making a pond near the Gurudwara (a place of worship for Sikhs). Many people from different parts of the country came there to do Seva. At that time, I was a teenager and had no idea of the value of Seva or why we should do Seva. My parents were doing Seva there, so I too was drawn to it.

Till that time, I had not met Baba Bishan Das Ji, had no knowledge of any [religious] sect or God, but had a desire to do Seva. I would take tea, sugar, and some money,



according to my means, for the Langar from my home. Usually, the villagers would go to the fields for defecation. I noticed that the flies that sat on the excrement would [also] sit on the Langar food. All day long, I would put sand over that filth (excrement) so that those flies would not sit on the Langar food. No one had asked me to do this Seva. No one wanted to do it. Putting sand over the filth of excrement is a very menial Seva. I thought this was a good opportunity, and that I can serve people in this way.

**Whenever we get an opportunity to serve the Master, we should take advantage of that. If we do menial Seva, it yields high rewards. By doing Seva, our soul attains peace and our mind becomes steady. By doing Seva, humility comes to our mind. By doing Seva, the desire to do meditation awakens. When we sit for meditation after doing Seva, our attention gets focused.**

**Dear one:** “Sant Ji, [please] tell your Sevadars that their Seva is very good. We are afraid to tell them anything, because we don’t want to spoil their service.”

**Sant Ji:** We should never praise Sevadars to their face. By praising them in front of them, we are not doing them any good. When you praise the Sevadars, they think that the dear

ones are happy with their Seva, so they do not pay much attention to the Seva, they do not work hard, and this praise spoils them. Many Sevadars hope that the Master should praise them. When the Master praises them, they stop meditating thinking that the Master is very pleased with them, now what is the need for them to do meditation.

Had Baba Bishan Das Ji praised me, I might have been spoiled. I used to take my entire salary to Him, and out of that, He would give me only five rupees to spend. He never appreciated me for being a good boy; instead, He would slap me.

I have a lot of respect in my heart for Baba Bishan Das Ji. Whenever I remember Him or talk about Him, I feel like crying, because He is the one who shaped my life. It was only because of Baba Bishan Das Ji's Prasad (grace) that I met Maharaj Kirpal.

If a disciple endures the scolding of the Master, it is very good for him. If a disciple follows the words (teachings) of the Master, he benefits in this world and beyond as well.

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## HAPPINESS AND SORROW

### Satsang - Supreme Saint Ajaib Singh Ji Maharaj

Bani: Guru Nanak Dev Ji

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16 PS Ashram, Rajasthan

Once, the disciples requested Guru Nanak Dev Ji that you often describe happiness and sorrow in your Satsang [spiritual discourse]. What are **happiness and sorrow**? We living beings, are trapped in the darkness (of ignorance), and we know neither happiness nor sorrow. When a little grief or problem presents, we start crying; when a little happiness comes our way, we become arrogant. Please explain to us with love, so that we may be benefited.

Guru Nanak Dev Ji said, “Dear ones, that is not [true] happiness which ends in sorrow. We indulge in sensual pleasures and mistake these fleeting pleasures for happiness, but indulgence leads to diseases. When diseases occur, we repent [our deeds].”

*By excessive indulgence in pleasures one receives pain;  
indulgence leads to disease, and in the end, [the life] is  
ruined*

*Forgetting the Naam [one] finds no abode,  
coming and going [in the cycle of birth and death],  
suffers pain*

The essence of what the Saints say refers to the grief that we have to endure at the time of death. Whoever is born must surely die. The one who leaves this world without meditating on the ‘Naam’ is bound to take birth again somewhere, according to his Karmas (deeds).

Dear ones, look at the condition of the being inside the mother’s womb. There, it hangs upside down, it is a very cramped and dark place. Nothing can be seen in any direction, and it cannot even tell its pain to the mother. There, it lets go of all other supports and relies only on the Supreme Lord. God saved it from there and sent into the mortal world. Sadly, upon arriving here, it mistakes fleeting pleasures for [true] happiness and forgets the opulent Supreme Lord, [and] that he will have to appear before Him again.

Mahatmas (the great souls) remind us to think about it a little; everyone has to face that time of suffering. That is why Guru Nanak Dev Ji Maharaj says, “The greatest sorrow is that of death and birth.” Guru Sahib says:

*With his head upside down and feet up, he dwells in a  
filthy place*

*O Nanak, how can one forget that Lord, by whose Name  
liberation is attained*

Baba Jaimal Singh Ji used to say that the child has to bear the heat of the gastric fire of the mother's womb for ninety days. The bones are toughened by this fire, and hence are hard.

*As is the fire within the womb, so is Maya [worldly  
illusions] outside*

Both fires are alike. After coming out [of mother's womb], it gets intoxicated by the air of the mortal world, and the being forgets the Supreme Lord. The Mahatmas caution us and tell us about that realm, Sach Khand where this soul truly belongs, and describe the bliss of that place that there is no death or birth, no jealousy, and no influence of Maya (illusion).

Mahatmas explain that the price of attaining happiness is sorrow. Whatever work you do in the world,

you have to put in effort and endure hardship. Without going through pain, even a mother cannot give birth to a child. In the same way, gold is extracted by digging mines. Pearls are obtained by diving deep into the ocean. If someone claims to have attained happiness or God without any effort or enduring any hardship, they are incurring another debt. By reading the biographies of the Saints, we come to know how much self-control they have maintained, how hard they have worked, and how much hunger and thirst they have endured.

Bhai Gurdas Ji was great devotee and engaged deeply in meditation. He writes in his Vaar (the collection of verses grouped together, usually written in the praise of God or to convey spiritual teachings):

*Made sand and Aak\* his food,  
[and] the Master laid out a bed of pebbles*

*\*Aak: a plant revered for its healing properties and resilience in the harshest climates*

Guru Nanak Sahib was born into the ‘Bedi’ clan. Even now, many people respect the Bedi clan. His parents could have provided him with every comfort, but for eleven years,

he drank [water] boiled [with] leaves of Aak, and giving up all the worldly pleasures, slept on a bed of bricks and stones.

Guru Nanak Dev Ji's revered mother asked Him, "Son, how difficult is it to meditate on the Naam?" With tears in his eyes, he replied:

***It is difficult to say the true Naam***

It is very difficult to say (meditate on) the true Naam. The more we are attracted towards the Naam and work hard, the more challenges the Lord places before us. He observes whether we get entangled in these difficulties or will be content only upon meeting Him. There is a saying from Rajasthan:

***Your sorrow will become your medicine,  
and your happiness will become your disease***

He says, "If we endure hardships here, stay awake at nights, work hard, and do the devotion of God, then we merge into the Divine. But if we indulge in sensual pleasures and forget God, then the very desire to meet the Divine does not arise within us." Kabir Sahib says:



***In times of happiness did not do Simran,  
in times of sorrow remembered [Him]***

***Who will listen to the plea of a servant,  
who has become sorrowful***

If a powerful enemy comes to our door, and we try to learn to shoot a gun at that time, or if we dig a well when we are thirsty, we will never succeed. This is the condition of living beings. When the end time approaches and diseases surround us, then we do charity. In many societies, at the time of death, the dying person is recited the Gita or some other religious book. If at that time the person dying is unable to hear because the ears stop working then somebody else sits in his place to listen, keeps a glass of water and pours that water in his mouth. Hindu people light a lamp and ask [the dying person] whether the flame is visible. We had to do all these things while we were alive, what can happen at the end? Kabir Sahib says:

***If you do not meditate now, then when will you meditate  
O brother; when the end comes, you will not be able to  
meditate***

**Sorrow has become the medicine, and  
happiness the disease; where there is happiness,  
there is no desire for God**

**You are the creator and doer, I am  
nothing; even if I try, nothing happens**

He says, “Happiness is a disease. To get rid of sorrows, one should meditate on the Naam.”

***The world is diseased, the Naam is the medicine;  
[one] gets filthy without truth***

You are the ultimate doer, and the liberator of the morally corrupt. You do whatever you wish. No one can advise you. Kabir Sahib says:

***The Lord does whatever He wishes, which does not  
even come to my mind***

God does whatever He wishes, what does our thinking matter? Guru Sahib says lovingly:

*[One] thinks about going west,  
but [the Lord] takes him to the east [instead]*

We want to go east, but He (God) takes us west. We have no knowledge of His planning. When the animals die of thirst, He makes it rain so much in a moment that the land is flooded. A king sleeps at night, and at the break of dawn, the other party (rival king) captures him and puts him in a prison cell. Similarly, a lion is free in the jungle, but when it falls into the hands of hunters, it finds itself in a cage.

Saint Wajida says, “In one’s house there are sons, they also have sons. In another's house there are daughters, they also have daughters and, in another's house there is just one child and he too dies in an accident, who can tell that God that you should not do this, you should do that.”

**I surrender to Your all-pervading presence  
in creation; Your limit cannot be guessed**

He says, “I surrender to you. You reside within the living beings in a beautiful manner. Taking the form of light, you provide sustenance to everyone. No one has been able

to know Your limits. Great scholars and learned ones tried very hard, at last they became silent after calling you infinite.”

**Within all beings the [divine] light dwells,  
and within the [divine] light all beings dwell;  
The incomprehensible power pervades  
everywhere**

He says, “You are present in all living beings in the form of light and Shabd [sound current]. You protect everyone. You are blended with the living beings like Patasa (sugar candy) dissolves in water. Kabir Sahib says:”

*Just as oil is within the sesame seed, and fire is within the  
flint stone;*

*Your beloved [Lord] is within you, if you can wake up,  
then wake up*

God is present within everyone just as oil is not visible in sesame seeds, but can be extracted with efforts. Fire exists within stone, but is ignited by using a technique of rubbing [the stone with another]. Similarly, your beloved [Lord]

resides within you. If you can muster courage, and awaken Him then awaken him. If you wish to unite [with Him], you can do that.

**You are the true Lord, Your praise is beautiful;  
whoever sings it, crosses over (the ocean of  
existence)**

Now He says, “You are the True Lord; you never perish. You have existed since the very beginning of time (throughout the ages). The fortunate soul who sang your praises and worshipped you, got rid of sorrows forever, and crossed this ocean of the world.”

**Nanak tells the tales of the creator;  
whatever He wants to do, He is doing**

Those dear ones who asked Him a question, He lovingly tells them, “Dear ones, I have told you about the benefits of meeting that ultimate doer, the Supreme Lord. That Supreme Lord resides as the [divine] light within everyone. He can do whatever He wishes. There is no one to advise Him, He has no partner, no brother or relative.”

**The duty of Yogis is to attain (spiritual)  
knowledge,  
and the duty of Brahmins is to study the Vedas**

Someone asked Guru Angad Dev Ji, “This world is divided into four castes; Brahmin, Kshatriya, Vaishya, and Shudra. Are their religions different?” Guru Angad Dev Ji replied, “Dear ones, connecting with the Supreme Lord is called Yoga. The sacred duty of a Brahmin is to meditate on ‘Shabd-Naam’ and to impart the knowledge of ‘Shabd-Naam’ to people, thereby guiding them towards devotion.”

**The duty of Kshatriyas (Khatris) is to perform  
acts of bravery, and the duty of Shudras is to  
serve others**

He says that the sacred duty of a Kshatriya is to be brave and inspire people to be brave as well. It is the Kshatriyas who serve the nation. The sacred duty of a Shudra is to clean people’s homes and earn livelihood through hard work.

**But the main duty of everyone is the same; to  
remember (meditate on) the Lord; Whoever  
understands this secret**

Now He lovingly says, “The sacred duty of a Brahmin is to perform Yagyas (grand Vedic fire rituals) and to get Yagyas performed, to study and get others to impart knowledge, to serve guests and get others to serve them. Everyone’s sacred duty is to meditate on the ‘Naam’. The religion of the Supreme Lord is the religion of our soul.” Guru Arjan Dev Ji Maharaj says:

***Of all religions, the highest religion is to chant the  
Naam of the Lord  
and do pure deeds***

Mahatmas come from Sach Khand [true home]; they do not divide the world. They neither abolish the existing societies, nor form any new society. They come and tell the truth about how to worship the Supreme Lord. That Lord is within everyone.

Mahatmas tell us that just as the sun has no caste and gives its light equally to all, in the same way, the Supreme Lord has no caste and creed. Whoever worships the Supreme Lord, the Lord becomes his.

**The one Krishna is the Lord of all Gods;  
He is the divinity of the individual soul  
Whoever understands the secret of the soul  
and Vasudeva (the Supreme Lord);  
Nanak is his servant,  
he is the immaculate divine Lord**

He says that the one Krishna, who is the Supreme Lord, is the deity of all. He is present, in all living beings as the living soul. Whoever understands this secret is a living embodiment of divinity, and I am his servant. This matter is not resolved through mere talking. Guru Nanak Dev Ji says:

***No one has attained [God] through [mere] talking***

Saints and Mahatmas share their own experiences with us about how to purify our thoughts, how to do the



Simran given by the Saints, and how to focus [our attention] on Tisra Til (the third eye). When we concentrate on Tisra Til, we begin to understand, because this is where our [spiritual] journey commences. When we see God within ourselves, we realize the truth, that God resides within everyone.

Such a Satsangi (follower of the path), such a Mahatma, is a living embodiment of divinity. Such a Satsangi bears no ill will towards anyone and regards all as children of the Divine. Guru Gobind Singh Ji Maharaj says:

***If a person performs righteous deeds, he is called a divine being in the world***

Those who performed good deeds, loved everyone considering them as beings of the Supreme Lord, did not hurt anyone, and helped everyone, people started calling them deities. Those who, after coming into this world, tortured the beings of the Supreme Lord, have been described as demons.

**Water remains confined within the pitcher;  
without water the pitcher cannot be formed**

He tells His dear ones that a clay pot cannot be made without water; it is created from water. Water remains in the pot; otherwise, it would spill. Your mind is wandering in the world like a deer. Only the Master's 'Naam' can hold it steady. The dear ones of the Lord have originated from the Supreme Lord; even within them, the Supreme Lord resides. Even the disciple is created by the Supreme Lord.

Mahatmas have manifested the Supreme Lord within themselves, and have witnessed that [divine] power working in the world, but the disciple is still striving for it. The day the disciple manifests that [divine] power within, there remains no distinction between the Master and the disciple.

**The mind is restrained by [spiritual] wisdom,  
[but] without the Master there is no [spiritual]  
wisdom;**

**If an educated person is a sinner, [then] an  
illiterate Sadhu is not to be punished [in his  
place]**

Guru Nanak Dev Ji's disciples once requested, "Tell us, is it [only] the educated who can meet God, or an illiterate can [also] meet God? If an educated person makes

a mistake, can his mistake be forgiven, or can the mistake of an illiterate person be forgiven?”

Guru Nanak Dev Ji replied, “If an educated person makes a mistake, an illiterate Sadhu (holy man) cannot be punished in his place. We know that even in this world, if someone who knows the law makes a mistake, he gets punished. Here, the question is not of being educated or illiterate. We get reward for our good deeds and punishment for our bad deeds.”

**As are the deeds done, so is the name  
(reputation) one acquires**

A person gets a name according to the deeds he does. One who chants the Naam is called a Satsangi, a devotee, or a Saint. One who does bad deeds is given various kinds of names.

**Do not play such a game that would lead to your  
defeat on arriving at the court of the Lord**

We should not do such deeds due to which we have to feel ashamed and defeated in the Court of God.

## **The accounts of both the educated and illiterate shall be judged hereafter (in the divine court)**

In the court of the Supreme Lord, there is no consideration of [whether one is] educated or illiterate. As is the deed performed by a person, so is the punishment and reward he receives.

## **One who follows his own mind (self-will) is punished hereafter (in the divine court)**

He says that the Supreme Lord keeps account of every breath. He has no enmity with anyone, nor love for anyone. He looks at our deeds and conduct. If we depart after committing bad deeds, the messengers of death beat us, and then we repent.

According to the sayings of Guru Nanak Dev Ji, we should also meditate on the ‘Shabd-Naam’, always remain engaged in the devotion of God and make our lives successful.

With the immense grace of  
**Supreme Saint Ajaib Singh Ji Maharaj,**  
a Satsang and Meditation programme of **3 days**  
has been organized in **Ahmedabad, Gujarat, India**  
from **4 July to 6 July, 2025**  
at the below mentioned address:

**Shree Sadhubella Tirth (Sindhu Sadan)**  
**Near Swagat City, Adalaj, Zundal Circle**  
**Gandhi Nagar, Ahmedabad - 382421**

All of you are welcome to this programme.

For further information visit [www.ajaibbani.org](http://www.ajaibbani.org)

or email at [info@ajaibbani.org](mailto:info@ajaibbani.org)

