



A J A I B B A N I

Monthly Magazine

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Ajaib Bani

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



PARAM SANT AJAIB SINGH JI MAHARAJ

MESSAGE

**Message given by Param Sant Ajaib Singh Ji Maharaj
before visiting the underground room**

Jan'1982

16 P.S. Ashram (Rajasthan)

I always share my experiences. All the saints have shared their experiences. If someone searches for God with a true heart and does the devotion, he/she definitely finds God. Devotion of God is priceless wealth, a precious treasure. It washes away all kinds of impurities of the soul and cleanses it in the same way as detergent cleans the clothes. Where the word is manifested, the birds of lust, anger, attachment, greed and ego do not attack because the hawk of *Naam* is very powerful and strong. This devotion is the giver of true happiness and true respect.

The devotees and the beloved of God are above God, because they have offered themselves to God and sat guru. They become God's beloved children. Father does not keep anything hidden from his beloved children. We cannot achieve the wealth and the invaluable treasure of devotion on our own, without the help of saints and sat gurus.

I am very happy that the devotees have come on this holy trip and they have been sharing their good experiences. When they come, they tell about their condition and when they go back, they again talk about their condition that what we have

achieved by coming here and how we will try to maintain it after going back.

Huzoor gave this sermon for twenty-five years that what is the fault of the giver? The question is about the taker. Similarly, saints and satgurus come from the real home sachkhand, only to give. Now the question ahead is about us takers, because at present, the grace of Kirpal that is getting distributed, only knows how to give to everyone, and how to fulfil everyone's needs and wants. Lucky would be those who would take advantage of this grace.

This is the place where Huzur Kirpal closed the eyes of this poor man from the worldly ways and opened them within. He showered his grace from within. Till today, whoever has followed the words of his/her guru, the guru has enriched him/her with spirituality.

Whatever progress you have told me in these ten days, I hope that you will go back to your country and continue meditations and not be lazy about it. The way to evade the five robbers - lust, anger, greed, attachment and ego is to practice the *Shabad Naam*. You have to remember this trip and tell the benefits of this trip to other devotees as well that how precious it is to spend ten days with a beloved of God? Kabir Sahib has said –

A moment, half a moment, half to half, O Kabeera, the company of a Saadhu , does away with millions of crimes.

God's Game

Satsang – Param Sant Ajaib Singh Ji Maharaj

April 1985

Bani: Guru Ram Das Ji

Australia

Almighty Lord Kripal used to say, "It is the principle of nature that it definitely gives bread to the hungry and water to the thirsty." You may call it nature or God, it keeps doing its work innately on its own. It is your choice whether you believe in God or not, but God has mercifully given us the human form. After coming into this form, we have to think that animals and birds have also got life. If in this human form we have lost ourselves to the worldly pleasures and luxuries, then what is the difference between us and animals?

Animals and birds also become husbands and wives. Who trains them to enjoy physical pleasures? They also know it innately. Animals and birds also have children; they also sleep, and we also sleep. Humans also have children. Happiness-sorrow, poverty-richness, diseases-good health are present in every life form. If we face them as humans, it is no big deal. If there is a difference between human form and that of birds or animals, it is that humans have intelligence through which we can judge truth and falsehood. Sitting in the human form, we can make our future.

Saints-mahatmas, sages-monks and prophets have always come into this world by the order of God. They, filled with the love of God, gave us information about God and the benefits

of meeting him. When those dear-ones of God leave this world, we create societies and communities in their name.

The saints lovingly tell us that a child born four thousand years ago needed parents just like kids born today. If a baby is born today, it also needs parents, milk, and care. Similarly, if the souls that came to this world earlier needed gurus and prophets, it is as important for the souls who are wandering in this world today, to go to the saints and mahatmas as it was in the earlier times.

Coming into this world, saints and mahatmas have to tell us some facts, because we are like frogs of the well. Like a sea swan went to a frog of the well. The frog asked him, "Who are you?" The sawan said, "I am a poor swan of the sea." The frog asked, "How big is the sea?" The swan said, "The sea is quite big."

The frog took a short round in the well and said, "Is sea this big?" The swan said, "The sea is bigger than this." The frog made a bigger circle in the well and said, "Is the sea bigger than this as well?" "The sea is much bigger than this," said the swan. At last, the frog got angry and jumped to the other side of the well and said, "Is sea this big?"

The swan said, "Come with me. I can show you that millions of small wells can fit into the sea." The frog was neither ready to come out of the well nor ready to agree with the swan. The frog said, "The sea cannot be bigger than this. You are lying, you are dishonest."



Our condition is the same as that of the frog in the well. We have small thoughts and small brains. We are not ready to accept what we do not understand. We say that the society that we are living in is the right one. The saints lovingly explain that whatever society your heart wants to live in, you should live in that society. Societies are like schools and colleges. We have to get a degree; above this, we have to reach the saints. From the saints, we get the degree of reaching God.

Saints say that you be in your own society and speak your own languages. God is inside your body, just like there is butter inside milk, colour inside henna leaves, and fragrance inside a flower, but without strategy, we cannot extract these. Undoubtedly, God is inside our bodies, but we cannot realize God on our own.

Whenever Kabir Sahib came into the world, he never went below the human birth. He came in Satyayuga, Treta, Dwapar, and also in Kaliyuga. Whoever He initiated is mentioned in the Anurag Sagar. He told that in Satyayuga my name was Satsukrit, in Treta it was Karunamay, in Dwapar it was Maninder, and in Kaliyuga, I am called Kabir.

Let me tell you a story of an Indian king and his will. About three hundred twenty-five years ago, Aurangzeb was the emperor of the Mughal dynasty. He was a Sunni Muslim. He left no stone unturned to spread his religion. He committed mass murders, and also lured people (into converting). He demolished Hindu temples and built mosques. He changed the names of many cities that were named according to the Hindu tradition and named them as per Muslim law. He ruled India for twenty seven years and murdered so many saints and sages saying that except Mohammed, no one can be a prophet. He was a very powerful king, but when his end time came, he wrote a will. Usually, Baba Bishan Das Ji used to read that will to me.

That will is such that there is no doubt that I have been a powerful king of India. I have ruled, but I could not do any noble or good work in my life. My soul is cursing me and also telling me within that what is the use of repenting now? He said that during my end time, no one should touch my body; only my son Azam should bury it.

My servant Aaya Beg has a wallet. There are four rupees and two annas (smaller, older denomination than paisa) in that wallet. That is the only hard-earned money of my entire life.

When I used to get free from office work, I used to make caps. My honest earning left is just four rupees and two annas. With this money, cover me with a thick khadi shroud. Do not spread any carpet where my funeral procession takes place; do not play any music. I am an enemy of music and I hate music.

Dig my grave in a dense forest; no monument or tomb should be built over my grave. If you want to keep a sign, then make a platform of raw bricks. Don't plant any trees on my grave, because a sinful man who has never done any virtuous deed has no right to even get the shade of a tree. When I am put in the grave, do not cover my face with mud and keep it uncovered. Someone has told me that if one goes to God with a bare head, then there is a possibility that his sins will be forgiven. Now I realize that I have done no good deed.

Now think about the thoughts of the powerful king of India during his final moments. We adopt beliefs, but they are of no use. At that time, there was a Maulvi Hamiduddin who wrote the will of Aurangzeb. The will is recorded on pages 163–218 of that book.

Saints-mahatmas do not tell us any history. Their aim is to tell that without *Naam*, even the great kings have left the world crying.

After all, our good and bad deeds cannot free us from the bonds of the body. Without *Naam*, God does not take anything else into account. *Naam* is the power that is present in every particle. Saints-mahatmas can place *Naam* within us. The power of *Naam* does not come in writing, reading, or speaking.

Yesterday I gave satsang on Swami Ji's Bani, today it is Guru Ramdas Ji's Bani. Guru Ramdas Ji says that without Guru, one cannot get *Naam*, and without *Naam*, one cannot attain salvation. Without satsang, yearning does not come within us. By coming to the satsang, one pays attention to his or her faults and shortcomings, and tries to understand the benefits of *Naam*. Some societies and communities say that we do not need any gurus; our society is superior. Saints say that those souls have not yet developed the desire and yearning to meet God. God has not chosen them.

When a child grows up, he/she doesn't care about the parents. He/she says, why do I need them? You ask the mother how much pain she has to endure when the child is in her womb. The mother does not step in high or low places, does not carry any weight, and also eats food thoughtfully, considering what is not harmful for the child in the womb. When the child is born, the mother herself sleeps in the wet place and makes the child sleep in a dry place. She teaches her child how to eat by putting small amounts of food in his or her mouth. She teaches the language of the society. What sacrifice does a mother not make for the sake of her child? Even when the child grows up, the mother does not forget him/her.

If a worldly mother has so much love for her child, can God who has created us, forget us? He always remembers us. We forget, and then he sends his beloved children, the saints and mahatmas, to inform those souls who have yearning in their hearts that I am present within you. I am not found outside in a temple or mosque, nor on the top of any mountain. I am calling

them from within every day, but they do not listen to my voice, nor do they dare to come within.

Now he lovingly tells us that once the soul enters the mother's womb, she performs her duty well until the child grows up. Similarly, the relationship between a disciple and guru is even more unbreakable. Where parents, sisters, brothers, friends, or the government cannot help, there guru's love helps us. Saints do not get rid of us by telling us few words; they take responsibility, and at the time of initiation, they make such arrangements within that we continue to make worldly transactions, pay off our deeds, and also keep progressing within.

Some saints are like hens, the way hens ready the eggs by sitting on them. Some saints are examples of a tortoise, just like a tortoise lays its eggs on dry land, but lives in water, and readies the eggs through meditation. If it takes its attention elsewhere, the eggs rot.

This is how some mahatmas can take care of disciples who are in proximity. Great mahatmas are examples of a Demoiselle crane. The Demoiselle crane, after laying eggs in the mountains in winters, does not stay there. It comes to the plains and raises the children with the power of remembrance.

Similarly, the greatest of mahatmas are like Demoiselle cranes. For them, distance does not matter. They take care of their disciples through their meditation. Even if thousands of disciples leave their bodies in a day, guru definitely takes care of them in the 'word form'. Once he gives initiation, he starts

staying with the disciple like a shadow. Like a shadow doesn't leave us, similarly, the master remains with the disciple while sleeping and in wakefulness.

If it is night-time, the house is closed, there is a storm raging, and if you do the Simran given by the master or remember the master, then tied to your love, the master will appear at that very place, and will give you darshan. He will ask about your problem. If we do not do the Simran given by the master and do not mould our lives as per the advice of the Guru, then Kabir Sahib says –

Kabira! if the disciples have shortcomings, then what can the true satguru do. For a person who is blind to arrogance, a guru's teachings are like the air in a flute that passes from one end and comes out of the other end.

When a child goes to school, he/she is completely uninitiated, the teacher shapes his/her future. As the child keeps growing, the teacher keeps increasing the attention he/she gives. Similarly, we too are like children in the school of spirituality.

Maharaj Sawan Singh Ji used to say that even an M.A. passed person has to become like a five-year-old child. Saints work as teachers. They take their disciples out of the jungle of sensual vices and connect them with *Shabad Naam*. They give instructions daily from within and also make us understand outside by the means of satsang that beware! do not touch the sensual vices, stay away from them, and meditate on the *Shabad Naam*.

Guru Ramdas Ji says that just as after laying eggs in the mountains in winter, the Demoiselle crane does not forget its children, and always keeps them in its heart, in the same way, until saint-mahatmas make them reach Sachkhand, they do not forget those whom they give initiation. One mahatma gives initiation, and the other makes them progress by giving satsangs. This is just like one gardener planting trees and the other making the garden lush green.

Maharaj Kripal used to say, "If the disciples come to know that the saints love us so much, they will dance with joy." The disciples meditate on the *Naam* given by the guru and lovingly take along the form of the Guru with them. Guru doesn't consider them a burden. He always takes care of his children.

Now Guru Ramdas Ji explains by giving a very good example that as the tongue protects the teeth, in the same way, the teeth also protect the tongue. It is not in the control of these two; this is all **God's game**. When saints and mahatmas come into the world, the prisoners of the society, on whom God has not showered mercy, criticize the saints a lot. God is bound by the love of saints and does not allow them to waver; rather saints love God all the more.

Guru Ramdas Ji says that it is not in anyone's hands; only those on whom God has shown mercy can be initiated; only they can come to the satsang; only they can meet God. As we see in the world, God has kept birth and youth in his hands. If we say that may the youth not come, it will definitely come. If we say

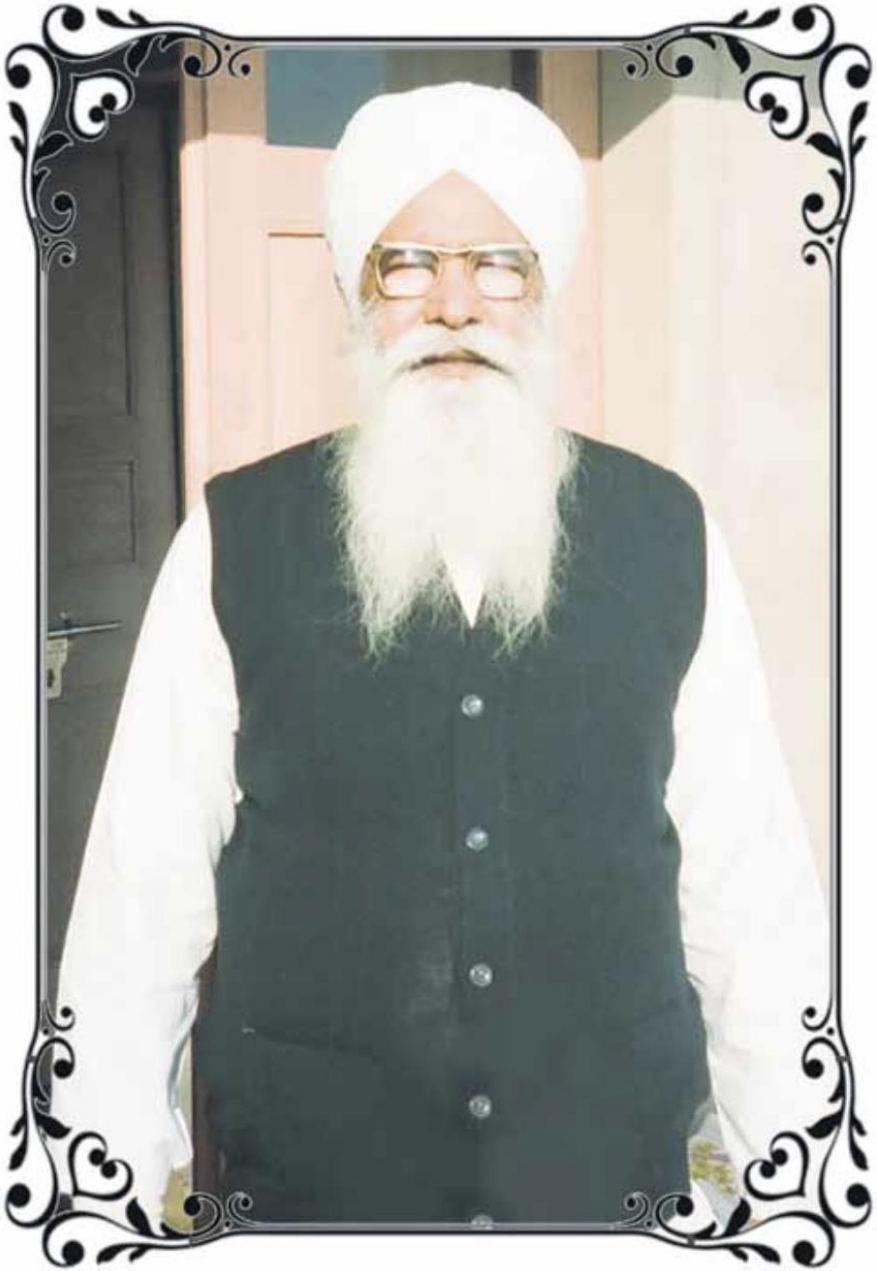
that may old age not come, then that too will definitely come. God has kept happiness and sorrow in his hands.

We suffer karmas as per his orders. If we really understand these things to be true and we see them as that as well, then who asks for fever? Who asks for old age? Who asks for sickness and sorrow? All these things come without even asking for them. Devotion to God and getting initiated are also not in our control. This is **God's game**.

Guru Ramdas Ji Maharaj says that everything is in the hands of God - death, birth, health, and illness; everything is as per his command. When *Naam* is the one that can free us, then why don't we manifest the *Naam* while we are alive?

Naam is a type of visa. Assume that if you want to go to India, then first of all, you will have to go to the Indian Embassy. You can enter India by landing at Palam Airport only after getting your visa stamped by the ambassadors appointed by the Government of India. If you do not procure a visa, do not get it stamped, you will not be able to enter India.

Similarly, God has also sent his beloved sons, his angels into this world to grant visas. No negative power can stop those who go and get their visas and get them stamped by the sons and angels of God.



Naam

An important message by Param Sant Ajaib Singh Ji Maharaj

10 March 1991

84 R.B., Rajasthan

The word **Naam** is very small but through meditation of **Naam**, one comes to know how powerful it is. Its **Naam** that has created the world, only **Naam** will accompany us beyond. If anyone has ever grown in this world, it is only through the meditation of **Naam**.

If we get a chance, we will sell our property here and go to foreign countries. Because of the presence of a saint in Rajasthan, people from foreign countries take the soil from here with them. Dear ones coming from the West say that we have not come to you as Americans. They say that we have come to you as poor. If someone would be rich because of wealth then America is the country that would be called heaven on earth. Everything is in order there. The people there are educated, know how to speak well and understand things, but there is no peace there. They come here looking for peace.

Someone asked them that your country has cold weather, gardens and everything else is available there, then why do you go to Rajasthan? The dear ones said, "A saint lives there, we go to him. Listen to the satsang, by listening to the satsang, you will come to know."

A blind person can understand only by listening. You have got a good chance. If you meditate the **Naam**, only then you will benefit from listening to the satsang. We are forgetful people who keep looking at the past lives of others. We should not look into the past life of the 'Koda' monster. We should look at his life when he became divine and became a good human by taking refuge in Guru Nanak Dev Ji.

During the time of Sawan Singh Ji Maharaj, Gangu was a famous dacoit in the Majha area between the Ravi and Beas rivers in Punjab. He did not give any importance to human beings. Becoming a dacoit was not a small matter during the British rule. Look at his life when he came to the feet of Maharaj Sawan Singh Ji. He had only heard that some Maharaj Ji lives here.

Once Maharaj Ji went to Amritsar Sahib. People were standing in a queue there, so Gangu asked them why they were standing in a queue? They told him that Sant Maharaj Ji is going to come here. Gangu also stayed there. This is one's own point of view. If we see someone as a human, then he/she will only appear to be a human. When Maharaj Sawan Singh Ji looked at him, Gangu became his own.

When Gangu came for initiation, he fell at the feet of Maharaj Sawan Singh Ji. Saints do not get happy when someone touches their feet. Maharaj Sawan Singh Ji said, "Son, don't do this." Gangu did not leave His feet and said, "I will leave your feet only when you forgive me." Maharaj Sawan Singh Ji said, "This is a unique way of getting forgiveness." After saying

this, Maharaj Sawan Singh Ji initiated him saying, “Don’t hurt the poor, don’t rob any poor person, and do charity.”

After this, Gangu spent his life in charity. Finally, he got himself handed over to the police saying that it would be good if I suffered for the sins that I have committed here itself. He was sentenced to death. At the last moment, the judge asks the sentenced person if he wanted to eat something or meet someone. Gangu said that I have no desire, everything is fine with me, that’s it. I only have one wish that when I am cremated, my body should be taken to Beas at the feet of Maharaj Sawan Singh Ji. Gangu said to the hangman, “The the forgiving Sawan Singh Ji Maharaj has come.”

My salutations to you; my message to you is only this that you should not be without **Naam**. By taking refuge in the saints, even infamous thieves and dacoits get reformed. In the beginning, when foreigners started coming here, many people wondered if it were true that they had given up meat and alcohol. I said, “I won’t say much to you, but where someone has meat and liquor, they do not even eat at that table.” At first it is difficult to prepare them for initiation, because it takes around two years for those people to get ready who have spent a lifetime eating non-vegetarian food. But once they get initiated, they do not wander here and there. They meditate the **Naam** with sincerity and do not get influenced by what others say.

We give everyone a diary to keep. A diary is a type of a journal in which we write the situations of our lives everyday detailing how many hours a day we meditate on the **Naam**? Did

I harm anyone with my heart or with my money? How much did I criticize or gossip about someone? After that, you do the calculation for the whole month.

It's the same at Sant Bani Ashram too. If you don't do anything then send the empty diary to us so that you feel ashamed. For how many days will a person send an empty diary? Wouldn't he or she be ashamed that what I promised my guru, what will I show him when I go there?

Santmat is the path of improving oneself, understanding oneself. We can improve ourselves only when we see our mistakes as to what is our shortcoming, and when we stop criticizing people. We criticize someone only when we think of ourselves as good. If we look within ourselves, we will not be left with much to say. Everyone should meditate the **Naam** and take advantage of the opportunity we have.

You should serve this old man; this is a kind of 'Kalpvriksh' (the tree of heaven) you have. The splendor here today is the fruit of his faith. I keep saying that my Master has said this for twenty-five years, "Saints come to give, the question is about the taker, that how ready is our vessel. The one whose vessel becomes ready, everything is accomplished for such a person. The thoughts and faith with which this person came to the santmat, if every person makes the same thought process then he/she can be an example to the world.

The value of a person is known only when he /she leaves the place or leaves the world, only then will we come to know about his/her good and bad qualities. People come to me. Their

talks about their homes never end. There was Batan Singh from 41 G.B. He used to talk to me of his inner experiences for two hours continuously. That elderly man never talked to me about anything worldly. I am happy that my sewadars have achieved what no yogi has.

You are a child and live in a family. Sometimes, children have to be scolded. If we scold children even a little, they get upset that why did you scold me? If the elderly do not even have that much say in the house, then children will not be able to improve. As long as this old man is sitting with you, you all together should serve him with love.



Maharaj Kirpal served his parents wholeheartedly. Once when his uncle was ill and hospitalised, a poor man was also admitted there. When he used to go to the hospital, he carried

the same fruits for that poor person as he would for his uncle. One day uncle said to him, “Kirpal, I have the right, as I am your uncle but you spend money for him as well!” Maharaj Kirpal said, “Uncle, he has as much right over me as you do.”

To please his guru and to find God, he disguised himself and used to carry the beds of those elderly people at Lahore station at night who could not walk. Is there someone like that? Maharaj Kirpal served as a deputy accounts officer in the military. He was not ordinary, yet he served diligently. In case of an epidemic somewhere, when people left their homes, at such time he went into homes and served people.

His father remained ill for about a year and a half where he wasn't even in control of his bodily functions. Maharaj Kirpal wholeheartedly served him day and night. One day his father said with happiness, “Kirpal Singh, I have not seen God, but if God exists, whether anyone realizes him or not, you will definitely meet him. I have heard from elders that the curse and blessings of parents are effective, so you will definitely get God.”

Maharaj Ji used to say that its only my parents' blessings that are with me, and I came to the feet of Maharaj Sawan Singh Ji. I am not telling you anything new. The more we serve and respect our elders, the more beneficial it is for us.

We just pretend or show-off in front of people. Old parents die in agony at home, we don't feel happy getting water for them, and we roam outside doing virtuous deeds. What kind of a virtuous deed is this? Everyone has to meditate the **Naam**, be together. Ok, I take your permission to leave. ***

Love and Trust

Answers to questions of dear ones by Saint Ajaib Singh Ji

25 September 1988

16 P.S. Ashram, Rajasthan

Dear one: Dear Sant Ji, I have been initiated for eight years. Despite all my efforts, I have not been able to make any progress in my meditation. My path doesn't get revealed through meditation due to which people criticize you and me, and that makes me sad. I want to know if my nature is very bad or my karma is very heavy. How much pain will you have to endure for my protection?

Sant Ji: All satsangis should think about this question with an open heart. Maharaj Sawan Singh Ji used to say, "Husband and wife also do not have the same karma (deeds), their experiences are also not the same. We don't know what past deeds we are giving an account of. Bad deeds have a bad effect on the soul."

I keep saying that losing is not as bad as giving up. My personal experience is that if we walk on this path with faith, love, and trust, we realize our mistake ourselves, and then we don't complain. At the time of initiation, 200 to 400 people are made to sit together, but everyone doesn't have the same experience. Some dear ones are also given two sittings. There are very few people do not get any experience. If they too practice with **love and trust**, their complaints also end.

Many good-loving souls do not need much explanation when they come for initiation. As soon as they are given attention, they acknowledge their good experiences. Our mind is a deceiver; it does not allow us to understand anything.

Many people were initiated at Sant Bani Ashram on the first tour. A dear one came there from South Africa. At the time of initiation, she neither heard any sound nor saw any light. She said very lovingly and patiently, that I know the reasons for this. When the right time comes, everything will be alright. She practiced meditation as per the rules and with love. This had a very good impact on her family. Her husband also got initiated. A lot of sangat got attached there. After a year, she had a very good experience, and everything went fine for her.

Similarly, there was another dear one who was given two sittings, but he too did not experience anything. After some time, he wrote a letter saying that I know the reason for not having any experience. I am sorry, because of shame, I could not tell you.

Dear Ones, the mind has a habit of not blaming itself; it always blames others. If we keep a diary, we can improve ourselves within few days.

Once, Baba Sawan Singh Ji went to a mountainous region. Whoever he initiated there, got good experience. He became very happy. He has often said in satsangs that the souls of mountainous regions are very good and pure. As soon as they are initiated, their attention goes within.



Dear ones from Bangalore do not understand Hindi well. Many dear ones got initiated in the program there. There was no need to give a second sitting to anyone. They were very good souls. I went to Columbia this year. Many dear ones heard the satsang there and got initiated. They were very loving souls, no one took another sitting. The path of sant mat is not like a government job that after these many years, your will go within or you will get the experience. It depends on our efforts, pure thoughts, **love and trust**.

Dear ones, it is a matter of understanding with a calm mind that we have faith in the Master, we are doing meditation as well, but our attention does not go towards our mistakes. If a patient trusts the doctor and spends money to get medicine from the doctor, but does not follow the diet prescribed by the doctor and doesn't take medicine on time, then such a patient will not get any benefit. Maharaj Sawan Singh Ji has often said, "The patient is on the bed, the medicine is in the cupboard, and the doctor is being abused." This is our condition.

We have some shortcomings. It is the responsibility of a satsangi to be an example at home and in the neighbourhood. Following him, others should also take initiation and make their lives (successful).

I often tell an interesting anecdote about my father. In the Sikh religion, reading Japji Sahib in the morning is considered very important. My father met a mahatma who did not go within, he only used to pray using a rosary. He gave a rosary to my

father and asked him to recite Japji Sahib while turning beads, and said that your work gone wrong will get fixed.

You know there are many problems in homes. Even if there are no problems, the mind creates them. My father used to feed the animals in the morning, abuse the servants, and while reciting Japji Sahib he used to turn the beads of rosary. My mother and I used to say, "Would God like your recitation of Japji Sahib or your swear words." Such people defame even the person giving the rosary.

Baba Bishandas Ji told my father, "You should recite the Japji Sahib carefully so that people praise you that ever since he has started reciting with the rosary, he does not quarrel with anyone and remains very calm."

Dear ones, the fragrance of *Naam* should come from the satsangi. Satsangi should not pay attention to experiences. No matter how much troubled your mind is, still sit in meditation. You have shabd, light, stars, and the power to see within you. The omnipresent '*Shabd Form*' guru is also waiting for you inside. We complain only when we don't sit for meditation. The saints instruct us and say, "Stay away from distractions and bad habits. Remove your thoughts from the outside and focus within. While living in the world, it is not difficult to go within by controlling the mind, but our true enemy, mind has made it difficult."

Dear one: When a satsangi asks for the darshan from his/her Master, is he/her a thief in that moment?

Sant Ji: We seek guru's darshan when our mind is at peace and tries to concentrate on the third eye. He/she is not a thief, he/she wants to have darshan of the Master's physical form, but his/her mind keeps wandering outside. The truth is that when such a thought come to the mind of a satsangi, he/she should take advantage of the opportunity and sit in meditation. The guru who has initiated us is not unfair. He is sitting very close to us inside in '*Shabad Form*' to hear our voice. Guru is present in every fibre of our being in the '*Shabad Form*', and doesn't leave his disciple even for a second.

Roopchand was a disciple of the sixth guru of Sikhs, guru Hargobind Singh. He had a brother. Usually, it is very hot in the months of April and May. At that time, farmers harvest crops. There were no fridges in those days, so getting cold water was very difficult. Both the brothers felt thirsty and went to the earthen pitcher to drink water. The water in the pitcher was very cold. They thought that this water is perfect for our guru to drink. They got distraught with thirst but did not drink that water.

Guru Hargobind Singh Ji was sitting in sangat at a distance of about 50 to 60 miles from that place. He was an expert in riding a horse quite fast. While delivering the satang, he said that my disciples are distressed with thirst and I have to reach out to them soon. Guru Hargobind Singh Ji reached there and gave them water to drink. The place where he gave water to his disciples, now has a monument built on it. Think, which telephone was used to call at that time. The heart finds its way to another heart. The Guru is omniscient. The Guru reached

there, gave darshan to his disciples, and quenched the thirst of their souls.

Maharaj Kirpal used to say that Raja Ram Saraf was a loving disciple of Maharaj Sawan Singh Ji. Once, he started eating melon, and the melon was very sweet. He thought to himself that this melon is worthy of Maharaj Ji's eating and should be offered to him. Dera Beas is very far from Multan. Raja Ram Saraf reached Dera Beas by car with the same melon. At that time, Maharaj Sawan Singh Ji had gone to Hoshiarpur for satsang. It was very stormy at that time. When Raja Ram Saraf reached Hoshiarpur with melon, Maharaj Sawan Singh Ji laughed and said, "Raja Ram, why did you take so much trouble? When you thought of me, then and there I got the melon." Only guru can fulfil the yearnings of his disciples. The one who loves, knows the value of love.

Guru Nanak Dev Ji has said that we people are blind. We do not know whether the things we are asking from our guru are beneficial for us or not. Many times, we suffer huge losses in what we ask for. Only guru can decide what is beneficial for us. If we ask for darshan from our guru, then guru definitely gives us darshan.

Today, this place, 16 PS, has all the facilities. There are gardens, water facility, and paved roads to reach here. When Huzoor Kirpal used to come to give darshan to this poor Ajajib, there were no such facilities here; there was only sand. There was just a demand for darshan. The cave that you see today,

there was only that small house here, which was built on his orders.

I have often said, "It is useless to cry unless someone is there to wipe your tears." It is a fact that he used to come to wipe tears from my eyes and also consoled me. If he had not consoled me, this poor soul would not have been able to meditate. The disciple is a puppet, and the teacher is an acrobat who makes him dance. The strings of the puppet are in the hands of the acrobat. It depends on how much trust and faith we have in our guru. The greatest service is to obey the orders of the guru. If we follow the orders of the guru, then snapping the fingers may take some time, but he gives us darshan even before that. If we go inside and remove the three veils from our soul, we will know that the guru is not a body. He has assumed the body after coming to this world, which he has to leave here. The real form of guru is *Shabd Naam* which is present in every particle. The guru will not come from outside, but will give darshan from within.

Such experiences often happen between a disciple and his guru. The guru works for his disciples even while in another body. The dear one understands that this sympathy has been shown only by his guru.

Baba Jaimal Singh Ji told Sawan Singh Ji, "We should understand the game of the guru. Many times it happens that when we lose our way at night, the guru takes the form of someone else and puts us on the right path. If the disciple's attention is directed towards the guru, then he can also come in

his true form." If saints show such miracles, then we make their lives difficult. The guru does all the work of the disciple, but does not let it be known.

Once upon a time, we were passing nearby Hanumangarh. It had rained heavily that day, and the day was setting. Our Jeep fell into a pit, from which it was very difficult to get out. That's when I had already gotten the *Naam*. I also had two-three dear ones with me. The driver of the Jeep was a resident of Padampur. I told him that I would lift the front part of the Jeep; you press the accelerator and your Jeep will come out of the pit.

I prayed very lovingly to my guru that, as Krishna had protected Draupadi, do the same for me. When Duryodhana was insulting Draupadi in the court, Draupadi remembered Krishna, and then she got piles of sarees there. I didn't do anything in that. It was all due to guru Kirpal that our Jeep came out of the pit.

Dear ones, guru remains behind the curtain and does all the work of his disciple. When disciple leaves his physical strength and leans on the guru, guru definitely does all his work. Maharaj Sawan Singh Ji used to say, "If our son falls ill, we pray to the guru to cure him. We do not understand the burden of karma. If the son does not get well, then we lose our trust in the guru. We don't understand our mistake when we get sued. When we don't win the case, we lose our trust in the guru. We wish to have a child; if the child is not born, then we lose faith in

the guru. If a child is born and cries, then we ask guru to make him/her quiet."



Maharaj Sawan Singh Ji used to say that those who have such hopes from the guru should stay at home. What benefits will they gain from the saints? Only those who meditate the *Naam* and follow the orders of the guru can benefit from the guru. If any of our expectations are not fulfilled, then the disciple should understand that there must be something lacking in him/her. Guru listens to everything the disciple says and helps him accordingly.

Glossary

Guru/satguru – master

Satsangi/ sangat – dear ones of God

Huzoor/ sahib – sir

Shabad Naam – word form

Saadhu-mahatma – saints

Santmat – the point of view of saints

Sewadars – who perform selfless service

Simran – continuous remembrance of God

Japji Sahib – a sacred composition found in holy scripture of Sikhs –
Guru Granth Sahib

Darshan – an opportunity of seeing a holy person

AJAIB'S GRACE PROGRAMMES SCHEDULE - 2024

1	5 – 7 Apr	Friday to Sunday (3 Days)	16 P.S. Ashram / Zoom
2	17 – 19 May	Friday to Sunday (3 Days)	Delhi / Zoom
3	5 – 7 Jul	Friday to Sunday (3 Days)	Ahmedabad / Zoom
4	2 – 4 Aug	Friday to Sunday (3 Days)	Jaipur / Zoom
5	7 – 12 Sep	Saturday to Thursday (6 Days)	16 P.S. Ashram / Zoom
6	4 – 6 Oct	Friday to Sunday (3 Days)	16 P.S. Ashram / Zoom
7	1 – 3 Nov	Friday to Sunday (3 Days)	16 P.S. Ashram / Zoom
8	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.

