

AJAIB BANI

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Param Sant Ajaib Singh Ji Maharaj

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

Sant Bani Ashram

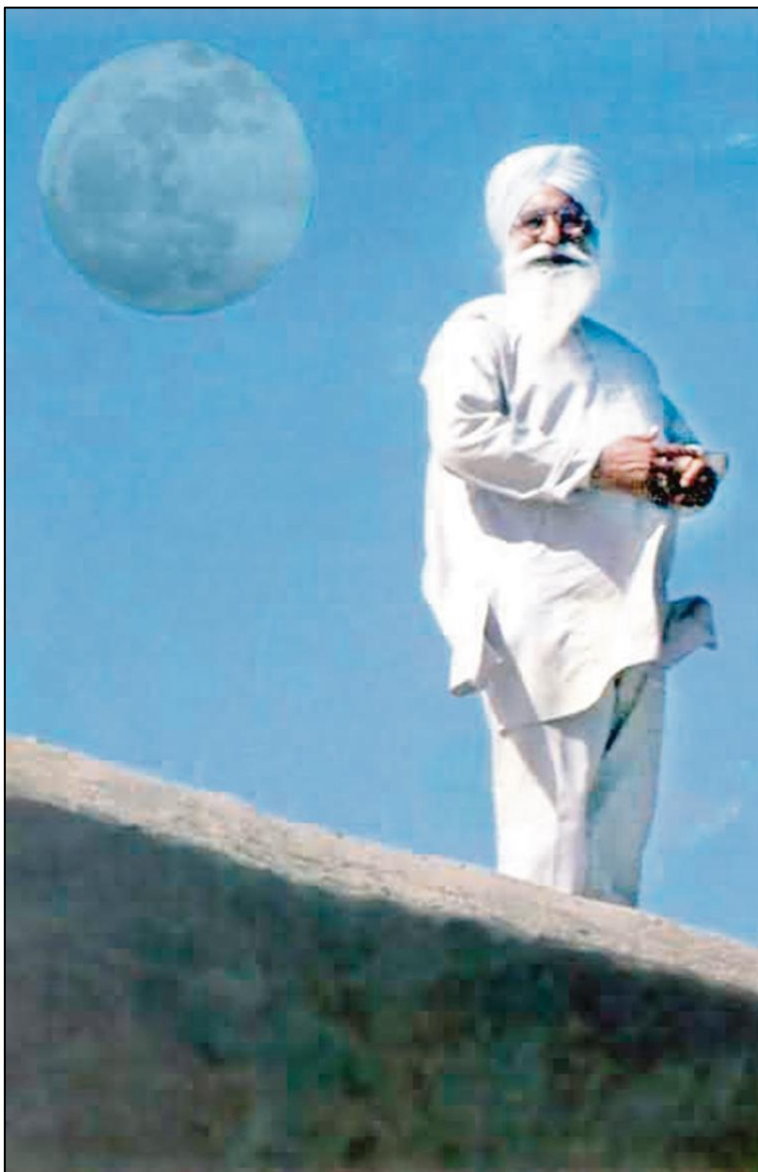
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Apologies for any shortfalls or mistakes that may have occurred during the translation of the great Masters' sayings.



SUPREME SAINT AJAIB SINGH JI MAHARAJ

DAATA JI KITTHE GAYO

Shabd

Daata ji, kitthe gayo, preetma ve, kitthe gayo, (2)

*O Giver, where have You gone, O Beloved,
Where have You gone,*

Hatthi apni baag saja ke, aape tu eh boote la ke, (2)

Nahi si chhad jaana sanu, maaliya ve, kitthe gayo...

*After adorning the garden with Your own hands, after
planting these saplings Yourself,
[You] shouldn't have left us, O Gardener,
Where have You gone...*

**Pata je hunda naal hi jaande, kahnu edde dukhade
uthaande, (2)**

Je chir launa si, rakhvaaliya ve, kitthe gayo...

*Had we known, we would have gone with you, why would
we endure so much pain,
If You intended to take so long, O Protector,
Where have You gone...*

Hun ta dole jag da beda, banne laave hor hun keda, (2)

**Tere bajo kaun bachaave, khushhaaliya ve, kitthe
gayo...**

*Now the ship of the world is wavering, now who else will
take it across to the shore,
Except You, who will save, O Joyful one,
Where have you gone...*

**Sunn fariyaad Ajaib di aavi, aake dukhiya da dard
mitaavi, (2)**

**Sohna aake darsh dikha ja, sangat deya vaaliya ve,
Kitthe gayo...**

*Listening to the plea of 'Ajaib' come, come and remove the
pain of the ones suffering,
Come, and show Your beautiful vision, O Protector of the
Sangat,
Where have You gone...*

* * *

EXAMINING THE LIFE

Satsang – Supreme Saint Ajaib Singh Ji Maharaj

Bani: Sehjo Bai Ji

01 January 1993

16 P.S. Ashram, Rajasthan

In the name of Lord Sawan-Kirpal, many greetings for the new year to everyone. New year is a new beginning in a person's life. We should keep account of how much meditation we have done this year, how much have we purified our thoughts, how much have we purified the mind, and how pure have we ourselves become. A Satsangi (disciple of the true Master) should always keep examining his life.

Every Saint and Mahatma (great soul) in this world has told his disciples one or the other method. Guru Ramdas Ji, Guru Gobind Singh Ji and Guru Nanak Dev Ji have also told their disciples a lot about examining their life. In the times of many Guru Sahibs, a disciple would stand in the Sangat (congregation) and tell how much progress he has

made and how many mistakes he has made. Guru Gobind Singh Ji told his followers that when a sin is committed by them, they should put aside a pebble and then count them. The purpose behind this was that when we count them, we will feel ashamed.

The deeds are of an animal [though] the birth is human;

Yet day and night [they] show off before the world

Outwardly, we are called human beings and look like humans as well, but if our deeds are such (unworthy), then we will certainly feel ashamed of ourselves.

Lord Kirpal advised us to keep a diary; you may call it a diary, a daily journal, or a daily [record of] examining life. In our country, there are few educated people.

We have observed that Maharaj Ji gave diaries to many women at the time of initiation. They took the diary home, kept it at a high place, and started

lighting a Ghee (clarified butter) lamp [in front of it] every day. When Maharaj Ji came, he asked, “So, do you maintain a diary? Do you examine your life?” One elderly lady replied that having placed the diary at a high place, we light a Ghee lamp, and have never even touched that diary with dirty hands.

Saints give diaries to examine one’s life, not to light a Ghee lamp [in front of them]. We have to see how much meditation we did throughout the day, how much did we criticize or slander someone, how much harm did we do to someone with our words, how much harm did we do to someone by thinking ill of him, how much good or harm did we do to someone with money; When we write all this in the diary in the evening before going to sleep, the mind feels a little condemnation

People in the West greatly value [maintaining] a diary. When I go on tours, I observe that at night before going to bed, they fill out their diaries with what all they did during the day. It also contains a record of how far they have progressed [spiritually],

what they see within, and if they hear the sound current.

I once again extend lots of best wishes to you for this year. In this [new year], we Satsangis, must definitely examine our lives, because worldly progress will not go with us. Only ego is what we are left with [thinking] that we have achieved so much progress, we have become so wealthy, we have so many sons or grandsons. Dear ones, these are the things of this world and will remain here. The only thing worth progressing in and reflecting upon is meditation. Guru Nanak Dev Ji says:

Gather the provision [of the Naam] for the soul [that will] go with you here and beyond

Meditating on ‘Naam’ (five charged words) will give us peace here as well, and will grant us a place in the Lord’s court beyond. We have to merge with that (Naam). Now listen carefully to the Bani (verses) of Sehjo Bai:

**Keep your feet firmly on the path of the Master,
abandon the wavering;**

**Sehjo, let your resolve not waver, be it
[steadfast] like a warrior or a ‘Sati’***

**Sati: an old Hindu practice in which a widow burns herself on her deceased husband’s funeral pyre*

If we build a house then first of all we think a lot about it: how the house should be, how much will it cost, and which mason is capable enough to minimize our costs, but still build a good house. Even when we have to get a daughter married, we plan that the boy (groom) should be good, how much will the expenses be, how many guests will come with the wedding procession, and what will be the arrangements for them. If we fall sick, the first thing we do is consider which doctor to consult, which doctor is capable. Lest we go to a hospital where we

cannot bear the expenses, so we have to plan everything.

Similarly, the entire world is made up of the five elements: air, earth, water, sky, and fire. Some [beings] have one element, some have two, and some have three elements. Four-legged animals have four elements; they lack intellect, and they do not have enough understanding to know which deed is good and which bad. They do not even know how much their master loves them. We often see that landlords keep animals, and the very animal they keep, kills them.

Humans also make plans. Not all people come out of their mother's womb, eat and sleep. There is a big difference between one human and another. The good souls that God sends in the world, think about where we have come from, why we have come and what is our end?

I often describe the state of my childhood that I used to go out with my mother. On the way, an old

man would be sitting who could not walk at all. His family members would make him sit outside the doorway with a stick in his hand. For about a year or a year and a half, we kept passing by him, and one day he was not seen. I instinctively asked my mother where that old man had gone. Whenever we passed by, as per the habit of children, we would throw stones at him or pull at the loose end of his clothes.

Mother replied that earlier he was alive and used to sit here, [but] now he has died. This stirred significant restlessness in my heart that after death, a person does not come [back] to the world. He does not meet anyone, nor does he visit friends. Mother replied, “Son, there is some power [within us] that speaks and acts, but I do not have knowledge of that power.” From that time on, I began searching for how this mystery can be solved, how can we know where we have come from, why we have come, and ultimately, where do we have to go. If these three things come to a person’s mind that for what purpose

God has given us birth, then we can make it successful.

When we grow a little older, our attention turns towards studying scriptures and holy books, and towards temples, mosques, and gurudwaras (place of worship for Sikhs). There, everyone says that God exists and God also has a name. Whether they believe in a stone idol or any scripture, they too say that without a Master, there is no knowledge, because they consider them (stone idol and scripture) as their Master, their Peer [spiritual guide], and everything.

Our Satguru Maharaj Kirpal used to say, "Food for the hungry and water for the thirsty, is the principle of Nature". We definitely get it and if we have a strong desire within us then He (Almighty Lord) surely makes arrangements for us to meet Him. If a child cries for his mother, even the mother cannot stay away. She picks up the child, hugs him and fulfils the child's needs.



SUPREME SAINT KIRPAL SINGH JI MAHARAJ

A worldly mother, bound by affection, does so much for her child then if we, being part of the Almighty Lord, remember Him with a true heart, how could He stay away from us? Now, we have not seen God. Bhais (Sikh scholars), Mullahs (Muslim scholars), Pandits (Priests), and Pastors all say that He is eternal, formless, colorless, and without any appearance or features, but they do not know beyond this. They point out to what they believe in, that this is everything. But those who have come from the Almighty, who are in search of God, are not satisfied. Guru Arjan Dev Ji says:

***Listening to the Shastras (scriptures) on Varnas
(castes) and Ashrams (stages of life) a thirst arose for
Darshan (vision);
Saints and rare Yogeshwars* describe that form***

****Yogeshwar: Supreme Yogi, one who has mastered the
spiritual path***

After hearing everything, His (Guru Arjan Dev Ji's) yearning increased, and He was united with

Guru Ramdas Ji. We will say that Arjan Dev was born in His (Guru Ramdas Ji's) house, but dear ones, Prithi Chand was also born in the same house. Saints give their recognition only to those who have great fortunes. The one who has no form or features, we describe as the formless one. Saints come assuming that form, and God sends them for this very reason.

The timeless form of the Sadhus (holy men) and Saints is the sublime place for meditation

Saints are above the realm of the negative power. God always sends His beloved children into the world. Outwardly, they appear just like us; they speak, walk, and perform all actions [as we do]. However, while living in this world, they do not get dirty in the filth of the world. They live understanding the reality of the world. Just as when we look at the front side of a picture, it appears very beautiful and our heart is captivated by it, [thinking] that someone has clicked a very good picture. But when we look at the back side of that picture, it has

cardboard and nails. In the same way, when we see the world indulging in alcohol and meat, we think:

This world is sweet who has seen the next

The world is very happy, but when we see it (the people) departing from here, they go crying and screaming. At the cremation ground, relatives cry loudly seeing their departed loved ones; in hospitals, patients cry out [in pain]. At that moment, the thought comes to mind: What did he (the departed soul) take with him? But then the mind makes us forget, and thinks that maybe I will take something with me. Kabir Sahib says, “Man is born with closed fists, and departs with hands spread.”

Saints look at the background (true reality) of this world, because in this world, neither the poor nor the rich are happy. In life, a Mahatma gets the opportunity to meet everyone, from a poor person to great kings and emperors. Whomever they ask, is filled up like a boil. Those whom we consider to be somewhat happy today, who knows when disaster

will strike, when an accident will occur, when the heart will fail, and when some illness will come and surround.

Saints connect us with that formless Divine. That is why we go in the company of Saints. Then we tend to say that we go to the Satsang (spiritual discourse) on our own, but we say this as long as our [inner] eyes are not open.

Dear ones, the blind have no power to catch hold of the one who can see. These [inner] eyes are given by the Almighty only to those Mahatmas who can recognize who is yearning for union with Him, and this is solely the arrangement of the Master. Someone asked Christ, “Why do you wander about in the mountains?” Christ replied, “My sheep have got lost; I am looking for them.” [Here], the soul has been described as a sheep. Paltu Sahib says:

***What [personal] interest do they have, [they] bear
great pain and sufferings***

***For the sake of liberating the souls, [they] wander
across countries;***

Saints do not come to this world to seek honor, fame, or to amass wealth. They lead an exemplary life. They invest the earnings of the disciple in the congregation to purify them, that is why they have started a Langar (free community kitchen sponsored by a spiritual or social group). In the Langar, some cook the roti (bread), some eat from the Langar, and some offer Seva to the Langar [financially]. Maharaj Sawan Singh said, “The wealthy contribute Seva to the Langar [financially], and the poor eat it.” This too, is for the benefit of the Sangat. Even the Saints themselves contribute their own earnings:

***He who eats what he earns through hard work and
gives some from his hand;***

O Nanak, he is the one who knows the path

The Lord opens the door for those who contribute to the Langar from their hard-earned money. The life of every Supreme Saint who has

come into this world is an example. When we find a perfect Mahatma then before taking Naam (initiation), we may investigate whatever we wish; there's nothing wrong in that. Even if someone buys a pot worth two Paise (subunit of Indian Rupee), he knocks on it to check [its quality]. But once we have taken the Naam initiation, we should not waver; that sometimes we stand [in their favor], sometimes we fall [against them], then how can we succeed? If we say that we are not able to meditate, or that our mind does not stay focused, then the fault is that we do not have faith from within. Many times, the mind distracts the one sitting in meditation; the mind makes one leave his Simran (repetition of the five charged words) and engages him in worldly affairs.

Sehjo Bai says that when you have taken the Naam initiation from the Master then let go of the wavering state of mind. It has been explained with a very good example: just as a warrior goes into the battlefield, and if he runs away, he gets disgraced and people do not call him a warrior. The duty of a

warrior is to die or kill in the battlefield. He already knows that the one I have to face, I have to strike him with a sword, and he has to strike me with a sword. Yet, the warrior is filled with enthusiasm and feels happy.



Similarly, in the past there was the tradition of ‘Sati’. But a Sati is not one who burns [herself] on the funeral pyre; that is just a worldly display. Guru Sahib says:

***Do not call her ‘Sati’ who burn along with her
husband’s corpse;***

*O Nanak, she alone is 'Sati' who dies from the pain
of separation*

Maharaj Kirpal used to say, "In life, marriage is only with one person. Whether the husband is present or not, this law applies to both women and men." Once they have entered that field, they too have to uphold their Dharma (duties, path of righteousness). This too is a great effort and truth. In Gurumat (perspective of the Master), only he is a Sikh (true disciple) who has faith in only one Master.

The disciple knows that this happiness and sorrow is the result of his own Karmas (deeds), however, a Satsangi is not made to pay for all the Karmas, nor can this poor fellow pay for all the Karmas. Yet, even if the disciple has to pay for just one or two kilograms out of the forty-kilogram weight, he abandons meditation and begins making supplications. Our mind makes us to do these prayers and supplications. The mind says, "I will not follow what the Master says; rather, the Master should

follow what I say.” Now tell me, how can such a disciple succeed, and how will he get benefitted?

Saints have accepted the harshest divine will to this day, after coming into this world. They have set a model life before their disciples. You too should not find fault in the Lord, as to why He did this; only then will you succeed. The Master accepts the will of the Lord, and the disciple accepts the will of the Master. Sehjo Bai says: “You have taken the Naam; now become a warrior and make your heart like that of a Sati. Warriors do not waver. Our fight is with our mind; our enemy, the mind, is within us.” Tulsi Sahib says:

Tulsi fighting in the battle is a matter of an hour,

(But) to get up and fight with your mind constantly is a battle without any sword (weapon)

Inside, there is a daily fight with the mind; outside, there is the Khanda (a double-edged sword that appears as the emblem on the Sikh religion flag).

Inside, Satguru equips the disciple with ‘Shabd-Dhun’ (the inner sound current). If the disciple takes the support of his Master in this battle, he himself sees that his Master is standing behind him. Let someone take a step and see. Guru Sahib says:

***I defeated the five dacoits without any weapon;
Master patted me on my back***

Come between both the eyes and see. Your Master gives you courage and makes you stand before them (five dacoits). We fight for the religion of the world, but have no awareness of the one within. Kabir Sahib says, “Those who fight outside with Khanda and swords are not warriors; the true warriors are those who fight using the weapon of the Shabd.”

**Bow down (surrender completely) to the path of
the love for the Master, never look ahead or
behind;**

**Whatever happens on the path of the Master, let
it happen, do not walk on any other path**

Now, Sehjo Bai says that once we have taken the Naam initiation, the Master has shown us the path that your path lies within your body, now walk on that path. According to the disciple's Karmas, the Master lights the lamp of the Naam on that path, and also says that, now it is your job to increase this [light]. He also creates the sound of the Shabd within so that you can catch hold of this sound and keep covering the path through the light. Now that you have come on this path, whatever happens, do not deviate from this path.

Dear ones, we need to have some faith in everything we do. Just like while studying, we have to imagine equations of geometry for a short time, after that we become proficient and no longer need to write anything imaginary because the truth comes out.

In the beginning, when we do not remain focused within, at the eye center, we have to build external faith that our Master is the Almighty Lord,

the Shabd-form. When, through Simran, we begin to stay focused at the eye center, the inner path is no longer misleading, because the Master is with us; it opens up like a book. Guru Sahib says:

Have yearning to move forward, do not turn back again;

O Nanak, succeed this time, so that there is no birth again

If there is a desire to go ahead (progress within) and the disciple fights the battle, he does not have to come to the world again.

**The path of the Master is of complete honor,
only a brave can walk on the path of the Master**

Only he who has taken refuge with a true heart, walks on the path of the Master. The one who considers the world as a form of suffering is the true brave warrior. One has to fight with the mind within; the weapons of the mind are desires. When a desire

arises, we rely on the same sense, to fulfill it. When the desire for lust arises, we take the support of the sense of lust. When the desire of the tongue arises, we move towards meat and alcohol, the heart craves to taste. If this continues like this throughout the life, can he be called a follower of the Master?

One who turns away from the Master finds no place

The Saints say:

Yama (the angel of death) spits upon their face every moment

Tell me dear one, you found a Master who served selflessly, and you left His path.

Only a warrior can walk on the path of the Master, no fool walks on the path of the Master;

On the path of the Master no swindler can be found, deceit and fear flee from the path of the Master

By following the path of the Master, the swindlers that Dharmaraj (the Lord of judgement) has placed on the way will not rob you. Kabir Sahib says:

***Kabir, the water-filled pitcher (the body) will break
today or tomorrow;***

***If one does not remember the Master he will be looted
mid-way***

When the last moment comes, they (the messengers of death) warn him (the departing soul) that settle whatever dealings you have with them (worldly relations) by tonight itself. He says that he has no dealings with them. So, Yama asks, ‘Then why are they crying for you?’ Those who cry, cry for their own interest. Yama beats him, asking why they are crying, and at that time, he turns pale and black. In earlier times, it was said that ‘Ghordu’ sounds; ‘Ghordu’ (the death rattle) refers to the rattling cough in the throat, and [due to which] one cannot speak. Guru Nanak Dev Ji says:

*[Even when] the Ghordu sounds, if the mind gets
focused [on the Supreme Lord]*

If even at that time the attention goes towards the Master, the Master protects him at that time as well.

I have seen many deaths in life. For those whose husbands or young sons die, their life is at stake. He (the departing soul) changes color like a chameleon and they say to him, O enemy! in whose care are you leaving us?

The sons shake him, saying, ‘If you have anything saved or kept, then tell us.’ If the elderly do not agree this way, they say, ‘Get him injected so that he will become intoxicated.’ In today’s times, they even carry the dead around, to get his thumb impression and have a will made. I do not speak hearsay; I say whatever I see, or what the dear ones tell me: what is the state of the being at that time. The ones whom he feeds all his life through cheating and earning; in the end what plight they cause him!

On the path of the Master no swindler can be found; deceit and fear flee from the path of the Master

The swindlers beat him; there he asks for water, then they give him water with a spoon. We see everything. At that time, it is not like he is working on a well that he feels thirsty. At that time, he is beaten within; if he cannot speak, he points towards his mouth, and gestures with his hand to pour water in it. We pour water in his mouth with a spoon. The Yamas beat him, he pleads for mercy; the Yamas say, ‘Give us such-and-such good Karma.’ Who takes the sins? If we ask the traders to take away the filth, will they take it? They will say, ‘Sell the cotton or wheat kept inside (in reserve) and give us the money.’ Similarly, Yamas do not take our sins.”

Kabir Sahib says that there his good Karma is looted. Now he still has to appear before Dharmaraj who has to give the verdict. According to his deeds and actions, the form [he will take next] is created.

When Guru Nanak Dev Ji went to Mecca, Qazi Rukandin asked him, “You praise the Master greatly, but where does the Master [actually] help?” Guru Sahib replied, “It is also written in your holy book that the river of hell lies ahead. In Hindu scriptures, it is called the Baitarani River, which is a vast, filthy river in which only filth flows. The dirty souls are made to dive into it, they remain submerged up to their heads. When they raise their heads above the water, Yamas beat them with shoes.” Guru Nanak Dev Ji says:

***Without a Peer (spiritual Master), without a Murshid
(spiritual guide), no one cares about you***

Who will take care of him there? If he has a Master or Peer, He will stand ahead to protect him. Guru Nanak Dev Ji says:

***Only those are true companions who walk along
[when I depart];***

***Where the account is asked for, there [they] are seen
standing***

Perfect Masters do not wear any particular kind of clothes. Maharaj Sawan Singh Ji used to say, ‘Observe the end time of a Satsangi!’

He will go after telling everything, but the condition is that you keep the non-Satsangi aside. If non-Satsangis are sitting nearby, he will leave just like that [without sharing the experience about the presence of the Master].”

Many of our Satsangis share numerous incidents where the people who have not taken the Naam initiation, but have a Satsangi at home who praises the Master, and the people of that house listen to that praise, the Master takes care of them too.

The Master even takes care of the animals and birds of the disciple, because it is His Birad (divine glory). Kabir Sahib says:

Kabir, better is the dog of a devotee, bad is the mother of an atheist;

***It (the dog) daily hears the praise of the Lord,
whereas she (the mother of an atheist) deals in sins***

The mother of an atheist person is also bad because she will teach her son only to sin and commit theft. The Sadhu's (holy person's) dog is good, it listens to the [religious] tales, and therefore, it is taken care of. Guru Sahib says:

The Beej (seed) Mantra* is wisdom for all

****Beej Mantra: divine sound; root or essential vibration that leads to spiritual awakening***

On the path of the Master shines the light of liberation, on the path of the Master there is no worldly existence;

On the path of the Master all sufferings vanish, on the path of the Master the supreme bliss is attained;

The path of Mahatma Charan Das is difficult, [but] for the Gurumukh* walking on it, it becomes easy;

**Satvadi (the truthful one) walks on the path of
the Master, Sehjo attains the eternal timeless
secret**

****Gurumukh: one who lives a life centered around
God***

Sehjo Bai says that the secret of the beginning and the end is attained by the one who walks on the path of the Master; there is no darkness there, but light and sound. He is liberated from [the cycle of] life.

I often tell you about Bhai Sundar Das that he was an initiate of Maharaj Sawan Singh Ji, and a good meditator. I used to have a seven to eight-hour session [of practicing meditation] with him. Someone said to him, “Sundar Das, learn to ride a bicycle.” He was a man with traditional views, and replied, “If someone goes by riding a bicycle, I feel like hitting him with a stick, because has God given legs to walk, or to ride a bicycle?” The man then said,

“What will you say to Dharamraj (the Lord of judgement), that I never rode a bicycle?” Sundar Das replied, “What do I have to do with Dharamraj? My connection is with my Master Baba Sawan Singh Ji. I say it with certainty that I will not go to Dharamraj; I will not leave this world after being sick for a long time.”

It is a fact that Sundar Das said, one month before his passing that if anyone wants to hold his death feast, they should do so. I had a lot of love for him, and we held his death feast while he was still alive. Before his end came, he already had his shroud made. This incident is from my previous village where many dear ones from 77 R.B. had come.

I told those dear ones that we will offer you tea and water later; first, let us have the Prasad (blessed food). While we were distributing the Prasad, I went to Sundar Das. His elder sister was very sad; her sons had thrown her out of the house, and she used to walk with the support of a stick. Sundar Das felt compassion in his heart, and said to me, “The court

of Maharaj Sawan is open; if my sister could also be given a place there.” I laughed and said, “Ask her, is she willing?” At first, she could barely stand and walk, but upon hearing this, she quickly went outside, wondering what was going to happen to her.

In the meantime, Sundar Das passed away. His sister, holding onto Sundar Das’s cot, started crying and said, “Brother, recognize your duty, and take me along.” I became very angry, grabbed her arm, and moved her away, saying, “Now you are showing worldly shame. He wanted to take you with him.” How many people are ready to go? Sundar Das did meditation and devotion. Maharaj Sawan Singh Ji was the one who would have taken her, but she was not willing to go even for free. Sehjo Bai says that on the path of the Master, there is no darkness; it is always illuminated, it is always pleasant. It is the path of great bliss.

**The sixty-eight places [of pilgrimage] are the
Master’s feet, [their fruits] are eternally attained
[at His feet];**

**Sehjo, such a [divine] abode contains the entire
universe and creation;**

**All holy pilgrimages reside at the Master's feet,
everyday festivals are celebrated;**

**Sehjo, by drinking the Charnodak (the sacred
water of the Master's feet) no sins remains**

Generally, we consider that liberation comes only from bathing in a [sacred] lake or river, but Saints tell us that the true pilgrimage, by bathing in which your impurities of many lifetimes are washed away, lies within your body which Guru Nanak Dev Ji has described as Amritsar or the Tenth door. Muslims refer to it as Hauz-e-Kausar or Aab-e-Hayaat. Christ called it the water of life, that the life-giving water is within you.

Saints and Mahatmas teach us the technique of withdrawing our thoughts from outside and going within showing us that the real [sacred] lake lies within you. Sehjo Bai Ji says that the truth is that you

should reach the feet of the Master where even Gods and Goddesses long to bathe every day. We pay salutation to the Master's feet even outside, but the feet mentioned in Gurbani (pious words of the great Masters) are within us. Saints say that you should bring the scattered thoughts at the eye center through Simran. Tulsi Sahib says:

Every moment adorn your consciousness, remain withdrawn at the eyes (eye center), cleansing and adorning the mirror of body and mind yourself proceed with consciousness;

When longing arises [you will cross] beyond the visible world, and attain the essence [the Shabd of Sach Khand], O indeed Tulsi ! the dust of the Saints' feet reveals the divine light

Bring the scattered thoughts inward constantly; this will cleanse the mirror of your body and mind. The feet of the Saints are found neither in the source of creation nor in the universe. First, there is the physical veil, and within it is the astral veil; you may also call it the source of creation and the universe.

Reach the Tenth Door above these, you will find those feet there, where even the gods and goddesses cannot reach.

Initially, Guru Angad Dev Ji was not only a devotee of the Goddess, but also the leader of the group. Once, he met a Satsangi of Guru Nanak Dev Ji who told him about the glory of the Master and the Master's love. Guru Angad Dev Ji was a noble and pure soul. He had to uplift the living beings and the Master had to get the work done through Him. When does a pure soul ever ignore anything? Angad Dev Ji used to seek that dear one's company daily and listen to him very attentively.

One day, that dear one told Angad Dev Ji, “You are going to have the Darshan (here: sight) of Jwala Ji (Hindu Goddess), and on the way, there is a village named Kartarpur where Guru Nanak Dev Ji does farming work. Have his Darshan (here: see the blessed physical form of the Master) while passing through.” Angad Dev Ji replied, “Okay brother, one path, two tasks (achieving two objectives through

one effort). I will have Darshan of Jwala Ji, and meet Guru Nanak Dev Ji as well, on the way.” Little did he know that the moment their eyes would meet, he would remain there itself. After having the Darshan of Guru Nanak Dev Ji, he became captivated. To whomever the Saint shows his inner ‘Shabd-form’, where else would such a person go. Swami Ji had said:

*Whoever beholds the vision of my Master becomes
like a celestial maiden*

Whoever sees the Master’s form within will not even spit on the celestial maidens. This is also the house (realm) of birth and death. When Angad Dev Ji got up in the morning and started sweeping, there was someone disguised as a woman sweeping there. Bhai Lehna (birth name of Guru Angad Dev Ji) asked the woman, “Who are you?” The woman replied, “I am the one you go to have Darshan of.” Then Bhai Lehna asked, “Why have you come here?” She said that people make votives and apply dirt on me everyday. I come to His feet daily that

someday His gaze will fall upon me or that someday He will forgive me as well.

Just think about it; how could he go with his companions now [to have the Darshan of Jwala Ji]? Bhai Lehna said to his companions, “Now I say goodbye to you; I have come to where I was meant to be.” Furthermore, you know how much Seva he rendered while staying with the Master. He even surpassed the Master’s sons.

The Master’s feet alone are the true pilgrimage. Mahatmas, taking our thoughts out of external pilgrimages, focus them within, because whatever water there is outside, whether from some pond, a canal, or a river can remove the dirt of the body, but not of the soul. Guru Nanak Dev Ji Maharaj says:

***Within the body is the true pool of nectar, the mind
drinks [from it] with loving devotion***

There is no such pilgrimage place outside where crows turn into swans. If that had happened before, it would still be happening today. These are

the stories that people have made later to glorify that place. By the crow, Guru Nanak Dev Ji refers to Manmukh (one who follows his mind). The diet of the crow is filth, and the diet of the Manmukh is alcohol, meat, and sensual pleasures. The swan refers to the Saints and Mahatmas, and for their diet, they have the food of Shabd-Naam.

All the places of pilgrimage long for the Master's feet, may the nectar of the Master's feet always remain firmly with us;

I worship the lotus feet [of the Master] every day; I do not worship any other deity

The Master's feet are our deity, contemplate on the Master's feet;

One who holds onto the Master's feet crosses over [the ocean of existence], the Master's feet are dearer than life

Saints do not say that only ones with good Karma should come to us; They say anyone, however they may be, can come. A washer man is proud of his skill that he will bring out the whiteness from the clothes. Saints know that beneath the dirt of sins, lies a pure soul. Whoever they place their Naam in, gets cleansed.

*The moment the Naam was placed in the heart, sins
were destroyed;*

*Just as a spark of fire falls upon the old [dry] grass,
[and it burns completely]*

Kabir Sahib says that sooner or later, he definitely becomes a Mahatma. Some stumble in Satsang, [and become spiritually awakened], and some stumble in life; ultimately, a person comes to this path. The Master upholds His [divine] glory. Once you have taken the Naam, do not say that it (the mistake) just happened. It is accepted that Saints are the embodiment of grace, and the Almighty has given them forgiveness, and only forgiveness, but whatever [deeds] a person has done before, dirt coats

all of them, and then an equal amount of time will be required to cleanse your dirt.

Just like a washer man cleans your clothes, but you again smear those clothes with mud. Although the washer man does not refuse, it will still take time to wash those clothes again. The Master applies the soap of Naam on our soul; the Master is the washer man, and disciple is the cloth. The constant practice of ‘Surat-Shabd’ (union of consciousness with divine sound) cleans it.

**With hope, mind, and deeds, lovingly hold on to
the Master’s feet;**

**Whatever happens at the Master’s feet let it
happen, why [worry about] profit and loss, pain
and pleasure, and [even] death;**

**Master Ranjit, Your feet are [our] life, [our]
soul, [our] support, and [our] foundation;**

**The Master's feet grant the fruits of liberation,
Sehjo, the Master’s feet are ever helpful**

Sehjo Bai has sung the glory of the Master with great conviction and love. Mahatmas do not narrate hearsay; they only tell what they have personally experienced. Charan Das was her Master. His parents named Him Ranjita, but His Master gave Him the name Charan Das. Just as I told you the story of Guru Angad Dev Ji, who was earlier called Bhai Lehna. When he came into the refuge of Guru Nanak Dev Ji, Guru Nanak asked him, “What is your name?” He replied, “Lehna.” In Punjabi, when you want to take something from someone, it is called ‘Laina’ (to take). Guru Nanak said, “Yes brother, you have to take, and I have to give.”

When Sri Chand and Lakhmi Das came to know that Guru Nanak Dev Ji has given everything to Angad Dev Ji, Sri Chand said that he was just a servant of our house. We used to think that there must be some financial transaction between them that he says, brother, you have to take, and I have to give.

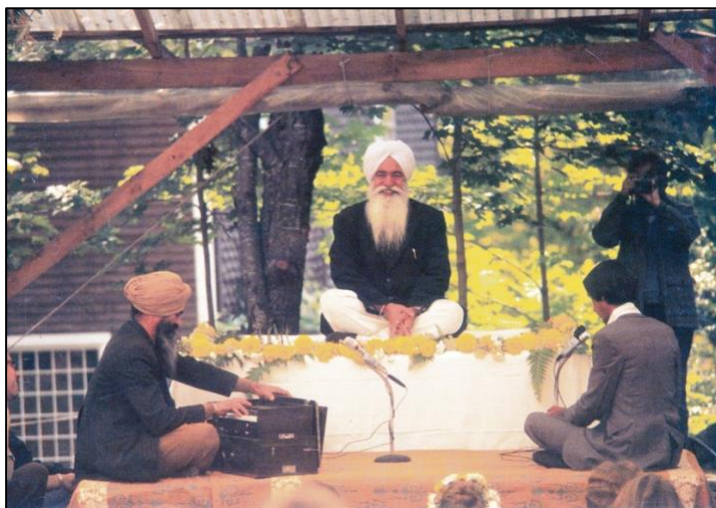
Dear ones, only Saints themselves or their disciples know the [inner] secrets of Saints; the world has no idea from where Saints speak. First of all, the close relatives of Saints become their heirs because they already have eyes on somehow making [that position] their own, but their attention is not towards meditation. People come and bow to them thinking that they live near the Master, and then ego comes within them. Ego coats us with dirt. Guru Nanak Dev Ji separated Angad Dev Ji from Himself beforehand, telling Him to go to His village, and do meditation. Guru Nanak Dev Ji told Angad Dev Ji that after Him, he would have to lead the Sangat.

I usually say that those who have earned spiritual merit [through meditation] desire to see only the Master seated [on the Master's place in physical form]. Those who have witnessed the last moments of Maharaj Sawan Singh know how many requests Maharaj Kirpal made when His final time came. Maharaj Sawan called for the register and said that the donation of Naam had been given to one

hundred and twenty-five thousand people. Maharaj Sawan said to Kirpal Singh, “Kirpal Singh, I have done half of your work.” Maharaj Kirpal, shedding tears filled with love, said that do the rest of the work as well, and may Your shadow (protection) always remain over our heads. Look at a Mahatma who has earned spiritual merit; how his Master convinces him in such a way that the Mahatma cannot refuse. He said, “Whatever dance they make us dance, will be performed.”

I often tell how Maharaj Kirpal brought me from Ganganagar to Karanpur. I wanted our Gurudev (revered Master) to go comfortably lying down in the back [seat] of the car, and that I would go in my own vehicle. He said we would talk about something special, but at that time, I had no idea what His special talk was. On the way, He began telling me about the final moments of His Master. My heart ached as to why He was telling me such a story. I felt like opening the door and jumping out of the car.

He placed his hand on my shoulder and said, “Look dear one, there will be many people who explain the theory but this work requires attention and care.” I placed my ample poverty (shortcomings) before Him saying that You are the owner of immense strength, and are highly educated, yet people opposed You. I am poor, what can I do? He laughed and said, “When the bad do not turn away from evil, then why should the good turn away from goodness? You have to give the call of truth.”



Same was the condition of Guru Angad Dev Ji. He told Guru Nanak Dev Ji that the bundle You

are asking me to lift, is heavy. Guru Nanak Dev Ji embraced Him and named him Angad.

My parents named me ‘Sardara Singh’. When I went to the feet of Baba Bishan Das, He said that ‘Sardara’ has no significance and gave me a name of His choice, ‘Ajaib Singh’.

This is the will of the Master. When a girl gets married, she goes to her in-laws’ house. Now, it is up to the in-laws to call her by whatever name they want. The girl does not object, because she has become a member of that family. [Similarly], a disciple also becomes a representative of the Master’s house. It is the will of the Master that by which name He wants to call, and by this, the disciple gets happiness.

Similarly, Sehjo Bai’s Master’s name was Ranjita. She says that her Master’s path is very easy (leads to inner peace). Who will make long trips to pilgrimages? Markets are held there, and nowadays, there are many cinemas as well.

Sehjo Bai says that it is our duty to meditate on Naam in order to make our life successful. In Sant Mat (the path of the Saints), there is no question of woman or man when it comes to the devotion of the Supreme Lord. There is no question of disciple or son; whoever does [the devotion], succeeds. Whether it is the son, the daughter, or anyone from the Sangat who does it, the Masters accomplish their work.

The true Master is the Giver of all things, through perfect destiny He is met

Only the fortunate ones can attain that thing (devotion); There are very few who seek the Master. Kabir Sahib said:

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

The Master wishes that His disciples should succeed. The Master comes to those who ask for the Master.

* * *

THE SACRED JOURNEY

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

30 January 1980

77 RB, Rajasthan

***Dear One:** I am curious to know what we should do and what we should not do, and how much time we should spend in meditation. Some of my friends and Satsangis (disciples of the true Master) who stay at home: if I tell them what you have told me, will I suffer any harm in this?*

Sant Ji: Whatever time you spend in meditation in your country and at your home, will be beneficial for your spirituality. Along with meditation, it is important that you keep your body, mind, and thoughts pure. As far as the question of telling your experiences with others is concerned, it depends on whether they want to listen to your experiences or not. This is not something to be imposed on anyone.

Do not consider this journey as an ordinary one. If you understand the significance of this journey, you will feel that there is a lot of grace of the Almighty upon you. The Almighty has given you the opportunity of this **sacred journey**. When you return to your country, if your friends desire to know something, they will certainly ask you about this sacred journey. If you have earned something [spiritually] by staying here and doing meditation, only then will you lose nothing by telling them about this sacred journey; but the condition is that there should be a desire in their hearts to receive something.

***Dear One:** Sant Ji, for [the past] few days, you have not been talking to us in the evenings. During this time, only Bhajans (hymns) are sung. Instead of singing hymns, may we meditate?*

Sant Ji: Every person wants a different approach. In the previous group, I used to give only Satsang (spiritual discourse) in the evenings; hymns were not

sung. Some dear ones complained that they wanted to sing hymns. When the dear ones sing hymns, they become intoxicated by the ‘Naam’ and get immersed in that bliss.

When Maharaj Kirpal left the body, and departed from this world, at that time I decided to stay in the underground room. At that time, it was only at the request of the dear ones of Rajasthan that I would come out of the underground room at night from eight to nine o’clock (for one hour). During this one hour, the dear ones here would sing hymns and there used to be conversations with them. This time is not just for you, but for everyone who comes here.

You may have noticed that many dear ones come here to attain bliss, so understand the greatness of this one-hour period. You too should enjoy the hymns and benefit from them.

***Dear One:** When a disciple sings a hymn in front of you, do you pay more attention to that disciple at that*

time, or does the disciple receive more of your grace?

Sant Ji: You know that when a student is reciting something in the class, at that time the teacher's full attention is directed towards that student. Similarly, the Lord in whose remembrance you are singing has to give you something as well, because you are doing the work of the Lord. At that time, the Lord pulls your soul upward; even if you may not be able to experience it, but at that moment, He still has to bestow His grace upon you. In one of my hymns, it is said:

*Teriya e aatma tu sunn arjoi ve, sun arjoi ve
Devi Kaal de jaal to chhuda, Guru Kirpal dhan ve
ruha saadiya nu paar langha, Guru Kirpal dhan ve*

*The souls are Yours, You listen to the plea, You listen
to the plea.*

*Liberate from the net of the negative power, Master
Kirpal, O blessed one*

Take our souls across, Master Kirpal, O blessed one

By singing hymns in remembrance of the Lord, you can be freed from the messengers of death. While singing the hymns, even our tongue gets purified. Guru Nanak Ji describes those who sing hymns in remembrance of the Lord as the ‘Bhajan Mandali’ (choir). Do not think that singing hymns is merely a ritual and custom. When dear ones gather and sing hymns in the remembrance of the Lord, they feel as if they are drinking Amrit (nectar); the poison within them is expelled, and they attain peace.

Dear One: *When Saints themselves sing hymns and recite them to the disciples, what is the significance of this? Do you also want to sing a hymn for us?*

Sant Ji: [Laughing], I have sung hymns many times, and I have sung hymns in front of Huzur Kirpal several times as well. Huzur Kirpal would listen to the hymns very attentively, and many times, he

would look at me, pleased; he would gesture and say, “Yes, this is right.”

That was a very pleasant time when I used to sit in front of Huzur and sing hymns. Huzur would listen attentively to every single word of the hymn and would be pleased. The joy I experienced at that time cannot be described. The bliss [that is felt] in the presence of the Master; we should be worthy of receiving that bliss.

Maharaj Kirpal used to say, “To keep a lioness’s milk, there should be a vessel of gold, otherwise the milk will curdle.” Through daily meditation, our soul is purified and we come closer to the Supreme Lord. Regretfully, it must be said that by being trapped in lust, anger, greed, attachment, and ego, we are making our soul impure.

You know that it is easy to dye a clean cloth, but it is very difficult to dye a dirty one, because cleaning the dirty cloth takes a lot of time, and even then, the color (dye) does not stick to the cloth.

It is my personal experience, and I have mentioned this many times that the coming of a loving soul to the Master is like bringing dry gunpowder to the fire. As soon as dry gunpowder comes close to fire, it instantly ignites. But we are [like] wet gunpowder; that takes time to dry [before it can catch fire].

Similarly, our soul is covered with many veils of lust, anger, greed, attachment, and ego. Only through meditation will these veils be lifted, our soul be purified, and we will begin to experience the ‘Shabd-Naam’. Make your life pure, and then see how the color of ‘Naam’ imbues. We take the initiation of ‘Naam’, but do not take precautions, therefore our progress stops.

Dear ones, you have wasted your life in passions and vices, yet you are not satisfied. If you continue to indulge only in worldly pleasures, then those pleasures will consume you. By adding wood to the fire, the fire intensifies; [Similarly], if we obey

the mind, the cycle of pleasures and vices will keep on going forever.

***Dear One:** Just as, having cleansed a cloth, the whiteness is extracted, similarly, when we want to cleanse the mind, the sins come to the forefront. Do these sins become a wall between the Master and the disciple?*

Sant Ji: Whenever you do any work, first think whether it is good or bad. Because of the sins in the mind, you do not think before doing the work, and only afterwards you realize that you have made a mistake. This is the obstacle between you and the Supreme Lord. Before jumping into a well, you should have considered that you might get hurt, break your leg, or even die; there is no use of regretting afterwards. Think first, then act. It is the habit of the mind to first advise us to do wrong deeds, and having made us do the wrong deed, it says, “Oh, what have you done?”

Kabir Sahib says, “The mind advises us to go into the forest to meditate. But when we reach the forest, this mind advises us to return home, saying that meditation can be done staying at home as well. Making many excuses, the mind brings us back home from the forest.

When we return home, our interaction with worldly people increases. They tell us to get married. When we get married and get bogged down by family life, we give up meditation, and then the mind misleads us. First, it tells us to do devotion, then it says to indulge in family life. Being caught up in the talks of the mind, the Jiva (being) keeps taking birth and dying in the eighty-four (cycle of 8.4 million life forms)

I have a cousin. When we were young, we took a vow that we would never get married, but would worship God. After meditating for some time, he went back home. After some time, his marriage was arranged; at that time, I was in the army. My uncle did not invite me to the wedding out of the fear that

I might remind him of [our] old vows and that he would not get married.

As soon as I got to know that my cousin was getting married, I went there uninvited. At that time, the wedding rituals were underway. I quietly sat down there. My uncle did not welcome me; instead, he got upset and said, “Why have you come here? Go back!” After some of the rituals, when my cousin sat on the mare*, I took the opportunity to ask him, “What happened to those vows of yours?”

****Mare: The traditional horse for the groom in Indian weddings***

Having said this, I quietly left the place so that no problem would arise. That boy was a good soul; he sensed what he was doing. He got off the mare and walked away to one side. Finally, both of us met at the railway station. I was buying a ticket for different station, and he was buying a ticket for some other station.

After some time, the family members started looking for the groom. The wedding procession was ready to leave, but the groom was missing. Not finding me there, my uncle became worried that I might have abducted his son. Some people were sent here and there as well as towards the railway station.

When we were caught, there was a lot of beating. I was very thin, and strong men were running after me. The people standing at the railway station couldn't understand what was happening. I told them, "I am going to the army for my duty; these people are harassing me." Eventually, they caught us and brought us to my uncle's house, and had him married.

Before his marriage, when we used to meditate together in search of the Supreme Lord, the villagers used to respect that boy. One day, he went to the village and spread the word, "This world is about to be destroyed." The villagers asked, "Is there any way to escape this?" He had no answer, because he did not have knowledge of the Supreme Lord. Then, I

went there and said, “This world is never completely destroyed, but this boy’s world is about to be destroyed, because now his mind has advised him to return to the village and live with his family. One day, he will get married and become bogged down by household life.” At that time, he did not believe what I said, so I walked away from there.



He got married, and nine daughters were born to him. In India, [having] daughters is a big problem. Parents have to find a good match for their daughter and spend a lot on her wedding. Now he has grown old and blind, and has to support eight daughters (one passed away after her marriage).

A few months ago while I was on my way to Delhi, I met him in Raisinghnagar. He couldn't see, but recognized me by my voice. I asked him, "How are you?" He said, "I regret getting married." I replied, "What's the use of regretting now? I even reminded you of [our] vows, but you didn't listen."

First, your mind advises you to become a Saint, a Master, or a devotee of the Supreme Lord. This mind makes you worship God as well for some time. Then, suddenly, this same mind plays such a trick that it advises you to live a worldly life, and you gradually become bogged down by worldly affairs. We need to be cautious of this mind.

Kabir Sahib says, "I used to think that my mind has died and become a ghost, but this mind is such a ghost that even after dying, it keeps following me."

*I consider my mind has died, and after dying it
became a ghost;
Even after its death, it rises again; such is my child
(the mind)*

With the immense grace of
Supreme Saint Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of **3 days**
has been organized in **Jaipur, Rajasthan, India**
from **1 to 3 August, 2025**

at the below mentioned address:

Shree Roop Lakshmi Castle
Ashok Nagar – 2, Peethavas
Nivaru Road, Jhotwara
Jaipur, Rajasthan

All of you are welcome to this programme.

For further information visit www.ajaibbani.org

or email at info@ajaibbani.org

