

# AJAIB BANI

Monthly Magazine

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Param Sant Ajaib Singh Ji Maharaj

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**Disclaimer**

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

## SANS SANS SIMRO GOBIND

### A hymn – Guru Arjan Dev Ji Maharaj

Sans sans simro Gobind, mann antar ki ootre chint (2)

*Remember Gobind (Lord) with your every breath [so that]  
the worry of your mind goes away*

1. Poore Gur ka sun updesh (2)

Par Brahm nikat kar pekh (2)

*Listen to the teachings of the perfect Master and see the  
Par Brahm (Supreme Lord) up-close*

2. Aas anit tyago tarang (2)

Sant jana ki dhur mann mang (2)

*Let go of the waves of fleeting desire. O mind, beg for the  
dust of the [holy] feet of the Saints*

3. Aap chor benti karo (2)

Sadh sang agn sagar taro (2)

*Renouncing your ego, make [a humble] request. In the company of the Sadhu (holy person), cross over the ocean of fire*

4. Har dhan ke bhar leho bhandar (2)

Nanak Gur poore namaskar (2)

*With the Lord's wealth, fill your treasure house. Nanak bows down to the perfect Master [in humility and reverence]*

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## CREATION OF THE NEGATIVE POWER

Satsang - Supreme Saint Ajaib Singh Ji Maharaj

Bani: Swami Ji Maharaj

07 January 1979

77 R.B. Ashram (Rajasthan)

**Kaal (the negative power) has strangely misled the world, What all should I describe**

This is the Bani of Shri Hazur Swami Ji Maharaj. The intention behind taking or reading the Banis (holy verses of the Master) of different Mahatmas (great souls) is:

*A hundred wise ones share the same opinion,  
but fools have their own*

Whether the Mahatmas lived five thousand years ago or five hundred years ago, whatever religion or country they belonged to, all Saints have preached the same thing that God is one. It is not that the God of people living in India is different or that the God of those living in America and Africa is different. Mahatmas explain that human beings are born in the same way and when the time comes, everyone dies in the same way. Whether a person is from the West or the East, everyone's hands, ears, nose are alike. No Mahatma

has come and created any society or community. We create communities or religions as per what the mind says.

You can read history and see that 5000 years ago, there were no Buddhists, 2000 years ago there were no Christians, 1400 years ago there was not even a trace of Muslims. Similarly, the history of Sikhs tells us that 500 years ago, there was no trace of Sikhs anywhere, and no one even knew of 'Radhaswami' a hundred years ago.

Mahatmas explain to us that the world is neither 5000 years old, nor 1400 years or 500 years old. Even earlier, in one way or the other, the world has been meeting God, because it is not like God creates the world and then forgets it. The world that we see around us is surely created by someone, there is some secret power working behind it whom Mahatmas call almighty Lord and God. Mahatmas are sent by God to this world. They do not come and create any new community, nor do they abolish any old society.

Mahatmas explain that all of you should remain in your community, your religion and follow your own customs, but salvation is in the Naam. Naam is within your body. You may read any religious book or good scripture; all scriptures explain the same thing that salvation is in the Naam. Mahatmas connect us with Naam. Whenever God

gives light to living beings, he does so through one Mahatma or the other. This is the **creation of Kaal** (the negative power). Our Sikh brothers do not know that there is Kaal, and there is Dayal, (the gracious power) as well. Guru Sahib has written very openly, the difference between the Kaal and Dayal in his Bani.

*The realms, nether world, islands,  
and the whole creation - God Himself  
has given the power over these to Kaal*

Having created the universe and its realms, God has entrusted their management to Kaal. Kaal is that power (here: realm) where there is death and birth; the living beings are surrounded by troubles. The Dayal is the one (here: realm) where there is no birth and death. Our soul, separated from the country of peace, coming into the kingdom of Kaal has forgotten itself. By taking the company of the mind, she has become extremely dirty and filthy.

Just like when water comes from the clouds to the ground, it is very clean, but when that water falls in a dirty place, then that water starts stinking. When the same water gets the warmth of the sun, it turns into vapors and goes and gets absorbed straight into the clouds, then it realizes that the dirt was something else and I am something else.

Similarly, as long as our soul is in the company of the mind, it thinks that I am dirt but when it gets the warmth of the 'Shabd-Naam' (five charged words), it leaves the company of the world and gets attached to that 'Shabd'. It then realizes that the taste of sensual vices and worldly honor and praise are all perishable. I was pure and a part of God. Forgetting God, I suffered these hardships.

Guru Sahib explains that this is the creation of the Kaal. Kaal has very cleverly misled the living beings, but we are tied to the society, and are not ready to leave it. We are busy worshiping the one who kills us. Just as a person was sitting under the sun, someone asked him to come in the shade. He replied, "What will you pay me?" Our condition is also the same. Mahatmas explain to us that God has made arrangements for salvation within you, we can provide you the means for the same, free of cost.

**Whatever practices existed in the previous Yugas,  
they were endorsed in Kali Yuga**

Satya Yuga, Treta and Dwapar were the previous yugas (ages) and today it is Kali Yuga. In Satya Yuga, the age is written as one lakh years and the strength of the mind is written as that of an elephant. In Treta Yuga, the lifespan reduced to ten thousand years and the strength of the mind reduced to as much as of a horse. In Dwapar Yuga, the

lifespan reduced by one-tenth to one thousand years and the strength of mind became akin to that of a goat. Today is Kali yuga; lifespan has further reduced by another one-tenth and is hundred years now. The strength of the mind is like that of an ant, but very few people live up to a hundred years. Usually, we leave this world when we are fifty or sixty years old.

Mahatma lovingly explains to us that the work that we could have done in one lakh years, how can we do it in ten thousand years? Similarly, the work that we could have done in ten thousand years, how can we do it in one thousand years? Or how can we complete a task that would have taken a thousand years in a hundred or fifty or sixty years? It takes around twenty to twenty-five years to acquire education. If the lifespan is of sixty years then a part of it passes during the nights. How much of it is left to do meditation of Shabd-Naam? Yagya (grand Vedic fire ritual involving complex practices, often performed for communal or cosmic purposes), Havan (smaller fire ritual, usually for personal or family needs, and is considered a subset or smaller form of Yagya), learning and teaching, which were the means of the previous Yugas (ages), we are doing them today in Kali Yuga. This is the creation of Kaal. This is how Kaal has misled us.

Guru Nanak Sahib lovingly explains to us that whatever Yuga you have come in, first of all study the religion of that Yuga, because we can live a happy life only if we follow the laws and regulations of the ruling government. Earlier India was ruled by the British. If we followed their rules and regulations, we would live a somewhat happy life. Today, it is the rule of government of India. If we say today that we will not follow your orders, then you know what the situation will be like. The orders of the government have to be followed. Similarly, we will have to follow the laws of the Yuga in which we live. Guru Sahib says:

***O brother, follow the Dharma (duties, path of righteousness) of this Yuga; the perfect Master has given this understanding to everyone  
Here and beyond, the Lord's Name is our companion***

First of all, you should study the religion of this Yuga. If you want to spend a few days peacefully, and going ahead if you want to later on unite your life with God, then you should meditate on Shabd-Naam. Guru Arjun Dev Ji says:

***Now, Kali Yuga has come; only plant, plant the Naam  
It is not the season to sow other seeds;  
do not forget it in delusion***

Kali Yuga has arrived, do the devotion of Naam, there is no other season, there is no other effective way by which you will meet God. Swami Ji Maharaj says:

***In Kali Yuga, there is no value of deeds and ritualistic practice; without Naam, salvation cannot be attained***

In this Yuga, no matter how much religious work you do, it does not amount to anything, it is all like churning water. Swami Ji Maharaj says:

***Churning water yields nothing, yet there is too much laziness in churning the milk***

Ghee (clarified butter) can be extracted only from milk. No matter how much you churn water, it will only produce foam. Similarly, salvation is in Naam, no matter how much you learn or teach or what measures you take, your soul will never find peace. Reading-teaching [here] doesn't mean that you should not do so. Now, when we read the Bani, we should read thoughtfully, to understand what we are reading, what the meaning is, and what these Bani and scriptures are telling us? Guru Sahib says:

***The Smritis (books of codes of law), Vedas (scriptures of the Hindus), Puranas (mythological***

*stories), and other holy books proclaim that without the Naam, everything is false and trivial*

*The immoderate remedy of Naam dwells within the minds of the devotees, and in the company of Saints, birth and death attachment and suffering vanish*

*One who indulges in attachment, conflicts, and egotism shall surely weep; separated from the origin, Naam, one never finds happiness*

*Considering 'my' and 'mine', bound in the bonds of the same, lost in the enchantments of Maya, one is reincarnated in heaven and hell*

*Searching and searching, I have come to understand the essence of reality: without Naam, there is no peace at all, and one surely fails*

*They come and go, again and again, dying and being born; without understanding, all wander through cycles of existence (forms of life)*

Read the Smritis, Vedas and Scriptures and see; they all say that whatever is done without the Naam is pettiness. The Naam resides within the devotees. Guru Sahib prays to God:

*O Great Giver, never forget me;  
please give me Your Naam  
I sing Your virtues day and night,  
O Nanak, this is my only desire*

O God, do not forget me, I ask Naam from you. My desire is just that I should not take the Naam initiation and keep it aside, but meditate on it. In Kali Yuga, we are busy doing the practices of the previous Yugas.

Mahatmas explain that four things of the present time are useful. Dhanvantari and Lukmaan were undoubtedly good and capable Hakim (traditional herbal physician) and could bring the dead back to life. If our son is ill and we say that we want to get medicine only from Dhanvantari Hakim, he will not come and give the medicine no matter how much we trust him.

Similarly, if we say that Raja (king) Ranjit Singh and Raja (king) Ganga Singh were very good (rulers), and that only they can come and rule well. No matter how much you praise them, only the magistrate of the present time can decide our case. Similarly, if it has been fifty or sixty years since a school teacher left the school and we say that only he should come to teach our child; no matter how much you love that teacher, when it has been fifty years since that

teacher left the school, how will he come and teach our child?

Similarly, the Saints and Mahatmas, beloveds of God, who have come to this world earlier, no matter if we call them God, or how much we respect them and say that they will come and connect us with the ‘Shabd Naam’, this can never happen. It is mentioned in the Bani of Swami Ji Maharaj:

*Leave the support of the past [Master];  
I say this for your benefit  
Search for the Master of the present time;  
I say this for your benefit*

We are saying this for your own good that only a Mahatma (great soul) of the current time can connect [us] with ‘Shabd Naam’. It is mentioned in the Bani of Kabir Sahib:

*Who else is greater than Ram and Krishna;  
they too had a Master  
The Lords of the three worlds, bow before the Master*

All the Saints who came into this world have said emphatically that without the Master, one cannot attain initiation of Shabd Naam and without the Shabd Naam, there

is no salvation. Read the Dharma (spiritual requirement) of this Yuga and see, if we act accordingly, only then can we be successful.

**The foolish being with a wandering mind,  
remains stuck in water and stone**

There are three types of individuals: one is clever, the second is foolish and the third is in between the two. The clever ones are in the arrogance of their knowledge that no one is as educated as we are. Many people collect money and go on pilgrimage and say that they have performed the pilgrimage and this creates more arrogance in their mind. Those poor souls who are in between the clever and the foolish, are swayed by whichever side is stronger. Those poor people either keep striking at the water or worshipping the stones. Kabir Sahib says:

***If by worshipping stones God can be attained, then  
I will worship a mountain***

If God is found by worshipping stones then I am ready to worship the mountains. We read the Bani of Dhanna, Bhakt (devotee) every day and say that he found God in the stone but you should read the Bani and see:

*One who bows down to a stone,  
his or her efforts go in vain*

*My Lord speaks eternally;  
God grant donations (blessings) to all beings*

Idol worship is the most inferior one. Those who worship stones, their hard work goes in vain. My Thakur (God) speaks, he gives donations (blessings) to everyone and is within everyone.

*Gobind, Gobind, Gobind\* in whose name  
Namdev's mind was absorbed*

*A calico-printer, worth half a shell,  
became worth millions*

*Renouncing weaving and spinning,  
Kabir enshrined love for the Lord's feet*

*A weaver from a low caste, became deeply virtuous*

*Ravidas, who used to carry dead cows everyday,  
renounced Maya*

*He manifested God and attained His Darshan  
through the company of Saints*

*Sain, the barber, who served selflessly (without expecting wages), was heard (became famous) in every household*

*The Supreme Lord started residing in his heart, and he was counted among the devotees*

*\* Gobind: one of the names of God*

Before everything, Bhakt Dhanna developed a passion for devotion after hearing the fame of Namdev. Namdev, who was worth half a shell, was a Chhimpa (a professional caste of people in India and Pakistan whose traditional occupation is dyeing and printing fabrics). When he worshipped the Lord, he became worth millions. Then I saw the condition of Saint Kabir, he was born in a low caste. He used to earn his livelihood by weaving warp threads. When he worshipped the Lord, great kings and emperors came to him and received the light of spirituality. Similarly, Ravidas Ji used to make shoes. When he came into the Sangat (the spiritual congregation) and practiced Shabd-Naam, kings and emperors came to him and learnt the secret of the Shabd-Naam.

Similarly, devotee Sain Ji belonged to the barber caste. He would go to people's homes to give invitations. He was a servant of Emperor Akbar and used to massage the

Emperor daily. One day he was unable to massage Emperor Akbar. God himself took the form of Bhakt Sain, and massaged Akbar. The next morning, when Sain the barber came and apologized to Emperor Akbar, saying, “Your Majesty, I could not be at your service last night, please forgive me.” Emperor Akbar replied, “Sain, last night you served me so well that I lost all awareness; my body felt such comfort that I slept deeply and did not wake up.” In the end, Akbar begged Bhakt Sain to reveal the secret of the Shabd Naam. Guru Sahib says:

***Hearing this way [of devotion],  
the Jat Dhanna rose and engaged himself in devotion***

***The Lord of the Universe met him in person;  
Dhanna was truly blessed***

I have seen the condition of so many poor people. They all became great by doing devotion. This inspired even the Jat [Dhanna] (Jat is a caste in India and Pakistan) to think, ‘You too should worship God; perhaps you will succeed.’ He became very fortunate. Had Dhanna Bhakt, found God in stone, he would have definitely written so

***Dhanna obtained the wealth; meeting the Sustainer of the  
earth (God), he became one with the Saint***

The one who upholds the earth and the sky, I found him among the Saints. We read the Bani, but do not ponder over it. Swami Ji Maharaj says that water whether it is ours or someone else's, only removes the dirt from the body, not from the soul. Guru Sahib writes:

***Taking a dip, bathing at millions of holy places,  
in this age (Kali Yuga) fills one with filth***

Even if you visit sixty-eight pilgrimage places, they will only remove dirt from your body. Only that pilgrimage is good which can remove the dirt from your soul. If there is a real lake or pond, it is your body. Meditate in it and bathe in the Shabd Naam. The dirt will be removed only by it.

**The wise and the proud men become slaves to the  
[woman called] knowledge**

The educated ones have become slaves of knowledge. We may read it for the whole month, the whole year, with every breath, but only one thing will be taken into account; if Surat is attached with the Shabd, then we have attained salvation, otherwise it is like sifting ashes.

**All other beings in between, neither foolish nor  
extremely wise**

## **Chant, austerity, fasting and abstinence are very deceitful; ultimately, burn in the fire of five senses**

Now he mentions the commonly performed actions like the fire austerity in which we light fire in four directions and the fifth one is above from the Sun. I myself have performed the fire austerity. Generally, this austerity is performed in the months of May and June. There is a lot of heat from the sun at noon. This is the time to sit in the middle of the fire and perform this austerity.

Maharaj Sawan Singh Ji used to say that when he went to Nashik, a sage was doing the fire austerity there. I asked him that there is a lot of fire burning inside, has that fire been extinguished? There is a fire of lust, anger, greed, attachment and ego inside us which drives us crazy. When the fire inside is not extinguished, lighting a fire outside will give more heat to your body. This is the **creation of Kaal**; Kaal has created deceptions. We are unaware. We are already burning day and night with five kinds of fire, yet we engage in doing the same thing.

You can see the condition of Jains (one who believes in Jain religion), some fast for two-four days while some poor souls fast for a month. This is the condition of those who are educated. Maharaj Ji used to cite the example of a Jain who used to keep an oil lamp filled. When the lamp

would extinguish after the oil got over, he would stop reciting the prayer. A new daughter-in-law had come to their house, when the lamp started to dim, she would fill it with more oil. That poor fellow was troubled with hunger and his condition became very bad, but he could not even say anything because doing so could break the continuity of the prayer. This is our condition who recite prayers.

You should ask the Granthis (caretaker or reader of the Guru Granth Sahib, the Sikh holy scripture and responsible for conducting prayers, reading scriptures, and performing religious ceremonies) of the Gurudwara that O brother, have you found peace? Did your mind ever get attached to the Shabd? Did you feel contentment within? Guru Nanak Dev Ji says:

***The one who knows, meditates, and is connected to the sound cannot be spoken about***

The Shabd rising from Sach Khand, is resonating behind our forehead, whoever connects with that Shabd Naam, his soul is at peace. In fact, only he has studied and only he can teach us. Kabir Sahib says:

***Where there is neither day nor night, neither Vedas nor Shastras, there dwells the Formless One***

***Says Kabir, O human, O crazy world,  
meditate only on Him***

Scriptures and holy books describe the glory of the place where we have to go and create interest in going to that place. A Pandit went to debate with Kabir Sahib loading books on an ox. In those days, there were no jeeps etc., like today. At that time, Kabir Sahib was not at home, Bibi (lady) Kamali was there. The Pandit asked Bibi Kamali, "Is this the house of Kabir Sahib?" Bibi Kamli, said, "It is unfortunate that you consider Kabir a human being. He is not a physical form; he is in the Sach Khand. Even an ant cannot step there and you are roaming around with books loaded on an ox." The poor man couldn't answer and went away.

***Kabir's home is on the top (real home, Sach Khand),  
where the way is slippery***

***Even an ant can't find footing there and the Pandit  
(learned person) wants to go [there] with loaded oxen***

**See the character of Kaal, the doer, some have their  
heads crushed, some are crushed by their feet**

Now He says that these are the deceptions of Kaal (the owner of the worlds) that he crushes some with his feet and

crushes others with his hands. These living beings can never come towards practicing 'Shabd Naam'.

**Wandering and wandering,  
he has misled the whole world  
None has been led to the right destination**

When Saints write Bani, they do not criticize anyone. In fact, they state the truth. Swami Ji Maharaj says that which community's name should we take that has never gone astray? Kaal has led the whole world on the wrong path. Very few people read and understand the Vedas and Scriptures. We are all busy in a race to expand our communities.

Maharaj Sawan Singh Ji often used to give the example that a Mahatma was going somewhere and he met a man. The man said, "Look, what a huge herd of animals is going." The Mahatma asked him, "What is yours in it?" He said, "Nothing of mine is in there; it has my uncle's calf." Our condition is also the same. If someone's community becomes very large then what will he get?

The Sikhs have one Guru Granth Sahib and they have fifty sects. Christians have one Bible and they have twenty sects, there is no count of the sects of Hindus. Whenever Mahatmas come, they say that first of all you should

recognize yourself and know where you have come from? What do we have to do? Who is our God? Guru Sahib says:

***There is one Father, we are all His children;  
you are my Master***

Saints come and make us understand that we have only one almighty Lord. We are all children of the same father. Everyone lives under the same sky and on the same earth. When the creator is one, then the way and means to meet him are also one. When Mahatmas come, they create love within us and make everyone sit together and chant the Naam. Guru Sahib says:

***The teachings are common for all the four castes;  
Kshatriya, Brahmin, Shudra and Vaishyas***

***In Kali Yuga, the Gurumukh who chants the Naam, is  
saved, O Nanak God dwells in each and every heart***

The whole world comes under the four Varnas (traditional social classes), my teachings are common for all the four Varnas. You should think that if Guru Sahib had explained in Punjabi, it would have been a grave injustice to the people who do not know Punjabi. The Naam initiation that the Gurumukh, (one who follows the teachings of the Master) gives, is present in everyone's body. We are all

entitled to that Naam and can attain that Naam. God has kept it all in his hands as to whom to give the Naam initiation and whom not to. Guru Sahib says:

***Having mercy on me, He showered His grace  
I met Satguru (the true Master)***

When God take pity on the living beings, then he investigates as to who has the yearning to meet me and who should I unite with me. If God does not shower his grace, even if a Mahatma is born in our home or lives in our neighborhood, we will not have faith in him. Those in whose fate it is written, they come from across the seven seas or from thousands-millions of miles away and take advantage, because their soul has awakened and they have come into the attention of God. Guru Sahib says:

***The unfortunate ones do not find the Master,  
despite always sitting close and near-by***

If it is not written in your destiny, then even if the Master keeps sitting close to you, you will not be able to find him. You may read the complete Bani of Guru Nanak Dev Ji and see; every single line is calling out that those who have good fortune are made to meet to the Master, and they do not have to wander in this ocean of the world.

## **Seeing such a condition of the world, Saints and Masters come and manifest themselves**

When the world forgets God, man becomes enemy of man, sins start happening in the name of religion, Guru Nanak Sahib describes and illustrates the state of such a condition:

*In this dark night of falsehood,  
the moon of Truth is not visible anywhere*

When the moon of truth hides and the world becomes like a moon-less night, God resides in some Mahatma and spread peace in the world, and gives people the secret of the Shabd Naam, and imparts awareness of God. Swami Ji Maharaj says:

*He came in the world in the form of a Saint  
and revealed his identity himself*

How will the world recognize a Saint? Great Mahatmas Kabir Sahib, Guru Nanak Sahib, Maulana Rumi, Shamas, Tabrez came to this world. Forget about recognizing them, we never even let them sit in peace. He reveals his secret to those on whom he shows mercy, that you can search for me within yourself in this way. Only a

human can be a teacher of a human being. He sits within the human being and teaches us.

Maharaj Sawan Singh used to say that there is some power that works within Saints, but we cannot even call it a power, it is what it is. When the situation becomes such that all communities and religions start fighting among themselves and start considering salvation in rituals and practices, then God sits within some Mahatma and refreshes the practice of Surat-Shabd.

Similarly, Maharaj Sawan Singh Ji also came at a time when the world had completely forgotten the teachings of Guru Nanak Dev Ji and started considering salvation in studying and teaching. Maharaj Sawan Singh Ji came and explained the Bani of the Sikhs with great love. He used to say with a sigh that Guru Nanak Dev Ji had given immense [spiritual] wealth to the Sikhs, but how unfortunate; these poor people do not know what the Bani is saying.

Just think about it, if millions of rupees are buried in one's house, and he dies begging for pennies outside, what would we say about him? If someone who has knowledge of his house tells him that there are millions of rupees buried in your house, and you can become rich by taking them out, won't he be thankful to the person who tells him about that? Saints and Mahatmas ask us that why are you running here

and there for salvation? God is within your body, your physical form and your existence.

**Significance of the service to the Master and of the Naam are described by the Master in the Satsang (spiritual discourse)**

The Master explains the means of liberation and commences his Satsang. They give initiation to the beings, and do not charge any fee for the Naam. The perfect Master does not say that you should go to an imperfect Master. Guru Sahib says:

*Accept the Master only after careful consideration,  
[just as we] drink water after filtration*

We should never start following a Master superstitiously. We should think whether he is an expert of the Shabd-Naam, and is associated with the Shabd-Naam? Only an expert in devotion can make one do devotion. To meet God and attain salvation, we need a Satguru, Satsang and Naam. By attending Satsang, our investigation gets completed, and within us, a passion for chanting the Naam, feeling of separation and yearning are developed. Our soul comes into this world separated from Naam and Mahatma connects us with Naam itself. Therefore, only a perfect

Master can make us meet God. Everything else is just a peel, nothing else needs to be done. Guru Sahib says:

***Without the company of the Saints, deeds done by an egoistic person is like drawing out [clean] water and throwing it in the mud***

Without Satsang, no matter how great a work one does, such as studying, teaching, chanting, penance, etc., it is like pouring clean water into mud. We can come to the Satsang only if the Lord has mercy on us. Tulsi, Sahib says:

***Tulsi, because of the past sins,  
one does not like the tales of the Lord,  
either one sleeps, or walks away or starts talking***

Even if we come to the Satsang, but God does not have mercy on us, we will fall asleep in Satsang or even while sitting in the Satsang, we will keep thinking about the world. If God shows mercy, only then can we take benefit from Satsang. The unfortunate ones suffer setbacks. Sometimes they indulge in lustful actions, sometimes in alcohol and meat or sometimes they fall into some fight or quarrel. When we don't attend Satsang, our condition becomes such.

**He has described the essence of three methods,  
consider all others as useless**

Saints come and tell us the benefits of the Naam that what is Naam, why should we chant it, where does the Naam arise from, where is it resonating and how can we hold on to the Naam. They then explain the position of the Master that he has been commissioned by God, and he can take the living beings to God. Be it ten, ten thousand or one million, God gives place to everyone in his house. Guru Sahib says that Saints come to this world as treasurers [of Naam].

***The one whom the Lord entrusts the treasury is not called  
to give the account again***

They describe the glory of Satsang that what are the benefits of Satsang. Companionship has a great impact on our mind. If we sit among drunk people, we get into the habit of drinking and gambling. If we come into the company of those who chant the Naam, a desire to chant the Naam, a feeling of separation and yearning develop.

***As is the company so, is the coloring (mannerism)***

Our mind will be affected according to the company we keep. Why not leave bad company and join the good one? Hazur Maharaj used to say that attending Satsang is

necessary for everyone, in the same way as we can make our children virtuous only when we ourselves become virtuous.

I explain it by giving an amazing example that a king had a son who fell in love with the daughter of another king. They proposed for a marriage, but the girl's family refused. Both of them thought why do we need anyone's consent. In those days, there were no jeeps or cars. People used to travel on camels and female camels. The girl brought a female camel from her house and both of them sat on it. There was water ahead, and seeing water, the girl said to the king's son, "Pull its reins, it sits in the water." Very soon she added that her mother also used to sit in water.

Now the boy thinks that when there is so much impact on animals that the daughter of the mother who used to sit in water also does the same, then won't the child born from the one I am eloping with today, also elope one day? What will people say that so-and-so's daughter ran away, is of bad character. How much disgrace will I have to face. Thinking this the boy said, "I have forgotten an important thing at home. The night is very long, let's go and get that thing and then we will come back. When both of them came back, alighting from the female camel near the palace, the king's son said, "From today onwards it's a goodbye for us, you stay at your home, I will stay at mine."

When there is an effect on animals and birds too and we say that the calf of a particular buffalo was of a very good breed; we understand the breed of animals, can't humans have breeds? Those who want to make their children virtuous should become virtuous themselves. We think that we may indulge in as many vices as we want, like drinking wine and eating meat, but our children should become virtuous. How can this be?

Mahatmas explain with love that whatever vices we do in our house, we are putting stones in the boat of our children. Mahatmas always tell the benefits of Naam, Satsang and Satguru, everything else is just a peel. There is no need to pick up the peel, the taste is in the kernel.

***Vedas, Scriptures, Smritis and Puranas,  
consider reading these in vain***

They do not say that we should not study the Vedas and scriptures, but the way we read them is pointless and of no use to us. By reading the Bani or sitting and listening to it, we come to know what weaknesses we have and what advice the Mahatma is giving us. But our condition is such that the poor Granthi recites the Bani at home while we roam around in the fields, watch movies in the cinema and are occupied in useless discussions with relatives. How do we know what Bani has said at our house? Neither the reader

nor the one who gets it read knows. Mahatmas explain to us with love:

***Read (acquired) the knowledge, but did not act on it, what is the use of [such] learning, did not lose the bad habit, what is the use of putting in so much effort***

When we do not act upon the knowledge, after studying and then indulge in alcohol and meat-eating, what benefit can there be in such learning and teaching? Mahatmas say that you should read thoughtfully. Surely people would say about us that he is very good, he organized an Akhand Path (continuous, non-stop recitation of the Guru Granth Sahib, usually completed in 48 hours), or Sadharan Path (complete reading of the Guru Granth Sahib, from beginning to end at a relaxed pace, with no fixed time limit for completion).

Similarly, I went to a village in Rajasthan where a family organised an Akhand Path. Relatives started leaving (after the Akhand Path), one of the family members said that we will now remove the poison of Akhand Path, I was also there that night, they drank alcohol, that poor member fell from the roof of the house, his neck broke and he died. This is how we conduct the Akhand Path.

Think for yourself, did you gain anything on the day you were reciting the Path? Did the lust, anger, greed, attachment and ego reduce within you or did you get any benefit when you completed the Path? If that is your condition, what is the use of your studying and teaching? You may read the Bani of Guru Nanak Dev Ji not just once but a million times, but read it analytically what the Bani says.

**Pandits, ascetics, for the sake of their livelihood,  
criticize the Saints**

Saints come to the world to give God's message to the living beings. No matter how much difficulty they face in that, even if they have to risk their live [they fulfill their duty]. Pandits and Granthis oppose them just to earn their livelihood but Mahatmas come to the world as an example. Guru Nanak Dev Ji did farming in Kartarpur village and took care of himself and his children. He says:

*The One who calls himself the Master or Pir (a Muslim spiritual guide), while he goes around begging, don't ever touch his feet*

*The one who works for livelihood, and gives some of what he has – O Nanak, he knows the path*

If one asks to be called a Master-Pir and then asks for something from his disciples, one should not bow at the feet of such a Master even by mistake. Only a Mahatma who earns his livelihood by hard work and puts a part of that too in the Langar (free community kitchen sponsored by a spiritual or social group) can be effective.

You can read the history of Kabir Sahib and see that he wove the warp all his life although Shah Balakh Bukhara, Raja (king) Bir Singh, Baghel Singh were his disciples and could provide him with best of the best facilities. In the same way, Ravidas Ji made shoes all his life. King Pipa was his disciple and many other kings and emperors came and bowed down at his feet. Similarly, Queen Mirabai, of Merta was also his disciple. Someone taunted Mirabai that she enjoys sitting in palaces while her Master makes shoes. A disciple cannot tolerate the taunts for his/her Master.

Mirabai, went to Guru Ravidas Ji with a diamond and thinking that he would be able to live his life well with that diamond, and build a good house. She told Ravidas Ji, “Sell this diamond, build a good house and live in a good palace.” Ravidas Ji said, “Daughter, whatever I have achieved is by making shoes, if someone taunts you then you should sit at home and do meditation.”

A thought came to Mirabai's mind that perhaps he is feeling shy now but will sell the diamond later. Mirabai said to Ravidas Ji, "I am leaving this diamond in the thatch." When Mirabai came back a year later, she had thought that Ravidas Ji must have built big palaces but there was nothing like that there. Mirabai said, "I had left a diamond here." Ravidas Ji said, "Daughter, it must be lying where you had left it."

In the same way, our Satguru, Maharaj Sawan Singh Ji lived only on his pension. When his final moment came, he said, "Sangat can take account from me. I have eaten the Sangat's vegetables and burnt petrol [for the car]. Petrol was also used for the sake of the Sangat. Similarly, you can read the history of Maharaj Kirpal Singh Ji, he also lived on his pension.

Mahatmas come to the world and earn their livelihood by working hard. They also advise their followers to earn their bread through hard work, saying that only then will their meditation be successful.

Your mind will get influenced by the kind of food you eat. Food bought by stealing cannot benefit you. Guru Nanak Sahib Ji says:

***His makes his ancestors thieves as well [by his actions]***

If you donate or eat stolen food, you are also making your ancestors thieves. Mahatmas lovingly explain to us that, driven by their own needs, people sling mud at (defame) them, saying that they do not even believe in God. Just think about it, if the Mahatmas themselves don't believe in God then who will the worldly people believe in? The poor worldly people have no idea that Mahatmas come to worship God. They never criticize any Vedas or scripture, rather they show the path of the Vedas and scriptures.

I was born in a Sikh family and had faith in Guru Granth Sahib. My father used to organize Sri Akhand Path every six months. When I went to Baba Bishan Das Ji from whom I had the intitation of the two [charged] words, he explained it to me very lovingly and asked, "Do you read the Bani of Guru Nanak Dev Ji?" I said, "Yes." He said, "What is written in it?" I said, "I just read, I don't know anything else." He said, "Read it carefully. There are three things written in it perfect Master, Satsang and devotion of Naam, rest are just examples that have been given."

Three of us got into this search and read the Guru Granth Sahib for six months. Whatever verse I used to recite; my friends would also recite the same. I had a doubt in my heart whether I am wrong or they are wrong [in understanding the verse]. People used to laugh at us that

what are these people doing? When we did not find the things, we had held on to, we stood with our heads bowed down before Baba Bishan Das Ji. We said, “Whatever you say is right and we are wrong.”

Mahatmas lovingly explain to us that these people defame the Saints and we are happy bearing their burden. Kabir Sahib says, “That these people themselves go to hell and drag us along as well to hell.” Guru Nanak Dev Ji says:

*Understand the farm,  
and then plant the seeds of donation*

First of all, we should investigate to make sure whether the donation made is not being used for a bad cause. Whereas we think that we have donated it, it is now his wish, he can use it wherever he wants, even to drink alcohol. Guru Nanak Sahib says that if the person to whom you donate, drinks alcohol with that money or spends that money on bad deeds, then you will get the fruit [of Karma] accordingly and if he uses for a good cause, then you will definitely get the fruit [of that good deed].

You can read the history of Guru Nanak Dev Ji, he was made to grind the flour mill, he was called Kurahiya (the one who misleads others). Guru Arjan Dev Ji was made to sit on a hot plate. Guru Gobind Singh Ji did not remove his

Kamarkasa, (cloth tied around the waist) for three months. If a person does not bathe for a day, what would the condition be like. At the behest of these people, we defamed the Mahatmas and inflicted hardship on them. We hurt the Mahatmas from whom we were supposed to take benefit. Guru Nanak Sahib says:

*O Nanak, the Saints consider, and the four Vedas  
proclaim, that whatever the Lord's devotees utter with  
their mouths, shall come to pass*

*He is manifested in His cosmic workshop, all people hear  
of this, the foolish men never find happiness, who fight  
with the Saints*

*They yearn for those virtues [of the Saints], but they burn  
with ego, what can those wretched ones do who are  
unfortunate from the very beginning*

*Those who are struck down by Par-Brahm (the Supreme  
Lord) no one trust them, those who keep animosity with  
the One who has no animosity -according to the true  
justice of Dharma, they perish*

*Whoever is cursed by the Saints, continues wandering  
aimlessly, when a tree is cut off at its roots, its branches  
wither and die*

Whatever I say, the four Vedas also say the same. Whatever the devotees say, only those words become sacred utterances in this world. Those who defame Saints can never find happiness. Those people are jealous as to why is the Mahatma being praised, why are we not being praised? Mahatmas are without enmity. Whoever has enmity towards them, Dharmaraj (the Lord of judgement) takes account of such a person. The branch of a tree that is cut, dry up on its own. Mahatmas come to benefit us but we cause suffering to them.

### **Saints explain for their benefit but they do not listen**

Saints love them too and explain to them lovingly that come we can give you peace too, can connect you with the Shabd-Naam, can take you to your home, Sach Khand. This is our responsibility; if you don't get benefitted, you can say whatever you want. But no matter how much [the Saints] explains to them, they still remain crooked.

### **They desire praise and wealth, and go devoid of spirituality**

They are hungry for wealth, honor and praise. How can they value altruism? What do they know about altruism or the existence of God.

**They wander through the cycle of eighty-four (8.4 million life forms), repeatedly falling into the forms of birth (eggs, womb, sweat and seeds)**

Swami Ji Maharaj says that it is not that they do not get the fruit [of their deed]. They go into the eighty-four (8.4 million cycles of births and deaths) again and again, sometimes they are born, sometimes they die, sometimes they become animals or birds. After a very long time, the turn of the human body comes. Everyone knows that animals, birds and humans eat, drink and enjoy pleasures in the same way. Only the human birth has the knowledge of doing the devotion of Naam, he (a human) can improve his life. Guru Sahib says:

***O Nanak, having created the living beings, the Lord installed the Righteous Judge of Dharma (Dharmaraj) to read and record their accounts***

***There, only the true beings are judged by the truth; the sinners are picked out and separated***

***The false find no place there, and they go to hell with their faces blackened***

Don't say that nobody is keeping the account of what we do. Someone did it before and will do it now as well. If

we understand from our past accounts that we are experiencing happiness and sorrow as per our deeds, then the same will happen in the future as well. Having created the living beings, Dharmaraj has been placed to look after their accounts. A dirty soul has no place there, holy souls are separated there. Guru Nanak Sahib says:

***Says Nanak, O mind listen to the correct Teachings, God will ask you for the account [of Karmas], opening His ledger,***

***Azrael, the Angel of Death, shall definitely come, They will find no way to come and go (escape), they are trapped in the narrow lane [of Yama]***

The teachings that I give are correct. The place where you have to go through is a very narrow way. God will definitely take account [of your deeds]. Swami Ji Maharaj says that you will go into the cycle of eighty-four (8.4 million cycles of births and deaths) and keep wandering in it.

**They study the literature of past Yugas, some describe Nyaya (justice) and Vedanta (philosophies of Hinduism)**

**They neither verify means nor rights,  
but take pride of their study**

Swami Ji Maharaj says, “They have not done any practice and neither do they have any right to give the Shabd Naam. They have pride only in reading that we can read this much in an hour.”

Maharaj Sawan Singh Ji used to tell that when I went to Pothohar, I found many Granthis who had completed reciting the Guru Granth Sahib eight hundred times. When I asked them, “Yes brother, did you get any peace? Did you see the spark of Naam within?” They said, “No, we have just heard that keep reading.” Mahatmas say that Bani says that salvation is not in reading but in connecting with the Shabd. We are proud of reading only. Hazrat Bahu says:

***Studying thousands of books,  
everyone has become a scholar***

***But not read and understand even a single alphabet of  
love, poor souls wander lost***

We read thousands of books and acquire the title of 'scholar'. We did not read the word, the Naam, which was supposed to liberate us; we are wandering around forgetting it.

***Everyone recites the Kalma (the Naam) orally,  
but few read with their heart***

***Where the Kalma of heart is read, there the support of the tongue (oral recitation) is not required***

Everyone says 'La ilaha, illallah', 'Waheguru-Waheguru', 'Ram-Ram' with their tongue, but only a few read from their heart. Where the Naam from the heart is recited, there is no need to use the tongue, rather they say:

***Bahu, whose tongue remains still and the lips do not quiver is a true Namazi (one who offers Islamic prayers regularly)***

There neither do the lips flutter, nor the tongue moves, he is the real Namazi.

***The Hafaz (one who memorize the scriptures) memorizes and becomes arrogant, and the Mullahs (trained in the doctrine and law of Islam) boast [of their knowledge]***

***Like the clouds of the monsoon, they roam around carrying books***

***Wherever they see good gain, they recite their Kalma with extra zeal***

***Bahu, they lose both worlds, who eat selling their earning (devotion)***

People have ego after reading that we have read so much, we can read so much. They were cheated here and were cheated ahead too. Guru Nanak Sahib says:

***Damnably is the life of those,  
who write and sell the Naam (name of the Lord)***

***Those whose crop is destroyed,  
what will they do on the threshing floor***

**Those who do not study the wisdom of this Yuga,  
they ultimately fall backwards because of it**

Whatever I had told you in the beginning, Swami Ji Maharaj is repeating the same. Why do we fall backwards? The education of this Yuga was devotion of Naam. There is no other religious work or duty in Kali Yuga except the Naam. I have explained by giving a very beautiful example of Guru Sahib:

***Now, Kali Yuga has come; only plant, plant the Naam.***

***It is not the season to sow other seeds;  
do not forget it in delusion***

There is absolutely no other time. These people have been forgetful since past eras and are not studying the Dharma of this era.

**The path of this Yuga is humility and poverty [of spirit]; and the devotion to the Master be your evidence**

You have to develop humility within yourself; true humility comes only by the devotion of Naam, apart from this, the rest is devotion of the Master like knowing yourself, gathering the scattered thoughts behind the eyes through Simran. By doing Simran, the dormant power within us gets awakened. We transcend the sun, moon and stars through Simran, and further ahead meditation is required. When the meditation is perfected, Satguru manifests within. Then no matter where you go, Master is with you. The room is closed, it is night time, you remember the Master, the Master is with you. Whatever questions you ask, the Master answers; the rest is just devotion of Naam.

**By this, the mind becomes pure and unwavering, raise the mark of Shabd to the [inner] sky;**

**The path of Surat (consciousness) and Shabd is inwards, hold on to the abode of five holy names**

When devotion of Master gets complete, the Master manifests, the Dhun (divine melody) arises from Sach Khand above, Master says hold on to the Dhun, and ascend, that is why all the Mahatmas have preached the five charged words. Guru Nanak Sahib says:

*The true Master who shows the real home,  
within this home, is wise and enlightened being*

*There the five sounds resonate and resound,  
and the mark of the Shabd is raised*

Five Shabds come within you. There is only one Shabd, which arises from Sach Khand, but it has been described as five Shabds, as it passes through five stages. Just like where the river originates, there is a different sound of water, when water flows between the rocks, there is a different sound of water, when that water comes on clean ground, then there is a different sound of water. Similarly, the water is the same but its sound changes depending on the place where it flows. Whatever I tell you, go within and see. You will hold onto the Shabd one after the other, from the first stage and move to the second. By holding on to the second one, you will go to the third stage, by holding on to the third one, you will go to the fourth stage. Similarly, by holding the Shabd that comes from Sach Khand, you will reach your home in Sach Khand.

## **Shabd by Shabd climbing the staircase reach the realm of Sach Khand, Satnaam (the true Name)**

**For that, first meditate on the Master, and consider all  
other tasks as secondary**

Swami Ji Maharaj says that I have told you that God is within your body. We can attain five Shabds by climbing step by step within ourselves. We have to first seek refuge in a Master who has manifested the Lord. He makes us sit and explains to us lovingly, how to listen to that Shabd, how to climb step by step. It's not just that they give initiation to us, they help us as well. If Naam were just a word, then even a five-year-old girl spinning a wheel could have told that Naam.

The Naam is the responsibility of taking one's soul to the Sach Khand. It is not that you tell two words and leave us on our own. If there is any obstacle within us, they remove it. Even if you are thousands of miles away from them, it doesn't matter to them whether you are near or far, they will make you progress from within and show you the path from within.

**Enshrine the Master's image in your heart,  
and bring such love for him into your being as a  
Chakor (moonbird) has for the moon**

It shouldn't be that we take the Naam and come home. Saints also point out some responsibilities that you have to avoid bad deeds. Now you have got the Master, the love between the Master and his disciple should be like that of the Chakor bird who sits staring at the moon when it rises at night. When the moon goes to the other side, it turns its neck in that direction. It never raises its neck to look. Only when you have such love can you attain realization, only then can you be successful.

**Until such deep love does not arise,  
keep practicing these prescribed methods**

Masters does not need our love, because they themselves are busy being in love with someone else (the Lord). Only the Master's love can destroy our bad Karmas. A devotee needs his Master's love a lot.

**When the devotion of the Master becomes complete,  
then the Surat (consciousness) ascends to the sky  
(further spiritual realms)**

When devotion of Master gets completed, and we gather our scattered thoughts through Simran, and the Master's form will start settling within us then our Surat will start rising automatically. There is an attraction in the Shabd, it pulls [one] itself.

**Without devotion of the Master, even those who meditate on the Shabd are considered foolish**

Those who have never met a Master, who do not understand the need for a Master, say that we have the Shabd and we will attain salvation. They can never attain salvation, they are fools. Guru Nanak Sahib says:

*If a prostitute wants to become a Sati, (a former day practice in which a Hindu widow burns alive on her deceased husband's funeral pyre), who will trust her loyalty*

If a prostitute wants to be Sati then with which husband will she become Sati? Hundreds come to her. Similarly, Kabir Sahib says:

*One without a Master, who chants, even a hundred times a day*

Just as a person without a Master may keep doing Simran a million times, who will come for his salvation? When the claimant is not present, what is the claim about? When we have not found any Master, whom should we meditate on, whose name should we take? How can we be successful?

Maharaj Ji explains by giving an example that there is a shopkeeper, and all goods are available in his shop. If we keep a picture of him on his seat, will that picture sell any goods? That picture can never sell anything. Similarly, when the Mahatma has not taken any responsibility for us, hasn't even initiated us, we can remember him with as much love as we want, it is not Mahatma's fault, but the fault is ours. Guru Sahib lovingly explains to us:

***The One (God), whose home it is, has locked it up,  
and entrusted the key to the Master***

***Though one makes many efforts,  
but cannot succeed [in getting the keys]  
without seeking the refuge of the true Master***

***Those whose bonds are cut by the true Master,  
they attached their mind to the company of the Saints***

Guru Nanak Sahib, Kabir Sahib or Maulana Rumi have not created this as a new path. Guru Sahib says that the God who created this body has himself put a lock on it. He could have chosen any method of meeting him but this was the only method acceptable to him. After locking this body, the keys are handed over to the Gurumukhs (one who lives a life centred around God). Those whom he wants to unite with himself, he first brings them to Satsang.

When we sit in the Satsang, the desire to meditate on Shabd Naam naturally arises within us. As long as our bad deeds remain before our eyes, we cannot even think about attending Satsang. When you are near fire, you will feel its warmth. In the same way when we keep sitting in Satsang, we will definitely improve ourselves. There is no question that improvement will not happen. Those people are fools who have not got a Master, have not received the Shabd Naam and they say that we meditate on Shabd Naam.

**Shabd will be revealed by Master's grace;  
the powerful Master draws the consciousness upwards**

Now we know that when a strong lock is fastened, it will open only when someone puts the key in it. The Shabd will be revealed only by the mercy and grace of the Master. He is mighty, and comes to open the lock. Guru Sahib says:

*The fortress of the body has nine doors;  
the tenth is kept a secret*

*The heavy [stone-like] door does not open;  
only Master's Shabd can open it*

Our body is a very beautiful fort, with nine openings: two eyes, two ears, two nostrils, mouth, and two down below. But the path to meet the God is hidden. God has

placed a veil behind the eyes to keep us turned outward. There is a strong stone-like door, only a brave person can open it. Swami Ji Maharaj says, “Only a mighty Master can open the locks within you.”

**Without Gurumukhta (living by the Master’s teaching),  
the consciousness does not ascend; neither will the sky  
be pierced nor will the Naam be attained**

**Gurumukhta is the root of everything (spirituality);  
consider all other practices as branches**

To meet the God, Gurumukhta is the root of everything and all other means are just the branches.

**Just as a child is dear to the mother,  
and a lustful person loves his/her beloved**

**Just as a fish depends on water, and the Swanti (rain-  
drop) is dear to the chatrik bird (pied cuckoo)**

**When the Master becomes so dear [to you],  
only then will the path (spiritual) progress**

Swami Ji Maharaj says that just as a mother loves her son, a lustful person loves his woman, a cuckoo loves Swanti Boond, a fish loves water and dies in agony when taken out of water. Similarly, until a yearning for Master develops

within us, he is sitting within us, he never gets deceived, he never opens the veil till the time we are not pure and clean, because we can deceive the world and ourselves, but we cannot deceive the Master who is sitting within us in the Shabd form.

**I have said all that I wanted to say;  
now it is up to you to accept it or not**

Swami Ji Maharaj says that whatever the Saints say, they say it for the welfare of the living beings. The rest is up to you, believe it or not.

***Have some mercy for your own soul; save yourself from  
the cycle of eighty-four (8.4 million life forms)***

Chanting the Naam, making life pure is not a favor to anyone else, it is an act of kindness towards oneself.

**This hymn is sung in praise of Gurumukh;  
one who becomes a Gurumukh will attest to this**

**Radhaswami devotion is thus explained; understand  
that true devotion is the devotion to the Master**

**Let all forms of devotion be set aside; why get trapped  
in the cycle of eighty-four (8.4 million life forms)**

**There is nothing equal to the devotion of the Master;  
this is the praise sung by Radhaswami**

**Meditate on the Master day and night; listen to the  
Master's words with your ears everyday**

**Let your eyes, ears, and heart- all three become as pure  
as a crystal palace**

**Radhaswami emphatically declares; Master's devotion  
is the true path**

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