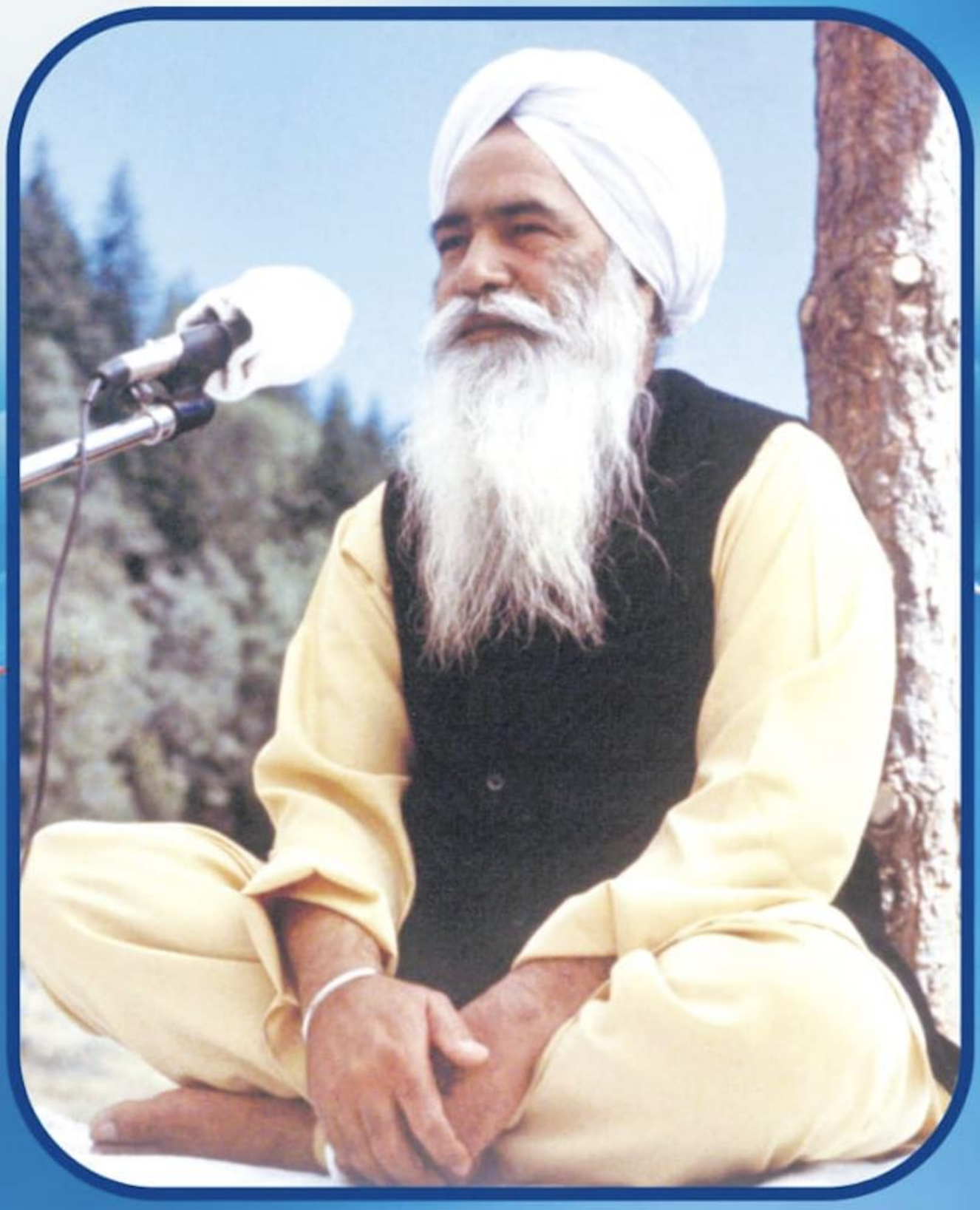
100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

November-2026



Param Sant Ajaib Singh Ji Maharaj

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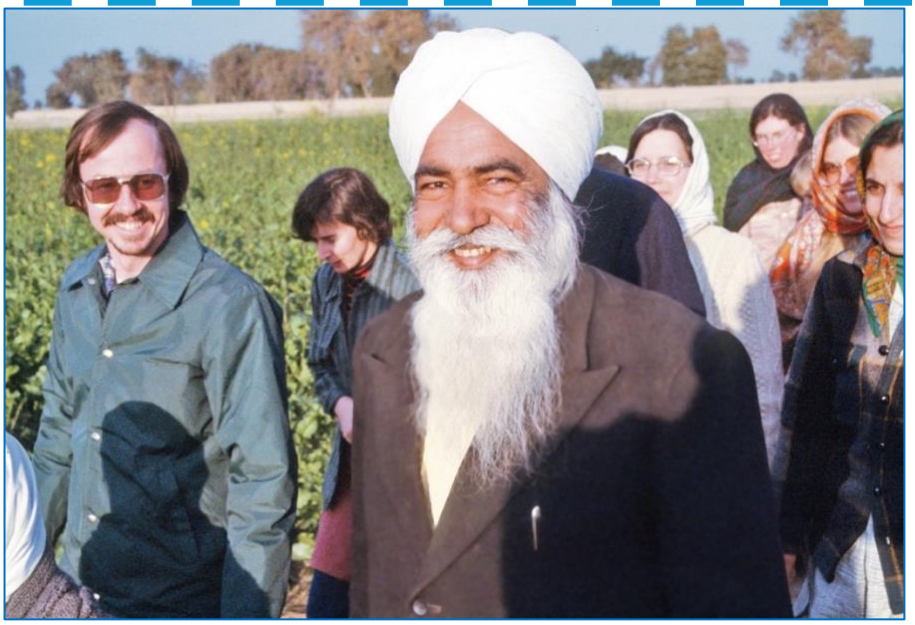

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Apologies for any shortfalls or mistakes that may have occurred during the translation of the great Master's sayings

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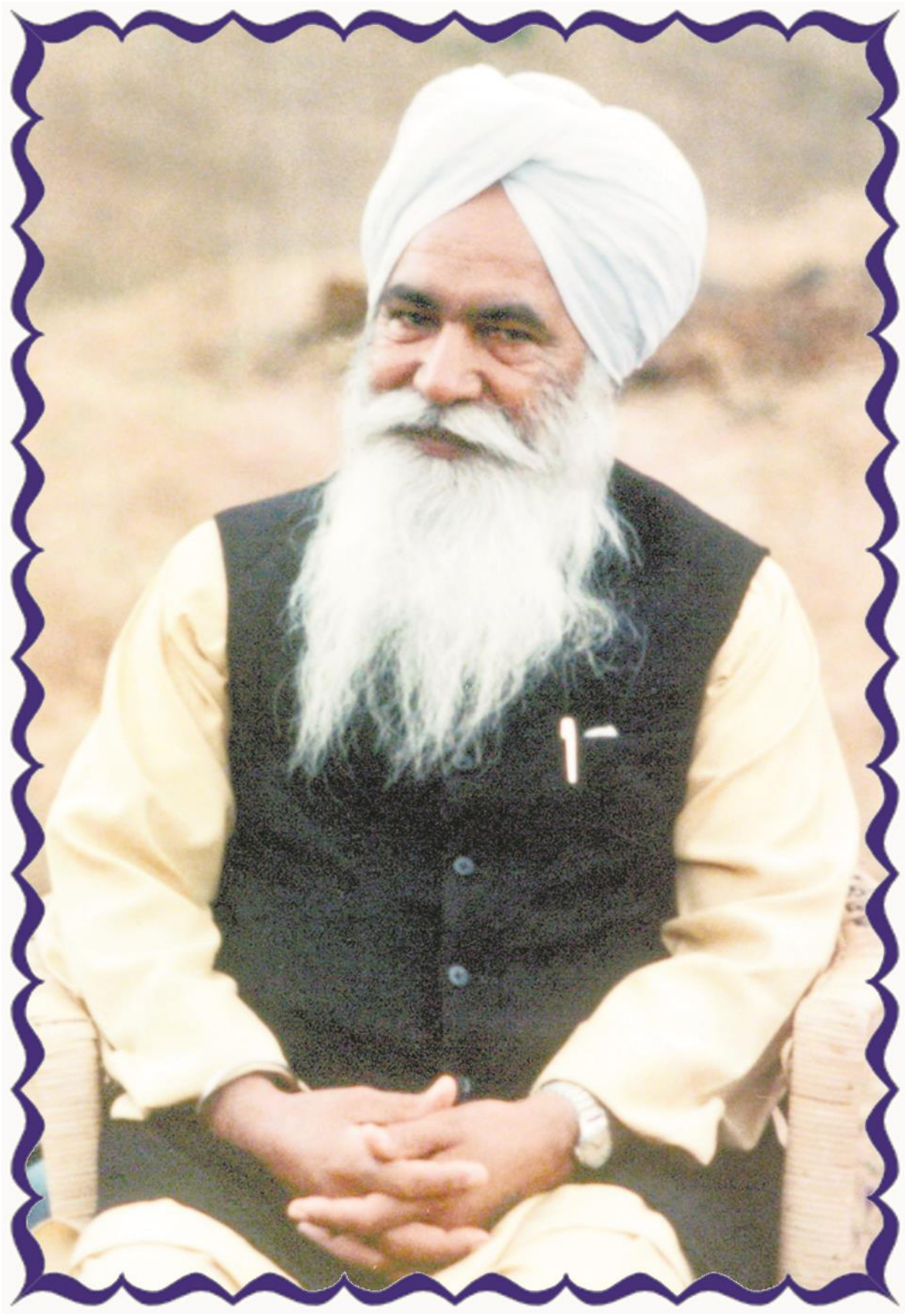

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Satsang – Param Sant Ajaib Singh Ji Maharaj

Duty of a Disciple

Bani: Guru Ram Das Ji

21 August 1977 **77 RB, Rajasthan**

One who calls himself a Sikh (disciple) of the Satguru rises early in the morning and meditates on the Lord's Name

This hymn is of Shri Guru Ram Das Ji Maharaj. In this short hymn, He describes the glory of a Guru Sikh; who a Guru Sikh is, what their virtues are, what their duty is, and at what stage one becomes a Guru Sikh. Becoming a Guru Sikh is no small status. We can become a Guru Sikh only when we elevate our soul above the realm of mind and Maya (illusion), and liberate it from them.

At the time of Naam initiation, the Saint places a small spark of Naam within us and explains how to nurture it. As the practitioner meditates and progresses, going within, they behold at times the flash of lightning, the radiance of the sun, stars, and the sky.

In the same way, one beholds a large lotus that blossoms. This is the lotus of the 'tenth door', from which the divine form of the Satguru manifests. Upon reaching that plane, one becomes a Sikh; at that point the duty of the Sikh ends and the Guru takes over. If such a Sikh is found, he is worthy of worship and respect. He says that the one who calls himself a Sikh of the Guru, first rises early in the morning, makes an effort (meditates), and connects with Naam.

He makes an effort early in the morning, takes a bath and cleanses in the pool of nectar

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Now, He says that one who remains asleep in the morning is not a Sikh. It is the duty of a Sikh to wake up early in the morning, make an effort (meditate), and get to bathe his soul in the Amritsar inside (tenth door). Sri Amritsar Sahib in Punjab is a highly sacred place of the Sikhs, its construction was initiated by Guru Ram Das Ji Maharaj and completed by Guru Arjan Dev Ji. The third Guru, Guru Amar Das Ji Maharaj, has mentioned Amritsar many times in his Bani:

Within the body lies the true pool of nectar (Amritsar),
the mind drinks from it with loving devotion

He says that true Amritsar exists within your body, physical form, and very existence. Had the Guru Sahib been referring to an external Amritsar, not even all the people of Punjab could have bathed in it, let alone the people of India attaining liberation by bathing there. That would have been a great injustice to all other people. The Amritsar Guru Sahib refers to is inside every human being, and everyone is entitled to it.

Hindu Mahatmas have described it as Triveni, saying that the Triveni is within you; bathe in it, and you will be liberated. Triveni is said to be the place where Ganga, Yamuna and Saraswati rivers meet. Some Mahatmas have called it Triveni while some have called it Prayagraj. Mahatmas say:

Ida, Pingala, and Sushumna all three dwell together in one place
Says Beni, the place of confluence is Prayag, and the mind bathes there

On one side there is Ida Nadi, on one side there is Pingala Nadi and in the middle there is Sushumna Nadi, their convergence point is the Prayagraj. That is the seat of your mind and soul; bathe there. The sins of your soul from many lifetimes will be washed away, and it will

be liberated from the clutches of the mind; one has to work hard to go within whereas we find it easy outside.

The Mahatmas pointed toward the inner realm, but we gave those names to external rivers and started believing that bathing in them brings liberation. The Mahatmas explain: if liberation could be attained simply by bathing in a pond or a river, then what is the need for us to engage in devotion or meditation in this world? Bathing just once or twice a year, or just a few times in a lifetime, would have been more than enough.

Some ascetic Sadhus came to Guru Nanak Dev Ji Maharaj and praised the holy pilgrimage sites, saying that huge crowds visit there and He must also go there. Guru Nanak Dev Ji Maharaj replied, “I am a farmer and I don't have time right now; you take this gourd of mine and have it bathed at those holy places.” Those Sadhus visited every pilgrimage site, and when they returned to Kartarpur, Guru Nanak Dev Ji chopped same gourd, cooked it into a dish, and served it to them. There is a hidden wisdom behind every act of a Mahatma. To make them understand, He had given them a bitter gourd. So, when those Sadhus began to eat it, everyone spat it out, exclaiming that this gourd is bitter.

Guru Nanak Dev Ji asked, “Mahatma Ji, did you not bathe our gourd?” The Sadhus replied that they used to bathe the gourd first before bathing themselves. Guru Nanak Dev Ji then said:

They go to bathe at pilgrimage sites, but their minds are corrupt,
and they are thieves by their actions

One part of the filth is washed away by bathing,
but twice as much accumulates

The gourd is washed on the outside,
but inside is still filled with pure poison (remains bitter)

A holy person is noble even without bathing;
as for thieves, they remain thieves, no matter what

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The poison within the seeds of a gourd could not be washed away by bathing in water; within you, there are five different poisons—lust, anger, greed, attachment, and ego. This physical body is also like a gourd; how does it matter if it is washed only from the outside?

Kabir Sahib says:

O Kabir! Even if one builds a home on the banks of the Ganges
and drinks its pure water

Without devotion to the Lord, liberation cannot be attained;
saying this, Kabir becomes absorbed in the Lord

Bathing occasionally at a pilgrimage is one thing; even if you build a house at a pilgrimage site, even if you start drinking that water every day, still you cannot attain liberation without devotion and the Naam.

If liberation could be attained by bathing in water,
the frogs bathe in it every day

Just like those frogs, those people are born and reborn again and again
in the cycle of reincarnation

If a hard-hearted person dies in Banaras (city),
they still cannot escape hell

But, if a Saint of the Lord dies in Hadambe*,
still the entire lineage is liberated

Hadambe*: a place considered inauspicious to die

If liberation could be attained by bathing at a pilgrimage site, a frog bathes in it every single day, yet it is not liberated. Just like a frog takes bath, so does a human being. In India, there was a common belief that if someone dies at a pilgrimage site, they attain liberation. From this, arose the custom of immersing ashes; if you did not die there, then

at least immerse the ashes in its holy water, and that would be enough to attain liberation.

Kabir Sahib has also refuted this misconception. If one's mind remains hard and they have not done devotion throughout their life, there is no living soul sitting inside the ashes that will be liberated just because the ashes are immersed in the River Ganges. There is a place near Kashi, natives of that place say that anyone who stays there would not attain liberation. However, one who engages in devotion, no matter where on earth they pass away, they are destined to not only liberate themselves, but liberate all their followers with them as well.

Maharaj Sawan Singh Ji used to say that we the worldly people do not abandon our social circles. Just like sheep do not leave their flock; if a sheep pen catches fire, a rescuer out of pity leads them out, but they refuse to leave their flock. Similarly, we say that our fathers, grandfathers, and great-grandfathers used to bathe there, and hence these places are pilgrimage sites.

We do not heed the words of Mahatmas; instead, we oppose them, alleging that they criticise pilgrimage sites. Mahatmas do not criticise the pilgrimages; rather they reveal their true reality. The glory of pilgrimage sites exists because some Mahatma sat there or meditated there. As long as the Mahatmas stayed there, people understood the reality. But later on, greedy priests created their own establishments and ponds, convincing people that ritual bathing alone would bring them liberation. Swami Ji Maharaj says:

The foolish soul, driven by a wandering mind,
remains trapped in water and stone

The self-willed people collect money to go there, bathe in the pond, and bow their heads before an idol. Maharaj Sawan Singh Ji used to narrate an interesting story about idol worship from his maternal village; an idol of a Goddess was built in a farmer's field. The farmer

owned a small piece of land. People used to go there to worship the Goddess after every seven-eight days, which ruined his crops. That farmer pleaded with the people repeatedly but people refused to move away, instead said that you will come to know only when the Goddess would uproot you.

The farmer spoke to a mason, saying, “Brother, I have a small piece of land, and even on that, people ruin my crops; it's very difficult for me.” The mason said, “That’s no big deal.” Nearby, there was a pond called ‘the Martyrs’ Pond’. At night, the two of them took a cart, uprooted the Goddess's idol, loaded it onto the cart, and placed it right inside the Martyrs’ Pond.

The next morning, the farmer woke up early and started telling people that didn't you see the spectacle last night? There were grand fireworks, spectacular water sprays, music playing and bright colourful lights all over the sky. Had there been such a spectacle, people would have seen it hence they said they hadn't seen anything. Meanwhile, the mason who had helped the farmer, also arrived, as they had planned beforehand. The mason remarked that it was hardly a night for sleeping. There was loud drumming, fireworks, and bright light everywhere.

Now everyone was surprised that they did not hear anything. Both of them told that the martyr of the pond forcefully married the Goddess and carried her off, and that she was not happy going with him. The poor Goddess had cried out for help, pleading for someone to save her, but not a single person in the village woke up. The villagers decided to go and check for themselves. When they reached, there were cart tire tracks, and the Goddess statue was standing in the Martyrs’ Pond. Soon, people started going to the Martyrs’ Pond to worship the Goddess. In this way, the farmer cleverly saved his crops using this plan; such is the gullible nature of we people.

Therefore, Guru Sahib says that it is the duty of a Sikh to rise early in the morning and put in sincere effort to meditate. Until they

reach the tenth gate and bathe in that inner pool of nectar (Amritsar), they should not get up from the meditation. Even after bathing there, a Sikh's duty does not end; as the day progresses and they get up, they should not abandon Simran throughout the day while sitting, standing, walking, or moving about, keeping their tongue ever moist with Simran.

But unfortunately, we say, that Maharaj Ji told us that when you sit for Bhajan (listening to the sound), do not do Simran, and when you sit for Simran, do not practise Bhajan. A disciple should never abandon Simran. Once the worldly thoughts completely cease within us, then indeed one may not do Simran, but even when we sit for Bhajan, worldly thoughts still arise into our minds. The surge of Simran should rise within us twenty-four hours a day, just as worldly thoughts arise inside us.

Upon the Guru's instruction, chant the Name of the Lord, Hari, Hari, all sins, vices, and evil deeds shall wash away

Then, at the break of dawn, sing Gurbani; while sitting, standing, and moving about, meditate on the Name of the Lord

One who meditates on the Lord, Hari, Hari, with every breath and morsel, that Guru Sikh is pleasing to the Guru's mind

Now, Guru Ram Das Ji Maharaj says that one should do Simran while breathing in and out. Keep doing Simran even while eating food and drinking water. If a Sikh practices Simran in this manner, they become dear to the Guru's heart. We already know that whoever becomes dear to the Guru's heart—the Guru manifests in them, bestows all blessings, and transforms them into His own form. Those who reach the state where the Simran of the Guru is on their tongue day and night, they belong to the Guru forever, and the Guru belongs to them.

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In Lahore, a father and son, Saman and Musan, were Sikhs of Guru Arjan Dev Ji, they had deep love for the Guru. When Guru Arjan Dev Ji Maharaj went to Lahore to hold a Satsang, many Sikhs invited Him to host a Satsang at their home. Guru Sahib asked them to make a list. Both father and son were very poor, yet they harbored a deep desire to host Guru Sahib at their home and serve Him a meal earned through their honest hard work. Therefore, they too registered their names on the list.

Sometimes, the Guru tests such devoted disciples to see how deep their love is. By the divine will of the God, as the days of the Satsang drew closer, both the father and son fell ill. They could not earn their livelihood through honest means. Still, they remained determined to host the Satsang and serve a meal to the Guru.

There was a merchant near their house. They decided to commit theft at his place, thinking, what's wrong with stealing for a noble cause? They broke into the merchant's shop through a hole in the wall and brought out all the provisions. When they came back and checked, they realized they had forgotten to bring salt; so, they decided to make a second attempt. When they went back the second time, the merchant woke up. The father had already managed to come out through the hole, but the son was still stuck halfway inside. The father grabbed the son by the hair from the outside, while the merchant grabbed his legs from the inside, resulting in a fierce tug-of-war.

Finally, the son told his father that he had a sword and he should cut off his head with it. You know how difficult it is to behead a son. He hesitated, but the son insisted that a person is identified by their head; cut off my head so that no one can say that, despite being Guru's Sikhs they were committing theft. The father cut off the son's head with the sword and took it away, while the torso fell to the ground.

Now the merchant thought that once the day breaks, the police will arrive and accuse him of the murder, asking where he had hidden

the head; what would he tell them? Without a head, how can a person even be identified? Meanwhile, Saman brought the head home. After a short while, the merchant came to him and said, “Brother Saman, there is a torso lying at my house; please bring it here, but do not speak about this to anyone.” Saman replied, “Alright, I will bring it.” He took the body of his son, brought it to his house, attached the head to the body, and laid him inside.

Saman said to the Guru's cook, “Here are the provisions; please prepare the meal.” The cook prepared the food, and Guru Ji arrived. When everyone sat in line for the meal, Guru Ji asked, “Saman, where is Musan?” He replied, “Guru Ji, he is unwell.” Guru Ji instructed, “Call him.” Saman said, “He cannot come at my calling.” Guru Ji said, “He must be present in the row. The Sangat is eating, he should eat too.” Since Saman had himself severed his son's head, how could he reveal the truth? So he repeated, “O True Lord, he will not come if I call him; he can only come if You call him.” Then Guru Ji Himself called out, “Musan, come and eat!” The moment the words were spoken, Musan came running and sat down in the Sangat. Therefore, those who earn the wealth of the ‘Shabd-Naam’ according to the Guru's teachings, become dear to the Guru's heart.

A devotee came to Hazrat Nizamuddin Auliya. He thought that he had to arrange his daughter's marriage, so he might as well get some money from the Saints. People often have the misconception that Saints possess vast amount of wealth. Maharaj Sawan Singh Ji used to say that people don't even know how Saints manage to run their Langar (community kitchen). That devotee came and said that he had to arrange his daughter’s marriage and needed some money. Nizamuddin Auliya said, “Alright brother, sit down. Whatever comes in today, you can take it all.”

By the Master's will, no offerings were received that day. The devotee waited for three days, but on all three days, nothing came from

anywhere. The devotee thought that when God Himself does not give, what can Saints give, and what do they even have to give? Ultimately, he began to head back broken-hearted because he lacked faith in his Master. Nizamuddin Auliya said, “If you want to take something with you, my old shoes are lying there; see for yourself, it is your wish.” Saints also possess an awe-inspiring presence. The devotee thought it would not be right to refuse, so he quietly picked up the shoes and set off.

Having completed his service in Delhi, Amir Khusro was traveling with camels loaded with wealth to spend the final days of his life at the feet of his Murshid (spiritual Master). In those days, currency was in the form of silver coins. Now, as that devotee carrying the Murshid's shoes approached towards Amir Khusro, Amir Khusro began to perceive the divine fragrance of his Murshid. He wondered that the Murshid's Ashram is very far away, so where is this fragrance coming from? What mystery is this? As the devotee drew closer, the fragrance intensified, filling his heart with deep joy.

When he passed by, the fragrance began coming from behind. A thought came to Amir Khusro's mind that the secret of the fragrance lies with the person who just passed by. Amir Khusro asked the devotee, “Where are you coming from?” He replied, “I am coming from Nizamuddin Auliya.” Amir Khusro asked him, “What did you go there for?” That devotee narrated his entire story that when God does not give then what can ascetics give? He has given me these old worn-out shoes.

Amir Khusro was a true lover of his Murshid. Amir Khusro asked, “Do you want to sell these shoes?” The devotee replied, “I will sell them.” Amir Khusro asked, “What will you take for them?” Now, what price could the devotee ask for those broken shoes, as he deemed them worthless. So, he told Amir Khusro to give whatever he wished. Amir

Khusro responded, “I cannot pay their real price, but take everything that I possess.”

Amir Khusro kept one camel laden with wealth for his wife and children and gave all the remaining camels to the devotee. Taking the shoes from him, Amir Khusro wrapped them in a handkerchief, placed them on his head, and reached his Murshid. Upon arriving there, he placed the shoes before his Murshid and said, “Please put these shoes on.” The Murshid asked, “Amir Khusro, where did you get these shoes from?” Amir Khusro recounted the entire story of his journey. The Murshid then asked, “And what did you give in exchange for them?” Amir Khusro replied, “I could not pay its true worth, but I gave away everything I had.” The Murshid embraced Amir Khusro and dyed him in His own divine color. He ultimately designated Amir Khusro as His successor. Seeing the intensity of Amir Khusro’s love, Nizamuddin Auliya remarked, “He must not come near my grave; if he comes near my grave, it will burst open.”

Maharaj Sawan Singh Ji used to say that rare indeed is the nose that can perceive divine fragrance. He would recount that it was the month of April, and He was climbing a mountain. Suddenly, He felt immense joy in his heart, and a fragrance began to spread. A thought arose in His mind that He was not expecting any worldly honor, nor was there any happiness of a child being born at home, then why was He feeling so happy that day, what was this fragrance? As He walked a little further, He saw an ecstatic mystic sitting there. He thought that the fragrance was emanating from this very mystic. That mystic too remarked, “Rare indeed is the nose that can perceive this divine fragrance.”

Now, He lovingly explains that the one who remembers the Guru while sitting or standing, and does Simran as per His instructions, becomes dear to the Guru's heart; and then the Guru is compelled to give something to them in return. In Islamic Shariat, it is written that

whoever fasts for thirty days, offers Namaz five times a day, and performs the Hajj to Mecca can attain liberation. But to this day, no one has ever claimed that they attained liberation by observing fasts or by going to Mecca.

Those who took refuge of the Murshid have given testimony in their verses that they have attained liberation. Just as within the Muslim community, Bulleh Shah, Hazrat Bahu, and many others have testified that they have attained liberation. Hazrat Bahu says:

Even if one goes on Hajj to Mecca a hundred times, the restless pursuit of the heart does not end

Leave aside performing the Hajj pilgrimage once in a lifetime, even if someone performs the Hajj to Mecca a thousand times, their mind will still not find peace.

Neither did I fast for thirty days, nor am I a holy performer of prayers

My Murshid performed a wondrous deed, O Bahu, in an instant He made me reach the Lord

Neither did I fast for thirty days nor did I go to any mosque, nor did I count the beads of a rosary. My Guru performed wonderous deed that he blessed me in a single instant and brought me face-to-face with the Lord; rather, He says:

My Murshid is my Hajj to Mecca, the door of grace

I circumambulate the Murshid, and my Hajj is renewed fresh every single day

When I behold the face of the Guru, the pilgrimage to Mecca is done. The Guru is the door of divine grace; if anyone showers grace, it is only the Guru. When I circumambulate my Murshid, my Hajj is renewed. In fact, He goes even further, saying:

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Only those set out on the path toward Mecca
who suffer from emptiness at home

Loud calls to prayer are given by those whose intentions are impure

What care do they need, O Bahu, those who have found the healing herb right within their own home

To the one, unto whom my Lord bestows His grace, upon that Guru Sikh, the Guru imparts His teachings

Now everyone's heart desires to go to Guru-God. What is so difficult about going to the Guru? Yet, unless the Lord showers grace and mercy, we can never receive the Naam initiation from the Guru, this is something we fail to understand. Many people say that we do not need a Guru but one should read the sacred scriptures to satisfy oneself.

Guru Nanak Dev Ji Maharaj says that unless God is kind and merciful, even if the Guru starts living next door or is born right in one's own home, we do not become aware of him. The Bani of Guru Nanak Dev Ji hits very hard. Guru Sahib says:

O Nanak, the Lord brings those to meet the Satguru whose union is preordained

Only those whose union is pre-written by the Almighty Lord from the Supreme Court of Heaven are united with the Satguru. Guru Sahib says:

One who is devoid of the Guru's Mantra has a contemptible life and a corrupted intellect

Such a foolish person is equal to a dog, a pig, a donkey, a crow, and a snake

A person who is devoid of the Guru's Naam is like a dog, donkey, pig and snake. What more could they say to us than this? Kabir Sahib says:

Kabir, may I never meet one who is without a Guru,
even if I meet a thousand sinners

Upon the back of a single masterless soul rests the burden of a hundred thousand sinners

Guru Sahib says:

Says Nanak, meditate with steadfast faith;
without the Satguru one cannot find the way

Accept this truth with firm conviction that you can never reach the Lord's court without a Guru. Guru Amar Das Ji Maharaj says:

Wandering through countless reincarnations, one comes and goes; without the Satguru, liberation is never attained

Liberation is attained only by attaching oneself to His feet, when the Satguru imparts the divine word (Shabd)

No matter how many forms of life you wander through, liberation will only be attained by surrendering at the feet of the Guru, and you will have to receive the Naam-initiation from the Guru. Guru Sahib says:

He to whom this home belongs has locked it,
and entrusted the key to the Guru
Though one may try countless methods,
it cannot be attained without taking refuge in the Satguru

The Lord created this physical body, locked it, and handed over the keys to the Gurumukhs (Master-oriented souls). No matter how many efforts you make through your mind and intellect, until you seek

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the refuge of the Guru, you can never unlock that lock. Guru Sahib says:

The Guru is the key; the lock of Maya is on the chamber of the mind, and the body is the roof

O Nanak, without the Guru, the lock on the mind is never opened, for no one else holds the key

The Guru is the key, the human being is the lock, and the body is the roof. Until we insert the key into the lock, it can never be opened. No one other than the Guru holds the key in their hands. Guru Nanak Sahib says:

Without the Satguru, no one has attained the Lord

He has placed Himself within the Satguru, and manifesting Himself, has openly declared this

We raise our hands high and proclaim that without the Guru, no one has ever attained God to this day. Guru Arjan Dev Ji says:

Says Nanak, the Lord has revealed this truth; without the Guru, liberation is never attained

He further says:

By good fortune, the Lord made me meet the Saintly Guru; I found the immortal Lord within my own heart

When our good fortune blossomed, the Lord united us with Guru Ram Das Ji Maharaj. Out of His grace, He revealed that the Supreme Lord resides right within our own body, physical form, and very existence.

I was freed from searching outside, the Guru revealed God right within the home of my own heart

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Servant Nanak seeks the dust of the feet of that Guru Sikh who himself chants the holy Naam and inspires others to chant it

In this brief hymn, He has explained who is a true disciple of the Guru, and at what state of spiritual elevation one becomes a true disciple. In the end, He says that He seeks the dust of the feet of that disciple who himself meditates upon the Naam and inspires others to meditate as well. One who does not meditate upon the Naam himself, yet tells others to do so, remains dry himself and keeps others dry as well. Kabir Sahib says:

One whose heart has no Guru, but who hungers for disciples and followers

Will wither away like a tree scorched in the forest

One who does not earn the wealth of Naam, who does not love the Guru and one who has never obeyed the Guru's command on how to meditate; yet harbors an intense hunger to make disciples so that the whole world acknowledge them as a Guru, time ultimately proves that such a person will wither away, just like a standing tree dries up in the forest.

Huzur Maharaj Ji used to say that a shallow person keeps offering self-justifications, whereas a wise person patiently awaits knowing that time itself will reveals everything. That is why He says that I seek the dust of the feet of such a disciple who earns the true wealth of ‘Shabd-Naam’. Guru Sahib says:

In this world, only a rare few are acclaimed as truly sublime

If we search for such a true disciple, we will find only a rare soul, perhaps just one in millions. Guru Tegh Bahadur Ji Maharaj says:

Among millions, O Nanak, there is a rare one in whose heart the Lord abides

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Therefore, we should also try to become a disciple according to the Guru's teachings, fulfil the duties of a disciple and elevate this life to a higher level of purity and nobleness.

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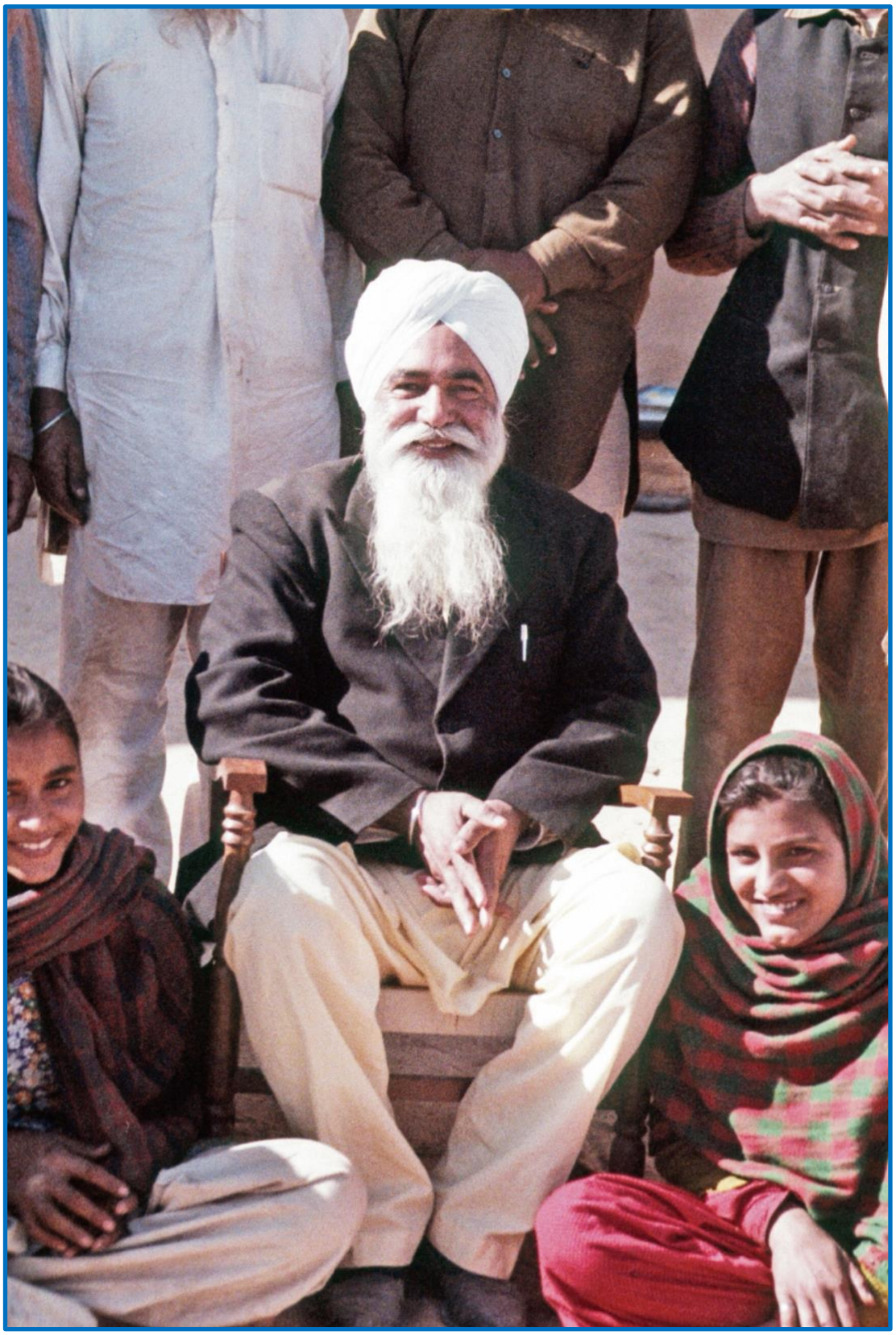

PAIN OF THE SOUL

By Param Sant Ajaib Singh Ji Maharaj

06 February 1993 **16 PS Ashram, Rajasthan**

I bow at the feet of my Satguru, Sawan-Kirpal, who has bestowed immense grace upon this poor soul. If we were to realize the extent of our spiritual bankruptcy, a deep pain would arise within our hearts. Kabir Sahib says:

The gambler departs empty-handed (dusting off both hands)

Just like a gambler returns home empty-handed in the evening, dusting both hands, in the same way we too depart from this world empty-handed because we do not realize how to overcome the [spiritual] weakness that exists in our soul for countless lifetimes. Dear ones, the pain of the soul and the love of the soul cannot be shown. The one who gives this **pain to the soul** is not unaware.

It is the Guru alone who seeks out the disciple, no matter how near or far the disciple may be. It is the Guru's own choice; He alone bestows both pain and love. The one who gives this pain and love knows that He alone has to take care of this soul. A doctor gives medicine, knowing that he has to look after the patient as well.

The **pain of the soul** is not in everyone's destiny, because we are not ready for it. He gives us strictly according to our desire. I often say that no one can ever fool the Satguru sitting within. Even though they laugh, play, and converse with us outwardly, from within they are completely alert. Their attention is forever absorbed in the Supreme Lord, and the inner form is fully aware of the outer form.

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Maharaj Sawan Singh Ji used to say, “We converse with Guru only until we realize who the Guru truly is; it is a matter of one’s own perspective and inner disposition.” Guru Sahib says:

As is one’s inner disposition, so does one perceive the form of the Lord

Pappu read out to me from an English book about the experiences of some dear ones with Maharaj Kirpal. Their experiences were of the nature that ‘Maharaj Ji cured my illness’, ‘He came to my house uninvited’, ‘my husband was sick and He healed him’, and ‘by His grace, I got a job’. In whatever portion of the book that I heard, there was nothing more than this. It is all a matter of one’s own perspective.

When those dear ones came to me at the 77 R.B. Ashram, they did not publish in that book the experience I shared with them because it was a rather unusual kind of experience. They thought that if they published this experience, what would remain with them regarding what Param Sant Kirpal truly was versus what they were writing. We know that the Nihangs (a class of Sikh community) are carefree, free spirited by nature. One day, an elderly Nihang said to me, “Give me some insight into Gurbani.” It is stated in Sukhmani Sahib:

If the merciful Saint bestows His grace, O Nanak,
in the company of the Saint even the slanderer is liberated

That Nihang asked the meaning of this sacred line. I smiled and told him, “The three of us spent six months reading the Guru Granth Sahib, yet we still have not understood it. If we ever understand it and if we remain alive, we will certainly tell you.”

In those days, the king of Faridkot had called many eminent scholars to write a commentary on the Guru Granth Sahib. I read and reflected upon it with great love. A blind person even after touching and feeling an elephant cannot describe it, whereas a person with

eyesight who sees an elephant can provide complete information about it. Saints have seen God, They can impart knowledge about God, They can also tell the means to reach God. To succeed, we must first go to the feet of such a great soul who has solved this issue in his own life. Until we acquire knowledge from a Murshid (spiritual Master), we remain ignorant.

Without gaining knowledge from the Murshid,
one remains ignorant their entire life

I often say that God did not include sleep during the latter part of the night in my destiny. Even as a young child, I never slept during those hours, and I can't explain why? There was a pain and a sense of void in the heart. I would get up from the cot, spread a jute sack on the ground and lie down on it. The parents who raised me did not approve of this and would get angry with me. I would apologize to them, but did not argue back. I knew it was wrong, but this was completely beyond my control.

Lord Kirpal always used to say, “The one who stands on the peak of the mountain knows precisely where the fire is raging.” Just like fragrance cannot be separated from a flower, similar is the bond between a Saint and the Supreme Lord. Kabir Sahib has said, “There is no distinction whatsoever between Ram (the Supreme Lord) and the Saint.” A Saint possesses the very attributes of the divine and provides the same divine guidance. When we ascend spiritually within, we truly comprehend the Saints and offer our profound gratitude for all that They have done for us. Paltu Sahib says:

You give and take Yourself, and bring disgrace upon me

When Saints come into the world, the livelihood of priests, Maulvis, and Bhais is affected. These people begin to slander the Saints, and we people, possessing little intellect get easily swayed by

their influence. Instead of giving the Saints the love they rightfully deserve, we become enemies of their lives.

History bears witness that Guru Nanak Dev Ji was called a Kurahiya (one who leads people astray). At that time, people would not allow Him to enter their villages, claiming that He corrupted people's minds. Guru Nanak Dev Ji assumed ten successive forms and came in that same single essence, hoping that perhaps in one of those forms, people would definitely recognize Him.

In the tenth human form (Guru Gobind Singh Ji), He was treated in such a way that one feels ashamed after reading and listening to it. The beloved of the Lord harbored pain within for our souls. His children were bricked alive inside a wall, and His entire household and possessions were looted. He did not even have a place to stay during the day or sleep at night.

The only offence of the Saints is that **They carry a deep pain in their hearts for our souls,** and They come to take us along. Yet, we remain deprive of the very benefit we could have gained from them.

The Supreme Being, who had inflicted pain upon this soul, came into this world in the form of Kirpal. Only the one who caused the pain truly understands it. Consider this; someone lives five hundred kilometers away from you; a person you do not know in the worldly sense, and nor does he know you. Yet, the soul is a part of Him. Saints are intimately acquainted with the soul; They know exactly where the soul that yearns for Him resides. Out of compassion, He sent a message: “Stay at home, I am coming.”

Disciples praise their Guru in every way, and they rejoice upon hearing the praises of their Guru. I sent the message to as many dear ones I knew informing them that Maharaj Ji was coming. In those days, I shared a close bond of affection with the Lala family, I invited that family especially.

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Sassi had never seen Punnu in a worldly sense. Once, while Sassi was passing through the marketplace, she saw a photograph of Punnu at a photographer's shop. Punnu belonged to the Baloch caste and had come to the city of Bhambhore for his business. To decorate his shop, the photographer had taken a picture of Punnu and displayed it in his shop.

Sassi stood transfixed, staring at that photograph. She asked the photographer, “Whose picture is this?” The photographer replied, “Sister, I do not know him; he was passing by here, so I clicked his picture.” Sassi said to him, “Brother, you give this photograph to me.” The photographer replied, “I cannot give you this photograph, but I will make another copy for you.” Lost in love with that photograph, Sassi even forgot to eat and drink.

Sassi was a king's daughter. When her father saw her sad, he had a separate mansion built for her and a garden laid out for her. She would go to play in the garden with her friends but her heart remained where it was. There was a vast distance between Bhambhor and Ketchum city (where Punnu lived). Yet, a heart knows the way to another heart. Punnu saw Sassi in his dream.

Dear ones, when the worldly heart knows the way to another heart, will God not understand the **pain of the soul**? Punnu once again traveled toward the city of Bhambhore for his business. He left his camels loose in Sassi's garden. Sassi's friends told her that someone from Baloch caste had destroyed her garden.

She went over there in great anger, wondering who dared to let camels loose in the king's garden! He was the very one in whose remembrance she had been yearning day and night. History tells us that Sassi spent twelve years longing for Punnu. When they were finally united, she fell asleep on a cot—their love was true. Their hearts were not filled with sensual desires, like ours. In earlier times among Muslims, there was a tradition that only the person who succeeds in

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worldly love can truly succeed in spiritual love. If you fail in worldly love, how can you ever attain spiritual love?

Worldly love and spiritual love, both behave exactly the same way

In both forms of love, there exists the same yearning, the same fire, and the same agony of separation. Yet, worldly love acts like a bridge; a path to cross the river; those who get stuck here are swept away. Such was the pure love of Sassi and Punnu. Had they gone spiritually within, they might have truly understood each other's love, but their love was worldly. Some people abducted Punnu, and Punnu left Sassi behind while she was fast asleep.

This is a story of worldly love. Many other people also saw that photograph, but no yearning arose within their hearts; this pain was in Sassi's destiny only. Similarly, there were many people who saw and met Almighty Kirpal. Guru Nanak Dev Ji says:

The entire world and universe behold the Satguru,
but only the rare one truly recognizes Him

The one whom we describe as beautiful, sacred and captivating is 'Shabd-Guru'. He resembles the external human form. The physical body composed of the five elements remains behind in this world, while only Shabd-Form Guru merges with the soul of the disciple.

When Huzur Kirpal came to my Ashram for the first time, thousands of people were seated for His Darshan. I beheld his radiant, moon-like face; His locks of hair outshined the garland of serpents adorning the neck of Lord Shiva, His nose was the destroyer of all sorrows, His eyebrows were arched like a bow, His eyes were as captivating as a deer's, His form enchanted the mind, His waist was slender like a lion's, and His gait was majestic and carefree like an elephant's. The moment our eyes met, our glances locked, and with that

very first look, He pulled this humble soul toward Himself and made me His own. I finally found the beloved I had been seeking all my life.

I often recount how there was a great deal of struggle in my family regarding my marriage. In all my innocence, the words that came out from my mouth; 'Whoever is destined to be my groom will come to me himself.' My mother said, "Innocent child, a man doesn't marry a man; a man marries a woman." I was not saying this, it was the voice of my soul. That very beloved came as my husband, and my soul accepted Him as her beloved husband.

Just as when a child finds a toy, he shifts his attention away from everything else and focuses only on that toy. He, then becomes happily absorbed in playing with it. If that toy is taken away from the child, then the child becomes ready to fight hard. In exactly the same way, a woman cannot leave her husband.

When Mansoor experienced the divine ecstasy, he got crucified, when Shams Tabrez experienced that ecstasy, he got his skin peeled off. When Sharmad was about to be hanged, even Aurangzeb urged him to at least wear some clothes. Sharmad replied, "From whom should I cover myself? I do not see any man here. The only man is the Supreme Lord Himself." Guru Nanak Dev Ji also said this lovingly:

In this world, there is only one man (the Supreme Lord), and all others are women

The souls that are rejected by the Supreme Lord take birth in various places and wander aimlessly. A soul that takes repeated births at various places sometimes becomes a woman and is widowed, and sometimes becomes a man and is left a widower. This suffering persists in every lifetime. If you observe closely, you will see that even animals and birds shed tears; they, too, grieve for their companions. We keep animals at homes. When a calf dies, a cow or a buffalo (their mother) stops giving milk, and the household members beat that cow. We do

not understand the grief and condition of the cow who weeps day and night. If we truly understand her pain, would we beat her with sticks? Instead, we would care for her and comfort her. Those who do so are easily able to get milk from that cow as well.

Even we worldly people go to one another and console, saying, “Look brother, have patience; this life is [a cycle] of birth and death, and whoever comes here has to leave.”

The Saints first counsel the disciple and, according to their Karma, they bestow a small spiritual capital upon them. Taking the disciple beyond the realm of the mind and Maya (illusion) into the Sunn-mandal (realm of absolute stillness), They give them the toy of the Ram-Naam (the divine Name). The Saints describe this realm as Agam (inaccessible) and Agochar (imperceptible to the senses). Upon reaching there, does one realize what the Bani of the Saints actually mean.

The Saints do not say that only virtuous people should come to them. Rather, they say that once you receive the Naam, whatever sins you have committed, you must stop right there and then. Make a promise for the future that you will no longer do any bad karma. If, even after taking Naam, we continue to indulge in the same [sinful] deeds, what difference remains between us and worldly people? A washerman never refuses to wash clothes, whether they belong to a gentleman or a confectioner; he has complete pride in his skill.

The Saints know that beneath the quagmire of sins lies a pure soul; Saints cleanse the soul using the soap of the Naam. The method of meditation that Saints teach us serves as the soap, and they add the water of Satsang to it. Those who experience the bliss of the Satsang never abandon it.

Many dear ones would say to Maharaj Sawan Singh Ji, “When we go to Satsang, people taunt us.” He would reply, “Such people

actually make you stronger, so that you do not forget to go to Satsang." When Guru Amar Das Ji had divine experience, He said:

Bliss has welled up, O my mother, for I have found the true Satguru

When I withdrew from the nine senses, went within, and connected with the Shabd, my soul experienced immense joy. This is not a matter of mere talk; it is a subject of practical experience.

When we transcend the three gunas; Satoguna, Rajoguna, and Tamoguna, and reach the fourth realm beyond them, that state is known as Sahaj Avastha (the state of natural poise and equilibrium). The mind, which was previously destroying its life for the fleeting, momentary tastes of sensual pleasures and vices, also becomes happy after reaching Brahm. The senses are freed from the slavery of the mind, the soul is liberated from the clutches of the mind.

The jeweled melodies and the related celestial beings
have come to sing the Shabd

The tales of worldly illusion often mention about fairies. We call a beautiful girl like a fairy. Saints describe the senses as fairies because the senses have enchanted us. We fulfil the desires of the senses through the body.

The story of the Guru and the disciple cannot be described in words. Just as when a bride returns from her in-laws' house to her parental home, her friends eagerly ask her to recount the story of her union with her husband. The young woman can narrate, but what can she possibly say? She simply smiles and remains silent.

Sayyids are highly respected and worshipped among Muslims. Bulleh Shah belonged to the Sayyid caste. His Guru belonged to the Arain caste, a farming community of lower caste. Bulleh Shah's family and community members asked him, "The entire world goes toward

Mecca, but you go to an Arain. What is so special about that Arain?" Bulleh Shah replied, "What can I possibly tell you about that Arain? Externally, He appears to be merely a figure of flesh and bones, but if you go within, you will not even spit upon paradise! From now on, my caste, lineage, and honor are Arain. If you call me Sayyid then you will be punished in the Dargah (divine court). If you want to attain honor and respect, then call me an Arain."

Lord Kirpal was a treasure-house of wisdom, which is why he was chosen by Baba Sawan Singh Ji. He used to distribute a large part of his salary among the people so that they could use that money for their travel expenses and go receive the Naam from Baba Sawan Singh Ji.

During the months of May and June, I traveled to the United States and Canada. There, an American woman spent a good amount of money and arranged airline tickets for many Satsangis so that they could travel to Canada to listen to Satsang. Just think about it: for those who truly value Naam and Satsang, can their Lord ever keep anything hidden from them?

Even if, one wishes to narrate story of the Guru and the disciple, they simply cannot do it. Our vessel is shaped solely according to our karma. During my first meeting with my Guru, I said to Him, "Ever since childhood, my heart and mind are empty; I do not know what to say to you." He replied, "It is precisely because I saw this empty space that I came to you; I am already surrounded by many people who engage in intellectual wrestling."

Saints do not consider education to be bad. They respect those who are educated, but they place greater emphasis on one's actions. If you merely read without putting what you have learned into practice, you are like a donkey carrying a heavy load of books on its back, yet remaining completely devoid of true knowledge. Such people never go

within; instead, they simply make others happy by reciting stories and discourses.

O Kabir, one preaches to others, but sand falls into his own mouth
He guards another's wealth, while consuming the produce of his own field

I often share an incident from my own life. A long time ago I was traveling in a train. At Dabwali railway station, an ascetic with matted hair boarded the train. He was preaching very loudly and aggressively: "It is bad to gossip, it is bad to smoke and drink alcohol, it is bad to eat Dalda (vegetable fat)." But he himself was drunk and was also smoking cigarettes.

A woman, about sixty years old, was also sitting in the train. She spoke up, "Baba, you have been drinking alcohol and are even smoking a cigarette; what are you preaching others?" The ascetic said to the woman in great anger, "You people do not respect Saints." The woman replied, "If all Saints were like you, then those who drink and smoke would certainly have a great time!" Such people preach to others while remaining firmly attached to these vices themselves.

Kabir Sahib says that even a miniscule of meditation carries greater weight than a hundred tons of bookish knowledge that is why the Saints emphasize the importance of meditation. After performing this spiritual practice, one must also guard against ego. Consider, instead, that it is someone else who is enabling you to perform these actions. The way we feel inside is the exact way we experience Saints. Saints come into this world equally for everyone.

The Supreme Lord sends such great souls into the world for the welfare of the world. We worldly beings get the opportunity to return to our true home; Sach Khand but we go to Saints and ask for worldly things. The ones who ask for Naam and yearn for the Guru Himself are very rare. Swami Ji Maharaj says, "We see no one engaged in union."

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An elderly American woman, an initiate of Maharaj Kirpal, came to India. She said to me, “I consider you my dear brother. Please share your pain with me.” When I smiled and shared my pain with her, she replied, “Oh, this pain cannot be cured or removed.”

The Saints say, “In this world, it is only their Guru who listens to the story of their pain. When the Guru’s physical body, composed of the five elements vanishes from sight, they can no longer see true companion left.” You read this hymn:

Being separated from Kirpal, I wept

When Guru Nanak Dev Ji was asked about His birthday, He replied:

Being born into the Satguru’s home, the cycle of birth and death came to an end, and this mind became absorbed in the Anhad Shabd (unstruck sound)

The Saints assume a human form and come into this world to bestow upon us the authentic, imperishable wealth of truth, according to our destiny. Once the ‘Naam’ is attained, one is reborn into the abode of the Satguru, and the cycle of birth and death comes to an end. We are a sacrifice to that moment.

The date on which we celebrate the birth anniversary of a great soul serves to keep our own memory refreshed and earn our spiritual wealth. Generally, on this very day in the west, dear ones gather from far and wide for a week-long program of meditation, Satsang, and singing hymns.

Let us also keep the remembrance of the Guru ever fresh in our hearts and make our human birth successful. To all of you, not just once, but millions of times, heartfelt congratulations and greetings on the birth anniversary of Lord Kirpal.

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KIDS' CORNER

STORY: NURTURING

The Supreme Lord nurtures us, takes care of us, and protects us with every single breath. The Mahatmas whose inner eyes are open declare, "Someone is truly nurturing us, someone is constantly caring for and looking after us." Those whose inner eyes are not yet open take pride in themselves. The more we take pride in ourselves and consider God to be distant from us, the more miserable and troubled we become.

Once, Guru Nanak Dev Ji was traveling through Punjab, on his way to visit some dear ones, when Mardana began eating a kernel of corn, Guru Nanak Dev Ji smiled and said, "Look, Mardana, this kernel is destined to be eaten by a white rooster in Lahore." Since Mardana's inner eye was not yet open, he said, "When the grain is here in my hand, why shouldn't I eat it?" As he hurriedly tried to put the kernel into his mouth, it went into his nose. He tried many remedies and went to many people, but the grain would not come out of his nose. Eventually, Mardana's nose became swollen.

Guru Nanak Dev Ji was aware of the inner mystery, He took Mardana along with him and proceeded towards Lahore. A little further along, they saw a white rooster approaching. Guru Sahib said, "Mardana, this rooster is destined to eat that very grain." Just a little further ahead, Mardana sneezed, the grain fell out of his nose, and the rooster ate it up. Guru Sahib says:

The nose-rein is in the hands of the Master;
one's own actions drive one onward

Wherever one's sustenance is, there one eats;
O Nanak, this is the truth

Maharaj Kirpal used to say, 'When the Supreme Lord began to write out everyone's daily bread and sustenance, and when it was the turn of the Saints, He placed it on their hand and then struck their hands from below and scattered everything saying, "Now peck at it grain by grain." That is why the Mahatmas peck at the food and water that God has scattered throughout the world.

PUZZLE ZONE

Match the following:

A	B
1. The birthplace of Guru Nanak Dev Ji	a) Death is the truth; life is a lie
2. The disciples of Guru Nanak Dev Ji who always remained by His side	b) In the Palace of Love
3. Disciples of Guru Nanak Dev Ji to whom He granted the authority to impart the divine Naam	c) The Udasis
4. What are the journeys of Guru Nanak Dev Ji called?	d) Rai Bhoi di Talwandi (now Nankana Sahib, Punjab, Pakistan)
5. The Bani of Guru Nanak Dev Ji: Baba Ji wrote a book on 'Asa Ji Di Var'.	e) Bhai Lehna
6. The teaching given by Guru Nanak Dev Ji to Mardana	f) Bhai Bala and Mardana

Answer Key:

1-D 2-F 3-E 4-C 5-B 6-A

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Without the Guru, Naam cannot be attained, and without Naam, there is no liberation. The Saints and Mahatmas have referred to Satsang as the philosopher's stone. It is only through Satsang that our lost and wandering mind comes under control, we do not know which word of the Saint is going to transform our entire life.

- Param Sant Ajaib Singh Ji Maharaj

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Param Sant Ajaib Singh Ji Maharaj, 11 September 1926



Saints make us practice Simran so that at the final moment, the Simran given by the Guru comes from our lips, or the contemplation of the Guru is before our eyes.

- Param Sant Ajaib Singh Ji Maharaj