100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

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Param Sant Ajaib Singh Ji Maharaj

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

Satsang – Param Sant Ajaib Singh Ji Maharaj

INFLUENCE OF THE COMPANY

Bani: Huzur Swami Ji Maharaj

09 June 1995 **Colombia**

Salutations at the feet of Supreme Father, Almighty Lord, Sawan-Kirpal who showered grace upon the poor soul and blessed us with the opportunity to perform Their devotion and sing Their glory. Saints and Mahatmas—the beloveds of the Lord regardless of the era or society they were born in, whether in the East, the West, or the countries of Persia, no Mahatma has ever come to form a new society, or to break an existing one. No Mahatma ever comes to place sticks in our hands to make us fight or quarrel.

Although those beloveds of the Lord are no longer physically present among us, the writings that they created with great effort are still with us. We can read their writings and see for ourselves whether they contain hatred or love for anyone. You may read the Bani (teachings) of any Mahatma with an open heart and an open mind; you will find that Bani of every Mahatma speaks of the glory of four things. These four things are- liberation cannot be attained through chanting, austerities, worship and reciting scriptures; liberation lies in the Naam.

Those Mahatmas also tell us that the Naam, in which liberation lies, cannot be seen with these eyes nor can it be heard with these ears. It is an unwritten law, an unspoken language. Despite having a tongue, we are mute, despite having eyes, we cannot see that Naam. Despite having ears, we cannot hear that sound which God is resounding within us. The Lord who gave life to the entire universe, after creating it, is Himself seated in Sach Khand (the realm of truth). We cannot reach there with these [physical] feet.

Guru Nanak Dev Ji Maharaj says that those who have become blind by divine will are not truly blind; truly blind are those who have the divine light

within them, yet do not see that light. The deaf are those within whom the divine Shabd (sound current) resounds day and night, yet they do not hear it.

How can he be called blind, who has become blind by the Lord's command

O Nanak, those alone are blind who have strayed away from their Lord

O Nanak, those are different eyes which can behold my beloved

Perfect Mahatmas come from the Almighty Lord to give sight to us, the blind ones. They come to give legs to the lame and crippled, and to open the inner ears of us, the deaf ones. Guru Arjan Dev Ji says:

The cripple crosses over the mountain, and the fool becomes a wise speaker

The blind one sees the three worlds, by meeting the Guru and being purified

The filth is removed, millions of sins are dispelled,
and the consciousness becomes pure

Such is the devotion to the Lord of the Universe
that the ant conquers the elephant

Mahatmas glorify Satsang and lovingly explain to us that we are **influenced by the company** we keep, just as iron turns into gold upon contact with the philosopher's stone and once transformed into gold, it never becomes iron again. The *bhringi* (beetle) captures an insect, confines it, then continuously hums its tune to it. The insect that listens to its sound ceases to be an insect; it transforms into a *bhringi* [itself] and flies away with it. A *Swanti* drop (pure rain) that falls into the salty sea, becomes salty, but that very drop becomes a pearl when it falls into the mouth of an oyster. An iron raft floats on the surface of water by keeping the company of wood.

In the same way, by keeping the company of a Mahatma, we unite with the Almighty Lord, and the soul attains peace. Mahatmas define Satsang as the atmosphere in which union with the Almighty Lord is discussed and preached.

Mahatmas jolt our forgetful minds and turn them towards the Almighty Lord. Sat (truth) is that Supreme Lord who is imperishable. True company is to connect with the Shabd and the Almighty Lord.

Bhagat Namdev Ji says that you should not be misled by looking at the outer form of Saints, thinking that they are human beings just like us; for They hold a different [spiritual] status. From within, They are connected with the Almighty Lord and have become one with the Almighty Lord. By having their Darshan, we are indeed in the company of Sat.

Some devotees asked Guru Arjan Dev Ji Maharaj what constitutes true company, whose company should one sit in, whose company should one stay away from, and which company counts in one's spiritual account? Guru Arjan Dev Ji Maharaj lovingly says:

True is the company of those in whose company
the Naam is meditated upon

O Nanak, do not associate with those who are
concerned only with their own interests

Kabir Sahib says:

Lord Ram sent a summon, Kabir wept

The bliss experienced in the company of
the Saints is not found even in heaven

Kabir, the company of the Saints removes millions of sins

The company of those who are not saintly
brings suffering throughout the day and night

In the Bhagavata, Lord Krishna says to Uddhava, “Look, dear one, no one can attain Me through chanting, austerities, worship, reciting scriptures or sermons. I can be attained by seeking the company of a true Saint.” He further says that He can neither be contained in the sky, nor in the netherworld; He can very easily dwell within the hearts and souls of His devotees.

We get medicine in hospitals, education in schools and colleges, coolness by sitting near water and heat from stoves. If we consider these things to be true based on our own experience, then wherever the beloveds of the Lord reside, the Almighty Lord also dwells with them. Guru Sahib says:

There is no difference between the Lord and the Saint

Kabir Sahib says:

Let no one slander the Saints, the Saint
and the Lord are one

The Bani of Mahatmas glorifies the perfect Guru. Taking refuge in an incomplete Guru yields nothing but hardship. Maharaj Kirpal Singh Ji used to say, "Only one who is educated can teach, and only a wrestler can train someone in wrestling. Only one who has struggled with the mind in life, and has practiced meditation, can teach us meditation, and make us struggle with the mind. Only one who has united with the Almighty Lord within can unite us with Him."

I often state from my personal experience, with full conviction that before taking Naam from any Mahatma and before seeking Their refuge, you should read Their life history to see whether They have practiced meditation for ten, fifteen, or twenty years. This is because it is a matter of life; we have to resolve the matter of death. I often say that the inner veil does not lift while indulging in worldly pleasures; it is something that must be earned through spiritual practice. Guru Nanak Dev Ji Maharaj says:

No one has attained Him (the Lord) through mere words

Dear ones, forts cannot be conquered with mere words. God has placed the opposing forces of lust, anger, greed, attachment, and ego within our soul; we cannot conquer them with words. A wrestler known as Goonga Pehlwan (mute wrestler) became famous in Lahore. Maharaj Kirpal Ji used to cite the example of Goonga Pehlwan, saying that he became famous in the world because he used to practice all night long. Maharaj Kirpal chose Ravi River for meditation, He

used to stand in the deep, cold waters of the Ravi River and practice meditation. It is written in the Bani of the Mahatmas that before taking Naam, we should thoroughly investigate. Once we have received Naam, we must meditate with honesty, faith and love. If there is any doubt in our hearts or have any misconception about the Mahatma, we can never enter within.

As I mentioned earlier, Mahatmas do not come to make us fight among ourselves or to break apart our existing society and create a new one. Mahatmas come from the Almighty Lord with a message for the soul. Mahatmas deliver the message to those souls whom God, in His divine court, decides to call back to Himself, no matter how many difficulties may arise in delivering it.

Mahatmas do not come as a burden upon any organization or society; rather, they earn their own livelihood and support themselves. After such beloveds of the Lord depart, we rewrite their writings in our own way, comment on them, and form societies in their names. We learn to fight and quarrel with one another, and create divisions among ourselves. To confine the teachings of the Mahatmas which were meant for every soul in the world to a specific community or society- what greater injustice could we commit against the beloveds of the Lord?

Perfect Mahatma is like a cow. Just as a cow does not say that she will give milk only to the people of a particular society or country; she gives milk to everyone, whether they are Hindu, Muslim, Sikh, or Christian or are from the East or the West. A short hymn by Swami Ji Maharaj is being presented before you; listen attentively:

Walk with understanding and careful thought

This path is exceedingly crooked and difficult,
do not be swayed by the mind

Mahatmas bring the message that our soul is a part of Sat Purush (Supreme Lord) while the mind is an agent of Kaal (the negative power). Kaal can neither destroy the soul nor create a new one; fire cannot burn it, and wind cannot blow

it away. The soul neither kills anyone, nor gets killed. To keep the soul here, Kaal fashioned the cage of the physical body and attached the mind to it. The mind was assigned the duty to ensure that no one listens to the teachings of a Mahatma, and even if someone does, they should not engage in the practice of 'Shabd-Naam'. The mind is the minister of Kaal, and it has raised its army of lust, anger, greed, attachment, and ego; these five are extremely powerful. Laziness and lethargy are also part of its army.

Supreme Saints come and say, O Soul, this is not your country, this is not your home. Your home is Satnam; you have come into the foreign land of Kaal, so tread carefully here. The mind itself is your enemy; do not obey the enemy. At first, the mind keeps us trapped in the physical world and its pleasures, it does not let us go within. If we go within without a Guru, Kaal has created very crooked and winding paths inside and has also placed its own light and sound of the same kind there. The perfect Gurus who travel through those inner realms daily, have attained victory over these forces. If They Themselves take us, then we can go; otherwise, how could we ever enter within?

The current of the worldly ocean flows exceedingly deep
Without the Guru, how can one cross over

This world is an ocean; we know neither its depth nor its length or breadth. Within it, sometimes waves of lust, anger, greed, attachment, and ego rise. At times, waves of backbiting and slander also arise. We do not realize that, we have been tossed about in these waves since eternity. We do not know how to swim, nor do we have knowledge of the depth of this ocean. If we find someone who can ferry us across, and They offer us the support in terms of their boat, only They can take us across. The Guru comes into this world sent by Supreme God, bringing the ship of Naam. Those whom He seats aboard the ship of Naam, He rescues from the waves and ferries across; because the Guru is well-acquainted with these waves.

Have such love for the Guru as a lustful person has for their beloved

Now, He lovingly says that having received Naam, develop such love for the Guru just as a lustful man never forgets his wife, or a wife, driven by lust, does not forget her beloved husband; for ultimately, you will think of the one you love. When you sleep, the image of that very beloved will appear in your dreams.

Worldly love is based on self-interest, whereas the love of Saints is based on affection and is meant to reform us. Maharaj Kirpal used to say, “If we remember the Guru once, He remembers us millions of times. Every Satsangi is inscribed in the register of His heart.” It is a saying of Maharaj Sawan that even if thousands of Satsangis leave their physical bodies every day, the Guru comes and takes them along.

Keep the company of the Guru, and keep a deep longing in your heart;
hold firmly to the Guru's feet with your mind

He lovingly tells us to always remember the Guru with love and affection. Remember the Guru while carrying out the worldly duties, for in the final moments, neither mother nor father, neither society nor any government or wealth or riches will come to our aid. Just reflect upon it; if anyone serves us without wages or compensation, it is our beloved Satguru.

Conduct yourself, giving up deceit, trickery, and duplicity
Understand the words of the Guru

Now He lovingly says that you should not practice any deceit or trickery, or harbor any duplicity towards your Guru. Conduct yourself lovingly with him and take refuge in Him with a sincere heart. Guru Nanak Dev Ji also says:

Give up attire, disguises, and cleverness;
this fruit cannot be attained through duality

If you lie even after going to the Guru, and deceive the Guru as well, then you will not get to taste the sweet fruit of Naam.

Always remain fearful out of dread of Kaal,
for you do not know when you will die

Swami Ji Maharaj says that you should not underestimate the Kaal. Who knows when it might ring the bell of death; where an accident might occur, or where heart failure might strike. Dear ones, you have been granted a precious opportunity; utilize this time to meditate, unite with the Almighty Lord while still alive, and manifest your beloved Guru within yourself.

O foolish one, be mindful with every single breath,
remember Naam at every moment

Swami Ji Maharaj says that not a single breath of yours should pass without Simran. Just as we blink our eyelids, Simran should continue alongside it as well. You see in a circus that when performers walk on a thin wire or climb up a bamboo pole, their attention remains fixed on the pole. They perform various kinds of feats, while great kings and emperors sit and watch their feats. Their attention is not on the people, whether anyone is watching them or not. If they divert their attention elsewhere, the outcome would be that they would fall to their death.

Just like that circus performer, whether we are sitting in Satsang or in meditation, we should never look here and there. Our attention should remain focused on the form of the Guru. When we direct our attention towards His form, our tongue will naturally begin to do Simran on its own.

Carelessness here will cause much torment; later, nothing can be done

Swami Ji Maharaj says that if, having come into the human form, we become careless, thinking that let me finish this work first, and then I will meditate, or skip Satsang this time because the Mahatma repeats the same things every day, or sit here and read a book instead, this carelessness will cause you much suffering. You will regret it at that time, but that regret will get you nothing.

Whatever you can do, do it now, do not rely on the future

If you want to become a Mahatma, you must become one while still alive; if you want to become a noble human being, you must become one while still alive. Those who think that let us drink alcohol and eat meat today, kill anyone they want, rob anyone they want, and amass wealth; whatever you wish to

achieve, achieve it now, for who knows what the future holds? The bitter or sweet fruit we are sowing today is the very fruit we ourselves will have to eat.

Mahatmas say that you should not hurt anyone's feelings or wish ill of anyone. We rear sheep, goats, cows, and calves, yet we do not think twice before plunging a knife into their bellies. If a butcher accidentally cuts his own finger with a knife, see how much pain he expresses. There is life in every living being. Those beings feel pain too; have you ever heard their cries?

Do not harbor any desire for worldly happiness,
nor be sorrowful over its sorrows

Consider the time of sorrow a blessing,
and every single moment meditate upon the Guru's Naam

Swami Ji Maharaj says that you should not engage in meditation out of fear that if you do not meditate, you will suffer losses in your business, your child will fall sick, some illness will befall you, or you will lose your court case. Rather, meditate to manifest the Guru within.

Pleasure and pain, poverty and wealth and riches, sickness and good health; these are pre-ordained from the very beginning; whatever destiny has been ordained, we must undergo it under all circumstances. Consider times of sorrow a blessing, because during times of sorrow, the mind is less inclined towards the world, this is an opportunity to do Simran. At such a time, practice the Simran given by the Guru, because in the times of happiness, the mind becomes careless and does not allow us to turn towards devotion to God.

A person always remains careless in times of happiness, and is swept along by the waves of the mind at every moment

So wake up, keep the company of the truth, and cross over the rivers of sorrow and happiness

Swami Ji Maharaj says that you should listen to the Satsang, with your mind fully present, because we are sitting here precisely to make the mind understand. These are the two rivers of happiness and sorrow. Guru Nanak Dev Ji says:

Do not rejoice at the sight of wealth, nor weep at the sight of adversity

As is wealth, so is adversity; whatever the Lord has ordained comes to pass

Behold your own form within,
and then proceed further with your consciousness

Radhasoami explains: Go and meet the Shabd Guru

He lovingly says that when you attend the Satsang of the Saints, practice the Simran given by the Guru, and through Simran vacate the nine doors and bring your attention behind the eyes, you will come to realize that our soul is a part of the Supreme Lord. Having kept the company of the mind, the soul had forgotten its true home, then it will begin preparing to return to its home.

He lovingly says that God is the ocean, the Guru is its wave, and the soul is a drop of that ocean. Just as a drop surrenders itself to a wave and the wave carries it down into the depths of the ocean, in the same way, our soul goes and unites with that wave- the Guru, placing its trusts in the Guru's words completely. The Guru takes the soul along, and merges into that very ocean of God from which He comes.

Swami Ji Maharaj has explained with great love in this short hymn that you must tread carefully and thoughtfully here. Do not follow the mind; instead, act according to the Guru's commands and practice the Simran given by the Guru.

We have to cross the rivers of happiness and sorrow according to our Karma, and we can cross them only with the support of the Guru and the Shabd. We, too, should listen to the message that the Saints and Mahatmas bring for the soul and purify our lives.

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THE MYSTERY OF DEATH

An unforgettable childhood tale from Param Sant Ajaib Singh Ji Maharaj

Since childhood, I always felt that I had lost something. I was seven years old when I first became aware of this feeling. An elderly man used to sit under a tree near our home. Whenever I went out with my mother, I would see him sitting under the tree. He was very old and sat leaning forward.

I asked my mother why this elderly man sat hunched over like this? My mother replied, “There comes a time in everyone’s life when one grows old, and sit hunched over like this.” My mother’s words had a profound impact on me. I wondered why a human being does not remain the same forever? Then I began to feel sorry for my own body, thinking that if we cannot keep our body in the same state for a long time, then what is the point of being attached to this body?

I saw that elderly man sitting in the same way for a year. One day, when I went outside with my mother, I did not see him sitting under the tree. I asked my mother where the elderly man had gone. My mother told me, “That elderly man has died.” I asked my mother where he had gone after death and whether he would ever be able to return to this world. My mother replied, “I do not know where a person goes after death; no one ever returns to this world after dying.”

In my innocence, I asked myself why a person remains attached to this world, when they do not know where they go after death or whether they will ever return to this world.

I was still young when, some time later, one of my friends left his body. Many people were crying and mourning there. I wanted to know what had happened to him. I thought that he would surely wake up upon hearing all the weeping and wailing, but he did not. When people were carrying his dead body to the cremation ground, I asked my mother, “Where has he gone?” My mother replied, “He has left his body. Now his body will be burnt so that he cannot return.”

I realized that even my parents did not know where a person goes after death. How could those who did not know where a person goes after death help me unravel this **mystery of death**? I was told that whoever is born into this world must meet their end one day and leave this world behind. My soul was separated from the Supreme Lord. I was worried about my final moments, so I used to cry day and night, hoping to be freed from the anguish of this problem.

The mystery of death tormented me day and night. I used to wonder why death comes. What happens when someone dies, and who comes to help at the time of death? I was troubled by this mystery of death. I always slept alone and pondered deeply over this problem. Consumed by these thoughts, I lost my sleep.

I was a child at that time. After putting me to sleep on a soft bed, when my mother used to leave for her room, I would spread a sack on the floor and sleep there instead. When she came to check on me at around two or three in the morning, hearing her footsteps, I would slip back into bed. Several times, she caught me red-handed sleeping on the floor and would get upset, and say, “Why don't you sleep on the bed? We have provided you with so many comfortable things, yet you don't make use of them. Who are we accumulating all this wealth and property for? This is not the age for you to practice devotion, you are too young.”

I was thinking about how small pieces of wood catch fire first. I told my mother, “It is possible that I might die before you.” I was also afraid that I might die before unravelling **the mystery of death**.

My parents were worried about what was happening to me. They thought something was wrong with me. Suspecting I might be possessed by a ghost, they used amulets and several similar things. I wondered what it was that I had become separated from. In my heart, I longed to meet the Supreme Lord, [though] I did not know who He was or where He lived.

I did not find anything pleasing. That unseen power was not revealing itself to me, and was making me restless. I could not even explain my condition to my mother. I would only tell her, “I cannot explain to you what I have lost. I haven't seen the one whom I miss so much. I trusted my parents and believed that they

were my protectors, that they would protect me at every turn in life. Back then, I didn't know that one day they would all leave this world, and that only the Almighty Lord is the protector.

Once I saw someone's parents leaving their physical bodies. A thought crossed my mind: if this boy's parents are leaving their bodies, it means my parents will also leave their bodies. How can I think that they are my protectors, even though my real parents had already left their bodies. The parents who are raising me will also leave their bodies; I cannot consider them my real protectors either.

Once, I was playing with children, such a thought occurred to me from within that completely transformed my life. I remember it like a dream, while playing, I made ten-twelve heaps of soil. I named these heaps after my siblings and relatives. I questioned each heap whether they would protect me at the time of my death? I received the reply from within that we ourselves are entangled in our own birth and death, so how can we protect you?

Disappointed, I knocked down all the heaps one by one. Only one heap remained—the one that represented the hidden power my soul was searching for. I had not seen that power but I knew that there was definitely some power in this world that would protect me. When I asked the same question to that heap, the answer came from within me, “Yes, I will protect you.” I thought that this is the Supreme God Himself. I bowed my head before that heap believing that this is my protector.

Usually, parents do not pay attention to what their children are playing. If they notice that the child is playing some game that they do not get to know about, then they become curious and want to know what the child is playing? My father was watching me doing all this. He asked me, “What were you playing? You made so many heaps; why did you knock down all the heaps except one, and why are you bowing your head in front of this heap?”

I told my father that when I saw that boy's parents leave their bodies, I realized that you too would leave this world one day, so you could not be my

protector. I thought about my siblings, relatives, and all the people of my community that they, too, would leave their bodies one day.

These heaps of soil I had made represented my siblings and worldly relatives. I was asking them whether any of them could protect me, but I did not receive a positive answer from any of them, so I knocked them down. However, the one heap that remains is the symbol of the Almighty Lord. I received an answer from within that He is my protector and would save me from death.

My father was greatly amazed to hear all this; he had no idea that my thinking could be so deep and elevated. Annoyed, he said to me, “We take such good care of you, feed you the best food, and provide you with best of everything, yet you say that we won't protect you.” He was thinking all this as per his narrow mindset. He did not know what I was talking about.

My father said to me, “Dear son, you are still very young. Do not think about all this. I have built a beautiful home for you and amassed a lot of wealth. I will provide you with everything you need, arrange your marriage, and you will have a beautiful wife.” Hearing all this, I spat on the ground and said to him, “Father, I am asking you about the inner world. Will you be able to come with me within? Will you be able to help me there, where no human being in this world can help? This worldly wealth, riches, land and property are nothing more than spit to me, they hold no value for me.”

Then I asked my father if that wife would live forever, and whether she would be able to save me from death. He replied, “She, too, will leave this world, how can she save you from death?” I told him, “I do not want to get married. I now know that only the Almighty Lord can save me from death.” My father felt deeply hurt by all this, but whatever I said was the truth. When such thoughts arise within you, you give up all worldly supports and call upon the Almighty Lord. Even the Almighty Lord cannot hold back He comes and helps you.

Kabir Sahib says that when I looked around me in this world, I realized that no relative, land, or property could help at the time of death. At that moment, only the Supreme Lord can help. He alone can provide me with support in this scorching world. Then I stretched out both my arms and called upon the

Almighty Lord, even He could not hold back, and He pulled me upward. From that day onward, I was no longer attached to these worldly things. Renunciation and a longing for the Supreme Lord got rooted within me.

When thoughts like these arise within us that no one in this world can help us and that the Supreme Lord is our only support, we begin to trust Him. It is then that the Supreme Lord chooses us and sends us to someone who can teach us how to practice devotion to Him.

My mother used to tell me that there is a hidden power that writes a person's destiny on their forehead. A person either cries or rejoices according to what is written in their fate.

I got inspiration to write Bhajans (devotional hymns) since childhood. During that time, I wrote many Bhajans in longing for and remembrance of the Supreme Lord. I wrote this Bhajan before meeting the Guru and I have been singing this Bhajan since my childhood. He is omnipotent, present everywhere.

I used to think how fortunate those souls must be who had the privilege of meeting great living souls during their lifetime. At that time, I wrote this Bhajan:

Likhan waleya tu ho ke dayaal likh de,

Mere hirday vich Gura da pyaar likh de

O Writer of Destiny, be gracious and write,

In my heart write the love of my Guru

Since childhood, I had a habit of sitting on a sack with my eyes closed. When I started sitting like this and sleeping on the floor, my father became very worried about me. He called a Pandit, who wrote 'Om' on my tongue with a pen of gold. That is why I said in my Bhajan that it should not be 'Om' written on my tongue, but rather the name of my Guru.

Since childhood, I had the experience of Dhun (inner sound current) and Jot (inner light). That is why I have said in my Bhajan:

Mere kanna vich dhun di awaaz likh de,

Matthe te likh de jot Guru Ji di

For my ears, write the sound of Dhun

Upon my forehead, write the Jot of Guru

Pure souls can hear the Dhun and see the inner light from childhood. Until such souls meet a perfect Guru and practice meditation according to His instructions, the Dhun and inner light cannot pull them upward, that is why I have said in my Bhajan:

Meri akha vich Gura da dedaar likh de

For my eyes, write the Darshan of my Guru

At that time, I used to wonder how people who have a perfect Guru live after their Guru departs from this world. That is why, at the end of the Bhajan, I offered a prayer to the one who writes our destiny:

Ik na likhi mere Satguru da vichhora,

Bhave chhut jae saara sansaar likh de.

Do not write one thing- separation from my Satguru,

Even if you write my separation from the whole world

* * *

LOVE AND TRUST (Faith)

Answers to the questions of dear ones by Param Sant Ajaib Singh Ji Maharaj

25 September 1988 **16 PS Ashram, Rajasthan**

A dear one: *Dear Maharaj Ji, it has been eight years since I received Naam initiation, but despite all my efforts, I have not been able to make any progress in my meditation. My path is not illuminated through meditation, because of which people criticize both You and me, which causes me immense grief. I want to know: Is my nature extremely flawed, or is the burden of my Karma too heavy? And how much suffering will You still have to endure for my protection?*

Sant Ji: All Satsangis should think about this question with an open heart. Maharaj Sawan Singh Ji used to say, "A husband and wife do not have the same Karma, nor do they have the same experiences. We do not know which of our past Karma we are paying off. Bad Karma have a bad effect on the soul."

I often say that losing is not as bad as accepting defeat. It is our personal experience that if we walk this path with reverence, love, and faith, we ourselves come to realize our own mistakes, and then we no longer complain.

At the time of Naam initiation, two to four hundred dear ones are seated together, but everyone does not have the same experience. Some dear ones are even seated a second time. There are very few who do not experience anything at all; if they too meditate with love and faith, then their complaints come to an end. When many good, loving souls come to receive Naam, they do not need much explanation, as soon as they are given attention, they share their good experiences. Many times, we make mistakes but our mind is deceptive, it doesn't let us understand it.

On the first tour, many people were given Naam initiation at Sant Bani Ashram. A loving soul from South Africa came there. At the time of Naam initiation, she heard no sound and saw no light within. She said with great love and patience that she knows the reason for this, and everything will be fine when the time comes. She meditated regularly and with love. This had a very good effect on her family. Her husband was also initiated into Naam, and a large Sangat also formed there. A year later, she had a good experience, and everything turned out fine for her.

Similarly, there was another dear one there who was seated twice, yet he too had no experience. Some time later, he wrote a letter stating that he knew the reason for not having any experience. He regretted that, out of shyness, he could not tell me.

Dear ones, mind has this habit, it does not take any blame, and always blames others. If we keep a diary, we can improve ourselves within a few days.

Once, Baba Sawan Singh Ji went to the mountains. All those whom He initiated into the Naam had a good experience and He became very happy. He would often mention in His Satsangs that the souls in the mountains are very good and pure. The moment they receive Naam, their attention turns inward.

The dear ones in Bangalore do not understand Hindi very well. Many dear ones received Naam during the program there. There was no need to give a second sitting to anyone, they were very noble souls.

I went to Colombia this year. Many dear ones listened to the Satsang and received Naam initiation there. They were very loving souls, and not a single person required a second sitting. Sant Mat is not like a government job that your Surat (consciousness) will go within or you will have an experience after a fixed number of years. It depends on our hard work, pure thoughts, love, and trust.

Dear ones, this is something we need to understand calmly: we have faith in the Guru and we are also doing our meditation practice, yet our attention does not turn toward our own mistakes. Just as a patient trusts the doctor, spends money and gets medicine from the doctor, but if they do not follow the restrictions prescribed by the doctor and do not take the medicine on time, they

do not get any benefit. Maharaj Sawan Singh Ji used to say, “The patient is on the bed, the medicine is in the cupboard and the abuses are directed at the doctor.” This is our condition. Swami Ji Maharaj says:

Failing to find a secure foothold, one blames the Guru

There are certain shortcomings within us. It is the responsibility of a Satsangi to set an example not only in their own home, but also in their neighborhood. Seeing them, other people should also receive Naam initiation and improve their lives.

I often share an interesting anecdote about my father: in the Sikh community, reciting Jap Ji Sahib in the morning is considered essential. My father met a Mahatma who did not go within, but merely turned rosary beads. He gave my father a rosary and told him to turn the rosary while reciting Jap Ji Sahib, and all the things that had gone wrong would be set right.

You know that there are many problems in homes, and even if there are none, this mind creates problems. My father used to feed the cattle in the morning, hurl abuses at the servants as well, and at the same time, also turn the rosary while reciting Jap Ji Sahib. My mother and I would say, “Will God appreciate your recitation of Jap Ji Sahib, or will He appreciate your abuses?” Such people also bring a bad name to the one who gave them the rosary.

Baba Bishan Das Ji said to my father, “Recite Jap Ji Sahib with full concentration so that people praise you, saying that ever since he started chanting on these beads, he no longer fights with anyone and is very peaceful.”

The fragrance of Naam should emanate from a Satsangi. A Satsangi should not pay attention to experiences. No matter how much pain the mind feels, one must sit in meditation. The Shabd, light, stars, and the power of inner vision are all within you. The omnipresent Guru, in the form of Shabd, is waiting for you within.

We complain only when we do not sit for meditation. Saints instruct us, saying, “Stay away from sensual desires and vices, withdraw your attention from

the outside and focus it within. While living in the world, it is not very difficult to control the mind and go within, but the mind has made it difficult."

A dear one: *When a Satsangi asks the Guru for His Darshan, is he being a thief (a lazy person avoiding effort)?*

Sant Ji: We ask for the Guru's Darshan when our mind is calm and trying to concentrate at the third eye. This is not being a thief; one desires to have Darshan of the Guru's physical form, but the mind keeps wandering outside. The truth is that when such a thought arises within a Satsangi, they should take advantage of that moment and sit in meditation.

The Guru who has initiated us into Naam is never unjust. He is sitting within us in the form of Shabd as close as possible to hear our voice. The Guru, in the form of Shabd, pervades every pore of our being; He never leaves the disciple even for a single second.

Roop Chand, a disciple of Guru Har Gobind Ji, the sixth Guru of the Sikhs, had a brother. Generally, the months of April and May are extremely hot. During that time, the farmers harvest their crops. In those days, there were no refrigerators, and getting cold water was very difficult. Both brothers felt thirsty and went to a well to drink water. The water in the well was so cold that they thought this water was fit for the Guru to drink. Although they were distressed by thirst, they did not drink the water.

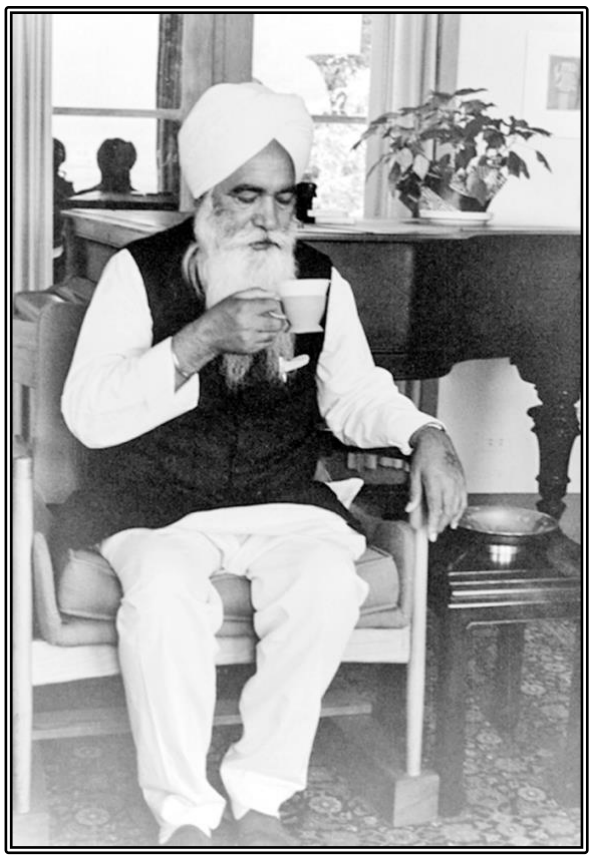
About fifty to sixty miles away from that spot, Guru Har Gobind Ji was sitting amidst the Sangat. Guru Har Gobind Ji was an expert at riding a horse at great speed. While delivering the Satsang, He said that His disciples were distressed by thirst and that He needed to reach them very quickly. Guru Har Gobind Ji reached there and gave them water to drink. Today, a memorial stands at the place where Guru Har Gobind Ji gave water to His disciple Roop Chand to drink.

Think about it, what telephone call was made at that time? There is a way from one heart to another. The Guru is omniscient. The Guru reached there, granted Darshan to His disciple, and quenched the thirst of his soul.

Maharaj Kirpal Ji used to narrate that Raja Ram Sarraf was a beloved disciple of Maharaj Sawan Singh Ji. Once he started eating a melon, the melon was very sweet. A thought arose within him that this melon is fit for Maharaj Ji to eat, and that it should first be offered to Him as Bhog (sacred offering).

Dera Beas is quite far from Multan. Raja Ram Sarraf carried the melon all the way to Dera Beas in his car. At that time, Maharaj Sawan Singh Ji had gone to Hoshiarpur to deliver a Satsang. A strong windstorm was raging at that time. When Raja Ram arrived in Hoshiarpur with the melon, Maharaj Sawan Singh Ji looked at him, smiled, and said, "Raja Ram, why did you take so much trouble? I received the melon the very moment you remembered Me." Only the Guru can fulfill the yearning of a disciple. Only one who has loved knows the value of love. Guru Nanak Dev Ji says:

He knows everything without being told;
before whom should we offer our prayer?



We beings are blind; we do not know whether the things we ask of Him will benefit us or harm us. Many times, what we ask for causes us great harm. Only the Guru can decide what is beneficial for us. If we ask for Darshan, the Guru certainly grants us Darshan.

Today, this place at 16 PS has all the facility available; there are gardens, water supply facility, and paved roads leading here. When Huzur Kirpal used to come to give Darshan to this poor Ajaib, there were no such facilities here, there was only sand. It was only the desire for His Darshan. The underground room you see here today—at that time, there was only a small house built here at His command.

I often say, “There is no joy in crying unless the one to wipe away your tears is nearby.” It is a truth that He would come even to wipe the tears from my eyes and give me encouragement. Had he not given me encouragement, this poor soul could never have engaged in meditation. The disciple is a puppet, and the Guru is the puppeteer who makes it dance—the puppet's strings are held in the puppeteer's hands. It all depends on how much faith and devotion we hold within ourselves for the Guru. Obeying the Guru's command is the greatest Seva (service) of all. If we obey the Guru's command, it takes time even to snap one’s fingers, but He grants His Darshan even before that.

If we go within and remove the three veils from the soul, we will realize that the Guru is not the physical body. He has assumed this physical form merely for coming into this world, which He must leave behind here. The true form of the Guru is ‘Shabd-Naam’, which is all-pervading in every particle of creation. The Guru does not have to come from outside; He bestows His Darshan from within.

Normally, such experiences keep occurring between the disciple and the Guru. The Guru can do the work of a dear one even while sitting in (through) someone else. A loving disciple understands that it is his Guru who has shown him this sympathy.

Baba Jaimal Singh Ji had told Sawan Singh Ji, “We should understand the play of the Guru. Many times, it so happens that we lose our way at night, and

the Guru assumes someone else's form and puts us on the right path. If the disciple's attention is toward the Guru, the Guru can even come in His true form." If Saints were to display such miracles, we would make their lives difficult. The Guru performs all the disciple's tasks, but He does not let it be revealed.

Once, it so happened that we were passing near Hanumangarh. On that day too, just like today, it rained very heavily, and it was about to get dark. Our jeep fell into a ditch, and it was very difficult to get it out. I had only recently received Naam at that time, and two or three dear ones were with me. The driver of that jeep was from Padampur. I told the driver, "I will lift one side of the front of the jeep, you step on the accelerator, and your jeep will come out of the ditch."

I prayed to my Guru with great love that, just as Krishna had protected Draupadi's honor. Duryodhana was humiliating Draupadi in the royal court, and Draupadi was a disciple of Krishna. When Draupadi prayed to Krishna, piles of sarees appeared there. There was no miracle of my own in this; it was all the miracle of Guru Kirpal that our jeep came out of that ditch and He saved us all.

Dear ones, the Guru does all the work of the disciple behind the curtain. The disciple who gives up their own strength and relies on the Guru, the Guru certainly does all their works. Maharaj Sawan Singh Ji used to say, "If a child falls ill, we pray that 'Guru, please make them well.' We do not understand the burden of Karma: if the child does not get well, we lose our faith in the Guru. If a legal case is filed and we do not win it, we lose our faith in the Guru. We desire a child, and if a child is not born, we lose our faith in the Guru. If a child is born and starts crying, then we say, Maharaj Ji, please quieten them down."

Maharaj Sawan Singh Ji used to say that those who have such expectations from the Guru had better stay at home; what benefit can they derive from the Saints? Only those who meditate on the Naam and obey the Guru's command can benefit from the Guru. If any of our expectations are not fulfilled, the disciple should understand that there must be some shortcoming in them. The Guru listens to everything the disciple says and provides appropriate help.

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KIDS' CORNER

STORY: MAHATMA RAVI DAS AND MIRA BAI JI

It is a very old story. Mahatma Ravi Das Ji was born into a lower caste. In India at that time, great importance was given to the caste system, and there was a great deal of discrimination. The desire to meet God arose in the heart of Queen Meera Bai of Merta State. She went to Kashi (Varanasi) and met the Pandits (priests) of her lineage. The Queen asked them about the way to meet God, but none of the answers given by the Pandits could satisfy her.

When someone told Mira Bai about Ravi Das Ji, she went to Ravi Das Ji and received Naam initiation from Him. While she was still in Kashi, the Pandits told the King many hateful things about the Queen, saying that Mira Bai had lost her sense of judgment, and this is not a good thing, and that she had accepted a person from a lower caste as her Guru.

When the Queen returned home from Kashi, she was subjected to great suffering because of the things told by Pandits. Finally, one day, Mira Bai told Ravi Das Ji, “Gurudev, please come to our home, grace us with your presence, and sanctify our home.” Love, after all, is love.

Seeing the love of Mira Bai, Ravi Das Ji came to her home. When the meal was ready, the Pandits objected, saying that Mira Bai's Guru belongs to a lower caste and that if he sits with them to eat, they will not eat the food.

At that time, untouchability was so rampant that touching a person from a lower caste was strictly forbidden. Ravi Das Ji said, “Look, daughter, I have come here to protect your honor, not to ruin it. If my sitting with them creates a problem, I will not sit with them. I will sit on the other side and eat my meal; you go ahead and feed them.”

When the Pandits were about to eat, by divine will, all the Pandits felt as though Ravi Das Ji was sitting beside them, eating with them. All the Pandits

started exclaiming, “Disaster! Disaster! Ravi Das is sitting right here with us—we had said not to seat Him here.”

In India, sixty-eight sacred pilgrimage sites and twelve sacred stones are held in high esteem among Hindus as places that ought to be visited and worshipped. Addressing those who engage in slander, Ravi Das Ji says, “Even after bathing at the sixty-eight pilgrimage sites and visiting and worshipping the twelve sacred stones, if one indulges in slander, then the merit of all these acts becomes futile.”

The lesson we learn from this story is that a perfect Guru has no caste. Customs, rituals and castes are created by us humans. While following a perfect Guru, one should not care about the world and or feel ashamed. Only a perfect Guru helps us at all times and remains ever-present with us; all that is required is absolute faith in Him. He always provides appropriate help to His disciples.

PUZZLE CORNER

WHO AM I?

1. I am not visible to the eyes, but I am remembered during Simran (meditation). Who am I?
2. I am a way of lovingly remembering the Supreme Father, God. Who am I?
3. I help others without any self-interest. Who am I?
4. I am that sacred Bani that leads us toward God. Who am I?
5. I am not the body; I am a part of God. Who am I?
6. I am that quality through which we give up our pride and become humble. Who am I?
7. I am the guide who comes into the world to connect everyone with God. Who am I?
8. I am that sacred book in which the Bani of the Gurus and Saints is written. Who am I?
9. I am that Shabd (word) remembering which the mind is focused toward the Supreme Father, God. Who am I?
10. I am where we gather together to remember the Naam of the Supreme Father, God, and learn good values. Who am I?

ANSWER KEY

1. God
2. Simran
3. Seva (Service)
4. Shabd-Dhun
5. Soul
6. Humility
7. Guru
8. Shri Guru Granth Sahib Ji
9. Naam
10. Satsang

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With the immense grace of

Param Sant Ajaib Singh Ji Maharaj,

a Satsang and Meditation programme

has been organized from

30 October to 1 November 2026

in **Sant Bani Ashram**,

16 PS , Rajasthan, India

All are warmly invited to attend the programme.

This programme will also be broadcast on Zoom.

For further information visit www.ajaibbani.org

or email at info@ajaibbani.org

Param Sant Ajaib Singh Ji Maharaj, 11 September 1926

He lovingly tells us to always remember the Guru with love and affection. Remember the Guru while carrying out the worldly duties, for in the final moments, neither mother nor father, neither society nor any government or wealth or riches will come to our aid. Just reflect upon it; if anyone serves us without wages or compensation, it is our beloved Satguru.