

AJAI BANI

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Param Sant Kirpal Singh Ji Maharaj

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by Supreme Saint 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.*



SUPREME SAINT KIRPAL SINGH JI MAHARAJ

THINKING

Message by Supreme Saint Kirpal Singh Ji Maharaj

Never think ill about anyone, thinking ill can harm someone. When we think ill about someone, the same thought reaches that person like a telegram. Even if you don't share your thoughts with anyone, then too those thoughts will reach that person like invisible rays. We think what we choose to think, our thinking must be good.

Once Emperor Akbar's minister said to him that we should be very careful before thinking about anyone. Akbar asked the minister that what do you know about this? The minister said that let us go out. When both of them went out, they saw a man at a distance coming towards them. The minister said to the emperor, "Think something about this man in your mind and when that person comes close to you, you can ask him that what thought came in his mind for you. You just have to look at him and think about him." The emperor thought in his mind that this man should be shot dead.

When that man reached the emperor, the emperor asked him, "When you saw me, what thought came in your mind?" The man said, "Great Emperor, forgive me. On seeing you, I thought about punching you and breaking your head." When you think ill about others, similar thoughts will come to their mind too. That's why we should think before saying anything. If we think ill about someone or tell them that they are stupid and if someone treats us in the same way, then there will be a fight among us.

A person speaks what is in their mind; bad thoughts take the form of words. Bad thoughts are the root of words, and then, because of these words, there are fights and brawls. Therefore, do not hurt anyone's feelings with words, thoughts and actions. Even if dozens of people are working together at a place of pilgrimage, if they start thinking ill about each other, then its effect will reach the other person through invisible rays, and ill thoughts will come to the other person's mind too.

Our body is the temple of God, and the mind is the throne of God. If we make God's throne dirty, how will God sit on it? Those who have a pure heart can see God by God's grace. The best way to purify the heart is that we don't think ill about anyone, speak ill to anyone, and harm anyone.

Even in the Ashram, if a person thinks ill about someone, those thoughts reach that person. It is like the plague; just as a rat infected with the plague spreads the plague wherever it goes.

We should not take God's law into our hands. If we bring good thoughts for others in our mind, they will also have good thoughts for us. By thinking ill about other people, we are making the body dirty which is like the temple of God. We look neat and clean from outside but our mind is dirty. We are all different parts of the same machine. If even one part of the machine gets damaged then it stops working; we should improve ourselves.

Whenever you think about someone, think good because according to the relationship with God, we are all brothers and sisters. God is in everyone's mind; our body is a temple of God. If we think ill

about someone, we would be making our temple dirty. Guru Sahib says in one of his hymns while praying:

O doer! May my family along with all my devotees and disciples live happily

This can happen only when we stop thinking and saying ill about anyone. If you find out something about someone, keep it to yourself. We don't need to improve others; we need to improve ourselves first. If we feel pity for someone, we should go and tell them secretly where they are making a mistake.

If we call a blind person blind, this will hurt their feelings. We should ask them lovingly; how did you lose your eyesight: then they will not feel bad. There are many ways to express the thoughts of the mind. Talking is also an art. It is not difficult to meet God, it is difficult to become a (real) human being; God is (always) in search of (such) human beings.

When I went on my first tour to London, I met two children there who were probably seven or eight years old. They were given Shabd Dhun. I asked the children what they wanted. They said, "We want to become saints". I said, "You have been put on the path of Sant Mat. Be a good human being, make progress, it is possible that you may be chosen to become a saint."

God is always in search of a true person so that God's work can continue. God has to choose a person according to his own work. We should not pray for this, because we cannot get that place by praying or publicizing. This is not in the hands of man at all. After all, everybody has to become perfect one day. Every saint has a past and

every sinner can have a good future only when he stops thinking ill about others and doing ill to anyone.

Saints teach us that we have to look at ourselves: where do we stand? Our heart and mind must be pure. We should apologize for our mistakes, and forgive and forget the mistakes of others. If someone hurts you by saying mean things, forgive them. Forgiveness is an elixir that removes all the dirt. Forgiveness washes away bad thoughts. Only by forgiving, can you go on the path of spirituality.

Once, a man went to Lord Buddha and said a lot of bad things to him. When the night started falling and that man was about to go back home, Lord Buddha called that man and said, “Dear friend, if one brings a gift for someone and he/she does not accept the gift then what will happen to that gift?” The man replied, “The gift one had brought would remain with him itself.” Lord Buddha said, “I did not accept the gift you brought for me.”

We should bring good thoughts within us. Doing so will change our **thinking**. We not only have to show it outwardly but also adopt it in our lives.

Saints say, “We are at the service of those who live their lives according to our sayings. We will serve them in every way.” A son who obeys his father is beloved to his father. Saints know everything, they don't go by outward show.

This is explained to you through a heart-to-heart conversation; to succeed, keep your mind pure.

* * *

GOD IS THE OCEAN OF LOVE

Satsang - Supreme Saint Ajaib Singh Ji Maharaj
Bani: Guru Nanak Dev Ji

13 March 1994

Jaipur, Rajasthan

I bow down at the feet of my Masters, Lord Sawan and Kirpal, who gave us the opportunity to sing Their glory. A small hymn of Guru Nanak Dev Ji Maharaj is being presented to you. Guru Nanak Dev Ji Maharaj appeared in the world at a time when not only Punjab but most of the world had forgotten God; most of the people merely believed in customs and rituals.

If anyone would leave home and start doing a little bit of spiritual practice, he would start intimidating people, and cursing them [saying] that if they did not worship him, they will suffer loss. Those people [who had left their homes] did not have The Naam (initiation) that could bring humility within them.

The God Himself came into the world in the form of Guru Nanak Dev Ji Maharaj. During childhood, His parents tried to get Him involved in worldly business in one way or the other. You know that the Saints who come from the Lord have only a thin, temporary veil of Maya (materialism) on them; but from within, their thoughts are only towards God. He was put to the task of grazing the [farm] animals: He went out and left the animals to the mercy of God and got absorbed in Samadhi (meditative state where the soul withdraws from the body and connects to God within).

His father saw that He [Guru Nanak Dev Ji] was not grazing the animals, so he gave Guru Nanak Dev Ji some money to do business. We all say this, but these things are not in Their control, these things happen according to the order for Them from God's abode. He met some sages on the way, so He thought what could be a better business than this, which deal could be truer than this? With that money, He fed the sages, and bought some clothes and gave them. When He came back home empty-handed, His father got upset. He [Guru Nanak Dev Ji] was put to many other tasks, but He did not feel like doing worldly tasks, because He had not come for the world. His family thought that He might be ill.

He writes in His history that I had no love for the clothes and did not feel like eating food. One day when I was going out to the field, someone called me a ghost, [seeing] that I was wandering around aimlessly at that time. Some used to call me insane, [saying] that He is Kalu's [poor] son Nanak, and that His family does not get Him treated, that if they get Him an amulet or something then He will be fine. He says,

*Some call me a ghost; some say that I am a demon
Some say Nanak a pitiful man*

His brother-in-law, Lodhi Khan was a high-ranking officer in the Pathan treasury. Finally, Guru Nanak's parents discussed and sent Guru Nanak Dev Ji to him. His brother-in-law got Him employed there, but those people who are dyed in the colour of God, when are they interested in such jobs? In the end people complained saying that He is making people loot your treasury. [However] when the

calculation was done, the goods were found to be complete [with nothing missing].

At last, Guru Nanak Dev Ji immersed Himself in the river Bein (river in Sultanpur Lodhi city in Punjab) and was not found by the world for a few days. People thought that He had drowned and died. Many historians have written that He gained Knowledge just by going there, that He received the gift of spirituality [directly] at the doorstep of God. Bhai Gurdas Ji says,

*First of all Baba Nanak attained the God's grace,
and then he meditated rigorously*

No doubt, He was the Almighty Lord who came into this world, but He also did rigorous penance to demonstrate to the world. He was married off at a young age and had children, but such dear ones of God are not interested in worldly life. His friend Mardana was an expert Sarangi (a musical instrument) player. Taking him along, Guru Nanak Dev Ji set out to travel the world to preach to people . He travelled extensively during that time and put the unaware world on the path of The Naam. He put Vali Kandhari on the path of The Naam. Vali Kandhari was very proud of [his] Riddhi-Siddhis (spiritual powers). Guru Nanak Dev Ji told Vali Kandhari that the job of the Fakirs (holy men) is not to wreak havoc but to impart peace.

God is the ocean of love, whoever dives in this ocean and finishes himself in this love, will receive grace from God. A short hymn of Guru Nanak Dev Ji is being presented before you. He says lovingly that there was a time when no living being was yet born in the world. There was no mountain, river, sea, or any vegetation. There was no sky or world below this one, there was [only] haze in the world.



SUPREME SAINT KIRPAL SINGH JI MAHARAJ

It was God's will: God created the land of true plane (Sach Khand), the lower planes, He then created deities, humans, vegetation, mountains, etc. Everything is His creation. A gardener is not unaware after planting trees: he worries for them that he should nurture them well as they will grow and bear fruits. God thought, now where would they (His creation) go? He became a deity among deities and a human among humans. He Himself came into the world to reveal His secret, assuming the form of a perfect human being. Saints come in all four ages.

Swami Ji Maharaj says that He sang and revealed His secret himself. Cows and buffaloes (animals) can't make us understand. We have not seen the deities. Only a [fellow] human can explain to us in a proper way. That is why He placed His radiant flame in a perfect human being; He came into the world in the form of a Supreme Saint.

Kabir Sahib says that I came in all the four ages. In Satyuga, my name was Satsukrit, in Treta it was Muninder, in Dwapar it was Karunama and in Kaliyuga, I was called Kabir. If we read His Anurag Sagar, we come to know in which era He gave Naam to whom, and where all He went. Of course, those are hints, but there is evidence [too].

[When] the Supreme Saints come into this world, afterward God sends eight to ten more Mahatmas in their place so that the world remains enlightened. But when it (the path) takes the form of a religion then the number of true followers decreases. That Power is neither tied to any family nor to any throne. It is independent. **He who loves God, God belongs to Him. The one who makes place for Him, He (God) goes and sits within him.**

**God, the creator Himself is the doer,
reveals his identity to those
whom he Himself has created**

Guru Nanak Dev Ji Maharaj says that God Himself has created this creation. After creating it, to reveal His own identity, He Himself places the radiant flame in a perfect human being.

**He Himself is The Master,
He Himself is the disciple,
He Himself has created the universe**

He created this creation on His own; He Himself is the Satguru and He Himself is the disciple. It is very important to understand the difference between a teacher and a student. That knowledge has already awakened in the teacher, and the student is still trying. When a student's knowledge is awakened by keeping the company of the teacher, no difference remains between the two.

In the same way, until we meditate, go within, and manifest the Shabd form of the Guru (Master) within us, we consider ourselves separate [from Him]. When we follow the teachings of the Guru and manifest the Guru within us, then there is no difference between us and the Saint. One flame comes from Sach Khand and the other, merging with its light, reaches Sach Khand. If we light an earthen lamp with another one then there is no difference between the light of the two; no one can tell which earthen lamp was lit first and which was lit later. He says He has come on His own to reveal His identity.

**He himself is near, not far Gurumukhs
(one who follows the Guru's words)
who understand this are perfect beings**

He says lovingly that He Himself is near and He Himself is far. The one whose key He turns, goes to the Saints, and after receiving The Naam, he meditates and manifests Him within Himself. He is close to the Gurumukhs and stays away from the Manmukhs (one who follows his mind). God is present in all, even in the thieves and frauds but they have not got close to God and have not manifested God within them. We think that God is sitting in a temple, a Gurudwara or a golden church, but we have never entered that Harmandir (temple) built by God, where that God Himself is seated. Guru Amardas Ji Maharaj says,

*The body itself is the temple of the Lord,
wherein the gem of divine knowledge manifests*

If there is any true Harmandir or Thakurdwara (Lord's temple) then it is your body. Dear ones, whenever you will have the knowledge of meeting God, it will be only after going within this body. After coming here, we all forget and the place we create for God with our own hands, burn incense there, clean it thoroughly day and night, and do not commit any bad deeds while sitting there: we think that we have created this place for God to live in, that this is God's home. We never thought about cleaning the five to six feet tall effigy that God [Himself] has made, in which He Himself is sitting. We put meat and alcohol in this body and sometimes do bad deeds with it.

Just think, how can we expect an emperor to come to a dirty place? Will he come and sit in such a dirty place? God is true, high and

pure. Will the God come and sit in this body of ours which is engrossed in sensual pleasures and in which we put meat and alcohol every day and which we have turned into a graveyard?

When Sheikh Taki was returning from the Hajj (religious pilgrimage to Mecca), he met Tulsi Sahib. He put up his tent in front of Tulsi Sahib's home and had a long discussion with him. Tulsi Sahib said, "Look dear one, the Hajj starts from the soles of the feet and goes up to the top of the head. It is two storeyed: one is up to the eyes and the other is above the eyes. Have you ever cleaned this mosque?" There, Sheikh Taki asked many questions from Tulsi Sahib and Tulsi Sahib answered them. Finally, Sheikh Taki received the Naam from Tulsi Sahib and became His disciple.

Tulsi Sahib says that you should pay attention to the cleanliness of this mosque (human body), enter it and see that God is calling within you, twenty-four hours a day. We are busy cleaning the places outside our body, [and yet] we have never even mentioned cleaning the place where God is sitting (our within). Guru Nanak Dev Ji says:

***Truth is higher than everything,
higher still is the truthful living***

Where Guru Nanak Dev Ji has given us knowledge of spirituality, He has also given us knowledge of good conduct. No doubt there is no one above God, all the planes are below God. The powers of the negative power are beneath (Him) but pure and truthful life is higher than that. Mahatmas know that if our life is not truthful and pure, how can we reach God within?

Where the Mecca, is in the Arabian region and where the Amarnath cave, Badrinath and Hazur Sahib is, Mammukhks collects money and go far and wide in search of God but God tells the Gurumukhs as near as possible from within that he is near to them.

**His company benefits us day and night
This is the praise of the Master's company**

He says lovingly that those who have manifested God within themselves by the grace of the Master, have attained the Sahaj Avastha (Natural State) and become Gurmukhs. Whenever one gets the company of the Master, there is only benefit and more benefit of it. But we only get this company when God showers His grace, and writes on our forehead that we will get the company of a perfect Saint. Guru Nanak Dev Ji says:

*The company of the Saints and the protection of the perfect
Master is achieved by the predetermined writ on the forehead*

We get the company of the Master only according to the pre-ordained writ on our forehead. Kabir Sahib says,

*Kabir, do not leave the company of the Saints;
walk upon this path;
By seeing Him you will be purified,
by meeting Him you will begin to recite The Naam*

Wherever They go, sit or stand, and meet the Sangat (dear ones), don't stop following Them. If one talks to Them, They say, "Dear one, chant The Naam. If They look at you with loving gaze, then you will be liberated." Kabir Sahib says:

*The beating of the angel of death is bad;
it cannot be endured*

A holy man that I have met, has taken me in his refuge

Only he runs (goes) to join the company of a sage who is scared, whether he will have a companion when he goes onwards after his life in the world ends. We see that when the husband dies, the wife is left in a sorry state, and [when] the son dies, the parents are left crying.

In Jaipur, many dear ones go to see the palaces of the kings. Have you ever thought how magnificent and splendid these were at some time [in the past]? Those living there had spent so much on it, but what is their's today? These palaces remained here, and ultimately whatever good or bad deeds those kings earned, only those accompanied them [when they died]. Kabir Sahib says, "I found [my] Master and He saved me, otherwise this would have been my condition too."

**O Lord, throughout the ages sublime are your Saints,
they sing the (glorious) praises of The Lord;
By singing the praises of The Lord they get rid of pain and
poverty, they have no other worries**

Now He says with love that Saints come in every era, Their path never shuts down. Those communities shut this path, who do not have the desire to meet God, and who do not have the pangs of separation. Such communities surely say (claim) that now there is no Master or Pir (a Muslim spiritual guide). Guru Sahib says:

*In age after age, through all the ages, forever and ever,
the lineage of The Master continues
In every age, God has sent his Saints and preserved their honour.*

In every era, God sends His beloved devotees into the world. Saints are free from the load of Karmas; They have no worries. Saints know that it is God who worries for us, but the troubles They face are the [result of the] Karmas of us living beings. Saints are concerned about their dear ones who come in their Sangat, as to what method to adopt to make them understand to be dedicated to The Naam, and that one should not ask for the world but for the one who created the world. They worry about us day and night.

**They remain awake and are not seen asleep, by serving
(telling) the truth, the disciples and lineage are liberated**

Now Guru Nanak Dev Ji says that Saints do not sleep after coming. The soul of the Saints never falls below the eye level, whether they are walking, sitting or sleeping. Their body and vital airs definitely sleep, but even at that time, they are giving Naam to someone in the higher planes and taking care of someone. We see that the Saints are asleep. Dear ones, They have come to wake us, the ones who are sleeping. Guru Nanak Dev Ji says:

*Wake up! Wake up! O sleeping ones,
See that the travelling merchant is leaving*

You are awake towards the world and asleep towards God. [What is the purpose] if Saints come and befriend sleep, [because] the world is already asleep. Kabir Sahib says that the Saints sleep only to give rest to the body. The body is made of bones, skin, and flesh; it

needs a little rest. He gives salvation to those who come in His contact. When He gives salvation, He engages all of them in remembrance of God and awakens their soul from within.

**There's no filth (of sins) on them, they are pure;
they remain absorbed in (The Lord's) devotion**

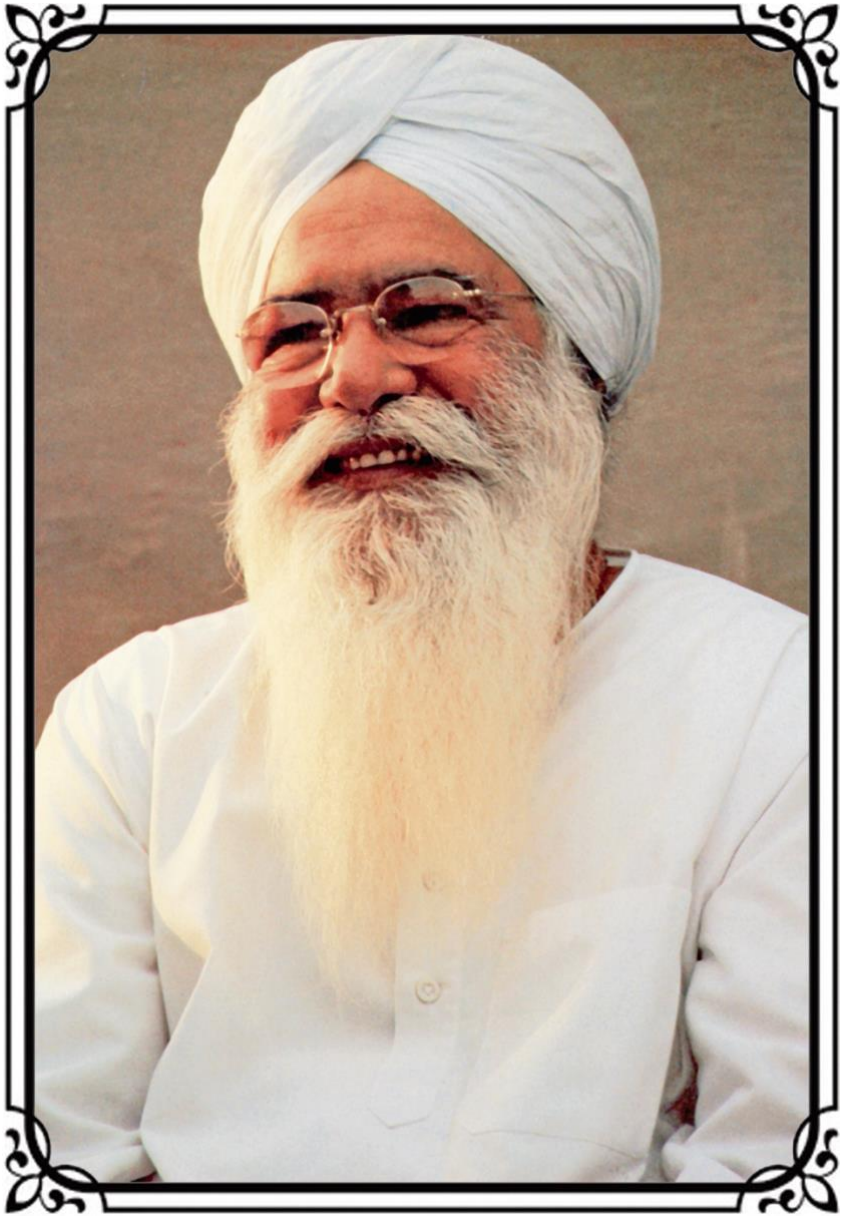
God is above [all] filth; He is not soiled with the filth of lust, anger, jealousy and duality. He is pure; if we manifest God within us by doing devotion, we also become pure.

**O Lord's disciple understand the preachings of Sat Guru;
the youth, breath and body will wither away**

Guru Sahib says lovingly that one never knows when the bell of death will ring and the negative power will strangle us; if there is even a slight shock of illness then this body will not survive. Now is the time, understand the Bani that has risen from Sach Khand and is producing sound currents behind our forehead. Guru Nanak Sahib has said that we can neither see that Bani with the eyes nor hear it with the ears; it is the Anhad (limitless) which is arising from above the limits, the Sach Khand (the land of truth).

***The unstruck sound current is the wealth;
the key to it is kept in the hands of the Saints***

Mahatmas come into this world only to connect us with that Bani.



SUPREME SAINT AJAIB SINGH JI MAHARAJ

**O being, you will die today or tomorrow;
chant, and meditate on The Lord within your heart
O being, abandon falsehood and worthless talks; The Kaal
(negative power) kills the false being fervently**

First Guru Nanak Dev Ji Maharaj has glorified the beloved devotees of God then he has sung the glory of God (in this Bani). Now He tells us to leave those things that are obstacles between us and God. I told you earlier as well that along with spiritual knowledge, Saints give us knowledge of good conduct as well. Unless our conducts are mended, we cannot progress internally. We are able to deceive the world, but God is sitting within us; nobody has ever deceived Him and nobody can deceive Him. He hears what we are about to think before we think it.

*Ram (The Lord) sitting at the window
keeps an account of everyone;
As per the service one performs, he gives accordingly*

Guru Nanak Dev Ji Maharaj says that if you want to worship God, want to meet God, want to follow the teachings of the Saints, then you should stop doing meaningless things and lying, and speak the truth, because truth is after all the truth. Stop consuming what is rightfully others and earn your own food (livelihood). We think, who questions about lies or about eating someone else's food? Dear ones, every breath is accounted for, every morsel is accounted for. Don't be under any misunderstanding. The angel of death deals squarely with those people who have committed atrocities in the world as to what all atrocities they have committed. If you want to worship God, then leave this filth.

The ungrateful being is ruined by falsehood and egoistic mind, he is putrified in the path of duality

Now He lovingly says that an ungrateful person is one who does not acknowledge what anyone else has done. God has done a great favor to us; we can't repay Him in any way. God has given us a body for free, land to live on, water to drink, light and air, and He has given us children as a gift. What has He hidden from us?

We say that God does not exist, and we will not worship Him. Think about it, can we be more ungrateful than this? An ungrateful person is egoistic and arrogant; he thinks that whatever he says is right. If there is any barrier between us and God, it is our ego and arrogance that I am a part of such a great society, I am so educated, I am so rich, I have these qualities.

*Ego is a chronic disease, it contains its own medicine as well
If The Lord bestows his grace, then the being meditates on Naam*

Egoism and arrogance are incurable, sweet diseases. Nowadays, there is [such] arrogance in societies that we degrade each other and consider ourselves superior. Where there is day, there is [also] night. Where there is disease, there is medicine too. If God showers grace on us, then He gives us the good fortune of being in the Sangat (the true congregation) of some Mahatma. When the Mahatma showers grace on us, He creates a desire in our hearts that we too should realize the path and engage in the devotion of God

Give up slander and envy of others, burning in jealousy and slander one finds no peace

Now He says lovingly that if you want to worship God then do not criticize or slander anyone. Maharaj Sawan Singh Ji used to say, “There is no bigger crime than slander. Today's societies only have the artillery of slander. [Even] calling a thief a thief, is a crime.”

*It is not good to slander anyone,
but the foolish, manmukhs still do it
Black are the faces of those slanderers
and they fall into the dark (dreadful) hell
The slanderer loses his birth in vain,
he cannot succeed in anything,
hereafter finds no place (in the spiritual realm) at all*

No Saint or Mahatma has said that a critic or slanderer gets any support. A slanderer can neither go to the court of God nor find respect in this world. There is God within everyone; Stop being jealous: if we feel jealous, then we are feeling jealousy towards God. Reading is beneficial only if we ourselves stop slandering: worship God and motivate others to do the same.

Generally, after getting educated, we start finding faults in others and consider ourselves to be superior. Mahatmas tell us that reading is beneficial only when we get peace within. We should ourselves understand, and explain to others with love, because explaining with love has a lot of value. Words of love definitely stay within the person.

Meeting The Sat Sangat (the true congregation) praise The Naam, The Supreme soul will be your companion

Neither do those who slander have peace, nor do those who are jealous have peace. You should go in the company of the Saints because only by going there do we come to know our mistakes and our search gets completed.

Mahatmas tell us that two types of people can point out our flaws. The opponent says that you have this flaw in you; [then] it is our duty to lovingly remove that flaw from our within and be thankful to the opponent that he pointed out our flaws. The second one is the Mahatmas who make up a story and tell us [our flaws]. Saints say, why do you talk bad about anyone? God keeps an account of everyone. If someone does a bad deed, it is [ultimately] for his or her own self.

**Give up lust, anger and bad virtue, give up egoistic actions,
worldly affairs and lewdness
If one takes refuge in Sat Guru (the true Master) one will be
salvaged, this way O brother! ocean of existence is crossed**

Now Guru Nanak Sahib says, “Give up lust, as it is a great evil. There is enmity between lust and Naam. Lust pulls downwards and Naam takes upwards.”

Lustful never worships The Master

Lust makes a person shameless: the lustful person forgets the relationship which becomes the reason for humiliation. Lust is such a fire that when it flares up inside a person, it kills his consciousness and wisdom. Kabir Sahab says:

*Lustful, short tempered and greedy,
they can't worship [The Lord],*

*Worship is done only by a (spiritual) warrior
who lets go of caste, status and ancestry*

Tulsi Sahib says:

*As long as there is a mine of lust, anger, ego and greed within,
whether a foolish person or a Pandit (wise man) both are the same*

Whoever has the weakness of lust, whether he/she is educated or illiterate, there is no difference. Go to the Sangat of the Saints and meditate on The Naam. You can meditate on The Naam only when you give up lust and anger.

**Hereafter there is the river Bimal (the fiery river of
poisonous flames); while crossing it no one else will be there,
the soul will be all alone
Flaming waves rise in the ocean of fire;
the Manmukhs fall into it and are burnt there**

Mahatmas did not write scriptures to scare us; They are the experienced ones. They describe what they have seen through Their own eyes, with experience. You can try reading Garuda Purana, Nasiketa Purana or the Bani of any Mahatma. This river is also mentioned in the holy book of Muslims, The Quran. Some Saints called it Baitarni (or Vaitarni) river, some Saints called it Galich river, [saying] that the soul is made to dive into this river.

Guru Nanak Dev Ji says that when death comes, you have to go alone. Neither mother nor brother or sister nor wealth will go with you at that time. We also see in the world that if houses catch fire, how waves [of fire] rise from them. In the same way, waves of fire rise from

that river (Baitarni). Here, due to the will of our mind, we have slit the throats of animals, we have killed humans ruthlessly making them seem like carrots or radishes: then we are the ones who will have to suffer the [resultant] pain for it. To cross that river, we have to meditate, take the support of the Master.

**He grants this blessing by his will, one who receives
it alone knows the technique (of liberation);
O brother! ask the one who has received it;
happiness is achieved only by serving The Sat Guru**

Now, He says lovingly that it is not in our control to attain salvation and meet God. God has kept it in His hands as to who He wants to release from this prison and who He still wants to keep here. I told you in the beginning that God has kept everything in His hands. He Himself nurtures and Himself comes into this world in the form of a Saint to give information about self.

Now, He says that those whom He wants to liberate, He takes them into the company of such a Mahatma who has attained salvation while alive and who are in love with the Master. He does not speak hearsay or give us superstitions. He says come, do, see and reach your home. Just as God gives light and air to everyone for free, similarly Mahatmas also do not take compensation from anyone for Their teachings. If anyone serves us free of cost, He is The Mahatma.

*O Nanak, amongst millions there is hardly any mortal,
who attains to The Lord's meditation.*

Such Mahatmas neither break our existing society nor create a new one, nor do they teach us to fight or argue. They come to make us worship and meet God.

Our Satguru Maharaj used to say, “Only the learned one can teach; only a wrestler can teach wrestling.” You can find many scholars, talented and knowledgeable people, but only he who has achieved [something] himself can teach us: go to him. Even if you get dry bread there or have to sleep on the ground, it is still beneficial for you.

**Without The Master one dies entangled (in the sins), the
Messenger of Death strikes his head and humiliates him
The slanderous person is not freed of his bonds;
he drowns slandering others**

He says lovingly that till one finds such a Mahatma, all the breaths of life go to waste.

*Only those moments (spent in The Lord's devotion)
are accounted for, rest of the days go to waste*

Kabir Sahib says that only that time of ours is of value, in which we got the boon of devotion of God, received The Naam and meditated on The Naam. He says:

*The day when I met with the Saints:
unto that day I sacrifice myself.*

Saints say that when we got a chance to do devotion and received Naam initiation, that day of ours was holy. [Instead] we get attached to a society, to false things and [then] we slander those who

don't worship by our ways. If we worship the scriptures but others do not, we fight with them. If someone worships idols and the other person does not, then we go and start fighting with them and slander them, [saying] that their way of worship is not right. If you want to explain, then explain to them lovingly, saying that look dear one, whatever you do is of no use. What I do has benefited me, and if you understand it, you can also benefit from it. What is the use of fighting or slandering someone?

Saints and Mahatmas say that we please one person and discriminate against the other, but Mahatmas set us free. Mahatmas say that God did not create any community or religion, God has created human beings, He has not sent anyone with a label of a Hindu, a Sikh, a Christian or a Muslim, nor has God said that I will [only] meet Hindus, and not Muslims or that [only] Sikhs are close to me.

***No one ask about caste; one who worships Hari (The Lord),
becomes of Hari (The Lord)***

Those who do the devotion of God, God is theirs. The sun rises in the sky, its rays reach the earth. Have the sun's rays ever said that they will give light to Hindus and not Muslims, or they will give light to Sikhs and not Christians? They have no discrimination against any caste. In the same way, God is Light. We souls are the rays that have emerged from Him; when God has no caste, then how can soul have a caste? Bulleh Shah had said:

***(On the day of judgement) only your deeds will be considered,
your caste will not matter***

Brother, no one is going to ask whether your caste was Sayyad, or whether you were a Pandit or a Sikh: only your deeds will be seen there. Mohammed Sahib had said to His disciples, “I will not lead you; only your deeds will lead you.” Guru Nanak Dev has also said, Master-Pir will plead your case (in the court of God) only if you follow their advice, in the future only our deeds will be our witness.”

**Speak the truth and recognise (The Lord) within,
He is not far off, see him by casting a glance within
In crossing over, no obstacles will block the way of
Gurumukhs. In this way, the ocean of existence can be
crossed**

Saints explain to us that the only way to cross the Bhavajal (the ocean of worldly existence) is to reverse [the current of] our thoughts and connect with that Shabd (sound current). The soul can cross this Bhavajal only by riding on the Shabd.

Guru Nanak Dev Ji says that there is no salvation without The Naam, the glory of which I have sung; you cannot get The Naam without the Satguru. There is no peace in reading or slandering; if there is peace, it is in The Naam. There might exist a thought in the mind whether that Naam can be read, written or spoken in some language. That [Naam] is an unwritten law and an unspoken language. Guru Angad Dev Ji has also said,

*To see without eyes; to hear without ears;
to walk without feet; to work without hands;
To speak without a tongue; this is how to die alive; O Nanak,
recognize The Lord's command, and meet the husband (God)*

It is like seeing without eyes, because these eyes of ours will remain here itself. One listens without ears, because these ears can't hear that sound. These ears are the instruments to listen to outside sounds only. The soul does not die, but our bodies take birth and die. After death, the body can have three [types of] funerals if buried in the soil, insects eat it; if burnt, it turns into ash and blows away or becomes food for animal; animals eat and then defecate it.

By going to the crematoria, one will know which caste dies and which does not [meaning: everyone dies]. The sky is one, the earth is one and the one who gives birth (the creator) is also one. God is one and the way to meet Him is also one: yet if we slander, its God that we slander. If we badmouth anyone, then we are just badmouthing God.

**He is pure, in Him there is no darkness;
the true Lord, Himself sits upon the throne
The ungrateful being is bound in bondages;
wanders in the cycle of birth and death
The Guru's disciples are the beloveds of Sat Guru;
contemplating the Shabad they sit upon the throne
They attain the (Supreme) essence (of reality) within,
this is the true praise of Sat Sangat
They liberates themselves and ancestors as well,
their companions are freed (from their bonds) and liberated
Nanak is at the service of those Gurmukhs
who remains absorbed in The Lord (devotion)**

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WHEN TO MEDITATE

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

10,11 May 1977

Sanbornton, America

Dear one: Will regular exercise prove helpful in escaping sleep and lessen the pain during meditation?

Sant Ji: Exercise is related to our body. Exercising will only make our body healthy, but it will not help in meditation or sleep(reduction) in any way. Exercise is good for the body: it keeps the body healthy, that is why one should exercise. If you say that by exercising, we will be able to escape sleep or that our Surat (the expression of the soul) will connect with Shabd then it is not so, it has nothing to do with meditation.

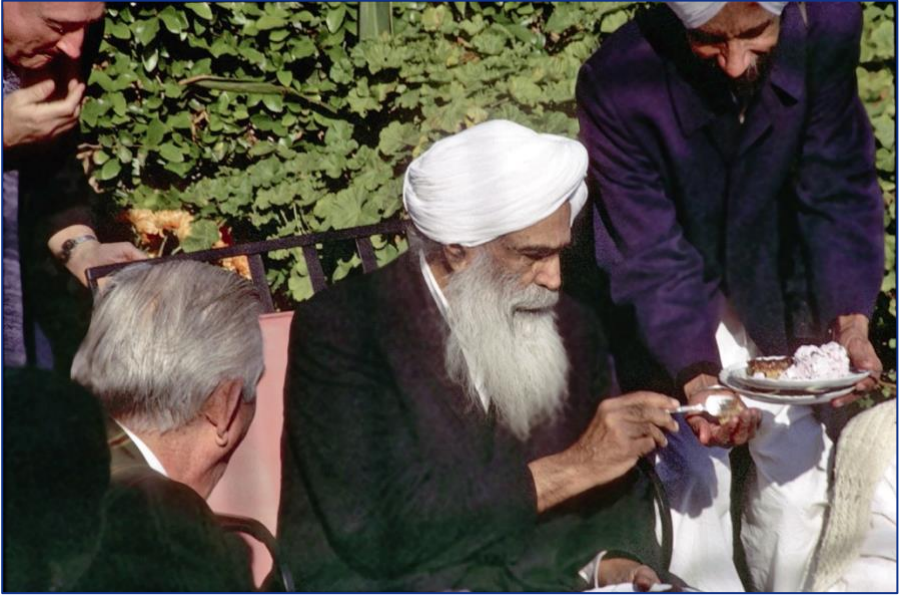
Dear one: I received the Naam initiation two months ago. At that time, I didn't have much problem sitting still during meditation, but now that problem is (progressively) increasing I can't sit still for long, and the pain is also getting worse. Is it because I am involved in the world a lot, or is my mind fighting with me till the last minute so that I don't escape its clutches?

Sant Ji: Whenever we meditate, the mind will come after us. Our struggle with the mind begins immediately after taking Naam initiation. Hazur (Master Kirpal) used to explain by giving a beautiful

example that as long as the opposition party does not oppose the government, the government does not say anything to them. But the day the opposition party opposes the government, it immediately crushes them, arrests and imprisons them. Similarly, as long as we follow the instructions of the negative power or mind, the mind does not say anything to us; but when we want to be free from its clutches and take our soul to Sat Lok (the eternal dwelling place of all souls), at that time the mind comes after us. The mind distracts the Satsangi (a disciple of a true master) from meditation in every way, whether by becoming a friend and saying ‘why concern yourself with meditation’, or by becoming an enemy and threatening or bringing in some disease.

Dear one: I would want to ask two questions. The first question is whether one can meditate even when ill, and the second question is that if our meditation here with You has been good and after receiving Your Darshan, when You leave the hall, and we sit down for meditation again with the determination to do more meditation, but if we fall asleep later while meditating, will the benefit of the meditation we did while sitting with You also get over?

Sant Ji: Diseases also have grades. There are diseases in which a person cannot sit: if we cannot sit, we should do Simran (repetition of the five charged names) while lying down. If we can sit, we can do Simran while sitting by ourselves, or sitting with the support of a wall. If we meditate during illness, we will definitely get the strength to bear the pain of that illness. Many times, it so happens that when an illness attacks us and we start doing Simran, we do not even realize when the period of our illness has elapsed.



Even after going from here, the meditation done remains good to some extent: that is why it is said that you should not talk too much. If you have some Seva, then you can get up and do the same; don't talk too much. The habit of sleeping while meditating will always cause you pain; if you sleep during meditation for one day, you will start sleeping every day. Many times, it happens that a dear one falls asleep after meditation and then he starts having nightmares. When he wakes up, he wakes up very upset. Just think about it; one was sitting in meditation but then got lost in nightmares.

I advise everyone to divide their time [in such a way] that I have to meditate at this time, sleep at this other time, and do worldly

business at so and so time. Never try to fall asleep while sitting in meditation; rather, when you are in a state where you might fall asleep, take advantage of that state and increase the pace of Simran, because at that time, our soul wants to leave the body and the body feels relaxed; but instead, we fall asleep in that comfort and stop meditating.

Dear one: I think that now I should not worry about the answer you gave me earlier. Right now, His power is working so I should take care of my body. Maharaj Ji's (Master's) attention is there but my attention is not towards Him. I must wake up now so I can meet Him.

Sant Ji: I explained yesterday, the attention of that power by giving the example of the tortoise, [explaining] that a tortoise never takes its attention away from its eggs. Similarly, Satguru (true master) power never takes His attention away from His disciples. Even if the disciple does not pay attention or leaves the master, the master never leaves the one to whom He has given Naam initiation.

There is a very famous incident from the time of Guru Gobind Singh Ji Maharaj. In those days the Mughal emperors used to commit a lot of atrocities in India. Guru Gobind Singh Ji had to face oppression and had to take up the sword against the Mughals. The Mughal army came after him and sat beseiging the fort. When it had been six months since the Mughal army had beseiged the fort, there was nothing to eat inside the fort and the Sangat living there had started dying of hunger, they (the dear ones) started saying that we should sign a treaty with the Mughals.

Guru Gobind Singh Ji Maharaj replied saying that you should not panic in sorrow; but all (the dear ones) got so scared and started saying, “Now we cannot live here.” Guru Gobind Singh Ji said, “As you wish, but if you stay, it is better.” The dear ones there wrote on a paper, and gave it to Guru Gobind Singh Ji, saying that we are not your disciples now, and then they went back to their homes. When they came back home, their wives taunted them, saying that all of you despite being men have turned your backs on the master: you should sit here wearing women's clothes, and we women will all go to that war in your place.

When their wives taunted them like this, all forty disciples who had left Guru Sahib went back (to Him), and further they went to Sri Muktsar Sahib and confronted the Mughal army. At that time, Guru Gobind Singh Ji was away but when He came (back), only one of those disciples, Maha Singh (the sole dear one alive of the batch of forty) was taking his last breaths. Holding him, Guru Gobind Singh helped him sit and said, “Maha Singh, what do you ask for?” Maha Singh said, “Just mend our broken bond with you, we don't ask for anything else. Tear up the paper that we gave you in writing.”

Guru Gobind Singh Ji said, don't worry about that, if you want to ask for anything else, then ask for it. Maha Singh said, “Nothing else is needed.” Guru Gobind Singh placed that paper in front of him and said, “Look, in this you people had written that we are not your disciples, but I have not written anywhere that I am not your master.”

Master never leaves His disciple even if the disciple leaves the master. Guru Nanak Sahib says that this is the greatest quality of a master, that whomever He takes under His protection once, and gives

the Naam initiation, He never leaves that disciple. This is the bravery of the master, and not that of the disciple.

We should not think that the Guru will definitely take us [along with Him], and so we can remain engrossed in worldly pleasures. Meditating on the Naam daily is like ripening the fruit. When the fruit is ripened, it [naturally] falls to the ground: then neither the tree nor the fruit suffers.

Similarly, when we meditate every day, free our soul from the clutches of the mind and connect it with the Shabd, neither the master nor us face any trouble living our life.

When we receive the Naam initiation, in the beginning we meditate well. We have enthusiasm, love and affection; but after a few days, our mind makes us unenthusiastic from within. Then sometimes we don't meditate for a day, sometimes for two days, sometimes for four days and sometimes we don't meditate for months. Kabir Sahib says:

*The flame (love for the master)
that enshrined in the beginning, if remains so forever
What to talk of (liberation of) self, millions of beings are liberated*

If we maintain the same love for the Satguru as we had on the first day, we will never think less of the Satguru. If we never forget to practice the technique (of meditation) told by Him, then what to speak of the liberation of our body: that will surely be done, but doing so can also liberate millions of others.

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With the immense grace of
Supreme Saint Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of **3 days**
has been organized in **Sant Bani Ashram,**
16 PS, Rajasthan, India
from
28 February to 2 March, 2025
All of you are welcome to this programme.

