

# AJAIB BANI

Monthly Magazine

January-2025



Param Sant Ajaib Singh Ji Maharaj

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**Disclaimer**

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

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## DEKHI BAHUT NIRALI MAHIMA

### Shabd - Supreme Saint Ajaib Singh Ji Maharaj

Dekhi bahut nirali, mahima Satsang ki (2x)

*We have seen the unique glory of Satsang*

Satsang mei hain moti heere, milte hai par dheere dheere (2x)

Jisne khoj nikali, mahima Satsang ki ... Dekhi bahut nirali...

*In Satsang, there are pearls and diamonds (of spirituality),  
but are achieved gradually;*

*by the one who has discovered, the glory of Satsang*

Satsang hi sab sankat tare, dubte ko Satsang hi taare (2x)

Sada rahe khushhali, mahima Satsang ki ... Dekhi bahut nirali...

*Only Satsang averts all troubles, only Satsang saves the one drowning;  
One always remains prosperous — such is the glory of Satsang.*

Satsang uttam tirath bhai, karte hain jo nek kamai (2x)

Karam heen rahe khali, mahima Satsang ki ... Dekhi bahut nirali...

*Satsang is the best pilgrimage, brother, for those who meditate on  
Naam;*

*The one, in whose fate it is not written, remains empty.*

Satsang mei sab milkar aao, jivan apna safal banao (2x)

Ant pite nahi taali, mahima Satsang ki ... Dekhi bahut nirali...

*All of you come together to the Satsang and make your life successful;  
So, is not humiliated in the end (by the negative power)*

## IT HAS BEEN A LONG TIME ATTENDING SATSANGS

**Satsang - Supreme Saint Ajaib Singh Ji Maharaj**

Bani: Huzur Swami Ji Maharaj

07 January 1990

16 P.S., Rajasthan

Before starting the Satsang, I wish you all a Happy New Year, I feel glad while giving you best wishes. I hope that this year is full of happiness for all of you, may you be able to meditate as much as possible this year, because if you meditate then (consider that) everything is done and if not then you have done nothing.

A small hymn of Swami Ji Maharaj's Bani is being presented. Saints-Mahatmas (great souls), beloveds of God, have always been explaining that God has blessed us with the human form to receive the gift of the precious Naam (five charged words). If we don't take advantage of this opportunity, we remain devoid of this time. Without Naam, a being has to come and take birth in this world again. Think about it! The being (child) hangs upside down in the mother's womb, how does he/she pass time there? That place is dreadful, there, the being remembers the lord with every breath. Guru Arjun Dev Ji says,

***The mother's womb is an ocean of pains, O dear,  
there too, the lord facilitates meditation on his Naam***

Even there, the lord kept us through Simran and protected us. When we are born in a house, a wave of happiness runs through that house. Everyone showers love on us and congratulates each other. This being gets to see various sights and things, he/she diverts the thoughts from within and gets engaged in those sights and things which will not



go with him/her at the end of his life. The market of this place has to be left here itself; the thing that goes with us are Shabd (the inner sound current)-Naam and devotion to the lord.

The saints and Mahatmas who worked hard explained to us that we have experienced one such thing which has been true since times immemorial. Merely speaking the truth does not constitute the truth, truth is God who never changes, never decreases, never increases, his being always exists. Every single thing in the world: fruits, leaves, vegetation, even iron, gold, every substance increases and decreases, everything is changeable. Those who do the devotion of God and connect with him, they too get united with God forever.

Some people asked Guru Gobind Singh Ji a similar question that is there anything in the world, the name of which will remain forever. We worldly people usually think that if we build a memorial in this world, our name will exist forever. Guru Sahib asked those people to first tell what such thing they had in mind by making which their name would stay (forever)? Everyone, while sharing their experiences said to build an inn, a pond, a well or a school.

Guru Sahib lovingly says, “Look dear ones, this world has witnessed Pralay (destruction) and Mahapralay (grand destruction) many times. We see huge place in ruins with our own eyes, that place was once inhabited and people used to live there too. We don't know how many kings and emperors came before to rule this world and how many more are yet to come. Nobody knows how many emperors got changed and who then became the emperor of this world. When they are no more, this world itself is no more, the things of the world are no



more, then think how can inns, wells, ponds or forts made by us exist forever?”

Guru Sahib narrates his experience that dear ones, those who did the devotion, got initiation from the master and meditated, their name will remain. They go and merge into that thing, which will last forever. That is why Mahatmas tell us that God has given us an opportunity to do his devotion. Those whom we consider deities, before whom the beings go and pray many votives everyday and make offerings, even though no one has seen them, no one knows whether those deities exist or have merely been made so by people.

He lovingly says that no animal, bird or deity has the power to do devotion of God. No one has had the opportunity; this path has not been placed within anyone. If the deities want to do devotion of the almighty lord and Naam, then they too will have to come into the world in human form, sit at the feet of some Mahatma, get initiation and meditate because we cannot attain salvation through any other path. Guru Nanak Dev Ji says,

*Forgetting the Naam who walks on the other path,  
regrets at the end time*

If we follow any path other than practicing Shabd Naam, we have to repent while leaving the world. Mahatmas tell us the reality about deities that they are those people who had come into this world and done noble deeds and charity. It is not that we do not get anything for our virtuous deeds; God definitely rewards us for those noble deeds. They are sent to heavens and paradises, where they get a long life. When the indulgences here have made humans unhappy, how can we find happiness in the indulgences there? We read stories of deities that Indra,

the king of heaven, dishonoured the chastity of Ahilya. When a person falls from his religious faith, he starts looking elsewhere in other's house and does bad deeds.

That is why Mahatmas (great souls) lovingly tell us that we bow our heads before the moon every day and also observe many fasts in a month. Along with this, our parents narrate this story repeatedly that the Moon helped Indra in indulging with the sage's wife. If there were peace in heaven, why would the people there have to do so many bad deeds?

Dear ones, birth and death, jealousy and enmity exist there in heaven as well. Just as people here are suffering from lust, anger, greed, attachment and ego, similarly, these diseases afflict in heavens and paradises too. If we commit sins, we are sent to the city of ghosts and spirits. Guru Nanak Dev Ji says that, that birth (life form) is very painful.

***There are lots of afflictions in the ghost's (body) cage  
Due to the darkness of (spiritual) ignorance, they putrefy in hell***

This is a very dangerous disease. If we want to attain salvation then the human body is the only means to achieve it. God gives this precious gift to humans but instead of searching for God within, we waste our time searching for him outside. God resides within our body, form and existence. Guru Sahib says,

***Those who search physically (for the lord) in the outer world, do not  
take the Naam, suffer a lot of afflictions like unpaid labourers  
Everything is within (oneself) not outside, he who seeks outside  
wanders in doubts***



There are stones and water outside. Mahatmas lovingly tell us that until we remove our thoughts from outside and concentrate within where God resides, we cannot meet God, or do his devotion. The Mahatmas who have meditated, also tell us that the abode of God is in the upper part of our body, above our eyes, the path to which has been made by God himself and to tell us about it, he himself comes into this world in the form of a Mahatma.

Saints and Mahatmas do not come to create any new community or to divide existing communities. They do not consider any society as their home nor are they prisoners of any country or caste. They consider the whole world as their home, all societies as their own. They have love for every soul. They love looking at the soul, the inner vision of such Mahatmas is open.

As directed by the Mahatmas, when we divert our scattered thoughts from outside, bring them within, behind our eyes and rise above the indulgences of the senses, connect with the Shabd-Naam, remove the three veils- physical, subtle and causal from our soul and go within, our eyes open up, and we come to know that God is present in every particle and every bit.

Mahatmas tell us that those whose inner vision is open, have said this after looking within but we are busy wasting our words. We tell each other that dear brother, God is present in everyone. Have we ever seen? If we have seen him, we will love his creation and all beings as well. God has given as much right to animals and birds as he has given to humans to live on this earth.

Have we ever seen the condition of animals? Hunters chase them, hunt them with bullets. The poor wounded animals run around

to hide, but the hunters find them there as well. Which mother is there to get them treated, which father is there to give them water to drink? Is there anyone who can free those animals from the hunters? Is there any court in the world where they can go and appeal?

It is possible that at some point of time, those animals were better than us, they were business person, but they did not meditate after coming in human form, did not unite with God, that is why today they are suffering in the form of animals and birds.

Mahatmas tell us from their experience that the company that we keep has a great impact on us. If we keep the company of gamblers, we get into the habit of gambling. If we sit near drunkards and non-vegetarians, the gusts of (desire for) alcohol and non-vegetarian food starts rising inside us too. If we go into the company of thieves and swindlers, similar behaviour will develop within us, we will also develop an interest in stealing or swindling. Mahatmas lovingly tell us that we have to come back into this body again and again to suffer the consequences (of our past actions). Why don't we leave bad company and go in some good company as advised by Mahatmas?

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

Whatever type of company we keep, it will impact us accordingly. Guru Sahib tells us lovingly,

*O my dear lord, only he who gets the true company (of saints), goes across (the ocean of existence)*

Only he who gets the company of a Mahatma who meditates, can go across (the ocean of existence). A thought comes to the mind that where people have gathered, it is a Satsang, but where one religion

abuses the other religion or speaks ill about it or one community criticizes another, it is not called Satsang. In Satsang, neither is anyone criticized nor is anyone praised. If there is any praise, it is of God and if there is any criticism, it is of our bad deeds. As a result of bad deeds, we get sorrow, diseases and unemployment. In one birth, we happily do bad deeds and then in the next, we come to suffer the consequences of those deeds. That is why Guru Nanak Dev Ji says,

*With our own hands, let us embellish our own work*

When we ourselves have to bear the consequences of our own actions, we should perform deeds thinking that we have to eat the fruits of our actions. If we sow chillies, we will eat chillies, if we sow sugarcane, we will eat sugarcane, we will taste the jaggery, so, sow seeds wisely. Swami Ji Maharaj lovingly tells us that we have been **attending Satsang for a long time**, a large part of our life has passed, but we still have the same lust, anger, greed, attachment and ego within us.

Master Kirpal used to tell that a money lender kept going to Satsang throughout his life, he had made attending Satsang a ritual. One day he had some important business to take care of so he gave his son a chance to go to the Satsang. His son was innocent and his thoughts were not that scattered in the world. Mahatma was saying in the Satsang that there is God within everyone and even birds and animals have been created by God. We should have love and empathy for everyone.

When the boy came back home, a cow was eating flour at his shop. A thought came into the boy's mind that we earn a lot of interest, house rent too, what difference will it make if this hungry cow eats a little flour in this cold weather. At the same time, his father turned up

from outside and said, “Oh you blind person! Can't you see how much damage this cow is doing, it is eating flour in front of your eyes.”

The boy said, “Father, it is so cold, what difference will it make if this cow eats a little flour? We get a lot of interest, a lot of rent, we have a lot of income.” The money lender asked that from where did you learn this lesson? The boy said, “Today you sent me to the Satsang where the Mahatma was saying that we should love and show compassion to every living being.” The moneylender said, “Such words should be left there itself. I have been going to the Satsang for thirty years. If I had held on to such words, I would not have been able to make anything for you. Today we would have been ruined.” Mahatmas lovingly tell us that we should not behave in this way that we do not absorb anything from Satsang and go back home empty. After listening to Satsang, we have to give up our vices one by one.

I tell this time and again that there was a special native of Hindu caste in our village. He used to run a shop, we had a lot of mutual love. He used to praise river Ganges a lot and would ask me to accompany him there. I thought that if I do not go with him, he would become sad. I told him that we will go. When the time came, we went there.

He consulted with me there and also asked many Pandits (Hindu priests) as to what should be given up there. He said that when he had come there to immerse his father's ashes, at that time he had given up brinjal (eggplant). Should he give up banana this time? I told him to stop weighing less (cheating his customers by weighing his produce as less than the true weight). He said, “I can't do this.” Now you can imagine that we are not ready to give up any vices. (It doesn't matter

whether) you eat brinjal or banana, what is the fault of the vegetable? You give up such things and say, look, we don't eat red lentils.

Attending Satsang is beneficial only when we absorb, bring along with us what we hear there, and act upon it. Only then can our life improve. Swami Ji Maharaj very lovingly tells us about Satsang in this hymn.

**Many days have passed attending the Satsang,  
now give up the old habits  
How long will you show dishonesty to the Guru,  
recognize the Guru at least now**

Just as the supreme lord is eternal, is omniscient and has the knowledge of each and every bit, similarly those who do his devotion also go and become one with him. They too remain eternal and are omniscient. A Mahatma has the insight of not just one birth, but many births of the beings; the Mahatmas, however, keeps such insights under wraps.

Master Sawan Singh Ji used to narrate an incident from Peshawar where there was a woman who was unhesitant. Whenever a man passed through that lane she would say, “You have come from so-and-so woman.” When a woman would pass through that lane she would say, “You go to so-and-so man.” Gradually, people stopped passing through that lane that why should they go past that woman, she will keep passing similar comments.





Mahatmas keep our faults under wraps. They put a veil on us even when we are indulging in vices. When we go to a Master, if even he starts telling us our flaws then we will never be able to benefit [from him]. That is why Guru Sahib says that we have spent a lot of our life indulging in vices, when will we give up the vices?

A Mahatma had two dear ones, he thought that after me, both of them will fight for this place. I should make them understand who is worthy [of this] while I'm alive. The Mahatma gave two animals to both of them and asked them to go out and slaughter the animals but remember to slaughter them where no one is watching.

The first dear one was very smart, he thought that what does the master know, he is also a human being like me. He moved aside a little and killed the animal, handed it over to the Master and said, "Mahatma Ji, I have killed it where absolutely no one was watching." The Mahatma was aware of everything and said, "No issues dear one, sit down."

The second dear one kept wandering outside for a long time. He even closed his eyes, went to a dark place, but he saw the 'Shabd form' (inner form of the) Master everywhere. He kept thinking, how would my closed eyes help when the omnipresent was watching. The Master had told me that son, kill it at a place where no one is watching but (the dear one discovered that) there is no such place.

Finally, that dear one brought the animal back, gave it to the Mahatma and said, "Master, I could not find a place where no one is watching. You were with me like a shadow in the 'Shabd form'. Here is your animal." The Mahatma's intention was only to explain to both of them who (really) understands his teachings.

Mahatmas say that the whole life has gone by in attending Satsangs and being in the company of the Master. Dear one, you should now recognize that they are the omniscient great men who have been sent by God and they have sympathy for you.

**Do not consider the master as a human being,  
he is the life (beloved) of the true lord**

Mahatmas tell us that the masters are not human beings, but have come to live among humans for sure. Master Kirpal used to give the example of Peter-The-Great that in Russia, some people had been exiled. The Russian emperor went to Holland to learn ship-work. When those men met the emperor, he asked them where they were from. Those men told that we are from Russia. The emperor said that I too am from there. Being from the same country and being together every day, they developed affection for each other

When the emperor's course (of learning) was completed, he asked (those Russian exiles) to accompany him. Those men said that we had committed a crime there and the emperor of that place has exiled us. The emperor said that I have friendship and affection with the emperor there. I will get you pardoned by him, you come with me. After all, they were companions every day, so the men thought that this man seems good. Maybe he knows that emperor and can get us pardoned.

When they came back and were presented before the emperor the next day, it was the same person who had been learning ship work along with them in the guise of a labourer. Then they got to know and thought that Oh! If we had known that our emperor was working with us, we too would have respected him. Similarly, saints and Mahatmas are sent by God, they are the heart of God. Guru Gobind Singh Ji has said,

### *I am honoring you as my son*

O lord, how can I leave your kingdom? God made him his son and sent him into this world. In the same way every Mahatma comes by the command of that lord. They have a lot of sympathy for this world, that is why Guru Sahib says that they are the life of Satpurush (the true lord).

### **One way or the other, persuade the mind, having faith meditate on him**

He says that one who wants to progress in spirituality, it is important that he/ she has to develop reverence and have faith as well. Love will arise only within the one who has faith. That is why he lovingly says that this is the first key to spirituality, it is the first step.

### **He preaches with kindness and grace, he is the perfect man, the nameless**

He says that they don't care about their bodies, they come with a lot of grace. They come and spend their precious words and time that they have on living beings. First they meditate and search for the Master. They consider their time invaluable in life and devote it to God. When they become perfect, the lord assigns them the duty. Then whatever work the lord has sent them for, they take care of it with great love and humility considering it as their duty, they are perfect spiritual beings.

### **The master has assumed the human body, one way or the other, he will ensure your welfare**

He says lovingly that he has definitely come as a human among humans, but in whatever way he feels right, he will definitely ensure your welfare and make you do devotion. Many people used to go to our Satguru and complain that so and so person has started drinking alcohol, so and so person has gone there, it shouldn't have happened like this.

Master Kirpal used to say that look dear one, the one who has given initiation is aware of everything. The Master does not let go of the string from his hands but may surely loosen it. We also know that when the master pulls the string, we whine and wail that why did this happen to us. Mahatmas lovingly tell us that the one who has taken your responsibility cannot abandon you.

I usually tell an incident of Guru Gobind Singh Ji that when Guru Sahib faced trouble in Anandpur Sahib (a city located in the state of Punjab), many people were with him while eating Malpua (an Indian dessert), but when trouble came many people of Majha's (a part of the state of Punjab, India, located between the Beas and Ravi rivers) Sangat (the spiritual congregation) started saying that he keeps fighting battles every day, we should leave him and go. Guru Sahib said that you can go on one condition that you give it in writing that we are not your disciples. They happily wrote it down and handed it over with their signatures.

Guru Sahib left a lot of stuff at Sri Anandpur Sahib. He fought a fierce battle at Chamkaur (a town in Punjab) too, and suffered a lot, but he brought that paper with him and kept it with him, from there he came to Sri Muktsar Sahib (a historical city and district in Punjab).

When the dear ones of Majha's Sangat reached home, their family members and their wives taunted them a lot that you should wear

our clothes and bangles, and prepare food in our place. Those people who have become alienated from their Master, who could not stay devoted to the Master, how can they be of someone else? We are not even ready to see your faces. the disciples started thinking that we are already being cursed here, what will happen in the future. When they started to leave from there, Mata (a term of address for an elderly woman) Bhago made them understand that they should come with her.

Bhai Maha Singh became his (Guru Gobind Singh's) Jathedar (a leader of high regard chosen to head and ensure discipline within a jatha, a troop of Sikhs) and after coming to Tibbi Sahib (Gurudwara situated in the Ropar District), had a fierce battle with the Mughal Army. Guru Sahib was watching the whole scene from a high place on the Tibbi (a small hillock). When the battle got over, Guru Sahib came there. Mata Bhago and Bhai Maha Singh were writhing in pain there. Guru Sahib wiped Bhai Maha Singh's face with a handkerchief and asked him, "Dear one, how are you?" He said, "Its good, my only request is that everyone should get a master like ours."

Guru Sahib said that what do you ask for? What should I give [you]? Bhai Maha Singh said, "I neither need Kingship nor any governance. Only thing needed is that you tear up our paper (on which we had written that we are not your disciples)." Guru Sahib said, "Maha Singh, ask for something else. You had definitely given it to me in writing that we are not your disciples, but I did not write that I am not your Master. Here, I'll tear that paper."

The Master never says that this is not my disciple. He always thinks about our well-being with every breath that when will we rise

above the planes of mind and senses, and do the devotion of Shabd-Naam.

**Do Sewa (service), worship him,  
consider him as Guru Nanak himself**

Swami Ji Maharaj says that Mahatmas are not different entities, they are one in the court of lord. Guru Nanak Dev Ji, Kabir Sahib and all the saints who came to this world are the same. When at that time lord needed to send his beloved ones in human form then it is so even today. Love them in the same way and meditate on the Naam given by them.

**He himself is Kabir, he himself is Satnam (the true name),  
recognize all the saints as him**

Guru Sahib says that Kabir was no one else, Satnam was no one else. Kabir Sahib says,

*The one who differentiates between the saints, will go to hell*

All saints and Mahatmas are waves of the ocean of Satnam, souls are its drops. The ocean is also water, the wave is water too, the drop is also water, the difference is of separation. Saints and Mahatmas merge into the ocean (of Satnam) too and become the ocean themselves. And by lovingly merging our souls with themselves, they make us the ocean as well.

**Your work will be accomplished only by them,  
don't wander, give up vanity  
Do not miss this opportunity that you have got now,  
you won't find anyone better than him**



He lovingly says that this same pride ruined you earlier, because we beings are bound by the laws of religion. When master Sawan Singh Ji started doing Satsang, some people said, “We will not listen to the Bani of Swami Ji Maharaj. We will listen to the Bani of Guru Nanak Dev Ji.” Master Sawan Singh smiled and said, “It is fine but we should love the Bani of all saints. All saints preach the same thing, all saints are God's beloved, we should also become beloveds of God.” Till date, the picture (appearance) of all the sages and saints who have come to this world is like ours. They too had nose, lips and mouth; they too had come assuming the human form.

A child who was born three-four hundred years or two ages ago also needed milk and the upbringing from his parents. Similarly, the children born after them also needed parents and milk. If earlier there was a need for God to send his beloved ones into the world to get the beings and connect them to the 'Shabd Naam', then there is a need even today, and there will be a need for God's beloved in the future as well. Swami Ji Maharaj says,

*Let go of the support of the ones from the past,  
I say this for your good  
Follow the present master, I say this for your good*

Saints do not say that they are here today and will not be there tomorrow, because they have decided that salvation is in the Naam. It is we, the propagates of our livelihood, who divert people from devotion of God for the sake of our livelihood. Guru Sahib says,

*In every era, God creates devotees and preserves their  
honour, O King Ram (the lord)*

Since the beginning and throughout the ages, the successors of Masters, the path of Master can neither shut down nor will it ever be. The community and the country that says that now there can be no Mahatma and we do not need any master or Pir (a Muslim spiritual guide). We would just say that the desire and yearning to meet God has not yet developed in their hearts. When we read the writings of the Mahatmas, every verse, every page glorifies the Master, Naam and Satsang.

**If you miss meeting the master this time,  
then you will wander in the four creations of the universe**

God's beloved saints have also come in the [human] body and you have come in the human form as well. If you do not take advantage of this opportunity then (in the cycle of birth and death) sometimes you will become a worm or a moth or sometimes you will keep crawling around like a snake. Moreover, poison will trouble you as snake has poison. So, take advantage of this opportunity.

**Never again will you find such a master,  
accept this accept this right now**

Master Sawan Singh Ji used to say, "If we do not take advantage today, then the lord almighty himself is the doer. Lest he give us birth in such a place or community where no one pays attention towards devotion. There are many such communities who indulge in consuming meat and alcohol day and night and never come this way (on the spiritual path). They put their belief sometimes here and sometimes elsewhere. Don't let go of the opportunity that God has given you; take advantage of it.

## **Going on reading holy books and singing hymns, why do you hold pride in the mind**

We take pride in reading holy books that we can read so much in one hour or in two days. Reading or teaching is only beneficial when our heart becomes soft, we understand what we are reading, what are the shortcomings in us and how to overcome those shortcomings?

I asked Master Kirpal that Master, we recite Sri Akhand Paath (the continuous and uninterrupted recitation of Sri Guru Granth Sahib Ji) day and night, is there any benefit of doing this? Master Kirpal said, “Yes, it is beneficial only if we follow the instructions of Sri Akhand Paath, otherwise the reader and the one who has kept Akhand Paath at home doesn't benefit from it neither does the one listening sitting nearby.” We have made it a ritual and custom these days. The Pathi (one who reads Bani in Gurudwara – temple of Sikhs) recites at home while we roam in the cinemas or are working in the farms. In the Bani, Masters have pointed out our shortcomings and have emphasized on Satsang.

When our Satguru Master Kirpal departed from this world, I was deeply hurt. I hid at many places at that time because many parties had been formed and people from the groups were trying to pull me in, but I did not want to go that way. I chose a place in Killeyanwali, a village in Punjab where no one knew me.

You know that at such times when no one knows you, you have to seek the help of a mosque, a Dera (Ashram) or a Gurudwara (a Sikh place of worship). When someone died in the village, the people over there asked me if I would recite a Paath (religious prayer)? I said, as you wish, I will recite the Paath. If I had said no to them, they were

already accusing me of being a CID officer who neither goes to anyone's house nor accepts any offering from anyone.

The family members gave me a place on the roof and said, “Here, no one will call you or come to you.” I said I am happy with that. They said that you will get the food on time. I said that I will not complain whether I get food or not. I used to close my door, recite the Paath and do my meditation.

When eight days passed, the family members said to me that we are thinking of offering the Bhog (the ceremony that marks the completion of the recitation of the Sri Guru Granth Sahib in Sikhism) downstairs as not everyone can come up. I smiled and said that you can have the Bhog wherever you wish. I lovingly asked the person who had come to ask me, did you benefit from this? You never came to me, you don't know whether I recited or what I did? There was a member there; when I started reciting the Paath on the roof, he said to me, “Sant Ji, I had started reciting in this very roof, I was not able to recite it. I said that do you have the faith that I will read it whole? Many people from there are sitting here, I feel like laughing talking about this. This is a story that has happened to us. That is why Mahatmas say that what is the use of reading all of it, what is the use if you read half of it?”

Master Sawan Singh Ji kept a lot of Pathis. Members of a family thought of bringing a Pathi from master Sawan Singh Ji's Dera. The Pathis from there would read and explain the Paath. Now it is difficult for us to sit and listen to the Paath. The family members said, “Baba Ji, just finish reading this.” The Pathi said, “I am not going to finish it.” That Pathi stayed in their house for four to five months, when he did not finish the Paath, the family members got worried and went to master

Sawan Singh Ji and said to him, “Sant Ji, please tell the Pathi to finish the Paath.” Master Sawan Singh Ji said that we have not sent [him] to finish it, has the Paath ever been finished? Mahatmas do not criticize any Paath, they say that you should sit and read, see your shortcomings and then follow the (teachings of the) Paath.

**This pride has ruined you (in the past);  
this pride still harms you**

He says that, it is this pride and ego that has put us in the cycle of different births and life forms. Today again the same ego has come and stood in front of us. The ego was supposed to be reduced by reading scriptures; we were supposed to get rid of it, but it increased even more.

**I therefore, tell you, my dear,  
don't consider this carelessness good**

Swami Ji Maharaj says that I am explaining to you again and again that this carelessness of yours is not good, because due to the carelessness in the past (previous births), you came to this sick world and the city of sorrows. No one is happy here, there is just a veil between people. The one who looks happier is filled with sorrow within just like a boil.

We know that if someone does not have a child, he/she yearns day and night. When the child is born and does not obey or God calls him/her back, then you can see how much pain those parents go through.

When there is a wedding, music plays, people congratulate each other, there is great happiness, but the next day, if there are any differences with the wife or husband, that house reduces to being hell.

Some are sad about taking a loan, while others are sad about giving it. Some are troubled by illness and some are troubled by unemployment. Guru Nanak Dev Ji says,

***The world is sick, Naam is the medicine;  
without the truth, it gets dirty***

The whole world is sick, we have come into this sick world but even today, we are not ready to take the medicine of Naam and meditate on Shabd Naam.

**Be quick, give up deceit, come, increase your reverence**

Mahatmas tell us that we keep on planning that we will do meditation later or in the morning or evening. When we wake up at night, we think the night is quite long, let us sleep a little longer and we will meditate later or we say that we will do it when the children grow up. At that time too, you will have the same mind. It will give the same advice again. Kabir Sahib says,

***Kabir, what you have to do tomorrow - do it today instead;  
what you have to do now - do it immediately!  
Later on, you will not be able to do anything,  
when death hangs over your head***

We don't know what the planning of God is for us. Guru Nanak Dev Ji says,

***We think of going to the west, but the lord leads us to the east.***

We go in one direction but God takes us in another. Kabir Sahib says,

***I do what I think***



I do what I have thought, but God does what is good for me.  
Take advantage of the time you've got.

*If even after this your mind doesn't agree, then you are on  
your own about this*

Swami Ji Maharaj says that the saints and Mahatmas worked so hard to write religious scriptures and conducted sermons. If still our mind does not come in this direction, then dear one, you yourself understand what you will do when you go in front of God or angel of death, what strength of yours will work there?

**The negative power has command over you  
that's why your mind doesn't agree**



By reading Anurag Sagar of Kabir Sahib, we come to know that negative power performed intense devotion of the lord by standing on one leg for seventy Yugas (eras, according to Hindu religion) once and for sixty four Yugas the second time.

We cannot even say whether negative power has actually done devotion for these many Yugas or even more than that. Negative power pleased the almighty lord Satpurush (the true lord), and asked for living beings from him. Swami Ji Maharaj writes about the scene of that time that the negative power said to the Satpurush,

***I will create a unique creation, this creation is not endearing to me***

O lord, I don't like this creation of yours of Sachkhand, I will create my own creation. Give me such an island where I can go and inhabit the souls given by you. I should rule by order there. If I want, I can skin someone or put someone on the wrong path and no one should question me. No one should know what he/she was in previous life and which karmas he/she is suffering for. Satpurush was pleased and handed over the souls and the island to him. Swami Ji Maharaj says,

***Surat (which is) a drop gave up the ocean of Sat (truth) and  
came to the tenth door***

***From there it descended into the body and settled in  
(the house of) nine openings***

***By associating with the mind and the senses,  
got engrossed in the world***

***Mind, the arch enemy, deceived,  
we did not give up the vices of the origin***

***It wanders in doubts and diseases,  
how can it then transcend***

The negative power made the mind its agent and attached it with every one so that no being could do devotion of the master. No one should know which country(plane) he/she belongs to and which community he/she belongs to. He lovingly says that negative power has command over you, it does not let you obey this order of the master, does not let you come towards the 'Shabd'.

***O brother, we got to know one thing  
that you are very dishonest***

Now he says that we have understood that God has made you the leader of eighty four lakh species, has placed intelligence in you, gave you body and health and after getting everything from God you say where is God? I don't worship him. What could be more dishonest than this? Swami Ji Maharaj had to write such harsh words! Sometimes saints–Mahatmas write quite harsh as well.

Swami Ji Maharaj says, “If you remain engaged in the Master's devotion, keep going to Master's Satsang (sermon) daily then it is possible that your mind will be convinced as well. We never know which words of the Mahatmas will have an impact on us and change our lives.”

Swami Ji Maharaj narrates his experience, “If you keep at it, and keep telling your mind its mistakes then it is possible that your mind will be convinced and will understand.”

\* \* \*

## WHEN TO MEDITATE?

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

10 May 1977

Sanbornton, America

*Dear one: When I meditate, sometimes my legs start trembling. Is it because of physical weakness or because of the withdrawal of the soul from the body?*

**Sant Ji:** When such trembling starts while sitting in meditation, it is the beginning of the soul's journey towards Sachkhand, but due to the lack of Simran, the soul is not able to withdraw itself from the body, hence the legs start trembling.

*Dear one: When my attention falls downwards, I try to take my attention upwards, but then my eyes start to open as well. (So) I try harder to do Simran what else should I do?*

**Sant Ji:** I say this every day that those people whose eyes open while sitting in meditation should tie a cloth on their eyes, because we have a habit of looking outside. So, it is very important to close our eyes in the beginning. Unless we see that power within us, the question of looking outside does not arise.

The one who sees within once, sees that power working in each and every particle. He considers the whole world as his own and no one is a stranger to him. He does not need to sit cross-legged or close his eyes every day. Kabir Sahib even says:

*Neither do I move the rosary beads nor remember the lord,  
I do not chant Ram (the lord) with my mouth  
My Ram remembers me and I take rest*

When by meditating I have immersed my soul in that lord, now I will neither chant Ram with my mouth nor will I recite prayer by counting rosary beads. It's time for me to rest, now God should remember me. He says even this:

*I don't close my eyes; I don't cover my ears  
and suffer even the slightest  
Smiling, I recognize with open eyes, and admire the beautiful form*

Now I don't need to trouble my body and close my eyes I see the lord with open eyes. Once one gets a degree from the college, there is no need to do the rounds of the college again and again. When we manifest God within by doing meditation, then the daily sitting (for meditation) or struggling with the mind comes to an end.

We acknowledge that in Sant Mat, the initial meditations are a little difficult because our mind is not used to being focused (concentrating), we have the fervent desire to do the Simran of the world. In the beginning we are not in the habit of doing Simran of God as instructed by our Satguru, but when we get into the habit of sitting and doing the Simran, then the rest of the stages of Sant Mat do not

seem as difficult as when we have to struggle with the mind in the beginning.

It is a pity that for many, it has been ten to twenty years since they have received Naam and for many, it has been forty years since they received Naam initiation from master Sawan Singh Ji but till now they do not consider it necessary to focus their mind by doing Simran. What should happen is that the devotion and love with which we have received the Naam initiation, first of all we should give priority to that.

*Dear one : I see you and master Kirpal within in flashes, but why is it that I see you more and don't see master Kirpal that much?*

**Sant Ji:** Do Simran as much as possible so that even that form becomes clear. Right now, the forms are lost in our thoughts. Our soul is covered with filth of many births. What account can we keep of our previous births; if we keep account of just this life, we will come to know how we have immersed our lives in the thoughts of the world.

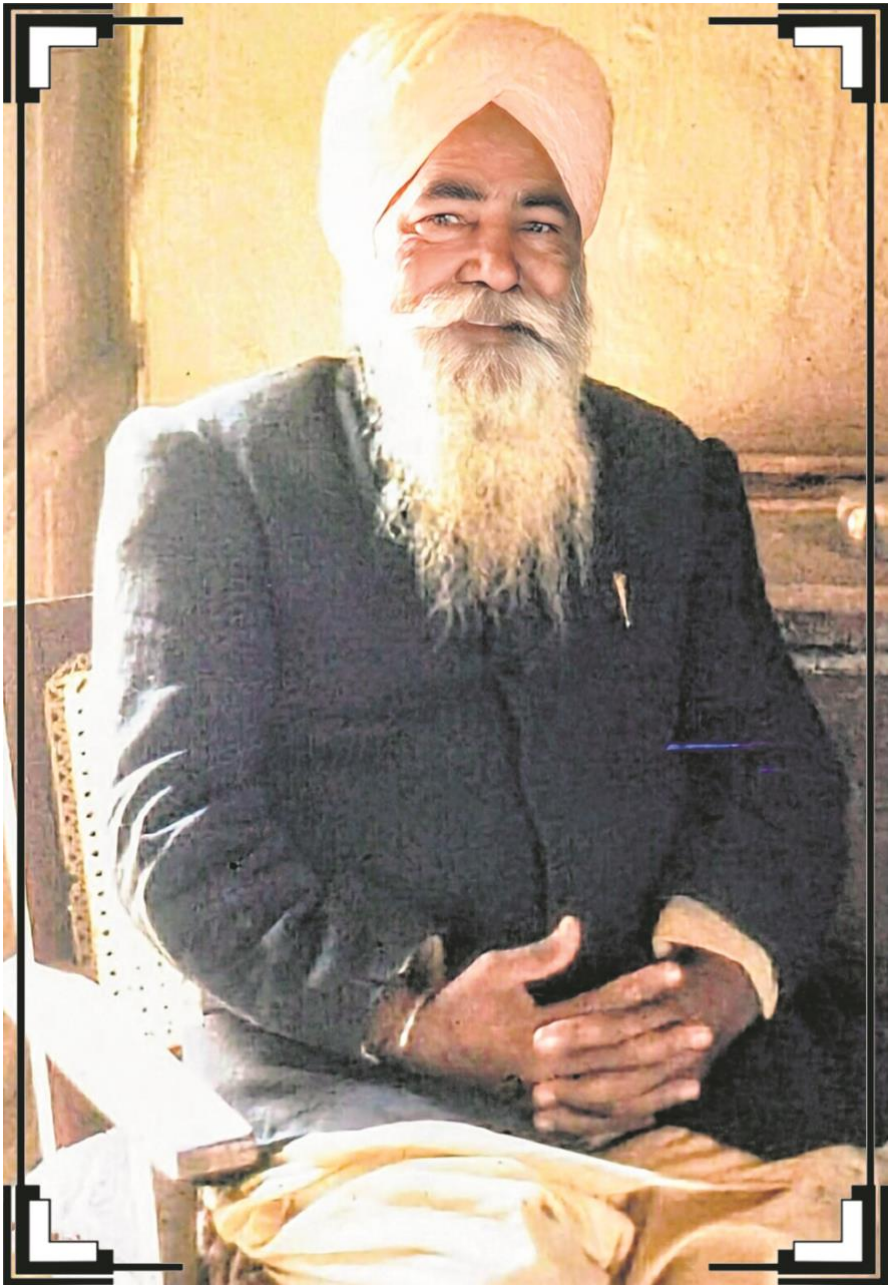
*Dear one: You have already spoken a lot about it but still I would like you to tell something more about the talking in the Ashram. Sometimes it happens that we are talking about the master or we have to ask some other important thing and if we talk about it, then the people of the Ashram get upset with us.*

**Sant Ji:** There is a way of talking, it should be limited only to the person with whom we are talking. Of course, we are talking about Huzur (Master Kirpal), but many times we talk in such a way that we disturb the people sitting far and nearby. We gather and sit here to meditate, does anyone here have any problem?

Here, every person is experiencing bliss by doing the Simran with love. If all dear ones together start doing Simran loudly then no one will enjoy it and everyone will get disturbed. Those who enjoy it (meditation) will say that the atmosphere of the Satsang hall has become bad, let's go somewhere else to sit in meditation. Similarly, if we talk, it should be limited, this is of benefit to all of us.

In a way, having limited conversations is also a help in the management of the Ashram. This is also very good for our meditation; the more we talk, the less our thoughts will be focused. If we talk a lot and then sit for meditation for an hour, then our thoughts will not be focused for half an hour. Guru Nanak Dev Ji says that it is not good to speak a lot and it is not good to adopt (complete) silence as well.

*Dear one: I have been feeling the master's presence very well for the past one month. Whether we pay attention or not, master's attention is always towards us. I want to know the relation between the inner and outer (form of) master. Is the attention of the master working in the human form spread all around and what is its relation with the attention of the inner form of master?*





**Sant Ji:** The outer physical body of the master always instructs us to chant the Naam and keeps pointing out our shortcomings through Satsang. This form of the master is related only to our body. The physical form has great glory. We have to gather the scattered thoughts and connect our soul with Shabd (the holy Sound within). That Shabd has a connection with our soul.

*Dear one: Even now I don't clearly know when to do the Simran and when to listen to the Shabd? Should one keep doing Simran till one attains perfection in it or sees the form of the master or should one do the Simran for one hour and listen to the Shabd for one hour?*

**Sant Ji:** I have told many times that if you meditate for an hour, you should spend fifteen minutes out of that listening to the Shabd. While meditating, you should not pay attention to the clock. If instead of fifteen minutes one ends up spending ten or twenty minutes while listening to the Shabd, even then there is no issue.

If for that one hour as well, you keep looking at your watch thinking that it has been three quarters of an hour that I am meditating and now I have to sit to listen to the Shabd, then your attention will remain on your watch only. We face this difficulty only for few days but after few days, we automatically start realizing from within like a clock how much time has passed since we sat in meditation. When Surat (attention) starts getting attached to the Shabd then one does not feel like getting up from the meditation, the Shabd does not leave the Surat at all.

Those Mahatmas (the great souls) who meditated day and night and surrendered their souls to the Shabd, have always prayed to the lord, that O lord, make the night longer so that the day doesn't dawn and our Surat remain connected to the Shabd because when the day dawns, we will have to do the worldly tasks. When Guru Arjun Dev Ji's Surat got attached with the Shabd, he said

*O blissful night, become longer, I am in love with my beloved  
O sorrowful sleep get reduced, I may always bow at his feet*

He says to the night that you become longer, now I am connected (in meditation) to my beloved. He says to the sleep that you get reduced, if you do not reduce then you will stand like a wall between my beloved and me, and will break my connection with my beloved. I lovingly advice all the dear ones, many dear ones who come here for meditation stay awake only for the first four to five minutes and then wake-up only for the last two to four minutes; they remain asleep the rest of the time.

I don't understand that those who come here and sleep for an hour, what do they take away from here? When their mind doesn't feel ashamed in the presence of so many dear ones, then how can their mind let them meditate at home. We have got a very good opportunity to meditate by getting together, because due to this, we will get into the habit of meditating. Whether our back or knees ache, even if, we are not even able to sit, we will be ashamed of each-other, thinking that people will say that he/she doesn't meditate and has fallen asleep, or has gotten up from meditation. We have got a good chance to put a stop to our mind.

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## GLOSSARY

*Guru / Satguru – master*

*Bani – holy text*

*Satsangi / Sangat – dear ones of God*

*Huzur / Sahib – sir*

*Shabad Naam – word form*

*Saadhu - Mahatma – sages, saints*

*Sant Mat – the path of saints*

*Daas – the one who is a selfless servant*

*Simran – continuous remembrance of God*

*Darshan – to see the blessed physical form of the master*

*Sachkhand - the abode of God*

*Seva – service*

*Satsang – the assembly of dear ones / true believers*

*Vedas-Shashtras – scriptures*

*Bhandara – feast (in remembrance or celebration of an auspicious occasion)*

*Langar - the food served to all irrespective of caste or religion*

*Brahm / Par Brahm - ultimate reality*

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  
**31 January to 2 February, 2025**  
All of you are welcome to this programme.

