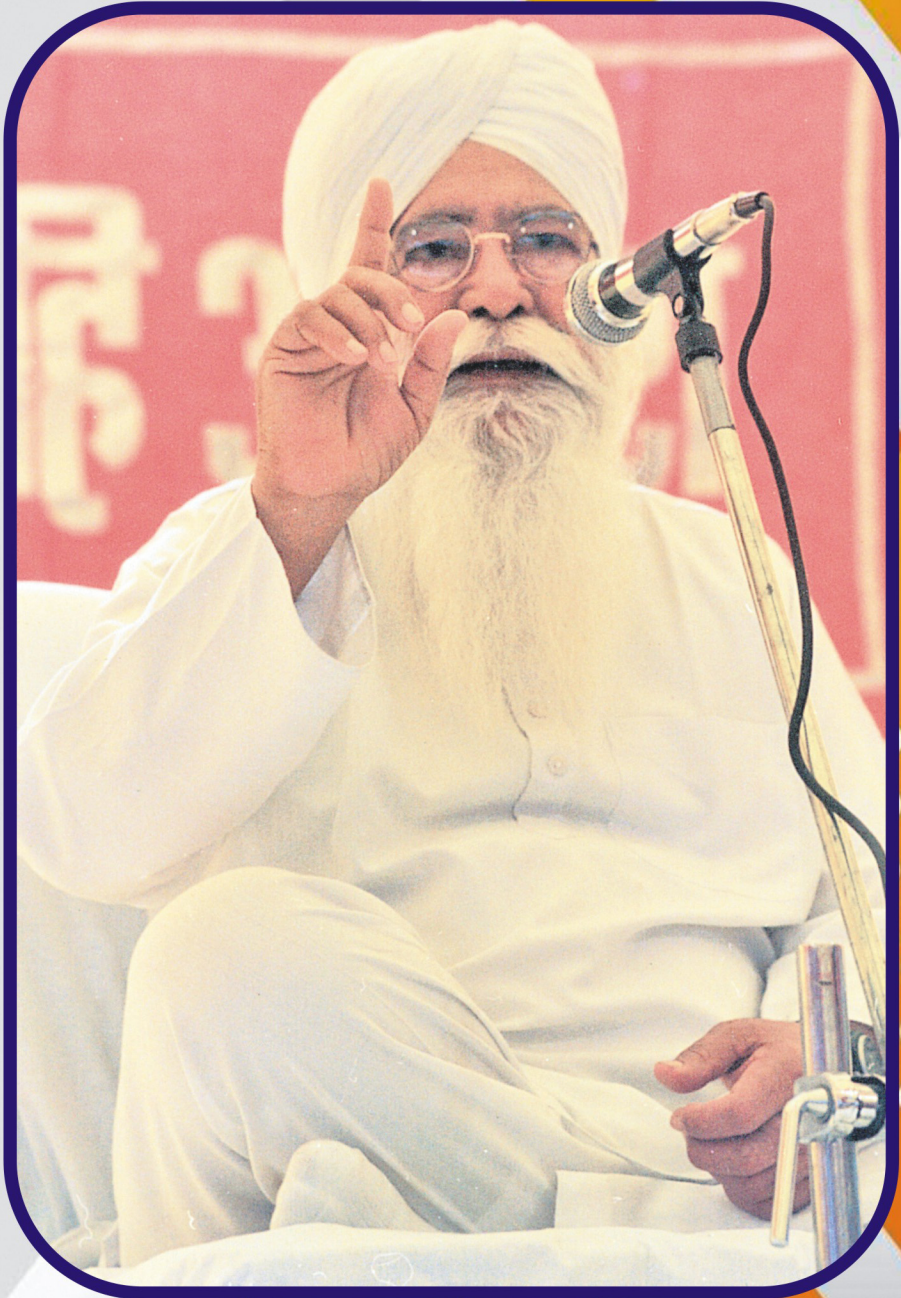


AJAIB BANI

Monthly Magazine

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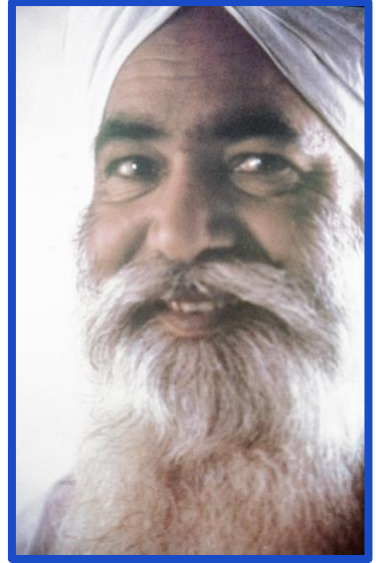
Satsang

By Param Sant Ajaib Singh Ji Maharaj

27: The Mirror Of The Soul

Answers To The Questions Of Dear Ones

By 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.

Pir Da Vichorda Dukh Jind Meri Sehndi Na

**Pir da vichora dukh, jind meri sehndi na
Satguru nu dekh dekh, bhukh meri lehndi na**

*My soul cannot bear the pain of separation from the master
My hunger does not get satisfied looking at the master.*

**Jis tan laage soi tan payi, hor kaun jaane pir parayi
Ban gaiya jind meri te, jindari hun rehndi na**

*Only he who gets (the pain of separation) feels it — who else can
know the pain of others? My life is in trouble, my soul cannot live
without you.*

**Khushiya di kheti ujadee, gamiya sir pe gaiya
Dil diya meriya sadra, dil vich hi reh gaiya
Khushiya de dhahe munare, sukh da sah lendi na**

*The crop of happiness is ruined, sorrows have fallen on my head
All the desires of my heart have remained in the heart itself (could not
be fulfilled)
The minarets of happiness have collapsed, (my soul) doesn't take in
even one breath of happiness.*

**Vad vad ke khanda andro, dukhra preet da
Ghari da vichora char, juga jeha beet da
Sai hai sir te jihda, mushkil onu pendi na**

*From within, the pain of love eats me bite for bite
The separation of even a moment feels like four ages
He who has his master on his head, has no difficulties.*



**Sukha vich sari duniya, nere ho behndi e
Bheed pai to koi, saar na lendi e
Satguru de bajo sajna, puri kade pendi na**

*In happiness, everyone sits close-by
When there is a crisis, no one cares
O dear one, without the master, one can never manage anything.*

**Dhan Kirpal dhan, teri kamai e
Dukhiye Ajaib di te, dard mitai e
Dhakke mai dar dar khandi, je sharan teri pendi na**

*Hail Kirpal — blessed is your meditation!
You have erased the pain of Ajaib, the sufferer.
If I had not come in your refuge, I would have struggled, wandering
from door to door.*

* * *

The Devotion Of God

**Satsang By Param Sant Ajaib Singh Ji Maharaj
Bani: Paltu Sahib**

10 February 1977

77 RB, Rajasthan

This is the Bani of Paltu Sahib. He writes boldly in his writings that when one worships God, the biggest hurdle in doing so is worldly shame (what will people say!). First, parents taunt that the child has become a renunciate, he likes devotion. Friends taunt as to why you are doing the devotion, only old people do so. This is your age to eat-drink and enjoy life.

There are very few fortunate families in which the parents believe in living saints. Generally, such great personalities come from families who do not believe in living masters. They are bound by the society and only know how to follow the rites and rituals of the society. We know that religion does not teach anyone to commit atrocities, but history is a witness to the fact that in the name of religion, the world has committed atrocities and given pain and suffering to Saints and Mahatmas.

Read the history of any Mahatma. When Mohammed Sahib came, he enlightened the world and said that the God you are looking for is within your body. The true mosque is your body, but instead of understanding his words, the followers of Sharia (Islamic law) threw him out of the house. When he left the house, people stood on the roofs of their houses, and whichever street he passed through, people spat on his head from both sides, threw garbage at him, beat him up and

pulled out his teeth to see if he was still alive. But today, people believe that they can get salvation by bowing their heads at his grave.

This is not a new thing. In the era of Satyuga, Treta, and Dwapar, if someone worshipped God, the rapport between the devotee and the world is rarely established. Guru Sahib says,

***Between the Lord's devotees and the people of the world,
there can never be a match.***

The paths of devotees and worldly people are different. Worldly people say: eat, drink, and enjoy, who is going to ask you for the account? But devotees say every breath will be accounted for, and death will surely come.

What crime did Prahlad commit? He used to do the devotion, and he used to say the same thing that do the devotion, Ram is omnipresent. His father tormented him a lot but he still did not listen. When Guru Nanak Sahib came, he gave the slogan of devotion, taught the world to do devotion. His parents were the first to oppose him. The people who lived with him also advised him to concentrate on business and trade. When parents oppose, it becomes easier for others to oppose. So, other people also started calling him Kurahiya, one who puts others on the wrong path.

Huzur Maharaj Kirpal used to say that do not leave the truth, stick to the truth, the truth is the truth after all. It has been five hundred years since Guru Nanak Sahib and fourteen hundred years since Mohammad Sahib, but even today, people remember them with great love and respect. Even today, great personalities come to this world because the Lord has to grant salvation to living beings. The one who

created this world is very concerned, but we worldly people still cannot understand this. If God has sent saints in the past, he can send them today too and he will send them in the future as well.

The world can never be without a perfect master, Saint – Satguru. The world is like bamboo, the way bamboo burns on its own by creating fire within itself by friction, in the same way man keeps destroying himself by creating flames of ego and anger from within. Saints come into this world and explain that the divisions that we have made into Hindus, Muslims, Sikhs, and so on, all the labels that we have applied, are only made by selfish people who tell you that you belong to this or that religion. God has created human beings; he has not sent anyone with a label. The God of all of you is one, he is the giver of all, he is the king of all. Hindus, Muslims, Sikhs, Christians, men and women have equal right to worship God.

The earth and sky under which we live are also one, each and everyone has a right to live here. Whether someone is born in the east or the west, everyone's hands, ears, nose, etc. are the same. Everyone is born in the same way, and everyone dies in the same way. How is it possible that Hindus have one God, Christians have another, people living in America have one God, or those living in India have another God?

At the time when Paltu Sahib publicized his Bani and his mission, there was a strong presence of recluse people. They noticed a decline in their business. Swami Ji Maharaj says that such people start defaming Mahatma for their own benefit. Very lovingly, the saints explain to them that you too are entitled to **the devotion of God**. Let's all do devotion of God together. If you cooperate and other people also

join in this, then it is possible that more and more people in the world will start doing devotion, but in their hearts, they have the desire that people should honor us and give us wealth. They do not feel happy to see anyone getting honored, lest people stop giving them money and their earnings drop. That is why they defame saints and sages. Saints try to explain to them too, but they are left empty handed spiritually.

So, when Paltu Sahib publicized his mission, the recluse got very jealous and envious. That jealousy grew so much that they burned Paltu Sahib alive. The beloveds of God bring their own mission, they never care about the world, because God is bigger than the world. Paltu Sahib says, “Why do you care about the world? Stay connected with God, stay absorbed in God. Don't worry about what people will say?”

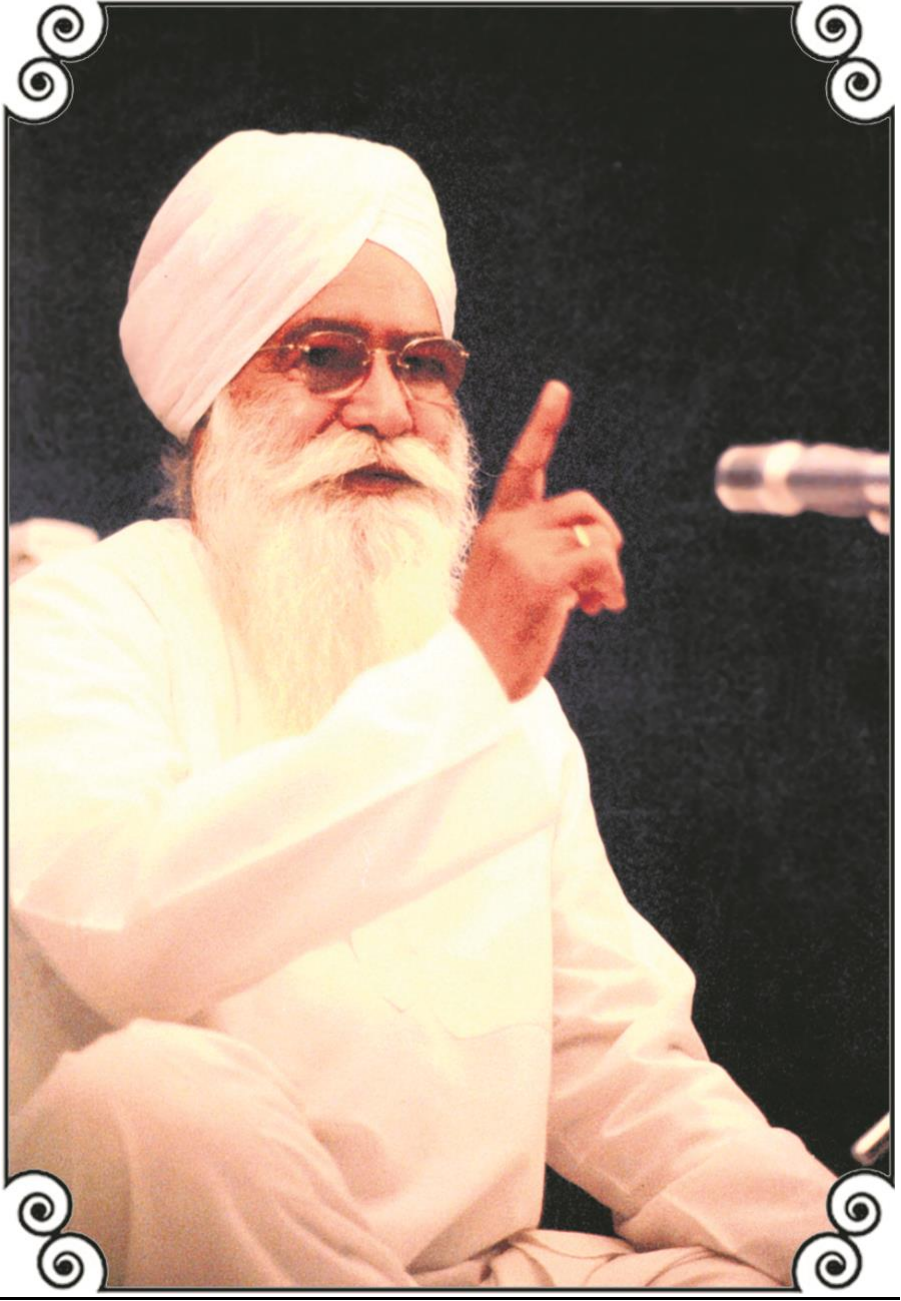
There is a famous story of king Pipa; he was a devotee of the Goddess. He had built a temple in his house. He used to hear a voice saying that there is a need for a perfect master, and without a perfect master, the negative power will flay you. He asked his ministers and officials that is there a saint in the present times. They replied that yes, Ravidas Ji currently gives initiation. King Pipa was very fond of spirituality, so he went to Ravidas Ji, but worldly shame surrounds us at such a time. The king thought that if the people of his kingdom come to know about this, what will they say that being a Rajput (upper caste) king, he goes to a lower- caste person?

Once, it was the festival of the Ganges (river) and people had gone there. Taking advantage of this opportunity, king Pipa went to Ravidas Ji who was pouring water into the vessel used for soaking leather. Ravidas Ji thought, being a king he has come to this poor man's (Ravidas Ji's) house, I should give him something. He said, "King, cup

your hands,” as Ravidas Ji wanted to pour water in his cupped hands for him to drink. Mahatmas have a powerful aura. King Pipa could not refuse and cupped his hands,. He thought that if I drink this water, then I will also become a lower-caste person. The king was wearing a loose-sleeved kurta (long-collared top). He extended his hands but did not drink the water. He let the water flow down through the sleeves of his kurta.

The king quickly went home, called the washerman and told him, “Wash this kurta in standing water at the pier and bring it back. If it is washed under running water, all the people who drink that water will become of lower-caste.” The washerman went home said to his daughter, “I will prepare the furnace, you suck the stains from the kurta.” The girl started sucking those stains out of the kurta. Sensible, grown-up people spit out the stain, but the girl was a minor and started swallowing the spit. That water was from the hands of a supreme saint; there was a lot of grace of that time, and Ravidas Ji wanted to give a lot to king Pipa through that water. As the girl kept on swallowing the spit, her inner veils started lifting and she started talking about inner planes. It spread in the neighbourhood and other villages that the washerman's daughter is a great saint.

King Pipa was fond of spirituality, but was still afraid in his heart that people might see him. So he went to the washerman's house at night. Seeing the king, the girl stood up. King Pipa said, “Daughter, I have not come to your house as a king. At this moment, I have come as a beggar.” The girl said, “I did not stand considering you as a king. I stood up in gratitude that the secret, the truth, and the reality were in your kurta.”



When he came to know about his loss, king Pipa cried and screamed that O worldly shame and casteism, may you suffer! You have cheated me. Saying this, the king ran to Ravidas Ji and said, “Master, now give me something.” Ravidas Ji said, “King, that was grace and mercy, but now you will have to work hard and practice”, and initiated him. King Pipa was a pious soul, he worked hard and practiced meditation. His Shabads are included in Sri Guru Granth Sahib. He attained the ultimate salvation. What I mean to say is that worldly shame destroys us. Mind creates illusions within us.

Saint Wajida writes about Shah Sikandar (Alexander) that he heard from someone that by drinking nectar, one becomes immortal. He searched high and low for the nectar, and when he got it, Lord Indra (The God of rain in Hinduism) in heaven got worried that Shah Sikandar is not good in the first place, and now he might snatch away my kingdom. Lord Indra asked an angel to do something so that he could not drink the nectar.

The angel created a body of blood and pus, became a leper and sat there. Shah Sikandar was holding the cup of nectar in his hand. The angel said to him, "O man of God, what are you doing?" He said, "I am drinking nectar. I have heard that by drinking it, one becomes immortal." The angel said, “Someone had said this to me too, so I also drank this nectar, now look at my condition.” You know that the mind creates misconceptions. Shah Sikandar dropped the cup from his hand.

Saint Wajida says about Shah Sikandar that I searched day and night, and when I got the cup in my hand, I put it on my lips and then dropped it. Sometimes the time of dear ones comes when the inner veil is about to lift, the darshan is about to happen, then the mind creates

misconception inside and they leave meditation. When they find out about their loss, they cry and regret it.

We know about the world that if a child starts doing devotion, the elderly ask him why are you doing so, when it is only the elders who should be doing it. When once asked, the child replied that I have experienced that when I was lighting the fire, the smaller pieces of wood burned first and the bigger pieces of wood burned later. Who knows whether death will come first to the younger one or the elder one. Whether you get a chance or not, why be conscious of anyone? Do the devotion.

We create our own Gods and Goddesses and bow down to them. I often tell that in my previous village, there was a Khejri tree (a hardy, drought-resistant tree) near the ashram. Almost all of the villagers came there to offer oil in the morning. Many officers came to me. They kept watching the spectacle there. People in our village used to pass by that tree every day but on that day, the women wore Ghagra (a long skirt), and a veil and passed by the tree thinking that today Baba (saint) would appear here. Deputy Superintendent of Police (DSP) Laxmi Narayan was a good dear one. He used to pray by moving the rosary beads. He was extremely surprised to see all that, wondering what was happening. I said, “Brother, the people of the village do this. They have made some place here (like a memorial).”

When the whole village left after worshipping, it was the turn of a Sikh from the village who thought that he should also go and worship. He took oil and vermilion from home and came there. He had a dog, and it came with him too. He went there, bowed his head, offered the oil, and did everything. When he turned back after bowing

his head, the dog urinated there. We were watching everything sitting on the roof. The DSP asked, “What is this?” I said that the dog says that I will spoil all your efforts. This deity neither praised the one who bowed his head nor cursed the one who urinated.

I tell the story of my father many times. In the beginning, he too made a memorial of his brother in the field and started worshipping it daily. He also asked me to bow my head there. Till the time I was young, I kept obeying him. Land-owners know that jackals usually defecate in elevated places. One day, we went to the field where a jackal had defecated. I said to my father, “You can bow your head to it, but I won’t.” My father told the memorial that we will offer you Lassi (a South Asian drink made of yogurt) and distribute the Prasad (a religious offering in Hinduism) only when you kill the jackal and keep it here. It did not kill the jackal, and my father stopped worshipping or believing in it.

When Baba Bishan Das came to our home, I showed him the place and told him everything. Baba Bishan Das Ji laughed and said, “If there was a deity there, he would have definitely removed the jackal and would have talked to you as well, but you are placing four bricks on the ground and considering that as God.” Guru Sahib says,

***Those who bow down at the feet of a stone God-
their hard work goes in vain.***

My Lord always speaks.

God gives donations to all living beings.

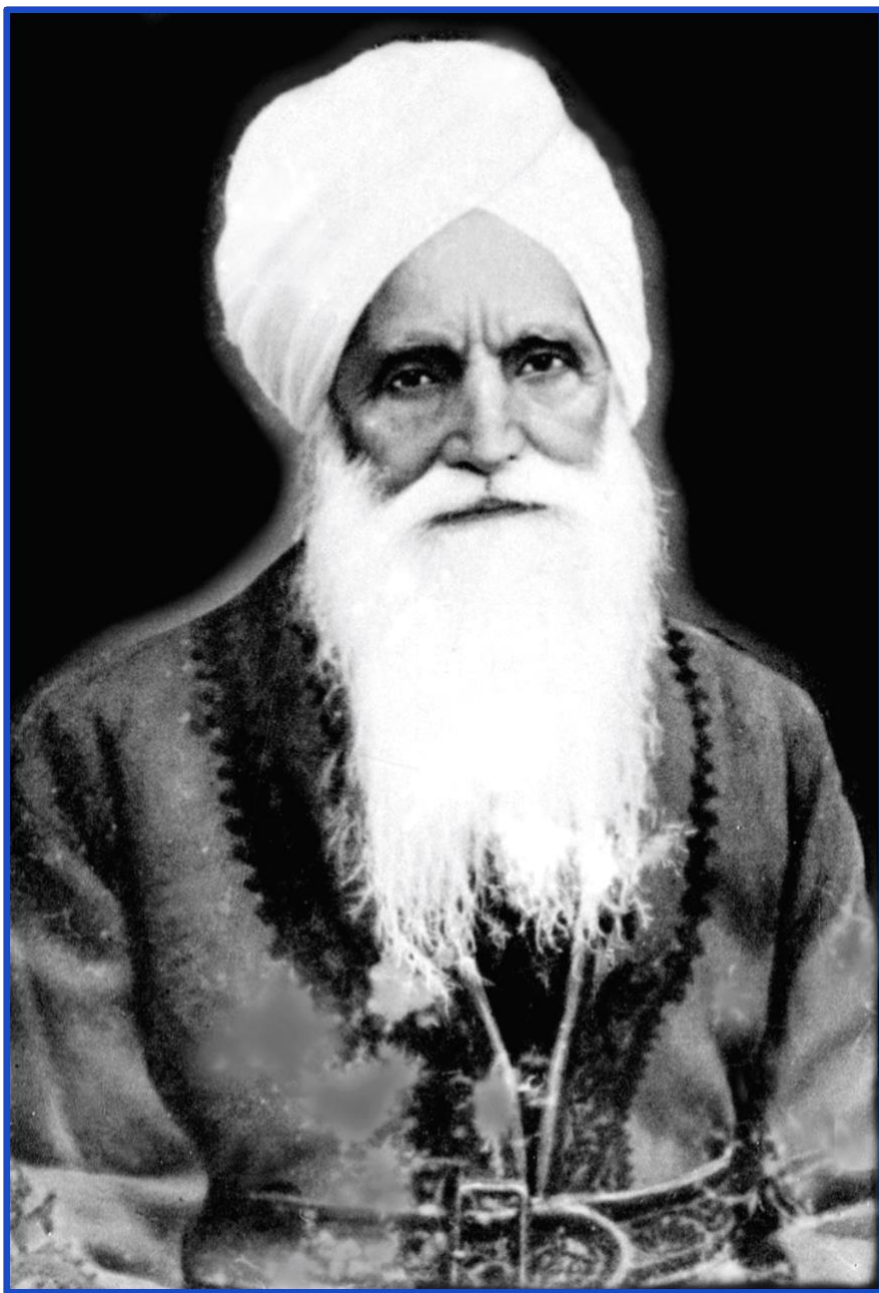
The world says that Dhanna Bhakt (devotee) found God in stone, but Dhanna says that the hard work of those who worship the

stone goes to waste. My God speaks, he gives donations to everyone. Dhanna Bhakt says,

*Dhanna has obtained the Lord,
the Sustainer of the World, as his wealth;
meeting the humble Saints, he merges in the Lord.*

I have found God who created the whole universe through the saints. We do not read Bani, we do not believe in their words, we say things without thinking. Maharaj Sawan Singh Ji used to say, “The world says that Dhanna Bhakt attained God from stone. Why doesn't the world attain God from stone today?” Those who have given initiation are very concerned about their disciples. They have to give salvation to them. Those who do not meditate, even when the body changes (to the next birth), the saint feels that he should give them salvation through someone else or he himself should do so.

Maharaj Sawan Singh ji used to tell a very interesting story. Bhakt (devotee) Trilochan came from the ‘golden community’ or high caste and Dhanna Bhakt came from a Jaat (another caste) family. If Dhanna bhakt had not acted like a fool and dull-brained, then how could he have saved the Bhakt Trilochan? Dhanna Bhakt used to go to the place daily where Bhakt Trilochan used to worship Thakur (his deity). Dhanna Bhakt asked, “What is this?” Bhakt Trilochan said that I am worshipping Thakur. Dhanna Bhakt asked, “What does Thakur give?” Trilochan said that whatever you ask for, he gives it to you. Dhanna Bhakt said, “Give me one Thakur too.” Bhakt Trilochan said that you will have to give a cow for this. Dhanna Bhakt had some cows, he brought a cow and gave it to Trilochan. Bhakt Trilochan thought that this man is so simple and innocent, what does he know? He did



not even give a Thakur properly, he picked up a stone and gave it to Dhanna Bhakt.

What had Dhanna Bhakt to do with that stone? He kept it in the cupboard. Dhanna Bhakt went there again on the second or third day. Bhakt Trilochan prepared Prasad (offering) as usual, placed it in front of Thakur and after ringing the bell, started eating it himself. Dhanna Bhakt said, “Brother, this is cheating with the Thakur.” Bhakt Trilochan said, “This is not cheating, he is hungry for love.” Dhanna Bhakt said that the Thakur you have given me eats and drinks everything. Bhakt Trilochan was surprised to hear this. Dhanna Bhakt said, “He talks to me and does all my work.” Bhakt Trilochan said, “Will you show me?” Dhanna bhakt said, “Sure.”

Huzur Maharaj Kirpal used to say, “He who has seen can show as well.” Once, Maharaj Sawan Singh Ji went somewhere. There he said, “Come, whoever wants to see God, I can show God to him/her.” But who has such fortune that when saints say such words, he/she comes forward and stands there? It is very difficult to stand in front of a lion.

Dhanna Bhakt took Bhakt Trilochan outside and said, “Look, he is moving the animals here and there, grazing the cows, watering the fields.” Bhakt Trilochan said, “I cannot see.” You know when a doctor has to clean a ulcer or cure a disease, he/she first gives a laxative so that the medicine works well. Dhanna Bhakt got angry at him and said that you eat other peoples’ food, you have many more flaws. He told him all the flaws one by one. Bhakt Trilochan said, “I give up all these vices.” You know you have to admit your mistakes. When a person accepts his/her mistakes, God is not far away. When Dhanna

Bhakt saw that the vessel is now clean, he gave his attention and showed Trilochan God.

Maharaj Sawan Singh Ji used to say that the one who shows God is the master, but the world does not think and understand.

Guru Sahib says that by worshipping Govind (God), Namdev Ji who was from the chimpa caste (engaged in the art of dyeing, printing or tailoring clothes) became a millionaire from a mere penny. Saint Kabir left aside the thought of the fabric and did the devotion of God, he was considered to be of high merit. Ravidas Ji's ancestors and people of his caste used to carry dead animals. When God manifested within him, he was counted among the great devotees.

Bhakt (devotee) Sain was a barber. He used to invite people to his house to give massages, and he used to give massage to king Akbar as well. One day, while he was sitting in meditation, he got concentrated on the third eye in the retreat and could not go to massage King Akbar. He went to King Akbar in the morning and said, "Please forgive me." King Akbar said, "O Sain, the massage you gave me last night was so good that no one has ever given such a massage." I mean to say that God himself does the work of the devotees.

**Hearing this, Dhanna- the Jaat, started doing devotion,
And he, the blessed Dhanna met God face-to-face.**

After seeing and hearing that so many had found God, Jaat had this thought that he too would definitely find God. Dhanna Bhakt also met God overtly, and he also became very fortunate.

Go inside, see the deities and talk to them. You should believe in the true deity; He is the Almighty Lord. In the olden days, people

used to progress and reach the deities. The world used to go to those people and say that Master, this is our task (that needs to be fulfilled). From there, the worship of deities began. Today, people don't have the progress, they don't reach till that level (of the deities). If we want to open a shop, we call a priest, and the priest ties a sacred thread to the jaggery and performs the Puja (a ritual in honour of God). If the shop incurs losses, we go to the pandit again and say that Puja was done but still the losses happened. The saints ask: who did you worship?

What I mean is that we have just created a fantasy and do not go to the deities. Saints do not condemn any deity. Deities exist, you can have faith in them, but they are in the astral world. Leave the physical body, become astral, go inside to the deities and tell them to do this or that work for you. They will answer you in yes or no. What do we do? We ourselves make idols out of stone and ourselves do everything. Paltu Sahib says, “What is the use of believing in such deities?”

Leave aside the traditions prevalent in your family, because as I have already said, there have been very few great personalities whose parents believe in living saints. This worldly shame stood even in front of Maharaj Sawan Singh Ji. He used to tell his story that when Baba Jaimal Singh Ji came to his house for Satsang, considering worldly shame, Maharaj Sawan Singh Ji brought Guru Granth Sahib and asked him to do the Satsang based on the holy book so that people do not say that now he does not believe in Guru Granth Sahib.

At night, Bibi (respected word for ladies) Ruko went to the roof and started singing hymns of Swami Ji Maharaj. Maharaj Sawan Singh Ji said that I could not stop her. As soon as she sang the hymn, shame

of the society, which became an obstacle in front of everyone, vanished in two minutes. Leave aside societal shame and family traditions.

Swami Ji Maharaj says that I am saying for your own good that you should leave aside the worldly shame. For how long will you follow the family traditions?

Guru Sahib says, public shame is like if a girl's husband leaves her and goes abroad and she adorns herself here, people will condemn her saying that she is immoral and what husband is she getting ready for, when her husband is not there.

**The soul-bride puts on her ornaments,
embellishes her bed, and does the decorations,
but if she does not obtain the company of her Husband Lord,
the sight of these decorations only brings her pain.**

These people perform many rituals, they even lay the bed, they do everything, but who will they bring to sit on it? I often tell that my father got Shri Akhand Paath (recital of the Holy Guru Granth Sahib) done by Udasi Sadhus (an ascetical sect of the Sikhs founded by Sri Chand, the elder son of Guru Nanak). The Sadhus said that you should put another seat here; Guru Nanak Dev Ji will come and sit here for three days and listen to Shri Akhand Paath. My father did the same.

I was a kid at that time. By God's will, I made such a mistake that I stepped on that seat and walked away. Then there was no limit to my father's anger. I told him very lovingly that my feet did not touch anyone. It is just a misconception that has been made. Do those who have written the Bani come to listen to it? They have written it for the

benefit of the world, so that the world can benefit from reading it. Just as the world encourages oppression, similarly, all the people who came kept increasing societal shame and rituals. Nobody worked on reducing these; whoever came, kept adding to these. We have fallen into the trap so much that it is difficult for us to escape.

Kabir Sahib says, we do not ponder over what is written in the Vedas. We only feel proud to bow our heads before them. Guru Nanak Dev Ji says that if you have this thought in your mind that if I become a great lecturer, then maybe I will achieve God, you can never win over the mind like that. You can't realize God by reading lessons. Neither the four Vedas (holy scriptures in Hinduism) nor the eighteen Puranas (holy scriptures in Hinduism) know. Only a perfect master can make one see Brahm (ultimate reality).

Guru Nanak Dev Ji says that do not believe what we say. You can read the Puranas written by Narada and the Vedas written by Ved Vyas, and you will realize that devotion cannot be done without a master.

Kabir Sahib even writes that if a prostitute wishes to become Sati (the custom of a Hindu widow burning herself to death on the funeral pyre of her husband) because some other woman has become Sati, it is not possible for her. A woman who has a husband can become a Sati, but if one does not have a husband, for whom will she become a Sati? Similarly, one who does not have a master, even if he/she meditates a thousand times a day, he/she will never be accepted in the court of the Lord, because the law is the same for everyone.

Kabir Sahib says that Rama and Krishna (Hindu deities) came to this world, and they too followed the rules of this world. I often tell

the history of Kabir Sahib that he was the first saint in the world. He never went below the human form, and came in all the four eras. In the era of Satyuga, his name was Satsukrit, in the Treta era, it was Munindra, in the Dwapar era, it was Karunamayi, and in the Kalyug era, he was named Kabir. No doubt he was a supreme saint, he was the Almighty Lord, yet he came here and followed the rules. People started taunting him, saying that Kabir has no master.

Kabir Sahib thought that if I make some random person my Guru then people will say that he has made some one ordinary his master. His master is not well-known. At that time, Ramanand was highly respected among Hindus. A thought came to Kabir Sahib's mind that why not have Ramanand as my master? Ramanand did not talk to Muslims, and Kabir Sahib belonged to a Muslim weaver family. This was a big issue.

One day Kabir Sahib took the form of a child and lay down on the stairs on the bank of the Ganges (river), where Ramanand used to go to take a bath every day. It was morning. Whether Ramanand's shoe hit him or not, it was just an excuse, Kabir Sahib started crying. Ramanand said, "O man of Ram, say Ram, O man of Ram, say Ram." Ramanand Ji came back to his home and Kabir Sahib also quietly came back from there. Kabir Sahib started telling the world that Ramanand is my master.

When the Hindus came to know about this, they all gathered and went to Ramanand and said, "If you were so desperate for disciples, there are many Hindus, you could have made disciples from among them. If you wanted, you could have made a hundred more disciples." Ramanand said that I did not give Guru Mantra (initiation)

to any Kabir, no Kabir is my disciple. Those people then came to Kabir Sahib and said, “You say that my master is Ramanand, but Ramanand says that I have not made any Kabir my disciple.” Kabir Sahib said, “Let's go to him and make me talk to him.” Everyone went to Ramanand but he did not like facing any Muslim, so he drew a curtain and sat down. Ramanand was a ritualistic person who used to perform rites and rituals, and worshipped Vishnu. He crowned the idol but forgot to put a garland on it. He was sitting inside and people were waiting outside for discussion. If he had removed the crown of the idol, it would have been disrespectful, but he could not put a garland around the neck of the idol because of the crown. He was wondering what should I do now? Kabir Sahib, who was sitting outside, said, “Guru Ji, open the hook of the garland and put it around the neck of the idol.” Hearing this, Ramanand was taken aback that how did he come to know from behind the curtain? Well, Ramanand Ji said from the other side of the curtain, “When did I initiate you?” Kabir Sahib said, “The other day on the banks of Ganges, when I was hit by your footwear, you told me, O man of Ram, say Ram.” Ramanand said that it was a child. Kabir Sahib said, “I can show you by becoming a child right now.” What is difficult for those who meditate?

Tulsi Sahib says, “I will touch my ears if someone says that I can know the secret of a saint.” One day Tulsi Sahib graciously said, “I am formless, but show you my physical form.” His disciple said, “How can you say this? You are sitting in front of us in the physical form.” Tulsi Sahib said, “Catch me then.” The disciple tried to catch him but she could not get her hand on anything. He sat in front of her and said, “Hey crazy girl, catch me!” Similarly, Kabir Sahib said, “If you think that it was a child, then I will show you by becoming a child right now.” Ramanand Ji pulled the curtain aside.

Kabir Sahib was a great saint, but he still accepted Ramanand as his master. He felt pity in his heart for Ramanand that he should also achieve something. Ramanand was involved in rituals and could not leave those. If Kabir Sahib had directly told him to leave all that, it would not have been appropriate, and perhaps he would not have listened.

Ramanand told his disciples that it is the Shraddh (the ritual that one performs to pay homage to one's ancestors or one's dead parents) of my ancestors, bring milk and other things. Everyone went to the other villages to get milk, because there were no dairy farms like today. Kabir Sahib also went with the disciples. There was a dead cow lying ahead, Kabir Sahib put grains in its mouth and started forcing them in with a stick.

How would a dead cow eat? He started extracting milk but how could the milk be extracted (from the dead cow)? All the disciples started saying that Ramanand says that Kabir is intelligent, look what he is doing. All of them came back and complained to Ramanand, “Maharaj, Kabir Sahib was doing this.” He called Kabir Sahib and said, “Dear one, why were you putting grains in the mouth of a dead cow? Have the dead ever eaten anything? Then you were milking a dead cow, has a dead cow ever given milk?”

Kabir Sahib said, “Master, are you sure that the dead cannot give milk or eat anything?” Ramanand said, “Yes, I am sure that is why I am telling you.” Kabir Sahib said that your ancestors are not with you, they have died, then how will they eat Poori (an Indian bread that puffs up when deep fried) and halwa (a desert or pudding)? How will they grant your wishes? When even a letter does not reach without

an address, then who will take things from us and deliver them to our ancestors? A man's mouth is not a letter box that we put a letter here and one gets it there, or if we put kheer (rice pudding) in the mouth here, one gets it there. If one person sits on the roof of the house, and the other person sits under the roof, and eats the kheer by taking the name of the person sitting on the roof, then if the one sitting on the roof gets that Kheer, then the ancestors in heaven will also get Poori – Halwa. The people who actually eat [Poori – Halwa] have created this misconception.

Nobody gives a glass of water to the elderly when they are alive. Nobody likes the elderly but after their deaths, people spend generously on their Shraddh. What is needed is to serve the living.

When Shah Jahan was imprisoned by his son Aurangzeb, he wrote a letter to him saying, “Son, the Hindus whom you speak ill of, offer water even to their dead ancestors and perform their Shraddh. I, your father am alive, and I am facing a lot of problems, as I don’t get enough water. At least order the inspector to give me enough water to drink.” Aurangzeb replied to him, “Whenever you feel thirsty, suck the ink of the pen with which you have written this letter.” When the elders are alive, we do not respect them and after their deaths due to societal shame, we do all this. That is why the saints say that leave societal shame and do **the devotion of God**.

We should stop thinking that people will only say good things about us. Think for yourself, neither the criticism nor the appreciation of this world goes with us, the appreciation of here remains here itself. When someone is in power, we respect him/her, put garlands around his/her neck, praise him/her in the newspapers, and give him/her big

titles, but when he/she loses power, people start insulting him/her in the newspapers and bad-mouthing him/her.

Mahatmas very lovingly explain that this world does not consider anything while giving respect and praise. It also does not consider anything while snatching them away. That is why saints tell us that neither should you worry about criticism nor get caught up in praise. You should remain happy and content and do **the devotion of God**. If someone criticizes you, he/she does so for himself/herself.

Maharaj Sawan Singh Ji used to say that if you criticize a person, his/her demerits will be credited to your account and whatever virtues you have, they will be credited to his/her account. The sad thing is that everything has some taste, but criticism is neither sour nor sweet nor bitter, it has no taste, yet people are after it all day long. Sheikh Saadi has said that one gets all the demerits of the person that one criticizes. If I have to criticize someone, I would criticize my mother so that at least our good qualities remain in our home, but we, the common people, the religious people have the habit of criticizing others.

Criticizing a sinner is also a crime, and if we criticize someone who meditates and has progressed on this path, then hell and eighty four lakh births are ready for us. Don't worry about the world that people will criticize us. If this world praises, then we don't know when it will snatch it away, so while getting up, sitting, sleeping, or waking up, you should just say master- master. Guru Sahib says,

**Chant Guru, Guru, Guru, O my mind,
I have no other support than the Guru.**

When I started meditating, in the very beginning, many of my relatives and friends said that there is some problem with your brain and we should get you treated. This thought used to come to my mind that there is nothing wrong with my brain. One day I was sitting in my field when a woman came and told me, “Your ancestors must have believed in some deity. I will bring a brick, bow down to it and you will be fine.” I said to her, “What a pity! What madness of mine have you seen?” She said, “You keep sitting with a cloth covering your face all day long, there is definitely something wrong with you.”

What I mean to say is that if someone does devotion and he/she is absolutely fine mentally, still we worldly people tell him/her that there is something wrong with you. There was a memorial of someone built near my field. That woman said to me, “We believe in that memorial. One of our relatives was mad, he got cured, you should also go there and start putting soil there.”

One day, I just went there to meditate, because people used to come to my field and disturb me, so I went one field ahead. When people went there to offer Lassi (a South Asian drink made of yogurt) and pay obeisance, I was sitting there with a cloth covering my face. Afraid, they left the Lassi etc. they had with them and ran away. That woman's husband said, “It’s the saint who always sits there.” Now both of them got worried. The husband thought that his wife might die of fear, so they came there and sat down. Now they could be free only when I get up and the husband can show her that in reality, its me sitting there. I got up after two/ two and a half - hours, and her husband said, “See, I told you that its the Baba (saint) sitting here.”



I said to her, “Pity, you believe in this memorial and if its Baba (saint) has appeared, bow your head at his feet (instead of getting scared).” We worldly people are like this and our love is also like this. I used to say the same thing then:

**Through the contemplation of Kirpal,
many sinners have been liberated;
Ajaib says, never leave Kirpal Singh’s refuge.**

Chant Guru-Guru (master-master) all day long. Many sinners are saved by chanting the name of the Guru. We should also do the Simran (repeating the five holy names) given by the master while standing, sitting, sleeping and waking up because the master’s remembrance saves us from millions of sins and takes our soul across. Remembering the Guru is the salvation of our lives. * * *

The Mirror Of The Soul

Answers To The Questions Of Dear Ones
By Param Sant Ajaib Singh Ji Maharaj

17 October 1996

Sampla (Haryana)

Dear One: Dear Sant Ji, where is the mirror of the soul? What planes are these? What is reflected on it? Can we see these planes?

Sant Ji: First of all, salutations unto the feet of the doers, Almighty Lords Sawan Kirpal, who have graciously given us time to understand such love-filled topics. He himself asks the questions and answers them himself. He himself calls us, he himself makes us sit, and he himself practices meditation and makes us do it too.

First of all, hard work is required to understand this question. When as per the instructions of Satguru, we collect our thoughts from outside, focus at the eye center, and reach Par-Brahm by removing the three veils of physical, astral and causal planes, we get the knowledge of **the mirror of the soul**.

We can see our face in that mirror just like we see our face in the mirror here. By doing meditation when we reach the eye center, the search of the body gets completed. After that, when we remove the veil of physical plane and go from the causal plane towards Par-Brahm, then the search of the mind gets completed.

If there is a stain or dirt on our face and a gentleman tells us about it, the thought comes to our mind that I have not gone anywhere,

why then is there dust on my face? If the same gentleman puts a mirror in front of us, then the mirror shows us (the reality) on its own.

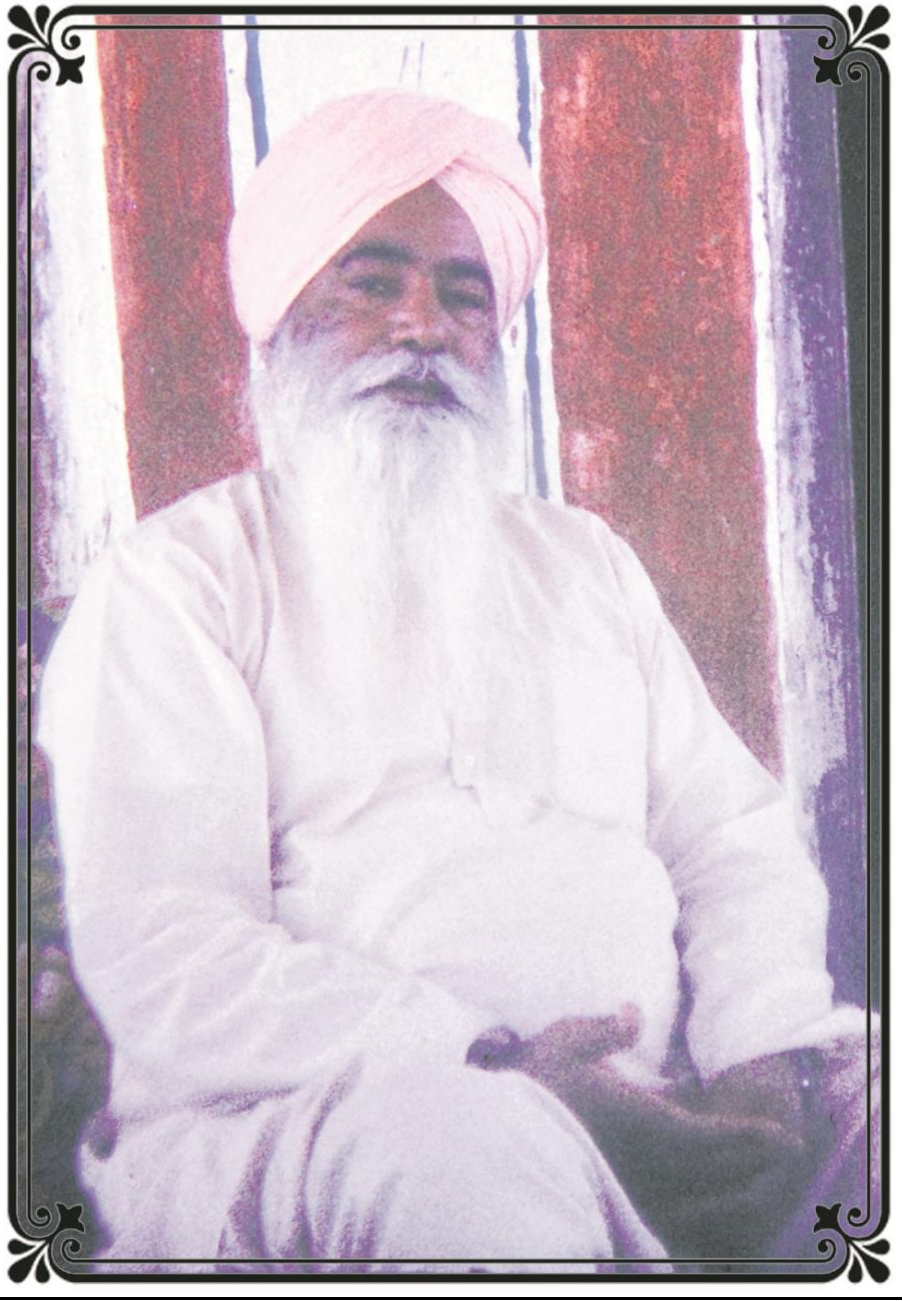
Here, some consider themselves to be women, some consider themselves to be men, and some consider themselves to be Indians, Americans or Colombians. Some consider themselves as Hindus, Muslims, Sikhs or Christians. All religious masters say that God is one and he is the giver of everything, then why do we hate each other?

I had a chance to go to the World War II. There, I saw that everyone was following Hitler's teachings and had gotten blood-thirsty. The message of Christ is that if someone slaps you on your cheek, you should turn the other cheek to him/her. We must love our companion the way we would want to be loved. Fareed Sahib says,

***Fareed, answer evil with goodness;
do not fill your mind with anger,
Your body shall not suffer from any disease,
and you shall obtain everything.***

Maharaj Kirpal used to say, “As we do not love those whom we see, we don’t see Almighty Lord with these eyes. Those who say they love (the Almighty/master) are lying.” I say, “Before killing someone, try cutting your own flesh with a knife. The animals also have souls and they feel pain too.”

Maharaj Sawan Singh Ji used to say, “People from the west put a lot of emphasis on studying but less on inner ascent or growth.” Saints do not merely talk, they have seen the mirror of the soul. They say, “God is one and is present in everyone.” Saints consider all countries and communities as their own.



The soul attains salvation upon reaching the Par-Brahm. The soul realizes that I am neither a woman nor a man, nor do I belong to this world. My country is Sach-khand, my husband is God. Guru Arjun Dev Ji says,

*As water comes and blends with water,
Similarly, light blends into the light.*

God is the ocean of love; the soul is its droplet and the ‘sound’ is its wave. You decide for yourself what the relation between the ocean and the droplet is. As long as this drop is separated from the ocean, it is called the soul. When it becomes one with that wave ‘sound’, it becomes one with God and becomes God himself. A student remains a student only till he/she gets a degree, and after that, he/she becomes a teacher himself/herself.

A disciple is a slave of the mind and senses only till he/she meets the ‘sound’ (Shabd). Guru Ramdas Ji says, “You yourself are the master and the disciple.” You are worshipped, only through the master. Knowledge lies dormant in a child and is awake in a teacher. When the child spends time with his/her teacher, his/her dormant knowledge awakens. If the child does not obey the teacher, how can he/she expect to pass? Similarly, we should also work hard day and night after taking the initiation, and follow the teachings of the saints with a true heart.

Dear One: One day, you were explaining about the bhajan, ‘Mera Kagaj Gunah Wala Paar De’ that a disciple should never lose faith in his/her master, he/she should never think that his/her master is a

human being, rather, he/she must maintain faith that the master is Almighty Lord. When doubtful thoughts come to the mind, it is very easy to recognize those thoughts. Sometimes doubts do not arise but when it is apparent that there is something lacking, then it seems that the string connecting the master and the disciple has become very weak. My question is how can we maintain our faith for the master when it does not remain in our control?

Sant Ji: You know that if the foundation of a house is not strong then that house cannot stand for long and falls down. Faith is the foundation of our lives. If we don't have faith in Sant mat then we cannot take initiation. Only if we have faith do we come to the Satsang and receive initiation.

I always say in the Satsang that if faith and yearning that is there at the time of initiation is maintained throughout the life then not only do we ourselves get liberated but we can also liberate millions of other souls. The string of 'sound' (Shabd) is so strong that it cannot be broken even if one tries to break it and even if one wants to leave it, one cannot do so. Even the force of negative power cannot break it. Guru Arjun Dev Ji says,

Cutting it, it does not break, and releasing it, it does not get released.

O Lord, pull the string in such a way.

While giving initiation, the master takes the strings from the negative power and ties them to Sach khand. The mind keeps advising us from within like a lawyer. Before one advice is over, it gives another one. If you keep listening to the advice of the mind, you cannot meditate. Without faith, you cannot even do your household chores.

I think that if we do not have faith, we cannot even get up from the bed or put a morsel in our mouth because of the thought of what it will do once it goes inside us. We know that there comes a time for everyone which is called death. It is written in the scriptures that messengers of death come at that time and trouble a lot. There, neither parents, brothers, sisters, society nor wealth helps us. Master helps us there and does not let us go to the messengers of death.

Relatives love us for their own benefit. Mother has one or the other greed or expectation from her son. Only the love of the master is without expectations and is selfless. If we lose our way in a jungle, thieves and robbers are ready to kill us and we also have the fear of lions and leopards. Master helps us there, holds our arm and does not let anyone come near us. You will not only have faith in the master at that time but will also believe in him. You will get ready to sacrifice everything for your master.

Dear ones, when this poor soul leaves the body, it sees messengers of death coming towards it according to its deeds. There's no one to help over there. The master who has given us initiation is our only friend and comes to help us.

We must always keep faith in the master and keep the mind engaged in the duty of meditation. Master has given us initiation with great devotion. Master wishes to reform his disciple and take him/her to his/her home. The love of the master never wanes.

* * *

Glossary

Guru / Satguru – master

Satsangi / Sangat – dear ones of God

Huzur / Sahib – sir

Shabad Naam – word form

Saadhu - Mahatma – sages, saints

Santmat – the point of view 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
Param Sant Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of 3 days
has been organized in **Jaipur, Rajasthan** at the
below mentioned address from
2nd to 4th August, 2024

**Shree Roop Lakshmi Castle,
Nivaru Road, Ashok Nagar – II, Peethavas,
Jaipur, Rajasthan - 302012**

All of you are welcome to this programme.

For more information, contact:
94140 81702, 94140 81703, 98871 70017

