

AJAIB BANI

Monthly Magazine

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



Tapde Hirde Thaare Aake

Satsang By Param Sant Ajaib Singh Ji Maharaj

2 March, 1982

16 PS Ashram, Rajasthan

*He came and cooled the heated hearts
by showering the rain of Naam.
To alleviate the pains of the ones suffering,
The true Satguru has come.*

I always say that the goodness of a tree can be known only by eating its fruit. Similarly, before taking refuge in any saint, it is extremely important to read his life story to know how much yearning and longing he has for meeting God. How hard did he work, and what benefit did he get for the hard work? A healthy person does not appreciate the doctor as much as a sick person does. Similarly, only the one whose heart yearns for God appreciates God.

Right from my childhood, I was very fond of writing and singing poetry. I got a lot of opportunities to sing in front of Huzur Kirpal Singh Ji Maharaj. Although he did not allow me to sit in front of him, I have sung bhajans from the dais sitting right next to him. I spent my life in meditation, so I could not take care of all the poetry that I wrote. Sometimes I used to recite the poetry but would not write it, and even if I wrote it, I could not keep the paper safe. When Huzur Kirpal Singh Ji Maharaj came to my house, I had so much yearning in my heart that I sang this bhajan: ‘Aj Shubh Dihara E’, which means, “Today is an auspicious day.”

I consider that moment, that minute, and that second of my life auspicious when I met the doer, the almighty Master Kirpal. When

anyone sings that hymn, that time flashes in front of my eyes when I sang this hymn in front of my master that says (at the end) that the one who forgets his/her master never finds happiness in this world.

Since childhood, there has been a yearning and longing in my heart to meet **the one, Kirpal**. I searched for him everywhere in India, from forests to the mountains, in the idols and in the temples. I did not leave any place. It is a fact that first of all, Baba Sawan Singh Ji assured me that seva is to be taken from you, and the one who is the giver will come to your home. Baba Bishan Das Ji also calmed and healed my broken heart by saying that you will definitely get the gift (of Naam), and he will come and give it to you at your home. This was the blessing of those great souls that the Shabd took the physical form of Kirpal and came and met me.

I am thankful to Lord Kirpal, who met me in human form. I sung this bhajan when Lord Kirpal showered inner grace on this poor Ajaib. He closed my eyes to the world and opened my eyes internally, towards himself. I have expressed my yearning in this bhajan.

In those days, Ganganagar was a desert area, and there was acute shortage of water. People used to bring water from twenty miles away. There were no trees, orchids, gardens, or canals here. People valued water so much that whenever it rained, they used to store it. Bhagat Naam Dev has also mentioned the scarcity of water of this area in his Bani. He writes, "Just like water is dear to the people in the Marwar region of Rajasthan, I have the same love for the almighty lord."

There is a saying in Rajasthan that if a person greets someone, then the person in turn replies to him, "You must be thirsty. You are greeting me only for the sake of water." If we go to Punjab or any other area today, people tell us that we are from an area where people do not

even serve water. But how could people serve water when they did not have enough for themselves?

These days, it is normal for it to get cloudy here because there is more rain where there is greenery. But at that time, there were very few clouds to be seen. If a cloud was visible somewhere, everyone would come out and look at the cloud. If it ever rained, people used to donate a lot and rejoice that God had showered his grace on us. At such a time, the happiness of people used to be beyond words. What I mean is that there was a scarcity of water here. If God made it rain, the earth would become green and people's hearts would blossom. Similarly, there was a burning desire in my heart to meet Lord Kirpal. Maharaj Kirpal cooled down my burning heart with the rain of his Naam. At that time, many dear ones were sitting nearby. Standing in front of my master, I lovingly said, "The true Satguru has come to alleviate the pains and afflictions of the people suffering in this world."

God is pure and holy. Only he/she who becomes equally pure and holy and manifests the word-form within himself/herself, and has the ability to manifest the word-form within us is the true Satguru, because there are false Gurus in this world too.

In the writings of saints and mahatmas, we come across two things: a true Satguru and a false Satguru. The identity of a true and a false Satguru has been explained in the writings. If we do not check it, it is our fault. Otherwise, both of them tell through their gestures what is inside them. Maharaj Sawan Singh Ji used to say, "Many times, a liar himself/herself reveals his/her lie." Santmat demands hard work and purity. If we don't work hard and purify our thoughts, mind, and soul, then the God who is completely pure and holy does not unite us with himself. Nobody keeps a dirty cloth in the trunk.

Santmat is like a slippery path. If we take one wrong step, we go back hundreds of miles. If a bad thought enters our mind, our soul immediately comes out from within and the mind gets involved in the world.

Swami Ji Maharaj tells us that when we find the true master, we should not keep searching anymore. We should walk on the path shown by him with love and affection, and mould our lives according to his sayings. We should consider the words of our master dearer than his body. If we find a false or imperfect master, he becomes our master only to injure our soul and for his own selfish purposes. Swami Ji Maharaj says, "Give up the imperfect master. By doing so, you will be absolved of one more sin."

The point of me saying all this is that we have got the Shabd Naam (initiation). It is now our job to work hard and go within. With hard work, the inner path opens like a book, and then there is no place for any doubt or confusion. When saints and satgurus give initiation, they sit within the devotee in the Shabd form. They always wait for us. It is our duty as well, to receive their grace.

Remember, without hard work, we cannot succeed in this world, so the question does not even arise in Santmat. God and the master are sitting within us. They can't be deceived. Don't have this thought in your heart the inner veil will open while sleeping. It is always opened by a hardworking person. The master is very wise, he never leaves his disciples at the mercy of a blind (imperfect) one.

I worked hard, and my master gave me the fruit of that hard work. I advise you all to be pure and to work hard. Put in efforts and see for yourself. If you work hard, your efforts will not go in vain; you will definitely get the reward. Kabir Sahib said, "O Kabir, the hard

work that one has done does not go waste. Even if the seven oceans come in the way, one still gets the fruit of it.”

*The place where beloved Kirpal resides is blooming.
Time after time he has planted the plants
and now they are blooming.*

The mind is an agent of the negative power, and the organs of the senses are its weapons. They keep the plant of our soul dry. If a dry farmland gets water, it becomes green. In the same way, the heart in which Kirpal manifests also becomes green.

Masters don't die, they leave the body. I say this many times that those who say that the master is dead should be taken to the court and asked why they accepted such a master who is involved in the cycle of birth and death. How can a master who is involved in the cycle of birth and death save us? One gardener plants the plants, the other comes, waters them and makes them green. Similarly, one Mahatma comes in one physical form and plants the seeds of Naam, and the other comes and gives Satsang to those souls, makes them meditate, nurtures them to greenery, and takes them to their destination.

Huzur Maharaj used to say that if one person gets an itch, then he spreads it to many other people as well. In the same way, saints and Mahatmas create a passion for the Naam within us, because they too have a passion for Naam. Mahatmas keep the crops of Naam green by giving the water of Satsang. It is a saying of Huzur Maharaj, “Leaving hundreds of tasks, go to the Satsang and leaving thousands of tasks, sit in meditation.” Only the Satsang of those mahatmas who have awakened in the love of God is beneficial for us. One should be in the

company of those awakened Mahatmas who have manifested the truth within themselves.

Mahatma Brahmanand Ji says, “Oh Sadhu, the company of truth is the real thing in this world. One bathes in Kashi, in Mathura and one bathes in Haridwar. One goes to the four places of pilgrimage, but the mind does not improve. One goes into the forest and performs heavy austerities, giving unending pain to his body. One controls his sense organs after conquering them, but in his heart, he doesn't think about God. one goes to the temple and worships often, keeping good conduct, but if one does not appreciate the Sadhus, one doesn't meet the creator. Without Satsang the knowledge cannot sprout, no matter if you make a thousand efforts. Brahmanand says, “Search for a perfect Master, and cross the ocean of the world.”

Kabir Sahib says, “One moment, half a moment, even half of the half moment, whatever time you spend in the Sangat, in the company of the Sadhu (master), just that much time will remove the pains of millions of sins. O Kabir, the punishment of the angel of death is very severe. It is unbearable, but the one Sadhu that I met, saved me from the angel of death.”

For our benefit, Mahatmas give us Satsang day and night and work very hard. Our mind is a very deceitful, mischievous, and stubborn enemy. Till the time you keep telling it about its flaws, it will move towards the master.

***He planted the plants of Naam and gave the water of Satsang.
To alleviate the pains of the ones suffering,
the true Satguru has come.
Hail hail beloved Kirpal! he attached the dear ones to his feet.
Showing the path of five Shabds, he united them to him.***

The word-form masters assume human form and come and live amongst us. They have the right to take whoever they want with them. We can thank them only by taking our soul above the limits of the mind and the organs of senses, then we come to know how God is hidden in the human form. Great is God who came in the form of Kirpal, gave his identity, and, by showing the path of the five Shabds, absorbed us within himself.

There is only one Shabd that arises from the Sachkhand, but it is called ‘five Shabds’ because it passes through five planes. Just like the place from where the water originates has a different sound, when the water hits the rocks, its sound changes to something else. When the same water goes and mixes with the ocean, its sound changes again. The water is the same, but it changes its sound depending on the place it is in. Similarly, there is only one Shabd that arises from the Sachkhand, and is playing behind our forehead, but because it passes through the five planes, Mahatmas have described it as five Shabds. The Muslim Mahatmas have called it five Kalmas.

Master Sawan Singh says that only as long as our eyes are closed, we say that we go to the master or have taken the initiation. When our eyes open within, we realize that someone has taken pity on us, has initiated us, and he is the one who is calling us to himself.

Guru Nanak says, “God himself creates these creatures. Wherever he feels right and as per one's yearning and dedication, he sends him/her there.” Those who love the world and who think of the world as their everything, God keeps them in the world. Those who have a yearning for God in their hearts, he connects them with masters and brings them into his company- the company of the masters.

Removing the differences of duality, he taught only one Shabd.

***To alleviate the pains of the ones suffering,
the true Satguru has come***

We rot in jealousy. There is jealousy and constant fighting among communities and religions. One community says bad things about the other. One society calls the other bad, but when we manifest the Satguru within us and act upon the teachings of the master, we realize that the master and God are present even in friends and enemies. So, we thank our master.

Guru Arjun Dev Ji Maharaj said, "When I got the company of the Sadhu or the master, I forgot all the enmity and jealousy for others. Now no one is my enemy, and there is no stranger. Now I have friendship with everyone."

***Beloved Kirpal is present everywhere, absorbed in the eyes.
The beautiful one who is omnipresent, very few have found him.***

In this hymn, I haven't said anything from hearsay. Whatever I received through meditation by the grace of my master, I am only sharing my experience of that. I always call my master beautiful. Normally, people call saints and sages 'Baba'. There is a tradition in India that if one goes to someone's house to beg, even he is called 'Baba'. Even the beggars can be known as Baba, but Guru is really beautiful.

Many people became renunciates in order to get the darshan of the beautiful one. Many people left their homes and started living in the forests, lost weight and became 'skeletons', but since the beautiful one did not give darshan, millions of hearts were broken.

Guru Arjun Dev Ji Maharaj also says that I wish I could behold the beautiful face of my beloved in front of me at all times, because when I don't see Him, I feel like a madman, but when I see Him, I am at peace.

Swami Ji Maharaj also said that agreed, people in the world describe fairies and angels as very beautiful, but it is very difficult to describe the beauty of a master. If anyone sees the beauty of my master, he/she will forget even the fairies.

When we manifest such a beautiful master within us, we are not drawn to anything worldly. Nothing in the world can attract us, because nothing and no one is as attractive or has as much love as the master. There is no one as beautiful as the master.

Bulleh Shah was asked by his brothers and sisters that how is your Guru? He replied, "If someone looks from outside, my master is a human being, he just wears rags. If someone sees him by going within, he/she will find that heaven is nothing in front of him, master is even more beautiful than that."

Sayyads are highly respected among Muslims. They are considered as upper caste. Bulleh Shah belonged to the Sayyad caste, but his master Inayat Shah was an Arai. Arai is considered to be a lower caste among Muslims, but Bulleh Shah used to say that whoever calls me Sayyad will be punished in the Dargah (hell), and whoever calls me Arai will get a place in heaven. The dear one gets so intoxicated in the love of his/her Master that he/she forgets himself/herself and sees the master everywhere. Guru is present in his eyes in such a way that he sees his master even in birds, animals, friends and enemies. No doubt master is present everywhere, in every body, but hardworking people manifest him within themselves, master resides in their eyes.

Guru Sahib says that if we shortlist the best beings in the world, they are very few. Only a few manifest him within.

Guru Nanak Sahib says that there are very few out of millions of people who are able to meditate and manifest God.

*He taught one Shabd after making us
forget all the knowledge of the world.
to allviate the pains of the ones suffering,
the true Satguru has come.*

After Huzur Maharaj Kirpal left the body, many Satsangis came to me who had read many books, and they quoted those books. Pappu knows about this, but I kept saying that dear ones, Huzur Kirpal did not make me study to gain knowledge; he engaged me in doing meditation. I go within, I have peace. If that makes sense to you, go inside and find peace. When you go within, you will come to know what a power Kirpal was.

Maharaj Sawan Singh Ji used to say that you should go within and see, those whose books are famous in the world are stuck within and are getting audited by the negative power. Maharaj Kirpal used to say that writing a book is the work of the intellect of mind. There is no proof that if someone has written many books, his inner veil is lifted or he has realized God.

If there is any true scripture or Veda-Shashtra, then it is the human form itself. All religions emphasize on knowing oneself. God has sent us to this world to read this very Veda. If we do not read and understand this 6-foot-long Veda, we will lose this opportunity given to us by God. Huzur Maharaj used to say that I do not say that studying, teaching, or reading are bad. If a person has practiced meditation and

is also educated, then knowledge is a garland of flowers around his/her neck. An educated person can explain things to us in many ways and in a proper manner.

Mahatmas emphasize on rising above along with reading. They say that studying will not fulfil your purpose, you will only get information, so you will have to work hard too. Reading is like cleaning a vessel to put something in it. What is the use of cleaning the utensil if we do not put anything in it? That is why you should not merely keep cleaning the utensil all your life, you should also put something in it.

Whenever saints and Mahatmas come to this plane, they give the donation of Shabd-Naam and lay emphasis on hard work. They say that work hard, go within, and see what creation God has created within you and what all he has kept for you.

Dass Ajaib makes this prayer/request, listen O beloved Kirpal.

We have come and fallen at your door.

Save our honor, O merciful giver.

He filled the jholi with Naam, he taught to fill the jholis.

***To allivate the pains of the ones suffering,
the true Satguru has come.***

Unless our inner veil is lifted, we cannot recognize our perfect master, and we stay arrogant, thinking - what does the master know? I am wiser than the master but when the inner veil is lifted, we realize his power. When we manifest him in the true sense, we collapse at his door saying that our honour is in your hands, only you can protect it. The disciple comes to know in the true sense that I am nothing. Just like the master is in control of the sky, the master can move it; master

can do whatever he wants. I am like an animal with a rope in its nose, and one end of that rope is in the hands of the master. I am like a puppet whose string is in the hands of the master, the master can make me do whatever he wants.

When I sang this hymn in front of my master, my legs were trembling and tears were flowing from my eyes that I am lying at your door; my honour is in your hands. The negative power is a great power, and if you will not protect me, then who will protect me? You protected the honour of Kabir when he said ‘Sat Naam’ – the name is the truth, you protected the honour of Guru Nanak when he said ‘Sat Kartaar’ – the doer is the truth and you protected the honour of Ajaib when he said ‘Dhan Kirpal’ – Thanks to Kirpal.

Kabir Sahib was born in Kashi into a low-caste family. At that time, the Pandits (Hindu priests) used to oppose him. The Pandits wrote letters and sent them to people saying that there is a Bhandara (feast) at Kabir Sahib's place. They thought that let's see from where Kabir Sahib will get the food to feed the people. A lot of people came to eat. Seeing so many people, Mata(mother) Loi got worried about where to feed so many people from.

Kabir Sahib covered the basket lying there with a cloth and told Mata Loi, “There is no need to panic. Keep feeding everyone.” Everyone ate the food and went away saying, “Hail Kabir, hail Kabir.” The food did not run out even though there was no preparation for the Bhandara. When people started praising Kabir Sahib, he said, “Neither have I done this nor will I do this. Nobody can do this. I don't know what almighty God has done as a result of which there is Kabir-Kabir everywhere.”

In the same way, Siddhas (the accomplished ones) came to Guru Nanak Dev Ji after extracting their teeth to see what kind of food

he gives them. Guru Nanak Dev Ji said to Bhai Lahna (who later became Guru Angad Dev Ji), “See dear one, how much effort these poor people have put in, they have extracted their teeth. Now let’s give them food that does not cause them any suffering or pain.” Guru Nanak Dev Ji glanced at a tree and said, "Look carefully, these are just sweets.” [He had graciously turned the fruit of that tree into sweets]. Then when Bhai Lehna climbed up the tree and shook it a little, those sweets fell off, and below, plates got filled with those sweets. Guru Nanak Dev Ji told the Siddhas, “Dear ones, please eat.” Guru Nanak Dev Ji got Halwa (a sweet dish) made for the Siddhas. Even today, the Sikhs have a tradition of making Halwa. Whenever a group comes to the ashram, we also make halwa once.

This is a very interesting story about how he protected the honour of Ajaib. I was in remembrance of Kirpal day and night. This happened many years ago, dear ones started saying that we should celebrate Bhandara. I said, "Yes dear ones, celebrate. Tell people to come and eat.” Now our Pathi Ji and others got worried that what am I saying! I said that all this is Guru's work, not ours. I still tell them to wash the utensils and keep them upside down, you will find them filled in the morning. This is the power of Kirpal. Everyone went to sleep; a truck arrived at midnight carrying pulses, flour, vegetables, clarified butter, and everything they needed for the Bhandara, but they still haven't found out who left those groceries. It was my beloved Guru who saved my honour because based only on my trust in him, I had told these people that if you wash the utensils and keep them upside down, you will find them full in the morning.

Huzur Kirpal always said this in his lifetime, “Dear ones, what is the fault of the giver? The question is of the receiver.” He had come only to give, everybody received from him based on whatever

receiving capacity he/she had. The master showered grace openheartedly, and the fortunate ones took it with both hands. In the same way, he showered grace on me, and gave me the duty of distributing that grace. This is the will of Kirpal that is working at present; it only knows to give.



Dear ones from many places have sent me letters and tapes saying that if you need money for Langar, we will send money to Rajasthan. I always say that the day it is my Langar, send it then. Right now, this Langar belongs to my master Kirpal, and he is concerned about it. He will run it as per his wish. My reason in saying these words to you is that only if we have a good fortune, we get such a Guru who gives us his grace. If we have even greater fortune than that, we meditate following the orders of such a master.

We got God in the form of Kirpal, so it is our duty that we obey his commandments, meditate, work hard, and go within and see that our master is waiting to welcome us.

Darshan Of The Master

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

29 December 1982

16 PS Ashram, Rajasthan

Dear One: Some of my friends want to live a very peaceful and ascetic life which is why they have left their worldly work and are living a very peaceful life at home. They spend most of their time in practicing meditation and trying to better and successfully advance their relationship with the master from within. This also means that now they do not have enough money to come here to see the physical form of the master. What is your opinion about this, would you like to say something? Is there ever a time or need when it is better to leave all the worldly work, sit quietly and meditate?

Sant Ji: Yes, dear one. It is very good to meditate. I welcome it, but sometimes the mind deceives such people who make a plan leaving the worldly work aside, and then they do not even sit in meditation and get isolated from the worldly people as well. They give the world a chance to laugh saying that he meditated for four-five years, left the world, and today again he is involved in the worldly work. It is better to earn your living yourself without becoming a burden on anyone and at the same time, keep meditating.

This is my personal experience. I have seen many people who live like this for many years, but when the mind deceives them, it lifts them from the mountain and drops them to the ground.

About thirty-five years ago, an incident took place in Punjab, where Baba Bishan Das used to live. There was a man named Ekam

Das. He had left his home and had gone to the jungle about 20 to 30 years earlier. He spent a lot of time in renunciation. At last, his mind deceived him and told him that he should do worldly things as well. When he came back home, Baba Bishan Das told him, “See Ekam Das, you have become old now, you will no longer be able to do the worldly things. He had become 70 years old at the time, but he said that I want to get married. Eventually, he got married but the marriage could not be maintained and he got separated. He got married again but he was old and his new wife was young. That woman used to load vegetables on Ekam Das’s back and make him carry them to sell in the market.

Once, I was going to see Baba Bishan Das. I met Ekam Das on the way. When I had seen him earlier, his health was very good, but after marriage, his health deteriorated. He recognized me and said, “Ajaib Singh, don't go back soon. I have something to tell you.” I had just sat with Baba Bishan Das, when he came back after delivering the vegetables to the market. He was walking bent, and with the support of a stick. He came and told me, “I have already told everyone in the village not to get married. Now I am telling you too to not get married.”

I said to him, "Ekam Das, you are still in a delusion. You have not had any experience even now. Getting married at the right time is not bad. You should say that no one should make a mistake like me.” I mean to say that he belonged neither here nor there. He left his body in very bad condition.

Santmat does not teach us to sit idle and do nothing; on the contrary, it inspires us to work hard. One who earns his living by working hard and spends the same hard-earned money on Satsang and his children, or eats the food of his own earning, it will have a good effect on him and his meditation will get better. If we eat food from

someone else's earnings, our meditation will go into his account, and in return, we will get his anger, jealousy, lust, and diseases.

A hardworking man takes care of himself and also of others. We should not be afraid to work hard, rather, we should work hard. If we leave everything and sit like this, we know that the mind still runs outside and goes into the world. The mind sitting inside us says that one should find some work outside and it keeps making plans.

When I meditated on two holy words given by Baba Bishan Das for eighteen years, I used to work very hard in the fields with my own hands; I never sat idle. When the mind and body would get tired after working in the fields all day, I would stay awake at night and spend my time in meditation, because if we tire our mind a lot, it will not do any mischief. Similarly, when I meditated here in 16 PS, I grew this orchard at that time. I used to work a lot here with a spade. If the mind is used a little, it does not do any mischief. After that, what you eat with your own earning, has a good effect.

Dear One: Sant Ji, in our country when someone turns sixty, the government gives him/her a pension. If it is a woman and her husband leaves her and does not give her any money, the government gives her allowance as well. Is it okay to get this kind of help?

Sant Ji: The best thing for a person is to stand on his/her own two feet. If this does not happen, then you know that whatever help the government provides, it is also done with the money donated by the people. Some of that debt will have to be repaid, but it is better to get it than to sit hungry. Therefore, a Satsangi should meditate more so that his life continues to be good and whoever that money belongs to, his/her debt also keeps getting repaid.

Dear One: It has been observed that keeping in mind the grace of Guru and our willpower, many times it happens that we have a desire to do some work but the master's grace is not present there, and we are not able to do that work. So, does it ever happen that the master takes away his grace and despite our desire, the work cannot be done? Or, is it also possible that the master's grace is present but due to less will on our end, we are not able to do that work?

Sant Ji: There is never a time when master does not shower his grace, but sometimes you do such work where you are not successful. Either you don't think before doing something or you don't take the advice of any of your good friends; that's why you don't succeed in it.

Even by mistake, a Satsangi should not think that master is not showering grace on me, even when the Satsangi is suffering, sleeping or is awake. The disciple sleeps, but the master in the word-form does not sleep. He is always awake and showers his grace with every breath. When the breath goes up, there is grace from the master; when the breath comes down, the grace is still there. Therefore, even by mistake, a disciple should not think that the master is gracious some times and is not gracious at other times; the Guru is always gracious.

Let me explain to you by giving an example: a worldly father always thinks about the betterment of his children. If the child makes a mistake, the father still acts with courage. Even if the child commits murder and is imprisoned, the father still tries to get his child released by hiring the best lawyer. If a worldly father does so much for his children, then almighty lord, saints - Satgurus have the sympathy of thousands of parents. They themselves comes in human form for us, living beings.

Just think, can they leave any stone unturned for us? Not at all. They nurture and take care of us with great faith. But many times, when the child puts his hand in the fire, the mother does not allow him to do that; the mother knows that his hand will get burnt. The child tries to touch coal, but the parents know that his hand will turn black, so they immediately hold his hand back.

We do not know whether the work we are doing is good for us or not. The master knows what is best. When the work does not happen as per our wishes, we lose faith thinking that the master's grace was not in it. The master's grace is definitely there, but after some time we come to know that it is good that the work was not done as per our wishes. When masters come, they emphasize on improving our domestic lives through satsang (saying) that make your home a heaven; do not spoil the atmosphere of your home; live with love in your home. This is a stepping stone for your spiritual life. If our environment is good, then our spiritual journey can proceed very well. They also make us understand that our problems are their problems. Think about it, when the disciple is troubled, will the master who is sitting within in word-form not be troubled? He will definitely be worried and even more so than you.

We must always go within and manifest the master by meditating. Whatever we do, we should do it taking master's order so we can know whether our master is really happy with it or not.

Just think about it, when the disciple goes away from the path of Santmat and does wrong deeds leaving the principles of Santmat, at that time the master deals with him/her with great forbearance and patience. He says, what is this forgetful child doing? He still tries to make him understand. Kabir Sahib says, "If the dear one is unhappy, then the master is also unhappy."

Guru Gobind Singh Ji Maharaj says, "May my family live in comfort and ease along with all my servants and disciples."

When we stray from the principles of the path of Santmat, it means that we are creating problems for our master. We should always follow the principles of Santmat.

Guru Nanak Sahib says, "I sacrifice myself for such a master who showers his grace on me. He himself is a liberated one, and he liberates others."

***Dear One:** We have no power over the master and the second thing is that we are at the mercy of his grace. Asking for a drop of love, we request you that can you open our hearts and describe the beauty and love of Kirpal?*

Sant Ji: First and foremost, I believe that we have no power over the master, but when I sang this bhajan in front of supreme father Kirpal, he told me, "Those who meditate, have power over the master." Dear children tie their father with chains of love. The father does not ask why they have tied him, because the children have controlled the father with their love. A father leaves no stone unturned for his beloved child. A father does not shy away from making even the biggest sacrifices. The master knows the thoughts in your mind, as he is sitting within you.

Once, I made Amla (Indian gooseberry) pickle and prepared food. The pickle was delicious. I thought that just as Guru Nanak Dev Ji's sister prepared food and said that it is worthy of my brother, so Guru Nanak Dev Ji came, walking from far away and fulfilled his sister's wish, can my wish also be fulfilled in the same way?

It is a fact that at the same time, almighty Lord Kirpal sent a dear one Ramlal, and asked him to tell me that he was coming. Maharaj Ji came by car and ate the amla pickle along with food. I often mention that amla in the Satsang. The supreme father said, "I have eaten your salt, now I will definitely have to give you something." I say that almighty Lord Kirpal fulfilled my wish, because he knows the wishes of the heart. The form of the supreme father Kirpal cannot be described.

Kabir Sahib says, "If a mute person eats sugar candy, he cannot tell the taste of that sugar candy; the most he can do is jump with joy. In the same way, the form of the master (supreme father Kirpal) is worth seeing and cannot be described in words. Although millions of scriptures praise that form, it still cannot be described.

The most I can tell you is that this world is a jungle of beautiful vices. The mind and soul keep wandering, lost in this jungle. When they find a perfect master, they start staying at the eye centre through Simran. When they go beyond this, they reach the form of the master. There is an attraction within that charming word-form just like in a magnet. When iron comes within the range of a magnet, the magnet immediately pulls it. In the same way, when our soul comes into the realm of the word-form and goes within, that form pulls our soul along with itself. When we see the position and status of the master in the inner planes and how all the opposing forces respect the master in the upper planes, we cannot leave the master. We cannot forget our master even in our dreams, and then true respect and true love for our master awakens in our hearts.

Dear One: I have three questions. First of all, why is the time from 3:00 to 6:00 in the morning the best for meditation? Secondly, as you

say before meditation that when we allow our mind and soul to go below the eye center, we lose a lot of strength. What is the strength that we lose? Is it physical strength? Is it applicable to the whole day? Third, Master Kirpal used to say that only when we see light during meditation, we progress and it is only by seeing light that we progress. My question is, why is it that we progress only by seeing the light? What is the process involved in this?

Sant Ji: First of all, yes dear one, Huzur Maharaj Kirpal Singh Ji has shed a lot of light on morning time in his Satsangs because, firstly, after sleeping, we completely forget the business we have done throughout the day. The body becomes light due to sleep and the soul enters the body right at this time. The soul meditating succeeds in leaving the body very quickly. Secondly, at that time, there is no noise in the house or neighbourhood, everyone is asleep. The meditator should take advantage of the calm environment during that time.

Secondly, you have asked what power do we lose when the mind and soul come into the nine openings. Just think about it, your journey starts from the eye-centre. When you come down, your mind will only bring on the thoughts of the world, and when thoughts arise, they will create desires. When a desire arises, you do many unworthy deeds to fulfil it.

Thirdly, our sole aim on the path of Santmat is to go into the light; the light is life. This is the light of the supreme father almighty, and going into it is our life. God has manifested this light within us from Sachkhand, and it comes from every plane. As we meditate, we keep getting closer to this light, and finally, we reach our real home, Sachkhand. In this light, we do not lose our way, and this light itself shows us the way. I had said in the Satsang on the first day that this

light is of master-God. The master is almighty lord, hence, when we go, we will go seeing the entire path.

Dear One: After morning meditation, when we follow you and you go up the stairs, we still stand there. Is it illegitimate?

Sant Ji: Please your mind, be it legitimate or illegitimate. How-so-ever you get the Darshan of the master, the question is of getting the Darshan. I will tell you about an incident regarding Maharaj Sawan Singh Ji and his disciple Mastana ji of Baluchistan that I witnessed. There was no electricity in Dera Beas at that time. Dear ones used to fan the fan with their hands for Huzur Sawan Singh Ji Maharaj. Once, a dear one was doing that. A thought came to Mastana Ji that is this person who is moving the fan for Maharaj Sawan Singh someone great? Isn't it my right too? Isn't Maharaj Ji my master? Many people stopped Mastana Ji but he thought that whatever sacrifice has to be made for the master, it is still too small. Maharaj Sawan Singh used to say, "If a dear one is living in a place where there are many snakes, and if on the way there are many lions and tigers, no matter how many obstacles come in his way, the dear one should never be stopped by or be afraid of anything when he is going to have the Darshan of the master." At last, Mastana Ji pushed the dear one, went ahead and grabbed the fan from him. That dear one was also full of ego that I am moving the fan for Maharaj Sawan Singh. Mastana Ji tried to snatch the fan from him, but he was not letting go. At last, Mastana Ji picked him up and threw him on Maharaj Sawan Singh Ji himself.

Maharaj Sawan Singh Ji said to the dear one, "Why don't you stop?" That dear one told him, "Mastana is not going away." Maharaj Sawan Singh Ji stepped back and said, "If he doesn't move then you

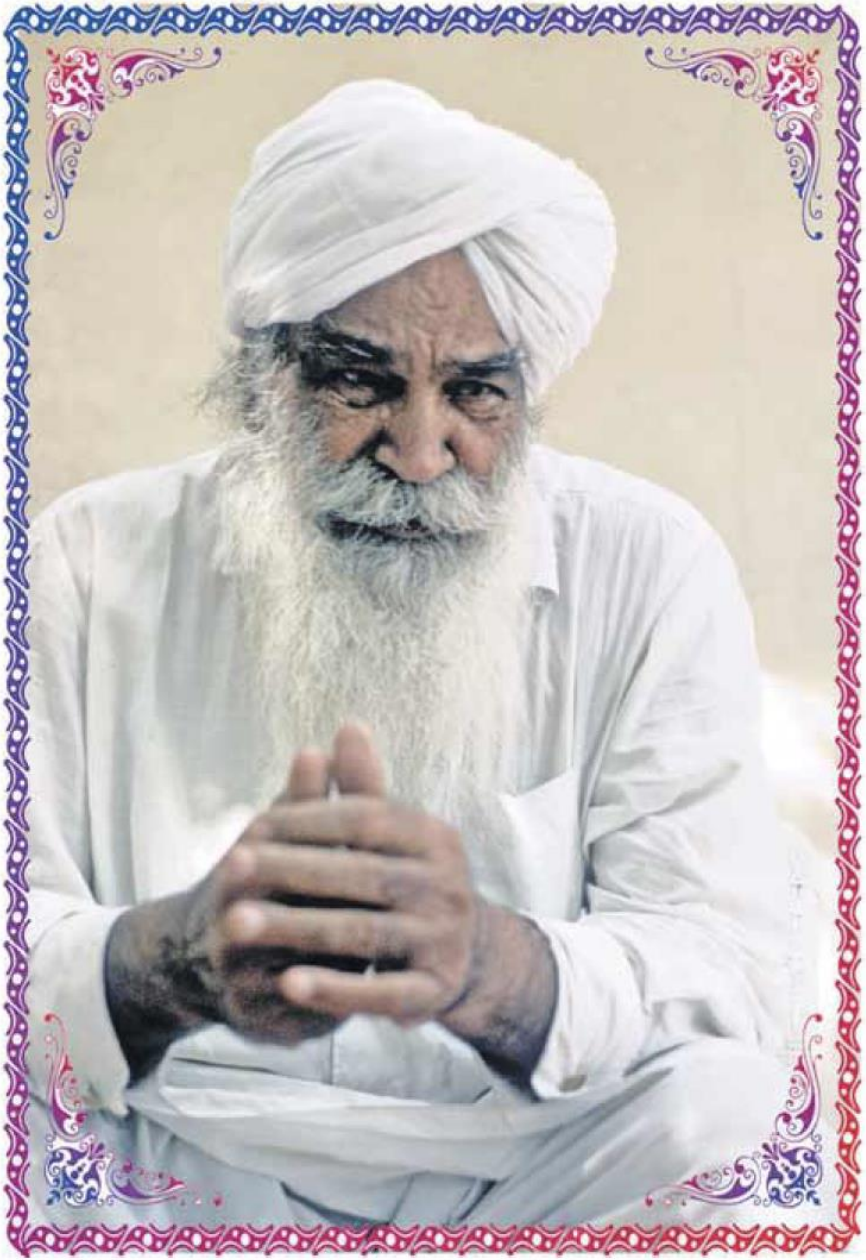
move away.” When this happened, Maharaj Ji got annoyed. Mastana Ji asked Maharaj ji, “O true Satguru, why is he not giving this fan to me? Does he have more right over you?” Maharaj Ji told Mastana Ji, “Go and jump in the well; you trouble me a lot.”

A dear one does not stop, because it is very important to obey the master's orders. That's why Mastana Ji went to a well near the Satsang hall and jumped into it. The water in the well was very deep. Maharaj Sawan Singh Ji reached there quickly, hung the rope below and told Mastana, “Hold the rope and come up.” Mastana Ji did not hold the rope and said, “I have to obey orders, now why don't you let me drown?” Mastana Ji meant that Maharaj Sawan was standing in the well, supporting him with his hands!

Mastana Ji from Baluchistan used to say that no matter how big the obstacles are in seeking the master's Darshan, no matter how many strict orders there are, even if Yama (the angel of death) who has to take the breath away is standing there, even if a lion is roaring, still the dear one never gives up seeking the master's Darshan.

The masters do not care about anyone, they are one with the almighty. They are intoxicated in the love of their master and do not allow anyone to come close, but the dear one contemplates on the master's form or shadow from a distance (thinking) that at least a little of it is visible from here.

Once, supreme father Kirpal was resting in a room on my roof. Two dear ones climbed the stairs and opened the door. Maharaj Ji thundered like a lightning bolt and said, “Why don't you let me take some rest?” One dear one said to the other, “Have you got the Prasad? How tasty it is! The heart is very happy to have the Darshan.” A dear one only cares about the Darshan of his master. He/she always feels happy after the Darshan and does not care about anyone else.



You Are Not Alone

By Param Sant Kirpal Singh Ji Maharaj

The master has limitless love for his children in his heart. Most of the disciples have dirt on them but the master does not drive them away from himself, he cleans their dirt, then embraces them lovingly. You don't need to be afraid. Be strong and move ahead with full confidence. If you keep your face towards the master then you will get the help and protection according to your need.

The protecting hands of the Guru are always on the initiated ones. **You are not alone.** There is someone with you who can ease the burden of your worries and darkness. Leave everything behind and move forward with love, peace and stability.

History tells us that no one has ever been able to walk on the right path without the help of the master. It is a fundamental rule that no one could lift the inner veil without the help of the master. If someone can do it then let him/her try and see if he/she is able to do so or not. The previous examples show that even if someone has some experience of his/her own, he/she still needs someone's guidance to move forward on the path.

Those dear ones who have received initiation should continue to practice meditation and do Simran with love so that they can progress from within day by day and enjoy the inner grace. Just as in the summer season, one feels cool going near the snow and one feels a pleasant fragrance when he/she goes near a perfume shop, similarly, as soon as we come in contact with the master, our mind gets peace and we feel the grace of God. This peace is like greenery in the desert.

The master has been entrusted with the work by God and he performs it with love.

You are not alone. The master-power is with you all the time. The master is aware of the needs of his children. We should give up our vices one by one. Guru helps us within. This effort may take time, but success will definitely be achieved.

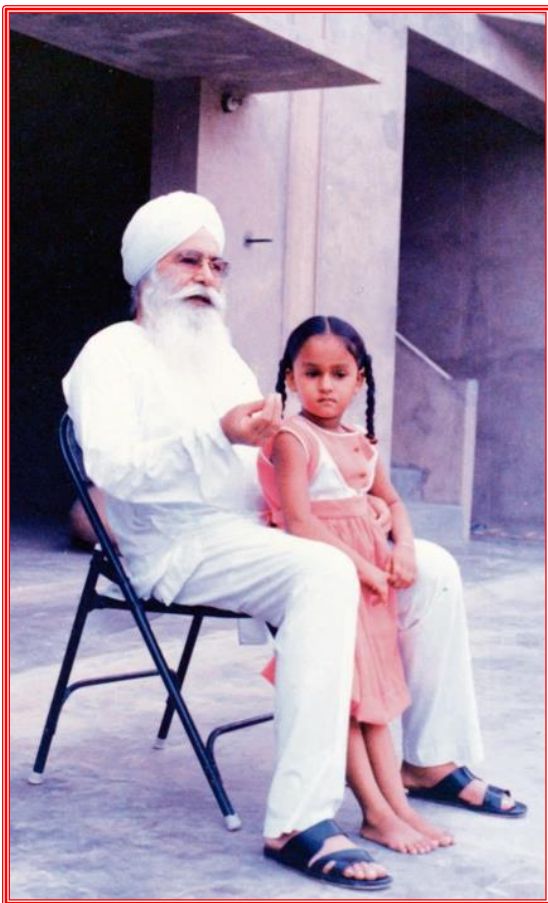
Words can express but the master's tongue is mute. We should feel the joy of our master. **You are not alone:** you are always in my mind.

The master-power will not leave you till the end of this world. The fire of separation cannot be extinguished with tears. Tears shed in the sweet memory of the master will take you closer to him. Just as flowers on a tree turn into fruits, similarly if you keep your master in your mind then naturally you are in his mind.

The master's love for his children never reduces. It is the misfortune of the child who closes the doors to his/her heart. He/she cannot see the master's love within himself/herself. When a loving father looks at his child's face, he feels happy by giving the child, the joy of kindness. The string of the master is long. He certainly loosens the string, but does not let go of it.

The master takes forward, the process of guidance for outer and inner planes. Everyone has the freedom to come to him, like a child who runs to his father when he is in trouble. The father helps the child whenever necessary. Disciplined initiates not only improve their future but also become an example for others.

Light should not be kept hidden. The light should be kept with love in such a way that it can attract the attention of those seeking the truth. When we have joined the army of God, we should move in the right direction. We should fill our lives with good thought process, kind words and good deeds.



When someone thinks bad or does bad deeds, at that time the power of evil gets stronger. Those who want to attain God should add fuel of good thoughts, good words and good actions. It is the duty of a good person to love even his/her enemy and make him/her his/her friend, show the sinner the right path and spread the light of wisdom.

The initiation given by a true master is a power. The power of the one who gives initiation, works in it. The master is not a mere body, he is the power of God that works in the humans chosen by God.

Meditation Talk

Message By Param Sant Ajaib Singh Ji Maharaj Before Making The Dear Ones Sit For Meditation

Our masters Sawan and Kirpal have done us a lot of favors. They have showered such grace on us that we cannot express. They have given us the donation of devotion. Saints give their disciples, the donation of initiation, the donation of their lives. This initiation can neither be obtained by paying a price nor by asking for it, nor can we grow it in the fields.

Guru Arjun Dev Ji Maharaj says that get up and meditate. Don't spend the whole night sleeping; sleep only as much as your body needs. The negative power has formed its army. The five robbers: lust, anger, greed, attachment and ego keep surrounding everyone. These robbers always look for opportunities to capture us whenever they can.

If you practice meditation, go through the nine doors behind the eyes and connect with the Naam, then they will not bother you. Our mind that always plays tricks will also calm down.

For mediation, whether sitting here or at home, every dear one should memorize the five sacred names properly. Close your eyes lovingly and start your meditation.

Glossary

Guru / satguru – master

Satsangi / sangat – dear ones of God

Huzur / Sahib – sir

Shabad Naam – word form

Saadhu - Mahatma – sage(s), 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

With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of 3 days
has been organized in **Ahmedabad, Gujarat** at the
below mentioned address from
5th to 7th July, 2024

All of you are welcome to this programme.

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