

AJAIB BANI

Monthly Magazine

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Param Sant Ajaib Singh Ji Maharaj

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



THE IMPORTANCE OF SINGING HYMNS

Message By Supreme Saint Ajaib Singh Ji Maharaj

13 March 1994

Jaipur, Rajasthan

We thank almighty lords Sawan and Kirpal who have graciously given us the opportunity to praise them. Only those dear ones should try to sing Bhajans (hymns) or raise hands who have practiced in the sangat (group of dear ones), because the dear ones also have to sing after them. For the dear ones from the west, the greatness of these hymns increases as they get the opportunity to practice and recite them again and again.

I always say that it is **important to sing hymns**, because these are written by the Mahatmas who have meditated, and are the imagination of their pure hearts. These hymns originate from their pure tongue and the pure thoughts of their heart. Singing hymns is an opportunity to sing his glory, because our mind does not allow us to show such humility that we have become so weak, so poor. If we say to the master that you are the owner of everything, the true lord, he does not like these words of ours.

This is my personal experience that once Lord Kirpal was sitting on a cot and I was sitting in a chair in front of him. I remember very well that when I called him the true lord, he grabbed my ear and twisted it. When I would sit in front of him and recite hymns, many times tears would flow from his eyes. He would move his finger with every word to show that it was true. In those hymns, I would call him the true lord, the lord of the all worlds, God, the doer, and tell him the shortcomings in me very lovingly and he used to listen. **Singing**

hymns is an opportunity for a dear one to praise his master and show humility.

I never sang hymns to show off, they were the voice of my soul which he himself brought out from within me by inspiring me. Whatever I recited, I recited from my heart, I didn't recite to show off. He knew what was going on within me and yearning of my soul very well.

I say this often that they don't need our love, rather we are in dire need of receiving their grace. They are lost in the love of their master. When, while standing before him, a voice used to come out of my soul, he would be immersed in the love for his master and tears would flow from his eyes.

Kabir Sahib says, "Only one injured person knows about the condition of another injured person." Guru Nanak Dev Ji says, "Only a patient listens attentively to the other patient." Only he who himself is immersed in love can appreciate the love of the master, and he feels happy at the sound of love.

Guru Nanak Dev Ji says who will know my name? We only know the dear ones living on the earth. Millions of his friends are each more beautiful than the other. He also has friends within who are more lost in him than us, and their food is only Darshan (looking constantly at the beloved master).

You have millions like me, my beloved.

I always voiced this in front of him that I will not find anyone like you inside or outside this world. He who connects us with himself

on the outside is within us too. There are millions-billions like me who are looking for you but I will never find anyone like you.

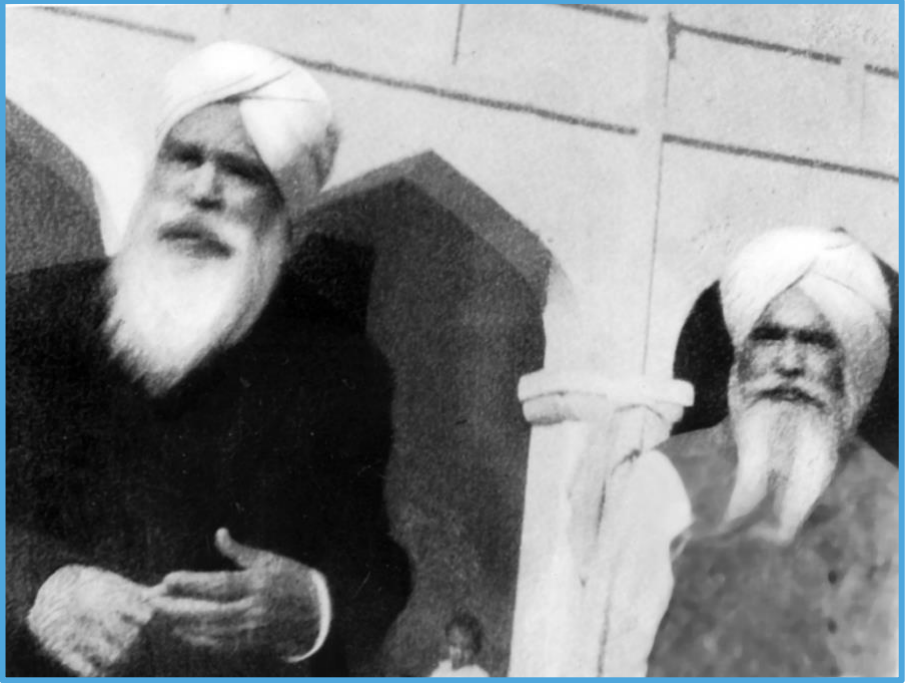
The saints always praise that form of the master. When we do not have his Darshan, our condition becomes like that of an insane person. No matter how many beautiful people are there in the world, at the most we call fairies beautiful, but he is even more beautiful than fairies. Swami Ji Maharaj says:

If someone looks at the form of my master, he/she becomes a fairy.

When the dear one manifests that form within, once he/she gets a glimpse of that form, then he/she is not ready to leave it at any cost. Even millions of suns and moons feel ashamed there (in front of that form).

There is an incident of the Ashram, a girl had come from England. She had a lot of pain in her molar teeth, she was quite bothered by it. I came down, her thoughts were focussed towards the master; the point is to keep the thoughts focussed. She got very good Darshan. After that she stayed in the Ashram for several days; whenever she met me, she would say that I wish to have that Darshan again.

Dear ones, that form of the master is within us. Whenever we sit in front of him, we should make a connection from our heart to his heart, and develop the vision through which he is visible. Every dear one has his/her own vessel; we get according to our destiny. Master is like a mirror, whatever face we show in the mirror is what we see, there is no flaw in the mirror, what matters is the face that we have.



Initially, I used to listen to Gurbani (pious words of the great masters) from my father who used to recite it a lot in the morning as well in the evening. Gurbani was very much recited about in our house. My father used to make the Pathis (who read Bani in Gurudwara – the temple of Sikhs) also recite Gurbani. The lines of the Bani were:

*The face of my friend, (the Lord) is incomparably beautiful;
I would look at him, twenty-four hours a day.
I wandered around in such a miserable state, but when I saw You,
my mind was satiated*

In my childhood, my question to my father was what this Bani meant? Whose face should we keep looking at all the time? My father

said, "I cannot tell you its meaning, I just recite this Bani." Then I myself repeatedly recited this Bani a lot and asked many Pathis as well but only the one who has such qualities can answer it.

Dear ones, Lord Kirpal heard the voice of the soul within and one day he himself graciously came. The soul had been calling out daily since childhood that if you are somewhere, then meet me. Neither had I seen him in worldly terms, nor had sent an invite. It was only his grace that he travelled a very long distance and backed this poor soul.

Dear ones, there are many devotees sitting here who have had the Darshan of Master Kirpal. Each person has his/her own vessel and his/her own receptive power. Everyone saw him as per his/her own thoughts and vessel. I remember very well that a dear one got the initiation. Maharaj Ji gave him two-three sittings, as his karma (deeds) was like that, because we get experience according to our deeds.

Maharaj Sawan Singh Ji used to say, "Even husband and wife do not have the same experience, because their deeds are not the same." Out of hundreds of people, there were very few who did not have any experience, but he was such a being whom Maharaj Ji gave two sittings and even then, he would say that till the time you keep your hand, the light comes and then goes away.

When we started making the devotees sit for initiation, I requested Maharaj Ji in a loving tone, "Maharaj Ji, what do I explain to them? If you give open darshan to these fifty people today, they will become fulfilled. The dispute over temples and mosques will end, they will come to know that we have truly come to God."

Maharaj Ji said in a very angry tone, “Don't get people to tear my clothes, do what I say.” Now that dear one always comes to the Satsang, he has come here as well, he is a good dear one, worthy of praise but still remembers the time when he did not believe in God outside, even after seeing him with his own eyes, and how wrong he was. Dear ones, it is a matter of one's own vessels.

Initially when Oberoi Sahib came to the Ashram, the devotee who had witnessed this scene at that time, when that devotee met Oberoi Sahib, Oberoi Sahib asked him, “You are an initiate of Maharaj Ji, narrate something about that time when Sant Ji was with Maharaj Ji.” That dear one laughed and said, “What should I tell you? At that time, he was requesting for everyone that you give your open Darshan of who you are. Why have you drawn a veil?” Then Maharaj Ji got angry and said, “Don't get people to tear my clothes.”

Maharaj Ji came after giving a Satsang in Ganganagar. Munshi Ram is an old Satsangi, he has also been very close to Maharaj Ji. After a few days he asked our Bachan Singh (Mastana Ji) “When will Maharaj Ji come to give Satsang (religious sermon) now?” He replied, “What should we tell you? Kirpal is in love with Ajaib. Now it is up to him when he (Ajaib Singh) calls Maharaj Ji. If he calls from within, Maharaj Ji can come even without being called on the outside.”

I say that I used to understand what he meant by his glance or he used to understand what I meant by the way I looked (at him). In India and Colombia too, there is a practice of applying kohl (an eye cosmetic) to the eyes to make them look beautiful. When I was young, my mother used to say that son, every woman applies kohl but only a

few know how to look. Only a holy soul knows how to look at the master.

Dear ones, if everyone gets to know to look like that or such a vision (for spirituality) develops, then there is no need to please the master by applying Kohl. At such time, the tear of that soul becomes the kohl of his/ her eyes, he/she knows how to look towards the master.

When this bhajan was written:

*Sawan dayalu ne rimjhim lai,
tu mausam rangeele ch, aa ke ta dekh.
Gracious Sawan has caused the drizzle (of rain),
come out in this colorful weather and see.*

At that time Pappu had a lot of difficulty in translating this.

*Main bhar bhar naina de jaam pila doo,
tu ik vari nazra mila ke ta dekh.
I will make you drink plentifully with my intoxicating eyes,
at least once exchange glance with me and see.*

Pappu said how is this possible? I laughed and said, “It's a pity that I have to explain to a married man, you must not have been given that drink yet, that's why you don't know.” Dear children, what is that thing which a woman possesses, that in this mortal world men go crazy after them; even in heaven gods go crazy after goddesses? What is it that attracts? It is the eye. The eye attracts the eye, but only he/she takes advantage of the eye whose vision has been perfected. A wife uses her eyes to attract her husband, and then her husband does not

even think about anyone else in life, because that form gets absorbed in his eyes.

In the same way when a disciple's vision is developed, once he finds a charming form (within), his eyes are satisfied, then he does not look at anyone else, because there is no one as beautiful as him in the world. Kabir Sahib, while praising the inner visions, has said

*When you come into my eyes, I shall close my eyes,
Neither will I see anyone else nor will I let you see.*

O God, O Gurudev, if you come into my eyes once, then I will close them. Neither will I let you see anyone else nor will I see any living being in this world.

I have had the chance to sit at the blessed feet of almighty lords Sawan and Kirpal. I have been watching the dear ones who practiced at that time, as soon as their attention was focussed, they would close their eyes so that they could manifest that form. It is not a question of dear ones of the West or India. Those dear ones who sit with their neck bowed down or fell asleep or keep looking here and there, they have not perfected their vision. They go back in the same way they came. Many such people also come who take back the full benefit of Darshan.

Maharaj Sawan Singh Ji used to say that when we come to the retreat, we should not even know where we are sitting. Your attention should be focussed on the Master's face and forehead. Even if at that time the Master is talking to someone or the Pathi is reciting Bani, our attention should not go towards that. Our purpose is to have Darshan at that time. Then he also used to say that when your eyes are filled

with Darshan, at that time you should not talk to people immediately. The more you talk the more your heart will become empty of Darshan. You should definitely spend one hour in meditation at that time so that you can benefit from Darshan. You recite the Bhajan:

*O akal ke andhe dekh zara, tenu Satguru dittiya ankhiya ne.
O blind of intellect, just look, the master has given you eyes.*

The master has given you eyes. You also read in that hymn that one eye is comparable to a pearl and the other eye is not even worth a cowrie (shell). We also sing this Bhajan:

*O Sohna ena sohna see.
He the beautiful one, was so beautiful.*

When we used to see him, the moon used to rise, our heart used to shed tears of pearls in his court. Seeing the radiance of his forehead even the moon and the sun did not rise feeling coy. Dear ones, those who get a glimpse of Darshan, whose eyes are open, that vision gets perfected, connection is formed heart to heart, only they know that we are engaged in that practice. May Lord Kirpal showers his grace on us too. He always showers grace but we have to create the vessel to receive that grace.

Maharaj Ji used to tell the story that someone was going to Laila's city riding a camel. Majnu was Laila's lover, he kept talking to him that say this to Laila, say that to Laila. In this way he [Majnu] kept running with him for twelve miles, when he saw the city in front of him, he realized that he had come so far. For worldly love, a person can make so many efforts, run alongside a camel, still he couldn't get enough of relaying the message for Laila.

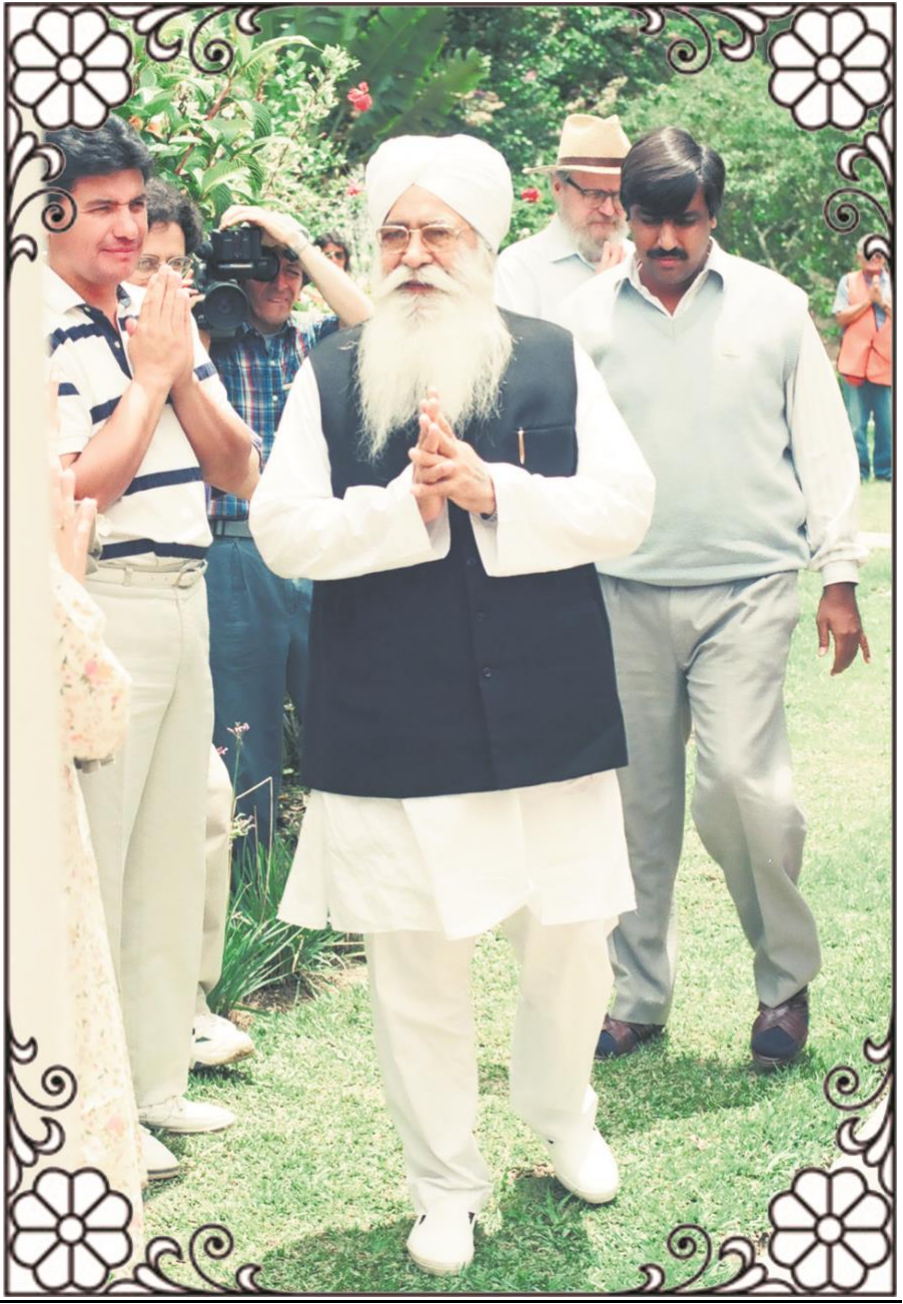
This is the condition of this poor soul too that some topic in the hymn came up which reminded me of Maharaj Kirpal, I remembered the meeting with him that how radiant he was, how beautiful he was, how luminous he was, he attracted the heart, his eyes were comparable to pearls. The condition of this poor soul was also like Majnu. While narrating the story, I did not even realise the time, that was it the turn of dear ones to sing hymns or is our time up.

The truth is that my heart is still not satiated by talking about him. The thirst has not been quenched, I feel like telling more stories of the time spent with him, now the time is up.

He also used to say that someone came and said, Mian (a royal title of the Indian subcontinent) Majnu, God is waiting to meet you. Majnu said if he comes in the guise of Laila, I will meet him. Someone taunted Ranjha that you have left such a big Takht Hazara country (a town near Chenab River) and graze buffaloes, have you ever seen Heer? Heer's complexion is dark. Ranjha said that you see through my eyes, the world sees only half of Heer's face, I see her full face.

Takht Hazara is Sachkhand (the true home). Ranjha, 'Shabd' comes in the human form to marry our soul, Heer. Heer's family wanted her to get married to another man, but Heer did not like that man; he seemed like Yama (angel of death) to Heer. When the soul finds her husband Ranjha, what can Yama do to it? That Ranjha 'Shabd' does not see whether this person is a woman or a man, whether he/she is from the West or the East, whether he/she is dark skinned or fair. It only recognizes its soul and uniting the soul with itself, takes it to Takht Hazara, Sachkhand.

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ASKING FOR FORGIVENESS

Satsang - Supreme Saint Ajaib Singh Ji Maharaj

Bani: Huzur Swami Ji Maharaj

18 March 1994

Sampla, Haryana

Salutations onto the feet of supreme fathers almighty Sawan-Kirpal who gave us the opportunity to sing their glory. Dear ones, the other dear ones were reciting this Bhajan:

*Ajaib Kirpal to mangle maafi.
Ajaib says, "Apologize to Kirpal."*

Asking for forgiveness is the most difficult thing. We apologize with words but not from the heart. If we apologize with a true heart, all the sins and vices of our previous births will be cleared. **Asking for forgiveness** with a true heart is even better than meditation. The truth is that the mission of the saints is only to prepare the living beings for forgiveness. Saints hold the living being by the arm, present him/her in front of God and say that this forgotten being has come to **ask for forgiveness** from you.

Supreme father almighty Kirpal used to say that God is all-capable and the master of all. If you want to meet him, go with modesty and humility, because he needs humility. In front of whom should he be humble? **Asking for forgiveness** only means that we do not cross the line in the future, this is what is called **asking for forgiveness**. If we apologize one day, and do the same thing the next day then it is not an apology, but a joke.

In his last days, when Maharaj Sawan Singh Ji was physically ill, he used to listen to this Bhajan from Maharaj Kirpal Singh Ji – *Guru Mai Gunhagaar Ati Bhari (Guru I am a huge sinner)*. His illness was also the result of our karmas (deeds), because saints are exonerated of any karmas. They do not come to give the account of karmas, but to free us from the prison of karmas.

Even today, many souls testify that Sawan-Kirpal come to take care of us. Many dear ones get Darshan even at the time of initiation, but almighty Lord Sawan used to stand before his perfect master as a sinner and say that forgive us, we are full of vices.

Generally, we do not see our sins. As we do not see them, we are not ready to give them up, because we are not ready to accept that we commit any sin. We always keep counting the flaws of others and keep telling each other that he has this or that flaw. Saints lovingly tell us that look at your own flaws, acquire virtues from others and develop the habit of adopting virtues. Swami Ji Maharaj has said:

*Seeing the faults of others, he/she walks smilingly,
He/she doesn't remember his/her own,
that have no beginning or end.*

Guru Sahib says:

He sees himself as bad, and the rest of the world as good.

Kabir Sahib says:

*Kabir, I am the worst of all, everyone except me is good.
Only he who comprehends this, is a friend of mine.*

Dear ones, all saints were connected to God, had divine form and were devoid of flaws, but they came to teach and explain to us, the forgotten beings that this world is not for showing off. We have gotten the opportunity of human life to worship God, so love everyone.

The hymn of Swami Ji Maharaj that is filled with humility is being presented before you. In this hymn he says, “O master, I am very sinful, I have come to your refuge. Have mercy on me, forgive me.”

**Master I’m a great sinner, Master I’m a great sinner.
My friendship is with Lust, anger, deceit and cleverness.**

The disciple tells his faults one by one to his master that I am lustful. Where was I going to be content with my wife! I go to other women as well to satisfy my lust. There is deceit in me, and cheating or deceiving others is a nothing for me; I am friends with deceit and lust, and there is love amongst us.

Greed, attachment, ego, jealousy and praise are imbibed in me.

Now he says, “I am greedy, I have jealousy in me, I cannot tolerate seeing anyone progress. Wherever I go, I only want respect and honor.”

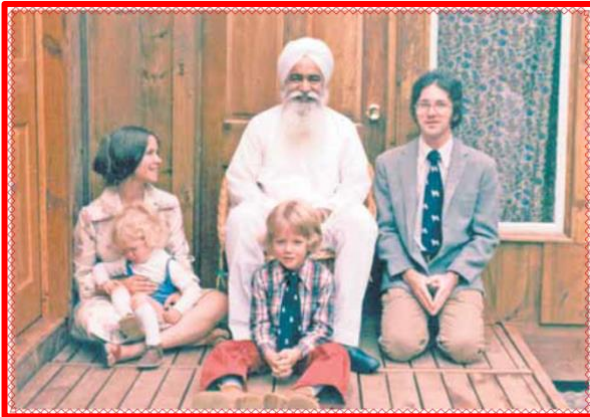
I commit such sins as being deceitful, lustful, a liar and violent.

Now he says, “I am deceitful, violent and greedy, I have many incurable diseases.” Incurable disease is one that has no cure. The analogy of incurable disease is only meant to say that we count our flaws only when we go inside, see the truth and become true disciples. We are never ready to talk about them at the start; rather we draw a

veil over them [by saying] that we are very good Mahatmas, very good Satsangis (followers of the path).

**I cannot bear suffering and disrespect;
I am full of desire for happiness and respect.**

He says lovingly, “If even a little misfortune befalls us, we lament a lot, but how we swing the sword day and night at speechless animals! O Guru, I cannot bear sorrow and disrespect. When a suffering due to my own deeds befalls me, I start finding faults in you.”



There is a very funny incident from my previous village. There was a rich landlord. He had good houses and all kinds of resources. When his end time came, although he couldn't see the angel of death, still he was crying and telling the angel of death that there is a poor person in our village, he has nothing in his house, go to his house. I have built such good houses to live in, what do you want from me? The meaning of saying this is that we even tell death to go to someone else's house, we have such good houses, we are living comfortably in them.

**Desire to have more delicious dishes,
the mind indulges only in this taste.**

Vyanjan refers to delicious dishes. He says, “I also have this flaw in me that I have a habit of eating delicious food. I feel very happy after eating good food, my tongue is engaged in (tasting) even better tastes.”

I have had the opportunity to observe many food lovers in my life. No matter how many types of different delicious dishes you serve them, they will eat, criticize the food too and even break the utensils saying what have you prepared? You have not prepared delicious food. Will such people who are interested in good food do meditation? The disciple prays to his Guru, “O master, I am also extremely addicted to these foods.”

**Wealth and lustful woman are settled in the mind,
it's full of hope for a son and wife.**

In the west and now in India as well, there is no significant difference, but at the time this Bani was written, and even today, it is the woman's job to manage the kitchen and raise children. A man's job is to earn money and feed her, no matter where he gets it from. Now the disciple prays to his master, “O master, all my life, I considered my wife and children as mine. For their sake I endured so much discomfort and have indulged in dishonesty a lot. I became limited to being their slave in that I should earn wealth for them, collect the wealth and give it to them.”

**I, a sinner suffers in many ways,
yet do not give up this habit.**

He says that he did not get happiness from wife or children, instead he only got sorrows, troubles, taunts and rebukes from them,

still this mind does not give up its act, goes in their direction and loves them.

Dear ones, when I went on a tour to Bogota, Colombia, a dear one there told me that I have twenty-four children but none of them loves me, all of them slap me. I said to him what medicine should I tell you for this? Similarly, in Shamaz Ashram, a dear one told me his pain that he has twelve children but none of them loves him.

**This evil mind, a disciple of the negative power,
misguides us often and has become fearless.**

Now the disciple says to the master that Mahakaal (the God of time and death) comes close only once at the time of death, but mind, the messenger of negative power, has regularly put me in misconceptions and delusions. It has become fearless, and is not afraid of committing sins.

**Whenever I was struck by sorrow,
I meditated out of fear.**

Now the disciple pleads before his master that whenever sickness or any other trouble comes, I meditate a bit only out of fear. Kabir Sahib says,

*Everyone remembers God in times of sorrow,
no one does so in times of happiness.
If one remembers God in happiness,
why would there be any sorrow?*

*One who didn't remember in happiness but remembered in sadness,
Kabir says, who will listen to the prayers of such a servant.*

**Look at the mercy and grace of the master,
he accepted even that meditation.**

He says lovingly that the master is the form of grace. If the devotee, being afraid of illness, remembers him a little, and meditates even then the master forgives him [saying] that he has at least done some meditation.

**Intelligence, cleverness, the play of words,
and has assumed the discussion about victory and defeat.**

He says that I am clever and argue with people. We see lecturers fighting with each other with words, like cocks. Hindus find faults in Sikhs who find faults in Hindus and Muslims find faults in Christians. If two sects come together, a war of words begins. One says I should defeat him, the other says I should win against him.

We are all children of the same God; we are all born from the same divine light, and we are all brothers and sisters as souls. Whoever understands that we are all born from that light, we all have the same God, will such a person fight with anyone or will he be stubborn? Kabir Sahib says,

*From one divine light, the entire universe has sprouted,
(so) who is good, who is bad?*

Guru Arjun Dev Ji Maharaj says,

One father, we are all the children of the One God.

**Too much boasting but no love within,
and have deceived the innocent devotees.**

Now he says that O Master, I have another big flaw, I have the habit of bragging. Bragging is when one has no qualities in himself/ herself, he himself/ herself is not that accomplished and lures innocent devotees by saying that I am a perfect Mahatma, I will make you meet God. What is a bigger sin than this?" Guru Sahib says,

He is a great sinner who commits suicide.

If one doesn't have the access and hasn't reached there himself/ herself, but claims in front of people that I have reached there and will take you there too, for such a Mahatma, Guru Nanak Sahib says,

*O Nanak, those people are real donkeys;
who have no virtue or merit, but are still very proud.*

Those who have no qualities and pretend to be Mahatmas in front of people, are actually donkeys.

**I have brought many men and women under my influence.
I have enjoyed honor and prestige.**

He says that I also have this flaw that by becoming the leader of a society, I want to make the innocent people follow me. When people praise me and take out a procession for me, I enjoy it and get immense happiness from it.

**Some love for the master is due to deceit and some due to fear;
Sometimes I loved a lot, and sometimes little.**

Now the disciple says that O Master, this is also a big flaw in me that sometimes I have deceitful love. If I don't meditate or go to Satsang, then the master might get angry or I may face some troubles that is why I remember master sometimes a little and sometimes more but I remember him only superficially.

**To what extent should I describe my flaws,
I can't remember, I have forgotten.**

O Master, how can I describe my flaws? I have told you as many as I could remember. I have many more flaws within me that I have forgotten.

**A thief, back biter, and one lost in sensual pleasures.
I have only thoughts about my own interest.**

Now the disciple says, O Master, I have the habit of stealing and backbiting. What all flaws should I tell you? I am full of many flaws. Wherever I see some motive of the world, I go and sit there.

I am selfish and arrogant. I have insulted many.

O Master, I am selfish, I have insulted and disrespected many people.

**I have committed billions of sins. How can I describe them?
There is no end to them.**

There is no end to my flaws and sins, I have committed billions of sins.

**O master! have mercy now.
With what face should I implore you?**

He says, “I don't have the tongue with which I can pray at your doorstep. I have only heard that the Master is the helper of the poor, I am a sinful living being have come to your door, have mercy on me.”

I have no trust, love and interest, how will you salvage me?

O Master, I don't have trust in you within me. I keep worrying day and night about how you will salvage me, because I have no virtues, but only demerits.

**There is no one in this world as deceitful as me,
O master, reform me.**

He says lovingly, “No person in this world is as big a culprit as me. You are a perfect Master. Please have grace and mercy on me.”

**I make efforts (for improvements) but they don't work.
Defeated and deflated, I have now come to you for refuge.**

O Master, “I have tried making a lot of efforts, did chanting and penance, performed water austerities (a stream of water is poured on the head in winter season), performed fire austerities (done around noon during the summer season when the sun is at the top and with fire on the four corners, the person sits in the middle of that heat) and roamed around in the forests and mountains but till now, none of my efforts have been fruitful. I could not attain you, so I have come to your refuge (hoping) that you forgive me and have mercy on me.”

**This too I say only as lip-service.
It seems difficult to take refuge from the heart.**

Now he lovingly says that in saying this too, I have only paid lip service that I have come to your refuge, but still my mind does not agree. The mind wanders somewhere else from within. Guru Nanak Dev Ji says,

*But what can be achieved by bowing the head,
if the heart goes in the wrong direction.*

To say that I have taken refuge is also a lie and mere lip-service.

O Master, “Everything said with hollow words is a lie. I do say that I have come to your refuge, have mercy on me.”

**You alone know your state and extent.
Salvage me however possible.**

O Master, “You know about yourself, how can I understand your state? What power does a blind person have to catch hold of one who can see? I have abandoned all hopes and have come to your court, salvage me!”

**I am lowly and completely filled with doubts,
there is no strong love with your blessed feet.**

O Master, I am lowly and deceitful. I don't fall in love with your feet, please have mercy on me.

My diseases are incurable, without you who will cure them now.

I have incurable diseases, there is no physician in the world who can cure these diseases, you are my doctor physician, have grace and mercy on me.

Dear ones, a doctor can make the body healthy, but no doctor can cure the disease of birth and death either for himself or for us. Guru Sahib says,

*The medicines are effective,
when the Lord himself stands in their midst.*

Only that medicine is effective on the patient in which God helps. When the last moment comes, even the doctors say that brother, there is no medicine now. This is what I request the almighty lord Kirpal in this Bhajan,

*Sanu janam maran da dukh ve, ban vaid rog nu chuk ve.
We have the pain of birth and death,
becoming a doctor, cure the disease.*

**Whenever you want, you can liberate in a moment,
the will of grace and mercy is unique.**

He says lovingly, “This is your will, its end cannot be found. If you shower your grace, you liberate sinners in a moment. One glance of yours is enough, it is a question of our life.”

I request you again and again, and pray to you.

I repeatedly pray at your door, “O Master, only you have mercy on me, without your mercy I cannot go beyond.”

Without you, I can see no one else, you are my savior.

“O Master, I can't see anyone else except you, you are the only one who shields me and loves me.”

Tu mera rakha sabni thai.
You are my protector everywhere.

**I am bad, worse and worst;
however, I am, I have come and laid at your door.**

I am bad, worse than the worst, no matter how I am, still I have come to your door. Now I have been named your disciple.

Even if the son turns out to be a bad son, the father is still concerned about him. He does not throw him out of the house, but embraces him.

**Now it is up to you to save my honor,
Radhasoami take my raft across.**

O Master, now my honor is in your hands, you have to shower grace and give me a place at your door. Protect my honor, only you are my savior.

Surrender yourself to the master, God, and say that, O master, I have come to your feet, please forgive me. I am the forgotten one, I will not commit any mistake in the future. You are an ocean of kindness, please have mercy.

In this Shabad, Swami Ji Maharaj himself, sitting in the guise of a disciple, pronounced the Shabad for us, the forgotten souls, and told us that dear ones, these are the flaws in us. Still, we say that we do not have any flaws, all the flaws are in others. We should look at our flaws and the virtues of others, and develop the habit of adopting the virtues.

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MESSAGE

By Supreme Saint Ajaib Singh Ji Maharaj

January 1991

Mumbai

I am thankful to the organizers who showered a lot of love and gave support. Saints and Mahatmas (divine souls) do not come into this world for any particular community, religion or country; they consider the whole world and all societies as their home.

Mahatma's focus on the soul, because the soul is a part of God. Just as water from the sea evaporates in the form of vapors and gets absorbed in the clouds and when the same water falls on the ground in the form of rain, it comes in contact with the ground and dirty places, and starts stinking. Water thinks that I am dirt, but when it gets the heat of the sun, it evaporates by turning into vapors, and goes straight and gets absorbed in the clouds, then it realizes that the dirt was something else, I was something else.

Similarly, our soul was pure and pious, but after getting separated from God, it took the company of the mind. The mind took the company of the senses and pleasures; that's why it became very dirty and filthy. Now it has forgotten its true self and origin that I too have a God. After coming into this world, it made the mind its master and became friends with this bad mind. This soul was a daughter of Satnaam (reference to God as the name of God is true and everlasting) from the royal family but forgetting God, it has come to this world and is facing hardships.

Saints-Mahatmas, the beloveds of the God come and explain to us that look dear ones, we are all children of that God. Guru Nanak Dev Ji had said,

*O Nanak, consider him/her as the master
who unites all with the lord.*

It is the duty of the saint to give the **message** of love and peace. Saints come for such souls whose time has come such that they should not be sent into the cycles of the world, but should be connected with God.

Saints tell us that the Naam (the charged words) is the liberator, and is the same for all societies. People of all religions believe that salvation lies in the Naam, but we have never thought with a calm mind as to what a thing Naam is, what power it is. If Naam could be read and written, we would not be able to understand it. Naam (words) that can be read and written are descriptive Naam; we speak them with our tongue but the one which is an unspoken language, an unwritten law, cannot be seen with these eyes, cannot be heard with these ears and the tongue cannot verbalize it. Our soul has to connect with that Naam. Saints and Mahatmas bring the **message** of that Naam, they connect us with that Naam, which Guru Sahib (dear master) has said,

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

We can call this voice a command or Naam. This is the voice of God which is rising from Sachkhand and making sound waves behind our forehead. There is no question of Hindu, Muslim or any other community there. Man - woman, whether from America, India, Africa, Europe or any other country, from a five-year-old child to a hundred-year-old person can connect to the Naam. The point is that only someone who is connected can connect. Only a wrestler can teach wrestling, only an educated person can teach.

If we want to connect with this sound, this Naam, then first of all we will have to go to such a Mahatma who has connected himself with God in his life. Such Mahatmas do not give us experience by reading from books, their experience is personal because without experience, we cannot see or understand it. When we get experience, we are in contact with the Naam.

The way we have all gathered to worship God is a good thing. I am happy to come to your temple, this place is also created by God. We should not have any dirty thoughts sitting here because if we come here with dirty thoughts, we will not be able to take advantage of this place. It is our duty to come here with good thoughts, do good deeds and remember God. Whatever purpose we build the temple for, we should sit here and think and do the same.

Mahatmas have built these temples so that we come here and sit in the memory of God for a while. If we come and talk about household affairs here as well, criticize or gossip about someone, then we forget the purpose for which we have come to the temple.

Saints and Mahatmas tell us that we should respect the temple because coming here, we get the inspiration to do the devotion, but the

temple in which the living God, the almighty lord sits, is our body and existence. That owner of the all worlds, almighty lord is seated within our body.

If someone searches for God outside the body, then he wastes his time in vain because God is within us. God listens to the sound of an ant first and an elephant later.

Saints-Mahatmas tell that just as we have made a place for God with our own hands, we clean that place and do not speak ill there, because we think that this place has been made for the remembrance of God, but the temple that God has created (our body) and in which he himself is seated, we sometimes put meat and liquor inside it and sometimes do bad deeds (with it). Think with a calm mind, even a dog is not ready to sit in a dirty place; how can God who lives in the pure and sacred, Sachkhand, come and manifest in us, drunkards and non-vegetarians?

Here we all become atheists thinking that it has been so many years since I have been going to the temple, it has been so many years since I have been doing devotion, yet I have not found God. Saints-Mahatmas say, look dear one, it is not God's fault, it is our own fault. Saints tell us that devotion to God is priceless wealth. Devotion calms lust, anger, greed, attachment and ego and is the giver of happiness, but we cannot acquire this wealth on our own, unless we go to such great beloveds of God, who have already attained this priceless wealth.

Such Mahatmas serve you in this world without any compensation. God has created the sun to give heat to everyone, the sun gives heat for free, God gives air to everyone for free. In the same

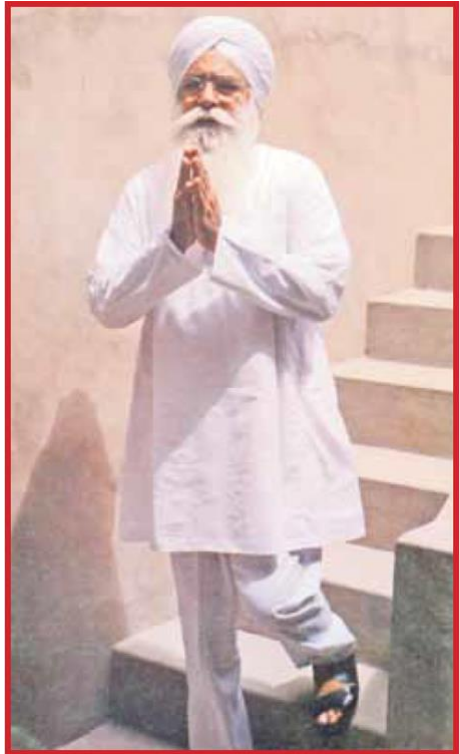
way, Mahatmas also come to this world and impart their teachings and the message of peace which God has entrusted to them, for free.

There are very few buyers for this high-end and pious thing. Whenever a Mahatma comes, he preaches peace with an open heart, propagates the Naam, connects with the Naam.

We should read the religious scriptures that we read in temples again and again, but we should also think about what Mahatmas have written in them and how we should benefit from them.

He is a liar who does not obey the Vedas and scriptures. It is written in the Vedas and scriptures that you should go to the Satsang of an enlightened person. The glory of the Naam has been sung in the Vedas and scriptures, and the human form has been described as best that God has given to us as a gift. Being in this form, we can unite with God.

We too must take advantage of whatever God has given us and worship God. I once again thank the organizers.



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THE GREATNESS OF SATSANG

Message By Supreme Saint Ajaib Singh Ji Maharaj

The door to salvation can be found by listening to the sermon of saints. It is written in the Vedas (scriptures) that no person can find happiness and peace without Satsang (sermon). Satsang is a great wealth but we do not value it. Even if someone absorbs a single word of Satsang, his/her life changes, [absorbing] the whole satsang is another level altogether.

There was a thief who, while dying, called his only son and gave him two bits of advice. First, don't go to any temple and listen to the sermon. Second, if you are caught stealing, do not confess your crime, even if you are hanged.

One day, the young boy was returning after stealing from a house when he saw a policeman coming. There was a footpath nearby, he ran to save his life. There, he found a temple where sermon was being given but he remembered his father's advice, so he put fingers in his ears to avoid listening any words, but before closing his ears, he heard a sentence that gods and goddesses do not have shadows.

Another day the young man was caught on charges of theft. He was presented before the king. The king asked him, "Have you committed theft?" He said, "I didn't steal." The young man was beaten up, but still he did not confess to his crime. Later he was put in prison.

There was a very clever woman in the king's police force. She told the king that I would make this thief confess to his crime. The king approved the woman's plan and assigned her the job.

That night, the woman disguised herself as Goddess Durga, attached two artificial arms, held two burning torches in her hands, made an artificial lion and pretended to sit on it and making a lot of commotion, she started walking. The doors of the prison suddenly opened, and in the darkness, the prison shone with the light of the torches.

When the poor young man saw that the goddess Durga herself was standing in front of him, he was astonished and fell at her feet. While blessing the young man, the fake goddess said, “Listen carefully! I am Goddess Durga. I have come to end your unfortunate situation. If you have committed the theft, tell me the truth. If you tell me the truth, I will help you get released.”

He was about to confess his crime when he saw the shadow of the fake goddess Durga and remembered the sentence of the sermon, he had heard in the temple that gods and goddesses do not have shadows. He immediately realized that it was all deceit and a sham. The thief said, “Mother, I have not committed any crime, but the king is punishing me unnecessarily.”

The next day the clever woman told the king, “This young man is not a culprit.” The king issued an order for that young man’s release. The thief became very happy. He thought how good it was that by listening to just one sentence of the sermon, I was released from prison. If I listen to the entire discourse, my life will change. There will be a transformation in my life. He started listening to the sermons, as a result of which he gave up the profession of theft and became a Mahatma.

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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

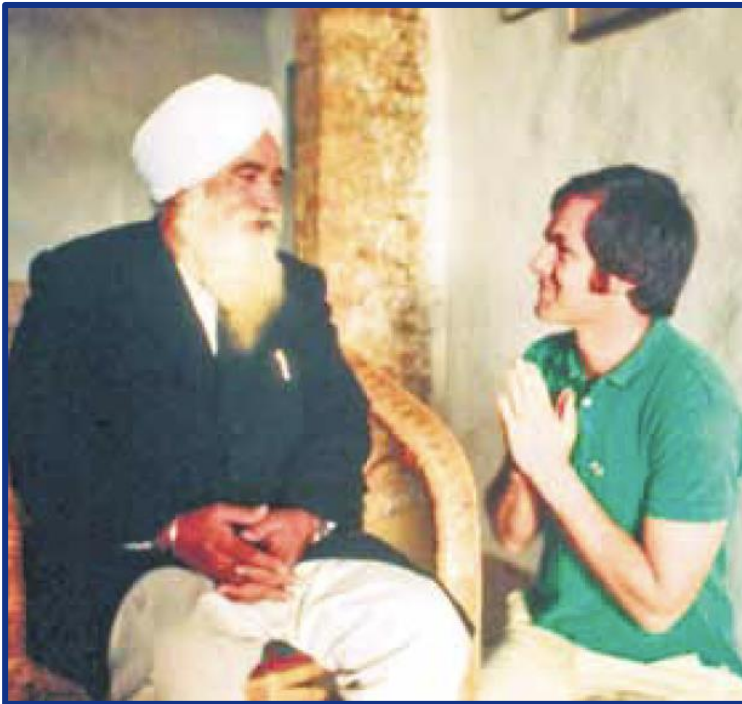
Satsang – the assembly of dear ones / true believers

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,
following Satsang and Meditation
programmes have been organized in
Sant Bani Ashram, 16 PS, Rajasthan from

1 November – 3 November 2024

29 November – 1 December 2024

All the dear ones are welcome to this programme.

