

AJAIB BANI

Monthly Magazine

September-2024

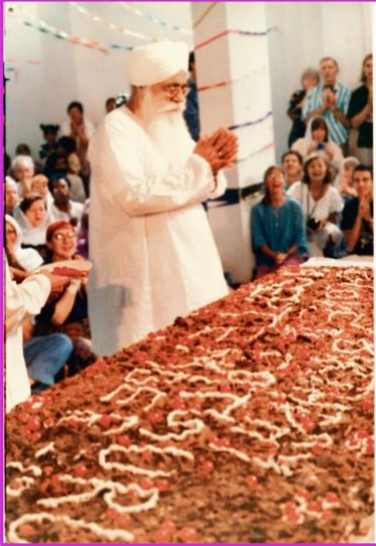


Param Sant Ajaib Singh Ji Maharaj

Monthly Magazine
AJAIB BANI

September 2024

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Disclaimer

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

AJ SHUBH DIHADA E

**Aj shubh dihada e, bhaga nal aaya e,
Satguru ji pyare da, aj darshan paya e**

Today is the auspicious day and it has come with good fortune, we got darshan of our beloved Satguru today.

**Jag aujad uljhe nu, jag bhulle bhatke nu,
Jag vehma jakde nu, jag thidke atke nu,
Bani updeshe suna, gura rahe paya e, Aj shubh dihada ...**

The world that is entangled and gone astray, the world that has forgotten and is wandering, the world that is gripped in superstitions, world that is unstable and stuck, Satguru has guided it on the path by reciting Bani and sermons.

**Kujh noor diya galla, kujh dur diya galla.
Hotha te thirkan eyo, jyo sagar diya challa
Kujh langhe vakt diya, kujh esse vakt diya
Kujh agle vakt diya, galla keh keh gujiya
Dil tumb jagaya e, Aj shub dihada ...**

Few talks of radiance, few talks of far away, dance on the lips like the waves of the ocean. Few of the past, few of the present, few of the future, saying the inner secrets, he has awakened the depths of our heart.

**Iss faani duniya cho, jo puj pyara e,
Jo vas hai lalach de, bechamak sitara e,
Iss jag hanere cho, papan de dere cho,
Ohde te ehde cho, tere te mere cho,
Sache te jhutte da, jis bhed mitaya e, Aj shub dihada ...**

In this mortal world, he the loved one is worthy of worship. One who is influenced by greed is a gloomy star. From this dark world, from this abode of sins, from this person and that, from you and me, he has eliminated the difference between the truthful one and the liar.

**Jo iss rahe aave, jo iss rahe jave,
Narka da bhagi vi, svarga di sheh pave,
Eh apni kheti e, ehnu jehda karda e,
Ageti ya pacheti e, na bhukha marda e,
Iss rahe har papi, tur bhagat kahaya e, Aj shub dihada ...**

The one who comes this way, the one who goes this way, the one who is destined to go to hell, also gets refuge in heaven. This is one's own land, whoever cultivates it (does meditation), whether it is done in advance or later, such person will never die out of the hunger (will get the fruit of Naam). Walking on this path every sinner, has come to be called a devotee.

**Na vich maseet mile, na vich mandir prabhu,
Na vich ujada de, hai sab andar prabhu,
Enha bahri akhiya nu, jad band kar lende ha,
Gurua di sikhya da, simran kar lende ha,
Gurua iss rahe pa, rab aap milaya e, Aj shub dihada ...**

God is neither found in a mosque nor in a temple. He is not in the wilderness, but is within everyone. When we close these outer eyes and do the Simran of the masters' teachings, the masters bring us on this path and unites us with God himself.

**Boonda de ohle cho, badla de ohle cho,
kakra te syala cho, garmi de shole cho,
Gurua di kirpa ne, gurua di bani ne,
Gurua de vaka ne, lakh papi kadhe ne,
Jina ne gurua da, ik naam dhyaya e, Aj shub dihada ...**

From behind the drops (of rain), from behind the clouds, from the winter's cold and the summer's heat, Masters' grace, Masters' Bani and Masters' words have liberated millions of sinners who have contemplated on his Naam.

**Ajaib di tek eho, Kirpal de lag seve,
Vich raza de reh razi, prabhu jo vi de deve,
Eh rasta hai tera, iss to je bhatkenga,
aujad vich pe jayenga, zillat vich atkenga,
jis Guru bhulaya e, uss sukh na paya e, Aj shub dihada ...**

This is the gist of Ajaib to be engaged in the service of Kirpal. Always be happy in his will, whatever he gives. This is your path and if you deviate from this path, you will go astray and get stuck in disgrace. One who has forgotten Satguru, does not attain happiness.

* * *

MEDITATION

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

March 1992

I am extremely thankful to my Masters, Maharaj Sawan and Maharaj Kirpal who gave us the opportunity to sit in their remembrance and do their devotion, this is all their grace. The origin of soul and naam is the same, but until the soul becomes the form of Naam again and does not get connected with the Naam, it cannot attain true happiness and peace.

Ever since our soul left that land of peace, it has been wandering in search of peace. When the soul descended into the realm of the mind, it forgot its true self. When it came to the causal plane, causal veil was drawn on it. When the soul entered the astral world, another veil was drawn. It became distant from God and its light diminished. When it entered the physical world, another thick veil was drawn over it. It started finding peace in this world by making relationships like parents and siblings.

We see that if a business incurs a loss, it is very traumatic and many people even suffer heart failure due to this. If our companions, with whom we have great attachment, leave us, we feel shocked. But the land of peace from where this soul has been separated, in order to attain that God (who lives there), neither our heart fails nor does it experience any trauma considering that Oh! I was a child of a royal family, but accompanying my mind today, I am carrying the garbage of the senses.



Our Master has shown mercy on us and given us the opportunity to sit in his devotion. The path that we have all been shown, we have to meditate on it with love. We become proficient at whatever we practice every day. Yes dear ones, close your eyes and do the meditation.

* * *

ONE WILL REPENT WITHOUT NAAM

Satsang By Param Sant Ajaib Singh Ji Maharaj

Bani: Guru Nanak Dev Ji

13 October 1992

Ahmedabad, Gujarat

Salutations to the feet of our Masters Sawan and Kirpal who gave us the opportunity to sing their praises.

I talk about the times of Guru Nanak Dev Ji Maharaj and Sawan Singh Ji Maharaj many times that during those times, people had become idol worshippers, gotten into Riddhi-Siddhi (attaining powers), and forgetting God, they started considering Hatha Yoga (a branch of yoga that uses physical techniques to try to preserve and channel vital force or energy) as the ultimate way to attain salvation. I have also had the opportunity to observe a little bit that at that time, some had the initiation of one word, while others had the initiation of two words, and they used to impress people with their Riddhi Siddhi (powers).

These things have nothing to do with spirituality; rather, such things take us away from spirituality. Guru Nanak Dev Ji used to keep going to those places where some sage used Riddhi Siddhi to impress people. In those days, there were no means of transportation in India, and difficult journeys had to be undertaken on foot. Guru Nanak Dev Ji or Maharaj Sawan Singh Ji did not consider it a matter of courage to defeat these people, and they did not go there to debate.

The path of saints is the path of devotion and love. Those great men only aimed to prove that salvation is in the Naam. Whatever

rituals or customs we perform by following our mind, we are collecting the peels outside by doing these, the fruit is inside. The taste that is in the almond kernel is not in its peel.

Guru Nanak Dev Ji Maharaj says very lovingly that see dear ones, salvation is in the Naam, the Naam cannot be found without a complete Mahatma. Without the Naam, no matter how many great rites, rituals or customs we perform, or how good a life we live, we still cannot reach the court of God. In our last moments, we come to value our precious breaths, and then we realize how much precious wealth God had given us which has gone in vain, but regretting at that time does not help.

Guru Nanak Dev Ji Maharaj says that see dear ones, even if following our mind, we perform challenging practices, take off our clothes and start roaming naked, do not wear shoes, disguise ourself by wearing saffron or particular kind of clothes or make some marks or Chakras (any of several points of physical or spiritual energy in the human body) on our body, wear a sacred thread, make some new rituals and customs thinking that we will find God, in the end we will have to **repent without Naam**.

At that time, many such sages were commonly found in India who would take off their clothes and rub ash on their bodies. I also met an Udasi sadhu (an ascetic sect founded by Baba Sri Chand, the elder son of Guru Nanak Sahib Ji) who praised the application of ash and said that it is very intoxicating and waves (of joy) arise within. I applied ash to my body for three to four months, but my karmas (deeds) were good that I soon reached Baba Bishan Das Ji. Baba Bishan Das Ji said, “See dear one, donkeys roll on ash too; if by doing

so someone gets intoxication or gets the color of the Naam, then these donkeys should also have gotten influenced.”

Love is love and yearning is yearning. Whatever method someone told me to meet God in life, I have been following that.

I met a Sadhu who told me that blowing the conch shell brings joy. It is a tradition in our country, India, that when someone blows a conch, wherever the sound reaches, people say ‘Wahe Guru’ or ‘Ram-Ram’ (ways to remember God). He said that we make so many people say ‘Wahe Guru’ or ‘Ram Ram’. When I would blow the conch in the evening, five to seven dogs would start howling loudly in the same manner.

When I had been blowing the conch for two to three months, a woman came there and told me, “If no one gives you food, I will bring it for you.” After that, I stopped blowing the conch, thinking that if people do not appreciate me blowing the conch, why will God?

Dear ones, I thank my master with every breath. Only I know how sad I was in yearning and how much grace has been showered upon me, so I bow down to him.

**One who dies in stubbornness shall not be approved,
even though he may wear religious robes and smear his body all
over with ashes.
Forgetting the Naam he regrets, forgetting the Naam he regrets.**

Guru Nanak Dev Ji Maharaj says that whatever we do under the influence of our mind, like applying ash etc. on our body, is of no

value in the court of God and does not provide any help. In the last moments, we will have to **repent without Naam.**

**Dwell the Dear Lord in your mind, and you shall find peace of mind,
Forgetting the Naam, you shall have to endure the pain of angels of death.**



Guru Nanak Dev Ji Maharaj says that forgetting the Naam whatever path you follow, the angel of death will not show any mercy. One who is stamped with the Naam is the only one whom the angel of death does not catch; he takes away everyone else, holding them by the ear.

*Those who forget the Naam and do other things,
O Nanak, will be bound and beaten in the city of death, like the thief caught
red-handed.*

Guru Sahib says,

*Dear Lord governs the entire universe,
what can this indigent messenger of death do?*

**The smell of musk, sandalwood, incense and camphor, and the
intoxication of Maya,
takes one far away from the state of supreme.
Forgetting the Naam, everything else is false, forgetting the Naam,
everything else is false.**

Guru Sahib asks a question in one line and answers it himself in the next, this is the beauty of his Bani. He says, “Even if you bathe your body with sandalwood daily, no matter how many scents you apply on it, then if you say that by beautifying it more or applying more sandalwood, etc. you will find God, then it is not so. We will have to **repent without Naam**; without Naam, all this is an outwardly ostentation and a lie.”

**Lances and swords, marching bands, thrones and the salutes of others,
only increase his desire, he is engrossed in sexual desire.
Without seeking the Lord, neither devotional worship nor the Naam is
obtained.**

Guru Nanak Dev Ji Maharaj says that even if one becomes the king of the entire world, even if a huge army salutes him every day,

wherever he goes there are musical instruments playing, fireworks going off, and people cheering, still greed will arise. Living in good palaces will make the lust within more intense. We see that if the kings had felt satiated, they would have been at peace, their greed would have ended. Why in the world would they have been sitting with their guns pointed at each other and gathering material for fighting? This proves that greed flares up even more that I should become the king of the whole world.

Once the great Akbar, the king of the Mughal dynasty, while taking a stroll, went too far. He was troubled by hunger, and there, a farmer was watering his land. Thinking him to be a passer-by, the farmer tied the horse and fed Akbar whatever he had and gave him water. Akbar thought that when he comes to my court, I should give him something good. How would he know that he has fed and given water to a king? Akbar wrote him a letter that I am Akbar, whenever you have any work in the court, come and meet me.

The farmer said, “See, we already pay the tax for your land; what work can we have from you?” After some time, there was a famine there. The thought came to the farmer's mind that he should go and meet Akbar. When he went to Akbar and showed him the letter, Akbar called him. There, Akbar was offering Namaz (Islamic prayer) in the palace. After offering Namaz, he raised his hands upwards, the farmer stood and watched all this.

After offering Namaz, Akbar asked the farmer, "Come dear brother, what have you come for?" The farmer said first you tell me, what were you doing? First, you prayed and then raised your hands. Emperor Akbar said that I was praying to God and asking him to make

it rain in my kingdom and maintain peace so that I can rule even better. The farmer started to quietly leave from there. Emperor Akbar asked him why he was leaving? The farmer said that I had come considering you an emperor, but you are the biggest beggar. I will also ask the same God from whom you are asking.

Dear ones, the meaning of Guru Nanak Dev Ji Maharaj's saying is only that the respect, praise, music, and the salutes of the army, everything will remain here; **one will have to repent without Naam.**

Our Indian Prime Minister, Pandit Jawaharlal Nehru, was good. He shared a very close bond with Maharaj Kirpal Singh Ji. Maharaj Kirpal Singh Ji said to him, "Pandit Ji, meditate on the Naam, come towards the Naam." Pandit Ji said that who is there to take care of India? Maharaj Ji smiled and said, "See dear brother, it is possible that you and I are not here, but someone or the other will definitely be born to take care of India."

Dear ones, two-three Prime Ministers since Pandit Jawaharlal Nehru have left this world. India had to bear the separation of Rajiv Gandhi as well but in the end, we always recite Kabir Sahib's hymn:

My friend, my mind is engaged in spirituality

**God cannot be attained by arguments an egotism,
but by offering the mind, the comfort of the Naam is obtained.**

God can neither be found by debating and arguing with anyone, nor by being arrogant. Rather, the more we argue and become arrogant

about who is as intelligent as me or that only I am the best, the further we move from God.

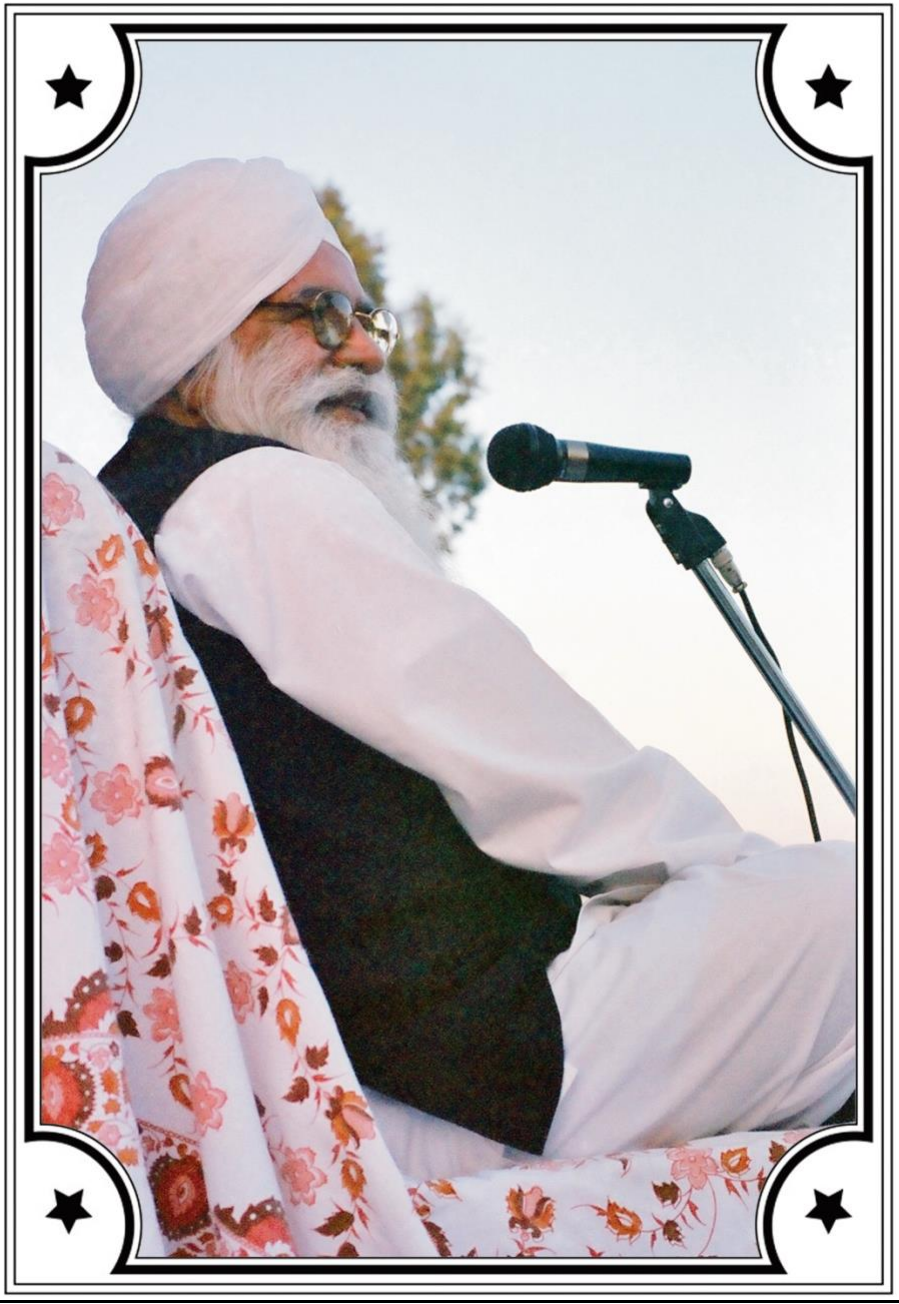
Guru Nanak Dev Ji says, “If we do not have capital, we cannot do any business or deal. Similarly, if we want to cross the ocean, we need a ship. We cannot cross the ocean without a ship.” Nowadays, there are the means of airplanes as well, but at the time when Guru Nanak Dev Ji Maharaj wrote this Bani, people generally crossed the river by boats. That is why he says that just like it is difficult to cross a river without a boat, similarly, it is difficult to go to God and meet Him without the Naam.

Guru Sahib has explained by giving two very good examples that without capital, we cannot do business, and without a boat, we cannot cross a river. Similarly, without meditating on the Naam of the master and without attaining the Naam of the master, we always incur loss.

Dear ones, until we meet a Guru and get the Naam, we do not know the value of our lives. When we meet Guru and get Naam, then we realize that we have wasted our life in the past in vain, and it is only after getting the Naam that our live becomes worth accounting for.

*Hail, hail, the one who shows us the Way,
Hail, hail, the one who makes us listen the shabad,
Hail, hail, the one who unites us with the Lord.*

He lovingly says that I am always devoted and thankful to those who kindle the flame of the Naam, recite the hymns, and unite the separated soul with God.



Guru Nanak Dev Ji Maharaj glorifies the master, saying that undoubtedly the soul, the body, the life, and everything belongs to the Guru, but we understand this only when we concentrate our thoughts on the third eye through Simran, that everything belonged to the master himself, but it was an honor to this body in which he came and met us. I am grateful to my master for the hard work he put in, making us meditate on the ‘Shabd Naam’, and gracing us with hard work, love and dedication.

He lovingly says that dear ones, we can neither attain Naam by acting clever, nor by wealth or governance. You liked us and felt pity for our souls; that’s why you gave us the real and pure gift of your Naam.

**Without the Naam, how can I live, O mother?
Night and day, I chant it; I remain in your Protection.
O Nanak, absorbed in the Naam, honor is attained.**

Guru Nanak Dev Ji Maharaj first told us about Hatha Yoga in the whole hymn, that it is not worth even a penny. With it, we cannot go to the court of God, and without the Naam, everything is in a loss, and we will have to **repent without the Naam**. Just as our masters have given us this gift, we should also meditate on the ‘Shabd Naam’ with a true heart.

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SERVICE OF GURU

Message For The Dear Ones
By Param Sant Ajaib Singh Ji Maharaj

19 July 1990

Sanbornton, America

First of all, I am thankful to my master, Almighty Lord Kirpal, who purified this land by placing his blessed feet on it. Guru Ramdas Ji has considered that place very holy in his Bani and has said that wherever the Guru goes and spends his time or a few moments, the disciples who are liked by the Satguru there, become dear to the Guru, they take care of that place.

Where my true master goes and sits, only that place is beautiful, O King Ram.

The Guru's sikhs seek out that place; they take the dust and apply it to their faces.

Those disciples who work hard there, **serve the master**, and meditate, master makes their hard work successful and deposits it in his treasury.

The works of the Guru's Sikhs, who meditate on the Lord's Name, are approved.

Those who worship the True Guru, O Nanak - the Lord makes them be worshipped in turn.

Considering their master as God Almighty, those who worship him with their body, mind, and wealth, and do the work given by the master, they are also worshipped. God gives them too, a place in his home. We have all gathered by his grace. He has made this a medium

for us to worship and to connect with each other, that how to gather together, to remember him, and to make our lives successful.

About the **service of the master**, we get an amazing lesson from the history of Guru Ramdas Ji Maharaj that the **service of the master** makes the poor rich and elevates the low to the high. Guru Ramdas Ji Maharaj was born in a very poor family. He lost his parents in his childhood itself. When Guru Ramdas Ji Maharaj went to his maternal home in hope of getting support, he did not get support there either. Right from childhood, he started earning his livelihood by working hard. He put up a basket and did a small-time work of selling boiled chickpeas.

At home, Guru Amar Dev Ji was talking to his wife about the marriage of their daughter. Meanwhile, the child, who was Guru Ramdas Ji, called out, “Take the Ghungnia (boiled chickpeas).” At that time, Guru Amar Dev Ji's gaze fell on him. There is a tradition in India that parents decide their children's marriage. Guru Amar Dev Ji Maharaj's wife said that it would be good if there was a boy like him. When Guru Amar Dev Ji Maharaj's loving gaze fell on him, he said, “He is the only one like him”. Guru Amar Dev Ji Maharaj did not ask anything from Ramdas Ji and arranged the marriage of his daughter with him.

According to the customs of India, Guru Amardev Ji Maharaj said that in our Bhalla clan, it is a custom to give gifts along with the girl from the house. Guru Amardev Ji asked Ramdas Ji, “Ask what you want.” Guru Ramdas Ji said that I do not want anything, just give me the donation of the Naam. Guru Ramdas Ji did not consider Guru Amar Dev Ji Maharaj as his worldly relative, rather, he considered him the

Almighty Lord and prepared himself to serve him day and night. It was the **service of the master** that made him accepted in the house of the Lord, and he rose from low to high and was worshipped all over the world. Even today, we draw inspiration from him with love that he did the **service of the master** and achieved all the respect through [his] service.

Kabir Sahib came from a low caste and an unaffluent family, did the devotion and served the Lord. He also inspired us to follow the master's orders and not let our mind come in between. At that time in India, there was a very powerful king, Lodi Sikandar. Even during the time of Guru Ramdas Ji, the Mughal dynasty had a huge empire. We can still see the remains of the forts of those kings, but no one celebrates their birthday; no one remembers them. But those great men who did **service of the master**, meditated, and sacrificed their body, mind, and wealth on their masters, we remember them with love today. Even today, millions of people in India celebrate the birthdays of Kabir Sahib and Guru Ramdas Ji.

We are sitting in remembrance of great personalities and great men. You all have read the history of Maharaj Sawan Singh Ji very well. Everyone knows that he sacrificed his body, mind, and wealth for his master. He served with a true heart and got respect in the master's house that no government can snatch. Similarly, the great Master Maharaj Kirpal Singh Ji served Maharaj Sawan Singh Ji and sacrificed his body, mind, and wealth on him. It is in front of us that today, we remember them with love. Bhai Gurudas Ji has said,

*Without service, cursed are the hands and feet,
and useless are other deeds.*

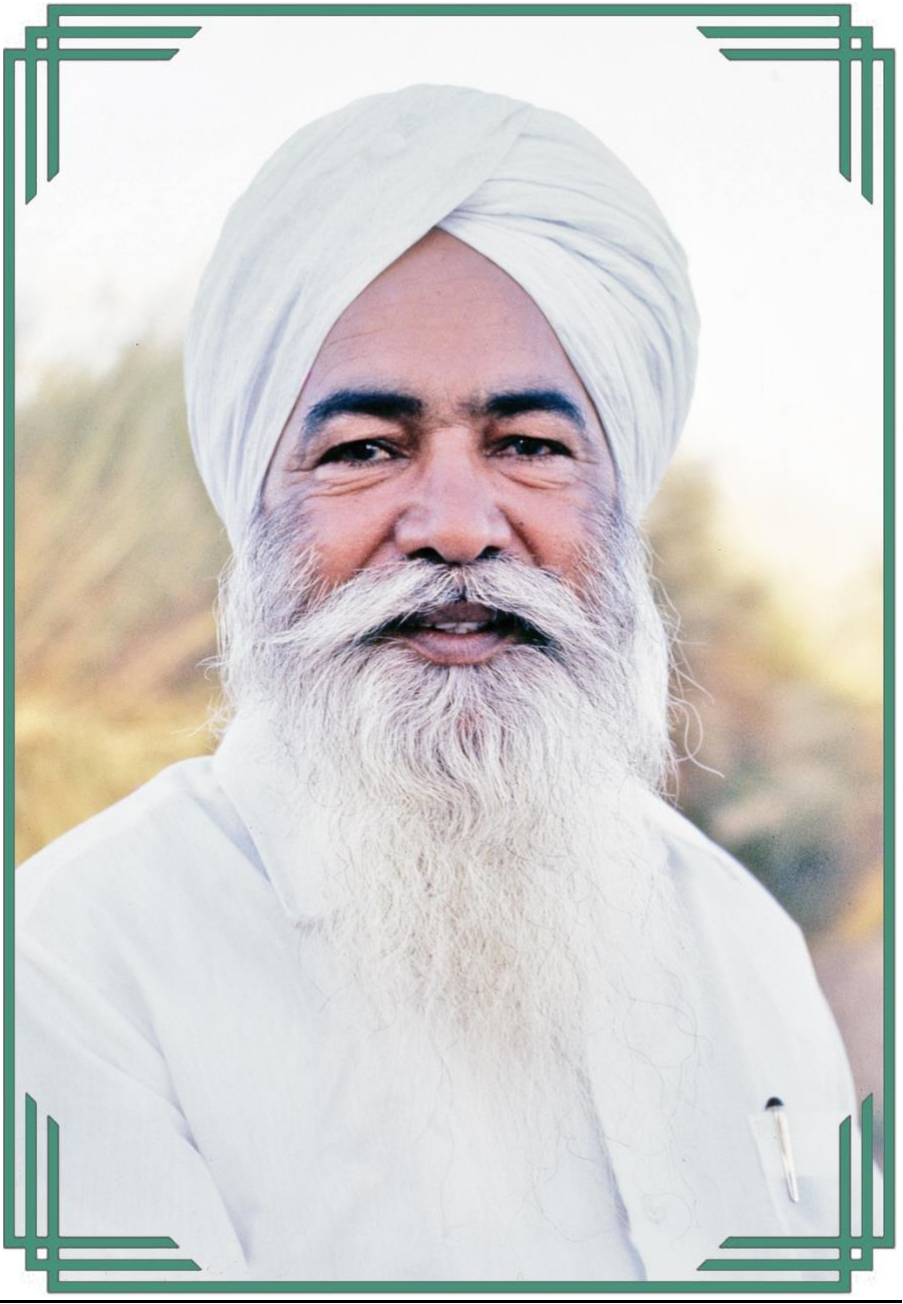
I am very happy that many devotees have left the responsibilities of their homes and are serving here with their body, mind, and money for many months. Maharaj Ji greatly appreciates your service. Whatever time you have spent here in the service is deposited in his treasury and recorded in his register. Maharaj Ji used to say that dear ones are etched on my heart. I would also like to tell you with love that it is easy to do service, we do service by imitating each other as well, we also get enthusiasm within but it is difficult to keep the service intact.

Dear ones, after doing service, we should not have ego and let ourselves come in the way. We should always say this, and a dear one should always believe that the time we have spent physically in the **service of the master**, the money we have spent, or the Simran that we have done with our minds, is the grace of the great master, and it is the master who has made us do this. Guru Nanak Sahib has said:

Through narrow mindedness we lose service.

Our irreconcilable enemy, the mind, is within us. It does not let go any time. By serving, he puts himself in the middle and along with that, builds a wall of ego saying that I have done the **service of the master**. If I hadn't done this, how could this have happened?

I personally heard Maharaj Kirpal Singh Ji talking to someone. Maharaj Kirpal Singh Ji had helped a disciple of Maharaj Sawan Singh Ji in the Ashram. He was praising Maharaj Ji in my Ashram. Maharaj Kirpal Singh Ji said to him, "See, dear brother, today you have said this, but do not say such a thing in future. There was no favor of mine in this. I am thankful to my master, who sat within me, inspired me, and got the work done from me."



Yesterday, I saw your service, both outwardly and inwardly and felt very happy. Everywhere, I saw master working behind the veil. You know, that because of the dear ones who served in the Langar (a common kitchen where food is served), the [other] dear ones will get the comfort, and they will eat food. Those who helped in setting up tents, etc., made facilities for the devotees to stay, bathe and travel here and there, devotees will practice meditation and take advantage. People will be able to meditate and also take rest only because the dear ones who contributed to the service.

Maharaj Sawan Singh Ji used to say that when a person does not keep the wages of another person, can God keep our wages? He definitely gives, without asking, listens to us without saying anything.

A king came to Guru Tegh Bahadur Ji, and seeing the place he had made for the dear ones to stay and the arrangements for the Satsang, he asked why there is a need for saints to make such a place, why do they make such places, and for whom do they make such places? When they have become sages, what need do they have for any place?

Guru Tegh Bahadur Ji remained silent. At night, the ‘Shabd-form’ Guru showed a vision to the king in his dream. There was a storm outside, and it was hailing heavily, he could not find any place to hide. That king went into a lion's cave. Although he knew that it was a lion's cave, what does a man not do when he is afraid of death. When he saw the lion, his eyes opened in fear. He woke up and began to tremble. In the morning, the king said, “Maharaj Ji, I had understood in my dream itself last night that this place is for the visitors to rest. The saints work hard, and the dear ones come and take advantage. If I

had not found the lion's cave, I would not have been able to escape that storm.”



Dear ones, the saints inspire the Sangat and get everything done for the dear ones so that the Sangat that comes, can rest, get facilities, and meditate as much as possible.

* * *

EVERY SOUL IS ALIKE

Satsang By Param Sant Ajaib Singh Ji Maharaj

Bani: Sehjo Bai Ji

10 October 1992

Ahmedabad, Gujarat

I pay salutations to my Guru Kirpal, a form of Sawan who is omnipresent in every particle in the word form. Sehjo Bai Ji's Bani is being presented before you. You have heard many Satsangs of Sehjo Bai earlier too.

When I went to America, Idaho and Canada on this tour, Russell Perkins was also with me. Many women talked to him and said that you should ask Babaji to do Satsang on the Bani of Sehjo Bai. Like earlier satsangs were held on Gaudi Vaar, Aasa Ji Di Vaar and Sukhmani Sahib and a book was published for the devotees from which the devotees benefited a lot. Similarly, if Satsangs are done on the Bani of Sehjo Bai and a book is published of those, it would be great. Russell Perkins requested me in Toronto that if you do Satsang on the Bani of Sehjo Bai then the Sangat will benefit a lot.

That is why I am presenting before you, the Satsang of Sehjo Bai's Bani which is worth listening to carefully. It was decided that it would be better if all these Satsangs are in English itself. If the Satsangs are translated into Spanish or Italian, the Satsangs will become very short.

I hope that the dear ones who are serving as translators, will explain these well to the dear ones who speak Spanish or Italian language. The question and its answer are only of one dear one, but

when it is published in form of book and comes in the hands of the dear ones, the entire Sangat (group of dear ones) benefits.

You have read the history of Bhai Sundar Das in Mr. Oberoi's book. Sundar Das had also asked a similar question to Maharaj Kirpal that in Santmat, which is a path of love and devotion, does a woman need as much upliftment or salvation of her soul as a man does, can a woman also progress as much as a man does ?

Maharaj Kirpal explained in few words that a woman needs as much salvation and upliftment as a man does. In Santmat, women and men have equal rights. All the supreme saints from Kabir Sahib till now, have given the same initiation (Naam) to men and women. A man is called a 'Satsangi' and a woman is called a 'Satsangan'.

Maharaj Kirpal has said that at this present time, women who bears good moral character progress a lot and are doing so because a woman has more natural love and emotions. In the scriptures, women have been described as the better halves. In worldly affairs as well, a woman has as much intelligence as a man; everyone has equal intelligence and rights. Just as husband and wife work shoulder to shoulder in worldly affairs, in the same way a woman has equal rights in Satsang.

Saints give us initiation so we can progress. When we meditate on the Naam and gather our scattered thoughts from the nine doors and bring them behind our eyes (to the eye center), then our physical veil is removed. In the physical world, there are physical senses and physical mind. When we remove the physical veil and go into the astral, there are astral senses and astral mind. When we go into Brahm, there is causal body, causal senses and causal mind.

When we go to Parbrahm (above Brahm), there, the soul is pure; on reaching there, the soul becomes free from karmas. After reaching there, one realises that the soul is neither a man nor a woman; the gender distinction ends there. The soul is a part of God Almighty; God Almighty is the father and the soul is his daughter.

The third destination of saints is Parbrahm and the fifth destination is Sachkhand (the realm of Truth). Those souls who have not reached the Parbrahm, how would they know where the difference between man and woman ends? Whether one is from America, India or Europe, everyone has the same soul within. The Mahatmas who go within, knowledge arises within them. They were to have love for all humans for sure, they also love animals and birds as much. All the Mahatmas who came from Sachkhand, no matter if it has been four thousand years, two thousand or five hundred years since they came and are not present amongst us today, but even today, by reading their teachings and their scriptures, we come to know that those Mahatmas loved every community, religion, and man and woman equally.

As long as such Mahatmas remained in the world, the world kept receiving their teachings and experiences. When they disappeared after living in this world for two, four or ten generations and went to God, there became a dearth of experienced men in the world and the souls stopped getting the benefits that they used to get earlier.

We form societies, and modify (the teachings and experiences of the mahatmas) as per our benefit and create hatred towards each other. God Almighty then sends his beloved experienced men, they come and make us sit together, preach the Shabad Naam and tell us that God is one, the means and method of meeting him is also one.



No Mahatma has condemned the female gender, rather their rights have been kept equal. This quality is present only in saints. If you read 'Aasa Ji Di Vaar', even in that Guru Nanak Dev Ji has said,

Why call her bad, who has birthed kings.

Mahatma's point of view and perspective is different from ours. The saints have their eyes on the soul. The soul is innocent and is the child of God Almighty. Evil is in the mind.

Sehjo Bai was born in the Dhuser clan in Dehra village in Rajputana (a kingdom in present day Rajasthan). Her master was also born in the same clan. Whatever the master instructed, she did the

devotion as per that her entire life. She was the chief disciple of Mahatma Charan Das. The Sahaj Prakash (holy book) of Sehjo Bai is being presented before you, understand this Bani with attention and love. Before starting the Satsang, I will tell you a short story which is very much related to Santmat.

There was a king, his queen asked him why his minister gets more salary and his courtier gets less whereas the courtier does more work and the minister remains work-free. The king thought that if I explain to her in words, she may not understand, why not explain to her by giving an example.

The king called his courtier and told him “I have heard that a female dog had given birth to puppies outside, go and see the dog.” He went and came back and said, “Yes Sir, the female dog has given birth to puppies.” The king asked, “How many puppies are there?” He said, “Sir, I don't know.” The king sent him again, he counted the puppies, came back and told the king that there are four puppies. The king asked, “How many are female dogs and how many are male dogs?” He said that he did not know. The king sent him again, he came back and said, “There are two female dogs and two male dogs.” The king asked, “What are their colours?” He said that I did not see the colours. He was sent again. The courtier came back and said, “Sir, two are black and two are white.” The king asked, “Are the male dogs black or are the female dogs white?” He said, “I didn't see that as well.”

Now the king called the minister and said that he has heard that a female dog outside has given birth to puppies. The minister went and saw, he came back and explained well to the king that the female dog had given birth to four puppies. There are two female dogs and two

male dogs. The male dogs are black and the female dogs are white. Arrangements have been made for their food and water, and a small house has also been built for them to live in. They all are living comfortably.

This is a story but the truth is that we are engrossed in rituals. Some chant, some do penance, but we do not have any knowledge of God Almighty like the courtier, whether God is fair, or where he lives; whether he has hands, nose, feet or not? Does he eat anything or not? But when we meet saints, they make us sit and explain everything to us in one go that see dear one, go inside and see God with [your own] eyes whether he is dark or fair. That is why the glory of saints has been sung more, irrespective of their caste and whether they are men or women.

Reading Sehjo Bai Ji's Bani reveals that she not only had respect and love for her master, but she also had a great affection for her master's master, Sukhdev Muni (monk), whom she calls 'Dada Guru'(Grandfather master). Mahatma Charandas Ji's father lived in great devotion. One day, he went out to meditate in the forest and only his clothes were found there, he disappeared and no trace of him was found. Charan Das Ji also used to go out in the forest in the same way and meditate there or close his eyes. Our Maharaj Kirpal Singh Ji used to say, "It is the principle of nature that the hungry gets food and the thirsty gets water."

Mahatma Charan Das Ji had a strong desire, so Sukhdev Muni, son of Ved Vyas Ji, who is also described as Amar (immortal), gave Darshan to Charan Das Ji in the forest and gave him the inner secret

of the Shabd Naam (initiation) . His parents had named him Ranjit Singh but Sukhdev Muni named him Charan Das.

Sehjo Bai pays salutations to her master and also pays salutations to Dada Guru Sukhdev Muni for showering grace on her master. Just like we offer our salutations and gratitude to Maharaj Kirpal in the Satsang every day, and also express our gratitude towards Maharaj Sawan Singh Ji for showering grace on our master Maharaj Kirpal generously and filling him with love.

Sehjo Bai says, “Master is perfect, he is the supreme deity-master of all deities. I ask for the boon of Bani of experience, have mercy on me.” There is a saying in Punjabi,

*Whatever work you wish to accomplish,
get permission from the master first.*

Those who are absorbed in the master and have seen the master and God Almighty, pay salutations to their master and take his permission before starting any work. Guru Nanak Dev Ji Maharaj has said,

*Whatever work you wish to accomplish, tell it to the Lord.
He resolves your affairs; Satguru gives the proof of truth.*

Now she says lovingly that O master, I pay salutations to you millions of times because you are the supreme deity of all deities.

*The one who gives utmost importance to the master and works within
the commandments of the masters,
Kabir says that such a follower does not have the fear in all three
worlds.*

She says that I pay salutations millions of times, because you do not come to the land of the negative power and reside above the three worlds. There is power in your name; you take away sins of all. The sins of the person inside whom you place your Shabad Naam are destroyed just like a tiny spark of fire destroys a huge pile of wood.

I pay salutations millions of times, because, you are dearer to me than my life. How precious human life is! If we face even a tiny bit of trouble, how we try to save ourselves! Just think when we love someone even more than this how dear he/she will be. Guru Ramdas Ji says:

*King Ram (God) is dearer than everyone –
mother, father, son, brother friend.*

She lovingly says that I pay salutations to you because you are the king of devotion and the asceticism. The fruit which cannot be obtained by asceticism, can be obtain by doing the devotion of your Naam. So whoever came to your refuge, attained peace. He/she rose above the three gunas (qualities) – Satvaguna (quality of goodness), Rajoguna (quality of passion) and Tamoguna (quality of ignorance) and got connected with the Shabd Naam and attained peace.

Dear ones, there is no peace in worldly pride, wealth and in vices rather they fuel the fire even more. Peace is attained only after reaching our home, Sachkhand. That is why Sehjo Bai says that ever since I have come to your refuge, I have attained peace and my incomplete work of meeting God Almighty has been completed.

Sehjo Bai says that you are serene, pure and holy. Whoever comes to your refuge, you make him/her serene, pure and holy as well and remove the sins of all.

**Salutations master Sukhdev,
you manifested devotion in the world.**

She again pays salutations to her grandfather - master Sukhdev Muni that you came and manifested the devotion that was lost and made Charan Das Ji do the devotion.

Now she pay salutations to her grandfather - master Sukhdev Muni and praises him saying that you yourself steered the boat of Shabd Naam, seated the living beings in it, took them to Sachkhand and handed over the same boat to Charan Das Ji saying that brother, after me, you are its boatman and you have to steer this boat.

I talk about Maharaj Kirpal that he started telling me when Huzur Baba Sawan Singh Ji said to him that look dear brother Kirpal Singh, my teachings should not get lost, it should continue like this. At that time, there were many reasons and master Kirpal became helpless in front of master Sawan.

When Huzoor was saying these things, the ground beneath my feet was shaking. I wondered why he was talking to me about this. He applied the same words to me that look dear brother, there will be people everywhere explaining the theory but you have to continue my teachings. The teachings of saints are experience and attention.

She praises her master that the boat that Sukhdev Muni had given to Charandas Ji, no matter what caste or how sinful the person who came to Charan Das Ji was, he made him sit in the boat and took him to Sachkhand.

Such saints and Mahatmas have always been gracious. Their Guru has given them only love and compassion and has taught them to forgive, that is why they do not speak ill to anyone and do not curse anyone over trivial matters. Maharaj Sawan Singh Ji had also pleaded with Baba Jaimal Singh Ji that no one should be affected by my curse but one should get blessed by my blessings. Maharaj Kirpal also told me the same thing that he had requested Huzur Sawan Singh Ji that O true lord, we are living beings, keep having mercy on us. Only my blessings should affect someone; no one should be affected by my curse.

Sehjo Bai says that whether it is a man or a woman, whoever comes to the refuge of the saints, they give equal rights and love to all and liberates everyone with the same gaze.

Maharaj Kirpal also used to say that you keep saying Satyuga-Kaliyuga (the age of truth, when humanity was governed by Gods) but Kaliyuga (current age of the world, characterized by conflict and sin) or Satyuga will not come from outside. Where there are conflict or fights is called Kaliyuga, as these create Kaal (negative power). Where there is devotion and satsang, it is called Satyuga. When you connect your scattered thoughts with the inner Shabad through Simran (repetition of the charged names), peace comes within, more than this Satyuga comes within for sure. That is why she lovingly says that they

comes in Kalyuga, brings Satyuga and engages the lost souls in the devotion of God.

Whenever saints come into this world and with the grace of their master, begin the work of the master and start Satsang, at that time, just as messengers convey the message, Satsangis too convey the message of their master to their acquaintances everywhere, near and far. They give the information of the place (saying) that dear ones, if you want peace and want to give peace to your yearning soul then the Satsang of Mahatma is at such and such place.

As such, this is the personal matter of the master and the disciple. For a master, distance (near or far) doesn't matter. Whether masters use someone as a medium or go and meet the disciple directly, the Satsangis also work as messengers. They convey the news to each other through Satsang that our saint is about to come, you should listen to the Satsang and start meditating.

Everyone who comes to the saints, the saints give the message of God to all of them that God who has sent you into this world, come, that God is calling you through us. When I met Lord Kripal for the first time, he wrote this hymn-

*The One who sent you, has now recalled you;
return to your home now in peace and happiness.
Come home, O my friend.*

Whoever goes to the saints and Mahatmas, the beloved of God, they give them the message of God that this is the message for you.

* * *

GLOSSARY

Guru / Satguru – master

Bani – holy text

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 **Sant Bani Ashram,**
16 PS, Sri Ganga Nagar, Rajasthan
from
4th to 6th October, 2024

All of you are welcome to this programme.

