

Ajaib Sandesh

The voice of the Saints



AJAIB SANDESH

English Vol.-2

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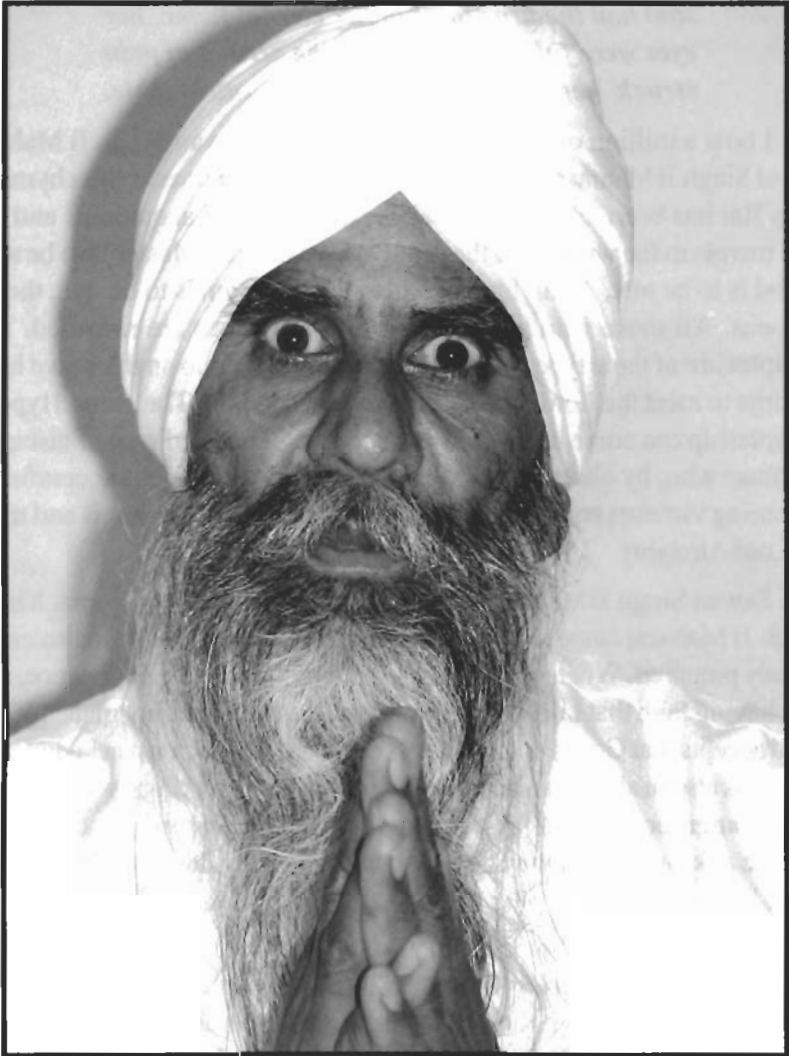
Ajaib Sandesh is published every six month in New Delhi, India, for the purpose of disseminating the teachings of Sant Sadhu Ram Ji, of His Master, Sant Ajaib Singh Ji, and of the Masters who came in the past, preceded them. All efforts have been made to present this material correctly, however seek forgiveness for mistakes that are there

For ordering DVDs of *Sant Sadhu Ram Ji* see: www.mediaseva.com.

For full-text online in English, sound and video files, photographs, and message see: www.ajaib.com maintained by Harvinder Singh Rana and groups, yahoo.com/group/sadhuramjisatsang/moderated by "anulbird."

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Satsang Sant Sadhu Ram Ji



Mira's Mind Acquiesced

|| Bani Of Mira Bai ||

Mira's mind acquiesced, and her soul traveled in the higher planes. When the soul had the urge to go to her eternal home, her eyes were full of tears. When the arrows of pain struck her heart, the pain was unbearable.

I bow a million of times at the lotus feet of Sawan Singh Ji Mahraj, Kirpal Singh Ji Mahraj and Satguru Ajaib Singh. Dear ones, a short hymn of Mira Bai has been taken. Mira Bai says, "The mind acquiesces and the soul travels in the within." If the mind agrees that the Master is to be met, Shabd is to be met, Almighty Lord is to be met, Ram is to be met, then it happens. All those who have met Him, their names are recorded. The disciples are of three types: The first type are those who on their own have the urge to meet the Lord, the urge comes from within. The second type of discipleship can come by listening to Satsangs. The third type of disciples are those who, by observing other people, make their lives successful by becoming virtuous and pure. All of these can become Satsangis and meet the Lord Almighty.

Sawan Singh Ji Mahraj came into the world already prepared. Kirpal Singh Ji Maharaj came the same way, and Sant Ajaib Singh Ji also came already prepared. When we do some meditation, and have experience, and start having faith that Lord Almighty exists, distance does not matter. If our mind accepts that God is in all forms of existence, then it must acknowledge that He is also in all human beings. God is in all human beings, whether they are Satsangis or not. Sant Ajaib Singh Ji says, "The learned person and the fool are alike as long as they do not go within, if they do not go to their real home."

Where is the real home? Mind is the resident of Trikuti and a part of Brahm. The three arteries join at Trikuti, above and between the eyes. When the mind goes to its home, it gets the understanding. If we want to go to our home, then how much time do we need to give for Simran? How much should we love Simran? How much should we love the Master? That love starts for the Master's body in the beginning, when He gives us the Simran. As soon as possible, we should develop love for Simran, because

as long as the body of the Master is there, we can have love for that body, but when that body leaves, where will we go? If we have love for Simran, we will go to the place where the Simran is going on forever. Simran comes from the fourth plane. "The negative power resides in the first three planes, while God, the Lord Almighty, resides in the fourth plane." When the dear ones of God come from the fourth plane, they give us the message, "Dear ones you are trapped. You have caught hold of the body and made this body your own. This is a rented house for fifty or hundred years. When the rental period is over, we have to leave it." Satsangis should not try to keep possession of their body, nor can others possess it forever. Those persons who want to keep their body get upset, but they cannot save themselves from death, because death does not spare anyone.

Death spares neither old nor young, and it has no sympathy for anyone. At the appropriate time, a person dies. If we search for a cure for death, what will we find if we do not have a Master? If the Simran is not there, who will take the soul? If we have Simran, we are with the Master. If there is no Simran, then how can we be with the Master? We are with the Master only if we have Simran, along with love and yearning in the mind. If we have those, then He will immediately come to take care of us.

We come to know about the protection given by Master from the dear ones. Once there was a dear one, an initiate of Sawan Singh Ji, at Amritsar. He said that in seven days he had to leave the body. The people around him thought, 'He is not an ascetic who has come to know about the time of his death.' When he said he would leave in around seven days, the people started counting the days. When the last day came, he left the body. Sant Ji says that the love of a Satsangi for the Master and Simran is stronger than that of a person who is getting married. Marriage has been happening with different people in different lives for many ages. If we get married now, what is so great about it? It doesn't matter. If we love God Almighty, our cycle of birth and death can end, and we can be saved from our suffering and reach our real home. Guru Nanak Dev Ji writes that this is something which has to be done while we are alive. As soon as we get the Initiation from the Master, we should start doing Simran. Once we start doing meditation, we should increase it and do it more. In the beginning, we might do Simran for one hour, but we should increase it by a minute a day. In a month there are around thirty days, so in this way it increases by half an

hour. It has been many years since we were initiated, and we should be doing Simran for five to seven hours a day. Our property, our treasure of Simran, should be more by this time.

Gurjant Singh just read a Shabad written by Ajaib Singh Ji: “Oh mind, do devotion again and again. This is the time for devotion.” This time is for devotion of the Master, for remembrance of the Master. “Oh mind, it is time for devotion.” He tells you again and again, “Oh mind, it is the time for devotion.” Guru (master) is in Simran. For doing Simran, He awakens us at 3 a.m. saying, “It is nectar time; do Simran. Remembering Naam, reach your home”. If we keep running away, we don’t get any advantage. Why do we not get any advantage? Because we did not do what we have been told to do, so where is the advantage? We have to listen to Satsang and bring it into our lives. We have love for the Master, but we do not know whom our mind loves or likes. It looks at the things that are visible in the world and starts loving and liking them, and then Simran reduces. Now while sitting, we feel sleepy. Sleep was there earlier; has he awakened now? He was sleeping earlier, and he is sleeping now, so where did his love develop? For worldly things. When his love developed for worldly things, he was asleep, and he still sleeps now. Dear ones, we have to develop love for Simran.

Sant Ji used to stress in His satsangs: “Leave all worries, God will worry for you.” Our mind has so many worries; we want to do everything, but the work does not get done. Kabir Sahib says, “He remained busy in doing work and looking after the family.” The work is not going to be finished, and by doing all this, the desires of our mind are not finished either. If one job gets done, anticipation for the next one starts. The moment the second job gets done, preparations for the third start. Have the desires and hopes ever been satisfied? Mind has the sickness, and it is the sickness of mind that doesn’t let it meditate. Who makes it suffer with this sickness? It is lust, anger, greed, attachment and ego. These five thieves are plundering it day and night. They do not let the mind come to its senses. To make the mind understand, the Saints and Mahatmas have said, “Oh mind, you have become one of the worldly people, as you have done for so many ages. If you do it again, what difference will it make? Your suffering is not going to end.” If your suffering didn’t end before, it will not end now. Therefore do Simran, have love for the Master and for God.

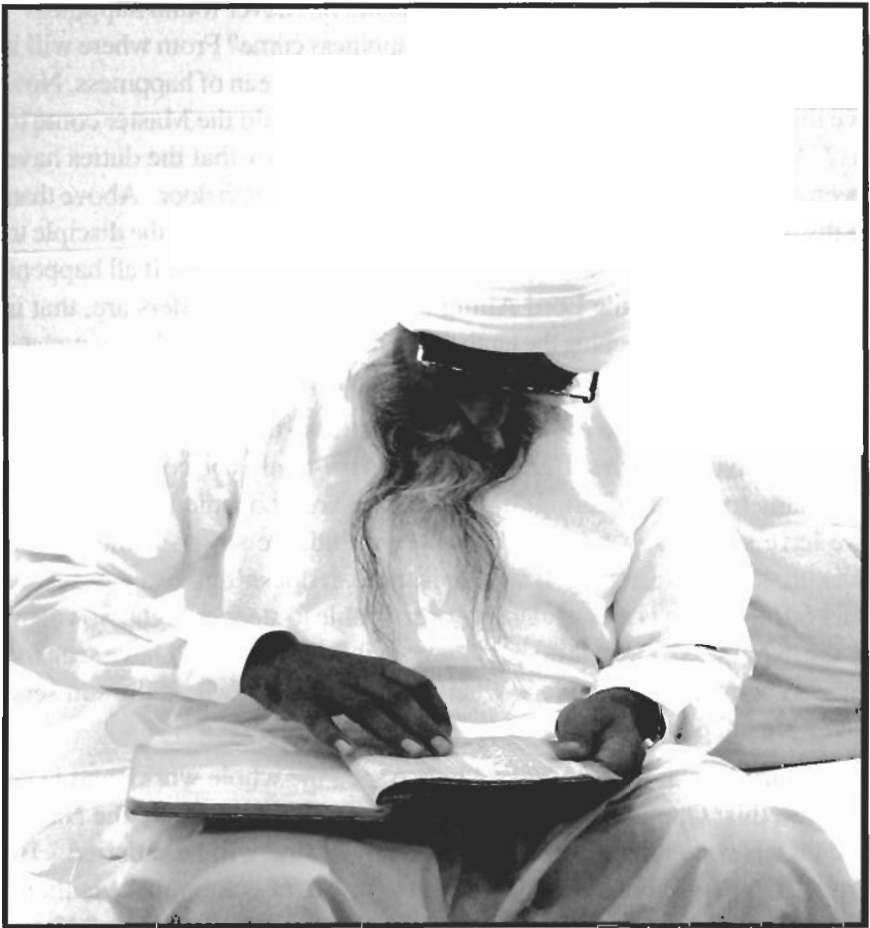
Mira Bai writes, "I do not even feel sleepy." Sant Ji says that the water of His eyes dried up by crying in the remembrance of His Master. Why did He do it? Because He wanted to end the sorrow of birth and death. Swami Ji Maharaj writes, "I was scared, so I did meditation." Everyone did meditation because of fear of the negative power. At present, the worldly desires have spread in the mind, and it doesn't get scared. It doesn't even have as much fear as it would have in front of a five year old child. It thinks, 'a five year old child is there, so I will not do anything wrong. I shouldn't do any sin.' Mind doesn't even take that much care.

When someone forgets the Master, all the sorrows come and surround him. "The one who has forgotten the Master has never found happiness." When we forget the Master, how will happiness come? From where will it come? The Master is the giver of happiness, the ocean of happiness. Now we think, "Do we have to go to the Master, or should the Master come to us?" We should go to the Master. Sant Ji used to say that the duties have been divided up. The disciple's duty is to reach the tenth door. Above that, is the duty of the Master. If the Master wants, He might take the disciple to the higher planes right away, or He might take him later on. It all happens under the orders of the Lord Almighty. Whatever His orders are, that is what happens. On reaching the tenth door, the duty of the disciple is complete. When the duty of the disciple is completed, he gets the prize for it.

We have completely forgotten the Master, so the question arises in us why we have so much suffering. Suffering isn't only one condition; there are many forms of suffering. If our children aren't obedient, we suffer. If we have sickness, we suffer. When we're old, we suffer. If there is no wealth, there is suffering. If wealth is there, it doesn't give any peace; in fact our suffering is greater, and we are not able to sleep at night. So where is the happiness? There is no happiness. Kabir Sahib says, "I have seen the human beings from the place where the sun rises to where the sun sets. They are not happy. Happiness is only in the Naam."

Guru Nanak Dev Ji writes, "I have seen the whole world, and I can tell you this: One does not get happiness anywhere. Give me the Naam, which has contentment, so the hunger of my mind will be satisfied." He says, "Oh Lord give me Naam, because in Naam contentment is there, peace is there, and the hunger of mind gets satisfied for all time." Naam

has the nectar. After drinking that nectar, one becomes immortal. As long as we do not taste the Naam, we have suffering. When we have suffering, we get involved in many problems, and we have desires for everything. Kabir Sahib writes, "Someone comes to Me because of marriage problems, someone has problems because of a lawsuit, someone comes asking for a son, someone asks for money." Mind has all these illnesses, and it is a rare person who asks only for the Master. That desire is granted with the Lord's permission. Only a very rare person's desires come to an end. Now our hopes are spread out in the world. One desire gets satisfied and four more develop. Four get fulfilled and ten more arise. Regarding the hopes of the



Italy, 2004

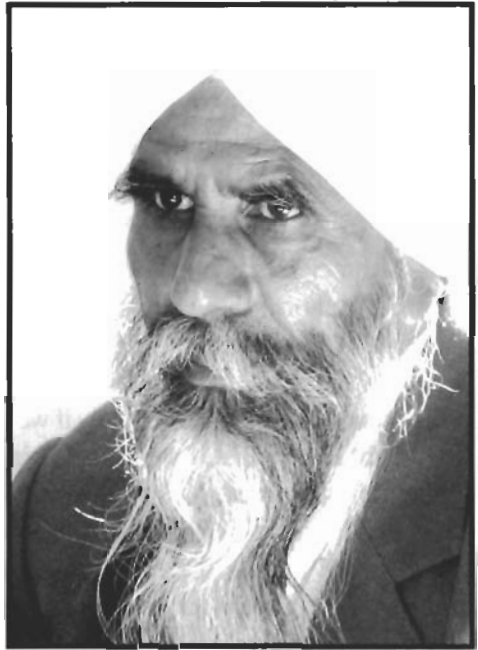
mind, Sant Ji has written a bhajan: “Man’s desires do not get fulfilled. Without Naam they remain unfulfilled.” Man’s hopes do not get fulfilled. Whatever desires he has, other than Naam, are of the world. If they are fulfilled, even then we are very unhappy. Whatever the Lord Almighty has given us, we should remain content. When we remain in His will, whatever happens is for our benefit.

Sant Ji says that even if the Master fulfilled all the desires of the disciple, even though He might try for any number of lives, still, He could not take him. One gets the human birth once; it is not given again and again. Now one is young, but old age is going to come. At some time the back will start giving pain, sometimes the leg joints will have pain, or some other body part will start having pain, and we will not be able to meditate. The mind deceives us when we get up at 3 a.m. We may or may not do Simran for a few minutes. We might do a bit with our tongue, and then we go back to sleep, thinking, ‘the night is long, we will do this later.’ Once we go back to sleep after getting up, who will finish meditation when the day is well started? This happens every day. How much time have we passed doing this?

Kabir Sahib says, “Forget that which has passed, take care of the future.” Dear ones, how long have you been making these schemes? Now is the time to stop making plans. Swami Ji Mahraj writes, “Leave old habits.” You have these old habits, leave them; become of the Master, and Master will become yours. Dear ones, only if we become of someone will he become ours. Sant Ji says that if we make a big heart for the Master, then he will make a bigger heart. If we make a small heart, then he will make an even smaller heart. We have to make our earnings, and we have to reform ourselves. Where is the fault of Master in this? It is like blowing in bamboo. As we blow air in bamboo, it goes out the other end; it does not stay there. Our mind is also like this.

There was a businessman who had listened to Satsang for thirty years. One day his son went to listen to the Satsang, where it was said, “We should have mercy on cows and poor people.” He heard this and came back to his shop. At that time a cow was eating flour from his shop, and he thought, “We have a lot. If it eats a kilogram or two of flour, we will not lose much. God sees everything, and the cow is poor.” In the meanwhile the businessman came home. He told his son, “Oh blind son of a blind man,

what are you doing? If I had done this, we would not have any wealth.” Now we should think when we earn the money, whether our intellect or our mind earns it. Here lies the conflict: is the wealth earned due to the intelligence of our mind, or have we earned the wealth by trickery? Dear ones, if it is true that the money was earned because of our trickery, when that wealth goes away, at that time where does our trickery go? The trick has failed. When that trick fails, we fail and are defeated. Even while talking on the phone, we become motionless. At that time, dear ones, no trick works. If that method (of trickery) worked earlier, it should have worked later too. In fact, nothing happens because of our trickery, either earlier or later on, because our mind makes us do all this. The mind is influenced by the desires for worldly pleasures, thinking ‘everything is happening because of me.’ If ”I” am doing everything, then what is the benefit of doing the devotion of God Almighty? If it is “I” who is doing everything, then why do we suffer so much, and why do we die? In reality, when unhappiness comes, we call on our Guru to save us. Whoever has understood this, they tell us and write about it, so the dear ones in the Sangat can benefit from it. Whether they write about it or not, they have reached their real eternal home, and they come only from that place. Guru Nanak Dev Ji writes,



Australia, 2004

“From our real home, we get whatever is in our destiny. Whatever is written in our pralabd, our destiny, we get that in this human birth. If we are going to get what is in our destiny, then why don’t we take care and think before we create Karmas? Happiness and unhappiness are the creations of mind, so sometimes there is happiness and sometimes there is suffering. When suffering comes, we forget the Guru. Even during happiness, the Guru isn’t remembered. Sant Ji said that during marriage, the Guru is forgotten. In

happiness, or during some trouble, such as when an old person leaves the body, at that time, we also forget the Guru. We have to mold our lives according to the teachings of the Master. We should not let go of the opportunity, which He has given us, to do His devotion day and night and to worship Him. When we do His devotion and worship Him day and night, God Almighty will become happy and take us along with Him.

Sawan Singh Ji Maharaj writes in His book that we do not fulfill our responsibilities. How do we not complete our responsibilities? When a person is single, his mind has a desire to get married. It isn't bad to get married, it is good, but if, after marriage, he spoils his intelligence by drinking alcohol, he corrupts his thoughts. Then the family members advise him, and ask him where his earnings go, and say that he should earn more. Listening to this, he gets angry. He says that he will leave the home and become a beggar and mendicant. Dear ones, all this has to be thought of before getting married: whether we want to get married or not. Nobody advised you then, it was a suggestion of your mind; and later on you ruined your life by drunkenness and intoxication. After drinking, a person gets angry. If after marriage we observe celibacy, we can make our life virtuous and noble, pure and pious—then how will we get angry? In the Bagari language, the priest reads some sentences saying, 'you have to stay together throughout life;' but later on we forget about that. The priest in a Gurudwara (Sikh temple) reads four sentences from the Guru Granth Sahib, the holy book of the Sikhs, so that we will remember and repeat those lines again and again. If we spend our whole life with our companion in the right manner, God becomes happy. We are living properly, so our neighbors are happy, society is happy, and our work gets done easily. Now the agitated mind leaves the food made by his wife and begs food from others. Is this the way to do the devotion? Does this make God happy? No. Therefore, Sawan Singh Ji Maharaj writes: "If you will not perform your responsibilities, I will not take you to Sach Khand. I will leave you here." It is the order of the Guru that one should fulfill all his responsibilities. When you perform all your responsibilities, nothing can go wrong. Dear ones, understand your responsibilities and duties.

Sawan Singh Ji Maharaj says: "Nobody should speak to me after I become truthful and pure, because then I shall meet my Guru and love Him." Unless we become truthful and pure, how will we progress in meditation? How can we become part of Bhajan? If our mind is virtuous

and pious, it will become one. If we become one, since God is one, we will meet Him at Daswan Dwar, the tenth door.

After reading the Satsang, we have to mold our life according to it and move ahead on the Path. How do we move ahead on the Path? We have to do Simran and love Simran. When we have love for Simran and move ahead on the Path, then what is lacking? There is no shortcoming from the Guru's side, it's from the disciple's side. The amount of love we have in the beginning reduces slowly. Slowly Simran is reduced, and what happens then? We get attached to the material things God has given us. "Forgetting God we put our heart into the gifts given by God." Our mind has become involved in the Lord's creation and wealth. Now it is said in Satsang again and again, "O mind do Simran. Unless you have love for the Master, how will your work be done?" A small hymn by Mira Bai has been taken. Mira Bai says here that she has given up worrying about public shame because her Guru is God Almighty. If she forgets Him, then where can she go? She has nowhere else to go. Guru is watching everywhere. Because Guru is observing everywhere, Sant Ji says, we should make our life clean. If we leave one place and go to another, we will have many doubts: "Such-and-such saint is right, so-and-so is bad, that one is absolutely wrong." All this has pierced our heart. Sant Ji says that criticism and backbiting is always on our tongues. Guru Nanak Dev Ji says that criticism, even of the sinner, should not be done. If we criticize a sinner, his sins get transferred to our account and the critic's good Karmas are transferred to the sinner's account. So what do we get from it? Kabir Sahib writes, "If you have to criticize; criticize your mind. If you have to praise, then praise God Almighty, the Shabd, and the Guru. Only then can we stay away from sins and avoid trouble." It is said, "Whatever company one keeps, so shall he be." Whatever company we keep, we are colored with the similar color. If we keep good company, we will be inclined towards Naam. If we keep the company of cheaters and wicked persons, even if those people tell us very sweet things, we will move away from Naam. Will we be colored by sweet talk? No! The Saints' charging works behind His words; He removes the dirt from the soul by giving His attention. The Guru's job is to protect the disciples, and He protects them at every moment. He knows what we are thinking and doing. Whatever we think, He observes, then whatever we think happens.



Sant Ji in His Room, Ajaib Ashram, Anupgarh, 2004

Sant Ji says “Kirpal worries about you, why do you worry? My Lord makes the high ones from the lowly ones. He listens to everybody’s voice.” Sant Ji has written all this in the bhajans, in his hymns, but it has had no effect. Now it has more effect because we have nowhere else to go to talk about our pain and anguish. You should think about it. In this city of the Negative Power, we cannot get liberated without meditation, because without it the angels of death will catch hold of us. You can see that we get angry because we do not meditate upon Naam. If we meditated upon Naam, both our body and mind would become calm. If both were calm, where would the anger be? Anger only exists where it can take control. If we eat anger-inducing food and do not meditate upon Naam, we will lose our temper.

Once Maharaj Kirpal was doing the Satsang, and a girl said: “I have too much anger.” Maharaj Ji asked, “When you are angry, do you do meditation at that time?” She replied, “Very rarely.” When we are doing worldly work, we get angry. When we get Naam, we should ‘sacrifice body and mind to the Guru, obey His orders, and meet God Almighty.’ Forget whatever we have done in the past, and stop all those bad deeds.

Become of the Master, be of Simran, be of Naam. Then we will be happy here and happy there too. If we do not become of the Naam, we will be unhappy here, and there also. By not becoming of the Naam, we are unhappy here. What happiness do we have? Naam has not become ours, and we have not become of Naam. The outer things are afraid of Naam. The five pure words, the Simran which is given at the time of Initiation, they are five weapons. The warrior takes them along with him, and attacks with the arrows of Simran. Then lust gets calmed. Anger also gets calmed. But we do not use the arrows of Simran. Those who use the arrows of Simran, they say when those arrows of Simran are used, the mind gets mortally wounded. It drops down and has no hope of living. Without the death of the mind, the soul cannot reach its destination.

Guru Gobind Singh Ji writes, "I fight alone against one and a quarter lakh, and make the bird fight against the eagle. Then I am called Guru Gobind Singh." According to His history, when Guru Gobind Singh did meditation of the All-Owner Lord, and became one with God, He said, "I did not wish to come to this world, but it was the order of the Lord Almighty." The Lord said, "Go and give my message." Guru Gobind Singh writes, "I came to see the drama of this world: to see what the world is doing, and in what illusion and attachment it is sleeping." How is the world attached? Illusion (Maya) is the controller of the three worlds, so the mind enjoys in illusion, lives in illusion, and is intoxicated in illusion. It does not remember the Master.

The one whose Shabd has been taken, she remembered the Master. She left public shame, because public shame is a serious, incurable sickness. If we worry that a neighbor or relative will see us meditating, we will decide to do Simran the next day, tomorrow, or some other day. While worrying in this way, our meditation reduces; every day it keeps on reducing. Dear ones, wherever we go, we should increase our meditation by a minute a day. Then we will have some experience, and our sickness of lust, anger greed, attachment and ego will be cured. When someone has a heart attack, death draws near, and we say, "What shall we do? There is no cure!" In the same way, these illnesses have no cure. Is there any treatment? There is only one, and that is for us to come on the path of Simran; then our illness can be treated. But we do not come on the path of Simran, so how can the treatment take place?

Guru Nanak Dev Ji did meditation for eleven years, and Sawan Singh Ji did meditation in a dark room. What type of food did they eat? They took dry chapattis as food. Kirpal Singh Ji Maharaj chose the Ravi River for meditation, and he meditated there during the night. Sant Ji did meditation for eighteen years under a Master who had the secret of two planes. Later, on the orders of Kirpal Maharaj, He did meditation for six more years. Why did He do so much meditation? So the world would get advantage from it; so the dear ones, the Satsangis, would gain from it. Their story, dear ones, has continued for many births. Even if we work our whole life to manifest the Master just once, even then, we should consider it a cheap bargain. Sometimes we think the Guru has given no experience because we haven't seen anything inside. You should think with a calm heart whether your mind has become still. What does the Bani say? When our mind is steady (steadiness means unity) the mind will become still inside at the eye center. Our questions can be asked there. Guru Ram Das Ji used to tell a story. A man fell inside a well. He started asking questions, "How many such wells are there? How many people can fit in the well? Who has made the well?" Ram Das Ji says, "Dear one, I will drop the rope in the form of Naam. Catching it, you come up. After coming up, you can ask whatever questions you might have." Then no doubts will be left, and whatever we speak of, we will see it in front of us. What doubts will be left? No doubts can be left. So we should become of the Master, and we should be like the Master. We should make the Master occupy our mind. Mind rules over the body, and Saints rule over the mind. It is the mind that creates desires. When the mind acts, Kabir Sahib says, "Keep the body under control. As long as the body does not act, the Karma will not be formed. If the body acts, the Karma will be recorded. Then you will have to pay." That is why it is explained to the mind, not to the body, because the body only serves as a house. If we have to make something humble, it is our mind. When we make our mind humble, our work will be done easily. Mind will become humble only when we do Simran. There is no way other than Simran that the mind can be made humble. Now we either bow our head or we fall at Master's feet. No, dear ones, under the feet is the earth. Not much work is done by bowing. Our work will get done when we start doing Simran. We have been taught the technique, and we should do it. Just as on the road, milestones are fixed, indicating so many kilometers to Delhi, so many kilometers to Hanumangarh, so many kilometers

to Suratgarh, and so many kilometers to Anupgarh. The inner distances also have milestones. If we walk on the Path and travel the distance, we will reach our destination. If we do not go on that path, and don't travel step-by-step, how will we reach our destination? We have to cover the distance. In His last message, Sant Ji also said: "Dear ones, start doing your meditation from today, so we can meet within. We should meet within."

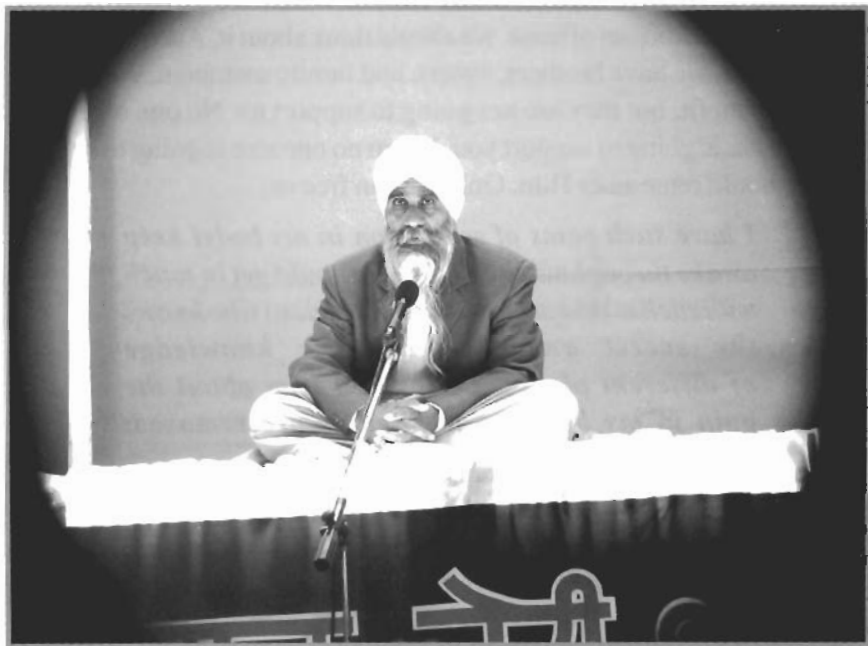
Our work has to be done while we are alive, because there is no assurance of what happens after this life. Liberation is achieved while alive. If someone thinks that liberation will happen after death, that is not correct. Dear ones, we have to reform our mind while we are alive. If the mind changes course while we are alive, we are liberated. We have to remove the mind from the pleasures of the world. It is running around outside, and while running outside, it has gotten no peace or faith. If it had gotten faith, why would it go from one place to a second place and then a third? It goes from one place to another because it has obtained no faith—but it gives messages to others and gives sweet talks to them. Since it does not have faith itself, how will it give faith to others? Dear ones, this is the path of action. We have to do meditation. When we do meditation, what we do will be recorded. Sant Ji used to say that when a laborer goes to work for someone, he gets wages for the work done. When human beings do not withhold the wages they have to pay, will God keep back the wages of his disciple? He will also pay.

When the arrows of pain strike the heart, The pain is unbearable. I do not get sleep day or night, I do not want food or water. I have such pain of separation in my body, I keep awake throughout the night

Mira Bai says, "Sleep does not come to me in the night or in the daytime. I do not want food, and I do not feel thirsty. Day and night His love and longing is troubling me." Now if there is some shortage of our wealth, we say, "Stop doing meditation, because Master has not showered grace." Dear ones, the Master does shower grace according to our destiny, and even more than that, but our mind is wavering. If we get the wealth, is it going to go with us? It is not going to go with us.

Kabir Sahib says that wealth belongs even to thieves and thugs. If we have more wealth, we will learn more deceit. We will become greater

offenders, greater sinners. When we become sinners, we will not be able to carry that load. Now if a vegetable is grown in a neighbor's house and another neighbour steals it from there, he might be punished and charged twenty or thirty rupees. If we kill someone's chicken, the cost is more, maybe four or five hundred rupees. If we kill someone's horse, it will cost five or ten thousand rupees. The cost becomes more as the sin is more. If we manage to eat things that grow in the earth, with just one element, like apples, oranges, etc., the sin is less. Those things have just one element. All



Bogota, Colombia, 2004

Saints and Mahatmas managed with just those things. Vidur ate only saag, a leafy vegetable. Kabir Sahib took khicheri as food. Others passed their time here with just pulses and chapattis as their food. Dear ones, the tongue has ardent desires. If the mind desires it, the tongue asks for it. Running after the mind, we have done so many bad deeds.

Bulleh Shah writes, "If you damage a mosque or some book, I can forgive you; but if you hurt a human heart, you will not be forgiven, because the Lord Almighty resides there." If we want to meet God, He resides in

human beings. If we love human beings, we love God. If we love God, why do we criticize? How can we have this egoism when we start seeing human beings as God? Guru Nanak Dev Ji writes, “Oh man, you are committing deceit with God, and spending days and nights in sin.” We are deceiving human beings and spending our time in sins. We have even earned our money by deceit. Kabir Sahib says that not even a penny is going to go with you. The family members check to see how much money the old man has. They even remove his lion-cloth. They do not leave even a penny. The deceit we have done creates a bad Karma which we have to pay for. When it is so serious an offense, we should think about it. According to our past account, we have brothers, sisters, and family members. We deceive for their benefit, but they are not going to support us. No one other than your Master is going to support you. When no one else is going to support us, we should remember Him. Only He can free us.

I have such pains of separation in my body I keep awake throughout the night. We should get in touch with such a Vaidya (Ayurvedic physician) who knows the secret and who has the knowledge of different planes. I shall tell Him about the pain in my body, so the doubts are removed.

Saints and Mahatmas have removed their minds from the world. Their minds are not spread in the world. Mira Bai's parents did not understand what had happened to her, so they called a Vaidya, an expert of Indian Ayurvedic medical science. When the Ayurvedic physician held her hand to feel the pulse, she told him, “You will not understand the ailment from which I am suffering. It is something else; I am not suffering from the sickness for which you are looking.” This happened with Guru Nanak Dev Ji too. All the Saints and Mahatmas had their own way to make the world understand. His parents called an Ayurvedic physician to check their son. When the physician held his hand to check, Guru Nanak Dev Ji said, “Vaidya Ji, I am not suffering from any sickness for which you are looking. I am suffering from another disease, which is troubling me day and night, and because of which I am having a very pleasing and agreeable pain.” The physician was surprised at hearing this, and said, “Has pain ever been pleasing or agreeable?” (Master Sadhu Ram Ji laughed.) Guru Nanak Dev Ji replied, “Yes, I experience this

pleasing pain, but it goes away when I do the Simran. When I do not do the Simran, this pain starts. Vaidya Ji, this pain is beyond your understanding.” So what can the poor physician do when God Almighty starts residing inside? What do we people do after taking the Initiation? We give a donation to some Pir (Muslim Saint), we worship at a small monastery or temple, or we visit some holy place.

In earlier times, there was a devotee named Naam Dev Ji. Even though Saints understand everything, They use some methods to make the world understand. His father had many statues which he kept in a line. Before he ate the food cooked in the home, he offered it to those statues by putting it on their mouths. Whatever a youngster observes in his family, he starts doing the same rites and rituals his elders do; but in this way they were cheating God. When Naam Dev Ji observed all this, he started thinking how he could make his father understand, so he would stop doing these things. Once when his father was away, he took a big hammer and broke all the statues except a large one. He knew his father would inquire about it, so when his father came back, he said, “Father, today there was a great war. It was a fierce battle; come and see.” Surprised, his father saw that there had been a lot of fighting. Naam Dev Ji said, “Yes, all the Gods started fighting among themselves; I saw it with my own eyes.” His father said, “The gods started fighting? I don’t understand.” Naam Dev Ji said that all the statues of God in our home fought with each other. Initially the battle was small, but then the larger God broke all the other statutes, using a hammer that was nearby. When the father saw that all the statutes were broken and only the big statute was left, he said, “I am unable to understand this thing; how can the statutes fight with each other? This cannot happen.” Nam Dev Ji then told his father, “When the statutes can’t fight with each other, the food which you are giving them to eat, has it gone in their stomachs? Have their stomachs ever filled up? You can see inside these broken statutes; has any food come from their stomachs?” His father said that the food had not gone in there because they had not eaten the food. When Nam Dev asked, “Have you ever seen them eating food?” He said, “I have not seen them eating.” Naam Dev Ji says that God is in a subtle, refined form. He is not like us to quickly eat five or six chapattis. When a statue cannot look after another statue, will it be able to save or protect us? When the statues were broken, did they protect

themselves or save themselves? When the statues didn't protect themselves, they won't be able to save us either. Dear ones, no Saint leaves any leaf unturned to make us understand.

Sant Ji gave the message of Naam for 22 to 23 years, saying: "Understand, oh my mind." He made bhajans about His own mind and told them to us. What did he have to do with that? He came already prepared from the eternal home. He took up this body of five elements and came to this world to give the message of Naam. Dear ones, Saints and Mahatmas will always keep coming to this world. Why do they come here? Why do they bear the suffering and happiness of this world? Soul is suffering. If it understands, it will be saved from suffering. By doing the meditation of Surat Shabd, it will be able to meet its Lord and reach its home. For making the soul reach its home, Saints use some method or technique to explain. Those who understand become happy in this life and improve their next life. So dear ones, we have to reform our minds while we are living. Liberation is achieved while we are alive.

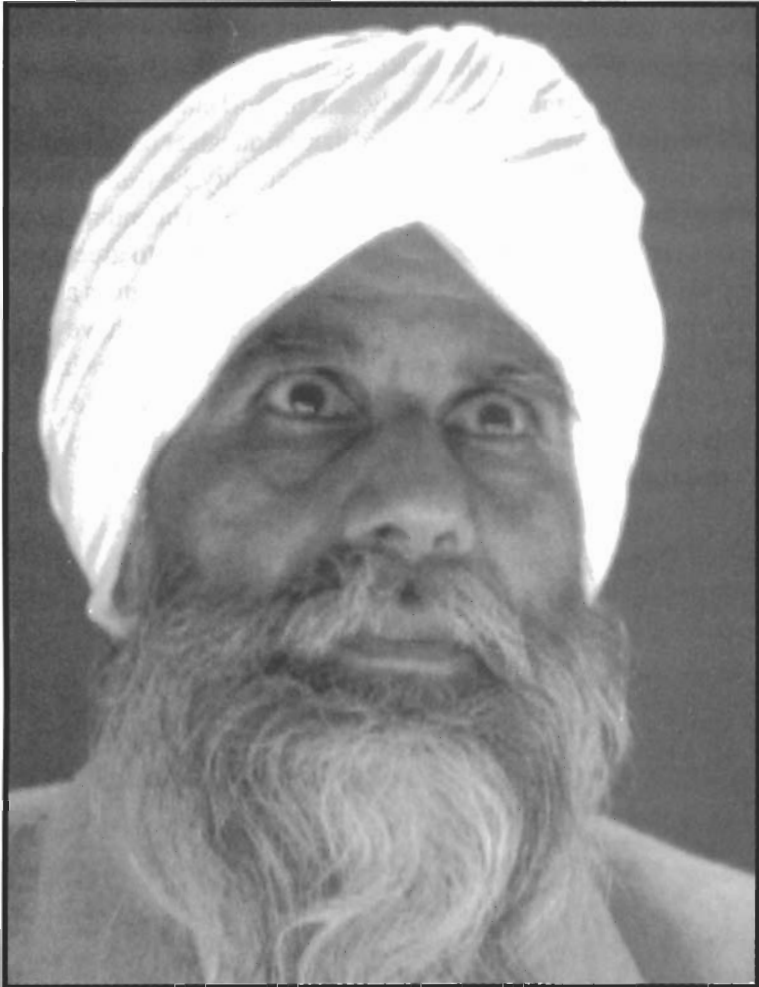
I shall tell him about the pain in my body so the doubts are removed. I have been searching for the secret of that house, but no one explains. I have met my Master Ravi Das, who has given knowledge to my soul. I shall meet and unite with my Master, then my pain will vanish. Mira says: "When people threw dirt on my head, I got to know my home."

Mira Bai says, "People put dirt on my head." The world gave me a lot of taunts, but I did not worry about the world. I stopped bothering about public shame. In earlier times, there was a devotee named King Pipa. When he had the urge to meet the Lord, the living Master of that time was Ravi Das. When Pipa came to know that Ravi Das Ji was the perfect Master, he went to meet him. However, he was carrying the thought with him that he was a King. He went to Ravi Das Ji and sought a gift from Him. Ravi Das Ji was making shoes at that time, so he took water from the tank and told the King to come and drink the nectar. Now the King saw that Ravi Das Ji was making shoes and was offering the same water for him to drink. He thought that if he drank it, he might also become a cobbler. He was wearing a kurta (shirt) with long sleeves, so he let the water flow into the

sleeves. He traveled back home and went to the washerman. He said that the Kurta was to be washed in stagnant water. The King thought that if the kurta was washed in fresh water, the life forms in the water might become cobblers. The washerman had a daughter, and her father told her to remove the stains from the kurta. In olden days, modern techniques and equipment were not available for removing stains, so they were removed by sucking with the tongue. When she removed the stains by sucking with the tongue, some of the juice went inside her body, and the girl started speaking with spiritual knowledge. When the king heard that the daughter of the washerman was speaking with great knowledge about spirituality, he went to meet her. He met her during the night because public shame is an unending sickness. The girl was sitting on her bed at the time, and she got up to greet the king. The king said, "Daughter I have not come here as a king, but as a beggar." The girl replied, "I got up to greet you, because whatever I have gotten is from your kurta." So dear ones, public shame creates obstacles in the way of devotion. One cannot bother about public shame while following this path. This is said by all those who have left public shame. They all have written that it is an obstacle in the way for us.

*'Mira says when people threw dirt on my head,
I got to know my home'.*

Satsang Sant Sadhu Ram Ji



**Fire of anger is raging at
every home**

॥Bani Of Sant Kabir Das Ji॥

Strong fire is raging all around, Comforting company of Saints, awakens destiny.

I bow millions of times at the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj and Satguru Ajaib Singh. A hymn of Kabir Sahib has been taken from the 'Hymns of Saints'. Kabir Sahib says that anger is present in everybody, in whatever body it might be. "*Saints raise the fortune.*" The Saints make the mind understand, "Oh mind, you can not keep away from anger or get rid of it while in the body. When you reach tenth door after vacating the nine openings, only then will be able to save yourself from this fire."

Fire of anger is raging at every home and burning the whole world, It does not come near those who are humble devotees.

This worldly ocean can be crossed only by humble devotee. We come to the Satsang because of our good fortune. After listening to the Satsang, we calm our mind and realize how much heat and anger is there in our mind. Baba Ji used to tell about two brothers. Once there was a fight between them and one of them murdered the other. He skinned his normally body and made a 'charpai' bed made (by weaving the rope) from that skin. He used to sit on that charpai and eat his food. He did not get any peace from doing that; he didn't understand what he was doing or that he was making a very big mistake. When a human being gets very angry, he does not remain in his senses and does not realize what he has done. Because the mind which resides in this inferior town is some times troubled by lust, sometimes anger, sometimes greed, sometimes attachment and sometimes ego troubles it. If it avoids one, another weapon is ready because there are five weapons. If there is a weapon, it may belong to anybody, when it works it does not spare anybody. It is similar with these five fires; when they are operated they act and do their work.

One keeps involved in many deeds in a wave of anger, All that is earned is lost when ego comes.

We may do many austerities, visit holy places, keep various fasts and do worldly rites and rituals and our mind will only get more ego. Kabir Sahib says, "All work done is lost when the ego comes." Once somebody abused a rich man and that rich man took out a knife and killed that person.

Negative power has created lot of deceit in this world, the ego, and anger, it causes the fall of those who are almost reaching the aim, such is the network of God of death..



Bogota, Colombia, 2004

There is lot of cheating in the world; such is Kal, the negative power. The relationship of husband and wife is considered to be the most personal one. Unless we tell about it, nobody knows about it (about our disputes).

Sant Ji used to say that when they speak about each other, we come to know how full they are with pain and anguish, like an abscess. The husband says that the wife does not listen to him the wife complains that the husband does not agree with her. This is because both are influenced by the negative power. Unless they do the meditation of Shabd Naam, Kal, the negative power cannot leave them.

Sant Ajaib Singh Ji gave me the chance to visit the foreign countries. On meeting the dear ones I came to know about their problems, that after marriage, if the child does not listen to them they are unhappy. If the wife is not agreeable, again it is suffering. If the husband is not listening, then also it is only suffering and pain. So they go apart and get married for the second time. Even after second marriage, still one does not get happiness; as if unhappiness and suffering has been bought. Kirpal Maharaj Ji used to say that if we want to get married, we should think before the marriage whether we can maintain this relationship all our life—if we can create an environment of peace for our whole life. Only after thinking about these things should we get married. Once we are married, we should not criticize, but we should obey the order of the Master. When we want to get married, we are blinded by eagerness and say, “I will not eat meat, I will not drink alcohol or take any intoxicant.” But, after marriage the dear ones start drinking and using intoxicants and start eating meat. In this way, we break the principle of the Master. ***“Who kills the soul is the greatest sinner.”*** If we commit sin with our soul, no saint or Guru lets us come near Him; nobody gives refuge. Bulleh Shah writes, “When I went to my Guru Arain, Arain said, ‘Listen Bulleh, you might demolish the mosque or even the temple, tear the pages of the holy book if you want and I will forgive you. But if you hurt the heart of a human being, where He resides, where God lives, I will not forgive you’.”

Strong fire is raging in all directions, Comforting company of Saints, awakens destiny.

“In the comforting company of a saint, your fortune will improve.” Guru Nanak Dev Ji says, “Spend a moment, a half a moment or even a quarter of a moment in the company of a saint and millions of sins will be destroyed”.

*Embers of fire of anger and criticism
are present everywhere, One who can
rise above these is called a sadh.*

“One who can rise above criticism of others.” Guru Nanak Dev Ji writes that our good actions go into the account of the one whom we criticize and his sins are transferred in our account.

*Bow of foolishness and stupidity is sending
arrows of harsh words, it gathers and hits in
ears and destroys the whole body*

‘Foolishness and stupidity is ascending.’ Mind is foolish and stupid, the same as a monkey. Kabir Sahib has written that Kal, the negative power, overpowers the mind. Kal can make anyone do anything. For example, there was a bull and the Master of the bull knew that the bull could harm him. Once he took the bull for drinking water. On the way he hit the bull with a stick. He then gave him water to drink and bathed him. When he was returning back, the bull killed his Master by hitting him with its horns. Once a snake came out from some where. A man saw it and hit it with a stick. Somehow the snake escaped, but it was angry and it killed that man with its sting.

*Harsh words are worse of all, they burn one’s body,
The words of saints are like water and come as the
shower of nectar. Dog is better than critic, kills by
stubbornness, Angry person is worse than dog, Only
the Master can cool the ember of anger.*

Even the animals have anger in them. Once there was a camel whose owner thrashed it very badly. When the camel got the opportunity, it killed the owner by trampling him under its feet.

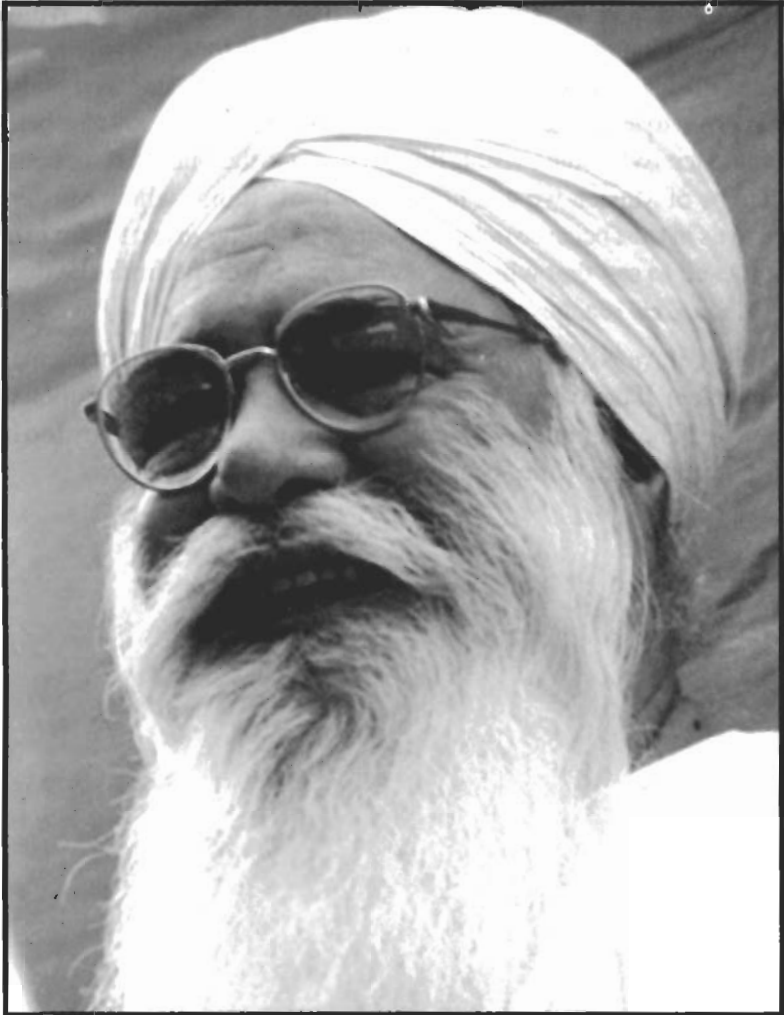
As the animals have anger, human beings also have anger. Animals do not realize what are they doing, but human beings do know since they have consciousness, awareness. Humans can even become Gurumukhs. The animals are in a life that they must live according to their destiny. They have to go through that and cannot reform or improve. Human beings also have to live their life according to their destiny but if they become good, they have the chance to reform and improve and they can meet God. Sant

Ji used to say that a person's blood burns when he is angry. Boils and sores erupt on his body and his complexion changes. Naam is the medicine for all these diseases.

Guru Nanak Dev Ji said, "***The drug for all diseases is Naam***". Kabir Sahib has also written that those who want to be saved from the suffering of the five demons and want to go across the ocean of the world, they can only do so by going into the refuge of the Master. The body we have is given to us by the Master and the mind within this body also belongs to our Master. Even outer, visible things belong to the Master. If we consider them to be of Master, we will not misuse those things which Master has given to us in trust because nobody misuses the things given to him in trust. Sant Ji used to say that whoever obeys the Master, he finds the door of Sach Khand. He reaches Sach Khand.

Dear beloveds of the Master, whatever Satguru Ajaib has made me say, I have spoken. If there was some mistake while speaking, I beg pardon from the Sangat. The dear ones who have done the translation, if they too have made some mistake while speaking, I beg pardon for that too.

Satsang Sant Ajaib Singh Ji



**You Have Got This
Human Body**

||Bani Of Sant Kabir Das Ji||

The Saints and the Mahatmas, the Beloveds of God, have always come, with the permission of God, and they will continue to come. This way has never been closed, nor can it be. Those communities and religions who say that there will be no Saint or Mahatma from now on, have their own viewpoint. This means the agony of separation and the yearning to meet God have not taken root in their hearts. God Almighty makes the arrangements for all the souls, whether someone is born today or earlier. We know that children were born in the Sat Yug, the Golden age. At that time, they got milk from their mothers, and the parents brought them up. Similarly in Treta Yug, the Silver age, in Dwapar Yug, the Copper age, and today in Kal Yug, the Iron age, God Almighty definitely makes some arrangement for those who have the desire to meet Him. Our Satguru Maharaj Kirpal used to say, "Food for the hungry and water for the thirsty is always available. It is Nature's law." Similarly, God always sends His Beloveds in this world to tell us about His home and His identity.

The Saints and Mahatmas come into this world neither to break any community nor to form a new one. They have no such purpose. He says that it is very easy to be called a Saint. Clearly it is a very small word, but it is very difficult to become a Saint. It may take many births for them to become perfect, and they do not reveal themselves even after becoming perfect. Even after becoming perfect, they meditate on Naam to provide an example to the world.

Kabir Sahib says, "The sky is on fire and raining down. The whole world would have been destroyed by burning if there were no Saints." The Saints always come and lovingly tell us what Their teachings are, what Their message is, what They want us to do, and what They want us to say. In this small hymn, Kabir Sahib is explaining what Saints do in their lives. We have to listen very carefully to find out what the mission of the Mahatma is, and what He expects from us.

We, the worldly people, create so many problems; we get ourselves surrounded by them. Nobody seems to be happy; no one seems to be peaceful. Why is there no peace, no happiness? We may have wealth, but there is no satisfaction in it; we may have children, but even in them we

have no peace. If there is no child, no son, then the parents mourn with sorrow for their whole lives; they travel to many places to do sacrifices. But when their children don't act according to their advice, go and ask them if they are feeling happy or sad. The Saints are experienced, and everyone goes to them to discuss their problems. However, when the Saints tell those people, "Dear ones, go through all this with love and have patience," those peoples' patience has already come to an end.

Therefore, Kabir Sahib explains Sant Mat in detail in this small hymn. What does He say? Somebody asked a question of Kabir Sahib: "Maharaj Ji, what do you think about this world? What is your mission? What should we do?" Kabir Sahib replied, "Listen and see that the world is a battlefield during this human birth. Everybody comes to this battlefield. Only a rare wrestler, one who gives no concession, and works hard with all his might, becomes successful. He brings honor and fame to his name, as well as to his country's name.

We people usually say that a wrestler has become strong and this is the reason for his success. Our Satguru, Maharaj Kirpal, used to give the example of a dumb wrestler and why he became famous. He lived in Lahore and used to do physical exercises the whole night long. The battlefield of Saints and Mahatmas is similar; in fact it is much harder than this. They come to this battlefield bravely, like great warriors; they do not come to accept defeat. They come to this battlefield with a strong will and an iron heart. You know that you may conquer an outer enemy easily, but the mind and its army are inside us, where they are very difficult to conquer. Due to the bravery of the Mahatmas, with the grace of Their Masters, they conquered this fortress. So Kabir Sahib explains in this short hymn how an outer war is fought outside, while the Mahatmas fight a mental war, by going inside. The outer fights that we see outside, go on forever. These wars occur because of land, women, or wealth. For example, in the Treta Yug (Silver age) there was a terrible war fought over a woman. Ravana, the great king of Sri Lanka, kidnapped mother Sita, after seeing her endurance, forbearance, and tolerance. Ram Chander Ji Maharaj wanted to bring back his wife, and to show us the proper conduct, decorum and social code. He showed us the devotion of a man for his wife. He showed what a man's duty is to his wife, whatever the trouble or calamity, and how essential it is to be strong in one's principles. There was a fierce battle; in

the end many demons were killed. Ram Chander Ji Maharaj brought his wife back to Ayodhya. It was a very terrible war; we can read about it in the history books.

Similarly, in Dwapar Yug, the Copper age, there was a fight over property between the Kauravas and the Pandavas. Krishna Ji Maharaj went to Duryodhan, one of the Kauravas, and said, "Listen dear one; you control a very large part of India. Accept my advice and give five villages to the Pandavas. They will not ask for any other property besides this; they will sustain themselves and earn their livelihood from only this." Duryodhan replied, "You are talking of five villages. I am not ready to give even the land that comes under the tips of five needles." Because of that land dispute, there was a great war called the Mahabharata. In this war, India suffered and lost a lot. Even today, it has not become strong again. A big army was called up, and there was a massacre. Why did all this happen? All because of property! So, Kabir Sahib says that this is the way wars keep happening. In this hymn, Kabir Sahib explained the mental war, and how the Saints fight this war in their lives. He explained which enemy to fight, and how the Saints win over it. It is important to listen to this very carefully.

O brother, how to conquer this strong fort, which has double walls and a three-fold moat?

Here He lovingly says that this body is a fort; how can it be overrun? How can it be entered? It has double walls and is surrounded by moats on three sides. There is a fort named Mubarak Fort in Patiala. People who have visited that fort know that it has double walls. In the olden days, there were such forts. If the enemy came and broke one wall, they would not be able to break the second wall. Meanwhile, arrangements could be made inside for defense. The Mubarak Fort is a double-walled fort from that period. Now forts are built differently, but forts constructed in ancient times had moats on three sides. There was also one door. Similar are the two walls in this body: one is a wall of love and affection, the other is a wall of attachment and hatred. They are very difficult to break. Those who have struggled know how strong the walls of attachment and hatred are. The moats of Rajogun, Satogun and Tamogun are on its three sides, and only someone who is very strong and brave can cross them. These three moats, these three attributes have controlled even Brahma, Vishnu, and Shiva.



Kabir Sahib says, "They have more power than the cobra, those attributes which deceived Brahma, Vishnu and Mahesh". They also made many female deities and angels dance by putting rings in their noses, thus keeping them under their control.

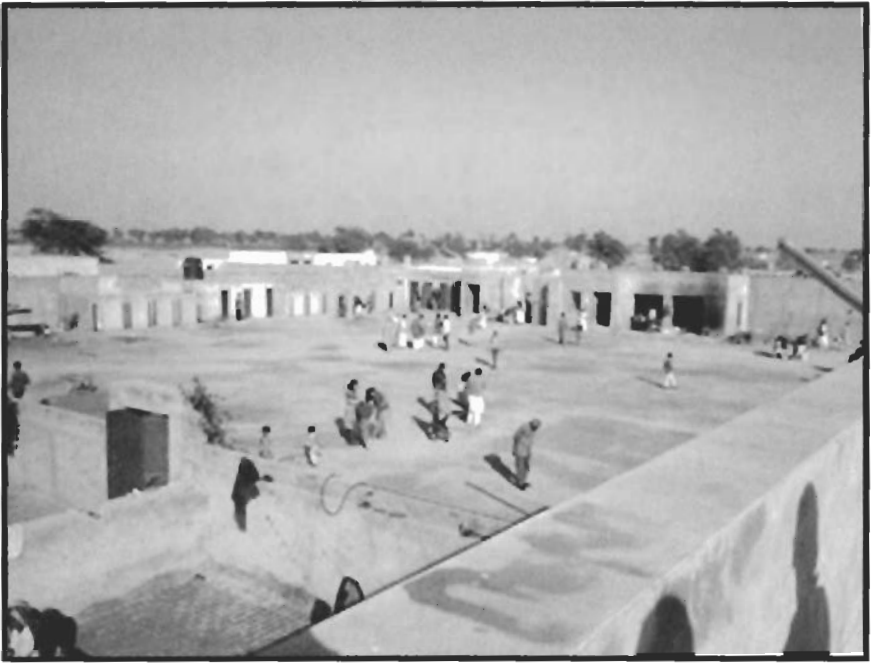
Now Kabir Sahib asks a question, "Dear ones, this fort has strong walls of love and hatred, with moats on three sides, and just one door." After much consideration, He tells us how to enter that door. Kabir Sahib is not saying what He has heard somewhere; He is telling us what He has done in His own life. He says, "You talk of things you have heard with your ears, but I talk of that which I have seen." If there is someone who has



Dear ones Sitting for longer (4 L.M. Anupgarh)



Dear ones Sitting for Satsang (4 L.M. Anupgarh)



Ajaib Ashram (4 L.M. Anupgarh)



New Satsang hall under Construction (4 L.M. Anupgarh)

closed; and the guards were very strict. So Kabir is telling us that there is a window through which we have to enter, and two very strict sentries are standing there.

Lust is the window, pain and happiness are the doorkeepers, sins and virtues are the doors. The great dreadful anger is the commander, and the rebel mind is the king.

When we enter that that door and go inside just a bit, who is the commander there? It is anger. Anger immediately turns off the light switch, and makes all the lights get switched off, so that what is inside may not be seen. It wants darkness to prevail everywhere. Saints always advise us to avoid this power, because anger robs you of everything. Of course, the five powers are all very strong, but anger is the strongest of all, the commander of five army chiefs. Regarding anger, it has been my experience that if one who has the disease of anger gets his blood pressure checked, at that time his blood pressure will definitely be high. Boils commonly erupt, and sores form on his skin, but still he is unable to leave this bad ailment. I have even seen some angry dear ones get a fever. Someone told me that he experiences anger to such an extent that he becomes unconscious for the whole day. He does not even remain in his senses! You, yourself, think about it. Kabir Sahib says, "The person who has lust, anger, and greed cannot do devotion. Devotion can only be done by someone who is very brave, who forgets his caste, creed, and community." With anger, our thoughts spread; the soul becomes blurred, and with lust it falls down. Therefore, He says that inside that fort, the king is mind, and the commander of the king is anger. When the soul goes a little way inside, anger immediately switches off the lights; then it becomes dark inside, so nothing can be seen there. Is the Master inside? Is the Shabd or the light in there? Can an angry person see this?

The great dreadful anger is the commander, and the rebel mind is the king. Wearing the armor of taste and the helmet of attachment, one aims the bow of ignorance.

Now He lovingly says that whenever Saints come, all of them tell us: "Your enemy, the mind, is sitting inside you." Krishna told Arjun repeatedly, "O brother, conquer the mind." Guru Gobind Singh Ji also advised Banda

Bahadur to conquer the mind. If you conquer the mind, you will win God Almighty; you will win the creator of the world! We read in the bani of Guru Nanak, the Jap Ji Sahib: “It is victory if you win over the mind; it is defeat if you lose to the mind.”

Our Satguru Maharaj Sawan Singh Ji used to give us an example. Vashishth Ji was the Master of Ram Chander Ji Maharaj, and He once said: “Listen Ram Chander, if somebody says that such a brave person exists who has picked up the Himalayan mountains, that are thousands of miles long, with just his hand, of course that is something unbelievable. But let’s agree for a moment that perhaps God has created a person who has carried the great Himalayas. If somebody says there is a powerful man who has drunk the ocean, of course it is not believable, but let’s agree that perhaps God has given birth to a person so powerful that he has drunk the ocean. But if somebody says that he has conquered the mind and has control over it, I am not at all ready to believe it.” Master also used to say that it does not mean that until now nobody has controlled his mind, or that nobody knows the tactics and tricks of the mind. He says, “No, the Mahatmas have conquered the mind with this medicine: the medicine of Shabd Naam.”

Kabir Sahib said that the mind is a clever horse, and many riders who followed this path have been thrown on the ground by it. They never came to their senses or understood where they were going. Therefore, He lovingly says, “What is found after getting inside this fort, this body?” You know that normally there are all types of edible things inside a fort. In the last Satsang, I told you the story of a king who had a daughter. He said, “If someone is able to find me, I will marry my daughter to him and give him half of my kingdom.” The king disguised himself and sat in a garden. Many young men came, thinking, ‘What is the difficulty in finding the King? We will find him easily, get the kingdom, and get married to his daughter!’ At various places, the king arranged for nice dance shows, good and tasty food, attractive clothes to wear, etc., so that whoever came along, thought, ‘I can go ahead later, but let me taste this first.’ You know some people are fond of good food. They may get excellent food, but unless they also tell their family members about it, they don’t enjoy it. If the person cannot leave his ardent desire for the taste of his tongue, how he will get the inner nectar? “The nectar of Naam has to be drunk, but he is drinking the nectar of world.”

read geography and has lot of knowledge about maps, in one second he can point his finger on the map where the river is, where the bridge is, which way China is, where Japan is, how much area they have, how much area Russia has, how much population it has, etc. He can give you all kinds of information. But another person, who himself has visited and seen those countries, will say: “Yes I have seen the type of forests that grow there, how big the mountains are, how large the waterways are, etc.” Now it is for you to decide who knows best between those two: the one who has the knowledge of maps, or the one who has seen it with his own eyes. The Guru Sahib says, “You say that which you have seen in a book; I say that which I have seen with my own eyes.” In this way, Kabir Sahib lovingly makes us understand.

O brother, how is it possible to conquer this strong fort, which has double walls and a three-fold moat? Five passions, twenty-five attributes, attachment, pride, and jealousy, all lean on the powerful Maya.

Here He says, “Who is living in this fort? The five warriors of lust, anger, greed, attachment and ego.” The strong army of the negative power is inside this fort, in front of which even the sage and seer danced like a monkey. Also, there are twenty-five prakritis or attributes. Those who go inside know how much power these attributes have; how they make the jiva behave like a puppet. With the support of mind and maya, they do not allow the soul to go inside, but keep it busy outside. Five passions, twenty-five attributes, attachment, pride, and jealousy, all lean on the powerful Maya. The poor soul does not have any control over them. O Lord, what should I do? What are we worth? Nothing – we are absolutely worthless. Read the Bani to confirm it. Guru Nanak requested in front of God, His Master, “Nanak has fallen at your door. Only after meeting You, oh God, have I received any praise.” There is no way to have rest here, dear ones. Kabir Sahib also says, “I am a poor soul, O Satguru; I have come to your door. What can I do unless your strength comes in my heart, and your hand is on my head?” Guru Nanak also fought this battle, and He says: “These were five great warriors and my soul was alone. I fought with those five young persons when the Guru put His hand on my shoulder.” Who are those five young persons? They are lust, anger, greed, attachment and ego.

I had my brave and mighty Satguru who put His hand on my shoulder many times to give me support. He made me fight with these five, and He made me triumph. Now Kabir Sahib makes a request before His Master: “O Master, O God Almighty, O Lord, these powers are inside me. How will I, a poor fellow, fight with them? I am very weak. What can I do?”

The poor soul does not have any control over them, O Lord, what should I do? Lust is the window, pain and happiness are the doorkeepers, sins and virtues are the doors.

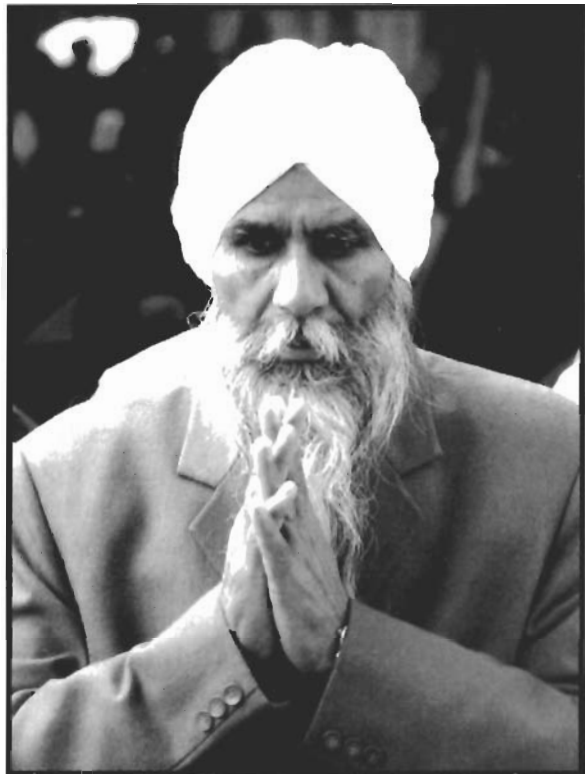
Here He says lovingly that there is a door into the fort, and on three sides it has a moat. There is also a gatekeeper at the door. We see this even when we go to the common factories. Kabir Sahib says: “Who are the guards at the door of the fort? They are the sins and virtues.” Among us, there are many who keep away from sins and have this thought in their hearts: ‘Our virtues will make us cross the ocean of the world and liberate us. This is an easy way.’ But Guru Nanak Dev Ji says: “We ask for a hundred times the amount we donate, and we also want the world to praise us.” What type of donation do we give? If someone donates a few rupees by mistake, he will ask a thousand times that much compensation from God. We don’t stop bothering Him even after having that compensation; we also want the world to adore us. We print it in the newspapers, and we install stones in the temples and mosques proclaiming: ‘I have made this door; I have made this roof; I have made my mark.’ Then we brag to our sons and grandsons that their father and grandfather donated so much. You yourself can think about it. Guru Nanak Dev Ji says, “By doing this, they spoil their donation.” Kabir Sahib says, “All that you did is ruined when you have ego.” Kabir Sahib speaks about the door of sins and virtues. If we go inside this fort, the two powers that meet us are the doors of sins and virtues. There are two doors and whichever way the jiva goes, they keep him involved there.

Nowadays when we make doors in a house, a window is made inside it so that during the night when the door is closed, the window can be used for going out. In ancient times also, such an arrangement was made in the forts. The guards used to stand beside it, and that window had a time limit - it would remain open until nine or ten at night. After that, it would be

Therefore Guru Sahib lovingly tells us what comes first: it is taste and then one wants more taste. There is more than one kind of taste; for example, we also know about the taste of the ear. Ravidas Ji says: "The deer, the bumble bee, the fish, and the elephant are all destroyed by just one fault. How difficult it is to fight five faults!" Birds and animals have just one fault, and they are not saved. The moth loves the flame of light, and it dies by burning in the flame. It does not realize that to love the flame means death, but attached in its love, it gives away its life. Because of one fault, it dies. The deer loves the sensual pleasure of its ears. The hunters know about a certain kind of music, which is known as 'kanda heri,' and they go and make this music in the forest. It is known that the deer does not go near the human being - in fact, it runs away from him - but it loves the sensual pleasure of the ears, and when it hears this certain type of music, it places its head on the hunter's lap. The pleasure of the ear takes its life, and it is cooked in the man's oven. The bumblebee is in love with fragrance, the pleasure of the nose. The whole day it keeps going to the flowers to smell them. It does not notice when the day is over and it has to go back home. It gets closed inside a flower, and the whole night it is imprisoned, then it dies. The sensual pleasure of the nose took away its life. The elephant, it has the sensual pleasure for lust. Those who capture the elephant dig a huge pit and cover it with a very fragile roof of grass. Then they place a female elephant (made of paper) on top of it. The elephant doesn't notice whether it is a real female elephant or a false one, and under the influence of lust he moves toward her and falls in the pit. He is kept hungry until he is weak enough for the captors to take him out. In the end, has to tolerate the goading of the mahouts, the elephant drivers. His one sensual pleasure took away his freedom, and he suffers for the rest of his life.

Mahatma Ravidas tells us that animals have just one fault, and they are not saved. The human being has five, but he has never tried to look within himself. Outwardly, we tell people about our virtuous, pure, sinless, and sacred lives; we say that we are very good Mahatmas, or very good Sikhs. But have you ever noticed who Guru Gobind Singh Ji called a Sikh? Guru Gobind Singh Ji says: "Who is a Sikh (disciple)? Who is a Khalsa (pure one)? The one who is saved from the five pleasures and makes the light appear by going within, he is a Khalsa. Otherwise take him as Nakhalsa (impure)." In this way, Guru Gobind Singh lovingly makes us understand.

When the jiva goes inside, which bow does Kal have? The defective mind. When Kal attacks with his bow and arrows, the intellect of even very intelligent people gets confused. The intellect becomes confused and dizzy, so He says that the Naam does not come on his tongue, and the Simran does not come on the tongue. Such are Kal's arrows. You know about the arrow of affection and attachment. Many times I have told you this story. A person used to go to



Acton, U.S.A., 2004

Mahatmas, and he used to do a lot of seva. Normally we people go to the Mahatmas with some desire. Someone asks that his sickness be removed, someone asks for the removal of his unemployment, someone wants the pain in his legs to go away, someone wants to win his case in the court, and someone wants to have a child. If he gets the child, and he is suffering at the hands of his child, he wants the child to be reformed and mended. There are such strange demands that one wants to laugh at them! If a kid is crying at home, we go to the Saints, after spending so much money, to tell the Mahatma that the kid is crying. Now just think about it. Can't the needs of the child be looked after at home? Maharaj Sawan Singh Ji used to say: "What will such people get from Sant Mat? It would have been better if they had not come to this path, because the Saints have only Naam. Naam liberates our souls so that we may not come back in this world, which is full of suffering. If a shop

has jewels - pearls and diamonds - and you go in that shop and insist and fight with the shopkeeper to give you charcoal, even if you start abusing him because he doesn't have charcoal, how can he give it? Baba Sawan Singh Ji used to say that the Saints come to take you away from these diseases. But we say, "No, let us remain entangled here." He used to say that when the barn where the sheep are kept is on fire, the people having mercy on them try to take them out, but the sheep keep going back in there.

Wearing the armor of taste and the helmet of attachment, one aims the bow of ignorance. The arrows of desire remain within. The fort cannot be conquered like this.

Now He says that we cannot conquer this fort, this body, because it has very sharp arrows of desire. When we go inside, it strikes us with an arrow so that, even in the company of the Saints, we try to collect wealth. There was a person who used to do the seva of a Mahatma. One day he said, "There is a problem at home and I have no money, please shower grace on me." The Mahatma thought, 'He has been coming to me for quite some time, and he is a disciple,' so He gave him four candles and said, "Dear one, wherever this candle gets extinguished, dig the land at that place and you will get whatever you have in your destiny. But do not go in the other directions."

He started off from his home, and at the place where that candle was extinguished, he dug there and found some money. He was happy and he collected the money and went back home. Then he thought that since he had found so much money in the East, 'why should I not go towards the hills in the North?' So he went that way, and where the candle was extinguished, he dug the land at that place, and found money there too. He was very happy and came back home. Then he started thinking he should also go towards the West, where the sun sets. What can be the harm? Mahatma said not to do this, but He is not here. So he went that way, and where the candle was extinguished, he dug at that place and found some gold coins. He was very happy and said, "Baba ji is very good. He also told me not to go towards the South, but I should go anyway. How will He know?" He went in that direction, and where the candle was extinguished, he dug at that place. He saw a door there and he went inside. Inside was a house where a man was

operating a grinding mill. He was very uncomfortable because the whole weight of the roof was on his head. The greedy person said to him, “Dear one, I have heard that all the treasure of the world - jewels, diamonds, gold coins, and the wealth of Kuber, which is referred to in the religious books - is here. Where is it?” The person replied that since he was carrying so much weight on his head, if this person would carry it for a while, then he could tell him about it. Now the greedy person, influenced by the desires, had no option. He lowered his head, and as soon as he touched the grinding mill, the complete weight of the roof came on his head. Now the other person stepped away a little and said, “You see dear one, when I came here, I, too, was stricken by the arrow of desire. Now only he who is more desirous than you can save you. Until then, you will have to grind this mill.” So Kabir Sahib says that Kal has such arrows when we go inside. To go within is not a small thing, not an easy thing.

The arrow of desires remains within; the fort cannot be conquered like this. Using the igniter of love and the rocket of attention, fire the cannonball of wisdom.

He says, “How have I won this fort?” The people who blast mountains place dynamite underneath them. As soon as the dynamite is triggered, as soon as the contact is made, that mountain, no matter strong it may be, blasts apart and explodes upwards. Kabir Sahib says, “Which igniter did I have? No dynamite, no igniter can go inside.” He says, “I took the love given by the Master – love was the igniter.” That is why Guru Gobind Singh Ji has said, “I am telling you the truth. Whosoever wants to meet God Almighty, he should first create love.”

Why do we fight, devoid of love? Because no one has concern for anybody in his heart. Farid Sahib says, “If you want to meet God, do not hurt anybody’s heart. There is no sin greater than hurting somebody’s heart. And there is no greater virtue than to bring happiness to someone’s heart.”

Therefore He says lovingly, “I ignited the love inside the fort and let my soul ride on the airplane of that love, on the rocket of attention.” I sometimes tell you how the attention moves. It is like a bullet from a rifle. It makes the sound later, but first it hits its target. The ascent of the Surat, the attention, is also very fast. So he says, I made the airplane of the Surat and rode it. I fired the cannonball of wisdom, which was the cannonball of

Shabd Naam which the Gurus have given. He said that He fired this cannonball in the sky, and observed with His own eyes how the army of lust and anger became crippled and lame.

***Using the igniter of love and the rocket of attention,
fire the cannonball of wisdom. The fire of Brahm
is lit easily, and with one attack the fort is seized.
Fight with the help of truthfulness and
contentment, and break the two doors.***

People who are trained in the army know that neither aeroplanes nor cannons can conquer a country. The cannon's work is to shoot cannonballs, and the airplane's work is to drop bombs from the air. Their purpose is only to trouble people, although many lives are lost. But in the end, when does the victory take place? Only with the actual clash of forces. The victory takes place after they fight against each other with rifles. The soldiers of the army who fight better, they conquer the others, and then the final victory occurs. So Kabir Sahib says, "When I went there, I shot the cannon ball of knowledge, the cannonball of Shabd. After that, I fought with the help of truth and contentment. I fought the opposite powers with kind-hearted powers. I created truth, contentment, patience, discretion (real knowledge) and humbleness. I took them along and fought the hostile powers of lust, anger, greed, attachment and ego. I fought with the help of truthfulness and contentment and broke the two doors. The two sentinels of sin and virtue were at the door, and I destroyed them, and took them under my control, because unless the guard, the sentinel, is controlled it is not possible to enter the door."

***Taking truth and contentment along, I started
fighting and broke both the doors. With the grace
of the Master, and being in the company of the
Saints, I captured the king of the fort.***

Here He says, "How did I attain victory? With the grace of the Guru. Being in the Guru's company, the company of the Saints," I captured the king of this fort, the mind, and got control over it. Kabir Sahib said, "I thought that my mind had died and become a ghost, but now it is following me even after death. Such is my ghost." Those who trust their mind are misled. It is the mind, you know, who is troubling everybody. The Saints have this medicine;

if you will meditate on Naam, you can conquer your mind. There is no other way for you to be victorious. Therefore, He says, “With the grace of the Masters, I got control of that king, the mind.”

With the grace of the Master, and being in the company of the Saints, I captured the king of the fort. By the power of God and Simran, I have cut the trap of Kal.

He says, “What did I have – which power did I have? It was the Simran given by the Master.” The Simran given by the Mahatma is not something they have heard somewhere; it has the charging of their penance and sacrifice working behind it. If we, too, will do the Simran with honesty and love and without taking it as a burden, the trap of Kal will be cut. Regarding the traps of the five dacoits which Kal has put on our necks, He says, “I have cut them and thrown them off.”

By the power of God and Simran, I have cut the trap of Kal. Dass Kabir says, I have climbed over the fort and have gotten the indestructible kingdom.

Kabir Sahib here says, “With the grace of the Masters, and by taking along the power of Simran given by Them, I climbed over this fort and got that immortal kingdom which will never be destroyed. That kingdom is Sach Khand, from whence our soul was separated and came into this world. He has told us in so many ways how the jivas are being trapped.

You know Aristotle is very well remembered in India. He is mentioned many times in history because he was the teacher of Great King Alexander. King Alexander dreamed of making himself the conqueror of the universe. The whole world used to shiver at hearing his name, and armies used to accept defeat even before fighting with him. After winning over many nations, he attacked Russia, and the people of Russia agreed to be subjected to him without fighting. But a very famous dancer of that time was told, “King Alexander cannot be controlled by swords. If we fight with him, it will be asking for trouble. If you, the dancer, can in some way control the King, and finish his strength and bravery somehow, we will give you whatever amount of money, you want.” She said it was not at all difficult for her; she could do it. One day she went to King Alexander. She said, “I have heard

that you are a great warrior, your sword has a great sway, and no king can stand before your sword. I have also heard that you are very fond of listening to songs and watching the dances. Can I come and make you happy, your highness?" He said that there was no harm in that, and the time was fixed for her to come. Every day at that time, she would dance before him, and he became so intoxicated in her love that he forgot himself.

His Master observed the way King Alexander had become involved and had forgotten himself. He knew that the king was in a foreign country, and behaving this way, he would turn his victory into defeat. He thought that it was his duty to warn the king and tell him, "Dear one, save yourself." He came to King Alexander and said, "Listen brother, I know you are a warrior, very brave, but now you are encircled by the enemy." King Alexander said he was not able to see any enemy, so his Master replied, "You have won over the outer enemy, which is now not visible, but your real enemy is sitting inside you. Mind is your enemy, and look how this mind has trapped you in love and pleasure. Today it is showing you dances, and it will finish you. Keep it away." The dancer came to him. He told her that it was his Master's order: "I will not let you come near me, I will not watch your dance; I have no liking for it." She replied, "Listen, Alexander, perhaps you are not able to see my love, but I am in love with you. How can I leave your love? You are doing this after listening to an old person, who has spent all his life in the jungles. How can he know the enjoyment of the sensual pleasures, what taste they have? If he had only once experienced it, he would not have stopped you." Further she said, "Remember this: I will ride your Master, and after making him a donkey, I will whistle." King Alexander took out his sword and said, "You are criticizing my Master in front of me." She replied, "I am not criticizing him, but I am telling you." Then the king asked, "What is the wager?" She said, "The wager is the head." He said, "Okay, if you are able to ride my Master after making him a donkey and whistling, I will give my head. Otherwise your head will be taken." She said, "Okay, that is fine."

Coming back from King Alexander, she started crying and howling in front of the house of Aristotle and tore her clothes. He asked, "Daughter, why are you in this condition? What happened?" She replied, "What can I say? Alexander is responsible for my condition. He has finished my youth and

taken everything until I am only a cage of bones. Now he is telling me not to go to him. Now whom I will love? I want to do devotion now, and I want to become a Saint. It's better if I become a beggar, a mendicant. But I am afraid that if I become a Saint, a Mendicant, than whenever I do my devotion in the ashram, people will stare at me because of my age. You please have grace upon me, and give me a place in your ashram.”

The Saints and Mahatmas have always showered grace. Baba Sawan Singh Ji used to say that sometimes kindness also cheats, so one has to think before doing an act of kindness. Not once, I say, think thousands of times about which direction the kindness will go. So every day, closing her eyes, she would rotate the string of beads. You know the hypocrite sits a longer time for meditation; he keeps the eyes closed much more—and talks more. His

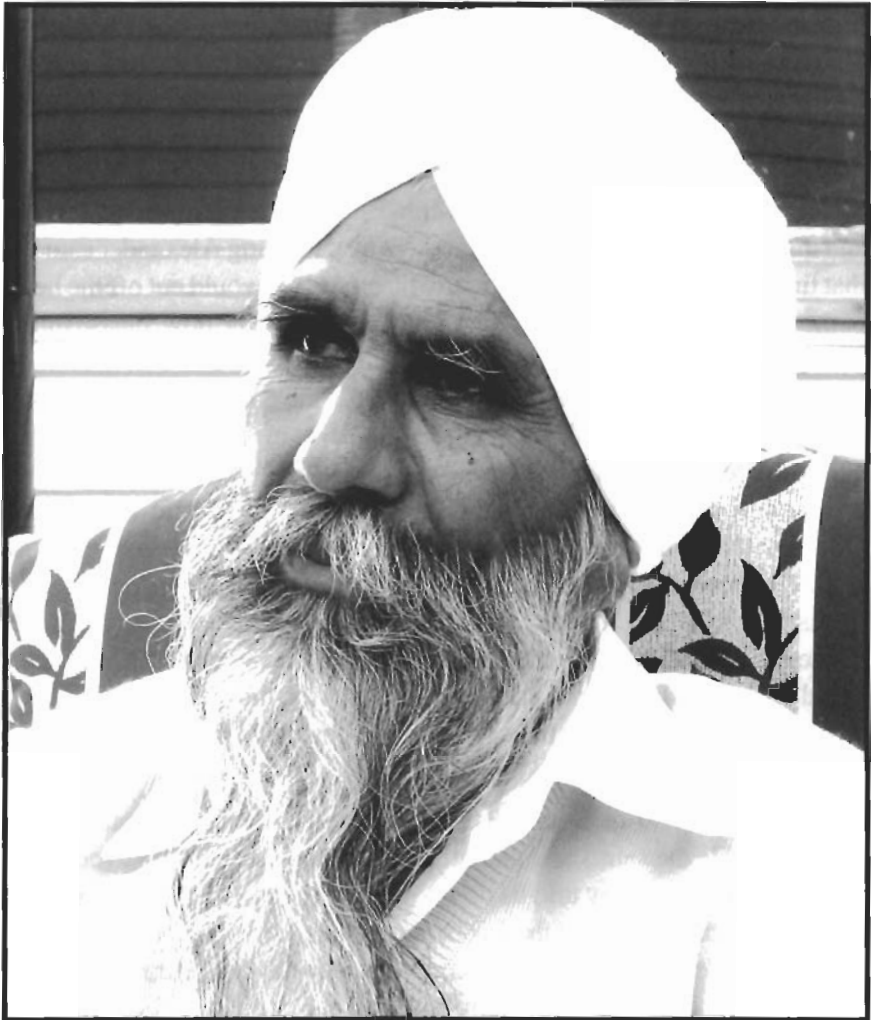


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whole life he goes on proving himself. When Aristotle saw that she was full of love, and perhaps also going inside, He told her that she had become a very good saint and progressed very much. He said, "Are you happy daughter? Ask for whatever you wish." She replied, "Master what shall I ask from you? The whole world is deceitful. Until today, whomever I have loved, he has rejected me." He said that the saints never reject anyone so she could tell him. She said, "When I was a small girl, my father used to give me a ride on his back, becoming a donkey. He used to love me very much. Now I long for somebody to love me again, the way my father used to love me." He replied, "Daughter, what is the difficulty in this? I will do whatever you say." So she sent a message to King Alexander to come and be there at a particular time, and that he should come inside when she whistled. King Alexander came at that time with a sword, being very sure that today he would cut off the head of the dancer. That girl, the dancer, said, "Father, its time now, please fulfill your promise." He said, "Here I am daughter," and stood like an animal on his two hands and two feet. Then he said, "Come daughter, now sit upon me." She sat, and whistled, and King Alexander came inside. He rubbed his eyes, wondering whether he was in a dream. Again he rubbed his eyes and watched, and he was not able to believe. He said to Aristotle, his Master, "Master, what I am watching, is it true?" He replied, "Yes Alexander, all this is true. She makes a fool of very knowledgeable and intelligent people, and that is what I was telling you. No doubt, she sat upon me as a daughter, but just see. If you had not listened and agreed with me, how could you have been saved?" That is why Kabir Sahib said, "I fought with those five, and Master's grace was with me. That is how I was able to get to that immortal kingdom, which never gets destroyed."

We should also understand whatever we hear in the Satsangs about how much struggle the saints and mahatmas have done in their life to conquer these five dacoits. They told us how to succeed regardless of the tricks of mind. This is the message of the Saints, and if we follow it, we too will become successful. We cannot become successful just by talking. Guru Nanak Dev Ji says, "Nobody has found Him by talking."

Satsang Sant Sadhu Ram Ji



**There is no knowledge without
the Master**

||Bani Of Sant Ajaib singh Ji||

There is no knowledge without the Master. Forgetting this, you wander about as an ignorant one. No matter if you do millions of prayers and austerities, none of them will be of any use to you. After doing the practices of Jaldhara , you started performing the Dhunia*. Both are useless. When the end time comes, no one will liberate you except the Master.*

Millions and millions of salutations at the lotus feet of Sawan Singh Ji Maharaj, Kirpal Singh Ji Maharaj, and Satguru Ajaib Singh. A hymn by Satguru Ajaib Singh has been taken: "There is no knowledge without the Master. Forgetting this, you wander about as an ignorant one." Guru Nanak Dev Ji writes that in the beginning, the almighty and all powerful Satguru was One. When He was just One, there was no earth, no sky, no plants, no water, no air, nothing. There was darkness everywhere. When He had the idea that He wanted to create this creation, He created the earth, sky, water and everything else. By a single blink of His eye, all this was created. Gods and goddesses, etc. were also created. The mind is the son of Kal, the Negative Power. Kabir Sahib was one of the sixteen sons of Sat Purush.

The Negative Power did the devotion of the Lord (Sat Purush) by standing on one thumb of leg for seventy yugas (ages) once, and another time for sixty-four yugas. Guru Nanak Dev Ji writes that this is only an estimate; it could have been longer. The Lord Almighty became pleased with Kal's devotion, and asked, "What do you want?" The Negative Power said "I do not like your creation. I want to create a unique creation." So Sat Purush gave him the souls and the materials to create a world, and Kal made his creation.

* **Jaldhara** – In this practice, water is allowed to drop on the head in the winter months in India. While water is dropping on the head, the person does repetition of the name of his chosen God.

* **Dhunia** – In this practice, fires are burned around a person in the hot months in India during the day when the sun is very hot. At that time, the person does repetition of the name of his chosen God.

When he made his new creation, some of the souls who were sent there knew they had been handed over to the Negative Power. They told Sat Purush that they did not know how Kal would treat them. “Will he eat us by roasting or slaughtering us? Will he keep us happy or unhappy? Now that you have handed us over to him, what will our condition be?” The Lord Almighty said, “He will keep you in the best possible conditions. If you do as he says, he will even take you to the heavens. He will give you all the conveniences and good foods, and even the kingdom of heaven. But if you disrespect God, he will punish you.” The Negative Power requested from Sat Purush that whatever conditions he kept the souls in, they would be content there, and they would not have knowledge of their previous births. Whatever type of life he gave them, they would remain happy in that. Guru Nanak Dev Ji says there are three veils (or coverings) on the soul. The one we are in is physical. It is thick, and we are not able to see that the Lord Almighty is within us. Besides the physical, there are the astral and causal coverings. It is written in holy book of the sikhs that when the Master initiates the soul and she develops faith, He will come in the human form and take that soul on the ship of Naam. The ship of Naam is residing in the heart of the human being. Once we board the ship of Naam with a strong mind, we will reach Par Brahm. “My Lord, the resident of Par Brahm, is unattainable and unfathomable.” As long as we do not go to Par Brahm, we have to undergo unhappiness and suffering. We have come in this body to square up our Karmas (past deeds). We have to undergo whatever is written in our destiny, according to our deeds. Once we have it, no one can change it for us. Even the incarnations of God have had to go through this give and take.

Lord Rama came in the Treta Yuga (Silver age), and Bali and Sugriva were also there. Sugriva met Lord Rama and told Him of the offenses being committed by Bali. Even though Bali had a boon, Ram Chander Ji knew his weakness. Lord Rama sent an arrow towards Bali from behind the cover of a tree, because Bali had the boon that he would get half the power of anyone who came to fight with him. He had his own power and he also used to get half the power of anyone who came to fight with him, so he could not be defeated. Lord Rama aimed the arrow from behind the tree, and the arrow hit Bali. He said to Lord Rama: “You gave me a boon. I hadn’t caused any harm to you.” Lord Rama told him, “If you want, I can



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make you alive again.” He said, “No, I am suffering for the deeds done by me,” and he left the body. When he took birth as a Bheel tribesman, he learned the art of archery. When Lord Rama came as the incarnation of Krishna, he had a Padam (lotus mark) on his foot. A Padam shines like the eye of a deer. Once when Krishan Ji was lying down in a forest with foot over the other, Bheel saw the shine like that of a deer’s eye. When he aimed at the target, after concentrating on it, the arrow hit where he had aimed. When it hit Krishan Ji’s foot, Bheel became afraid, because he saw he had hit the Lord, and now there was no way out. He fell at the feet of Krishan Ji and said, “I was not aware of it, I have made a big mistake. I came to hunt deer, and instead hit you with an arrow. Please forgive me.” Krishan Ji said, “Sit with me and I will tell you the history of our last birth. Do you know who were we in our last birth? In our previous birth, you were Bali and I killed you. Today that revenge, that Karma, is finished, and there is no sin or curse because of it.”

Whatever is written in our Pralabdh karma has already happened. Whether we cry or shout or whatever we do, we still have to pay for it.

Guru Nanak Dev Ji writes: “The world is made up of give and take.” This world is made up of give and take. If we take from someone, we have to give to someone else. There is a father and a son. Sometimes the father becomes the son, and sometimes the son becomes the father. There is a daughter and a mother. Sometimes the mother comes as a daughter, and sometimes the daughter becomes the mother. Animals are also here because of give and take. Once they were human beings, but because of some give and take, and by not doing the devotion of the Master, they became animals.

The Shabd is Almighty. Guru Nanak Dev Ji writes, “Satsang is where the praise of only one Naam is sung.” This is the Sangat of Wahe Guru, Akal Purush, whom the Negative Power cannot eat. Guru Nanak Dev Ji writes, “He Himself makes the arrangement for the Sangat to sit by spreading the carpet, and He Himself sees them off.” He Himself brings the Sangat, gives the message, and blesses them. He Himself takes care of the Sangat. Everything He does for humans, He, the Almighty, does in the Shabd form. Satguru Ajaib Singh Maharaj was the disciple of Almighty Guru Kirpal. He gave the message of the Almighty that your Ram, your God, is residing within you. He has given us this birth as an opportunity to meet Him. When we were in the womb of mother, He protected us. He had grace on us and gave us this human birth. When we were born, we forgot God Almighty, who is not visible to us. He has no color, no form, no guise or appearance, so what can be said to describe Him?

When an old person dies, his soul flies away. When we realize that Ram has gone, we call a doctor or physician who is trained in the Yunani system of medicine (Hakim). We spend lot of money to try to save him, but he cannot come back. Kabir Sahib writes that the fruit which has fallen from the tree cannot be put back on the tree at its original place, no matter how much we wish it.

Kabir Sahib says, “There is no point crying once the sparrows have picked up the grains from the field.” He further says, “What you want to do tomorrow, do today; what you want to do today, do it now. If there is a sudden deluge, or universal destruction and devastation, how will you do it then?” It is the end for us when our breathing stops. What can we do then? Guru Nanak Dev Ji writes that one does not get Initiation without the Master. There is no liberation without Naam; liberation is in the Naam. When God

has mercy on us, He first calls us to Satsang. Repetition of Naam cannot be done without a Master. The One who makes you unite with Naam is the Master. Naam is of two types: one is descriptive and other type can be heard. The descriptive form can be written, read, and seen. The audible form of Naam can be heard but not seen. What can be seen with these eyes? We see things when light strikes them, maybe from a lamp, moon, sun, or stars. If we have no source of light, and enter the house, we find only darkness there. That is why Guru Nanak Dev Ji writes, "Closing the nine outer doors, we get residence at the tenth door." The nine doors - the eyes, nostrils, ears, mouth, and two openings below - all open outwards. God, in sound form, is sitting above the eyes, and the mind is not there. When God showers mercy, He sends his dear son. Kabir Sahib came. He said, "I have brought the message of Ram. I have come with the knowledge of the beyond." The whole world leaves, but no one comes back. Once we leave this body, we do not know where the jiva goes. Saints come and tell us the secret of our home. They tell us: "Your Lord is residing within you. Wake up if you can."

Mind has been asleep for many births. Kabir Sahib says: "We sleep for half the day and eat for the other half." We spend half the day in eating, and the other half in sleeping. Guru Nanak Dev Ji writes, "An ascetic does not know the month, day, season or year. The Creator made the world and He knows everything about it." Swami Ji Maharaj writes that once a person came to Him and inquired about who made this world, when was it made, and when it would be destroyed. Swami Ji Maharaj said, "Dear one, let us both sit in meditation, go to the Lord, and ask Him, because without seeing, we cannot know about it." There is a saying in America that we can know the taste of a fruit only by eating it. So let us sit for meditation.

Now who will sit along with the Saints or devotees? Who is prepared to go through that much trouble? We are busy asking questions outside. We even ask how much we will gain (from these questions), and how much benefit we will get. We have to reform ourselves and make ourselves good. Becoming good, we have to become one, as the Lord Almighty is one. The thoughts of our mind, which have spread outside, must be concentrated. How will we do that? We have to go to a Saint or a Mahatma. Guru Arjun Dev Ji writes, "Oh Lord Almighty, make me meet someone who has met You." We will be liberated if we meet someone who is himself liberated.

His Naam is the liberator. Naam has the power to wipe away our sins. That power is not there in any water or anything else, but it is in the Naam which has made the world. Only that Naam can wipe away the sins. Guru Nanak Dev Ji writes: “Walking without feet, doing things without hands, speaking without a tongue, and hearing without ears: this is the way of meeting the Lord, after recognizing Him.” The eternal sound is going on within us, but we cannot know the method of hearing it without the Master. We have to recognize the Lord; at that time, the eyes or the tongue are of no use.

Guru Nanak Dev Ji says, “We can read any number of pages but reading does not bring our mind under control. Instead, the ego increases, because we think we are very educated.” This is not a subject of reading, nor does it have anything to do with education, even if we continue reading for four ages. Naam has the power to wipe away sins, so we have to unite our mind with Naam. Guru Arjun Dev Ji writes: “Within this body is Amritsar, the pool of nectar.” The pool of nectar is within this body, and that is where the crow becomes the swan. We know the behavior of the crow and its food habits, but the food of the swan is different. It isn't the same as the crow. It picks up the pearls of Ran Naam, the name of the Lord, and survives on them. Guru Nanak Dev Ji says that animals are eating animals, the big fish is eating the small fish, the lion is eating other animals, and the eagle is eating the birds. The few grains of wheat that human beings eat also have soul in them. If soul is in them, how will our sins be washed off, and how will we be liberated? Guru Amar Das Ji says, “The body in which the devotion of Master is not done, the body where Master is not remembered and prayed to, that body is like a cremation ground.” Five ghosts dance in that body and reside in that house. Everyone has mentioned those five ghosts. Those ghosts are anger, greed, lust, ego and attachment. One has called them ghosts, another has called them dacoits, someone has called them thieves, and others called them plunderers. Whatever name they are called, they have the same effect.

Once three farmers decided to farm together in a partnership. When the time came to sow the wheat, one of them said that he wanted to sow wheat and the other said he wanted to sow Gandham. The third one said he wanted to sow wheat in a different language, so they had a dispute of words among themselves. One person who knew the languages of all of

them, told them to bring the seeds they wanted to sow. When they brought the seeds, they saw that each of them had brought the seed of wheat.

Krishan Ji writes in the Gita that we should unite with the Lord for one and a quarter hour every day. While preaching to Arjun, He said, “You can become like me if you sacrifice your body and mind to me.” If, at the time of death, our mind remains attached to our home, we will become a ghost in our next birth; there is no doubt about that. If our mind remains attached to our wealth and possessions at the time of death, our next birth will be that of a snake. If our mind remains attached to our children at the time of death, our next birth will be that of a pig. Thus our next birth depends on the thoughts of our mind at the time of death, because our next birth depends upon our hopes and desires. Guru Arjun Dev Ji writes, “Your future depends



Kirpalmar, Colombia, 2004

on your hopes and desires.” Our next birth depends on the hopes in our mind. If, after having the human birth, we go into the lower forms of life, we will suffer. Since the human being has been described as the highest of all the various living forms, he is the king and emperor of all forms of life. He

can make all of them do what he wants. There is no other form of life like the human form; it is the best of all forms of life. Guru Ram Das Ji writes, "If you will not do the devotion of Master and get liberated, you will leave this human form of life and suffer." If you do not take advantage of this human life you have, you will suffer. Shouldn't we remember the Lord Almighty and become one with Him?

It is written in Gurbani, the Teachings of the Masters: "Ego is an unending disease." Our mind has the disease of ego. We say, "Whose house is this? Mine. Whose land is this? Mine. Whose garden is this? It is mine. All this is mine." It is said that the Lord is not taken seriously. If all this is yours, why do you leave this place? When wealth comes, big businessmen become very happy; but when the wealth goes, their bodies become numb. While listening to the phone, they become motionless. We can watch all this happen. If all these things were ours, we would have kept them; we wouldn't have let them go. All this is not ours, because wealth is from the Lord. Kabir Sahib writes about the sickness of ego from which we are suffering: "When 'I' is there, You are not there, When You are there, 'I' is not there, because You are there." Master Ajaib writes: "Stop saying I, I, and instead repeat You, You. That way there will be some protection for you."

You have understood it as true, but this world is a land of falsehood. Careless one, you are badly trapped; you have no support other than the Master. What can be hidden from the Master, as He is the all-conscious knower of everyone's heart?

Sant Ji writes, "Friend, you are badly trapped. You have no support other than the Master." Saints and Mahatmas who are dear to God first make their own mind understand, not someone else's. Once their own mind understands, then they explain the truth to those who come to them. Sant Ji used to say, "I have the orders of my Master to do the repetition of Naam, to give the message of Naam to those who come to me, and to make them do the repetition of Naam." Those who repeated Naam became happy. Kabir and Nanak repeated Naam and enlightened the world. Mira drank the cup of poison repeating the name of the Lord. Regularly do the devotion of Naam. Naam is the omnipotent Lord, and the Saints give His message. Naam is the name of the One who created the whole world. He is residing in human

beings, and this is His only message. This message is not for any caste or religion. It is not criticism or abuse of anybody. Guru Nanak Dev Ji writes, “Why criticize anybody?” If we criticize anybody our good deeds go into his account and his sins get transferred to our account. What will we get from criticism? Nothing. Critics take birth again and again because their cycle of life and death never ends. Guru Arjun Dev Ji writes, “The Gurumukh collects the dear ones, sits together with them, and meets the Lord.” This country is the land of attachment and illusion. This is not our community, and this is not our country. The sun has no caste, so what caste can its rays have? Similarly, since there is no caste of God, the soul also has no caste. God is without a body and the soul has no body. God has no bindings, and the soul is also without ties; it is tied only by attachment. Upon coming into this world, attachment has grasped it. As long as the mind is not involved in devotion, no matter what the soul does, it cannot cross this worldly ocean.

Guru Nanak Dev Ji writes: “Oh mind, pilgrimages, fasts, and outer rites and rituals are just like churning water. You cannot get any benefit from them.” Why don’t we do the devotion of the Lord? In this Iron Age, there is no other support except the Name of the Lord. Support is only in Naam. Whoever has the support of Naam, only he can cross this worldly ocean. In earlier times, the mind was not very much spread out in the world. Now the attachment of the world has entangled it, just like the web spread by the spider. Just as an ant cannot cross the ocean, we cannot go from here without the devotion of Naam. Guru Nanak Dev Ji gives an example from the world, saying that the water bird remains in water and takes its food there. But when it has to fly, it flies away with dry wings. Honor and worldly praise, property, and the beloved family: this fair is the scene for a few days. You will not stay here forever. Catch hold of the Perfect Guru so that your coming and going may be finished. “We are not going to stay here forever. This is a fair of few days.” Dear ones, this time is given to us for a few days. The Master is going to leave the body, and so is the disciple. We have this body as a rented house for fifty or a hundred years. Because this is a rented house, when the rent we have paid is finished, we have to leave the body. An intelligent man is one who, while in this body, does the devotion of Naam, and removes the thoughts of the world and worldly pleasures from his mind. Guru Nanak Dev Ji writes, “While living in this world, whether sitting, standing, laughing, or playing, we

should remember the Lord.” If our mind has turned away from worldly pleasures, “then while living in this world, we will get salvation.” For this we do not need to leave our home and go anywhere, or beg from anybody. Do your honest labor, earn your living, look after your children, and you can get liberation while living in your home. Kabir Sahib writes, “Leave the rosary made of wood and start rotating the rosary of the mind.” If we remember the Lord using the rosary made of wood or some other material, what effect will it have on the mind? There will be no effect on the mind. Our mind can change only with the Shabd, because the Shabd has the power of wiping away sins and removing the thoughts of worldly pleasures. Guru Nanak Dev Ji writes: “If our clothes or our body get dirty, they can be washed with soap, or soda, etc. Similarly, if our understanding gets dirty with sins, that can be washed with Naam. The dirt of the mind will be removed with Naam.”

We may study the hymn or saying of any Saint or Mahatma which explains the truth very clearly, but we have to act on it. It says in the writings of the Saints: “Where do we stand?” If we do not behave correctly, we get angry, and lust is awakened. Where there is anger, the Negative Power is present. For quieting and calming this evil, we have the Naam residing in our heart. When the Master gives Initiation, He comes and resides in our heart. We have to do the Simran given by Him. It is written in the sayings of the Saints: “If we sacrifice the body and mind to the Master, if we follow His orders, only then can we meet Him.”

If we have sacrificed our mind, body and wealth to the Master, why do we have ego? What are we fighting for? What do we have pride of? It comes in the teachings of the Masters that the whole creation is created from the same light. So who is good and who is bad? Who are we calling bad? No one is bad. Kabir Sahib writes: “When I went in search of a bad person, I couldn’t find a bad person. When I saw my own mind, I found no one worse than me.” We should do Simran and make our mind understand; then we will realize that our own mind is committing the bad deeds and not anyone else’s mind. Those who successfully made their minds understand have recorded in their writings that only Naam can remove the dirt from the mind. Our mind is as dirty as the cloth used to stop the flow from a machine which extracts the oil of mustard or sesame. The mirror of our mind has become so dirty that we aren’t able to see God in it, nor do we have

faith in Him. We will have faith only if He is visible to us, or if we see Him. To meet God, we have to go to the part of the body which is above the eyes. When we sit cross-legged and rise above the nine outer openings, this body does not appear to be ours. Then we have to focus our attention which is spread out, because “while being alive, no one can go inside.” While being alive, we cannot go within; only after dying can one go inside. Sant Ji writes, “I have seen the son of Sawan; I have seen Him within after dying with respect to the world.” The mind does not go within while alive. When it dies with Simran, the poison of desires is removed, and then it becomes clean.

Our mind has to become the size of one tenth of a mustard seed. “Now the mind has become like an elephant; how can it pass through?”. Our mind has become like an elephant, and it cannot fit on this path. Guru Nanak Dev Ji writes that our mind has to become the size of one tenth of a hair. Once the mind is united with Naam, it becomes the form of Naam. Then there will be no obstruction. Then you will be able to “Come easily and spontaneously, and go easily and spontaneously.” Then it will seem as if a six-foot-wide road has opened for you.

Without Master, there is no liberation. All the wise Saints have said this. If one does not know the secret of Naam, he has to wander in all the different species. Getting stuck in public shame, you have forgotten the real home. Without the Master, there is no knowledge. Forgetting this, you are wandering in ignorance.

“Without the Master, there is no knowledge. Forgetting this, you are wandering in ignorance.” Public shame makes a person fall. One has to listen to things like: “You are running after Saints. What will people say about you? You have got Initiation? You should have taken initiation when you got old. You have taken initiation while you are young, but this is the time for you to enjoy the worldly pleasures.” We are creating Karmas now, so what will happen to us later on? If we commit theft and then seek pardon, how can this happen? We need to keep our life clean, pure, and virtuous—but public shame makes us fall. Devotees are beyond public shame. Mira also had to tolerate a lot of taunts. She was given a snake to wear as a necklace. She was told, “Your Master has sent it,” and when

she put it around her neck, it was changed into a golden necklace. She was also given poison, but it did not affect her.

Guru Nanak Dev Ji writes that He once went to Mecca to meet one of His disciples named Rukum Deen, who was a Muslim. He was a good soul, because a devotee has love. He treated Guru Nanak Dev Ji with respect. He told the Guru that he did not understand where God lives, and he asked about His palace: how beautiful and high it is, how pure it is, etc. Guru Nanak Dev Ji said, “My palace has twelve minarets: each arm and leg has three joints; it has nine windows, it has thirty two teeth, and fifty two corners. This palace is very beautiful.” After telling everything about this palace, He said, “You can go to the top of the mosque and give a call for the Lord, but this is not necessary. Is He deaf? Can He not hear?” Guru Gobind Singh Ji says that the elephant and the ant both pray to God and make requests. Even though the trumpet of an elephant is very loud, God hears the small voice of an ant too. That God which can hear the voice of an ant is not deaf; He hears everyone’s voice.

God is within human beings, and His sound is going on within everyone. He is in liars, thieves, and Saints. The eternal sound has gone on for the last four ages. The Saints give the message of that eternal sound. “Those who do not have good fortune are sleeping and not hearing the eternal sound.” Those who have good fortune remain awake at night and listen to that eternal sound, the sound of the Lord Almighty. Just as outside we have the sounds of the flute, violin, conch and drum, it is similar within, where the Lord calls us with the eternal sound. The person playing the flute, violin, conch or drum will get tired, or the instrument will develop some defect and become useless, but Guru Nanak Dev Ji says that the eternal sound never ceases. Saints and Mahatmas all say the same thing: the eternal sound never increases or reduces. It goes on within human beings from birth to death. We have to hear it and get liberated. It is like a beggar who asks for alms; he begs for a handful of flour or rice in front of different houses. Why does he go around asking? To fill his stomach. But if he is given a 100 rupee note, he will stop begging.

Our mind goes to holy places, and keeps fasts, and does various other practices, but it does not get peace. Peace is in the Naam. Liberation is in Naam. The dear ones become devotees by getting the taste of Naam.

Without Naam, they cannot become devotees, because the poison of the worldly pleasures cannot be removed. The Master is the only one who can remove that poison; just as the poison of the snake can be removed only by a snake charmer, because he has the esoteric formula and technique for removing the snake's poison. He either removes its teeth or he removes the bag containing the poison. We see how the snake charmers move around with very big snakes around their necks, but the snakes do not harm them. The Master's technique is Naam. "The one who repeated Naam became happy; the one who forgot Master never became happy." The one who has forgotten the Master can never become happy because happiness is in the hands of Master. The Master is not a body; the Master is Shabd. The body has a limited life; it is a rented house for fifty or a hundred years. The Guru neither takes birth nor dies. "My Master lives for all times." Saints give an indication of that power which will liberate everybody and has liberated everybody. You may call it a Power, or the Master, or Ram, or the Eternal Sound. You can use any of these terms. The Negative Power cannot devour it, and we can be saved by becoming one with it.

All the disputes are finished when one finds the refuge of the Master. Coming and going are finished when the arrow pierces the heart. Kirpal Guru, please liberate me; your poor Ajaib has come.

"Without the Master, there is no knowledge. Forgetting this, you are wandering in ignorance. The Master gives honor to the poor ones." Guru Nanak writes, "You are my Father. Save the honor of the one who has come in your refuge. I am the one who has done the bad deeds, but now I have come in your refuge. Please protect me." If the son is in the refuge of the father, the father protects his honor. It is like a person who owns an animal is concerned about looking after it. He has the responsibility of moving it into the sun or the shade, and providing food. But when we have ego, God gives us a long rope, and then we have to pay according to our deeds. Kabir Sahib says, "Kabir's hut is near the poor people. Everyone has to pay according to his deeds, so why are you fretting about it?" This is the subject of your deeds, because everyone gets the fruit of his own deeds.

We should understand the sayings of Satguru Ajaib Singh Ji. He has lovingly explained to the mind that God Almighty is within us, and the way

to meet Him is to do the devotion of Naam. We have to do that. Kabir Sahib writes: "While doing our work, we should also be doing Simran." We do not have to leave our worldly duties to repeat the Simran. If we think we should leave our worldly duties to start the devotion of Naam, this is not true. Sawan Singh Ji Maharaj writes, "Dear ones, if we want to do devotion of the Lord, first we need to take care of our own accounts." Which accounts do we have to look after? If we are householders, we have to earn our living and look after our children. While doing this, we can do the devotion of the Master, but we have to square up this debit account. Sawan Singh Ji Maharaj writes in His book: "If you do not earn your living, look after your children, and fulfill your responsibilities, I will not take you to Sach Khand." If we do the devotion of the Master while fulfilling our duties, then God is happy, and society and our family all are happy. We do not have to do devotion by making anyone upset. Naam is God Almighty. If we give suffering to any soul, that will come back to us one day. If we keep a knife on someone's neck, one day we will have our neck cut. So let's not create a heavy give and take.

Guru Arjun Dev Ji says that vegetables have one element, but the sin of eating a chicken is more. The cost of vegetables could be ten or twenty rupees per kilogram, but if we kill someone's horse, the cost will go into thousands. If we kill a human being, the cost is still higher, and that sin is not forgivable. So why not manage with killing vegetables? If we read the history of the Saints, we come to know that they lived on vegetables, eating pure Satvic food. Eating that food, they did the devotion of the Lord, made their minds calm, and finished their cycles of birth and death. Regarding what They have done, They have written: "Dear ones, this is how our minds became calm." It is difficult to pay for heavy sins. If a person has to lift a load weighing a ton, he cannot do it; but the weight of a kilogram or two (such as a set of shirt and pants) can be easily lifted. Sin is in everything, but it is greater or lesser in different things. Wheat and other things grown in the earth have just one element. Eating those things does involve some sin, but it is less. Paying off greater sins is very difficult; we are not usually able to get them squared up. So we should manage with less sin, do the devotion of the Lord, and get our sins eliminated.

Dear Ones, Whatever my Master has made me speak, I have spoken. If there is any mistake in my speaking, I seek forgiveness from the dear ones.

|| Heart to heart talks||

(Answers to questions given by Sant Sadhu Ram Ji)

Question Sant Ji how will we know who is going to be a saint after you?

Answer : This is known to Sant Ajaib Singh Ji. He has sent me, you can go within and ask Him how many saints have to be there after me.

Question : Sant Ji some times I have to work till late in night and so I wake up late. Is it all right to wake up late?

Answer: We must meditate. This is laziness of mind, when we sleep the mind does not stop working, it keeps roaming out side. Rest is for body, but mind is not to be given any relaxation.

Question: Sant Ji at times while meditating I fall asleep. Then when I wake up should I again sit for meditation? *Newzealand, 2004*

Answer: Yes, sit for meditation again.

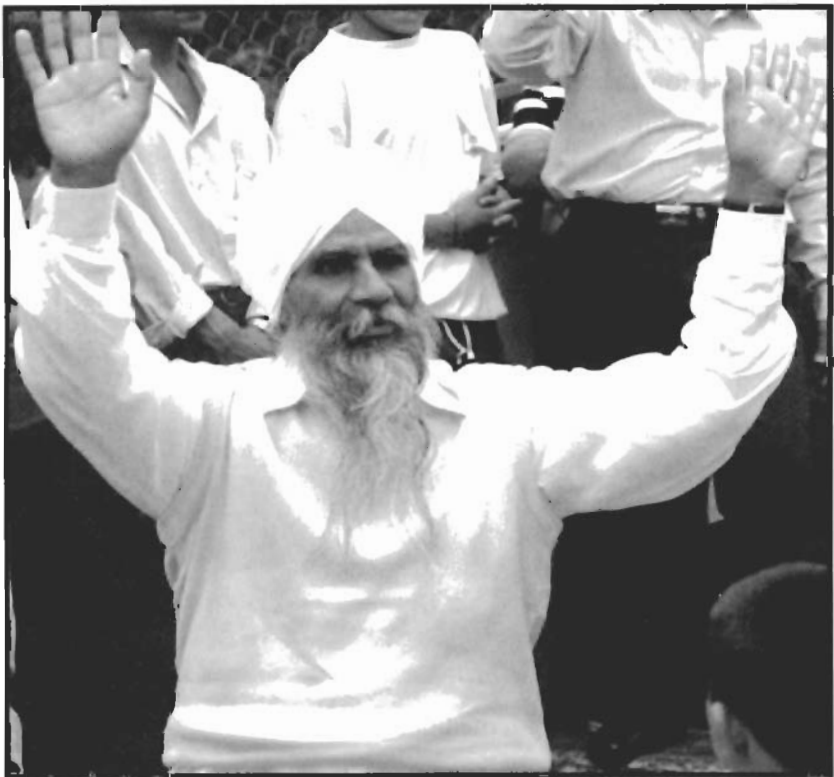


Question : Sant Ji the mind of person like me is very strong. It is five or ten years since I got initiation, but my mind does not stop, what should I do to stop it?

Answer : To control the mind Simran should be done. Gurbani says that the medicine for all illnesses is Simran. All the illnesses which we have shall be cured by Simran and that we have to do.

Question : Sant Ji I study in a college, a non satsangi shares the room with me. Can I do meditation in front of that person?

Answer : Yes you can meditate. If that person wants he or she can also sit with you and repeat the term Satguru when you do Simran given by Master. If that person does not want to do, it does not matter, you must meditate.





Saint Ajaib Singh Ji