

AJAIB SANDESH



English Vol. 3, Part 1

January - June 2005



Keep in mind, that without meditation, nobody can reach the position of Param Sant. Leave the thought from your hearts that Guru will tell one who has not done the meditation to lead the Sangat.

- Sant Ajaib Singh

AJAIB SANDESH

The Voice of Saints

English Vol.3, Part-I

January-June 2005

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Ajaib Sandesh is published every six months from New Delhi, India, for the purpose of disseminating the teachings of Sant Sadhu Ram Ji, of His Master, Sant Ajaib Singh, and of the Masters who preceded them.

All efforts have been made to present this material correctly, however for mistakes still left, we seek forgiveness.

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AJAIB ASHRAM

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Andar Joyt Jag Rahi

Sant Ajaib Singh Ji

Andar Joyt Jag Rahi, Bahar Man Bhula phire.

The light is lit within, mind having forgotten is wandering outside.

Sahas kamal main Joyt Roshnai, ghanta shankh aavaj sunai,
Ghat ghat main jag rahi, bahar man bhula phire. Andar joyt. . .

In the thousand petalled lotus is the light, The sound of the bell and conch is audible here. It is lit inside every entity, mind having forgotten is wandering outside.

Trikuti badal bajat mridanga, tara mandal suraj chanda,
chaman fulwari lag rahi, bahar man bhula phire. Andar joyt. . .

In the Trikuti among clouds sounds the drum, galaxy, sun and the moon Garden of Flowers is laid, mind having forgotten is wandering outside.

Dasamdvara shabad jhankara, sunn mandal triveni dhara,
Kingari sarangi baj rahi, bahar man bhula phire. Andar joyt. . .

At the tenth door shabad is echoing (then), Void plane and the confluence of three streams Musical tones of earthen pot and fiddle are reverberating, Mind having forgotten is wandering outside

Bhavar gufa moti mahal atari, surat nirat dhun bin sunari,
Sant mandali saj rahi, bahar man bhula phire. Andar joyt . . .

Bhavar gufa and palace of jewels, Soul listens music of blow pipe Congregation of holy persons is in decor, mind having forgotten is wandering outside.

Sachkhad surat ja amrat piya, Satpurush ka darshan kiya,
Dhun pyar ki baj rahi, bahar man bhula phire. Andar joyt. . .

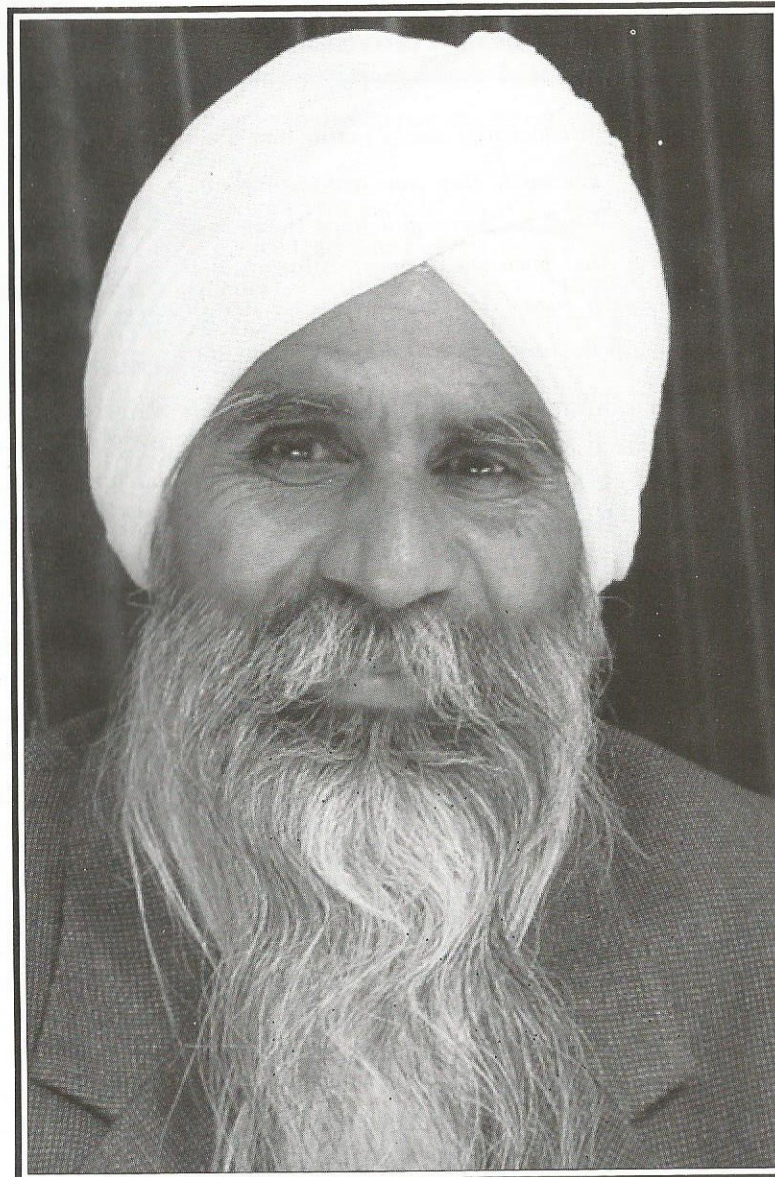
The soul drinks nectar reaching Sachkhand, has darshan of Satpurush The tune of love is being played, mind having forgotten is wandering outside.

Saccha desh saccha takhat suhaya, das 'Ajaib' Kirpal dhyaya,
Sant daya baras rahi, bahar man bhula phire. Andar joyt. . .

Appreciated true land and true throne, slave Ajaib remembers Kirpal Grace of saints is showering, mind having forgotten is wandering outside.

॥ Dear ones of the Master, today is the beginning of the New Year. The date is 02 January. May God Satguru Ajaib Singh ji bring a New Year full of happiness for everyone. May He bestow happiness on everyone.

Satguru Ajaib Singh ji used to say, "Master if you have become happy with me, bestow happiness on everyone." I congratulate everyone on the New Year. It is a day full of happiness and may Sant Ajaib Singh ji give happiness to everyone for all times to come. ॥



Sant Sadhu Ram Ji

O Fool! Just see Master has given you eyes

(Bani of Ajaib Singh Ji)

O blind of intellect just see, Master has given you eyes.

On each step you are stumbling.

What for have you kept these eyes?

Many died because of eyes; Many got liberated

through eyes, Poison and nectar are in eyes,

Who has written these statements?

Millions of salutations on the lotus feet of Sawan Singh Maharaj. Kirpal Singh Maharaj and Satguru Ajaib Singh. Dear Ones, that all-owner God is shabad personified. He is all-powerful and that power is in every human being. That power came in Kabir Sahib and Kabir Sahib gave Naam initiation. That power came in Ravi Das and other devotees. Guru Nanak Dev ji called it Naam or Shabad because that God Power is all-powerful and the all-doer. When the soul gets separated from the God, it suffers. Then God Almighty, by some method, sends His dear son, saving, "The souls are suffering, they are writhing. You go and give my message." That shabad is giving the message from Sachkhand and the dear ones of God unite with Him and give His message.

Sant Ji used to say that one cannot be initiated without a Master and there is no liberation without Naam. God sends His dear sons and we can get Naam only by following their teachings. Can we get Naam on our own? No. No one other than the Master can help us cross this worldly sea. In the three planes, the Negative Power resides and the Lord, merciful on the poor, resides in the fourth plane. Our body goes up through three planes. We are residing in the physical plane, next is the astral and then the causal. These are the three veils on the soul and only after removing them can we become true disciples (mouthpieces) of the Master. Sun, stars, moon, all come along the way. Only when one goes within does one come to know that this is the Path. Guru Nanak Dev Ji says that we can read any number of books. We might read with every breath for ages but the

One who has written them is greater. Books contain His greatness because the praise of Naam is done there. Actually, the praise of three things is done there: Master, Naam and Satsang. We have to get rid of our bad thoughts, our bad habits. "We must know that Satsang is that place where the talk of one Naam is done." Satsang is of that Naam and Naam is the owner of the entire world. It is Light, it is Shabd.

Kabir Sahib goes to the extent of saying that the entire world is in darkness (ignorance), so what gives light? It comes in Gurbani (sayings of Sikh Masters), "Without Master it is pitch dark." Without Master, it is pitch dark in our heart. Just like there is the sun outside and only with its help can we see. But at night if there is no source of light, we cannot even walk on our own. If we have a lamp or torch or a bulb with a battery etc., then we can see and walk. Similarly, when the inner eye of the mind opens, the third eye opens, then God Almighty can be seen within us. The mind rules over the body and the dear ones of God rule over the mind. They are two different things. Whatever is in our mind or heart, only that comes out, "One who makes his heart clean, only there the Lord comes." How can we clean our heart? With what will it be cleaned? It will get cleaned with Simran. The heart will become pure, sacred and clean with the Simran given by the Master. It comes in Gurbani, "Walking without feet and doing without hands, one does not get this technique without the Master. The eternal sound is going on within us." God Almighty is giving us indications within where this eternal sound is going on. It also comes in Gurbani, "Talking without tongue and hearing without ears, seeing without eyes. Guru Nanak says this is how we have to meet our Lord after recognizing Him." The dear ones of God do not find Him by any outer education. Anyone who has gotten Him has gotten Him from the Master. Master is the Shabd form and He showers grace. He showers grace on His own and makes us repeat Naam. It comes in Gurbani, "You yourself look after everybody." He himself brings the jivas and He himself blesses the langar. He on His own gives the Satsang and only He can remove us from our bad habits. But our mind is such that it does not get calmed even after coming to Satsang.

O fool just see Master ...

Sant Satguru Ajaib Singh ji used to say that some people come to listen to Satsang and some come to take away the shoes of others. Some come with 'me' and 'mine' in their mind and do not gain anything. Kabir Sahib says "In your company, in the company of Naam, sinners also get liberated. Even those who have anger and lust get liberated." But the one who has no faith gains nothing because he doesn't have faith and devotion requires faith. Guru is God Almighty and is residing in everyone. Kabir Sahib says, "Lord Almighty is sitting at a high place and watching all our actions and giving the rewards according to our actions." We cannot make ourselves clean. We have to make the request to the Lord Almighty, "Oh Lord shower your grace. You have given me this life and it is your greatness. If you had not given me this (human) life and given me a life as an animal or bird, I couldn't do anything. Only you yourself can do things to show Your greatness." One cannot get Naam without the Master. If God Almighty showers grace, we get Satsang. Without it being written in one's destiny, one does not attend Satsang. If it is not in our destiny, we cannot go to Satsang. Kabir Sahib says that sons, wife and money even go to the sinners but only if we have a good destiny do we get Satsang. Therefore we should mould our life according to what Master says and do what He tells us to do. But we are involved in 'me' and 'mine'. Kabir Sahib goes to the extent of saying, "Why are you moving around like a mad person?" As long as the mind is powerful within us, we get nothing. If anyone has gotten something, it is only when he becomes like a 40-day old child.

Once a dear one who was fully armed with all types of weapons came to Sant Ajaib Singh Ji and inquired how one could find God. Sant Ji said, "Dear one I am frightened of you and God will also definitely be frightened of you. Who will come to you?" One who is like a 40-day old child does not have 'me' and 'mine'. Everyone wants to meet God. Everyone loves Him. If they love a 40-day old child, they love a devotee also. A devotee has to get rid of 'me' and 'mine', the ego. Kabir Sahib says, "As long as I (ego) was there, You were not there. Now that You are here, I (ego) is not there." When we talk of 'me' and 'mine,' we say, "This is my family, my sons, my money. Wealth and property, all these things are mine."

Then what is of God? If all these things were ours we would have taken them along with us when leaving this world. But they are not ours. Why are they not ours? Because even this body is not ours. Either we will turn this body into dust or put it into the fire and a handful of ashes will be left. One of these things will definitely happen when we leave the body.

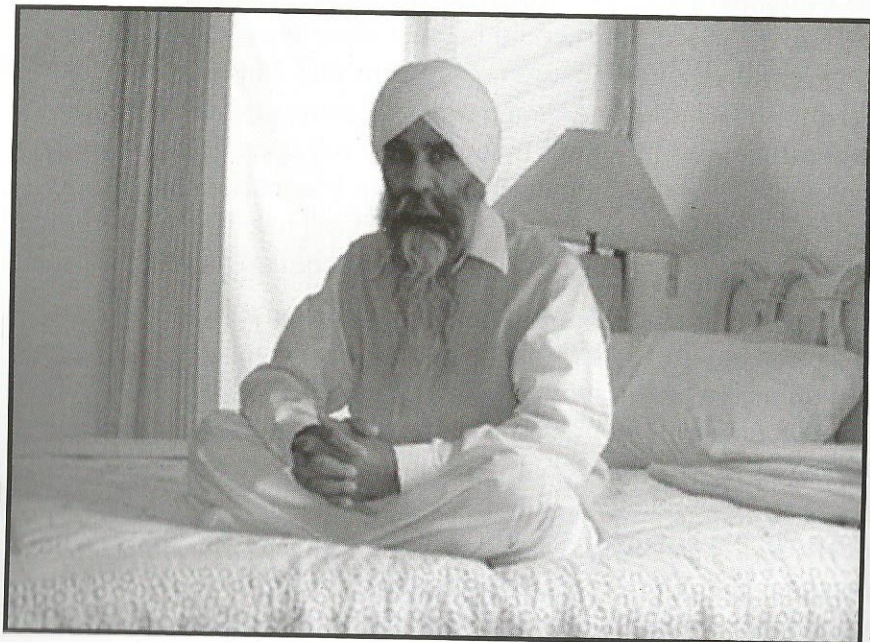
Kabir Sahib cautions the mind to do the devotion of the Lord and accept what He is saying. "Mind, accept what I am saying. Accept what I am saying that life in this world is for four (few) days and then you will not be able to force your way as you can now." We have this life of four (few) days, so you leave 'me' and 'mine.' When mind leaves 'me' and 'mine,' only then does it get colored in the color of devotion of Master and gets liberated from the cycle of 84. Then it is free. Otherwise one has come from cycle of 84, has come from hell and will go back to hell. It has come from the womb of one mother and will go into the womb of another mother. Hell is the prison of the cycle of 84. "He comes and helps His own whether in hell or in a closed room." If you call for God Almighty, He will help. After coming out into the world from the womb of our mother, our thoughts get spread out into the world. Now if we try to concentrate we do not succeed because there are only two powers which can help in concentration, Naam and Master. Mind can concentrate with their grace and mercy. It comes in Gurbani that at our tenth door a thick door is fixed. Who will open its locks? Only Master can open them. If we have love for Master then Master can help us. If love for Master is not there, who will help us? No one else can help us. We have made the world ours, thinking it is ours.

Guru Ram Das Ji says there was a well and a person fell in it. He started inquiring, "How many more could be accommodated in this well? How many more such wells are there? Who has made them?" Ram Das Ji said, "Dear one, you asked for help and we have dropped a rope in the well. If you understand the situation, you'll catch the rope and climb up. After coming out you can ask all your questions. If you stay in the well, many people like you (those who ask many questions) could be accommodated in this well." In the same manner we are also trapped and caged in this worldly well

O fool just see Master ...

where we have fallen. God Almighty showers grace so we can find some method or technique to be saved from this hell. The cycle of 84 is the cycle of birth and death. We come from one life form and go into another form of life. After that you will go in another form of life. Sometimes you will become a dog, a cat, a horse, a snake, a tree, etc. You people know trees have long lives. What do they get to eat? Nothing good. All forms of lives are totally according to their destiny based on the actions of past lives. It is only in the form of a human being that we have some freedom, utilizing which we can be freed from this cycle of birth and death.

Kirpal Maharaj Ji used to say, "Dear ones remember death. If a dear one remembers death, he does not get involved in 'me' and 'mine' (ego). He doesn't fight with anyone, he doesn't discriminate." If we have feelings of discrimination among the dear ones even after going to Satsang, where is that holy place we can get rid of these feelings and our mind can become clean? Lord Rama came in the Copper age; three ages have passed. He went to Haridwar and did meditation there and did devotion of His Master, Vashishtha. It became a holy place. Similarly Kapil Muni came and meditated and



Los Angeles, 2005

Sant Sadhu Ram Ji

the place where he did meditation became a holy place. It comes in Gurbani that while they are alive we do not worship them. We do not accept what they say, "After death they are called devotees." After they die we say they were ours but while they are alive no one accepts what they say. No one listens to them. Guru Nanak Dev Ji Maharaj came. He was the all-Owner all-Doer Lord Almighty. He was made to run a grinding mill and was called the one who follows the wrong path. But now we accept Him, we go to Gurdwaras (Sikh temples) and keep a very soft heart. We say, "I am a dog at your door." But you can think with a cool mind when that Godman came what had He to go through. Similarly, Guru Arjun Dev Ji came and those who were called the followers of religion had hot sand poured on His head and poured boiling hot water on Him. Did that Dear one of God steal anything from anybody or say anything bad to anyone? He didn't, but we do not like the message of the Lord. Similarly, Guru Gobind Singh Ji came. He was not allowed to settle down anywhere because we, the keepers of religion, think that what we say is right. If anybody says anything else we do not tolerate it. But the message He gives is the message of God Almighty. We like only the outer practices, the rites and rituals.

It comes in Gurbani that there was a priest. In his past life, he had made his living by taking funds from his followers. His next birth was that of a snake. Once when Master went out for a stroll with His dear ones, they saw that snake and inquired about it from the Master. The Master said, "This is a snake. He had not united with Lord Almighty in his last birth but even without being united he was giving out His (God's) message." This is a world is of give and take. If someone has taken from someone, it has to be paid back. That is why it is said, "One who calls oneself a Master should not seek money from others. He should earn his living and out of that give away some part. Such a person recognizes the way." Saints and Mahatmas have spoken from their own experience and said in a very good way that if someone is a Master He does not ask for money from anyone. Has the Master asked for money from anyone in any birth? No dear ones, they earn their living from hard work. They do some business or farm or do some other work. They have never eaten for free from any one. They have

managed their expenses out of their own income—and they have done meditation. They also do their share of seva in the langar. If we get any such servant for free and accept what He says and mould our life in devotion, then we can meet God Almighty. This world is such that if someone goes to somebody and thinks, “What will he bring for me? When I go there, what he will offer me?” This is our thought processes. Dear ones, they freely give the message of God. We have to get over our attachments.

At the time of Kabir Sahib, there was a king of Balakh Bukhara who went to Kabir Sahib. Kabir Sahib said, “How can we manage with each other?” King of Balakh Bukhara said, “I have not come to you as a king. I have come as a beggar. Please give me gift of Naam because only you can make me meet God Almighty. Please accept my request.” When we make our heart so soft and clean and humble, we get something. If we enter into a discussion with someone, we are having a discussion with God Almighty. If we look towards someone with an eye of evil, we are doing that to God Almighty.

Dear ones, God Almighty is One, not four or five. God is in light and sound form. He is the all-Doer and is one. Sant Ajaib Singh Ji’s maternal uncle once told Him that he had seen His Master asking for alms. Sant Ji told him, “Uncle, my Master is the King of Kings. You have not seen my Master. Even if you have seen Him, you cannot understand Him or say anything.” Because they themselves have started their work, this is the grace of Master. They get the authorization from the court of Lord and give His message to the world. What do we people do? We work to satisfy the hunger of our stomach but They do not make their living for that. They do devotion and shower mercy on the jivas. My Master is gracious, His job is to have mercy. Maharaj Kirpal had mercy. He came to this world in the radiant form to shower grace only. When Sant Ajaib Singh Ji gave Satsang, his uncle once took out time and came to attend. After Satsang he told Sant Ajaib Singh Ji, “You do not take anything from anybody. You keep working for nothing.” Now you see, the world criticizes whether you take something or don’t take anything. The world isn’t happy either way. This message is free from God

Almighty. There is no fee for it. They earn their own living for themselves.

*One eye is worth a small shell (our eye),
One eye is compared with a pearl (Satguru’s eye).
One eye has thousands of enemies;
One eye has millions of friends.*

“O fool blind to your intellect, just see that Master has given you eyes. One eye has thousands of enemies and another eye has lakhs of friends.” There is a difference in eyes and in the way they see. Kabir Sahib says that when a sister looks towards her brother, she doesn’t have bad thoughts. When a brother looks toward his sister he also has pure and clean thoughts. We do good or bad deeds after looking with these eyes. If we have impure thoughts, we are committing sin. If we look with pure thoughts then we will get honor in the next world and get honor here also. If we spoil our behavior here, how can we be praised? When a girl gets married to a boy they have a relationship and both have to look with good thoughts to each others relatives and give them their due respect according to their age and the relationship. If we want to succeed in the path of Sant Mat, this is the only way.

When a doctor gives us medicine, he asks us to take some precautions. He may restrict us from eating sour or sweet foods. He tells us that if we do not take the advised precautions, we could die. We are afraid so we take the precautions and medicine at the appropriate time and we get cured. In the same way, the Master’s teachings also make us leave off some things. They tell the dear one to leave lust, anger and greed. “Those who have lust, anger and greed cannot do meditation. Only some brave person can do meditation, getting over the distinctions of race, caste and creed.” Every devotee has come and given teachings according to their time. When Prahlad came, demons were ruling over that kingdom. When he saw that the children of a cat went into the fire, he pleaded to God, the Lord Almighty, that the children of the cat would die and only He (God)

could save them. On his request the children of the cat were saved. Prahlad had faith in the existence of God Almighty because the devotion of God is based on faith. God Almighty is in Shabd form and cannot be seen with these eyes. These outer eyes cannot see Him. At that time the father of Prahlad, Harnakshyap, was the ruler. He used to tell the people that he was God (Ram). Prahlad Ji said that God cannot be like this. He is more humble than even the most humble person. Prahlad made people shout slogans of Ram (God) in every nook and corner. Because of this he had differences with his father. His father had him dropped off of a mountain but he was saved and nothing happened to him. He remained as he was. He was drowned in the water after being tied with a heavy stone but he was saved. He was thrown in front of an elephant and was saved. When he was heated after being tied with an iron pole, the father of Prahlad told him, "If your God is there and can save you, let Him save you". God came out of that pole in the form of Lord Narsingh and saved his devotee. God has always protected his devotees.

The Dear Ones of God come to take us out of hell but the prisoners of society try to say what is happening. The dear Ones of God never give any curse or have bad thoughts for anybody. They shower grace so the jivas can be saved from hell, liberated from the cycle of birth and death and be freed.

*Your eye is not satisfied with illusion (maya),
It is not attracted towards the Satguru,
Forgetting the original home,
they have entangled themselves
in other places.*

Lord Rama came in the Copper age. Before him, Kabir Sahib came in the form of Maninder. He was the first Saint to come in all the four ages and Mandodri, the wife of Ravana, was initiated by Him. Ravana was an egoistic person and used to say that he doesn't accept what the devotees say. Kabir Sahib said, "Ok, never mind. Lord Rama will come and give you the answer." There never has been a king as egoistic as Ravana, though he had capability to

comment on the four Vedas. Every year the people make a procession to condemn him and burn his effigy because one has to suffer for his bad deeds. He had abducted Sita, the wife of Lord Rama. Dear ones, the one who does bad deeds has bad results. It comes in Gurbani that this world is made up of give and take. If one takes from someone, one has to give someone else. One should not hurt anyone's heart as God Almighty resides in every heart. Everyone's ego has always been broken before God Almighty because one has to suffer for that. It comes in Gurbani that, "Conducting outer rites and rituals is hypocrisy." Outer rites and rituals take us away from God. "I should get Naam from Master. If I get Naam I live and my body and mind will blossom, I should get Naam from Master." Naam is God Almighty. We have enclosed God Almighty within small circles so much so that we think God exists at one place and only we are at the other places. Our mind makes us do all this. But dear ones, the Lord is omnipresent everywhere and in every human being. Outwardly we have given different names to God for our own identities, e.g. Hindus have made Ram, Muslims have made Allah, but the God of both is the same. Muslims eat the flesh of the cow. Hindus do not eat flesh but they also commit sins. Muslims keep fasts for thirty days. In the day they keep a fast and at night they kill animals. What judgment will God give? On the one hand they do the devotion of God and on the other hand they murder.

Similarly what do we do? We say that today is Amavasya (the last day of a dark fortnight) or tomorrow is not a good day. We say that the plowing hasn't been done, so on a rainy day we must finish that job. In this way, we waste time. However we receive rewards according to the activities we do. So if we stop doing bad deeds we are saved from sin. We should not live in such a manner that we do good deeds one day and after a few days do bad deeds. If we do, we will definitely get the results of our bad deeds.

It comes in Gurbani, "Break friendships and relationships which are temporary and search for the Perfect Master." The relations we have in the world are temporary. They make us worldly and if we remain attached to them, where will we go? We should do devotion of the Master and finish our birth and death and be freed from the

cycle of eighty four lakh forms of life. When we will do Simran our mind will become humble and heart will become pure and clean.

It comes in Gurbani—we do read the Shabds but do not bring them into our life. “Hail hail King Janak who did devotion with discretion. Such is your door, such is your door. Lakhs of sinners got liberated, such is your door – such is your door.” Oh Lord the Giver, You have liberated the sinners with Simran. Liberate me too because You have liberated the sinner Ganika. The demon Kauda was also liberated by You. Now liberate me too and let me cross the ocean of this world. Dear ones, God showers grace. Nanak says, “Simran is the essence and I should not forget it even for a moment. Such is your door, such is your door that lakhs of sinners got liberated.” Guru Nanak Dev Ji puts lot of stress on Simran. He did Simran for eleven years on a bed of pebbles and then recorded that He did so much Simran. All the Saints and Mahatmas who came in this world, every one of them stressed Simran saying, “Dear ones, if we do Simran only then will our mind be cleaned to some extent and the heart will become clean.” Now we do Simran, no doubt, but that simran is of the world, of sons and daughters, wealth, land and property. We work during the day and sleep during the night. Even at night our simran of the world keeps going on.

Guru gives His soul to us; He donates His soul and He liberates us. When He connects us to the Shabd, He tells us, “Listen dear one, I have connected your soul with the Shabd. Your mind is directed towards the world and its thoughts are scattered. Now your only work is to collect all these scattered thoughts of mind. This is your only work.” We have three types of Karmas: sanchit, pralabdh and kriyaman but a Satsangi does not have to pay for all these karmas. He gets help with it. This chain of Karmas can be finished only by the Guru The Karmas don't finish automatically nor can anyone finish them on his own.

*They (the eyes) have fallen into other accounts,
Daily they are reading the books,
They never look at the Beloved,
The one who has given you eyes*

O fool, blind to intellect, just see. Master has given you eyes. It comes in Gurbani, “My mind is longing for the darshan of the Master.” Guru Nanak Dev Ji also refers to the Master's darshan, the dust of the Master's feet. His mind is longing for the dust of the Master's feet. If one gets that dust, that radiance, the eyes of our mind will become clean. The thoughts of our mind have become involved in the outside world and while the thoughts of our mind are outside it only sees outside. We have to invert those thoughts. When the thoughts invert, the mind starts seeing within as much as it now sees outside. When it starts seeing within, every moment it will seek that dust and will say, “Master please shower your grace on me and forgive me. I am a sinner for billions of births. I don't even know how many sins I have committed. It is Your grace that you have taken me in your protection.”

It comes in Gurbani, “It was with your grace that You were recognized.” If I did not have your grace, I might have also been like the worldly people. You are gracious and you shower grace on the jivas. In that way, we come to know that God is within us, Master is within us. We go to holy places or go to do some outer rites and rituals. After going there we inquire which movie is running and we watch that movie or go to the market place and roam around and come back. This is what we do after going to the holy places. Gurbani clearly says, “Some dirt is removed by taking a bath and double the amount (of dirt) is added. You will not get liberated without Satsang”.

Once some learned persons came to Guru Nanak and told him, “You are continuing to use your plow. Come let us go to a holy place and bathe over there.” At that time Guru Nanak Dev Ji was plowing his fields and he said, “Brothers I do not have time to go. You take my squash along and bathe it there and it might become sweet.” Those learned persons took along the squash, took a bath and also bathed the squash. In the olden days, jeeps and other mechanized means of transport were not available and people had to travel on foot so they went and returned on foot. It was dark when they returned and they thought, “Guru Nanak seems to be a good man. Let's spend the night with him.” So they all stopped at the place of Guru Nanak Dev Ji. Guru Nanak Dev Ji had the

O fool just see Master ...

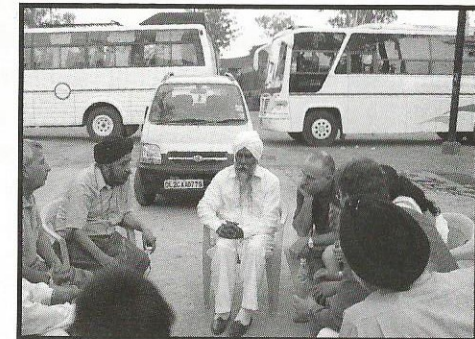
vegetable prepared. It was that same squash and served it to them. They all said, "The vegetable is not sweet." Guru Nanak Dev Ji said, "Maybe you didn't bathe it (at the holy place) and that's why it hasn't become sweet. I gave you this squash so you would bathe it and it should have become sweet. Its sourness should be gone. I've made the same vegetable you brought here."

Master says, "You cannot be liberated without Satsang. Persons who go to take baths at holy places have bad minds and bodies of thieves." Guru Nanak Dev Ji had personal experiences of what happens at holy places. He wrote that one says from outside that they have taken a bath but within their mind is a strong poison. "Within you is a strong poison and you cannot be liberated without Satsang." What do we need to be liberated from? The knot in our mind of 'me,' 'mine,' backbiting and criticism has to be untied. The physical knot of the mind and soul is in Trikuti. When it is untied, the soul will reach its home. The power of the mind has come to the lower levels. It is a forgetful power; it has forgotten after coming to this world. Shah Mastana Ji used to say, "I have forgotten your Naam. The cage of three planes has been constructed. The Negative Power has spread the net and I have forgotten your Naam." I have forgotten your Naam. Forgetting your Naam I have created suffering and no one is mine.

There was a learned person named Sarvjeet during the time of Kabir Sahib. He had lot of bookish knowledge and he used to win over everybody with his bookish knowledge. He could cite the books and say what is written in which book. His mother had been initiated by Kabir Sahib and she told him that if he could win over Kabir Sahib she would accept his capabilities. So he went to Kabir Sahib. He had read many books so he loaded them in a cart and took them along. He challenged Kabir Sahib to have a discussion with him about the knowledge in the books. Kabir Sahib told him, "See dear one, I am not very educated. I will put the pen in the ink and give it to you. You can write that Kabir has lost and Sarvjeet has won and I will add my signature." Kabir put the pen in the ink and gave it to him to write. Sarvjeet wrote that he had won and Kabir had lost. Kabir told him to read what he had written. When he read what was written, he found

what that it said, "Kabir Sahib has won and Sarvjeet has lost". He wondered how that had happened. Then he said, "I have heard that Kabir Sahib is a magician. With His magic he has changed what was written by me." Kabir Sahib told him, "If you have any doubt, I will give you the pen and ink again and you can write it again." When he wrote it the second time, he looked and saw what was written, "Kabir Sahib has won and Sarvjeet has lost." Kabir Sahib said, "You are the one who has written this, not me." After that, Sarvjeet took initiation from Kabir Sahib.

*You have lost your way
And your destination is
very far,
Full of pride your eyes have
Become without light.
When you walk, you fall
down. Satguru is the
only hope.*



***On the way of Kashipur (U.P.),
Master talked to the disciple.***

'O fool, blind to your intellect, just look. Master has given you eyes.' We have kept our hopes on Master. What are our hopes? In olden times, the ladies used to carry the large vessels (of water) on their head. They used to walk with their hands free and would not let the vessel fall from their head. They used to talk to each other and laugh but never let the vessel fall because their attention was on the vessel. Kabir Sahib says, "Work with your hands and remember the Lord." We have to remember the Lord with our mouth and work with our hands.

Kabir Sahib says, "Oh mind, some brave warrior will change your habit. One who remains intoxicated with hemp, tobacco and other such things and stays involved in the five passions, they cannot get happiness, not even in dreams, and they remain away from God." Those who are intoxicated in five passions, are they with God? Have they gotten any happiness? Those who have the sickness of lust, anger, greed, ego and attachment, they remain away from God.

When Sant Ajaib Singh Ji went abroad, he would meet the dear ones from morning to evening. Someone came and said "I am sick," someone said "I am unemployed," another said "I have lost a court case." Someone came for a marriage or betrothal, another said, "I'm not able to arrange the marriage for my daughter." Things like this happened all day. Kabir Sahib says, "Some come because of problems in their marriage and give a rupee as offering." We offer a rupee to a deity to make him happy so our job will get done. If the deities had money they would have solved their own problems. We are more intelligent than deities and we deceive them. We offer them a rupee and give them prasad and make them do our work. If the deity could get prasad, he might not do our work, but he can't get prasad. We get it but has anyone seen them getting prasad? Those who come from God have offered it to them. In Their recorded personal experiences, they have even made them eat it.

When Sant Ravi Das Ji came, the priests said that if He could make the stone statue swim in the water, they would accept His competence. He agreed and said, "Today you will understand that if your Ram is true, the stone statue will swim in the water." When the priests put the statue in the water, it drowned. Ravi Das Ji repeated the Simran given by His Master and the stone statue came swimming in the water to Him. The Saints and Mahatmas have shown this experience because they were Sat Purush and were all powerful. Lord Rama came in the Copper age. When the stone was put in the sea to make a bridge for going to Sri Lanka, it sank. Hanumaan Ji was observing this. He said "Lord Rama is all-powerful, Lord Rama is Truth. Salute that true Lord Rama and make the bridge on the sea," and the bridge was made. Dear ones, this body is a rented house for fifty or one hundred years. It has to perish and be finished but Ram never perishes, never is destroyed and never finishes. Wherever our hopes are will be finished. It will fall down and this universe will end. God Almighty who is residing in Sach Khand is never finished, is never destroyed and never perishes. He has created the whole universe which will increase or decrease and perish in delusion. When the Grand Delusion comes, the creation up to Bahnwar Gupha perishes.

Saints and Mahatmas are sent by God Almighty. They tell all of us to repeat the name of God. They shift our attachment from the world to the Shabd by giving us Naam initiation. Our attachment begins with the body (of the Master) and completes its journey with Shabd. The soul has come from Shabd and it becomes one with Shabd. Just as water coming from anywhere, whether from a low-lying area or any other place is the same, our soul (Atma) and the Oversoul (Paramatma) are one. The soul has been separated from Oversoul and is suffering while trapped in the claws of the mind.

It comes in Gurbani that we can get all the benefits of visiting the 68 pilgrimages if the mind does the devotion of the Master and has mercy on the soul. One who has mercy on his own soul can have mercy on someone else. One who doesn't have mercy on his own soul, how can he have mercy on anyone else? First we must have mercy on our own soul. We have to do Simran. The repetition of Simran is having mercy on our own soul. If we do not do Simran, how can there be any mercy? If we do Simran, our mind will become humble. Tulsi Sahib says, "Mercy is the basis of religion and sin is the basis of pride and ego. Oh Tulsi do not leave mercy as long as there is life in this body." Have mercy as long as you have life in your body. Have mercy on all the jivas. If we have mercy on others, only then will others have mercy on us. If we ask for forgiveness from somebody, only then can they forgive us because everybody makes mistakes.

That Lover was a servant of the servants.

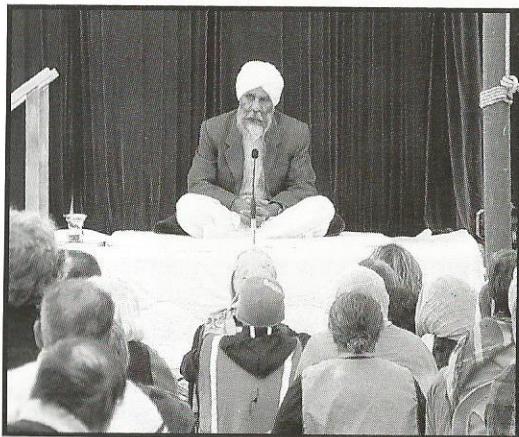
The humble moths burn.

How can I imitate the moths?

At every place friends are dying.

"O fool, blind to your intellect just see. Master has given you eyes. The humble moths burn." Somebody may say that he just said a little bit and it caused a fight between two people. When we do a good deed, we get rewarded for it. If our tongue says something wrong to someone and makes people fight among themselves, we get the blame for it, not someone else. If our tongue harms someone or our hands do something wrong, who gets the reaction? Whoever has done it or caused it to happen gets it. When we do some good deed

or give a donation, we might take some from others encouraging them to donate and say, "This is all right, it is good." In this way, we will get the reward for it. But if we do a misdeed, no one else will get the reaction from that. You can think about the criticizing and backbiting we do. Gurbani says that in this way we collect the sins without weighing the consequences. We are a free servant to the person we criticize or backbite. One kind of servant charges money for his work, another is one who works for free. When we criticize someone, God Almighty shifts his sins into our account and our virtuous deeds into his account. That's what we get. Gurbani, Granth Sahib, Ramayana, Gita: you can read any of these scriptures to know what a critic has got up until now. The biggest weapon our mind has is that of criticism. It keeps on criticizing others. Kabir Sahib says that if we must criticize, we should criticize our own mind. If we must praise, praise God Almighty.



Orlando 2005

*O fool, blind to your
intellect, just look,
Satguru has given
you eyes.*

*At each step you are
stumbling.*

*For what have you
kept these eyes?*

"At each step you are stumbling. For what have you kept these eyes?" Lord Krishna came in the Yadav clan. When he observed that his clan had increased very much he thought of a plan to reduce it. When he was young, he took his group of playmates to Durwasa Rishi. Durwasa Rishi had a very bad temper. Before going to him, they talked among themselves and made one boy wear woman's clothes and tied an iron utensil to his stomach. They then asked the Rishi who this person would give birth to. Durwasa Rishi said that they all would be destroyed by it. When he said this, they

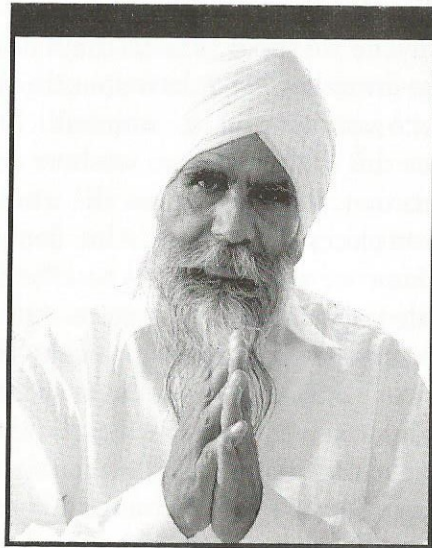
thought that the Rishi has cursed them. Dear ones, before testing anyone we should always think about what we are doing and what we are saying. That iron utensil got stuck to the stomach of the boy who was wearing the woman's clothes. Everyone was surprised to see this so they went to seashore and scraped off the utensil. In this manner, they scraped off the whole utensil and threw the leftover iron pieces in the ocean. After doing this they felt proud and thought, "How we will be harmed now?" After some time, some very sharp-edged grass grew at that place. At a later time, the clan all died there (using the sharp-edged grasses as swords) while quarreling with each other. If a devotee curses us, whatever is said happens. Namdev Ji goes to the extent of saying that if God ties someone, a devotee can make him free but if a devotee ties someone God cannot make him free. Because the devotee is his beloved and repeats His name. If God frees someone tied by the devotee, who will repeat His name? Who will remember His name? So whoever has troubled the devotees, what has he gained in this world?

We say there is comfort in the heavens. No dear one, there also the mind has very fine weapons. Ahliya was the wife of Gautam Rishi. King Indra of the heavens had the desire for lust and he came to break her fidelity. Rishi Gautam cursed him and cursed his wife because she had not spoken the truth. She turned into a stone statue. She asked for forgiveness from her husband and asked if she would ever be liberated. He said that Lord Rama would come and she would be liberated when his foot touched her statue. It comes in the Gurbani that if we hurt somebody's heart, do we get happiness? Up until now, by hurting anybody no one has obtained happiness. Similarly, "Whoever has forgotten the Master has never obtained happiness." We writhe without the Master. We come and go, take birth and die and keep on suffering. Dear ones, nobody has imposed it on us, it is because of our own Karmas. God never kills anybody. In fact, all the suffering we get is because of our own Karmas and not anyone else's. As we sow, so shall we reap.

Guru Arjan Ji says in Gurbani, "We will eat kikar (acacia) if we sow kikar and we will have mangoes if we sow mangoes." All this depends upon our Karmas. Whatever we will get comes from our

O fool just see Master ...

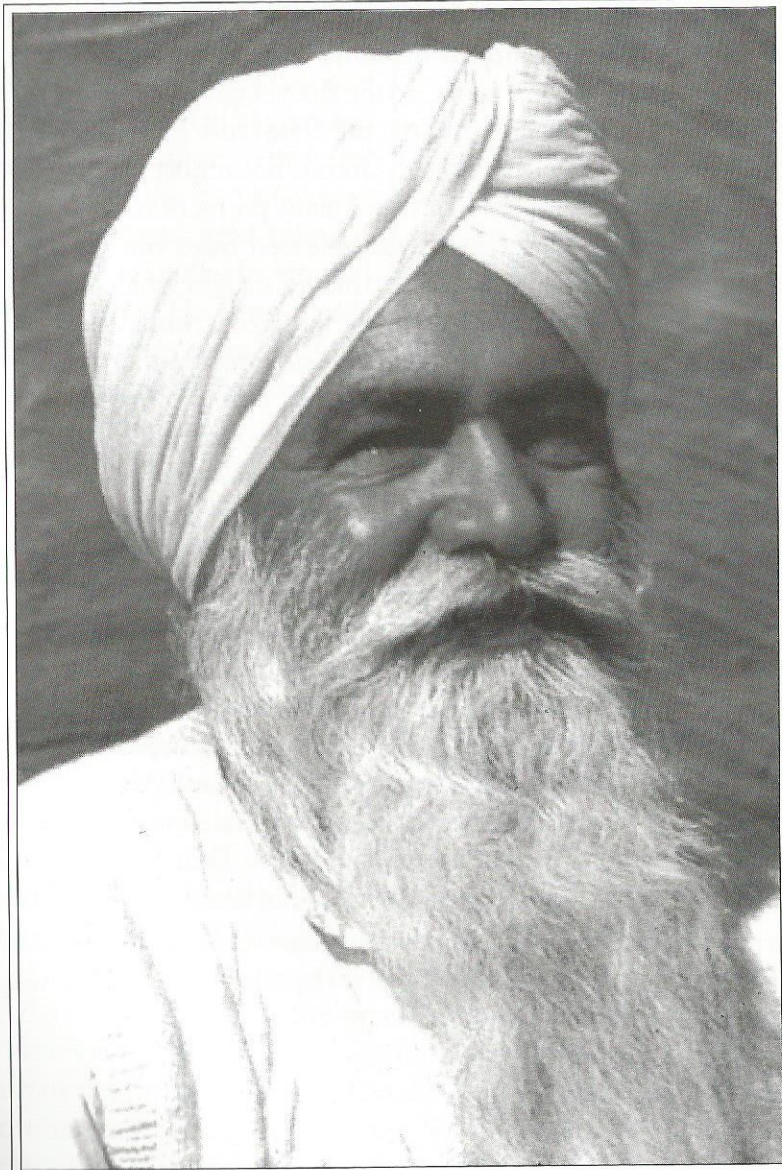
actions. What we have done is done. But for the future, we should think and create good earnings by going to Satsang. "Do the devotion of Naam and always get the fruit of happiness." He is Naam. God Almighty resides in our heart so who gives us His message? God Himself gives it. Graciously He Himself calls the jivas. "He himself calls them and makes them sit." God Almighty Himself brings the jivas and He Himself gives them His message. He who comes on this Path with an unsteady mind never gets anything. There is truth in the saying that whoever comes with an unsteady mind, the poor fellow remains there.



During the time of Guru Arjun Dev Ji Maharaj, one of His disciples used to come to Satsang and eat in the langar but never did any seva. The dear ones normally do some seva whether it is bringing water, preparing food and vegetables or cleaning. This dear one said that only if the Master told him to do something would he do it. He wouldn't do anything anyone else told him to do because everyone was his equal. The dear ones complained about him to the Master. He was called and asked why he wouldn't do any work. He replied, "All this is small work. You should give me some great seva". Maharaj Ji said, "Ok, go to the forest, collect some wood, ignite it and jump into that fire. Will you do this on my saying? Now you go." He went into the forest, collected the wood and ignited the fire but he was afraid of the heat of that fire. People who are hypocrites, the poor fellows cannot make such a sacrifice. Sant Ji used to say, "Repeat the name of the Guru and make some sacrifice. Living without Naam is a false life." Being afraid of the fire, he started walking around it. Some thieves came from the other side of the forest. Upon observing him, they asked why was he circling around the fire. He told them

his Guru had told him that since he wouldn't do any seva, he should go to the forest, collect some wood, ignite it and get burned in the fire. The thieves said, "Give us the words of your Guru." He promised this by taking some water in his hand because in earlier times no written agreements were made. So the thieves gave him all the wealth from the theft and jumped into the fire. The Guru took care of them. They were protected because the Guru is not unjust. He's in Shabd form and resides in every heart and gives protection. That person who had the Naam initiation was released from the Naam. The soldiers of the king following the thieves caught hold of him and told him that it was the order of the king that whoever is caught with stolen things, he is the thief. The stolen things were with him so the king gave him the punishment of being hanged. He went against the words of his Master after he had gotten His teaching. We have to take the Guru after thinking properly and are satisfied. When we have a Guru, He removes the shortcomings of the disciple like removing the peel from the banana. We have the advantage of the Guru in the physical body because we are able to talk with Him and tell Him about our sufferings and happiness and ask for forgiveness for our bad Karmas. He forgives us but the Shabd Guru does not forgive because we cannot see Him. So there is a need for the Guru in the physical body. We can get the benefit by meeting Him. All the Gurus who came have come after meeting God Almighty. They have given the message of God Almighty and not of the worldly people and of doing the outer rites and rituals. They say, "You people should do the devotion of God. Then you can be rid of your suffering."

Dear beloveds of the Master, whatever my Satguru Ajaib has made me speak, I have spoken. If there is any mistake, I seek forgiveness from the Sangat.



Sant Ajaib Singh Ji

Heart to Heart Talks

Answer to the Questions By Sant Ajaib Singh Ji

Question: *What is in the heart of a true disciple and how can one develop such a heart?*

Sant Ji: Guru and only Guru resides in the heart of a true disciple and except it there is no worldly desire hidden in it. He asks for Guru from Guru, and not any worldly thing. In fact he says, "Asking for something other than You is asking for sufferings only. Give me Naam which gives contentment so the hunger of my mind is satisfied."

The true disciple understands that his Guru is God Almighty and not merely a body or human being. The true disciple knows that his Guru is the Doer for whole world. He is the one who creates and destroys the world. His birth and death are in the hands of his Guru, "Guru does whatever He wants, He fills the empty utensils". Bulleh Shah has said the Guru does whatever He wants and if anyone comes to Him with an empty utensil, He fills it.

In front of his Guru, Dharam Das said, "Even in the dreams I have no desire, Master only you are there. Master, I can swear by Your name and say that worldly thoughts are not arising even in my dreams. It's only You. If I go inside it's You and if I watch outside even then I am watching You." The true disciple is not afflicted with the worldly diseases like enmity with someone or in love with someone. It is not like this, as he is seeing his Perfect Guru in the friend as well as in the enemy. He knows that in both his Satguru is residing. It is His will as to from whom He gets Himself praised and from whom he gets Himself criticized. The truth is that all the virtues of the Guru come into the true disciple. There is no difference between the Guru and such a disciple, because after Him he has to run His mission. He has also come from the same plane that Great Soul has come. The difference is only of separation and when he comes to His feet he recognizes Him and knows that He is not my friend from

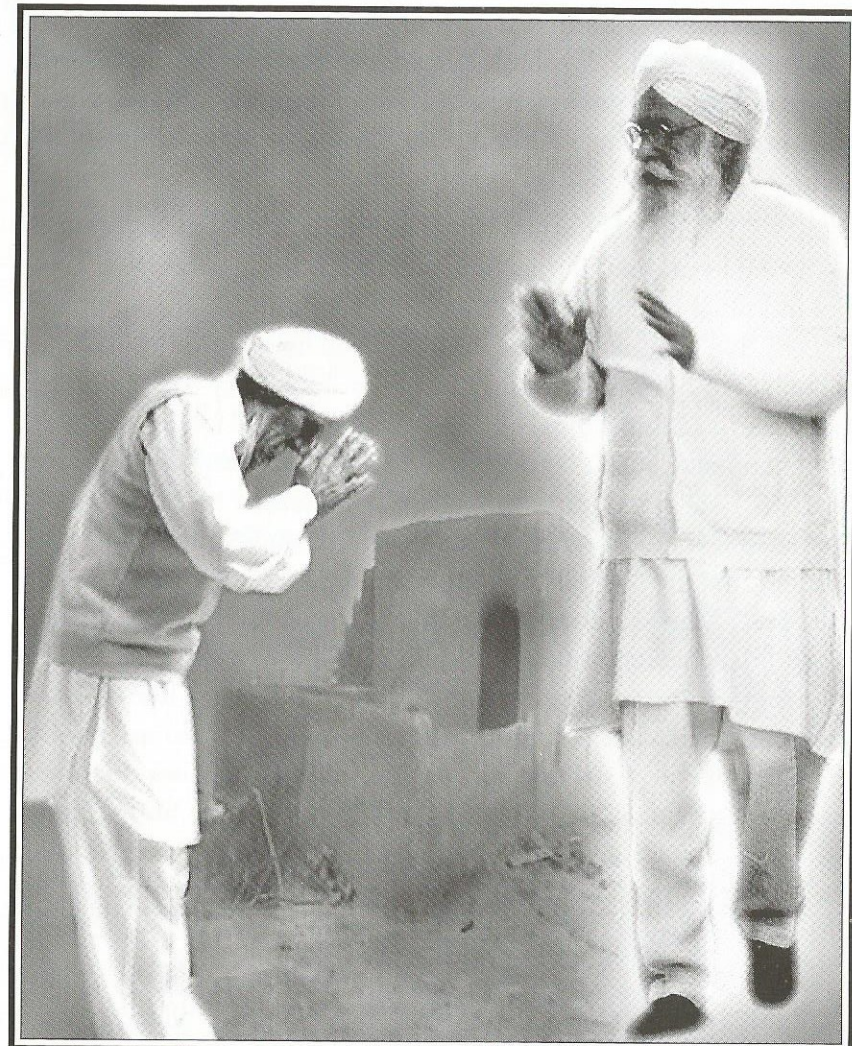
just today. His soul is made up of the same element from which the God Almighty is made.

Mahatma Charandas has said, "Untying the knot, the dear embraced me. Now I should not separate from Him even for a moment. Dear One has met his dear one like the sugar candy got mixed in sugar" The true disciple is one who does not know how he is spending his life in the world; he forgets himself because Satguru has control over his mind and soul. The true disciple leaves his own will and learns to live according to the will of the Master.

We all consider ourselves to be true disciples but let us just look inside within ourselves and think what the difference between us and a true disciple is? Bulleshah had said, "The heart, being weak, gets involved in worldly desires and tries to emulate the lovers. From their heart they desire the taste of love but they do not leave the world." The true disciple never forgets his Guru even for a second and never leaves his Guru even for a second. When he goes to sleep, his Guru is by his side and when he wakes up his Guru is in front of him. "Oh my mind repeat Guru Guru Guru, I am nothing without Guru". Guru Arjun Dev ji says that he keeps on repeating Guru Guru whether sleeping or awake. Other than this, if we want to explain the glory of a true disciple it is beyond explanation.

Question : *Master Kirpal was very fortunate that He got a true disciple in Ajaib. Are you also so fortunate that you too have a true disciple? If yes, then have you hidden him for the further progress ?*

Sant Ji: (after listening to this question, Sant Ji replies laughingly) I usually say that a disciple gets a Guru with good fortune. Similarly, the Guru also gets a disciple with great fortune. In search of a true disciple the Guru travels a lot, undergoing many troubles as he goes. The Guru is ready to sacrifice everything for the sake of a true disciple because Guru has to sit in that disciple with all His Powers. Only in time is it known to whom Sant Satguru has chosen. But the worldly people are such that if Sant Sat Guru mentions anybody's name,



Saint Sadhu Ram Ji meditated in the hut, visualizing in the background.

saying, "I authorize so and so person and give him the responsibility," just think about how much jealousy we will have for that person.

Once Guru Gobind Singh ji went on a long journey from Panjab towards the South at a place called Abjal Nagar. There He had selected Baba Banda Bahadur to be given some responsibilities. When Master put a 'kirpaan' (small sword) on his neck in front of

the Sangat a few Sikhs felt jealous and Master took back the 'kirpaan'. Those people said, "We have been following You for such a long time and You met him only today." Guru Gobind Singh Ji remained quiet but He gave His inner power to Banda Bahadur and sent him towards the Punjab.

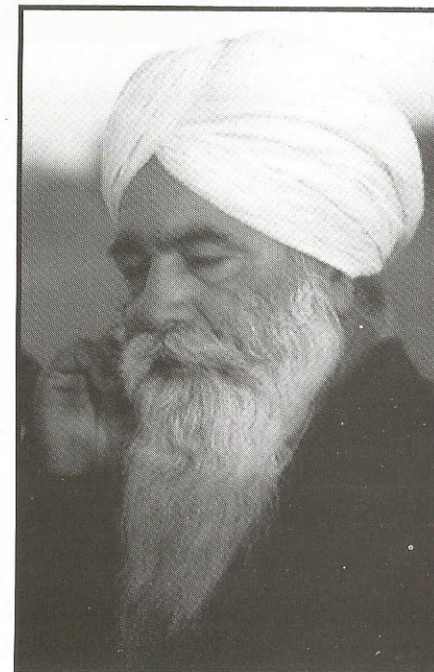
You people normally hear the story of Bhai Bela. Bhai Bela was a simple landlord farmer. When he went into the refuge of Guru Gobind Singh Ji, He asked him "Are you educated". He respectfully replied, "No". He again asked him, "Do you have any other skill." He replied, "No Sir, I am a farmer but I can look after the horses very well." Guru Gobind Singh ji said, "OK you start looking after the horses and daily take a couplet from me to memorize." Guru Gobind Singh ji had picked up the sword for the sake of injustice and oppression. One day when He was about to go for a war, Bhai Bela thought that the couplet should not be forgotten, so he went to Him and said, "Master before going, tell me my couplet." Guru Gobind Singh Ji laughed and said, "I am going for a war, the enemy is at the door and you are worried about your couplet!" Then He said laughingly, "Bhai Bela you do not understand what to ask at what time." Bhai Bela knew that his Guru never spoke any lies since He is God Almighty and Sat Purush. Considering it as his Guru's order, the whole day he kept on repeating it. People who were educated made fun of him and said that Master said this just to get rid off him. They said, "Just see, he has made it to be the Guru's Bani.

When Guru Gobind Singh ji came back, they asked Him, "Maharaj Ji, had you given a couplet to Bhai Bela?" Maharaj Ji said that He had not told any couplet to him. They told Him that since morning he is repeating, "Bhai Bela you do not understand what to ask at what time". Maharaj Ji said, "Yes, whoever does not care about the time, only he recognizes God Almighty. Only he is able to see his Guru inside. Then Guru Gobind Singh Ji gave him His inner attention and Bhai Bela's attention started remaining with God for twenty-four hours a day. The priests who were educated and clever, said, "In this court, injustice is prevailing, justice is not here. We have been cleaning this place for the last twenty years and we were

never able to concentrate inside. Bela has come only yesterday and his attention has been focused within." Guru Gobind Singh ji said, "Bring the hemp and rub it and I will make you understand this thing". They brought the hemp and Guru Gobind Singh Ji said that nobody should swallow it down their throat, so nobody did. Guru Gobind Singh Ji asked whether anybody was intoxicated. They replied that only if they had swallowed it could they have gotten intoxicated. Guru Gobind Singh ji said, "This is the answer to your question. You listen to Satsang from one ear and send it out the other and do not follow it, whereas Bhai Bela considers his Guru's order to be God's order.

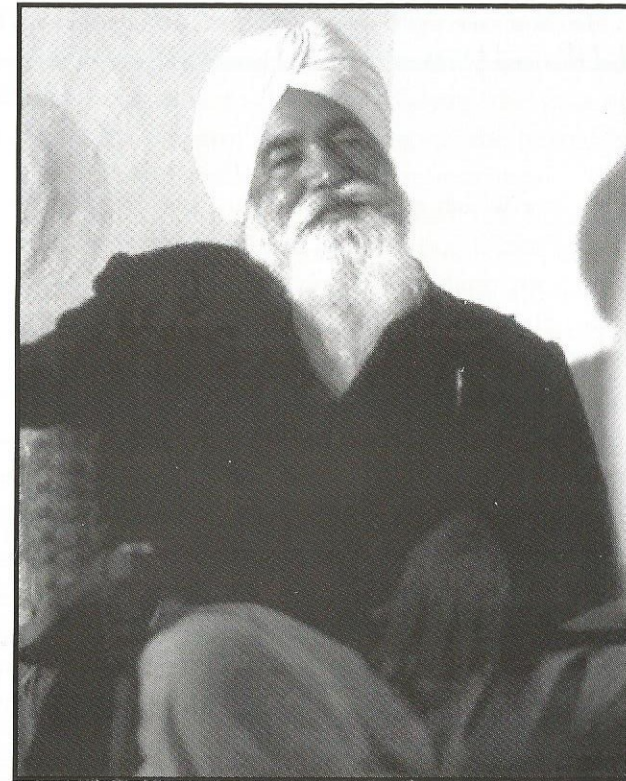
To come at the feet of the Master is not a matter of less or more time. The coming of a devoted man to the feet of the Master is like bringing dry ammunition near a fire. You know that as soon as the dry ammunition is brought to the fire, it catches fire. We all are like the wet ammunition but as we get the warmth of Naam and Satsang dryness comes within us.

The meaning of all this is that Mahatma does not take more time for anyone, but when some one comes in His sight, He immediately gives him the wealth of Naam. "Nanak, He gives grace through the eyes".Guru never gets deceived when doing His selection. He does not make His sangat follow a blind man. He knows everything. You must have read about Guru Teg Bahadur's history, how he started doing meditation in the basement since childhood and when Guru Harkishen Maharaj Ji just said "Baba Bakale"(He said his successor would be there), so many people went there and,



with the support of their parties, became Guru. When the ship of Makhhan Shah Lubhane was not getting to the shore and was drowning, he prayed and his ship reached the shore. When he asked people if there was any holy person occupying the position of Guru Nanak Dev ji, somebody told him that Guru Harkishen Ji Maharaj had said, "Baba Bakale". So he went to Bakala and there he found twenty two gurus, each with the support of their parties. Each party was praising its guru and said that 'he is everything and Guru Harkishen has told him to be guru.' Watching all this he was totally confused and did not know what to do. At last he took five gold coins and bowed down in front of every guru, thinking that the Perfect One will speak on His own. He bowed down in front of all of them, then asked if there was anybody else. Someone told him there was someone called 'Tega the mad one', who sits in the basement of a house where he has been doing the meditation for a long time. When he took the five gold coins and bowed in front of him, know that the Saints never show miracles but sometimes they know that the world should not be cheated so they do certain things. He lifted His kurta and said, "Listen disciple, you had promised for the five hundred gold coins and to save your ship I was hurt with the nails." Makhhan Shah Lubhana went on the terrace waved a cloth and said loudly, "I've found the Guru! I've found the Guru!"

"Now the other gurus who were made by the support of their parties knew that now it will make difference in their business, because they had become guru to earn money. When Shah Lubhana did this, Guru Teg Bahadur Ji came outside. With the participation of Dheermal, He was even shot at. But those who wanted to know the truth, were the lovers of truth, they went to Guru Teg Bahadur. They left Dheermal and others, who had become gurus with the support of their parties. Always remember, that without meditation, nobody can reach the position of Param Sant. Leave the thought from your hearts that Guru will tell one who has not done the meditation to lead the Sangat. I have always said that before following a saint, first read his history with love to see whether he has done devotion for ten- twenty years. Has he done meditation? After coming to Sant Mat has he done any sacrifice? Kabir Sahib says, "He teaches

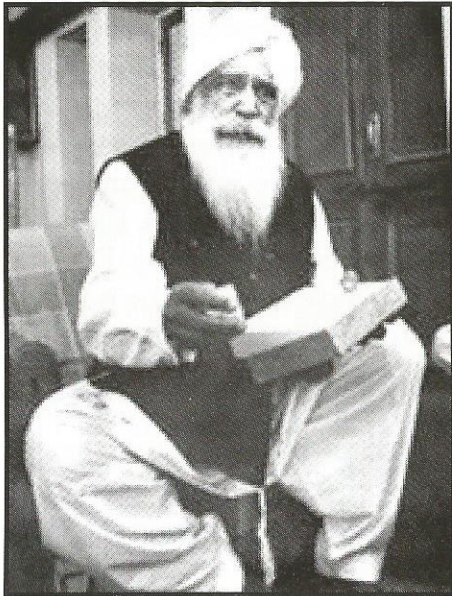


others but does not follow the teachings himself. Trying to imitate others has spoiled one's own home". Therefore Guru has the knowledge of everybody who is earning the wealth of meditation. He may or may not yet have come in the sangat of the Guru. The Guru knows who is ready and who has to be authorized and that utensil is ready beforehand. Right from the beginning there has been imitations of the real thing. Paltu Sahib says, "One who has ten or twenty people with him, he is named Mahatma." Therefore first of all we all have to do the meditation and mould our life according to the teachings of Sant Mat because Sant Mat gives us the key of Shabad. But this path is very slippery; just by slipping one step we go far away. With a little bad thought our attention comes out. Therefore Sant Mat requires hard work for many years from us. We should work hard with all our heart, go inside and introspect our own selves because the inner path is not false. The inner path opens like a book.

Question : *As You are so thoughtful and full of love with us, when You did the meditation then did you have any such person with You?*

Sant Ji : The love which my God Kirpal gave me, the sympathy which He showed me, if you ask me, in reality that pain is troubling me even today, I am unable to forget that pain. He always used to take care of me, He was with me at that time and today He is also with me. Therefore in separation of my Guru, I say, "If there is any one who is suffering like me, I will tell him of my suffering. One who always remained happy can not understand the suffering. How can a eunuch know the taste of sex? Those who are Hajis (going for a holy visit to Mecca), they cannot read the Quran. If you had gone through this situation you would know the position of Ajaib. What is the point of giving life for a Master who leaves the world? Do not ask my sufferings my friends for Master Kirpal has given me separation. He has left me weeping." The child who will take an interest in studies, the teacher will definitely give him more attention. You remove this thought from your heart that you will not develop love for Guru if you do the Bhajan and Simran. Dear ones, if there is someone who loves truly and who has real concern and sympathy, it is only our Master. Some self-interest is hidden in the worldly love but there is no self-interest in Master's love.

If I thank my Master for the love which He has given me, that I cannot do. I can say this much to you; I thank Him but the real gratitude can be expressed by going inside because only he is thankful who has obeyed the orders of His Master. But

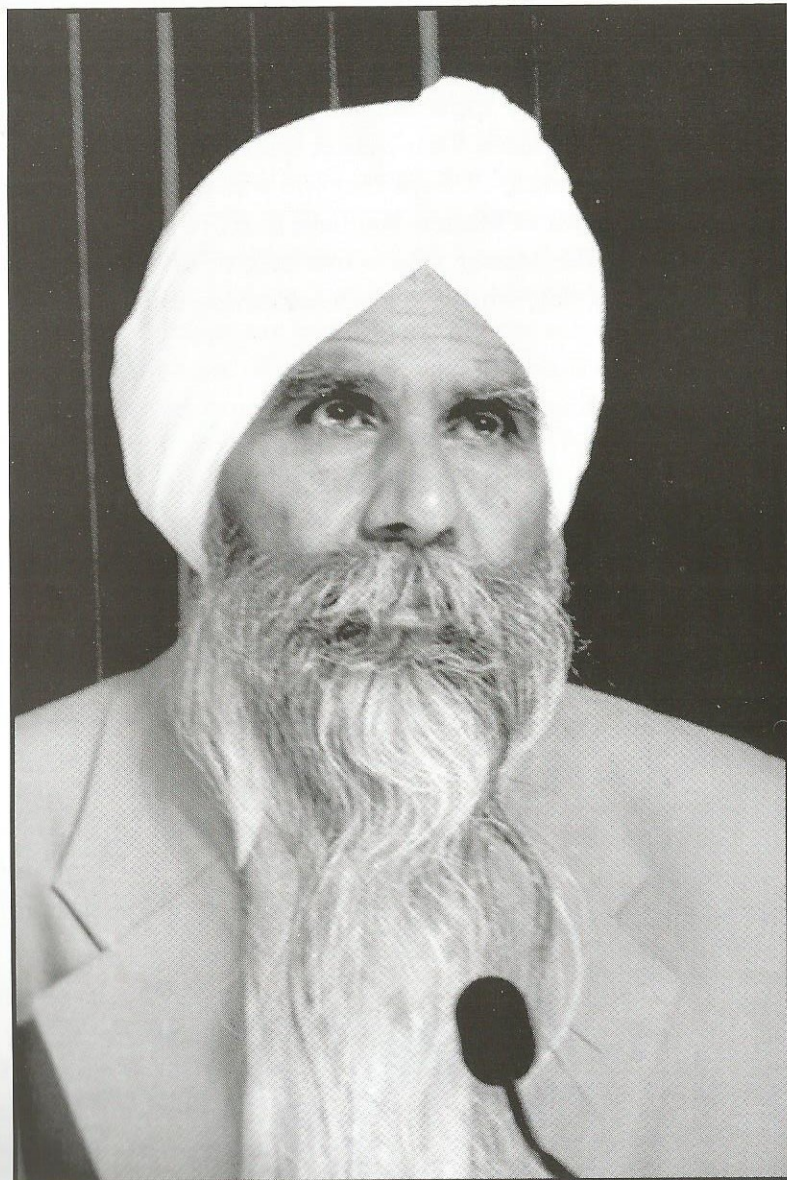


Sant Kirpal Singh Ji

Sant Ajaib Singh Ji

I cannot even say, "I obeyed." On reaching this stage even this thing cannot be said because it was His Grace that He authorized me to do His work and I was able to do it. In 'Kalyug' the jivas are heated, Master showers the grace of Naam and cools the heated hearts. His greatness cannot be described. This is the maximum I could say in front of my Master. "He came and cooled the heated hearts by showering the rain of Naam. Dear Master came to remove the pains of those who are suffering". I hope that you will all do Simran with Love and develop faith in Master. You have to try to obey the orders of Master so that the Master who wants to give us some thing is happy. He is happy only when He gives something to His children.

Heart to Heart Talks



Sant Sadhu Ram Ji

Rang Rup Da Man Na Kariye
(Bani of Ajaib Singh Ji)

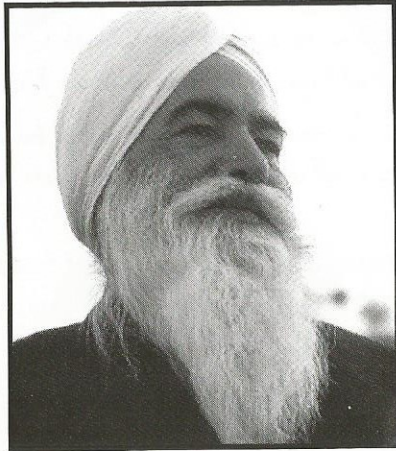
*O dear one, don't be proud of color and beauty,
Death is standing on your head. Death is awaiting you.
Name and fame will remain for a few days.
In a moment the minarets of youth will be demolished.
Be afraid of death's nature and his ways!*

Millions of salutations on the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj and Satguru Ajaib Singh. A hymn written by Sant Ajaib Singh Ji has been taken from the Sayings of Saints. Sant Ji writes, "Let us not be proud of color and beauty, death is awaiting us." "Gurumukh, the mouthpiece of Master, makes his mind understand." What must this mind be made to understand? When the Master gives initiation, Master gives the Shabd, Master gives the Naam, with the Naam we have to make our mind understand. Our mind is involved in the outer world and takes more interest in outer things. It sees something good outside, then sees a better thing and then still a better thing and gets attracted towards it. It comes in the Gurbani that "The number of pleasures correspond to the number of sicknesses." Whether it is the pleasure of taste, wearing good clothes, lust or any other pleasure, they are all sicknesses. Naam is truth and everything else is false. It comes in the Gurbani, "Naam remains, Master remains and those who repeat the Simran given by Master remain." Everything else that can be seen is the fodder of the Negative Power and will vanish.

Kabir sahib says that the musk is in the navel of the deer. It has its smell but keeps roaming around and searching for it in the grass. But the musk is not in the grass. If the deer meets someone who knows the secret, it can come to know that the musk is inside it. Kabir sahib says, "We should take along a person who knows the secret, so that he can tell us about it." If we take company of someone

who knows the secret, if He has the knowledge of the Path, we too come to know about this Path. Sant Ji used to say that the dear ones of God come; they are sent by Him.

Sant Satguru Ajaib Singh was a fully-made true Godman, a Shabd Form Master. He was God moving around and He united the souls with That Naam is behind the human beings at the hidden above and They come for souls with souls have for many births call out for He is not able suffering of the souls so He sends His dear sons. They come and give the message of Naam, they publicize the Naam. They say, "The name of Ram (God) is truth and by speaking truth you are liberated." We have to make the mind understand because at present the love of the mind is with the outer world.



Once Sant Ji went abroad and some dear ones took Him to a temple where they had lit a lamp. One of the dear ones had a lamp in one hand and a bell in the other and he was performing the aarti ceremony (moving a lighted lamp around an idol). The rest of them were singing in high-pitched voices and jumping very high, around three feet from the ground. They had much enthusiasm, it was like they had springs under them. Sant Ji told them that He appreciated their efforts because they had much enthusiasm. But those poor fellows had not seen anything. Those who have been initiated have their Master before them. What have other people seen? Sant Ji said, "If you people make some effort for meeting God you can reach the tenth door. And if you make a bit more effort, you can easily reach your own home." The outer enthusiasm is from our mind. The way we are dancing and jumping shows our

attachment with mind. But the Simran we do creates attachment with that all-owner Shabd. With Simran we get the power to reach Him. The mind is in doubt from many births. Mind is a forgotten power and when it can see God and have darshan of the Almighty within, there is a big advantage. Our attachment with the world finishes and our birth and death finishes. Guru Arjun Dev Ji says, "We will reside where we have our hopes." If we have hope in this world, we will take birth in this world. If our hope is in Shabd or Master, we will go where the Master goes. The Negative Power will not eat the Master and will not eat us.

Sant Ji used to say that sometimes people think that the same things are being said in the Satsang every day so what is the point in going there? But dear ones, there is a difference. By having darshan our sins are washed away. By having darshan the agony of separation and the desire to meet Him develops in our mind. The wish and desire to meet the Lord develops and we become eligible to meet Him. We start remembering Him and get forgiveness for our mistakes. We get only advantages by going to Satsang.

Kabir Sahib says, "The company of a person who does not have a Master is bad." The company of one without a Master pulls us in the other direction. There was a Muslim man who told his son not to keep bad company. The son told his father that he would not let the bad company affect him. Father asked his son to go and bring the coal from the fireplace. His son replied, "Father my hands will become black." In the same way, the color of bad company cannot be avoided because we get dyed in the color of the company we keep.

Our dear ones Bhagirath Ji, Ram Swaroop Ji and Babu Gurjant and all of us used to celebrate the festivals, including Diwali, Holi etc. Today the festival of Diwali is celebrated and is celebrated in India with much pomp and show. We are remembering God. I congratulate everyone on Diwali and give my best wishes. With the Grace of Master Ajaib Singh, may the coming year be happy for you all. I also wish and pray to the Master that He should make this festival of Diwali full of happiness for us. We are celebrating and praying for happiness from Him. In past, all the dear ones who had been initiated by the Master used to gather together in a room in a

house to remember Him. I also would join them. Everyone would do Simran according to his capacity and then sleep. Then everyone would get up at 3 a.m. and do Simran for one or two or four hours according to the capacity of each person. We sat at that place and did Simran.

It was the order of Sant Satguru Ajaib Singh Ji that we should make a group of people to do Bhajan and Simran. Today that order of His is being fully obeyed by us. That Bhajan group became the Saint's group and this is the group of that Saint. The Saint himself made this group. He told Bhagirath to learn how to make Prasad. Babu Gurjant Singh Ji was there and he said, "Master I have learned how to do that." Bhagirath Ji said "I will not speak a lie. This is the court of Master. He is sitting in front of us. He has just said this to me so how can I say that you have learned it even though you just said that you have learned it. Have you learned it in just two minutes? How can that happen? It is His order and I accept it. I will make Prasad." Then Master said that the one who makes Prasad, his hands are able to weigh and measure the contents, he does not need to weigh the contents. With his hands he can weigh the contents and make the Prasad and it will be all right and will serve the dear ones well. With His Grace, even today it is being served well.

On 26th of January 1997, Sant Ji gave Satsang at the house of dear Babu Gurjant Singh. He called Bhagirath Ji and told him that He would go to his home too, so he should go to his home. Then Sant Ji entered the car and went to his home. Some dear ones there folded their hands and greeted Him in the name of the Lord. Saints always fold their hands and greet the dear ones. Some folded their hands and some did not. Sant Ji enquired who those people were. He was informed that they are people from that area called Jats. Sant Ji said, "We will have the Satsang from a dais. The words, the saying of Saints never change. Whatever they say must happen even if it happens after some time."

When Sant Ji took His first foreign tour, the dear one he took along with Him for translation was very young in age. Some intelligent people told Him that He should take an intelligent, mature person. They said he was too young. Sant Ji replied, "My Master



Ajaib Ashram (Anupgarh).2004

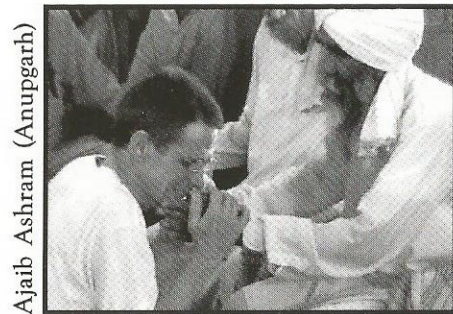
within knows from whom He has to take work from and whom not." It comes in Gurbani, "He Himself does everything and nothing is in the hands of human beings." Whatever has to happen will be done by Shabd, it is doing everything. In Sat Yug, the Golden age, Shabd was doing everything and today Shabd is still doing its work. "With Shabd the light came." Everything has been created by Shabd. All the four types of living beings have been made by Shabd. Earth, sky, sun and moon, everything has been made by Shabd. God is sitting in all human beings in the form of Shabd. Recognizing Him comes only to one on whom Shabd gives that recognition and showers grace. The rest of us just keep on thinking.

Sant Satguru Ajaib Singh was the all-doer all-owner God in Shabd form and He is bringing His Sangat together today. He

brought them together earlier and will in the future also. In His radiant form He will continue to provide protection to His Sangat. Kabir Sahib also came and gave the message of the Shabd.

Dear ones, this body is a rented house for fifty or one hundred years, then everyone leaves it. At the appropriate time it will be vacated. Kabir Sahib goes to the extent of saying, "Oh mind, you have become a prisoner. You are imprisoned in the cage of body and mind." The mind has made its desires dirty with criticism and backbiting. It was initially pure and clean. When it was clean, it was given a human birth. One gets a human birth after going through the suffering of all forms of life and becoming somewhat clean. For example when it rains, the water from the ocean goes into the sky as clouds after evaporating. It is clean at first but when it falls on the earth as rain water and flows on the earth in high and low places, it takes dirt and garbage along and becomes dirty. Then the dear ones say it gives a foul smell because the water has become dirty. It should be understood that the water was not dirty but it has gone in the company of dirt and become dirty. Similarly, the criticism and backbiting we do—it comes in Gurbani—what do we get from it? Our good deeds go into the account of the one we criticize and his sins are transferred in our account. That is what we get.

Sant Ji used to say that the Master is our servant for free. A servant is one we normally pay and employ but the Master is the One who works for us without any wages.



Ajaib Ashram (Anupgarh)

*You came to meditate on
Naam,
but Maya trapped you.
You forgot the True All- Owner
from your heart.*

*By meditating on Naam,
we get liberation from this
world.*

You came to meditate on Naam, but were trapped by Maya. You've forgotten the Giver and just remember the gifts. Now you

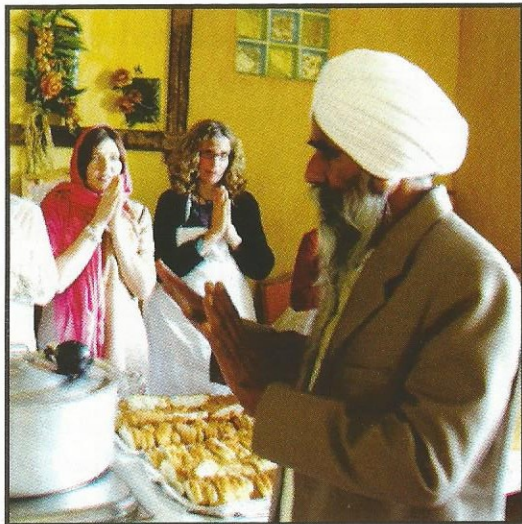
are entangled so much in the network of illusions and attachment that you have forgotten God the Giver, the Naam and the All-Owner. Kabir Sahib says, "We spend four pahars in eating and four pahars (a pahar is equal to three hours) in sleeping." What time will we find for doing Simran? The mind has taken the company of Maya. When a person gets married, initially the person is one. They become two and then they have children. Then the person becomes frightened and says he cannot meditate because if he meditates he will not do any other work. In this way disorder is created. Sawan Singh Ji Maharaj used to say, "Dear one, all this you had to say or think about before marrying. Once you are married, stay with your family and meditate." It comes in Gurbani, "While staying with the family, laughing, playing and eating one can get liberated." Our mind has become involved in outer worldly things. The Master has given initiation and we have heard His Satsang. Now we have to invert our mind, attach it to Simran and attach it with Master and Naam. Then even while living at home we can be liberated. One may think that he should go to a solitary place where there is no one, to a forest or somewhere else. Dear ones, Saints and Mahatmas got married, remained at home and had children. Along with all that, they meditated.

Guru Nanak Dev Ji had two children and He meditated. He showed a good way for us; we should all meditate, all the persons in family whether initiated or not. If everyone in the household molds his life according to what those who are initiated say then even those who are not initiated will get protection. They will get the Master either in this birth or in the next birth. They will definitely get the Master and get protection. Sawan Singh Ji Maharaj once said that a dear one came to Him saying that his grandmother had died. As she left the body, Maharaj Ji had come. Sawan Singh Ji Maharaj said that many grandmothers leave the body; they are the responsibility of the One who has initiated them. He protects the soul and takes it. When Master initiates, He connects a branch of the soul to Sach Khand. It comes in Gurbani, "The Master remains for all times." He neither comes nor goes, He neither increases nor decreases, He neither takes birth nor dies. He remains all the time. If something

reduces then it increases, if one takes birth then he dies. Naam power neither comes nor goes, it neither reduces nor increases, it neither takes birth nor dies. It remains for all time and is indestructible. It cannot be destroyed. Once I was requested to come to a temple for the installation of a statue in the temple. They even recorded the event. This took place about two months back. I went with love and bowed there and told them that the temple is very good and we should construct temples. Saints and Mahatmas find some method. If a person who takes liquor or consumes meat and does not come to Satsang, maybe he will come to the temple and his mind will become a bit humble and soft by going to the temple. When we go to the temple, we remove our shoes outside, maintain pure thoughts, speak correctly, and make our mind clean and pure. It is good and we should all do that.

When Sant Ji went to Ghana—he also gave me the chance to visit that place—I went to the temple mentioned here. The dear ones bring Saints and Mahatmas to that place and welcome them there. In the temple we light the lamp; similarly this body is our true, pure, high and supreme temple of the Lord. The light which is glowing inside the body never gets extinguished. That light does not come or go.

Sant Ji used to say, “The Light is within us at the tenth door.



The lamp and light are there at the tenth door and the sound of conch and bell is there also. The light is within everyone and the mind, having forgotten, is wandering outside.” Similarly in a Gurdwara (Sikh temple), in a temple or in Satsang a sound of bell is made. Even when it is time for food a bell is rung. That

Sant Sadhu Ram Ji

bell is going on within us. Having seen a thing outside we become attentive to it when we see it inside and it becomes all right. Kabir Sahib says, “Someone come because he has difficulty regarding marriage or betrothal and gives one rupee as offering.” We offer one rupee as offering but have lakhs of desires. If he has money he may fulfill his desires. We have not understood this thing.

Sant Ji used to say, “The desires of human beings do not get fulfilled. Without the Naam they remain unfulfilled.” If four are fulfilled then one might not be fulfilled. If ten get fulfilled, even then there is no contentment. Again there will be more desires and one starts dreaming of something else and some other desire comes. Has anyone ever been satisfied in this manner?

When Sant Ji met Ram Swaroop Ji, I was also with him. Bhagirath also used to go to Him. The dear ones have a big heart. Whenever we went to Anupgarh, we would have tea from a hotel and when we went to Raisingh Nagar we also would have something to eat. When we went to Sant Ji, He said, “Dear ones, we have to go home. Whether we have tea before leaving home or when reaching home, how much difference will it make? It is a journey of a few hours, maybe two or four. We can have tea at home. When we take tea at home, it will be in a vessel we can ensure has been properly cleaned.” Now you know what quality of cleanliness one gets in hotels but no one says “no” there. They take whatever is offered them.

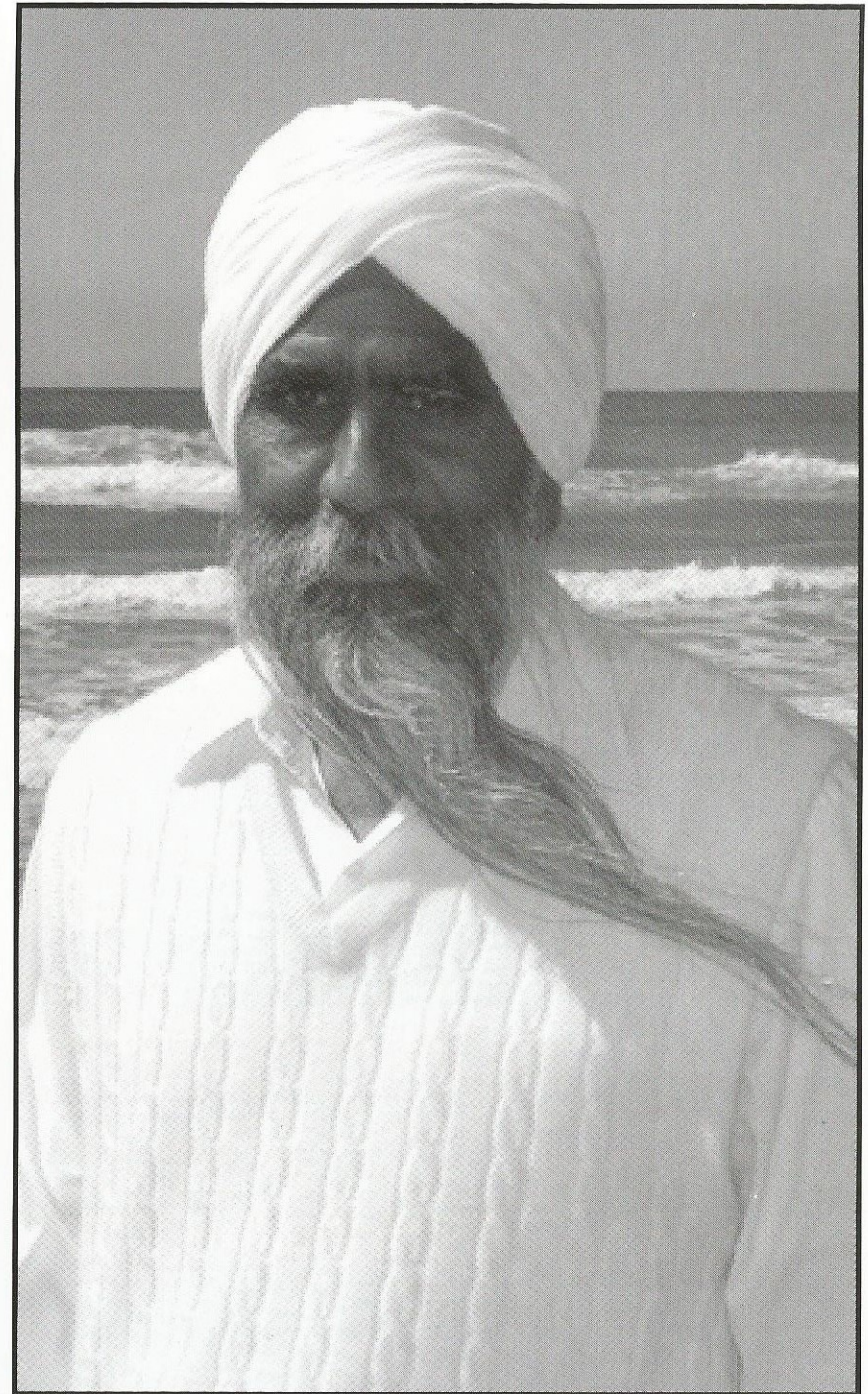
Also during Sant Ji’s time, it happened that certain dear ones said that food should be cooked separately for them. They said, “We do not like this food.” Even now those dear ones are sitting among us. They would say that they didn’t like a particular food and would vomit it out. When the question of food began, Sant Ji started walking on foot. Those dear ones also started walking along with Him and they got tired. Saints have to give some personal experiences. When He asked the dear ones if they wanted to drink tea, they answered respectfully that they wanted to have it, so He had the tea made at hotel. Saints have a large heart and Baba Ji paid the charges. The dear ones asked the employee of the hotel about his caste. He was a Harijan (considered a low caste

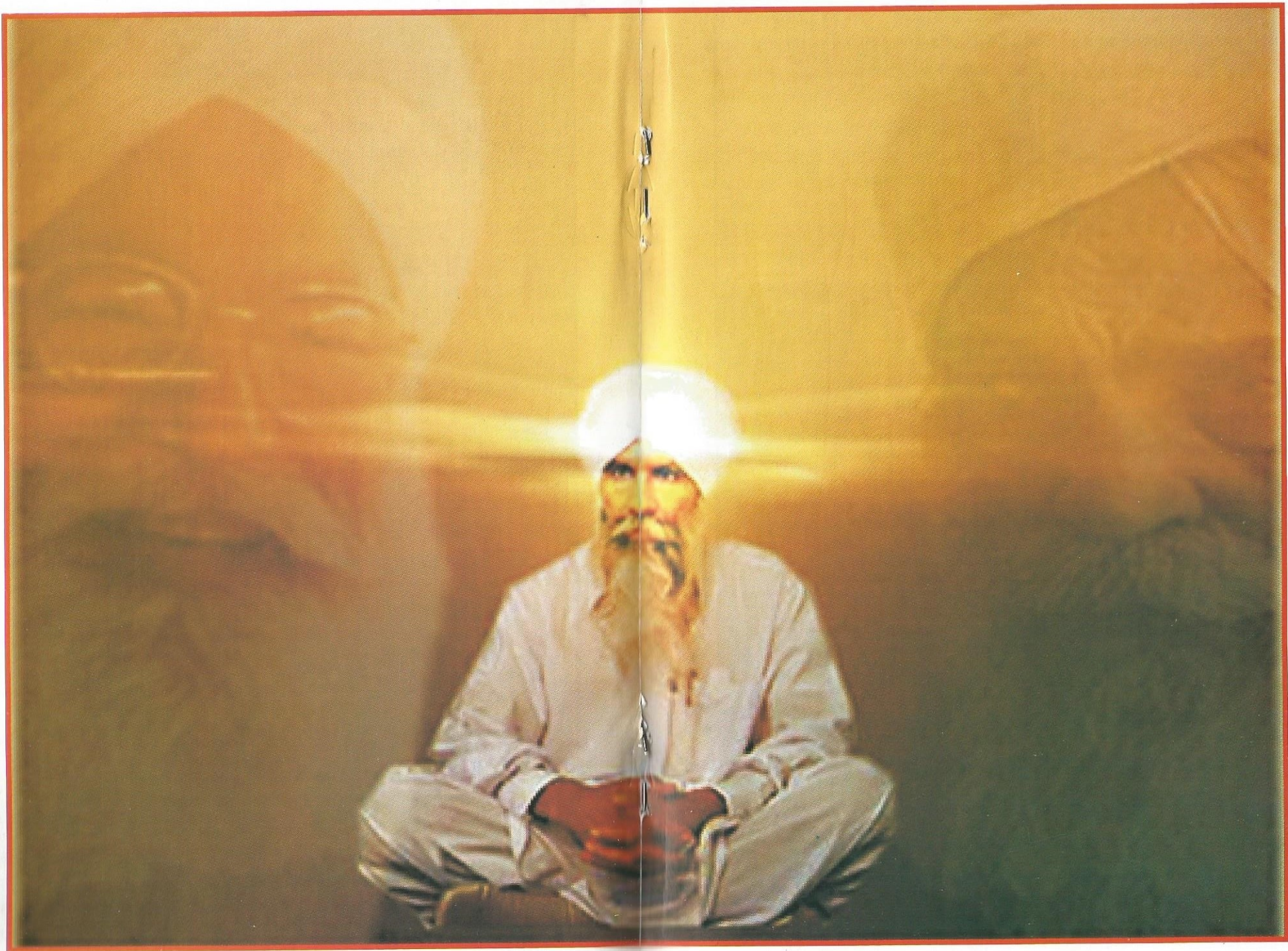
Rang Rup Da Man Na Kariye

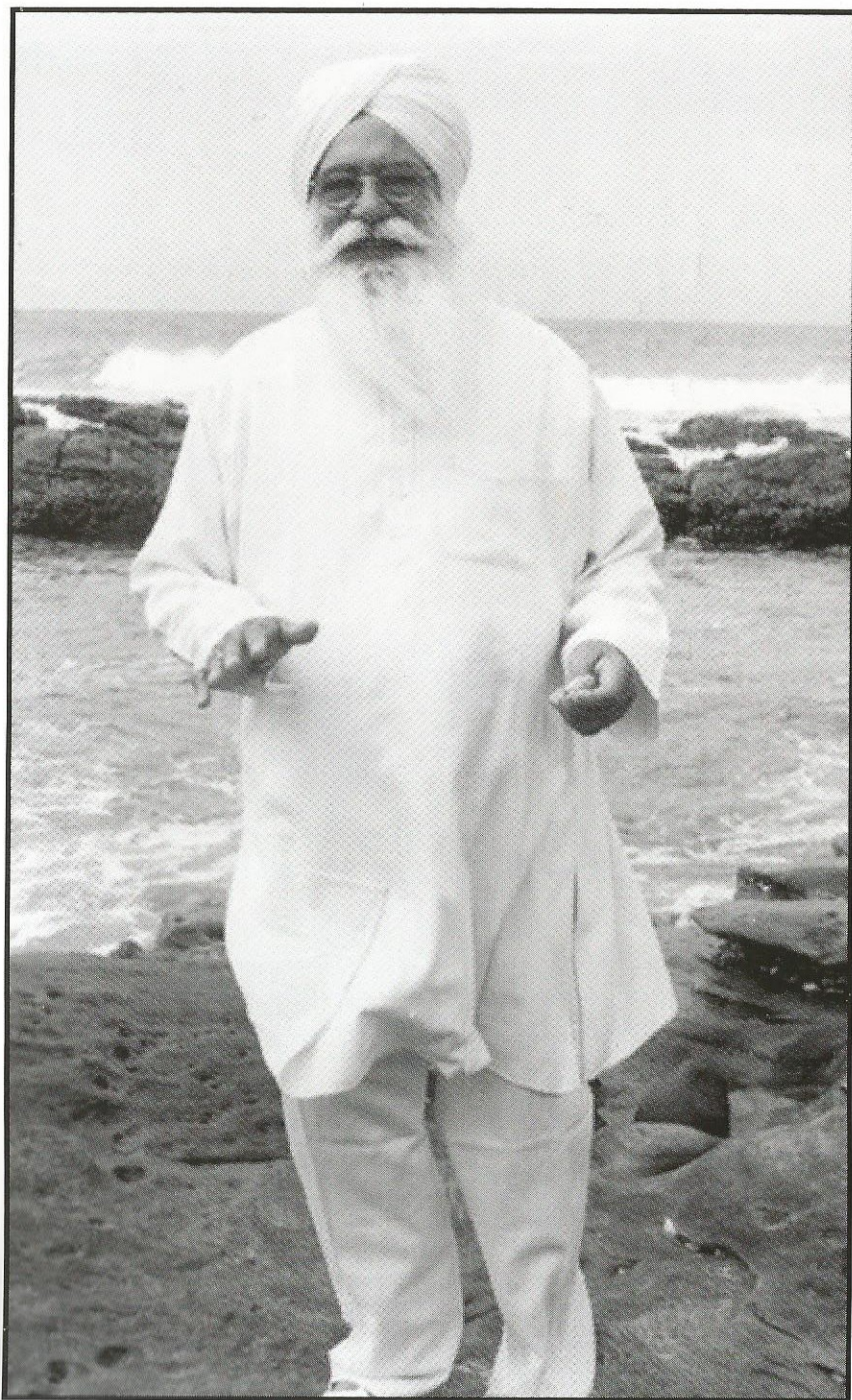
in India). Why would a person from a rich and good family need to work as a servant? Only sons of Harijans do such jobs. Baba Ji said that everyone took tea happily at the hotel where the Harijan was serving—but those same dear ones wanted the food at the langar to be made separately for them! At the ashram you get clean food in clean utensils that has been blessed by the Master. He has turned it from poison into nectar—and we vomit it out. Why? Because we do not pay attention to Satsang and even when we hear it we do not follow it. In the langar the utensils are cleaned and then wiped once or twice again with a cloth so where is there any question of uncleanness or dirt? At places like hotels where they do not wash the utensils well at all, we quietly drink and accept the food.

Once when I was working with someone, tilling his land we went to sell the wheat. Sometimes it is necessary to stay at a different place so we went there to stay. The landlord for whom I was working gave me money to go to a hotel and have food. I took the money and left the place and was wondering how I should have the food prepared at the hotel. At that place a person was selling vegetables on a hand pushed cart, I bought 250 grams of tomatoes and another vegetable called tar in Punjabi, which is of the cucumber family. I was feeling hungry so I ate them and I thought of having some more. After I took 250 grams more of tar my hunger was satisfied so I came back. My lawyer friend was talking to me after returning from a trip abroad. He said that once a month they go out to the market and have food away from the home. I said it was all right, you might take food out once a month. But then I thought that the mind doesn't get satisfied and the desire would remain. If we eat out once, the desire comes for eating out more often.

Sant Ji once said and Kabir Sahib also says that if we eat food made by a person who does not have a Master, it can be digested only if we do extra meditation, otherwise it is very harmful. So our give and take can be fulfilled only by doing meditation. If we do not meditate, our give and take cannot be completed. The debts are cleared only by doing meditation. Sant Ji used to say that the ladies give food to the sevadar (priest) of the gurudwara (Sikh temple). They offer it







for the good of the children, thinking that if the child is sick a donation must be given for the child's well being. But if a person sits in meditation for five to six hours a day, why would he need to give such donations to anyone?

It comes in the teachings of the Masters that we should have food procured from our hard-earned earnings. It also comes in the teachings of the Masters that if someone calls himself a Master and accepts offerings from others for himself, do not even go near that person. One who is himself seeking alms, why should we bow to him even in forgetfulness? What does he have and what will he give us? Dear ones, only one who has met Him can make us meet Him. Only one who has studied can teach us. One who has perfected Naam can unite us with Naam. One who is uneducated, how can he teach? He cannot teach. Sant Ji used to say that the all-owner Lord showers grace and comes in the form of human beings. He gives us Satsang and tells us the weaknesses of our mind. He tells us that the mind has these weaknesses. Mind is the lover of outer things, the lover of the outer pleasures and taste but it never gets satisfied with outer food.

It comes in the sayings of Masters and also Guru Ram Das Ji says, "These eyes never get tired of watching very beautiful outer forms, the ears are never satisfied hearing good music and the tongue never gets tired of eating outer food. There is no contentment." The fifth Sikh Master, Guru Arjun Dev Ji says, "Give the Naam which gives contentment so the hunger of the mind is satisfied." The Naam is nectar, the outer things cannot be nectar. They are going to be destroyed and finished. Naam is nectar; it resides in the heart. When the Master gives initiation, He makes us taste the juice of that nectar at the tenth door. It is the Master who makes that nectar fall on our tongue. The sour or sweet foods that we eat, they all leave and only the taste of Naam remains on our tongue. Then it does not make any difference whether we live in the world, the forest or the town. Gurumukh is the one who makes His mind understand.

Kabir Sahib has said—and the same is said in the Sayings of other Saints—because they do not say anything on their own. They

just refresh what has already been said by other Saints. "One who is ascetic in his mind is a real ascetic." Those who just wear some type of clothes are all acting. Real renunciation has to be in the mind, not by wearing yellow, white or other colored clothes. There is no fault in the clothes, the misdeeds are done by our mind. The clothes are meant to cover the body. Wrong deeds are done by the mind.

Sant Ji used to tell in the Satsang about a lady with a pet monkey and a goat. Once the lady had some work to do and had to leave so she prepared some food and left it in the home. The monkey was tied with the rope around its neck but it freed its neck from the rope and put it around the goat's neck. Then it ate all the food and put the rope back on its own neck. When the lady came and saw that food had been eaten, she started beating the goat. Someone who was watching the whole incident told her that it wasn't the fault of the goat. The fault was the monkey's since he had eaten the food. In this way, our mind is doing the faults. The theft is being committed by the mind and our body gets the beating. What is the fault of the human body if theft or deception or other bad deeds are done? But it is the body that gets the beating.

We have to make our mind understand. We have to live in the will and order of the Master. Once Gopi Chand's mother told him to observe and follow her three sayings. "Now that everyone has given alms to you, my alms to you are these three kinds of advice. You should follow what I am telling you." He said, "Ok mother, tell me what is your advice?" She said, "First you must live in a fort, second you must take only very tasty food and third you must sleep on a very soft bed." Gopi Chand did not understand and he said, "Mother I don't understand what you are ordering me to do." His mother explained to him that the order of the Master is like a fort and you must live in the refuge, will and order of the Master. Then he said, "I am going to live in jungles and eat left over pieces of food, how I can take tasty food?" She said, "If you eat only at that time when you are very hungry for a day or two, then whether the vegetable is there or not or the chapatti may be cold or hot, the mind will not find fault in it. Hunger does not ask for hot food. And only when you feel very sleepy should you go to sleep." Now we say that the bed

or bed linen is not good, because we know we will get all we ask for. We come to know from the history of Saints and Mahatmas that they never used to sleep on soft beds. Sant Ji used to speak from His experience. He did Simran while sitting on the floor—because the soul has to be awakened.

Sant Ji used to say, "Awaken, awaken my dear ones, the traveller is going." Master has given Shabd, the Naam has been given. Now it is the duty of the disciple to awaken with Shabd. We have to awaken our soul. Mind has to be awakened with Simran. Sant Ji used to say that when the langar of the Master was ready, He used to bow before it and then eat while sitting on the floor. He says, "Master I go where You send me; I always eat whatever You give me." I only go where You send me and I only eat what You give me.

Someone bought a slave and the king asked him, "What do you want?" He replied, "King you are the all-owner. What can I tell you? Whatever you give me I will eat, whatever you give me to wear I will wear, wherever you send me I will go." The word of the Master is unchanging, it is never destroyed or finished. It remains as He has said. Now the question is why we vomit out the food we get and the food does not stay within us. Someone said to Sant Ji, "Master I do not like the food served by You." Master avoided the question by saying, "Daughter you must have overeaten." But the food had not been eaten. The dear ones have also said such things to me because our mind gets into habits like this. Kabir Sahib says, "I went looking for a bad person but when I looked in my own mind, I found out that no one was worse than me." I was going to look for a bad person in the whole world, but when I was united with the Shabd I got to know that all the faults are in the mind. We may say that the food is bad but we do not know how many faults are there in our mind.

Sant Ji always used to praise people, saying, "The dear one is very nice, the dear one is very intelligent, the dear one is a good son of his father." In that way, the dear one would leave his faults and bad deeds. We know what we are really doing and we are reformed by what the Master says. We become good, we become noble and become one. Brahmanand Ji says, "Dear ones, Sat Sangat, the

company of the truth is the essence of the world. One may take a bath in Kashi, Mathura or Hardwar and all the religious places, and one may make visits to the four important holy places, but it does not reform our mind." Brahmanand Ji went to the four important holy places and found it did not result in reforming His mind. When he came in the company of Saints and came near the Master and was united with Naam, he came to know how this mind takes us outside and away from Satsang and takes us to hell.

Swami Ji Maharaj says, "Oh mind if you agree with what I say then let's do Simran, seek forgiveness from Master and get our faults forgiven by Him." We have been doing sins for many lives past. He is the Forgiver, He is Naam and He forgives. Because He forgives us, our life becomes successful. If He does not forgive, our life does not become successful. Why is our life not successful? Because we are a prisoner from so many lives. For many lives we are in the cycle of birth and death. Our love is with the mind and the illusions of this world. Sant Ji used to say that Gurumukh gives a small speck of Naam and Naam is the all-owner.

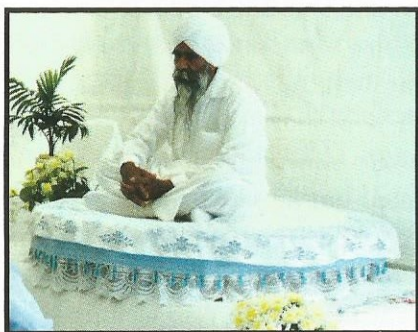
Kabir Sahib says, "A spark of fire falls on the old dry grass." If we put a spark of fire on the dry grass, all the grass gets burned and turned into ash. Similarly, Naam will finish off all our sins. Kabir Sahib says, "If we put Naam on one side and the entire wealth of this world on the other side of the balance, the value of Naam is more." There is nothing with value equal to Naam. Kabir Sahib says "Give your head in donation." If you get the Master by offering your head, even then you must consider it cheap. He does not take this head made of mud but the mind must be offered in donation. "One who has sacrificed his mind has found God everywhere and felt the presence of God everywhere." He has met God. Ego is the disease of mind. Mind says, "This is mine. This is my family, my sons and daughters, family, relatives." You have so much money, but despite having all of it, it all belongs here and is going to remain here. It will not go with us. If it could go with us, our grandfathers, great grandfathers and other relatives would have taken it with them and nothing would not have remained here with us. Dear ones, this body either will get converted to a handful of ash or is going to be buried

in the earth.

When Guru Gobind Singh Ji came, a war was going on between Him and the Moghuls. During His time, ten young persons used to be deputed for guard duty. In the nearby village, a troupe had come to conduct a play. Five of the ten guards thought, "The Master is sleeping, how will He know? Let's go and watch the play." The other five said, "He is watching even while sleeping. We will not go." Because the Master is Shabd, only His body sleeps. It is only His body that takes rest. Five of them went to watch the play. In the morning, attendance was taken and Master called all of them. Then He said that those who were present were in fact absent and those who were absent were present. When they enquired how this was, He said that those who had gone to the play were thinking, "Oh Lord do not discard us from your discipleship. Maybe the Master will not say anything to us about where we went." Their body was at the play but their mind was at the feet of the Master. The five who did not go to the play became intoxicated (proud) and did not even think about where they were. So those who were present became absent and those who were absent became present.

Once during the time of Guru Gobind Singh, a dear one came and requested Master to give him some seva. Master enquired what seva he wanted to do as the war with the Moghuls was going on at that time. Guru Gobind Singh Ji Maharaj used guns and He enquired if the dear one knew how to shoot a gun but he said he didn't. He enquired if he was educated but he said he wasn't. So the Master enquired what work can he could do. He said he was a farmer and could take care of the horses so Maharaj Ji agreed. The person started feeding the horses and looking after them very well. It is not difficult for a farmer to look after animals so He soon made the horses good and strong. The Master then told him that he should learn a couplet from Him every day. Once Guru Gobind Singh Ji was about to go and Bhai Bela, thinking the couplet of the day shouldn't be forgotten, came and asked Master to give him the couplet before going. Master said, "Oh Bhai Bela, you do not see the time or occasion. I am going to war." Master only said this but Bhai Bela

kept repeating it throughout the day, thinking this was the couplet Master had given him to learn. So he kept laughing and dancing and doing the jobs assigned to him. The other dear ones in the Sangat thought he had become mad. When the Master returned in the evening, they inquired, "Master did you give a couplet for this dear one to learn?" Master replied that He hadn't and Bhai Bela was called, Master asked, "Did I give you any couplet?" He said, "Master you had said that I see neither the time nor the occasion so I have been repeating that through out the day." To make the dear ones understand, Master asked for hemp. The quality of hemp is that the more you grind it, the more intoxication it gives. He told everybody except one person to gargle with it and throw it out. So everyone gargled and threw it out except that person. Then Master enquired whether they got any intoxication. They all said they hadn't received any intoxication at all. Since they had gargled and threw it out, how could they be intoxicated? The one who had drunk the hemp was asked how he was. He said, "Master I am flying in air." Master said, "This is the answer to your question. You did the meditation, but you have just been gargling and throwing it away."



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The dear ones keep asking questions of Master. Once some one told Sant Ji, "We saw some small light, but we got scared that might die." Sant ji said, "We have die to live." The one who has initiated us is residing within us, but we do not have faith in Master, do not trust Him.

Swami Ji Maharaj says, "I come and go and I repent, but after a time I again become a thief." I repent that I used to do so much meditation, all I could do, but at the important time I am unable to do it. It comes in Gurbani, "Great is King Janak, who did Simran with discretion at Your door. Millions of sinners got liberated at your door."

Sant Ji used to say, "Dear ones, that which can change your life is Simran, Master and contemplation." The thing that can improve

our life is Naam. If we remember Naam, repeat Naam and have love for it our job will be done. The dear ones sang the Shabd, "Kirpal, come in the temple of our mind." One who has love tells the Lord to come in his mind. Guru Arjun Dev ji says, "Oh Lord because of my urge, my desire to meet you, I do not get sleep, I do not feel hungry and do not get thirsty." In this way our Karma to meet the Guru is created because we did so much trying to meet Him.

Sant Satguru Ajaib Singh Ji survived on just water for some time. Then He took only vegetables for some time and later just chapatis and lentils. He did not eat anything else. Sawan Singh Ji Maharaj ate only dry chapatis. In that way He did not give any freedom to His mind. I also had my Master's instructions about what to eat. If I took vegetables I would get a fever. I managed with just water and chapatis; this is all I ate. Dear ones, our mind asks for tasty food. Sant Ji used to say that if the mind asks for tasty food, do not give it. Get meditation from it, get work from it. Krishna went to the house of Vidur, a poor man, leaving the tasty foods of King Duryodhan, and had saag (a vegetable prepared from mustard leaves) with no salt.

Sant Ji once had the langar prepared. After the food was served, some was left. Master told a dear one to go to the village near by and distribute it to the dear ones. This dear one had just had food in the langar so he took the food in a bucket and was about to go. He came out of the Ashram and thought, "Why go to all the houses and give it to them? Let me finish it here. So he ate all the food in the bucket. A person came to see Baba Ji and told Him that a dead person was lying near the ashram. Sant Ji came out to him and said, "Dear one, shall I bring some powder for digestion?" He said, "Master there is no place for it." Dear ones, Master Kirpal used to go to the extent of saying that you should fill half your stomach with food, one part with water and leave the last part vacant so you can breathe properly. Now we fill the stomach with food and allow water to go in the cracks. There is no thought about breathing. Breaths may come or not come.

Tell what is the limit of breaths in the body?

Remember the Lord -don't forget Him!

Folding the hands, pray before Him.

Let us not be proud of color and beauty for death is awaiting us. Dear ones, have we not seen old people or the young ones? What is the condition of the old people? Neither young age nor old age remains all the time. Time does not stay the same—change keeps happening. Sant Ji used to say at the time we get initiated we should start doing Simran. Some people say, “We do not want to take Naam yet. We will take it when we’re old.” But the old person’s mind does not remain stable. His thoughts keep wandering. Sometimes there is pain in his knees, another time he’s having a backache. One or another place in his body is having pain. The old person has already done all the deeds of the world. If a young person has been saved from some deeds, the thoughts are not yet spread out that much as compared to that of old persons. It is not difficult for the young person to concentrate because his thoughts are not yet spread as much. An old person tries to concentrate and bring the mind within but it goes out again.

Kabir Sahib once gave the example of a worldly old person, He said to the old person, “Baba (old man) you should remember the name of God.” He said, “My children are young yet. I will do it at a later time.” After his children had grown up, he thought his grandchildren needed to grow up. Our desires are never going to be satisfied, they cannot be fulfilled. If someone had them all fulfilled, this topic may not have been discussed. Sant Ji says, “One’s desires do not get fulfilled. Without Naam they remain unfulfilled.” Whenever Kabir Sahib said these things to the old man, he avoided with some excuse or other saying he didn’t have time. Dear ones, we will be born at the place where our love and attachment is at the time of our death. This old man had love for his animals so he went into the womb of the cow. He became a calf and was made to plow the fields. When the bullock became old, it was sold to the oilman. After the oilman used it and it was not able to work any more, he sold it to the butcher. The butcher slaughtered it and sold the flesh and the

skin was sold to the drum makers. Kabir Sahib told the old man, “Old man you did not follow the orders of the Master and did not meditate. That is why you are in such a condition. First you became a bullock but your Karmas weren’t complete so you had to go and stay with the oilman. Your Karmas were still incomplete so the butchers took you and sold your flesh. Your Karmas were still not complete and you are being beaten by the drummers with both hands. Because you did not meditate you are getting this beating in various lives.” Your Karmas are not going to be complete in one life. One has to go through 84 lakh forms of life and will have to take beatings in life after life. Those who are animals and birds today were at one time better human beings than us, they were rich persons. Since they did not meditate, they became animals. Meditation on Naam is the giver of liberation and it can make us free from various lives.

Once when Sant Ji was touring abroad, an American couple asked a question. They were married and the husband had a high fever. The lady asked Sant Ji to give his Karmas to her so He said He would. She immediately got the fever and then she said, “Master please quickly give it back to him. I’m not able to bear it.” Sant Ji said, “Is there anyone who can take some one else’s Karmas?” Can a brother, sister, relatives or a well-wisher do it? Who can say, “Give me this person’s sins?” No one can take sins. Dear ones, it is the Master or Naam who can take our sins. Sant Ji said that the others are all deceivers. Sant Ji used to say that if a relative or someone we know occupies a high position, we say he is ours. But if someone becomes poor, he may be ours but we do not claim him as such. We stop recognizing that person and do not call him our own. So dear ones, this world is connected to us because of self-interest. If we have interest in someone we consider him to be ours. If we do not have any self-interest, we do not even recognize that person. Dear ones, the Master has interest, because the soul is His and He comes for the soul.

Meet me, O Beautiful Kirpal;

make us have Your darshan.

Meeting, quench the thirst of Ajaib.

Let us do the Simran of the Satguru.

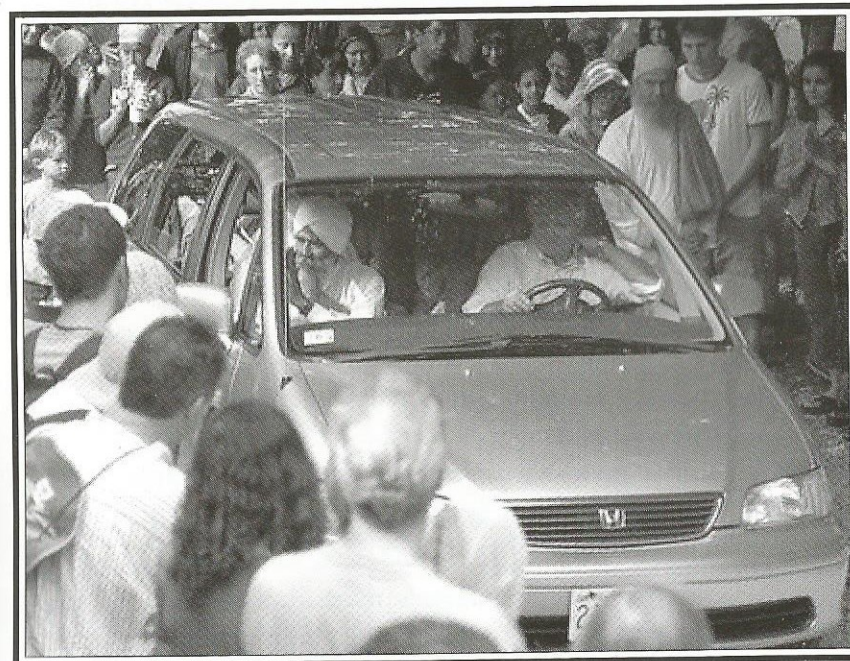
Swami Ji Maharaj says, "I was scared and I did meditation. It is the grace of the Master that He accepted that too." The Master accepts whatever little meditation we do. He says it's ok, at least the person sat for meditation. Dear one, don't be proud of color and beauty for death is awaiting us. Because of the fear of death, the Saints and Mahatmas did meditation and remembered the Lord Almighty. If we remember death, we remember the Master. If we do not remember death, we do not remember the Master. Dear ones, when we leave the body and the angels of the lord of death catch hold of us and beat us, at that time we come to know who is ours. It is only the Master who comes to us, telling them, "This is my soul." He is the only one who is ours, who saves us from the angels of death and liberates us from the suffering of birth and death. We say 'my, mine, ours' only when we have some interest from somebody. The Saints and Mahatmas have seen and said this.

It comes in the Gurbani and Guru Nanak Dev Ji also says, "You are my mother, you are my father, you are my friend, you are my financier. My give and take is with you only. I am the one who has done bad deeds. Please protect me who has come to your refuge." Before my Master I am a servant and a sinner. We have to state our faults and seek forgiveness from Master because we have to get ourselves forgiven from Master. If we think we are intelligent, what will He forgive? The Simran that we do is the means of seeking forgiveness from Master. "Master forgive me, I am the poor jiva, the forgotten one." Oh Satguru, respect, honor and praise; everything is given by You. The one whom you give honor gets respect in the whole world. With your grace one can become a mountain from a mustard seed or you can make a mustard seed from a mountain.

Sant Ji used to go to the extent of saying that without His orders even a leaf does not move. Our mind keeps creating doubts. Kabir Sahib says that once a leaf gets separated from the branch it cannot get back to the tree again. The same thing applies to human life. Once we have it, we won't get it again and again. Once we've lost it, there is no question of getting it again. Human birth is considered to be of highest level because human beings can meet God Almighty. In all other forms of life one has to spend the time according to

pralabdh karmas. They are under the binding of that and have to undergo the assigned karmas.

Dear ones, there was a king who told the priest to read a holy book. The book was read but the king did not get any peace from it and the hunger and thirst of his mind wasn't satisfied. He told the priest to read it again. Someone was watching and he said, "Both of you are tied. The king is tied to his attachments and the one who is reading is expecting rewards from the king". If the king wouldn't pay anything, why would he read because reciting the holy book is difficult to do without greed. During the time of Sant Ajaib Singh Ji, uncle Darshan Shan Ji used to do the recitation of a holy book. Once he read it in a hurry for two minutes. Sant Ji said he didn't have greed so he completed it very quickly. Greed is, after all, greed. Saints do not have greed, they do the work of their Master. The Sangat is of Master, so either the Caretaker of the Sangat knows or the Sangat knows. Now the man said that only a person can liberate you who is himself free. The person watching the king and the priest and said, "Tie both of them to trees." When they were



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tied, he told them to free themselves. They replied that they could not free themselves on their own. Dear ones, the Master, the only one who is not tied has Naam. Naam has created the entire Universe. Naam belongs to everyone. Ram or God is of everyone. Master is not a body, He is in the form of Shabd. Shabd is the one who is doing everything.

It comes in the Gurbani that He Himself brings His Sangat, He Himself looks after them, He Himself blesses the langar so His langar will always be overflowing. Dear ones, the mind is tied to worldly desires—how will it be freed? When we will do Simran. With Simran these worldly desires will vanish and the attention will be focused on the Master. Masters change the attention of the dear ones and change the desires we have and attach it with Naam. When they give initiation, they tie the soul with Naam. Naam is upwards like the sun. The reflection of the sun falls in the water but it exists in the sky. One may think that the sun is in the water, but no dear ones, it is just a reflection we are seeing because the sun is high in the sky. Similarly, Naam is not one of the five elements. It comes in Gurbani that He is in the sixth element which is invisible. It is finer than fine, the path of liberation is narrow, one tenth the size of mustard seed. Kabir Sahib also says that we have to become a size less than one tenth of the mustard seed. Our mind has become like an elephant. Guru Nanak Dev ji says that one has to become less than one tenth of the thickness of hair but our mind has become fat like an elephant. If we try to pass an elephant through the eye of the needle it cannot pass through. It has to become very thin. This mind which is suffering from the disease of ego and has the sickness of ego will have to leave the ego. “Mind is involved in Maya, how it can pass through.” It has been given Simran and told to leave Maya. It has been told that the Maya is not yours and you are not of it. Become of the Master. When you will become of Master you will do the Simran. Then just as when water meets water, whether it comes from sea, river or canals it will become one. As the water rejoins we come to know that all the water is one.

Dear ones, this mind will have to unite with Shabd. For as long as it has been away from Shabd, it has become the resident of

hell. One has to go through hell because mind is a small power whereas God is a very big, supreme power. Mind has the weakness and thinks that it does everything but God Almighty does everything. One talks of ‘I’ as long as he does not see the One who does everything. When one sees Him, all the doubts and darkness are removed. How is the darkness removed? When the Guru gives initiation, He enlightens our within with the flame of light, the lamp of light. It comes in Gurbani, “One who shows you your home within and makes you hear the ongoing sound, recognize that one as Perfect Master. Hear the sign of the five inner sounds within.” They say that the sign of the five sounds going on within you is the inner light in the form of flame within you. The light within goes on from the time we are born until our last breath. Dear ones, with the outer musical instruments either the one who is playing will get tired or the instrument will become unserviceable and develop some defect. But the inner sound and music neither becomes unserviceable nor old. It remains new all the time. We should love it and make our life good and successful. We should love our Master. We have not seen God but we have seen the Master and God is speaking through the Master. He speaks through such human beings.

Kabir Sahib says, “The same power resides in males and females.” Males and females both have the same God. There are not two Gods within them, so why are they seen differently? They are seen differently by us and that is why we fight with each other and have differences between each other. Two brothers, even though they are from the same mother, also fight. At that time even their mother is seen as different—they forget that they have same mother. “The same Lord is residing in males and females; why are they seen as two? You are the mahout, the elephant driver, who is running all. Tell me your secret, oh my Lord, and show your competence. Why have you created doubts in the world? You are present wherever one looks.” Dear ones, the same soul is present in elephants, human beings, animals and birds. Soul is in everyone and God is also in everyone. If God is in everybody and we understand that God is present in one and all, then if we have fights, disputes, or abuse someone, at that time we forget Satsang. Our mind forgets. Kabir

sahib says, "Those who are afflicted by anger, greed or lust cannot meditate. Only some brave person can do meditation getting over the distinctions of cast, creed or race." Wherever there is lust, Naam is not there. Naam and lust are enemies. Anger is a momentary element of madness. The angry person becomes mad for some time. He says whatever comes into his mind and repents later on. But what is the use of repenting later? And a greedy person cannot come on the path of devotion to the Master.

Dear ones, when we have Satsang we have the understanding because Satsang is of God and it is common for all. Gurbani says, "We should understand Satsang as that place where there is talk of only one Naam." Normally we think that God is the same for all, but then we forget and think that He is ours only and not of others. Since we think God is ours only, we fight with others and call them bad and have the feeling of enmity and difference for others. When we have the feeling of enmity, it is not with any human being but with the Master—because Master is the one who knows of it first. Kabir Sahib says, "God (Ram) is sitting at a high place and looking at the deeds of everybody. He gives rewards to each according to our actions."

Kabir sahib writes in Anurag Sagar that food obtained from someone not having a Master is equivalent to liquor. Still we go to the hotels and restaurants to eat. Now some dear ones in our area do not have much agricultural produce and they used to say, "Why have food at home? Let us go to the hotel and eat because that is very good cooked food." But you are aware of how that food is. Once a businessman came and said he wanted a sample. Cotton, wheat and other produce of field were there and a sample of each was taken. The businessman was taken to the fields and shown the sample where the dear ones were sowing the rice with closed eyes. Somewhere else some singing and dancing was going on and somewhere non vegetarian food and drinks were being taken. Those who do all this say it is all right. They say if one is tired he can take a sip of liquor and remove the tiredness. Dear ones, we will get the result of whatever we do in our life. Then when our crop, our reward, is not good we say there is no justice in the court of saints. He says, "Dear one, you have been told about the results of

what we do in our life." The more jaggery you add the sweeter it will be. There is neither any concession nor any forgiveness for the one who keeps doing the sins. We should leave the bad habits one by one. That is how we can become clean. We have done many sins and we all know that we will get the reward for them. We have come to the Satsang to leave these bad habits.

Once Sant ji went to Haridwar, a religious town. A businessman went along with Him. Now when we go there the priests tell us to leave off eating or doing something. While the businessman was thinking what he should leave off, Sant Ji said, "You stop speaking lies." The businessman was thinking whether to stop eating watermelon, banana or apple. Our mind tells us to take various things but once we have left off (stopped) something, we have to maintain that discipline. Now what is the fault of the fruit? It doesn't tell us to take it or not. The fault lies in our mind. That fault, that bad habit of the mind has to be left off.

Kabir Sahib says we rotate the rosary of wood and our mind is roaming around somewhere else. The rosary is rotated at one place and the mind is somewhere else. Dear ones, we have to rotate the rosary of Naam given by Master. The giver of liberation is Naam. By rotating the rosary of Naam, we have to free our mind from worldly desires. One who is free of desires is liberated while alive. Dear ones, no one has said that you will be liberated by dying or after your death. We have to be free of desires. Now our mind is having bad thoughts because of desires. How will our mind become pure? It will become pure by Simran. It comes in Gurbani, "Walking without feet and working without hands. We cannot know this technique without the Master. Speaking without tongue and hearing without ears, seeing without eyes, Guru Nanak says this is how we have to recognize our husband and meet Him." Dear ones, God cannot be met with this body. The body is only an instrument. You can keep your own bodies, caste, language and clothing. Sitting at home act on and follow the technique given by your Master. Get up at 3 a.m. and do Simran. Divert your mind. Mind has become involved in outer things. We are sitting for meditation but our mind goes outside in the world. With Simran we have to concentrate.

Once somebody was asked what has he heard in the satsang? He said he did not know. Our Ram Swaroop Ji used to fall asleep at the beginning of Satsang and would get up and come back after the Satsang was over. When it was inquired of him what the Master said, he would say he didn't know. (While telling this Baba Ji laughed.) So Baba Ji told him that he should write what was spoken in the Satsang. Because dear ones, whatever is said in the Satsang we have to bring it into our life. Leave the bad deeds and develop love for the Master.

Dear Beloveds of Master, whatever Master Ajaib Singh has made me speak I have spoken. If there is any mistake in my speaking, I seek forgiveness from the dear ones.

Bhai Tilku's Story

(This story was told by Pathi Gurjant Singh to dear ones on the orders of Sant Sadhu Ram ji.)

Beloved dear ones of the Master, Bhai Tilku's story is a living example of the faith of disciple in the Master and living in the will of Master. A disciple named Bhai Tilku used to live at a place named Garhshankar Shahchar. Fifth Sikh Master Guru Arjun Dev Ji had showered grace on him, given him initiation and made him His disciple. Bhai Tilku was a disciple with very strong faith in Master. He earned his living by honest hard work, did lot of meditation and did Simran of the Master all the time.

In the same city a Yogi 110 years old was staying. He wore rings in his ears and had learned many mantras etc. by doing Yogic practices. He had become very egoistic by doing these yogic practices. He used to attract people with the help of his yogic practices. Once he organized a langar and made an announcement that whoever had his darshan on that day would be able to go to heaven for one year and that person's poverty and suffering of this life will be removed. The innocent villagers became happy that heaven was being made available so cheaply. For many days the people kept thronging the place for his darshan. When everyone had his darshan he enquired, "Is there any one left in this town that has not had my darshan? If anyone is left out then he will be the only person to go to hell from this town. Make enquiries about this to confirm that no one is left." On listening to the Yogi, two of his disciples and a resident in one voice said, "All the residents have come except Bhai Tilku. He says that he does not need heaven and does not want to come for darshan in return of getting heaven." The Yogi was very much astonished on hearing this. He thought in his heart, "I have done all this only to get Bhai Tilku attracted towards me, because Bhai Tilku has a very strong and

unbreakable faith in his Master.” He would tell others to go to Satsang and meditate on Naam and tell them not to go to the Yogi. So the Yogi told his disciple to go to Bhai Tilku and tell him that he will get heaven for two years, double the reward others would get.

The disciples of Yogi reached the house of Bhai Tilku with his new orders. He was told the orders of the Yogi and requested to come for his darshan. After listening to all this, the disciple of Master replied, “Look dear ones, I do not want such a bargain. My Master, who is the real lord, knower of all hearts and gracious on the poor, is there to help me. I cannot waste my time going after egoistic and false yogis. You go and tell the Yogi that Tilku neither desires heaven nor does he fear hell, because his Master is the king of kings and the owner of the three planes. Tilku has to go to Sach Khand with his Master.”

The disciples of Yogi got annoyed and returned from the house of Tilku. They explained everything to the astonishment of the Yogi. With the help of the powers of his yoga, he tried to force Bhai Tilku to come to him. He went into meditation and called for the ghosts and ordered them to catch Bhai Tilku and bring him. They went to Bhai Tilku’s house and made lot of noise and tried to break the doors of the house but the doors did not break. They made voices of various types trying to scare Bhai Tilku. Bhai Tilku was a very devoted patient and religious disciple and had a strong faith in his Master so he remained steady and unmoved. He continued to remember God Almighty with every breath. He had faith on his Master and knew that no ghosts or other such forces could come near him or trouble him. The ghosts struck their heads against the wall and returned to the Yogi and said, “Lord what can we do there? When we try to go near him, some strong force kicks us and throws us away and we get slapped. Lord we are unable to bring Him”. They said this and went away. With this Yogi got annoyed, so he concentrated on the house of Bhai Tilku with the help of his yogic power and ordered his soul to burn Bhai Tilku’s house. He did his best for twenty minutes, but could not burn the house of Bhai Tilku.

The Yogi got up from his throne and walked towards the house of Bhai Tilku by himself. When he reached the house of Bhai Tilku, he found the doors of house closed. Bhai Tilku was sitting within doing the devotion of Almighty Lord. The Yogi called out, “Tilku, open the door and have my darshan. I have come to your house to give you heaven for ten years. Do not lose this golden opportunity! Do not refuse the liberation that has come to your home!” Bhai Tilku kept quiet. He neither gave a reply nor opened the door.

The Yogi kept speaking. First he said ten years, then twenty years and finally promised liberation for all times to come. But Bhai Tilku did not reply and kept sitting in meditation of God. In the end Yogi told to Bhai Tilku, “Bhai Tilku open the door. I want to have your darshan. I request in your Master’s name to open the door. I do not give liberation. Maybe I am bad but meet me once. I want to have a talk with you.” Hearing his Master’s name Bhai Tilku could not remain quiet so he left off his meditation, opened the door and came out and met the Yogi. He told the Yogi, “Please tell me Yogi, what made you come?” The Yogi enquired from him which Master’s disciple he was and said, “I want to meet Him. I am having many thoughts seeing your faith. Will you take me to your Master?” Bhai Tilku said, “Yes I will take you to my Master if you are ready to go with a true heart because my Master is not only my Master but the Master of the entire world.” He is the one who has removed the doubts of many yogis and those who had perfected some powers. He has put many on the correct path who had forgotten their path and He has liberated many sinners from this world. I shall surely take you to my Master.

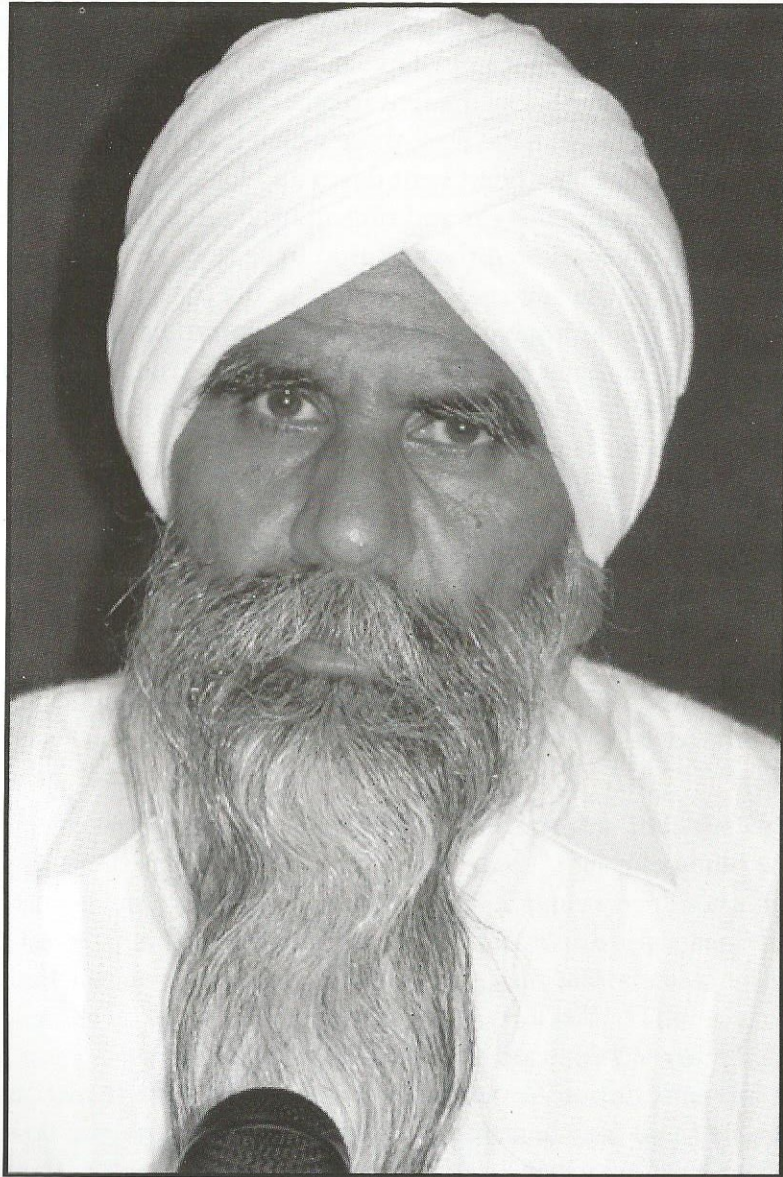
The next day, Bhai Tilku took the Yogi along and both started for Harmandir Sahib, the abode of the Master in Amritsar. At that time trains, etc. were not available and even long distances had to be traveled by riding on foot or on horses, camels etc. Bhai Tilku and the Yogi left on foot. Many other dear ones came with them. When their caravan reached the banks of the river Beas, the Yogi enquired from Bhai Tilku the age of his Master. Tilku replied, “The age of my

Master must be around 25 to 26 years.” Hearing this the Yogi was astonished and he started thinking that he was 110 years old. How will he bow before some one who is just 25-26 years old? He thought he’d better go back. When he told Bhai Tilku he did not want to go any further, Bhai Tilku and other dear ones started explaining to the Yogi that one can know of one’s qualities and capabilities only upon meeting him. They said, “The true Master knows what is going on in the hearts of dear ones. He has the knowledge of all three planes. He is occupying the throne of true master Guru Nanak. You go and have his darshan and all your doubts will be removed because He is giver of life.” After everyone explained this to him, the Yogi went with them but his mind was wavering. He again had the ego of his yoga power and greater age. He decided in his mind that he would first test the Master before bowing before Him.

The fifth Sikh Master, Guru Arjun Dev Ji was full of love, gracious on the poor and knew what was going on in every heart. He was at that time taking care of Harmandar Sahib (the Golden Temple). Before Bhai Tilku could reach Harmandar Sahib, he told the sevadars that Bhai Tilku and a Yogi are coming from Garhshankar. Make them sit in a tent. Do not let them come near me. In the center of tent have a partition so one can not see from one side to another side. Masters orders were immediately obeyed and the sevadars made Bhai Tilku sit in the tent.

After half an hour of sitting, Master came into the other half of the tent. The Master asked the Yogi, “Yogi ji how did your left ear get cut off? What is the full story?” On hearing this question of Master, the Yogi was astonished. He touched his left ear which he had forgotten had been cut off. On the Master making him remember it, he remembered the story. He said, “This is a very old story. I was traveling in a convoy of boats in the river Indus. That convoy stopped in the Arabian Sea. A storm came and the convoy got struck in the waves. The boatman said that the sea is asking for the sacrifice of some man so all the travelers threw me into the sea. After I was thrown into the sea, the sea became calm. The convoy traveled further and reached the shore, but I continued to float in the sea and because of the hits from the waves, I became

unconscious. I do not know at that time which animal took off my left ear but there was a ring in the ear and it also went away. On the third day I reached the shore. So this is the story of my ear getting cut off.” Master enquired how many years ago this happened. The yogi replied that the incident must have occurred about 50 years ago. Master put his hand below the tent to other side and inquired if the ear and earring in His hand were those which had been cut off. The Yogi, with a throbbing heart bent down and looked at the ear and earring. Upon seeing his ear and ring all his doubts were removed. He immediately requested the partition to be removed and said, “I want to accept the spiritual power and Godly power and request Him, ‘Giver please forgive me I am your forgotten honorless soul.’ Master I was in doubt but I accept you to be the true Master.” He said this, bowed at the feet of the Master and became a disciple of fifth Sikh Master Guru Arjun Dev Ji.



Sant Sadhu Ram Ji

O Man! Make Your Life Successful

Bani of Guru Amar Das ji

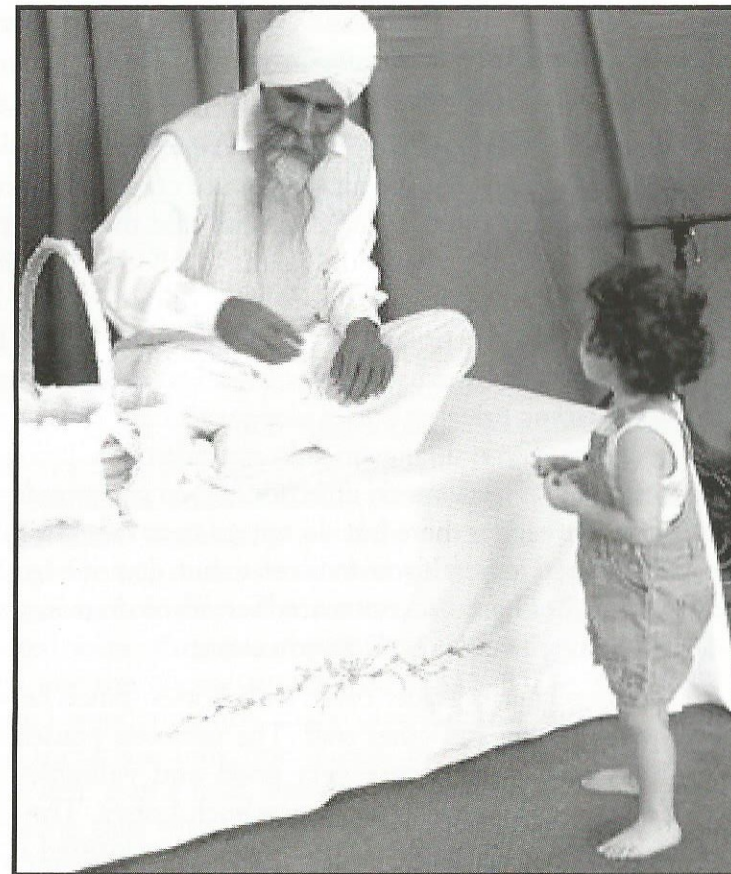
*In this world, suffered because of the dirt of ego,
Dirt gets stuck on others also.
The dirt of ego cannot be removed.
Despite going to hundreds of holy places.*

I bow million of times at the lotus feet of Sawan Singh Maharaj, Kirpal Singh Maharaj and Satguru Ajaib Singh. A Shabad of the third Sikh Guru, Amar Das ji, has been taken. The world has ego and ego is the dirt of the mind. The dirt of mind can be removed only by Shabad or Naam. Guru Amar Das ji writes that the world has been suffering long from the unending sickness of ego. Unless it is treated, this sickness goes keeps on increasing. Guru Nanak Dev ji writes, "Walking without feet, doing without hands, hearing without ears, talking without tongue, seeing without eyes. Guru Nanak says this is how we have to meet the Husband (God) after recognizing Him". We have to meet that Husband, God, Lord Almighty, Ram, Waheguru. Ram Bani, Dhun Bani, and hear that inaccessible sound, fathomless sound, God's sound. We can call that eternal sound with any of the above words. That Bani or that Power is in every human being.

Guru Nanak Dev Ji writes that the eternal sound referred to by Saints and Mahatmas is recorded in Guru Granth Sahib. That Bani, that power is in every human being, whether he is a saint, a thief, or a good or bad man. The difference with the Sadhus is that they have done the meditation and attained that position. They did the meditation with their mind and while doing the meditation they gave this inspiration to the mind saying, "Oh mind you can remain as busy as you want in the outer activities." Guru Nanak Dev Ji says, "These rites and rituals we do are like putting clean water in muddy water. This does not help you succeed on the path of devotion." These rites and rituals do not let us succeed in the path of devotion. Why don't they let us succeed? Because

with soap, soda and water we can clean the clothes and the body. They can be cleaned with outer methods, but “if the intellect becomes dirty with the sins, that can only be cleaned with the color of Naam.” The dirt of intellect and mind can only be removed with Naam, Simran and Grace of the Master. No amount of outer practices let us succeed. Guru Nanak Dev Ji’s writings are recorded in Guru Granth Sahib. He says that the books we read—we might read with every breath or for our whole life—but this is not something to be achieved by reading. It is not the job of books. This needs to be practiced; we cannot get it from outside. Master is in Shabd form. Guru Arjun Dev Ji writes, “Oh Lord Almighty, I am tired of doing outer methods and practices. I have fallen on your door.” Every Saint and Mahatma has done the outer methods. After doing them, they recorded in their writings that they did all these outer methods and rites but did not succeed.

Sant Ajaib Singh Ji Maharaj did outer rites including practices called dhunia, jaldhara and keeping fasts. He went to the holy places also but did not get peace and His mind did not get contentment. If peace had come with outer practices, they would have written that they had found peace and that their useless roaming had stopped by doing a certain method or rite. They would have told us that their cycle of birth and death had ended, but it hadn’t. Guru Arjun Dev Ji says that Amritsar is in this fort-like body. The pool named Amritsar (pool of nectar) is within this body. When God Almighty gives us birth in this human body, He protects us even in the womb of the mother. After we come out he also protects us. It is His grace that we are using the conveniences given by Him. When one is in the womb of mother, what diet do we have to keep us alive at that time? We are saved by the grace of the God and then we get the human birth. After that, it is by His grace that He brings us to Satsang and He gives us inspiration to come to Satsang. Thereafter He gives Naam, the fourth grace that He showers. Guru Nanak Dev Ji writes, “Oh mind the soul is under the control of five enemies. If you have mercy, discard the company of these enemies and do Simran. Then you can get the reward of visiting sixty eight pilgrimages.” If you go for one holy pilgimage, you can get the reward of one visit. If we



Orlando, 2005

make more visits, we can get two or four rewards. But if you sit at home and do the devotion of God Almighty and seek his mercy, you can get the reward of having visited all sixty- eight holy places on the earth at this time.

We have to give inspiration to our mind and make our mind agree. Guru Nanak Dev Ji also says, “If this mind comes in the way, make him your loved one, and make him your friend. Make it your friend and get the work done from it.” If we oppose it, it does not let us succeed. Why does it not let us succeed? Because this is the land of mind and illusion and the ruler here is mind and illusion. Saints and Mahatmas, the beloved ones of God, when they come, having been sent by Lord Almighty, they understand this thing and enslave the mind. Those who enslave the mind become devotees. If anyone

opposes him, it does not allow him to succeed. Even if it may agree a bit it still does not let the soul have its own way.

There is a story of a King named Parikshat in the times of Rishi Ved Vyas. The king used to go to Ved Vyas. Once they were talking and Ved Vyas said that the mind does not come in anyone's control—it does what it wants. King Parikshat said that if he had the knowledge of his past life, he would not have followed his mind. Ved Vyas said to the king, "Listen O King, this Mind is something before which many great personalities have bowed and lost. It has brought down to dust many rishis and devotees. I will tell you that a trader will come to you bringing horses along with him. Do not buy any horse from him. If you do buy one, do not ride on it. If you do ride it, do not travel in the easterly direction. If you go towards the east, a girl will be weeping there but do not go near her. If you go near her, do not listen to her. If you do listen to her, do not bring her home. If you bring her home, do not marry her. If you do marry her, do not follow what she tells you. O.K. you can go."

A few days later, a trader came with horses. Since he was a king, he had ministers and other staff. The ministers praised the horses and said the horses were very good and valuable and recommended that the king should possess such horses. The king said that he didn't want to buy a horse. But it was insisted upon and you know that the idea getting more votes is done—so the king bought the horses. When the servants took rides on the horses, they raced like the wind. They told the king that these horses were worth riding and that he should ride one. Now he knew it had been told to him that he should not ride them. But the mind gets us to do things—and then tells us that it has gotten us to do them. So the king got on the horse and it took him in the easterly direction. When horse took him in the easterly direction, a girl was weeping there. He was a king and kings have mercy in them so he thought, "Let me go and find out what her trouble is." The king went near her and inquired about her problem. The girl replied, "My relatives have left me alone here, I do not know where they have gone. A lion or some other animal will eat me. Please take me home." He

thought, "What Ved Vyas has said is happening. What method should I find to get out of this situation?" The girl said if he did not take her home, she would curse him. In those days people were very afraid of being cursed so he had her sit on his horse and brought her home. After she was in his home, the girl was very noble and good so his staff started saying, "That girl is good and noble. She is fit to be married to the king and should be married to the king." For some days, the king avoided it but finally agreed to marry her. So the king got married to that girl. It was thought that even a sweeper, when getting married, throws a party for his people and offers food to the people. The girl said to the king that they should also do something like that and offer food to everyone so the king agreed to it. All the Saints and Mahatmas and the saintly people were invited and the king's wife said she would help serve the guests. So when both of them started serving them, she started going inside again and again to change her clothes. The Saints and Mahatmas who had been invited were staying in forests and had not seen women. When they saw the queen coming every time in different clothes, they started wondering how many queens the king had. One of them said there was only one queen, but some didn't believe it. As they were eating food, someone dropped a bit of food on her feet thinking that with this it will be possible to find out if there is one queen or more. She again came out after changing clothes and, since the mark of food was there, he said there was only one queen. Then she complained to the king that those people were all looking towards her with bad eyes and they were guilty sinners. He was a king and kings have a lot of ego and anger. The king immediately took his sword in his right hand and drew it from its sheath. Ved Vyas Ji appeared there and said, "King you said 'I do not follow my mind.' Now look at yourself." Dear ones, mind has brought many Rishis and Munis who have done lot of penance down to dust.

There is another instance when Ram Chander Ji asked his Master Vashisht, "Master has anyone controlled his mind or do people just talk about it?" His Master told Ram Chander, "If some one thinks he has controlled the air of the whole world, it is something not believable but I might accept for a few minutes. If

someone says he has held mountains, including Sumer Mountain, in his hand and measured and weighed them, it is not something that can be believed but I'll accept it for a moment. It is not believable that someone can drink all the water in the seas in three sips, but I'll accept for a few minutes that God might have created such a being. But I am not willing to accept that someone has controlled his mind." However, this does not mean that no one has controlled the mind until now.

Dear ones, this is the creation of that all-owner Shabd. It comes in Gurbani that He Himself creates the whole creation. He Himself gives His message and plays His own game. This creation is made by Him, it is His own play. Whatever He wants, whatever is in His will happens. It all happens under His orders, will and protection. His dear sons live in His Will under His orders. Once Masters orders have been accepted, Gurbani says, "Sacrificing our body and mind to Master, if we accept His orders, we meet Him." Once the orders of the Master have been accepted, there is no place for complaints of differences, ego, disputes or hatred. Thinking that God Almighty is in one person and not in someone else is not true. The same God Almighty is present in everyone, He is neither less nor more in anybody. Guru Arjun Dev Ji says that animals and birds have same right to live on this earth as human beings. Every form of life has an equal right to be on this earth. Animals and birds are living in forms of life they have to live in. They are enjoying the pleasures and suffering the pain of this world according to their fate about they cannot be freed from the cycle of birth and death. Humans have consciousness and can free themselves from the cycle of life and death. This (human) form of life has been called the king, the leader of all forms of life. The other forms of life have one, two, three or four elements. Those forms of life growing in the earth (vegetation) have just one element, those that can fly have two elements and the animals with four feet have the support of four elements. Human beings have five complete elements: fire, air, water, earth and sky.

The human body functions with the help of these five elements. God Almighty created these five elements, made human

beings from them and resides in them. When He is residing in human beings, He inspires the mind saying, "Oh mind if you want to meet God Almighty, look for the perfect Master. Find that Master who goes with you when you have to leave the body and will be found standing with you where your account will be seen." Shabd never dies, never reduces, never increases and never comes or goes. If something comes then it must go, if it reduces it must increase, if it dies it must take birth. Shabd is above and beyond suffering and happiness and birth and death. He is the Master. You can call Him by any name: Allah or Ram or God or any other name and he will reply. Call Him by any name and He will reply.

Three or four landlords decided to do some farming in a partnership. Landlord farmers are those who do farming on their own lands. When the time came for sowing the seed, the Jat farmer said that he wanted to sow wheat. Another one said that he wanted to sow gandham. The third one used some other term in his own language and this created a dispute among them. A person who knew the languages of all of them told them to bring the seeds they wanted to sow. It was found that each of them brought the same seed of wheat. Similarly, God Almighty is one. There is just one way to meet Him. When there is just one method of meeting Him, He can be found only that way.

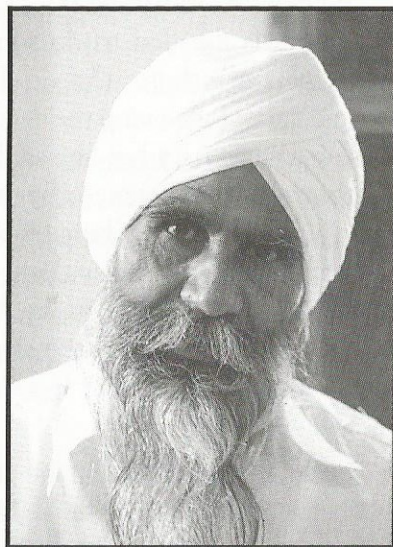
Each couplet in Guru Granth Sahib, the holy book of the Sikhs, asks us to search for the Master within. The inner Master makes you hear the five inner sounds; they are the signs. The five inner sounds going on are the signs of the Master and we have to hear them. "Perfect Master is the one who shows you your eternal home within this body." Perfect Master shows us the home of Master within us.

This body is alive only as long as God is speaking within us. As soon as He removes His form and takes the soul from the body, even though our body has all the parts such as nose, mouth, face etc., it does not speak because God has left. This body has glory and is praiseworthy only as long as God is within it. Guru Ram Das Ji writes that if we have jewelry in a box it has value because jewelry is in the box. The value is in the

jewelry. Once the jewelry is removed, the box has no value. Dear ones, the breath is like the jewelry of the human being.

Kabir Sahib writes that once a fruit is ripened and falls from the branch of the tree, we can call the most intelligent person or a doctor. We can spend any amount of money but no one can put it back on the branch of the tree. The consciousness, once it leaves the body will not re-enter it. What is given in the sayings and teachings of the Masters is from their personal experience. They have seen and experienced what they say. "Saints make us hear the true sound". Priests, whether they are Sikh or Hindu, read a few words from a

But the Saints the beloveds of meet God, see what they experienced. around to earn their stomach troubling them They seek their stomach daily needs. Mahatmas, came in poor asked for



anyone. This is their quality. You can see the life of Guru Nanak Dev Ji. He worked as someone's employee and lived in poverty, but he never asked for money from anyone. Dear ones, they come as givers, not as beggars. There were ten Gurus in the Punjab and They didn't ask for anything from anyone. Ravi Das Ji worked as a cobbler and made the two ends meet. He earned by working hard to meet his requirements. Kabir Sahib came and the world opposed Him a lot. The priests misbehaved with him but the Truth prevails. It comes in Gurbani, "He who earns for himself and gives something for others, only he can understand the Path". Every couplet of the Gurbani, the sayings of the Saints, says if a Master is there who asks

for money, do not bow at his feet even in forgetfulness. Why should we want him? He is a slave of wealth himself and what can a slave give us?

There was a king who thought of having a holy book read so he sent for a priest. The King told the priest, "I want to have the reading of a holy book." The priest did that reading but the King did not get any peace. So the king told the priest to read it again because he had not had any peace and the hunger and thirst within him were not getting quenched. When the priest did the reading of the book a second time, a person was there seeing all this. He said, "The priest is tied and attached to wealth and the king is tied with love and attachments. You are both tied. Only someone who himself is free can set both of you free. One who is not free and is a slave, how can he liberate? Dear ones, Satsang anywhere and everywhere is good, but there is a difference between one satsang and another. Just as there is a difference in foods. We eat all type of foods. We are eating them today, have eaten them before and will need to eat them in the future. But by eating these foods, dear ones, we cannot see more than two steps; we have limited vision. Only by eating the food of Naam given by Master can our soul, which has forgotten for many births, get awakened and get the experience.

Dear ones, our body is like a house and our mind plays with us. Mind is part of Brahm and a resident of Trikuti. It is stuck in five elements. It doesn't know what's going to happen tomorrow and has no knowledge of the within. The soul has the knowledge of within. That person is called Sadh, dear ones, who has not kept his mind vacant. Gurbani says, "One should do the devotion of Lord all the day." We should do the devotion of Master day and night and sing songs of the Master. Saints and Mahatmas have sung the songs of Master and done their worldly duties. They earned their living by working in the daytime and did devotion in the night. In the daytime while working they remembered Him. They have met the Lord and given His message. Dear ones, God is in every living being. It is not that He is present in one living being and not in the other.

When I went to the United States, two sisters came to meet me. We were talking and one sister said that she would kill the other. She had even bought a gun just for that. I said, "You should forgive her. Give her either four bags of wheat or some money so that she can also have some relief. There is no need to kill her." Now when two persons fight with each other, they think that they will kill or create some trouble for the other. Rather than giving trouble, help the person. Give money or give some convenience so that the person thinks well of you and it will be good. Have we human beings come here to give suffering? Dear ones, He has come to give happiness. God Almighty comes to give happiness. He is like an ocean. Water does not tell us to drink it but we can quench our thirst by drinking it. By doing Simran, we can quench the thirst of our soul. By remembering God, we can quench the thirst of our soul. If we prepare food and keep it, it doesn't tell us we should eat it. One who is hungry will eat on his own. It is the law of nature. "One who is hungry gets food and one who is thirsty definitely gets water."

Kabir Sahib writes that our soul is hungry for the Naam of Ram. "Someone comes because he doesn't have money and offers a rupee as offering. Someone comes because of problems regarding marriage or betrothal (sagai) and gives an offering to make God happy." If God can be made happy with an offering of one rupee, what cheaper bargain is there? But dear ones, we have the hunger of me and mine. Lust, anger, greed, ego and attachment are five thieves who are after us. They are after our mind and are making everyone's mind dance like a monkey. Gurbani says that a fool and a scholar both are alike as long as they do not go within, do not go to the tenth door and haven't left this body. What do the poor people know about what a Mahatma is and where they come from? Our mind is affected by the poison of worldly things. How can we remove this poison? With what method can we be saved from these five deceivers? We need to do the repetition of Naam given by the Master, whichever Master we have been initiated by. What is the fault of Naam? We have to do repetition of Naam. We should spend six to seven hours in one posture and then the mind gets its food, it gets the nectar. If the mind drinks it, the urge for outer things is quenched.

The desires and hopes one has can be removed only by Ram (God) or Naam, that Eternal Sound. If they could be satisfied by outer food, what would be the need of going to Saints?

Guru Amar Dev Ji, the third Sikh Master whose bani has been taken for this Satsang, once went to His Master and stayed there for twelve years. He did seva of the Sangat, brought water for him and lived in the service and will of the Master. The seva, the service, of the Sangat is the seva of the Master. Whatever seva we are doing we are doing seva of the Master. Whether the seva is sweeping, cleaning utensils or bringing water for the langar, whatever seva we do our mind becomes clean, pure and humble. We succeed by doing seva.

Sikh means disciple, it is not a caste. It means one is the beloved son of Master and is a disciple of Master. Discipleship is said to be of three types: first is one who takes to the Path on his own, the second takes to the Path after being told, and the third type follows after observing others, seeing that those taking it spend their life well, live well and are following a good path.

There is an incident of life of Sant Ajaib Singh Ji. He was doing meditation in His fields (underground room). He used to come out for one hour in the evening. Once some disciples came to Him and requested Him to give them Satsang. So every evening He would give them Satsang for one hour. He said, "Dear ones, you are farmers, employees in some organizations, teachers or working in high positions. You'll have to take out one hour from your schedule." Now if one has to spare one hour, one will have to work faster. So those people used to get up in time, complete the work in time as they knew they had to go to Baba Ji. They knew that they had to go to Baba Ji and should not delay. After they took one hour to listen to Him, they would go to bed in time, get up in time and were able to look after their work well. Other people in the village who ate non-vegetarian food and drank liquor used to come home in the middle of the night after having taken liquor. When they would come in the middle of night, the food at home which had been prepared at normal time was cold by then. In the middle of the

night who will warm up food and take any trouble about it? Because of this they used to fight with their wives and beat their children to give vent to their frustration. In this way, many bad deeds and offenses were done. When these people observed others who went for Satsang, they thought about it and said, "These people are better than us. They get up early, get ready, do their work in time, take a bath, find time to go for Satsang and then come home and go to bed early. See how good their life is. It is like that of angels. They do not have fights in their family. They are much better than us. First, we drink liquor. We go and pay the liquor seller because he doesn't give us the liquor for free. We go to him ourselves and pay money and take the liquor. We have purchased this bad habit ourselves, it is not the fault of the liquor seller. He doesn't come to our home and give liquor without taking money. Because we have need for the liquor, we go to the seller, give him the money and tell him to give the bottle to us. How can we be saved from the suffering until we go into good company?"

Guru Arjun Dev Ji writes, "Oh Lord, please send some dear one so that when I meet Him, I pray before Him." Guru Nanak Dev Ji also makes a request before His Master in Shabd form, "I am a sinner. Protect the one who has come in your refuge." The devotee requests and prays before his Guru, "I have come in Your protection. Oh Shabd form Master, listen to my prayer." Devotees always request and pray before their Master. Once the disciple is initiated and Naam has been given graciously (bakshish), the disciple should only sing songs of the Master and remember Him all the time. Only then can he be saved from the suffering of lust, anger, greed, attachment and ego.

Once Master Kirpal Singh Ji was giving Satsang and a girl asked a question. She said, "Master I frequently get angry." In reply, Master asked, "Daughter do you sit in meditation." She replied, "No, very rarely. Only in forgetfulness". Now just see. We do not sit in meditation and do not remember the Master. It comes in Gurbani, "One who forgets the Master never gets happiness." If the Master is not with us then we are asking for suffering. Sometimes we are under the influence of lust, sometimes anger, sometimes greed. "Those who

have lust, anger or greed cannot do devotion. Only a warrior does meditation, forgetting caste, race and other distinctions."

Dear ones, the things we see we make our own. When we make things our own, we purchase suffering. If we make things our own what is God Almighty's? "Everything is ours to own but God is not ours." In this way, we have made God like a toy, our servant. We think everything is our own except God. We think He is not ours. Why has this happened? Because our mind could not find anyone who would inspire us and tell us, "Oh dear one, keep away from bad deeds. If you want to meet the Dear One, keep away from the bad deeds." If you keep away from these things, the Lord will help you. If you want to stay away from these things, look for the perfect Master who has done the devotion of Shabd Naam in His life.

Satguru Ajaib Singh Ji says that for ten years, that great soul did devotion day and night and met the Lord Almighty. Only such a person can unite someone else with Lord Almighty. Guru Nanak Dev Ji writes in Guru Granth Sahib that for eleven years He made a bed of pebbles for Himself. Sitting on that, He awakened His soul. His soul was awakened with Shabd and the soul, once awakened, doesn't sleep again. When the soul sleeps, we involve it in various types of misdeeds and we tend to have bad thoughts. Gurbani says that if someone removes our things while we are asleep, we do not know because we are sleeping. But if the owner of the house is awake, he will not let anyone remove anything. We are sleeping from God's side and are awake towards the world. Our love and attachment is towards the world and its things. Our attachment is with food. Look at the history of the devotees. Lord Krishna once went to the house of Vidur. When he went to the house of His devotee, his wife was taking a bath. When Lord Krishna called out, she came out as she was (without her clothing). He said, "Go and come out after putting on some clothes." So there was no good or bad deed in it. Then Vidur's wife's thoughts turned towards her home and she thought about what was available to eat at home. At that time, only bananas were available so she brought bananas. After peeling the skin, she offered the banana skin to Lord Krishna to eat and threw away the

fruit. As she was offering the skin, Vidur reached there and he said, "Mad lady what are you doing? You are having the Lord eat the skin!" Lord Krishna replied, "The food my mother has offered me today is so tasty that no other food has such taste." Dear ones, the truth was not hidden before, and cannot be hidden today. Truth does not perish. It cannot be destroyed and never comes to an end. When a dear one gets initiated, what he gets in the langar becomes parshad. Once it becomes parshad given by the Master, it becomes nectar. Nectar is that which does not perish. Eating it the soul understands and becomes pious. Master converts the langar into nectar. What do the dear ones who find fault with it and criticize it think of God almighty? What fault is in the food? The fault is in our mind because we have doubts in our minds. We might bring water from somewhere or use water from underground, bring it from a river or a lake or take it from sea. All water is the same. Similarly, food is cooked in fire so what is lacking in the food?

Kabir Sahib says, "Mind is a restless thief. Do not follow the dictates of the mind. It is changing all the time." Those who follow the mind find fault in others and have disputes and differences. If we follow the Master, where is the room for criticism, differences or disputes? Master does not teach us to have hatred for anyone. Guru Ram Das Ji writes, "The followers of the Masters get together and sit and meet each other." The meeting of the followers of Master is the congregation of God. He is One and when He is one, His message is also one.

Gurbani says that once the owls conducted a meeting (about the existence of the sun). One owl was a leader amongst them and said that his age was sixty years and he had not seen any sun. When the sun rises, owls close their eyes so they can't see that the sun has risen. Kochri is the owl's maternal aunt (massi) and she also said that she also hadn't seen any sun. The bat then said it had never seen any moon rise. Who is called an owl? This is taken from the sayings of Masters; nothing has been added. It is recorded, dear ones. What They have warned us of earlier is being said again. They warn that you all are floating away. Save yourselves and avoid sins. Save yourselves from these misdeeds and reach the house of the Lord.



Venezuela, 2005

God is one for all of us. Those who follow their mind (manmukhs) have been called owls. Those who follow the orders of the Master are gurmukhs. They accept the Will of the Master and live according to His Will.

Guru Nanak Dev Ji writes that we have come to a rest house. This is a rest house that we do not have to return to forever. It is only for the time while we have a human birth. Like the birds that come and sit and rest on a tree for the night, they go away in the morning. They just stay there for the night. One bird is of hot temperament, another is humble and some fight with each other. They spend their time and go away. The next day they may return to the same place or they may not, no one can say. Similarly dear ones, no one can say whether we'll get our next birth as a human being or not. Therefore, in this life we should do the devotion of the God Almighty and meet Him. It comes in Gurbani, "Living in the house while eating, drinking, sitting, and standing we should do the devotion of God." While living in this body and looking after one's children and other family responsibilities, if one has diverted his mind from the world and worldly passions, he can be liberated while living at home.

The dirt of ego isn't removed by taking baths at many holy places. By doing many outer practices, one gets more dirt.

By reading the books, the dirt does not get removed. Go and ask the scholars.

This rule applies to everyone whether he is a priest in gurdwara or a Maulvi in a mosque. If you are reading the holy scriptures and also taking intoxicants, then what is the advantage in reading those books? Reading the holy scriptures has its own intoxication. Guru Nanak Dev Ji says, "Give the Naam which gives contentment so the hunger of my mind is quenched." The hunger of the mind is quenched by Naam. If we are attached to intoxicants such as tobacco, hemp or liquor and we read holy books, can the Sayings of Saints have any effect? Gurbani says that wherever there is lust there is no Naam, and wherever there is Naam lust cannot be there. When an eagle comes and sits in a tree, the sparrows do not have the courage to sit there. So where Naam comes and settles, these things—lust, anger, greed, attachment and ego—go away. Gurbani also says that the milk of a lioness can be kept only in a vessel of gold—it can't remain fresh in other vessels. If we want to save ourselves, we can be saved only by devotion of Naam. If we do not do Simran, Guru Ram Das Ji says our body is like a cremation ground. A cremation ground is a city of ghosts where the ghosts dance, sometimes lust dances within us and sometimes anger dances. Lust causes us to have bad thoughts and this body becomes the city of ghosts.

Guru Ram Das Ji says, "Those eyes that do not see the form of the Master, close them. The ears that do not hear the eternal sound, put lead on them and close them. The tongue which does not sing His glory and praise and does not sing His songs, cut it out." Masters have written a lot about it. Then they say that if you do not remember your Master you are like a pig, a snake or a dog. God has showered grace and has given us free air and land to reside on. He has given us everything for free. If we do not do His devotion, what right do we have to live on the earth?

By reading the books, the dirt is not removed. Go to the scholars and ask. My mind becomes pure by coming in the refuge of the Master.

Those who follow the mind may keep repeating the names of God but are unable to wash off the dirt

Guru Amar Dev Ji asks, "Whose name will the manmukh remember?" The poor fellow prays to someone and then to someone else. He gets tired and gets no benefit. Guru Nanak Dev Ji says that as in the world husband and wife get married and develop love for each other, similarly, the soul and Oversoul get married. Then to please God, the happy soul cries, "Oh Lord, I have done many bad deeds. I do not know what kind of worship you like or whether you like my worship or not. I do not know how many bad qualities I have." It requests this again and again. So we too should do Simran over and over. Do Simran because Simran is making requests before Almighty Lord.

Kabir Sahib says, "One who does not have the Master may do Simran hundreds of times a day." Whose Simran will that person do? "The person who does not have Master carries a load of millions of sins on his back." Further He says, "One who does not have a Master and has not done the devotion of Shabd has not reached God Almighty." The one who does not have a Master, has not been initiated and has not done devotion of Shabd has not reached God. Whose Simran will he do? The one who has taken initiation has married God Almighty. Even among worldly people, the girl who has gotten married has a husband and she can have happiness with him. But the one who has not got married, as in the case of prostitutes, if she has a son who will be called the father? No one can be called the father. A true disciple can go to God and unite with God by doing devotion of Surat Shabd Yoga with the help of Master. We can go across the worldly ocean only by giving honor to the Master.

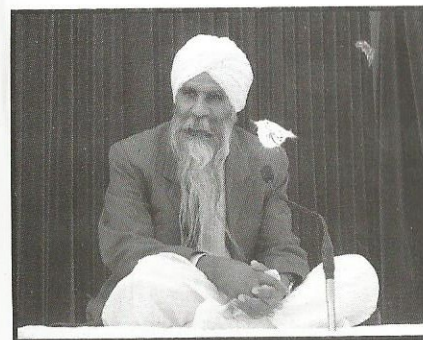
It comes in a story that Sukhdev was the son of Ved Vyas. Sukhdev, had perfected the fourteen skills but he did not take a Master. When he went to the plane of Vishnu, he was kicked and

thrown out and told there was no space for one who does not have a Master. Where will the soul go without the Master? The soul can get happiness only if it does the meditation of Surat Shabd Yoga and reaches God. We say we have gotten the initiation, but so many years have passed since then and we do not have any progress. We've not had any experiences so we have gone to another Master. Satguru Ajaib Singh Ji also writes, "You cannot have any experience if you worship one, leave him after some time and start worshipping another, then leave him and go to the third one." We have gone to one Guru, then to the second and are thinking of going to the third one. By doing this there is no contentment. "No one can be satisfied without contentment."

*Manmukh keeps repeating the names of god
But are not able to wash the dirt.*

*The dirty mind cannot do the devotion and get Naam.
The manmukh dies dirty, losing his prestige.*

Gurbani says our mind has become very unclean and dirty just like the cloth of the machine used for producing mustard oil. In the olden days, the machine for producing mustard oil had a hole and a piece of cloth was used to cover that hole. That piece of cloth would become black and very dirty. Our mind also has become dirty like that cloth. Mind is a mirror and it is dirty. How can it be cleaned? Only the grace of the Master and our request, our prayer to the Master can clean it. Sant Kirpal Singh Ji Maharaj said, "If we spend one full lifetime for the manifestation of Master, even then we should consider it cheap." In order to meet the Master, manifest the Master and clean the mind. If one's full life is spent we should consider it cheap. Our mind, after doing meditation for a few days, complains that we did not see God within. We think He was present here earlier but He's not present now. Dear ones, God Almighty has made such a big world. The One to run the show and make it work is there. We are in haste and have become lazy. Being hasty means that we want to meet God within a few days. We become lazy in that and keep sleeping up to eight in the morning. If we keep sleeping up to eight in



morning we must realize that no one has found God while sleeping. One cannot find God Almighty while asleep. Only someone who is awake will get Him. Only the one who is awake, conscious and attentive will get Him.

Kabir Sahib says that initially we eat food that contains passions. Like the food of a crow we remain involved in worldly passions. But after uniting with Shabd, one becomes like a swan. When one becomes a swan, Swami Ji Maharaj says, "Swan you must drink milk after straining it." The beak of the swan has this quality; if milk and water are mixed it drinks the milk and leaves the water. When we behave like a crow, we indulge in passions or eat worldly foods and get intoxicated. Once we are initiated, after drinking nectar in the form of Naam, we get contentment and leave the worldly passions. When we eat outer foods our mind gets intoxicated. Our soul has been weak for many lives and is not hearing the internal sound of Shabd; it is not hearing Naam. When we do Simran the soul becomes strong and is able to hear the internal sound.

*If the gracious Master resides in the mind,
the dirt of ego goes.*

*As a lamp is lighted in darkness,
the Master removes the ignorance.*

Guru Amar Dev Ji says that when we close our eyes in the darkness, it is dark outside as well as inside. After the Master gives initiation, when we do Simran of Naam sitting cross-legged, we hear the eternal sound coming from above. Paltu Sahib says that in the within there is an inverted well with its mouth downwards. Our mind is getting involved in worldly passions but when Master showers grace, he puts that well in its correct (upwards) position. Similarly, if the mouth of a pitcher is in a downward position, water does not collect in it, it is spread downwards. Our passions, like the water in

that pitcher, are spread below. Similarly, the passions of our mind are spread in the world but when the Master puts it in the correct position, the desires of the mind turn towards God and the mind remembers God day and night. When he remembers God, Master Ajaib Singh Ji says, "In Sahansdal Kanwal there is light and the sound of a bell, conch and drum." That sound is in Sahansdal Kanwal. Either it is of a bell, conch, violin, flute, drum or other sounds which are heard inside. "There is light and uninterrupted sound inside. Those who have attachment and devotion for the Perfect Master hear it." Our mind develops love for the light inside. Our mind gets attached to it and accepts the light within. Dear ones, "If the mind wins, it is victory and if the mind accepts defeat one gets defeated." One can do devotion only if the mind accepts the correctness of the Path. Now if some people say this path is not correct our mind has doubts and starts wavering. One goes away from devotion and stops doing it. Dear ones, we have to convince our mind and make it understand. We need to inspire the mind to make requests to the Lord. If the mind is convinced, only then can one succeed. Only those devotees who had the urge, the desire to meet the Master and Lord have done the devotion. Their names have been recorded and how they prayed. They have recorded how they have prayed and made requests before their Masters.

*As a lamp is lighted in darkness,
Master removes the ignorance.*

*If we think we have done and that we will do,
we are ignorant fools.*

*The Doer is forgotten and we have developed
love elsewhere.*

Guru Amar Dev Ji says that someone says he has done everything or will get everything done and that things will only get done if he does them. When one says that he is the doer, what does the Master do? Dear ones, those who have seen the Master in Shabd form, who have seen Sat Purush, have all said that God Almighty Himself is doing everything. Master Ajaib Singh Ji says, "Without the orders of God, not even a leaf moves." Gurbani also says, "One is

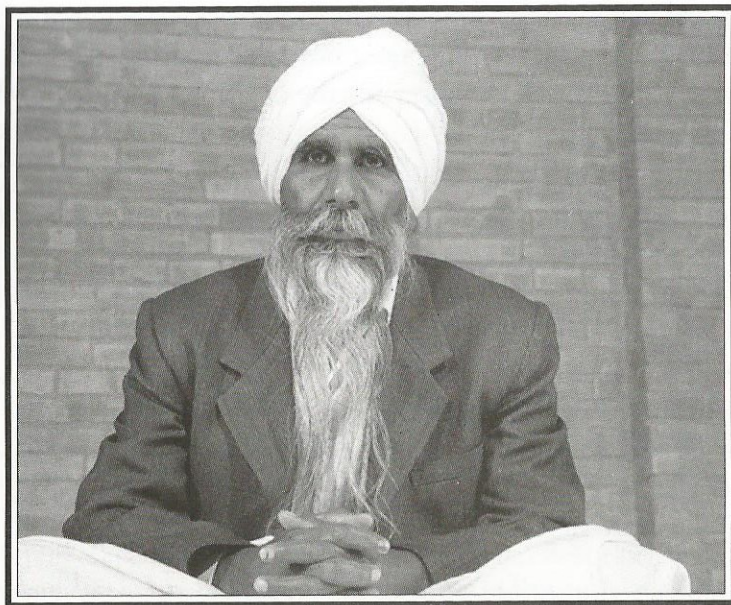
living and doing things only as long as God is making him move." When it is not in His will, it does not take any time to finish and take away someone. God has made the creation and it is He who is playing His game.

Dear ones I have been living here many years. I earned my living and met the needs of my family. It is the Grace of God. With His Grace He Himself made me meet the dear ones. He Himself brings the dear ones and whatever He wants, He gets done from me also. Guru Arjun Dev Ji says, "Oh Lord, it is Your grace, there is no greatness of mine. I am like a drain and pass on the water You send. Whatever You make me speak I speak. This is Your greatness. You are the One who does everything." Kabir Sahib also writes, "As long as I was here, You were not here. When You are here, I am not here."

*The Doer is forgotten and we have developed love elsewhere.
One gets tired of worldly activities and there is no suffering
bigger than that of illusion.*

*One gets happiness by following the teachings of the Master
and the true Naam should always be on our tongue.*

This is an incident from the time of Guru Gobind Singh Ji. Once while Guru Gobind Singh was doing Satsang He said that it is a rare person who is a true disciple of Master. One is a devotee of their children, another is a devotee of their mother; everyone is devoted to another person. Everyone in the world does worship in their own manner. After Satsang, the Master told a disciple to bring a particular cloth from the market. On getting the orders from Master to bring that cloth, the disciple bowed before the Master and left. He went to the market, bought the cloth and went to his home. When he reached home, his wife inquired about the cloth. He replied that he had brought it from the market because the Master had asked for it. She said that the cloth was very good and she wanted to use it for making clothes for their children, etc. and not to give it to the Master. He tried hard to explain that the Master had asked for this cloth and that they should offer it to the Master. She said that she



would not let him take this cloth to give to the Master because she wanted to use that cloth. She said that since the Master doesn't know of the cloth, how will He know anything? Does He see? The person tried his best but couldn't succeed in persuading his wife. In the morning, the disciple reached the Master and told Him that he couldn't get the cloth and that he would bring it tomorrow or the day after. Now his wife, the owner of his home who cooked his food reached there and said, "Master, he is my disciple, not yours. Here, take this cloth." Master said, "It is all right."

Dear ones, as long as we have desires of this world, we cannot become one with the Master. From this illusion, when we bring our mind above by doing Simran, even then it (the illusion) does not leave us. Then we complain that mind is not attentive and doesn't concentrate and there is no progress in meditation. We worldly people have these complaints. Dear ones, those who have done meditation have never complained about these things. No devotee has ever recorded any such complaint. This happens because of the spreading of mind and we ourselves have done this. No Master has ever told us to let our mind expand and scatter out in the world. Sawan Singh Ji Maharaj has written in His book that getting married

is not bad. It is good. However if you have get married, earn your bread well, live well, spend your life in the right manner and do Bhajan and Simran. There is no need to change your dress, caste or language. You are given the technique. You should do what they say while living at home. Get up at 3:00 am and spend three to four hours in one position. At first, do Simran using your tongue and then stop your tongue and do it with the thoughts of your mind.

Kabir Sahib says, "Oh mind, some warrior dear one of God will change your habits. You continue to remain intoxicated, taking intoxicants of various types. Only some brave warrior of Master will change your habit." Dear ones, we do not have to leave the world. We only have to get over the bad habits the mind has developed by desires, wishes, criticism and backbiting. Guru Nanak Dev Ji says that the one whose criticism we do, the bad deeds of that person will come to our account. How many bad deeds have we done? In fact, we have made this deal without weighing or thinking about it. If we weigh and give something to a person, we have the right to take their money. But if we have given something to a person without weighing it, we have no right to ask for it back. Criticism and backbiting is not sweet but our tongue has developed its taste. Kabir Sahib also writes that "If you want to criticize, criticize your mind. If you want to praise, praise All-owner God Almighty."

*One gets happiness by following the teachings of
the Master and the true Naam should always be on our tongue.*

*One who contacts the One who connects and joins us,
I sacrifice to that person. This mind is involved
in devotion and the true bani is its residence.*

As the bani says, "Become noble and become one." Dear ones, God Almighty is one. If our desire is one, we can become noble. We are all one, but dear ones, there is a difference. As our mind is full of desires, where is the place for the God Almighty to sit? Tulsi Sahib says, "Clean the chamber of your heart for receiving the Beloved". Clean your heart for God Almighty so He can reside in it. "Remove your attention from others and seat Him in your within"

Since we have thousands of desires, where will God Almighty sit? He is one and can sit within you if you have only one desire. If, leaving all desires we remember just the One, do Simran of just the One, we get the reward of happiness for all time.

*This mind is involved in devotion and the true
Bani is its residence. Mind and tongue are
involved in singing praises of God.*

*Nanak says that the Naam should not be forgotten and
I should be immersed in Truth.*

Dear beloveds of the Master, this Satsang was from the Sayings of Saints. Whatever He wanted, He has had said from me. If there is any mistake in my speaking, I seek forgiveness from the dear ones.