

AJAIB BANI

Monthly Magazine

August-2025



Param Sant Kirpal Singh Ji Maharaj

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SANT BANI ASHRAM

16 PS, Rai Singh Nagar – 335 039

District – Sri Ganga Nagar, Rajasthan, India

e-mail: info@ajaibbani.org

Website: www.ajaibbani.org

Disclaimer

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

MAI TO KIRPAL SE BICHHUD KE ROI RE

A Shabd



Mai to Kirpal se bichhud ke, roi re, (2)

Being separated from Kirpal, I wept

Piya se bichhud ke, is jag aai, dar-dar bhatki, thokar
khaai, (2)

Baat na puche koi re, mai to Kirpal se...

*After being separated from the beloved, [I] came
into this world, wandered here and there, and
suffered blows,
No one asks me about my well-being, being
separated from Kirpal, I wept*

Bin piya ke mai, tadap rahi hoon, darshan ko mai,
taras rahi hoon, (2)

Bairan duniya hoi re, mai to Kirpal se...

*Without the beloved I writhing in pain, I am longing
for [His] darshan,
The world has become [my] enemy, being
separated from Kirpal, I wept*

Aau jau, mai dukh pau, bichhud piya se, mai
pachhtau, (2)
Kaal desh me khoi re, mai to Kirpal se...

*I come and go (from this world), I suffer, separated
from the beloved, I repent,
[I am] lost in the realm of Kaal (the negative
power), being separated from Kirpal, I wept*

Sang base mere, mai kya jaanu, mai pagli, pir na
pehchanu, (2)
Kirpal se baat na hoi re, mai to Kirpal se...

*[He] resides with me, [but] how do I know, I, the
mad one, do not recognize the Pir (the spiritual
Master),
[I] did not get to speak with Kirpal, being
separated from Kirpal, I wept*

Koi na jaane, desh paraaya, tor ditta mur, lain na
aaya, (2)
Na jeeva na moi re, mai to Kirpal se...

*No one knows [me], [this is a] foreign land, [You]
sent me, [but] did not come back to take [me],*

*[I am] neither alive, nor dead, being separated
from Kirpal, I wept*

Bhull gayo ve, tu bedarda, vichhda taitho, dil nahi
karda, (2)

Kirpal bagair kitthe dhhoi re, mai to Kirpal se...

*Have forgotten [me], you merciless one, [my] heart
does not want to part from you,*

*Without Kirpal, who is there to support [me], being
separated from Kirpal, I wept*

Raah bhull gai mai, kis raah aava, aa ke lai chal,
tarle paava, (2)

Mushkil daadi hoi re, mai to Kirpal se...

*I have forgotten the path, which way should I come,
I request You to come and take me,
It has become very difficult [for me], being separated
from Kirpal, I wept*

Kirpa karo, Kirpal suno re, daate deen dayaal suno
re, (2)

Mai dukhyaari roi re, mai to Kirpal se...

*Have mercy, listen O Kirpal, listen O
compassionate giver to the lowly,
I, the sorrowful one, am weeping, being separated
from Kirpal, I wept*

Mai paapan nu, gal naal laa le, apne bede vich bitha
le, (2)

Ajaib Kirpal di hoi re, mai to Kirpal se...

*Embrace me, a sinner, and seat me in Your ship [of
Naam],
Ajaib has become of Kirpal, being separated from
Kirpal, I wept*

A MESSAGE
From Sant Kirpal Singh Ji Maharaj



Those who have turned away from the Master will make you turn away from the Master as well. We should stay away from such people. Kabir Sahib says:

***Do not associate with the atheist,
flee [upon seeing them] from afar;
If you touch a blackened vessel,
then some stains will stick [to you]***

The real ascent (spiritual progress) begins with obeying the Master's command. A Parsi prophet has said, "If the Master tells you to dye (soak) the prayer mat in wine, even though the Master would never give such a command, you should still obey the Master's commands." You should become like a child. In elementary school, when the teacher says two and two equals four, does the child ask why is it four? After reaching college, he understands how two and two make four.

It is mentioned in Ramayana to trust the words of parents and the Master without thinking. The Master is not the physical body; why would He bind you to the physical form? The foundation of trust is essential and it is built with purpose. I often give an example of a pipe that has many holes from which water leaks out. If you close all the [other] holes, then

naturally, the water will flow out with full force from the [remaining] hole.

There should be love for the Master within us. The Master is not in need of our love, because He Himself is absorbed in the love of His own Master. Whoever turns their face toward the Supreme Lord will get more benefit from that love. First, test the Master, and then accept Him as your Master. Even if you spend your entire life searching for the Master, do not worry; that time will be counted as [your] devotion.

Once, in Lahore, after giving Naam initiation, Maharaj Sawan Singh Ji told me, “I have planted the sapling; now you have to water it.” I said to Him, “The water that you send through the pipe, I will pass it forward.”

The greatness of a Mahatma does not lie in having a palace to live in or having a large Sangat (congregation). A Mahatma showers grace on everyone. A Mahatma forgives even sinners, and has

sympathy even for the one who comes to take his life.

Some people ask me, what is special about the human form? All the scriptures sing the glory of the human form; it is the form [alone] in which we can attain the Supreme Lord. The lower [life] forms are only for fun and enjoyment.

Some time ago, there was a shortage of wheat, so the government asked [people] to donate their one-day ration to help the people of areas in need. Someone mentioned this to me, so during the Satsang, I asked people to skip their meals one day each week. Thousands of people agreed to this at my single request. Sorrows and hardships lessen when shared. Similarly, all differences, whether social, political, or religious, can be resolved by sitting together in the company of an enlightened person.

In 1962, a man wrote to me for the first time, nine years after receiving Naam initiation, in which he complained, and, at the end of the letter, wrote, “I am leaving you.” I wrote him in reply, “No matter

what you do, that Power will never leave you. The Master may surely loosen the rope, but never lets go of the hand.”

When I was asked in America, “Do you want to build an Ashram here?” I told them that I have come to awaken the ashrams in the form of human bodies. There is no need for any new introduction, because that entity already exists within them. That’s it, I have come to remind them of what they have forgotten.

This is my last stop in South America. I feel so content having spent these three days with you and celebrating Christmas [together]. I would like to say that we all have to work together. Christ has said, ‘Water is always there for the thirsty.’ This is true devotion, in which there are no rites and rituals. Christ, and all the Saints who came in their respective times, have taught that those who come to them are given direct [inner spiritual] experience.

Thousands of people benefited from the Master’s presence during this tour. Do not

underestimate the value of the physical presence of the Master. I am glad that both the young and the elderly took advantage of this presence. Our Master, Baba Sawan Singh Ji, often used to say, “One hour spent in the company of a Sadhu (holy person) is more beneficial than hundreds of years of meditation done at home.”

In about a week, I will leave from here physically, but not spiritually. Over the past three-four months, we have had the golden opportunity of the Master’s presence. You will receive the same light [even] from thousands of miles away—the Supreme Lord dwells within you. Take full advantage of the human form and become the beloved of the Master.

About twenty years ago, my Master was [still] in physical form, and at that time I went to a city in Punjab. There, some high school teachers asked me a few questions. I answered them, and they were satisfied. A gentleman asked, “Is what you have said true?” I replied, “Look at me; do you see any lies in

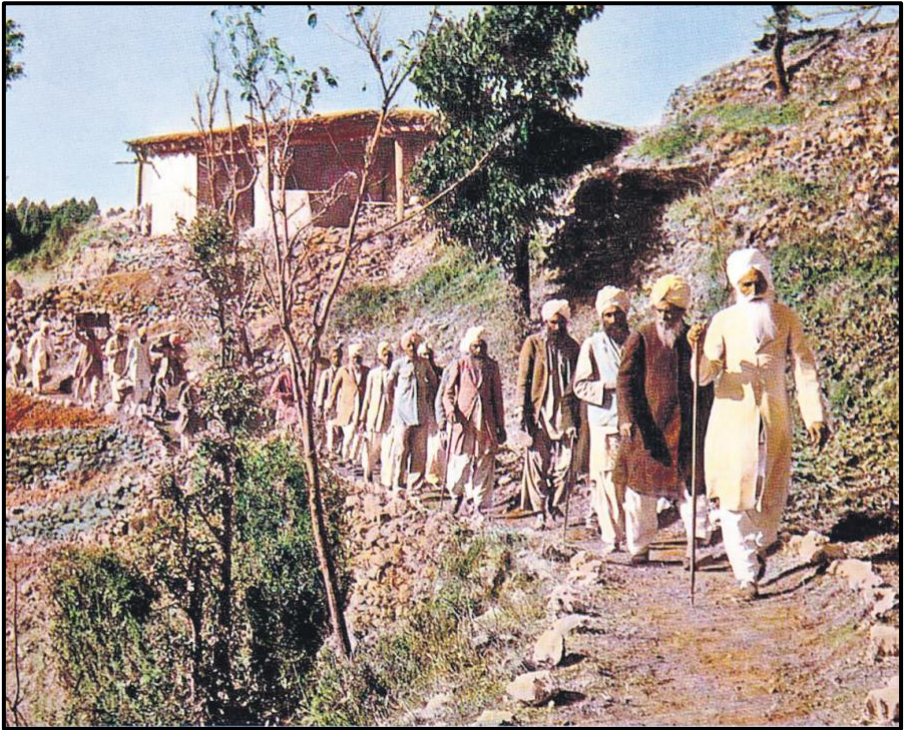
my words?” He said, “No.” When you speak with conviction, there is no question of doubt.

No true Master is interested in attracting large crowd towards himself. My purpose is not to gather a large crowd. What [truly] matters is the virtue; whether there are a handful of disciples or just one, who can renounce the path of ego and learn to live with love.

Keeping a diary for self-introspection is a way to examine oneself. I have decided this after much careful consideration. In my early life, I used to maintain a diary. Maintaining a diary is important because it helps us become aware of our shortcomings. This diary helps you become a disciple of the Master. When you become a disciple of the Master, then you will leave the body and ascend upwards [to higher spiritual planes].

A LETTER

A Letter from Hazur Baba Sawan Singh Ji to Kirpal Singh Ji Maharaj



My Master, Baba Sawan Singh Ji, wrote me a loving letter on 11 June 1939. This letter proved to be a guide in my life.

Dear Kirpal Singh Ji,
Radha Swami (greetings)

I received your loving letter, and was very happy to read it. May your soul's love for God [always] remain with you. May the Supreme Lord of your soul always help you. Saints receive discomfort in life as an inheritance. We are puppets in the hands of the Supreme Lord. We have come into this world to serve the Supreme Lord.

We should keep ourselves engaged in meditation and complete the course of devotion (spirituality). It is essential to serve His creation as well. I remain engaged in the service of humanity from morning till evening. Many times, I do not get enough time for meditation. Hazur Baba Jaimal Singh Ji used to say, “Service is no less than meditation.” We should not expect anything in return for our service in the Satsang.

All sorts of people come to Satsang. There are some whose hearts are full of love; they are ready to sacrifice everything- body, mind, and wealth. There are some who remain busy in [idle] talk and calumny. But our duty is to love everyone. If they do not give up their bad habits, then why should we leave the path of goodness?

My advice to you is that, along with attending Satsang, you should fulfill your duties honestly and also complete your course of meditation. I am very happy with you. You are serving the Supreme Lord with body, mind and wealth. Convey my Radha Swami (greetings) to Bibi (respected word for ladies) Krishna, and love to the children.

Yours,

Sawan Singh

MY MASTER IS THE SUPREME LORD, THE GIVER OF HAPPINESS

Satsang – Supreme Saint Ajaib Singh Ji Maharaj

Bani: Guru Arjan Dev Ji

30 July 1996

Italy

Salutations at the feet of Supreme Father, Lord Sawan-Kirpal, who showed mercy on this poor soul and gave the opportunity to glorify Him. Saints and Mahatmas (great souls), beloved of the Lord, come in every era and every society according to the order of the Supreme Lord. Saints and Mahatmas neither break existing societies nor create new ones. All Saints have the same experience and convey the same message, that our soul is a part of the Supreme Lord. Having been separated from the Supreme Lord, it has become trapped in the web of mind and Maya (illusion), and has forgotten its true home and its Supreme Lord.

Mahatmas do not come to give sticks or swords in our hands, nor do they come to teach us to fight. [Rather], Mahatmas tell us that the Supreme Lord we are searching for is One. Whether one is from America, Europe, or India, is a woman or a man, the Supreme God is the same for all. The way or means to meet Him is also one. Based on their own experience, Mahatmas also tell us that whoever has found the Supreme Lord, has found Him from within, and whoever will find Him, will also find Him from within.

As long as Saints and Mahatmas live in the world, their teachings are propagated in the right sense. Out of compassion for us, they have written valuable writings so that future generations may benefit from them. But we forget their personal [inner] experiences and turn their writings into religions and sects. We do this for the sake of our livelihood, and for pride and honor, and then begin to fight and argue with others.

Mahatmas come for the entire world; Saints and Mahatmas are not prisoners of any [particular] society. They consider the whole world their home and regard all societies as their own. Saints do not focus on outward rites and rituals; their attention is on the soul.

Saints and Mahatmas tell us that we attain knowledge of the soul when we bring the scattered thoughts behind the eyes through Simran (repetition of five charged words) and connect with the Shabd (divine **sound**). By removing the three veils; physical, astral, and causal, we reach Par Brahm (the third inner spiritual plane). Upon reaching there we realize that the soul is one. There is no conflict of woman or man there; gender discrimination exists only below that (in the lower spiritual planes). There, no one can say that the soul is American or Indian. The soul is made of the same essence as that of the Supreme Lord. Upon reaching there, the true awakening arises in the heart of the soul; that I too have a Supreme Lord.

Dear ones, this is not a matter of mere words, nor is it a matter of reading and studying. If somewhere in our heart we think that perhaps by studying and becoming a lecturer, we can understand that the soul is one, that this soul is a part of the Supreme God, [but in reality] this is a thing to be earned [through meditation]. Kabir Sahib says:

*Where there is neither day nor night, neither Vedas nor scriptures, there dwells the Formless One;
Says Kabir, O human, meditate on Him; O foolish world*

Saints and Mahatmas do not come into this world of their own will; they come on the orders of the Supreme Lord. Those souls who have been ordered to be connected with Supreme Lord, they connect those souls with Supreme Lord in accordance to that order.

If we want to learn any worldly skill, we need to accept a teacher of that particular skill. If we want to learn iron work, we have to get training from a blacksmith; similarly, if we want to become a doctor, we need to be in the company of doctors. To acquire

any worldly skill, we need to be in the company of [experienced] teachers for several years. After that, we must also work hard according to their instructions. It is not that we simply go to school but do not obey the teacher, then how can we attain a B.A. or M.A. degree?

Similarly, when the Supreme Lord wishes to liberate souls, He places His [divine] power within a human being. Outwardly, they appear in human form, but inwardly there is a vast difference between an [ordinary] human and them. Mahatmas come into the world and live a simple life; their biggest sign is that they earn their livelihood themselves. While living amidst the world, they do not get dirty with the filth of the world. They have completely molded themselves according to the instructions they have received from their [own] Master. A hymn of Guru Arjan Dev Ji Maharaj is being presented before you; it is worth listening to attentively.

**Upon receiving the Darshan* [of the Master] all
sins are destroyed,**

**He unites [me] with Hari (the Lord)
My Master is the Supreme Lord,
the Giver of Happiness**

**Darshan : blessed vision*

Before sitting for meditation in the morning, I mentioned that we cleanse the external dirt on the body with water, and if the body gets deeply soiled, it can be cleansed with soap, but the dirt of sins on the soul can neither be removed with water, nor with chanting and austerities, nor through ritual worships. This filth is not removed by going to forests or mountains, nor by performing any particular kinds of rites and rituals.

Dear ones, I have practiced in my life all the chanting, austerities, ritual worships, and long pilgrimages mentioned in the scriptures. Since childhood, there was an inner quest in my heart; I was born in a Sikh family. My parents made me read the Guru Granth Sahib from childhood.

Maharaj Sawan Singh Ji used to say that the Guru Granth Sahib is a treasure of spirituality. The Bani (verses) of Guru Nanak Dev Ji, Kabir Sahib, and many other Mahatmas who attained the Supreme state of salvation are recorded in the Guru Granth Sahib. They all convey the same message that, if one finds a perfect Mahatma who reveals the inner path, and we mold our lives according to his teachings, only then we can remove the dirt of those sins.

Guru Arjun Dev Ji Maharaj says that there is only one way to remove the dirt of sins: to find a perfect Mahatma, to have His Darshan (see the blessed physical form of the Master) with reverence and love, and to follow his teachings; only then can our sins be washed away. The Master puts us on the path of Naam, and when we start achieving spiritual growth (through meditation) by following the path of Naam, the dirt of our sins is removed. The truth is that even the mere Darshan of a perfect Mahatma destroys countless kinds of our sins. Guru Nanak Dev Ji Maharaj says:

Those who have heard [the teachings of] and seen Guru Nanak, never fall into the womb again

The truth is, even if someone merely listens, and develops faith and has the Darshan of Saints, even they are taken care of. You have read the story of Maharaj Kirpal in the magazine, that Harnam Singh had the Darshan of Maharaj Kirpal in a car while He was on His way to Abohar (a city in Punjab, India). At the time of his death, Harnam Singh declared that Maharaj Ji had come to take him. Dear ones, just look at the faith Harnam Singh had developed; he used to drink alcohol and indulge in various kinds of intoxications. You see how fast the car goes, and yet just by having the Darshan of Maharaj Kirpal [from that fast moving car], he gave up alcohol and every kind of intoxication, and became a good human being. A year later, Maharaj Kirpal gave him [inner] Darshan [at the time of his death] and took him along.

**[The Master] firmly implants the Naam of the
Transcendent Lord;
in the end [it] becomes [our true] companion**

We generally seek happiness in worldly things. We think that perhaps happiness lies in ruling on, and a desire to become a leader arises in our heart. With great enthusiasm, we strive to become a leader, and even succeed. When people carry out processions in our honor and praise us in the newspapers, our mind swells with pride. But after some time, when the same people overturn the regime, make us targets of bullets, hang us on the gallows, or humiliate (defame) us in the newspapers, then we realize how the rulership we considered a bed of happiness turned into suffering, and we are forced to leave it.

Experience shows that there is no [real] happiness in the material things of the world; [and even] if there is, it is temporary. Guru Arjan Dev Ji Maharaj says that all happiness and all peace lies in

the Naam. The Naam is received from the Master, that is why He says that there is no difference between my Master and the Supreme Lord. He came and blessed me with the gift of devotion, I practiced devotion, and at the end time, the Master came and helped me.

The abode of all sorrows was shattered, [when] I applied the dust of the Saints' feet to my face;

The morally corrupt were made pure, in an instant, and the darkness of ignorance was dispelled

My Master, out of His great grace upon me, gave me the secret of the Naam. When I reached Par Brahm through the practice of Naam, then my soul attained peace. The suffering of birth and death that I was undergoing; the Master has put an end to that as well.

He, the Supreme Lord is the ultimate doer and all-powerful, Nanak takes refuge in Him



The Supreme Lord is pervading each and every particle. He is capable of doing everything; He is all-powerful, and does whatever He wills. I have taken refuge in that Supreme Lord. Now, our condition is that when something good happens or there is happiness at home, we are overjoyed. We say perhaps we are very wise; because we did this [certain deed], we got this happiness. But when our eyes open and we meet the Supreme Lord, then we realize that whatever is happening is being done by Supreme Lord [Himself]. When sorrow or suffering comes, then we find countless faults in the Supreme Lord.

The Mahatma (Guru Arjan Dev Ji) whose Bani we are reading was made to sit on a red hot iron plate by the ruling people of that time, and was subjected to inhumane tortures. One of His disciples, Mian Mir, was a Muslim with good spiritual earnings. When he learned that these people were giving such hardships to a Sadhu (a holy man) in the name of God, he came to Him and said, “You give me the

order, and I can raze Lahore to dust.” Guru Arjan Dev Ji Maharaj, who had attained union with the Supreme Lord, replied, “Look dear, Mian Mir, even I can do this, but the beloved son is the one who obeys his father.”

*Your doing seems sweet,
Nanak asks for the treasure of the Lord’s Naam*

Whatever the Supreme Lord is doing feels sweet; a Gurmukh is one who accepts His will. It is mentioned in the history of Sarmad, that when they were about to execute him, the executioner began to put a hood on his head, because the one who is to be hanged is made to wear a black hood. Sarmad said, “Look, dear friend, whatever form you come in, I recognize you—come, you are welcome.” He was seeing God, the Supreme Lord in the executioner as well. Now, you can see, the emperor Aurangzeb at whose command Sarmad was executed is barely remembered today, but Sarmad’s tomb still stands, and people lovingly bow and pay their respects at that place.

**Breaking the bondages, [the Master] firmly
implanted the lotus feet [of the Lord within], and
[the soul] remained absorbed in One Shabd**

First, the perfect Satguru (true Master) breaks our social bondages through Satsang. Then, by giving Naam, He breaks the bondage of the body. The bondage of the mind keeps us outside and does not let us go within. When we concentrate at the third eye, the bondage of the body ends. The mind is a part of Brahm (second inner spiritual plane) and resides in Trikuti. When we bring the mind back to its home or we reach Brahm, then the bondage of the mind is broken.

**[The Master] pulled [me] out from the blind well
of passions and vices, and [my soul] became
attuned to the true Shabd**

We have fallen into the dark well of passions and vices. Satguru connects us with the Shabd, [but]

up to Brahm or Trikuti, the subtlest worldly pleasures do not leave us. As long as we remain outwardly [focused], there are physical pleasures, and we are not willing to give them up. When we go within, there are astral pleasures; when we reach the causal plane, there are causal pleasures. That is why Saints have established many laws (disciplines) in the congregation. Every Saint has said that marriage happens only once, and we are told to remain attracted only toward the one we are married to. But one who cannot remain firm here (in this physical world), when he leaves this physical world and goes to the radiant world, how can he remain firm there?

Durvasa Rishi (sage) had access up to the heavens. Lord Krishna used to respect him. When he went to the heavens, the celestial nymph Urvashi swindled him. His chanting and penances ended right there. Read Kabir Sahib's verse:

*Behold with [inner] eyes,
the beloved is in the palace [inner spiritual realm]*

As one ascends higher, Riddhis and Siddhis (supernatural powers and attainments), frightening powers, and greed-tempting powers arise within as well.

The doubt of birth and death is dispelled; [the soul] no longer wanders anywhere

When the soul reaches Par Brahm and attains Sadhgati (true salvation), then the doubt of birth and death ends; uncertainty regarding which world one will go to, what will happen next or how one will be treated; comes to an end. [The soul] sees with its own eyes what place it has attained by the grace of the Master. Generally, people in society assure us that after death we will go to heaven or meet celestial maidens; but in Sant Mat (the path of Saints), these things have no value. The Saints say:

Whatever is to be done, do it now; place no trust in the future

Kabir Sahib says:

Kabir, the death that the world dreads brings bliss to my heart; for it is through [this] death alone that perfect Supreme bliss is attained.

In the last days of Supreme Lord Kirpal, one of His close dear one said that He should request Baba Sawan Singh Ji to let Him stay [in this physical world]. Maharaj Kirpal smiled and replied, “If a dear friend sends you a gift, wouldn’t you feel happy? Wouldn’t you [lovingly] accept that gift?”

The mind is imbued with the elixir of the Naam; having drunk the nectar, [it] is satisfied

Guru Arjan Dev Ji lovingly says that my cycle of birth and death has ended by the grace of the Master. The Master gave me that Naam, that nectar to drink, and upon drinking it, my soul became the embodiment of indestructible Supreme Lord and merged into Him. Every Saint has spoken of this nectar, in their own language. Some Mahatmas have called it the Water of Life, others have called it the Bread of Life, and some have simply called it Amrit

(divine nectar). In the Quran, it has been described as Aab-e-Hayaat (the water of eternal life).

**Associating with the Saints, I sang the Kirtan
(praises of the Lord); thus came to dwell in the
unshakeable abode [of peace]**

I got this by the grace of the Saints. The Saints held Satsangs (spiritual discourse), and this is the result of the company of Saints. Kabir Sahib says:

*Kabir, never abandon the path of the Saints, walk upon
that path; merely beholding [the Saints], one becomes
pure, and upon meeting [Him], one chants the Naam*

**The Perfect Master has granted me complete
wisdom; apart from the Lord, nothing else
pleases me**

In the Bani of the Saints, there is frequent mention of the perfect Master and the imperfect

Master. An imperfect Master is one who has not earned any spiritual merits [through meditation], [but] has read a few books, memorized stories and tales from different sources, and is merely impressing people outwardly.

A perfect Master does not drink the water of passions and vices; [instead], he goes within and drinks the nectar of Naam. A perfect Master is not connected to the outer world but remains inwardly connected with his own Master, the Supreme Lord. A perfect Master is not attached to the possessions of the world, rather when he goes within, he does not bring the kingship of the world before his eyes, [knowing] that one day, this will be taken away, as well. A perfect Master, earning the spiritual merit of Naam during his lifetime, becomes the embodiment of Naam. A perfect Master does not slander anyone, nor does he harbor hatred towards anyone. The perfect Master sees his beloved Master within everyone. He lovingly says that when such a perfect Master is found, he not only shows us the complete

path to Sach Khand (the true eternal realm), but he also walks with us and helps us along the way.

**The treasure of the Naam
is obtained by the fortunate one;
O Nanak, [such a person] does not go to hell**

Guru Nanak Dev Ji says that only the fortunate ones receive the gift of Naam from such a perfect Master. Those to whom He gives the Naam receive a passport to go to Sach Khand; they cannot go to hell.

We should meditate on Naam and follow the teachings of the Saints. Life is short, and the grip of death is tightening. It would be good if we accomplish the task (meditate on Naam) while we still have time. Such perfect Saints are like our unpaid servants; when they help any disciple, they neither oblige them, nor do they ask for [any] fee from anyone.

OBEDIENCE TO THE MASTER'S COMMANDS

From the Divine Words of Kirpal Singh Ji Maharaj

If you obey the Master's command, then the Master will make you the master of your own home. The child who fulfils even the smallest wish of his father receives his father's happiness. The one who insists on his own ideas and does not wish to obey [the Master]; no doubt he too will get the Master's love, but the inner key will not be entrusted to him.

Make Up Your mind whether you wish to follow your own mind or **obey the Master's command**; the choice lies in your own hands. You are free to choose; no one else can choose for you. Those who have chosen the path of the Master, the world may speak ill of you, but you need not worry, because you have chosen the right path.

We should adopt all the virtues that help us connect with the Supreme Lord. Attaining the Supreme Lord is not difficult; but it is difficult to become a true human being. Hundreds of times we

bow our heads and say, “Yes, I will do it,” but we do whatever we want. This shows that we still haven’t changed our habits, so we should change them immediately, and make a start now.

The Master perceives every event from a different perspective, while each person sees from their own level. If you have accepted someone as being superior to you, then **obey their commands**. Remember, merely gazing at the Master will not bring you liberation. Do what the Master says, **obey the Master’s command**, and be receptive to Him, because the soul draws strength through receptivity. The task that seems impossible now will become very easy. In the company of the true Master, all sins are burned away, and you get the priceless gift of the Naam from Him. The Satguru (true Master) is so powerful that not only do His disciples get benefit, but even those who love His disciples, will also receive the Master’s protection.

There is a little hope for those who merely pay obedi-
ence to the Master’s physical form, but those

who **obey the Master's commands** will certainly attain liberation. We should honor whatever the Master tells us; then our return to our Father's (true) home is assured. Those who only outwardly show respect to the Master but do not abide by the Master's words, still have time.

To abide by the teachings of the Master is like treading a razor's edge. The more you walk on the edge of the razor, the more it will cut your feet. This means that the more you abide by the teachings of the Master, and follow His words, the more you'll have to give up your name and recognition as to who you are. Your only concern should be the Master.

In the path of devotion to the Master the most difficult aspect is to abide by what the Master says, irrespective of whether the world praises you or not. It is possible that the Master may say something that your intellect does not like, but what is your duty? Just as, when the officer on the battlefield orders an attack, the soldier must attack, [similarly, you must obey the Master's command]. The Master never says

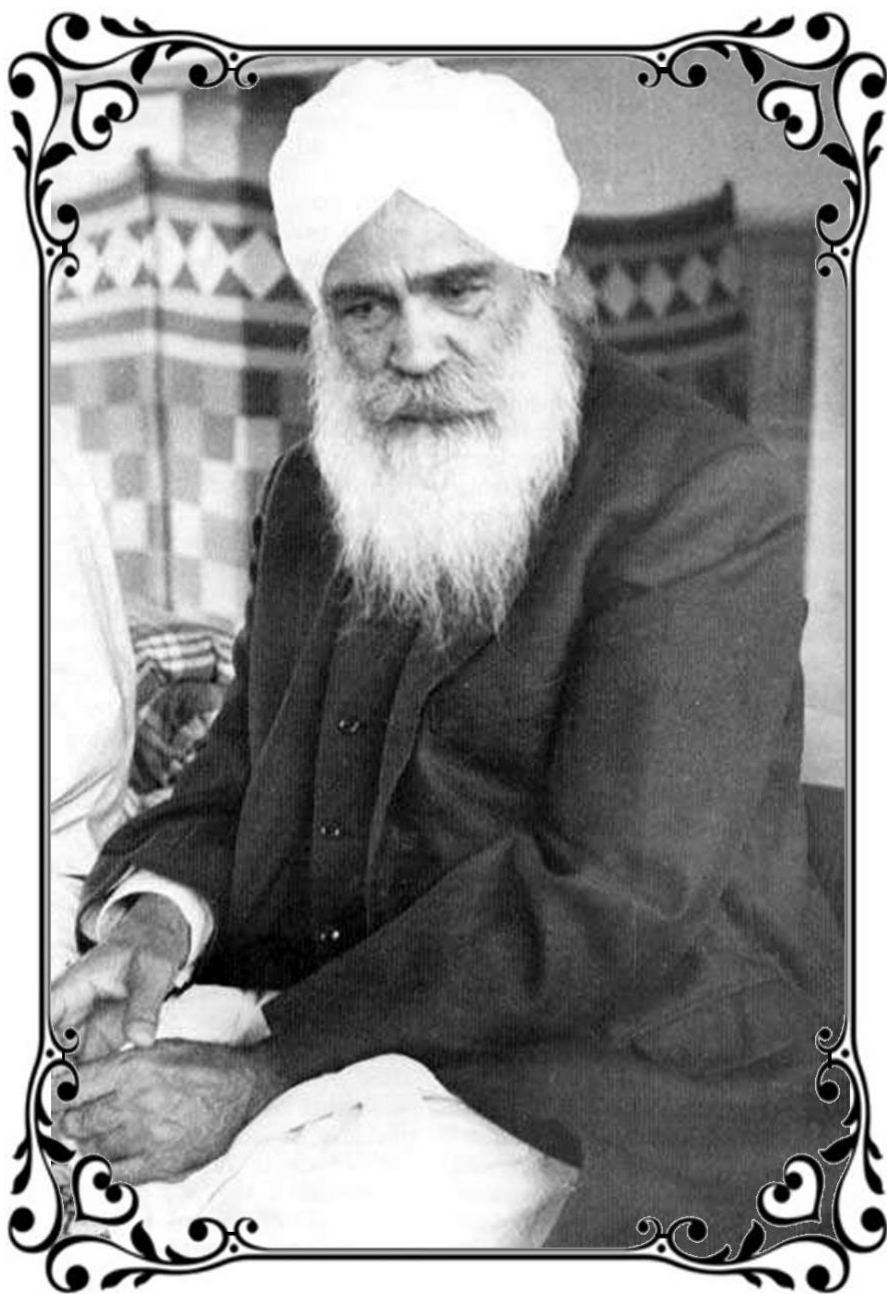
anything meaningless. It is possible that you may not understand it at that time, but there is some noble purpose behind it for your betterment. That is why, it is very difficult to obey the Master's commands.

Where does the ABC (basic fundamentals of the spiritual journey) begin? [It begins] when you obey the Master's command. The Master says: keep your life pure, withdraw your attention from the outer world for a while and turn inward, rise above the consciousness of the physical body. Come into contact with the power of the Supreme Lord that is within you in the form of Light and Sound. Then rise above the astral and causal bodies. You will realize what is meant by: "I and my Father are one." Beyond that, you will reach the state of Supreme Consciousness, which is the ultimate goal.

Brothers, obey my instructions: practice meditation; even if only a little, increase whatever [spiritual] experience you have been given. Observe every action of your daily life and maintain a diary. Do not stop meditating and doing Simran. Every

mistake has a remedy, but there is no remedy for disobeying [the Master], and for such people the path is long. Those who have received the Naam will surely reach the Supreme Lord, but those who do not follow the instructions, will have a very long journey. You are the one who must do it, whether in one birth, two, or four births; so why not now? Remember, the disciple whose attention is always directed towards the Master, draws the Master's attention. If you keep someone in your heart, you will reside in their heart.

The entire creation is under the control of the Supreme Lord, just as a powerhouse controls all machinery. The person in-charge of the powerhouse will tell you that not even a single part of the machinery can move without his command. Those working under him would say, "Be careful to follow his command; or else your limbs may [accidentally] be severed by the machinery." His wish is like a command; no one can erase it.



The Supreme Lord is referred to as the Shabd, Naam, or Word; which we call the controlling Power. You may also call it the will, command, or volition of the Supreme Lord. Through love for the Shabd and Sat Naam all happiness is attained. The soul is a part of the Supreme Lord and, likewise, is a part of the Shabd. When the soul unites and becomes one with the Supreme Lord, it becomes filled with Supreme bliss. Take refuge in that Power which has been resonating since eternity.

*[If you] long for everlasting (eternal) happiness, take
refuge in Ram (the Lord).*

Until we surrender our whole being to the Master, the coming and going (birth and death) will continue. The Master is the Lord of your intellect, and you should live your life according to the Master's will.

Maulana Rumi prays to the Supreme Lord, "This intellect will drive me away from You, but if You keep control over my intellect, I will be saved." It doesn't take long for milk to curdle; if your mind

obeys the Master's words one hundred percent, then you will come to know who the Supreme Lord is. Do not let your intellect interfere even slightly in this. Those who are willing to obey the Master without any questions, will receive the treasure. The precious diamond of the Supreme Lord, the eternal song of Naam (the inner divine sound) is with the Sadhu (holy man). You may also say that the Supreme Lord has entrusted His treasure to the Master. Those who accept the words of the Master as truth, the Master places that treasure before them. Such a Master is found only through great fortune.

If someone has found a true Master and obeys the Master completely, then he will surely destroy the multi-headed serpent of ego and reach his divine home one day. On that path of love, there will be moments when the disciple, while judging the Master with his limited understanding, will doubt His commands, but such moments are tests to make us more complete and secure. One who passes these

tests successfully will one day shine in the glory of God.

To obey and to surrender oneself, are two different things. Obeying the Master's command does not [necessarily] mean that you have surrendered yourself. Although the one who has surrendered is [indeed] obedient. If you have [truly] surrendered, then you will not think 'why' or 'what'; you will do exactly what the Master says, with the understanding that I have handed myself over to you; now do as is Your will.

When Hazrat Ibrahim's slave was asked where he would like to sleep and what clothes he would like to wear, the slave replied, "Master, you have bought me; I will do whatever you wish." This is what [true] surrender means. Taking [such] a step is very difficult because there are hundreds of doubts in the mind.

If you ever come to know what the Master [truly] is, then there is nothing left to learn. The Master teaches everyone with love; all are His

children. Even if a child is covered with filth (immersed in passions and vices), He does not hate him. Under the influence of the mind, the Manmukh (mind-oriented soul) has very little understanding and does not obey the Master. He does not live for the Master's happiness; he is only concerned with [fulfilling] his own desires. The reason for this is that he has very little or no connection with the 'Shabd' (sound current). When a person gets the connection, he should preserve it; only then will virtues come, without effort. The precious quality of true humility will develop in the heart, just listening to the Shabd is a treasure of all virtues.

***For how long will you be deceitful towards the Master;
now, at least, recognize your Master***

By hiding the true facts, you think, what does the Master know? what we intend to do is right. But the Master is watching our each and every deed, because the Master's Power resides within us. Yet, in our foolishness, we think He is not [physically] present to watch us; so, we can do anything and He

will not know. The Master is not merely a physical form or a human form rather He is the power of the Almighty Supreme Lord that has manifested within Him. Everyone accepts that the Supreme Lord is omnipresent and sees everything. Give full attention to know what the Master is, and then come to know him.

From today onward, become a beloved and worthy disciple of the Master. Obey the Master's words—if not in this birth, then in the next. Brothers, what is the use of coming into this world again and again? Why not do it now? If this birth goes it will not come into your hands again—and this precious life will be wasted.

We may have been given the human birth many times, but pride and ego have killed us again and again, and ruining all our good works have brought us back to the same place, time and again. We were ruined in the past, and even now we are ruining it. Do not listen to the mind; obey the Master's words.

Obeying the mind will bring endless distress, [for] the mind has always given birth to suffering.

As per the teachings of the Master, cleanse your anger with love. If you refuse to understand this, then nothing can be done—you will have to continue paying up for your mistakes. If, after getting Naam initiation from the Master, one continues to completely obey the Master, then all sins along with the hardships of worldly life, will be washed away forever.

Why does the Master come into this world, and what is His purpose? The Master liberates the soul from the mind and senses and unites it with the Naam. To accomplish this, He goes through great hardships and puts in immense effort. Go to the Satguru and obey Him. Hold the Master's words firmly in your heart; do not let them go in one ear and out the other.

If someone is spiritually evolved in their life, they will remain evolved even after this birth. But if they have not evolved while alive, how can they

evolve after death? The human form is a golden opportunity for us, wherein we can evolve to any extent of perfection and become free (detached) from the things of this world.



When someone tremendously evolves themselves in the Master's love and devotion and makes great progress in spirituality, they become

free (detached) from the worldly things. They no longer need to come back to this earthly life. The Master's Power is always with them, and they will advance through the inner realms under the Master's guidance.

If only, the initiates do as they are told, they will certainly ascend to the realms of [divine] light and Supreme bliss, and meet the radiant and charming Master face to face. This may seem difficult, but it is possible to do, and is within everyone's reach, with the grace of the Master. Everything that is sacred, beautiful, and good is difficult to attain, but its rewards are great.

Every initiate of a perfect Master is destined to reach the true eternal home, but when the disciple obeys the words of the Master, his speed [spiritual progress] accelerates. The Master cannot be won by words, but He is won by deeds. If we sincerely act up to [his instructions], then within a short time, He will make us a Saint like Himself.

DARSHAN OF THE UNDERGROUND ROOM

**A Message by Supreme Saint Ajaib Singh Ji
Maharaj during the Sacred Darshan
of the Underground Room**

06 December 1984

16 PS Ashram, Rajasthan



Yes dear ones,
you all have heard
everything about this
place; what is its
history, why it was
built, who built it and
for what purpose it was
built. The person who

went to this place with reverence, love, and faith, his
Master made him shine (renowned) in the world. It
is written in Sukhmani Sahib (revered composition
in Sikh scripture, authored by Guru Arjan Dev Ji).”

*Constantly, day and night, one who chants Hari
(the Lord), such a devotee of the Lord becomes
manifest and cannot remain hidden*

[Even if] devotion is done in the netherworld, it manifests in the sky (i.e., becomes universally known)

This is a miracle of devotion, love for the Master, and reverence. This miracle is not due to any party (group), education, high clan, wealth and, poverty. Since childhood, I had a quest; I had love and reverence that God has given us human form, and we must certainly attain and behold that Lord.

Many a time I expressed the thoughts and emotions of my heart during Satsang that I practiced devotion so that I would meet the Supreme Lord and then sit in peace. I considered it very essential to meet the Supreme Lord, but I did not know that when one meets the Supreme Lord, He also entrusts the responsibility of some work.

It is true that Guru Angad Dev Ji had earned spiritual merit [through meditation]. The children of Guru Nanak Dev Ji kept fighting over the throne [of spiritual succession]. When Guru Angad Dev Ji was asked [to take the responsibility], he said that the

burden is heavy. Now, I am also realizing how heavy the burden is. There are so many disciples, and each has so many troubles. A Master is a compassionate being; He takes everyone's troubles upon Himself. He has no Karma of His own; [rather] He destroys and annihilates Karmas [of others]. But the sufferings that come to him are the burden of His disciples, which He silently carries. His disciples themselves become a burden upon Him, but He is so compassionate that He never lets them feel that He has done them a favor.

Supreme Father Kirpal used to say, “Becoming a true human being is difficult; meeting God is not difficult. God is in search of man.” It is true that the one who was sitting in the wilderness seeking and remembering Master Kirpal; He Himself came and found him. It was not Ajaib who found Supreme Father Kirpal, rather, Maharaj Kirpal [Himself] came and found Ajaib.

I hope that you do not merely bow your head here, but that, with your reverence, love, and faith

you enter inside [the underground room] and come back out, so that the rust and grime on your soul may also be cleansed.

This place is not for ordinary people. Usually, this underground room is not opened; no matter how loving or devoted someone may be, whether he is an Indian or a dear one from the West.

It was the order of Supreme Father Kirpal that only he who meditates here for ten days will be granted the privilege to enter inside [the underground room]. Even several ministers requested that they be shown the place where I had done meditation. But I folded my hands and apologized to them, saying, “Look, it was Maharaj Ji’s order that only the person who practices meditation will be able to see it. If you, too, practice for ten days, then you will also be able to see it.”

A LINE

From the Holy Words of Supreme Saint Ajaib Singh Ji Maharaj

Guru Arjan Dev Ji will tell in this hymn how He met the Saintly Guru Ram Das Ji. No doubt, Guru Arjan Dev Ji was born in the house of Guru Ram Das Ji, but everyone has their own perception. In the bhajan that Renu and Motia (dear ones) were reciting, you heard:

*Dekha to shayad har nazar ne dekha,
apne apne khayal se*

*Perhaps every eye has seen [the true Master], but
according to their own perspective*

Whoever beheld [the Master] with reverence and love became His [forever]. Guru Arjan Dev Ji said :

*Tu mera pita tu hai mera mata,
tu mera bandhap tu mera bhraata*

*Tu mera raakha sabhni thaa,
taa bhau keha kaada jeeo*

*You are my Father, You are my Mother; You are my
Kinsman, You are my Brother;*

*You are my Protector in all places, so why should I feel
fear and anxiety*

His soul, instinctively speaks out and says, each one has his own perspective. Guru Nanak Dev Ji says:

As one's inner feelings is, so he sees the form of the Lord

Recently, a group had come to Sampla, and there a question of this kind was raised: On the day the Master gives Naam initiation, the disciple is filled with deep longing within. [But] gradually, the disciple's longing fades away. Is it the Master's love that diminishes, or the disciple's love that lessens? After that there was no room for another question; I spent an entire hour on this question itself. If one's

love remains as intense throughout his life as it was on the first day, then not only is his own liberation easily assured, but such a person liberates millions of beings as well.

*The flame (love for the Master) that enshrined
in the beginning, if remains so forever;*

*What to talk of (liberation of) self,
millions of beings are liberated*

When we are sick, we go to the doctor. The doctor gives us medicine, tells us about our illness, and also advises certain precautions (dietary restrictions). If we don't follow the doctor's instructions regarding those precautions, we won't recover. Often, we try to justify ourselves, even though we are the ones who made the mistake. [But] in the end, the loss is ours because we failed to follow the necessary precautions, and that's why our health didn't improve.

Similarly, when we go to Saints, they give us Naam initiation. While giving Naam initiation, the Master gives many instructions telling us not to

violate them. Sita crossed the **line** (Lakshman Rekha)*, and you all know what the result of crossing that **line** was. The Saints say:

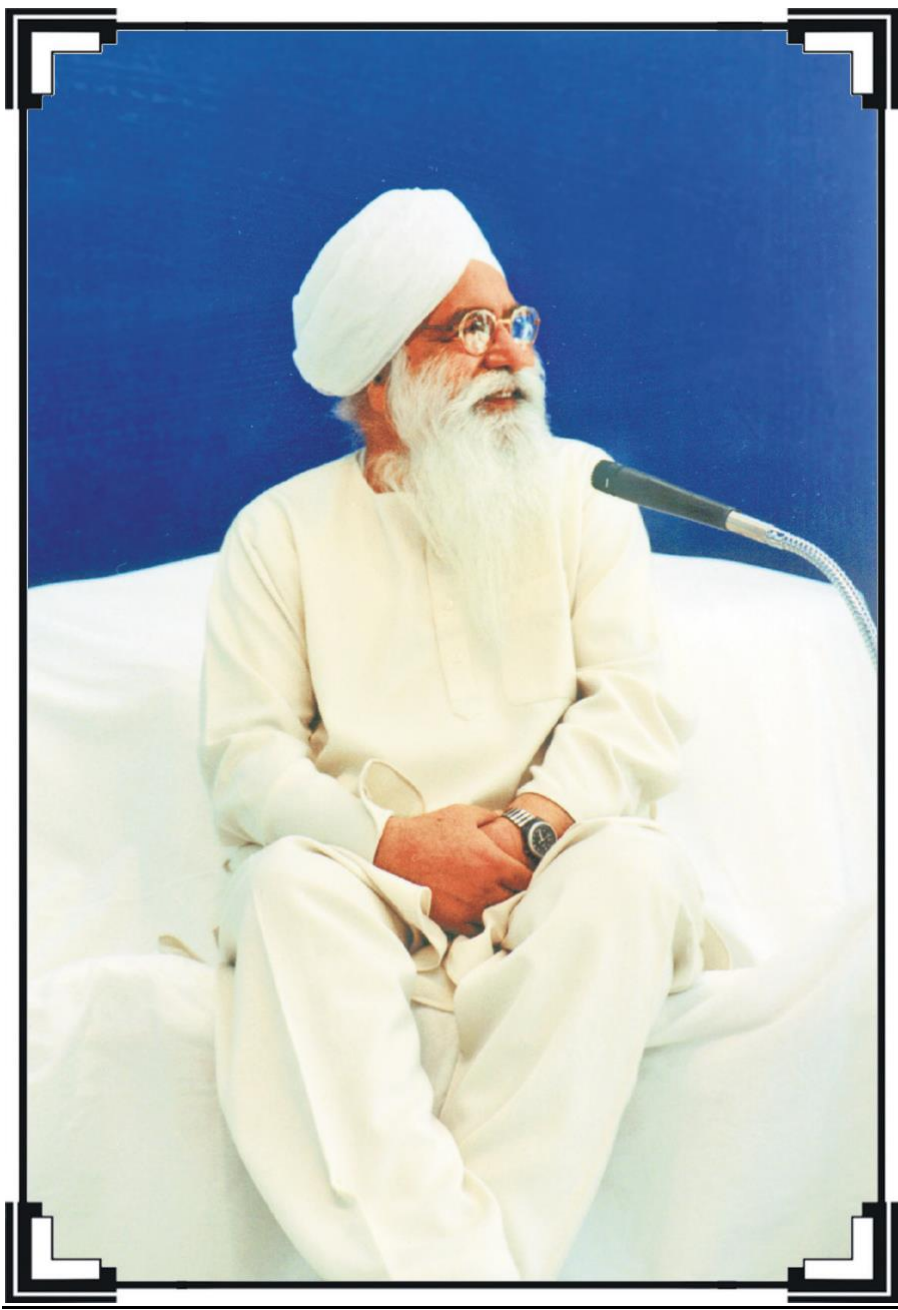
Had Sita not stepped over the line, Ravan could not have taken her away;

[It is] by leaving the right path and going astray that one suffer hardships

**line: In the epic Ramayana, this refers to the sacred boundary drawn by Lakshman (Lord Rama's brother), around the hut to protect Sita (Lord Rama's wife), with a warning not to cross it. But when Ravana appeared disguised as a wandering ascetic, Sita stepped beyond the line to offer alms and was subsequently abducted by him.*

Dear ones, it is because we cross the line drawn by the Master, that is why we end up in this condition. The peace that the Saints speak of is not attained by us. Maharaj Sawan Singh Ji used to say:

One who is devoted to a Sadhu (holy man) ends up belonging to nowhere (fits neither at home nor in the world)



Nowhere else do we experience such [divine] bliss. We don't even want to get up [from meditation], because that kind of bliss cannot be found anywhere else. We can't leave Satsang, because such [divine] bliss cannot be found elsewhere. The Saints say; just as Sita regretted after crossing the line, if we too break the line (of discipline) and feel repentance in our hearts, then, dear ones, even then the Lord shows mercy.

With the immense grace of
Supreme Saint Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of **6 days**
has been organized in
16 PS Ashram, Rajasthan, India
from
7 to 12 September, 2025

All of you are welcome to this programme.

For further information visit www.ajaibbani.org

or email at info@ajaibbani.org



Param Sant Ajaib Singh Ji Maharaj