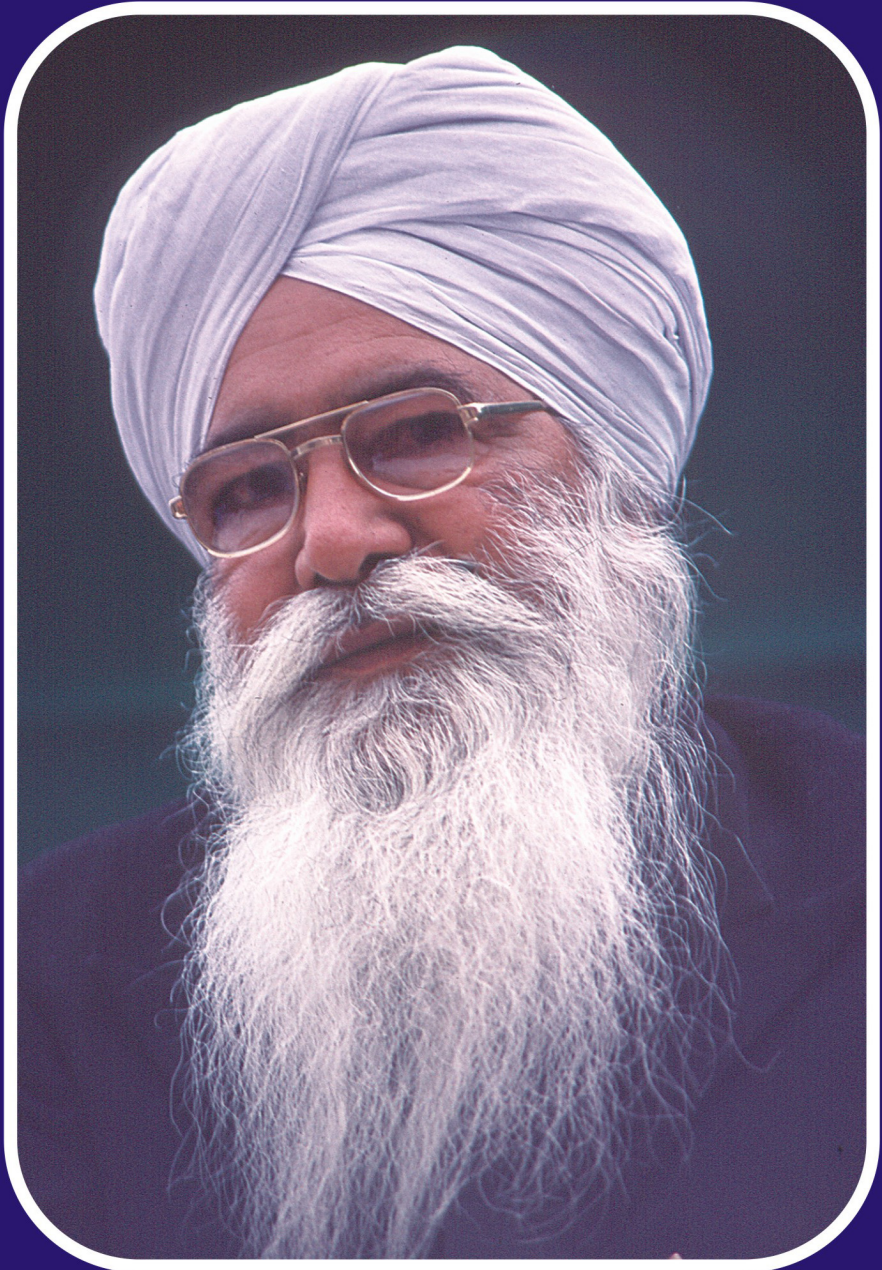


# AJAIB BANI

Monthly Magazine

December-2025



Param Sant Ajaib Singh Ji Maharaj

# AJAIB BANI

Monthly Magazine

December 2025

## 3: AN IMPORTANT MESSAGE

A Message by

Param Sant Ajaib Singh Ji Maharaj

## 24: THE PERFECT MASTER

Satsang by

Param Sant Ajaib Singh Ji Maharaj

## 41: TRUE DISCIPLES

Answers to Questions of Dear Ones by

Param Sant Ajaib Singh Ji Maharaj

---

### SANT BANI ASHRAM

16 PS, Rai Singh Nagar – 335 039

District – Sri Ganga Nagar, Rajasthan, India

e-mail: [info@ajaibbani.org](mailto:info@ajaibbani.org)

Website: [www.ajaibbani.org](http://www.ajaibbani.org)

---

### Disclaimer

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



## AN IMPORTANT MESSAGE

By Param Sant Ajaib Singh Ji Maharaj

Delhi

We already know why we have gathered here. We have to think. It is Amrit Vela (the Ambrosial Hour); even the birds wake up, and they too are grateful to their creator. Farid Sahib says:

*I bow to the birds who live in the jungle;  
They peck at pebbles, and live on the ground,  
yet never leave God*

We bow in appreciation to those birds that awaken even before humans and thank the Almighty Lord. Guru Nanak Sahib also says:

*The sparrows chirp, the dawn breaks,  
and many waves (melodies) resonate;*

***The Saints assume a wondrous form,  
O Nanak, dye in the color of Naam***

In the morning, the birds express their gratitude to God in their own language. Such great souls also come into this worldly realm; they do not remain asleep at that time (Ambrosial Hour), rather they connect with the Naam. God has showered a lot of grace upon us. He has revealed to us His secret (inner knowledge) and has connected us with the Naam.

Now, it becomes our duty to remain connected with that ‘Shabd-Naam’. We can only remain connected to the Naam, and succeed in our lives, till we do not say that the Satguru will take us. It is true that He will definitely take us. If a son says that he will live on his father's earnings throughout his life, it's true that the father will surely provide for him because it is the father's responsibility, but onlookers will say that this boy is worthless and is a burden on his father.

We should not become a burden on the Satguru; we should also persevere ourselves. Putting in effort is a duty of a human being. First and foremost, we must keep our body pure and not engage it in passions and vices. Passions and vices are like muck. The body gets soiled when muck sticks to it. When our body is pure, our mind will surely be pure because the body is related to the mind. The purer our mind becomes, the purer the soul will be. The Shabd coming from Sach Khand is pure. There is no power that can keep the soul separate from the Shabd. The Shabd will merge with the soul on its own.

Just like when iron is rusted, even if you place a magnet above it, the magnet will not attract the iron towards itself. If the iron is not rusted then whenever the iron comes into the range of the magnet, the magnet will immediately pull the iron towards itself. [At present], when we hear the Shabd, it does not pull our soul inside, because the soul is covered with impurities. Simran acts like a broom to cleanse the

soul. We should not stop Simran while sleeping or awake, standing or sitting, or moving around; we should not stop Simran even while talking to someone.

***He speaks with everyone, yet keeps his heart  
[united] with the Lord***

While dear ones interact with the world and engage in worldly affairs, the string of their heart remains attached to Simran. The string of Simran keeps us connected to the Satguru. The tongue of the dear one should always remain engaged (in Simran). Do not give up meditation. If you miss even a day of meditation, understand that you have moved very far away from meditation. A day is too long, those Mahatmas who have manifested the Almighty Lord say:

***If [even for] a moment the Lord is forgotten,  
know it as fifty years***

Forgetting God or your beloved Satguru for even a second is equivalent to a gap of fifty years. Think about those who do not meditate for many days or who forget Simran for many hours: what can their condition be!

***Even for a moment if the beloved is forgotten,  
what kind of devotion can that be***

Forgetting even for an instant creates a huge gap in devotion. We must always keep their remembrance alive; only their remembrance will liberate us. Maharaj Sawan Singh Ji used to say, "If you cannot meditate then at least develop love for the Saints." Saints are the embodiment of love. In our final moments, wherever our inclination is, we will go there. If we have love for the Saints, we will merge into the Saints, who will take us to the God.

If you think of the world even a little, you will very easily start having dreams about the world at night. Why do you have fewer dreams of the Master?



If you remember the world even a little, you will start seeing the world in your dreams. The thought of the world dwells easily; why doesn't the thought of the Master dwell quickly? Because the Master is pure (holy). He does not come into our impure hearts as we are at the wharf of the mind and senses. However, sometimes our mind is calm, there is a little bit of purity, and we sit [in meditation]: then the Master, by His grace, pulls up our Surat (consciousness), the ones asleep. At that time, we get a dream of the Master. When one dreams of the Master, the dear one's heart blossoms like a rose all through the day long. But as we are not pure, we cannot receive His grace fully.

Many a times, He (the Master) even says whatever He wants to convey, but you either forget it or are not listening to His voice completely. Your inclination is downwards. The dear one should keep his attention focused on the third eye by doing Simran. If you start concentrating even a little on the third eye, a profound love will awaken within you. If

such love develops, then you will not be able to let go of that love or devotion. Just as it is difficult to develop love today, in the same way, later it becomes difficult to break that love. Guru Arjan Dev Ji Maharaj says:

***Cutting it, it does not break releasing it,  
it does not let go;  
Such is the pull the Lord has drawn me with***

You may see, even here in Delhi, the dear ones faced great hardships. A saw was brought and placed in front of Bhai Matidas, and they (the government of the time) told him that the one for whose sake you are giving your life is sitting nearby in a cage. He cannot protect himself; how will He protect you? At that time, the Muslims held great power. They said that we will give you a good position, we will give you wealth and riches, leave His company and accept our religion.

Had Matidas been focused outwardly, his faith would have shattered. But, he used to go within and see that his Guru was the Supreme Lord. Bhai Matidas replied that do not say such words to me. If you have compassion for me, turn my face toward my beloved and cut me up swiftly with the saw. Even the executioners trembled after seeing the resolute faith of Bhai Matidas, but even they have to carry out the orders.

Just as the wick of a lamp gives more light as its head is consumed, similarly, once a devout disciple develops love and starts going within, no matter what happens, his love for his Guru does not diminish. He thinks that this is his Karma. We must not give up the meditation; we must practice wholeheartedly. Meditation comes first, worldly duties come later. Maharaj Sawan Singh Ji used to say:

***[Let] the hands be engaged in work,  
and the heart remains with the beloved***

Our condition should become like this: we work with our hands and feet while the string of the holy Naam resonates within. The string of the heart should always remain connected to Simran. Simran and meditation are essential. I first told you about the purity of the body and the purity of the mind. Only if the mind is pure can we do Simran. We have made our minds dirty, we do not meditate. The grace that the Satguru bestows is used up in merely cleaning [that dirt]. They again bestow a little more grace, and we again put on the dirt.

When we become engrossed in passions and vices, Kaal says to the Guru that You have given him the Naam - look at his misdeeds. The Satguru is seated within you, He is omniscient, Kaal is watching you as well. The world belongs to Kaal, if he were not watching, then who would keep the accounts? Whatever we are doing He is certainly watching and he records it. Everything is recorded, but the Guru has faith within. The Guru has patience: He says that no matter, he will surely reform. If we

keep practicing Simran, then the Satguru continues to shower His full grace, and one day, we succeed. Do not postpone today's work until tomorrow. Kabir Sahib says:

*Whatever you have to do tomorrow- do it today instead, what you have to do today-do it right now;*

*Nothing can be done later,  
when Kaal (death) hovers over the head*



We should not let time pass by procrastinating-saying ‘today, or tomorrow’, thinking that we will meditate tomorrow or the day after. The mind that advised you today, saying that the night is long, we will meditate tomorrow, that very mind will again postpone tomorrow's meditation to the day after. That mind is within, so do not accept its advice.

We all have to practice meditation wholeheartedly. Meditation is the only power that will accompany us, so why not accumulate that wealth which will accompany us? We also have to do the worldly duties, it's not that we abandon them. Only those who meditate on Naam-Shabd can perform their worldly duties well, they will understand their duties.

\*\*\*

## **THE PERFECT MASTER**

**Satsang – Param Sant Ajaib Singh Ji Maharaj**

**Bani – Huzur Swami Ji Maharaj**

**26 May 1988**

**United States**

Yes, dear ones, I thank my Guru, gracious Kirpal, who through hard work and long journeys, sowed the seeds of love within the souls. Today, those sleeping souls have awakened in the love of God. I have got the opportunity to visit many places on this tour. In thousands, dear ones who had previously forgotten His love, are now realizing how He came in human form to distribute His love with both hands; Almighty Lord came into this world by assuming the form of the Kirpal.

How naive were we that we did not take benefit from Him, and considered Him merely as a human. Saints and Mahatmas do not come to form societies, because people have already divided society

extensively. They come to connect detached souls with God. They say very lovingly that you can very easily meet God while living in your respective societies and fulfilling your household responsibilities. For this, a **Perfect Master** is required, one who has become perfect in their lifetime.

You already know that it takes sixteen years to pass an M.A. (Master of Arts) degree. Before going to the feet of any Mahatma, study their life history to see whether they have practiced any meditation in their lifetime.

Our Satguru Maharaj Kirpal always used to give the example of the nonverbal wrestler who was born in Lahore saying that he became famous in the world because he used to stay awake at night and exercise. Similarly, to realize God, a great deal of effort, struggle, and sacrifice is required. Even if by sacrificing oneself one attains God, it is worth it. How naive are those people who wake up from sleep and say that they are Mahatmas and how naive are



those who following such people, are harming their own souls.

Last night, Mohini asked me, “How did you meet Kirpal?” I was tired, because I had travelled a long distance, so I couldn't say much. Once earlier, when someone asked, I had told them that I have played the Holi of youth- I have not used my youth for any worldly activities. The way I came out of my mother's womb, I have been living the same way. That is why I say that if the same focus that is developed initially is maintained, one can not only liberate oneself but even millions of souls. The true focus develops in the mother's womb itself: there, this Jiva (being) hangs upside down and prays with every breath.

I told them that I have played Holi of the property (left all my property.) Whatever my Guru told me, I left it all in a second and stepped away. I didn't fight for property like other people. I didn't form any party, nor do Saints come to form a party saying that I am a Mahatma, you promote me. The

truth is that you can ask Russell Perkins that when he came to me, I was as simple then as I am today.

I had closed the door and gotten it locked from the outside wondering how to face the world outside. I was the wife of the gracious Kirpal, and only a true husband can find his wife. I didn't find Him because a blind person has no power to find a person with vision. The one with vision knew that His wife was sitting in His remembrance, and that He should go and fulfill her marital bliss; it was His grace.

He came and met me, and by planting the seed of love, awakened my sleeping soul. Certainly, stepping up to be crucified is very difficult, but the Saints say that it is easy to undergo crucifixion as well. There is a little suffering lasting for seconds, minutes, and hours, which can be endured; but stepping up to be crucified in love is far more difficult than that. Just like a picture is engraved on a wall; it does not speak, only attracts the heart. The viewer stands near that picture. One has to become like that. Like that picture, one has to hand over one's

heart to the Guru and become silent, because a dear one can neither speak nor remain silent. The worldly blood within them ceases, and the blood of love circulates within them.

Guru Nanak Dev Ji had said, “If I remain silent, people say that he does not know how to speak. If I speak, they say that he keeps blabbering. If I go out, people say that he just keeps wandering aimlessly.” The dear one, upon entering the world of his Guru's love, only heaves sighs. Through gestures, he tells people, “Dear ones, having come into the world, you must buy the true deal of love; understanding the [true] form of love is difficult in itself.”

Krishna said to Uddho that those who are my dear devotees, who wish to love me truly, I give them three things. I give them illness, unemployment, and cause them dishonor.

Maharaj Sawan Singh Ji used to say to his dear ones that see dear ones, you feel very sad that you are sick or unemployed, but by this, your soul is cleansed. The effect of your bad Karmas is nullified.

If one day of yours passes in difficulty then understand that one more day of your punishment has reduced. Then He would say that the pride of youth, the pride of education, and the pride of wealth become obstacles in love. Christ had said that it is difficult for a wealthy person to reach the court of the Lord, but it is easier for an elephant to pass through the eye of a needle. The debt of the Karmas is experienced by the Gurmukhs (Master-oriented souls) as well as the Manmukhs (mind-oriented souls). The Manmukhs scream and shout, but the Gurmukhs considering it as the will of the Lord, endure it. Kabir sahib says:

*The punishment of assuming  
a body is for everyone;  
The wise endure it with wisdom,  
the ignorant endure it crying*

The mission of Saints is a mission of love; Saints come to awaken the sleeping souls. We say that we are awake, but Saints say that you are not

awake, you are asleep. We are awake for the world, are intelligent, and clever, but we are completely unaware of Almighty Lord. The hymn of Swami Ji Maharaj is being presented before you.

Forty to fifty years ago, many people in India used to practice Jaldhara. They would sit under a very fine stream of water poured onto the top of their head. The months of December and January are usually cold, so it is very difficult to have a fine stream of cold water poured onto the head.

The months of May and June are very hot. Sitting for five or six hours near the scorching Dhuni (sacred fire) in the heat of the sun is very difficult. Nowadays people's views are different, but at that time, ordinary people were more inclined towards devotion because today there is the influence of the West.

Dear ones, I have performed all these rituals very calmly and with love, but performing them brought no benefit except ego. If anything is attained, it is attained only through devotion to the

Naam. Swami Ji Maharaj has also performed many such practices in His life which He is sharing with us.

Guru Arjan Dev Ji Maharaj also describes this in His history. The life of the Mahatmas is not an ordinary one; They possess vast knowledge of their past births. Dear ones, they come into this world and live life [outwardly] on the worldly level; they are simple hearted, how can we possibly understand them?

Guru Arjan Dev Ji Maharaj says that I did many recitations, contemplated the Vedas, and carried out all the practices of the Yogis, but lust, anger, greed, attachment, and ego did not decrease. Instead, they increased even more. Exhausted and utterly worn out, I came and fell at the feet of Guru Ram Das Ji Maharaj. The Master gave me discerning intellect, which enabled me to make the right decision that only meditating on the Naam is right. Therefore, I obeyed the Guru's command, meditated on the Naam, and attained peace.

**How can the sleeping mind awaken,  
O Brother I will describe that method;  
I went on pilgrimages and observed fasts,  
by acquiring knowledge became learned**

Saints and Mahatmas do not narrate from hearsay or merely read out from books. They have personal experience. Generally, we try to awaken our minds by performing long prayers, rituals, or customary practices in our societies. Swami Ji Maharaj says, “I went on pilgrimages, observed fasts, and performed all other practices. I will tell you in this hymn how to awaken the sleeping mind.”

**I practised chantings, austerities and self-  
restraint in many ways,  
and in the end became silent ascetic;  
I carried out many such practices,  
still this mind did not awaken**

Swami Ji Maharaj says that we gained knowledge, became clever and wise, performed chantings and austerities, and even became Maunis. Maunis are those ascetics who do not ask (for things) verbally but instead in writing. Guru Nanak Dev Ji Maharaj says, “When your heart is imagining worldly faces and things, how does it matter if you don't speak with your tongue?” Maharaj Sawan Singh Ji used to say, “When do animals speak? They should have attained liberation.” Swami Ji Maharaj says that in the same way, we performed all the customs and traditions of the world, but the mind fell asleep in ego; it still did not wake up towards God.

Generally, the world keeps running this same mill of customs and traditions, but the mind still does not awaken. The Master’s loving gaze awakens even the soul. I often tell you how difficult it was to go to the feet of Baba Bishan Das Ji, because He did not love. He was very strict. It is very easy to render service and be thanked for it, but it is very difficult



to render service and receive slaps. Whenever I offered more Seva to Him, He would slap me more.

Baba Bishan Das Ji never even offered me tea at His Ashram. If He had not been so strict, it is possible that many flaws would have developed in me. After coming to the feet of Huzur Kirpal, I received nothing but love. He was the embodiment of love, an ocean of love. I searched a lot for love in my life. I was thirsty, and I received love from Him.

Once, we were asleep and the gracious Maharaj Kirpal had me sleep alongside Him. He was awake on a worldly level and said, “Dear one, are you awake?” I replied, “I am awake on the worldly level, but I don't know for how many lifetimes I have been asleep (spiritually).” He cast a loving gaze and awakened my soul as well. You can see that a person who has only spent his entire life performing rituals with body and mind, and has done severe penance, but his mind and soul have not awakened! The Master awakened that soul with His loving gaze.

How difficult it is to understand the great Master and His love.

**Searching and searching, I found the Satguru,  
He stated this method as proof;**

**Attend the Satsang, serve the Saints, and  
sacrifice the body and the mind**

Our Satguru Maharaj Kirpal used to say, “Where there is a will, a way gets created. Food for the hungry and water for the thirsty is a principle of the nature; one definitely gets these.” Swami Ji Maharaj says that when I searched for one who could awaken my soul then while searching, Almighty Lord showered grace and led me to the perfect Guru. When we found the Guru, He told me to attend Satsang, so that I come to know about my mistakes and shortcomings. When you give up your mistakes, your soul will awaken.

When we meet the **Perfect Guru**, then you should sacrifice your body and mind on them. If we

have sacrificed our body to the Master, then we cannot engage this body in passions and vices, and bad deeds, because it has been entrusted to us and we have sacrificed it on the Master. This body has become the Master's. If we consider the mind as belonging to the Master, and if we sacrifice the mind to the Master, then we will do the Simran given by the Master; only the thoughts of Master will arise, He alone will reside within us and we will see only Him. Right now, we are raising worldly desires and doubts. All day long we are thinking about the world; we are filling the mind with nothing but the world.

Our Satguru instructed us to maintain a diary; the meaning of the diary is that we should examine our lives daily. The meaning of the diary is not that the mistake made today is written down in the evening, and then written again the next day. Generally, this is what happens in a diary. No, dear ones, understand the greatness of the diary. The mistake that happened today should not be repeated. A single mistake in life can ruin the entire life.

**Ascend to the Gagan (the inner sky),  
and listen to the Shabd of the Satguru,  
focus your attention within;**

**Slowly and gradually, the mind has now  
awakened, and the world appeared false**

Swami Ji Maharaj says that in this way, your mind awakens towards the Supreme Lord, and then this world appears like a dream. Simran is the path or the means of gathering the scattered thoughts at the eye center, and the Shabd is the destination. He says that when you focus the scattered thoughts at the eye center through Simran, the door will open; this is the path to our home. You will find your Guru present there. He will say that hold on to the Shabd and go upwards. A **Perfect Master** is not one who just tells you two words and then washes His hands off you; giving Naam is a responsibility. [Master stays] until He makes the being stand before the Supreme Lord and gets forgiveness for the Jivas (saying), that this is Your being who had forgotten

the way and now acknowledges the mistake, please forgive them.

There is a physical veil over our soul in which we are sitting, and inside that is the astral veil and inside that is the causal veil. When we remove these three veils from our soul and reach the third plane, and on reaching there, look at the world, the world appears like bubbles seen in water. Just like the relationship between the water and the bubble that air enters water and a bubble is formed, and when the air goes out, then the water is what remains. It is there that we understand that this world is a play, a spectacle. Upon reaching the tenth door, the state of the Saadhgati (liberation) is attained. On reaching there, we come to know what power **the Perfect Master** possesses and how He conceals Himself while in the human form.

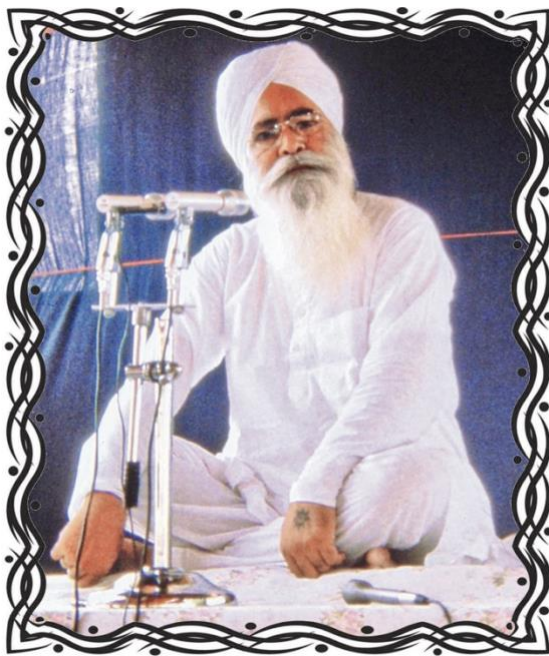
Someone mentioned in front of Maharaj Sawan Singh Ji that it is stated in the writings of Garib Das that one becomes a Sadhu upon reaching the tenth door. Until one reaches there, one should not

perform the act of giving Naam initiation, he should not initiate anyone, because the Karmas of the beings are very severe, and are very difficult to carry.

Maharaj Sawan Singh Ji said that I would say that even upon reaching Sach Khand, one should not give Naam until the Master takes on your responsibility. If the Master tells you that you have to carry on my mission, even then you should fold your hands, cry and plead, that I cannot do this work, you are the Great One. If the Guru takes your responsibility that whoever you give Naam to, I will take care of them, only then you should do that work. But in the physical veil itself, you can see how difficult it is. Some say that I cannot focus my attention, some say that my ankles hurt, my body is trembling. Dear ones, going into the inner realms becomes a lot more difficult.

**The Surat received help of the mind,  
and both merged into their own palace;**

**Without the Shabd, this mind does not awaken,  
no matter how many techniques one performs**



He says that the mind which used to trap us in the world is our mortal enemy. I often tell you that when our soul inclines even slightly towards Supreme Lord, then our mortal enemy mind traps

us in strange practices, engages us in chanting, penance, worship and recitation [of scriptures], and believes that salvation lies only in bathing in holy places and lakes. It makes us forget the actual point. But when the mind awakens, it helps our soul, and both of them then merge back into their respective homes. The mind is a part of Brahm (the second inner spiritual plane); it goes and merges into Brahm.

The soul becomes free from its clutches; the soul is a part of Satpurush (the true being), and goes and merges into the Satpurush.

The power that is pervasive in every particle, and sustains everyone, is called the Shabd-Naam. Saints and Mahatmas do not connect anyone with their physical body; but with that very power, the ‘Shabd’. They reveal the truth that your true Guru is the ‘Shabd-Naam’, because the physical body will not remain, neither that of the disciple nor that of the Master.

When our Satguru Maharaj Kirpal completed His journey in this world and departed, at that time there was a lot of commotion that He has passed away now, He has died, and now we can do as we wish. At that time, such a soul also arose in the world, who proclaimed that bring that person into the court who says that his Guru has died! Dear one, why did you choose a Guru who is mortal? A Guru who is caught in the cycle of births and deaths, how can he liberate the disciple? The ‘Shabd-Naam’ works in



the Saints. That power does not come into the cycle of birth and death.

It is the duty of the disciple to vacate the nine doors through Simran and reach the eye center (Tisra Til), behind the eyes. Upon reaching here, one becomes free from the body. Further, the Master in the form of Shabd will be waiting for you even before you arrive. The Master will say, hold on to the Shabd and reach home. First, we are freed from our body, then we rise even above the physical body of the Saints as well. Then we don't even feel sad about leaving our own body. Then there is no worry, because that power with which we are connected is present and has manifested within us. We know that the great Master loves us just as He loved us before, and just as He cared for us before, continues to do so even now.

**Only this method was sung after sifting,  
and not doing the other methods is a proof**

**[Otherwise] you will waste your life,  
and will never reach your true destination**

Swami Ji Maharaj says that the mind does not awaken without meditation of the ‘Shabd-Naam’. Without the meditation of the Shabd-Naam, I am not even ready to give any evidence, because all the Saints have practiced all this in their lives. Without the meditation of the ‘Shabd-Naam’, whatever years of our life have passed are of no account (worthless).

Guru Nanak Dev Ji says that the only moment that is worth the account is when we receive Naam, and start meditating on the ‘Shabd-Naam’. Guru Nanak Dev Ji also recounts His experience in this regard:

*Neither charity, nor giving alms,  
nor countless good deeds can equal the Naam*

*O Nanak, those who have received the Naam  
have such Karma written in their destiny  
from the very beginning*

*(Those who) forget the Naam and walk on other  
paths regret it at the time of their death*

*The Naam is a priceless jewel,  
the Perfect Satguru has it*

*One who engages in the Seva of the Satguru,  
He draws the jewel (of Naam) out of him,  
and enlightens*

**Without Saints, everyone wanders aimlessly,  
without Saints, the Shabd cannot be recognized;**

**Shabd, Shabd I sing of the Shabd alone,  
you too should attach your Surat to Shabd**

He says that until we meet a Saint Satguru, we keep wandering. Sometimes we go to one place, sometimes to another, because without the Saints, no one can recognize the Shabd. Dear ones, the negative power has also placed such sounds within us. We generally say that we had an experience there, and we had an experience here as well. Dear ones, Kaal, the negative power has created many deceptions within to mislead the beings. Even after going

within, we do not know which sound to hold on to, which sound to let go of, and which sound is coming from above. Guru Nanak Dev Ji says:

***Within, the Divine Light and the melody of the Shabd awaken; The Satguru resolves the conflict***

Until the **Perfect Master** is manifested within, what do you know about how to escape Kaal, and the sound of which Shabd to catch hold of to ascend upwards? The **Perfect Master** will be with you on every plane, protecting and guiding you with every single breath.

**One attains the home (Sach Khand) and  
is freed from the cycle of eighty-four  
(8.4 million life forms),  
the cycle of birth and death comes to an end;  
Radhaswami explains that without a Saint,  
all wander lost in the life forms**

Swami Ji Maharaj lovingly explained to us why one must meditate on the Shabd-Naam. Without meditating on the Shabd-Naam, we cannot become free from the bondage of the body.

***Without the Shabd, there is no other means,  
the earthen pot of the body cannot be liberated***

By meditating on the Shabd Naam, we find the way to our home, Sach Khand, and the cycle of eighty-four ends. We suffer at the time of birth. We are born like a lump of flesh, and cannot even swat a fly off ourselves, we look to others for help, and we cannot even speak to ask for help. The same condition prevails at the time of death. Swami Ji Maharaj says that your trouble of birth and death will end forever. The soul originally came from Sach Khand, it will reach back there.

\* \* \*



## TRUE DISCIPLES

**Answers to the Questions of Dear Ones  
by Param Sant Ajaib Singh Ji Maharaj**

13 January 1991

Mumbai, India

The grace of our gracious Master cannot be described; it is solely His grace that I have devoted this life to His service. Guru Sahib says:

***Protect, O Merciful Saviour  
Nanak is the slave of Your home***

**A Dear One:** What quality of innocence should there be in a true disciple? How can we make ourselves innocent, how can we cultivate innocence; what value does it have?

**Sant Ji:** Yes, dear ones, Maharaj Ji used to say that on the spiritual path, we are just like a child, because we do not know how to navigate the inner journey. A child loves selflessly. Even someone who has a master's degree has to become like a forty-day-old baby. The fact is that by associating with the truth, we can become true disciples.

Until we vacate the nine doors (of the body) and go behind the eyes, and until we cross the sun, moon, and stars and manifest the Master's form within, we do not know when our mind will create some worldly desire within us. Even a single worldly or negative thought can bring a person down from the pinnacle of the universe within. We do try to go within, but the thoughts of the world pull us outside again and again.

Generally, we meditate very little. We sit only for a short while; but day and night, we keep telling the Guru to fulfill our desires that fulfill this wish of mine and fulfill that wish as well. When the desires are not fulfilled, a feeling of mistrust arises within



us. This is not true love; it is more like asking for wages. Guru Nanak Sahib has said that whatever is asked for except the Naam is [like] inviting another sorrow, because contentment and peace lie in the Naam.

Regarding this, I talk about Supreme Father Kirpal. Once He went to someone's house; I was with him. That man had an injury on his foot, and he claimed to be a true and pious disciple. He had made arrangements for tea and refreshments, but first of all he expressed this wish that Maharaj Kirpal should first cast a holy glance upon his injury, and only after that drink the tea.

When someone calls himself a true and pious disciple, it hurts His heart a lot. My Guru was an ocean of love, and I was a worshipper of love. My request was only for love; my demand was not for any worldly thing, property, or honor and praise. Even when I go abroad, I always say that dear ones, I have received love from my Guru, and I have only come to share that love with you. Guru Sahib says:

***None calls himself less;  
all say they have attained [the Lord]***

Who says that I am not a disciple of the Master or that I am lesser than anyone? Everyone surely makes a claim about themselves. I often recount an incident from Sri Karanpur. That was an excellent time of my life. I got the opportunity to travel with Maharaj Kirpal. Immediately upon reaching there, one of His disciples started saying that he had not seen the [inner] light, and that he had never seen the light.” Maharaj Ji told him that keep a diary, practice meditation, and everything will become alright, but the disciple was fixated on the thought that the light must appear.

Finally, Maharaj Ji made him sit [for meditation] right there. However, for me, it was a matter of great astonishment that when God is right in front of his eyes, what does he need the light for? The light will appear only in a small space within him, and even he will still have to develop it further.

When the living Mahapurush (great being in His physical form), the living God, is seated in front of the eyes, who else is he looking for? On going within, we realize how the Guru reigns over our heart and mind. The disciple knows that whatever words they are made to speak, it is the Master who does that.

*Whatever He makes me speak,  
so does Nanak, the servant, speak*

At that time, by His grace, I could only say these words: “I have neither seen Sat Naam nor do I wish to see Sat Naam. I have neither seen any God, nor any Waheguru, nor any Allah, nor do I believe in them. I have only seen You, and I believe only in You. You are my Ram, You are my Rahim, You are my Giridhari - the one who lifts the fallen, and you are Murari - the one who breathes life into the lifeless. This is one's own perspective. It is not only my point of view, Swami Ji Maharaj also says:

*I know neither Sat Naam nor Anaami (the  
nameless God)*

O Satguru, without You, I do not know Sat Naam or Anaami; For me, You alone are everything. Bulleh Shah's family asked him that are you a true disciple of the Guru? What do you consider the Guru to be? What is the Guru? To this Bulleh Shah replied, "If we look at Him outwardly, He is just wearing [simple] clothes and He is just flesh and bones. If we look at Him within, even heaven does not seem worthy of being spat upon."

Bulleh Shah's Guru belonged to the Arain caste which is considered very low among Muslims. Bulleh Shah belonged to the high Syed caste. Muslims commonly regard this caste with great respect; it is a very honoured community. The Syeds opposed Bulleh Shah. Bulleh Shah told people that whoever calls me a Syed will be punished in hell, and whoever calls me an Arain will get a place in heavens.

Outwardly, we are practicing to become true and good, practicing to awaken that love; but only when we manifest the Master's form within do we become **true disciples**, and only then does true and pure love and genuine reverence for the Master awaken within us.

If we do not practice becoming good outside, we cannot become good. We cannot go within if we just talk outwardly and leave it at that. If we do not meditate, do not do Simran, we always remain outside. It's not that the seed of truth is destroyed; the truth remains. In the congregation, there are many such dear ones who are true and pious, loving souls who have manifested the form of the Guru within and converse with Him.

Generally, when such dear ones come for the interview, they have no questions: they are completely at peace and come only for the Darshan (the blessed sight of the Master). Mostly, those dear ones with whom I get the opportunity to meet, are both, women and men. They say that their marriage

is not materialising, and ask me to find a good husband or a good wife for them. Many sick people come and say that their illness should go away. Many people say that they have suffered a loss in their business and ask me to fix it. Someone asks for happiness and peace for their family. Kabir Sahib says:

*There is no seeker of the true one,  
the world is devoted to the false;*

*Says Kabir, listen O Sadhu,  
what can be done for the [spiritually] blind*

The Guru loves everyone, but only few truly love the Guru. Someone says that I am facing problem, make it go away. Someone come seeking worldly honor, praise, or wealth, asking that Maharaj Ji, shower grace on me. Saints come to initiate us into the Naam and to take us to the Sach Khand, but there are very few seekers of that true thing.

I will narrate a story to you from the time of Guru Arjan Dev Ji who, even after reaching Sach Khand, did not call himself a true Sikh (disciple), rather only half a Sikh. In His court, Rai Balwand and Satta Dum used to perform Kirtan (devotional singing); they were good dear ones. They had a wedding at home, and when they came in contact with the mind, they thought that since we are the Raagis (devotional musicians) of the Guru's court, we should celebrate the wedding with great pomp and show. No one should be able to say that even after being the Guru's Raagis, they did not spend well on the wedding.

In India, it is a custom that people spend a great deal on the grandeur of weddings, even if they have to borrow money, or mortgage their house. Getting even one daughter married in life becomes very difficult for the family members. Similar was the condition of their minds that we should do the best wedding ceremony.

They thought that many disciples come to Maharaj Ji, and they must be giving Him a lot of money. We usually think like that, but only the Guru knows that His Langar runs with great difficulty. Both of them went to Maharaj Ji and pleaded that we have to marry our daughter. Please have one Taka (an old form of coins) collected as a contribution from every Sikh for us.

Guru Arjan Dev Ji said that tell me how much money you need and I will get it done from the Guru's treasury. They thought that if the Guru Sahib gives us the money, there is a possibility that he may give us less, but if He had one Taka collected as contribution from each Sikh, the Sangat is large, and a lot of money would be raised. Therefore, both of them said no. Then Guru Arjan Dev Ji said, "All right dear ones."

Guru Arjan Dev Ji brought and gave them four and a half Takkas and said, "Look dear ones, one Taka is for Guru Nanak Dev Ji, who was a true Sikh. The second Taka is for Guru Angad Dev Ji, who was



a true Sikh. The third Taka is for Guru Amar Das Ji, and the fourth Taka is for Guru Ram Das Ji. And this half Taka is mine, because I am still only a half Sikh.”

Just think, Guru Arjan Dev Ji was the embodiment of God, the Master of Sach Khand, and the Guru had appointed Him to lead the Sangat in His place. Yet, for as long as He remained in the body, He kept saying that I am not yet a complete Sikh, I am only half a Sikh. Those Raagis left in great anger thinking this was just an excuse for not giving them [the money]. Even if we stay close to the Saints, it is very difficult to understand them.

Guru Angad Dev was the true disciple. His name was Bhai Lehna, but Guru Nanak Dev Ji drew him so close that He embraced Bhai Lehna and made him ‘Angad’, meaning ‘he is born from My very being’. Once, Guru Angad Dev Ji was walking in a field with Guru Nanak Dev Ji, and his arm moved slightly ahead of Guru Nanak Dev Ji. He kept that arm tied for an entire year saying that you dared to

move ahead of the Guru! True disciples do not make claims nor do they show off. These are matters of doing, not of saying.

I often recount an incident from my own life. Once, when Supreme Father Kirpal asked me to initiate some people, He told me to explain a little bit of the theory to them. I wept tears of love and pleaded that Maharaj Ji, please shower the same grace upon all these people sitting here that You have showered on me. Grant them the same grace that allows me to see your true form. Maharaj Ji became quite displeased and said, “Don't make people tear off my clothes, just do as I say!”

You know that a true disciple can never match the Master. He regards the Master as the Supreme Almighty, that You are the one who showers grace upon everyone; only You shower grace.

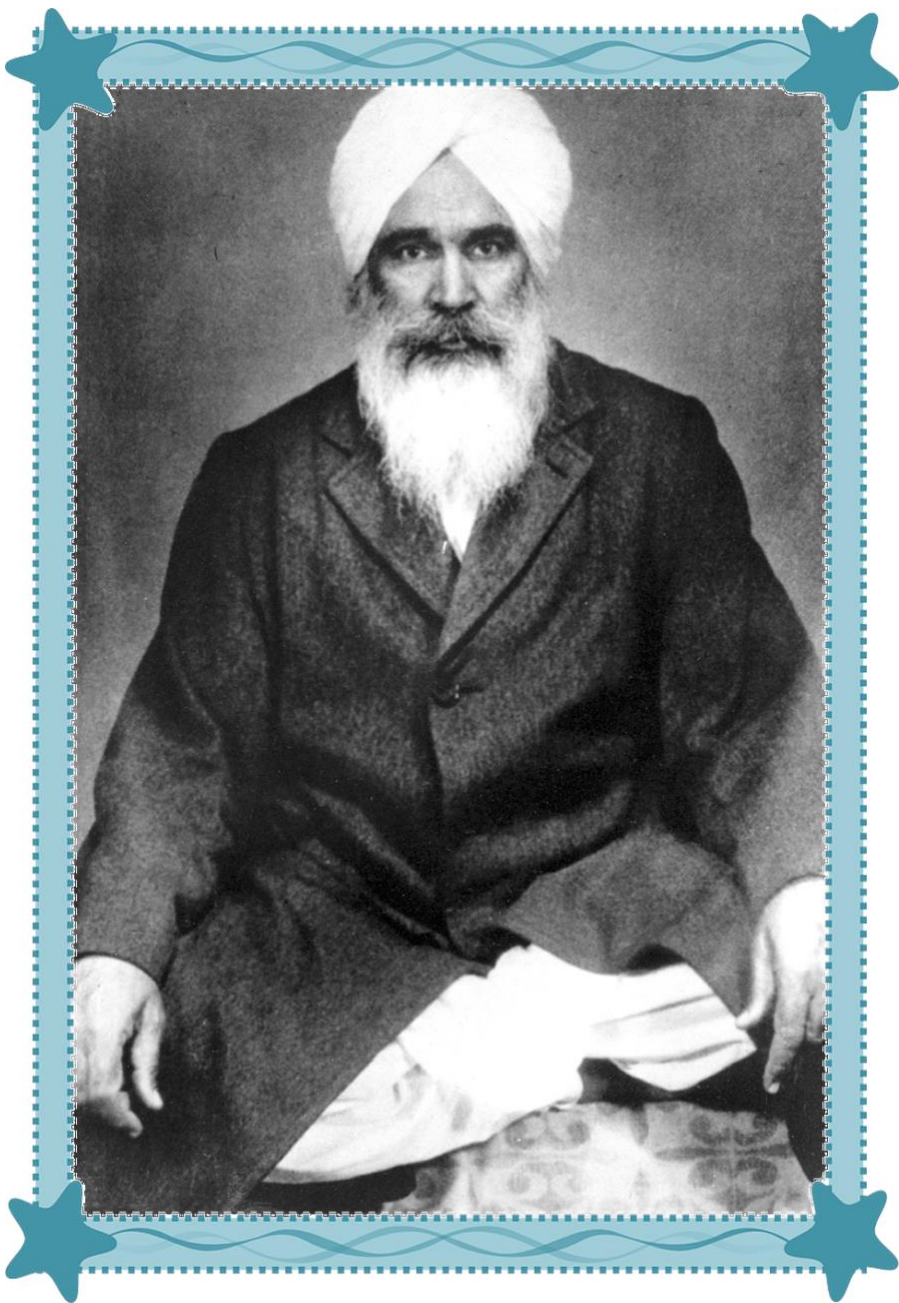
Guru Gobind Singh Ji was asked the same question that who is a Sikh, or a **true disciple**? He said, “See, dear ones, one within whom the gusts of lust, anger, greed, attachment, and ego cease to arise,

thoughts become subdued, and only the Shabd (Sound Current) starts to reign; the one who manifests the Shabd and the Master's form within, is a Sikh. If a person does not rise above these vices and impurities, he is a disciple of the mind, not of the Master." A dear one stood up and said, "Maharaj Ji, neither am I a disciple of the family, nor of the woman or anyone else; I am your disciple." Guru Sahib remained silent.

After several days, Guru Gobind Singh Ji called that Sikh (disciple) to him and said, "Listen dear one, bring me such a roll of cloth that is unique in the market." The Sikh went to the market and brought back a very fine roll of cloth. When he came home, his wife said, "This roll is very nice; I will keep it." He tried hard to explain to his wife that he had to take this roll to Guru Sahib, and that he had found it in the market with great difficulty. His wife replied, "Guru Sahib is not watching? How will he know? Just tell Him that you tried but couldn't find such a roll of cloth, and that you are still trying."

The next day, when he was about to go to Guru Sahib's congregation, his wife also followed him and hid the roll inside another cloth. Guru Sahib asked that dear one, "Well, dear disciple, have you brought the cloth I asked you to bring?" That dear one replied, "No, Guru Sahib, I tried very hard but couldn't find such a roll. I will try again today." Then from behind, his wife took out the roll of cloth and said, "Look, Guru Sahib, he is not your Sikh, he is my Sikh; he obeys my command." Guru Gobind Singh Ji said that Guru's Sikhs are few.

No teacher wishes that the children in their class should not do well or should fail. All teachers want that every student should pass, and people should also say about us that the students taught by this teacher are very capable. No parent wants their children to become addicted to drugs, gamble, or become alcoholics and meat-eaters. Parents who understand their duty always inspire their children to keep good company and live a good life.



All the Saints who come from Sach Khand always think about the welfare of their initiates. While in Satsang they always give noble advice that you should become pure and purify your thoughts as well, because the better the disciples are, and the more they meditate on the Naam, the more the fragrance of the Naam will emanate from them, and the more the Master's glory will spread widely in the world, that these are the disciples of such-and-such Saint, and that they are very virtuous.

I often recount an incident from the time of Maharaj Sawan Singh Ji that people in India believed that His disciples do not lie. Similarly, even after Guru Gobind Singh Ji passed away, the belief persisted in the world that His disciples neither lied nor stole. However, when we abandon the path of Naam and turn away from the meditation of Naam, at that moment, the mind takes over the reign within us. We come under the control of the senses. We are forced to dance to whatever tune the senses make us

dance. We bring disgrace upon ourselves, and also bring dishonour to the Master. Kabir Sahib says:

***If the dog is bad, his master bears the abuse***

We get to know [many things] from the lives of the Saints, and I have seen quite a lot about Maharaj Sawan Singh Ji. He never cared about His own health. Just like a soldier marches in the parade and performs his duty, similarly, no matter how ill He was, Master Sawan Singh continued to come to the Satsang. His only concern was that His disciples should become better. In the same way, Supreme Father Kirpal did not care about His illness. He lived His life in great discomfort, but worked tirelessly for our betterment that one way or the other we understand something of what He said, become better, free ourselves from the slavery of the mind and senses, attain success during our lifetime; and understand the teachings He imparted. Paltu Sahib says:

***What interest do they have,  
they endure great pain and sufferings;  
For the sake of liberating the souls,  
they wander through many lands***

My life is like an open book in front of the Satsangis. Whichever country I have visited, I have never gone to stroll on the beaches or to see any city. I travel confined inside the airplane, and upon arrival, I dedicate myself to serving the Sangat, and I return the same way after serving for as long as the Master commands. When I go to Delhi, there also Pappu knows that I come out of the car, go sit inside and only go out for Satsang or meditation. I have no concern with the city itself.

My condition is the same in Mumbai as well: wherever I go, I go only for the service of the Sangat. For this too, I thank my Master who has given me this opportunity. Dear ones, I am also refreshing for you, the message given by Him and conveying it to you that become good and truthful.



Kabir Sahib had said that a whole lifetime has passed in the company of the five vices, and if our mind is still not satisfied, it will never be satisfied. Bhai Gurdas said that the eyes are never satisfied by continuously seeing the sights and spectacles of the world, the nose is never satisfied by inhaling fragrances, and the senses are never content by indulging in pleasures. True contentment and peace come only by connecting with the Naam. The Naam is eternally true, and by connecting with it, we too become true.

The question was very good. Regarding this, even if we keep narrating for a whole lifetime, these stories will never end. The best thing is that we withdraw the attention from the nine doors and come behind the eyes, where that Giver is bestowing grace, giving love, and making us truthful.

\* \* \*



With the immense grace of  
**Param Sant Ajaib Singh Ji Maharaj,**  
Satsang and Meditation Programmes  
will be held as follows:

**Mumbai, India**

**7 to 11 January 2026**

**16 PS Ashram, Rajasthan, India**

**4 to 8 February 2026**

All are warmly invited to attend these programmes.

For further information visit [www.ajaibbani.org](http://www.ajaibbani.org)  
or email at [info@ajaibbani.org](mailto:info@ajaibbani.org)

