

AJAI B BANI

Monthly Magazine

March-2025



Param Sant Ajaib Singh Ji Maharaj

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MARCH 2025

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Disclaimer

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

KAR LE BHAJAN SVAAS

Hymn by Supreme Saint Ajaib Singh Ji Maharaj

Kar le bhajan svaas muk jaange,

chhadd jaave bandeya mahal bangle x 2

Dear one, do the meditation. Your breaths will run out. You will leave the palaces and mansions behind [in the end]

1. Gaafle tu kyon nahi chitt mei vichar da,

koi roz mela jhoothe sansaar da x 2

Baag jo lagaye saare suk jaange, chhadd jaave bandeya...

O witless man, why don't you think in your mind that the fair of this sham world is short-lived. All the gardens you have planted will dry up [in the end]. Oh man! You will leave the palaces and mansions behind [in the end]

2. Mahal atariyaan rehan suniyaan,

chaldi gaddi de vaang kul duniya x 2

Kothiyaan sharad khane jerhe rangle, chhadd jaave bandeya...

These palaces and attics, will be deserted in the end, the whole world is like a running train. These mansions and colourful, airy

*rooms. Oh man! You will leave the palaces and mansions behind
[in the end]*

3. Oh nahi din yaad puttha tu latakda,
duniya di hava lain nu bhatakda x 2
Japenga je naam dur dukh jaange, chhadd jaave bandeya...

*You don't remember those days when you were hanging upside
down (in your mother's womb), longing to come out and breathe
the air of this world. If you chant the Naam, all your sorrows will
go away. Oh man! You will leave the palaces and mansions
behind [in the end].*

4. Khaak mei rulaate yodhey balveer ji,
thir nahi rehne badshah vazir ji x 2
Khaak vich rul gaye ameer kangle, Chhadd jaave bandeya...

*Powerful warriors have all been reduced to ashes [nothingness].
Even rulers and ministers will not be here forever. Both the rich
and the poor are lost in ashes* in the end. (*as per customs). Oh
man! You will leave the palaces and mansions behind [in the end]*

5. Udd juga bhaur maar ke udari nu,
chhadd juga dehi khari te pyari nu x 2
Jam sela leke nere dhuk jaange,
Chhadd jaave bandeya...

The soul will fly away, [and] will leave behind this pure & lovely body. The angels of death will reach you with their spears. Oh man! You will leave the palaces and mansions behind [in the end]

6. Beet juga vela fir pachhotavenga,
bheriyaan joona de vich kasht uthavenga x 2
Burke bharan jeev ang ang de, chhadd jaave bandeya...

This time will pass, (and) you will then regret, you will suffer in the lowly incarnations. Insects will eat all your body bite by bite [when this life has ended]. Oh man! You will leave the palaces and mansions behind [in the end]

7. Gaafle tu karda gumaan kaas nu,
sakke veer tere fook aan laash nu x 2
Sat dande khopri ch thuk jaange, chhadd jaave bandeya...

O witless man, what are you so proud of? Your own brothers will burn your dead body. Your skull will be tapped with stick seven times*. (*as per customs) Oh man! You will leave the palaces and mansions behind [in the end]*

* * *

MAYA (ILLUSION) IS LIKE A SHADOW

Satsang by Supreme Saint Ajaib Singh Ji Maharaj
Bani: Hazur Swami Ji Maharaj

23 June 1992

Canada

All societies of the world believe that peace lies in devotion, in Naam and in meeting God by removing the veil. The way of devotion of Hindus, Muslims, Sikhs or Christians is the same. You should meet a perfect Mahatma: He will tell you the way and means to go within. The Mahatma who Himself goes within, will take you within as well. A million [states of] peace, a million joys, a million mountains and millions of planes and universes are within the human being.

Maharaj Sawan Singh Ji used to say that even if a doctor says that I have dissected many dead bodies but I have not found any planes and universe: dear ones, everything is inside, behind the veil of the mind. If you remove the veil of your mind, you will find everything inside [you] that your soul is searching for.

I [often] say that our body is like a television set. This has been created by the great artist, God. Whatever was needed such as eyes, nose, mouth, hair, pores, God has placed everything appropriately wherever it was needed and He himself sat within it.

The way in which the artisan has fitted everything in that television set: when we connect the television set to the battery, musical instruments start playing inside it and [other] sounds also emit from it. We see many different faces on the television set as well. Yet,

if someone wishes to take out the musical instruments from the television or catch hold of the person making the sounds, he will only destroy the set but nothing will come out of it. This is the great art of the artisan. In the same way, God has kept everything within us.

When we go to such a Mahatma whose battery is connected with God, He connects our battery with God as well. Then we can also listen to the news of whichever plane we want within us. No one has found any peace in this perishable world nor can anyone find it. Even if one gets the reign of the entire world, one still does not get peace and [even] more yearning is created. The bigger the head (worldly position), the bigger the pain is.

A hymn of Swami Ji Maharaj is being presented to you. He says that go within and attain peace by doing devotion of the Shabd Naam.

**Remain engrossed in (your) mind by doing the meditation
Whoever is a thief of meditation (doesn't meditate) suffers**

Swami Ji Maharaj says, “Those who did not do the devotion, do not meditate, they came to this world suffering and left, after suffering, they came gripped in sorrow and left in sorrow.” Kabir Sahib says,

Always keep fearing those whom God has denied His devotion

You should be afraid of those who have not come in God's selection, lest you be colored in their influence too and you too are left out of God's selection. The mind doesn't remain idle, it always keeps us engaged in one thing or another. If we do not meditate, this mind

will tell us schemes for fights and quarrels, it will trap us in sensual desires and will make us involve in worldly things. It has to put forward its argument one way or another. Just as the flame of a lamp keeps moving even if there is no wind, a flag also keeps moving a bit [even without wind], and in the same way the limbs of the tortoise also keep moving sometimes inwards and sometimes outwards: same is the condition of our mind.

**Laziness and sleep bother them,
they are constantly swept away by illusions**

Swami Ji Maharaj lovingly explains in the next verses about the sufferings endured by those who do not meditate. They become lazy and do not pay attention to God even for a minute. Our community, religion, country and property which we see with our eyes is all an illusion. Even our body is not our own, it is also a rented house belonging to someone else: we took it up here and have to leave it here itself.

What are we proud of? **Maya is like a shadow**. Just like the shadow of a tree is on one side in the morning and moves to the other side in the evening. The countries that are developed today or those that are poor: history tells us that they were not poor earlier, and those that are rich today were not rich before. These ups and downs keep on happening.

Our history tells us that Shah Sikandar (a ruler of Iran – Alexander the Great) asked his astrologers how he would die. The astrologers said, “When the sky will be of gold and the earth will be of iron, at that time you will die.” Alexander thought that I am a

prophet: neither can the sky become of gold nor can the earth become of iron then why should I not conquer the world and become the king of the whole world?

Alexander advanced towards Hindustan (India). When he was about to return after conquering the Satluj (river) region, he was bitten by a mosquito in Sistan (a province situated in the South-East of Islamic Republic of Iran) and suffered from severe malarial fever. When he got down from his horse, his minister put his golden shield above the face of Alexander and laid iron armour underneath, the kind of armour which is worn to protect the body.

When a person is about to die, his inner self testifies from within that this is his end time. Alexander asked for a meeting with his mother. The doctors said that nothing can be done at this time. Alexander said that I am ready to give half of my kingdom to the person who will make me [stay alive long enough to] meet my mother. The doctors said that even if you give your entire kingdom, not even a single breath can be increased or decreased. Alexander cried and regretted a lot, realizing that this life that has so much value, and that even if you give your entire kingdom, you cannot get a single extra breath, I wasted all my wealth in worldly pleasures and egoism. Guru Sahib says,

*Maya is a serpent and is clinging to the world
Whoever serves her, she ultimately devours them*

**Suffer the blows of lust and anger,
drown in the river of greed and die**

Swami Ji Maharaj says that those who do not do the devotion, under the influence of lust, ruin their health or become victims of anger. The blood in the forehead of the angry person burns. When a hot-headed person is attacked by anger, he cannot think of anything [clearly] at that time. When the attack of anger subsides, and you talk to him about what he said, then with a very calm mind, he says that he did not say anything like that. Kabir Sahib says that anger is such a fire, which chews up all the good qualities of a person.

Kabir Sahib says that a lustful, hot-headed and greedy person cannot do devotion because there is enmity between lust and Naam. The path of the Naam is upwards and the path of lust falls downwards. Our thoughts get scattered because of anger. The medicine for all these diseases, the meditation of Shabd Naam, is also within us.

**They do not love the Master entirely
And do not catch hold of the string of Naam(firmly)**

Now, He says that when the Master gives Naam initiation, He becomes Shabd form and resides at the eye center of the devotee and takes on the responsibility of the dear one. When through Simran we bring our scattered thoughts at the eye center and focus, then true love develops and the inner path opens up like a book. Reach this place and see: the flames of love are burning.

**They burn in the fire of desires day and night
And fall into the hells**

Now He says that those who do not do the devotion, even if they rise above lust and anger, the fire of greed flares up. Greed gives

birth to Karma (deeds), and Karma further perpetuates the cycle of birth and death. Whatever deeds we do to satisfy greed, we have to come back to the world again to bear the consequences of those deeds.

They increase opposition of the Saints, make false accusations

Those who do not do the devotion, they find flaws in the Saints and do not go to the Satsang. Things that have not even occurred to the Saints, those who [do not do devotion], falsely accuse the Saints of those things saying that we do not go to the Satsang because such[bad] things are happening there. Many supreme Mahatmas came, but the world did not allow them to comfortably conduct Satsangs at any place, and did not allow them to preach the Naam.

Kabir Sahib was put in a cauldron; He was tied with chains and thrown into the Ganges (river); He was tied like a bundle and thrown in front of an elephant. Similarly, Guru Nanak Dev Ji was called Kurahiya (one who misleads), and it was said not to listen Him, because He spoils the mind. The people of a village in Kasur area did not allow Him to enter the village, [so] He spent the night outside, in a leper's hut. Guru Arjun Dev Ji was martyred by giving inhuman torture. Guru Gobind Singh Ji's house was looted, and his children were buried alive in the foundation of a building. Christ was crowned with a crown of thorns, and Shams Tabrez was skinned alive. When Mansur was being crucified, the voice of God said, "If you say, I will destroy these people [torturing you]." Mansur said, "If you want to shower grace on me then show these people my true identity that how much I pray for them. Forgive them; they don't know what a bad deed they are doing."

Many social people strongly opposed Maharaj Sawan Singh Ji. He used to say that now in this democracy, we are freely doing Satsang where everyone is allowed to speak; otherwise, we would also have been judged like the other Saints [in the past]. People wrote a lot against Maharaj Sawan Singh Ji. When He was asked to give some answer [to such people], Maharaj Sawan Singh Ji said, “The silence of Saints itself is [their] victory.”

Don't know the purpose of the Satsang, blindly follow the herd mentality (like a flock of sheep)

Those who do not do the devotion and do not meditate, they do not know the greatness of Satsang that what is it that Mahatmas call Satsang. We usually [wrongly] call it a Satsang where socially active people gather and criticize other societies or communities, where stories of past kings and emperors are narrated. There is no criticism, no backbiting in the Satsang of a Mahatma. In Satsang, there is preaching of Shabd Naam wherein Saints develop within us, the desire and yearning to do the devotion of the Naam. Guru Sahib says,

*O my dear Lord, the one who gets the Sat Sangat (true congregation) is liberated
By Master's grace, the supreme state is obtained, the dry grass turns green (the mind that is engrossed in vices becomes enlightened)*

Satguru (True Master) Maharaj Kirpal Singh Ji used to say, “Leave a hundred tasks and attend the Satsang, and leave a thousand tasks and sit for meditation.”



The mind that has become desiccated due to the sensual desires of many births, becomes green (is refreshed) by going to the Satsang. Only by going to Satsang do we realize our shortcomings and mistakes. Those who do not do the devotion, even if they mistakenly come to the Satsang of a Mahatma, then-

*By hook or by crook, they [fruitlessly] pass their time
and then again go and sit with the false ones*

**They desire wealth, fame and pleasures, get trapped in diseases
and sorrow**

The unfortunate and foolish beings waste their human form

It is their bad fortune: from where can they get the good fortune? God had given them a chance to meet Him by giving them the human-birth, but they go away wasting it. By doing the devotion, by chanting the Naam, by going to the Satsang, we are not doing any

favor to anyone else [other than our own selves]. Swami Ji Maharaj says:

Have mercy on your soul, save (yourself) from the cycle of eighty four (lakh forms of life)

God is merciful to the one who has mercy on himself

They always remain in such condition, how can we make them understand

Swami Ji Maharaj says that many supreme Saints came and went away explaining [these things to us]. Such people whose minds are out of control: their minds have not been transformed, because they have not come in the selection of God.

**They do not obey the Sadhu (holy men) and Master
And stick to what their mind says**

Mahatmas come [to this world] and preach the Naam. They say that dear ones, God has given you this priceless human form to do His devotion: go within and attain peace. But (ones who are not in the selection of God) their minds are out of control and they are not ready to listen.

Understand such beings as dogs and donkeys, who unnecessarily fill up their stomach

Swami Ji Maharaj says that just like dogs, cats and pigs go to sleep after filling their stomach: the condition of such people is also

the same. They have to take birth in the worse lower forms. Kabir Sahib says:

*While making an animal, (God) made a human instead, by
forgetting horns and a tail
but the intellect remained the same as that of a beast without horns
and a tail*

They go to hell and repent who then listens to them over there

Now, He says lovingly that the messengers of death drag and present them before the lord of judgement. There, the situation is very difficult, and he cries and regrets. Just as when someone, after committing a murder, requests the judge to forgive him this time. The judge says that you will have to suffer [the punishment for your action] this time but do not do it again. The same is the situation before the lord of judgement: who listens [to the requests for forgiveness] in the court of Dharamraj (the lord of judgement)?

**Birth after births they suffer the eighty four (lakh forms of life),
and do not take this (human) form again**

Swami Ji Maharaj says that after passing through [one entire cycle] eighty-four lakh forms of life, one gets the human form. First, he has to go into the life form of trees, then of insects, then of birds and then of [higher] animals. The turn of getting a human form comes only much later.

**Getting this precious human form is an opportunity, do
something that may accomplish your task (attain salvation)**

**Take refuge in Satguru (true Master) this time,
all your tasks will then accomplished**

Swami Ji Maharaj explained earlier very lovingly what the condition of those who do not do devotion is. Now, He lovingly explains the greatness of the human form and that how to derive benefit from it. God has given us the human form, a priceless diamond, as an opportunity. In this [human form] go and sit at the feet of a Mahatma. He will tell you how to listen to the voice of God within and how to meet Him (God).

Graciously (Master) speaks for our benefit, you do not listen

The whole world is tied to selfish motives. Mother-father, sister-brother, all are involved with each other for their own selfish purposes. If anyone has risen above all this and is serving selflessly, is the Saint Satguru. Guru Sahib says,

*Great men speak purposefully what is beneficial for the whole
world*

The Saints and Master speak only for the benefit of the living being.

**Being deaf and blind (the beings) wander in the world, the entire
family and clan harm you**

Swami Ji Maharaj lovingly says that we are both blind and deaf. We are blind because God has placed His light within us but we do not see it. We are deaf because He is calling day and night to come towards me, but we are not listening to that voice. Guru Sahib says,

*One who is attached to Maya (wealth) is totally blind and deaf
He does not listen to the Shabd (Naam), and remains entangled (in
Maya)*

**Attend Satsang accept this advice, your ears and eyes will both
then open**

Go to a perfect Mahatma. He will open your closed ears, He will make you hear the [inner] sound and also show you the [inner] light. Your ears and eyes will open. Guru Sahib says,

*The one whose home it is has put the lock on it, and given the key
to the Master*

*One tries different ways but cannot attain (God) Without the refuge
of the Satguru,*

*Those whose bonds the Master cuts, get engrossed
in the Saadh Sangat, (the Company of the Holy)*

*O Nanak! his five senses meet together and sing the auspicious
songs. O brother! there is no difference between him and God*

**Sees the lustrous flame within, listens to the astonishing tunes in
the Gagan (inner planes)**

He lovingly says that when your ears and eyes open up, there will be light within you. Sweet, lovely and melodious sounds are coming within you and a Aarti (Hindu ritual where a flame or lamp is waved in front of a deity) is being performed.

Reaching Sunn (tenth gate) bathes in Tribeni (confluence of 3 main energy channels in the body), collects diamonds, pearls and rubies

When one takes the Surat to Mahasunn (a region of intense darkness between tenth door and Bhanwar Gufa) then Satguru walks with you

When through Simran, the scattered thoughts are removed from the nine openings; when by removing the three veils, the physical veil, the astral and then the causal veil, one reaches the Par Brahm, there lies the country of Mahasunn (a region of intense darkness between the tenth door and Bhanwar Gufa, which in turn is like a whirling cave or vortex.) The soul that has reached Par Brahm has the light equivalent to twelve suns, but it cannot cross the darkness of Mahasunn on its own; a Master is needed there. It is written in very strong words in the Hindu scriptures that the one who brings the light in the darkness is the Master. There the Master accompanies the soul and takes it ahead. Guru Angad Dev Ji Maharaj says,

If a hundred moons arise and a thousand suns rise, even with such light, there would be pitch darkness without the Master

Those sages and Saints who tried to go within without the company of a perfect Master, got stuck in this maze. If the soul of a Satsangi [follower of the path] goes within then these sages [who are stuck in the maze] ask such a Satsangi to please pray to his/her Master to take them ahead as well.

Swami Ji Maharaj says that when you cross the darkness of the Mahasunn in Par Brahm, the Satguru will be with you, and your soul can cross over only with the light of the Satguru.

The flute of Bhanwar Gufa (fourth inner spiritual plane) plays, even the Mahakal (God of Time, Maya, Creation, destruction and power) bows down his head (Your Surat) now has ascended the court of Sat Purush (the true Lord), reaching there hears the sound of Veena (musical instrument)

Now Swami Ji Maharaj says that when the soul reaches above Bhanwar Gufa, Maha Kal gives up saying that now this soul is not in my control. Next, it is the duty of the Master. When the Master gives the Naam initiation, He ties the string of the soul in Sach Khand [first stage of Sat Lok (True region)]. From Sach Khand, Sat Naam [God] helps and sends the souls to Alakh (Invisible region; the second stage of Sat Lok), Agam (Inaccessible region; the third stage of Sat Lok) and Anami (Nameless region; the fourth stage of Sat Lok). All the great Saints who reached there have mentioned in their Bani that the sound of the Shabd (sound current) there is as melodious as the Veena. All the Saints are silent there, that place is peaceful. Whoever reaches there, attains calmness. Who is there who can come and explain about it?

Kabir Sahib says that it is just like when a packet of salt goes to measure the depth of the ocean, but the salt mixes with the water and becomes water. The Saints also come and describe this place through gestures, and also say that you should come with us and see

the truth with your own eyes. Nothing in the world can be achieved without hard work. Gold is extracted by digging in mines, and a mother cannot give birth to a child without pain. We can attain spiritual wealth also only by working hard.

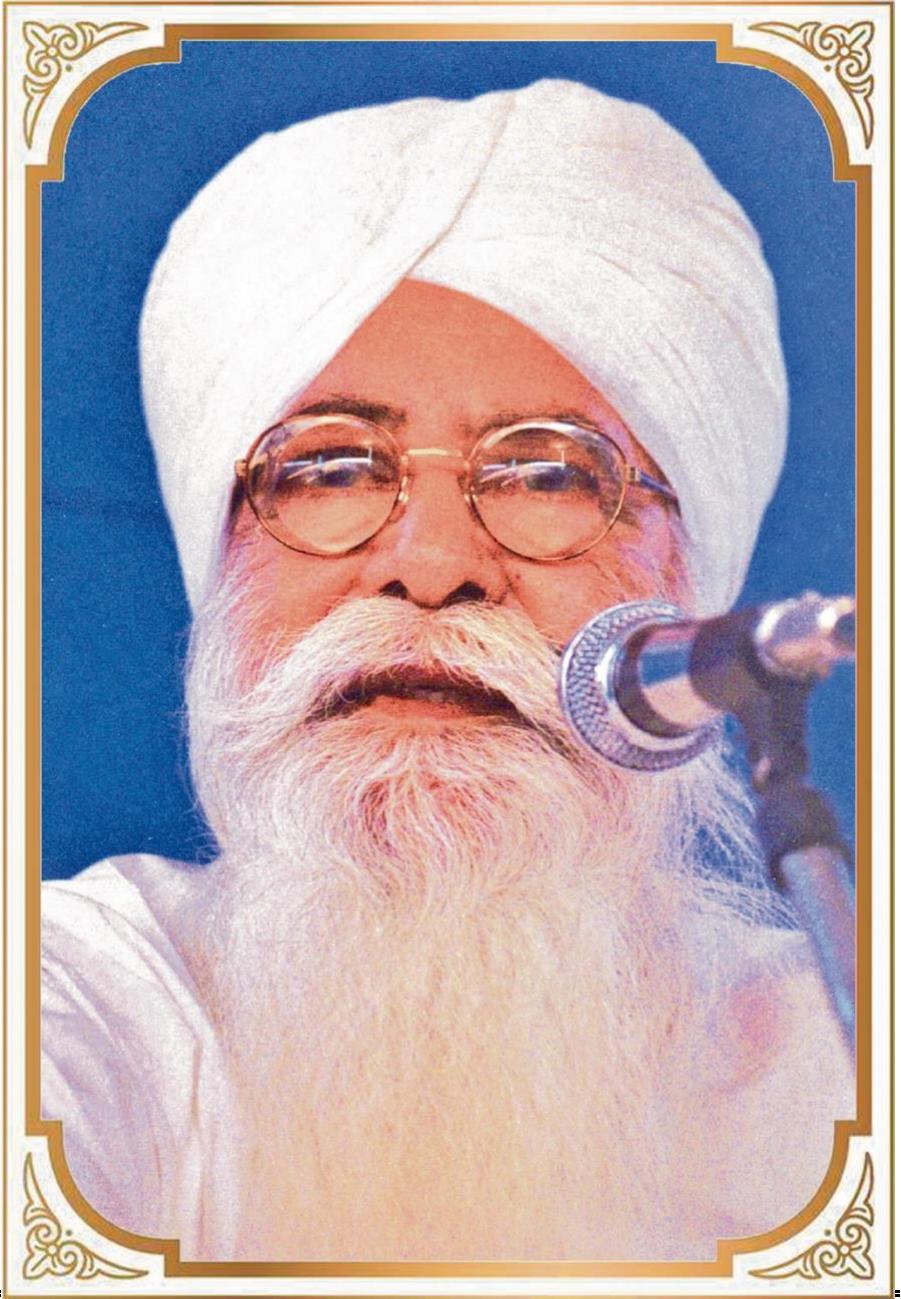
We have no enemy in the world, our [only] enemy is our mind. We are all children of the same Father; we are all brothers and sisters, but our enemy mind is sitting within us, and it is very stubborn. Tulsi Sahib says:

Tulsi fighting in the battle is a matter of an hour, (but) to get up and fight with your mind constantly is a battle without any sword (weapon)

Fighting in the battlefield is the matter of a moment, either to die or to kill. But the battle with the mind is without weapons(swords); a Satsangi has to get up daily and struggle with it.

**Taking the binoculars (the consciousness) moves forward,
comprehend the secret of Alakh and Agam
From here proceeds further with enthusiasm, then reaches the
feet of Radha Soami
Got the support, gotten to the (real) home beyond, the bliss of
that region cannot be described (in words)**

* * *



PAYMENT FOR DEEDS

A Message by Supreme Saint Ajaib Singh Ji Maharaj

21 May 1988

USA

*Even the sinners have wealth, wives, son and daughter
O Tulsi, Saints congregation and God's anecdotes are precious,
obtained by few*

The teachings of the Saints and Mahatmas is neither [meant to be] interesting nor frightening; their teaching is [simply] real. They neither scare us with hell nor tempt us with heavens. They tell us lovingly: look dear ones, whatever deeds you do, you yourself will have to bear the consequences of those.

We will have to study the religion of the era in which we have come, [in order to understand] how to attain salvation in it and in what power does salvation lie. That [power] is meditation of Naam. If the wife does a deed, she will have to bear its consequences, and if the husband does a deed, he will have to bear its consequences. Guru Nanak Dev Ji says,

*Whatever is sown (actions done), shall grow
The soul realizes it while eating (the fruits of the deeds)*

Dear ones, we don't believe the truth even after seeing it with our own eyes. Even then we say that we don't believe in these things. When you see heavens and hells within, you will come to know [its reality]; but you can also see hell and heaven in this world as well.

There are humans who are healthy, rich and have all kinds of conveniences. There are also humans who cannot walk, cannot speak well using their brains, and who struggle with poverty and have many problems.

I have had the chance to meet all types of people: one has to pass the time with patience. These things are the result of our own deeds: the punishment for bad deeds is illness and unemployment. The reward for good deeds is health, wealth and a good (healthy) brain.

Maharaj Kirpal used to say, “There is justice in the kingdom of the negative power, the doer has to pay for his own deeds and there is forgiveness in the kingdom of the Gracious One.” It is written in the holy book of Muslims that whoever beheads someone, himself gets beheaded. Whoever amputates someone’s leg has to pay for this. The one who gouges out the eyes [of others,] has to pay with [the loss of] his own eyes. So, according to the deeds one does, one experiences mutilation of the same body part in oneself.

The Mahatmas who have the inner vision tell us that there is some Power that has created the world. After creating it, that power has not let this creation remain unrestrained. He takes care of it, and protects it as well. Every country has its own government; that government has made all kinds of departments in its country. Every department is given rights as per their abilities. Similarly, the negative power has appointed Dharamraj, the lord of judgement for the **payment of deeds**. The lord of judgement has no love or enmity for anyone. The lord of judgement has created two powers called ‘Chitr’ and ‘Gupt’. One deity keeps account of the night and the other deity

keeps account of the day. One is on the right side and the other is on the left.

Those who meditate on Shabd Naam and take refuge in the Master, their account is maintained by the Master. Chitr and Gupt cannot even glance at them. Maharaj Sawan Singh Ji used to say, “Everyone has to settle account with the negative power. The negative power does not make the slightest concession: whether Master pays for the dear one’s account or the dear one pays for his [own] account, it must be paid off.”

The lord of judgement is free and independent to give us the penalty for our bad deeds immediately, if he wants. He can give the penalty for our deeds in the second, third, fourth or even in more than a hundred births. He can reward for good deeds immediately or if he wants, he can reward in another birth as well. There have been sages and monks who meditated a lot and who had the knowledge of many births; but when **paying for their own deeds**, even they started crying and pleading.

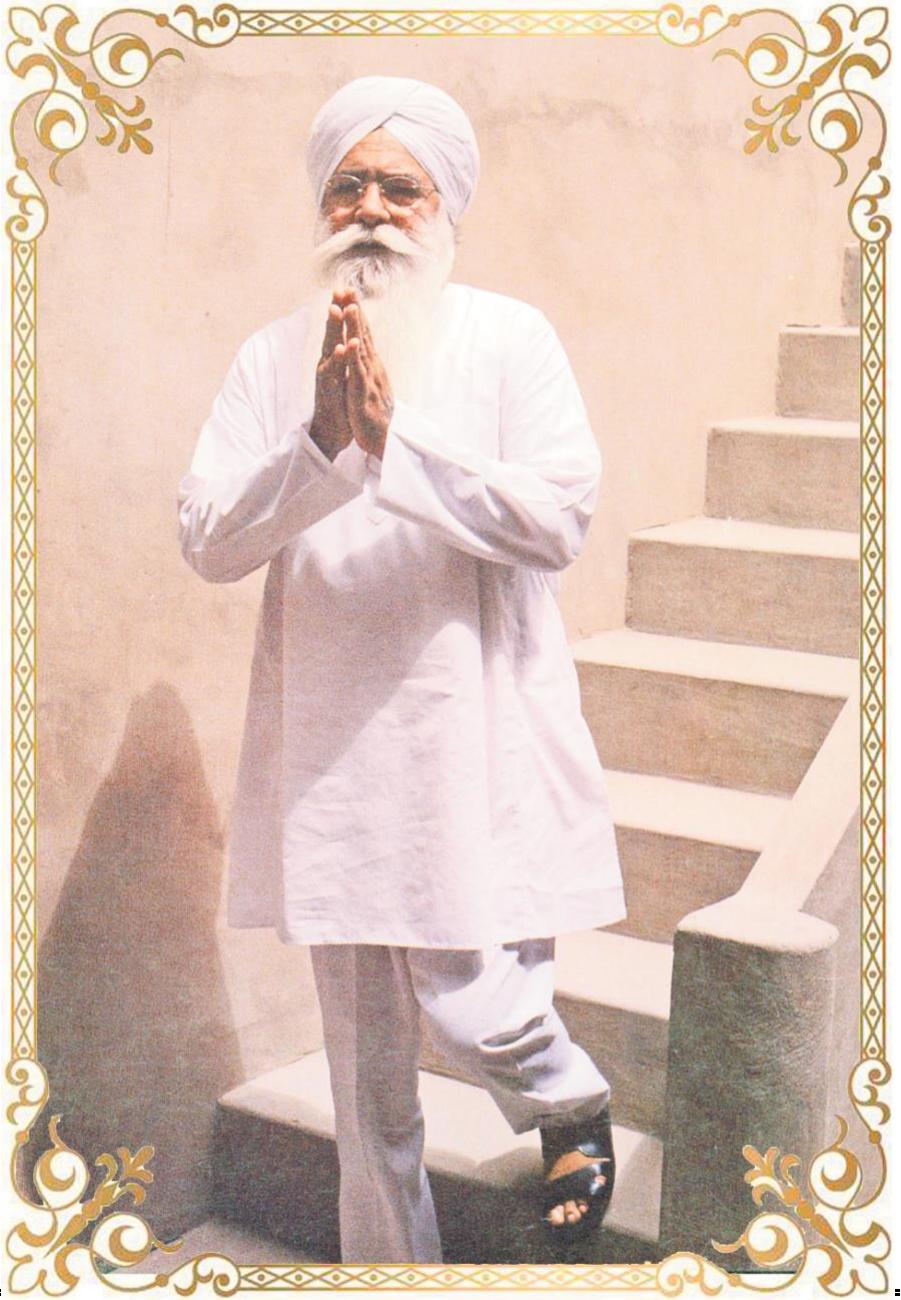
Mandav Rishi (a sage) was performing penance in the forest. He performed a lot of penance; he was sitting in Samadhi (meditative consciousness). Some thieves came there after stealing from some king's palace. They thought that this man is sitting in the jungle so he must be facing shortage of money. So, the thieves placed a pearl necklace in front of that sage. The police were also following the thieves, and he who is found with the stolen things is [considered] the thief. Thus, the police made the sage get up from the Samadhi and asked him, “Tell us, where did you take this necklace from?” The sage had not seen those thieves [come and go]. The policemen then

presented the sage before the king. The punishments were very harsh at that time; the king ordered to hang the sage. When the sage was about to be hanged, the sage was asked if he wanted to meet anyone or do anything, then to go ahead and do it [before being hanged.] The sage then said let me sit with my eyes closed for 2 to 4 minutes. Those who were about to punish allowed him to do so.

The sage had access to the lord of judgement [within]. The sage asked the lord of judgement, for which deed am I about to be punished? I am innocent and am being hanged. I have full knowledge of [my] hundred previous births that I have not committed any such deed in these last hundred births that I being an innocent person, should be hanged to death. The lord of judgement said you are right and I know that too, but you should look [at the births] beyond these last hundred births.

Then the sage saw that in a previous life before the last hundred births, he was killing a grasshopper by tying up its legs. The lord of judgement then said that you are now paying for this deed, because in this world, animals and birds have as much right to live as human beings do. Only the angel of death can determine one's death. No one has the right to take the decision of someone's death into his own hands. On the other hand, if we meditate on Shabd Naam, the effect of [our] bad deeds is finished off very soon.

A woman named Keedi, who was initiated by Kabir Sahib, was suffering from extreme poverty. She was leading a miserable life cleaning and sweeping other people's houses. She had a son who used to graze other people's livestock. They lived in kingdom ruled by King Harichar. The king was passing by there; there were also astrologers



along with the king who had knowledge of celestial mathematics. When they saw this boy grazing the animals, they realized that this boy was living in extreme poverty, but he was destined to marry the daughter of this king.

The astrologers laughed and cried after seeing this game of nature. When the king asked the reason for their crying and laughing, they replied, “O Great King, if we tell [you] the truth, you will behead us. If we don't tell you, you will force us asking why we were not telling you?” This boy who is grazing these animals lives in penury. [Yet] he is destined to marry your daughter, the princess.

The king thought I will be greatly disgraced. People will say that the king's son-in-law is very poor. The king thought that this boy should be killed, and then he thought about how to get him killed. Then the king said that this boy should be alleged to be guilty of tax evasion, and when he comes (to the court), he will be hanged. Accordingly, the boy was told: “You are tax evader and have not paid the tax. You must pay three rubies [gemstones]”.

When the boy's mother Keedi, came to know about the condition of her son, she said we are suffering from hunger and poverty, so from where will we get the rubies to give? When we poor people do not have any income then why are we being taxed? That woman Keedi was an initiate of Kabir Sahib; she sat and remembered Kabir Sahib for the entire night. She meditated on the Naam, and pleaded and prayed. The room where she was meditating got filled with rubies. In the morning, Keedi sent a message to the king, saying that the king may come and take as many rubies as he wants that we

do not need these rubies because there is great contentment in the initiates, because of Naam, contentment comes in them.

Then the king was very disconcerted about what he had thought and what had happened. When he went there, he saw that there were innumerable rubies. That woman told the king to have his men take [all] these rubies away. She stated, we do not need these rubies. We have Naam, which is more precious than these rubies. Thus, the king married his daughter to Keedi's son and he (the king) also became an initiate. Guru Nanak Dev Ji has written in Japji Sahib,

There can be no one like Keedi, who does not forget God in her mind

Without Naam a being is destitute and without any support. Naam is a support, just as a blind person walks holding a stick. We have no option but to bear the consequences of our past deeds; whether we cry or moan, [still] we have to bear them; but we are free to perform good or bad deeds in the future. Sitting in this [human] form, we can meditate on the Naam due to which, the desire to do good or bad deeds does not arise. Swami Ji Maharaj says, “If you want to make the account of your [past] deeds easy then go to some perfect Mahatma, get initiated and meditate on the Naam.” Guru Nanak Dev Ji says,

*Forgetting the Naam, those who walk on other paths
repent in the end (at the time of death)*

If we stop meditating on Shabd-Naam and follow any other path, we will get nothing except regret in the end.

* * *

THOSE WHO DEVELOP INTEREST (IN DEVOTION)

Answers to the Questions of Dear Ones
by Supreme Saint Ajaib Singh Ji Maharaj

2 November 1984

16 PS Ashram, Rajasthan

Dear One: Maharaj Kirpal Singh Ji was a very important person in the Dera (Ashram) at Beas. When you used to go there during the lifetime of Master Sawan Singh Ji, did you ever see Him there?

Sant Ji: I may have seen Him, but I never had any conversation with Him. When I used to go with the Sangat, I must have seen Him but we never met in a way where He told me that he is Kirpal Singh, or that I told Him that I am Ajaib Singh. It was Master Sawan Singh who introduced me to Baba Somnath Ji.

Dear One: Our four-year-old son wants to sit with us and meditate. When he sits (in meditation), he says that he sees huge snakes, animals, etc. inside. Is it just the imagination of his mind or does he really see those things? Should children wait till they have received the Dhun (sound current) and Naam initiation or can they sit in meditation [before being initiated?]

Sant Ji: Children should always be told about the Master, about His love and sympathy. Then these things will not happen. It is possible that the same child may also tell you that the Master is sitting beside

me and talking to me, because many times, the [adult] dear ones are unable to establish the connection inside, but these innocent children are able to do so within, with the Master.

I raised a child in Khooni Chak whose name was Gopi Chand. The way I live here in the attic, I used to live there in the same way. Gopi Chand was a little child and he was scared to go down to use the restroom. Children usually get scared of the dark night, and there was no means of electricity at that time. I used to talk to him every day about Master Kirpal Singh, explaining that Masters are very sympathetic, the Master's love is true, and that He does not allow any ghosts or spirits, to come near you. If you remember the Master, nothing can attack you.

He had love in his heart. Usually, he used to sit [in meditation] in the same way as we did. Many times, he used to describe the good dreams he had at night. There was a drain on the roof for drainage of rainwater. One day Gopi Chand said that Maharaj Ji had come at night (in his dream) and had told him, "Gopi Chand, don't go downstairs to use the restroom, relieve yourself in the drain here." When he was saying that Maharaj Ji had told him this, then how could I stop him from doing that? He started relieving himself there every day.

A few days later, Maharaj Ji came. There was a toilet a little further away from that place, and when Maharaj Ji went to use the restroom, the smell of urine was coming from that drain. Maharaj Ji asked who urinates here? I said, "The one you ordered to do so." When the whole story was told to Maharaj Ji, he took Gopi Chand in his lap and felt very happy. Now that child has grown up. When he came here after getting married, I told him the story of his childhood. I told both

Aatam and Mr. Oberoi that this is the same child whom Maharaj Ji had told that he could relieve himself there [near the drain] in his childhood.

Children should be told at home about the Master's love and sympathy, so that it has a good impact on them. If such a time comes where a child has to go on duty at night, he should [always] remember his Master and the Master can help him. I say this with trust that the Master will never leave your child alone. Where no one can help, the Master will surely help.

A boy from Sangrana [village] went to 77 RB for some work, and it was soon night time while he was still there. If the boy would walk back towards his village, he would feel scared because the distance to his village was two miles from there. If he stayed there at 77 RB, he felt scared of his family [due to his not coming home]. That day, we were to leave the 77 RB Ashram and come to 16 PS. We were to come by car, and we had already brought all the rest of the stuff [to 16 PS].

The terrified boy started walking [home from 77 RB]. When he saw the approaching car, there were no limits to his fear; he wondered what kind of light was coming [his way, and he was worried that] and that this light would not spare me now. He did not know that Babaji's car was coming, and at that time supreme father Kirpal protected that boy. Supreme father Kirpal assumed the form of an old man and gave love to that boy and said, "Son, don't worry, I am with you. Don't be afraid, I'll make you sit in this car."

When our car was about to pass by them, Maharaj Ji gestured to stop the car and made that boy sit in the car and we dropped the

child off [at his home] in Sangrana. On the way, when he was sitting in the backseat of the car, I kept chatting with that boy. I asked him if he recognized the old man, if he recognized who He was. The boy said that he didn't know Him, but when he was very scared, he saw Him sitting there. I remained silent, because I understood the secret behind this that it was the grace of supreme father Kirpal. Though the boy's family had not received the Naam initiation, even though that family used to come to Satsang.

In 77 RB, Maharaj Kirpal showed the path to many lost people, [explaining to them] where He was sitting. Who do you think the Master is? He is very kind and sympathetic. He worries about us and about our children, but we parents have a shortcoming that we do not instill the love, affection and affinity of the Master in our children's hearts.

Master protects not only children but every Satsangi [follower of the path], more than His own life. He helps a Satsangi even if it means risking His own life. Now, it is an individual's own understanding, in what form He comes to help us because it is not that type of form [the Master's physical form]. In whatever way the Master wants to help, He assumes that type of form; He can also help by [simply] sitting within a person.

The Bagga family had never been to Canada before. When they were about to go to Canada, people told them many kinds of things like the immigration officials there, will ask you things such as: how will you change the airplane from so and so place? The Bagga family was worried as to how all this would be managed. When one has not

yet travelled and is not aware of the route, so normally, such thoughts and worries usually start arising in the mind.

Hira Lal [father of Pappu ji] had a lot of faith. The way almighty lord Kirpal protected them, as soon as Hira Lal reached Canada, he sent a recorded voice [in a tape] saying that you definitely say that Saints do not show miracles, but I have seen with my own eyes how the Master protected me and took care of me. How can I believe that Saints do not show miracles? **The Master does all the work for those who have faith [in Him]**. Hiralal had faith in his Master. He witnessed the grace of his Master throughout the journey and how the Master showered grace. His main point in that tape was to say that you say Saints do not show miracles but how can I believe that, and I say there is nothing else Saints do except performing miracles.

Saints don't praise themselves; They say that everything is the grace of our Master, it all belongs to our Master. They give credit only to their Master. I hope that those who have children will definitely teach them the love and affinity of the Guru.

Dear one: We are your children; will you tell us some story about the love of Master Kirpal?

Sant Ji: I hope that you read *Sant Bani Magazine*. I think most of the stories in the magazine are of supreme father Kirpal, about who He was and how He showered grace.

Whatever I tell you, is me narrating the stories of supreme father Kirpal. All these devotional songs [Bhajan] that have been written are the stories of Master Kirpal. In these Bhajans, an attempt has been made to tell the glory of our Master as much as possible. Master and God are one; no doubt, Saints have written great scriptures but their glory cannot be fully expressed in writing, reading or speaking, because it is a matter of experience. Only after going within, can one know what a Master truly is. In these Bhajans, an attempt has been made to talk as much as possible about that grace and kindness which supreme father Kirpal has showered on this poor soul. Its glory cannot be sung in words.

I have described myself as guiltier than guilty and pitiable in front of Him, and have said that I am full of sorrow. You are the medicine for my sorrows, please have pity on this suffering soul and help me go beyond. I am dependent on you, separation from you is torturing me every day; separation from you is killing me.

That God, that Ram, that supreme Saint [Master Kirpal Singh] was under the command and control of the perfect bountiful Fakir [Master]. He took pity on this poor soul, placed within me, the God who was readied by Him and was under His control. He trusted this poor soul completely, and so I narrate His stories day and night and at all times. This whole body from head to toe is full of His stories, even so, they are never ending.

When you understand these hymns well, the love for the Master will awaken in you in a way that you cannot even expect because these hymns are full of the Master's love and humility. Almighty lord Kirpal used to say, "Be humble, [because] God loves humility." It is a fact that when we go within and see the Master in the

higher planes then we come to know that He is the form of God and has an even higher status than God.

You will say that God is the greatest; Undoubtedly, God is great, but even the Masters have come following God's orders, and have brought God under their control. Namdev Ji has said, "If God ties someone up, I can free him with love because God is a loving father, and He is bound in the chains of the love of His devotees. That is why He unties him [whom His devotees ask to untie]. If a devotee binds God with love, God cannot ask for what crime He is bundled up because God is under the control of His devotees."

Dear one: When we receive Naam initiation, the Master destroys all our past deeds. Similarly, when we come and spend ten days with you, what effect do these ten days have on our soul?

Sant Ji: This is also something to understand. Kabir Sahib says:

One hour (of rain) by Lord Indra (is worth more than) twelve months of (water from a) well (In the same way) one hour spent in the Satsang (is worth more than) doing the Simran for fifty years (sitting in your home)

Even if a well gives water for twelve months continuously, it cannot benefit the world with so much water as Lord Indra can by facilitating rain only for a short while. Even if we sit at home and do Simran for fifty years, still it cannot equal one hour of Satsang. The company of a living Mahatma for even a second is of higher status than the Simran done at our homes.

***Kabir, when you go to meet the Saint, do not take anyone along
Do not step back whatever happens next, let it happen
Kabir, do not leave the company of the Saints, walk upon this path
By seeing Him you will be purified, by meeting Him you will begin
to recite The Naam***

Those who have developed an interest in the Satsang [of the living Mahatmas], say that whatever tasks of theirs have been accomplished, are not achieved by reading and studying. Kabir Sahib says that I have learned the four Vedas by heart, but whatever tasks I have accomplished, are the result of the company and companionship of my Master. Kabir Sahib had a lot of knowledge about the world.

***Whether for an hour, half an hour or even half of that,
Kabir, the company of the Saints dispels crores of crime***

Guru Sahib says,

Living without a Saint is in vain

Sins are washed away with the Darshan (sight) of the Master. Listening to the sweet words from His mouth [also] has its own benefit, because they explain things to us for our own benefits. He calms our heart, and washes away our sins for once. When one gets its reward, then he comes to realize that if the company [of the Saints] was so beneficial, then why didn't I do keep this company all my life?

Maharaj Sawan Singh Ji used to say, “God is not unjust. If our money is spent at the wrong place then it will be counted as a sin, and if it is put towards a good cause then it will be counted in good deeds. Bad company has ill effects, whereas good company has good effects.”

I tell every dear one that God has showered special grace and given you the opportunity to undertake this holy journey, [so] take full advantage of this journey. I also say that you should not forget this holy journey, [because] in this journey you meet the one who is your [true] sympathizer.

Satsang is the fence protecting our meditation. If we do not attend the Satsang of a living Mahatma then we will not know whether we are doing right or wrong. Guru Sahib says,

***Listen, O my friends, the glory of the company of the Saints
The filth is washed away, millions of sins are dispelled and the soul
becomes pure***

Once I gave a Satsang on the Bani of Kabir Sahib at Sant Bani Ashram. In that, He described a Sage's Darshan, from one minute to one year. He says, "If someone doesn't have the Darshan of a sage for one year then his connection breaks." Guru Sahib says,

***I am feeling pleased by looking at the Master and seeing his
(radiant) body.***

Where He is manifested, the glory of His Darshan cannot be described. The joy one experiences with Darshan cannot be expressed in words. Guru Sahib says,

***That happiness which one receives by beholding Your Darshan,
O Beloved, cannot be described in words***

I always tell you to never forget this journey. Always pray to the Master and to God to keep giving us such opportunities again. **Those who develop an interest** (in devotion) they know.

Once when the translation of the Anurag Sagar was happening, Pappu was thinking that the important questions should be asked of the Master again. But he was worried that if Kent Bicknell comes to Rajasthan again then he will end up spending a lot of money. We discussed with each other and I told (Pappu) to suggest this to Kent.

Pappu advised Kent Bicknell that it will cost him a lot of money to come to Rajasthan again, but Kent Bicknell replied that the westerners don't care about spending a few thousand rupees to visit the Ashram because they want to have the Darshan of their Master. Kent Bicknell spent a lot of money to come to the Ashram to have the Darshan of the Master. After that, Pappu never advised anyone not to come here.

If there is no available seat in the group [there used to be limited numbers forming the visiting Group] limited then there is nothing one can do. **But those who develop the interest [for coming here]** do not care about money, no matter how much one tries to explain to them. I even get letters from dear ones who want to come here (to Ashram) every month. They also want to come in the Mumbai group but I do not allow anyone to do so; I allow them to come only once a year. Maharaj Sawan Singh Ji used to say:

*Those who have God's slaps of love, they lose interest in the
worldly work
They throw away all give and take, their accounting books go to the
well (become insignificant)*

* * *

HABIT

A Priceless message from Supreme Saint Ajaib Singh Ji Maharaj

Two powers work in this world: one is the perspective of the negative power and the other is the perspective of Dayal (the kind one). Hindus call one Gurumat [perspective of the Master, the kind one,] and the other Manmat [perspective of the mind]. Muslims call one Rahmani [similar to Gurumat] and the other Shaitaani [similar to that of negative power].

Guru Nanak Dev Ji says, “Our Ram is sitting at the fourth position, and all the living beings of the world also chant ‘Ram-Ram’.” In the past I also used to chant “Hey Ram, Hey Gobind”. I was in the habit of chanting and this chanting continued automatically. Someone told me that it would be a virtuous act to make balls of flour and feed those to the fish while chanting “Ram-Ram”. I have performed this activity as well, with great dedication. Guru Sahib says,

*Everyone chants ‘Ram Ram’ (the Lord’s name),
by such chanting Ram doesn’t manifest
If by Master’s grace, the lord dwells in the mind,
one obtains the fruit (of devotion)*

If we keep repeating the word “sugar” the whole day long but do not eat it then our mouth will not experience its sweetness. We all say “Ram-Ram” but we cannot find Ram just by saying “Ram-Ram”. First prepare your vessel, then meet a Mahatma (a great soul); if the Mahatma showers grace, [only] then can you have Him add the

precious contents to your vessel. [Mahatma] Tulsi Das says that even thieves, swindlers and Sadhus [sages] chant Ram-Ram; but without real love, Ram is neither pleased nor attained. Kabir Sahab says that:

*One Ram is Dashrath's son (Hindu God),
one Ram is present in every being (the mind)*

*One Ram is the creator of everything (Kaal, the negative power),
one Ram is different from all of these (Akaal Purush, the Almighty)*

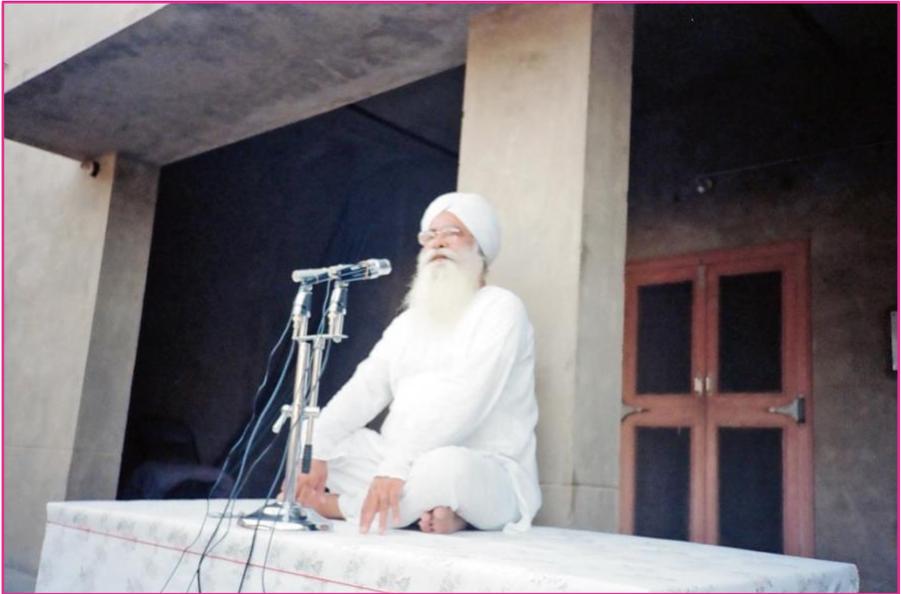


Kabir Sahib says there was one Ram, King Ramchandra, who came in the Treta Yuga (era); he ruled well in India and was very just. We still remember his Ram Rajya (kingship). Even today, many leaders assure us that they will bring about Ram Rajya. In Ram Rajya, every person was able to confidently appeal with an open heart. It is mentioned in his life sketch that he was an incarnation of Brahma, and that he would even listen to the appeal of dogs.

There is a story in the Bhagavad Gita (a Hindu scripture) that once, someone hit a dog with a stick. The dog shook the [signal] rope with its tail [in order to make a complaint to the king]. King Ramchandra came out and asked the dog, “Oh Dog, what troubles you?” The dog said, “I did not harm this man, yet he hit me with a stick.” King Ramchandra asked the dog, “What punishment should I give him?” The dog replied, “You should make him a priest so that he too eats people's donations and then be reborn as a dog.”

Standing at your feet, I have realized that I was a priest in my previous life and I had the habit of eating other people's donations. I got up when I saw this man because I thought that he would give me something to eat, as habits die hard. Maharaj Sawan Singh Ji used to say, “The person whose food you eat, repay him/her with work equal to the value of the food you have eaten.”

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With the immense grace of
Supreme Saint Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of **5 days**
has been organized in **Sant Bani Ashram,**
16 PS, Rajasthan, India
from
2 to 6 April, 2025
All of you are welcome to this programme.

