

AJAIB BANI

Monthly Magazine

October-2025



Param Sant Ajaib Singh Ji Maharaj

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3: TRUE THANKS

Satsang – Param Sant Ajaib Singh Ji Maharaj

38: QUESTIONS AND ANSWERS

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

50: HOW ARE YOU?

The Divine Words of
Param Sant Kirpal Singh Ji Maharaj

57: MEDITATION

A Message from Param Sant Ajaib Singh Ji
Maharaj to the Dear Ones before Sitting for
Meditation

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



TRUE THANKS

Satsang – Param Sant Ajaib Singh Ji Maharaj

Bani – Huzur Swami Ji Maharaj

11 January 1992

Mumbai, India

I bow unto the holy feet of the Almighty Lord Sawan-Kirpal who showered immense grace on this poor soul. Sehjo Bai says, “If I convert the entire earth into paper, turn all the vegetation into a pen and all the oceans into ink, I still cannot describe the glory of my Master.” This too, we only say with words that we thank him. Dear ones, the truth is that only when we go within and see His position, can we **truly thank** Him. He had his own way of showering grace and explaining things.

Maharaj Sawan Singh Ji used to give the example of Ibrahim Shah Balkh Bukhara, saying that [once] he was roaming in the city, a drunkard had fallen into a filthy drain. The emperor felt pity [for

him], cleaned the drunken man's face and seated the man on his lap. When the drunken man regained his senses and found himself in the Emperor's lap, feeling ashamed, he said, "Your Majesty, how can I thank you? You are an Emperor, and I was a filthy man fallen in a drain."

This is just an example, but the truth is that we too have been defiled by the indulgence in impure senses. When love arises in the heart of that great being, he comes, assuming this [human] shell of illnesses, to have mercy on our souls and to uplift us impure beings. He comes solely to uplift living beings, to have mercy, and indeed, they show only mercy.

Just as the drunkard man regained senses realizing that he was in the emperor's lap: similarly, when we remove all veils and make our soul reach the Master's lap, only then is **true thanks** expressed. They (genuine Saints) are the residents of Sach Khand, where there is no birth or death, no summer or winter, no Vedas or scriptures, no day or night;

they leave that land of peace and come [here] just to have mercy on our dirty souls.

He (Maharaj Sawan Singh Ji) had His own way of explaining things to living beings; He would be talking to one person, but someone else standing nearby would feel ashamed. He used to say that the Master is an unfailing power; ultimately, I am the one who has to forgive them, so why should I let them fall any further? These were the special signs of His grace. Those who saw the Lord walking and talking with their own eyes, His remembrance is still fresh in their hearts to this day.

I often say that [once] Seva (selfless service) for a well was underway; that well is located between the railway station and the Ashram. Sawan Singh Ji came in the morning with sugar and leftover Rotis (Indian bread) from the night before. The dear ones were sitting on the ground, and He kept serving rotis to everyone with His hands. Mastana Ji began lying down on the ground when He was still at a distance.

Maharaj Sawan Singh Ji said to Mastana, “No brother, you should not do this.”

Mastana Ji replied weeping that You will wash away the filth of the soul with the ‘Shabd-Naam’ and Your [divine] form, I am just removing the filth of the body. At that time, I had a sheet with me, and I spread it out for Maharaj Ji to sit on. He sanctified that sheet which I have since preserved. It is an ordinary sheet to look at. When Supreme Father Kirpal came, I spread that very sheet out for Him and told Him its history—whose blessed feet had graced it. He did not sit on that sheet. Instead, He picked it up, placed it on His head, and tears of love welled up His eyes. Only he who goes within will value this, which is why we repeatedly bow at the feet of those great Masters. Swami Ji Maharaj's hymn is being presented before you, listen attentively

During the time of Huzur Swami Ji Maharaj, if any devotee gathered the items for Aarti (a Hindu ritual where a flame or lamp is waved in front of a deity), he would accept those. Many women, such as

Bibi (Respectful title for a lady) Sukko and Bibi Bukko, lived in devoted service at his feet. Maharaj Sawan Singh Ji used to say about these ladies that their yearning was so intense that they would not even eat without having his Darshan (blessed vision). When that dear one performed the Aarti, Swami Ji Maharaj was pleased and recited a loving hymn:

**Today, I have adorned and brought the Aarti;
throughout the city of love, [joyous]
proclamations resound**

When we perform Aarti, we prepare the essential articles for it, place the earthen lamp, arrange the articles for incense, and also recite hymns of yearning. However, in the Aarti of a loving soul, worldly articles are not used; they make their heart a platter, and going within, kindle the flame of the Shabd (sound current). That flame is not extinguished by the wind; it neither needs oil nor anyone to light it. It only requires the grace of the Master and obedience to His command.

The Master kindles the flame of the Shabd and places it within the disciple. At the third eye, behind the eyes, the disciple kindles this flame in the platter of his heart and comes in the presence of the radiant form. When a loving soul goes within to manifest the Master and meet the Supreme Lord, a proclamation resounds in that city of love that a loving soul has left the mortal world and is coming to the Lord.

**The camps of separation and agony have been
plundered; I have found my Radhaswami from
whom I was separated**

The daily longing and yearning, which I thought as an obstruction due to the veil of the body, has now ended. The friend separated for countless lifetimes - the Supreme Lord, has been found. Now the soul understands that I was just wandering outside in vain. This (Supreme Lord) is my old friend. She embraces him in the same way as a Pataasa (a type of sugar drop candy) dissolves in water, losing its own form. The same is the condition

of this soul: her lost Master has been found, and the obstruction of the body's veil has ended.

When we bring our scattered thoughts behind our eyes through Simran, and transcend the sun, moon, and stars to manifest the form of the Master, at that time, our veil is lifted, and we unite with the Master. Only by going there does one become a true disciple of the Master; outside, we are [merely] preparing to become true disciples. At present, our condition is such that as long as we are sitting outside, if ten people get together and say that this Mahatma is good, we develop faith. But if those ten people say that he is a swindler and is not true, our faith shatters. That happens because we have not yet developed that discerning wisdom. Kabir Sahib says:

The eye of discernment is blinded, one cannot distinguish a Saint from a false Saint;

Whoever has ten or twenty [followers] is called a Mahant (great Saint)

We do not read the life story of a Mahatma that whether he has meditated for ten or fifteen years in life or made any sacrifice. We only look at the crowd that there are many glorifying him, and we think that he is the real Mahatma. Maharaj Ji always used to say, "You should consider in which school more students pass, and in which school one gets the good training for building [a successful] life. Don't see that there are more students in that school."

**Heart is the platter, and Surat (consciousness) is
the wick; each day, I kindle the flame of the
Shabd**



The whole spectacle [described here] is of the first inner plane, the Sahas Dal Kamal, that how the light of the Jot (inner flame) illuminates there, and how that entire realm is glowing. Those who go within, see the platter of the heart there, and the flame of the Shabd is lit through the practice of Surat-Shabd (spiritual practice of connecting one's attention, Surat, to the inner sound current, Shabd). The sound of the bell manifests, and the mind finds peace. All the moths of lust, anger, greed, attachment and ego are reduced to ashes in that flame.

**Standing before You (the Supreme Lord), I
perform the Aarti; my love and enthusiasm
increases with each passing moment**

We know that Aarti usually takes place in temples. Nowadays, Sikh brothers also perform Aarti in front of Shri Guru Granth Sahib. Lamps are placed on a platter, and standing in front, we perform the Aarti. Swami Ji Maharaj says that we're not speaking to you based on hearsay; we always stand

in front of the Master's form [within] and perform Aarti.

**In the city of the body, the drum sounds — the
thieves flee, and fear begins to fade**

When the owner of the house is not at home, it is up to the thieves whether they leave something behind or plunder everything. The owner of the house is outside, the thieves are the owners of the house. When the owner is in the house, the thieves flee one by one. When the light of the Shabd illuminates, these thieves depart one by one, their power weakens. Maharaj Sawan Singh Ji always used to give this example in His Satsang:

***Having slain the five sons (dacoits), he remains
absorbed in the Ram (Supreme Lord)***

He used to say that for many years, I was preoccupied with this verse, wondering about Kabir Sahib's reference to killing the five sons. Upon meeting Baba Jaimal Singh Ji, this matter was resolved by itself, Kabir Sahib meant that these five

dacoits—lust, anger, greed, attachment, and ego—leave from within in the form of children. Lust says that now I can't manage being with you. Anger says that I too am leaving. They leave one by one. Modesty comes in place of lust, forgiveness comes in place of anger, contentment comes in place of greed. In this way, the opposing forces leave, and the merciful forces reign within.

We read the history of the sages and hermits, how they performed penance for many years. We often come across the story of Rishi(sage) Parasur that he did penance for eighty-eight thousand years, and was returning home, having become a perfect Yogi. There was a river on the way. The boatmen were eating their meal; the Rishi asked them to take him across the river. They replied that let us finish our meal, then we will ferry you across. Those who do not have access to the higher realms, possess [only the power of] curse. The Rishi said that if you do not ferry me across the river, I will put a curse on you.

The work that parents do their children are also able to do as well. A boatman's daughter said that father, you eat your food, I will take him across the river. The girl untied the rope of the boat, took the oar in her hand, and said to Rishi Parasur, "Come Mahatma Ji, I will ferry you across."

Rishi Parasur had lived in the forest his entire life and had never seen a woman's face. On the way, he expressed his desire. The girl said, "Mahatma ji, the sun is watching." Parasur Rishi did not control his mind, instead he created a mist there. Then the girl said, "The water deity is watching; he will bear witness to our sinful deeds." Parasur Rishi [again] did not restrain his mind, and said that let it (the water) be changed to sand. In this way, he ruined his spiritual earning. Finally, he fulfilled his desire with her. The Rishi wasted [the spiritual earnings from] his penance, but did not restrain his mind because he had not found a perfect Master who could tell him that the mind advises like a lawyer from within. If the being doesn't fall for one piece of [bad] advice,

the mind makes it fall for another. It is not that the sages and hermits were bad; they were good souls who endured hunger and thirst for so many years.

Millions of people set up camps in forests and give up their homes to have the Darshan of the Supreme Lord. Without food and water, shrivel up like a Harad (dried myrobalan fruit), their ribs become visible, yet still they do not attain the Darshan; eventually they become forlorn. They return to the towns, where they again engage in worldly affairs. If they had found a perfect Master, they would never have fallen for the deceptions of the mind.

**Modesty and forgiveness arrived and set up an
outpost, a calamity befell lust and anger;**

**The Master has now showered immense grace, I
too am devoted to His [holy] feet**

Swami Ji Maharaj says that the Almighty Lord-Master has showered such immense grace that now true love, true respect and true devotion have

developed in my heart. Just as He showered grace and mercy with an open heart, [now] I, too, am unconcerned with worldly shame. Kabir Sahib described the state of longing: “O Lord, O Master, come into my eyes. I will close my eyes, [so that] neither will You see anyone in the world nor will I. May You behold me, and may I behold You.

**Now, I have taken refuge in Radhaswami;
always keep me in Your company,
O Omniscient one**

We call upon the Master for grace only until we go within. Those who go within even a little, who focus their attention even slightly at the third eye, their questions are resolved and they offer **true thanks**. Thousands of Western dear ones come for the interview, only one or two new initiates come and ask questions. The rest of the dear ones say that when they had set out from home, they had many questions in their minds, but after having the Darshan and listening to the Satsang (spiritual discourse), all their

questions got resolved, and now they have come only to see me.

I often recount about Seth (a respectful title) Hira Lal (Pappu's father) that when the Supreme Father Kirpal departed from this world and merged into the 'Shabd', Hira Lal used to visit Gurudwara Bangla Sahib (a Sikh place of worship in Delhi). [As for me], I did not know any dear one from any part of the world; the main purpose of my life was to search for that Lord whom I kept waiting for, sitting inside [in meditation].

Swami Ji Maharaj says that You are Omniscient; Masters are truly omniscient, He knows who is sitting in His remembrance. This was His way of meeting [me] which is why He made me meet the Hira Lal family. I didn't know that someone in Delhi or America even knew about me. I didn't know the language of those people, so what could I understand? Whatever happened was the grace of that Lord Kirpal.

Seth Hira Lal used to go to Bangla Sahib, thinking that I have the Naam initiation; let me go there and listen to the discussion about the Master. I stayed in his house for three to four days. Neither did he speak to me, nor did I tell him who I was. His Master told him within that [do you realize] who has come to your house and in which direction are you facing? [Upon realizing], he came to me with his family, and he became forever devoted to this poor fakir (ascetic who has renounced worldly possessions and has dedicated his life to God).

I often recount that three years ago, whenever he met me—whether he sat with me for an hour, half an hour, or even just two minutes, he had no questions. I would ask him that tell me [something] Seth Ji, as you have come all the way from Canada. He would reply, "There is nothing to say." Swami Ji Maharaj says, "The disciple requests that You keep me devoted to Your holy feet."

I always share what Maharaj Sawan Singh Ji used to say that we say we are going to the Dera

(Ashram) only as long as our eyes are closed (we are not spiritually awakened). When our eyes open, we come to know that there is someone who brings us to the Ashram. As long as our eyes are closed, we say we are sitting for meditation. After the union happens within, and that eye is formed, we realize that someone sitting within is reminding us. That is why the dear ones who go within say, "O Satguru (true Master), keep me attached to Your holy feet; do not cast me away."

**There is no one else for me,
Every day of mine is your worship**

Now the disciple says to the Master within that now there is no attachment to brother, no attachment to friend, no attachment to sensual passions and vices. Now, You are my mother, You are my father, You are also my sister and brother. You are the most beloved. Guru Sahib says:

***Wealth, treasure, sons, brothers, and friends-
dearer than all is King Ram [the Supreme Lord]***

Now You are the most beloved. Dharam Das said the same to Kabir Sahib:

The desire [for the world] does not arise even in dreams; O Master, the honor is Yours

O Satguru, I swear by You that not even in my dreams does the desire for the world arise anymore. When I sleep, I remember You; when I wake up, I remember You, I am connected to You. Even in dreams it is only You. When the power of remembrance becomes very strong then wherever one looks, the captivating form of the Master remains in front of the eyes. That is why He says that please save my honor, I have come to Your feet. Whether I sleep or wake up, whatever worship there is, is the remembrance of the Master. True worship is nothing but the remembrance of that Supreme Lord, the Master.

**I know no one else but You;
every moment, in my mind, I honor You**

By the grace of my Master, the Supreme Father Kirpal, I always recount that I had the opportunity to say in front of Him that I have neither seen Sat Naam (the true Naam), nor Radhaswami, nor Allah, Ram, or Rahim; I have seen only You. You are my husband, You are my brother and sister as well. This courage too was given by Him. Dear ones, when the condition becomes such that I know no one besides You: who would say this? Only the one who goes within and sees Him. This understanding was also formed by Him.

**I am the fish, You the boundless water;
I frolic in Your waves [of grace]**

The soul pleads that I am a creature of water. We know how much a fish longs for water. You are my ocean; I jump and frolic only because of You. You are my only refuge.

**I am the Papiha (rain bird), You are the Swati
cloud*; I have found happiness, and [my]
sorrows have sunk into the abyss**

**Swati cloud: in Indian folklore, rain falling during the Swati star (a specific time in the lunar calendar) is believed to turn raindrops into pearls inside oysters- a symbol of purity, transformation, and rare blessings*

My soul is yearning like the Papiha for Your Swati drop (a raindrop falling during the Swati star). It is Your boundless grace that You have come like the clouds to shower the rain of grace upon me.

**You are the moon, I a humble water-lily; in
Your devotion, [I am] steeped day and night**

You are the moon, and I am the humble water-lily. Water-lily lives in the water it is in love with the moon. It stays connected with the moon.

**I am on earth, and you are enthroned in the sky;
how can I meet you today**

The moon is in the sky, and the water lily is on the ground. It is a distance of millions of miles. The

soul resided in the mortal world; the Supreme Lord was seated in Sach Khand (the realm of truth). The living being was a lover of passions and vices who did not know the way in which he could meet Him? When that ocean of grace surges, it listens to the humble water-lily.

Maharaj Ji used to say that if anyone becomes humble, He (the Master) is ready to shower grace. One who makes a mistake and does not admit to it is making yet another mistake. Therefore, true humility and true modesty in front of the Master come only after going within. Now, within the disciple's soul, yearning and humility have developed realizing that You (The Supreme Lord) are seated in Sach Khand, and I, a poor soul, am trapped in passions and vices on earth. How can I meet You? What means do I have by which I can come and meet You?

**Rising through the Surat and Nirat*,
I run [towards You]; I will never let [You] go,
I will embrace [You] in such a way**

Surat: consciousness that listens to and unite with the Shabd (divine sound current)*

Nirat: inner vision that beholds the divine light*

Our soul has two powers: Surat and Nirat. The power of listening is called Surat, and the power of seeing is called Nirat. If You shower grace, I will build a ship of Surat Nirat and mounting the wings of love, will meet You. I will embrace You in such a way that I can never be separated from You. Up until now, after separating from You, I do not know how many wives, husbands and homes I have created [over past lifetimes].

I often tell about myself that I received the initiation of the first two Shabds from Baba Bishan Das Ji. He was very strict. He did not initiate anyone else except me, He also did not make anyone else His disciple. I often say that it is very easy to get thanks by offering money as Seva at the feet of a Mahatma, but it is very difficult to get slapped by Him (after

this Seva). I had many relatives in the village where Baba Bishan Das Ji lived. Whenever I came from the army, they would follow me. Baba Ji's Ashram was located on the other side, after crossing the entire village. My relatives would say that let's go, now he (myself) will be shown hospitality (will get slapped). He has become shameless and is making us get insulted too. Relatives never miss an opportunity to taunt.

Whenever I placed more money in front of Baba Bishan Das, He would slap me more. Throughout His life, He had never even given me tea at His Ashram. It was His grace that He shaped my life. Had He not been so strict, I might have developed some flaw. He said to me in His gracious will, “Do you know how many times you have come here?” I sat wondering what He meant. I replied, “What do I know, I am a blind being. If I had known, how could I have come to Your feet?” He even showed me the bones from my previous birth,

because I had insisted, thinking that perhaps He might just be saying for the sake of it.

He took out the bones and said that your parents [from previous birth] are still alive. If you say, I'll make you meet them. I wept and replied that I cannot even please my current parents, and I will only get more entangled with the previous ones, so please have mercy on me. Showering grace, He gave me the information about a family, saying that you owe them a great deal and also have to carry the burden on your head. I repaid their debt with love for three years. God had given so much to my father's household [from this lifetime], and he never made me work there.

I met the members of that [other] family in the evening on their farm. I told them I needed a place to spend the night, they said to come along. We came to the house and talked. They asked, "You seem to be from a good family. Did you come here because you are upset with your family?" I said, "No, I didn't come here out of anger. What can I tell you about my

parents? Parents are those whom we choose to be our parents. I will do your work considering it as Seva. I will also earn my own money and support myself. I will serve you selflessly."

I used to carry their load and do all the farm work, such as carrying fodder etc. on my head. There was a mason's house where I would pass by, and he had brought a Jatadhari (matted-hair) ascetic who practiced Hatha Yoga (a branch of yoga that emphasizes physical postures: asanas and breathing techniques: pranayama) and had considerable inner vision (spiritually advanced). That ascetic told the mason that this person looks small, but the load he is carrying is more than his own weight. I can see that this burden does not fit over his head. When I was passing by the mason's door for the second time, he caught hold of me and called me inside. A conversation took place there, and I told them, "What can I tell you? I am a being struck by misfortune. I have to carry their load for so many more days, and

after this I will not carry any load on my head for the rest of my life.”

After hearing what I said, they became even more troubled. That Baba (ascetic) asked me that where did you find this path? I told them that I didn't find any path, but some Mahatma like you told me that I owe this family as well. That is why, by going within, one comes to know how many wives we have made, how many we became husbands to, and how many you've been children to. The soul then says that I have found You, my long-lost Almighty Lord, and now I will not leave You.

**I am a devoted at the feet of Radhaswami;
uphold my honor from Kaal (the negative
power) this time**

Just as a devoted wife fulfills her duty, so does her husband. It is not that only wives are dutiful; a husband has an equal responsibility. If a devoted wife falls ill, her husband immediately forgets his own comfort and spends money to make her well again.

Till the time an adulterous woman has youth and beauty, many customers come to her. When illness comes in old age, who cares for her? She sends message asking for so-and-so to come, but who comes? They were all lovers of her body, and so she dies writhing in agony. Similarly, the soul says that just like a devoted woman, I too have come to the Master's feet as Guruvarti (one who is devoted to the Master). I acknowledge no one else but You. You are my Master, You alone are my benefactor, You alone are my beloved.

When we understand the tricks of the negative power, we fearfully plead in front of our Master. I did not come to the place where I live today out of my own will, and I did not build that underground place by my own will. It all happened by the command of Supreme Lord, Kirpal. When He was about to make me sit, He placed His hand over my eyes. That hand was so sacred that I will remember it for my whole life. Tears of love flowed from my eyes that the negative power was after me, O

gracious Master, have mercy on me and protect my honor. He moved His hands aside, embraced me and said, "What has happened, has happened. Nothing new will happen. I will not separate you from myself, nor will I give you any new births." The soul cries that the negative power is after me, please uphold my honor.

**By Your power, [I have] become free of worry;
now my mind harbors no doubt**

If we keep the Master's power in our mind, no force of the negative power troubles us. O Master, I am now free from worry. Now you are entirely concerned about me. Huzur used to say, " If a child is placed in the mother's lap, the mother worries about everything: when to bathe the child and when to feed the child. If the child is sick, the mother forgets her own comfort and leaving all her work, takes care of the child." In the same way, when we surrender ourselves to the Master, whatever He does is right, and the disciple becomes free of worry. Dear

ones, it is easy to say this, but only by going within, does one realize the truth.

**Making me a brave warrior, the Master made
me victorious in the field (the inner battlefield);
I have slain the mind and Maya (illusion)**

First, in the physical world, material illusion itself keeps us deluded. The physical mind itself does not come under our control, and it gets us to play many types of games. Even the sages and hermits could not understand the games of the mind. It was only the grace of the Master that made me a brave warrior and made me to fight against these five thieves and the mind.

Guru Nanak Dev Ji says, “Just as wrestlers step into the arena, similarly, the Master equips His disciple with the ‘Shabd-Dhun’ (the sound current), and makes him fight in this arena at the third eye where the physical knot of lust, anger, greed, attachment, and ego exists, and pats him (encourages him).”

*I defeated the five dacoits without any weapon;
Master patted me on my back*

A perfect Master doesn't just whisper some words in the ear. Naam is attention. Merely telling the words is not Naam. Only by putting mustard in the roller does one know whether it is ripe; that it will yield oil and even oil-cake. So understanding comes only by going within. How can a hypocrite master be visible to us within when he himself does not go there? The understanding of a Mahatma is realized when at every stage, with every breath he keeps the disciple alert from within and stands behind the disciple [guiding and protecting him].

**All the treasure of deceit crumbled to dust;
The army of attachment and pride fled away**

We usually hear that treasures are found in old ruins, and snakes also live on those. Our treasure of spirituality is in the Sach Khand, but the negative power has placed the snake of the mind outside, and it doesn't let one go within. Kabir Sahib says, “If a

hundred ghosts are put together then one mind is formed.”

The fort of Trikuti (the second inner plane) has now been conquered; upon the summit of Sunn (the void region), [the soul] sounded the drum [of victory]

By the grace of the Master, the soul ascended to the first spiritual plane. It then went to the second plane Trikuti, and then taking the Master’s grace [still] along, it entered the Par Brahm.

**The vast ocean of Maha-Sunn (the region of great void and intense darkness) came in between;
by the grace of Satguru, the humble [soul] ferried across**

Muslims call Maha-Sunn (the third plane and the great void) the darkness of Zulmaat (region of pitch darkness and obscurity, where no light reaches). All Hindu scriptures describe that there is great darkness there. Guru Arjan Dev Ji says:

**The journey on which there is great darkness
and obscurity; with the name of the Lord it
becomes illuminated**

It is very dark there, Naam works as a light. Although our soul radiates light equal to twelve suns upon reaching Par Brahm, but to cross the Maha-Sunn, it does not even equal to a single earthen lamp. There Guru Sahib says:

***If a hundred moons arise and a thousand suns
rise; even with (such) illumination, there would be
pitch darkness without the Master***

The very meaning of a ‘Guru’ is the one who brings illumination in the darkness. There, the Master leads the soul forward using His own light. Upon reaching there, one realizes how many Mahatmas are stuck there [in the Maha-Sunn.] Mr. Oberoi has written a book in which an interview with Bhai (Brother) Sundar Das, a disciple of Maharaj Sawan Singh Ji, is published. This interview with Maharaj Kirpal took place in the presence of a large congregation. Sundar Das endured many worldly

hardships, and a full account of those hardships has been described in that.

At night, we would light a bonfire and sit [for meditation] around in the fields, and our sittings lasted eight hours each. One day, a burning [piece of] wood fell on Sundar Das's leg. Even the bone in his leg got burned, but Sundar Das did not even realize what was happening to him. When we got up from our meditation, he said, "The bliss that I have experienced in meditation today, I have never experienced such bliss in my life before."

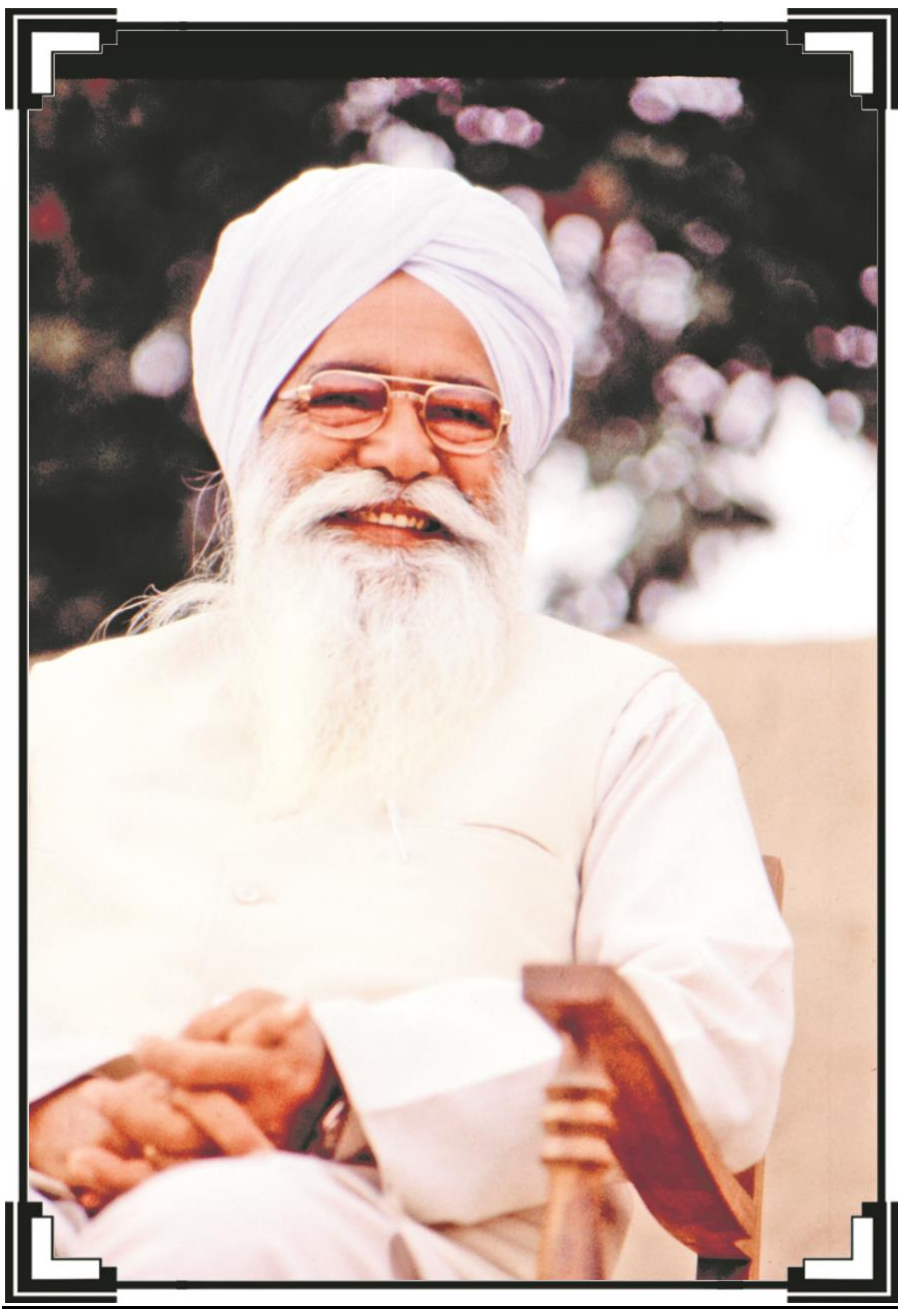
We were very worried about Sundar Das's leg. We took him to a doctor in Ganga Nagar who said the leg would have to be amputated. A few days later, Almighty Kirpal arrived. When He was told the entire situation, He said, "Don't worry." He said to the intellectuals who were with Him, "See, this is what true meditation is: his leg got burned, but he didn't even realize it." He said to clean it with neem water, apply mustard oil, and remove the lime dirt and keep applying it (the oil); in this way it will heal.

When Maharaj Kirpal had him (Sunder Das) close his eyes, he used to tell the congregation how many false masters there are within and what punishments they get. What punishments do those who follow false masters receive? That is why the Master Himself takes us there by bringing illumination in the darkness, this is His special grace.

**[The soul] enthrones itself in the palace of
Bhanwar Gufa (the fourth inner plane);
ascending to Sat Lok (the realm of truth), it
experiences wondrous marvels**

Swami Ji Maharaj tells about the inner signs, that Bhanwar Gufa came along the way. Sat Naam, Alakh, which cannot be seen, also came along the way.

**In the Alakh Lok (the fifth inner plane) the soul
was adorned, in an instant, it traversed the
Agam Lok (the sixth inner plane);
How can I describe the glory of the throne of
flowers, where the Radhaswami placed His feet**



QUESTIONS AND ANSWERS

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

31 December 1989 16 PS Ashram, Rajasthan

Dear One: Very dear Babaji, I do Simran every day, I attend Satsang, but still my feelings are very painful. A strange kind of fear and sadness arises within me, and I am trying to take help of psychological theories. There is another kind of treatment in which extracts of different types of flowers are taken out and eaten. Besides this, I try to keep myself cheerful by taking aid of many types of food.

I am worried whether the measures by which I am trying to keep myself cheerful besides Simran and Satsang, will these affect my investigation (spiritual progress). If I do not pay attention to these negative feelings, instead of going away, they trouble me even

more. I want to know whether the measures I take to help myself, other than meditation are appropriate for my discipleship or if it is the trickery of my mind that leads me away from You?

Sant Ji: Yes dear one, I will explain the answer to this question in two parts. First of all, we are carried away by the feelings of the mind only till we do not have reverence for the Master. The mind takes us very far away from the Master, and cleverly engages everyone in its talks. By reading the Banis of the Saints, we come to know that God is omnipresent and resides in every particle. The one who does the devotion of God merges in God and becomes omnipresent. Guru Gobind Singh Ji says:

***Both, the Lord and devotees of the Lord are one,
there is no difference in their thoughts;
Just as waves arise from water and merge back
into the water itself***

Saints have a relationship with God just as bubbles form when air passes over water, and when the air blows away, they become water again. Those Mahatmas whose [inner] eyes open, understand the Almighty Lord. They tell us that we cannot hide anything from God; God is watching everywhere.

In the same way, at the time of initiation, the Master assumes the form of the Shabd and makes His seat within us. The Master watches us everywhere. He is very patient and full of faith. When we commit bad deeds or entertain bad thoughts in mind, just think about it: in front of whom are we raising these while we are sitting in meditation [outwardly]? If [even] a young child is watching, we refrain from doing anything wrong out of fear of him watching. If we [really] consider the Master to be the omnipresent form of the Shabd, then would we remember anyone else while sitting in meditation? There is only one heart. It can either be given to the Lord or to the world. Maharaj Ji used to say, “You can do only one

thing at a time, either remember the world or remember the Master.”

Everyone knows about Pappu's father (Hira Lal). He has spent a lot of time with Supreme Father, Kirpal. When Maharaj Ji left His physical form, these people (Hira Lal and family) did not join any party. I did not know this family; only Huzur Kirpal, who made this connection, knows. I had been to Pappu's house many times. Hira Lal and Bibi Prakash (Pappu's parents) used to go to Bangla Sahib Gurudwara (a Sikh place of worship in Delhi). I never stopped them from going to the Gurudwara. After some days, when they understood [the reality], Hira Lal left outer rites and rituals and maintained a good faith until his end time.

When Hira Lal went to Canada for the first time, he was scared because he had never been abroad before and did not know the English language either; but he did not face any problem on the way. The Master's grace took him safely to Canada, he saw the Master working everywhere (aiding him).

After reaching Canada, he sent a tape. After listening to that tape, I gave it to Pappu. In it, Hira Lal spoke about his faith and love for the Master.

In that tape, Hira Lal said, " You say that the Master does not show miracles, but I say the Master shows nothing but miracles. What is needed is someone who sees them. It is a matter of one's faith and trust." When we went abroad on our first tour, Pappu was not so proficient in the English, being just a kid. After about one and a half to two months, Hira Lal sent a letter. At that time, we were at Kirpal Ashram in Vermont (USA).

Pappu read out that letter to me. It was full of love and faith. In it, Hira Lal had given very many instructions to Pappu, saying that we have received this opportunity to serve Sant Ji, and that we should leave no stone unturned for this. After listening to the letter, I told Pappu, "Son, keep this letter safeguarded. This is a Hadith (traditions which are primary source of guidance for Muslims) for you."

Those who have faith in the Master and love for the Master, come to understand the Master. If you ask such people to think about something else during meditation, they are not ready to do so. They only think of the Master. Hira Lal never asked me any question about worldly matters. Whenever he came to me, he would only say, “I need Your grace.”

Hira Lal always said, “I did not go to Canada of my own will. You sent me, so I went. When you call me, I will return to India.” At the end of his life, Hira Lal developed a very serious illness, which was diagnosed only in the last stage.

Capable and beloved children are grateful to their parents; they know that their parents raised them when they were helpless (being young). Kulwant, Pappu and the family thought that Hira Lal’s treatment should be done in Canada, so they booked the tickets. Kulwant and Bibi Prakash came to me and said that we have booked the tickets to Canada. Maybe he (Hira Lal) will go, maybe he won’t?

Usually, Hira Lal would only come to me with Bibi Prakash, but this time he came alone, so I asked him, "What is the matter? You have come alone." He replied that he wanted to speak to me in private. He talked to me for two hours and said that I am not ready to go to Canada. You are sending me, that is why I am going." I told him that there is no need to be sad, if you have any wish, tell me. He replied, "My only wish is that I should leave my body only after returning to India." I said, "No problem."

I called Kulwant over and said, "Look dear one, you Canadians admit the elderly into nursing homes, but we Indians are pleased to leave the body living with the family. Do not treat him like that. Whenever Hira Lal wants to return to India, do not delay even for a second." After some time, a letter came from Hira Lal. I wrote in reply to that letter that if Seth Sahib [Hira Lal] wants to return, do not stop him at all.

At that time, those around were advising not to bring Hira Lal back to India. When Hira Lal said that

Sant Ji's letter has arrived and that Sant Ji was calling him, the whole family agreed. Master Kirpal fulfilled his last wish as well. In the final moments, Hira Lal asked Pappu that since when has Sant Ji started wearing shoes made of cloth? A dear one discerns the Satguru (true Master) that the power that comes within me, what His clothes and shoes are like. He shared a lot with his family before leaving. It was the grace of Master Kirpal that this family accepted the will of the Master, and that no one cried and wailed like the worldly people. Only he is a Gurumukh (Master-oriented soul), and a disciple, who accepts the will of the Almighty Lord. It was God's grace that gave them the support of [Master's] grace.

Dear ones, if we consider the Master to be omnipresent, not only while sitting in meditation but even while walking around, we cannot think of anyone else, because this heart has been given to the Master. If we think about someone else, we would be acting like an adulterous woman. An adulterous

woman remains neither of her husband nor of her lover. Kabir Sahib says:

**The heart is given elsewhere, and the body is
with the Saints; Says Kabir, the cloth is new,
how can it take the color**

Now, in the second part is the answer about the medicine and herbs. In Sant Mat, medicine and herbs are not considered bad. It is also important to take care of the body. If our body is healthy, we can do meditation, Simran, and Satsang.

Many dear ones claim that taking such medicines brings peace to our mind. Nowadays, there are many advertisements in newspapers for those who take the medicine just like that. They say that come, we will make you young forever. These medicines contain intoxicants which when consumed, cause temporary intoxication in the body, making us remain calm. Such ‘medicines’ are harmful for our body.

Saints do not consider medicines and herbs as bad, but they also tell us that there is no medicine for death. Only that medicine is effective on which the Lord Himself showers grace. Guru Sahib says:

Medicine is effective only when the Lord Himself stands in its midst



Only that doctor is successful who can understand the disease. Dear ones, if we have any

physical ailment, we should consult a doctor and take the medicine and herbs. While taking the medicine, do Simran; do not let the mind waver. During illness, we are paying off our karmic debt. Many minor ailments occur due to our own carelessness. In times of sickness, we are paying off our own Karmas, because we don't know how much debt we owe to which doctor or which pharmacist.

The Karmas do not go away without (us) enduring them; the law of Karma is powerful

During illness, the dear one gives up faith in the Master, and doing meditation and Simran. He becomes sad and says, “Look, my illness has not been cured.” He starts finding faults with the doctor.

There is a famous story that Gorakh Nath was a devoted practitioner of meditation and austerities. A boil appeared on his head which remained for twelve years. He sought treatment from many Ayurvedic doctors, but the boil did not heal. The place where he used to sit and practice austerities, there was a medicinal herb there. That herb said,

“Gorakh Nath, you have tried many treatments. If you grind me and apply me to your head, your boil will heal.”

Gorakh Nath used to ascend up to the lower realms within and understood the web of Karma very well. He laughed and said to that herb, "Now the duration of my Karmas is over. I grant you a boon that from now on, your name will be Gorakhmundi. You will only work on boils and pimples." Gorakhmundi is a well-known medicinal herb. It is often used only for boils and pimples.

Sant Mat is the only path in which Riddhis and Siddhis (supernatural powers and spiritual attainments) are not used. Saints say that if God showers grace on you then do not let even a wisp of smoke escape from within yourself.

HOW ARE YOU?

The Divine Words of Param Sant Kirpal Singh Ji Maharaj



Saints view everything from the level of the soul. Due to desires, a human is reborn. Just like the mural on the wall, we are stuck in the desires of this world and of the body, and are not letting go of them. Become desireless, let go of lusts and worries. Desires never diminish; only the grave can put an end to worldly desires.

A longing for a person or a thing, and the heartfelt wish to attain it is what we call desire. When we have a desire, we have to take birth again to fulfill it. Love, longing, anger, and the greed for wealth are all different aspects of the negative power. If someone obstructs our path, the result of that is anger. Some people desire for heaven, but that too is a realm, and you can only go that far. We should not desire that as well.

Reflect deeply: do you wish to get trapped in the world or to go to the Almighty Lord? We are falling down, drowning in the whirlpool of desires, yet we do not want to get out of that water. You

should look for a great person who can help you out of this midstream.

We have become prisoners of this body. If you want to know God then make preparations for that. First of all, decide whether you want to become a worldly person or a devotee of God. Do not waver. This is simply a matter of shifting the attention; you can do this work only while being in this body.

The soul is a part of God. When it starts beholding God, it wants to ascend. Leave the attachment to the world; those who do devotion of the Master become successful. You can unravel the mystery of this life only in the human form. Those who can dispel the darkness from within us are our true friends. It is a matter of getting free from attachment. A Master can free you from attachment, and the rays of Master's light will pull you upward.

Why do you ask others: **how are you?** Ask yourself, “How are you?” Walk swiftly on the path leading to the Supreme Lord. Many [false] Masters

seek honor and glory. This is like a blind is leading another blind, and both fall into a pit.

If attaining the Supreme Lord is your only mission, then you will have to relinquish anger and impulsiveness. Simply by having the Darshan of the Master, you will not be given immortality; you must follow the Master's instructions. If you follow the instructions, you will attain immortality. Be honest with yourself, because both Master and Almighty Lord are residing within you. Do not listen to others; please the Supreme Lord. Mind your own business. You will see for yourself where you stand, what you have done, and what you want to do.

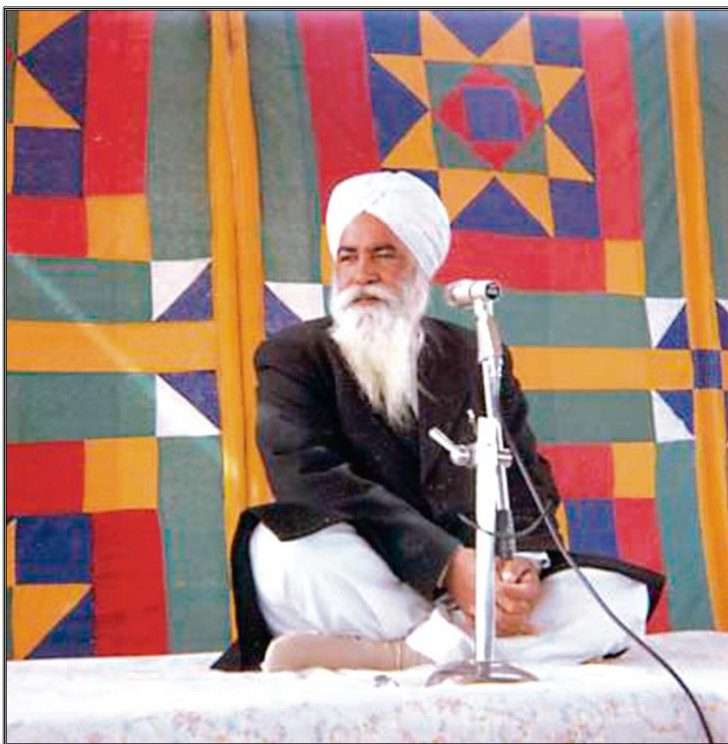
Do not depend on the Saints of the past, they had their own time. The teachings that they have left behind in scriptures for our guidance, act according to those. Immortality can only be attained in this very life; after death it is [only] a false hope. Try to see God during your lifetime. Treat the illness and take steps to succeed in life.

If you do not get a glimpse of God in the Master then what is the point of going to Him? Sit under the tree that emanates a sweet fragrance. You are burning in the fire of worldly vices. We are all brothers and sisters with regard to the light of the Supreme Lord, and only in the company of the Master, we learn the lesson of true friendship.

Ever since we left the lap of God, we have been wandering in this world. Whatever God does, He does only for your welfare. Whoever has inculcated intense desire for meeting the Supreme Lord, for such a person, the Supreme Lord will say “My child desires Me,” and He will make all arrangements for them to meet Him.

To reach God, you do not need to leave your home or family: stay at home, you can succeed there as well. The place of maximum solitude is within your body; enter it. Try to search for a Master in this lifetime, and if you meet a Master then follow His commands. The one who plants the seed of Naam within you, is the true Master.

The eyes are the windows to the soul; through the eyes of the Master, one receives waves of (spiritual) light. Just seeing and listening to the Master is not enough, you have to follow His instructions. To succeed in life, become a true disciple of the Master. If you haven't come to your senses yet, you can do so now. Wake up now and develop love for God within you.



When you cannot see the Supreme Lord, how will you develop love for Him? Develop love for the Master whom you can see. The Master can open your inner eye to see God. The entire mystery of life can be unraveled through right guidance. True Masters describe in simple words; They keep no secrets.

If the seeds have turned to ashes, they can never sprout. Similarly, the Master can open our inner eyes, and show that the Supreme Lord can do everything. We do not belong to this place; our true home is elsewhere. The Master destroys the seeds of our Karmas so that they may never sprout again.

The Master is our true companion. He does not abandon us here or hereafter. Everyone else leaves sooner or later. I am with my Father; now there is no sorrow in my heart. I have attained freedom from my intense passion.

MEDITATION

A Message from Param Sant Ajaib Singh Ji Maharaj to the Dear Ones before Sitting for Meditation

I am immensely grateful to my Masters, Maharaj Sawan and Maharaj Kirpal, who gave us the opportunity to sit in Their remembrance and do Their devotion. All of this is Their grace. The essence of the soul and of the Naam (Divine Name) is one, however, until the soul again becomes the form of the Naam, until it connects with the Naam, it cannot attain true happiness and true peace.

Ever since our soul left that land of peace, it has always been wandering in search of peace. When the soul descended into the realm of the mind, it forgot its true home. When it came to the causal realm, the causal veil was drawn over it. When it came to the astral realm, one more veil was drawn. It became distant from the Supreme Lord and its light

diminished. When it came to the physical realm, yet another thicker veil was drawn over it here. By making mother-father and sister-brother, it started seeking peace in this itself.

We see that when there is a loss in some business, it causes a severe trauma; many people even have a heart failure. If our companion, with whom we are deeply attached leave us, we experience trauma. But this soul which has come, having been separated from that land of peace: we experience neither heart failure nor trauma in order to attain that Supreme Lord that Oh! I was once a daughter of such a royal family, but taking the company of the mind, I am now bearing the garbage and waste of the senses.

The way in which our Master has showered grace on us, He has given us a opportunity to sit in His devotion. The way that He has shown all of us, we have to meditate with love and affection. Whatever we practice daily, we attain mastery in

that. Yes, dear ones, closing your eyes start your meditation.

With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of **3 days**
has been organized in
16 PS Ashram, Rajasthan, India
from
31 October to 2 November, 2025

All of you are welcome to this programme.

For further information visit www.ajaibbani.org

or email at info@ajaibbani.org

