

AJAIB BANI

Monthly Magazine

September-2025



Param Sant Ajaib Singh Ji Maharaj

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3: THE BONDAGE

Satsang – Supreme Saint Ajaib Singh Ji Maharaj

22: HOW CAN ONE LESSEN THE BURDEN OF THE MASTER

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

41: WHO CAN HELP OTHER THAN THE MASTER

Message by Param Sant Ajaib Singh Ji Maharaj to the Dear Ones Before the Underground Room Darshan

55: GURUMUKH: A GURU-ORIENTED SOUL

A message by Supreme Saint Ajaib Singh Ji Maharaj

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Disclaimer

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

Ajj shubh dihaada e, bhaaga naal aaya e,
Satguru Ji pyare da, ajj darshan paaya e ...



HAPPY BIRTHDAY BABAJI

May your grace and blessings be our guiding force always.

THE BONDAGE

Satsang – Supreme Saint Ajaib Singh Ji Maharaj

Bani – Hazur Swami Ji Maharaj

16 January 1986

Mumbai, India

Having come, you are bound in firm bonds

Saints and Mahatmas (great souls), the beloveds of the Lord, come to free us living beings from [the bondages of] this world. They tell us that the world we are living in is the realm of Kaal (the negative power). The material possessions here, [our] parents, siblings and worldly relationships are related only to our body. When death comes we have to leave all of them and go. Who knows how many daughters and sons we had in previous lives, we have been husband of how many; if we do not remember them now how will we remember the ones of this life [after death]?

Mahatmas do not tell us to abandon them [our worldly relationships] or distance [ourselves] from them. Rather, they tell us to understand their reality and to form bonds with them thoughtfully and wisely. Let it not happen that by loving them we become only theirs.

There is an incident from the life of Guru Nanak Dev Ji Maharaj. He had a devotee and Guru Nanak Dev Ji would often visit him. He was engaged in farming. Guru Nanak Dev Ji would explain to him daily saying, “Dear one, now that your children have grown up you should recite the Naam (five charged words).” [But], the devotee was worried that his children might ruin the household, he was very attached to them.

Maharaj Sawan Singh Ji used to say, “A being does not take birth far away; it comes (is reborn) in the same house because its give-and-take (karmic accounts) are with them only.” That devotee was reborn as an ox in that house and the family made him work very hard. Guru Nanak Dev Ji came to him

once again and said, “Now at least pay attention to me.” He (the ox) replied, “Look, the other ox is not strong. I am somehow managing the children’s work the whole day. If I turn my attention towards you, you will liberate me from this body, and then these children will suffer greatly because of [the lack of] an ox.” Guru Nanak Dev Ji went back. Death does not spare anyone.

Finally, he was reborn in the same house in the form of a dog. He would not let anyone enter the house. Guru Nanak Dev Ji visited him again and said, “Now at least leave their love.” He replied, “They all go to sleep in the evening. If I am not in the house, thieves will break in and steal the valuables.” In the end, Guru Nanak Dev Ji left once again.

Bound by his love to the children he became a snake in the same house. [One day], the family members had gone out to the fields and the little grandson began to cry in the house. Driven by affection he forgot that snakes are beaten with sticks

on sight. As he approached the child to calm him down, in the meantime the family members [returned and] opened the door. Seeing the snake near the child they thought, “If we had not come, this snake would have eaten (killed) the child.” [Without delay], they beat the snake to death with a stick.

His attachment was still with that house, and having become a worm in a filthy drain he was suffering there. Guru Nanak Dev Ji was travelling somewhere with Bhai Bala and Bhai Mardana (His disciples). As they walked along, Guru Sahib began to laugh. Bhai Mardana asked, “Maharaj Ji, what is the reason for your sudden laughter?” Guru Sahib replied, “We used to visit a particular disciple. After passing through the life-forms of an ox, a dog, and a snake, he is now suffering becoming a worm in a filthy drain. We need to take care of him.” Guru Sahib left all other schedules [of spiritual discourses] and went there. He told Mardana, “Scoop up this filth in your hand and throw it outside; the worm will

come out from here itself.” When that worm came out, Guru Sahib with his merciful gaze liberated him.

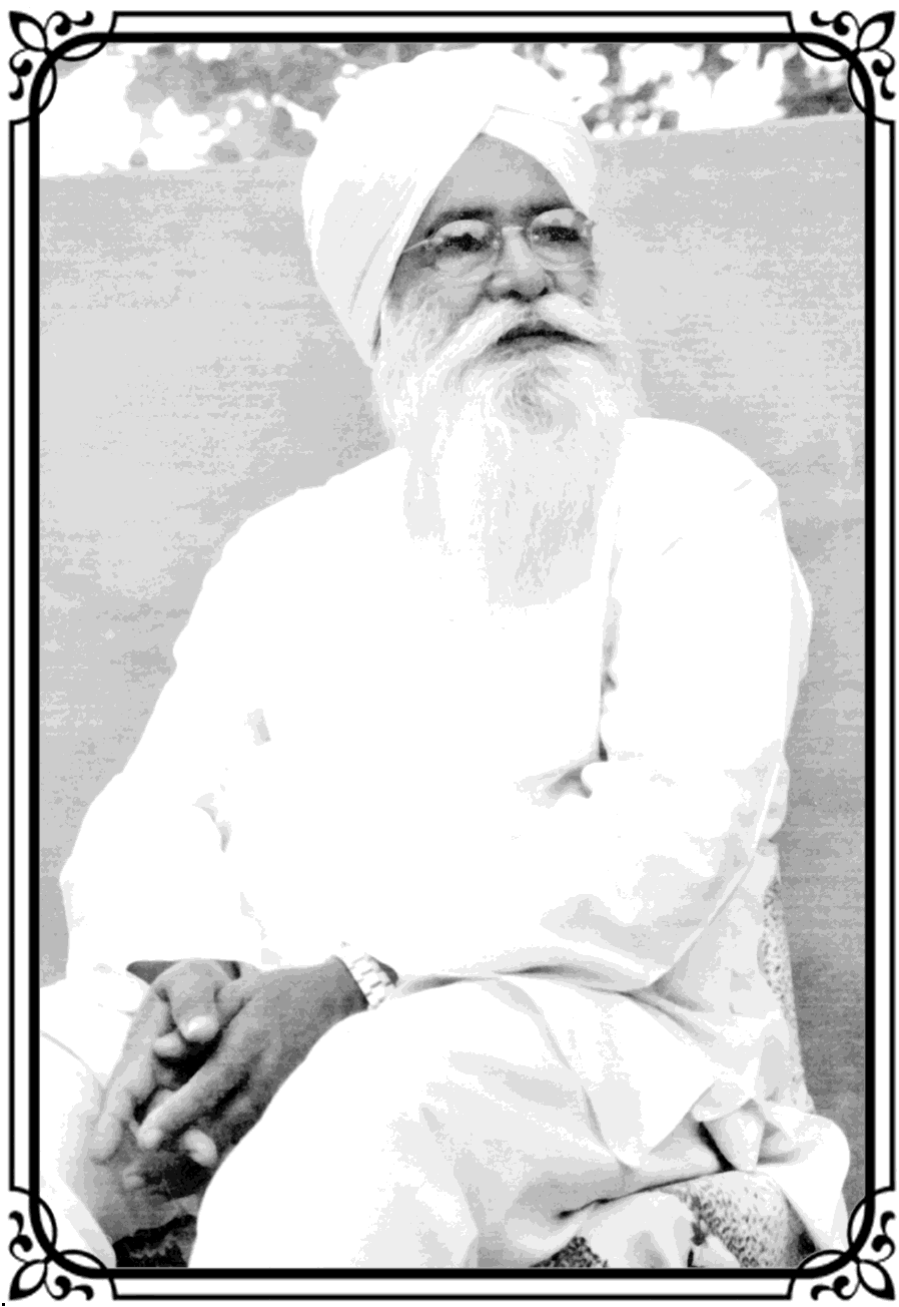
The Saints say that you should not become so entangled in these [worldly attachments] that you keep being born and dying in them again and again. The negative power has created such a creation that no one should have the knowledge of their previous birth. A husband and wife should not know by which relation they were together in their previous birth. The animals and birds in our homes should not know what form they took before this birth; The negative power has led everyone astray. Maharaj Sawan Singh Ji used to say, “Those with whom our give-and-take (karmic accounts) from previous birth is good, love develops with them and those with whom the past give-and-take are strained, love cannot be developed in this life; even if they are living as husband and wife.”

I often tell you that a dog used to live in our house. He was very strong and held his dominance over all of us, and would sit on the nice cot. He used

to observe a fast on Tuesdays and would bury his bread outside in the soil. Think about it, he was just an animal—how could he possibly know that it was Tuesday and that he has to observe a fast?

I often say that those Mahatmas who have reached the second [spiritual] plane possess incredible inner wisdom, but they end up wasting their spiritual earnings by giving curses. Such Mahatmas sometimes show miracles, but it is the grace of the Supreme Saints that they refrain them (their disciples) from showing supernatural powers.

My father spoke to Baba Bishan Das Ji saying, “This dog has a unique quality; I don’t know who tells him, but out of the eight days, he observes a fast on Tuesday, buries its bread outside, and holds dominance over our entire family. If anyone enters the house or tries to take something outside he immediately snatches it away from them.” Baba Bishan Das Ji asked my father, “Do you recognize who this is?” My father replied, “It’s an animal—how would I recognize it?” Baba Bishan Das said,



“This is your father—look at him closely and think about it. Bound by bonds of those attachment he guards the house, doesn’t let anyone take anything out and maintains his dominance over the children.”

After that my father treated that dog with great respect and when he passed away his final rites were performed just like those of humans. Earlier, my father did not know that this dog was actually his father, and even the dog did not know considering him as what, my father loved him.

**First the bondage of the body befell us; know
woman [as] second**

Mahatmas awaken us who are sleeping in the slumber of ignorance that we have bound ourselves in very rigid bonds. They speak of those bondages saying that first our soul was imprisoned in the cage of the body, and along with it the mind was attached. Whether we are in the heaven or hell, where the mind is accompanying the question of peace does not

arise. Wherever there is a body it is always troubled by some disease or problem. No one is happy either physically or mentally.

First there is the bondage of the body; second after marriage there is the bondage of the wife. In the West, both husband and wife earn. Nowadays, customs similar to those in the West are coming into India, but in our villages the old traditions still prevail. The husband works hard day and night, while the woman leads a comfortable life at home. The responsibility of the wife's and children's expenses falls entirely on the husband—this is a big bondage.

**Think upon sons [as] the third bondage;
consider grandsons [as] the fourth**

After marriage when husband and wife come together a natural desire arises within us to have a child. When a child is born he has to be brought up and also to be educated; this too is a bondage. When

the child is grown up the thought comes that he should also get married and when he gets married then he says he should have a grandson.

**May the grandson have grandsons; then tell [me]
where is the destination to rest (the end)**

When the grandson has a child then where is the destination to rest (the end)? The great grandfather bound by attachment to all of them takes on their form and binds himself to them.

**Wealth, property, shops, and mansions;
how do I describe this bond**

The desire arises from within that I should have a good house, I should possess the most wealth; even if the rest of the world starves to death. Even if others don't get a hut but my house must be grand; this too is a bondage. Day after day, one keeps getting

trapped in this bondage. Nature provides whatever one asks for.

**Rope of four, five, and seven strands, [you] have
now tied [around yourself] in many ways;**

**How can you be freed, [when] the stakes are
deeply driven and firmly fixed**

Just as a long, strong rope becomes even stronger when we coil it five or six times, in the same way when we bind ourselves in such strong bonds then only a beloved of the Lord out of mercy may free us, if he wishes to. Otherwise, how can we get liberated from these bonds.

Without dying you cannot be freed;

While alive you do not listen at all

Now Hazur Swami Ji Maharaj says that a person trapped in these families, children,

communities, and religions cannot be freed without dying. Saints and Mahatmas say that while alive you should reduce your attachment with them and love the Naam; avoid [being trapped by] them. Understanding their reality live among them. If Lord has given you these things for service then take service from them, do not end up being their servant instead.

**Worldly shame and family honor;
consider these the greatest of all bondages**

Swami Ji Maharaj says that the greatest bondage is that of worldly shame and family honor, because usually out of fear of our community we do not take Naam (initiation) from a Mahatma. Due to customs of the clan as well, we do not go to the Saints to take Naam worrying about what people will say; that the Saint is not from our caste or was not born in our worldly religion.

[You] never give up the old customs and traditions; [thinking] if you leave you will suffer loss in the world

Now Swami Ji Maharaj says that we are not willing to give up the old customs and traditions that are prevalent in our clan and society. If anyone wants to be free from those customs and traditions people slander and gossip about them taunting that their father and grandfather followed these customs and traditions but now they have abandoned them. Fearing people's taunts and remarks we are unable to let go of these customs and traditions.

**What all can I say about your troubles;
You wander in the form of ghost in graveyard**

Swami Ji Maharaj says that when the Saints see your plight their souls tremble seeing in which all [life forms] you go and suffer hardships. You have to live as a ghost in graves or cremation grounds

where there is no house, do not get good food to eat, and the place is unpleasant. You may also have to take birth in the forms of insects, moths and birds. These punishments are given because you wasted your human life without any purpose, did not value it, and did not meditate on ‘Shabd-Naam’ (the Divine Word) while living in it.

You have held this [transitory] world as the [ultimate] truth; How can you then attain even a trace of the Naam

Swami Ji Maharaj says, “It is unfortunate that we see with our own eyes that our companions leave us. A mother passes away while her children watch and children pass away while their mother watches, yet not even a louse crawls on our ears (we remain unaffected). We say that death was meant for them, not for us. We think that we are to live here forever but it is just a guest-stay of a few days; who knows when the [final] call will come.”

Kabir Sahib says that just as a bubble forms when air enters the water, it bursts when the air escapes. Guru Nanak Dev Ji says that whoever is born will surely die one day. Sufi Saint Farid Sahib says:

Farid, where are your parents, through whom you were born; They too have left you, yet you do not realize [that you have to depart as well]

When the soul enters the mother's womb the time of death is fixed first of all. We suffer because we have forgotten about that [inevitable] moment which is bound to come upon us. We are busy making the world our own. We have never even mistakenly turned towards the Naam, so how can the Naam ever manifest within us?

[As the] fetters, shackles, and handcuffs are fastened; The sufferings is like that of a dark prison cell.

Swami Ji Maharaj says that no one else has trapped him, he is trapped by himself. Just as a criminal is bound with handcuffs, shackles, and a noose around the neck and is locked up in a dark prison cell, this is merely a worldly punishment. But suffering far greater than this, is what he has to go through in the mother's womb for nine months after every death and before every birth. He has forgotten all that [sufferings].

**The wicked Kaal has bound you in many ways;
and you happily remain absorbed**

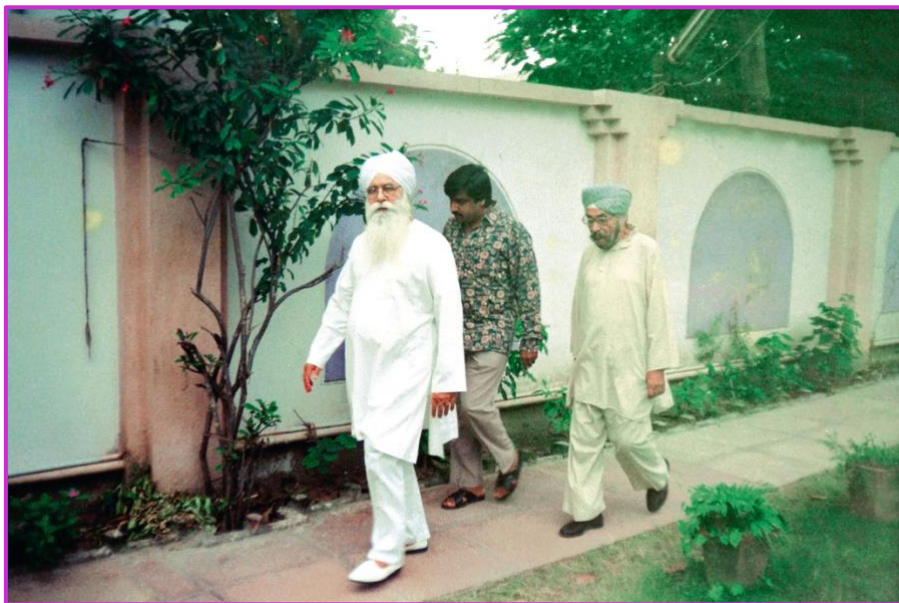
Now Swami Ji Maharaj says that Saints come into this world, and enduring great hardships deliver the message that Kaal has cast you into sufferings. It cannot be said for how many ages we have been trapped in this suffering of birth and death. We are neither happy in the life-form of animals, nor in the life-form of birds. Moreover, even the chief of all creation the human being is not happy then who can possibly be happy? Similarly there is a veil between

one another. We assume that perhaps he may be happy but when we take someone aside and ask him, he is full of sorrow. He unfolds the entire bundle of his sufferings then we realize who can be more sorrowful than him.

**Such fools consider sufferings as happiness;
what can I say [to such] strangely wise [ones]**

Maharaj Sawan Singh Ji used to say that only a fool would consider standing in fire the whole day merely for the pleasure of standing in water for two minutes. We have accepted all this. That is why Swami Ji Maharaj says that you are ignorant; you do not realize that living in the realm of Kaal you are busy indulging in sufferings, considering them to be happiness and are absorbed in them.

**Have some shame develop a sense of modesty;
Otherwise, you will have to suffer the torments
of the realms of Yama (angel of death).**



Swami Ji Maharaj says that now at least have some shame; human beings have been given intellect. You should have the knowledge of good and bad. The work that could not be done in previous births can be done now by being human; that is meditating on ‘Shabd-Naam’. You have to take your soul to the place where it originally came from. You fight over small households and communities, your true home is Sach Khand (the realm of truth), and your real community is Sat Naam (the true Name). Sometimes strive for that as well.

**Take refuge in Radhaswami now;
Then you will receive some donation (grace)
from Him**

Now, it is our duty to meditate on ‘Shabd-Naam’. Only if we meditate on ‘Shabd-Naam’ we can meet that Supreme Lord. **Maharaj Kirpal used to say, “Whoever you remember and call upon you will surely meet. Food for the hungry and water for the thirsty is the principle of nature.” If we now plead before Lord that we are tired of wandering, and now bestow upon us the gift of Your devotion and Naam then surely out of mercy He grants us a place at His feet and blesses us with His devotion.**

HOW CAN ONE LESSEN THE BURDEN OF THE MASTER

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

03 January 1990

16 P.S. Ashram, Rajasthan

Dear one:** Is it a mistake to think that our small complaints which we can tolerate ourselves if not shared with the Master can **lessen the Master's burden?

Sant Ji: Dear ones, this is a very good question and to be understood carefully. All of you should try to understand this with love. Earlier during question-answer [sessions], many people mentioned in interviews that they had already received answers to their questions in the Satsang itself. I hope this question too needs to be considered in great depth, listen attentively.

You already know that in the kingdom of Kaal (the negative power) in which we have come, there is no forgiveness-only revenge, whatever one does so one reaps. Those who are physically disabled and mobility impaired; blind and partially sighted or afflicted with many illnesses since birth such souls have such Karmas and to endure their (karmic) consequences they take birth in the world again. Among them, there are also such souls who over many births have done such deeds that God writes the Naam (initiation) and the Darshan (auspicious sight) of the perfect Master in their destiny.

When I went to Colombia I saw many such souls there who could not walk on their own or eat by themselves. Many dear ones connected with Dr. Duque had heirs who were not initiated; but they had such Karma that the Darshan of Saints was written in their destiny.

Whichever great soul, Saint-Satguru who meditates on the ‘Shabd-Naam’ (the divine word), becomes the form of the Shabd. Guru Sahib says:

The servant [devotee] of the Lord is just like the Lord; Do not consider him different due to the human body

There is no difference between them and the Supreme Lord; the relationship of those Mahatmas with God is like bubbles rising in water and merging back into the water itself.

Maharaj Kirpal used to say, “In a prison there are prisoners and the superintendent as well. Both are human beings but there is a great difference in their duties. The prisoners serve their sentence while the superintendent is free.” In the same way, both the doctor and the patient are human. The patient is afflicted with pain and suffering and goes to the doctor in the hospital but the doctor does not experience the pain.

In the same way, there is a difference between the educated and the illiterate. An illiterate person lacks understanding and self-awareness whereas an

educated person leads a good life, even though to look at, both are human beings. Just as when a judge walks around in the market we are unaware of his status but when he sits on the bench (in the courtroom), we come to know his stature.

Similarly, Mahatmas also come into the world in human form. If God were to send His dear ones in the form of a cow or a buffalo we would not understand their language. If God were to come in the form of deities we would not be able to see Them. A human's teacher can only be a human which is why the Lord comes among us in the human form.

Waves of lust, anger, greed, attachment, and ego are arising inside us Jivas (beings). Our lives are restless from within but the lives of the Lord's dear ones are peaceful from within; they are connected to the Lord and possess discerning wisdom. The truth is that only such great souls lighten their Master's burden and later they only carry forward their Master's mission.

While I say that the Darshan of Saints is attained by a disciple due to great fortune, I also mention that a Master too finds a good disciple only through great fortune. In a lifetime of some Mahatma such a good disciple is found while many disciples spend their time merely preparing to become good disciple.

Read about the life of such Mahatmas even if they meet the Master after a long time because their [destined] time had not yet come, their search continues from childhood itself. From a young age their goal is to sit with eyes closed [in meditation]. They take good care of their body from childhood and do not defile it with worldly desires and vices. They know that the Lord is to meant to dwell in this body. The thoughts of such a great soul is in search of God since childhood.

You can read the history of Guru Nanak Dev Ji and the ten Gurus, see how much hardship they endured and how long they kept searching. Even after meeting the Master they worked extremely

hard. Guru Nanak Dev Ji was born into a good family. He was dedicated since childhood; He slept on a bed of stones for eleven years, were good beds not available to Him?

We read about the life of Maharaj Sawan Singh Ji that He was born into a good, noble family. He got a good job, did well in His career and did worldly affairs as well. But there was a search within; He kept searching for twenty-two years. He usually kept searching for Sadhus and Saints. When He finally met Baba Jaimal Singh Ji He did not merely ask for the path and then do nothing with it. He worked extremely hard [in His meditation]. For many days He would not come out [of His room] and would not even eat full meal.

If someone asked Him whether He had done any spiritual practice (meditation) He would say, “No, brother, it was only the grace and mercy of Baba Jaimal Singh Ji, I did nothing [myself].” Once while He was saying such things His cook Bhai Banta Singh remarked, “Maharaj Ji, I have been

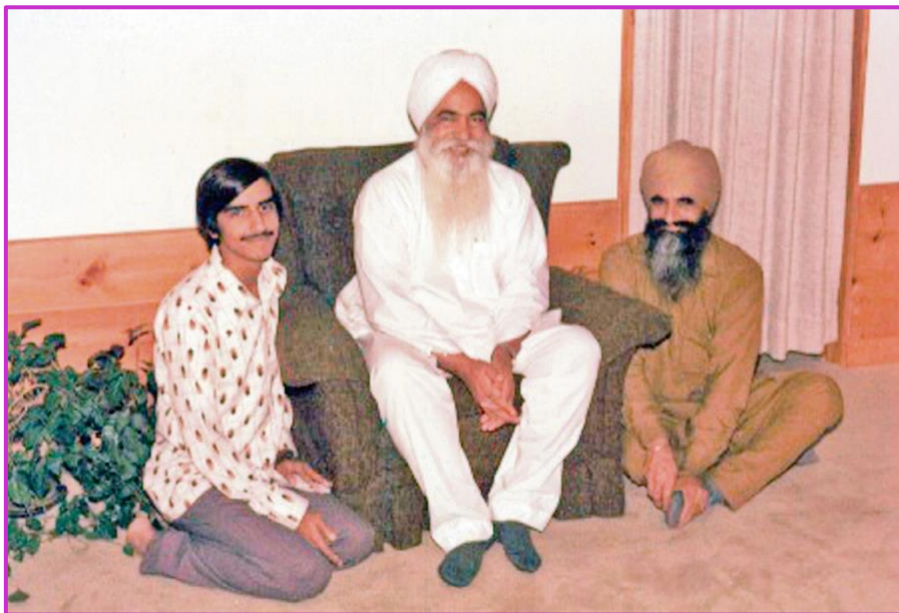
preparing your meals and You would meditate all through the night not even eating Your meals, was that not meditation?” When sleep would overcome Him, He would stand and do His meditation on the Bairagan (a wooden stand to rest the hands while meditating).

In the same way, Maharaj Kirpal possessed supernatural powers since childhood but He never used those powers. He would say (to those powers), “You stay away from me.” Once He went to a hospital where His worldly uncle was ill. He used to take the same amount of things for the other patient as He did for His uncle. We worldly people tend to be narrow-minded so His uncle said, “Dear Pal, I am your uncle I have a right over you, [but] what right does this other patient have that you bring just as much for him as well?” Maharaj Ji replied, “Uncle, he has just as much right over me [as you do].”

Maharaj Kirpal was a Deputy Accounts Officer in the military. At that time He used to carry the luggage of elderly people at Lahore station at night

[as a form of selfless service]. He used to say, "I was very fond of strolling along the river bank." Once He set out from Lahore to visit the Beas river as well. When He reached there He asked the station master which way from here leads to the river. The station master replied, "Do you want to go to the Dera?" Maharaj Ji asked, "Is there a Dera here as well?" The station master said, "Yes, there is a Saint here." Maharaj Ji [then] thought, "Let me achieve two objectives through one effort; I'll have a walk along the river and also have the Darshan of a Saint."

Maharaj Sawan Singh Ji used to meet Maharaj Kirpal within [in astral form] since last seven years. When He realized that this was the same Mahatma Maharaj Kirpal asked, "Why did you take so long to meet outwardly?" Maharaj Sawan Singh Ji said, "This was the time ordained by the Lord." At that very moment, Maharaj Kirpal Singh sent a telegram to his brother Jodh Singh saying, "I have found the perfect Master wait for my next telegram."



Dear ones such a great soul cannot even think that he could carry the burden of the Master because carrying the burden of the Master is extremely difficult, only the Master is great enough to carry this burden. When Guru Angad Dev Ji was commanded to give Naam initiation He said, “The bundle (burden) is heavy; I cannot carry it.” Such a great soul cannot refuse the command of their Master but nevertheless they plead before their Master that You

remain here and may we remain under Your protection.”

You usually hear in Satsang that I was very dear to my mother. She would make me sleep on a very comfortable bed but I would find a sack from somewhere, spread it on the floor and sit on it. Many times she would come at night, catch me [sleeping on the sack] and get upset asking, “Why you didn’t sleep on the cot. You are just a little boy; meditation is for the elderly. Why have you started meditating at such a young age?”

Dear ones regarding sleep I often say that in my destiny morning sleep was never written. I did not do devotion nor did I endure hunger and thirst with the thought that my Master would entrust me with such a great responsibility that makes the heart tremble while doing it. But such a task is assigned [only] to such a great soul. I had practiced devotion and surrendered myself to Him so that when I find the Lord I may simply remain in love at His feet.

Dear ones I often say that the Master takes everyone along because those whom He has given Naam He becomes responsible for them, He is very compassionate. I mention that [once] while leaving Ganganagar when Master Kirpal made me sit with Him in the car I did not want to go with Him because He had spent the whole night meeting dear ones and was tired. I wanted to go in my own jeep [so that He could get some rest] but He embraced me and said, "I have some special work; you must sit with me."

The moment I sat He began recounting the end time of His Master, the time when this responsibility was placed upon him. My body and heart were trembling. When he uttered these words he said there were many reasons why I could not refuse what Maharaj Sawan Singh Ji had asked of me but my plea was that You sit on the throne, You look beautiful [sitting on it].

Maharaj Sawan Singh Ji said, "Look Kirpal Singh, those willing to explain the theory will be found in many places. Everyone has a longing to

become a Master but Naam is attention (inner spiritual gaze of the Master), lest my teaching gets lost.” I told Master Kirpal, “Maharaj Ji, what kind of things are You saying? What kind of thoughts are in Your mind today?” Maharaj Kirpal Singh Ji said, “Yes, these things will be of use to you in the future. I wanted to tell you only.”

For a Satsangi (disciple of the true Master) Satguru (the true Master) is the embodiment of grace. He surely gives Naam to us the drunkards, meat-eaters, the Jivas rotting in indulgences and vices. Taking the form of the Shabd (divine sound) He dwells within us and also takes care of us because He upholds His [divine] glory. You know well that Kaal (the negative power) keeps his agent the mind constantly on our trail. Sometimes it fills us with thoughts of pride, honor and status and at other times it entangles us in worldly affairs. It creates many obstacles in going to the Saints.

Every day we hear the glory of Naam in temples, mosques, and churches that without Naam

there is no liberation. But even while taking Naam it (the mind) stirs restlessness within us. Kaal sits to your left and the ‘Shabd-form’ Master sits to your right. When a Satsangi commits bad deeds Kaal immediately says, “Look you have given Naam to him, just look at his actions, is he worthy of Naam?” If someone criticizes a child in front of his parents saying that he is not a good person, even we worldly people feel hurt. We are ready to argue and fight with that person.

Just think about it: the [bad] deeds are done by the beings but the Master has to bear the disgrace. Even so, the Master is an embodiment of trust, love and reverence. He says, “He (the being) will surely improve; I will reform him, he will become a better person.” For those dear ones who say, ‘We cannot decide whether this thought is from the Master or from the mind,’ they should understand that any thought that arises of doing something wrong, inspire one towards wrong doing such thoughts are

from the mind and Kaal. When noble thoughts arise they are from the Master.

When noble thoughts arise in our mind at that time we should sit for meditation and take advantage of that opportunity because at that time the soul is inclined towards the Lord. This alone is enough for a Satsangi; this too is sort of helping the Master that we do not place the worldly matters on the Master, [that we] do not become a burden upon the Master. Guru Sahib says:

***O Lord, forgive the past faults and place [us] on
the [true] path ahead***

The Master takes our past [karmic] accounts with Kaal into his own hands. Whether the disciple endures the Karma or the Master endures it, Kaal does not forgive. It is the will of Kaal whether it takes away the eyes of the Saints, or their leg, causes them fever, or dysentery. Whatever illness or suffering the Kaal inflicts the Saints accept it gladly.

The instructions which Maharaj Kirpal gave us to keep a diary [for self-introspection] is the remedy for this very ailment. When a Satsangi receives Naam after that he should not create further Karmas nor should he place additional burden on the Master. One should meditate, reform oneself and shape his life according to the diary (its guidance).

Saints are free from all kinds of Karmas but any Saint who comes in human form has to bear [the consequences of] it. Only the Master suffers in the fire of others' Karmas. Dear ones who takes upon [themselves] the Karmas of others? Maharaj Sawan Singh Ji [once] became ill after taking on the Karma of a dear one. He was unconscious, the lower breath was down and the upper breath was up. At that time the Satsangi standing there with a paucity of faith, was the one whose Karma Maharaj Ji had taken upon Himself. He asked, "Maharaj Ji, is this Your own Karma or someone else's?" Maharaj Sawan smiled and said, "This is the Karma of one of my dear ones."

A similar situation had arisen during the time of Baba Jaimal Singh Ji. One of His Satsangi Moti Ram worked as a tailor in Ambala. At that time, the congregation was few in number. Moti Ram took permission from Him to hold Satsang in Ambala and asked Baba Jaimal Singh Ji to stay there for a month. Baba Jaimal Singh Ji agreed and went to Ambala. There a very influential person Sardar Hukam Singh began attending the Satsang. After two days, a thought arose in Moti Ram's heart: if Hukam Singh becomes inclined towards this path it would bring great prestige to the Satsang and because of him others would also take Naam. There is this desire among us Satsangis that more people become Satsangis. Just as we have benefitted they may also benefit.

Moti Ram presented Hukam Singh before Baba Ji, requesting Baba Ji to give Naam to him. Baba Ji replied, "You may get two hundred people initiated but do not get him initiated." Moti Ram insisted, "You must initiate him." Baba Ji said, "I can initiate

him only on one condition: arrange for a horse carriage for me and place my bedding on it, then I will initiate him." A horse carriage was arranged for Baba Ji and his bedding was placed on it but Moti Ram still persisted and got him initiated. [Thereafter], Baba Ji very soon returned to His Dera (Ashram).

Maharaj Sawan Singh Ji used to recount that Baba Jaimal Singh Ji met him [en route] in Ludhiana, and he bowed to Him. He used to say that whenever he got leave, he would go to the Dera and Baba Ji would get upset saying, "You don't do your household duties and keep running off to the Dera." Maharaj Sawan Singh Ji told Baba Jaimal Singh Ji [when he met Him en route as He was returning from Ambala], "I want to come to the Dera this week." Baba Ji replied, "No, don't come this week, come after skipping the next week."

When Maharaj Sawan Singh Ji went there Baba Jaimal Singh Ji's face had turned completely pale. For fifteen days, He had such a high fever that

it was beyond measure and Baba Ji did not take any medicine either. Then a doctor who was His disciple was called from Amritsar. Baba Ji told Bibi Rukko the kind of Karma He had taken upon Himself.

Maharaj Sawan Singh Ji asked, “Maharaj Ji, why didn’t you let me come to the Dera? I would have been there to help You through thick and thin, I would have served you.” Baba Ji replied, “Look dear one, you would have brought about paucity of faith, [seeing] that even Saints are in such a condition; you would not have been able to bear it.” One day out of love, Maharaj Sawan Singh Ji asked Baba Jaimal Singh Ji, “Babaji, whose Karma was this?” He replied, “You won’t be able to digest it.” Maharaj Sawan Singh Ji said, “I had promised [Baba Jaimal Singh Ji] that as long as you are in physical form I would not mention this to anyone. Today, Baba Ji is no longer here in the physical form that is why I am revealing this.”

The intent of saying this is dear ones: giving Naam is not easy, it involves taking on the Karmas

of others. For Satsangis, it is simply enough that once Naam has been received they should not let their steps move toward evil from where they stand. Practice Naam daily, by this daily practice that we do we are helping our Master in His mission.

Dear ones, Saints never make anyone feel obliged that They have taken his Karma or someone else's Karma. They don't even let smoke escape from themselves and present themselves before their Master with patience. The scriptures are filled with such stories of how Mahatmas upon taking a human body have benefited the beings. There is still much more to be said but time is up.

We hope that all dear ones try to understand just this.

WHO CAN HELP OTHER THAN THE MASTER

**Message by Param Sant Ajaib Singh Ji Maharaj to the
Dear Ones Before the Underground Room Darshan**

03 November 1990

16 PS Ashram, Rajasthan

You've already read quite a lot about this place in Sant Bani Magazine. The greatness of this place is that a poor (humble) soul obeyed the Master's command. He molded his life according to what the Master wished and practiced meditation. The story of the Master and disciple is not new; it has existed since the very dawn of creation.

It is the law of the Supreme Lord that whoever wishes to meet Me must first sit in the refuge of perfect Master who has already met Me and become one with Me and do what He instructs; only then will I allow you to enter My abode. All the societies say that without the Master and the Naam there is no liberation and nor can we unite with the Supreme

Lord. Yet only a very few fortunate souls benefit by going into the company of a living Master.

When the beloved dear ones of the Lord come we do not derive any benefit from them. Instead we cause them sufferings, slander them and speak bad words [against them]. After those dear ones of the Lord depart we then form societies in their name. We build a place or memorial at those spots and begin bowing our heads before it. Then the Lord comes again in some other form and we are left behind again (remain oblivious). For such people Guru Sahib says:

*[If one] did not offer true devotion beforehand,
[then] later words [of praise] serve no purpose;*

*The helpless Manmukhs (mind-oriented souls)
wander [aimlessly] mid-way, how can [they] attain
peace through mere words*

When the Lord gives us an opportunity and sends a Mahatma then we are not ready to take the

Naam and to obey him. But after he departs we place all our faith in him. Then what is said, is of no use, no matter how much praise and sacrifice you make. The Manmukh remains wandering mid-way and is unstable; the Supreme Lord is not attained through mere words. One must take advantage while the Mahatma is present. Guru Sahib says:

***Without the Master there is dense darkness,
without the Master understanding does not come;***

***Without the Master there is neither [spiritual]
awareness nor [spiritual] attainment, without the
Master liberation cannot be attained***

Without the Master the Surat (consciousness) does not awaken towards the Naam within and the darkness of ignorance is not dispelled. Without the perfect Master the question of reaching Sach Khand (true home; the highest spiritual realm) does not arise but even in the lower spiritual realms Kaal (the negative power) does not allow [one] to enter. This

is also the law of Kaal that you must first meet a Master.

There is a story in the Puranas (holy scriptures containing mythological stories) that Ved Vyas's son Sukdev Muni had the knowledge of heavens from the mother's womb. When he went to the heavens Lord Vishnu sent him back saying, "First find a Master." Whenever he went there and wherever he sat, after he left Lord Vishnu would have that spot dug up and the soil thrown out and then bring [fresh] soil and fill that place.

The people working there were greatly troubled and said, "Whenever a person without a Master comes to this court we face great difficulty." When Sukhdev Muni came to know about this he asked his father Ved Vyas, who had attained the state of Yogeshwar (Supreme Yogi; one who has mastered the spiritual path), "I am your son, is it necessary for me as well to accept a Master?" Ved Vyas replied, "Son, the [divine] law is the same for everyone."



You have heard this story many times that upon his father's advice he accepted King Janak as his Master. Kabir Sahib says:

***Kabir, Who else is greater than Ram and Krishna,
[even] they accepted a Master;
The Lords of all three worlds bow before the
Master***

Ram and Krishna were incarnations of the Supreme Lord (Brahm) and even they followed this divine law. A short hymn of Brahmanand Ji is being presented before you which you usually recite in Satsang. Brahmanand Ji was a Mahatma of high spiritual attainment in Pushkar (Rajasthan). He too shared from his experience that no one can enter the Lord's court without a Master. The lower realms; heaven and hell have been created by Kaal. Kaal grants heaven to those who perform good deeds and consigns those with evil thoughts to hell.

You say that the spice (material possessions) of this world; parents, siblings and whatever belongs to this world, we have to leave it all here only. The body in which we have come even this we have to leave here.

***The body that was born along [with you],
even that will not go [with you in the end]***

Guru Tegh Bahadur Sahib says that the body that is born even that will not go with you. Reflect calmly; without the Master no one can help you there. Swami Ji Maharaj also says:

***The Master's service that is always helpful, to that
[you have] shown such a back (abandoned it)***

Service to the Master always helps [but] we have turned our back towards it and given priority to worldly affairs and sensual pleasures.

**Without the Master who can help in hell,
without the Master who can help**

Brahmanand Ji says that when death comes the family members and siblings are all sitting around but no one is willing (able) to help us because no one knows where the angel of death came from and grabbing by the ear where did it take [us]. Kabir Sahib says:

*Warriors stood all around, all were making loud
sounds*;
[Yet] from within the palace took him away, such
is the dreadful Kaal*

**Loud sounds: In army counting of numbers are
done by soldiers to counteract slumber and maintain
alertness*

Maharaj Sawan Singh used to say that there was an old woman whose daughter had fallen ill. We all tend to say things like, ‘O Lord, take me instead

and make her well.’ That old woman too would say every day, “I have lived a full life, take me she hasn’t seen anything of the world yet.” One day a cow wandered into the house while grazing outside. It looked around but didn’t find anything to eat. There was a vessel lying there and when the cow put its mouth into it that vessel got stuck into its mouth. The bottom of the vessel is [usually] black [with soot]. When it’s face wasn’t visible, the old woman thought the angel of death had come. Terrified, she started saying, “Look I am old, the one who is sick and you’ve come to take is lying right there in front.” Maharaj Ji used to say that outwardly we speak words of sympathy but no one is willing to go (die) in someone else’s place.

Similarly, Baba Bishan Das Ji used to speak of a couple. One day everyone must leave [this world] and part ways. [When] the husband passed away the woman went to a Saint and said, “I don’t like living without him; it would have been better if he had given me a chance and I would have gone instead.”

While talking she went on to say, “Maharaj Ji, please recite some mantra (sacred chant) or something, perhaps he might be revived and I could go (die) in his place.”

Saints know what lies in the hearts [of everyone]. He recited some mantra over the water and said, “I’ve recited the mantra, whoever drinks this water will surely die in his place and he will rise (come back to life).” He asked his mother and siblings. All of us talk big but no one was willing to drink that water. They were also convinced that whatever the Saint says will surely happen. The Saint then said to the woman, “Look he is your husband, after all you love him so much, you drink this water.” But the woman along with all the family members refused. The intent of saying this is that we all superficially assure each other that we are yours but no one is willing to go into the jaws of death.

**Mother, father, son, relatives, and wife
are all brothers (bound by) self interest;**

The spiritual companion in this world, the Satguru frees [us] from bondages



He lovingly say that parents and siblings all are with us only out of self-interest. For as long as their self-interest is fulfilled they show love towards us. But when they see that we have become old or ill and now might ask them for something their enthusiasm cools down. These forces that create obstacles in spiritual progress have been created by Kaal but the Satguru comes to free us from these bondages.

The Saints tell us through Satsang, “Look dear ones, these are sweet swindlers—beware of them.” The Mahatmas do not even say that you should abandon the duty that has been assigned [to you] and go elsewhere. The Mahatmas say that try to understand their truth. Guru Tegh Bahadur Ji Maharaj says:

*In the world I have seen false love,
everyone is attached to their own happiness be it
wife or friend*

**The water of the ocean of existence is immensely
difficult [to cross], even more so than [the
sufferings of] the womb;
The Master, the ferryman having taken across,
seats [us] on the ship of knowledge**

The Mahatmas say if we think with a calm mind, what we consider to be a city of happiness, here no one appears to be happy. The sufferings to

the soul here are even more than the sufferings in the mother's womb. Neither this shore of this ocean is known, nor that shore is known and nor is its depth known. It is only the Satguru who by seating [us] in the ship of Naam takes us across to the other side.

**Erasing the darkness of countless births,
has chased away all doubts;
The perfect Transcendent Lord, the Supreme
Lord, is revealed within**

He lovingly says that when following the teachings of the Saints we withdraw our attention from the nine openings and focus it behind the eyes then the darkness of ignorance from countless births is dispelled. There we come to know how many Pralay (destruction) and Maha Pralay (grand destruction) we have passed through, how many births we have incarnated in, and what our condition had been. The soul gains all that knowledge. The Supreme Lord whom we searched for in forests and mountains, temples and mosques, and holy

scriptures the Saints showed us that very Lord within our own being by turning our focus away from the outer world.

**Enshrine the Master's words in your heart,
[and] keep your mind absorbed in loving
devotion;
Brahmanand perform Seva (selfless service)
daily, [and you] will attain the treasure of
liberation**

First and foremost we have to follow the path shown to us by the Saints and meditate on the 'Shabd-Naam'.

GURUMUKH: A GURU-ORIENTED SOUL

A Message by Supreme Saint Ajaib Singh Ji Maharaj

24 November 1995

16 PS Ashram, Rajasthan



Guru Amar Das Ji Maharaj says that there is a great difference between our tasks and those of the

Gurumukhs. Whatever worldly tasks the Gurumukhs do their outlook is that of a traveller. While building houses and acquiring property they do not think that they have to live here forever or their sons and grandsons will consume (inherit) it.

Baba Jaimal Singh Ji used to say to Maharaj Sawan Singh Ji, “Look dear one, as a person gains more and more fame he starts exploiting those who are poorer than him. He accumulates wealth and stores it, but either that wealth gets wasted while he is still alive or one of his sons or grandsons squanders that wealth but he is the one who will have to give the account [for it].”

You say that the dear ones of the Lord become Guru-oriented. While working they always think that I have to leave [this world].” Yesterday, I told you the story of Guru Gobind Singh Ji that the Sikhs who went to the Raasdharis (performers enacting religious dance drama) were standing there in fear thinking that if Guru Sahib woke up he would expel

them [from Sikhism]. But the Sikhs who were standing guard their minds were with the Raasdharis.

***The Gurumukhs are honored in the [Divine]
Court, the Lord Himself embraces them***

I have lived in many societies and I even lived amongst the Nihangs (armed Sikh warrior order) for a considerable period. The Nihangs have a unique mindset; they are carefree (spiritually intoxicated). I recount many stories about the time when I became a Nihang. At that time, I used to have a turban weighing thirty-five kilograms on my head. I had a devoted Sevadar [to assist me]. Instead of a chair we would place a bundle of wood behind me because it was impossible to sit [comfortably] wearing such a heavy turban. At that time, an old Nihang still wearing his shoes climbed a Keekar (acacia) tree to break off a chew stick. People passing by said, “Baba, you could have taken your shoes off. If your foot slips you might get hurt.” The Nihang replied,

“If God calls me to Himself from above, would I come down to wear my shoes?”

I tell the Westerners also that the disciples who earn spiritual merit [through meditation] have this kind of preparations.

Dear ones, those dear ones of the Lord who meditate and when they leave the body they are honored in the [divine] court. Their Master, the Supreme Lord comes to take them along and embraces them in the same way a daughter embraces her father [upon returning home]. Just see how daughters come and embrace their father [this is how the Lord embraces His dear ones].

* * *

With the immense grace of
Supreme Saint Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of **3 days**
has been organized in
16 PS Sant Bani Ashram, Rajasthan, India
from
3 to 5 October, 2025

All of you are welcome to this programme.

For further information visit www.ajaibbani.org

or email at info@ajaibbani.org

