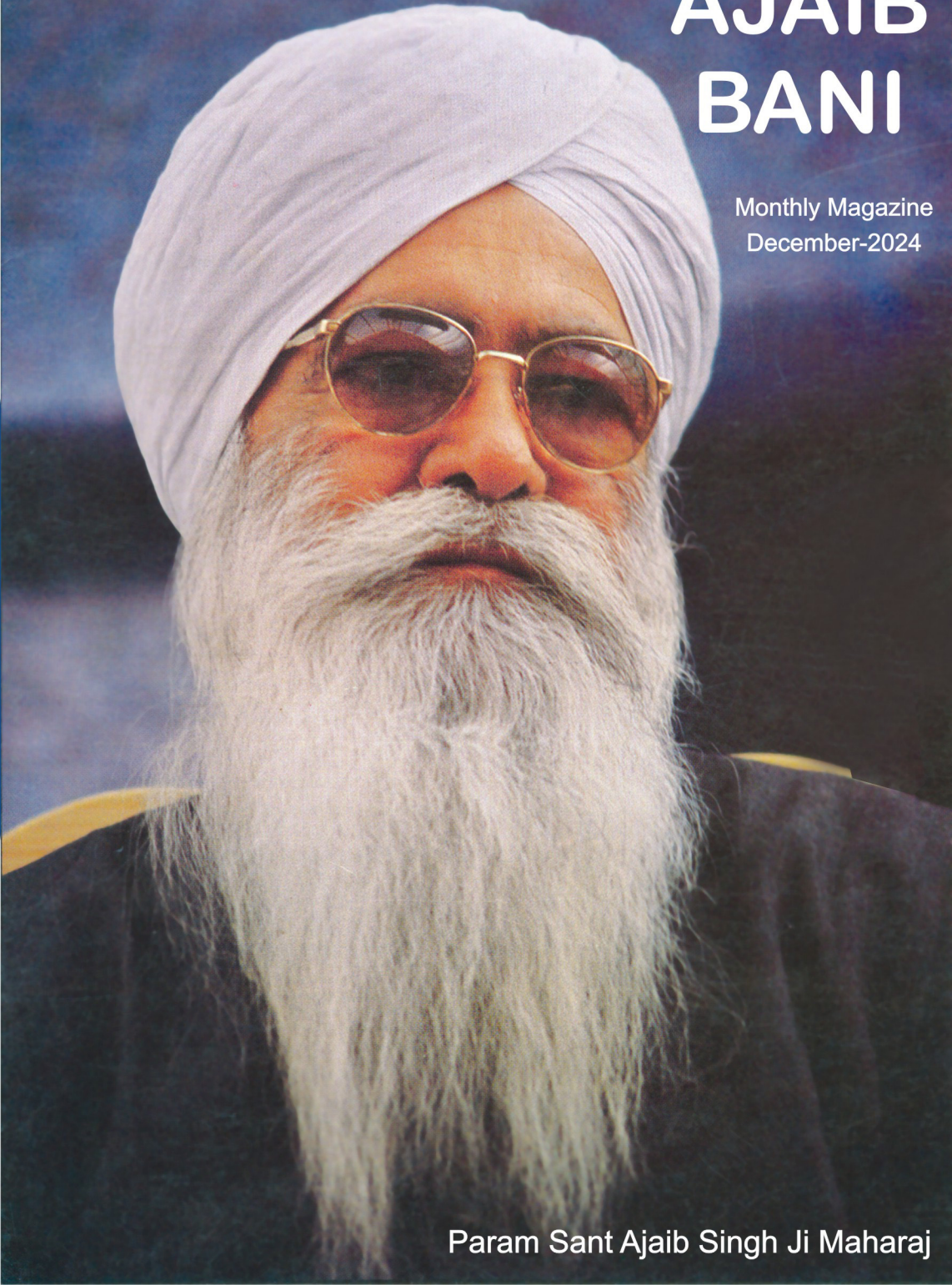


# AJAIB BANI

Monthly Magazine  
December-2024



Param Sant Ajaib Singh Ji Maharaj

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**AJAIB BANI**

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**Disclaimer**

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

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## HALWA-MANDA

**Satsang by Supreme Saint Ajaib Singh Ji Maharaj**  
Bani: Guru Arjun Dev Ji

02 February 1988

16 P.S. Ashram, Rajasthan

In the hymns of Guru Amar Das Ji Maharaj, there is love and trust for the Master and a lot of asceticism for him. Along with this, we also find the world, the worldly things and even the biggest things being considered as trivial. He had followed many of the customs and rituals prevalent in the world at that time. He got the good fortune of coming to Gurmat (the path of the Gurus) in his old age.

By reading the history of Saints and Mahatmas, we come to know how they remained indebted to their Master throughout their lives. They considered their Master as God, the merciful, the supreme being, everything. When Guru Angad Dev Ji ordered Guru Amardas Ji Maharaj to lead the Sangat, he mentioned the difficulties that were going to arise at that time, one of which was how will the Langar (the food served to all irrespective of caste or religion) work and what were the orders for the Langar?

Guru Angad Dev Ji was very kind. He said, “Dear one, where there is Master, there is everything. Master does everything; he is capable of doing, [even if] you wash the utensils in the evening and put them upside down, you will find them full in the morning.” As per his trust, he had given this order that whoever comes to meet me should first have Langar and then come and talk to me.

At that time, the thoughts of the emperor of India, Akbar were very good. He came to see Guru Amardas Ji Maharaj. When he went to Guru Amar Das Ji Maharaj, he took a lot of wealth and other things with him. Akbar was a young king, he was proud thinking that I am the emperor of India and I will be ready to give whatever he asks for, but he also sat in the queue and had Langar.

Similarly, when Baba Jaimal Singh Ji ordered Maharaj Sawan Singh Ji that you have to lead the Sangat, Maharaj Sawan Singh Ji also expressed this weakness to him. Baba Jaimal Singh Ji was very gracious. He said, “Look dear one, why are you worried about this? Kings and emperors will come to you, the Master will sit within them and do all the work himself.” Maharaj Sawan Singh Ji used to say, “Rich people donate in the Langar and poor people eat [in the Langar].” Many dear ones kept asking Maharaj Sawan Singh Ji for Seva. He used to say that do meditation and come, this is my Seva.

When Maharaj Kirpal made a similar request to Maharaj Sawan Singh Ji, Maharaj Sawan said, “When Babaji (Baba Jaimal Singh Ji) came from Agra, he did not bring any wealth and material things from there. Where he sat, Langars were served, houses were built and everything happened. Kirpal Singh, where there is Satguru there is everything. They themselves know the needs, that is why our Master Maharaj Kirpal kept saying, “Saints come to give, the question is of the receiver, as to how much grace can one receive from them.”

Similar was the condition of this poor Ajaib. Hazur Kirpal cast his compassionate glance and said the same thing, “The Langar is mine, you need not worry.” You all know that I have done many tours abroad, Sant Bani magazine is also published. My Master never let

such time come where I got it published in the magazine or told people from the West that the Langar is not getting managed, give some Seva. All this is the grace of the gracious Master.

I have been to Bangalore and given Satsangs in Mumbai as well. Large-scale Langars run there. The dear ones who make arrangements there know that I have never mentioned or doubted that how will this Langar be managed, you take the Seva (financial service). Many people asked me but I said that it is the Master who knows this, it is all his grace. Many people have asked here in 16 PS as well, I always say that this Langar is not of Ajaib, it belongs to my Master, Lord Kirpal. The day the Langar is of Ajaib, do whatever you want on that day.

Dear ones, this secret of Saints can only be understood by saints only or those who go within. Tulsi Sahib and all the Saints have said the same, “If someone says that he has gotten the secret of a saint or has understood a Saint, then I touch my ears. Saints, despite being united with God and being the Masters of the whole world, live a simple life in the world just like an ordinary person.”

Master lovingly says that kingship, youth, beauty, grandeur, wealth and material things are of no use in the court of Lord; we have to go leaving them here. Wealthy kings’ pride themselves that I am the owner of this land, I have so much wealth and material things, I have so many armies; none of them will go to the court of Lord and help you, none will be of any use to you. Even this body which you are so proud of, will not support you, ultimately you will have to leave it too here and go.

Saints do not say that you should throw away the material things you have received or not use them. If Lord has given you the things as a reward, then you should use them, take service from them. It should not happen that instead of taking service from them, you become their servant.

At the time when Guru Sahib wrote this Bani, there were elephants, horses and chariots decorated with gold in India, and those chariots were pulled by horses. These were the means prevalent in India for general travelling. The one who had the most of such resources was called the king.

He says that these things are of no use in the court of the Lord. We feel proud that we have so many rubies. In India, after Akbar came Jahangir and after Jahangir came Shah Jahan. Shah Jahan was a great connoisseur of diamonds in India. He had the largest number of diamonds in the world. He also had the world-famous Kohinoor diamond.

Dear ones, we make many karmas in this world, suffering the consequences of the same here itself. Aurangzeb, the son of Shah Jahan, imprisoned his father during his lifetime. His father was punished so severely that he was not even given enough water to drink. Just think about it, despite being the owner of India and possessing such huge diamonds, he ultimately left his body in captivity.

Indian Prime Minister Jawaharlal Nehru used to visit Maharaj Kirpal Singh Ji and they had good mutual love. One day while in conversation, Maharaj Kirpal started giving information about the Naam and God. Pandit Nehru did not even listen to the whole thing and interrupted saying, "Look, what you say is right in its place but I

am the Prime Minister of India, where do I have time to do devotion? If I myself get engaged in devotion then how will the work of India be carried on? Who will take care of it?" Maharaj Ji laughed and said, "Look dear Pandit Ji, India will remain here, maybe you and I won't stay here. Only the deeds that we do will go with us."

A few days later, Maharaj Ji was in Dehradun and it was announced on the radio that Pandit Jawaharlal Nehru is no more and Gulzari Lal Nanda had been appointed as the officiating Prime Minister in his place. Maharaj Ji was a friend of Pandit Nehru, so he came to Delhi. In India, even before his funeral procession, someone else was made the Prime Minister.

Guru Sahib says lovingly that dear ones, why have you attached your mind to the world instead of God? Whatever Simran the Master tells you, the secret of the Naam [he] gives you, you should pay attention to the Master while getting up-sitting, sleeping-awake, and do the Simran given by him.

Those whom we remember during the day, we have strange dreams about them at night, we remember them again and again. Even in our last moments, we remember those people, and those things keep coming in front of our eyes. Similarly, if we do the Simran given by the saints and keep their memories in our hearts, then they will meet us both while we are sleeping and being awake. In the last moments, our thoughts will automatically go in that direction. Maharaj Sawan Singh Ji used to say, "If you cannot do meditation then you should love the Saints because bound in love, your mind and soul will only go to the Saints. The Saints have come from God and they will take us to God only."



He says that no matter how many beautiful and nice houses you have built, and have also studded them with diamonds, no matter how many people you have conquered in the battlefield, or how many arenas you have built, but these have no value in the court of the Lord and such people do not get respect in the court of the Lord.

He says that in the world, there is only this thought that I will imprison him, I am strong, I will murder him, I will take over his country. Look dear one, just like the earlier ones had eaten **Halwa Manda** (an Indian dessert) for some time, similarly you too will eat it and then leave this world.

Baba Bishan Das Ji used to narrate a very interesting story that there was a Mahatma (a great soul). One day the Mahatma went to the king and narrated a Katha (a religious story narrated as sermon). After listening to the Katha, the king felt detached [from the world]. The king said, “Mahatma Ji, you rule and enjoy the kingship, now I will do meditation.” The Mahatma said, “Okay dear one, it is your wish, I will also enjoy for a few days.”

When the king of another country came to know that the king, adopting renunciation has gone to the forest and nowadays such a Mahatma is ruling, who is even afraid of stepping on an ant fearing that it would amount to committing a sin, then why not snatch the kingdom from that Mahatma?

When that king [of another kingdom] attacked, the courtiers there informed the Mahatma that dear Saint, a king of another country has attacked us. Please give orders what to do? The Mahatma said, “Prepare lots of Halwa and eat it.” Many [of them] asked Mahatma Ji, what is the secret behind this? The Mahatma said, "Its not like the

earlier king took it with him? He also went away after eating Halwa Manda for a few days. We will also tell that king that now you take care of this kingdom. We have eaten the halwa manda that we had to eat.” Saints lovingly tell us that you have come alone into this world and you have to depart from it alone as well. If we do devotion of God then we attain God.

Generally, we have this thought in our mind that when a person holding a high position passes away, flags are lowered in his honor, he is declared a martyr and is saluted by turning the weapons upside down. The common people have this thought in their hearts that maybe he will go to heaven. Baba Sawan Singh Ji used to say that the experience of Saints is that you can go within and see whether the worldly people who have not reached that level will send us to heaven? It is an illusion of our mind.

Kabir Sahib says that no matter how powerful a person is, or how many worldly resources and armies he has, but when God's order comes, then it only takes a second and he leaves the world and goes empty-handed.

Now he lovingly mentions those people, who say that the way the masters of our communities or religious Gurus practice customs and rituals nowadays, if any deed and religious act is done in this way, then only that is acceptable. However, Guru Sahib tells us from his experience that no matter how many tactics a person uses for doing deeds or religious acts, if he has not worshipped God, if he has not attained God in his lifetime, then his value is not even worth a penny in the court of the Lord.

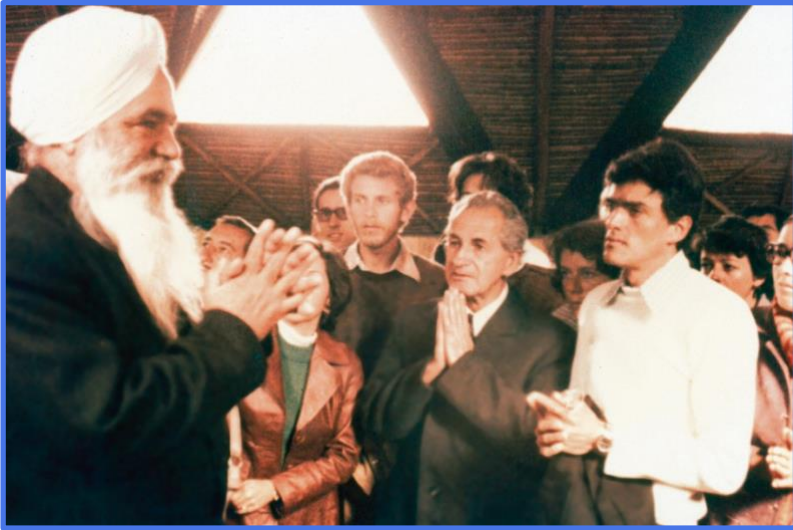
Guru Arjun Dev Ji even says that such person preaches to the world that by concentrating on thoughts in this manner, one can achieve peace but he himself does not do so nor has he done so in his life. He has not manifested the Shabad within himself. Such is his condition.

Dear ones, in order to manifest the Shabad and make the Master gracious on you, no sacrifice in the world is big enough.

He says that one came naked into this world and will go back naked too. The one who preaches to people to meditate but does not himself meditate, his speech is like we give a bath to an elephant but then the elephant sprinkles ashes on itself again, this is the condition of such ones.

Maharaj Sawan Singh Ji, giving an example about such people used to say that just like blind men blow ashes, they cannot see and they themselves are standing on the side where the ashes are falling. The same is the condition of those people who do not go within nor do they know how to go within. Neither did they love their Master throughout their lives nor had faith in him, nor did they meditate as per the instructions of their Master and yet now they have become the contractors of the world saying come, we will set you free. They are simply putting ashes on their own selves.

At last, when he is asked this question, that dear one, what is your opinion? Have you ever read this book of six-feet height? Have you ever gone within and seen how God is sitting inside with a scale and deciding between truth and falsehood? Negative power does not forgive anyone. If someone thinks in their heart that I have more disciples, so maybe I will be freed, then this is their mistake.



He says that such people themselves drown and also drown other people. Sometimes they give the example from one scripture and sometimes from another.

Kabir Sahib explained to us by giving many good examples in the hymn and finally concludes his decision only on one thing that we met Satguru, he gave us the secret of the Naam, and showered grace on us.

We had noble deeds that obeying his orders, we meditated on the 'Shabad-Naam'. Satguru has given judgement in the court of God and made us stand before God and said that this is your being, they had forgotten, they have come to ask for forgiveness from you. This is the glory of the Master, only the Naam of the Master will go with us. Whatever other things we are collecting of the world, we have taken them from here, and we have to leave them here itself.       \* \* \*

## THE MASTER'S CHARGING

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

30 October 1985

16 P.S. Ashram, Rajasthan

**Dear one:** We have been told that Simran is superior to all the Mantras. This is printed in Sant Bani Magazine (April 1985, page 26) in which you have said that behind the Simran, the charging of the Perfect Master, who has given the initiation, works. Would you please let us know how and when this charging takes place and how is it maintained? Does this charging get done in one go or does the Simran need to be charged again to keep it effective?

Historically, who was the Mahatma prior to Kabir who adopted Simran? From whom did that Mahatma receive Simran? Did the outer current form of Simran have another form earlier which changed to its present form? If yes, is there a possibility of its changing in future?

**Sant Ji:** Yes please, all of you have heard the question, now listen to the answer carefully. This answer is beneficial for everyone, try to understand it. All the Saints have been saying this, Maharaj Sawan Singh Ji has also said it in a very detailed manner. Kabir Sahib was the first Saint in the world who came in all the four ages. This has been explained in detail in The Anurag Sagar. In Satyuga, Kabir Sahib's

name was Satsukrit, in Treta it was Munindra, in Dwapar Karunamay and in Kaliyuga, his name became Kabir.

In the first three ages, until the disciple had perfected the Simran, he was not shown the path of the Shabd. In Kalyuga, Kabir Sahib by showering special grace started giving Simran and Dhun (sound) together. The planes remain unchanged. Simran never changes and Sachkhand is also the same. You are told that the material goods of the five planes that come in your path are also the same, they do not change. The only difference is that when Pralay (the destruction of the world) happens, the soul that has reached Brahm (the second inner spiritual plane) and all these planes collapse, get destroyed and then creation takes place again. When Mahapralaya (the grand destruction) occurs, the souls that have reached the Bhanwar Gufa (the fourth inner spiritual plane) and all the planes upto that cave also get destroyed and are recreated.

Sachkhand is the only place where neither Pralay nor Mahapralay occurs. The souls that have reached Sachkhand do not come back to this world. Only Saints come to take the beings as per the orders of God, they do not have any will of their own in this, they do not come as prisoners like us.

In the past eras, when Saints would give Simran to the disciple but did not connect them to the Dhun, then many times it would happen that the Master would leave the body or the disciple would leave the body and the disciple's work remained incomplete. Salvation is in the Naam-Dhun. To overcome this difficulty, Kabir Sahib started giving the complete Naam (initiation) to his devotees in one go so that no being remains hanging in between.

I told you that Simran is about gathering the scattered thoughts, coming behind the eyes and emptying the nine doors, progressing above the planes of stars, sun and moon to reach the Master's form. Simran does not take us beyond this. When our soul reaches here, the Shabd pulls our soul upwards. Master accompanies and makes us cross every plane. Only through 'Shabd' the soul crosses from one plane to another.

Now let's come to the matter of **the Master's charging**. 'When is charging done?' is an interesting question. If this charging gets over, is it replenished again? When does the Master show mercy? Now pay attention to this. Dear Ones, the first thing is that these great souls come ready in all respects from God's abode.

Guru Gobind Singh Ji has written in his history that he did a lot of penance in his previous life, united with God, and became one with Him. When the people had become stone idols' worshippers, no one was worshipping God; and whoever came, made people chant their own name, no one made them chant God's name. Then God said to him, "I am sending you into the world as my beloved son."

He did not feel like coming into this world but he could not refuse God's order. He prayed to God, "O God, I should not seek any power from any deity other than you, no matter how powerful they are. Whichever boon I want, I should receive from only you. My Sangat is my family, may my Sangat live happily and stay connected with the Naam. This is my request to you; this is my demand.

Think about it and see, what kind of relationship Master's dear ones have with God. They are absorbed in God. If a father understands his duty, he knows what does his son needs, what he is fond of and

what his demands are. A father keeps giving without asking. Guru Nanak Dev Ji says that God is kind and showers grace. God has given this permission that you will get whatever you need.

Today the means of transportation have changed, there are jeeps, cars and buses everywhere but I am talking about the time when these means did not exist. At that time horseback riding was very popular in India. Sri Muktsar Sahib is a place of pilgrimage in Punjab. Every year, a fair is held there and horse races are conducted. Horse owners get a lot of rewards. My father and I went there. The horse that stood first, my father asked the horse owner named Indra Singh who was from Tarkhan Wala village, "What price do you want for this horse?" The horse owner said, "Sardar Ji (a title used before the name of Sikh men who wear a turban), will you be able to pay the price for this horse?" Whatever price the horse owner quoted, my father paid him the same.

Now you can imagine that my father considered it his duty that his son would look good sitting on this horse. Many a times when he was happy, he would make me sit on the horse, stand there himself and say, "Ride the horse." I only mean to say that Saints have a father-son relationship with God which is very sweet and unbreakable. Whenever Saints need something, God gives it to them without them asking and keeps helping his dear ones without being asked.

Maharaj Kirpal had a great imminent power of inner vision since childhood. When he was in the fourth grade, he told his teacher, "My grandmother is about to die, grant me leave." The teacher got annoyed and said, "Where have you come from, you great saint? Sit Down." Two minutes later, a message came from his home to grant



leave to Pal, his grandmother is asking for him. After that, as long as Maharaj Ji studied there, that teacher had respect for him.

Similarly, those with whom my childhood was spent will tell you many things about my childhood. In the last Satsang my elder sister with whom I have spent my childhood came for initiation. I remember one statement of her. When I was young she used to say to me, “Brother, I have only your support.” I would laugh and say, “Am I God that I am your support?” The last time she came, I met her for the first time in twenty or twenty-five years. I don't remember for sure but it must not be less than twenty five years. I did not recognize her at all because she was quite aged now and had grandchildren. She asked me, “Do you recognize me?” When I said, “Not at all,” she said, “I have come for initiation, last time I had secretly listened the Satsang.” I laughed recalling what she used to say that I only have your support and said that now you have come to act upon your words.

Many mistakes are made in childhood, but these souls who come into this world are conscious and are pure since childhood. They have a link with God since childhood but such souls do not manifest before the right time. First of all, these vessels (Saints) come perfected. Secondly, they come here after getting maximum **charging**, and in order to give us a demonstration and they work hard.

Maharaj Sawan Singh Ji used to say that some power works within the Saints, but I cannot even call it a power because anyone can estimate the power, but this is what it is. Saints charging (power) is not like a battery that runs out sometimes, and again you charge it. Saints have a direct link with God.

Now the remaining part of the question is that when and how do Saints show grace. This is a matter worth thinking a lot and understanding. Every Satsangi should pay attention to this as well. Supreme Father Kirpal said this in the general Satsangs for twenty five years, “What is the fault of the giver? The question is of the receiver.” When he has come from the real home Sachkhand only to give, now it is our duty and upto us that how and when we receive that thing.

Maharaj Kirpal Singh Ji used to say that how can people benefit from a treasurer who has nothing in his treasury? If God makes him the treasurer of the treasury and he turns into a miser, even then people cannot benefit from him. We should get such a treasurer whose treasury never lacks anything and his heart is so big that he feels happy only by giving.

The path of meditation that has been told to you is a powerful means of receiving grace. Through this, a dear one can receive grace whenever they wants. Why does our faith break? Why are we not receiving the grace of the Master? There is a very strong reason for this: we are not asking for anything for our soul. If we ask, it is for a cure for illness, doing away with unemployment, or somebody says that there is a case against me and the Saint did not help me in any way. Some say I did not have a son, now the son is born. If one gets a son then they say he kept us restless the whole night. We pleaded but the Saint did not silence the child.

Just think, if one has diamonds in his shop and you go there and ask for coal, from where will he give you the coal? No matter how many foul words you say to him or request him, when he does not have those goods in his shop then how will he give them to you? If you ask

him for a diamond, he will give you a diamond. Similarly, if you ask for diamonds from someone who has coal in his shop, you may abuse him or burn incense or do anything else, but when he does not have diamonds in his shop, from where will he give them?

We have an unfailing spiritual relationship with the Master. It is the Master's topmost duty to take our soul to Sachkhand, and the Master performs his duty. If you ask for anything regarding spirituality, the Master will definitely give it to you, that is his virtue.

Guru Sahib says that we living beings do not even know what to ask from the Saints. When we get sorrow in return after getting whatever we ask for, then we pray that why did we get these things?

My aunt's son was not getting married, so she prayed many votives. My aunt told me that the day your Baba Bishan Das comes, tell me. If Baba Bishan Das fulfills my wish then I will go to have his Darshan every month. When Baba Bishan Das came, I told him about what aunt has requested. Baba Bishan Das smiled and said, "Your son will get married and a daughter-in-law will come to the house. Do you promise that you will come for Darshan?" Then aunt said, "Certainly." Baba Bishan Das said, "We will see. Lest it happens that you follow me with a stick!"

My aunt's son got married, and the daughter-in-law came to the house. My aunt's nature was very strict but she used to find faults in her daughter-in-law. I told my aunt that I am going for the Darshan of Baba Bishan Das, you also come with me to have his Darshan. Aunt said, "I will have his Darshan only when these two die." She stood before Baba Bishan Das and said that I will believe in your power of miracle only if both of them die. Think about it, first we ask for things,

and then when we face any problem in these, then we find fault with the same diety that you did not do this work of ours.

A lady came from the west, she was very nice and used to practice meditation. When she came for the interview she said, “I wish to give birth to many children.” I said, “This is the court of Master Kirpal, he fulfils everyone's desires.” After some time she had two children. You know it is very difficult to raise two children. I knew her difficulty too. When I went on tour, she met me. Both the kids were with her, and she handed over one child to someone else to hold. She said to me, “I am very sad, lest this happens again.” What I mean to say is that first the person asks for something and then when they get it, and it causes any pain, then too they complain.

Dear ones, Satguru feels happy to give his children things with both hands but we do not know what to ask: we ask for worldly things. Saints-Satgurus know whether it is in the interest of their children or not. When we are asking for something, they are also responding, but alas! We tell them, and they listen as well from behind the veil, but we have not yet become capable of listening to the answers they give, and we are not listening to their answers yet.

Dear ones, many major misfortunes befall the dear ones. If the Master does not even have the charging to reach them within a second then how can he help the dear one? We get many such letters from dear ones who have had major accidents, they have not regained consciousness for many days, but still they say that Master helped us. Many dear ones undergo surgery, and they say that the Master stood beside them during the surgery. Many women deliver their babies through surgery. They testify that Master Sawan Singh, Master Kirpal

Singh and you were standing there during that time, and went once the baby was born. You did not let us suffer any pain at all. You can see what is that thing which they see while Masters are standing there. It is their devotion and love. The Master is always with the disciple but because of their (disciples') love he (Master) appeared before them.

It is laughter-inducing and interesting that if the dear one needs current (charging), and the Master says that I am charging my battery then what benefit will the dear one get from such a Master? We have to go to such a Master whose battery is always charged and in whom God is manifested. There is no difference between God and him. We do not get any benefit by going to a blind (powerless) Master. But until the Master finds a perfect disciple, one cannot differentiate between a blind and a sighted Master.

I have been doing this since childhood. I practiced the two Shabds for eighteen years. It was the grace of the Lord Kirpal, it was his kindness. He was also in this search, and when he saw that my heart and mind were empty, he himself showered grace and came. He placed the treasure of the Naam inside this poor soul. I then practiced meditation again for about four or five years. A Master is always in search of a true disciple. Just as a disciple gets a Master by good fortune, similarly a Master also gets the (true) disciple only by good fortune.

I have told in a hymn that those souls who are pure know that a lion hunts its prey in a single strike, the poisonous snake brings its face close to the human being and says, don't fall on me but fall away from me [because my poison is so deadly that you will die before you hit the ground]. Similarly, when a true disciple comes in the company

of a perfect Master, he too gets affected in this manner. The Master makes the disciple his own with a single glance and the disciple becomes his forever.



**Dear one:** I stand before you once again as a culprit. Last night you spoke about the feeling which an unwed mother experiences, I am feeling the same way. When I got physically separated from you, I smoked and drank alcohol. I was not only unfaithful to you but also to my wife and did all kinds of bad deeds.

I ask for your forgiveness. I am a blot on the name of Santmat and once again I come to your feet and seek your forgiveness.

**Sant Ji:** Dear son, God has sent Saints after endowing them with forgiveness. They only know how to forgive. Sit down and don't do any such deed again. \* \* \*

# LOVE

## Message to the Dear ones by Supreme Saint Ajaib Singh Ji Maharaj

Bucaramanga, Colombia

All the Saints and Mahatmas, dear to God, reached the same destination in their spiritual quest; they all have the same teaching. All the Mahatmas (great souls) have explained to us that the God of all of us whether in the west or the east, is one and he is present in our body and existence. We can meet God only by going within. We cannot meet God by changing any society or country or by performing any customs and rituals. We cannot meet God even by renouncing children. In fact, we can meet God while fulfilling our social and household responsibilities.

Life is a struggle. Mahatmas do not come to make us cowards or timid. They explain to us lovingly regarding the destiny that is already created: we may bear its consequences with sadness or happiness but face the happiness and sorrow bravely.

To step into the world of **love**, it is important to give up lust, anger, greed, attachment and ego and it is important to be a vegetarian, because God has given the same right to live on this earth to animals and birds that he has given to human beings. What can be more unjust than taking someone's life for your taste and good health.

When I used to work as an ayurvedic doctor, many patients used to come to me. There were two patients who had melancholia. It is a disease in which the head becomes numb and the person starts behaving like a mad person. This disease is also known as Malikholia (severe depression)

characterized especially by profound sadness and despair). This is a very dangerous disease. It also destroys the thinking power of a person. I advised their families to bake a thick roti of moth (bread made of turkish gram) on a pan on one side and tie it on their head, and they will get well. A doctor came there who himself used to eat meat and drink alcohol. He started saying that Ayurvedic treatment is not good. You do one thing, cut a chicken, pound it in a mortar, fry it and tie it on his head, he will be fine.

One family listened to me but the other family did not. I said that you are taking someone's life to save your health. Will this animal be happy for you, will God shower his grace on you? This incident is very famous in that area that the one on whose head the chicken was tied died and the one on whose head the roti (bread) was tied survived.

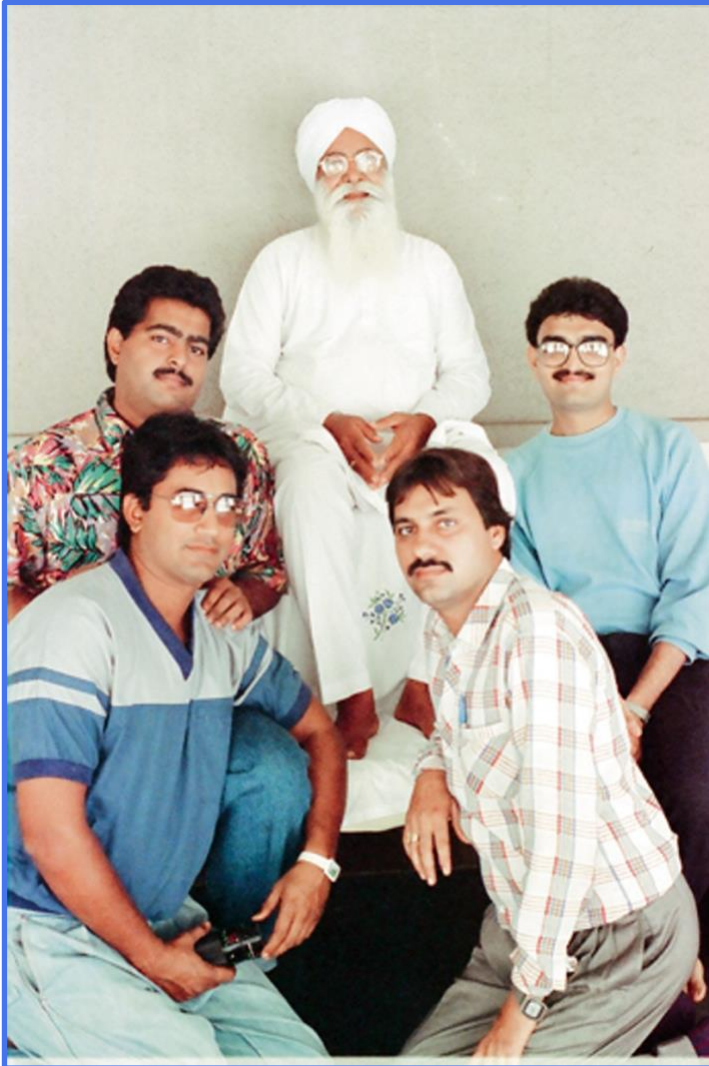
Saints and Mahatmas have also told us that the human form is the last step of the ladder to meet God. To attain God is to reach the roof of the house or the destination. We can meet God only by going within this human form. Until we transcend the three gunas (qualities) of Satoguna (virtuous qualities), Rajoguna (the quality of passion) and Tamoguna (the quality of darkness or ignorance), we cannot attain Sahaj Avastha (attaining a natural state of peace and freedom) or Sahaj samadhi (effortless deep meditation).

Tamoguna means the fire of anger, it makes us mad and we lose our senses. Anger makes us do things like animals do. Rajoguna traps us in the swamp of illusion and various kinds of greed. When we live by Satoguna nature, our heart likes the company of Saints and Mahatmas and we start doing good deeds. When we cross the three Gunas and reach the Parbrahm (ultimate reality), then we attain Sahaja Avastha and become complete by going to Sachkhand.

If we find a Gurumukh Mahatma (a great soul who lives a life centered around God), beloved of God, he can unite us with God. We can never attain God with our mind and intellect. If we could attain God with our



searching or hard work, then I would not have needed to go to the feet of Almighty Lord Kirpal or Baba Bishan Das.



Every Mahatma had to bow his head at the door of the perfect Satguru, no matter how educated or wise he was. No matter how knowledgeable we are about the world, we still make mistakes at every step. We cannot travel alone even in this world. On the path of spirituality, we are completely ignorant, like a five-year-old child. Unless we find someone, who knows those dangers, who is familiar with those cyclones, we can never make our journey within. To attain God, even the greatest sacrifice is very small. Lust, anger, greed, attachment and ego are not any significant sacrifices, there are many bigger sacrifices as there are twenty-five elements (of nature) and veils of mind and illusion over our soul.

We do not get **love** from the sea, sea waves, mountains, forests or markets, and **love** doesn't grow in fields either. Saints and Mahatmas are the waves of that **love**, of that sea; they come to this world only to give **love**. They even love animals and birds. Mahatmas teach us to live with **love**. Only **love** is manifested in devotion to God. The **love** was pure, sacred and holy, but the world made it dirty and impure by adulterating it with lust and vices.

Our Supreme Father Kirpal came only to give **love**, he taught only **love**. He always told us, come, let us all sit together. We all are children of one father. He gave the message of **love** to people of every country, be it East or West. The Saints have their eyes on the soul, the soul is a drop of that **love**; evil is in the mind.

Saints and Mahatmas do not come to this plane of their own will, they are sent. Their Surat (attention) is always focused on the feet of God. They are neither affected by the wealth of this world nor by poverty. They come into this world to set an example and take our soul to the abode of happiness.

It is our duty to meditate as much as possible, gain freedom from the slavery of mind and make our life successful and mark attendance at the door of the merciful Supreme Father. \* \* \*

## LOVE, TRUST AND REVERENCE

Message to the Dear ones during Underground Room Darshan  
by Supreme Saint Ajaib Singh Ji Maharaj

05 January 1991

16 P.S. Ashram, Rajasthan

To be successful in Santmat (the path of the Saints), there should always be **love, trust and reverence** in the heart of a Satsangi (follower of the path); all three have the same purpose. Satsangis should maintain these three things within themselves: Simran (repetition of the charged Names), Bhajan (chanting the five holy names) and concentration (on Simran and the journey within). A poor man extends his hand in front of a rich man because he thinks that the rich man will give him one or the other thing and will fulfill his needs.

Dear ones, similar is our condition. When we examine ourselves, we get to know that we are standing on the verge of bankruptcy in spirituality, that is why we appeal to that great power to help us, to assist us.

You all have heard a lot about this place and it has also been published in the magazine. In worldly terms, this place is not very beautiful, not particularly good. You know this place is in the wilderness. It is kept the same as it was during the time of Maharaj, Supreme Father Kirpal. When this poor soul sitting in front of you realized how poor and weak I was spiritually, then this soul wandered from door to door.

I tell in Satsang how much I kept roaming around in his remembrance, but when I did not get anything by roaming around

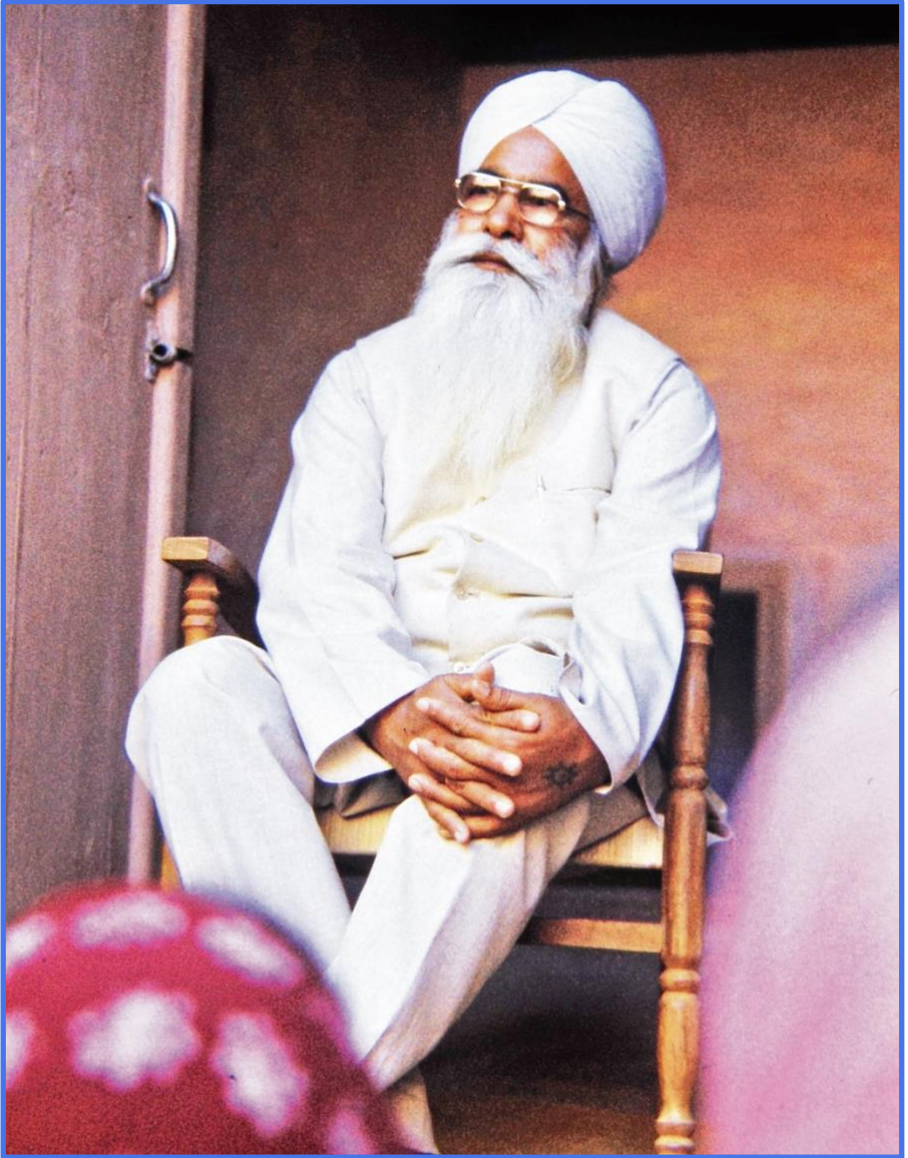
outside, then considering myself helpless, I started calling out to him. For twenty-six years, Supreme Father Kirpal said with great love, “It is difficult to be a human being, it is not difficult to attain God. God roams around in search of human beings.”

He put this truth in front of us and used to say that what is the fault of the giver, the question is of the receiver. Whatever vessel one has made, they give accordingly. It depends on our reverence, love and trust; we have to make the vessel.

Just like everything is visible to a person sitting on the top of a mountain that where the fire is burning and oxygen immediately reaches there to help. Similarly, God is not unaware. When he came to know that a poor and pauper soul was calling to him for help, he could not resist and he himself came.

This is the greatness of this place that when this pauper soul did not get anything from outside, he came [to me] and gave an immense treasure of spirituality which is beyond description. That treasure cannot be obtained with money, force, or by wearing any disguise. It was because of his mercy that he showered his grace on this poor, pauper soul.

He told us very lovingly that son, your journey is from the soles of your feet to the top of your head. You can reach the eye center with the help of Simran. The journey beyond the eye center, the higher planes is covered by the soul riding the Shabd but unless we reach the eye center with the help of Simran, the ‘Shabd’ does not pull our soul [upward]. Although it is audible, we cannot complete our upward journey. If iron is lying far from the range of the magnet, it does not pull, similar is the work of the Shabd.



Undoubtedly, at first we do not understand the greatness of Simran; we feel less connected. We have to struggle a bit but when we succeed in the struggle then we start enjoying Simran, we start receiving charging and then realise the benefit of Simran. This is the same with trust; initially, our mind keeps interfering. Sometimes we consider our Master a human being, sometimes we consider him less educated, and sometimes we consider him intelligent. Sometimes while sitting, the trust is built, sometimes it is broken. Such a struggle keeps going on within the dear one but when we keep struggling a little, eventually one day we succeed. When trust is built, then even in dreams one does not remember that one's Master as a human being. It is definitely true that those great true-men (the pure divine souls - Masters) who are present in each and every particle in the form of Shabd are hidden in the human form. When trust is built, once you go within and see, then it does not break.

They did not come in the human form on their own, they are not prisoners of Karma (deeds), they have been sent by the Lord to help us. They come only to do good for their disciples about whom a decision has been taken in Sachkhand that now they will not be sent to this sorrowful world [anymore]. The same thing applies to love. If the love of the Master has awakened within us, then this is the best means to escape the vices of the world because in this world, no one else seems as beautiful or as good as the Master.

I have narrated this short story many times before in the Satsang; today I am narrating it again which I have heard from the Supreme Father Kirpal. Master Sawan Singh Ji's thirty-two-year-old son was appointed as an overseer. He (son) took his last breath at Beas station itself. Master Sawan Singh Ji was Almighty Lord. He did not

take his son to the Dera (Ashram) fearing that there, Bibi Rukko would request Baba Jaimal Singh to bring him back to life.

Saints do not go against the laws of nature even by mistake. They tell their followers too, to bear the troubles but not to show any miracles. This makes a lot of difference in Gurumukhta (the way of living centered around the spiritual directions of one's Master.) He got his son's last breath completed at the station itself. He used to say that at that time I probed my heart, there was neither any sorrow nor any happiness. It was due to the grace of Baba Jaimal Singh Ji that I was able to submit to the will of God.



When Master Sawan Singh went to Baba Jaimal Singh's village to conduct Satsang, first of all, at the place where his village's boundary began, he got down from the car and prostrated lying down. When he sat in Satsang, he was unable to do it and started crying loudly. Master Kirpal said, "Maharaj Ji, if this is your condition then what will be the condition of beings like us?" He gathered some courage and said, "If Baba Jaimal Singh appears in front of my eyes today, I am ready to leave everything."

Now you can see that he did not feel anything when he suffered such a huge worldly loss, but the separation from his Master made him this distraught. Even now he says, "If I find my Master in physical form, I am ready to leave everything."

I hope that the reverence and love with which you have come here for ten days, and the inspiration you have received from here, you will maintain it after going back to your country, your home, while fulfilling your worldly responsibilities.

The great Lord Supreme Soul Kirpal, has set his blessed feet here many times. Many devotees who are not connected with Shabd (sound), if they go down to the underground room with reverence, later whenever they meet, they definitely tell that they are now connected to the Shabd. I hope that you go to the underground room doing Simran with your reverence and love and come back doing only Simran.

\* \* \*



## GLOSSARY

***Guru / Satguru** – master*

***Bani** – holy text*

***Satsangi / Sangat** – dear ones of God*

***Huzur / Sahib** – sir*

***Shabad Naam** – word form*

***Saadhu - Mahatma** – sages, saints*

***Santmat** – the point of view of saints*

***Daas** – the one who is a selfless servant*

***Simran** – continuous remembrance of God*

***Darshan** – to see the blessed physical form of the master*

***Sachkhand** - the abode of God*

***Seva** – service*

***Satsang** – the assembly of dear ones / true believers*

***Vedas-Shashtras** – scriptures*

***Bhandara** – feast (in remembrance or celebration of an auspicious occasion)*

***Langar** - the food served to all irrespective of caste or religion*

***Brahm / Par Brahm** - ultimate reality*

With the immense grace of  
**Param Sant Ajaib Singh Ji Maharaj,**  
a Satsang and Meditation programme of 5 days  
has been organized in **Mumbai, Maharashtra**  
from

**8 to 12 January, 2025**

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