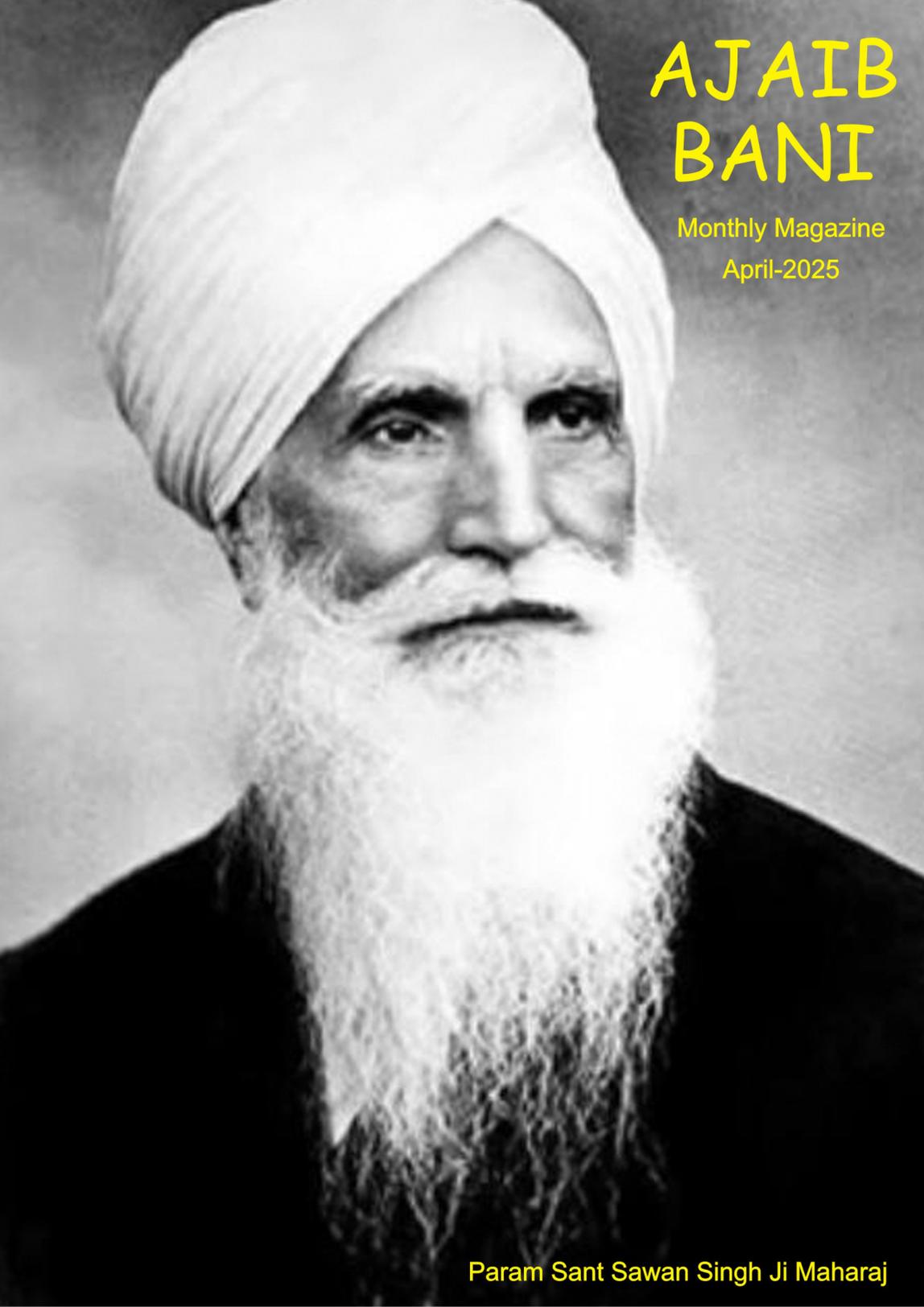


AJAIIB BANI

Monthly Magazine

April-2025



Param Sant Sawan Singh Ji Maharaj

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APRIL 2025

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Disclaimer

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

SAWAN GOOMDA GOOMDA GOOM HOYA
A Hymn by Supreme Saint Sawan Singh Ji Maharaj



1. Sawan goomda-goomda, goom hoya,

Changa sahu o jeev kartaar da si, (2)

Sawan, gradually disappearing, disappeared completely, He was a very gentle and good soul of God.

2. Musalmaan Isaiyan te, Hinduan nu

Naale Sikhaan nu v satkaar da si (2)

He respected Muslims, Christians and Hindus along with Sikhs

3. Har ghadi sarbat da, bhala mangda

Kade kise nu v na hi maar da si (2)

*Every moment, He wished for the well-being of the entire world,
and never harmed anyone*

4. Naksh nain sohne atay, umar vaddi,

‘Ajaib’ uss nu Sawan, pukaar da si, (2)

*He had beautiful facial features and long life, ‘Ajaib’ used to call
him Sawan*

* * *

THE TRUE BEGGAR

A Message by Supreme Saint Sawan Singh Ji Maharaj



Saints do not perform miracles. If they would do so, the whole world would start following them. It is not difficult for a Saint to endow someone with an eye, or with a child, or with wealth, or to cure someone's incurable disease.

This world is ruled by the negative power, and the negative power has obtained a boon from Sat Purush (Lord – The true one) that Saints cannot take souls back by performing miracles, but only by making them do devotion. Saints always remain in obedience to God. This responsibility is on the Master to take those souls to whom He has given the Naam initiation, to the land of peace, Sach Khand [The true home]. Masters help the disciple not only in this world, but also in the world beyond. The greatest miracle of a Master is to take care of the disciple at the time of death. As promised, the Master always comes to take the disciples and sets them free from the clutches of the negative power and takes them to the higher planes.

You work hard all your life in worldly affairs and earn money and fame, but be aware of what that great power inside you is doing for you. Try taking one step towards the Master, the Master will take thousand steps towards you. To receive something from the Master, the disciple has to become a **true beggar** in the Master's court. It is better to keep such a “Guru” at arm's length, who does not take care of his disciple at the time of death.

Despite being the owner of both the worlds, the Master describes himself as poor and as a servant. The Master comes and lives amongst us in human form; He eats, drinks and sleeps like us. We poor souls cannot fathom this great power. Poverty or riches have no effect on the Master: He lives according to God's will. Only the Master can set us free from the trap of the negative power and take us to our true father [the Almighty Lord], after which our cycle of coming and going in this world ends. Meditate with a true heart and reach the feet of the Master within, and see what the Master is.

At the time of death your property, wife and children will not go with you. At that time, only the Master and the meditation done by you will be of use. We suffer physical and financial hardships in life while paying for our past Karmas (deeds): these are the result of our own Karmas. Remember your Master and the Master will strengthen your inner soul, reduce your sufferings, and stabilize your mind. The more you develop faith in the Master, the more the dirt burdening your soul will be washed away. The sooner your give and take is completed, the better it is for your spiritual ascent.

A perfect Saint neither establishes a new religion nor abolishes any existing religion. Perfect Saints tell the disciples that they should follow their own religion and society. A Hindu should become a true Hindu; a Muslim, a true Muslim; and a Christian, a true Christian. Our soul has been separated from God for ages. We should find our path for going to God, we should become a **true beggar**.

God is present in the body of every human being but we are unaware of this. There is fire within the wood but it does not burn the wood. With the help of the perfect Master, we can go within and manifest God in this human body. When God manifests in this body, He will take complete care of it.

Kaal Niranjana (the negative power) did a lot of penance and meditation. His father, Sat Purush was pleased with Kaal's devotion and handed over the responsibility of the world to him. The negative power carries out justice according to the law of cause and effect.

Focus your attention on the eye center while repeating the five sacred names that the Master has given you. It is the disciple's responsibility to withdraw the attention from the nine openings and

bring it between the eye center on Tisra Til (third eye); taking the soul further upwards is the Master's responsibility. The eye center is the border: the Master stands above it in the form of a mother and the soul stands below it in the form of a child.

The mother constantly tells her child to cross the border and come to her so that she can take care of him, but the child thinks that this is a difficult task. The mother says, "I cannot help you unless you come to me." Similarly, the Master hopes that the soul will fearlessly fight with the mind and reach the Tisra Til at the eye center, so that He can take the soul further up.

Mind is the agent of the negative power. It sits within everyone and works for its master. If a person wakes up early in the morning to meditate, the negative power advises that person from within that there is plenty of time until sunrise, why not give some rest to the body. Even so, if that person musters up the courage and sits for meditation, the mind opens its office and entangles that person in worldly affairs while sitting there for meditation.

The negative power has many different ways to entangle the soul. Only a rare, courageous person can escape its trap. You should continuously sit for meditation; come what may, don't give in to your mind. The one who succeeds in this fight, the Master power gives him the treasure of Naam as a reward, and that person's fame spreads all over the world.

Just as the mind serves its master with full dedication, similarly a disciple should also serve his Master with full dedication. The disciple should keep his face towards the Master. Always remember the Master, think about the Master, cry before

the Master. We have spent our whole life in worldly affairs. Have full faith that the Master is with you at all times.

It often happens that people who live with the Saints become arrogant and forget that meditation is important for them too and that they should also live according to the commandments of the Master. As a result, their curiosity to see the Master diminishes.

Living with the Saints is like living on the edge of a sword. You can only benefit from the Saints if you meditate continuously. The devotees who come to the Saints from afar are very humble. They have a yearning to meet the Saints and they contribute part of their earnings to the Langar. Those living near the Master start ignoring the Master and considering themselves to be special officials; they enjoy the food from the Langar and use the other facilities of the Ashram without giving any money. As a result, they lose whatever they have gained through meditation.

The path of devotion is for those who leaving behind the pride of their family, name and fame, good health, beauty, religion and country, adopt humility within themselves. Balkh Bukhara was a king. He left his kingdom and served Kabir Sahib for twelve years. Whatever food he got, he would happily accept it.

Eliminating ego is like climbing a mountain. We can become worthy of Master's grace only by considering ourselves as the dust of the Master's feet and by surrendering to Him. When a disciple sits for meditation, the Master is not unaware of this. Whatever the Master has, He gives to the disciple and cultivates faith in God in the disciple.

Just as a beggar sits at the door of a rich man in order to beg; the rich man knows that a beggar is sitting at his door: similarly, God listens to our cries and cares for us, but we don't pay heed to His love. We are unaware. Only by going within can we see that the whole world is going on according to the commandments and supervision of the Master.

This world is a huge web of illusion: the world is not bad, but you should not consider it your own. This world will betray you: it will not stand by you at the time of death, yet we remain attached to it. When we seek the refuge of a Saint, we come to know that this body is made up of elements of nature, and that we will go leaving the body here itself. Our soul was pure but it came downwards by taking the company of the body, and then taking the company of the mind and senses, got entangled in the world and forgot its identity.

Gather all your scattered thoughts and bring them to Tisra Til (third eye). Simran is an important step in the journey beyond. Usually, the whole world is engaged in doing its own Simran: for example, a farmer thinks about his farm and crops, a shopkeeper thinks about his goods and customers, a housewife thinks about the needs of her household. There is no one who is not engaged in Simran. When we take refuge in a perfect Master, the Master explains to us that we should constantly do the Simran of the Naam and reach the Master within. There is a lot of power in Simran. An initiate is brave and courageous.

We should always keep our mind engaged in the Master's remembrance: the Master's remembrance will shield us from life's joys and sorrows, and will lead us on the path of God.

Remember the Master at all times and then see how the inner power helps you. Like if someone gets lost in a forest and remembers his Master, the inner power shows him the way: this is the greatness of Simran. Make the spiritual path of your life easier by doing Simran continuously day and night, with every breath.

Just as cardamom or pickle kept in a glass jar is clearly visible, in the same way, when a disciple goes to a perfect Master, the Master can see everything clearly, but does not reveal that to the world. The Master encourages the disciple to rise above his/her weaknesses, and treats the disciple with love even while knowing about his/her sins.

Master is the giver of everything in life, especially the wealth of Naam. We don't know what is good for us. The Master has never-ending wealth. We ask for stones instead of diamonds and pearls; we do not understand the grace of the Master. If someone's illness does not get cured or if someone loses a case in court, we hold the Master responsible, that He did not help us. Those who come to Satsang with the desire for such worldly things, it would be better for them to stay at home.

Happiness and sorrow, poverty and riches, birth and death are all predetermined: we have to reap what we have sown. It would be better for us to finish up this give and take willingly. Ask only for the Master from the Master. One who gets a Master, gets everything. The Master does not take anything from His disciples, but He does not leave anything either. A true disciple has no interest in worldly affairs, and considers all his possessions as belonging to his Master.

* * *

ATTACK ON THE FORTRESS OF THE MIND
Satsang – Supreme Saint Ajaib Singh Ji Maharaj
Bani: Kabir Sahib

26 July 1990

Sanbornton (USA)



I am thankful to my Master who had mercy on this poor soul. My Master showered his grace on me and granted me the peace that can neither be attained by money nor by power. We can attain it only through love. We know that this world is a jungle of vices and sensual pleasures, and that the soul is wandering here after separating from God. If someone gives peace to a lost soul, such person's gratitude cannot be expressed in words: we can only thank Him by going within.

A short hymn of Kabir Sahib is being presented to you. Kabir Sahib was born in a poor Muslim family, but people of every sect became His disciples, including Hindus and people of every other sect. Even kings and emperors became His disciples and got initiated into the inner secret from Him.

Sant Mat is not a community or a religion: it is the path of improving oneself. Saints have love in Their hearts for every community and country. They consider all countries as Their home and all the communities as Their community. Saints also tell us lovingly that Sant Mat is not a path of publicising, rather, it is the path of remaining quiet after uniting with God. Guru Sahib lovingly says:

One who claims to know, is ignorant

One who truly understands, cannot remain hidden

Sufi Saint Farid Sahib also says:

Those who are patient, abide in patience; this way they incinerate their bodies

They are close to the Lord, but they do not reveal the secret to anyone

Whenever Saints come into this world, They never say that They are our Masters or prophets or that They can make us meet God. They love all the souls. Evil resides in the mind, but the attention of the Saints is on the soul. They say that They are our Sevadars (ones who do Seva or service), and that it does not matter whether we consider Them our Sevadars or as our elder brothers, but that we

should follow the path They show us, go within, and see the reality with our own eyes.

Mahatmas neither convert our religion nor ask us to wear any particular type of attire; rather, They say that the body is a cover for the soul; whatever clothes you may wear, it has no connection with the soul within.

Someone asked Kabir Sahib what He thought of the world. Kabir Sahib said, “This world is a battlefield, and there are two types of battles happening here. One is to gain the wealth and women, and the other battle is happening on the mental level: The one that Saints and Mahatmas have themselves fought and conquered this fort (gained the victory over their mind). They engage their disciples in the same battle as well [by telling them] to go within and defeat the five dacoits lust, anger, greed, attachment and ego.”

Kabir Sahib lovingly says that in the Treta Yuga [silver age], the fight happened for a woman. Ravana kidnapped Sita thinking her a woman with beauty. Lord Rama fought a fierce battle in order to rescue his wife [Sita] from the clutches of Ravana, in which many people had to suffer [great] losses.

In the Dwapar Yuga (bronze age), there was a battle for wealth between the Kauravas, and the Pandavas, which people commonly know as the Mahabharata. Lord Krishna said to Duryodhana, “Give five villages to the Pandavas, they will manage their livelihood and will demand nothing more from you.” Duryodhana replied, “I am not ready to give them even that much land as it occupies the tip of a needle, let alone five villages.” Due to this, a very destructive battle

took place in which India was ruined to such an extent that even now, India has not yet regained its former strength.

The mental battle has to be fought against your own mind. Mahatmas tell us that we do not have any enemy outside as dangerous as our own mind residing within us. If we conquer our mind then we conquer and control the creator of this world. Guru Sahib says:

With the grace and support of the Master, I defeated the five dacoits without any weapons

Lust, anger, greed, attachment and ego: these are five in number while the soul is alone. Saints equip us with the sound current and tell us how to conquer these [five vices]. The compassionate support of the Master is also [always] with us.

Kabir Sahib describes this body as a fort. He lovingly tells us how He gained victory over this fort and obtained the imperishable [Eternal] kingdom, and [thus] was able to reach the land of peace.

**O Brother, How can this beautiful fortress be conquered,
It has double walls and triple moats**

Kabir Sahib lovingly tells that we see the forts built in ancient times. Many of these strong forts have double walls. If the enemy breaches one wall, then the other [inner] wall can still offer protection. Similarly, this fort in the form of this human body also has two walls: Raga and Dvaita. Raga refers to lovers of Ragas (wall of attraction for outer music) and Dvaita refers to the hatred (wall of duality and animosity). Just as there is a moat around all four sides of these [outer] forts: similarly, around this fort (the body), there is a moat of Satoguna, Rajoguna and Tamoguna. These three have taken even Brahma,

Vishnu and Shiva (deities responsible for creation, preservation and destruction of the creation) under their control. How can that moat be crossed? There are two guards at the door of that fort – happiness and sorrow.

All of you read Kabir Sahib's *The Anurag Sagar*. The negative power worshipped Sat-Purush (the True Being, God), and asked for the souls. The negative power imprisoned the souls in the cage of body and mind, and made them forget their true home, Sach Khand. The negative power first worshipped Sat Purush for seventy Yugas, and then for sixty-four Yugas.

This is also just an estimate, it is possible that the negative power did the devotion for even longer than this. The one who worked so hard and asked for the souls now does not let them go free so easily. He did not make this body only out of bones and flesh, but if we go within and see, we realize how many powers and strong armies are also kept within by the negative power. These forces are so powerful that we can neither defeat them through reading holy scriptures nor by any other means. We can conquer them only by the grace and mercy of the Master and by the power of Simran.

It is defended by the five commanders, twenty-five Prakritis, attachment, ego, jealousy, and the powerful Maya

Kabir Sahib says that the mind has kept many competent armies [within]. It has kept five commanders within: lust, anger, greed, attachment and ego, as well as twenty-five types of extremely powerful Prakritis (Prakriti may be roughly translated as attribute. In 'The Crown of Life' Master Kirpal describes it as the active life principle behind form and colour; it resides in the astral plane. The

same thing in the causal plane is called Pradhan and in the physical plane it is called Maya. It also connotes the unity of the thing and its essence, e.g. water and wetness.)

**This poor mortal does not have the strength to conquer this fort;
What should I do now, O Lord!**

Kabir Sahib, describing himself as very lowly, poor, and an orphan states that O God, I am poor and an orphan, and these [opponents] are great warriors. They have cast the nets of illusion. How can I fight them? Please help me just as you helped Lord Rama kill the demons, so that I can also kill these five demons.”

When my Master built a small underground room for me, He placed His hand on my eyes and said, “Dear one, open your eyes within, not outside.” At that time tears rolled down from the eyes of this poor soul and I said, “You have to protect my honor, You have to help me.” Maharaj Ji lovingly replied, “Dear one, just as a disciple finds a perfect Master by good fortune, the Master also finds a worthy disciple by good fortune. I will always protect you.” He has always fulfilled His promise, He always kept coming there.

Sexual desire is the window, sorrow and happiness are the door-keepers, sins and virtues are the doors

Now He lovingly says that in order to enter that fort there are huge doors with a window: just as in 16 P.S. Ashram, there are big doors with a window (smaller door within the big door). We close those big doors but keep that window open, so that passers-by can pass through it and there is no need to open the big door. Sin and virtue are the two doors, and sorrow and happiness are its guards.

Kabir Sahib tells us in order to enter this door of the human body, there is a window [or smaller door] set in these two [outer] doors of sorrow and happiness. No one asks for sorrows, and in happiness, one forgets God. This is also an army of the mind: it sometimes bothers us with sorrows and at other times, involves us in happiness.

Anger, the supreme commander, is very quarrelsome and the mind is the rebel king there

Kabir Sahib lovingly says that when we go within, there are forces of the mind ahead and that anger is their powerful commander-in-chief. When anger sees someone coming, it creates darkness so that the one coming cannot perceive who is sitting inside.

I always say in Satsang that anger blurs the vision (clouds our judgment). Anger chews up the good qualities of a person. When a dear one goes within by meditating, he has to compete with these commanders. Dear ones, the mind orders these commanders within to fight us, and then one or the other of these bothers us.

Kabir Sahib says that lustful, angry and greedy people cannot do the devotion, and that only a brave and courageous person can do the devotion. The soul falls down due to lust, and becomes incapable of rising up. Where there is lust, the Naam (Holy Name) does not manifest. Similarly, our thoughts scatter due to anger, and a greedy person cannot even come in the direction of devotion.

**The mind engrossing us in the taste, wearing the helmet of affection
tauts the bow of corrupt intellect**

Kabir Sahib says that the mind has secured itself very well. It has us engrossed in the tastes (pleasures) of the world, and is wearing a sturdy helmet consisting of those tastes, just like the sturdy helmet a motorcyclist wears. The person engrossed in the taste (pleasures) forgets everything. The quiver is full of the arrows of corrupt intellect. Even if a brave man becomes determined and goes to this battlefield, the mind corrupts his intellect.

Kabir Sahib narrates about attachment that once, a villager went to a city; it had been a long time since he moved there. One day, he met a man from his village and asked that man about the village's well-being. That man told him that a flood has occurred in the village, that such and such person has died, that such and such person's house has been destroyed, and that such and such person's children have undergone suffering. The villager [who had moved to the city] listened calmly to everything with love, until he was told that his own house in the village has also been washed away. Then he started crying and tearing his hair out, because he had attachment for his own house. Attachment is such a thing.

When I was fifteen years old, about ten to twelve children including me were playing. It was evening and a fire broke out in our village. We were five to six hundred steps away from the village. A thought came to our minds: let's go and put off the fire. My uncle was also there, and he said that if people's houses were burning, let them burn. When after some time we got to know that it was my uncle's own house that was on fire, he did not go to put off the fire, instead he walked towards the well thinking that he would jump into the well and die, because if the house has burned down, what would be left there. Think about it: we have attachment for our own belongings regardless

of how much others lose. In this way, the mind gives birth to attachment.

Mind also wears a very strong coat made of wires. If one goes within, it is very difficult for that person to cut through that coat. If a brave person goes within with the power of Naam, he/she can cut through the mind's armour with the knife of the Master's support (spiritual guidance), and achieve success.

**There are arrows of greed within;
this fortress is impregnable**

Kabir Sahib lovingly says that see dear ones, I am telling you about the mind's weapons: There are very strong arrows of desire in his quiver. When the arrow of desire hits then:

One collects millions and billions; still the mind desires more and more

A disciple used to serve a Saint every day. He had the desire in his heart that if someday the Saint is gracious, He will give him something. One day the disciple requested saying that Maharaj Ji, it is difficult to keep my family afloat financially, so please give me something. The Saint in his grace gave him four candles, and instructed to light one candle and walk in one direction. He then instructed the disciple to dig the ground where the flame of the candle goes out, and be satisfied with whatever the disciple finds there and to not venture in any other direction.

The disciple did as he was told: he lit a candle and walked in one direction. He dug where the flame of the candle went out and found a vessel full of silver coins. Greed never ends. A thought came

to his mind that he should go in another direction as well. When he went in the second direction, upon digging where the flame of the candle went out, he found gold coins. He retrieved those gold coins, but his greed still did not subside. Now he started walking in the third direction. He dug where the candle went out, and found valuable items there. The thought then came into his mind that there must be something special in the fourth direction: I should go there as well.

When he went in the fourth direction, and dug the ground where the candle went out, he discovered a door there and he entered through it. Inside, there was a man bearing the weight of the roof on his head. He asked this man, “Dear one, if there is any treasure over here then tell me?” The man replied, “I could tell, but I have the weight of this roof on my head. If you put your head under the roof, I will be free from this load and can tell you.” When this disciple put his head beneath the roof, that man said, “Dear brother, I too came here driven by greed, just as you did. Now, when someone even greedier than you arrives, only he will set you free.”

Baba Bishan Das Ji used to narrate a very interesting story about such men. A Pundit (wise learned person) had a pet cat. He had trained it in such a way that he could place a lightened earthen lamp on its head and till the discourse ended, the cat would not go here or there. We know that there are many innocent people in this world. So everyone began to praise that even the animal listens to the Pundit’s commands: this cat sits quietly [throughout the discourse].

There are cunning people alongside innocent people in this world. A clever man took a mouse in a cage to the discourse. He covered the cage with a cloth. The audience [listening to the priest]

opened their eyes at times and closed their eyes at other times. Finding just the right moment, the clever man opened the cage door. When the cat saw the mouse, it pounced; the oil from the lamp spilled, everyone got upset wondering what had happened that day, as the cat had never moved like that before. The clever man said, “Dear ones, till the time the cat had not seen the mouse, it was devoted. When it saw the mouse, its feeling of devotion went away.”

**Using the explosive of love and the rocket of consciousness, I
fired the cannonball of wisdom**

Kabir Sahib says that the negative power and the mind have undoubtedly deployed strong forces within this human body, they don't let any soul go within; but there are some such warriors who have won on this battlefield.

Kabir Sahib says that I have connected my soul with the Shabd. The power of knowledge that the Master had given, I have fired that cannon. Just as an explosive kept with burning cloth on a mountain blows up huge mountains; in the same way, I climbed up and fired the cannon of holy Naam upon those forces [of the negative power] that were fighting in this fort [of the body].

**Was successful to lit the Brahma fire [Fire of Immensity] in
Sahej Avastha [the natural state] with a single shot**

Kabir Sahib says that the fire of knowledge emerged from the cannon of holy Naam. The five dacoits that were fighting, started fleeing after receiving just a single blow. I saw from above that there was now fear in these five dacoits, so then I instructed my forces:

modesty, forgiveness, contentment and humility, to subdue these dacoits here itself, lest they escape.

**Taking truth and contentment along, I begin the battle and
broke both the doors**

**By the company of the holy Saint and Master's grace, I captured
the king of the fortress [the mind]**

Kabir Sahib was a supreme Saint. He revered His Master immensely. He lays great emphasis on Satsang and Simran (repetition of the charged names), and says that with the help of the Sadh Sangat (company of the Saints) and the grace of the Master, I have controlled the mind, the king of this fort. He says:

If the mind loses we lose, if the mind wins we win

Kabir says we can attain God, only by having faith in the mind

If the mind loses we lose, if the mind wins, we win. Kabir Sahib states that we can attain Par Brahm (the third inner spiritual plane) or Anhad Shabd (unstruck divine sound) only with faith in mind. There is no enemy like the mind: and yet, if we can bring the mind back to its home Brahm (second inner spiritual plane, also known as causal plane or Trikuti) by persuading it, then there is also no friend like the mind.

**With the companionship of Lord's devotion, and the power of
Simran, I have cut the noose of Kaal [the negative power]**

He says that with the power of the God and Simran, I have prevailed over all the nooses set by the negative power.

The slave Kabir has climbed the fortress; and obtained the indestructible kingdom [Sach Khand]

Kabir Sahib says that I climbed up the fort and attained the indestructible kingdom of Sach Khand.

Kabir Sahib has laid great emphasis on Simran and Satsang. He lovingly says that collect the scattered thoughts by doing Simran, go past the nine openings and come behind the eye center to the Tisra Til (third eye), and go to Brahm and Par Brahm. The physical knot of lust, anger, greed, attachment and ego is behind the eyes and in the astral form it is in Trikuti.

When all the veils - physical, subtle and causal are removed from our soul, then our soul that was separated from God after becoming a drop, and who has stumbled and suffered a lot, and who has taken so many births, goes to that very place (Sach Khand) and becomes one with God. After reaching there, our soul has found the kingdom of God that can never be destroyed.

* * *



THE ARMY LIFE

Supreme Saint Ajaib Singh Ji Maharaj

The Army Life

Sant Ajaib Singh Ji had declared during His childhood that He would provide for His own livelihood. He left home with his mother's permission, during the Second World War. Recruitment in Army was in progress, and the young Sant Ji decided to join the army and so stood in the queue for recruitment. This was at that time when people would rather accept twenty years of imprisonment than join the army.

Sant Ji was an enthusiastic young man, and the recruiting officer was very impressed with Him. He patted Him on the back and praised Him. Noticing the young Sant Ji's age, another officer was about to speak up [and tell Him He was too young to join], but the recruiting officer signalled Sant Ji to go ahead and join the line of recruits. Thus, Sant Ji was enlisted in the army.

The Army Saint

The young Sant Ajaib Singh Ji joined the army, but He remained detached from the other young men. The mystery of death continued to bother Him here as well. He continued to meditate diligently. Gradually, His companions came to know about this, and they began to look on Him with great reverence; everyone started respecting Him, calling Him "Sant".

In the beginning, Sant Ji faced a lot of problems because soldiers are free-spirited people while He was very strict about self-discipline. Due to the influence of His holy personality, even His officers saw Him with reverence and love.

Parade in the Army

Army training is very difficult in the beginning. During the training period, soldiers have to perform very arduous exercises; they have to march in formal parade daily. Young Sant Ajaib Singh Ji also used to participate in this formal army parade. One of His Punjabi officers was very strict; this officer used to keep a close eye on the parading platoon. Sant Ji used to continue the chant of ‘Hey Ram! Hey Gobind!’ even during the parade. Simran was always on the tip of His tongue; He would get so lost in the Simran that He would lose his awareness.

Once the army parade was going on, the young soldiers had to say ‘Left-Right’, ‘Left-Right’, but Sant Ji was so lost in Simran that he was saying ‘Hey Ram! Hey Gobind!’ instead. His officer got furious and asked Him to parade alone.

When Sant Ji started parading alone, He could still only say ‘Hey Ram! Hey Gobind!’ [instead of the usual ‘Left, Right’]. His Punjabi officer was very annoyed with Him.

Just at that time, a senior British army officer arrived there. The British officer asked the Punjabi officer, “What is this soldier saying?” The Punjabi officer replied, “Sir, He is saying the God’s name. This

soldier is of a saintly nature and always keeps on chanting God's name."

The British officer became very happy and replied, "This young man is younger than I am, but even so He feels like my father to me." The officer looked at Sant Ji with great respect, folded his hands and exempted Him from parade duties.

Sant Ji used to say, "After that, I started getting more time for my devotional chanting."

The Religious Sant Ajaib Singh Ji

Young Ajaib was born in a Sikh family. He followed the rules of Sikh society very strictly. From the very beginning, He had great faith in Gurudwaras and in the Guru Granth Sahib Ji. In this regard He used to tell, "I had a small tin Gurdwara made by a tinsmith, and I also kept a Gutkha (a concise version of the Guru Granth Sahib) inside it which I always kept on my person. I also used to burn incense there twice a day."

[Sant Ji further said] - "It is very difficult to maintain all these [spiritual practices] in the army life; but even so, I performed all these with a lot of love. When I came to the feet of Baba Bishan Das Ji, He said, 'O Good man, the real Gurudwara is your body.' He presented to me this hymn of the Prabhati Raga [from Sri Guru Granth Sahib Ji]:

*The body itself is the temple of the Lord, wherein the gem of
divine knowledge manifests*

[Sant Ji says]- “After reading this, I bowed my head. Baba Bishan Das ji lifted my neck up with a wooden stick and asked, “What are you looking down there?” Then Baba Bishan Das pointed the wooden stick towards me and said, “You have to go to this temple [of the human body], and respect it.”

Difficulties in the Army Life

There are many types of people in the army. Most people are very free-spirited, it was natural for a religious person like Sant Ji to face difficulties. He used to describe the hardships of His army life like this: “People used to convince me to watch cinema, but I did not accept their advice. Everyone used to praise the cinema, but no one used to point out its negatives.”

The people in the army who drank alcohol used to praise it, and no one verbalizes that alcohol is a bad thing. Similarly, the meat eaters would motivate to eat meat by highlighting its benefits and saying that eating meat increases strength. Sant Ajaib Singh Ji would tell them, “If you are so strong then race with me”, explaining “I used to run footraces in the army.”

Sant Ji often pleaded those people: “Brothers, please do not make so much noise: I'm meditating.” They would try to disturb Him by making even louder noises, but He would not pay any attention to them and would remain engrossed in chanting the Lord's name.

Sant Ji says, “I remember that in the beginning, they used to jump on my bed after drinking alcohol; but when they realized that I did not like their antics and that I was focused on worshipping God,

then they stopped bothering me. We all used to live in a large barrack. After a few days when they had the realization, those people did not dare to enter the barracks after drinking alcohol. **If we worship with a true heart, God definitely helps us.”**

In this way, Sant Ji had to face many difficulties in His army life, but He was never despondent, and always overcame all those difficulties.

Army Exams

Young Sant Ajaib Singh Ji, though less educated, progressed well in army life through great hard work and dedication. He progressed from an ordinary soldier to the position of a wireless operator. At that time, passing secondary school was compulsory in order to get this position. Thus, He had to undergo several exams to qualify. He always stood first in his exams. He respected His teachers a lot, and they respected Him in return.

Race in the Army

Sant Ajaib Singh Ji served in the First Patiala Regiment in the army. He used to participate in races in competitions. He won several of these competitions. He used to say, “When I would run, it never occurred to me that anyone could overtake me. I also used to do the high jump event, and even got a chance to go to England to compete as a runner.” He won many prizes in such competitions.

Once, Sant Ji's regiment was stationed in the Frontier Province in Nowshera Cantonment. A race was organized there. He was short and skinny. The people of the Pathan battalion there had heard that a Sikh signaller in the First Patiala was a very fast runner, and that on that day they, would get a chance to see Him. There was a particular Pathan among them who also used to run. That Pathan was physically very strong and had a meat-rich diet.

When the runners lined up, that Pathan was standing near Sant Ji and asked Him, "Is Ajaib Singh your name?" Sant Ji replied, "Yes." The Pathan then asked, "What do you eat? Just dal-roti (lentils and chapatti bread)? You eat grain with another grain?" He continued to mock Sant Ji, but He remained silent. Then that Pathan said, "I feel like running while carrying you under my arm." Sant Ji then replied, "That's alright. Only time will tell."

The race commenced. The Pathan told his platoon, "Don't worry." The officer from Sant Ji's platoon was also walking along, as they had to run around the field. In the final lap, Sant Ji left that Pathan far behind, winning the race while that Pathan finished last.

Sant Ji used to say that a gentleman once told me that drinking alcohol boosts morale. I then told that gentleman that his courage would be known when he surpasses me in a fight. Courage too, lies within us. One who does not consume alcohol will have a healthy mind and a strong heart. Simran and meditation are food for the soul.

Love with Sarban

A cook named Sarban used to be in Sant Ajaib Singh Ji's platoon. The people of the platoon used to complain about Sarban, saying things like, "Today he did not serve proper chapati (Indian bread), the chapati was burnt, the lentils were not cooked properly, there was too much salt in the lentils." Sarban was greatly distressed with those people. Sant Ji would quietly go to the mess, eat whatever was served, and leave.

A couple of times, Sarban deliberately served Sant Ji poorly cooked lentils and burnt chapatis. Sant Ji ate His food quietly. One day, Sarban asked Sant Ji, "Sant Ji, did you make any complaint to the officer?" Sant Ji very lovingly replied, "Brother, do you consider those who complain about you good? I do not complain about anyone. Everybody is good, I have no complaints against anyone."

Sarban said, "Sant Ji, you do not need to come to the mess. Your food and tea will be served to you in your bed." Sarban's army identification number was 3212, so Sant Ji used to call him 3212. He said, "3212, why would you bother?" Sarban replied, "Sant Ji, I feel like serving you." In this way Sarban started serving Sant Ji. Every morning, he would go to Sant Ji with tea.

When Sarban would bring tea in the morning, Sant Ji would lovingly say to him, "Brother 3212, you serve me a lot. May you get married and find a wife who asks you to make tea." Sarban was dark-complexioned and did not have a beautiful face. He used to say, "Sant Ji, no one will marry his daughter to me. If a runaway woman brings her daughter along with her, then I might get married to her." In this way, the friendly jesting between the two would continue.

Sant Ji left His army job. Sarban also left his job and returned to his village. Sarban had enough property, and he did get married. Sant Ji knew a mason from Sarban's village. That mason would jokingly say to Him, "You are against alcohol, but can anyone be in the army and still live without alcohol? I don't believe that." When Sarban's name came up during the conversation, that mason mentioned that Sarban lives in this village itself. The mason then thought that Sant Ji's secret would be revealed if Sarban showed up, and so the mason sent his son to call Sarban.

By then Sarban had got married to a woman who actually got him to make tea. Sarban would sometimes get upset and say, "I ended up with you because of serving a Saint in the army. That Saint used to say that you should get a wife who directs you to make tea." When the mason's son reached Sarban, he told his wife, "That Saint has come today, serving whom I got you." Sarban's wife always had great respect for Sant Ji, because Sarban had already told her many things about Him.

Sarban ran to meet Sant Ji. He had great respect for Sant Ji in his heart, he removed his shoes at a distance from Him and fell at His feet. Sant Ji held him up and embraced him. Both the friends were overjoyed to meet each other, and the mason could only watch in stunned silence.

Sarban brought Sant Ji to his house. His wife had already got a place ready for Sant Ji to sit. She also paid sincere respect at Sant Ji's holy feet. Sant Ji asked her, "Tell me, how is your household life?" In response, she said that Sarban makes tea for her every day, and that occasionally she even gets him to make chapatis.

Theft in the Army

Once some guns got stolen in the army due to the guards' negligence and connivance. The thieves could not be tracked. Thus, the Commander of Sant Ajaib Singh Ji's platoon was very worried, many people, including some innocent ones were about to be punished for the theft. The army has very strict laws as a result people started getting severe punishments. Everyone was facing a lot of difficulties in it.

At last, the Commander thought of a plan. Back then, everyone in this army unit used to call Sant Ajaib Singh Ji 'Sant Ji'. Everyone saw him with respect due to His truthfulness. So, the Commander seated Sant Ji besides him, and announced to about fifteen hundred soldiers there that each one had to prove his/her innocence. Each soldier was ordered to touch Sant Ji and affirm that he/she had not committed the theft. Each soldier would come, touch Sant Ji's body, and say so. However, four of them began to tremble as soon as they stood before Sant Ji, and they did not even dare touch Sant Ji. In this way, the Commander, using a trick, solved the theft.

The English Magician

Once a retired Major who was a magician came to Sant Ajaib Singh Ji's army unit. He had performed his magic tricks in many places. People were deeply impressed by him. He held a bird and asked another man to decapitate it. Everyone watched that blood fell on the ground, and the bird had died. Shortly after, the magician rejoined the two parts of the bird and then made it fly away. The magician then

asked for sawdust and turned that sawdust into sugar. Tea was made from the transformed sugar and served to the officers. When they took their first sip, he asked the officers if the tea was sweet. The officers confirmed, “Yes, it is sweet.” Upon their second sip, there was sawdust instead. The magician revealed, “I perform these tricks using this flute: all my power lies in this flute.”

Sant Ji then thought of troubling the magician. By the concentration of His mind, Sant Ji bound the magician’s flute. When the magician tried to play the flute, it would not make a sound. The magician got vexed and told our Commander that there is someone in your army who has power; he has bound my flute. I request him to release his power, otherwise I won't be able to perform any further tricks.” Upon hearing his plea, Sant Ji withdrew His power.

The magician said, “You shouldn't think that this magic is real. You shouldn't even think that I can put the life into a dead body. If I could, the people of England wouldn't have let me come here. The king and queen there would have kept me in their service. I do all this with the concentration of my mind, just to impress people.”

A man in woman's attire

While Sant Ajaib Singh Ji was in Lahore, a dancing and singing troupe arrived to entertain the soldiers. Among those was a man dancing dressed up as a woman. Sant Ji was very innocent at that time, and He innocently said to His companions, “How brave is this woman to dance with men.” His colleagues laughed and replied that this is not a woman, it's a man dressed up as a woman.”

Hearing this, Sant Ji was surprised and started thinking that this man has dressed up as a woman and is dancing merely for a few pennies. He thought that this man has sacrificed his own being for a small amount of money. I've been separated from God for ages: in the same way I too will have to sacrifice myself to attain God. He learnt a profound lesson from this. Everyone gave that dancer one rupee, but Sant Ji gave him ten.

Enrolment for the War

When Sant Ajaib Singh Ji joined the army, people preferred twenty years of imprisonment rather than joining the army. That was the time of the Second World War. During that period, the government forced people into the army; but Sant Ji joined the army willingly. Even during His army life, the mystery of death continued to trouble Him. Back then, He met a sage who told Him, "Soldiers who die in battle go straight to heaven."

Sant Ji was very keen to go to heaven. He happily enrolled himself to go to the battle front. Everyone was surprised by His young age. A medical check-up used to be conducted before going to war. The doctor would recommend milk for the weak soldiers. Then His commander said to the doctor, "They're all scapegoats. It's better if everyone got milk to drink in their last days."

Sant Ji went to see Baba Bishan Das Ji before heading to the front and told him what the sage had said. Baba Bishan Das Ji said, "What's there in the heaven? Even in heavens birth and death exist. Fights, love and hate exist there too! Deities contend with jealousy

there, and they also indulge in vices. Go to war in order to fulfil your duty. You don't have to go to the heavens: your path is higher than that.”

Where did the angel of death come from?

While serving in the army, Sant Ajaib Singh Ji was assigned duties in a princely state the king of which was ill. There was tight army security all around the palace. The king died, and no one could determine where the angel of death came from or where he took the king, grabbing him by the ears. Now, the mystery of death became even more deepened for Sant Ji. He was later able to solve this mystery only upon reaching at the feet of Maharaj Kirpal.

The Devout General

The General of Sant Ajaib Singh Ji's platoon, Vikram Singh was a very religious person. He rejoiced in meeting Saints and sages. He had great love for Sant Ji. Once Sant Ji's platoon went to Beas, and the General visited Maharaj Sawan Singh Ji for His Darshan. Maharaj Sawan Singh Ji wanted to seat the General next to Himself, but the General sat on the ground instead.

Protecting Muslim Brothers

During the partition of the country, Hindu-Muslim riots broke out. Sant Ajaib Singh Ji's platoon was also deployed in order to

maintain law and order. At that time, He protected many Muslims, escorting them safely across the border. He also saved the property of Muslim brothers from being looted. During that period, certain orthodox Sikhs held the belief that these Muslims had harassed their Gurus and killed their Gurus' children. Sant Ji lovingly explained to His Sikh brothers, "Those actions were committed by the Mughal rulers of the time, what is the fault of these poor Muslim brethren?"

One of Sant Ji's commanders was also a Muslim. Sant Ji protected his family and helped them reach Pakistan safely. As the Commander took leave, his eyes were filled with gratitude and he said, "Sant Ji, I see the light of God in you." Sant Ji bade him farewell with great affection, stating, "Sir, I have done you no favor; I have simply done my duty."

Retirement from the Army

When India gained independence, the princely states were abolished. Sant Ajaib Singh Ji was then in the army of Patiala State. At that time, soldiers were given the option to either join the Indian Army or take a gratuity and return home. So, He retired from the army.

Sant Ji's long search continued. He met many Mahatmas (great souls), but found none with the qualities of Baba Bishan Das Ji. He then thought that He would pray to remain at the feet of Baba Bishan Das Ji, so that His poor soul may be saved.

Destiny had something else in store. Baba Bishan Das Ji then ordered Sant Ji to go home and take care of His parents, and serve them well. Initially, Sant Ji did not accept this, but when Baba Bishan Das

Ji told Sant Ji about Sant Ji's previous birth and even showed Him the bones of His own previous life, then Sant Ji quietly started walking towards His home.

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With the immense grace of
Supreme Saint Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme of **3 days**
has been organized in **New Delhi, India** from
16 to 18 May, 2025

at the below mentioned address

Aggarwal Bhawan
Road Number 10, East Punjabi Bagh
New Delhi - 110026

All of you are welcome to this programme.

