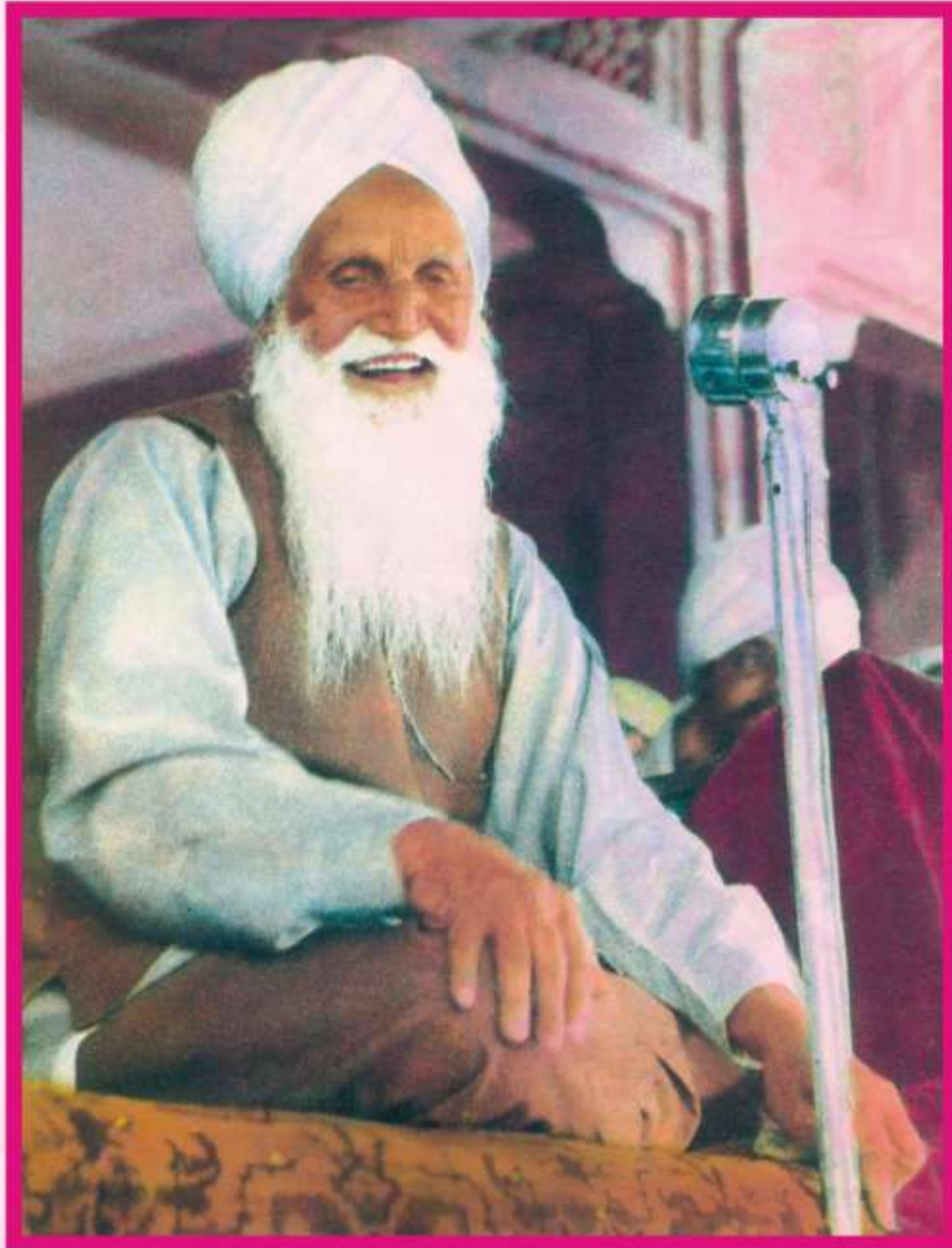


*100 Glorious Years Of Grace & Love*

# AJAIB BANI

Monthly Magazine

April-2026



Param Sant Sawan Singh Ji Maharaj



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*Apologies for any shortfalls or mistakes that may have occurred during*

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**SAWAN TE KIRPAL DIYA MEHRA NE**  
**Shabd by Param Sant Ajaib Singh Ji Maharaj**

Sawan te Kirpal diya mehra ne, aj eh thaan suhaya e,  
Naam da meeh amrit varsa ke, sohna baag sajaya e,  
Aai mauj mahapurusha di, jungle vich mangal la ditta,  
Dukhiya de dard nivaran lai, satsangat raah chala ditta,

*It is the grace of Sawan and Kirpal, [that] today this place has become beautiful,  
By showering the nectarful rain of the Naam, They have adorned this beautiful  
garden,*

*It is the divine will of the Great Saints, that They have turned the wilderness into  
a place of joy,*

*To alleviate the pains of the suffering ones, They started the path of  
congregation*

1. Eh baag suhave sohne vich, chandan da boota laya hai,  
Rooha de boote khadsuk jo, amrit da pani paya hai,  
Eh sohna baag saja ke te, bhuleya nu raste pa ditta,  
Dukhiya de dard nivaran lai...

*In this pleasant and beautiful garden, sandalwood plant has been planted,*

*[Upon] the plants of the souls that had withered, the nectar-water has been poured,*

*After adorning this beautiful garden, They have put the lost ones back on the path,*

*To alleviate the pains of the suffering ones...*

2. Eh galla da majboon nahi, jo karda e jholi bharda e,

Is be-athah samundar vich, sachche Naam da boota tarda e,

Satsangat darja uchcha e, Sach Khand da bhed bata ditta,

Dukhiya de dard nivaran lai...

*This is not merely a matter of talking, whoever does [the meditation] gets his jholifilled\*,*

*In this boundless ocean, the plant of the true Naam floats,*

*The status of congregation is high, [and] They have revealed the secret of Sach Khand,*

*To alleviate the pains of the suffering ones...*

*\*receives in abundance*

3. Oh kul bhali parivar bhala, Sawan da naa chamkaya e,

Kirpal Ji jitthe baith gae, dharti nu bhaag lagaya e,

Sanu bhulle bhatke rondeya nu, phad seedhe raste pa ditta,

Dukhiya de dard nivaran lai...



*That lineage is noble, the family is noble, [it] has glorified the name of Sawan,  
Wherever Kirpal Ji sat, that land became blessed,*

*We the forgotten, lost and weeping ones, taking us by the hand, [He] has set us  
on the right path,*

*To alleviate the pains of the suffering ones...*

4. Dukhiya da dard nivaran lai, jad sohne chakkar laya si,  
Pahada diya kundra vich, Satnaam da jaap karaya si,  
Dharti de kone-kone te, sachche Naam da jaap kara ditta,  
Dukhiya de dard nivaran lai...

*To alleviate the pain of the suffering ones, when the Beautiful One came,  
[Even] in the caves of the mountains, He had Satnaam chanted,  
In every nook and corner of the earth, He had the true Naam chanted,  
To alleviate the pains of the suffering ones...*

5. Ki sifat kara mai Sawan di, ban aaya paropkari e,  
Kirpal ne kirpa karke te, tapdi hoi duniya thari e,  
Ronde 'Ajaib' dukhiye da, Kirpal ne dard mita ditta,  
Dukhiya de dard nivaaran lai...

*How can I praise Sawan enough, He has come as the benefactor,  
Kirpal, by showering His grace, has cooled the burning world,*



*Of the weeping and the suffering 'Ajaib', Kirpal has erased the pain,*

*To alleviate the pains of the suffering ones...*

\* \* \*

## PRICELESS WORDS

**By Param Sant Sawan Singh Ji Maharaj**

Saints do not perform public miracles in the world, because if They were to do so, the whole world would become Their followers for the wrong reasons. They wouldn't have difficulty in giving eyesight to one person, a child to another, wealth or riches to a third, and health to a badly diseased one. Would this not bring large numbers of people with no interest in finding God to their doors?

Kaal, the negative power, administering the affairs of the world, had obtained a vow from Sat Purush, the True Almighty God, that the Saints will take the souls back to their true home only by persuading them, by telling them about the ways of the Saints, and the plight of the suffering souls, and not by showing miracles. As such, the Saints show no miracles in the world, but remain in the will of God and never do or say anything beyond that. However, the position and power of the Master Souls is beyond description and comprehension. They have the responsibility of taking the souls initiated by Them to Sach Khand - the region of abstract peace, bliss and tranquility – and help and protect them, not only in this world, but in the next world also. Their greatest miracle is the protection offered to Their admirers and disciples at the time of death. True to Their word, They come to take Their disciples, release them from the clutches of Kaal and his attendants, and take them to the higher spiritual planes.

You have tasted the fruit of your terrible labor in the worldly affairs, which you have been doing all your life; be mindful of the Great Power inside and see what He does for you. He will take a thousand steps towards you, if you take just one toward Him. One has to become a real beggar if one is to get the real wealth



from the Guru; A Guru who does not come to protect His disciple at the time of death — it is better to bid Him goodbye from a distance.

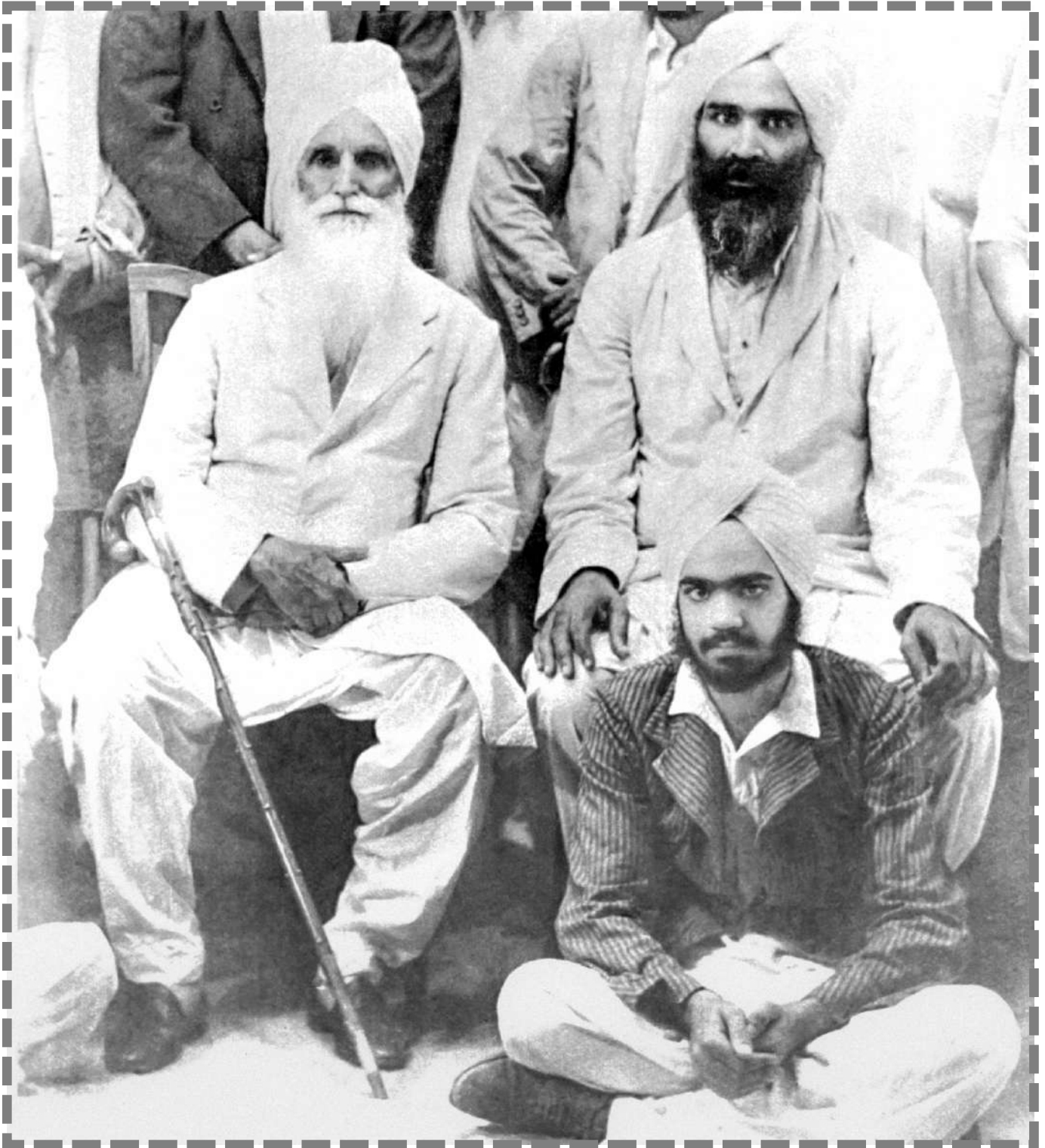
A Master of the two worlds, He passes time in this material world like a low-placed, little-known, poor individual. He possesses a human body like ours, lives among us, sleeps and eats like us, we human beings remain unaware of His inner position, and are usually misled to take Him to be one like us. But neither affluence nor poverty affects Him; irrespective of the circumstances He is placed in, He unwaveringly pursues His ideal. Guru is the only one who can save us from the clutches of Kaal and, cleaning us of the dross and dirt we carry, take us to the home of our True Father, after which, the ‘going and coming’ into this world ends. Practice meditation with a sincere heart and reach the feet of the Guru within and then see what the Guru is.

At the time of death, property, wife, and children will not accompany you. Only the meditation that you have practiced and the Guru will be of help to you. In this life, we endure physical and financial suffering while paying off the karmic debts of our past deeds; this is the result of our own Karma. Remember the Guru, and He will strengthen your inner soul, lessen your sufferings, and steady the mind. The more your faith in the Guru increases, the more the impurities in your soul will be cleansed away. The sooner your karmic accounts (give-and-take) are settled, the better it is for your spiritual ascent.

Perfect Saint neither creates a new religion nor breaks the already existing religions. Perfect Saint tells His disciples to remain in their respective religions and societies. A Christian should become a true Christian, a Muslim a true Muslim, and a Hindu a true Hindu. Our souls have been separated from God for ages upon ages. We should find our path to reach God.

The Almighty Lord is present in every human body, but humans are unaware of Him. Fire exists within the wood yet it does not burn it. With the help of a perfect Guru, we can go within and manifest God within the body. When the Almighty Lord manifests within this body, then He will take complete care of it.

Kaal Niranjana, did utmost penance and meditation; and his father, Sat Purush, pleased with his devotion, entrusted to him the management of this world; and that Kaal has looked after the administration of the universe since then and administers justice on the basis of the grand principle of 'cause and effect'.



Emphasizing the necessity of meditation, Maharaj Ji would specifically point out that withdrawing the attention from the nine apertures and lower limbs with the help of constant repetition of the holy and charged Names, given by the Guru, at the eye focus, was the responsibility of the disciple; and to take the soul further up was the responsibility of the Guru. He used to explain this point further symbolically by saying that the eye focus is the boundary line, on the upper side of which, Guru is standing in the form of a mother, and on the lower side, the soul stands like a child.

The mother telling her child constantly to make its best efforts to cross the boundary line and come to her, so that she may take care of him, but the child thinking that it is unable to do so and afraid to try, cries until it's hoarse, but the mother remarks pitifully, "What can be done? Till you come to me I cannot help." So the Guru expects the soul to be brave, take up the fight against the mind and come to Him at the eye center so that He may take him further.

The mind is an agent of Kaal, and is sitting inside each individual, doing the work of its master. If a person gets up early in the morning and prepares himself for sitting in meditation, it would suggest that it is too early, there is yet a lot of time until sunrise, why not give more rest to the body, which is doing so much? If by chance some bold one ignores this and sits in meditation, it induces him to sleep. To those who remain awake, the mind runs riot and opens its grand offices soon after meditation starts, making them conduct worldly transactions while sitting there; and if we do not allow it to run wild, it gives us the impression that our legs, joints and hips were in pain, or that there is some other physical problem. And if one still does not leave meditation and get up, it makes one feel as if the heavens are falling and that one will die, with the result that one is forced to leave it.

Kaal has so varied ways of entangling the souls that only rarely some brave souls can escape from its meshes. One needed to sit in meditation with full determination and perseverance, not falling before the mind come what may. And those who fight it out successfully were rewarded by the Guru Power splendidly, and given the unlimited riches of Naam; were glorified in the entire universe and elevated to the highest position in the spiritual path.



**Just as the mind serves its master devotedly, is it not appropriate for the disciples of the Perfect Masters to also serve the Guru devotedly? This can be done by fighting with the mind with courage, strength and faith. Reassuring us of the help of the Guru, He used to say, "The disciple should direct his face towards Him and see what He does. Remember Him, think of Him and weep for Him, as you have done all your life for the world and worldliness; and be fully sure that He will be with you at all times, on all occasions, and in everything that you do. This is the easiest and surest way to reach Him."**

It often happens that the people living or working close to the Saints and coming in touch with Him daily become arrogant, losing humility. This happens because such persons become proud of being in the service of the Saints; and they forget that they too must meditate and live by the orders of the Guru. The result is that their desire and anxiety to see the Master is considerably reduced, thus blocking them effectively from the treasure of love which Masters distribute freely.

Being in the attendance of a Saint is living on a razor's edge, from which one gains considerably if one devotes oneself to meditation. Those who come to Saints from afar are usually humble, eager to see and meet Them, and happy to put their earnings in the Langar (the common kitchen provided by the Saints for those who come to Them); while those living with or near the Perfect Masters begin to take Him for granted, consider themselves privileged, and consume the food and other facilities of the Langar or the Ashram without donating a penny, with the result that they lose what little meditation they have earned like a leaking vessel.

The path of spirituality is primarily for those who become humble and low, and shed the pride of family, high education, wealth, health, beauty, religion or country, etc. He would exhort His disciples to become humble and meek like the King of Balkh Bukhara, who left his kingdom and remained with Kabir Sahib for twelve years, eating whatever was available in the house, and obtained His acceptance and pleasure.



It is an uphill task to sublimate one's ego, efface one's I-hood and identity, and considering oneself no more than the dust of the Perfect Master's feet, surrender before Him, and thus become a recipient of His mercy and grace. But He also used to say that if the disciple does this, the Master responds manifold and fills him to overflowing with what He has and what He is. When the disciple sits in meditation and thinks of His Guru, the Guru is not unaware of it, and sends thoughts to inspire and encourage His child, and make his faith strong and steady to pursue his ideal.

Even in the domain of this material world, if some helpless person sits at the door of a mighty rich man, seeking his help, the rich person is not unmindful of what is happening; so how can we ever think that the great Lord does not hear our cries and does not care? If we do, we exhibit ignorance of the love and affection He has for us. But ignorant we are, no doubt, and ignorant we shall remain, till we reach Him inside and see how the entire machinery of the universe runs under His overall command and care.

Talking of the world, Maharaj Ji used to say, "It is a vast web of illusion. It is not bad; but do not make it your own, or it will let you down, and it will certainly not accompany you at the time of death." Perishable and unstable as it is, it fools us at every step; yet we human beings get inevitably tied to it, till, going to the refuge of the Master Saint, we truly act on His advice and live in His orders. This connection with the outer world is the grand delusion of life; it starts with this physical body which joins us in the womb but does not go with us when we leave. Our soul was pure and perfect originally but descended into the body due to its association, and ultimately subjugation, by the mind and its outgoing faculties, and by constant thought of the world and involvement with its affairs and identified itself with it so completely that it forgot its own identity and came to think that it was the body.

Riddance from this unnatural condition is possible only if we now reverse the process, and think of our Guru and Lord continuously and uninterruptedly, collecting our scattered thoughts and attention at the eye focus, so that we can traverse beyond. Simran or the constant repetition of charged words, plays a vital role, and is the most important step in our journey to the beyond. Ordinarily,



each one of us is engaged in the Simran of the world; a farmer keeps thinking of his fields and crops, the shopkeeper thinks of the customers and commodities stocked by him, the housewife spends her time in thinking of what is needed in the house, what to cook, and so on.

With the result that there is practically no one, who is not so engaged in the Simran of the world. When one goes to a Perfect Master, He describes the plight of the soul, and asks His disciples to reverse this process of withdrawal of attention from the world and worldliness by the constant repetition of His Naam and reach the Guru inside. Simran has very great power; one who has perfected Simran can do wonders, become bold and brave, knows no fear and may even stop a running train with just a show of his hand.



One should keep thinking of the Guru continuously; because, while the hands may be busy in the work, the mind can be kept busy in His remembrance. This will save us from the passions, pain and pleasures of life, and put us on the God-way.

Sometimes He would narrate how His own Guru, Baba Jaimal Singh, used to urge and advise Him in the earlier part of His discipleship about it; and enjoin, “Remember Him in your work and see how the inner power guides and helps you; or let one think of Him when one is lost in the jungle and the way will be indicated.” Baba Jaimal Singh used to thus point out that if that is the greatness of Simran, why should we not make use of it and do it as much as we can, day and night, with every breath we take, to make our life and spiritual journey easier.

Talking about the Master Souls, He would say that They know Their disciples inside out, but possessing immeasurable forbearance and forgiveness, do not make their misdeeds public. He would add that just as one could see clearly whether a transparent glass container has pickles, jam or cardamom in it, the perfect Masters can see through their visitors but do not let it be known, and in order to encourage them to do better and rise above their human weakness, treat them lovingly knowing fully well the misdeeds to their account. He would also add that if the Saints were to do otherwise, how would we worldly people benefit from them?

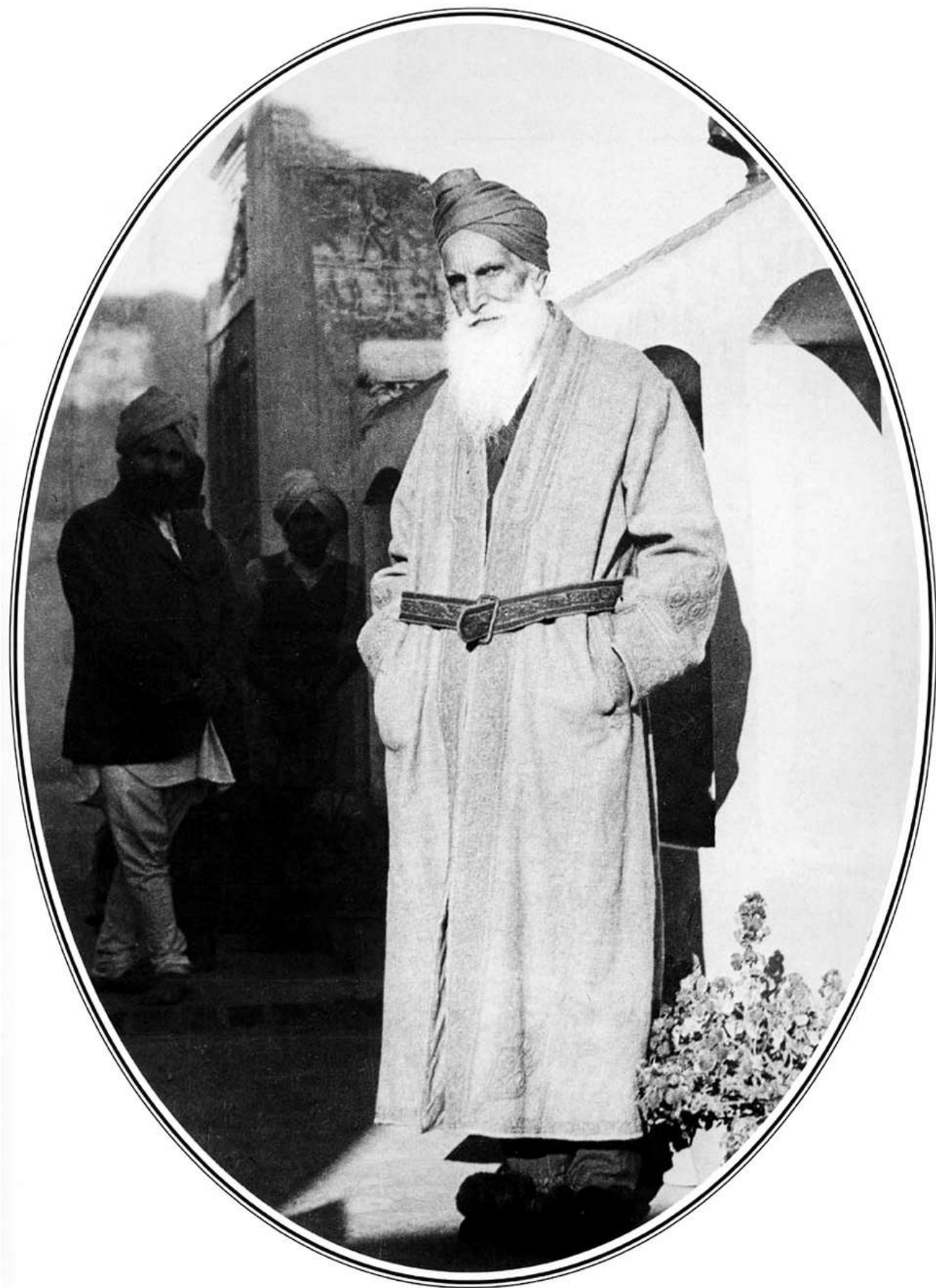
He would say, “The Guru is the giver of everything in life, especially the riches of spirituality. But we worldly folks are strange people, not knowing where our interest lies; we ask for pebbles instead of pearls and precious rubies, and do not make use of the grace of such high ones. It is rare that people make full use of the real gift of which the Saints have inexhaustible stock, and which they distribute without any limitation or reservation.” Painting a grim picture, He would add, “What do we think of the Guru? If someone suffering bodily is not cured, we blame the Guru because He did not cure our disease; if someone loses a law suit, we blame the Guru for not helping him win it, and we are tempted to leave Him.” Sounding a note of caution, He would say that those aspiring for worldly things should better leave room for the real seekers to make full use of the invaluable opportunities.

Continuing, He would say, “Affluence or poverty, pain or pleasure, life and death, are all predestined, and one has to reap as they have sown. So it will be to the advantage of people if they finish their ‘give and take’ willingly and keep



praying at the feet of the Guru for Him and Him alone; for if one gets Him, everything else is gotten and nothing more is necessary. Guru does not take anything from His disciples, but in a way does not leave anything also; because one who becomes a real devotee performs their worldly duties as an act of worship without any self-interest in it, and spends their life understanding whatever possessions, property, etc. they own belong to the Guru.” \* \* \*





## HUDUR SAWAN SINGH JI MAHARAJ

### IN REMEMBRANCE OF HUDUR SAWAN SINGH JI MAHARAJ

By Param Sant Kirpal Singh Ji Maharaj

The company of a true Master is uplifting to the soul. When you see a wrestler reveling in his strength, you naturally desire to be strong; similarly when you are fortunate to sit by a Master enrapt in loving thought, you get uplifted by the radiation in the charged atmosphere surrounding Him, more than you will get from years of doing ascetic practices. Maulana Rumi says, "If you are fortunate enough to sit at the feet of a God-realized man for even one quarter of a day with attention fully absorbed, you will derive from that a life impulse which you will not get from doing even one hundred years of desireless worship of the Lord." If there is a fire burning somewhere, take a little from that and derive the benefit of the warmth. The charging you get in such a place, you cannot get from reading books. It should then be increased day by day.

Those people who sat at Huzur's feet (Baba Sawan Singh Ji) were most fortunate. Just by being in His presence and seeing the life essence, they experienced great bliss. How can they forget that? One can say that it is something like the Chakor (moon) bird who gazes at the moon, and does not avert her eyes until, bending backward, her beak rests on the ground. Being thus so enamored, what would her condition be if the moon disappeared?

This is an example to remind those who, like moths [attracted to the light], enjoyed the sweet company of the Master. To one who enjoyed such a blessing, this reference is enough to bring home the condition of the hearts of those who were so fortunate to have a glimpse of Huzur. Even today, through His graciousness, people are being helped.

What was Huzur's teaching? It was the same as that which has been going on for ages past. Whenever people forget that teaching, Masters come to revive



it. Today the world is again full of tormented hearts, but where there is a demand, the supply will come; this is the rule of nature. There is food for the hungry and water for the thirsty.

For the literate and illiterate both, the subject of spirituality is the same. All have to still the senses, the mind, and the intellect, and then realize the truth. Whatever a person's vocabulary commands, he will in that many words tell what God is, and give different examples. How can one know when the world was made, and how and who made it?

The answer as given, is that God made it. When and how can only be known if one goes to Him and asks Him, for He is the Creator. When we reach Him, our senses will not be with us, nor will the mind, the intellect or the body. Great knowledge will open up in front of us, and there will be no need for any questions.

So, our Huzur always gave the answer, “Come on, brothers, why not ask this question of Him who created this world?” It is a very simple solution. All Masters have given similar answers. Kabir Sahib says, “When the juggler performed his feat, everyone came to see the play.” God is the controller of all time and space. If we want to see all this we have to rise as high as He is. A Muslim prophet, Hafiz Sahib, says, “O heart, rise above your body consciousness and transcend into the beyond; then you will be able to see that which is your very life.”

Kabir Sahib once said to some learned people who came to discuss this very subject, “Your mind and mine cannot become one. I say what I have seen, and you say what you have read on paper.” What a person sees is very clear-cut. So if a man wants to contact the truth, what should he do? He should keep the company of any Master who is already in contact with the truth.

Even in the Gita (sacred scripture of Hinduism), Lord Krishna said that if you are in search of knowledge then go to such a Master who is one with God inside. Then again he says that when you go to a God-realized man, with full sincerity and humility question Him as much as you like, and when you are



satisfied, take his path and work for it. You should also remember that no true Master will impose His will on anyone, but He will develop one's better understanding until the subject has some appeal.

For this path, a chaste life is very important. If a house has no foundation, how long will it stand? For spirituality, this is most important to guard. The Vedas say that with forty drops of ghee (clarified butter) one drop of blood is made, and with forty drops of blood one drop of bone marrow is made and with forty drops of marrow, one drop of semen is made. Just see what a valuable thing it is; the more it is protected, the more life one will have.

The more indulgence one has, the nearer to death one will advance, for one indulgence of passion will result in several days of damaging effects. What happens to those people who spend day and night in passion? Their hearts, minds and physical forms are sick. If the illness in the world is on the increase, it is because of this.

People of my age can bear witness that when we were small and a baby was born in a family, if a small child would ask, "Where has it come from?" the parents would say that somebody had brought it. The purity of parents was so high that we lived in innocence. You might laugh at this, but what purity of life it was! Today when you ask a small child, he will tell you everything about the subject. We are responsible for this, because our whole life is filthy.

So, I always advocate that our lives should be pure in thought, word and action. You might raise objections to this, and say, "What about the family life?" Only yesterday I received a letter from an American who writes, "Now we are husband and wife in soul"- they are companions in life. Marriage means taking a companion in life who will be with us in weal or woe, and both should realize God. Married life is no bar to spirituality, if conducted according to the scriptures. To have children is one duty, but only when you want a child should you have any contact. But we are under the impression that a family life is one of indulgence; that is wrong. Nearly all Masters who came, led a family life, but their lives were balanced and controlled.

When I was in Lahore, I remember once that Huzur received a letter from a man who wished to meet Him, so the Master called me and said, “Kirpal Singh, you go and see him.” This man lived on the edge of town, and when I arrived he said, “Has Huzur sent you?” and I replied that He had. He then said, very quietly, “I would like to tell you that I was first with Guru Ramdas Ji (the fourth Guru of the Sikhs).” I am telling you that man's very words. “Then I came in the time of the tenth Guru, Guru Gobind Singh Ji. Up to now, I have not returned home. So I want to request to Huzur that whomsoever He initiates, He should give complete initiation into light and sound principle of Naam, not only Simran, so that the disciple should work hard and earn his salvation through it, and cut short this long race of life and death.”

So, with great blessing one gets a human form, and with greater blessing one comes to the true Master who gives you full initiation. Make the best use of it, why do you want to come again and again to this world?

Today we are sitting in remembrance of Baba Sawan Singh Ji. One year has gone by since we last sat together; think back over that year and find out where you were then, and where you are now. Have you had promotion in your life, or demotion? If a promotion, then I congratulate you; if a demotion, then try to revive your lesson again. The more you live up to His words, the nearer you will get to Him. He once said that if you take a medicine and lock it away in a cupboard, then how is the cure going to be effected?

Contact with the light and sound principle of Naam is the bread and water of life. Don't give bread to your physical body until you give bread to your soul.

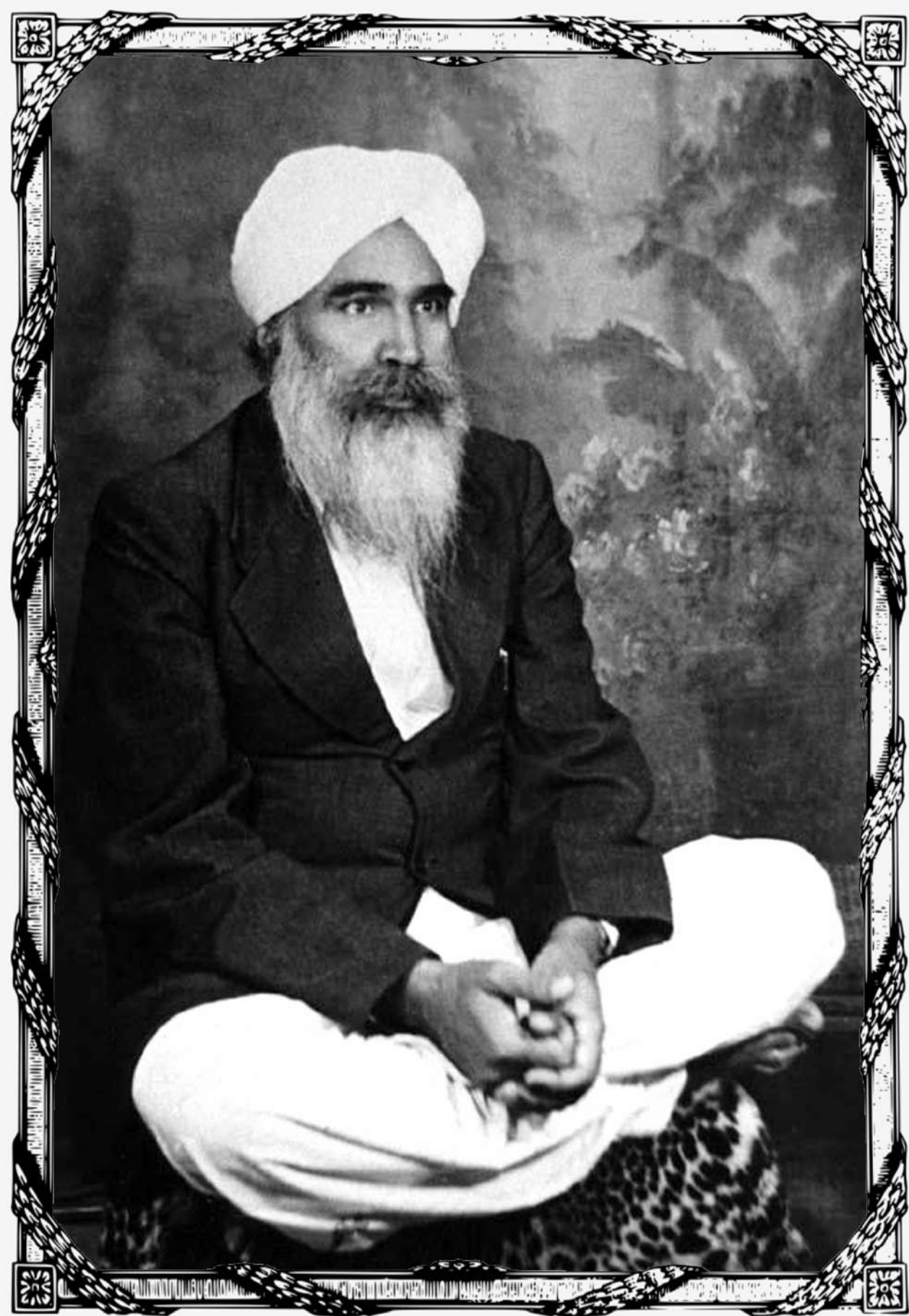
On October 4, 1947, Huzur fell physically ill. He sent for me on the morning of October 12 and told me, “All other duties have been distributed to various people, but I have not given the duty of initiation to anybody. That I give unto you, so that the spiritual work may flourish.”

These are His very words, and the work is flourishing. Any person who can obtain help from somewhere should get it. This teaching is an inner one. I have love for everyone, and I want that my Master's name be known more and more and that His work should continue.



\* \* \*





ATTENTION

Answers to the questions of dear ones by  
Param Sant Ajaib Singh Ji Maharaj

17 May 1977

United States of America

*A dear one: Sant Ji, you have recently embarked on your mission as Satguru. I feel that we are causing you a lot of pain and suffering. Will you tell us, quite straightforwardly what we are doing that is causing you pain, so that we do not do that again?*

**Sant Ji:** Pain is felt only by accepting it as pain, but I do not consider this as pain at all. Whatever duty beloved Huzur has assigned me, I am working under His orders. If I consider it as pain, it would mean I am not obeying His orders. I am obeying His orders; therefore, I do not consider it as pain at all. Whatever task He has given me for every soul, I perform it considering it as selfless service (Seva). You can help me in this by meditating as much as possible, so that beloved Huzur is pleased with all of us.

When I was serving in the army, many people would disobey orders, but I always used to say:

*A servant should have no ifs and buts*

Similarly, I still apply the same principle to myself that I am a servant of Huzur. How can I possibly make excuses before Him? I can only advise you all to meditate as much as possible.



*A dear one: First of all, I would thank you that since coming here, you have given me so much. I am grateful for everything you have done for me. Secondly, my question is that should we give full **attention** to every single word of the Simran? I think I keep doing Simran continuously, but I am unable to give my full attention to each and every word [of the Simran]. Perhaps I do not do it with complete reverence and love. In this way, I am unable to give you any attention either.*

**Sant Ji:** If you do not give attention to the Simran, your mind will immediately make you forget it. You will only feel your tongue moving in your mouth, but the mind whom you would be trying to explain to, the one that is to be brought under control, will not remain with you. **Attention or focus** means being aware of every single second whether our Simran is correct, or whether our mind is wandering. Do Simran with **focus**; that is what is beneficial.

Regarding **attention**, I often share the story from my army days that I was born in a Sikh family; Wherever a person is born, whatever beliefs the parents have, the child adopts the same. In the Sikh belief, it is a common practice to recite the **five Banis**. This is the law of the Sikhs: If someone does not recite the five Banis, they cannot be known as a Sikh.

I was very interested in this, so instead of five, I would recite ten to twelve Banis in the morning. This morning practice of mine would last seven to eight hours. However, during those seven or eight hours, I was consciously aware of what I was doing only for the first ten or fifteen minutes after starting the Bani. After reciting half of the Jap Ji Sahib (*one of the Banis*), I would lose track. It was only after seven or eight hours when I reached the last couplets, that I would realize I was reciting the Bani. I had no idea where my mind was in between this time.

When I met Baba Bishan Das Ji, the first question He asked was, “You recite Bani so much, has your mind ever stilled?” My heart immediately felt a pang and I told him that Baba Ji, I do not understand this. When I recite the Bani,



I am aware of the first four or five minutes, or when I reach the last couplets, that I am reciting the Bani. I have no recollection of the rest of the time.

Every Satsangi should **focus** on Simran with discernment. If we do not pay **attention**, many dear ones fall asleep, they remain asleep. When they wake up, they are not aware that they are sitting for meditation; they look around and see that all the dear ones are sitting in meditation, engaged in meditation. Those poor ones close their eyes again. Had they done Simran with **attention** from the beginning, they would know that they were sitting in meditation, so why open the eyes and that they should do their work instead.

*A dear one: If some people around us are slandering, abusing, or fighting, if we do Simran there, will we be protected from them?*

**Sant Ji:** Yes, don't pay any attention to them. Just remain engaged in your own work.

*A dear one: The letters that Maharaj Ji had written to the Western people, a book titled 'Spiritual Elixir' was compiled from those. It is written in the book that if you have a dream about the Guru, and if it is a good one, then that too is like a spiritual experience. Could you tell more about this?*

**Sant Ji:** Usually, we do not have dreams of the Satguru. The day when our Surat (consciousness) rises upward, our thoughts are pure, we have a dream of the Satguru on that day. Sat Purush is pure. He does not descend down into the body. Dreams of Him come occasionally sometimes, and such a dream is true.

We remember the world a little bit every day, and at night, those very worldly thoughts come back to us in distorted form as dreams. We remember the Satguru with so much love, we sit in meditation and focus our attention on Him,



yet we do not dream of Him. For many dear ones, six months pass, for some a year, and for others even two years pass by. At first, the Satguru appears only in dreams, and then the being feels reassured. The day the Satguru appears in a dream, the being feels immense joy. The Satguru gives us warnings during meditation and sometimes in dreams as well.

*A dear one: My question is regarding private interview. Should we maintain a deeper connection with, or place more faith in the inner Maharaj (Master) so that we do not come to you with so many of our worldly matters? I feel that you answer even the smallest of our worldly questions, but our spiritual questions are few, and our worldly questions are many. I see that you are spending every single moment of your life on such matters of ours, and I do not wish the same thing happen to you that happened to Maharaj Ji who left his body fourteen years early.*

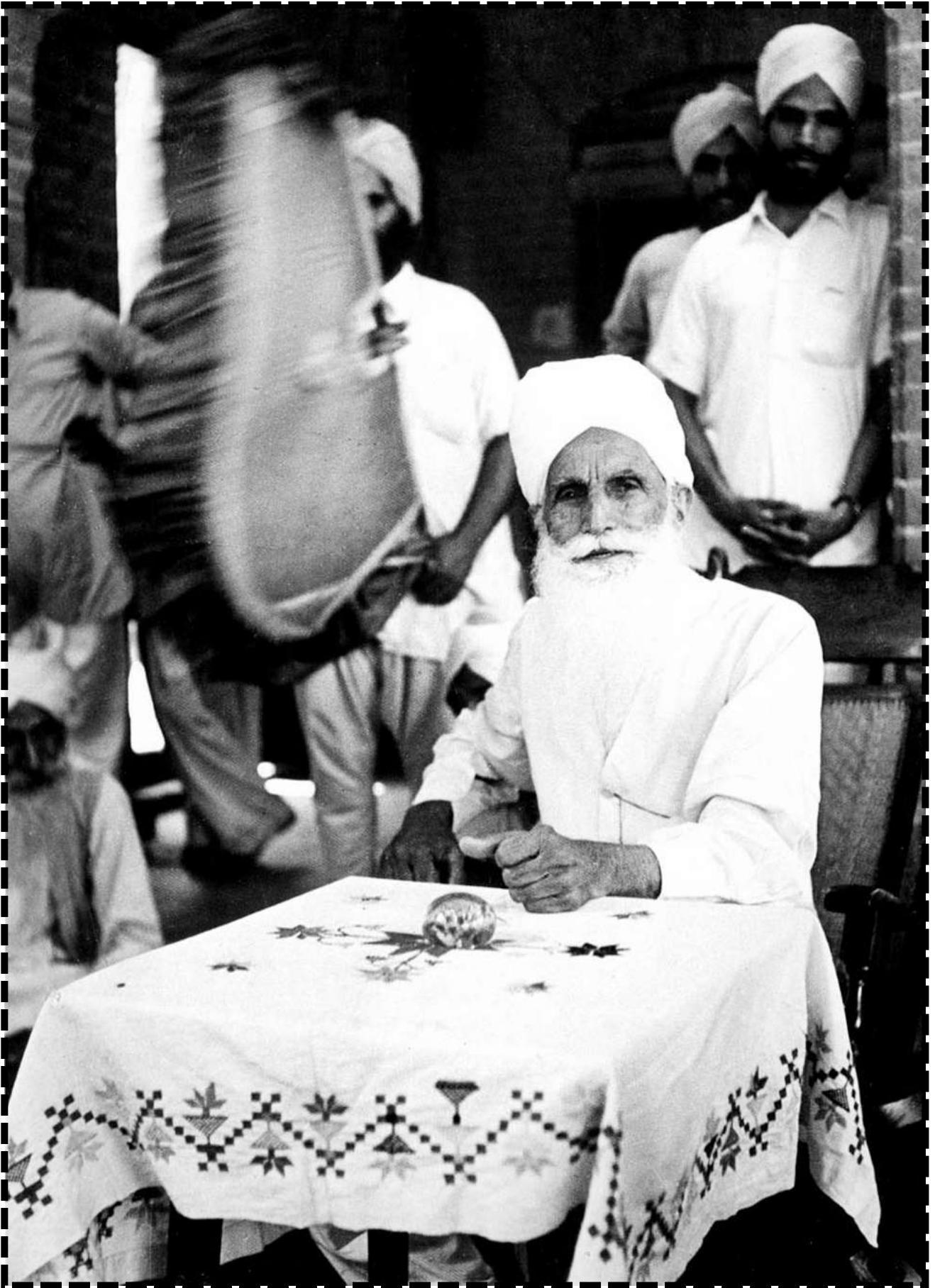
**Sant Ji:** It is true that out of hundreds only one or two come with questions regarding meditation, most come with worldly questions hearing which I truly become sad; there is no doubt about it. Maharaj Sawan Singh Ji also used to say something on the same lines, “If you ask me worldly questions, I may leave earlier. [But] if you ask me questions regarding meditation and practice meditation, I may even live for a hundred years. As far as possible, one should try to ask only about meditation.

I usually say that a person is himself responsible for domestic matters and has to live their own life; so, it is better if the question is about meditation.

*A dear one: I hear the Dhun (the inner sound) very loudly (clearly) during the early morning hours. So, should I spend the morning time in meditation, and not practice meditation during the rest of the day?*

**Sant Ji:** Yes, this is okay.





## HUZUR SAWAN SINGH JI MAHARAJ

*A dear one: What troubles me is that when I am sitting in your presence, I feel immense joy while thinking about you and remembering you. However, I am an initiate of Maharaj Kirpal. So, is it right for me?*

**Sant Ji:** This is right for everyone because the fire is one, and anyone can take warmth from it; the fire removes their cold. I have come only to connect you with Maharaj Kirpal.

*A dear one: Many times, while sitting in meditation, I see Your face. I feel like You're giving me immense love and grace. Is it an imagination of my mind that I want to see Your face within, and therefore you are visible to me or are you really giving me love and compassion within? I think that I should see the inner light within, but I see your face.*

**Sant Ji:** I often give the example of the turtle that it lives in water but lays its eggs on dry land. While staying in the water, it incubates the eggs through its attention. If it does not keep its attention there even for a second, the young ones do not develop in the eggs; they become infested with worms and perish. In the same way, no matter how far the Satguru may be, He keeps His **attention** on His disciples. Near or far makes no difference to Him. There is not a single moment, not even a single second, when He does not keep His **attention** on His disciples.

Saints have a large congregation, and each person feels love with the Satguru. Each person feels, that, the Guru or the Saints have more attention toward them.

*A dear one: I do not know if the older Satsangis also face this difficulty or not. I am a new Satsangi, so I have trouble focusing more on Simran. I used to think*



*that at the time of Naam initiation, the meaning of each word of Simran would be explained, so that I would focus fully on those meanings as well and this would help me in doing Simran. Later, as I progress, I would gradually forget the meaning, and my Simran would become continuous. I just want to ask whether knowing the meaning would help?*

**Sant Ji:** Do Simran; when you go to these realms, their meaning will become known automatically. You are an artist: if a teacher doesn't let you play an instrument on the very first day and instead says that the instrument is made of strings and wood, and is played in this way, then how can you learn? How will you come to know its meaning? As you go on learning Ragas (melodies), harmoniums (a musical instrument), and so on, the secret gradually reveals itself that when you press this note, it means this, and when you press that note, it means that.

These 'Five Shabds' that are given are the names of the five Lords to whom we have to go, and through whose planes we have to pass. Similarly, when we do Simran, as we go to the Lord of a specific plane, their meaning becomes clear by itself; outside, these (words) have no meaning.

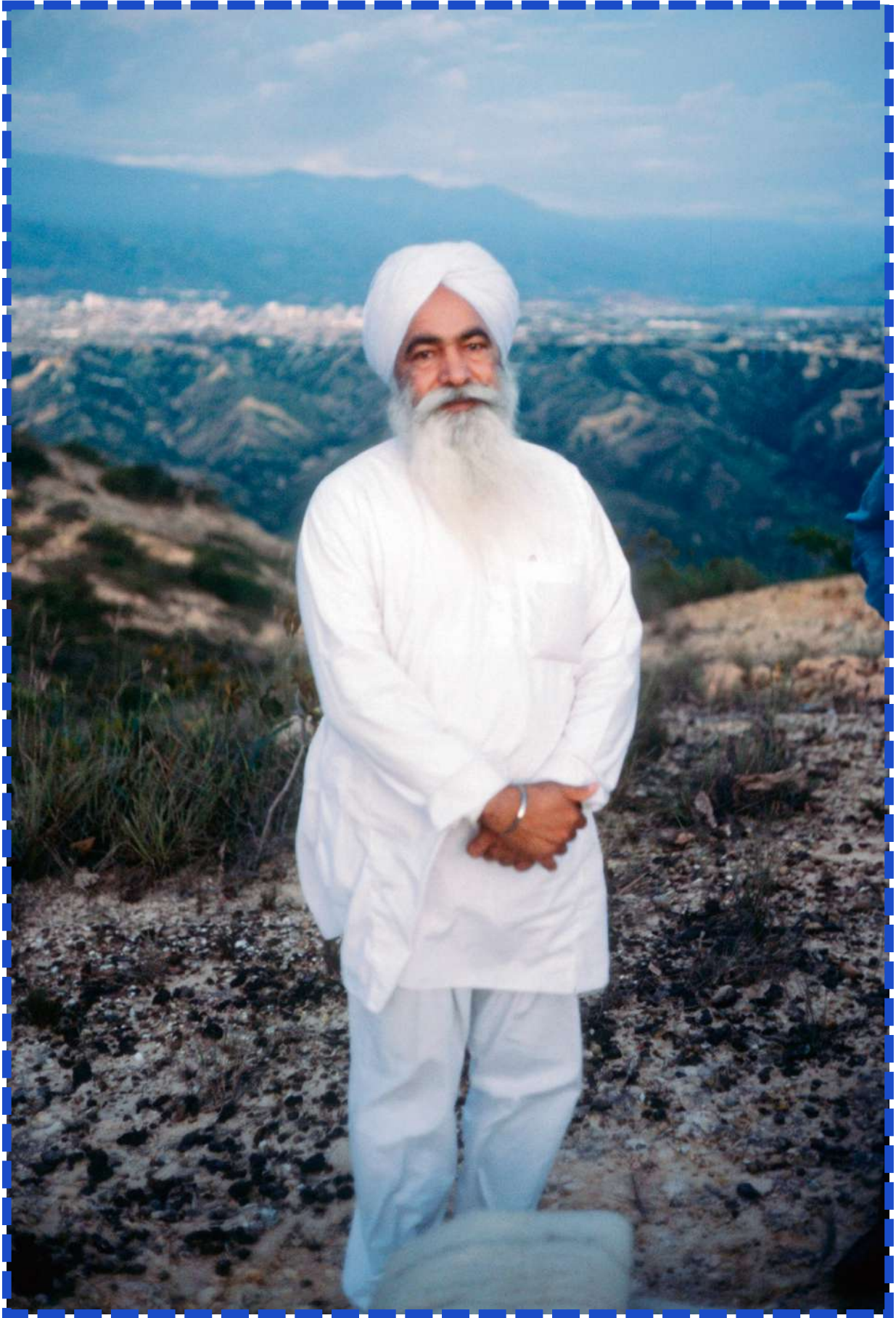
Just as outwardly America, Africa, Canada, England, and India are separate countries, similarly, there is an astral realm populated within, in an astral form. If someone asks us what America means, we would simply say that America is the name of that country. When we go to America, we will see with our own eyes what America truly means and that it is a separate nation.

***A dear one:** How much Bhajan (listening to the inner sound) should one do, and what percentage of time should one devote to it?*

**Sant Ji:** I tell this almost every day, but since many new dear ones generally come, I will repeat it that if we sit for an hour in meditation, we should try to



spend fifteen minutes listening to Dhun (inner sound current). If you devote more time to Simran, you can spend even more time than this. The point is that one-fourth of the time should be spent listening to the inner sound current.



## PARAM SANT AJAIB SINGH JI MAHARAJ

*A dear one: Some children who were given the Dhun by Maharaj Kirpal Singh Ji, what should they do now to receive the full Naam and the secret of the Shabd?*

**Sant Ji:** If they are twelve or thirteen years old, then they should take Naam.

*A dear one: In the morning, when I sit for meditation here and You come and make people sit for meditation, after that, I feel like opening my eyes and looking at You instead of meditating. Is this also a trick of the mind?*

**Sant Ji:** Quite a lot of dear ones have this issue: the desire to just keep looking at me. That is why I tell everyone to sit with their eyes closed. Try to sit with your eyes closed for an hour.

*A dear one: Once, we went to Maharaj Kirpal Singh Ji for Darshan. We had about an hour, but no one asked Maharaj Ji any questions, and we sat in complete silence before Him. Those moments were truly beautiful. Before you leave from here, would it be alright if we sit in front of you in total silence for a little while?*

**Sant Ji:** It is your choice. I leave only after completing my time. If you ask questions, I will answer them; but if you sit in silence, you will receive **attention**. There is great benefit for you in that as well.

It is not that you should not ask any questions. There is a great deal of benefit in that as well. But if you receive **attention**, the benefit for you is even greater. The purpose of my sitting is simply for you to have Darshan. Many



people's minds do not find peace until they have asked questions and satisfied themselves. That is why I say: ask whatever you want to ask, I am happy to answer as well.

Regarding myself, I tell that since childhood, I have kept my mind empty and never allowed any question to stay within me. From a young age, I learned many [spiritual] practices. Whatever someone taught me, I practiced it and found it to be true to that extent. The most important thing is what the Saints have told us that do Simran and connect to the Dhun. If we understand this much, then it is not such a language that we are not able to comprehend; what needs to be done is Simran. When we do Simran, our soul will rise above the nine doors and will be closer to the Shabd, and the Shabd will pull it up automatically. Due to the lack of Simran, even if someone hears the Shabd, it does not pull them.

*A dear one: In 1972, when Maharaj Ji (Maharaj Kirpal Singh Ji) was here, I had some questions about meditation because I couldn't remember clearly whether I was doing it correctly or incorrectly; so, my enthusiasm had also decreased. When I went to Maharaj Ji, He asked me a question, "Where are you focusing your attention —inward or outward?" Since I was focusing inward, I replied, "I am focusing my attention inward." Maharaj Ji then said that the attention should be focused outward. That resolved everything for me because that was exactly the mistake that I was making.*

*If You could once repeat some instructions regarding the method of meditation and about meditation that how to fix the attention, what to do, and how to do it. There are many among us who have forgotten or are doing it incorrectly; so they will get to know, which will help us a lot. It doesn't have to be right now; whenever you find the opportunity.*

**Sant Ji:** Those who have any difficulty or problem with meditation should come for a private interview and ask about their problems. I will explain thoroughly.

*A dear one: Maharaj Ji, many times when You are walking by, many people come before You. You look into the eyes of some, but you don't even glance at some others— what does this mean? Do You not give Darshan to everyone?*

**Sant Ji:** No, when I am walking by, I look at everyone from my side, but often it happens that the dear ones line up on both sides. Think for yourself: if I look at one side, those on the other side are left out. If I look at the other side, the first side is left out. I can only look at one side. If everyone stands on the same side, then it works out fine.

*A dear one: Is it right for us to have a desire for Darshan, or should we focus on becoming worthy of receiving it?*

**Sant Ji:** Both things must happen: you must become worthy, and have the desire as well. Mahatma Chatur Das Ji says:

*The yearning remains all twenty-four hours,  
when will I behold the beloved*

All twenty-four hours of the day, my heart remains restless that may I get a glimpse of Him at any moment.

*A dear one: If more time is spent here with you now, will it be necessary to come to India until next year?*

**Sant Ji:** No, it is not necessary. Regarding this, I will explain in the evening Satsang on the Bani of Kabir Sahib.



*A dear one: Last night while watching Baba Sawan Singh's film, I saw that a man came and touched Babaji's feet. Babaji allowed him to touch His feet, but when another man came to touch His feet, Babaji took the stick and told him, "Move, along dear one!" He did not allow him to touch His feet and firmly sent him away.*

*Similarly, I observed in Delhi that when several people came to touch your feet, you told them gently not to do so. However, when one woman came, you told her very firmly, "Dear one, don't do this!" Is there a specific reason behind this? If a disciple holds the Guru's feet, is there any special benefit in it for their meditation? Or, if an impure soul comes and touches the Saint's feet, is it harmful for the Guru?*

**Sant Ji:** Both the things happen. In this, there is considerable harm to the one who gets the feet touched, but Saints generally honor everyone by asking them not to touch the feet, because whatever we are to receive, is received only through the eyes. You can see that due to the large congregation, touching the feet also disrupts the discipline.

Maharaj Sawan Singh Ji used to cite an example of a Mahatma named Nitinand of Rajasthan. Once, a woman with very lowly deeds touched his feet, and the whole night, his meditation was not fruitful. When he reflected, he realized that an impure soul had come and touched his feet due to which his meditation was not fruitful.

Generally, Saints keep the world in discipline; they do not have any desire for someone to come and touch their feet. This custom does not exist in America, but in India, it is a very common custom that till the time people don't touch their feet, they do not feel happy.

In India, robe-wearing sadhus (ascetics) go to villages to beg, and they also give out amulets and threads to the people. They have greatly promoted the custom of touching the feet in India. For these sadhus, even if people lie at their feet all day long, they still are never pleased with anyone. Huzur (Sawan Singh



Ji) used to say, "If you want to receive something, look towards the eyes of the Sadhu, below is only the ground; therefore, one should not touch the feet at all."

\* \* \*

## KIDS CORNER

### STORY

## FOUR SONS OF THE MONEYLENDER

Maharaj Sawan Singh Ji used to tell a wonderful story about a Mahatma. This Mahatma would eat food only from the home of those whose earnings were a result of honest and hard labor.

One day, that Mahatma went to a village. He asked the villagers that is there anyone here who earns his living through honest labor? The villagers replied, "Yes, there is a moneylender here who does his business with great honesty." The Mahatma [then] asked, "How many sons does that moneylender have and how much wealth does he possess?"

Nowadays, currency is widely available; but at that time, currency was very valuable. The villagers told the Mahatma that the moneylender has four sons and has four lakh (hundred thousand) rupees. The Mahatma asked for the moneylender's address and went to his house. The moneylender welcomed the Mahatma with great respect and made the Mahatma sit with him.

The Mahatma said, "I want to eat." The moneylender replied, "I will have the food prepared." The Mahatma sat down and the conversation started. During the conversation, the Mahatma asked the moneylender, "How many sons do you have, and how much wealth and assets do you have?" The moneylender replied, "I have one son, and one lakh rupees."



Hearing this, the Mahatma got up to leave, so the moneylender said, "Mahatma Ji, the food is being prepared for you." The Mahatma replied, "I came to your home to eat thinking you were a truthful and pure man, but you have turned out to be a bundle of lies. I had heard that you have four sons, but you say you have only one. Am I going to take your sons away with me? I had [also] heard that you possess wealth and assets worth four lakh rupees, but you're saying you have only one lakh."



The moneylender said, "Mahatma Ji, you have not understood what I am saying. My three sons are drunkards and gamblers, and they are drowned in debt. How can I call them my sons? Only one son stands by me in spirituality, and so, he is the only one whom I can call my son. I have invested one lakh rupees in spirituality and Seva. For the rest, I do not know if it will be spent on illnesses, stolen by thieves, or spent on litigation (lawyers') fees. How can I say that money belongs to me?" Hearing this, the Mahatma said nothing, sat down quietly and ate.

The lesson we learn from this story is that we should become like that good son who walks the path of spirituality. We must distance ourselves from bad



habits and instead embrace Seva, devotion, and high moral values. These qualities are what makes one a true and good person.

\* \* \*



## PUZZLE ZONE

Instructions: Write **Do or Don't** in front of the following sentences.

S.No.	Instruction	Do / Don't
1	Speak politely	
2	Hurt animals	
3	Tell lies	
4	Expect praise after doing Seva	
5	Perform Seva with a smile	
6	Talk loudly in Meditation Hall	
7	Maintain silence during meditation	
8	Help in cleaning the Satsang Hall	
9	Follow the rules of the Ashram	
10	Run and scream inside the Ashram	
11	Come on time for Satsang	
12	Throw garbage on the floor	

### ANSWER KEY:

1. Do   2. Don't   3. Don't   4. Don't   5. Do   6. Don't  
7. Do   8. Do   9. Do   10. Don't   11. Do   12. Don't

\* \* \*





Param Sant Ajaib Singh Ji Maharaj, 11 September 1926



