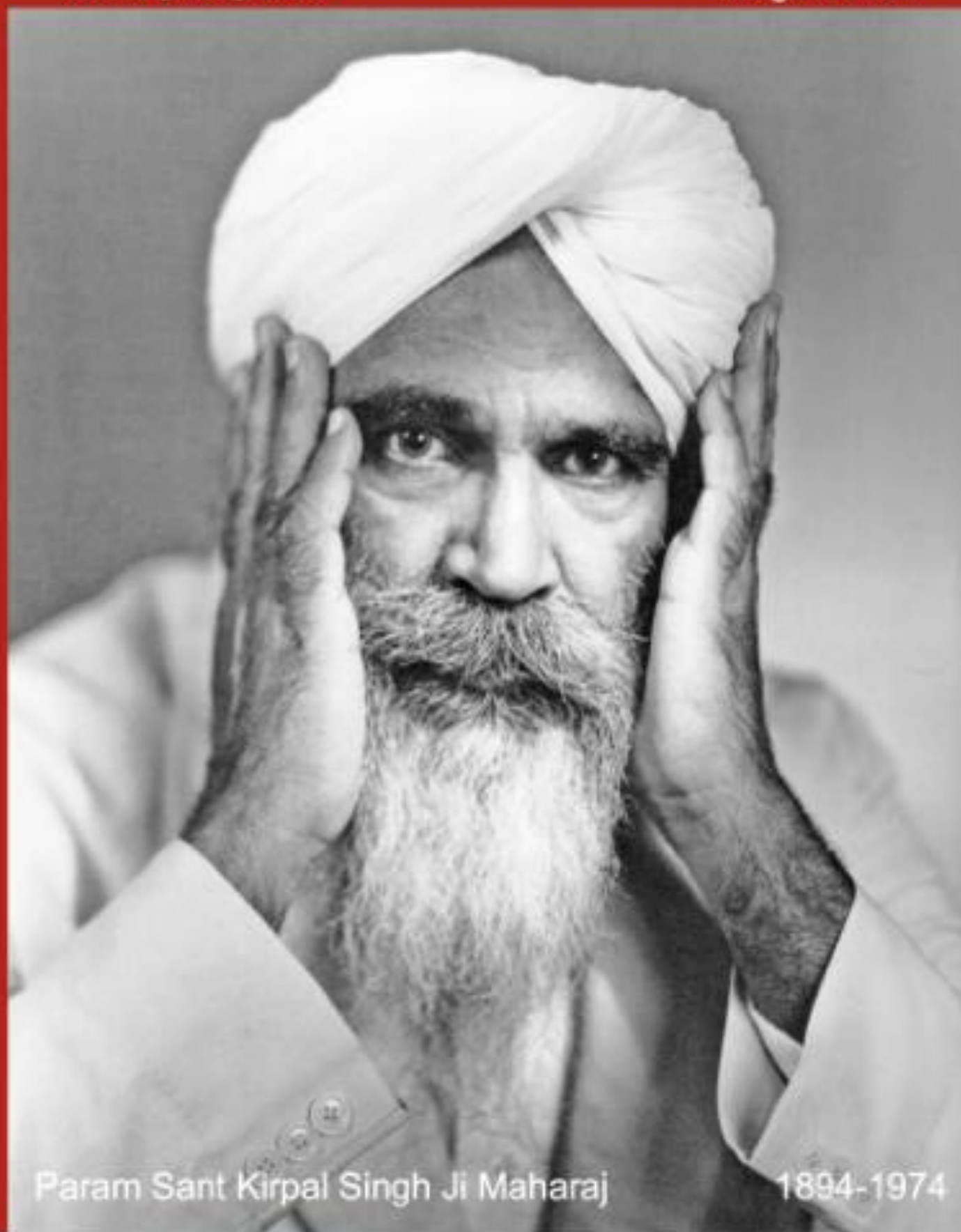


100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

August-2026



Param Sant Kirpal Singh Ji Maharaj

1894-1974

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Disclaimer

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

SAANU BHULLEYA NU RASTE PAAYA



Saanu bhulleya nu raste paaya, dhan Kirpal Guru Ji...

X2

You put us, the forgetful ones, on the path,

Blessed be Guru Kirpal Ji...

1. Jap-tap keete dhune tapae, jal dhare karke tirath nahae,
Oujad jandeya nu raste paaya, dhan Kirpal Guru Ji...

X2

*We practiced chanting and austerities, performed sacred fire austerities,
We performed water austerities, and bathed at places of pilgrimage,
You put us, who were going astray, on the path,
Blessed be Guru Kirpal Ji...*



2. Karam kaand sab kar kar haare, bhes vatae nyare-nyare, X2
Tetho bina kise dukh na vandaya, dhan Kirpal Guru Ji...

*We got tired doing all rites and rituals,
We changed to many different forms,
Except you, no one shared our sorrow,
Blessed be Guru Kirpal Ji...*

3. Koi na jag vich reha sahara, kitho labh jaae pritam pyara, X2
Aakhir taras piya nu aaya, dhan Kirpal Guru Ji...

*There was no support left for us in this world,
From where could we find our beloved Lord?
Finally, the Beloved took pity upon us,
Blessed be Guru Kirpal Ji...*

4. Andar jaava bahar aava, noor ilahi dekhna chahva, X2
Bhaag tatri de ghar nu laaya, dhan Kirpal Guru Ji...

*I go within and I come out,
Longing to behold the divine light,
You brought prosperity to this poor one's home,
Blessed be Guru Kirpal Ji...*

5. Birho da dukhra vad-vad khave, 'Ajaib' di koi pesh na jaave X2
Vaid ban Kirpal ghar aaya, dhan Kirpal Guru Ji...

*The pain of separation eats away at me,
And nothing 'Ajaib' tries seems to work,
Becoming a physician, Kirpal came home,
Blessed be Guru Kirpal Ji...*

* * *



Satsang – Param Sant Ajaib Singh Ji Maharaj

THE CASTE SYSTEM

Bani: Guru Arjan Dev Ji

19 June 1991

Delhi

I am grateful to my Masters - Almighty Lords Sawan and Kirpal, who showered Their immense grace upon this poor soul. They quenched the thirst of this soul by giving it the water of Naam. The truth is, we can express true gratitude only by going within. Saints and Masters come into this world and always sing the praises of that Supreme Lord.

I explain every day that Mahatmas do not come to create a new society, nor do they come to break the existing ones. They consider the entire world as their home and regard all societies as their own. They always tell us that we should remain in our respective societies and follow their customs and traditions, but we should also set aside time for the Supreme Lord. Now, we will say that we do set aside time for God that we chant, perform penance, prayers, and rituals, and that we visit the places of worship we have built. Saints do not ask us to stop following any traditions or rituals, but They definitely explain the truth: that go within and experience the truth for yourself.

Saints and Mahatmas tell us that we meticulously clean the temples we have built outside. We also consider it good to go there every day and refrain from doing any bad deed there. But we have never looked towards the temple, shrine or Gurudwara that the Almighty Lord Himself has made, nor paid any attention towards its cleanliness. We have spoiled it with sensual desires and vices, meat and alcohol, slander, and gossip. Guru Amar Das Ji Maharaj says:

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

Dear one, if there is a temple of the Lord that is truer than the true, it is your own body, the physical form, and your very existence. Whenever you gain



the wisdom to meet the Almighty Lord, it will happen only by going within. This body is not just made of bones, skin, and flesh, it is the divine cave where the Supreme Lord dwells. First and foremost, we must reflect on this that where do Saints and Mahatmas come from, what work do They do, and with what mission do They come into this world?

Saints and Mahatmas, the beloveds of the Almighty Lord, come from Sach Khand. They connect us, the separated souls, with the Naam. We can neither see that Naam with our eyes, nor can we hear it with our ears. Saints and Mahatmas do not come to give us blind faith; They lovingly tell us to go within and behold that truth for ourselves.

When we meditate upon the Naam given by the Mahatma, gather the scattered thoughts behind the eye center, as per the technique taught by Him, we leave this physical body in which we sit today and ascend into the astral realm, there, the form of the Satguru is radiant. When we enter the Brahm (the second inner spiritual plane), the Guru's form is Shabd. When we ascend further into the Par Brahm (the third inner spiritual plane), all the three qualities (Gunas), the twenty-five attributes (Prakritis), and all the veils of the mind and Maya (illusion) are lifted from our soul, and the soul is illuminated in her full radiance. It is upon reaching there that we realize we were bound by worldly societies, (but) our soul is a spiritual parrot. This soul does not belong to any particular society: its attributes, society and its nature are same as of Supreme Lord.

I often point out that we certainly create conflicts in the external world by saying that I am a Hindu, I am a Sikh, I am a Christian, or I am a Muslim, but the Saints and Mahatmas who reach there tell us that when the sun itself has no caste, how can its rays have one? The caste of the sun is the same as that of the ray. When the Almighty Lord has no caste, how can the soul have one? Therefore, Saints and Mahatmas tell us that go within, remove all the veils from our soul, ascend to the realm of Par Brahm, and see for yourself what caste or religion does the soul belongs to? Guru Sahib says:

What do I have to do with caste? What do I have to do with lineage?

I meditate upon the Name of the Lord, day and night



By creating conflicts over caste and social distinctions, you have become blood thirsty against each another. The Supreme Lord did not create castes, nor did He send anyone into this world with a label that you are a Hindu or a Sikh. It is through our professions that these caste names came into existence; we start calling the one working with wood as a carpenter, the one working with iron as a blacksmith, and the one who works with gold as a goldsmith. The truth is that ultimately, no one has a caste, nor does anyone ask whether you are a Hindu, (and) you will receive the divine call; or you are a Sikh, you cannot meet the Almighty Lord. Bulleh Shah says:

Only deeds will be considered, your caste will not matter (on the day of judgement)

Dear one, your deeds and actions only will be seen there that to what extent do you follow (the teachings) and how far is your reach to the Almighty Lord.

Saints and Mahatmas tell us that the beloveds of the Almighty come from Sach Khand. They possess physical body just like we do, live in a family and clan, and eat and drink just like we do. Yet, despite doing all these, they remain unattached to them. They have another form as well. Therefore, their mission is like that of a girl who gets married; even when residing at her maternal home, keeps her heart devoted at the feet of her husband.

Namdev Ji Maharaj says that as a cow goes out to graze, yet her thoughts remain concentrated upon her calf; similarly, the attention of Saints and Mahatmas remains constantly united with the Almighty Lord in the divine ocean from where They come.

Guru Gobind Singh Ji Maharaj says: “I had no desire to come into this world, but I could not refuse the command of the Almighty Lord; my attention remained absorbed at His feet.”

In the same way, when Saints and Mahatmas, the beloveds of the Almighty come into this world, They do not come on Their own accord, They are sent here. They are sent to unite the souls with the Almighty Lord. They tell us how to meet the divine. We wander restlessly for the world, rushing day and night to make it our own. We think that even if the rest of the world starves, all the wealth



and riches should come solely to our home. We only care that our own children remain healthy, no matter how sick the children of others may be. However, Saints and Mahatmas say:

Do not harbor ill-will toward others in your mind, you will not suffer, my friend

If you want to progress in ‘Shabd-Naam’ or in worldly life, why do you think ill of anyone? If someone does a bad deed, God is the one to punish them. If someone commits a wrongful act, God is either punishing them or will punish them for their act. Why should we do a bad deed? Our Satguru Maharaj used to say, “If you throw pebbles or stones in the mud, its particles will simply splash back onto you.”

Saints and Mahatmas say that this world is an illusion; all its material possessions are also unreal. They will not go with us. Almighty Lord alone is the ultimate truth. God has existed since times immemorial; He has no brother, sister, or relative. We wish to meet Him, but how do we do so? This is where we all make a mistake.

Saints and Mahatmas tell us that only the one who is himself educated can educate others, only the one who is connected can connect others. Only the one who is connected with the Almighty Lord can connect us with Him. A short hymn by Guru Arjan Dev Ji Maharaj is being presented before you.

We worldly people always appreciate the great Mahatmas who come to this world less. It is only when they depart from this world that we begin to value them and burn incense in their honor. Reading history, we feel ashamed of how we treat these great souls when they come among us.

Guru Arjan Dev Ji Maharaj’s own brother sided with the ruling authorities of that time and subjected him to inhuman tortures. Hot sand was poured over his head, and he was made to sit on a red-hot iron plate. Just reflect on this: nowadays, we generally sit in the comfort of an air-conditioner. Yet, the Mahatmas who come to show mercy upon us and unite us with the Almighty Lord, we inflict so much suffering upon them. Are we doing justice? What worse could we possibly do to the beloveds of the Lord?



In the same way, Guru Tegh Bahadur Ji Maharaj came to bestow peace and to connect us with the Naam, yet He was executed in Chandni Chowk. Guru Har Gobind Ji was imprisoned in the Gwalior fort for a long time. Guru Nanak Dev Ji Maharaj was also imprisoned and forced to grind a hand-mill. The Supreme Lord said to Christ “If you wish, I shall destroy them; what punishment should I give?” Christ replied, “If You wish to show mercy, then forgive them. They do not know who I am, how much compassion I hold in my heart for them, and how well I am thinking for them.”

Even while enduring so much, Saints and Mahatmas pray to the Almighty Lord, saying that O Lord, please forgive them; these lost souls do not know what terrible thorns they are sowing for themselves. Guru Arjan Dev Ji Maharaj shares His own experience stating that for us in this world, there are only two personalities who are worthy of worship; one is the Supreme Lord, and the other is the Guru.

Despite the Almighty Lord residing within us, sometimes we were born as snakes and sometimes as scorpions. Even upon attaining the human form, we kept getting sorrowful. Sometimes we took birth as a cow, and sometimes as a buffalo. Kabir Sahib says that we inhabited countless such houses and had to enter the mother's womb repeatedly; but until we met the Guru, we could not realize the Almighty Lord.

The Guru is Gopal, the sustainer; the Guru is Govind, the Lord

The Guru is merciful, and always forgiving

Guru Arjan Dev Ji says that the Guru is the divine Himself, and it is the Guru who showers grace. Whomever God has ever shown mercy upon to this day, He has done so only through a Saint or Satguru; The Supreme Lord has established this as the medium. The Almighty is the Lord of all creation who can do whatever He pleases, yet He has chosen this specific way to bestow His mercy. He says:

Age after age, the Lord has created devotees and has upheld their honour



For ages, the Almighty Lord has been sending His beloveds and protecting them. Therefore, They are merciful and forgiving; They do not harbor the feeling of revenge. I have mentioned above that even though the world has inflicted great sufferings on them, They still bring grace for us. Guru Arjan Dev Ji Maharaj states that the divine is our Gopal (sustainer), and the Guru forgives us. Kabir Sahib says:

***Both the Guru and God stand; to whose feet should I bow first?
I sacrifice myself to my Guru, who united me with God***

He says that the disciple was meditating when both the Guru and Gopal (the divine Lord) appeared. A thought arose the disciple's mind that both have arrived together, so whose feet should I touch first? Just then, he realized that if he had not met the Guru, he could never have attained God (Gobind), even though God had always resided within him. Guru Nanak Dev Ji Maharaj also says:

***I sacrifice myself to my Guru a hundred times a day,
who transformed human beings into divine beings without delay***

With every single breath, I sacrifice myself unto Him. When souls possessing a demonic intellect, who indulged in alcohol and meat, sought refuge in the Guru, the Guru took no time in bestowing the Naam upon them and transforming their intellect into that of divine beings.

**The Guru is the Shastras, the Smritis, the six religious rituals;
the Guru is the sacred place**

Among us Hindus, the six religious duties (Khat Karma) hold great significance. Donating and receiving donations, acquiring and imparting knowledge, performing Yagna (a sacred ritual) and getting Yagna performed, and reciting the Vedas and scriptures is also considered important in our societies. We think that if we perform these rituals and prayers, we will attain



liberation. However, the perspective of Guru Arjan Dev Ji Maharaj is very high. He explains that when we manifest the Guru within ourselves, all our six religious duties are automatically fulfilled, and the recitation of all the Vedas and scriptures also are accomplished. One who takes a bath in the ocean has effectively bathed in all the rivers and streams, because all rivers and streams merge into the ocean itself.

*If the Guru is pleased, the creator is pleased,
the ploys of Karma and Kaal cannot prevail*

*Worship of the Guru encompasses the worship of all,
just as rivers merge into the ocean*

Just as all rivers merge into the ocean, in the same way, the worship of the divine Guru encompasses worship of all. Mahatmas tell us that we are residing in the physical body, but without meditation we cannot understand. We think that just as we are human beings, They (the Saints) are also like us. We can speak well, we are well-educated, and our intellect is cognizant; but in reality, there is a vast difference in this. One is educated and the other is not; both have the face of a human being, yet internally there is a lot of difference in their qualification.

Living beings always remain entangled in sensual desires. Mahatmas are pure and holy; there is a vast difference between Them and us. We sleep, They also sleep, but the consciousness of us, the worldly people descends to the level of the senses and we experience bad dreams. Even in our sleep, we find no rest or peace. But, at that time, the consciousness of a Mahatma ascends to higher spiritual realms instead of descending to the plane of the mind and senses.

*While asleep or awake they remain unaffected;
says Kabir, I abide in that very abode*

There is no difference between their sleeping and waking states. The body of a Mahatma sleeps, but the soul does not. When we consider them to be asleep, at that time they are delivering a Satsang to someone, or caring for soul. He lovingly says:



The Satguru remains ever awake while the world sleep, O brother

The entire world is asleep in the sweet slumber of worldly attachment; only the Satguru remains awake in love of the Almighty Lord, for He has truly awakened.

Therefore, He lovingly says that the place where the Guru resides is an extremely sacred place. The Guru comes from Sach Khand, blesses us with Naam and connects us to the Naam. As the disciple progresses, transcending the physical body and enters the astral realm he takes an astral form. If the disciple ascends to the causal realm, he takes on a causal form. The abode of the Satguru is Sach Khand; He comes from there itself. Sach Khand is a supremely sacred realm where there is no trace of 'I' and 'mine' or any suffering; it is a land of peace. Kabir Sahib says:

*There is neither day nor night, neither Vedas nor Shastras,
where the formless one dwells*

*Says Kabir, O human, meditate only on Him,
the world has gone crazy*

Guru Arjan Dev Ji Maharaj says that the Guru Himself is our Vedas and scriptures. Kabir Sahib also says the same thing that in that high realm of Sach Khand, there is no Veda and scripture, or the language of any country. That place is pure, and those who reach there also become pure.

**Remembering the Guru, all sins are destroyed Remembering the
Guru, one is not ensnared by the messenger of death**

If we meditate upon the Guru's Naam with a sincere heart, then the powers of Kaal, lust, anger, greed, attachment, and ego, cannot come close to us. Mahatmas tell us that go within, but if we do not go within at all and do not do what they say, then what fault is it of the Saint? If we bring medicine from the doctor but never consume it, what is the doctor's fault? When a doctor prescribes



medicine, he also advises certain restrictions. In the same way, when Saints and Mahatmas bestow us the Naam, they reside within us in the form of Shabd. They also give us some instructions that dear children, if you act in this manner, no power of Kaal will be able to trouble you.

**Remembering the Guru, the mind becomes pure;
the Guru cuts away dishonor**

No water in this world has the power to purify our mind; the Simran bestowed by the Guru is the one that will purify the mind. The Guru does not give us Simran taken from books or based on hearsay. A perfect Guru bestows the Naam that He Himself has earned. A dear one mentioned to Maharaj Sawan Singh Ji that a certain person has overheard the Simran (Naam). He laughed and said, “Look, dear ones, if a dog goes through a cotton field, it cannot get a suit made; if it shakes the cotton off itself, it will only drop the cotton right back in the owner's field.”

Therefore, He lovingly says that Naam is not words, but the spiritual attention of the Mahatma. It is through attention itself that the Mahatma pulls our Surat (consciousness) within. For Them, physical distance whether near or far makes no difference. The medicine to purify the mind is the Simran bestowed by the Guru; Simran acts as a broom. Just as we clean a house with a broom, in the same way, if we stop doing the Simran of the world and instead practice the Simran given by the Satguru, all the trash and filth we have accumulated within gets swept outside, and the mind becomes pure.

**The disciple of the Guru does not go to hell
The disciple of the Guru meditates on the Supreme Lord**

He lovingly says that everyone fears the fire of hell; no one can place their hand on their chest and say that I am responsible for you or I will save you from hell. It is solely the grace of the Satguru. Letters and telegrams from countless dear ones reveal how the Satguru continues to care for His beloved souls, even



across seven seas. This extends even to those who have not received Naam initiation, but have heard about the Guru at home and harbor some love for the Guru. They place a photograph of the Guru near a patient's bed in a hospital. Many Satsangis, when they meet during interview, share that they felt the presence of the Guru there, even though that person was not initiated into Naam.

Dear ones, it is the grace of the Saint-Satguru that He does not let the soul get handed over to the messengers of death. If the child of an emperor commits an offense, then the emperor definitely punishes him according to the law. Similarly, if a being does not keep the thoughts pure, as instructed by the Satguru, and commits bad deeds, then the Satguru will certainly have it take birth in the world again, but He will not allow it to be handed over to the messengers of death.

The disciple of the Guru finds the company of the holy

The Guru continually bestows life

I mentioned in the very beginning that we become disciples of the Guru, remove all the veils of physical and astral from the soul, cast off the coverings of the mind, Maya, and the twenty-five Prakritis, and reach the realm of Par Brahm, only then we truly become genuine disciples of the Guru. Upon reaching that place, we attain the spiritual stature of a true Sadh (holy soul), that is, spiritual liberation and then, we always cherish the company and fellowship of the Lord's dear ones. The truth is that:

Where there is no talk of the beloved, that gathering has no value

The condition of such a dear one becomes such that he does not wish to sit in a gathering where his Guru is not being spoken of. He goes only to that place where the glory of Guru is praised. When a man and a woman are in love, although it is worldly love; observe how they find any excuse just to remember their beloved. If a disciple goes within and becomes a true servant, would he forget the Guru? Those who say that we are unable to do Simran or practice meditation, have only this shortcoming that they might have received the Naam



initiation simply because others did, but they do not meditate. The lack of effort to meditate leads to making excuses although Saints and Mahatmas lovingly say that at least try to do it and see; try becoming true servant, and see what honor such a servant receives.

At the Guru's door, one listens to the praises of the Lord
Meeting the Satguru, one speaks of the glory of the Lord with your
mouth

The Satguru removes strife and sorrows, and grants honor in the
Court of the Lord

Whether we call it Kirtan (divine melody) or the sound, because the Supreme Lord resides within us in the form of divine light and divine sound, keeping His light and His voice within us. Some Mahatma has described it as Hari Kirtan (the hymn of the Lord), some has called it Akath Katha (the unspeakable discourse), other has referred to it as the Sabse Unchi Baang (the highest divine call), while some has termed it Akashvani (the voice from the heavens)—signifying that this sound (Bani) is coming from Sach Khand.

The Mahatmas say that Akhand Kirtan (the continuous divine melody) does not cease from the time of birth in the mother's womb until death. We can listen to that divine melody only when we seek the refuge of Satguru and receive the Naam initiation. We can hear that divine melody only by reaching at the Guru's door. Guru Nanak Dev Ji has referred it as Sachi Bani (the true word) in some places, Hari Kirtan in others, Akath Katha elsewhere, and Dhur ki Bani (the Bani from the source) as well. He says:

*The light shines within, and the Bani resounds unceasingly,
and [through it] one's attention is attuned to the true Lord*

The Bani resides within everyone; the light of the Lord's Naam (Ram-Naam) is ignited within everyone. The Mahatmas who listen to that Bani do not



say that it is within a particular person or that it is in the scriptures. Instead, They say:

The perfect Guru's Bani pervades all, He Himself hears it, and He Himself speaks it

The Bani spoken of by Guru Sahib pervades within every living being; animals, birds, humans, and beasts, granting life to all. Mahatmas go within and listen to that Bani or Kirtan, and also tell us the means and method to hear it ourselves. That sound arises from Sach Khand and is continuously resounding behind the forehead in all of us. When we grasp that inner sound and reach Sach Khand, God embraces and honors us.

The Guru revealed the inaccessible and imperceptible

The Satguru has placed the strayed one on the path

No obstacle hinders the devotion of the Guru's disciple, the knowledge that the Lord is all-pervading has been firmly established

Maharaj Sawan Singh Ji used to say that this task cannot be performed by hereditary Gurus; it is strictly the feat of a spiritually accomplished Master, not a matter of words or talk.

The Guru shows us the inner path which is Agam—the inaccessible realm where no one can reach, and Agochar—which we cannot see with these eyes. Disciples have always been forgetful, but Satguru is with the disciple at every destination and shows the path, guiding them that child, these are the realms of Kaal (the negative power), and these are the realms of Dayal (the merciful Lord).

Upon going within, one realizes how Kaal has kept the strings of souls hidden within, and how Kaal has created a maze inside. In this world where we run about, if we do not know the way, we get lost at every step; we ask one another which road leads to Mumbai from here, or if we want to go to Rajasthan, which path would take us there. If we are already accustomed to traveling on that route, we will keep speeding our car along, we would not need to stop.



The power of Kaal cannot create any obstacle for the Guru's disciple, because the Satguru has granted them the true path and has blessed them with perfect Naam. A perfect Guru is always there with the disciple. The perfect Guru does not say that go within all alone. Instead, He says that just make the effort and see, I am already standing beside you. Maharaj Sawan Singh Ji used to say that if a child does not go to school, and just sits at home praying that please let me pass, but I do not want to study, what can you possibly expect from such a child? Will his prayers alone make him pass? Where he offers prayers and lights incense, it is equally his duty to gather courage and go to school. If the child goes to school, his teacher will tell him that study, dear one, then he can hope to pass, and indeed, he does pass, for hardworking children have always passed.

In the same way, our school lies between the two eyes; this is the gateway to Sach Khand. It is the duty of the disciple that instead of burning incense and offering prayers externally, to actually gather courage and collect their scattered thoughts to the third eye-center through Simran. Upon reaching this place, they realize that the perfect Guru will already meet there and He will say, "Catch hold of the divine sound and ascend upward." This is the true role of the perfect Guru; no power of Kaal can trouble the Guru's disciple, because the loving hand of the perfect Guru rests upon the disciple's head.

**The Guru has seen the Lord everywhere,
the Lord fully pervades the water and the land
High and low-all are equal,
the mind is effortlessly engaged in meditation**

Saints and Mahatmas neither criticize anyone nor do They allow Their disciples to indulge in slander. They do not say that we are good and other people are bad. Such a thought will never enter the heart of a Mahatma, who has earned spiritual wealth. The one who has it in his heart that he is right, and the other person is wrong, Almighty Lord does not lift the veil for them, and does not grant them a place in His divine abode.



Those who follow the teachings of the perfect Guru and engage in spiritual practice, Guru embraces them. They can see the divine in water and on land, they can see Him everywhere. We speak of unity in words, but do not practice it ourselves. Just think about this, we ourselves lie and deceive others. Has there ever been unity in the outside world? Unity is not present within us.

Our mind gravitates towards sensual pleasures and vices while the soul yearns to attain the divine. Some sense of ours takes us toward various sweet and sour tastes. When there is no unity within our own selves, how can we possibly establish unity in the outer world? Although social reformers preach unity day and night, how much unity is actually achieved? The more emphasis we place on it, the more countless new societies are formed.

The truth is that unity comes only by going in the company of, and association with Saints and Mahatmas. It is then that we realize that God is one; He resides within everyone and is accessible only from within, God belongs to all, big and small alike. Guru Gobind Singh Ji says that He hears the trumpet of an elephant later, but listens to the call of an ant first.

Just think that, day and night, we are engaged in slaughtering cows, buffaloes, sheep, and goats, making them into our food. Have we ever thought that the divine Lord resides within them as well? It is quite possible that in their past, these animals were much better human beings than us, but today due to their deeds, they have ended up in these lower forms. Yet, we claim to be beloved devotees of the Lord. When we reach Almighty Lord's door, then we realize how devoted we really are. Guru Nanak Dev Ji says:

The counterfeit coin is exposed when it comes under the gaze of the assayer

The advantage of meeting the Guru is that He tells us that the Almighty Lord is present even in the fish in the water, and that God is there even in the flying bird. The Mahatma's love is with everyone.

Maharaj Sawan Singh Ji used to narrate a story that a man was on his way to perform Hajj (the holy pilgrimage of the Muslims). On his journey, he spent the night at a mosque. He had some food with him, and during the night, ants



crawled onto it. After traveling ten or twelve miles when he thought of eating the food, he noticed that there were many ants on it. Being a spiritually devout person, he thought that some of these ants have left their eggs behind, others have left their young ones. If I shake off these chapatis here and eat, they will all be separated from their children. Why shouldn't I leave them back there? He traveled twelve miles back and gently brushed off his bread, so the ants could reunite with their young ones. Maharaj Ji used to say, "Those who love the divine also love the creatures of the divine."

**Upon meeting the Guru, all cravings are quenched,
Maya no longer influences one**

**The perfect Guru has bestowed truth and contentment,
one drinks the nectar of Naam**

If we go within by meditating on the Naam given by the Saints, then all the cravings of our mind, who makes us wander outside like a deer day and night, come to an end; true satisfaction comes within.

One who desires nothing is the king of the kings

He alone is the true Emperor who needs nothing. By receiving the Naam initiation, we attain contentment and patience within us. This is the very advantage of connecting with the Naam.

Maharaj Sawan Singh Ji used to narrate a story that Amir Khusro was a servant of the king of Multan. Amir Khusro was a disciple of Nizamuddin Auliya. The thought came to his mind that he should spend the remaining years of his life at the feet of his Guru, Nizamuddin Auliya. He took his retirement, and loaded his wealth onto camels; silver currency was used in those days. He then set off toward Delhi.

One of Nizamuddin Auliya's disciple had a thought in his mind that I have to get my daughter married; many people visit the Saint, and must be offering great amounts of donations, so let me go and ask money from Him. We people



harbor a huge misconception, but we are unaware how difficult it is to run a Mahatma's Langar (free kitchen), or with how much grace the Satguru runs it. We just make our assumptions that so many people come here, who knows how much they must have donated!



With similar thoughts, that disciple also went to Nizamuddin Auliya and said to him, “Pir Ji, I have to get my daughter married, give me something.” Nizamuddin Auliya replied, “No problem, the langar goes on anyway; sit with us, and whatever offerings come by till evening, you may take them.”

Now, who was to make an offering there? He kept sitting till evening, sat through the next day, and stayed on the third day as well. At last, he thought that when God Himself does not give, what will Fakirs (ascetics) give?



As the disciple began to leave with a broken heart, Nizamuddin Auliya said, “Dear one, I have these shoes of mine; take my shoes with you.” The thought came to the disciple's mind that these ascetics live in poverty; what could they possibly give? If I leave these shoes behind, what if he curses me? So, he picked up the shoes and went off. Further on the way, he met Amir Khusro. As the disciple drew closer, Amir Khusro began to smell the fragrance of his Murshid (Guru). The thought came to Khusro's mind that my Murshid's abode is still far, yet I smell His fragrance; what is the matter. Finally, as the disciple passed close by him, the fragrance started coming from behind.

Amir Khusro thought that the secret lies with this person. Khusro called him over and asked, “O dear one, where have you come from, and where are you heading?” The disciple explained his situation saying that I have to get my daughter married and I had thought that Nizamuddin Auliya would give me some money for my daughter’s wedding. But when the Supreme Lord Himself does not grant anything, what can these ascetics possibly give? They themselves live in poverty. Amir Khusro remained silent.

Amir Khusro asked the disciple, “Did Nizamuddin Aulia give you anything at all?” The disciple replied, “He gave me His worn-out shoes. I thought that if I didn't take them, He might curse me.” Amir Khusro asked him that how much did he want for these shoes. The one who had no faith, what price could he possibly say? The disciple said that you may give whatever you wish. Amir Khusro said that I cannot pay the actual price for these, but I can give you everything I have. Amir Khusro kept one camel-load of wealth for his wife and children and handed over all the remaining camels to the disciple.

Amir Khusro reached Nizamuddin Auliya carrying his Guru's shoes on his head, placed them before him and said, “Please wear these.” Nizamuddin Auliya asked, "How much did you buy these shoes for?" Amir Khusro replied that I could not pay their true worth, but whatever I had I gave him. He took pity on me and gave me the shoes. Amir Khusro used to go within and had no worldly desires; hence, he possessed love for his Guru. He knew that the Guru is the Supreme Lord. Bulleh Shah says:

The Guru does whatever He wills, the Guru fills the empty vessels



If all of us understand this thought, we would all become gold (kundan). A Mahatma, used to deliver spiritual discourses. He would place a lit lamp on a cat's head. He had trained the cat so well that it would not move in any direction as long as the discourse continued. Everyone thought that this Mahatma must possess a lot of spiritual powers (siddhi) that even animals were under his control. The cat would not shake its head at all, and the lit lamp would keep burning on its head.

Among the innocent, there are some clever ones. A clever person thought that let me show a mouse to this cat and then see whether this cat runs or not. He caught a mouse in a cage, covered it with a cloth, and took it there. The spiritual discourse was under way, and the dear ones were listening to it lovingly, deeply absorbed. The clever man quietly lifted the cloth covering the cage. When the cat caught sight of the mouse, it pounced towards the mouse, the oil lamp fell, plunging the place into darkness. Everyone exclaimed that until today, this cat had never pounced, nor had it spilled the oil, so what happened to it today? The clever man remarked, “The cat remained a Mahatma only as long as it had not seen the mouse.”

Our condition is also the same; we remain safe from craving and desires only as long as we speak with our mouth without delving deep within. As soon as we see a mouse, like the cat, we realize how good a person we really are and how much the desire has really gone from within us. If we go within, manifest the Shabd, patience and contentment arise within us.

**The Guru's Bani pervades all,
He Himself listens and He Himself speaks**

**All those who meditated upon it have crossed over,
they attained the unshakable abode**

**The glory of Satguru is known by Satguru Himself,
whatever He does, He does according to His own will**



**Your people seek the dust of the Saints' feet,
Nanak is forever a sacrifice unto You**

Guru Arjan Dev Ji Maharaj has explained to us in this small hymn that our relationship with the Guru is spiritual. We regard the Guru as the Almighty Lord and see no difference between the Guru and the Almighty Lord. Had we not met the Guru, we could have never attained the Supreme Lord.

He lovingly says that when we meet the Guru, and we go within and meditate upon the 'Shabd-Naam', then the restless mind wandering within like a deer attains peace. First of all, we should realize that the Mahatmas reveal the secret of 'Shabd-Naam' to us; we should meditate. When we meditate and bring the scattered thoughts behind our eye- center, our mind finds peace and contentment.

Our sworn enemy, the mind, resides within us. Just as a cat pounces upon seeing a mouse, no one knows which way this mind will drag us down, at what moment will it humiliate us in sensual desires and vices. Until we go within, we cannot remain complacent, because the enemy is right inside our home. We don't know when it might seize us, betray us.

We too should practice 'Shabd-Naam' as taught by Guru Arjan Dev Ji Maharaj and purify our lives. God has blessed us with this human form; we should take full advantage of it and not be negligent

The night is wasted in sleep, and the day is wasted in eating

A human birth is like a diamond, yet it is given away for a worthless shell

We should not waste our days on worldly affairs, rather we should also sing praises of the Supreme Lord. We spend the night sleeping; this birth has been compared to a diamond. We can still obtain a diamond at a price, but the human form cannot be bought at any price.



There is an incident from the life of Maharaja (emperor) Ranjit Singh. Once a beggar approached him to ask for alms. The beggar said that you are a great king, you bestow pearls in charity. As is the nature of a beggar, he spoke at length. Maharaja Ranjit Singh asked him, "What is your name?" The beggar replied, "My name is Karamdeen but in reality, I am completely devoid of any good fortune." Ranjit Singh asked him, "What do you mean by that?" The man said, "God has given me nothing, He has been unjust to me." Maharaja Ranjit Singh counseled him a lot, explaining that you should earn your living through hard work, and that God has given you the opportunity to work and earn.

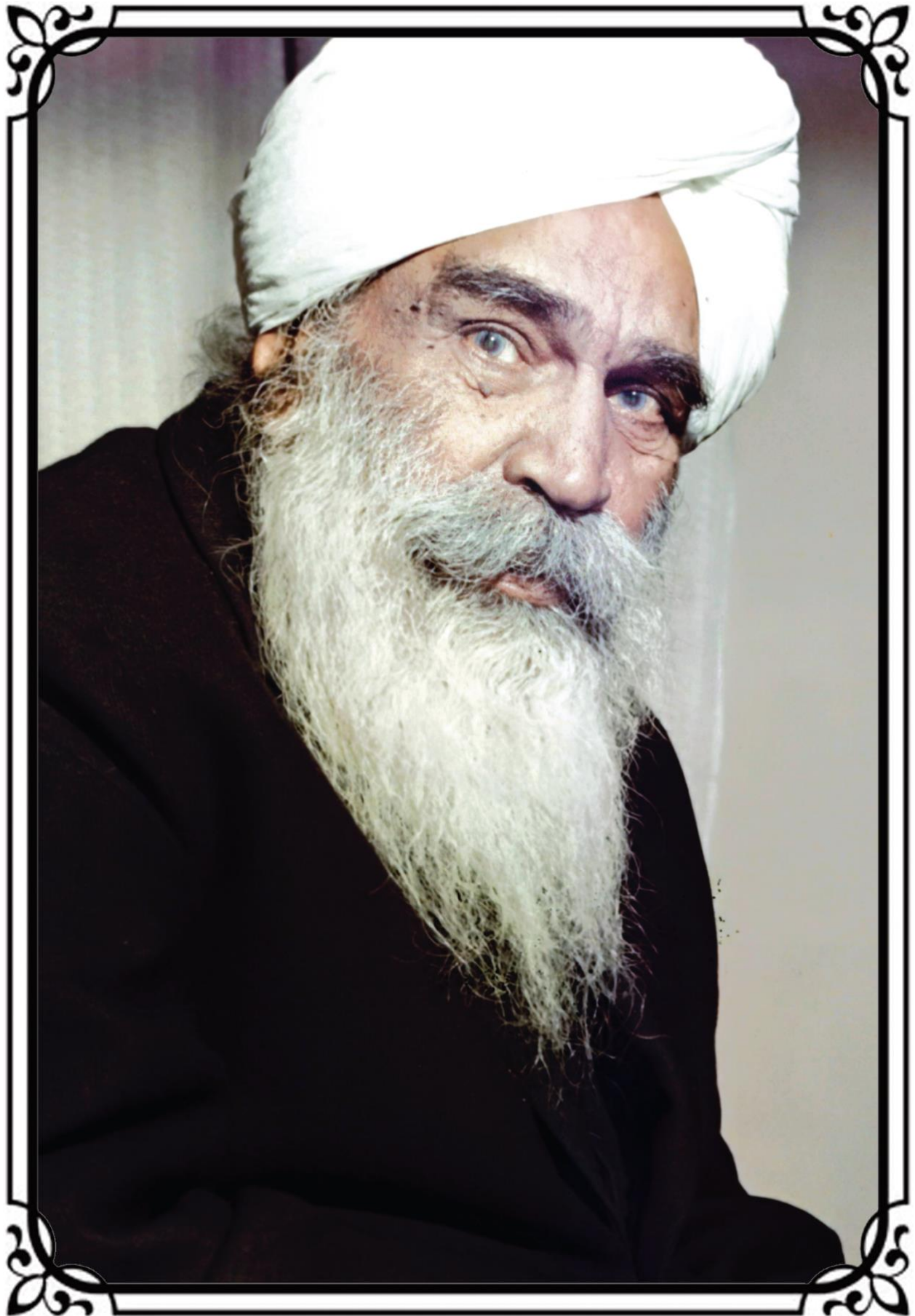
Finally, Ranjit Singh said to the beggar, "God has showered immense grace on you: He has given you two eyes, but He has given me only one. Take one thousand rupees from me and give me one of your eyes." The beggar panicked, so Maharaja Ranjit Singh said, "If one thousand is less, I will give you five thousand." The beggar thought that since Ranjit Singh is a king, he might gouge out my eye. The beggar was terrified, wondering how to escape this situation. Maharaja Ranjit Singh remarked that God provides to everyone. You are not willing to give me a single body part at any cost, yet the Supreme Lord has given you so many body parts for free.

In the same manner, the Supreme Lord has blessed us with our life, has seated Himself within us to protect us. The Satguru has bestowed upon us, the donation of His own soul - Naam initiation, placing His very presence within us. It is also our duty to make our life successful by meditating upon 'Shabd-Naam'. This life cannot be bought at any price. Has the Supreme Lord asked us to pay for any body part? He gives them to us for free.

The Saints and Satgurus bestow their teachings, and the entire spiritual wealth of their lifelong meditation upon us, free of cost. They don't even make us feel indebted. If there are any selfless servants, they are the beloved ones of the Almighty Lord. It is our duty as well that we practice meditating Naam and make our life successful.

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PARAM SANT KIRPAL SINGH JI MAHARAJ



A message by Param Sant Kirpal Singh Ji Maharaj

TRUE PREACHING

Whether it is at a wedding or a funeral, I always explain to the people I come across that one day we must leave this body; whether we are ready for it or not. Then why not take advantage of this invaluable opportunity, and do what cannot be done in any other form except the human form. Why shouldn't we help the needy and the suffering?

We do not lose anything by giving something to someone. The truth is that in return, we get many times more from the Almighty Lord. We are all children of God; by doing so, we love our Father's true creation. Share your wealth and knowledge with others to the greatest extent possible. For you, there should be no distinction between day and night, morning and evening, far and near, educated and uneducated, friend and enemy, or man and woman. Be ready to help everyone at all times. Always be prepared to share all your wealth, because in doing so, you love the true creation of your Almighty Lord. In whatever form we help someone, we must not harbor a desire for any reward.

The world has its own ways, people are usually willing to help those who are already wealthy. You should help the needy, and take care that the person you are helping does not feel that someone is giving me charity.

Once, a newspaper reporter came to Sawan Ashram to meet me. The reporter was under the impression that I lead a very lavish lifestyle. Looking at him with attention, I remarked that I lead a very simple life. It is possible your expenses might be higher than mine. The arrangements you observe around here are meant for the people coming from outside whom I wish to see comfortable and happy.

In the year 1946, a renunciate Sadhu (a Hindu ascetic) came to my house in Lahore. At that time my wife had gone to her parents' home, and I was alone at home. I asked the Sadhu, "What would you like to have for dinner?" The



Sadhu replied, “I am happy in God's will and I do not want anything.” I too did not want anything. After saying this, both of us discussed various religious elements among ourselves. The Sadhu went to sleep in that very room. I kept writing for three hours, after which I went to sleep and woke up early in the morning to sit for meditation.

The next morning, I asked the Sadhu what he wanted for breakfast. He repeated the exact same thing that he had said earlier. I spoke with him for a while and then left for office. The Sadhu said he would return in the evening. In the evening, the same thing happened again; both of us did not eat any food. Next morning, the same thing happened again. I went to the office while the Sadhu went somewhere else, but he returned in the evening.

On the third day, when I came home, the Sadhu was already there. Then when I asked him if he wanted something to eat, he replied in a weary voice, “Whether you need anything or not, I certainly need something to eat, because I cannot tolerate this hunger anymore! I don’t know what you are made of; you work all day at the office without eating anything and spend the rest of your time in meditation!”

The Sadhu said, “I thought you might be eating at the office, but today I visited your office and found out that like always, you took nothing but water. How do you survive for so long without food? It was a difficult test for me. I stayed hungry just to impress you.” I brought food for the Sadhu and told him, “Naam power is the biggest nourishment.” The Sadhu was deeply impressed and apologized.

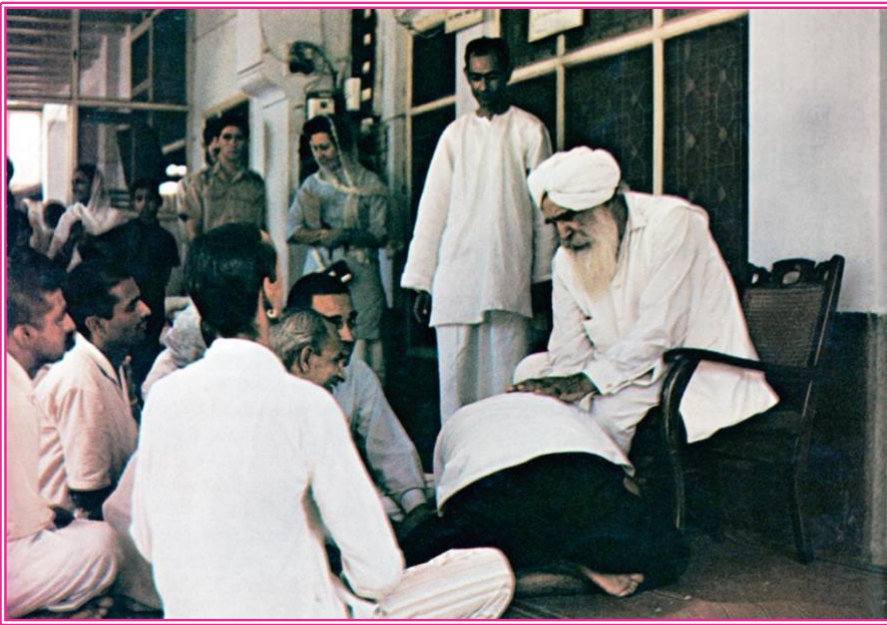
An elderly lady, living in Lahore was a very good meditator. She held a deep affection for me. She used to travel a long distance from her home to meet me. If she was unable to visit for several days, she would sit in meditation, and I would myself go to meet her.

Once, it so happened that that elderly lady became distressed over some worldly matters and sat for meditation with a heavy heart. It was afternoon, and I rode my bicycle all the way from my office in the heat to visit her. I told her,



“Before you sit in meditation in remembrance, please assess the time and the circumstances.”

Once, I went on a tour to Amritsar. After visiting a few places in Punjab, I was to visit several places in Uttar Pradesh as well. However, upon reaching Amritsar, I suddenly had to change my program, because a devotee, absorbed in meditation, was continuously remembering me, and so I had to go to him. The Guru knows where the fire of love is burning. A Guru reaches their disciple without caring for their own scheduled program or personal comfort.



Whatever prominent politicians and social figures came in contact with me, could not help but feel my influence. I gave the same love to everyone; man or woman, boy or girl, rich or poor, high or low. I gave that very love even to those who wished to kill me.

In April 1974, on the occasion of the Kumbh Mela (fair) in Haridwar, I organized a conference of the leaders of all religions. On this occasion, a Mahamandaleshwar (a senior Hindu religious leader) of Hinduism explained that what is written in the Vedas, Puranas, Shastras, and holy scriptures is highly commendable. Patting his back, I asked him, “Is this your own personal experience?” He replied, “I have no personal experience in this: it is all knowledge derived from theories and books.” I praised the gentleman for showing honesty in admitting the truth in front of so many religious leaders.

I often advise not to trust those who have not realized the truth within the laboratory of this human body, do not trust such people. How can those who have not seen God themselves ever show God to others?

* * *



KIDS' CORNER

STORY

WHOM GOD PROTECTS, NOBODY CAN HARM

Once upon a time, a pregnant deer was sleeping comfortably. When a hunter came to know about this, he hung a net on one side of the forest so that if the deer ran in that direction, she would get trapped in the net. On the other side, he stationed his hunting dog who could catch the deer. On the third side, he lit a fire so that if the deer came that way, she would burn in the fire, and in the fourth direction, the hunter himself stood with a bow and arrow.

When the deer felt the heat of the fire and realized a fire had broken out, she stood up, and saw that on one side, the forest was ablaze, on the second stood the hunting dog, on the third was the hunter with his bow and arrow, and on the fourth, hung a net. At that moment, the deer remembered God and prayed, "O Lord, I am already having labor pains, and now, another affliction has befallen me." For even animals and birds call upon the Almighty Lord in their language. In the times of distress, one's thoughts naturally turn toward God.

To help the deer, God created a tremendous storm. The storm carried the flames onto the net, causing it to burn. When the hunter was about to shoot arrows at the deer, at the same time a snake came and bit the hunter. Due to the movement of the hunter's hand, the arrow hit the dog and the deer became free. All the hunter's traps became useless. The net got burnt, the dog died, the hunter was bitten by a snake.

The moral of this story is that whoever remembers the Almighty Lord, be it an animal or a bird, is certainly protected. The strings of all living beings lie in the hands of the Almighty Lord. He is the Protector of the orphans. **Whom God protects; no power can destroy.** Who in this world is dead? The one whom



the Almighty forsakes, those whom He does not bless with his devotion, and the one upon whom He does not bestow His love.

We are fortunate that the Almighty Lord has granted us the opportunity to meet a perfect Guru. We should make the most of this opportunity and through meditation and Simran, make every possible effort to realize God within our lifetime.

PUZZLE ZONE

Match the following:

S.No.	A	B
1	Mudd ghar aaja _____ Kirpal ve, aa ke dekh le sangar da haal ve	(a) deewana
2	Guru Kirpal Ji tera _____	(b) sohne
3	Aao Kirpal pyare, dukh-dard vichhora _____ da	(c) sahaara
4	Kirpal Guru aaja (2), _____ pukaar di, tere hath vich chabi o daata, saare sansaar di	(d) Kirpal
5	Deedar, deedar, _____ Kirpal pyare da, jo-jo vee banda kar jaanda, chhuth jaanda gedh chaurasi to, bhav saagar paar utar jaanda	(e) sangar
6	Teri _____ kare Kirpal, socha kyo karda	(f) deedar
7	Jinha jappa _____ pyara, narka nu nahiyo jaange	(g) soch
8	Guru Kirpal mere ghar aana, (2) jaise tum Sawan deewane, mai tera _____	(h) pal-pal

Answer Key:

- | | | | |
|-------|-------|-------|-------|
| 1 (b) | 2 (c) | 3 (h) | 4 (e) |
| 5 (f) | 6 (g) | 7 (d) | 8 (a) |



Meditation Talk by Param Sant Ajaib Singh Ji Maharaj

PRICELESS WORDS

10 January 1991

Mumbai

When you try to do the devotion of the Almighty Lord then you sit in meditation. You have come here to meditate, and I am very happy to sit with you in meditation and sing the praises of the Almighty Lord.

The place where we sit and do Satsang and meditation becomes sacred. Only that place is sacred where we remember God, remember our Guru. The place where we are doing Satsang or meditation, we should consider that place sacred. We must not do anything impure in this sacred place.

What I mean to say is that you should not engage in any worldly activities here. Do not think about worldly things, nor discuss worldly problems here. You have left your home and everything behind to come here. Now that you have arrived, do not get entangled in worldly things, nor discuss them with others or listen to such talks.

Practice only meditation and Simran here. Whether standing, sitting, walking, or performing any other activity, remember your Guru and practice Simran at every moment, so that the sanctity and purity of this place remain preserved.

* * *





With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme
has been organized from
7 September to 12 September 2026
in **Sant Bani Ashram, 16 PS , Rajasthan, India**

All are warmly invited to attend the programme.
This programme will also be broadcast on Zoom.

For further information visit www.ajaibbani.org
or email at info@ajaibbani.org





We should not waste our days on worldly affairs, rather we should also sing praises of the Supreme Lord. We spend the night sleeping; this birth has been compared to a diamond. We can still obtain a diamond at a price, but the human form cannot be bought at any price.