

100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

January-2026



Param Sant Ajaib Singh Ji Maharaj

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SANT BANI ASHRAM

16 PS, Rai Singh Nagar – 335 039

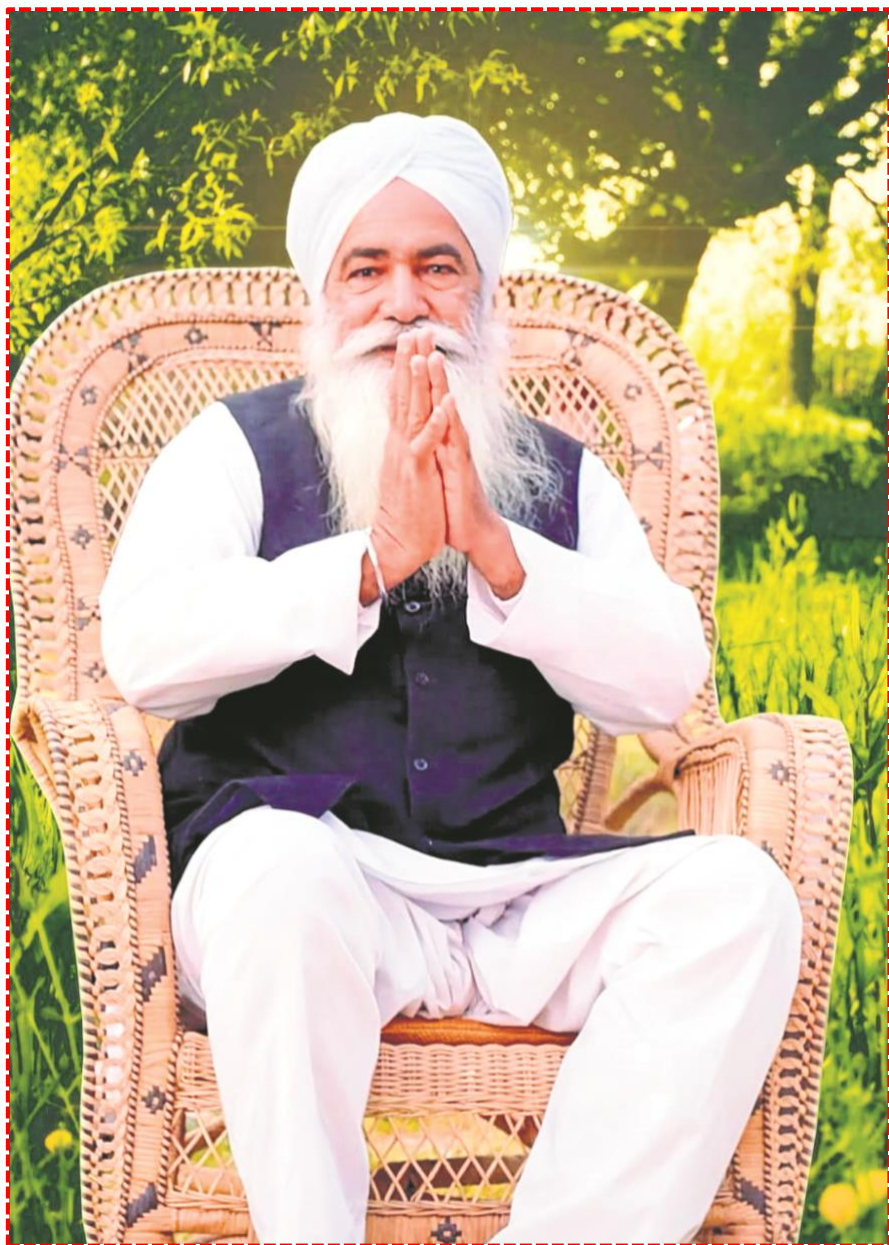
District – Sri Ganga Nagar, Rajasthan, India

e-mail: info@ajaibbani.org

Website: www.ajaibbani.org

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



NEW YEAR'S MESSAGE

By Param Sant Ajaib Singh Ji Maharaj

Dear ones,

On this occasion of the New Year, may the love and grace of the Guru always be with you. The Almighty Lord is merciful; He Himself comes into this world in human form to save the poor and suffering souls. He came in the form of Jesus Christ, and now we commemorate His birthday. He guided the people of that time to walk on the true path of love.

All revered Gurus have given these commandments: Maintain love for the Almighty Lord and remain humble. Turn your back on lust, anger, and greed, and uphold kindness, truth, and contentment. The disciples who followed their teachings lived happily.

When Jesus Christ departed from this world, the power of Christ never died but continued to return again and again. What can be said about His glory? Beloved Maharaj Kirpal came, He showered His grace upon us, and He is showering His grace even today. In this New Year, we must develop true humility, true reverence, and true love for the Guru within ourselves. These are important for our journey in Sant Mat. If we possess all of these, no one can hinder our progress on this path. Therefore, I always pray:

Tak le mana oe, Kirpal pyaare tai

O mind, gaze at the beloved Kirpal

1. Darshan Guru da jisne keeta,

Amrit Naam pyaala peeta,

Pak le mana oe, Kirpal sahare tai,

Tak le mana oe...

Whoever has had the Darshan of the Guru,

Has drunk the cup of the Nectar of Naam,

*O mind, become determined to have the support of
Kirpal,*

O mind, gaze at the Beloved Kirpal...

2. Jisne vi dil vich Guru nu baitha leya,

Gera chaurasi vala mukka leya,

Rakh le mana oe, Guru pyaar nazare tai,

Tak le mana oe...

*Whoever has seated the Guru in the heart,
Has ended the cycle of eighty-four [8.4 million life
forms],*

O mind, keep the love for the glimpses of the Guru,

O mind, gaze at the Beloved Kirpal...

3. Guru da pyaar jis hirde cha aayega,

Sach Khand da buha khul jaayega,

Ratt le mana oe, sache Guru de ishare tai,

Takle mana oe...

*Within whose heart the love of the Guru will come,
The door to Sach Khand will open,*

*O mind, memorize according to the signals of the
True Guru,*

O mind, gaze at the Beloved Kirpal...

4. Dukhiya de dukh, ek pal ch nivar da,

thaliya na jaaye au samundar pyaar da,

Daya jad hove, ik pal vich taare sai,

Tak le mana oe...

*He removes the sufferings of the afflicted in a single
moment,*

That Ocean of Love cannot be restrained,

*When grace showers, the Guru liberates us in a
single moment,*

O mind, gaze at the Beloved Kirpal...

5. Dassi na kahani jaaye, Guru de pyaar di,
Kara ki sifat mai sache dildaar di,
Dass le ‘Ajaib’, Kirpal de nazare tai,
Tak le mana oe...

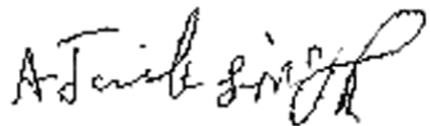
*The story of the Guru's love cannot be told,
How can I praise the True Beloved?*

O ‘Ajaib’, talk about the vision of Kirpal

O mind, gaze at the Beloved Kirpal...

With all His love,

Your beloved,



Ajaib Singh

Satsang – Param Sant Ajaib Singh Ji Maharaj

THE TRUE COMPANION

Bani – Guru Nanak Dev Ji and Charan Das Ji

04 December 1994 16 P.S. Ashram, Rajasthan

I bow down at the feet of Supreme Lord Sawan-Kirpal, who showed mercy on our poor souls, bestowed the gift of Their devotion, and gave the opportunity to sing Their glory.

In Punjab, Guru Nanak Dev Ji and the Ten Gurus spread the devotion of the Almighty Lord. Maharaj Sawan Singh Ji used to say, “If Saints and Mahatmas remove one or two illusions from within someone, we worldly people, possessing strange intellect, create many more illusions within.”

The Mahatmas in whose names we run societies, follow the mind and perform rituals and customs, the Banis of those very Mahatmas refute

these practices. We have forgotten the teachings of Guru Nanak Dev Ji. He said about Pandits:

***The Pandit preaches to others but remains
unaware of the fire burning his own house
(himself)***

Bhais (the person who reads and takes care of Guru Granth Sahib Ji) took the place of the Pandits. Today, we only read the Bani of Guru Nanak Dev Ji. In Punjab, the teachings of Guru Nanak Dev Ji were forgotten to such an extent that everyone became a stone-worshipper. Especially in the Doaba area, some started worshipping some Sultan, some emphasized on lighting the sacred flame, and others placed emphasis on playing [ceremonial] drums and cooking ritual offerings (rot).

Maharaj Sawan Singh Ji came into this world at a time when people, by worshipping stone, had become like stone. He came and awakened our sleeping souls and explained what the Bani of Guru Nanak Dev Ji tells us. When I went on the world tour,

I lovingly told everyone that dear ones, I do not have any mission of my own. This mission belongs to those great beings: Sawan and Kirpal. The love and knowledge I received while sitting at Their feet, I have come to share the same with you. I have no teaching of my own. This teaching is eternal beyond eternity, and even older than the ancient ones, which the Mahatmas have been preaching since the ancient times. Guru Nanak Dev Ji or Guru Angad Dev Ji did not give any new teaching.

The saints and Mahatmas refresh the teachings of the earlier scriptures. When Mahatmas depart, we form one or the other sect there, give it a name, and fight with each other. Then, the Supreme Father sends His beloved children again. The Bani of a Mahatma is not for any particular sect, society, or nation; nor do Saints or Mahatmas come for a particular nation or community. They regard the entire world as Their home and all communities as Their own; They love everyone equally. It is our

fortune to what extent we understand the Bani of such Mahatmas.

A small hymn of Guru Nanak Dev Ji is being presented to you; it is worth listening to attentively. Many disciples of Guru Nanak Dev humbly requested, "Maharaj Ji, the relationships we form in this world, in which we are entangled, are these true?" Guru Nanak Dev Ji lovingly explains that whatever relationships we form after coming here are all temporary. **The true companion** is the one who always goes with us. That is the Supreme Father, Waheguru or the Mahatma sent by God to unite us with Him who is our **true companion**. We form temporary relatives here, and when death comes, none of them is willing to go with us.

In Naushera, there was a spiritually accomplished Saint named Jallan Jat. He said, "Sons are looked after by daughters-in-law, sisters are taken away by brothers-in-law, brothers are looked after by sisters-in-law. We see all this while we are still here. At least now you should chant the Naam of

the True Lord. Our connection with the body lasts only as long as we are moving and breathing.” The Shabd of Guru Nanak Dev Ji makes this clear; this Shabd is worth listening to attentively.

**Sisters, sisters-in-law, and mothers-in-law
are not the soul’s true relations;**

**The true relationship is the one established by
the Guru, and that bond never breaks**

Guru Nanak Dev Ji says that after being separated from God, we made many sisters and brothers. When we forgot the ones we made earlier then who will remember the present ones? We made many mothers-in-law, and we became mothers-in-law to many others. **The True Companion** is the Almighty Lord, Waheguru, or the one who helps us unite with the Guru. He is Satguru. Guru Nanak Dev Ji says:

***Only those are true companions who
walk along [when one departs];***

***Where the account is asked for,
[they] are seen standing there***

We know that if any trouble arises, like we are trapped in the forest by a powerful animal, like a lion, at that time if someone comes to help us, how happy would we be. The same situation occurs at the time of death. At that time, family members only help to the extent of asking that if something valuable has been kept somewhere then it should be disclosed or a will be made for the same. His life is at stake, and the poor one changes colors like a chameleon, but we don't even let him leave the body peacefully.

Maharaj Sawan Singh Ji used to say, "At the time of death, a Satsangi feels even more happy than at his own wedding." It is an extremely terrifying time. During that difficult time, only the Guru stands by us; the one on whose instructions we meditated on the 'Shabd-Naam'.

**I am a sacrifice to my Guru, forever I am a
sacrifice; without the Guru, I became weary**

from wandering, the Guru united me with the Husband-Lord and granted me union

Now, He sacrifices Himself to the Guru not once but millions of times: because until we met the Guru, until we received the Naam, we were wandering in the cycle of birth and rebirth in the world. Sometimes we took birth at one place, and sometimes at another. Wherever we take birth, sorrow and sufferings await. I sacrifice myself unto the Guru's feet, I offer myself completely in devotion, because the Guru gave me the Naam and sent me back to that Almighty Lord from whom I had been separated.

He says that we have made many younger sisters-in-law, elder sisters-in-law, paternal aunts, and maternal grandmothers: they all come in groups and then leave. Just like when we board a boat to cross a river, at that time, we are all together, but once we disembark on the other side, everyone goes their own way. Like the raft of a sailor, we all come

together in one family: someone becomes a sister, someone a brother, someone an uncle. We sit here forming these temporary relationships. When the give and take is over, we all go our separate ways. Guru Sahib says:

*The sun sets and then rises,
and beings depart as their lifespan ends*

Guru Nanak Dev Ji Maharaj has also explained this by citing an example of a tree. Just as birds come and make the tree home for the night, some chirping sourly, some sweetly. We see this in families as well—someone speak bitterly, and someone speak sweetly. How there is a constant discord day and night in homes, and all of this happens because of our Karma. As the night of our life comes to an end, we depart on our respective paths in the morning. No one is anyone's sister, and no one is anyone's brother. That is why He says that groups upon groups have come here and have gone away.

We have made many maternal uncles and aunts, we have made numerous temporary relationships here.

**O friends, my Husband-Lord is
dyed in the color of Truth**

Guru Nanak Dev Ji Maharaj says that God is our husband and the soul is the wife. He has described their relationship as that of husband and wife. The soul attains the true color and true happiness only when it goes and meets with its Beloved, the Supreme Lord. Guru Nanak Sahib says:

***The bride of the Lord is truly and wholly blessed;
She is never widowed nor clothed in impurity***

The soul that unites with Supreme Lord neither gets widowed nor does its form become tainted. In worldly relationships, we know that somewhere a husband has gone, the wife grieves and weeps, and if a wife dies, the husband roams around filled with

sorrow. Here, someone or the other is always suffering the pain of separation. Guru Nanak Dev Ji indicates that the true relationship is between the soul and the Supreme Lord. The soul can enjoy true happiness or festivities only after reaching there, when it meets with its beloved husband, the Supreme Lord.

The soul-bride who remains absorbed in the remembrance of the Supreme Lord is never separated from the truth

Once the soul achieves union with the Supreme Lord, it never separates again.

All seasons are good in which love is with the true Lord; That soul-bride recognizes her Husband-Lord and sleeps in peace night and day

The disciples asked Guru Nanak Dev Ji, "Which is the best season for remembering the

Almighty Lord, and at what time should we remember the Almighty Lord?"

Guru Nanak Dev Ji Maharaj replies to those dear ones that all seasons are good. If, in childhood, one's attention turns towards God, then that being is fortunate, as the mind is not yet scattered in the world. If in youth, one's attention turns in this direction, they should engage in devotion at that very time. Even if in old age, one's attention turns towards God or devotion to the Guru, they should still take advantage of that time. It should not be that I have already wasted my life earlier in passions and vices, alcohol and meat, so now I should not come in this direction at all.

He says, "Dear ones, whatever time you find—whether in childhood, youth, or old age—devote yourself to the worship of Supreme Lord. Never turn back from this." Guru Nanak Dev Ji even says:

***The ankle-bells (of Divine Love) ring,
if the mind gets absorbed (in the Lord).***

When one is unable to breathe, even in those final moments, if the thoughts remain towards the Supreme Lord or the Guru, he is surely taken care of. Blessed is such a soul who has achieved union with their Almighty Lord.

**At the ferry landing, the ferryman calls out to
hurry and board the ferry;**

**I have seen those who take the Guru's boat
reaching the other shore**

When travelers gather at the river bank, the boatman rings the bell and also calls out, "I am going across, come and board the ferry, otherwise you will have to wait the whole day!" Those who board the ferry cross over, while those who keep deliberating are left behind.

Mahatmas who have reached Sach Khand do not narrate from hearsay: They speak of what They have seen with Their own eyes. All Mahatmas have

Their own experiences, They have tested it thoroughly and verified it Themselves. Guru Nanak Dev Ji Maharaj says that I have seen with my own eyes that those who board the ferry of the Satguru's Naam cross over. Kabir Sahib says:

***O Merciful to the humble, placing trust in You
I have placed my entire family aboard the ship
[of Naam]***

They have pleased the Almighty Lord upon themselves, They have made Him gracious towards them. We know that the beloved of a beloved is also beloved. If you have an acquaintance and love with a certain king, you go directly and meet him. If we do not have an acquaintance with anyone, we keep wandering there.

Now, He says with love that the boat of the Saints is neither driven by air nor by fire, nor is it made of any substance of the five elements. It is the ship of 'Shabd-Naam'.

**Some are getting on board,
some have boarded and set out,
and some are weighed down with heavy loads;
those who traded in truth are with the true Lord**

He lovingly says that we all deliberate and resolve to perform devotion to the Almighty, attend Satsang, and take Naam initiation, but only they reach, upon whom the Almighty Lord showers His grace and kindness. Only those who trade in the 'Naam' go to the door step of the Supreme Lord. Speaking the truth is not the only truth; the ultimate 'Truth' is that Supreme Lord who is eternal and never perishes. Those who have traded in this truth find glory in the presence of the Lord.

**I do not call myself good,
nor do I see anyone as bad;**

**O Nanak, when the ego is conquered,
one becomes just like the True one**

Guru Nanak Dev Ji lovingly says that we do not praise ourselves that we are very good, but we also do not see anyone else as bad.

One speaks of good and bad as long as one is trapped in duality; The Gurmukh realizes the One and merges into the One

We speak ill about someone only so long as we are trapped in the state of duality (confusion).

Both were lost in duality; neither Maya (wealth) was gained, nor was Rama (the Lord) attained

When our consciousness becomes attuned to the Supreme Lord, we realize that He resides within everyone. If we criticize someone, we are criticizing the Supreme Lord Himself. We do not claim to be good, yet we see no evil in anyone. By removing the obstruction of ego, a human being can become God from a human.

Ego is chronic disease, its remedy lies within it;

*If the Lord showers His grace,
then one practices the Shabd (Naam) of the Guru*

Ego is an incurable disease. Day and night we say that I am a learned scholar, my status is the highest, I am virtuous and knowledgeable, I am a very great religious soul; this is ego. Everyone is afflicted with this sweet chronic disease. We can gain freedom from this only by meditating on the ‘Shabd-Naam’ given by the Mahatma.

**Blessed are those people who are called servants
of the Lord;**

**They have firmly grasped the devotion to the
Lord, forgetting all other religions**

I often say: A hundred wise people share one understanding, the fools each have their own. You may read the Bani of any Mahatma, the teaching of

all Mahatmas is the same that the Almighty Lord is one, and the means and method of meeting Him is also one. The Almighty Lord sits within everyone in the form of Shabd. Whoever has found Him has attained Him from within, and whoever will find Him will find Him only from within. Kabir Sahib says:

The object is in one place, and one searches for it elsewhere, by what means shall it come into one's hands

Kabir says: it is obtained only when the knower is taken along;

Taking the knower as companion, he reveals the object

The journey that would have taken millions of lifetimes is completed in a single moment

If an object is lost inside our house and we search for it outside in the markets or on the streets, no matter how much we search, our efforts will be in vain. We should try to search for the object where it was lost. If we have to go to America, and spend the

whole day merely reading about its history, and how we need to catch a flight from Delhi to America, whether we change it in England, Dubai, or it lands in Rome, which plane is it, and at what time will we board it – if we keep reading the guide book all our life and do not actually travel according to its instructions, then we will remain sitting at home.

There is another, even easier way than this: if a person has come from America, is familiar with that place, knows the laws and regulations of that country, and has his home there- If we take advantage of his knowledge, how easy would it be! We only need to buy the ticket and board the plane, he is responsible for everything, and we will comfortably reach our home there.

The Almighty Lord has always sent His beloved children, the Mahatmas, into the world. We read the Bani of the Mahatmas day and night like parrots; this is just like reading that guidebook. We did read the timetable every day, but we also have to act according to what it says. Suppose we are sick,

and we start reading a book written by a good doctor: will the illness ever go away? We may read the prescriptions and even memorize them that if there is diarrhea, dysentery, or asthma, such-and-such medicine is to be taken. But if we read that book and keep it in the cupboard, will the illness be cured? It is better that, according to the instructions we read, we prepare the medicine, or with the help of a doctor, take the ready-made medicine from him- how easy is that.

The Sikhs asked Guru Nanak Dev Ji that what is the identification of a Mahatma? This question was also asked of Maharaj Sawan Singh Ji that What is the identity of a Mahatma, and how can we recognize one? Maharaj Ji laughed and said, "Tell me dear ones, should They put up a sign board?" Guru Nanak Dev Ji says:

***One who shows the [true] Home within the
home (body) is the Satguru,
the all-knowing Primal Being***



God is within us, and has also laid the path within us. The Mahatma who puts us on the path that leads, within this body to the court of the Supreme Lord, that alone is a Mahatma. There is no need to spend any money on this, no need to change one's society, and no need to change one's clothing.

He lovingly says that when we close our eyes, there is darkness within. A person went outside, a storm hit, and he couldn't find his home. Now, how

can the lost person get home? If he hears the sound of a house, village, or city, he realizes that his home is in this direction, or his city is in that direction. If he has a torch or something similar in his hand, he can easily navigate the path.

The Almighty Lord has placed His sound and His light within all of us, so that through the light, we can come to know that this is our path, and we may reach the place where the sound is coming from. Every Mahatma has mentioned this. Guru Nanak Dev Ji says:

***The Divine Light within, and the Guru's Word
(Bani) vibrates continuously; one is now deeply
attuned to the True Lord***

He called that sound ‘**Gurubani**’. A divine light is burning within everyone, and from within that light, a voice is resonating. Those who catch hold of that Bani, reach their [true] home. You may read the scriptures of Islam and see; the same truth is written in their books as well:

*There are five palaces and
there is light within all five*

The Lord has placed light within everyone. Guru Nanak Dev Ji said in this very Shabd that if we remove the obstruction of the Ego, we can transform from a human into the God.

The Bani of Mahatma Charan Das Ji is being presented before you. Charan Das Ji was born in Dehra village near Alwar, Rajasthan and belonged to the Dhusar clan. He was a Mahatma of great spiritual attainment. He says that blessed are those who having attained the human form, adopt humility. Humility comes when we transcend Rajoguna, Tamoguna, and Satoguna, and remove all veils from our soul. When we behold the Darshan of that Master within ourselves, then we come to know that the same Master is seated within everyone. At present, one sect does not get along with another. One claims their sect is superior, while the other claims their sect is superior.

Our Satguru Maharaj Kirpal Singh Ji used to say that thousands of Saints can live in one house, but two bulls cannot live in one village. We are like a herd of bulls. Saints bring together all societies. Guru Arjan Dev Ji Maharaj says:

Come together and unite, O my brothers dispel the duality and be absorbed in the Lord;

May we unite in the Name of the Lord, as Gurmukhs, let us sit together laying out the mat

You just have a misconception; God is one. The means and method of meeting God are the same, so why do you hate one another?

They have firmly grasped the devotion to the Lord, forgetting all other religions

Saints and Mahatmas do not criticize any society, nor is this their intention. Blessed are those beloveds of the God, who come here and become the servants of His servants, and remove all the veils of

the physical and astral planes from their souls. They have only one religion. Guru Arjan Dev Ji says:

Of all the religions, the supreme religion is to chant the Lord's Naam and perform pure deeds

The highest religion among all religions is doing the devotion of God. When the Almighty Lord has no caste, no community, and no country, then what caste, country or community can the soul have? Saints and Mahatmas come into the world and abandon all rituals and customs. When Saints do not follow rituals and customs, we oppose them. Those who do not practice devotion according to what we say, we threaten them with sticks or swords. Instead, we should explain to them with love that dear ones, this is our way, if it appeals to you then you may follow it as well.

I often recount that with tear-filled eyes, I said in front of my Master that I no longer hold any faith in any religious duties, or customary practices. If I have any faith, it is in the path shown by You, and in

Your Naam. We know how much love a girl has for her parents and siblings, but when she goes to her husband's home, she gradually forgets the love of everyone else. Similarly, when we get to the truth, receive Naam, and begin to walk on that path, we reach our home. Then, these rites and rituals seems like child's play with dolls.

Absorbed in devotion all twenty-four hours of the day, intoxicated with love, the heart rejoices

All eight 'Pahars' (24 hours), sleeping and awake, the devotee has the Simran given by the Guru in the mind and on the tongue, and the Guru's form in the eyes. He speaks of the Guru during the day, and even at night, while sleeping, dreams only of the Guru. Kabir Sahib says:

***Kabir says, while muttering even in a dream,
from whose mouth the name of Ram comes out;***

***For the shoes of their feet,
I would offer the skin of my body***

Even in our dreams, we shout ‘Catch them! Catch them!’ or ‘Hit them! Hit them!’ We scare people by telling them our dreams, saying that I had this dream. If we practice devotion and have love for the Guru, then in our dreams too, we will meet only the Guru. Guru Sahib says:

***Utter Guru, Guru, Guru, O my mind;
Without the Guru, I am nothing else***

If you chant the Naam given by the Guru, if you keep repeating ‘Guru, Guru’ then you will dream only of the Guru, and you will experience the same joy during the day as well. When you have a dream of the Guru, your heart will remain happy for many days. When you have bad dreams, your heart becomes sad. We must attentively understand the Satsang of the Mahatma and make our lives successful.

**They themselves are liberated, and liberate
others as well, They have**

**ferried many sinners across;
Except for the Darshan of the Lord, I have no
other hope, I do not desire righteousness,
worldly pleasures or even liberation;
The eight supernatural attainment follow Them,
yet They do not lift Their eyes
to even glance at them;
They are meditated upon by sages and ascetics,
and the Lord's devotees,
along with them, praise the Lord;
Their position is higher than that of Indra,
seeing Them even the deities greatly covet it;
Says [Charan Das], I am but a servant at the
divine feet of Sukhdev, blessed is the mother who
gave birth to such a being;
They attain the glory of life in this world, and
when They depart from the body, They merge
into the Lord**



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

QUESTIONS – ANSWERS

A dear one: How can I do Simran by focusing on the third eye instead of the throat?

Sant Ji: When thoughts arise within you, try to increase your Simran at that time. Whenever you think about something, your focus is on the third eye, not on the throat, because at the third eye, lies the knot of the mind and soul. When we try to recall something, our attention naturally goes to the third eye; similarly, try to hold Simran at the third eye.

Initially, you may find it difficult to bring your attention to the third eye. If you continuously repeat the ‘Shabd-Naam’ and keep practicing Simran throughout the day, your attention will automatically come to the third eye. We have a very deep

connection with the third eye, because this is the seat of the soul, and the mind is also present here. Whenever we think about something, our attention goes to the third eye itself, so it is essential that we focus our attention at the third eye while practicing Simran.

Most Satsangis begin repeating the five holy Naam only when they sit for meditation; they do not practice Simran rest of the time. They do not even remember Simran, and instead of Simran, keep thinking about worldly affairs which is why worldly thoughts dominate them. If we make it a habit to practice Simran at all times, we can easily stop worldly thoughts. Then, instead of worldly thoughts, our Simran will go on throughout the day.

A dear one: I focus all my attention at the third eye during meditation and my entire focus is on Simran, still my attention drifts towards the mind.

Sant Ji: You should focus your attention at the third eye and practice Simran continuously.

A Dear one: I have noticed many times, both at home and here that if I wake up in the morning and then go back to sleep, I get dreams and lustful bad thoughts. Should one not go back to sleep after waking up once?

Sant Ji: Once you wake up for meditation, you should not go back to sleep. It is true that when you go back to sleep after the morning meditation, you certainly get bad thoughts or bad dreams. When you sit for meditation, you are practicing Simran, but as soon as you lie down on the bed, you stop practicing Simran. This gives the worldly thoughts you were previously thinking, a chance to gain control over you.

That is why instruction is given to practice Simran throughout the day. If you practice Simran all day, even if you fall asleep after meditation, your

Simran will continue and you will not get bad thoughts. If we make a habit of practicing Simran continuously, our state will become like what Kabir Sahib describes, “Whether I am awake or asleep, I always remain at the feet of the Almighty Lord.”

If you develop a habit of this kind of Simran, you will not face such problems. Then, even if you fall asleep after meditation, your soul does not descend into the body, because you are practicing Simran at the third eye, and the soul resides at the third eye. If we have not developed the habit of practicing Simran continuously, when we fall asleep, our soul descends into the senses. In this way, the thoughts that we previously had, have an effect in the form of dreams and bad thoughts.

A dear one: When You cast a glance upon me, I feel very happy. Sometimes when You look at me for a very long time, it surprises me.

Sant Ji: Huzur Maharaj Kirpal used to say, "Spirituality is received and given through the eyes; we receive it according to capacity of our receptivity." Guru Arjan Dev Ji Maharaj says, "Nectar rains from the eyes of the Saints. When the Guru casts His glance upon the disciple, the Guru is cleansing the disciple's soul." If we are pure and practice meditation a lot while doing Simran continuously, we will be able to appreciate the value of the Saint's gaze. Everything that the Satguru is giving us through Their eyes gets used entirely for our purification. If we are pure, we can easily know the value of the Satguru's Darshan. A single glance from the Satguru is enough for the liberation of the disciple.

Hazrat Bahu says, "When the Satguru gazes compassionately, He liberates millions of souls; but if the glance of millions of scholars falls upon one person, it can do nothing." Only those whose souls are pure know the value of Darshan. Guru Arjan Dev says:

***The face of the Beloved [Guru] is incomparably
beautiful, I gaze upon it for all twenty-four hours
of the day;
I was wandering in a wretched state, but when I
saw Him, my mind was satisfied***

Swami Ji Maharaj, praising the form of the
Satguru, says:

***If someone beholds the sight of my Guru,
they are transformed into a beautiful angel,
like a fairy***

If someone beholds the beautiful form of my
Satguru, they will no longer desire to behold the
beautiful faces of the world. If we manage to behold
the inner form of the Satguru, no other form will
appear as beautiful as His. Bhai Nand Lal was a
devotee of Guru Gobind Singh Ji. Praying before His
Guru, He says:

***It is a single glance from you, for me it is the
matter of my life***

A dear one: How should we sit during meditation? If pain is experienced while sitting for meditation, is it a part of meditation?

Sant Ji: No matter how you sit, but once you have started the meditation, you should not move. Sit in such a way that you can remain seated for a long time without moving. If you change your sitting posture in the middle of meditation, you will have to start the meditation all over again, which is not right. Try to endure the pain. If you cannot bear the pain and move the body, your soul which has begun to withdraw and rise upwards from the body, will descend back into the body, and you will have to start the meditation again. Try to sit without moving.

Many of the questions asked here have been asked several times before, and many of these questions have been published in the monthly magazine. Therefore, I would request you to read the monthly magazine so that you do not have to ask the same questions repeatedly. When you attend the

Satsang, listen to the Satsang attentively, and you will find that all your questions are answered in the Satsang.



**A message given by
Param Sant Ajaib Singh Ji Maharaj
regarding singing Bhajans (Hymns)**

BHAJANS

March 1997

Sampla, Haryana

Salutations at the feet of the Supreme Father, Sawan and Kirpal who have given the opportunity to sit in Their remembrance and sing Their praise. History tells us that Saints have deep affection for children. Children are innocent souls; they are not covered with as much impurity as we accumulate while growing older

I have had the opportunity to sit at the feet of two great personalities. Maharaj Ji used to say that a blind person does not have the power to catch hold of a sighted person unless the sighted person himself showers grace, calls out to the blind person and places his finger in the hand of the blind person. Both

those personalities had great love and affection for children. The work that parents cannot accomplish, like focusing the thoughts within and having the Darshan of the Guru, children are able to manifest.

Even today, you will find many young children who receive a direct message from the Guru. Maharaj Ji used to say that to progress in spirituality, one has to become like a forty-day old child. Even an M.A. pass has to become like an illiterate person. The day a child is admitted to school and begins preparing for an M.A. degree, the child doesn't know what qualities their teacher possesses, what the teacher will teach them, or how beneficial the things they teach them will be.

You know that the teacher helps the child, but it is the child who has to take the exam. The child who pays more attention and works harder is more deserving of the teacher's attention. This is why not every child's exam paper is the same, and not every child gets the same marks. Their progress depends

on their own effort and dedication. The teacher, however, teaches everyone with the same dedication.

The same principle applies in Sant Mat as well. The more dedication and effort a disciple puts in, the more deserving they become of the Guru's grace. The Guru showers the same grace upon everyone and gives the same attention to everyone, but the disciples who are receptive to this attention progress more quickly.

Dear ones, the more we avoid hard work and the lazier we are, the more we are pushing our destination further away. The more we are pushing our destination away, the further we are moving away from happiness, bliss, peace, and our true home. The one who showed us the way, showered grace and showed the right and straight path to us. He also made the effort and said that I will walk with you; but the one who wishes to reach that destination must also put in just as much effort.

The Saints showered grace and showed us the path to our [True] Home which our princess-soul had

forgotten. They promise this princess that I will walk with you. Those who go within know that the Guru is with them at every stage, but the princess-soul also has to travel an equal distance.

Yes, dear ones, today first the children will sing some Bhajans (hymns). Some of them are truly children, and some are behaving like children. Both are dear to us, because having a child-like mind is also not easy.

Dikhade Dikhade Dikhade Daata Ji

Dikhade, dikhade, dikhade, Daata Ji,

Tu darsh di jhalak, dikha de Daata Ji

Show me, show me, show me, O Giver,

*Show me the glimpse of your auspicious sight
(Darshan), O Giver!*

1. Chir diya dil vich, lagiya taangha,
Seene ch vaj diya, birho diya saanga,
Bujhade, bujhade, bujhade, Daata Ji,
Tu jindari di tapash, bujhade Daata Ji...

*For a long time, yearnings have settled in the heart,
The spears of separation keep striking the chest,
Quench, quench, quench, O Giver,
Quench the burning anguish of this life, O Giver!*

2. Prem tere vich, pagli hoi,
Yaad teri vich, jindari khoi,
Milade, milade, milade, Daata Ji,
Sacha Satguru, aan milade Daata Ji...

*In Your love, I have become crazy,
In Your remembrance, My life is lost,
Unite me, unite me, unite me, O Giver,
Come and make me meet the True Satguru, O Giver!*

3. Asi vichhare ha, bharma ch aa ke,
Aap tu baitha, Sach Khand ja ke,
Hatade, hatade, hatade, Daata Ji,
Saade mann utto, parda hatade Daata Ji...

*We have been separated, having fallen into
delusions,
You have gone to Sach Khand, and seated there,
Remove, remove, remove, O Giver,
Remove the veil from our mind, O Giver!*

4. Darsh dikhao, Kirpal Ji aa ke,
‘Ajaib’ nu thaaro, amrit piya ke,
Pilade, pilade, pilade, Daata Ji,
Saanu Amrit Naam, pilade Daata Ji...

*Come and give your Darshan, Kirpal Ji,
Cool Ajaib down, by making him drink the Nectar,
Make us drink, make us drink, make us drink, O
Giver,
Make us drink the Nectar of the Naam, O Giver!*

Yes, dear ones, the children are very good. Today they practiced all day long. Sometimes they would ask their mothers that is our **Bhajan** correct? Then they would come upstairs and recite it to me, asking that is this correct? Then they said that please ask someone else to sing the **Bhajan** first; we will sing later. Their hard work is very good. Yes, dear

ones, now Sukhpal and Sukhveer will sing the Bhajan.

Naam ki Mahima Aprampaar

Naam ki mahima aprampaar, jaava Satguru ke balihaar

The glory of the Naam is boundless, I sacrifice myself to the Satguru

1. Palak jhapakte kat jaate hai, uske kasht karesh,
Jiske mann mandir me rehte, Satguru ji hamesh,

Aur Naam se bada nahi hai, koi bhi aadhaar,

Naam ki mahima...

*The sufferings and afflictions of that person are
removed in the blink of an eye*

In whose mind-temple, Satguru Ji resides forever

No support is greater than the Naam,

The glory of the Naam...

2. Naam japa Kabir Nanak ne, jag me kiya ujaala,
Lekar Prabhu ka Naam pee gai, Meera zehar
pyaala,

Nit niyam se karo Naam se, jeevan ka
shringaar,

Naam ki mahima...

*Kabir and Nanak meditated upon the Naam, and
illuminated the world,*

*Taking the Lord's name, Meera drank the cup of
poison,
Adorn your life with Naam, everyday with regularity,
The glory of the Naam...*

3. Prabhu se bemukh raha jo koi, usne janam
gavaaya,
Uska jeevan safal ho gaya, jisne Naam
dhyaaya,

Jo bhi chadha Naam ki naiya, utar gaya bhav
paar,

Naam ki mahima...

*Whoever stayed away from the Lord, wasted this
birth,*

*Successful is the life of the one, who meditated upon
the Naam,*

*Whoever boarded the boat of the Naam, surely
crossed the ocean of existence,*

The glory of the Naam...

4. Naam ki mahima Naam hi jaane, ya jis Naam
dhyaaya,
'Ajaib' Kirpal ke charni lag ke, koti-koti yash
gaaya,

Jo bhi dvaare aaya Guru ke, uska beda paar,

Naam ki mahima...

*The glory of the Naam is known only to the Naam
itself, or those who meditate upon the Naam,*

*'Ajaib', after getting attached to the feet of Kirpal,
sang His glory millions of times,*

*Whoever came to the door of the Guru, their boat has
crossed the ocean,*

The glory of the Naam...

Very good! [Once] a wealthy man had many delicious dishes prepared and made an announcement that the food was free. However, if anyone left the food that is served on their plate unfinished, they would have to pay a fine of one thousand rupees. The condition for this is that any number of young people could come to eat, but no elderly person was allowed.

When the young men got to know about this, they thought that there must be some secret behind why he is feeding young people for free. We should take an elderly person with us. So, they hid one elderly person inside a trunk and took him along. They went further and saw that the dishes were very delicious and varied, and they didn't want to leave any of the food; however, they were also afraid that if they left any food on their plates, they would have to pay the fine.

One young man said that we have brought an elderly person with us, let's ask him. They quietly opened the trunk and asked the elderly person that

please tell us a trick to eat this food. That elderly person said that I have observed the English people eating. Just keep talking; don't let the food be finished quickly, and just keep on eating. They did exactly that. You know, if you keep talking, you don't even realize when the food is finished.

Finally, the wealthy man thought that they must certainly have an elderly person with them. Where could these young men have gotten such a trick that allowed them to finish all the food? When they were searched, the elderly person was found in their trunk. Similarly, now an elderly person will also sing a **Bhajan**. Yes, dear ones, now Dr. Molina.

Jo Maange Thakur Apne Te, Soi-Soi Deve

Jo maange Thakur apne te, soi-soi deve, (X 2)

Whatever is asked of my Lord, He gives it,

1. Chatur disa kino bal apna, sir upar kar
dhaareyo, (X 2)
Kirpa katakh avalokan kino, daas ka dukh
bidaariyo, (X 2)

Jo maange Thakur...

*He has extended His power in all the four
directions, and has placed His hand on my head,

Looking with gracious eyes, He has removed the
pain of His servant,

Whatever is asked of ...*

2. Harjan raakhe Guru Govind, raakhe Guru
Govind, (X 2)
Kanthh lae avgun sab mete, dyaal purakh
bakshind, (X 2)

Jo maange Thakur...

*Master, who is the Lord, protects His people
Himself,*

*Embracing me, has removed all my bad qualities,
He the compassionate Supreme and forgiving
Being,*

Whatever is asked of ...

3. Jo mange Thaakur apne te, soi-soi deve, (X 2)
Nanak daas mukh te jo bole, ee ha uha sach
hove, (X 2)
Jo maange Thakur...

Whatever is asked of my Lord, He gives it,

*Whatever Nanak, the servant, utters from His
mouth, proves true here and hereafter,*

Whatever is asked of ...

I offer thanks to that Almighty Lord, the doer, the Shabd form, the gracious Kirpal who took human form and came into this world to quench the burning anguish of our yearning souls. He has given us the opportunity to do His devotion and sit in His remembrance.



**A message given by
Param Sant Ajaib Singh Ji Maharaj
before making the dear ones sit for meditation**

**DO NOT REVEAL YOUR
PROGRESS TO ANYONE**

11 January 1986

Mumbai

We are very fortunate that the Almighty Lord has given us the human form. The advantage of human form is that we can accomplish what is not possible in the forms of animals or birds—and that work is the devotion to and the love for the Almighty Lord.

Our soul was the daughter of the Satvanshi (true lineage) Almighty Lord. Having forgotten its royal home and forming a friendship with the mind, it has become buried under the weight of sins. As our soul moved further away from the Almighty Lord, it has been covered by three veils: the physical, the

astral, and the causal. Now, it does not know which is its true home.

When God saw this soul buried under the weight of sins, the Almighty Lord took the form of a Saint, came into this world, and revealed His own secret. Swami Ji Maharaj says:

***He [the Almighty Lord] came into the world
in the form of a Saint,
and He Himself revealed His secret***

Just as when we go near the mountains to escape the heat, the heat begins to lessen. Similarly, when we love the Saint-Satguru, Their love helps us detach from the love of the world. They are not hungry for our love, they themselves are absorbed in the love of Their own Guru.

Whoever has gained benefit, has done so only by loving the Saints, because on our own we cannot leave the love of the world, and cannot rise above the worldly love.

I am happy that, by breaking the rigid bonds of your households and leaving behind your domestic responsibilities for a few days, you have gathered here in remembrance of Almighty Lord. I hope that you focus your thoughts solely on the purpose for which you are seated here.

The Simran that the Saint-Satguru gives us is backed by their own austerity, sacrifice, and divine charging. They do not give us Simran from hearsay or by reading from books; They give us only that what They Themselves have earned.

When we continuously practice the Simran given by the Saints, and bring the scattered attention behind the eyes, we need concentration; otherwise, our soul will repeatedly rise up and fall back down. When we reach the third eye and continuously concentrate on the form of the Saints, the soul begins to remain steady there. Then, the disciple needs such deep concentration that they forget themselves and their own body. At that point, the Guru and the disciple become one. Guru Sahib says:

Nanak renouncing ego one merges into the Guru

We can reach the Guru's form only through Simran. When the meditator practices Simran continuously, he forgets himself. The Guru alone is visible everywhere, and then we cross beyond the sun, the moon, and the stars within. Further on, the Guru's form manifests. One becomes a true disciple only upon reaching there. Then the duty of the disciple comes to an end. The Guru takes him across one plane to the other through the Shabd. To the disciple who has reached there, the Guru says, "Catch hold of the string of the Shabd."

The soul has to cross all the planes only by riding upon the Shabd. Only upon reaching here do true love and true affection for the Guru awaken within the disciple, because he sees with his own eyes what the Guru is doing within for the disciple and how by His grace, the Guru is ferrying them across one plane to the other. The soul that reaches at this stage cannot describe the happiness experienced here; if it does its progress stops. When

the soul reaches here, this spirituality should be concealed in the same way a woman conceals her body.

For the September group, a ten-day program was held in Rajasthan, during which one soul made great progress. When the Guru's form gave Darshan within, he was overjoyed. Whatever he had seen within, he shared it with his group leader. That group leader did not practice meditation. Generally, the Guru appoints only those as group leaders through whom something is meant to be given, but many group leaders become complacent, do not practice meditation, and remain caught up in pride and self-importance.

That group leader felt jealous in his heart that I had taken Naam initiation many years before him, yet he has progressed despite receiving Naam later than me. The progress of that poor dear one stopped, and he later came to me and expressed deep regret.
Do not reveal your progress to anyone.

There is an incident we witnessed where an initiate of Maharaj Sawan Singh Ji made great progress. Similarly, she also told someone about it. Later, she stood before Maharaj Ji and started crying saying that Maharaj Ji, everything that I had attained has disappeared! I have revealed the inner secret to someone. Maharaj Sawan Singh Ji said that if we show a mirror to an ugly person, and he does not like his own reflection, he will break the mirror. Now you will have to work hard, and in the future, do not tell anyone. We must absorb our [inner] progress within ourselves and keep it concealed.

When we concentrate at the third eye with a calm mind, we find within, what we are searching for, what we are sitting for. Everyone must calm the mind. By ‘calm’ it is meant that whatever worldly thoughts and counter thoughts are arising within us, or remembering the world while sitting, we should forget them and sit for meditation.

Only a calm mind can practice meditation; do not consider meditation a burden, instead, do it with

love and affection. Do not pay attention to any outside noise, because every person is busy in their own work. When everybody is busy with their own work, it becomes our duty to not pay attention to any outside sound or the work of others. Do not allow the mind to wander outside: concentrate at the third eye. Yes, dear ones, everyone please sit for meditation.



**A message given by
Param Sant Ajaib Singh Ji Maharaj**

FAREWELL MESSAGE

22 March 1997

Sampla, Haryana

Thanks to the Doer, the Shabd form gracious Kirpal, who came into this world, assuming a human form to quench the intense longing of the yearning souls, and gave the opportunity to practice His devotion and sit in His remembrance. With His grace and permission, this program kept for meditation and Simran has now come to an end.

I hope that the inspiration given to you during this one week is put into practice and our shortcomings on this plane which were pointed out, are to be given up. It is very essential to practice meditation to cleanse the mirror of the soul.

I wish you all a safe return journey. I hope that after returning home, you will also share my love and compassion with your families, so that by listening to you, they too may be benefitted and gain some faith.

I hope that, as per Maharaj Ji's instructions, you will maintain diary, and practice meditation upon returning home. You will also fulfil the worldly responsibilities that have been entrusted to you.



KIDS CORNER

STORY

THE BEGGAR AND EMPEROR RANJIT SINGH

Once upon a time, there was a famous King in Punjab named Maharaja Ranjit Singh. He was a very good king. He could only see with one eye.

Once, a beggar went to Maharaja Ranjit Singh to ask for alms. He approached the King, greeted him like a beggar would, praised him greatly, and said, "You are the Emperor; kindly donate pearls." Maharaja Ranjit Singh asked the beggar, "What is your name?" The beggar replied, "My name is 'Karmdeen', but I am devoid of good Karma." The King asked why that was so. The beggar told the King, "God has given me nothing; He has been unjust to me." The King tried to explain to the beggar

that he should have courage and work to earn a living, as God had given him the opportunity to do so. But the beggar did not understand. Finally, the King said to him, "God has actually showered grace on you; He gave you two eyes, but He gave me only one eye. Do this: take one thousand rupees and give me one of your eyes."

Upon hearing this, the beggar was terrified. Seeing him panicked, the King said, "If one thousand is too little, I will give you five thousand." A thought came to the beggar's mind: He is the Emperor; what if he actually takes my eye out? The beggar forgot all his praise and began to think about how to escape from the King. The King said to him, "Look, God gives to everyone. You are not ready to give me a single limb for any price, yet God has given you so many body-parts for free."

In the same way, God has given us life and resides within us to take care of us. Because 'Naam' is not just a word, the Satguru has also gifted us his own soul; he takes his own self and resides within us.

This story teaches us that instead of asking others for things, we should work hard. God has given us this precious body which we can use to work diligently and fulfill our desires. God always helps us, fulfilling our needs without us even having to ask.

PUZZLE ZONE

Q1. In which year was Param Sant Ajaib Singh Ji born?

(a) 1926 (b) 1947 (c) 1997 (d) 1962

Q2. Who was the first Guru of Param Sant Ajaib Singh Ji?

(a) Kirpal Singh Ji Maharaj

(b) Sawan Singh Ji Maharaj

(c) Baba Bishan Das Ji

(d) Sundar Das Ji

Q3. For how many years did Param Sant Ajaib Singh Ji meditate in the underground room?

(a) 15

(b) 18

(c) 20

(d) 10

Q4. Who gave Babaji the name ‘Ajaib Singh’?

(a) Sawan Singh Ji Maharaj

(b) Kirpal Singh Ji Maharaj

(c) Sundar Das Ji

(d) Baba Bishan Das Ji

ANSWER KEY

Q1. (a) 1926

Q2. (c) Baba Bishan Das Ji

Q3. (b) 18

Q4. (d) Baba Bishan Das Ji



With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
Satsang and Meditation Programmes
will be held as follows in
16 PS Ashram, Rajasthan, India

- **4 to 8 February 2026**
- **27, 28 February & 1 March 2026**
- **1 to 5 April 2026**

All are warmly invited to attend these
programmes.

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



Param Sant Ajaib Singh Ji Maharaj, 11 September 1926