

100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

June-2026



Param Sant Ajaib Singh Ji Maharaj

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

A Message given by Param Sant Ajaib Singh Ji Maharaj

SEVA IN THE LANGAR

January 1986

Mumbai

Dear ones, I am happy that just like last year you are performing Seva (selfless service) this year as well. There are many dear ones among you who were not present for Seva before. Please inform them about how to serve the food; serve only as much food as someone needs. While serving the food, be careful that your feet do not touch anyone's plate and that food does not spill on anyone. At that time, keep your attention focused on your Seva and do the Simran.

The importance of Seva is no less than that of meditation. Those dear ones whose mind does not stay focused in meditation often engage in Seva by imitating others. The only difference between meditation and Seva is that by doing Seva, we develop ego within us, thinking that I have performed the Seva. When the feeling of 'I' comes, then all that has been done is lost. By practicing meditation, humility develops within us and we get rid of the ego.

***Only by effacing one's self and performing service,
one receives true honor
In this world, practice Seva,
then one shall obtain a place in the court of the Lord***

The Sevadars are inscribed in the heart of the Satguru. Let no one think that the Seva they perform goes uncounted. The Sant-Satguru never forgets His Sevadar children; He remembers them and gets their attendance marked. Never behave harshly with anyone, address everyone with love. If someone is in need of something, give it to them even if they ask not once but four times. Never let ego enter your heart. Thank Guru-Lord that He has given us this wonderful opportunity, and may we continue to get such opportunities in the future. * * *



Satsang - Param Sant Ajaib Singh Ji Maharaj

EGO

Bani: Swami Ji Maharaj

05 June 1994

Ghana, Africa

Salutations to the Supreme Masters, Almighty Lords Sawan and Kirpal, who have given us the opportunity to sing Their glory. Guru Nanak Dev Ji says that I prostrate myself before my beloved Guru, offering my humble obeisance. The Guru is a perfect vessel, all-capable, and He comes only to fill the empty vessels. He fills each person's vessel as per their receptivity. He is the Master of all arts and powers; He can do whatever He wills. Please uphold me before I waver and always keep Your hand upon my head.

Sufi Saint Bulleh Shah belonged to the Sayyid lineage, while His Guru, Inayat Shah, belonged to the Arain community who was engaged in farming. In such situations, society usually taunts saying that despite belonging to such a high caste, he goes to an Arain of a lower caste? After all, what is so special about that Arain? Bulleh Shah replied, "If someone looks outwardly, He is wearing torn clothes and is just a figure of flesh and skin. But if one looks within, then one wouldn't even spit on the paradise." The Guru is a resident of Sach Khand. He is the Supreme Master; it is the Almighty Lord Himself who has come in the form of a Master.

I always say that Sant Mat is not a fairy tale or a path of mere talk. It is a reality, a fact. It is not a path of mere reading or learning; but a path of practice. In this, it needs to be put into practice. Instead of becoming a devotee of the world, there is a need to become a devotee of the Guru and the Almighty Lord. On this path, one must give up vices and imbibe virtues.

Swami Ji Maharaj says that we should show compassion toward every living being because the Almighty Lord resides within everyone. If we meet someone more powerful than ourselves, we naturally bow before them. If we behold within ourselves the highest of the high and purest of the pure, Almighty



Lord, then we will honor every living being that the highest of the high and purest of the pure Almighty Lord resides within them.

To listen to someone's sorrow, become a companion in it, and strive to relieve that suffering, is compassion. To see someone's flaws and forgive them is forgiveness. To make room within for the Guru, it is essential to cultivate a pure heart and holy thoughts. Every day, we pray to the Almighty Lord, asking Him to forgive our faults and sins, and have mercy upon us. But when it comes to forgiving someone, we become ready to impose harsh punishment for even the smallest matter. The Mahatmas tell us that the kind of love we desire for ourselves, we should extend the same love to others as well.

Sufi Saint Farid Sahib says that you should wish well in your mind even for the one who does wrong to you, do not harbor anger in your heart; you will not suffer any affliction; rather, you will be blessed with everything. The Guru, the Almighty Lord will manifest within you. He says:

***Return good for evil, do not harbor anger in the mind,
Then the body remains free from disease, and you gain everything***

Ego lies hidden behind our anger. In a children's book, there is a short story that when elephants are overcome by anger, madness, and ego, they go into villages and cause great destruction. Similarly, an arrogant elephant would trample everyone under its feet, and it would not spare even an ant.

One day, the queen ant approached the elephant and pleaded, "We are very small and weak creatures; please have mercy on us." But the elephant paid no heed. The queen ant entered the elephant's trunk, settled into a soft spot inside, and bit it very hard. The elephant screamed in pain. Then the elephant realized that, it had been full of **ego** for no reason, a tiny creature had reduced it to such a condition!

We harbor **ego** only when we forget our death; if we are mindful of our death, we can never harbor ego. The Yaksha once asked Yudhishtir, "What is the most surprising thing in the world?" Yudhishtir replied, "We see with our



own eyes people leaving this world and dying, yet it has no impact on us that we too will one day leave this world. This is the most surprising thing.” A short hymn by Swami Ji Maharaj is being presented to you below; it is worth listening to attentively:

**No one is your friend among these companions,
Why do you sleep in this deception**



PARAM SANT AJAIB SINGH JI MAHARAJ



Swami Ji Maharaj and all the Saints and Mahatmas have warned us that the world you have come into is not your own, but an alien land. Whatever activities you do here, raise children, accumulate wealth or indulge in sensual pleasures and gratify the senses at their behest— all of these is not our true work.

Guru Nanak Dev Ji says that we have made the mind and the senses our friends, but all of them stand against us in the court of Dharam Raj (the Lord of Judgement), We consider our spouse, children, and relatives to be our well-wishers and friends. We think that, in times of distress, they will support and comfort us. However, experience shows that we are bound to one another out of self-interest. When our self-interest is no longer served by someone, then even our own kin begin to seem like strangers to us. Actors performing in a play become bound to one another and form artificial relationships among themselves. But once the play ends, no one remains bound to anyone, nor does anyone consider another as a relative.

In the same way, the Saints and Mahatmas tell us that this world is a play. Here, we too form artificial relationships just like in that play. But when this spectacle of the world ends, the world no longer remains nor do we remain. Therefore, no one is our friend; nor can anyone comfort us at our end time, nor can anyone even help us at that time. All the Saints have described the world as a dream. When a dream comes, it appears to be real, but when one wakes up, nothing is visible there, and nothing is real.

***Know the world to be like a dream and a fleeting vision,
O Nanak, nothing is true, O Nanak, except for God***

**Awaken, and love the Satsang, then the Guru will
dye you in the unfading color of Naam**

Swami Ji Maharaj says: Wake up! Do not lose yourself in these artificial relationships; do not forget the Almighty. The Saints also do not preach that you should abandon these relationships and go away into forests or mountains. We



do not have to leave the world; we need to forget the world. Go to Satsang of a Mahatma; through Satsang, the Mahatma will wash away the worldly colors that have been cast over you and will dye you in the permanent color of Naam. Kabir Sahib says:

***Those who have been dyed by the Satguru never become discolored,
Day by day, the color deepens and grows more intense***

The Guru dyes those souls who surrender their soul and mind to the Guru. I often give the example that some village girls went to the city. There, the dyers were dyeing many beautiful scarves. The girls said to the dyer, “Brother, please dye our scarves as well.” The dyer replied, “Give me your scarves, I will dye them.” This story is as per Indian tradition. Generally, in India, girls do not go about bareheaded. Western attire is different and the attire in India is different. The girls replied, “How can we be bareheaded in the marketplace?” The dyer said, “Sisters, only when you give me the scarves will I dye them.” In the same way, if we surrender our mind to the Saints, only then will They dye us in their color. Kabir Sahib says:

***The heart is given elsewhere, and the body is with the Saints,
Says Kabir, the cloth is new, how can it take the color***

We are well aware that in some places there is the fear of public opinion, in others there is the concern for honor and status, and elsewhere there are social constraints. To surrender the mind to the Saints is the work only of a brave warrior.

**The wealth and property will be of no use to you,
you will leave them in a moment**

Swami Ji Maharaj warns us that whatever we see with our eyes; the desire to build a magnificent house, and accumulate all the wealth and riches of the world for ourselves. We think this way only when we forget our death and



consider this world to be real. Death is inevitable; we do not know when the bell of death will toll. When and where we will have to leave this body, is all predestined.

Ahead lies the dense dark night, do some work in the daytime

Swami Ji Maharaj lovingly warns us that wealth and possessions cannot save us from the messengers of death. The flow of breath stops in a single moment and then we depart, leaving everything behind. Death is inevitable; we cannot avert it by any means. We have little time and the journey ahead is long. We must pay attention to our resources and look at how we can be saved from death. If a General wishes to attain victory, he must first have knowledge of the dangers of the path, the mountains and the rivers. Furthermore, he must also be aware of his own strength. If he is aware of the dangers of the path, then victory becomes easier.

Similarly, we must know the means to escape death, because time is short and the journey is long. The Saints and Mahatmas tell us that we must be mindful of that danger; who will help us, how long that path is, and how deep it is. There is darkness on that path. All the Saints have described the darkness of that path. Guru Arjan Dev Ji has also mentioned this dark path. You read in the Sukhmani Sahib:

***On that path where the miles cannot be counted,
the Naam of the Lord shall be the provision,***

***On that journey of pitch-black darkness,
there the Naam of the Lord shall be the light***

The Saints did not write these Banis (hymns) to frighten us, or for entertainment. The Banis of the Saints are true; They have experienced these things by going within. They serve as milestones for our future generations. The teachings that Saints and Mahatmas leave behind, the succeeding Mahatmas refresh and revive; reconnecting us again with that very truth.



**This human body will not come into your hands again,
You will wander through the wilderness
of eighty-four (endless cycle of birth and death)**

Swami Ji Maharaj tells us how precious the human form is. If this opportunity slips from our hands once, who knows whether it will ever come again or not? He says:

**Through the four ages, one undergoes the eighty-four,
suffers great pain, and remains in the hell**

He lovingly tells us that this human body will not be obtained again and again. The Almighty Lord has bestowed this body upon the soul so that it may wash away the filth of its sins, meditate upon the ‘Shabd-Naam’, and return to its true Home.

***You have obtained this priceless human body
after wandering through millions of births,***

***Now, do not waste it in vain; awaken
and moment by moment, practice devotion,***

***If you practice devotion, then let it be to the Guru
take the path of the Shabd from the Guru***

**Serving the Guru, please the Guru,
take the path of the Shabd from the Guru**

Now, Swami Ji Maharaj lovingly tells us that we can only benefit from this human form if we seek the refuge of a perfect Mahatma. By performing the Seva of body, mind, and wealth as instructed by Him, you may please the Guru. The Saints have nothing to do with our body, mind, or wealth: all this is done solely



for the benefit of the disciple. You can see in this program if the dear ones did not perform physical Seva, how could we possibly sit here and hold Satsang? If the dear ones did not render financial seva, such arrangements here would not have been possible. Every day, we all sit and perform Seva of the mind. Doing Simran and avoiding evil thoughts is Seva of the mind.

Except the Guru, no one is yours, hold these words in mind

Swami Ji Maharaj explained above that those whom you consider your friends will not help you at your end time. A wife leaves the husband, not telling him where is she going. A husband leaves the wife, and he does not say either. The father leaves the son, and the son leaves the father. Those poor souls who do not even know where the angel of death came from and where it took them away by holding the ear, how can they help others? Who is truly ours, who will stand by us at the time of death? The moment of death is the most difficult; it is both inevitable and painful. We Satsangis constantly witness such experiences.

The Sant-Satguru helps His dear children during many hardships. Those dear ones who perform bhajan and meditation, or even who simply listen and have faith are also cared for by the Satguru at the moment of death. Many dear ones even foretell that they will leave this world at such and such a time. 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***

**O brother, do not get trapped in the snare of the world,
Day and night remain engaged in meditation**

He lovingly tells that whatever we see with these eyes is a worldly show. The negative power has spread the baits of sensual pleasures and vices to entrap souls. Do not get entrapped in these snares. While sitting, standing, sleeping, or awake, remain constantly absorbed in meditation.





PARAM SANT AJAIB SINGH JI MAHARAJ



**Obey the commands of the Saint Satguru;
remain detached in the world.**

Swami Ji Maharaj says that mold your life according to the teachings of the Saints. You are not to leave the world, or your family; while living in it, you must remain detached. Just as a guest upon visiting someone's house does not demand comforts according to their own whims. It is up to the host how they take care of him. The guest's focus remains fixed upon their destination, that they are to stay here for a brief period.

Just as that guest remains detached if we too keep in our hearts the thought that the Almighty Lord is taking care of us, and we do not know at what moment we may have to depart from here; our true home is in Sach Khand; then a feeling of detachment naturally comes over us within.

**Give up deceit, power and cleverness,
why choose a path that leads to ruin**

The mind resides within us, and it does not readily allow us to obey the commands of the Saint Guru. When Guru Nanak Dev Ji commanded the disciples to eat the corpse, everyone fled: for if we even come into contact with a corpse, we bathe ourselves. One day this body itself becomes a corpse, yet how much we love it. When He said to eat the corpse, no one was willing except Bhai Lehna, who alone remained. Later, Guru Nanak Dev Ji bestowed upon Bhai Lehna the name Angad.

Angad Dev Ji began walking around the corpse, Guru Nanak Dev Ji asked, “Why don’t you eat it? Why are you walking around it?” Angad Dev Ji replied, “O True Lord, should I begin eating it from the feet or from the head?” When He lifted the cloth from the corpse, it had turned into Prasad. In this way, the mind is like a stubborn horse, it is like an unbridled camel, when does it allow one to obey the Guru's command?



**Do Simran, and serve the Guru,
today rise into the Gaggan (inner sky)**

One who is illiterate or in darkness today, and thinks that after death they will find light, or that someone will send them an M.A. or B.A. degree, then that notion is mistaken.

Whatever is to be done, do it now; do not place any reliance on the future

Saints do not say that you will attain Sach Khand after leaving the body. They say that, dear ones, complete your course of Simran as quickly as possible. It is the duty of the disciple to withdraw scattered thoughts through Simran and bring them behind the eyes. Our third eye is the school, reaching there is the duty of dear ones, and beyond that is the Guru's duty. Maharaj Sawan Singh Ji used to say that going to school is the child's duty; only if the child goes to school will the teacher teach him. If the child does not go to school and instead begins lighting incense at home and making prayers that 'Please make me pass', how can he expect to pass?

I often share an incident from my life that when I went to Pune for the Signaler's examination that exam was extremely difficult. Before we even set out, our teacher told us that whatever gods and goddesses we may have worshipped before coming there, he places no faith on them; he only values the work. Where we offer our pleas and prayers, it also becomes our duty to actually walk that path and put in the hard labor. Kabir Sahib says:

***Whatever is to be done tomorrow, do it now instead,
whatever is to be done now, do it this very moment
Nothing can be done later,
when Kaal(death) hovers over the head***



**Tomorrow the Kaal will again settle the account,
there you will burn in the fire
Understand now, do not delay,
for who knows what might happen in this situation**

Swami Ji Maharaj says be conscious, awaken, and stand up! Who knows when the bell of death will toll, or when the negative power will seize us by the throat.

Explaining thus, says Radha Swami, understand in one word

Swami Ji Maharaj has lovingly explained in this short hymn that the reality of this world is that no one here is truly your friend. Therefore, obey the Satguru's command and meditate upon the 'Shabd-Naam'. With sincerity, practice the Simran that Sant-Satguru gives us. The sooner you complete this journey, the better it will be, what trust can one place on life?

In the end, Swami Ji Maharaj gives this instruction that for a dear one, even a single word is enough. During the time of Guru Gobind Singh Ji, there was a man named Bhai Bela. When Bhai Bela came into the service of Guru Sahib, Guru Sahib asked him, "Well, Bhai Bela, are you somewhat educated?" Bhai Bela replied, "No, I am a farmer, I take good care of the horses."

At that time, Guru Sahib was in need of such men, so he assigned Bhai Bela to the service of the horses. Being a farmer, Bhai Bela trained the horses well within a few days. Guru Sahib said that he should take a verse from Him every day. One day, Guru Sahib was heading for battle. He had drawn His sword for the sake of justice against oppression. Bhai Bela thought that he might miss his daily verse, so he asked Guru Sahib to give him his verse. Guru Sahib replied:

O Bhai Bela, you do not realize the time, nor do you realize the occasion



Bhai Bela spent the entire day repeating that verse. He was a devoted soul and considered the Guru's command as the divine decree. The learned people remarked that Guru Sahib had just said to get rid of him, but he has taken it as divine decree. When Guru Sahib returned, they asked Him, "Did you teach Bhai Bela anything or give him any verse before leaving?" Guru Sahib replied, "No." Those people then said that Bhai Bela kept repeating all day:

O Bhai Bela, you do not realize the time, nor do you realize the occasion

Guru Sahib smiled and said, "Yes, brothers! Only the one who does not worry about the time or occasion is the one who attains it." Bhai Bela's consciousness was fixed within, and only his tongue was speaking. The dear ones who had been attending the Satsang for twenty, thirty, or forty years objected that Bhai Bela had just come yesterday and today his consciousness is absorbed in the Naam. There is no justice in the Guru's court.

Guru Sahib told them to bring hemp and grind it. The rule is that the more hemp is ground, the stronger its intoxication becomes. Some disciples were told to swallow it, and others to roll it in their mouth and spit it out. Those who had swallowed it were asked, "Did you feel any intoxication?" They replied, "Yes, we have forgotten ourselves completely." Those who were made to roll it, when asked, they replied, "Maharaj ji, the intoxication would have only come if we had swallowed it." Our condition is exactly the same that whatever we hear, goes in one ear and out the other; we do not absorb it within ourselves.

Therefore, Swami Ji Maharaj says that just as Bhai Bela regarded even a single word of the Guru as a divine decree, and then He achieved everything. Similarly, for a dear one, just one word is enough; and that word is to walk on the path shown by the Guru.

Maharaj Kirpal Singh Ji used to say, "Leave a hundred tasks and go to Satsang, leave a thousand tasks and sit for bhajan and meditation. Do not feed the body until you have given the soul its sustenance." * * *



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

DREAM OF THE GURU

06 March 1992

Jaipur, Rajasthan

A dear one: Please explain us how much we lose when we talk about whatever You give us in dreams or in meditation, do we lose all of it or a part of it? If we do talk about it, can we again have such an experience or is it lost forever? How does it affect meditation?

Sant Ji: Yes, dear ones, this is a very good question. Answers to many such questions have already been published in the Sant Bani Magazine, where it has been explained how the mind troubles us. If you develop the habit of reading the magazine, then you will be able to find answers to such questions very easily in one issue or another.

I will answer this question in two parts. The first part is about worldly dreams. Generally, the dreams we have are born from the thoughts of the activities that we engage in during the day. When we are awake, our consciousness is at the third eye, and we are fully conscious. When we sleep, it descends to the throat center; here some things are remembered some are not. When the consciousness descends even further to the navel center, we fall into deep sleep. Then, our power of consciousness is not in a fully awakened state. At that time, whatever we are thinking is incomplete. Some are without hands, while others are without legs. Many times, in our dreams we find ourselves running, yet we are unable to run. At times, we also feel fear in dreams. In Satsang it is said that having separated from the Naam, we find no peace either while awake or while asleep. Even in our sleep, we cry out, "Hit him! Hit him!" or "Catch him! Catch him!" we are not at peace. Generally, such dreams are frightening, and sometimes we have nightmares as well.



In the second part, you have asked about dreams of the Guru. If the Guru appears to you in a dream and you have a good experience, then should we tell people about these experiences?

It is always said that the Satguru, is the embodiment of Naam and a pure vessel. Below the eyes lie the pleasures of the senses and worldly passions and vices. The Guru is a holy being. He will never descend below the eyes and give Darshan or meet us. But sadly, it has to be said that we Satsangis do not meditate enough. Those who meditate understand this very well. Whenever we sleep after doing meditation, our soul is at peace. At such times, the Guru with His loving glance and the hook of love draws the soul upward from these nine doors and takes it to the higher realms. Whenever we have the Darshan of the Guru, it is always in the higher realms. Often, for those meditators whose inner veil does not open during Simran and meditation, at such times their veils open.

The mind is our sworn enemy; it is an agent of the negative power. Its sole duty is to ensure that no soul is able to receive the Naam from the Satguru. Even if a soul receives the Naam, it should not be able to meditate. And even if one meditates, the mind cast them into delusions. The mind never lets any opportunity slip away.

When I went to Nanaimo Island (in British Columbia, Canada,) on my first tour, a Naam Initiation program was held there. The dear ones had quite profound experiences, and everyone happily shared their experiences. There the dear ones also asked, “Whatever we have seen here, will we also be able to see it when we return home?” Smiling, I replied, “Yes, dear ones! You cannot diminish it; it is your duty to take it further.”

Even after seeing with our own eyes, the mind can still cast us into delusion. In a dream, the Satguru, out of grace and mercy, has drawn our soul upward. For the mind it is quite easy to cast it into delusion.

A lady told Maharaj Sawan Singh Ji, “The spiritual experiences I used to have, have now ceased. I had shared my experiences with someone.” Maharaj Ji replied, “How is the Guru at fault in this? If you have found a precious diamond and you reveal the secret of that diamond to people, they will steal the



diamond.” Similarly, when other people become jealous that we have spiritually progressed so much, the effect of their negative karma affects us and the mirror of our soul becomes clouded.

A devotee of Maharaj Kirpal used to work in Abohar (a city in Punjab, India). He was a dedicated meditator and had immense faith in Maharaj Kirpal. The same thing happened with him as well. He shared his experiences with someone, and the light he used to see disappeared. When he learned of Maharaj Ji's arrival, he came to my Ashram. Crying, he said, “I have lost everything, I have made a great mistake.” Maharaj Kirpal remarked, “If you show a mirror to an ugly person he will break the mirror.”

This is an incident from two years ago that a dear one from Punjab received Naam initiation at 16 P.S. Ashram. When he returned to his village, he began telling the Satsangis about higher inner experiences. One Satsangi became very jealous and wrote me a letter, saying that, it is so unfortunate that we have been initiated for ten to twelve years now and similarly, another dear one from that village sent a letter stating that, it has been twenty years since I received Naam yet I have not progressed this much whereas this dear one was initiated only yesterday so why is he making so much progress?

I wrote a letter to those dear ones, asking them to wait a little while; by the time my letter would reach them, his experiences would come to a halt. That dear one attends the Satsang every month, but now his experiences have ceased, he has been yearning intensely. I told him, “Look, dear one! That was the Satguru’s grace and mercy. Now, make effort and work hard; everything lies within you.” When you disclose your experiences to others, they feel envious as to why you are progressing so much. They do not gain anything, but you lose a lot.

Maharaj Sawan Singh Ji and Maharaj Kirpal Singh Ji have always advised: if the Almighty bestows His grace and mercy upon you, do not scatter it away like cowries. Maharaj Sawan Singh Ji used to say, “Not even a wisp of smoke should come out from within you to suggest that you see something or that you are someone special. It is all the Satguru’s grace.”



Dear ones! worldly dreams come on their own, without thought or without any efforts for them, but not the **dream of the Guru**. Many dear ones make great efforts and remember the Guru before going to sleep. Letters also come from many dear ones that they kneel down and pray that they may receive Guru's Darshan in dreams. There is a need to reflect upon this with a calm mind that the Satguru will never descend below the nine doors to grant Darshan, **a dream of the Guru** will never come.

Whenever the Guru, through His loving gaze, draws your soul upward, then you will be able to behold the sights of the higher realms. A Satsangi should take full advantage of that moment and, every day, keeping that very form before his eyes, engage in bhajan and meditation, benefit from it, and progress.

Dear ones, Sant Mat is not a fairy tale, it is a reality. It is a path of practice, not the path of mind and intellect. Be it a child, an elderly person, a woman, or a man, anyone can practice devotion. Kabir Sahib says, "Many warriors of words can be found, who keep many arrows readied through mind and intellect in order to belittle others. However, those who extract the essence are indeed very few; who meditate and thereby connect with the truth." Maharaj Kirpal used to call such people as intellectual wrestlers, that they engage in intellectual wrestling. This path is not a matter of words; it is a matter of practice. You read in the new hymns:

***This is not a matter of mere talk,
anyone can try and see***

You must have easily realized that there is no happiness in worldly dreams. On the day one receives the Guru's Darshan, there is joy, and the heart blooms like the rose all day long. Do not regard this as a dream, but rather as the reality; keep this very form in front of your eyes and progress.

A Dear One: Once we die our spirit goes up. Does it go back to the same place, to our Father from whom we came? Do we ever come back to earth? Where do we incarnate again?



Sant Ji: This is a very interesting question; it needs to be understood attentively. In India, as well as in Western countries, there is a tradition that when someone leaves the body, people perform funeral rites or other rituals after their passing. A dear one once asked Baba Jaimal Singh Ji that now since we have received the Naam should we perform those rites and rituals.

Baba Jaimal Singh Ji lovingly explained to that Satsangi that the day one receives the Naam, is the day they are born into the Satguru's home and all their rites and rituals are also completed.

I delivered several Satsangs on the *Ratan Sagar* in Bogota. I hope that if you read the magazine, you will understand it quite easily. Nevertheless, I would like to explain a few things to you. When Satguru bestows Naam, He sits within the disciple and does not leave the disciple until He takes them to the Eternal Home. On the right side sits the Satguru, and on the left sits Kaal. When the soul leaves the body, first the feet become numb, then the ankles, the knees, and gradually the entire body becomes numb. When it reaches behind the eyes and leaves the body, at that time it is extremely frightened and experiences immense pain. Tulsi Sahib says:

*The soul comes into the jaws of Kaal,
and is crushed, as tears flows from the eyes*

Then we say that tears are flowing from the eyes, as the soul falls into the mouth of Kaal, because Kaal is seated there, calling out that you come here. This is the condition of those who have not received the Naam. Those who have received the Naam, Satguru is already seated on their right side and He takes the soul into His care.

We had many opportunities to sit at the holy feet of Maharaj Sawan Singh Ji, it was all His grace. In those days, there was strong opposition in Punjab. People would ask each other about the holy Naam, so that they could tell people what it is that you go there to receive? Whatever they tell there, we ourselves will tell you.



In a similar way, one day while Maharaj Sawan Singh Ji was giving Naam, a dear one heard the five Sacred Names and began telling them to people outside. Someone informed Maharaj Sawan Singh Ji, saying, that while you were giving Naam initiation, such and such person had discreetly overheard the five Sacred Names, and is now disclosing them to everyone outside. Maharaj Ji replied, “Look, dear one, Naam is attention, and the protective care of the Guru. If a dog passes through a cotton field, it cannot get a suit tailored.”

He used to say that Guru does not leave the disciple until He takes them to the Eternal Home. If we are only meant to keep wandering here (in this world) in cycles like ghosts, then what is the benefit of receiving the Naam from the Satguru? A Satsangi should not even mistakenly think about where their rebirth will take place. Now you have been born into the home of the Satguru.

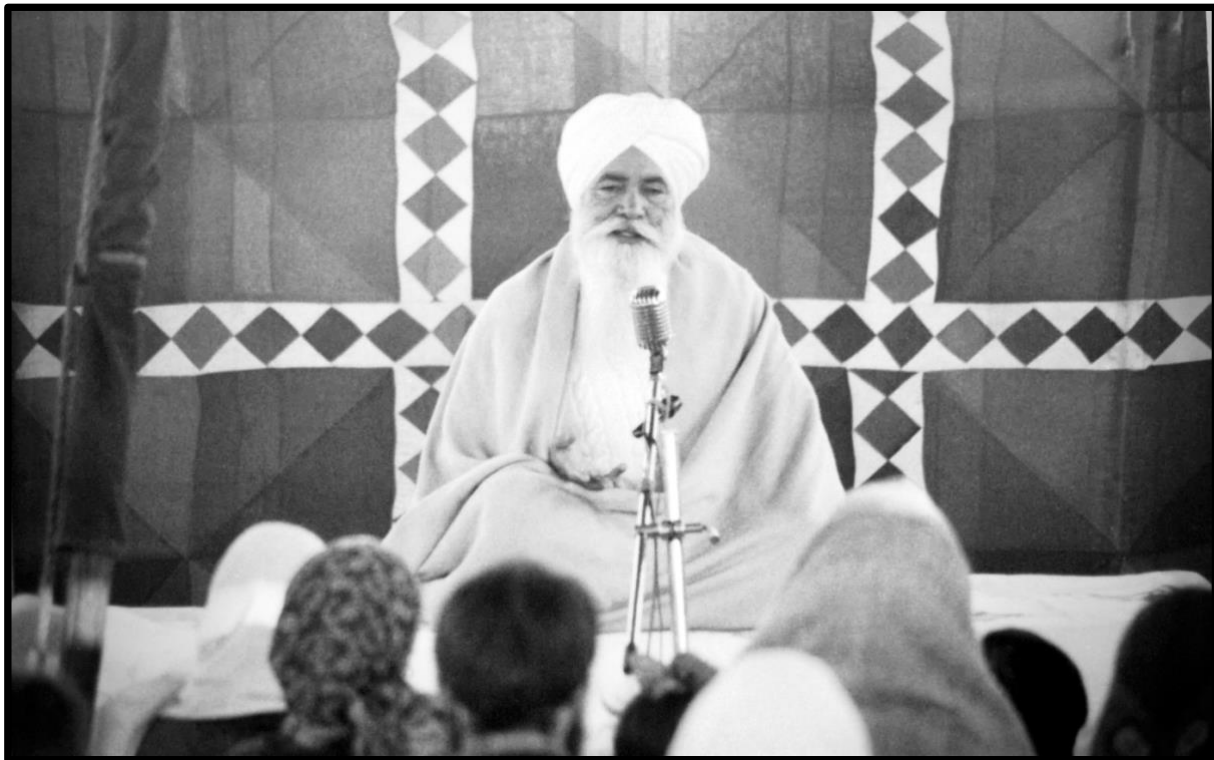
The Siddhas too asked a similar question from Guru Nanak Dev Ji that, O Beloved, how did you bring an end to the cycle of birth and death and from where did you find this medicine? Guru Nanak Dev Ji Maharaj lovingly explained to them:

*Being born into the Satguru's home
the cycle of birth and death comes to an end,
This mind has become attuned to
the Anhad (the unstruck divine melody)*

I often reiterate the words of Maharaj Sawan Singh Ji that a potter was on his way to deliver a load of clay to a royal court. As he drove his female donkeys forward, he would say that, ‘Come on friends, come on sisters, come on mother.’

Seeing this, a man asked him that you are a human and these are female donkeys, why are you addressing them as mother and sister? The potter replied that, you do not understand, we are outspoken people. I have to go to the royal court, I might inadvertently utter an inappropriate word and the king might punish me, that is why I am practicing this.





Dear ones, the bhajan and meditation that we do every day, and the daily prayer we offer to our Satguru, that He may now forgive us. He has given us Naam initiation only after forgiving us, this is our day-to-day practice.

It becomes our duty to practice so diligently while we are alive that we liberate ourselves from the slavery of the mind and senses, become free and never even have to think about where we will be reincarnated.

*O Nanak, remain dead while yet alive,
practice such a Yoga(discipline)*

Why should we not meditate in such a way that while still alive, we may go and behold that place ourselves and reach the court of our Guru. There is so much to say. My heart is overflowing; how can I express it? My Gurudev is showering grace upon all beings of the East and the West, but the time has come to conclude.

* * *



A message by Param Sant Ajaib Singh Ji Maharaj

A PRECIOUS MESSAGE

It is a very blessed time. By the grace of beloved Sawan and Kirpal, we have got the opportunity for Satsang in this restless age of Kali Yuga. It is solely through Their grace that we have become connected with the Naam and with Their remembrance. Be it the Sat Yuga, the Dwapar Yuga, the Treta Yuga, or the Kali Yuga; meditating upon the Naam has been difficult in every Yuga. Undoubtedly, the number of Satsangis is greater in Kali Yuga, but everyone's attention is more and more scattered. Whoever is asked whether he meditates upon the Naam, they complain about the same thing that there is no spare time, no free time. Guru Nanak Dev Ji says:

***He toils all day long, but when it is time to remember the Lord,
then a heavy stone falls upon his head***

We toil in the service of five bandits (lust, anger, greed, attachment, and ego) and for mind and Maya (illusion). Whatever commands they give us, we obey them with great ease and bow our heads before them. Satguru tells us to meditate upon the Naam, that meditating upon the Naam is beneficial for you. One who meditates upon the Naam remains ever-peaceful, peace lies in the Naam itself. Naam is that power which pervades every particle of creation. It is protecting us at all times, and it is only by its support that we all move and function.

What a losing bargain this is! It is our mistake. It is because of that power within us that people love us. Children, spouses, and relatives speak to us with respect and affection. Kabir Sahib says that once that power departs from within us:

***The wife whom you love so much
and who has remained ever attached to you,***



*As soon as the swan(soul) leaves the body
she flees away crying out 'Ghost! Ghost!'*

The bond between husband and wife is deepest of all, but, when such a moment arrives, who is anyone's own? I have witnessed an incident in which a man loved his children immensely. He used to say that he could not live without his children. Eventually, he passed away; death comes to everyone, we too must die. In the morning his wife did not even allow the children to look at their father's face. Many people were standing there, and they urged her to let the children see the face of the departing one; however, the wife refused, reasoning that the children would be frightened.

Everyone has their own perspective. Those present there were deeply pained that this man had forsaken God for the sake of his children, and abandoned many of his precious principles; through every kind of deceit and dishonesty provided for these children. What all does a person not do for his wife! For the sake of wife, a husband often forgets his most valued morals. Yet today, that very wife would not even let the children look at his face, fearing they would be frightened.

Such incidents are frequently observed in life. Are we not making such a losing bargain that because of the Supreme Lord we receive such immense honor and respect, yet has our heart ever yearned for Him? Have we ever reflected upon this! He, who has given us this life full of love and is protecting us without any consideration, what does He ask of us?

A beggar once said to Maharaja Ranjit Singh, "Your Majesty! Please give me something." Maharaja Ranjit Singh replied, "What should I give you? God has given you two eyes, while He has given me only one. I will give you five hundred rupees; give me one of your eyes." The beggar was terrified, fearing that the king might have his eye gouged out, and he began to run away in fear. Maharaja Ranjit Singh called out, "Do not be afraid. I will give you one thousand rupees and even grant a village in your name; but you must give me one of your eyes."



That beggar could have spent a very comfortable life by accepting an entire village in exchange for one eye, yet he did not give an eye to the king, for no one ever is ready to do so. Maharaja Ranjit Singh said to the beggar, “God has blessed you with two eyes, whereas I have been given only one, yet I remain devoted to God and am grateful to Him. You, too, should be grateful to God.”

Have we ever been grateful to the Almighty? It is, in fact, His grace that He took pity upon us. He left His realm of peace and bliss and came into this lower world for our sake. Guru Nanak Dev Ji says:

***The world is diseased, the Naam is the medicine,
[one] gets filthy without truth***

Guru Nanak Dev Ji’s parents were always beating and scolding Him, and speaking harshly to Him. Compassion welled up in Guru Nanak Dev Ji’s heart, that he had spent a part of his life in their company. Mahatmas are compassionate. Ultimately, He caused His mother to utter these words: “Look, dear Nanak! All our lives, we kept thinking of you merely as our son and we even considered those who bowed before you as foolish. But today, we have realized that you are God- the Divine, who has come into the world in human form. Bestow your mercy upon us as well, and grant us too the spark of Naam.”

You have all been instructed that you must meditate upon the Naam; a Satsangi must always strive to focus the mind. Through Simran, we can vacate the nine doors of the body and focus the mind. Whether traveling by train or bus, or even while conversing with others, you should continue your Simran. We do not practice Simran; instead, we simply lament that we cannot focus during meditation. The attention of a Satsangi should be as steady as a stream of oil, just as the flow of oil does not break, a Satsangi’s Simran should remain unbroken.

The third eye center is the starting point of our journey. Light, stars, the sun, the moon, and the form of the Guru, everything is within us. When we are focussed, the Guru sometimes manifests Himself and grants us a glimpse of His presence. However, when our concentration wavers, these very elements are still



present right there yet they disappear from our perception. Then, we often question, whether it was real or just an illusion. I witnessed so much, yet the mind is unable to believe it.

A Satsangi should practice Simran at all times. A Satsangi's attention should remain directed towards Simran. While sleeping, may the Guru be with you; while walking, may He appear to be walking right before you. All of you must engage in meditation whole-heartedly.

I wish you all a very safe return journey. I always affectionately tell you that you should not engage in too much conversation while traveling. It is a special request, and has also been mentioned many times before that anyone seeking a reply to their letter should send it via post. No one should bring another person's letter, and if someone sends any Seva that too should not be brought.

When you come for the interview, you get ample time. In the past, the Sangat was less but now it has grown. It is your duty to value the time of other dear ones as well. You may sit with me for an hour to discuss something meaningful, I will listen to what you say and even provide an answer to that.

[When] Westerners come for the interview, it is my duty to listen lovingly to each one. They speak about meaningful matters; however, they do not bring questions in written form that have already been answered during the Satsang. They always take away some spiritual gain from here, which makes me happy. Upon returning to your country, meditate, and maintain this spiritual progress. I do not say that you should leave just as you came to me; you should take something from me with you.

When you come here, perform the Seva assigned to you or sit for meditation. Do not indulge in idle gossip or unnecessary talk. One eventually finds a conversational partner who mirrors one's own nature. While preparing the Langar, do Simran or recite Bhajans. You have come to the Guru, put the Guru's teachings into practice.

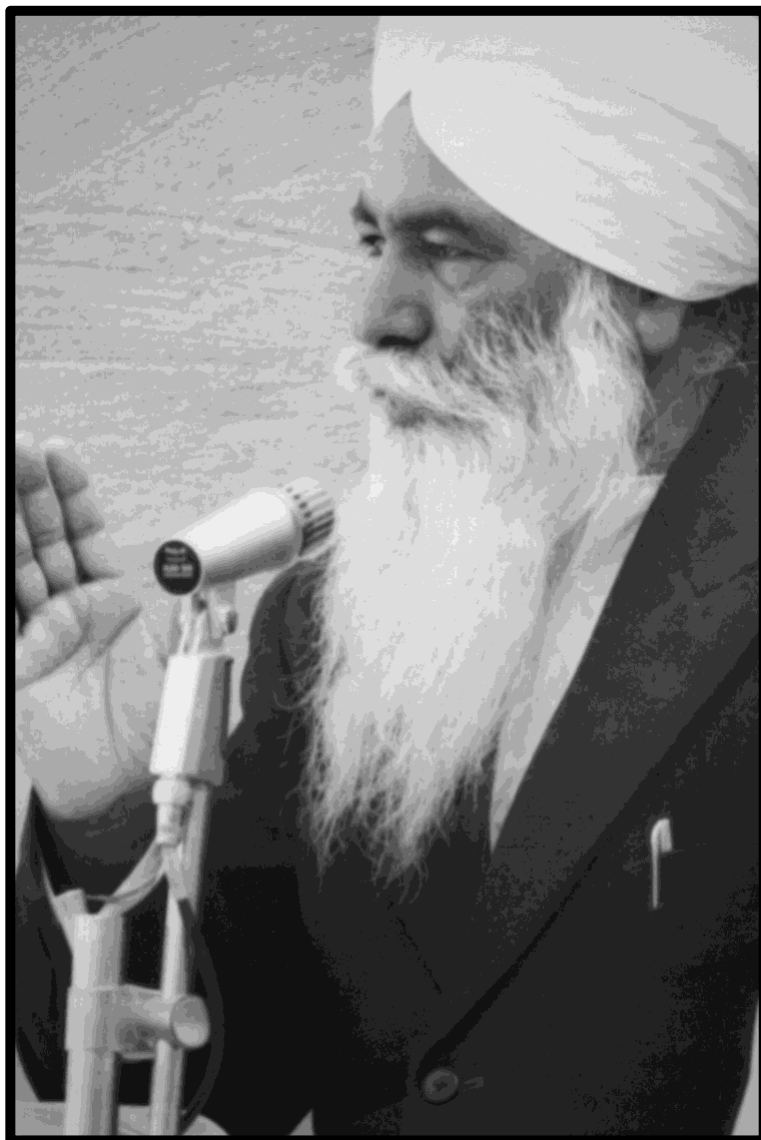
Maharaj Sawan Singh Ji would often say in the presence of large gathering of Sangat that there are all kinds of people in the Sangat. Those who meditate and attend Satsang have no complaints whatsoever. Elderly women are so fond



of gossip that if they encounter someone willing to engage in slander and backbiting, they would turn back even from the very gates of Sach Khand. In Satsang and while preparing food, women often sing Bhajans more than men do. They continue to recite Bhajans even while carrying baskets upon their heads. All these qualities are found in women.

I hope you will not take offense at my words, but rather try to understand them lovingly. Whenever you come, lovingly take away some spiritual gain with you.

In Sikanderpur, a young girl once approached Maharaj Sawan Singh Ji and said that a certain woman has taken away my Bhajan. Maharaj Ji asked, “How did she take away your Bhajan?” The young girl began speaking ill of that other woman, Maharaj Ji remarked, “Anyone who possesses Bhajan should reflect that they ought not to engage in such talk, one who practices Bhajan would never speak like this.”



You must all meditate. Even on your way back, you should continue your Simran. Do not spend the night merely sleeping: do not assume that simply because you have secured a seat, it is meant for sleeping. A Satsangi should derive benefit by meditating.

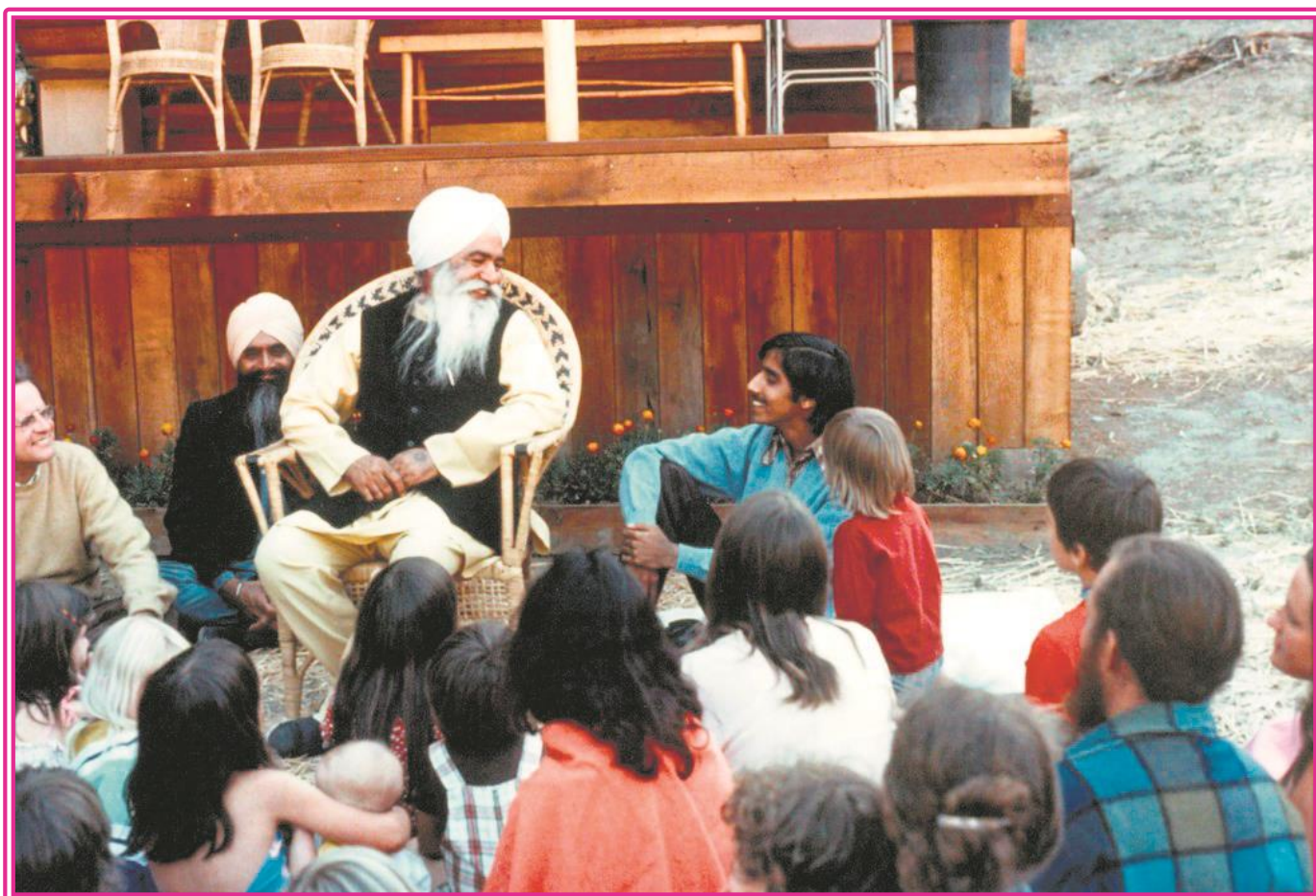
* * *



KIDS CORNER

STORY

A TRUE DISCIPLE



In the Malwa region of Punjab, there was a chieftain named Dalla, who belonged to the Brar clan. When Guru Gobind Singh Ji arrived in the Malwa region, Dalla said to Him, “Had you remembered us and called us I have many brave soldiers from Malwa at my command; you would not have faced defeat in battle.” Guru Gobind Singh Ji replied, “Look, brother Dalla, it is all the will of



the Almighty, and I am content in it.” Dalla persisted, “No, Maharaj Ji, had you called upon us, you would never have had to encounter the face of defeat.”

While they were still conversing, a disciple of Guru Gobind Singh Ji arrived there with a fine gun. Guru Gobind Singh Ji said to Dalla, “Bring one of your men: let us see whether this gun aims well or not; whether this gun is good or not.”

Now Dalla was left pondering about whom he should bring? He went to all the chiefs of his clan and told them that Guru Sahib wished to test the aim of the gun, and that they should come along. Now, who would want to step into the jaws of death? Everyone refused. Dalla returned to Guru Gobind Singh Ji and stood there with his eyes cast down and said, “Maharaj Ji, no one is willing to come.” Guru Gobind Singh Ji replied, “Then how did you have the face to claim that I should have called upon you? Go outside, my disciples will be there. Simply tell them that Guru Sahib wishes to test the aim of the gun, anyone can come.”

When he stepped outside, there were two disciples. One was tying his turban and the other was combing his hair. Dalla told them that Guru Sahib wished to test the aim of the gun and needed one disciple. Upon hearing this, both ran forward exactly in the condition as they were in. The first disciple came to Guru Ji and said that the other disciple served the horses immensely and without him the horses would not be looked after properly, so he himself should be made the target instead. The second one countered that the first disciple had rendered great service in the battle of Chamkaur Sahib and in many other battles. He was highly skilled, so why not make him the target instead. They both began to argue with one another.

Guru Gobind Singh Ji said to both of them, “Dear ones, both of you stand right in front of the gun. I shall test my aim on both of you.” Of course, Guru Sahib had no intention of killing the disciples. He was merely testing them. He raised the barrel of the gun upward and fired. Upon the discharge, neither of the two even blinked; rather, the disciple standing behind pushed the one in front aside and stepped forward himself. Since Guru Gobind Singh Ji had aimed high, the bullet passed right over the heads of the disciples.



Guru Gobind Singh Ji said to Dalla, “Look, brother Dalla, this is what is called Sikhi (discipleship). In battle, only such dear ones were needed.”

The lesson we learn from this story is that we must always remain content in the will of the Almighty Lord. Whatever the Divine does, is always for our good. We should always love our Guru and maintain our faith in Him. He knows everything, and placing our trust in Him always works to our benefit.

* * *

PUZZLE ZONE

Rearrange the jumbled words given below and write them correctly.

1. MRANSI _____
2. VASE _____
3. MANA _____
4. JANABH _____
5. RUTHT _____
6. RUUG _____

Answer key:

1. Simran 2. Seva 3. Naam 4. Bhajan 5. Truth 6. Guru

* * *



With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
a 3-day Satsang and Meditation programme
has been organized from **3 to 5 July 2026** in
Ahmedabad, Gujarat, India
at the address mentioned below.

Shree Sadhubella Tirth
(Sindhu Sadan)
Near Swagat City, Adalaj,
Zundal Circle, Gandhinagar
Ahmedabad - 382421

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



Param Sant Ajaib Singh Ji Maharaj, 11 September 1926



Just as that guest remains detached if we too keep in our hearts the thought that the Almighty Lord is taking care of us, and we do not know at what moment we may have to depart from here; our true home is in Sach Khand; then a feeling of detachment naturally comes over us within.