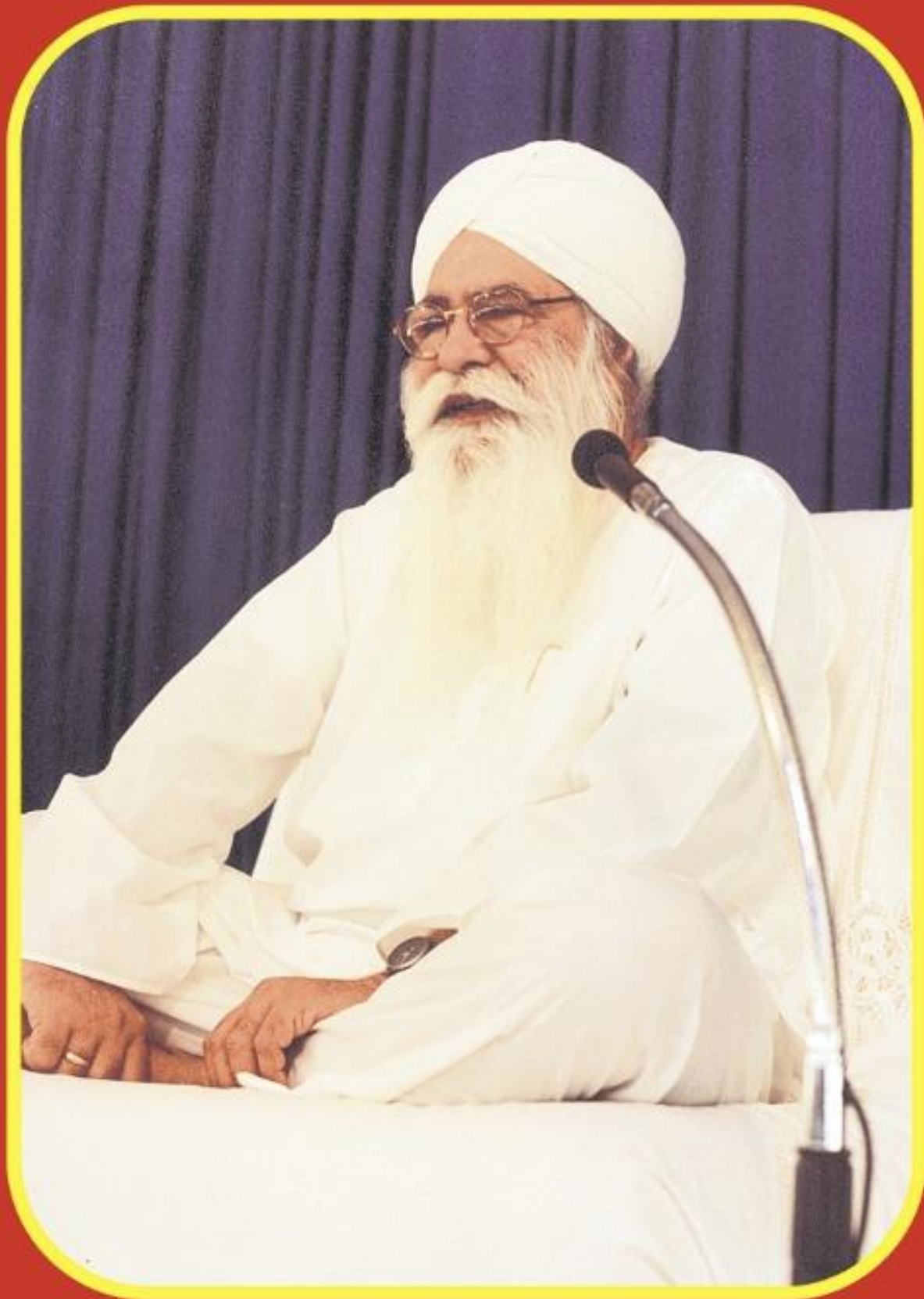


*100 Glorious Years Of Grace & Love*  
**AJAIB BANI**

Monthly Magazine

March-2026



Param Sant Ajaib Singh Ji Maharaj

- 2: TERE NAAM DA BHAROSA BHARI**  
**Shabd**
- 4: THE GLORY OF GURU**  
**Satsang - Param Sant Ajaib Singh Ji Maharaj**
- 16: QUESTION - ANSWERS**  
**Answers to the questions of dear ones by**  
**Param Sant Ajaib Singh Ji Maharaj**
- 27: A GREEDY MAN**  
**Story by Param Sant Ajaib Singh Ji Maharaj**
- 29: GOD'S LOVE**  
**A talk by Param Sant Ajaib Singh Ji Maharaj**  
**before making dear ones sit for meditation**
- 32: AN OPPORTUNITY TO BE HUMBLE**  
**Message given by Param Sant Ajaib Singh Ji Maharaj**  
**on singing Bhajans**
- 34: THE PRASAD OF HOLI**  
**A message by Param Sant Ajaib Singh Ji Maharaj**
- 36: KIDS CORNER**  
**Story and Spiritual Crossword**

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**Disclaimer**

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

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**TERE NAAM DA BHAROSA BHARI**  
**MY FAITH IN YOUR NAAM IS IMMENSE**

Tere Naam da bharosa bhari, rakhi laaj pyareya di,  
Rakhi laaj pyareya di, rakhi laaj pyareya di, Tere Naam...

*My faith in Your Naam is immense, protect the honor of the dear ones*

1. Naam japo ji ese ese, Dhruv Prahlad japyo Har jaise,  
Dhruv Prahlad japyo Har jaise, rakhi laaj ...

*Meditate on Naam in such a way, as Dhruv and Prahlad meditated on the Lord, protect the honor of the dear ones...*

2. Deen dayal bharose tere, sab parivar chadhayo bere,  
Sab parivar chadhayo bere, rakhi laaj ...

*O Merciful to the humble, relying on You, I have placed my whole family on your boat*

*Protect the honor of the dear ones*

3. Ja tis bhav ta hukam manave, is bere ko paar langhave,  
Is bere ko paar langhave, rakhi laaj...



*When it pleases Him, He makes us obey His command, He ferries this boat across*

*Protect the honor of the dear ones*

4. Guru parsad esi budh samani, chuk gai phir aavan jani,  
Chuk gai phir aavan jani, rakhi laaj ...

*By the Guru's grace, such wisdom settled within, that the cycle of coming and going (birth and death) ceased*

*Protect the honor of the dear ones*

5. Kaho Kabir bhaj sarang paani, urvaar paar sab eko daani,  
Urvaar paar sab eko daani, rakhi laaj ...

*Says Kabir, meditate on the Lord, as the rain bird remembers water, this side and on that (in this world and beyond), He is the only benefactor*

*Protect the honor of the dear ones*

\* \* \*



**Satsang – Param Sant Ajaib Singh Ji Maharaj**

**THE GLORY OF GURU**

**Bani: Guru Ramdas Ji**

**02 July 1980 Sanbornton, New Hampshire, United States**



**Just as a mother gives birth to a son, and brings him up,  
keeping him within her protective sight**

This is the Bani of Shri Guru Ramdas Ji Maharaj. He says that we should always keep the company and association of virtuous people. We must never, even by mistake, do anything that is harmful for us, our community, or our religion. We have to become virtuous; we must have mercy on ourselves, and on our children as well, and make them virtuous. It is the duty of the parents to make their children virtuous. Maharaj Sawan Singh Ji used to say, “Whoever



wishes to make their children virtuous, must first become virtuous themselves.” Parents have a profound influence on their children.

An emperor went into the forest and felt very thirsty. There was a woodcutter there. When he gave the emperor water to drink, the emperor felt greatly relieved. When the emperor saw the wood cutter carrying sticks, he felt pity and thought that he is a good man; why not I give him a sandalwood orchard. The emperor gave him a sandalwood orchard near the city.

The poor woodcutter did not know that precious sandalwood is very expensive. Upon receiving the orchard, he wasn't as happy as he should have been. He thought that earlier, I used to bring the wood from far away to make charcoal; now I have received an orchard near the city. I will make charcoal from it. He made charcoal out of the sandalwood. Now, what could he earn from that charcoal?

One day, the emperor passed by that way again, and a thought came to his mind that the woodcutter must have become very wealthy by now, and must have built a good house to live in because of that orchard. But he saw that the woodcutter had burnt the entire sandalwood of the orchard and turned it into charcoal. The woodcutter was left with only one small stick of sandalwood which he used for stirring the charcoal. The emperor asked a wise man the price of that stick who replied that it was worth five to six hundred rupees. Now the woodcutter deeply regretted that if this sandalwood was so valuable, why did I turn it into charcoal!

The essence of the Mahatma's message is that God is the emperor, and we are the woodcutters. When we perform virtuous deeds, God, with his grace, gives us the human form. In this form, the breaths are like sandalwood. When we waste these breaths in the fire of worldly pleasures, we end up regretting it just like the woodcutter. If keeping the company of holy persons and chanting the Naam is so beneficial, why did we waste such precious breaths in worldly pleasures, sensual desires and in bad company? Mahatmas tell us that there is no use of regretting later when the birds have already eaten the crop. We should think before-hand. As Farid Sahib says:



**O Farid, those deeds which have no virtue, abandon those deeds;**

**Otherwise, you will be put to shame in the court of the Lord**

**Some have gained full understanding, while others wander heedless;**

**The deeds performed in the world will testify in the court of the Lord**

Mahatmas explain to us that this moving, living world that we see before us, has been created by someone who is also taking care of it. Behind this creation, there is surely a hidden Power at work, which the Mahatmas have referred to by many names, such as Waheguru, Allah, Ram-Rahim, God and more. After creating us, the Almighty is not oblivious to us. He surely nurtures and protects us.

Just as a mother is not oblivious after giving birth to her child— she bathes it and takes care of it in every way. If the child wets itself, the mother immediately moves it to a dry place. She nurtures the child in every way, because the child is helpless; it does not know when or how much to eat – only the mother possesses this understanding. In the same way, Almighty Lord also nurtures us, takes care of us, and protects us with every breath.

Those Mahatmas whose eyes are open [spiritually], say that there is someone nurturing us, someone who worries about us. Those whose eyes are not open, take pride in themselves. The more we take pride in ourselves and assume God to be far away, the more miserable and distressed we become.

Guru Nanak Dev Ji was travelling through Punjab to meet the devotees. Bhai Mardana was about to eat a corn kernel. Guru Nanak Dev Ji smiled and said, “Look Mardana, this grain is meant to be eaten by a white rooster in Lahore.” Since Mardana's eyes were not open, he replied, “When the grain is in my hand, how am I not going to eat it?” Mardana tried to quickly put the grain into his mouth, but it went up his nose instead. He tried many remedies and



consulted many people, but the grain wouldn't come out. Eventually, his nose swelled up.

Guru Nanak Dev Ji was aware of the inner secrets. Along with Bhai Mardana, He set out toward Lahore. When they went ahead, they saw that white rooster approaching. Guru Sahib said, "Mardana, this rooster will eat that grain." Upon going a little ahead, Mardana sneezed: the grain fell out, and the rooster picked it up. Guru Sahib says:

**The nose-ring is in the hands of the Master, one's own actions push him;  
wherever his food is, there he eats it; O Nanak, this is the Truth.**

Maharaj Kirpal used to say, "When God began writing about everyone's sustenance, when the turn of Saints came, He placed their share on Their palm and then struck it from below, scattering it all around, saying – Now you gather it up. That is why Mahatmas in this world gather the food and water scattered by God."

Guru Nanak Dev Ji visited a village, and the people there served Him very nicely. Guru Nanak Sahib said to those people, "May you all be scattered." He then went to another village where the people pelted Him with stones. He told them, "May you remain settled here." Bhai Mardana remarked, "This is a strange play of Yours! Those who served You, You wished them to be scattered; and those who threw stones, You wished them to remain settled."

Guru Nanak Dev Ji said, "Mardana, you did not understand the intent of the Saints. Even one person from this village (who served with devotion), whichever village he goes to, will inspire people towards God, will hold Satsang and teach people the right way to live. The people who threw stones, it is better if they remain here. Whichever village they go to, they will only spoil that village."

Its something that we have witnessed that before 1947, the Satsangis of Maharaj Sawan Singh Ji were from Lahore, Rawalpindi, Multan, and Peshawar areas. However, when India and Pakistan were partitioned, those people who



migrated from those areas to Delhi and Chandigarh, started holding Satsangs there and spread the teachings of Sant Mat. Today, in every corner of India you will find followers of Sant Mat and those who got Naam initiation; after the partition, Sant Mat spread everywhere.

**While moving in and out, the mother puts morsels of food into the child's mouth; every moment, she caresses and plays with it**

Now Guru Ramdas Ji says that just as a mother does not become indifferent after giving birth to the child, even while moving in and out she takes care of the child, tends to it in every moment and nurses it with milk, in the same way, God protects us with every breath. He is more concerned about us than we are about ourselves.

**In the same way, Satguru protects His disciple,  
and keeps love and affection of the Lord**

Guru Ramdas Ji says that when God showers his grace upon us, He manifests His divine power within a human being. Since we would not understand the language of cows or buffaloes, therefore Almighty Lord comes to live among us by taking a human form like ours. Guru and God are one and the same entity, but the Guru takes on the garb of a human being and descends upon this earthly plane.

As long as the Guru is present in this worldly plane, He answers every question of ours and points out our mistakes in the Satsang. He instills love within us through Satsang, and connects us with the 'Shabd-Naam' that manifests within Him. Every soul that has reached Sach Khand through the Satguru, affirms that Guru and God are the names of one and the same entity.

**Know the Guru and the Lord as one**



When Kabir Sahib took Queen Indramati to Sach Khand, He was seated on the throne of Sat Purush. Indramati said:

**O Sat Purush, You call yourself a servant,  
yet how can such a humble title suit you**

You never told me. You kept insisting that You are a servant, You are a Sevadar. Kabir Sahib replied, “Had I told you that I am the Almighty Lord, you would not have believed it. Whatever you wish, you may do that now.”

Guru Ramdas Ji says, “Just as a mother cares for her child, in the same way, the Guru looks after His disciples. The Guru carries out His work with immense faith and patience, and is never unaware of His disciples: He is always mindful of their betterment. First, He explains to us through Satsang, and adopts the path of love. If we do not understand through love and affection, He adopts some other way, but He has initiated us into Naam with firm resolve. One day, He surely takes us to Sach Khand .”

A child does not know how precious this life is. If a child asks the mother for poison, she never gives it. Similarly, if a disciple asks the Guru for things of worldly desires and vices that are harmful for them, the Guru will never give the disciple those things, because He cares for the well-being of the disciple.

Maharaj Sawan Singh Ji used to say, “Those who ask for worldly things like may a child be born in our home, may our illness be cured, may we win our lawsuit, or may we attain worldly wealth and possessions – such people should not come to the Saints, because Saints possess the Naam. If we go to a shop that sells diamonds and ask for coal which is not even available there, it doesn't matter if we criticize or speak ill of the shop keeper, he cannot give us coal when he has diamonds. If we ask for diamonds, we will get them.”

The Guru treats His disciples with love and affection: The disciples are many times dearer to the Guru than His own children. His children can only inherit worldly property, but He bestows the spiritual inheritance upon His disciples.



**O my Lord, we are the innocent children of the Lord;**

**Blessed, blessed is the Guru, Guru Satguru, who by giving the teachings of  
the Lord has made us wise**

Guru Ramdas Ji describes the glory of His Satguru saying that we are like innocent, forty-day-old infants: we possess no wisdom. We have found such a teacher who initiated us into Naam and gave us His spiritual teachings. We were completely ignorant about spirituality, He made us wise and showed us the right path.

*Just as the white-robed Koonj (demoiselle crane) flies and wanders through  
the sky,*

*She keeps her attention back with her young ones, constantly remembering  
them in her heart*

Koonj flies into the sky, lays its eggs on the mountain, and then migrates to the plains during the winter days. She nurtures its eggs through Simran and sound; if she does not remember them, the eggs rot. Some Mahatmas are like hens: just as a hen sits upon its eggs, and nurtures its young ones by providing warmth, so do these Mahatmas. They nurture the disciples who are physically near Them. Some Mahatmas are like the turtle who lays eggs on dry land but remains in water. It incubates those eggs through its attention, and if it does not focus, the eggs rot.

Similarly, Mahatmas nurture Their disciples and look after Their followers, even from a distance. Mahatmas of the highest order are like the Koonj: They take care of their disciples through Their gaze, and with every breath. For such a Mahatma, a Param Sant, the disciple being near or far does not matter. Wherever their disciple may be, They take care of them right there.

Those disciples who practice meditation also know that distance makes no difference between the Guru and the disciple. The Mahatma needs some means



of transport to take Their physical body anywhere, and it is also subject to pleasure and pain. However, the true form of the Mahatma is the 'Shabd'. The depths of the ocean cannot distance it, nor does it require any external means. Kabir Sahib says:

*Even if the Guru dwells a hundred thousand miles away, keep your attention  
fixed upon Him,*

*Riding the horse of the Shabd, one can come and go [to the Guru] every  
single moment*

*If the Guru dwells in Banaras (a city in India), and the disciple is at the  
seashore,*

*Even for a single moment he does not forget Him, if virtue abides in the body*

**In the same way, Satguru bestows the love of the Lord upon the Sikh  
(disciple), and keeps the Guru Sikh clasped to His heart**

Just as a Koonj never forgets its children, remembering them with every breath even while staying in the plains-in the same way, the Guru has love for His disciples. He always thinks of their betterment and is constantly striving to clear the path for them. If we have a true friend or relative, it is our Satguru. All worldly relationships are bound by self-interest, but the Guru's relationship is selfless. Guru Gobind Singh Ji says:

*May my family dwell in peace;  
and all the servants and Sikhs as well, O Creator*

Just as we are unable to describe **the glory of the Guru** - that He is the Doer of all things and is all-powerful, similarly, if we see and understand the Guru's love, we would realize that the love between Guru and disciple is also



unbreakable. If the disciple understands the love that the Guru holds in His heart for him, then practicing meditation and everything else is included in that.

Huzur Maharaj Kirpal Singh Ji used to say, “If we knew how much the Saints love us, we would dance with joy.” Maharaj Sawan Singh Ji would often say, “If you are unable to practice meditation, then [at least] have true respectful love for the Saints, so that at your final moment, you go in the same direction where your heart is inclined. As the Saint will appear before your eyes, He will lead you to the Almighty Lord.”

**As there are thirty-two teeth,  
and within them the tongue of flesh and blood is protected**

**If anyone thinks it lies in the hands of the flesh  
or the teeth – all is under the control of the Lord**

Guru Ramdas Ji says that just as the thirty-two teeth protect the tongue, and even the teeth cannot bite the tongue. All of this is a play orchestrated by God. Similarly, when we are struck by any sorrow or trouble, or are trapped in a difficult situation, then if we remember the Guru with love and devotion, at that very moment He comes to our aid and resolves every problem.

I often share stories about Baba Bishan Das Ji. I received the secret of the two Shabds from Baba Bishan Das Ji: He had reached the realm of Brahm (the second spiritual plane) and was a good soul. I hold immense respect for Him in my heart. I also often recount how He would wake me up at three o'clock in the morning [for meditation].

In 1947, a war broke out between India and Pakistan, and I had the opportunity to serve in that war. This war took place in Kashmir. The enemy surrounded our company, and our commander was very anxious. Such difficult situations arose quite often. My commander held me in high regard, and [so] he asked me, “Well, tell me, will this siege be broken or will it remain?” I replied, “Yes, I will tell you.” I sat inside the bunker for some time [in meditation]. Baba Bishan Das Ji [appeared internally and] told me to have courage, and that our



siege was about to be broken. I stood up and said without any hesitation that our siege was about to be broken. Just two minutes later, the enemy forces dispersed, and we returned safely.

**In the same way, when someone slanders the Saint,  
the Lord preserves the honor of His servant**

Now, what do worldly people do? When a Mahatma comes into the world, people criticize Them. Those who criticize, always have some motive. This world is a marketplace where people sell all kinds of goods. Once, a father went to the market with his son. Seeing them, a man began hurling loud abuses. The boy said, “Look father, that man is abusing us. You should give him a reply.” The father replied, “Son, everyone in the market is selling their own goods.” The father was wise; he didn't pay attention to the abuses but instead explained to his son. In the same way, Saints and Mahatmas know that in this world people are selling their own goods; everyone has their assigned role. If the Mahatma is perfect, They never respond to criticism with criticism.

Mahatmas lovingly explain to us that a petty person is always busy defending himself, whereas a wise person waits for the right time, believing that time itself will reveal the truth. Mahatmas' silence is itself the answer. Mahatmas do not have such a heart that if someone is spreading negativity, they would imitate that person. Mahatmas come only to practice the Naam and inspire others to meditate on Naam. They are free from bad deeds and come to save us from evil deeds. Guru Sahib says:

***If anyone slanders the Lord's servant, the servant does not lose his own  
virtue***

If someone slanders a Mahatma, the Mahatma does not tell people to praise Them or publish advertisements about Them. Mahatmas do the devotion to the Lord, and they inspire us to devote ourselves to the God. God protects Them, and spreads Their fragrance throughout the world.



If you go through the history, you will see that the world has left no stone unturned in mistreating the Mahatmas. Jesus Christ was crucified, yet today, people of His community wear symbol of cross around their necks and remember Him with love. Being crucified did not lessen His honor; rather, more people remember Him.

In the history of Guru Gobind Singh Ji, it is recorded that when He was nine years old, the ruling regime at that time executed His father (Guru Tegh Bahadur Ji). [Later,] They deployed the army against Him and also looted His household. His four sons were martyred, and His mother was also martyred. The places where They stepped in Punjab and Rajasthan, are places of worship today, and people honor Them with love.

When Guru Gobind Singh Ji was travelling towards the south, He passed through Rajasthan. He spent a night at a Muslim's home in the princely state of Jodhpur. To this day, that Muslim family has carefully preserved the cot He slept on. The Sikhs offered several hundred thousand rupees, saying that this cot belongs to our community and should be in our possession. However, the family refused, saying that this is a treasure preserved by our ancestors; it is a sacred souvenir of the Mahatma. They have preserved that cot with great respect. Consider this: the Guru merely rested His back upon that cot even though the local government at the time was opposing Him.

Guru Sahib says that we should love such a Satguru and meditate on the Naam given by Him.

***Where there is no son, no spouse, no friend, the Naam of the Lord 'Hari-Hari' shall liberate you***

We should meditate upon the Naam given by the Guru and love the Naam, because at the final moment, it is the Satguru who will protect us. We should follow the teachings of the Mahatmas and make our life successful.

\* \* \*





**PARAM SANT AJAIB SINGH JI MAHARAJ**



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

**QUESTIONS - ANSWERS**

**12 September 1994**

**Ahmedabad**

**A dear one:** *Most beloved Sant Ji, when I perform Seva, I become so absorbed in the work that I am unable to do much Simran. Despite trying to serve with love, ego still overpowers me. How can we do Seva in accordance with the teachings of the Saints while having faith in our work, yet without ego?*

**Sant Ji:** First and foremost, salutations at the feet of the Almighty Lords Sawan and Kirpal who have given us the opportunity to sit in Their remembrance and sing Their praise. Guru Nanak Dev Ji stated that before beginning any task, it is essential to seek the permission of the Guru:

*Whatever work you wish to accomplish, talk about it to the Lord;*

*He shall fulfil your affairs, Satguru bears witness to this truth*

Yes, dear ones, as I mentioned during the morning meditation practice, Almighty Lord resides within all of us. God is as vast as a mountain, but remains hidden behind the wall of our ego and illusions. It is the Simran alone that brings humility within us, and it is the Simran that instills enthusiasm within us to perform Seva. If we practice Simran, love for the Guru also awakens. However, if you do not practice Simran, the mind will not sit idle; it will create some form of delusion or ego within you, bringing the desire to be praised by others. If one doesn't receive this praise, then many times the mind even quits doing the Seva, thinking that when the Seva is not appreciated, then why to do it?

In Sant Mat, we are taught humility first of all. Maharaj Ji used to say, “The pitcher will only tilt [to pour] if our cup is empty; if the cup is already full, how



will the pitcher pour into it?” Maharaj Sawan Singh Ji often said that many a times, our mind creates such a pretense that it starts displaying humility on the outside while craving honor and recognition on the inside. This is a deception, both to ourselves and to public to inwardly desire praise and outwardly pretending to be humble saying that I am of no use, and that whatever I have done, only the Guru has made me to do it.

Dear ones, our mind is keeping us in deception, therefore, why not practice Simran with the mind? Whether one serves with their body, mind, wealth, or through the practice of Surat Shabd Yoga (inner sound and light), all the four forms of Seva hold their own greatness. We Satsangis should remain engaged in some form of Seva, but along with this, Saints have made meditation and Simran also absolutely essential. **Meditation is paramount (the primary task), and every Satsangi must keep it as their foremost priority.**

Many years ago, there were only eleven Satsangis of Maharaj Sawan Singh Ji in our area. Among them, I had not received Naam. The other ten had been initiated. My reverence and love for Maharaj Sawan Singh Ji have been there since childhood, and ever since I had His Darshan, my reverence has been unwavering.

We invited a Mahatma there for Satsang, and rented a place for him. Whatever expenses were incurred, we would all contribute and collect the funds with great love. However, that Mahatma started eating at people’s houses every day. He would eat delicious food, then go to sleep, claiming, “I am merely a Sevadar.” One day, a Satsang was held, and many non-Satsangis from various communities also attended. It is a custom in India that the hosts always offer tea and refreshments. They prepared the tea and thought that they would seat the Baba (the Mahatma) inside and serve him there; they would honor him and at the same time have a conversation with him. Meanwhile, they first placed the glasses of tea before the Sangat. At this, the Baba began to change colors like a chameleon, thinking that he was the most important person and had the right to be served tea first. He was fuming with rage that why had they brought tea for those people first?

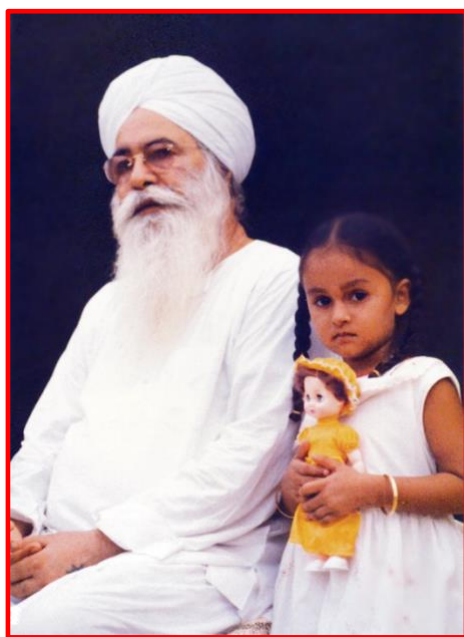


Householders are always afraid of Mahatmas, fearing they might be cursed by the Mahatma. When the Baba did not get up, they fearfully and quietly brought the tea and placed it before him. The Baba was wearing a turban; he took it off, and baring his head, said, "Pour the tea over my head." The people from different communities who had come there clapped their hands in mockery and stood up to leave saying that these Radhaswamis have a very good Saint indeed! After that, those people stopped coming to the Satsang.

My point is that if that Mahatma had been practicing meditation and Simran, such a trivial matter would never have become a subject of mockery. Many dear ones know Sukhpal, the daughter of Gurmel. She had heard this story from me in Satsang before. While narrating, she says that this is not our Baba Ji, this is some other Baba.

What I mean to say is that many times, when we perform Seva without engaging in meditation and Simran, it can even make us a laughing stock. I am happy that now our Satsangis in the West make all the arrangements for the food and drinks of the dear ones. The Sangat has grown so much that I hardly get a chance to visit anyone's home.

When I went to the West on my first tour, a family invited me to their home. Pappu, following Indian custom, said they would have tea and refreshments there. He thought that there would be plenty to eat there, so we should not eat here and go there hungry. We went to their house, and as soon as we stepped out of the car, they said, "Hello Mr. Pappu." They just shook hands, that was it, and we returned back. Pappu told me that they did not give us anything to eat. I replied that since we did not sit there, so they did not offer anything. Gradually, he came to understand [their] customs. Dear ones, wherever you strive to perform service, you must serve with your hands while keeping your mind empty. Remember the saying of Maharaj Sawan Singh Ji:



## Let the hands be engaged in work, but the heart be with the Beloved

**A dear one:** *We know that we should not ask for anything from the Guru, because the Guru knows our needs. He takes care of us and our loved ones, so, is it wrong to ask for blessings for our family?*

**Sant Ji:** Dear ones, asking for blessings is not wrong; it is an expression of humility and love, but we do not know whether the worldly things we ask for will bring us happiness or sorrow. We human beings only look at the present moment and see the immediate benefit. Many times, it happens that we sit in meditation with some desire or the other, and our attention goes within and the Guru in Shabd form manifests. Many times, dear ones even ask questions inwardly, and out of love, the Guru sometimes gives His assent. But later, when the Guru sees that the requested thing is not actually beneficial for the dear one, He does not grant it. The Guru only gives what is beneficial for us.

Satguru has the love like that of thousands of parents in His heart for His beloved children. Whether we are happy or sad, whether we are paying the debt of an illness or the hardship of unemployment, we are merely settling the account of our own Karmas. Satguru helps us appropriately even in these situations, and we can witness this ourselves if we practice meditation and Simran.

In the Bhagavat Purana, there is a story that a goat went to a waterfall to drink water. The water was falling from a great height, making a loud sound. The goat turned away, thinking she would drink the water when the noise stopped. Meanwhile, an elephant arrived there. Seeing the goat repeatedly going to the waterfall and then turning back, the elephant remarked, "You go and then come back from the waterfall!" The goat replied, "When this noise ceases, then will I drink the water." The elephant said, "This noise will never stop. Whenever you want to drink water, you will have to drink it amidst the sound itself."

Therefore, Satguru explains to us through His teachings, instructs us, and at times even warns us from within that you are not being made to suffer for



someone else's Karma. This is your own Karma, endure it with love. The noise (effects) of our good and bad Karmas will continue to resonate. Do not think that we will practice meditation only when this noise stops. For as long as our life lasts, we must perform our meditation and Simran amidst these very joys and sorrows. We are residing in this physical body solely to settle our karmic accounts. If we had no Karma left, why would we have come into this body at all? Guru Nanak Dev Ji says:

*In the cage of love, the parrot speaks, the Divine himself is the speaker;*

*It feeds upon truth, drinks the nectar, and takes flight but only once*

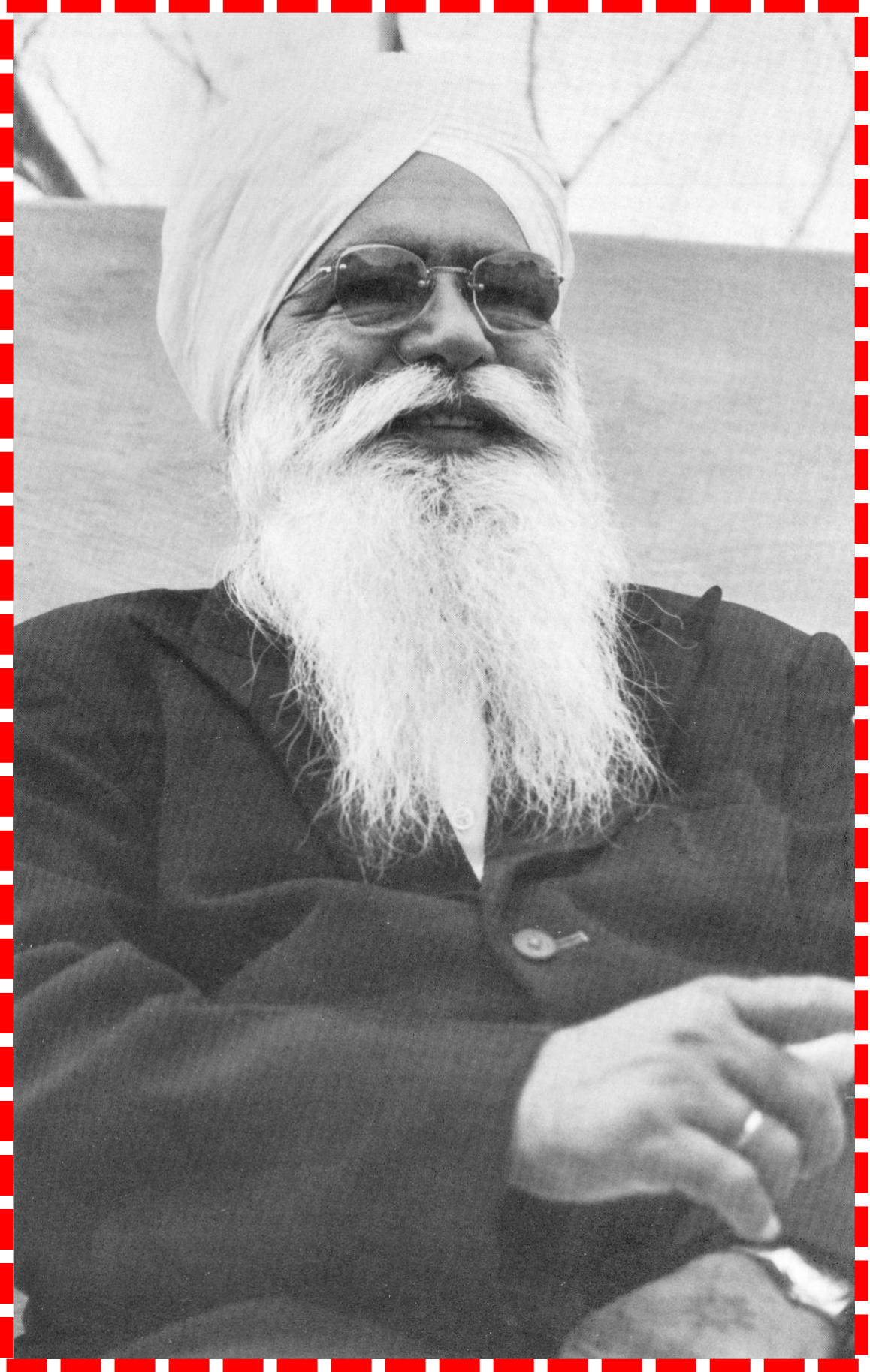
The body is a cage, and the soul is a parrot. In her attachment to the cage, the parrot (soul) speaks many different languages: sometimes the language of sorrow, sometimes of joy. However, if rising above these sorrows and pleasures, accepting the will of the God, it pecks at the grain of that Anhad Shabd (unstruck melody), and engages in Simran and meditation, then one has to come into the world only once, and will not have to come again into this city of sorrows.

**A dear one:** *Is it right to keep the Guru in our remembrance while doing Simran, or should we do Simran with some other purpose?*

**Sant Ji:** Dear ones, this is a very good question. I hope that every Satsangi writes this question onto their heart, because the mind often plants such thoughts within every Satsangi from within. First and foremost, a Satsangi's heart must be strong. Only with a heart as strong as steel can one meditate, because the struggle in the astral world is far greater than in the physical world. There, opposing forces come to frighten and tempt you with greed. If someone with a weak mind goes within, they will either retreat in fear or succumb to temptation. Kabir Sahib has said:

*Witches and demonesses shriek loudly*





**PARAM SANT AJAIB SINGH JI MAHARAJ**



Today, an Indian disciple came for Darshan. He told me that when I wake up at three o'clock (for meditation), I feel afraid. I asked him if you go back to sleep at that time then? He replied that then he doesn't feel afraid. Then I asked him, "What if you had to go to the cinema or watch television at that hour?" He said that even in that case, he does not feel afraid; he feels afraid only when he practices meditation. I told him that such people are weak-hearted. If you do not have faith in the Guru, then fear is bound to come in front of you. You should sit only with the intention that I will go within, will manifest the Guru, and will talk to the Guru. If you don't remember the Guru, or don't sit with the intention of manifesting the Guru, then whose devotion are you doing? Guru Arjan Dev Ji says:

***Chant Guru, Guru, Guru, O my mind,***

***Without the Guru, I have no other***

Whether you are traveling on a bus, taking a bath, or doing any important work, the remembrance of the Guru should always be in front of the Satsangi's eyes. Simran is given by the Guru Himself. Without it, you will neither obtain worldly possessions nor will your meditation be successful. The time you spend will simply go to waste.

I often share an incident from my previous village, and I have shared it many times before. There was a man who was in need of money. With the thought of money in his mind, he would sit for meditation every day. One day, it so happened that while sitting, he saw nothing but currency notes within like his trunk was full of money. He called out to his daughter, and told her to open the trunk and see if it was full of currency notes! [He thought] If I open my eyes, the notes will vanish.

When the girl went and opened the trunk, what was to come out of it? That man came to me and told me everything. I said to him, "Look, dear one, if we eat sweets in our dream, does our mouth actually become sweet? You sat with your thoughts focused on money; so, your thoughts projected this entire play (illusion). But that was not the truth." Meditation is done to remove worldly



desires from within us. The space in our heart that is yearning for worldly objects should instead be occupied by the Simran of the Guru.

Before sitting for meditation, I always remind Satsangis of three or four things. A Satsangi should never consider meditation a burden; it should be practiced with love and affection. The worldly thoughts and counter-thoughts are rising within like the waves of an ocean; calm them, forget them, and only then begin your Simran. Guru Nanak Dev Ji says that even a single moment of Simran practiced in such a way carries great significance. Try doing it this way.

There was a Satsangi of Maharaj Sawan Singh Ji named Bhagwanti from Muktsar. A deep yearning arose in her heart to practice meditation. She came to me and insisted that she would return only once her inner veil was lifted. I replied, “Thank you (I appreciate your resolve).” I told the female Sevadars to always take care of her, as she was an elderly woman. The Sevadars washed her clothes and also served her. Bhagwanti mentioned a woman’s name who lived two miles away, and asked to call her. Bhagwanti had a habit of talking excessively, and the woman she wanted to call also talked a lot. I knew them both. I told Bhagwanti that you yourself talk so much, what will happen if you call the other woman? She practiced meditation for three to four days, but by the fourth day, she said that she wanted to be taken back to Muktsar. I told her that her sons had left her here, and it would be very difficult for us to find someone to take her back.

I asked her, “Why do you want to go?” She said that her children and household business were appearing before her eyes. At first, her mind had urged her to go and meditate and return after lifting the inner veil, but when she began her meditation, the mind brought her family members before her eyes. The side of the scale that is heavier will tilt downward. Had she sat for meditation filled with love for the Guru, thinking that she must meet Maharaj Sawan Singh Ji, and manifest the Guru, then He himself would have come to her, and she would not have wavered.

Maharaj Kirpal and Lord Sawan were extremely merciful. Often, whenever a seeker requested Naam-Daan (initiation), They would grant it immediately. This is an incident from my own home. A seeker arrived, and Maharaj Ji told me



to seat him for meditation. I took him to the upper courtyard, and Maharaj Ji was resting in the other courtyard. I seated him and closed my eyes to sit with him. No sooner had I sat down-there was a road passing right in front of my door, and he simply walked out onto that road. He must have already walked about two kilometers.



When I opened my eyes that seeker was not there. I got very worried, thinking maybe that perhaps Maharaj Ji had taken him along. I came outside and asked, and I was told that he had gone in a certain direction. I brought him back and asked him what had he done? He replied, that I didn't even realize what had happened, and did not understand it. I had come for the sake of the household affairs, and He (Maharaj Ji) showered grace, but I couldn't handle that grace. Now you see, if he had sat down thinking that the Guru has showered grace on me [then he would have benefitted]; but while receiving that grace, his mind deceived him. During my first tour, I even told Russell Perkins this incident that while giving Naam initiation, one must be very alert. Now, while giving Naam initiation, usually Pappu or Gurmel do not sit with their eyes closed: they are on duty.



Dear ones, whenever you sit for meditation, you should first memorize the five Holy Names thoroughly. As you remember them, you will realize that these Holy Names were given to you by the Guru; thus, the thought of the Guru will naturally arise. Once you have swept away the world's thoughts and distractions with a broom, then the Guru and your Simran remains there.

Anyway, when we practice in the morning, some devotees keep wandering around. In the beginning, dear ones tended to get up and look around to see whether everyone else has already got up and left. Before seating for meditation, I usually say that when we leave, we will call out to you; we will not leave you behind while you are still sitting. Now, the dear ones act upon my words and remain seated peacefully. I am happy that Satsangis have now developed the good habit of sitting in meditation. My program is such that even if Satsang is missed, it's fine; but I am never happy if someone misses their meditation.

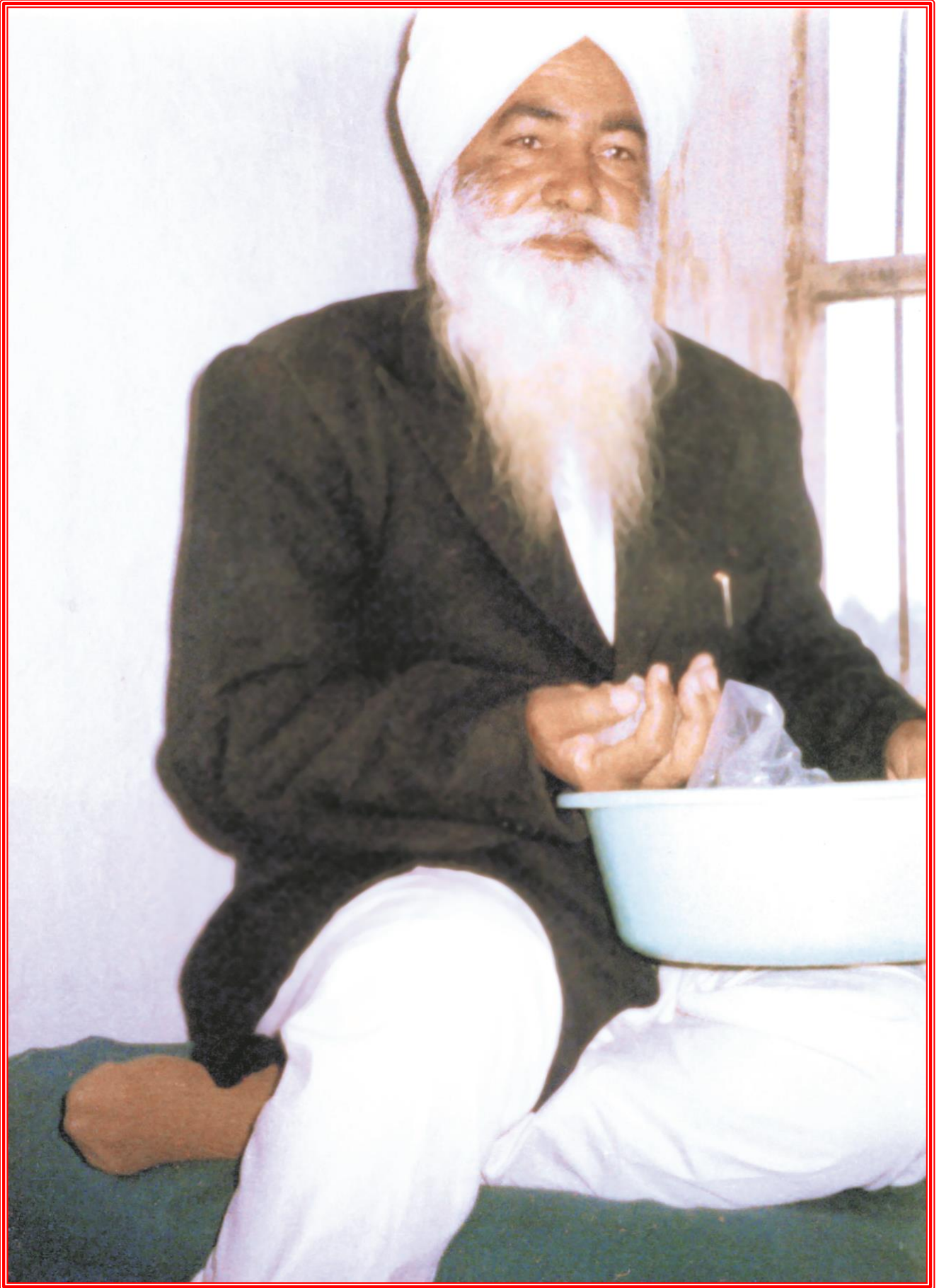
***Slowly and steadily, the mind becomes focused***

Whatever task we perform daily, we eventually master it. Now, the dear ones sit with stability, practice Simran and focus their attention in meditation. When I get up four or five minutes earlier and look at them, I feel immense joy seeing that my dear children are sitting happily. There are some Satsangis whose faces shine with a powerful radiance.

I often say that Sant Mat is based on truth and faith: it is not a fairy tale. Whatever the supreme Saints have described throughout time is absolutely true and correct. We too should practice our meditation and Simran with love and trust. The most fortunate souls are those who, during the Guru's lifetime, activate the current of the Shabd within themselves and manifest the Guru within. The Guru also feels pleased knowing that so many of His disciples have already passed (succeeded).

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**PARAM SANT AJAIB SINGH JI MAHARAJ**



**Story by Param Sant Ajaib Singh Ji Maharaj**

## **A GREEDY MAN**

A spiritually advanced Mahatma went out at the invitation of the devotees. In those days, there were no means of travel like cars or buses like today; Mahatmas generally used to travel on foot. The Mahatma packed along three Paranthas (Indian stuffed bread). On the way, the Mahatma met a greedy man who also started walking with him. The man thought to himself that the Mahatma must surely have some money.

When they walked a bit further, they came across a canal. The Mahatma said, “Brother, I need to go towards the jungle to attend the nature's call; please look after my belongings.” The greedy man replied, “Alright sir, I will guard your belongings.”

When the Mahatma went far away, the greedy man, out of greed for the money, searched the Mahatma’s belongings but found no money. There were only three Paranthas there out of which, the greedy man ate one.

When the Mahatma returned and looked at his belongings, he realized that the greedy man had eaten one Parantha. The Mahatma asked the greedy man, “Brother, did you eat one of these Paranthas?” The greedy man replied, “No sir”.

The Mahatma said to the greedy man “Remember the God who created you, and swear by Him that you did not eat the Parantha.” The greedy man said, “I swear to God that I did not eat the Parantha.” The Mahatma remained silent. The Mahatma ate one of the two remaining Paranthas Himself and gave the other to the greedy man.

Walking further, they began to cross a river. The greedy man started drowning in the river. The Mahatma said to him, “Look, dear one, remember the Almighty Lord who created us. That Almighty Lord helps every human being.” The greedy man remembered God, and he was saved from drowning. The Mahatma said, “Look how much the Lord has helped! He saved you from drowning. With the same God as your witness, say that you did not eat the



Parantha.” The greedy man replied, “I swear by that same God that I did not eat the Parantha.” The Mahatma remained silent.

When they went further the forest was on fire and it was impossible to escape it. The Mahatma said, “Look brother, remember the God who created us; only He can save us from this fire.” The greedy man remembered the God, and He protected them. When they got out of that forest, the Mahatma said, “Look, brother, God has shown great grace and mercy to us; He saved us from the fire. Swear by that same God and say that you did not eat the Parantha.” The greedy man again swore in the same way. This is how we worldly people are.

***Even though Allah is the provider for all, every person still tests Him;  
None are truly grateful to Allah, Allah’s name is only used for swearing  
oaths***

The world remembers God only to swear by His name. The Mahatma was very wise and spiritually accomplished. He thought that unless this greedy man stops lying, he will not be able to reach God's court. The Mahatma’s sole aim was to make him give up lying. Using His illusionary powers, the Mahatma manifested a large amount of gold and other material things and made three piles of it all. He said to the greedy man, “One pile is mine, the second pile is yours, and the third pile belongs to the one who ate the Parantha.” The greedy man said, “I swear to the God who created us and protected us from water and fire, I was the one who ate the Parantha!” The Mahatma asked, “Why didn't you admit it earlier?” The Mahatma's intention was only to make him understand; They come only to forgive. Truth, after all, is truth.

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

**GOD'S LOVE**

**16 January 1986**

**Mumbai, India**

God, showing His infinite mercy, has given us this beautiful opportunity of the human form. We can only benefit from this human life if we do the devotion to the Lord. That God is within us: we must go within and meet Him. The Mahatmas who have searched about the soul and the Almighty Lord, possess an unwavering faith within Themselves. They attain such a natural state that worldly honor and praise do not become a cause of happiness for Them, nor does the worldly criticism become a cause of Their grief. They have unwavering faith that without the will of the God not even a leaf moves. They become fearless: They fear only God because God is Their Master. They do not consider the world great; They consider God to be great. They endure everything with love in the name of God.

The human form is also valued only by those Mahatmas who go within and meet God. Kabir Sahib says that the human birth is a precious diamond, it is not obtained time and again. Just as a fruit, once ripened, falls to the ground from the tree and does not re-attach to the branch: similarly, if we lose this opportunity of the human form once, we are not given this opportunity again and again.

Guru Nanak Dev Ji says that we waste our days playing and our nights sleeping. The human form is a diamond, worldly pleasures and vices are worthless shells. We end up wasting this human form to merely obtain worthless shells. If there is anything truly precious worth obtaining from the world, that is priceless and cannot be bought with money, that we cannot purchase from the market, cannot grow in fields, or obtain by the power of any governing authority, it is the devotion to God and **God's love**.



Lust, anger, greed, attachment, and ego: these five bandits are making every human being dance like a monkey, and are brining every soul under their control. The way to be freed from them is the devotion to the ‘Shabd-Naam’ and refuge of the Guru. Through constant love with the Guru, our connection with the Naam gets established. Due to the manifestation of the Naam, these five enemies leave us alone. The entire world is wandering for the sake of true happiness, peace, honor and praise. There are a lot of sorrows hidden behind worldly honor and praise. This world takes no time to give honor and praise, neither does it take time to snatch these away, but true happiness and true honor are obtained only after reaching the abode of God.

Once God bestows this honor, respect, and love upon someone, He never snatches it back. Whoever wishes to obtain the wealth of devotion, it is essential that they love the beloveds of the Lord with a sincere heart; but this love should not be for showing it off to the world. Those who have attained the wealth of devotion, are the special representatives of God, God has given them His blessing, and manifests there. Swami Ji Maharaj says:

***Meditate upon the Guru, O dear one;  
without this, there is no escape***

Until we love such a Mahatma with a true heart, we cannot rise above the plane of the mind and senses, and God’s love cannot awaken within us at all. The thing that we are searching for, for the sake of which the world wanders in forests and mountains, keeps visiting temples and mosques, that treasure is within us and is waiting for us. If we have true love and a true yearning in our heart to meet Him, we must withdraw our attention from the outside and go within ourselves. What we are searching for, we surely find that within, we attain peace, and our wandering ceases. The mind that makes us run after worldly objects like a deer does, becomes still and settles in its own home. Guru Arjan Dev Ji Maharaj says:

***The Lord’s Naam has pierced the mind;  
What else is there to contemplate***



Bhikha Sahib says:

***O Bhikha, The talk of Agam (divine realm) is beyond speaking or hearing;  
The One who knows does not speak, and he who speaks does not know***

This is a matter of practice. Those who practice, attain it. Those who attain it do not show themselves as Mahatmas to the world. They do not show any kind of pretense to the world. They are true by heart and on the outside as well. Therefore, those who know do not say, while those who do not know definitely advertise among people saying that come, we will show you the light, we will show you God. The innocent people do not emphasize on practicing; they rely on hearsay, but those beloveds of the Lord who have practiced say, “Look noble people, Sant Mat is a path of self-improvement; it is a path of practical application. This is not a path of outward show.”

Kabir Sahib says:

***There is nothing in pretense;***

***The pretender suffers the cycle of eighty-four, search within your mind***

You must not pay attention to any external sounds, and concentrate the mind at the third eye. Do not consider meditation as a burden. Meditate with love and affection.

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**A message given by Param Sant Ajaib Singh Ji Maharaj  
on singing Bhajans**

**AN OPPORTUNITY TO BE HUMBLE**

**15 January 1991**

**Mumbai, India**



Yes, dear ones, we are thankful to our Satguru who has given us the opportunity to praise His glory. This is also **an opportunity given to us by the Saints, to become humble**, because there is no way by which we can stand before Them and praise Them or appreciate Them. We can only confess our sins within, in front of the Guru; outwardly, we cannot say anything.



Dear ones, Saints have devised singing Bhajans (hymns) as a beautiful way through which we open up about our weaknesses and our life in front of the Guru with thoughtfulness, respect, and detachment, and one by one, we confess our flaws or weaknesses in front of the Guru.

It is often observed that on the days when dear ones sing Bhajans, I don't say much; but from where I sit, if I look into their eyes, there is not a single dear one whose eyes aren't overflowing with tears. When we recite Bhajans, the scenes of our own life flashes before our eyes, and love for the Guru awakens. Our soul reproaches us from within as well that how weak we are and how alienated we are from the Guru, but the Guru still showers so much grace upon us.

Only a weak person appeals to the powerful one, asking him to help, and the powerful one surely helps them. Our soul has been weak for many lifetimes; our Guru who has initiated us into the Naam, is very powerful. We appeal to Him asking Him to help us, and He surely provides the appropriate help.

We are worldly people. We do not ask the Guru for help in spirituality, but instead seek His help in worldly affairs and life. Think about it with a calm heart: if Saints and Satgurus come merely to perform worldly tasks, they can never take the disciple within, in any lifetime. Almighty Lord has sent Them into this world to extricate us from this entanglement. We possess a strange kind of intellect; we cannot understand the path of the Guru and the disciple.

Through Bhajans, we express our gratitude to the Guru. We are sitting in the remembrance of God, calling out to Him. He helps us in every way and listens to our plea.

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

## **THE PRASAD OF HOLI**

Baba Bishan Das Ji has compared this life to **the Prasad of Holi**. In India, some wealthy people prepare the **Prasad of Holi** in such a way that it looks very good, but when eaten, leaves a bitter taste in the mouth. The one who eats it regrets and wishes they had never tasted it. But those who have not tasted this Prasad wish that they too could get the chance to taste it.

**He works for what he has to leave behind,**

**And turns away from the One who is always his true companion**

We are deeply attached to our family, children, wealth, worldly honor, and fame. Along with this, we harbor pride in saying that I take great care of my family, I am a Sevadar of my community. One day, we have to leave all these behind and go, but we do not have the slightest concern about what will happen to us after we depart from this world.

\* \* \*



# KIDS CORNER

## STORY

### PRAHLAD AND HIRANYAKASHYAP

A very long time ago, there was a king named Hiranyakashyap. He had obtained many boons from Kaal such as: I should neither die inside a house nor outside; I should neither die in the day nor at night; neither a human nor an animal should be able to kill me. Then a thought came into his mind that since he cannot die at all, why should he not start making people chant his name instead of God's name. He started making everyone in his kingdom say:

*Hiranyakashyap in the water, Hiranyakashyap on the land;*

*Hiranyakashyap is now, and Hiranyakashyap will be as well*

But the Supreme Lord does not like arrogant people. Therefore, He sent such a soul into Hiranyakashyap's house who believed in God. His name was Prahlad. When Prahlad grew up and started going to school, every day there the prayer of Hiranyakashyap used to be recited. Prahlad said that I will not say this prayer because:

*The Lord in the water, the Lord on the land;*

*The Lord is now, and the Lord will be as well*

That teacher went to Hiranyakashyap and said that your son himself is spoilt and is spoiling the other boys as well. He gathers everyone together and says that there is also the Lord, and all of you should worship Him. Hiranyakashyap himself will die one day. Hiranyakashyap called his son and



asked that the whole world is chanting my name, why do you not chant my name? Devotees have no fear, therefore Prahlad said without fear that you are not present everywhere; that Lord is someone else. Hearing this, Hiranyakashyap became angry and said that I will see whether your protector comes and saves you from me or not. Prahlad was thrown down from a mountain but he survived.

Hiranyakashyap's sister Holika had a boon that she could not burn in fire. She lit a large pile of wood on fire and sat in the fire taking Prahlad with her. By the Lord's will, the cloth of Holika on which fire had no effect flew and fell on Prahlad, and Holika burned but Prahlad survived.

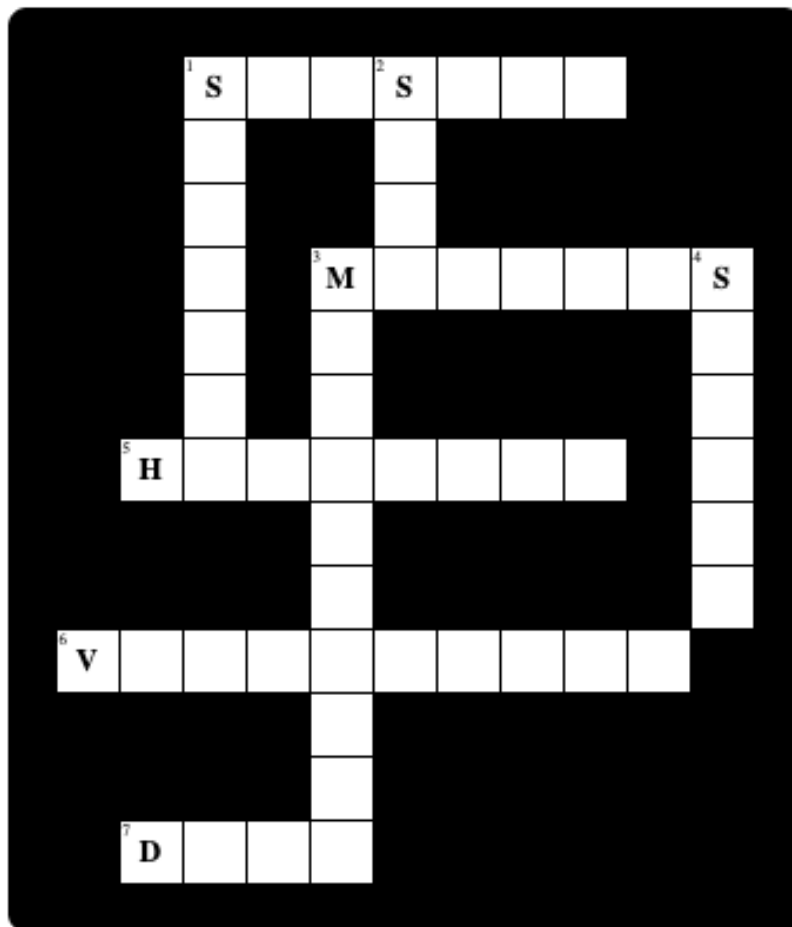
After this, Hiranyakashyap got a pillar made and heated it with fire until it became red hot. He said to Prahlad that now I will see whether your Lord saves you or not. Hold this pillar and hug it. Prahlad said that Lord exists and He will surely protect me. When Prahlad hugged the pillar, it cooled off completely. At that time, God appeared in the form of Narasimha: whose head was that of a lion and feet were those of a human. He kept Hiranyakashyap neither inside the house nor outside, placing him in the doorway. He said to Hiranyakashyap that you are not being killed by any weapon. No human is killing you either. And fulfilling all the conditions of his boon, He killed him with His nails and protected Prahlad.

From this story we learn that we should never become arrogant. Arrogance leads a person nowhere. With humility and love, we can not only win everyone's heart but also the heart of God. Lord is above all and the greatest of all. Therefore, we should listen carefully to the words of our Master and follow them, and behave with humility towards everyone so that we may attain God.

\* \* \*



# SPIRITUAL CROSSWORD



1 Across: A spiritual gathering to hear Guru's teachings

3 Across: The spiritual stages the soul passes through during inner meditation (Surat Shabd Yoga)

6 Across: A person who eats food that does not harm animals

5 Across: The quality of being humble

7 Across: Inner sound current

1 Down: A spiritually enlightened Saint who guides His initiated followers on the spiritual path

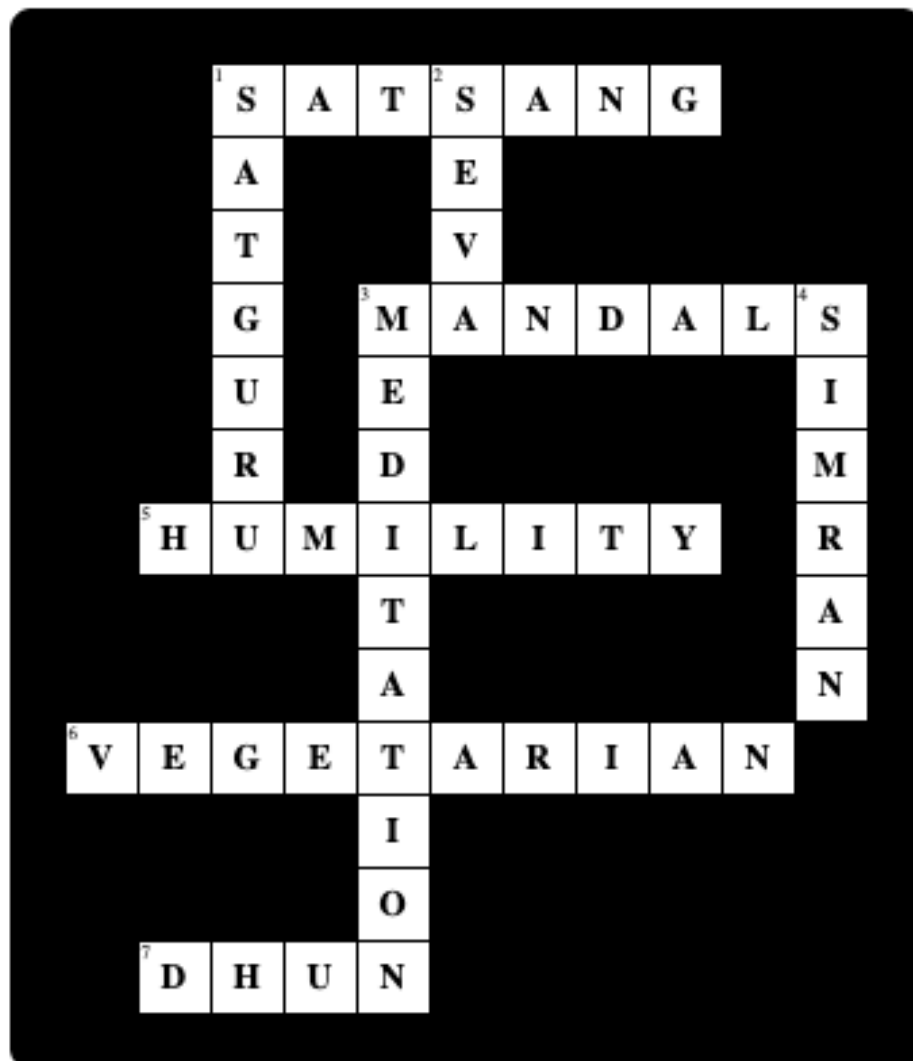
2 Down: Selfless service

3 Down: A practice of focusing the mind at the third eye



4 Down: Continuous remembrance of God

**ANSWER KEY**



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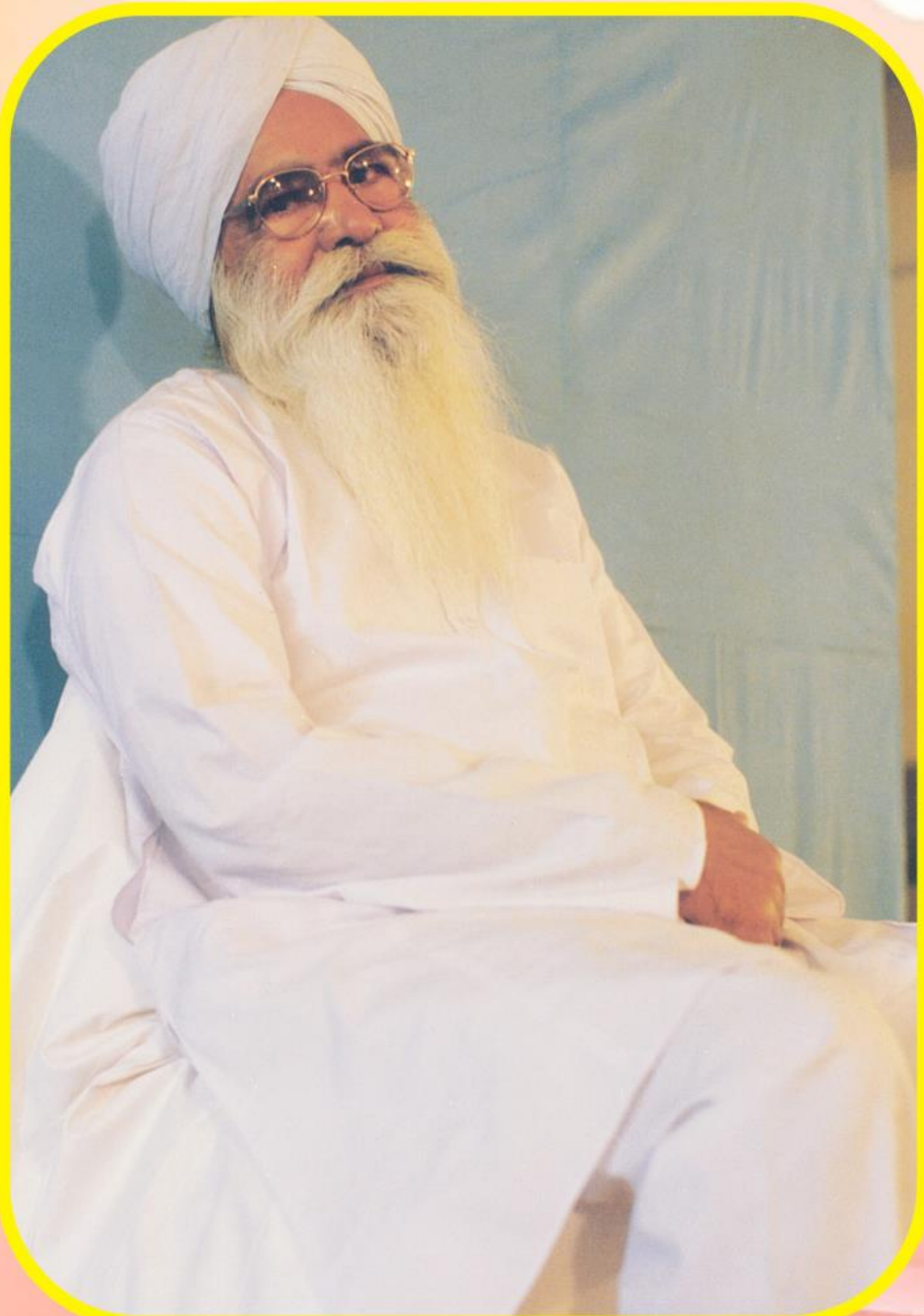


With the immense grace of  
**Param Sant Ajaib Singh Ji Maharaj,**  
the Satsang and Meditation Programme  
will be held from **1 to 5 April 2026**  
in **16 PS Ashram, Rajasthan, India**

All are warmly invited to attend these programmes.

For further information visit [www.ajaibbani.org](http://www.ajaibbani.org)  
or email at [info@ajaibbani.org](mailto:info@ajaibbani.org)





Param Sant Ajaib Singh Ji Maharaj, 11 September 1926