

100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

May-2026



Param Sant Ajaib Singh Ji Maharaj

AJAIB ❁ BANI

Monthly Magazine

May 2026

- 3 THE SATGURU IS ALWAYS WITH ME**
Satsang – Param Sant Ajaib Singh Ji Maharaj
- 13 PLANNING**
Answers to the questions of dear ones by
Param Sant Ajaib Singh Ji Maharaj
- 22 A MESSAGE**
By Param Sant Ajaib Singh Ji Maharaj on singing Bhajans
- 26 NAAM IS PHILOSOPHER'S STONE**
A Message by Param Sant Ajaib Singh Ji Maharaj
- 28 UTH JAAG MUSAFIR BHOR BHAI** Shabd
- 29 THE SACRED WORDS OF
KIRPAL SINGH JI MAHARAJ**
- 30 KIDS CORNER**
Story and Puzzle Corner
- 33 INFORMATION ABOUT SATSANG PROGRAMMES**

SANT BANI ASHRAM

16 PS, Rai Singh Nagar – 335 039

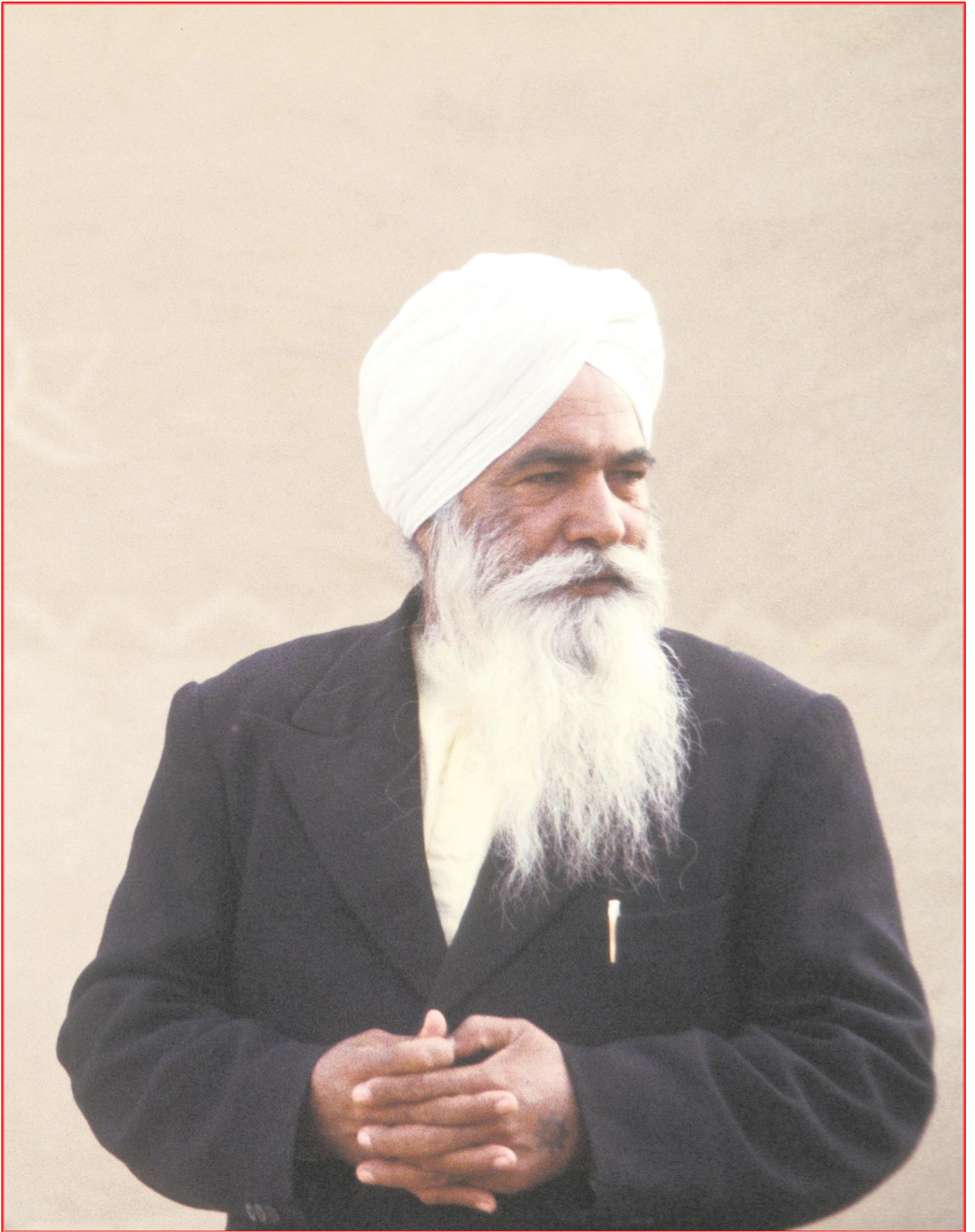
District – Sri Ganga Nagar, Rajasthan, India

e-mail: info@ajaibbani.org

Website: www.ajaibbani.org

Disclaimer

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



PARAM SANT AJAIB SINGH JI MAHARAJ



Satsang – Param Sant Ajaib Singh Ji Maharaj

THE SATGURU IS ALWAYS WITH ME

Bani: Kabir Sahib Ji

08 January 1993

Mumbai

I bow at the feet of Gurudev, who, through His boundless grace, has given us the opportunity to sit in His remembrance and to sing His glory. A short hymn of Kabir Sahib is being presented before you. He lovingly explains that in Sant Mat, a simple and innocent person can benefit only by letting go of his wisdom, methods and cleverness, and instead walking on the path shown by the Lord in the form of a Saint.

Cleverness does not please the Lord; what pleases Him is the heart's feeling

Sant Mat is the path of total self-surrender, it is not the path of cleverness. Lest we think in our heart that we will gain any benefit through cleverness. When a child is born into a family, they are unaware of the language spoken in their home. The child does not know how to navigate in the world or what relationship they have with whom. The parents lovingly explain to them that this is your brother, this is your sister, this is your paternal aunt, and this is your maternal aunt, and how you are to behave with them. The child is innocent; whatever parents tell them in the beginning, they move forward throughout their life, firmly internalizing that lesson.

On the path of devotion, we are just like that child. Just as a forty-day old infant, trusts what the parents say in the beginning, but through daily practice, they (eventually) face no difficulty. Similarly, in Sant Mat, we are born anew. In the beginning, we have to trust this. When we meditate daily according to His instructions, by practicing, mastery develops. The inner path opens like a book, and then there remains no room for any doubt or suspicion.



When we go to school, if our teachers say that it will take sixteen years to pass M.A. (Master's degree), and that one will have to study so many books, a child will get scared and will stop going to school altogether. A teacher reveals only as much of their competence as befits the child's ability. Gradually, the child ascends from the lower levels to the higher ones, keeps passing one grade after another and eventually one day, they complete their M.A. They do not even realize that they have studied so many books and have worked for so many years.

Similarly, if a Saint tells us that we will have to give up all: lust, anger, greed, attachment, and ego, or that we will have to work hard for so many years, then we too would become frightened. When we are in the physical world, Saints explain to us using the words and ways of this very world, that we can easily understand. In their Satsang, Saints always say that They do not make any body a disciple, nor do They make their own body anyone's Guru. Saints connect the soul with the Shabd and by doing so, They make the soul the disciple of the Shabd.

When we listen to Satsang outwardly and meditating daily, we rise above the physical world and enter the astral realm; there, the Guru works in His astral form. Only then do we realize that the care of the body is done neither by the body of the Saints nor by the disciple. 'Shabd' (the sound current) takes care of the soul. This state is described by Guru Nanak Dev Ji:

The Shabd is the Guru, and the Surat Dhun is the disciple; the Satguru resolves all conflicts

Our soul is the disciple, Shabd has to take care of it; that itself is our Guru. If a body itself were to take care of another body, then to take the body from one country to another, we would require external means such as a car or an airplane. In life, you also come across such testimony that even dear ones across the seven seas say that Gurudev took care of them and protected them. The Guru has not gone there in physical form, so what is that power? It is the 'Shabd' that takes care and is always with us. This is why Saints say that neither can the fire burn the soul, nor can a sword cut it. In the same way, the 'Shabd' is indestructible; it



remains forever with the disciple, and is never destroyed. Guru Nanak Dev Ji says:

My Satguru is with me, forever and ever

The Satguru is always with me, ever-present with me. Maharaj Kirpal used to narrate an incident from His life: one night, He was massaging the feet of Maharaj Sawan Singh Ji, and Dr. Johnson was also there with Him. While conversing, Maharaj Kirpal asked, "Maharaj Ji, how much is the difference between the inner and the outer form?" Maharaj Sawan smiled and said, "Kirpal Singh, whatever you are seeing with your eyes, the Guru manifests in this very form within, and in this very form, takes care of the disciple."

When such a form takes care, we say that our Gurudev has taken care [of us]. Then the disciple realizes that I have found a living and walking God and **the Satguru is always with me**. When the disciple's eyes open and gets the opportunity, they feel as if they are sitting in the court of God, and conversing with God.

In my life, I met my beloved Gurudev, I remember that He Himself used to visit my home. That time is unforgettable. My maternal uncle used to taunt me, saying that you are bringing us disrepute, you have become a sage. You should have gotten married and become a worldly man. I would remain silent because he was an elder. One day, he questioned me, "Have you seen God?" I replied to him with great joy, "Yes! I have seen a living and walking God. He is six feet tall. He converses just as we do. If you could get me an opportunity to broadcast on the radio, I would raise both my arms and say with great pride that I have found God!"

Those who attain, keep Him hidden

When Saints reach the final stage, They do not even let a wisp of smoke escape from themselves. But, a disciple, carried away by emotions, ends up saying such things. Everyone has their own perspective, their own



understanding, and their own vessel. God has given understanding to each as per their vessel. When I first met Gurudev and our eyes met, at that time I had said this, "I do not know what to ask You. My heart and mind are empty." Maharaj Ji laughed and replied, "There are many intellectual wrestlers around me. I have come only after seeing an empty space." Guru Sahib lovingly says:

Being innocent, one realizes the Lord

Kabir Sahib says that if the God could be attained by bathing and cleansing in rivers and ponds, then the frogs and fish who live there, should have already found Him. If He were to be attained by the clever, then the innocent would be left behind. And if He could be attained by adopting special outward appearances then the impersonators would surely have attained Him. Dear ones, there is only one means to attain the Almighty Lord, that means is love and devotion. Mahatma Chatur Das says:

The work that Divine Love accomplishes, even a dagger cannot do;

The wounds of love happen every single day, (whereas) a sword strikes but once;

The tender life of true lover is constantly overwhelmed by love;

A lover does not eat their fill, they do not love sleep;

They shrivel the body like straw, and both eyes stream [with tears];

'Chatur Das', true lover is the one who beholds [the beloved] within

Many dear ones come during the Darshan session and say that they love their children and family a lot, and that they miss them. I tell them, "Dear one, you have received the opportunity of this sacred journey, take full advantage of it. A [bond of] deep love has been formed with them that is why you miss them." If this very same love is developed for the Guru, then the Guru would come to you even without being remembered. You won't be able to sleep; and even if



you slept, it would feel as if the Guru were sleeping with you; and upon waking, it would seem as if He were standing right before you.

What I mean to say is just that even when the worldly husband and wife fall in love, if they don't meet each other, they do not feel content. They behold each other's image constantly in their eyes. If your love and devotion is for the Guru, would you ever set aside His image from your eyes? You would never let His image leave your eyes, and would never be able to forget Him. Those who say that they forget Simran for hours; this means that such love, such adoration has not yet arisen within them. Guru Nanak Dev Ji says:

Listen, o friend, my beloved, I make one supplication

I wander about searching for that enchanting, precious beloved

Guru Arjan Dev Ji Maharaj says:

My eyes long, when will I behold [the beloved]

Dear ones, the eyes get fixated in that direction, the mind and the body are also drawn there, wondering when I will get His Darshan?

Twenty-four hours a day, longing remains in the heart, why do I not yet behold Him, O friend

When there is restlessness in your heart twenty-four hours a day, how is it possible that your Guru in the form of the Shabd, who resides within you is unjust? It is He Himself who has ignited love within; the disciple does not instil this love. It is the Guru who has ignited the love, it is the Guru who fostered this deep love; He does not forget. When our practice of love gets completed, at that time, the Guru surely manifests. Reading books is one thing but comprehending them is quite another. Books only awaken love within us and explain the benefits of meeting the Guru. These are the personal experiences of those Mahatmas who



transcending the physical body, ascended into the higher spiritual realms (Brahmand) and realized God.

Baba Amolak Das was not educated at all; He could not even sign His name in Punjabi. At that time, education was not really developed in India. However, Baba Bishan Das Ji had returned after completing his studies from Britain. In those days, anyone who returned after completing their studies abroad could walk into any of the highest offices in India and be offered a prestigious position, immense respect, and the best of jobs. Baba Bishan Das used to say that “I have studied a great deal, but when true understanding came, I went to Baba Amolak Das, folded my hands, and said, “Maharaj Ji, take me out of hell.” Baba Amolak Das gave him the secret to go within.

Baba Bishan Das Ji possessed more worldly education than Maharaj Sawan Singh Ji, but Baba Bishan Das Ji went to Maharaj Sawan Singh Ji and bowed His head that now, please save me.

In this brief hymn, Kabir Sahib very lovingly explains to us that we can only benefit from Sant Mat by becoming an innocent child. We should meditate on the ‘Shabd-Naam’ according to the teachings of the Saints.

**I burn this worldly cleverness, I burn this worldly cleverness
that never repeats the Name of the Lord who showed this technique**

Kabir Sahib lovingly says, “If you wish to go within, do not fall for the cleverness of the mind that has been deceiving you across lifetimes.” This happens with the Satsangis every day. In the beginning, the mind does not even allow one to wake up at night. Even when the mind advises one to wake up, it says that the night is long, and no sooner has one slept that the day has already dawned. If one sits for meditation, the mind brings sleep while sitting or suggests that you are free during the day, you can meditate then. Saints say that this mind keeps the Satsangi fooled throughout life. The purpose for which one comes to the path of Sant Mat, it does not allow them to fulfil that.



In the beginning, when dear ones from the West started coming, I faced a lot of difficulty in conversing, because my entire life had been spent as a meditator. When a dear one came during Darshan time, I asked him, "Tell me dear one, how is the meditation practice?" He said, "I found the food very delicious, and I have eaten too much. Now, I can only faintly see you seated." I told him very lovingly that even this is the cleverness of the mind. At that moment, the mind advised that eat more; and later that very mind tells you that you have been deceived. Kabir Sahib says, "Sincerely meditate on the Naam given by the Guru. The Guru has told you the way to go within, the technique to go within."

We collect the wealth from our work, [so that] we enjoy it, and our children will get involved in indulgences

Kabir Sahib says that this mind plays further tricks, engaging us in accumulating worldly wealth. It says sit and eat comfortably, your children will also enjoy it. But when we sacrifice our precious principles and accumulate this wealth, the Lord calls us back and someone else becomes the heir to it. Kabir Sahib says that this is also a deception of the mind, that it engages us in accumulating worldly wealth. Bulleh Shah says:

Maya (worldly wealth) cannot be accumulated if one tries, if one does not gather it then it gets accumulated

What takes hundreds of thousands of years to gather, is lost in a moment

Those involved in Maya burn away just as the scum of jaggery burns

Bulleh Shah says,

no one can erase what the pen of the Divine has written

I often recount an incident from my life when I used to practice Ayurvedic medicine. At that time, a man built a good house. When his end time came, he started taking the name of a poor man in our acquaintance saying that look, I



have built this house with great difficulty. O God, if You must take someone, then take that man instead, he doesn't have a house. I told him lovingly that death takes the one whose allotted time is over. [Even] if he doesn't have house, how should he die your death?

**That wealth is stealthily taken away by thieves,
whatever remains is taken away by the son-in-law**

Kabir Sahib has explained to us through worldly examples that when accumulated wealth is stolen by a thief, one loses sleep. In India, it is a custom that one keeps earning and saving money for twenty-thirty years. When it is time to marry his daughter, he spends the entire money on that wedding, and even then, doesn't know whether the family to whom he has given his daughter will appreciate it or not. Kabir Sahib says, "If one manages to escape the thief, the sons-in-law come and take over that wealth."

Everyone knows of the customs of marriage in the West. When Elvia and Marc got married in the Ashram, they plucked mustard flowers from the field and tucked them into their hair. The dear ones read out the wedding vows, and [in this way] wedding was done. Kabir Sahib has explained to us through worldly examples, how the mind deceives us. This too is a great deception that a person squanders away his wealth and material possessions out of societal pressure and show.

**The Maya is like a wine-selling woman who keeps everyone crazed
(intoxicated) by making them drink the wine**

**Some lie fallen, rolling in the dust, others say, 'Brother, give us a finer
drink'**

Guru Nanak Dev ji says,

The hunger of the hungry is not appeased, even by piling up loads



Those who fall in love with the Lord, they get done with Maya. Maharaj Kirpal Singh Ji used to say that Maya went to the feet of the Lord Almighty. Her forehead was worn out, and the hair on the back of her neck were missing. Seeing her strange appearance, the Almighty Lord asked, “Why are you in such a condition?” Maya replied, “What do I say? The worldly people chase me, I don’t come in their grasp, they end up pulling a few strands of hair from the back of my head. I go to the court of the beloveds of the Lord and rub my forehead that use some of my wealth in the service of the Sangat, but they refuse, saying that it will be of use to you.” That is why Kabir Sahib lovingly says, “People pray day and night, to get more, their hunger never satiates.” Guru Nanak Dev Ji says:

One accumulates millions and billions, the mind still pursues more and more

**Deities, humans, and sages, Maya deceives them all;
she even devours Pirs and prophets**

Kabir Sahib says that what can I say about the world? Even those sages and ascetics who had access to the heavens, or the Pirs and prophets, all of them were deceived by Maya. Maya is not the external currency alone; she has countless deceptions and assumes many forms. Lord Krishna held sage Durvasa in high regard. When sage Durvasa ascended to the heavens, Urvashi (a celestial nymph) deceived him. This, too, is Maya. Kabir Sahib says:

***All renounce the big Maya, but none renounce the subtle;
pride has ruined even sages, ego devours everyone***

**Rarely some fortunate one escapes through true company;
Maya wrings her hands in regret having lost them**

Guru Sahib says:

Among millions, there is hardly one who attains devotion to the Lord





Only a rare beloved of the Lord removes the physical, astral and causal veils and reaches Par Brahm. There exist no trace and sign of Maya there. When one reaches that realm and transcends the boundaries of Maya, Maya regrets that this soul has escaped from her web. This is why the Saints came, started their Satsang and revealed the path of Naam, [because] it is the only means to escape Maya. Paltu Sahib says:

Run, run, O child of the Fakir- a garden of wealth and sensual desire is laid out;

It will strike you down and you will lie screaming, you are very foolish, you did not flee;

Even the Shringhi Rishi (sage) was struck down, none was spared, even the one who renounced millions;

Servant Paltu, only he will be saved who sits in Satsang, remaining awake (meditating) day and night

Says Kabir, listen O seekers- Maya came to me as well, with a noose;

By the Guru's grace and the company of the Saints, I was saved and openly proclaimed fearlessness. * * *



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

PLANNING

29 December 1982

16 PS Ashram, Rajasthan

A dear one: Some of my friends wish to lead a life of meditation. Which is why, they have given up their worldly affairs and stay at home, lead a peaceful life and devote most of their time to meditation. They try to succeed in deepening their inner relationship with the Guru. This also means that now they do not have enough money to come here (in the Ashram in Rajasthan) for the physical Darshan of the Guru. Is there ever a time when it is better to leave all worldly affairs, sit quietly and meditate? What is your opinion on this?

Sant Ji: Yes, doing meditation is very good. I welcome it. However, when we leave all the worldly affairs and plan, the mind sometimes deceives such people. Then they stop meditating and become alienated from the worldly people, giving the world a chance to mock them saying look, they meditated for four to five years, left the world, and are now again working like the worldly work. It is better that we earn our livelihood ourselves and not become a burden on anyone, while simultaneously continuing our meditation.

It is my personal experience, I have seen many such people who lead such a life for several years, but when the mind deceives it throws them from the heights of the mountain onto the ground. This is an incident from about thirty-five years ago, a person named Ekam Das left his home and family to live in the jungle. He spent twenty to twenty-five years away, eventually, his mind told him that one should engage in worldly life as well. Baba Bishan Das told him, “Look, Ekam Das, you have now grown old; you are seventy years old. You won't be able to handle worldly life now.” Ekam Das said, “No, sir, I am determined to do this now. Ekam Das got married but the marriage did not last and fell apart.



He got married again; he was old, and the woman was young. She would load vegetables on Ekam Das's back and take them to the market to sell.

Earlier when I had seen Ekam Das, he was in good health during those days. After that, he became weak. Once, I was on my way for the Darshan of Baba Bishan Das Ji. Ekam Das recognized me and said, "Ajaib Singh, do not leave soon, I will tell you something." I was still sitting with Baba Bishan Das Ji when Ekam Das returned from the market after delivering the vegetables. He was bent over, walking with the support of a stick. Ekam Das said to me, "I have told all the people in the village that they should not get married, and I say this to you too that you should not get married either.

I said to Ekam Das, "You are still mistaken, you haven't learned from the experience. Getting married at the right time is not a bad thing, but what you should say that no one should make a mess of it like I did." The essence of saying this is that he passed away in a very miserable state. He neither belonged to his home nor to the outside world.

Sant Mat does not teach us to sit idle and do nothing, rather, it inspires us to work hard. A person who earns livelihood through hard work, and spends the earnings on Satsang or on family, and eats food from own income, will be positively influenced. Their meditation will progress well. Otherwise, the one whose food they eat will take away the benefit of their meditation and in return they will receive lust, anger, jealousy, and diseases. A hardworking person sustains self and also supports others. We should never shy away from hard work. If we simply abandon everything like this and sit idle, you know that the mind still wanders outward. The mind spreads to the entire world, and even while sitting inside, it tells us that we should find some work outside, and it keeps making plans continuously.

When I practiced meditation as instructed by Baba Bishan Das Ji for eighteen years, at that time, I have continued to work hard in the fields. I never sat idle. When my body got tired, I would spend my time in meditation and stay awake at night. The more we exhaust the mind the less mischief it will play. When I meditated here at 16 P.S., this orchard was developed at that very time. I used to do my work myself with a spade in this orchard. If we keep the mind



engaged in work, it does not engage in mischief. Food earned through hard work has a positive effect.

A dear one: In our country, when a woman turns fifty and if her husband leaves her, the government provides that woman with a pension. If a man turns fifty, the government provides that man with a pension. Is it appropriate to accept such help?

Sant Ji: It is better if a person stands on their own feet. The money that the government gives is also a donation contributed by people. Somehow this debt will have to be repaid. But it is better to accept such aid than to remain hungry. A Satsangi should practice more meditation so that the debt toward those who have contributed to this donation keeps getting paid off, and their life also continues smoothly.

A dear one: Keeping in mind both the Guru's grace and our own willpower, many times, it happens that we have a desire to do certain work, but the Guru's grace is not present there, and we are unable to do that work. Does it ever happen that the Guru withdraws His grace, and despite our desire, that work does not get done? Or is it possible that the Guru's grace is present, but due to the lack of our willpower, we are unable to do that work?

Sant Ji: There is never a moment when the Guru's grace is not upon you. Many times, you do such works in which you are not successful. Either you do not think before doing the work, or you do not seek advice from any good friend, and that is why you do not succeed in that work. No matter how much suffering a Satsangi is in whether sleeping or is awake, they should never, even by mistake, think that the Guru's grace is no longer upon them. It is the Satsangi who sleeps, the Guru does not sleep. The Shabd form Guru is always awake, and He showers



His grace with every single breath. A Satsangi should never, even by mistake, think that the Guru showers grace at some times and withholds it at others.

I will explain with an example: a worldly father always thinks of what is best for his child. If the child commits a mistake, the father still acts with patience. If the child commits murder and ends up in prison, the father still hires the best lawyer and tries to get him released. A worldly father does so much for his child.

The Sant-Satguru, the Almighty Lord Himself, come down into this world assuming a human form for the sake of souls. They possess the sympathy like that of thousands of parents, and leave no stone unturned. They also nurture and take care of us with great steadfastness. Often, when a child puts their hand in the fire, the mother does not allow them to do so; she knows that the child's hand will get burnt. The child may want to hold coal, but the parents know that their hands will get blackened so they immediately hold their hand back.

In the same way, we do not know whether the work we are doing is for our benefit or to our detriment. The Guru, however, knows whether this work is beneficial for us or not. Now, when we are unaware of whether the work is in our best interest or not or it does not happen as per our desires then we lose faith in the Guru, thinking that His grace was not present in it. The Guru's grace is indeed present, and it is only much later that we realize that the work which did not happen as per our desire was not right for us.

When Satguru comes, He emphasizes on improving our domestic lives through Satsang saying that make your home a heaven, do not spoil the atmosphere of your home and live with love as this is the foundation of spirituality. If our environment is harmonious, we can progress on our spiritual journey ahead more effectively. The Guru makes us understand that our problems are their problems. Just think about it, if the disciple is troubled, will the Guru who is sitting within, in the Shabd form, not be troubled? He will be even more troubled so than you.

Therefore, we should always meditate, and go within and manifest the Guru within. Whatever we do, we should do it taking the Guru's order, so we



can know whether our Guru is pleased or displeased with it. When a disciple abandons the principles of Sant Mat and acts contrary to them, then there is never the Guru's will in that. At such times, the Guru acts with great patience and forbearance. The Guru says that what is this forgetful child doing? He still tries to make them understand. Kabir Sahib says:

If the disciple is unhappy, then the Lord is also unhappy

Guru Gobind Singh Ji Maharaj says:

O Doer! May my family along with all my devotees and disciples live happily

Just think, when we stray from the principles of Sant Mat, it means we are creating problems for our Gurudev. We must always adhere to the principles of Sant Mat. A disciple should never think that the Guru's grace is not there. Guru Sahib says:

*To such a Guru, I sacrifice myself,
who is Himself liberated and liberates me as well*

His grace is present whether we breathe in or breathe out.

A dear one: We have no power over the Satguru, and the second thing is that we are at the mercy of Guru's grace, we humbly request you with love that would you please, with an open heart, describe the beauty of Kirpal?

Sant Ji: First and foremost, I accept that we have no power over the Guru. However, when I recited this hymn in front of Supreme Father Kirpal, He said that those who meditate have power over the Guru. Beloved children bind their father with the chains of love, and the father does not ask why they have bound



him. This is because they have won over the father with their love. A father leaves no stone unturned for his beloved child, and does not shy away from making even the greatest sacrifice.

Once, I made some gooseberry pickle and also prepared some Rotis. The Guru knows what is in our hearts: He resides within you. The pickle was very delicious, and a thought crossed my mind that just as Guru Nanak Dev Ji's sister was once preparing Rotis and remarked that it was worthy of being eaten by her brother, and Guru Nanak Dev Ji then travelled a great distance and fulfilled His sister's wish, could my wish also be fulfilled?

It is a fact that, at the same time, Supreme Father Kirpal sent a dear one Ramlal, and asked him to inform me that He was coming. He came by car and ate the gooseberry pickle with meal; which I often mention in the Satsang. Supreme Father then said, "I have eaten your salt, now I will definitely have to give you something." I often say that Supreme Father Kirpal fulfilled my wish, for He knows the wishes of the heart.

The form of Supreme Father Kirpal cannot be described. Kabir Sahib says, "If a mute person eats rock sugar, he cannot describe its taste; the most, he can do is jump with joy." In the same way, that form is worth seeing, and cannot be described in words. Although millions of scriptures praise that form, it would still remain beyond description.

The most I can tell you is that this world is a jungle of sensual desires and vices, in which the mind and soul are wandering. When they find a perfect Guru, they begin to focus at the third eye through Simran. Once they ascend beyond this, they reach the form of the Guru. The enchanting form which is the Shabd-form has such an attraction just like a magnet. When iron comes within the range of a magnet, the magnet instantly pulls it.

In the same way, when our soul comes within the range of the Shabd and goes within, that form pulls our soul toward itself. When we see the position and status of our Guru in the inner realms, and how the opposing forces respect our Guru in the inner realms, then we cannot leave the Guru. Whether asleep or



awake, or even in our dreams, we cannot forget the Guru and then true respect and true love for the Guru awaken in our hearts.

A dear one: As you say before meditation that when we allow our mind and soul to descend below the third eye, we lose a great deal of strength. What strength is that, is it the physical strength that we lose? Maharaj Ji used to say that we progress only when we see the light. My question is why is this so? Does seeing the light makes us progress? What is the process involved in this?

Sant Ji: Huzur Maharaj Kirpal has shed a lot of light in Satsangs, on the practice of morning meditation. Firstly, after sleeping, we completely forget the activities we have done throughout the day. The body becomes absolutely light and relaxed due to sleep, and at that time the soul has entered the body. The soul meditating succeeds in withdrawing from the body quickly. At that time, there is no noise or disturbance in the home or the neighborhood, everyone is asleep. The meditator should take advantage of this peaceful environment.

You asked what power do we lose when the mind and soul descend into the nine openings. Just think about it, your spiritual journey begins from the third eye. When you descend, then your mind will only bring on the thoughts of the world. When worldly thoughts arise, they will create desires, and when a desire arises, you do many unworthy deeds to fulfil it.

Our sole aim on the path of Sant Mat is to go into the light; the light is life. This is the light of the Supreme Father, the Almighty Lord, and going into it is our life. God has kindled this light within us from Sach Khand, and this same light pervades all inner planes. As we meditate, we will keep getting closer to this light, and finally, we reach our real home, Sach Khand. In this light, we will not lose our way. I had said in the Satsang on the first day that the Guru is the very light of the Almighty Lord. The Guru is the Almighty Lord, hence, when we go, we will go seeing the entire path.



A dear one: After the morning meditation, when we follow You, and You go up the steps, we still stand there. Is it inappropriate?

Sant Ji: Be it appropriate or inappropriate, it is about pleasing your mind. How-so-ever you get the Darshan of the Guru, the question is of getting the Darshan. I will tell you an eyewitness account of Maharaj Sawan Singh Ji and one of His disciples, Mastana Ji of Baluchistan. There was no electricity in Dera Beas at that time, and the fan for Maharaj Sawan Singh Ji was operated manually. Once a dear one was fanning Him. A thought came to Mastana Ji's mind that is he a superior person that he is fanning, do I not have the right, is He not my Master? Many people stopped Mastana Ji, but he thought that whatever sacrifice has to be made for the Guru, it is still too small. Maharaj Sawan Singh Ji used to say this:

Even if the path is fenced by snakes, the home lies beyond the ocean, the lions roar fiercely, and the messengers of death stand guard, still a true lover never stops

Thinking that he is just an ordinary man, at last, Mastana Ji pushed him and grabbed the fan from him. The other man was also quite stubborn, that I am doing this Seva. Mastana Ji tried to snatch the fan from him, but he did not let go of it. Finally, Mastana Ji caught hold of him and toppled him right onto Maharaj Sawan Ji Himself. Maharaj Ji said to that man, "Why don't you stop?" That man replied, "Mastana is not moving aside." Maharaj Ji said to him, "If he is not moving, then you move aside." When this happened, Maharaj Ji became quite annoyed. Mastana Ji asked Maharaj Ji, "O true Lord, why is he not giving the fan to me? Does he have more right over you?" Maharaj Ji replied, "You trouble me a lot, go and jump in the well." As you know, a true disciple does not stop, because it is utmost important to obey the Guru's order. That's why he went to a well near the Satsang hall and jumped into it.

Maharaj Sawan Singh Ji at once reached there, hung the rope below and told Mastana Ji, "Hold the rope and come up." Mastana Ji did not hold the rope.



The water in the well was quite deep, and he said, "I have to obey orders, now why don't you let me drown?" Mastana Ji meant that, below Sawan Shah was supporting him, and thereby protecting him.

Mastana Ji from Baluchistan used to say that no matter how big the obstacle may be in seeking the Guru's Darshan, no matter how strict order there may be; and even if the angel of death, who has to take the breath away, is standing there, even if a lion is roaring, still the dear one never gives up seeking the Guru's Darshan. Mahatma Chatur Das, who also had received Naam initiation from Maharaj Sawan Singh Ji, writes:

The carefree beloved does not let one stand near Him, yet even His shadow delights the restless lover's heart

Standing by the lattice window, the lover gazes at the beloved from afar;

Even this, he counts a great blessing, and his heart offers countless thanks

The Guru do not care about anyone; they are one with the Almighty. They are intoxicated in the love of their Guru, and do not allow everyone to come close. But the dear one contemplates on the Guru's form or shadow from a distance [thinking] that at least a little of it is visible from here.

Once, Supreme Father Kirpal was resting in a room on my roof. Two dear ones somehow climbed the stairs and opened the door. Maharaj Ji thundered like a lightning bolt and said, "Why don't you let me take some rest?" One dear one said to the other, "We have received the Prasad, how delicious it is! The heart is very happy to have the Darshan." What I mean to say is that dear ones are always delighted by having the Darshan. A dear one cares only for the Darshan of his Guru and for nothing else.

* * *

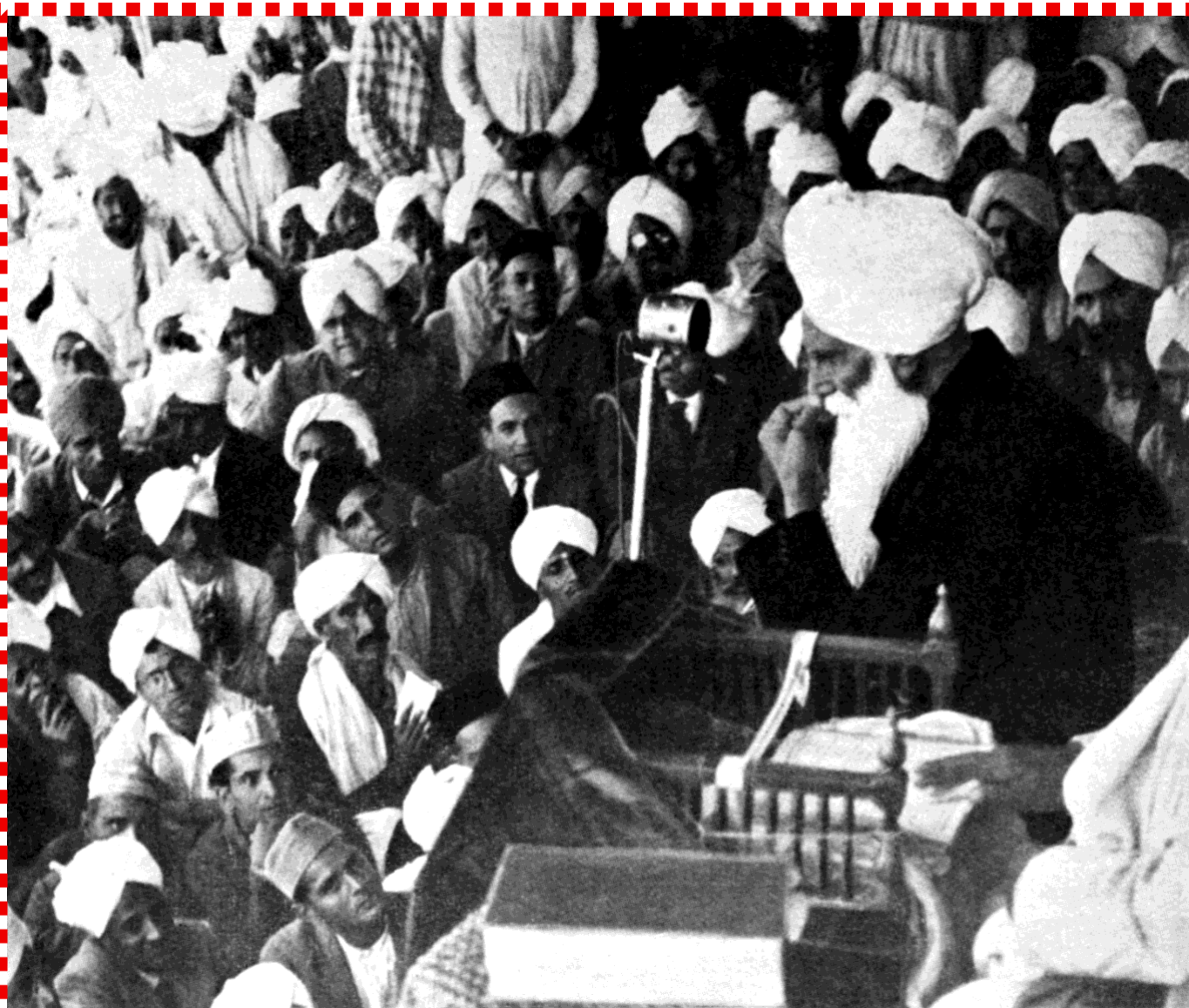


**A message by Param Sant Ajaib Singh Ji Maharaj
on singing Bhajans**

A MESSAGE

11 July 1987

Bangalore, India



Dear ones, we have been granted a very good opportunity to sing glory of the Guru. Our Vedas and scriptures are filled with glory of the Guru. In holy books, we get to read stories of Gurus and disciples that how much love a Guru



has for His disciples. Even the disciples whose souls awaken, possess a lot of gratitude and love for their Guru.

Only the very fortunate souls value the Mahatmas who come in this world and come in their contact. Such souls reform their lives and escape the cycle of eighty-four (the endless cycle of eighty-four lakhs births and deaths). All of this is entirely the grace of the Almighty Lord; otherwise, who would not wish to meet the Divine, manifest the Guru's love within, or become a better person through devotion?

It all depends on our karma which path we choose. No one wishes to become a thief or a swindler, or to speak ill of anyone; all this depends on our past karma. Only when we have accumulated good karma over previous lifetimes, we come in the company of a Mahatma. If our karma is virtuous, we receive initiation into the Naam; and if our karma is even more virtuous, we meditate on the 'Shabd-Naam', eventually allowing the Guru's divine form to manifest within us.

When Guru Nanak Dev Ji Maharaj was deeply absorbed in the love of His Guru and love awakened within Him, He undertook extensive journeys, sharing the Guru's love among people. When this very same love arose within Swami Ji Maharaj, He too sang the praises of His Guru throughout the world and explained the importance of meeting the Guru, receiving the holy Naam and benefits of Satsang. Likewise, when Maharaj Sawan Singh Ji was filled with the love and devotion for His Guru, He spent forty-five years travelling to every corner of India, singing the glory of His Guru and telling people that meeting the Guru transforms one's life — we awaken towards the Naam and fall asleep to the world.

Similarly, when the love of Maharaj Sawan Singh Ji manifested within Maharaj Kirpal, He realized that the Supreme Lord had incarnated in this world, merely changing His form, and that there were many unfortunate souls who were failing to benefit from Him. He narrated stories of the Guru's love across Western countries, in India, and everywhere else.



No one understood the language of Guru Nanak Dev Ji, Baba Jaimal Singh Ji, or Maharaj Sawan Singh Ji in South India. As you know, in regions where rainfall is scarce, the earth remains parched, similarly, the hearts also remain parched without the love for the Guru. When the love for Maharaj Sawan awakened in the heart of Baba Somnath Ji, that beloved soul of the Lord sat upon this earth and awakened the love for Sawan within the hearts of the people.

The dear ones were singing a hymn that the story of the Guru's love cannot be articulated with the tongue. Sehjo Bai says, "If I were to turn the entire earth into paper and all the oceans into ink, I would still not be able to fully describe to people, the greatness, the glory, and the love of my Guru to the world, even if I wished to."

The Guru's love is neither sold in the markets nor grown in the fields. We cannot acquire it through wealth or business. Guru's love can only be cultivated within the heart, and it is the Guru alone who can bestow it.

It is by His grace only that we were able to sit here for so many days and sing His glory. If He had not shown grace, how could we have praised Him? Guru Sahib has said:

***Without good fortune, the Satguru is not attained, though [He is] seated
within one's own home and is ever near and present***

If it is not in our destiny, then even if the Guru walks right into our home, or remains seated right beside us, we will neither develop faith nor the understanding of what Guru truly is!

* * *





PARAM SANT AJAIB SINGH JI MAHARAJ



A message by Param Sant Ajaib Singh Ji Maharaj

NAAM IS PHILOSOPHER'S STONE

16 PS Ashram, Rajasthan

Mahatmas tell us that Satsang is like the Paras (philosopher's stone). Just as Paras is a stone, we hear from the wise that it possesses such a quality that when it touches iron, the iron becomes gold.

Maharaj Sawan Singh Ji used to narrate that a Mahatma went to a merchant house. The merchant expressed his financial distress before the Mahatma, that I have suffered heavy losses in business, kindly shower grace and mercy. Mahatmas are the embodiment of compassion. The Mahatma gave him a philosopher's stone and said, "I give you this stone for three months. You make as much gold with it as you wish; I will take this philosopher's stone back after three months."

The merchant went to the market and inquired about the price of iron. They said, "Seth Ji, if you had come yesterday, the price would-have been very cheap: two to three rupees per kilogram. Today, it is six to seven rupees." The merchant said, "I will buy it when the price of iron drops back to two rupees per kilogram. I am not so foolish as to make a loss-making deal." Similarly, he went again a few days later and inquired about the price of iron. They said, "Seth Ji, yesterday it was six to seven rupees per kilogram, today it is ten to twelve rupees." The merchant said, "When iron is six to seven rupees per kilogram, I will buy it then; why should I make a loss-making deal?" He did not realize that if iron became expensive, the metal, gold would be even more valuable.

In the end, the time was up while he was still deliberating. The Mahatma arrived on the scheduled time. He asked the merchant, "Well, dear one, did you make gold and conduct good business?" The merchant said, "What can I tell you? Iron became expensive, and I did not take any advantage of the



philosopher's stone." The Mahatma took his philosopher's stone and walked away. The merchant remained in the same state of poverty as before.

The crux of this message is that **Naam is Paras**. Mahatmas come to give us the Paras of Naam. Any soul that a Mahatma touches with this philosopher's stone, becomes the form of Almighty Lord. But we do not value this human body. We say that we will meditate today, we will meditate tomorrow. Kabir Sahib says:

*What you intend to do tomorrow, do it today,
what you intend to do today, do it now;*

For nothing can be accomplished later, when death looms over your head

Dear ones, whatever was meant to be done tomorrow, should have been done today, and whatever was meant to be done today, should have been done this very morning. The essence of this is that we waste our time making plans. We do not know what the plans of the Almighty Lord are, what His will is. We want to make the Almighty Lord follow our plans.

Mahatmas give us the **Paras of Naam**, but we waste our time engaging in arguments. When our end time comes, we are separated from this body. No one asks if we have completed all our tasks. No one says that all my worldly tasks have been completed. For some, ten tasks get completed while five remain incomplete; for others, five tasks get completed while ten remain incomplete.

Mahatmas say we do not do the work that we should be doing. That work is, attending the Satsang, meditating on the Naam, and keeping oneself connected with the Shabd Naam.

* * *



UTH JAAG MUSAFIR BHOR BHAI

Uth jaag musafir bhor bhai, ab ren kaha jo sovat hai, (2)

Wake up traveler - the dawn has arrived, it is not night anymore, that you are still asleep,

1. Jo jaagat hai so paavat hai, jo sovat hai so khovat hai, (2)
Uth jaag musafir...

*One who is awake, attains, one who is asleep loses,
Wake up traveler...*

2. Uth neend se akhiya khol jara, aur apne Guru se dhyan laga, (2)
Yeh preet karan ki reet nahi (2), Guru jaagat hai tu sovat hai,
Uth jaag musafir...

*Wake up from sleep, open your eyes, and connect your attention to your
Guru,
This is not the way of love (that) the Guru is awake, and you are asleep,
Wake up traveler...*

3. Jo kal karna so aj kar le, jo aj karna so ab kar le, (2)
Jab chidiyo ne chug khet liya (2), fir pachhtae kya hovat hai,
Uth jaag musafir...

*Whatever must be done tomorrow, do it today; whatever must be done
today, do it now,*



*When the sparrows have completely pecked the field, what is the use of regretting then,
Wake up traveler...*

4. Nadan bhugat karni apni, e paapi paap me chen kaha (2)
Jab paap ki gathri sheesh dhari (2), tab sheesh pakad kyo rovat hai,
Uth jaag musafir...

Foolish one, bear the consequences of your own deeds; O sinner, where is peace in sin?

*When the bundle of sins is placed upon your head, then why do you hold your head and weep,
Wake up traveler...*

* * *

THE SACRED WORDS OF KIRPAL SINGH JI MAHARAJ

1. If someone does you a favor, do not forget it.
2. If someone gives you water to drink, consider that water as milk.
3. If you benefit someone, never speak of it. Moreover, do not expect that since you helped them, they must also be of benefit to you.
4. To have expectations from any human being is the greatest mistake.

* * *



KIDS CORNER

STORY: SHEIKH CHILLI



The Almighty Lord has created diverse kinds of people in this world, and among them was a unique individual named Sheikh Chilli. He used to dream even in broad daylight. Once, while he was sitting somewhere, a policeman approached him and said, "If you carry this tin of ghee (clarified butter) and walk along with me, I will give you two rupees."

"Alright," said Sheikh Chilli. Lifting the tin of ghee onto his head, he set off alongside the policeman. As he walked, Sheikh Chilli began to think that I will buy eggs with these two rupees. From those eggs, chicks will hatch and grow into hens. I will sell those hens to buy goats, and then, by selling the goats, I will buy cows.



With the money from selling the cows, I will get married and then have children. I will love my children very much. If they quarrel amongst themselves, I will reason with them. But if they disobey me, I will give them a kick like this! The moment he delivered the kick, the tin of ghee balanced on his head tumbled to the ground. The policeman angrily snapped at Sheikh Chilli, "You have caused me a loss!" Sheikh Chilli said, "Your loss is only of small sum of money, whereas my entire family has been completely ruined!"

The lesson we learn from this story is that our mind, much like that of Sheikh Chilli, remains lost in thoughts throughout the day. Those who obey the dictates of the mind are foolish and Manmukhs (those who follow the mind); they fail to understand the grace of the Almighty Lord. Therefore, we must not become Manmukhs, but rather Gurmukhs: those who follow the instructions of the Guru instead of the mind.

We can achieve success only when we perform our tasks with full concentration and do not allow our minds to wander aimlessly, like that of Sheikh Chilli.

* * *

PUZZLE CORNER

Match the following :

1. Human birth	a. To be kind and help others
2. Happiness-sorrow	b. Show us the right path
3. Saints	c. The result of our past Karma
4. Good deeds	d. Living beings like cows, birds and dogs
5. Compassion	e. Very rare and special
6. Animals	f. Give good results



Small Exercise :

Circle the four things that we should do every day.

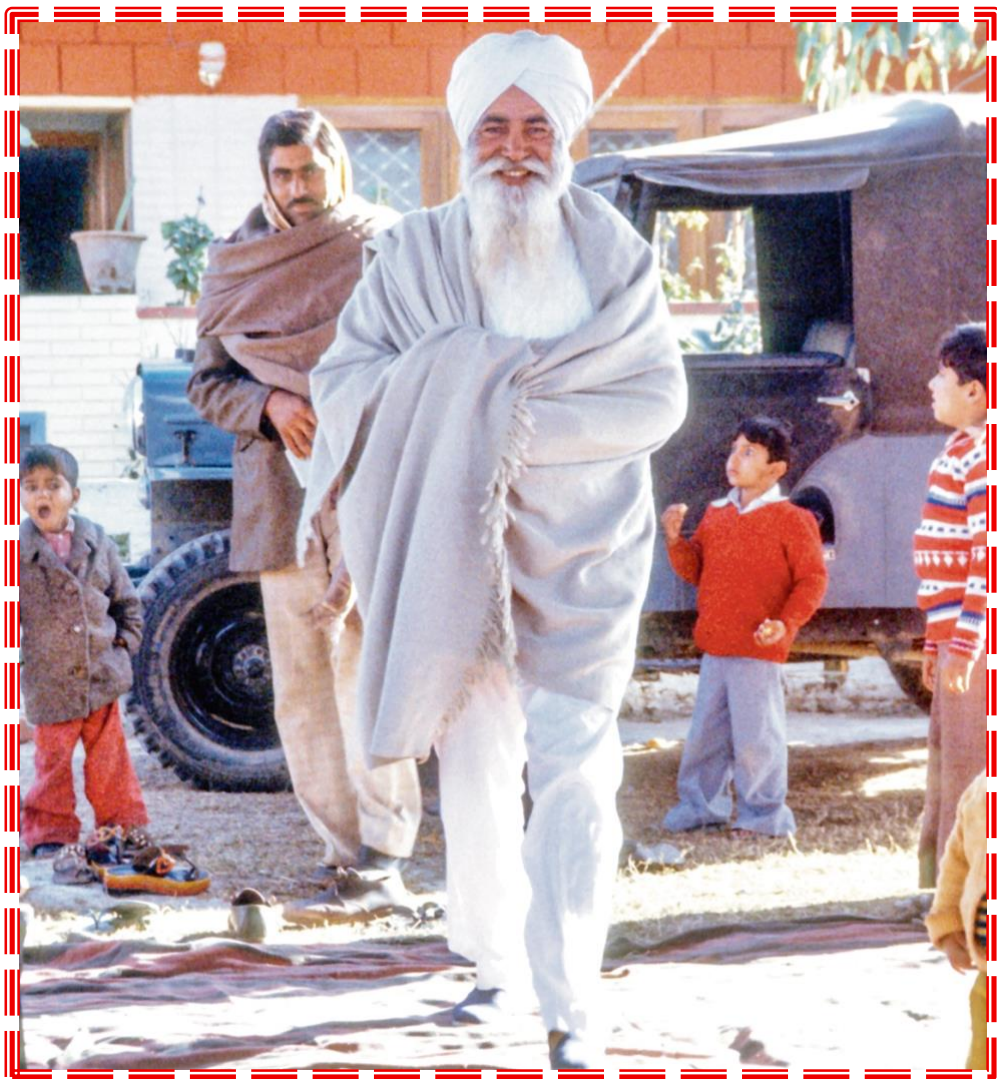
- Compassion
- Anger
- Helping others
- Speaking the truth
- Hurting animals
- Sharing

Answer Key:

Matching: 1-e 2-c 3-b 4-f 5-a 6-d

Exercise: Compassion • Helping others • Speaking the truth • Sharing

* * *



With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
the following Satsang and Meditation programmes
will be held at Sant Bani Ashram,
16 PS, Rajasthan, India.

- 07 September to 12 September 2026
- 02 October to 04 October 2026
- 30, 31 October and 01 November 2026
- 04 December to 06 December 2026

All are warmly invited to attend these
programmes. For further information visit

www.ajaibbani.org

or email at info@ajaibbani.org



Param Sant Ajaib Singh Ji Maharaj, 11 September 1926



The most I can tell you is that this world is a jungle of sensual desires and vices, in which the mind and soul are wandering. When they find a perfect Guru, they begin to focus at the third eye through Simran. Once they ascend beyond this, they reach the form of the Guru. The enchanting form which is the Shabd-form has such an attraction just like a magnet. When iron comes within the range of a magnet, the magnet instantly pulls it.