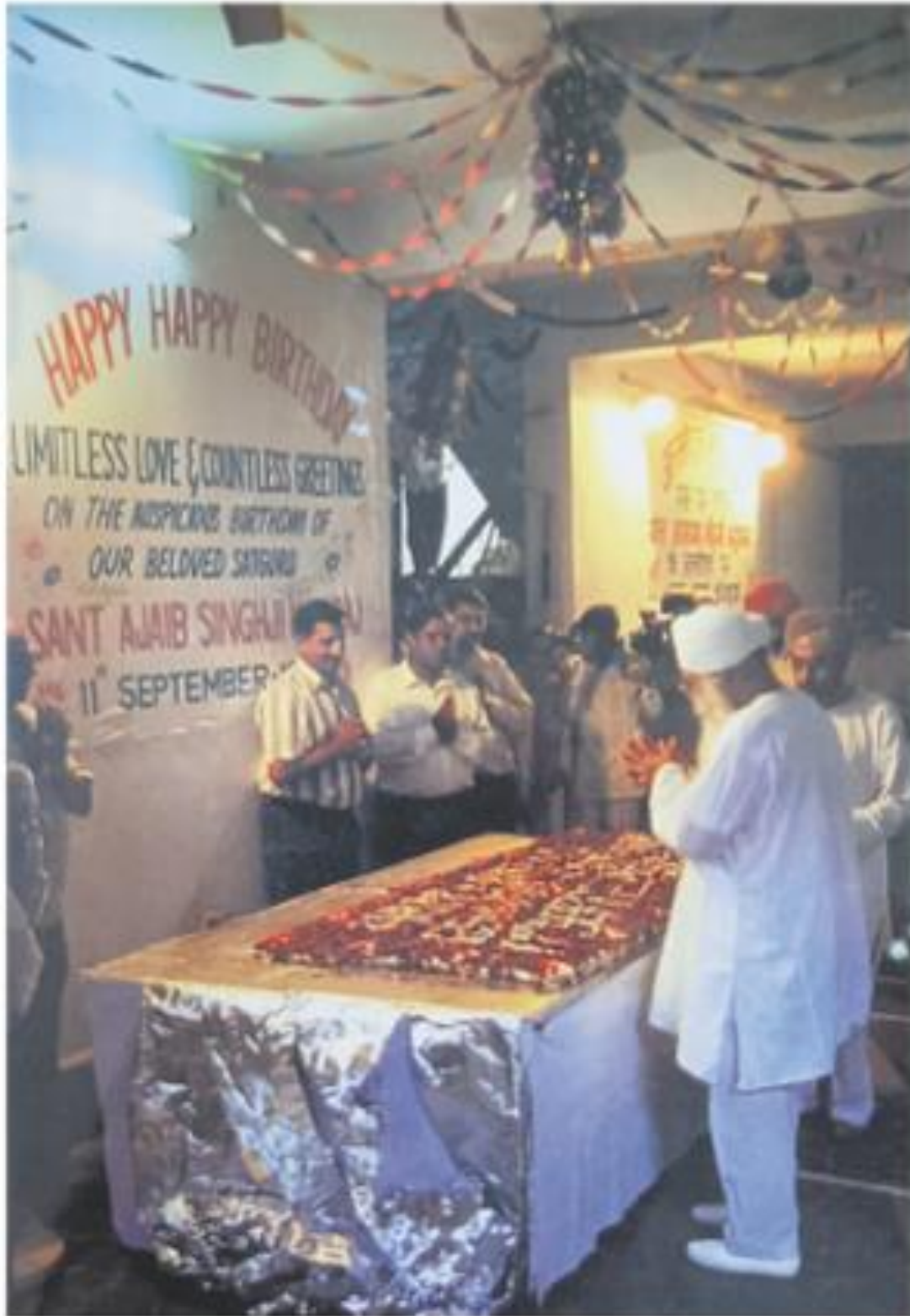


100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

September-2026



Happy Birthday Babaji

AJAIB ❁ BANI

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Disclaimer

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

AA SAJNA CHAL SHAGAN MANAIYE



Aa sajna chal, shagan manaiye,

X 2

Ralke manaiye saare, hasiye te gaiye,

Aa sajna ...

Come, O Beloved, let us celebrate this auspicious occasion,

Let us all join together to celebrate, laugh and sing,

Come, O Beloved...



1. *Janam dihaada, Ajaib sohne sajan da,*
Bhaaga naal aaya din, saade hasan da, X 2
Khushiya ch saare kehnde, jashan manaiye,
Aa sajna ...

It is the birthday of beautiful Beloved Ajaib,
This day has come with great fortune for us to rejoice,
Amidst the joy, all say, let us celebrate,
Come, O Beloved...

2. *Janam dihaada tere, naal sohna lagda,*
Dekho ni saiyo mera, sohna Guru fabbda, X 2
Saare ral mil aj, khushiya manaiye,
Aa sajna...

The birthday feels beautiful in Your presence,
Look, O friends, my beautiful Guru looks splendid,
Let us all come together today and rejoice,
Come, O Beloved...

3. *Saamne tu baitha pyare, bahut sohna lagda,*
Tere bagair jeena, changa nahiyo lagda, X 2
Saare asi chahiye din, aida hi manaiye,
Aa sajna...



Sitting before us, O Beloved, You look so beautiful,
Living without You does not feel good,
We all wish to celebrate this day forever like this,
Come, O Beloved...

4. *Guru Kirpal bada, khush aj lagda,*
Mata-pita nu din, shobha dinda lagda, X 2
Vand da rahe daya koi, baaki na bachaiye,
Aa sajna...

Guru Kirpal seems so joyful today,
The day seems to bring immense honor and glory to (Your) parents,
Keep showering grace, let no one be left out,
Come, O Beloved...

5. *Ajaib Gurmel ais, layak ta ni lagda,*
Jeev nimaana vas, ohde vi ni lagda, X2
Mann sajna ohdi, jindagi banaiye,
Aa sajna...

Ajaib, Gurmel does not seem worthy of this,
This humble soul is powerless here,
Accept his plea, O Beloved, and make his life worthwhile,
Come, O Beloved...

* * *



BIRTHDAY GREETINGS

Today, we are celebrating the holy 100th birthday of our beloved Satguru Param Sant Ajaib Singh Ji Maharaj.

Blessed was that sacred day, 11th September 1926, when God in human form, Ajaib Singh Ji Maharaj, came into this world to cool down our burning souls.

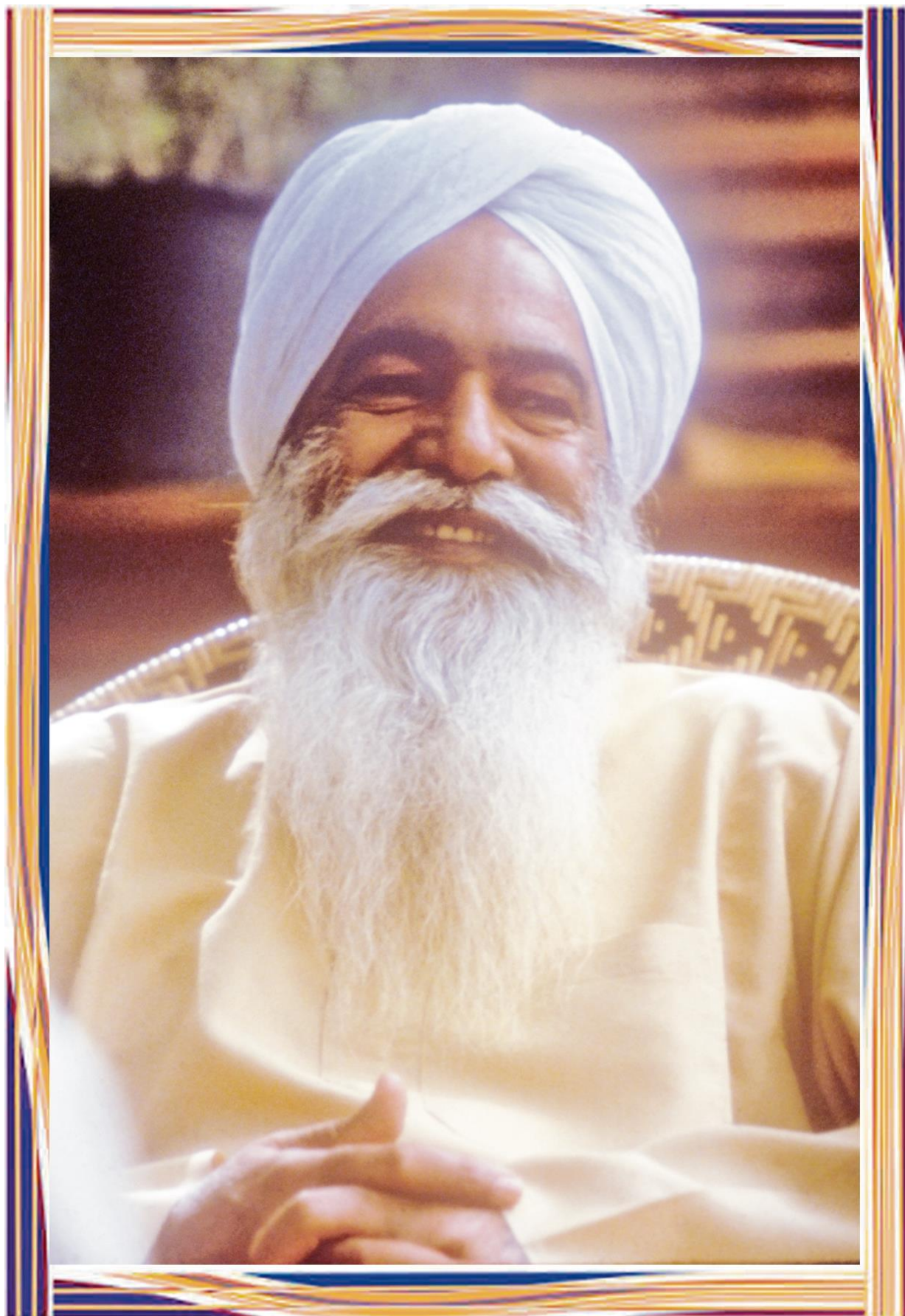
Saints come into this world by the order of the Almighty Lord to bestow their grace upon us, the souls and to take us back to our true eternal home. As per the order of His Guru, our Baba Ji assumed the human form and came into this world. He tried to guide us through Satsangs so that we may awaken and reach our true home.

Baba Ji, today on this joyful occasion, we offer our humble prayers at Your holy feet ; although we are not even worthy of praying, as we are filled with sins and vices. When we have no one other than You, before whom else should we pray? There is no dearth of Your grace and mercy; from Sachkhand, You are showering Your grace and mercy upon us in the ‘Shabd-form’.

Beloved Baba Ji, it is our humble prayer at Your holy feet that please keep showering Your grace upon us. Please grant us Your physical Darshan and protect us from the mighty Kaal. Please protect us, and while showering us with Your love, keep us attached to Your holy feet. Have mercy, have mercy.

* * *





PARAM SANT AJAIB SINGH JI MAHARAJ



Satsang – Param Sant Ajaib Singh Ji Maharaj

DIWALI

Bani: Guru Ramdas Ji Maharaj

03 November 1994

16 PS Ashram, Rajasthan

Salutations, millions of times over, at the holy feet of Shabd form-Almighty Lord, Sawan and Kirpal. Guru Sahib offered this prayer before His Guru:

Wandering and wandering, O Lord, I have finally come and fallen at Your sanctuary

This is Nanak's prayer, O Lord: please attach me to Your devotional worship

Generally, we have this thought in our mind, that practicing devotion is not difficult; whenever we feel like it, we will turn towards devotion. But the Mahatmas whose inner eyes have opened know that the Almighty Lord who created the universe has not abandoned it. He has made His own rules. Just as the rising of the moon, the rising of the sun, the blowing of the wind, the arrival of storms, and, when the time comes, birth and death, everything happens according to His rules.

Guru Nanak Dev Ji Maharaj says, “We can neither live nor die according to our own will; this too has been predetermined by Him.” We witness this daily and experience it ourselves. But it has been the experience of the Saints that only when the Supreme Lord bestows His immense grace upon us can we turn towards devotion. The Lord has kept even this law in His own hands: He may keep whomsoever He wishes away from devotion, and engage whomsoever He wishes in His devotion.

Usually, before starting any work, we look for an auspicious time, according to the work we are about to begin, we also perform an auspicious ritual



and give it some thought. Saints and Mahatmas lovingly tell us that the most auspicious time is when we meet the beloveds of the Lord and an even better time is when the beloveds of the Lord connect us with the ‘Shabd-Naam’. However, the best time is when we utilize that time for the practice of ‘Shabd-Naam’.

Saints and Satgurus preach us to earn the wealth of the ‘Shabd-Naam’. When we begin to earn the wealth of ‘Shabd-Naam’, we start living within Their command. Saints and Mahatmas tell us that we will find people who are heroes only in words everywhere, because every person thinks that through their words, they can create detachment in a few people or within themselves.

Usually, we observe that people who sing Ragas (perform classical singing) or deliver good spiritual discourses begin to cry themselves to impress the people and make others cry as well. A thought arises that perhaps they are highly detached and must have met the Almighty Lord. But in Sant Mat, such detached people are of no importance.

Guru Nanak Sahib says:

*No one has attained the Lord through mere words,
nor is He pleased by Ragas, musical sounds, or the Vedas*

He says that no matter how many Ragas one may sing or no matter how high a note one may sing, the Supreme Lord is never pleased by such actions. We know that if we want to do farming, it too requires hard work, without hard work even business cannot be carried out. Whatever worldly business we have to run, we have to follow the rules of that work. Gold is dug out from mines; to extract pearls one has to dive deep into the ocean.

When time comes to earn the wealth of ‘Shabd-Naam’, we say that the Satguru’s grace isn’t there yet, and that our time hasn’t come yet. Alright brother, God will shower His grace. Have we ever thought that when no worldly business can be carried out without hard work and effort, can we practice devotion to Almighty Lord while sleeping or talking? Devotion too requires hard work and effort; in fact, it requires more effort than any other worldly business. Our mind is already engaged in worldly affairs; twenty-four hours a day, our focus remains



in that direction. But turning the mind away from the world requires considerable struggle.

I often share my own experience that standing in front of a cannon is in fact easy, because people applaud us, saying that he is very courageous, but earning the wealth of Naam is extremely difficult. When we sit to meditate, the mind stands up like a lion, determined not to let us sit for meditation. Just ask those who have struggled.

When the Second World War was underway, I was quite young at that time. I was recruited into the Boys' Company. The Boys' Company did not normally get a turn to go into war. I had a passion, love, and immense enthusiasm to serve my country. So, I happily gave my name to go into the war.

In those days, I had heard from Maharaj Sawan Singh Ji that serving one's country is very noble and that if someone dies while serving the country, he goes to heaven. At that time, we considered heaven to be very high. When I gave my name to go into the war, because of my young age, everyone would look at me from head to toe, wondering how brave such a young boy was and why he had given his name to go to war?

At that time, the morale of the people was extremely low. When our medical examination was conducted, the doctor said to our Commander, "You recommend whom should I prescribe milk for?" Our Commander, with eyes filled with tears, said, "They are all sacrificial lambs; prescribe milk for all of them." I remember we went to Nabha Jail to recruit the prisoners who were willing to join the army, but those men agreed to remain in jail for over twenty years, but did not agree to join the army. At that time Hitler was at the height of his power. He would say that he wanted to have tea at a particular place the next day, and the next day he would reach that very place. Just see how much bloodshed and how much massacre takes place in order to conquer the enemy.

When Maharaj Kirpal seated me in this underground room with my eyes closed and said, "Dear son, I myself will come to you," at that time, the mind used to stand before me like a lion. Maharaj Sawan Singh Ji used to say, "The mind stands in front of a cannon, but it is never ready for meditation."



We shirk from hard work and make excuses that the time hasn't come yet, or Satguru's grace has yet not been bestowed upon us. What more grace could the Satguru bestow? They leave Their country, leave Their form, and always come in this world wearing human form to take the soul. They gave us the secret of 'Shabd-Naam' for free, and They do not even tell us to go alone. They say, "Dear child, muster up courage, and reach Me through Simran."

Going to school is the child's duty; after that, the teacher will teach. Our school lies between these two eyes, and the knot connecting our mind and soul is tied at the third eye. We do not actually go to school, and simply sit around complaining that grace has not been bestowed yet or that the time has not come; this is nothing but laziness and an excuse of our mind.

Saints and Mahatmas lovingly say that the greatest and most sacred day is when we meet the beloveds of the Lord. Guru Arjan Dev Ji Maharaj says:

The day when I met the Saint, I am a sacrifice to that day

I surrender and sacrifice myself to that day when I met a beloved of the Lord. A sacred hymn of Guru Ram Das Ji Maharaj is being presented before you, it is worth listening to attentively. Guru Ram Das Ji Maharaj says that the seat of our mind and soul lies between the two eyes. From here, our mind wanders outward towards the world every single second. When our mind itself does not become still at the third eye, how can we make progress within?

Saints and Mahatmas lovingly tell us how to turn the outward-wandering mind back [within], and how to untie the knot that binds the mind and the soul together. Originally, our soul was pure; before the mind engaged in Karma, no dirt or impurity had accumulated upon it. But as the soul and mind continued to traverse through the world, the burden of Karma continued to accumulate upon them. Now, both the mind and the soul have forgotten their true home.

Saints and Mahatmas do not come into the world to introduce a new path nor do they come to establish a religion. They come to bring our mind and soul back to their forgotten homes.



Dear children, this is not your home, nor is this your community. Who knows in how many previous life-forms these children may already have been your children? Animals and birds have children too. According to our life-form, we experience different kinds of pleasures and pains, and eat good or bad food. There are dogs that live in good palaces and enjoy good food, and there are dogs that cannot even find filth to eat in the streets.

Similarly, there are humans who live in magnificent palaces and eat good food, while there are also humans who wander helplessly on the streets having neither clothes to wear, nor time to bathe, nor enough food to fill their stomachs. We have been experiencing luxuries, comforts, as well as pleasures, and pains in every life-form. The unique distinction of the human form is that it is only in the human form that we can perform devotion to God.

Mahatmas explain that our mind and soul are tied together in a knot. Until we untie this knot and free the soul from the mind's clutches, our soul cannot return to its true home. How are we to untie this knot of the mind? We must gather our scattered attention and bring it back behind the eyes through Simran.

Mahatmas have given it many names in their respective languages. Some Saints have called it the third eye, some have called it the Ghar-Dar (doorway to the true home), while others have called it the gate of liberation.

Maharaj Sawan Singh Ji used to say, “Whether you call a stick a stick or a staff, it makes no difference”. The main thing is to bring the scattered attention behind the eyes. You must focus your attention at the third eye and repeatedly practice the Simran given by the Mahatma. Doing Simran requires no physical effort, nor any burden to carry. While working at home, our mind keeps imagining things. The body may be sitting here, but the mind is absorbed in one thought or the other. Office workers think about their files, shopkeepers keep thinking about their customers, and farmers keep thinking about their farming activities.

Mahatmas lovingly tell us that we spend our days and nights thinking about worldly affairs, so why not engage ourselves in Simran instead! Initially, we have to do Simran verbally (using our tongue); just like when a child starts going



to school, they initially recites A, B, C aloud. Once they become accustomed to it, there is no longer any need to speak aloud.

When we first joined the army, we were made to say ‘left-right, left-right’ to make us remember the marching steps, once it becomes perfect, we just keep marching automatically. In the same way, in the beginning, when Simran has not yet settled on our tongue, we have to count it like numbers. But once it takes root, we no longer need to move our tongue or make any effort to remember it; because it continues on its own within us twenty-four hours a day, like our thoughts. When Simran settles on the tongue of the mind, it then settles on the tongue of the soul; then, even if you enter a state of Samadhi (deep meditation), Simran continues to vibrate on its own like a live electric wire.

If we make a little effort and practice Simran with the tongue of the mind day and night; while walking or moving about, sitting or standing, Simran with the tongue of the soul begins to happen on its own. Once such a state of Simran is achieved, whenever we sit for meditation, our attention will instantly focus at the third eye; then we need not force ourselves to sit in rigid postures. The sound of the ‘Shabd’ will manifest on its own, and we will no longer need to search for it, as the ‘Shabd’ is resonating here twenty-four hours a day. The point is that while the ‘Shabd’ is echoing there even now, we do not concentrate there. Within us lie two faculties; Surat and Nirat. Surat is the faculty of hearing, and Nirat is the faculty of seeing. Guru Sahib says:

*The divine light shines within and the Bani resonates continuously;
one remains lovingly attuned to the true Lord*

When we bring our scattered attention behind the eyes, then Nirat begins to behold the divine light, and Surat catches the sound. When we remove all the veils and reach the tenth door, there we behold the radiance of the Shabd; the Saints have referred to this as 'Diwali'. Swami Ji Maharaj says:

Saints celebrate Diwali every day in Sat Lok (the realm of truth).

When the attention is drawn within, that itself is **Diwali**, there is light and radiance there. The sages and seers have shown us the outer Diwali by lighting



lamps to create a passion within us. When you reach the first plane, you will see a lotus with thousands of petals glowing within you.

In the Ramayana, Lord Rama is described as the Satguru-Almighty Lord, the soul as Sita, and the mind as Ravana. Just as Rama, the Supreme Lord, endured immense struggles and hardships for the sake of Sita, the soul, and liberated her from the prison of Ravana, the mind, in the very same way, the Guru-the Almighty Lord also endures great hardships to liberate our soul, Sita.

Maharaj Sawan Singh Ji used to say, “Valmiki (a sage) had written the Ramayana ten thousand years ago. Rama, Lakshmana, and Sita came into existence later. The entire play of the Ramayana is taking place within. Kaal thought that whoever would read this Ramayana and follow it, they would immediately go within. Kaal played the game outside by using the same names which have been mentioned in the Ramayana. Now, even if it is explained to us, we are not ready to accept it.”

Saints and Mahatmas say that by bringing your scattered thoughts behind the eyes and removing the three veils -physical, astral and causal- you will reach Trikuti. Guru Sahib says:

*By the Guru's grace, one is liberated from Trikuti,
and remains lovingly attuned to the fourth realm*

When the Saint-Satguru showers grace upon us and gives us Naam, our consciousness becomes attuned to the fourth realm, and we gain liberation from Trikuti (Brahm). When we reach this stage through the practice of the ‘Shabd-Naam’, the mind remains behind in Trikuti while the soul is freed from its clutches; then the knot binding the soul and mind is untied.

**The mind runs about in delusion moment after moment
and does not stay in its home even for an instant**

**When the Guru places the goad of the Shabd, the medicine,
upon its head, it returns to dwell in its own home**





PARAM SANT AJAIB SINGH JI MAHARAJ



Now Guru Sahib lovingly explains by giving a very good example that an elephant is a very powerful animal: if it is left free, it goes about trampling people underfoot as it moves through the world. When it enters a state of frenzy, it causes a great deal of damage. But Mahouts (elephant handlers) possess a great technique; they attach a sharp iron hook (called as Ankush) onto the end of an iron rod. Then, even if the elephant is taken to a school, it does not even dare to raise its eyes toward the children. People ride atop the elephant and roam around the markets; Mahouts control such a powerful animal with the help of an Ankush.

In the same way, people in the world have tried numerous methods to control the mind. I have done many such things in my own life, but performing these rites and rituals does not bring our mind under control; instead, it creates even more ego in the mind that I performed water austerities, sat by penance fires, and undertook pilgrimages barefoot. After doing all this, instead of becoming humble, the mind becomes even more arrogant.

Now, He lovingly tells us that in order to bring the mind under control, you have to take it to Trikuti through Simran. In Trikuti, the Guru's Shabd acts as the Ankush. The mind that roams about like a deer, intoxicated by worldly pleasures and sensual desires, does not let you sit for meditation; then this very mind begins to help and becomes our true friend.

The power of the Guru's Shabd is realized when we immerse ourselves within the Shabd. At first, we think that this Shabd is something to be read or sung or that we have simply been given an ordinary Naam but a secret lies hidden behind them. These five sacred Names are the names of those five great Lords whose realms our soul has to cross.

If we have to go to America from here, we know that we have to travel via Rome to reach New York or Boston and where we need to make a layover. If we have travelled along that route before, we do not need to ask anyone for directions. Just as it is written on the milestones, we keep driving our car along the road. Those dear ones who go within know this.



In the West, as well as here, many educated dear ones come. The time of Naam initiation is very sacred. When they are initiated into the Naam, they ask for the meanings of those words. We smile and tell them, “When you go within, you will come to know their meaning for yourself.”

If someone prepares food and places it before us, and we ask them that what is the meaning of this food? A sensible person would say, eat the food and see; you will come to know for yourself. One cannot sustain without food; strength comes only from food. Our soul has been weak for countless births; there is strength in the Shabd. When we go within, the path will open up on its own like a book, and there will be no need to understand the meanings there.

He says that upon reaching there, one realizes how the Guru's Shabd acts as an Ankush. Then the elephant-like mind's army; lust, anger, greed, attachment, and ego do not even raise their eyes to look, because they fear the goad. Then, even if you place the finest foods, sensual pleasures, and luxurious comforts before the mind, they are insignificant compared to the inner nectar and seem like ashes. If a wise person gets nectar to drink, would they ever put ashes in their mouth?

**O Dear Gobind (Lord), unite me with true congregation, that I may
meditate upon the Lord**

He says, “A thought comes to mind that practicing devotion is not difficult at all. Mahatmas are present everywhere; whenever we wish we can begin practicing devotion.” But only those upon whom the Supreme Lord bestows His grace can turn towards devotion. Kabir Sahib says:

I am but the servant of those Saints who have brought their minds under control

Such Mahatmas do not renounce the world and wander around wearing saffron clothes, nor do they pierce their ears and apply ash over their bodies. They live in the world and earn their livelihood, whether through farming or business. They live in the world like a fly that sits at the edge of honey, eats the honey, and flies away, as well.



Maharaj Sawan Singh Ji used to say, “A fly which sits right in the middle of honey, cannot fly away. If it frees its legs, its wings get stuck; if it frees its wings, its legs get stuck. In the same way, we worldly people remain stuck in the mire of the world. We can neither practice devotion nor can we fully succeed in the world.”

When there is a wedding in our house or a son is born, we are overjoyed and throw parties. But if a death occurs in that same home, we start weeping and wailing, and entire life becomes desolate. This world is all about birth and death. We suffer both at the time of death and at the time of birth.

O Almighty Lord! Grant us such an environment in which our strayed mind turns toward Your devotion. We do not need to wear any specific attire to join the Sangat. Company has a profound influence on the mind; if we keep the company of gamblers, we will develop the habit of gambling; if we keep the company of drunkards, we will develop the habit of drinking alcohol. If we associate with those who practice and earn the wealth of the ‘Shabd-Naam’, we will develop the habit of practicing and earning ‘Shabd-Naam’.

The disease of ego is gone, peace is attained, and one naturally enters into Samadhi* in the Lord

Samadhi: a state of deep spiritual absorption*

By going amongst the Sangat, the disease of ego is removed from within us. When the rich and the poor sit together on the same mat and eat together, we get the opportunity to cultivate humility within ourselves that all beings have been created by the Almighty Lord. General Thimayya, a top commander of our Army, went to meet Maharaj Sawan Singh Ji. Lieutenant General Bikram Singh also used to visit Maharaj Ji. I got numerous opportunities to accompany General Bikram Singh. [Once,] Maharaj Ji had a chair brought for him, but he sat on the mat on the floor and ate his meal, remarking, “This is the only opportunity in life to sit at the holy feet of a Mahatma.”





PARAM SANT AJAIB SINGH JI MAHARAJ



Satguru Maharaj Sawan Singh Ji had great affection for soldiers because He Himself had served in the Army. He knew that they get very little time and are punctual.

Saints and Mahatmas lovingly say, “Dear children, two swords cannot fit into a single sheath. Where there are ego and arrogance, the Supreme Lord never manifests; this is a path of humility. Water always flows downward; it does not stay on top of a mountain, but flows down into the streams below.”

I often say that when a devotee reflects upon their own weaknesses and sins, they make a heartfelt plea before their Guru; the Supreme Lord, saying, “It is possible that I may have to suffer a very long and severe punishment due to my Karma, because although I hide my sins from the world, but the Almighty Lord sees everything. Lust has clouded my wisdom. O Divine Guru, please forgive me before taking an account of my deeds, for if You demand an account (for my deeds), I will surely fall short.”

Guru Sahib says:

By taking account of our deeds, we can never be freed, as we err every single moment

O Forgiving Lord, please forgive and carry Nanak across

O Lord, I can never be freed if an account of my deeds is taken; who knows how many lifetimes of Karma I carry! When we hear the humble words spoken by Saints, humility also begins to develop in our strayed mind. We usually think that by closing the door, we can do whatever we wish, believing that God is not watching. I deceived both myself and the Lord, because I thought that the world was great and God was small.

The home within is filled with many gems, rubies, and precious jewels, but the deluded mind cannot find them.

Saints refer to the Naam as a ruby or a precious gem. The Almighty Lord has placed the treasure of Naam within everyone but driven by delusion, our mind keeps wandering outside. Whatever we see outside - parents, siblings, property, wealth and possessions all are delusion. The children and wealth we



possess today once belonged to someone else. Our ancestors were deeply attached to these properties, but they did not take them along. So, what we are hoping for? Therefore, whatever we see around us is delusion.

The Almighty Lord has placed the treasure of Naam within us, but how are we to obtain it? Saints and Mahatmas are not going to rub or dissolve something to pour into us. Ask those who hold high positions today, such as judges or lawyers, whether their teachers instilled something in them by rubbing or pouring it inside them. They will tell us that they kept the company of their mentors and obeyed their instructions. Those who did not obey their teachers' instructions are still wandering around illiterate today. The power of knowledge exists within them as well, but it came dormant and left without ever awakening. Bhikha Sahib says:

Bhikha says, no one is truly destitute; everyone carries rubies in their bundle But, not knowing how to untie the knot, they have become paupers

The Almighty Lord has left nothing lacking for anyone; He has placed the treasure of Naam within each and every person. But because we do not go within and obtain it, we are paupers.

Just as the water-diviner finds a hidden well in an instant, so does the Satguru help us find the treasure of Naam

Those who do not find such a Saint-Satguru, cursed, cursed are the lives of such people

Pre-existing wells are found buried beneath ancient mounds; excavation of such places reveals that houses or even entire cities once existed there. The Oda people possess this knowledge. They are also known as 'Seenge'. Through their skill, they can tell by smelling that if you remove the soil from here, a pre-existing well will be uncovered.

In the same way, Saints and Mahatmas also possess this knowledge: it is their personal experience, and they do not speak from hearsay. They say that if you, too, take courage and, following their instructions, bring your scattered



attention behind the eyes and connect it with the ‘Shabd’, you too can attain this treasure. He lovingly says that for those who have obtained this human form but have failed to fulfil the purpose of life, their coming into this world is in vain.

**The precious human birth is obtained as the fruit of the virtuous deeds,
but it is being wasted in exchange for a worthless shell**

When many of our good deeds accumulate, God is pleased and grants us the reward of the human form. God says, “You have attached yourself to worldly affairs, pride, praise, sensual desires and passions. In this human form, unite yourself with Me.” God has given us the human body as a reward for our many noble Karma, yet we remain forgetful and do not realize its value.

This world is sweet; who has seen the world beyond?

**O Lord, O Supreme Being, bestow Your grace upon me; in Your grace,
unite me with the Guru**

We worldly people pray before Almighty Lord. Some ask for wealth and possessions, some for sons and daughters, some for high positions and some honor and praise, but those whose eyes have opened say, “O Lord, please shower Your grace upon us and unite us with the Guru.”

In my childhood, when I was not very aware, whenever I went out alone, I used to wonder; what kind of devoted souls they were who had the Darshan of Guru Nanak Dev Ji or Guru Gobind Singh Ji? I was born into a Sikh family where Gurus were regularly talked about. While walking around alone, the thought would cross my mind: how fortunate were those dear ones who had the opportunity to sit at the holy feet of a perfect Guru. Then, we would also hear that many people turned away from the Guru. A thought would then arise in my heart; what kind of bad Karma they must have had? Since childhood, this thought



used to come in my heart that would I also meet a Guru, would I too get to sit at the holy feet of a Guru?

The True Lord, Maharaj Kirpal, used to say, “Food for the hungry and water for the thirsty is nature's rule; it always provides.” When we ask for bread, the Almighty certainly makes the arrangement; if we call out to meet the Guru, He surely hears our plea.

I used to say that in my life I neither found anyone who praised Him nor anyone who criticized Him. Only He Himself knows all this- He travelled five hundred kilometers bringing His grace. I did not know how He came to know my name. He sent His dear ones to me, telling me to stay at home that day because He was coming. Since childhood, my mind has been focused on the Guru. I told Him, “My heart and mind are empty; I do not know what to talk to You about.” Maharaj Ji replied, “I have many intellectual wrestlers around me; it is only on seeing an empty space that I have come to you.”

He says, “O Lord, please shower Your grace and unite me with a Guru who knows what is in the heart.” But we are not asking for Him. If we were to ask for Him alone, He would come Himself. Instead, we remain absorbed in the toys of this world.

**Servant Nanak has attained the state of Nirvana (liberation),
meeting the Saint, He sings the glorious praises of the Lord**

Guru Sahib has told us in this hymn how our mind goes outward like a deer, how to bring it back behind the eyes through Simran, how to practice the Guru's Shabd, how to save it from ego? There is only one way to do this: through the practice of 'Shabd-Naam'.

He lovingly says that Almighty Lord grants us the human form as a reward for many virtuous deeds. Those who, after obtaining the human form, do not find such a Guru the very purpose of their coming into this world remains unfulfilled. The Almighty Lord has placed the treasure of Naam within everyone, but



because we fail to seek refuge at the holy feet of such Gurus, we remain unaware of it and cannot benefit from it. I have mentioned this before also:

*By the Guru's grace, one is liberated from Trikuti,
and remains lovingly attuned to the fourth realm*

By the grace of the Gurus, we have to free ourselves from the Trikuti. When we reach that stage, our soul is liberated from the clutches of the mind, and its knot is untied. Then, reaching the tenth door, we behold the radiance of the Shabd and the radiance of the Guru.

*The Saints celebrate Diwali every day in Sat Lok,
whereas all other paths of Kaal merely raise dust*

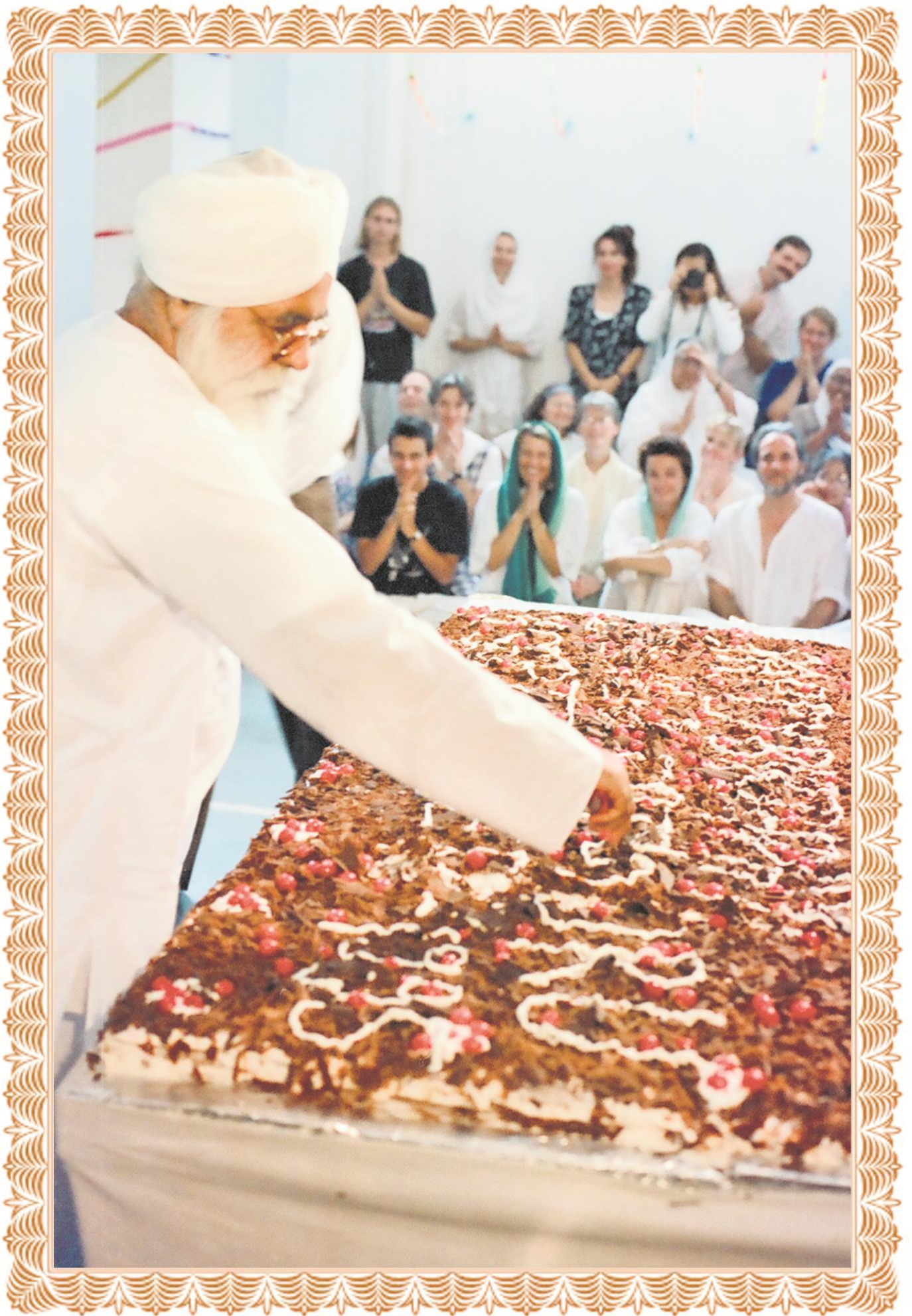
Swami Ji Maharaj says, “Those who reach there celebrate Diwali every day. Sages and seers have explained to us that a profound spiritual mystery lies hidden behind the Diwali we see outside.”

He says that the state of Nirvana is that state where all our worldly hopes and desires become completely still. There is also a path of *Nirvanis* (ascetics). I do not say that one should abandon their children, give up their livelihood, and go about begging from people. When the soul removes its three veils; the physical, astral, and causal and passes beyond Brahm and Parbrahm into the tenth door, our consciousness becomes attuned to the Almighty Lord. When our attention connects with that Shabd, the Shabd manifests within us; then our attention withdraws from the world and becomes connected with the Almighty Lord. Our soul reaches the source from which that sound, that Shabd emanates.

Guru Ram Das Ji Maharaj has lovingly explained to us in this hymn that we should purify our lives through the practice of ‘Shabd-Naam’. We should take full advantage of the opportunity we have been given.

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GOD IS A DIVINE LIGHT

A memorable incident by Param Sant Ajaib Singh Ji Maharaj

I went in many directions and to many people, and I performed many rituals, but I found no satisfaction. Everywhere, people only talked about God and explained theories, which only increased my spiritual thirst, but no one could give me the practical experience.

If I had received something from somewhere else, I would never have reached Baba Bishan Das Ji. When I bowed my head at the holy feet of Baba Bishan Das Ji, I found peace. He transformed my life and initiated my spiritual journey.

When I went to Baba Bishan Das Ji for the first time, I said to Him, “Please show me God.” He turned my face toward the sun and said to me, “Keep looking continuously at the sun and tell me how long you can stare at it?” I could not look at the sun for even a single moment. Feeling embarrassed, I said to him, “I cannot look at the sun for long because its light is too intense.”

Baba Bishan Das Ji said, “God is a divine light. The light of God is thousands of times brighter than this sun. We cannot even look at the light of the sun for long, so how can we see the light of God? Until we develop the eyes that is capable of seeing the light of God, how can we ask the Guru to show us God?”

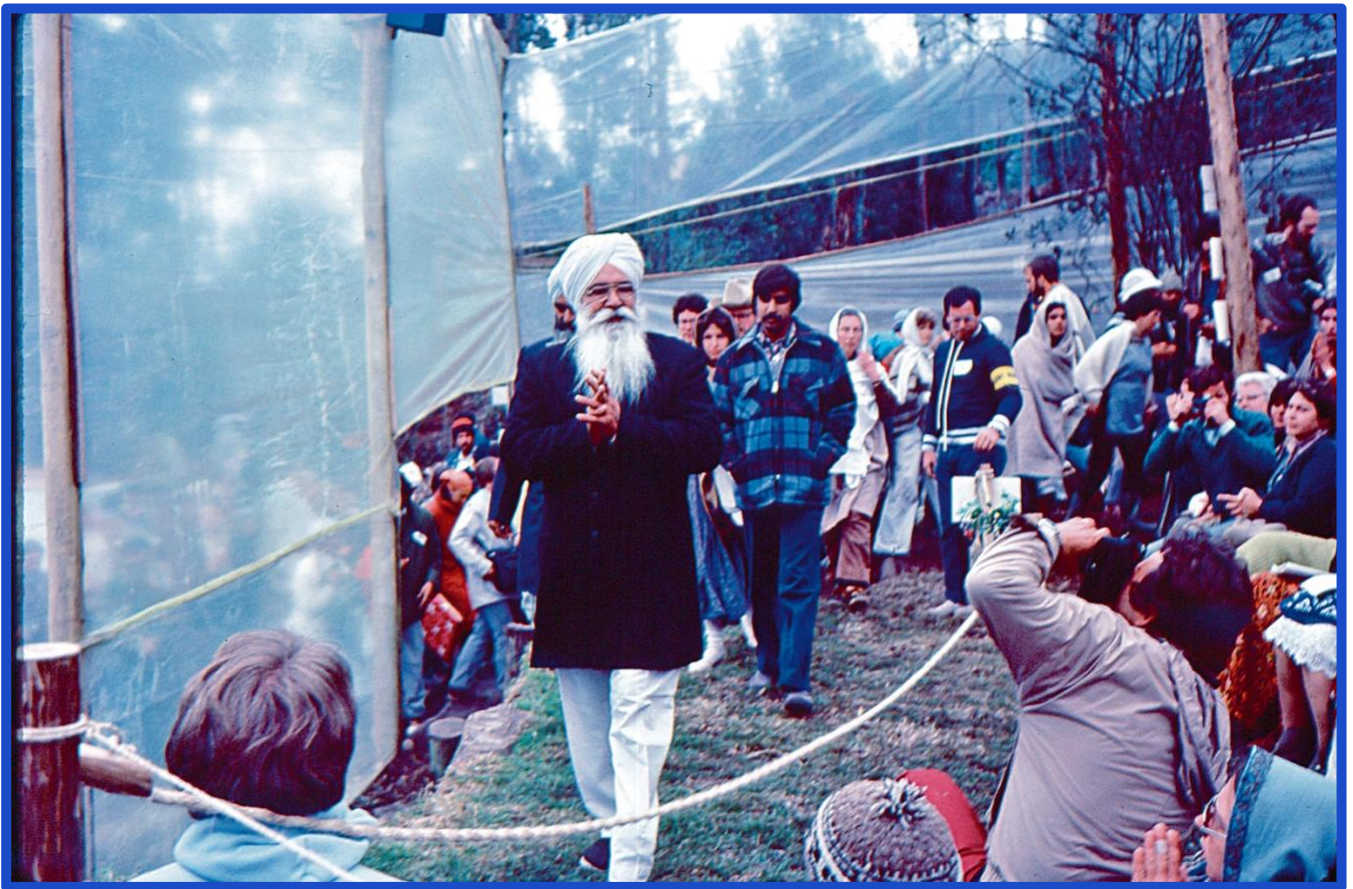
Baba Bishan Das told me, “Our soul has no connection with external rituals and customs. If bathing at holy places brought liberation, then the frogs and fish living in the water would attain liberation. Even performing penance by sitting near a fire does not bring liberation, because the fires of lust, anger, greed, attachment, and ego are already burning within us.

When I first went to Baba Bishan Das Ji, there were two other dear ones with me. Baba Ji asked us to do farming work. The two dear ones with me were farmers, but I had never done farming work before. I did exactly what Baba



Bishan Das Ji told me to do. The dear ones with me thought that they had done farming work many times, so what was the use of doing it now? Therefore, they did not obey the Guru's command.

In the evening, Baba Bishan Das Ji came to see whether we had done the work He had assigned to us properly or not. I humbly prayed to Baba Bishan Das Ji, saying, "I had never done farming work at home. It is only by coming to Your holy feet and through Your grace that I have been able to do this work. If there is any mistake in it, please forgive me."



Those two dear ones asked Baba Bishan Das Ji for some other work, saying that they had been doing farming work since birth and had no interest in doing this work. Baba Bishan Das Ji was not pleased with them and did not shower His grace upon them. He showered His grace only upon this poor soul.

Baba Bishan Das Ji was a very strict Mahatma. He belonged to the princely state of Nabha (*now in Punjab*). He had all kinds of comforts at his home; I have



also seen his palace and estate. In those days, kings used to rule over India, and Hira Singh, the King of Nabha, wanted to make Him his successor.

Baba Bishan Das Ji was highly educated in worldly terms. At that time, obtaining education in India was very difficult. He was sent to England for his education, where He obtained a Ph.D. degree. In those days, obtaining a Ph.D. degree was a very great achievement in India. People greatly respected those who returned from England with a Ph.D. degree, and the government would offer them the position of a commissioner. Baba Bishan Das Ji used to say, “The educated take nothing with them [when they leave this world]. On the spiritual path, there is no difference between the uneducated and the educated.”

Baba Bishan Das Ji could have led a very comfortable life, but He chose a life of hardship instead. In search for God, He performed all kinds of rituals throughout His life. When He reached Baba Amolak Das Ji, He did not ask Him any questions. He folded his hands before Baba Amolak Das Ji, and said, “Guru Ji! Please take me out of this hell and liberate me.” Baba Amolak Das Ji was illiterate; in fact, He did not even know how to sign His name.

When Baba Bishan Das Ji went to Baba Amolak Das Ji, Baba Amolak Das Ji asked Him to bring thorny bushes from the wilderness and build a fence around a piece of land that did not belong to Him. Nothing could be sown on that land, and it did not require any protection. Baba Bishan Das Ji continued to build the fence of thorny bushes for a month and a half, according to Baba Amolak Das Ji's command. Only after doing this did Baba Amolak Das impart the secret of the ‘two-Shabds’ to Baba Bishan Das Ji and teach Him meditation.

Baba Amolak Das Ji had received the secret of the ‘two-Shabds’ from Sri Chand, the son of Guru Nanak Dev Ji. Guru Nanak Dev Ji was God Himself; He came into this world to impart wisdom to the people. Many people in the world benefited from Him, but both His sons, Sri Chand and Lakshmi Das, did not take the secret of the ‘five-Shabds’ from Him. Lakshmi Das used to eat meat and engage in all sorts of bad deeds.

Sri Chand received the secret of the ‘two-Shabds’ from Avinashi Muni (sage) of the Udasi sect. Avinashi Muni commanded Sri Chand to wear a



loincloth, sit by the riverbank, and perform penance. Sri Chand performed all kinds of rituals. Sri Chand's spiritual seat (*gaddi*) became a famous seat in India. Sri Chand began imparting the secret of the 'two-Shabds'. The followers of the Udasi sect consider Sri Chand to be an incarnation of Lord Shiva.



Guru Nanak Dev Ji bestowed Naam initiation upon Bhai Lehna. Upon attaining success in Bhajan and Simran, Guru Nanak Dev Ji appointed Bhai Lehna as his spiritual successor. A perfect Guru knows what is going to happen. Guru Nanak Dev Ji knew that after He left His physical body, His sons, Sri Chand and Lakshmi Das, would not respect Bhai Lehna because the family and the people around them considered Bhai Lehna merely a servant in Guru Nanak Dev Ji's household.

A few months before leaving His physical body, Guru Nanak Dev Ji asked Bhai Lehna to move away from Him so that His sons would not harass him. Bhai



Lehna went to His village, locked Himself inside a room, and began meditating and connected Himself with Guru Nanak Dev Ji from within.

When Guru Nanak Dev Ji completed His worldly journey and left His physical body, His sons still did not come to Him and did not shoulder His funeral bier. His sons were angry with Him because Guru Nanak Dev Ji had not given them the spiritual seat. Sri Chand and Lakshmi Das would say, “Bhai Lehna is a servant in our household, how can we accept Him as our Guru?”

Bhai Lehna became the spiritual successor to Guru Nanak Dev Ji, but Guru Nanak Dev Ji's sons did not accept Him as the true Guru. Sri Chand started a sect parallel to the Guru Nanak Dev Ji's path and began imparting the secret of ‘two-Shabds’. It has been going on for ages that some people accept the successor of a perfect Guru while others do not. Only those who have it written in their destiny reach the successor of a perfect Guru.

Sri Chand lived a long life. When he met Guru Ram Das Ji, he asked Him, “Why have you grown such a long beard?” Guru Ram Das Ji replied, “This beard has been grown to wipe the feet of great souls like you.” Hearing Guru Ram Das Ji's humble reply, Sri Chand burst into tears and said, “It is because of this very humility of yours that we did not receive the spiritual seat, and we are left with nothing.”

Baba Amolak Das Ji was a very good Saint. He lived for about one hundred and forty years. Baba Amolak Das Ji gave Naam initiation only to Bishan Das Ji and Maharaja Bhupinder Singh of Patiala. When I came to the feet of Bishan Das Ji, Baba Amolak Das Ji was still in His physical body.

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KIDS' CORNER

STORY: THE IMPORTANCE OF SANCTITY



I often say that you should try living a sacred life, and experience its joy and peace. If someone were to offer millions of rupees and ask you to turn toward wrongdoings, you would not only refuse to go in that direction, you would not even be willing to look in that direction.

If it rains or snows, the air passing by becomes cool. In the same way, if your life is pure, the Guru knows it because the Guru resides within you. Even



the people living in your neighborhood will catch a glimpse of your purity and recognize that you are a pure man or a pure woman.

Due to the carelessness of the guards in our army, someone stole a rifle. Army rules are very strict. People began receiving severe punishments, and it was becoming very difficult for everyone. At that time most people in the army generally used to address me as 'Bhai Ji' or 'Gyani Ji'.

One day, our Commanding Officer said, “If you are innocent, just touch His body and move forward.” It is a fact that fifteen hundred men touched my body and walked past, but the four men who had committed this crime confessed immediately. As they approached me, they began to feel afraid, wondering what would happen if they touched me. Those men said, “Yes, we are the ones who committed this crime.” Do human beings not get to know whether someone is pure or not? Did I ever tell those officers that I possess this sanctity?

I often share that I had never gone into the city; if I needed anything, I would ask my friend to get it for me. I used to visit religious places. If you do not eat meat or drink alcohol, wouldn't the people living in your neighborhood know? They would surely know. The same friends who used to criticize you earlier will later start praising you to others.

I often say that the land we sit upon and the house we live in should, at the very least, feel proud that such a pure person lives within them.

Your Guru is pure and sacred; He is above the impurities of the world. He cherishes your purity and holiness. Why not keep your thoughts pure so that your Guru can manifest within you, and take pride in knowing, “My disciples are pure.”



Come children, today let us learn a few things about Baba Ji's childhood !

- Baba Ji's parents had lovingly named Him 'Sardara Singh.' Baba Bishan Das Ji gave Him the name 'Ajaib Singh,' which means 'Wonderful Lion'.
- Baba Ji's mother used to celebrate His birthday with great fanfare every year and would invite the entire village for a meal.
- At the very moment the soil of Baba Ji's heart was being prepared, the Almighty Lord instilled in Him a quest for truth and a deep yearning. Even at the tender age of five, He possessed an intense longing to meet God and to know the truth.
- Just as children play with dolls, Baba Ji secretly made an idol out of old clothes without his family knowing about it and considered it as God. He would worship it, place traditional sesame sweets (rewris) before it as an offering, and pray, "Please accept this offering." Upon knowing about this, people used to laugh at Baba Ji a lot and would ask, "Did your God accept the offering?"
- Due to the good influence of His parents, Baba Ji was never drawn toward bad things and always remained steadfast.
- From childhood, Baba Ji had within Him a spirit of kindness, service, truthfulness and forgiveness.
- From childhood, Baba Ji opposed superstitions, caste system, and untouchability.
- Baba Ji always lived a disciplined life; habits such as mischief, going to the markets, or watching movies were completely absent in Him.

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With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme
has been organized from
2 to 4 October 2026
in **Sant Bani Ashram,**
16 PS , Rajasthan, India

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

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



Param Sant Ajaib Singh Ji Maharaj, 11 September 1926



The True Lord, Maharaj Kirpal, used to say, “Food for the hungry and water for the thirsty is nature's rule; it always provides.” When we ask for bread, the Almighty certainly makes the arrangement; if we call out to meet the Guru, He surely hears our plea.