

# AJAIB BANI

Monthly Magazine

May-2024



*Param Sant Ajaib Singh Ji Maharaj*

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**Ajaib Bani**

**May 2024**

**2: New Bhajan**

**Kar Mehar Mere Tu Satguru Ji**

**5: Thankful To God**

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

**13: Trust In God**

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

**25: As The Company, So The Behaviour**

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

**39: Observance Of Purity**

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

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**Disclaimer**

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

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## **Kar Mehar Mere Tu Satguru Ji, Mai Har Pal Tera Shukar Kara**

Kar mehar mere tu Satguru Ji, mai har pal tera shukar kara (2x)

My Master, please have mercy. I thank you every moment.

1. Mai jeev nimana gunahgar, har roz nava hi gunah kara (2x)  
Kar mehar mere tu Satguru Ji, na gunah kara, par kabool  
kara  
Kar mehar mere tu Satguru Ji ...

I am a poor, guilty person, I commit a new sin every day. My Master, please have mercy so that I don't commit any sin but confess it. My Master, please have mercy ...

2. Kar ogun fir pachhtona ha, nale andro - andri rona ha (2x)  
Eh muk jae rona dhona hi, mai har dam tera shukar kara  
Kar mehar mere tu Satguru Ji ...

I do bad deeds and then regret, and I also cry from within. Let all this crying end, I thank you every moment. My Master, please have mercy ...

3. Man aiya har dam karda ha, ahankar kara, ehsan kara (2x)  
Kar mehar mere tu Satguru Ji, jo tu chohna mai o hi kara  
Kar mehar mere tu Satguru Ji ...

I do whatever comes to mind all the time, I have ego and highlight favors done to others. My Master, please have

mercy so that I can do what you want. My Master, please have mercy ...

4. Tenu visar ke mere data ji, sara din duniya nu yaad kara (2x)  
Kar mehar mere tu Satguru Ji, bhul duniya tera das bana,  
Kar mehar mere tu Satguru Ji ...

I forget you my giver, and remember the world all day long.  
My Master, please have mercy so that I forget the world and  
become your servant. My Master, please have mercy ...

5. Mai simran vi te karda nahi, tik satsang wich vi behnda nahi  
(2x)

Kar mehar mere tu Satguru Ji, sun satsang simran jap kara  
Kar mehar mere tu Satguru Ji ...

I don't even do Simran, I don't even sit still in Satsang. My  
Master, please have mercy so that I can do Simran after  
listening to Satsang. My Master, please have mercy ...

6. Mai mangda sab kuch tere to, par kehne tere chalda nahi (2x)  
Kar mehar mere tu Satguru Ji, tere bhane rehna sikh java  
Kar mehar mere tu Satguru Ji ...

I ask for everything from you, but I don't act according to what  
you say. My Master, please have mercy so that I learn to live  
according to your wishes. My Master, please have mercy ...

7. Jo hai mere kol Satguru Ji, o tera hi te dita hai (2x)  
Kar mehar mere tu Satguru Ji, man tera usda shukar kara  
Kar mehar mere tu Satguru Ji ...

Whatever I have, has been given by you. My Master, please have mercy so considering it given by you, I can thank you. My Master, please have mercy ...

8. Dukh saihndya jindagi langh rahi hai, hun la le apne charna vich (2x)

Kar mehar mere tu Satguru Ji, jind tere lekhe kar pava

Kar mehar mere tu Satguru Ji ...

Life is going on while enduring sorrows, now take me at your feet. My Master, please have mercy so that I can dedicate my life for you. My Master, please have mercy ...

9. Kara lakh shukrane Satguru Ji, tere charni apna sees dhara (2x)

Kar mehar mere tu Satguru Ji, ban tera, tera shukar kara

Kar mehar mere tu Satguru Ji ...

I thank you a million times, I lay my head at your feet. My Master, please have mercy so that I thank you by becoming yours. My Master, please have mercy ...

10. Meri arj suno **Kirpal** Guru, **Ajaib** nu sab kuch maaf karo (2x)

Kar mehar mere tu Satguru Ji, mera lekha - jokha saaf karo

Kar mehar mere tu Satguru Ji ...

O Master Kirpal, listen to my request, forgive all the mistakes of Ajaib. My Master, please have mercy and clear my account. My Master, please have mercy ...

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## Thankful To God

Message given by Param Sant Ajaib Singh Ji Maharaj  
before making dear ones sit for meditation

Delhi



We have to think about why we have gathered here. This is the ambrosial hour. At this time, even birds wake up and are thankful to their creator. Fareed Sahib says-

***Fareeda, I sacrifice myself to those birds  
that live in the jungle.***

***They peck at the roots and live on the ground,  
but they do not leave the Lord's side.***

We commend those birds who wake up earlier than humans in the morning and are thankful to God. Guru Sahib (Master) says –

***The sparrows are chirping, and dawn has come;  
the wind stirs up the waves.  
Such a wondrous thing the Saints have fashioned,  
O Nanak, in the love of the Naam.***

Birds are thankful to God in their own language in the morning. Other great souls also come to this world who do not sleep at that time but get connected with the Naam. God has shown great mercy on us. He has given us his secret and connected us to the Naam. Now it is our duty to remain connected to the Shabad Naam (word form).

We should not say that Satguru (Master) will take us. Satguru will definitely take us, but if the son keeps saying throughout his life that he will consume his father's earnings; it is right that the father will feed him, it is the responsibility of the father, but the onlookers will say that this boy is worthless, he is a burden on his father.

We should not become a burden on Satguru. We should also muster some courage. It is the duty of man to make efforts.

To practice Naam more, first of all we have to keep our bodies pure. Do not go on involving the body in indulgences. Indulgences are like mud. The body gets dirty due to the mud on it. If our body is pure, our mind will definitely be pure, because the body is also related to the mind.

The purer our mind is, the purer our soul will be. The Shabad that is coming in our within from Sachkhand (the abode of God) is already pure, and when our soul becomes pure, there is no power that can keep it away from the Shabad. The soul will automatically go on and become a part of the Shabad. If iron is rusted, even if you place a magnet on it, that magnet will not lift the iron up. If the iron is not rusted then the magnet will immediately pull the iron towards itself.

Our soul is just like this. Even if we are able to hear the Shabad, it does not pull us because there is dirt on our soul. Simran works as a broom for cleaning the soul. We should not leave Simran even while sleeping, waking up, sitting, standing, or even talking to anyone.

***By word of mouth, I talk to everyone,  
but I keep God clasped to my heart.***

Dear ones talk with the world, and interact with the world, but the cords of their hearts or their attention remain attached to Simran (continuous remembrance of God). The cord of Simran keeps us connected to the Satguru. A dear one's tongue should always remain moist and he / she should not stop meditating. If we do not sit in meditation even for a single day, then understand that we have gone far away from meditation and Simran. Guru Nanak Dev Ji says –

***If I were to forget you, for a moment, even for an instant,  
O Master, it would be like fifty years for me.***



One day is way too much. The mahatmas who have manifested God say that one moment or one second of forgetting God or one's beloved Satguru makes the difference of fifty years. Just think, what could be the condition of those poor ones who do not meditate for many days or forget Simran for many hours?

***If someone forgets the Beloved Lord, even for an instant, what sort of devotion is that?***

Forgetting God even for an instant creates a huge gap in devotion, therefore, always keep maintaining the remembrance of God. Only the remembrance of God will liberate us. Maharaj Sawan Singh Ji used to say, "If you can't meditate, at least love the saints because saints are idols of love. At the last moment, we will go wherever we are inclined to. If we have love for saints, then we will become a part of them. The saints will take us to God, but we can remember them only when we are pure."

If we remember the world even a little bit, we start getting dreams about it very easily at night because the thoughts of the world get our attention and focus very quickly. Why do the dreams of the Guru (Master) come less often? Why don't Guru's thoughts get our attention quickly? Guru is pure. He doesn't enter our dirty hearts, because we are on the side of our mind and senses, but sometimes our mind is calm, and there is a little purity.

When we sleep, Guru pulls our Surat (consciousness) upwards by his grace and at that time we dream of the Guru. The day a dear one dreams of Guru, his / her heart blooms like

a rose all day long, but our inclination is downwards. As we are not pure, we cannot fully receive his grace. That's why whatever he wants to tell us in dreams and many times he says it as well, but we forget or do not hear his voice fully.

The dear one should always keep his attention at the eye center through Simran. Once your attention is focussed on the eye center, and you start focussing your thoughts even a little, a very strong love will arise inside you, and then you will not be able to leave that love or devotion. Just as it is difficult to concentrate today, it is difficult to leave it later. Guru Arjun Dev Ji Maharaj says –

***Cutting it, it does not break, and releasing it,  
it does not let go.  
Such is the string the Lord has tied me with.***

You see, great troubles befell dear ones. I often give this example that in Delhi, a saw was brought and kept close to Bhai (respectful term for an older brother or a close friend) Matidas and he was told that the person for whom you are giving up your life is sitting in a cage near you. He can't even protect himself, how will he protect you? We will give you a good position and wealth, leave him and accept our religion. At that time, Muslims had a lot of power.

Had Bhai Matidas been outward-looking, his trust would have broken, but he used to go within. He used to see that his Guru was almighty Lord. Bhai Matidaas said, "Don't say such things to me. If you feel pity for me, then turn my face towards

my beloved and quickly cut me open with this saw." Seeing the faith of Bhai Matidas, even the executioner was shocked.

Just as the lamp's wick emits more light as it slowly gets its head cut off, once love arises inside a dear one and he/she starts going within, then even if any (untoward) incident takes place, his love for his Guru does not suffer. He thinks it is my karma. So, we have to put our heart into meditating. First meditate and then do any worldly work. Maharaj Sawan Singh Ji used to say that our condition should become such that we should work with your hands and our heart should be with the Master. The strings of the heart should remain connected to Simran. It is important to practice Simran and meditation.

First comes purity of the body and mind. Only if the mind is pure, can we practice Simran. If we have made our mind dirty or impure, we cannot meditate, because the grace that Satguru showers on us gets entirely used only on our cleanliness. When Satguru showers some grace again, we end up applying dirt again.

The power, Satguru present within you is omniscient. He is watching you with every breath. Don't think that the negative power is not watching us. The actions we perform with every breath, it is definitely watching. It writes that. Everything is in the account because this is the world of the negative power. If it does not watch, who will keep the account of virtues and sins? Satguru fights with the negative power for each and every living being. When we get dirty with the filth of indulgences, the

negative power says to the Guru, "You have initiated him/her? Look at his/her actions!"

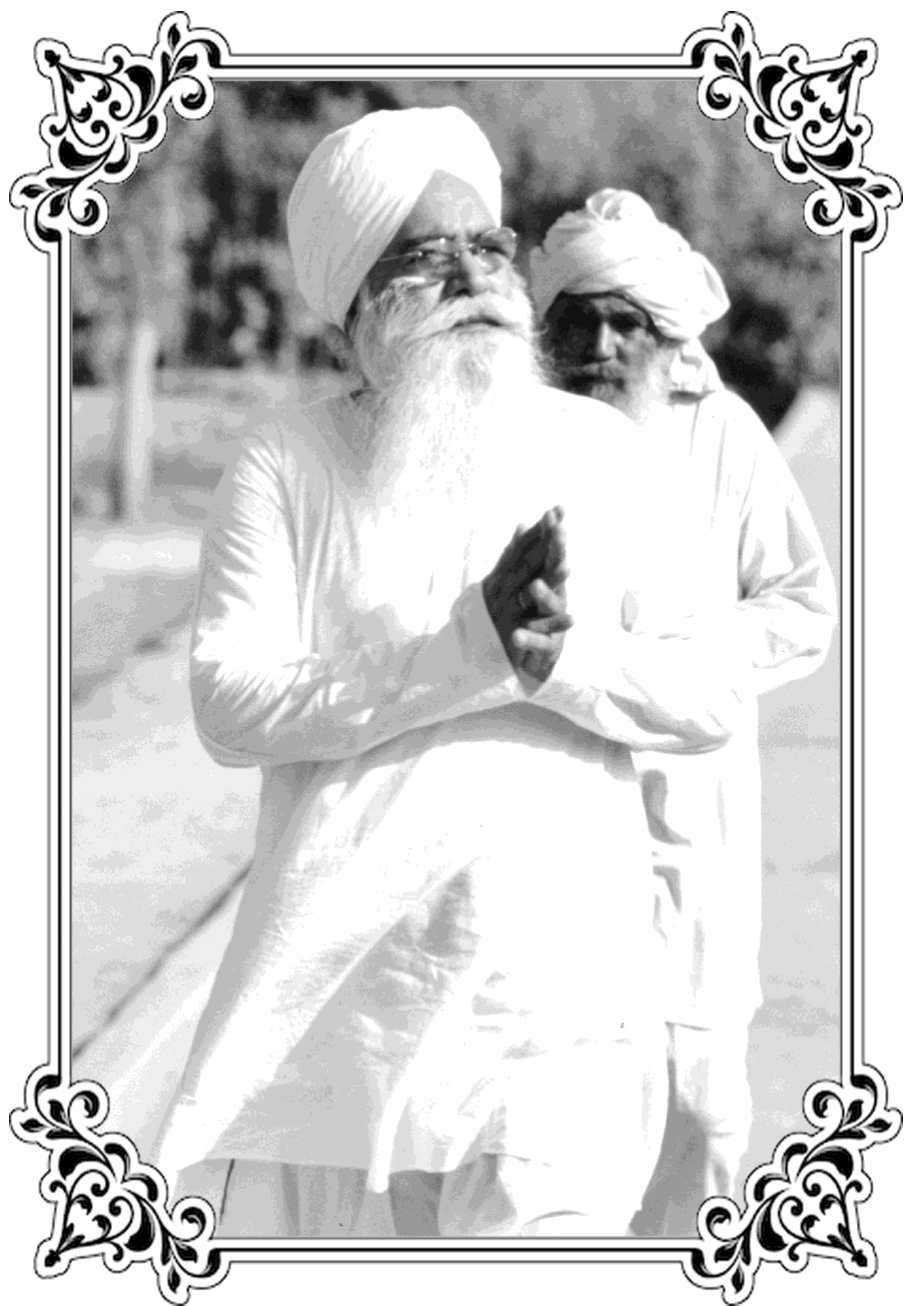
Guru has a lot of faith, and is very patient. He says, "No problem, he will definitely improve." If we do Simran, Satguru showers full grace on us, and one day, we become successful. That's why we should not leave today's work for tomorrow. Kabir Sahib says –

***Kabira, that which you have to do tomorrow,  
do it today instead;  
and that which you have to do now - do it immediately!***

***Later on, you will not be able to do anything,  
when death hangs over your head.***

We should not waste our time procrastinating and thinking that we will meditate tomorrow or the day after tomorrow. The mind that told you today that the night is too long and we can meditate tomorrow will again advise tomorrow to postpone your meditation until the day after tomorrow, it is here itself, within us. That's why don't listen to its opinion from the very first day.

We all must meditate wholeheartedly. Meditation and Simran are the powers that will go with us. Why don't we collect the tosha (travel expenses) that will go with us. We have to do worldly work too. Only he/she who meditates can manage his/her worldly affairs well. He/she will consider meditation as his/her duty and will be **thankful to God**. \* \* \*



## **Trust In God**

**Satsang by Param Sant Ajaib Singh Ji Maharaj  
Guru Ramdas Ji ki Bani**

22 August 1977

Sanbornton, America

This is the Bani of Guru Ramdas Ji Maharaj. He had a lot of love and affection for his Master. He was born into a poor family. He earned his livelihood by selling boiled chickpeas. He was extremely dedicated to doing seva (service) for his Master. When he got initiated by Guru Amardas Ji Maharaj, he served his Master so much that Guru Amardas Ji Maharaj got him married to his own daughter. Because of his seva and devotion, Guru Amardas Ji Maharaj was very pleased with him. After Guru Amardas Ji Maharaj left his body, Guru Ramdas Ji Maharaj became his successor. Guru Amardas Ji Maharaj gave him the authority to give initiation.

He says that wherever my Satguru goes and sits, that place becomes holy and worth worshipping. The disciples of the Master go and search for the place where the Master has manifested. He says that wherever my Satguru goes, that land becomes green, and those who get initiated by my beloved Master also blossom.

Guru Ramdas Ji Maharaj says, "Blessed is that father, blessed is that family, blessed is that mother who gave birth to such a Master."

Kabir Sahib says that if a mother wants to give birth to a child, she should give birth to a brave man, a devotee, or a giver, otherwise, she should not give birth to any children. Why does she give birth to a child other than a brave one, a devotee, or a saint? Why does she waste her power?

Guru Ramdas Ji Maharaj says, “Blessed is the Satguru who did the devotion of Naam after taking initiation and who meditated on that Naam. Whoever does that, God gives him/her the prize of high status, and he gets liberation. Moreover, those who see him with love also get liberation. It doesn’t matter if they are initiated or not, whenever they remember him with love, even when they are controlled by the angel of death, if they remember such a blessed Satguru with love, he comes there and frees them from the clutches of the angel of death.”

He requests Almighty God and says that O Almighty God, O Waheguru, O Akal Purukh, O Lord, I request you, because it is not in the control of souls to realize or recognize the saints; it is not up to souls to go and seek the company of saints; it is not up to souls to find any perfect saints. Shower your grace on me; have mercy on me, so that I may go and find such a saint, Satguru.

Dharamdas was the owner of 14 crore rupees and was called ‘Dhani Dharamdas’, which means wealthy Dharamdas. He was very fond of doing devotion of God, and in the beginning, he used to worship idols. Once Kabir Sahib came to his home in the form of a sadhu (sage). At that time, he was worshipping the idols. Kabir Sahib, in the form of sadhu asked Dharamdas

that all these big and small idols you have kept, have they ever talked or spoken to you? After saying this, Kabir Sahib disappeared from that place. Then Dharamdas thought and said, "It is true that these small and big idols have never spoken to me, even though I worship them with much devotion. Had this sadhu remained for a few more minutes, I would have asked him what the secret or knowledge of doing the devotion of the Lord was.

After a few days, Kabir Sahib came in the form of the sadhu again to the same person, Dharamdas. At that time, Dharamdas was washing and cleaning firewood to burn, because in India, in those days, people who considered themselves devotees and who maintained outward purity used to wash and clean the firewood before burning. In that way, they maintained outward purity. So, Kabir Sahib came there and told him, "Dharamdas, you are a sinner; you are the greatest of all sinners." At that time, Dharamdas's wife, Bibi Aamna, was also standing there. She could not bear the criticism of her husband. She said, "Why are you calling my husband a sinner? You are a sinner." Kabir Sahib told Dharamdas very patiently, "Ok, it doesn't matter to me, but before burning the firewood, cut it and see what is inside." After saying this, Kabir Sahib disappeared. When Dharamdas did that, he found thousands of ants in that little piece of wood. He realized that the sadhu was an all-conscious sadhu. He could have told me more had my wife not gotten upset with him.

Dharamdas said to his wife, "Why did you get upset with the sadhu? Had you not gotten upset with him, I would have



asked him something about realizing God." The wife was not ready to take the blame on herself. She said that there are many sadhus wandering here and there. Perform the yajna, and just like so many flies come to the place where there is sugar or something sweet, when you perform the yajna, many sadhus who are wandering here and there will come to have a feast. Then you can recognize your sadhu and learn about realizing God from him.

Since Dharamdas was a very wealthy man, he performed many yajnas in a place called Kashi, on the banks of the Ganges and the Yamuna. He spent all the money he had in search of that sadhu, Kabir Sahib. But Kabir Sahib didn't have to come, and neither did he. After all his money was spent, he decided to commit suicide, because he thought that if I go back home, what would people think? I have spent all my money. Moreover, I have not gotten what I was searching for. So, it is better to go and jump in the river and bring an end to life. Then he thought that if I jumped into the river at this place, people would see me and try to save me, so it is not a good place. He went to a secluded place on the bank of the river.

When he went there and was about to jump into the river, he saw Kabir Sahib, that sadhu, sitting there. He bowed down at his feet and said, "Maharaj Ji (Master), if you had met me before, I would have done some seva but now I am penniless. I don't have any money. In your search, I have spent all my fourteen crore rupees." Kabir Sahib replied that it is all right. If I had come to you before, you would have thought of me as a greedy man, because you were a very wealthy man. Moreover,

as your wife said, you remember that she said many flies come to the place where there are sweet things. I didn't want to come there. Don't worry about the seva. Now I will give you something that can never be destroyed by anybody and nobody can steal it. That money will never go away from you and you will always be its owner.

After giving initiation to Dharamdas, Kabir Sahib made him a perfect saint. After Kabir Sahib left, Dharamdas became his successor and gave the initiation of Naam.

Guru Ramdas Ji Maharaj says that only the disciple of the Master likes the praise of his Master and knows the importance of the Master. Only one who has seen the Master and knows his real value can sing his praise. On this physical level, saints always say that consider us brothers, fathers, or elderly, but when you go within and see who we are, you can call us by any name. Had we recognized the Mahatmas, why would we make Guru Nanak Dev Ji grind wheat and call him the one who misleads people? Once, Guru Nanak Dev Ji went to a village in the Kasur area. There, nobody allowed him to enter the village. There was a leper's hut outside the village, and he spent his night there. It comes in the history that the leper's leprosy got cured.

Guru Amar Das Ji Maharaj lived at a place later called Khadoor Sahib where people of the Khair caste lived. A yogi also lived there who used to perform Tapa (austerity). He was not in favor of Guru Amardas Ji staying there. That disturbed his business, as not many people came to him because of Guru

Amardas Ji staying there. Those who came to Guru Amardas Ji realized the truth and did not pay any homage to the other person. So, he always had thoughts of animosity for Guru Amardas Ji.

Once, it so happened that in God's will, there was a drought. All the farmers got together and said to Guru Amardas Ji, "It is very hard. It is not raining. Please shower grace and do something so that rain may come." Guru Amardas Ji was a perfect saint. He said, "To remain in God's will is the best thing for a disciple, and we should do that. We should not ask for anything. He knows what we want and what we need. He will give us that." For a few days, the disciples followed that, but when the Yogi said, "You call him a Guru, but he can't even bring rain. So what is the use of considering him a Guru? Tell him to either facilitate the rain or to go and take his Ashram away from here. I will make it rain."

Farmers in that village were not real devotees. They came to Guru Amardas Ji and said, "Either you do something to make it rain or take your Ashram out of this village." Guru Amardas Ji said, "Ok, I am taking my Ashram out of here," and he left the village, but it did not rain even then, as Yogi didn't have any power and it was not in his hands to bring the rain.

Bhai Jetha, who was later called Guru Ramdas, got very upset when he came to the place where Guru Amardas was living, and learned that Guru Amardas had been thrown out of that village. He knew the true greatness of the Master, and could not bear that. He asked the villagers, "Why have you thrown out

my Master?" They told him the whole story. He told all the people there, "Go and ask the Yogi to bring rain." People said that we tried, but he could not do that.

Bhai Jetha said, "But I can tell you one way by which you can bring rain to your village and that is - wherever you take this Yogi, in whichever field, it will rain in abundance there. So, the farmers started pulling and pushing the Yogi in order to take him to their farms. Somebody held him by his hand, someone else by his leg, and someone by his clothes. In that way, his hands, legs, and other body parts broke, and he was killed at that place. Even where a bit of his body fell, it rained abundantly there.

After that, when Bhai Jetha came to Guru Amardas to see him, Guru Amardas turned his back towards Bhai Jetha, (Guru Ramdas). When Bhai Jetha went to the other side to have his darshan, Guru Amardas again turned his back towards him. Bhai Jetha asked him, "Why are you displeased with me?" Guru Amardas Ji replied, "I gave you the powers not to show miracles but to keep within you. Why did you do that?" Guru Ramdas did that only because he knew that Guru Amardas had the greatness of the Master. He could not bear what other people were thinking about his Master. Only a true disciple of the Master knows the real importance and greatness of his Master. Only he can do anything, even at the cost of his own life, to save the prestige of his Master.

He says that when saints and mahatmas manifest and come into this world, worldly people are never pleased with them. They always try to stop and disturb the mission of the

mahatmas. But they (saints and mahatmas) are not worried about that. God has sent them to do his work; they have faith in God, and are devoted to him. God manifests in them. That is why they are not worried about disturbances. God himself comes down to them, sits in them and works, because they have come into this world to do the work of God. God also worries about them and helps them, and everything becomes easy, because they are doing the work of God.



When Maharaj Sawan Singh Ji started publicizing the Naam, his opponents tried to oppose him in every possible way. But Maharaj Sawan Singh Ji showed love towards them also and said that the langar is of the Guru, you can eat the food from here. The opponents kept saying things against him.

Maharaj Sawan Singh Ji never responded to them, rather he used to say, “No problem, they are doing our work itself.” All the people called by the opponents used to praise Maharaj

Sawan Singh Ji and took initiation from him. After some time, the opponents left that place. Today, a school is built over there. They thought that if we keep calling people and keep on criticizing like this then it is possible that the whole world will become initiated. Maharaj Sawan Singh Ji used to say that the one who criticizes is making himself inferior.

Now Guru Ramdas Ji says that those who have had the darshan of my beloved Master have become free from all their sins because the Master is the giver of a home to the homeless, a friend of the friendless and the giver of all the things in this world.

He says that blessed were those souls who got initiation from such a great Master. Those who received initiation from the Master shined in the court of God and were blessed in the court of God as well.

That's why Guru Nanak Sahib says, "Nanak, O Nanak, I ask for the dust of the feet of those people who are the disciples of my Guru or are brothers in faith. The mahatma who has done meditation has true respect and love for all the brothers in faith."

He says that what is the use of doing a Satsang? In Satsang, Sadhus create a passion and yearning for meditation in us. God's glory is sung in the Satsang.

Guru Ramdas Ji says, "Blessed are those saints who preach for the sake of others."

He tells the glory of the Naam and makes us meditate on the Naam. He also explains how to meditate on the Naam while sitting. He tells us the benefits of the Naam and explains why we should meditate on the Naam, that's why He is blessed.

Guru Ramdas Ji says that the whole world wants to see the Guru who is born in the nine divisions of the earth. No one says that I do not want to meet the Guru. But if God doesn't showers the grace of Naam on the karma of a person he/she can never meet the Guru, even if Guru is sitting in his neighbourhood.

Guru Ramdas Ji says, "Nobody becomes a Master by himself. He (God) has a natural way of letting people meet him which is to first meet the Guru, and only then him. It was he who created the Guru, showered grace on him, and gave him a place at his feet."

Guru Ramdas Ji praises the Almighty God that you yourself worship the Satguru and you yourself get the Satguru worshipped; you are blessed. You are the one who creates Satguru and sends him into this world.

This is the Bani of Param Saints, who achieved consciousness and became the form of God. Those who get separated from the Master after getting initiation, those who again indulge in wine, meat, etc., and those who get off the path, negative power punishes them by blackening their faces and gives them a lot of trouble.

Maharaj Kirpal used to say that from the outside, my hand looks very soft but on the inside, it is very hard like iron. No satsangi can commit sins, criticize or think ill of others; there is no concession for any satsangi. He used to say that non-initiates are blind to what is good or bad, and since a satsangi knows what is bad and still does that, then he/she will definitely get more punishment.

Guru Ramdas Ji says, “Such a person neither gets any place in this world nor in the other world. In the other world, Guru doesn’t give him any place and in this world as well, people say that he got initiation from such a great Master, but he still indulged in drinking wine and eating meat.” Guru Sikhs have written this Bani after thinking carefully.

He says, “Only those who come to the Satguru and get initiation, get liberation.”

After singing the whole hymn, in the end, Guru Ramdas Ji says that there is no special child for the Master, all the sangat is his children. That is why I advise you to be a sweet child and meditate. Do not fall into the hands of the negative power. You are blessed to have such a Satguru, and you got initiation from him. If you collect your scattered thoughts with the help of Simran, take the attention above mind and matter, and go above the stage of the mind, the Master will manifest within you, and give you the prize of high status.

Guru Gobind Singh Ji had four sons. When all of them were martyred, their mother started weeping. Pointing towards



the sangat (dear ones), Guru Gobind Singh Ji said, “So what if I sacrificed my four sons for all these children? These thousands are my children as well.”

So, as per the instructions of Guru Sahib, we should also meditate and take advantage of the precious opportunity of this human body, and make our lives a success.



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## As The Company, So The Behaviour

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

31 January 1990

16 P.S. Ashram, Rajasthan

**Dear one:** Sant Ji, I read in one of the children's darshan Satsang talks by you that we should make our children come to the Satsang. In a talk given in Bangalore, Sant Ji also said that after the age of fifteen, parents should only make suggestions to the children, in case an initiated Satsangi child does not want to go to the Satsang or to meditate every day. Do these statements mean that up to the age of fifteen, we should make the children attend the Satsang and meditate but after fifteen, let them decide on their own, as forcing them to go will have a negative effect?

**Sant Ji:** Whatever I say regarding children is according to what is written in our holy scriptures. We get the colour of whatever company we keep. Children are very innocent souls; if they are always kept in good company, their parents always set a good example for them, they are always encouraged to study at school, to meditate and go to the Satsang then I don't see any reason why they will wander away from the path after they become fifteen.

I had a very good family. My parents were very loving and affectionate towards each other, and they always set a very good example for us. We never saw any bad behaviour from

them. They always showed by their conduct that the relationship between a husband and wife is that of love, and it is not a relationship where you fight, abuse or criticize each other.

The good deeds of the parents have a great effect on shaping the character of the children. In history, we can find many examples, many incidents where we learn how the goodness of parents had a good effect on the children. There are stories which show us that because parents were good and did not do any bad deeds in front of their children, the children also became good like them.

The fault in the parents is that they do not set a good example for the children. They always present a very bad example. They oppose and argue with each other in front of the children, do all types of bad deeds in front of them and that has a very bad effect on the minds of the children. That is why children start losing faith in the Satsang. They also lose interest in the Satsang, because when they see that their parents who have been initiated for such a long time are still doing all these bad deeds, they think, "What is the hope for us?" That is why they lose interest in the path, and in going to the Satsang. Many children come to me in interviews and tell me, "We see our parents fighting a lot, and doing bad deeds. Even though they are initiated, and go to Satsang, they still fight and do all kinds of bad deeds; so where is the hope for us?". This is how they lose interest.

Master Sawan Singh Ji often used to tell about his own children in the Satsang. He used to tell that when he was in the

army, he lived in the upper portion of a house and another family that ate meat lived downstairs. When Baba Sawan Singh Ji's children would go and play with them, that family tried their best to feed them meat and other such items, but his children did not accept any of those. The family was surprised and impressed by the willpower of the children so much that they had to finally come and talk to Master Sawan Singh Ji. They asked him, "How have you made your children so steadfast? We have tried tempting them many times to eat meat, we have even told them that if you will eat meat, we will do this or that for you, still your children are so steadfast that they do not want to eat meat, how is it so?"

Master Sawan Singh Ji used to say in the Satsang that when a child grows up and becomes like you; when he/she is old enough, at that time if you impose anything on him/her, if you force him/her to do anything, he/she will rebel against you and may wander away even more.

Master Sawan Singh Ji also used to say children become the same as their parents are. If right from the beginning, you give them good direction, teach them good values, keep them in a good company and environment, and set a good example for them, there is no reason why they should become bad, go astray or not become like you. Because children are innocent souls and they grow up only in your shadow. Whatever you teach them, good or bad, they will accept that. So, if you teach them good values right from the beginning, there is no reason why they will not listen to you and not do good deeds.



**MAHARAJ SAWAN SINGH JI**

Dear ones, in my life, I have seen or been involved in many incidents in this context. If I told you all those, it would be enough to fill many books.

Often I have said that right from my childhood, I always missed the fragrance of that hidden power. I felt as if I have lost something in my life, but I was only able to leave home (in search of that) when I grew up.

I have often said that my mother was a very good woman. She was devoted and had a soft nature whereas my father was very strict. I could not dare to oppose my parents. Even though my father was strict, I had still pleased him. So I mean to say that if you are good with your children, if you set a good example for them, there is no way that they will oppose you.

I have been to many different communities and religions where I have met people who were involved in smoking tobacco, drinking wine, doing drugs and other such things, but because I had such an influence and effect of my parents' goodness that I did not drink wine, smoke tobacco, or get attracted to any of the bad habits that those people were involved in. Even though I went to all those people and saw them involved in all those things, I still did not have any bad feelings for them. I remained strong, and that was only because of the positive influence of my parents.

When I had left my house in search of God, I was young. At that time my mother made me promise a couple of things, and even to this day, I have kept those promises. She told me,

"Dear son, if you want to get married, come back home and get married. We should not hear from other people that our son is having a relationship with a woman or he is wandering here and there."

The other promise was where she told me, "You should always wear clothes that you have bought yourself, you should not accept clothes from anyone else. If someone brings clothes for you, you should first pay him/her and only then wear those."

In India, farmers have this weakness that if their farm or field is on the main road, they take up more space and make that road narrow, and people using that road face difficulty. So my father told me, "Suppose you have a field or a farm that falls on the main road, you should not only leave the specified space as mandated by the government but also leave some additional space so that people can easily move along that road." To this date, I have kept that promise.

It was not within my power, nor is it because of my efforts that I have been able to learn all these things. It was all due to the impact and influence that those great people, my parents, had on me that I learned all these virtues.

Dear ones, when I went to the Udasi faith, I saw that they smoked tobacco and drank a lot of wine. They encouraged me to do the same thing. Before I went there, I used to think that those who have big rosaries around their necks and wear coloured clothes are the ones who have met God Almighty. So, whenever I would meet anyone with a rosary around his neck

and wearing coloured clothes, I would always bow down in front of him, thinking that he had become one with God. Because Udisis also wore coloured clothes, and had rosaries around their necks as well, I went there, but saw them smoking and drinking wine. They told me that if I wanted to become one of them, if I wanted to follow them, I would also have to do that. I would have to drink wine, smoke tobacco, and not only that, I would have to bring those for them. So, I just folded my hands to them and said, "If you only have this to offer to me, then it is better for me to leave you, because I have come here to do the devotion of Lord, not to get involved in all this."

I was able to do that only because of the good influence my parents had on me. I knew how pure my parents had kept their home. They did not allow any such thing in their home and stressed on why it was so important for us to maintain purity.

Dear ones, if someone's child goes astray, the parents are responsible for that. Parents are responsible for making his/her life dry and for his/her bad condition. Many children come to me in interviews and tell me that they can never forget how their parents abused them, or what their parents did to hurt them.

Pappu knows this very well, because he is the person who first hears from the dear ones, and then tells me. Many children whose parents were drunkards and committed suicide after drinking, come to me in the interview. They tell me how they also feel like doing the same thing as their parents.



In this context Master Sawan Singh Ji often used to tell the story of a camel whose mother had the habit of sitting in the water when she crossed any canal. Because her mother had that habit, she also had it.

Here we have many cows, and it is very interesting to see that whatever quality or habit the cow has, her calf also has the same. If the cow gives a good amount of milk, her calf later on gives a good amount of milk; and if the cow has bad habits, if she does not remain in control, her calf also does the same.

My cows are more expensive than the other people's cows, because people know that my cows give more milk and they are much more disciplined than the other cows. So you see, if the habits of the parents get inherited even among the animals, then will they not get inherited in case of human beings?

So, it is not the fault of the child. If you have made the child's life right from the childhood then when he/she turns fifteen, becomes older, he/she will never defy you. He/she will always follow your good habits, and wherever he/she goes, will bring glory to your name.

There are many children who bring glory to their nation, and are faithful to their community. They are faithful to their parents, and when they grow up they bring glory to their parents' name.

If such souls come on the path of the Masters, it is like getting an added or an extra quality in them, because such souls never let their Masters down. They always bring glory to the name of their Master, and looking at their lives, looking at them, other people wish that they also had met with their Master, so that their life would also have improved.

I meet many children in India and many in India also write letters to me saying, "Why were we not old enough at the time Master Kirpal was alive? Had we been old enough, we would have gone to him and received all the love that you always talk about - how loving he was and how much love you got from him." They feel as if they have lost something by not seeing Master Kirpal and by not going to him and receiving his love. So, this is the reality that children bring glory to the name of their parents and in fact, they are the ones who awaken the love of the Master within their parents. It is exactly like the disciple glorifying and awakening the love of his Master within other people.

During the first tour, I met many dear ones who told me that they had thought of Master Kirpal only as a human being. They did not know that he was God Almighty who had come in the human form. Had they known that he was God, they would have devoted themselves to him, understanding him as God. But still, they are very grateful that in their lifetime, they had been told that he was God Almighty.

I have met many dear ones who were close to Master Kirpal and I have even met the relatives of Master Kirpal who

told me that now they believe that he was God. Earlier when he was alive, they always opposed him and did not believe in him, but now they know that he was God.

I hope that parents will understand their responsibilities towards children and right from the beginning, they will give them correct guidance regarding studies, as well as about going for Satsang and meditating, so that when the children grow up, they will not oppose their parents, and will always follow the path that their parents are following. In that way, later on, when parents become older, they may get the comfort and happiness from them, because children are the wealth of the nation, and if we give them good direction, they always remain good. I hope that there never comes a time where you hear that your children are defying you, or are not following the path.

There are many children among the dear ones of the west who have grown up and gone to colleges, who have gone very far away from their homes; many of them have even come to India to study. Wherever they have gone, they have always looked for the place of Satsang. They have always lived in good company, have meditated, and in that way, they have not gone astray.

I meet many children who were very young when I went on the first tour. They used to come with their parents to the children's Satsang, and the parents would teach them how to sit in the Satsang, how to fold their hands, among other things. The good company of their parents had such a good effect on them that now when they have grown up, many of them in their

twenties, because of the good influence they have had, they still come to the Satsang and follow the path.

I also get the opportunity to meet many older people in India as well as in the west, who do not want to give up any of their bad habits, but they expect that their children respect them or that they behave well.



This is the principle of Sant Mat that first of all, improve yourself and then think about improving others, and doing good for others, because after we improve ourselves, we do not need to say anything to others. Our personality, our being, our improved self will have the desired effect and the other person will improve himself/herself.

Parents should lay a very strong foundation for the children right from the beginning, right from their childhood. I hope that the parents will tend to the responsibilities which they have toward their children. Often in the Satsang, I have told you the story of Sheikh Farid, how he was impressed and influenced by the devotion and goodness of his mother so much that he himself became a devotee. He did the devotion and later on became a perfect Master.

There is so much more that I can say on this subject and whatever I say, will never be enough. I can summarize this in one sentence and that is: **very lovingly, we should become a good example for our children.**

[At this point Sant Ji stopped and the group sang a bhajan.]

Kabir Sahib said, "If a mother wants to give birth to a child, the child should be a devotee, or a giver, or a warrior. If she cannot have such a child, it is better for her to remain childless." No Master has ever said that there is anything wrong in having children, but before having children, we should think about what qualities we want to inculcate in our children and

how we would do that. If you cannot do that, there is no point of having children.

Guru Ramdas Ji Maharaj has said, "It is better for a mother to remain childless if her child does not have a heart in which the Naam of the Lord is manifested." Only that child will come to the path of the Masters whose parents follow the path of the Naam, who are doing the meditation of Naam and who have manifested the Naam within them. Guru Ramdas Ji Maharaj has said, "It is much better for a mother not to have a child if she does not do the devotion of Naam and does not develop the quality of devotion of Naam in the heart of her child."

Master Kirpal used to say that the path of the Masters is not a path for cowards. It is the path for the warriors and the brave, because this is the path of self-improvement.

We have been sent in this world which is like a battlefield, meditation is like a battlefield where we have to fight. There, we have to fight against the five dacoits: lust, anger, greed, attachment and egoism. They are like the warriors of the negative power that he has sent to this battlefield and we have to fight them. We know that only a brave warrior can win in the battlefield, cowards can never win. Only the warriors who have gone there to fight with all their bravery will win.

Masters never say that we should not attend to our responsibilities. They always say, "Whatever worldly responsibilities you have been given, you should attend to them, but you should also do your meditation." You should be like a

warrior in this battlefield where you fight the five passions sent by the negative power, but you are not alone, you have been armed with the weapons of Shabd Dhun (the Sound Principle) by a perfect Master, and his gracious, mighty, supportive hand is always on your head.

He always encourages us to continue this battle, this fight with the mind. He gives us so much courage and support, because he does not want his children to lose this battle. That is why he always tells us that we should become brave warriors and fight with our minds. So dear ones, if we become brave warriors and never surrender ourselves to the mind, we will always enjoy the grace and support of the Master.



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## Observance Of Purity

By Param Sant Ajaib Singh Ji Maharaj

02 May 1977

Sanbornton, America

We all have a very good fortune that we are sitting here to make our human body useful. We are sitting in the remembrance of Lord Kirpal. Many souls have come in this world but only few gather in the remembrance of God. The present age is the iron age in which our thoughts are spread in this world. So, we do not have the time to remember God, because we all are engrossed in worldly pleasures, mind and things like that. But God has showered a lot of grace on some souls and he has instructed them from within that living on vegetarian diet and protecting yourself from the worldly pleasures, you should sit in my remembrance. You should not think that whatever you think of God, or whatever time you spend for the sake of God is not counted. No, whatever time, a minute, a second that you spend in the remembrance and devotion of God, is all counted. Not even one minute is left uncounted.

Baba Jaimal Singh Ji used to say, "When a soul sits in the remembrance of God, its call is heard in the Sachkhand." The Simran which we have been given is the call that we have to make to God. This one hour that you are getting, you should understand as a blessed hour, because in the morning meeting you sit with your eyes closed and in this hour, you can fix your gaze and you don't have to close your eyes. Guru Nanak Dev Ji has described this gathering as 'Bhajan Mandli' which means



holy gathering where many people with the same thoughts, same inclination towards God sit together and their focus is only on one thing. Guru Nank Dev Ji says that when Bhajan Mandli sings, everybody should try to sing with it.

Saints and mahatmas tell us how our thoughts are spread in this world and how we have to collect those thoughts with the help of Simran and connect them with God.

Guru Nanak Sahib says, “At that time, don’t let your mind go outside. Whatever the Master says, try to live up to that”. If you put the words of Master into practice, the sufferings we have because of worldly pleasures can quickly go away. Man is getting roasted in the indulgences in the same way as rice puffs get roasted in the hot sand of a furnace.

Lust is a very sorrowful, painful disease for man, because the soul goes down in lust. Where there is lust, Naam can never be manifested. Lust and Naam are great enemies. Where Naam is manifested, even the smell of lust cannot remain. Where there is day, there is no night and where there is night, there is no day. Lustful people can never do the devotion of Guru. They always have this doubt in their hearts that they are doing something bad. The light of the forehead of a lustful man goes away. So where one has created the love of meditating the Naam, one should always try to **maintain purity** at such a place.

Mahatmas tell us that you have spent your whole life enjoying all the five pleasures, but you are still not satisfied. Then how can you be satisfied? The more wood we put into the fire, the more the fire will burn. If someone says that after

enjoying lust, he will be satisfied, no, he cannot be satisfied because after enjoying it once, the fire burns even more. The feeling that you get in losing the vital fluid would be better if you store it. Lust says that the one who does not use me, is protected by all the three Gods, Brahma (the creator), Vishnu (the survivor) and Shiva (the destroyer). We should always store this vital fluid, because it is a precious jewel of the body. If you refrain from lust, it will be very helpful in your meditation.

I will try to tell you more about the vital fluid in the Satsang. The complaint which we have that we are not able to fix our attention is because of the lack of self-control, we are not saving this precious jewel.

You can read the history of Mahabharata in which Bheeshm Pitamah stayed a sage throughout his life. For the number of days the entire army fought, he fought alone for the same number of days (eleven days) even though he was older than the Kaurvas and the Pandavas. Maintaining sanctity in any age will help. The union of man and woman is not aimed at enjoying sensual pleasures. It happens so that their worldly journey can be easy but getting into the indulgences, we end up destroying our love.

Kabir Sahib says that only after killing the five sons [elements], lust, anger, greed, attachment and egoism, can you consider yourself as pure, but what are we doing? We are eating the poison while crying at the same time.

Maharaj Sawan Singh Ji, Guru Nanak Dev Ji and Master Kirpal have all laid great emphasis on maintaining sanctity. \* \* \*

With the immense grace of  
**Param Sant Ajaib Singh Ji Maharaj,**  
a Satsang and Meditation programme of 3 days  
has been organized in Delhi at the below  
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All of you are welcome to this programme.

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