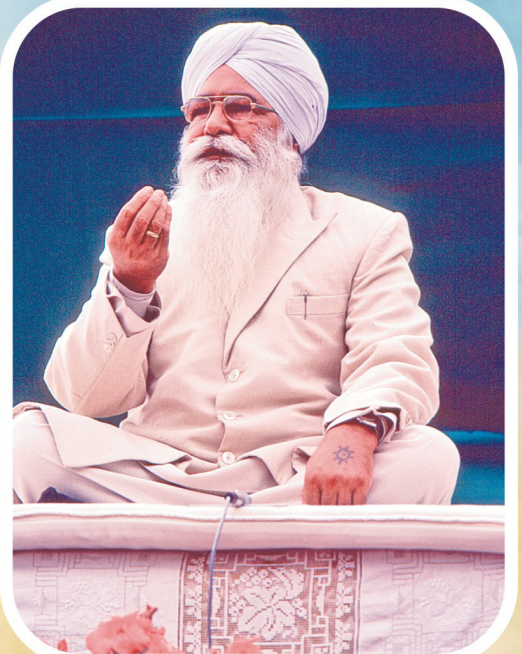
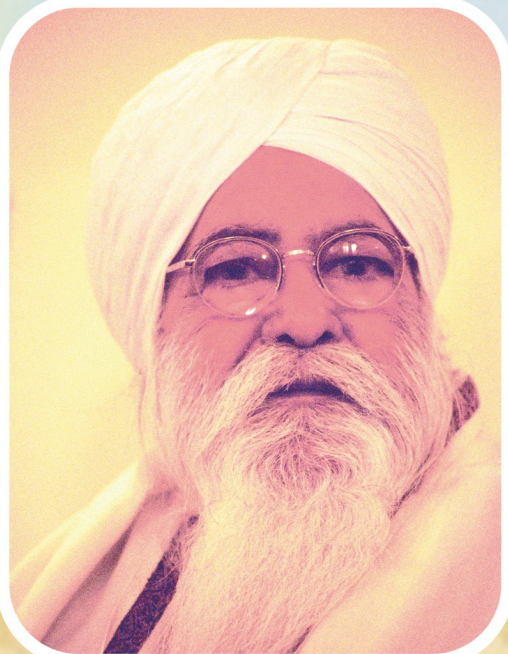


# AJAIB BANI

Monthly Magazine

November-2025



# AJAIB BANI

Monthly Magazine

November 2025

## 3: THE SWEET SWINDLERS

Satsang – Param Sant Ajaib Singh Ji Maharaj

## 24: THE SOUL IS IMPURE

Answers to Questions of Dear Ones

by Param Sant Ajaib Singh Ji Maharaj

## 41: LAAT SAHIB (A BIG DIGNITARY)

A Message from Param Sant Ajaib Singh Ji Maharaj

## 52: MEDITATION

A Message from Param Sant Ajaib Singh Ji Maharaj  
to the Dear Ones before Sitting for Meditation

---

---

### SANT BANI ASHRAM

16 PS, Rai Singh Nagar – 335 039

District – Sri Ganga Nagar, Rajasthan, India

e-mail: [info@ajaibbani.org](mailto:info@ajaibbani.org)

Website: [www.ajaibbani.org](http://www.ajaibbani.org)

---

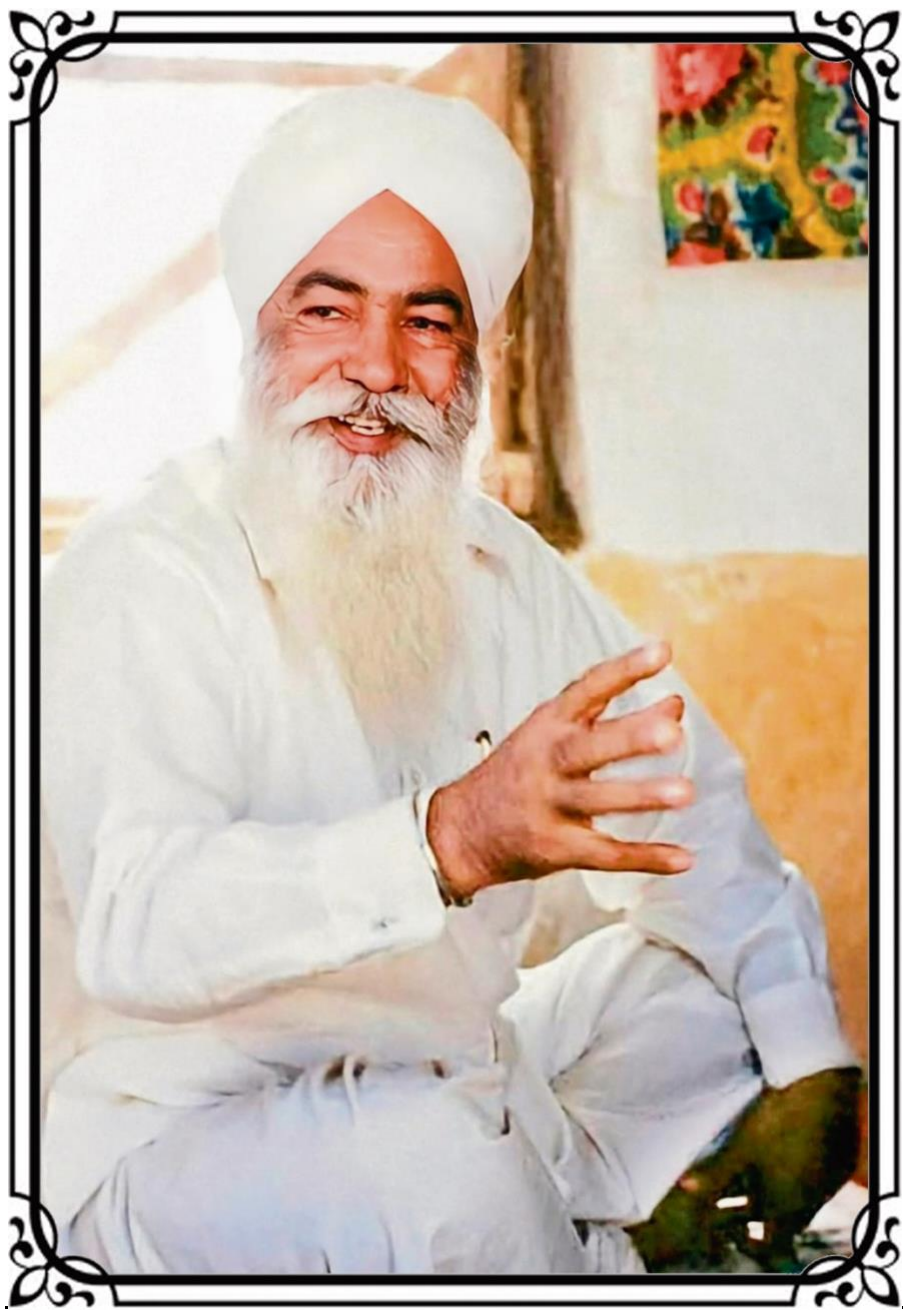
---

### Disclaimer

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

---

---



## **THE SWEET SWINDLERS**

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

**Bani – Huzur Swami Ji Maharaj**

30 December 1983      16 PS Ashram, Rajasthan

**No one is your friend among these companions,  
why do you sleep in this deception; Awaken, and  
love the Satsang, then the Master will dye you in  
the unfading color of Naam**

Our soul is a part of the Supreme Lord. The souls, having separated from the Supreme Lord, came into the realm of Kaal (the negative power). Kaal engaged in deep devotion to Sat Purush (the true being, God). Pleased, the Sat Purush entrusted the souls to Kaal. When the souls were about to separate from the Almighty Lord, He said, “Obliged by the Kaal's service, I am sending you with him.”

The souls said that You are sending us with him; if he causes us suffering, who will help us?

You all must have read the Anurag Sagar; it was published in English a long time ago. At that time, Sat Purush made a promise to the souls that being pleased with Kaal's service, I am entrusting you to him. After passing through eighty-four lakh (8.4 million) life forms, he will surely grant you the human form once and the sole purpose of that human form will be to meet Me. For those souls who hold longing, yearning, and love in their hearts to meet Me, I too shall come in human form, and holding those yearning souls by the arm, will bring them along with me to my (eternal) realm.

A king's daughter was destined to marry a prince and become a queen, and to live in palaces, but she left her royal family and instead married a sweeper. Instead of residing in palaces, she had to sweep the streets. Similarly, this soul is a part of Sat Purush; its purpose was to go to some Saint or Mahatma and receive the Naam, return to its palace,

its father, and be called the daughter of the Sat Purush. Our mind is the sweeper; it has fallen in love with the mind and forgotten its real home. The mind has it ensnared that this is your mother, this is your father, this is your sister, this is your brother and this is your country.

Swami Ji Maharaj says, "Think with a calm mind, when death comes, will any of your relatives, friends, wife, or husband help you? They are all **sweet swindlers**; each one loves for their own self-interest. When one's need is fulfilled, who cares for whom anymore? First, we abandon each other even while still alive. After death, we say, "Now what relationship do we have with this person? Let us perform the cremation while it is still daytime." You read Brahmanand Mahatma's hymn every day:

***Without the Master who will help in hell,  
without the Master who will help;  
Mother, father, son, relatives, and wife  
are all bound by self-interest***



No one is your friend. The relationship between a husband and wife is about living together throughout their life. Kabir Sahib says:

*The wife whom you love so much,  
and who has remained ever attached to you;  
As soon as the swan (soul) leaves the body,  
she flees away crying out ‘ghost, ghost’*

I always tell that without the Satguru, no one will be your companion in the court of Dharam Raj (the Lord of Judgment); other than the Satguru, no one can liberate you. Swami Ji Maharaj says, “You can only get rid of these **sweet swindlers** only when you start going to the Satsang. When you act upon the teachings of the Satsang, a longing and yearning will develop within you. The Satguru dyes you in a pure color and connects you with the ‘Shabd-Naam’.”

Going to Satsang does not mean that you should abandon your family responsibilities. The

Saints call them ‘**sweet swindlers**’ because these people are self-serving. You have been born into society, and you have parents, brothers and sisters too, but you should understand their reality. If you have been given resources for Seva (service), then use them for service rather than becoming a servant to these material things.

Supuch used to rob the passersby and kill them. Once, Kabir Sahib was passing along that path, when Supuch said to Him, “Give me whatever you have.” Kabir Sahib told Supuch, “Trust me, I will not go anywhere. I will keep sitting right here. Go and ask those for whom you commit these thefts and murders, will they bear your sin?” Supuch went home and asked his family members, “Will you share the sin for the crimes I commit?” The family members replied that why would we share your sin? Provide for us from where ever you want. Supuch came and bowed his head in front of Kabir Sahib, and said that none of them is willing; save me from this crime. Saints have a gracious sight. When



Supuch humbly asked for the ‘Shabd-Naam’, Kabir Sahib connected him with the ‘Shabd-Naam’.

Maharaj Kirpal used to say, “It's not that only the virtuous should come to us and not the sinners. Once you have received the Naam, stop right where you are.” Whatever was done before, the Saints, the beloveds of Almighty Lord forgive that and set us on the right path, so that we do not commit any sins or vices in future. If, after receiving the Naam initiation, we commit vices and sins, then we are betraying the Master. One who betrays Ram (the Almighty) is pardoned, but one who betrays the Master is never pardoned. Kabir Sahib says:

***Kabir, if the Lord is displeased, take refuge in the Master; Says Kabir, if the Master is displeased, the Lord will not support My mind became a bird, flew up, and ascended into the sky; [But] the heaven was empty, and the Lord was residing within the Saints***

Saints have a gracious sight; the rest depends on our vessel (receptivity). The power that is meant to forgive our sins, get our mistakes pardoned, and unite us with God, manifests within the Saints. Saints have attained that power through the grace of their Master and their own efforts. That power is present in every particle. The Master has drawn the grace of that power upon himself.

Swami Ji Maharaj says, “Withdraw your thoughts from the family and society, go to Satsang, and act upon the teachings of the Satsang.” Apply what you hear in Satsang to your own life. When Satsang itself comes to mean everything to us, then the Saints and Mahatmas dye us in the pure colour [of ‘Shabd-Naam’].

Maharaj Sawan Singh Ji used to say, “The heavier side of the balance scale will go down, and the lighter side will rise up. Wherever our love is, at the final moment those very thoughts will come to us. If our love is with the Saints, we will remember the Saints, and they will take us to God. If our love

is with the world, then at that time, only the world will come to mind.”

I have a friend, and our friendship and affection have lasted almost twenty-five years. I have usually advised him to not get too caught up in family attachments, but he’s always preoccupied with his children. Last year, when I was in Mumbai, he fell slightly ill, though nothing serious. He started saying, “Call my boys.” When I returned from Mumbai, I heard about this. I laughed and told him, “It’s unfortunate! I love you more than all your sons do, yet I didn’t even cross your mind! I’ve always told you that this thought will trouble you at your final moment.”

Now he regrets that he made a mistake, and that he won't do it again. I said that death will not say that call the sons. When death arrives, it gives no time to call or talk to anyone.

Maharaj Sawan Singh Ji used to say, “If you can't do anything else, then at least love the Saints. If you love the Saints, you will after all go to the Saints.

The love of the Saints is with the Supreme Lord, so you will automatically merge with God.”

I often tell you about faith, and have mentioned this before in Satsang as well. This is an incident from village 24 PS where an elderly lady had received Naam from Maharaj Sawan Singh Ji. There was no other Satsangi in her family; everyone else ate meat and drank alcohol. Whatever time she got, she would meditate. When the lady's final time approached, her son asked, “Should we call the daughters?” The lady replied, “My Master, dressed in white clothes, is standing beside me. I do not wish to meet daughters.”

This incident had such an impact on that family that after the lady's passing, the entire family got initiated and gave up meat and alcohol. A Satsangi with faith can liberate his family too. Although during that lady's lifetime that family has not taken Naam, the death of that elderly lady showed such a miracle that the entire family came to Sant Mat (the

path of Saints). Both of these stories are from my personal experience.

**The wealth and property will not be of any use  
to you, you will leave them in a moment;  
Ahead lies the dense dark night, do some work  
in the daytime**

Swami Ji Maharaj says regarding the servants of Maya (illusion): “The wealth and riches you are accumulating are meant to run worldly affairs, but we sit on that wealth. Even if someone goes hungry, we desire that all the wealth of the world come to us alone.”

Just think about it, you have no friend. Without the Master's Naam, no one will come to your aid. Out of this, only whatever wealth you spend on spirituality is yours, the rest you will leave behind when you depart. Kabir Sahib says:

***Maya is a serpent, clinging to the world;  
Whoever serves her, she ultimately devours them***

**This human body will not come to you again,  
you will wander through the wilderness of  
eighty-four; Serving the Master, please the  
Master, come in this manner of conduct**

Swami Ji Maharaj says that the Almighty Lord has granted us the human form as an opportunity, and has sent making this form the chief of all species. A great person has great responsibilities; Almighty Lord has given us the invaluable human form. We have to understand the responsibilities that come with this form. Being in this form, we must do the work that we cannot do in the other eighty-four lakh life forms of animals and birds. If we squander this human form in indulging in alcohol, non-vegetarian food, and passion and vices, then another cycle of eighty-four lakh life forms awaits us ahead; this life is ephemeral.

**We can take advantage of this human life in only one way: by following the path our Master guides us on. The greatest thing is to please the Master through meditation. By adopting this approach, we can draw the Master's grace upon ourselves.**

Dear ones, the Master is always merciful towards us; He only know how to shower grace. Just like a worldly father loves his children, thinks about their betterment, and is ready to make any sacrifice for them. If the child goes on the wrong path, he feels immense sorrow. The father tries to reason with the child in every possible way, and if the child still doesn't listen, the father even goes to the court to disown the child, but Saints never disown. Saints never let go of their patience; they always shower grace. Through Satsang, the Saints lovingly explain to their children that child, you should do this and you should not do this.

The son of Prophet Luqman fell into bad company. The Prophet said, "Son, do not be in the

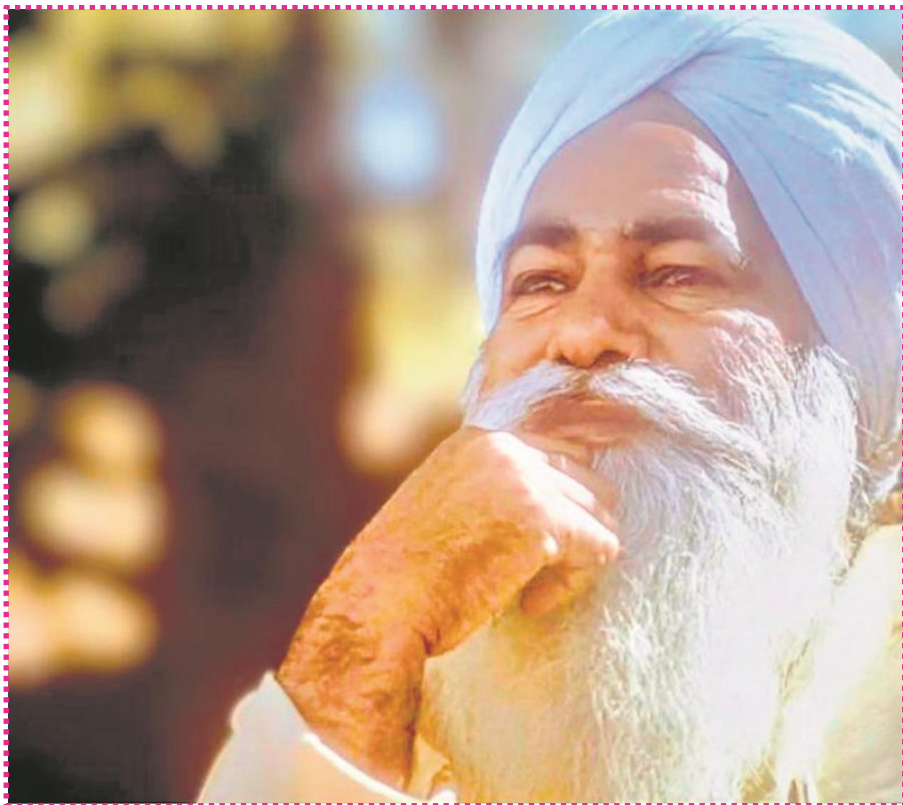


company of so-and-so boy; he is mischievous, and in your mind, you will develop the habit of doing mischief too.” The boy replied to the Prophet, “I am very smart, I will never commit a bad deed under his influence.” The Prophet had personal experience that bad company ultimately has a negative impact.

The Prophet picked up a piece of coal and said, “Son, hold this coal in your hand, but be careful that your hand doesn't blacken.” The boy automatically replied, “Father, when I hold this coal in my hand, how is it possible that my hand won't get blackened?” The Prophet said, “If by holding the coal, the hands cannot remain unstained, then how can it be possible that you remain innocent despite associating with a bad boy?”

Swami Ji Maharaj says, “Practice the meditation given by the Master, only then can you escape sins and flaws. If we remain in the company of the mind, then we never know when it will betray us. Our most deceitful enemy is within us; it doesn't

have to come from outside; it will deceive us from within.”



**Except the Master, no one is yours, hold these words in mind; Do not get trapped in the snare of the world, O brother, day and night remain [engaged] in meditation**

Swami Ji Maharaj says, “In this world, you have no friend, no sympathizer except the Master. This entire world is bound by self-interest; the Master's love is selfless. Day and night, asleep or awake, remain connected with the ‘Shabd-Naam’ given by the Master.”

**Obey the sayings of the Sadhu and the Master,  
remain detached in the world;  
Give up deceit, power, and cleverness,  
why do you fall into the wrong path**

Obey the Saints and Mahatmas. Act upon whatever they say, because they speak for your benefit. Beware of the deceptions of your mind, and do not deceive the Master. The Master resides within you in the form of Shabd and is observing every action that you do.

Alas! First, the mind says that indulge in worldly pleasures, then it says drink alcohol. After doing all of this, we plead for forgiveness. The Saints

tell us to meditate, but we still don't do it; the mind deceives us. Think about it! Where is your Master? When you perform any action, He is watching you.

I often say that Master is a merciful being; he never leaves the quality of mercy. He possesses immense forgiveness; He comes only to grant forgiveness to the beings. Many times, the Master sees our wrong actions, yet He is very patient and conceal our faults. Despite this, we go to Him and sit there pretending to be truthful and pure beings. The Master says that if he (the disciple) has not understood today, he will understand later. Master sometimes even tells us that you are very good, but do not think that He does not know.

Dear ones, even before we think, He (Master) hears our voice; He is closer than the closest to you. Those who have understood this path, and have reached Sach Khand (the Realm of Truth), mold their lives according to the teachings of the Saints. They have not been able to refute the Master's path; those

people went within and testified that the truth is within. Kabir Sahib says:

*If the Master resides in Banaras (city),  
and the disciple on the seashore,  
He is not separated even for a moment,  
if there are virtues embodied [in him]*

**Do Simran, and serve the Master,  
today rise into the Gaggan [inner sky at eye  
center]; Tomorrow the negative power will  
[once] again settle the account, there you will  
burn in the fire**

Swami Ji Maharaj says, “Practice the Simran that the Saints give you with sincerity and pure thoughts. We can concentrate our scattered thoughts at the third eye only through Simran. We have a special connection with the third eye, because our journey [within] begins there. If we do Simran correctly and the course of our Simran gets completed, the Shabd (Divine Sound) that is

resonating within us, will instantly draw us upwards. The soul crosses from one spiritual plane to the other only through the Shabd. We do hear the Shabd, but due to the lack of Simran, our thoughts don't focus, and therefore, the Shabd doesn't pull us upwards.

Until the iron comes in the range of the magnet, how can the magnet attract the iron? Similarly, we have to bring the soul within the range of the Shabd so that the Shabd can pull the soul upward.

**Understand now, do not delay, I don't know  
what will happen in this condition  
Explaining thus, says Radhaswami, understand  
in one word**

Swami ji Maharaj says, “Do not delay; do not postpone today's work for tomorrow. The mind that tells you today that we will meditate tomorrow, or that the night is long, we will meditate later, that same mind will be with you tomorrow as well. We do not know what the God's plan is; we never know when He may call us.” Kabir Sahib says:

***Kabir, whatever you have to do tomorrow - do it today instead; What you have to do today- do it right now; Later, nothing gets done, when Kaal (death) hangs over the head***

God has given us good health and youth; we should utilise this time fully. We never know when the call may come and we may have to leave this bustling marketplace and go.

The river was flowing, and along the way, a diversion split the river into two parts. Observing the state of the water in the river, Guru Nanak Dev Ji Maharaj wrote in His Bhajan (hymn):

***Rivers that flow apart, reunite [if] destined by Ram [the Lord]***

It is uncertain whether the water that has now separated will ever meet again or not, because it has now distributed in different directions. This human form is an opportunity to meet Almighty Lord. If we



are separated from it, it's not known whether we will ever reunite, or whether we might be born in such a place where we can't even by chance come towards God, and engage in His devotion.

Swami Ji Maharaj says that those who are the dear ones, who have a yearning to meet Almighty Lord in their hearts, for them just one word from the Saints is enough. Whatever the Saints say, these dear ones do that; as for the rest of us, we listen with one ear and let out the other.

There is a common tale in our Rajasthan about a father who was advising his children saying, “Sons, these actions are beneficial for you, and those actions are not.” There, the ants were coming out of a pit and going back in. The attention of the children was not towards the father's words, it was on the ants. The father asked the children, “Well, sons, did you understand anything?” The children then replied that from here, many ants went into the pit, and many came out. Our condition is similar to that family's.

\* \* \*



## THE SOUL IS IMPURE

### Answers to Questions of Dear Ones by Param Sant Ajaib Singh Ji Maharaj

10, 11 May 1977

Sanbornton, New Hampshire, USA

**A dear one:** Initially, when I started doing Simran my attention started shifting toward my breath. The clothes I was wearing were perhaps too warm, and I started feeling very hot. When my attention moved toward my breath, I began to hear a sound. I then stopped the Simran and started listening to the sound. While I was listening to the sound, I began to see the light. When the light appears while listening to the sound, should one continue looking at the light, or stop listening to the sound and return to practicing Simran?

**Sant Ji:** When we sit for meditation, we should know beforehand about the clothes we are wearing

that are these comfortable, and whether I would feel too hot or too cold in them. If we feel hot or cold, then while sitting for meditation we have to move about. Whenever we sit for meditation, we should definitely be mindful of our clothing.

If while doing Simran, you see the light then have Darshan (auspicious sight) of the light. If the Shabd (divine sound) is audible, then listen to the Shabd. The choice is yours, but you can only do one thing at a time. Either leave the light and listen to the Shabd, or continue looking at the light and do not pay attention to the Shabd.

I tell you every day to estimate your time inwardly and divide it accordingly. If you are to sit for an hour then in the end, listen to the Shabd for fifteen minutes. Don't open your eyes to look at the clock, thinking that it's been three-quarters of my hour, now I should listen to the Shabd. We should estimate from within and then listen to the Shabd. Whenever you open your eyes, your attention will go

outside, your thoughts will scatter and you will not be able to hear the Shabd successfully.

**A dear one:** My meditation was very good. I could feel immense grace of Maharaj Ji, but I felt such a strong energy coming towards me that my body started to shake, and I started trembling. After that, I couldn't sit upright and started falling backward. I managed to return to my normal state with great effort. I could not understand what to do?

**Sant Ji:** Whenever we meditate, we receive immense strength from within. In fact, Simran gives us so much strength that we cannot handle it, that is why so much emphasis is placed on Simran. Through Simran, our soul gains immense strength for endurance. We get a lot of help in facing the hardships of the world and the soul gets help to stand firm in front of the Shabd.

Here, we can't even look towards a single sun, and you already know how much divine light there is further ahead [within]. If we were to gather millions of suns and moons of this world, they still would not equal even a single ray of that light. How difficult would it be to focus our gaze on it! That's why the Saints make us practice here so that when the Shabd manifests, we are able to withstand its power.

Once, two Pundits (religious scholars) came to Baba Jaimal Singh Ji. They asked Him about the practice of Naam. Baba Ji was pleased and initiated them into Naam. Two years later, those Pundits met Baba Ji again. Baba Ji asked them, “Well, dear brothers, do you meditate?” One Pundit replied that I have lost all interest in it, so I gave it up. The other said, “I practice a little bit!”

Once, when Baba Ji was on His way to collect His pension, He met those two Pundits. One of them said, “Please have mercy on me and reveal the Shabd to me.” Baba Ji replied to him, “Look, brother, **the**

**soul is impure;** it will not be able to bear the Shabd.” The Pundit insisted and said, “Even if I die, please grant me a little attention (spiritual focus).”

So, Baba Ji made him sit right there and gave him a sneak-peek, and the Pundit cried out saying that I cannot bear the Shabd, please take your power back. Baba Ji told him to withdraw his attention from the Shabd from within. When the Pundit did that, Baba Ji asked him what happened? He replied that he felt as if billions of lightning bolts had struck him. Similarly, until we meditate, we cannot bear that Shabd and its power.

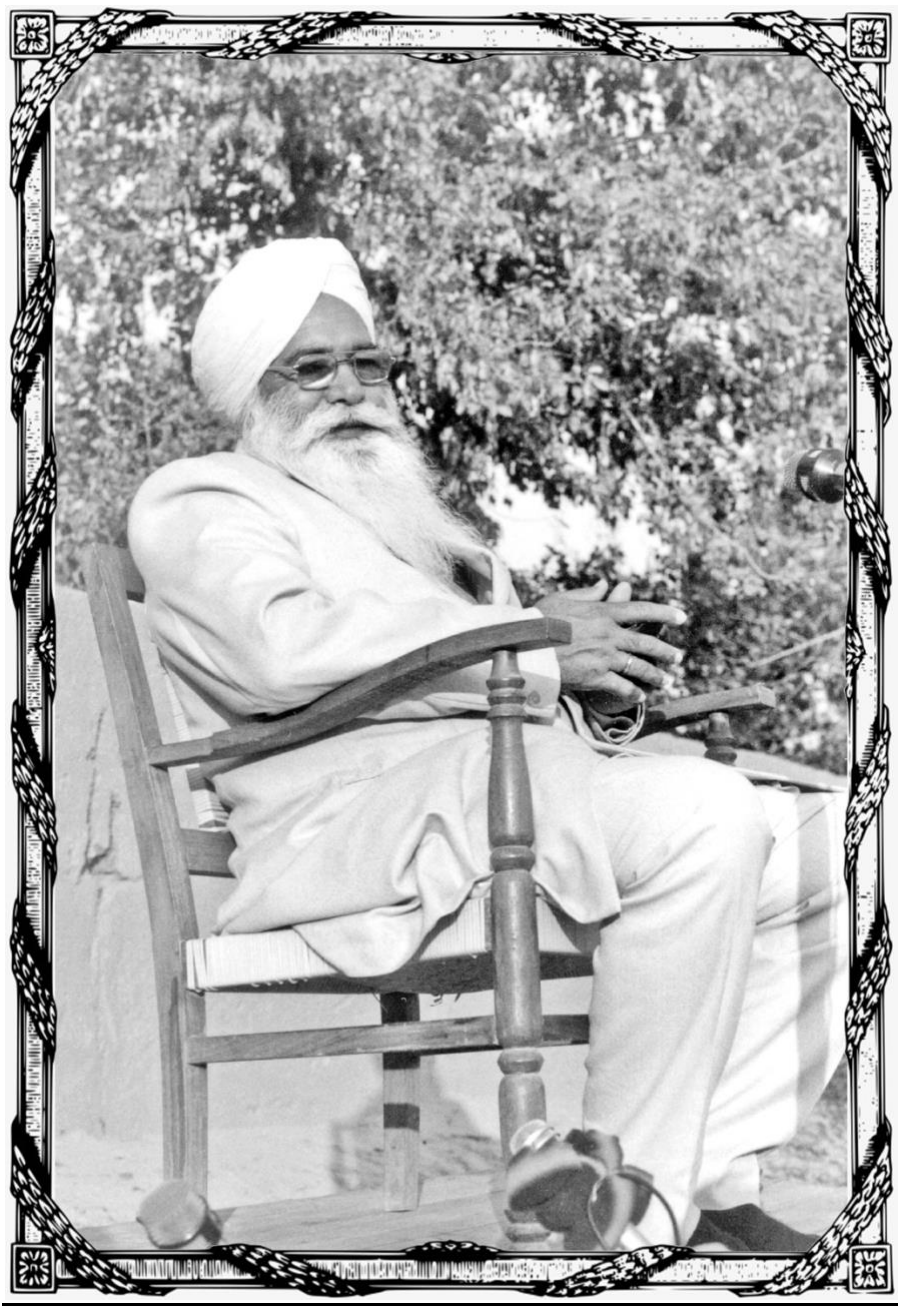
Maharaj Sawan Singh Ji used to tell this story that a dear one lived with Baba Ji at the Dera (Ashram). When his end time came, he pleaded with Maharaj Sawan Singh Ji that his Shabd be manifested. Maharaj Sawan Singh Ji made this request to Baba Ji (Baba Jaimal Singh Ji), and Baba Ji replied that the dear one would not be able to bear the Shabd, but he would certainly be taken care of.



Bibi Rukko was sitting nearby and said that have mercy on the beings.

Anyways, Baba Ji showed mercy and the dear one's Shabd was manifested, but he could not bear it. He again pleaded with Bibi Rukko and Maharaj Sawan Singh Ji, saying "Tell Baba Ji to withdraw whatever He has manifested within me, I am unable to bear it." So, Bibi Rukko requested [Baba Ji] that the dear one is unable to endure the Shabd, kindly discontinue it. Then Baba Ji became greatly displeased and said, "Should we now let him go into the jaws of Kaal? If we do not manifest the Shabd, you lose faith in us, but when that the Shabd has been manifested, you are unable to bear it." Regarding being able to withstand the Shabd, Kabir Sahib says:

***One who bears the power of the Shabd is my  
Master***



If someone can bear the power of the Shabd, I would accept them as my Master. Only a brave warrior can withstand it. For the Saints, it is not difficult to draw a soul upward. When they initiate anyone into the Holy Naam, they can draw the soul upwards even at that time, but our **souls are impure**. When they witness that bliss, they are unable to bear it, even to the extent that they are no longer capable of doing worldly work or even household chores, and then people say that they have gone mad.

Huzur Maharaj Ji used to explain by giving a very beautiful example that just like a silk cloth is lying on a thorny bush, if we pull the cloth, abruptly it tears and becomes useless. [But] if we pull the cloth slowly and gently then that cloth is saved. Similarly, our soul is also trapped in the love of community, religion, country, children, passions and vices and in every pore of the body. That is why the Saints have given us the means of Simran. Just as we slowly remove the silk cloth from a thorny bush, Simran helps us in the same way. First, we gradually

withdraw our soul from the world then from our children, and then we withdraw our attention from the body and bring it to the Tisra Til (third eye), due to which there is no discomfort.

There is a immense power and strength in Simran. By doing Simran, great powers develop within a person. However, Saints always warn their disciples that never make any use of these powers for your worldly tasks. If we make use of supernatural powers, our further spiritual progress will be blocked and we will never be able to progress.

Maharaj Sawan Singh Ji used to cite the example of Baba Kala, who used Riddhis and Siddhis (supernatural powers and attainments) a lot. A woman used to take her cow to graze in the mountains. One day, a lion killed her cow. That woman came to Baba Kala and complained that a lion has killed my cow. Baba Kala came out, and using his supernatural powers, called out, ‘Dhudu-Dhudu.’ No sooner had he said that, the lion died, and the cow came running back.

When Baba Kala's end time arrived, he suffered a lot. His brother was a good meditator. He followed Sant Mat (the path of Saints). He told Baba Kala that you are suffering because of your Karma of killing that lion and bringing the cow back to life. That is why the Saints say that no matter how much suffering you face, no matter what happens, you should not let even a wisp of smoke escape from within you, that you are something.

**A dear one:** Now I am facing a big problem of sleepiness during meditation. When you came here earlier for the first few days of your stay, I didn't have this much trouble of sleepiness. Now, I get so tired from everyday work that I feel very sleepy. Can I do something else so I need less sleep? Would you suggest some ways to reduce sleep?

**Sant Ji:** I usually say that if we sleep for five to six hours continuously, our body becomes very light and

then we shouldn't have any problem of sleepiness. We are accustomed to sleeping for about eight-ten, or twelve hours which is why we face problems with sleep for the first few days. But once we practice meditation, we overcome the problem of sleep in about a month or a month and a half. Just as we face the problem of not getting enough sleep today, later we will be bothered if we sleep [more]. Usually, the reason for those dear ones who are not able to progress quickly is that they fall asleep while sitting in meditation.

Yesterday, I mentioned that when dear ones come here and sit for the meditation, many of them only stay awake and do Simran for the initial five or seven minutes. After that, they only come to know when we ask everyone to open their eyes. They are not aware about the rest of that hour at all, and even after opening the eyes when we talk, they still remain asleep. Such people are awake for only about half an hour out of these two hours, and they leave having slept for the remaining one and a half hours. Yet,

they show so much enthusiasm and say that we want to see the Saints within. Kabir Sahib says:

***Came to the Satsang, but fell asleep in slumber  
The veil remained upon the philosopher's stone,  
how could the iron turn into gold***

We had come to practice meditation, but we fell asleep. When we place a veil between the philosopher's stone and iron, and the iron doesn't even touch the philosopher's stone, how will it turn into gold?

Huzur used to say that those whose nights are made, those who have conquered sleep, have achieved everything. We are not in the habit of staying awake that is why we face difficulty initially. But when we make it a habit, this difficulty of ours will disappear within a few days. I have kept observing Huzur Maharaj; He used to sleep very less. Many times, when He had to travel, He would sleep in the back seat of the car itself during the journey



for two to four hours. On one occasion in Ganganagar, a situation arose when He got only two hours sleep at night. When we were about to leave for Sri Karanpur the next morning, I sincerely wished that Huzur should go alone in the car so that He could sleep in the back seat. However, Huzur did not agree and said that I have some important things to discuss with you, so sit with me.

A dear one had arranged a tea party in Sri Karanpur, that Huzur had to attend immediately upon arrival. Following that tea party, He was to deliver an evening Satsang, and then at night, He was to go to a dear one's house in the village. It was around eleven or half past eleven at night when Huzur got a chance to rest on a cot. You should dismiss the thought itself from your mind that Mahatmas spend the entire night sleeping. Firstly, They have to devote time to all the dear ones during the day; Their body works like a machine. They have to speak with every dear one, give time to every dear

one, and then in the morning they are the first to wake up.

**Dear one:** I want to practice meditation, but when I move from a very good and sacred environment to a city in America, it feels very difficult, almost impossible. As long as I stay in a very good and sacred environment, everything remains absolutely fine. I wake up well in the morning, practice meditation all day, and have no problems. But when I go to cities like New York, Chicago, Boston, or Los Angeles where there is noise twenty-four hours a day, and I have to see thousands of people; it is possible it happens only with me, but living in such an environment, I get tired just by looking at them. Simran does help me there, but it becomes very difficult.

**Sant Ji:** We forget our work. We should remember our work that we are Satsangis (followers of a

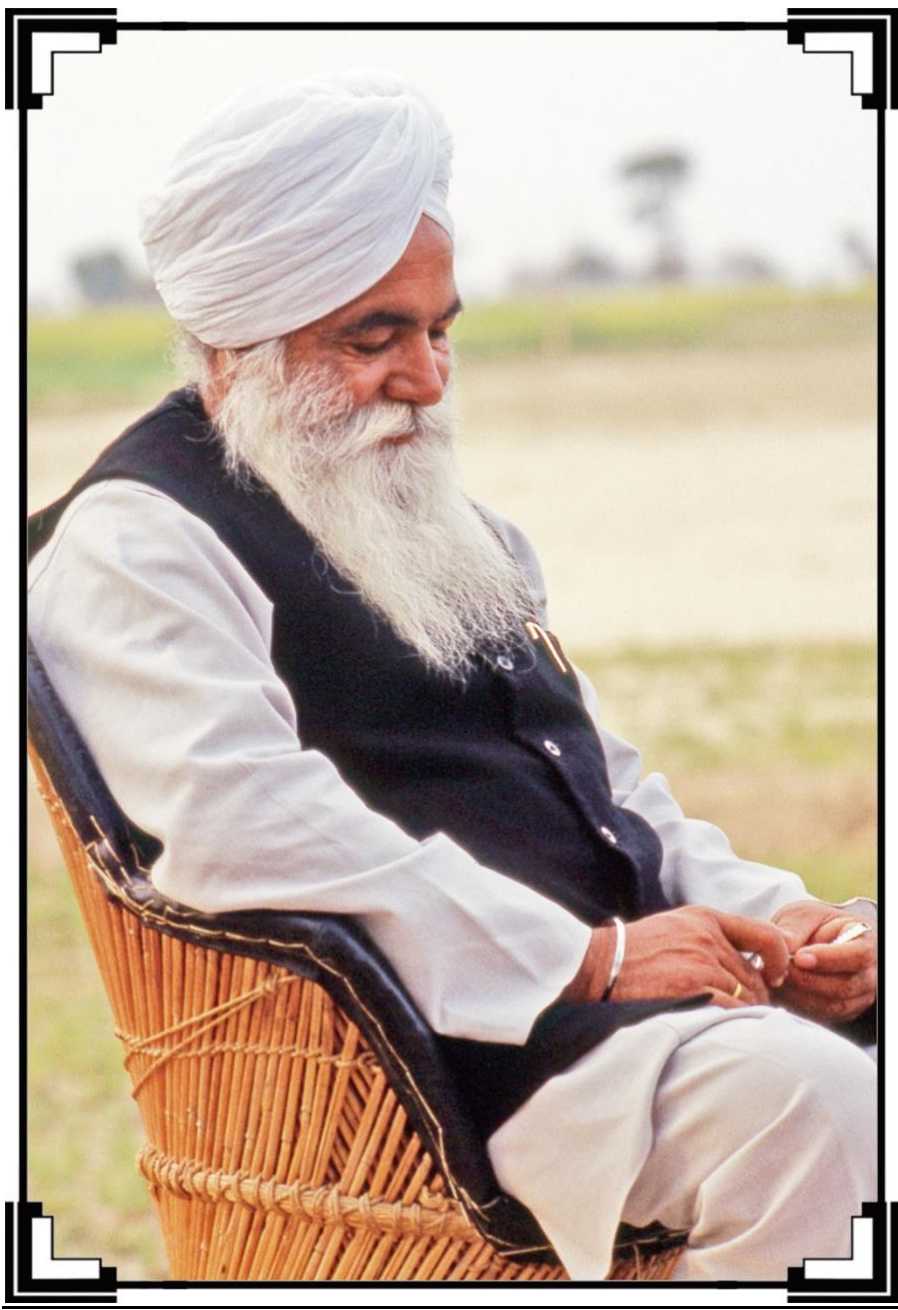
spiritual path), we have to meet the Lord, and what our work is. Before imparting the knowledge to Sukhdev Muni, King Janak gave him a bowl of oil and said that carry it around the entire city and only if the oil does not spill, you will receive the initiation. If even a little oil spills, you will not receive the initiation. An executioner was also instructed to follow him and he was told, “If even a single drop of oil spills from this bowl, immediately behead him with a sword.” To distract Sukhdev Muni, King Janak arranged for dance performances at many places, and set up gatherings and social events at others, so that his attention would somehow waver.

On one hand, Sukhdev Muni had craving for the Naam, but on the other, there was fear of the sword that even if a drop of oil spills, the executioner would immediately cut my head off with the sword, and I also wouldn't receive the Naam initiation, so how would I go to Sach Khand? When he completed his round through the entire city, King Janak asked him that what all did you see, because at many places

in the city, dance performances and entertainment shows were happening. Sukhdev Muni said, “If you had not given me the bowl of oil and instructed the executioner to follow me, I would definitely have returned and told you everything; but my sight and all my attention remained fixed on this [bowl of oil], and that is why I did not see what was happening where.”

Similarly, Kaal, the executioner is stalking every living being with a sword. If we look at it this way that someone is pursuing us to kill us and we have to reach Sach Khand then I think that no matter how many amusements or spectacles are happening in the world, we wouldn't even notice what's going on. Because purpose is always to reach our [real] home. We should always keep our attention focused on Simran. We should pay attention towards our own work, not towards the affairs of the world.

\* \* \*



## **LAAT SAHIB (A BIG DIGNITARY)**

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

We already know why we come to the Satsang, and for what purpose. We should always consider that we have many shortcomings. Our shortcomings can be pointed out only by two types of people, an enemy or a Saint. The enemy stands in front of everyone and says that you have this shortcoming, and the Mahatma narrates a story to tell the same. It is our obligation that when someone points out our shortcoming, we should not get angry: instead we should be grateful to the person who pointed out our shortcoming, that thank you brother, you pointed out my shortcoming. It is our duty to eliminate that shortcoming.

Our mind is a very stubborn enemy. If some Mahatma continuously whips us with his words, then maybe the mind will start moving in that direction;

otherwise, it is very difficult. It is the truth that Saints come to give; the rest depends on our vessel (receptivity). Outwardly, it certainly seems so to us; but if we understand inwardly that they have come to give us something then the whole world would benefit from them. They benefit everyone, regardless of whether someone has seen them or not.

Whenever Saints come to the worldly plane, they benefit everyone. When a war breaks out in a country, though those people have no connection with that Mahatma, but when those souls cry out to that divine power, the perfect Mahatma on this plane take on their sufferings as well.

Many times, we make sacrifices and the thought crosses our mind that we are doing this for the Master. The Master's heart is like a [vast] ocean; the Master is the concealer of faults, and He does not reveal anyone's secrets easily.

Maharaj Sawan Singh Ji used to say, “The Master neither takes anything [from the disciple] nor leaves anything [with the disciple].” This is a matter

of deep thought and reflection, if we understand it. Time itself proves how the Master takes nothing.

Right from childhood, I didn't yearn for God as much as I yearned for a Master. I wondered what kind of people they must have been who sat near the Master, and who had seen Him. I was raised in a Sikh family and had great love for the ten Gurus. I had only this yearning within that I too should see the Guru.

I had already become a wandering Sage, leaving my property in Punjab. My mother had said, "Son, don't wear clothes given by anyone. If you persist in your quest and run out of money, come home and get some." Baba Bishan Das Ji said, "Build your home where the giver of all things is destined to arrive." I bought a lot of land there. At that time, the government passed such laws that you could only keep two Murabbas (1 Murabba = 15.64 acres of land). I bought five Murabbas in Marwar which I sold. There was a lot of land in Khuni Chak, of which I kept two Murabbas.



When Huzur (Master Kirpal) came, He was very pleased to see my property, that everything is fine and the land is good. Then, looking at my land, Huzur said that leave this land. I had many cattle and a lot of possessions. Huzur told me to distribute the cattle and possessions among the people's daughters.

Just think about it: The person you spend your whole life hoping for, when that person finally meets you, performs such a marvel that give it all up, you have nothing to do with these animals and possessions. How difficult is all this! At that time, the mind will say that I did all this because the Master told me to. Even this is a disease.

***Everything that was accomplished was lost  
when arrogance arrived***

I said, "Very well, Your will, whatever Your command is, will be done." Ajit Singh is standing right here, you can ask him. He was a good dear one from the earlier days, but I did not even go to his

house. I went and sat down under a tree, [thinking] that what concern do I have with houses. Huzur had said, “I will come to you, you are not to come to me. You have to do your meditation.” I did not waste any time. If I were to express now, what He gave me, then words cannot explain it. My condition is such that if I wash and put away all the vessels in the evening, they are all filled up in the morning. This is the miracle of the Master. Our condition is such that if He gives with both hands, we do not accept it.

I often narrate an incident of Mastana Ji that I witnessed. He became deeply fond of a young boy. He gave that boy the name '**Laat Sahib**'. Mastana Ji told the boy's family that give Laat Sahib to me, but the family refused. **Laat Sahib** could go to meet Mastana Ji whenever he wanted. Someone asked Mastana Ji why He was so fond of **Laat Sahib**.

Mastana Ji said, “This boy's physical appearance bears a slight resemblance to Sawan Shah. I think that since some glimpse of his appearance resembles that of my Master, why

shouldn't I sacrifice my this world and the next upon him? This was the only valuable thing I possessed. I thought that I should place the manifested form of Ram (God) within him.” A few days later, the boy's family thought that Mastana Ji keeps distributing money all day long, we made a mistake. Why not give our son to Him? They went to Mastana Ji in Sirsa, just like when they used to come previously, they would meet Him. A guard used to sit at the door of Mastana Ji. When he stopped them from entering, they told him, “Tell Mastana Ji that **Laat Sahib** has come to meet Him.” When the guard told this to Mastana Ji, He said that thirty-five hundred Laat Sahibs roam around here. I had only asked them for a lump of flesh, but they did not even give me that. I was simply placing the fully manifested Sawan Shah within him.

Our experience is that Saints give but we are unable to receive. We merely say that put it in our lap first, but we do not understand their secret. Consider meditation as the foremost task. Do not

meditate keeping a demand, that give us this. Do not meditate putting a condition- ‘give us this, only then will we meditate.’ What kind of meditation is that? That is simply a selfish motive. When that thing is obtained (the desire is fulfilled), then the mind develops another desire. Meditation means that we should not have any desire. Their (Masters’) work is to give; whether they give or not is in accordance with their will.

Maharaj Sawan Singh Ji used to say that when a person does not withhold the wages of another, is it possible that God can withhold our wages? He is not unjust. We must do our meditation first, and create our conditions later on. Our condition is that the mind creates desires within us that this or that work of ours should get accomplished.

We spend the entire day doing exactly this, and then we close our eyes and sit for meditation, and then when we get up, we spend an hour in prayer. The mind keeps raising desires, and we want to get them fulfilled by the Satguru (true Master). Do we

practice devotion to the Master, or to the mind? Whatever is written on our forehead (destined for us) we will surely receive. Whatever we are doing, we will definitely reap its consequence. If we sow good seeds, we ourselves will reap that. Our foremost duty is to meditate and do Simran, to give is his task. Bulleh Shah had said:

***That God is our Friend, we are stingy in offering  
Him service***

A miser is someone who possesses millions of rupees but that poor person doesn't spend even a single penny. Similarly, Satguru has given us that mantra. I often say every teacher hides one or the other trick, because he does not have complete access to the inner self. But the Master has given us the complete Mantra, for bringing Him under control that if you worship in this way, I will come under your control. I will be so much under your control that I won't even glance in any other direction. A dear one also has the same duty. Kabir Sahib says:

*When you come into my eyes, I will close my eyes;  
Neither will I look at anyone else,  
nor will I let you look at anyone else.*



If we have such faith in our hearts, then where will the Master go? It is not that if the Master has manifested within one person, He is not manifested within another. The Master is omnipresent; He is present everywhere as the Shabd (divine word). If all his disciples start worshipping Him in this way, He can manifest within everyone.

***My companion is my Lord, the Friend of all;  
Everyone regards Him as their own,  
why don't you focus your mind on Him***

He has love for everyone. Every dear one of His says that the Master's love for me is greater than for anyone else. We, too, should worship with a sincere heart. Huzur used to say, “Leave a hundred tasks, and go to Satsang; leave a thousand tasks, and sit for meditation, do not feed the body until you feed the soul. The body's nourishment is food; the soul's nourishment is meditation. This poor soul, hungry for countless births, is lamenting.”

Listen to the voice of this soul. Everyone must meditate, and maintain love among yourselves. If your love is with the Master, then seeing you even the neighbours will improve. At the very least, people will know that this person is a disciple of the Saints, and we should take pride in this.

People should also have faith in us, that we are the disciples of a Saint, that we don't lie, and that our conduct is truthful. In truthful conduct, there is some initial hardship but later, when its value is realized, it is very high. Everyone must meditate wholeheartedly.

\* \* \*



## **MEDITATION**

### **A Message from Param Sant Ajaib Singh Ji Maharaj to the Dear Ones before Sitting for Meditation**

22 June 1992

Salutations to my Masters, Sawan and Kirpal who gave us the opportunity to remember Them, and to sit in Their devotion. By eating the fruit of a tree, one comes to know how sweet the fruit is, what its taste is, and what its benefits are. Similarly, only those who have practiced devotion, tasted its fruit, know what the benefit of devotion is. We cannot acquire this wealth by paying for it. We cannot grow it in the fields, nor can we seize it by force. We can only obtain it from the beloved devotees of the Supreme Lord through humility and earnest submission.

No matter how intelligent or educated one may be, he is still helpless and without support; Every being is bound to undergo the consequences of their past Karma. Saints liberate us so that we may shape our next life as we please: whether we reach the Lord's court or go through the cycle of eighty-four (8.4 million life forms).

We can understand and make the best use of the human form only by receiving the five holy Names (Naam) given by the Saints, meditating upon these Names, by withdrawing [our attention] from the nine doors (of the body), and reaching behind the eyes.

It is our duty that we continuously meditate and do not think worldly thoughts. We are sitting for the remembrance of God, so think only about Him. Close your eyes and start doing your Simran.

\* \* \*



With the immense grace of  
**Param Sant Ajaib Singh Ji Maharaj**,  
Satsang and Meditation Programmes  
will be held as follows:

**16 PS Ashram, Rajasthan, India**

**5 to 7 December 2025**

**4 to 8 February 2026**

**Mumbai, India**

**7 to 11 January 2026**

All are warmly invited to attend these  
programmes.

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



Param Sant Ajaib Singh Ji Maharaj