



The Means Of Receiving Grace

by Sant Ajaib Singh Ji

This question & answer session took place on October 30, 1985, at Sant Bani Ashram, Village 16PS, Rajasthan, India, and was published in the February 1986 Sant Bani.

[QUESTION:] We are told that Simran is superior to all other mantras. I quote, "because behind those words the charging of the Perfect Master who is the giver of Initiation is working." (SANT BANI, April '85, p. 26)

Would Master please tell us how and when this charging takes place, and how it is maintained? Is this a "one shot" effort or does Simran have to be "recharged" periodically to remain effective. etc.? Who was the first known historically documented person prior to Kabir to apply Simran? From whom did that person receive it? Did Simran evolve gradually to its present outer form? If so, can we expect further modifications?

[SANT JI:] All of you have heard this question. Now you should listen to the answer because this is for everyone and all of you should pay attention to this and try to understand the answer.

All the Saints have said this, and Master Sawan Singh has written very clearly, that Kabir Sahib was the first Saint to come into this world. He came in all the four ages. You can read the Anurag Sagar and you will find the same thing there.

He came in all the four Ages: In the Sat Yuga or the Golden Age His name was Sat Sukrit. In Treta Yuga or the Silver Age His name was Maninder. In Dwapar Yuga or the Copper Age He was called Karunamai, and in this Iron Age He was called Kabir. In the first three Ages they did not give the knowledge of the Shabd until the disciple had perfected the Simran. But in the Iron Age graciously Kabir Sahib started giving the initiation of both Simran and Bhajan together.

The planes do not change, the Simran does not change. Sach Khand never changes. All the planes and Simran and Sach Khand are unchangeable. The only difference is that when the dissolution occurs, all the planes up to Brahm are destroyed and the souls who go up only to Brahm have to be born again, and all the planes up to Brahm are created again. In the same way, when the grand dissolution happens, all the souls who reach up to Bhanwar Gupha are born again because all the planes up to Bhanwar Gupha are destroyed, and they are also created again. But Sach Khand is a plane which never gets destroyed either in dissolution or grand dissolution. That is why the souls who reach Sach Khand never have to come back into this world again. Except for the Saints, those who come into this world to release us, no soul who has reached Sach Khand comes back into this world. Even the Saints come into this world with an order in the will of God. They have no interest of their own in coming into this world, nor do they come into this world as we come - as prisoners.

Earlier the Saints used to give only the Simran and until the disciple had perfected the Simran they did not give bhajan or the knowledge of the Sound. In many cases the disciples would leave the body before they had received the knowledge of Sound from Them. That is why in this Iron Age graciously Kabir Sahib started giving both Simran and Bhajan together so that the seeker would not have to remain in between but could do the practices together. Often I have said that the work of Simran is to collect our scattered thoughts and attention and bring it to the eye center. And by the help of Simran we have to cross the stars, suns, and moons, and reach up to the Form of the Master. Simran cannot take us beyond the Form of the Master. Liberation is in the Dhunatmak Naam; that is why earlier, when the Masters did not give the Sound

initiation, it was like half the initiation for the seekers and that was the difficulty. Often I have said that when the disciple reaches the form of the Master and the Sound starts coming within him, then it is the Sound of the Shabd which takes the soul back to the Real Home; and Master accompanies that disciple, that soul, and plane after plane it is the Sound of the Shabd which guides the soul back to the Real Home.

Now regarding the question of how the Simran is charged and whether it remains charged forever or whether it has to be recharged, or when the charging takes place, you should pay attention to this.

Well, dear ones, first of all you should know that such great souls come from the Home of God all perfected; they are perfect beings right from the beginning. Guru Gobind Singh has written in his history that in his previous life he did great austerities, he performed many austerities, he rose above duality and became one; he got liberation. He did not want to come into this world. But at that time people had started worshiping stones, and all the powers whom God had sent into this world to remind the people about the devotion of God, instead of reminding the people to do the devotion of the real God, they started making the people worship them. At that time God Almighty told Guru Gobind Singh, "I am sending you into the world as my son, and you should go and remind them of the devotion of Almighty God." Guru Gobind Singh has written, "I did not want to come into this world, but I could not refuse the order of my beloved Father; that is why I came. I told Him, 'I will not seek any power or any support from any god or goddess, no matter how powerful they are. Whatever boon or grace I may need, I will ask you for that. And I would want that all my sangat, all my dear children, may live happily, and always remain connected with the Naam.'"

Guru Gobind Singh has written, "I stood in front of Almighty Lord, folding both my hands and bowing down to Him. I told Him, 'O Lord, this Path, this Faith, will continue in this world only if You will be helpful and only if You will shower grace on me.'" So now you can imagine what relation the Masters have with Almighty Lord. As the father knows what his son likes and what are his needs and He always provides the son with all the things he needs, in the same way, God Almighty provides all the things to the Masters because they are His real sons.

Guru Nanak Sahib has said that the gracious Father says, "My son, whatever you ask, you will get it." He says, "The gracious Lord has assured me that whatever I will need, whatever I will ask for, I will get it."

Nowadays the means of transportation have changed a lot and you can find jeeps, cars, buses, etc., everywhere. But I am talking about that time when there were not so many means of transportation and in this area people used to use horses a lot for going from one place to another. In Punjab there is a place of pilgrimage called Muksasar, and once a year many people get together there and they have a horse race over there. Riders from all over the country go there and participate in that race. Once my father took me to attend that fair and my father liked the horse who had come in first in the race. He went to the owner, whose name was Inder Singh, and asked him how much was the cost of the horse. Since that was the best horse, Inder Singh said, "Why are you asking me? Are you ready to buy it?" My father said, "Yes, I want to buy it; that is why I am asking you." So whatever he asked, my father gave him and bought that horse. My father thought that when I would ride on that horse I would look good. Many times he made me sit on that horse and ride it and he would become happy. So I mean to say that as the father becomes happy when he sees his child doing good things and becoming good, in the same way also God becomes happy when He sees that His beloved Sons, the Masters, the Saints, are doing good things; and whatever they need, they are given. The relation between the Masters and Almighty God is that of son and father. And just as a son gets everything from his father, in the same way whatever the Masters need they ask from Almighty God and He gives it.

Master Kirpal had a unique kind of all-consciousness. When He was in fourth grade once he told his teacher that he should be given leave because his grandmother was leaving the body. The teacher did not believe in Master Kirpal, so he got upset and said, "Well, you go and sit there. How do you know that she is leaving the body?" But after a few minutes when somebody came from Master Kirpal's home and requested the teacher to let Master Kirpal go, then he realized that he was not an ordinary boy. After that, that teacher always respected and appreciated Master Kirpal. I mean to say this, that in childhood, many people make mistakes and many good things also happen. But those souls who have come from God and for doing the work of God, they are always connected with Almighty God right from the beginning. And many times in the state of innocence they may say things which indicate that they are not separate from God but are one with Him. At the last satsang, my oldest sister came here and requested Initiation. In my childhood, when she was also very young, she used to say, "Look here, O Brother, I have only your support." I would laugh and say, "Why are you saying that? Am I a god or something like that?" But that same sister came here last month and requested Initiation. I had not seen her for at least twenty-five years, so I could not recognize her because now she has grown very old, and has grandsons. When she came she asked me if I recognized her. When I told her that I did not recognize her, then she told me that she was my sister and she reminded me of the thing we had talked about when we were very young children. She told me that she had come here once to hear the satsang and did not meet me at that time, but now she had come for Initiation. I told her, "In childhood you used to say that you had my support and now you have come to make that statement a reality." So I mean to say that such souls, who come into this world for the liberation of other souls, they are Perfect Beings, right from the beginning. They are always connected with Almighty Lord, but until the appropriate time comes they do not reveal their power to the people and do not start working in this world. Such vessels are fully prepared before they come into this world. But still in order to give us the demonstration, they work very hard and they receive a lot of charging from their Masters. Master Sawan Singh Ji used to say that within the Saints some Power works. We cannot even call that thing a power, because you can estimate power, you can measure it. But that which works within the Saints, you cannot measure it. So that is why the charging which the Masters have is not like a battery that gets used up. They are directly linked with Almighty Lord and they are always charged.

And now that part of the question which asks when this grace of the Master was gotten and how this charging takes place. Every satsangi should pay attention to this part. Supreme Father Kirpal used to say for twenty-five years in the satsang that He who has come into this world to give has no problem. If there is any problem it is with us, the receivers. When He has come from Sach Khand only to give us that grace, He has no difficulty or problem. It depends upon us how and when we accept that grace and receive that blessing.

Master Kirpal used to say, "How can we expect to get anything from a treasurer who has nothing in his treasury? In the same way, if the treasurer has a lot of wealth in his treasury but does not have the heart to give to us, what is the use of having such a treasurer?" So the treasurer should be one who has a lot of wealth in his treasury and at the same time has a very big heart and wants to give us a lot of wealth.

The Path of Bhajan and Simran which you have been taught is the means of receiving grace from the Master. By doing Bhajan and Simran the disciple can receive the grace of the Master whenever he wants.

Why do we lose faith in the Master, and why is it that we are not successful in receiving grace from the Master? The fact is that we do not ask anything for our soul. All the things which we ask from the Master are of a worldly nature. And when we do not get those worldly things, then we lose faith in the Master. Some people say that Master should help us in our lawsuits, and some say that Master should remove our problem of unemployment. Some people ask for wealth, some ask for a son; and when Master gives them the son, if the son bothers them all night long they request Master to make

him quiet, but He does not do that. So then they lose their faith in the Master. We don't even know what to ask from the Master. We ask for worldly things and when we don't get them we lose faith; or if we get those worldly things and after some time again the same worldly things become the cause of our suffering, then we lose faith in the Master. Our relation with the Master is of a spiritual nature, and the job which the Master has to do for our soul is to take our soul back to our real home, Sach Khand. If we would always remember that, and ask only for things which are

beneficial for the upliftment of our soul, then we would never lose faith in Him. If you go to a diamond merchant and ask for coal, he would not be able to give you coal no matter how many names you call him or how much you bother him. How can he give you coal when he does not have any in his shop? In the same way if you go to the person who deals with coal and ask for diamonds, he will not be able to give you even one diamond because he does not have any. So when you go to the Master and ask only for things which are good for your soul, you get that and you never lose faith in the Master and you get a lot of grace from Him. Guru Nanak says, "O Lord, to ask anything from You except You is like asking for the sufferings of the world." So the thing is that we don't even know what to ask from the Master, and that is why we suffer.

One of my cousins had a hard time getting married. So my aunt told me that she would believe in my Master Baba Bishan Das and would go to see him every month if he somehow would get her son married. She told me to request this of Baba Bishan Das when he came to visit me next. So when Baba Bishan Das came I told him about my aunt's request. Baba Bishan Das asked my aunt, "Do you promise that you will come to have darshan once every month if your son gets married?" She said, "Yes, if he gets married I will definitely come to see you every month." So Baba Bishan Das said, "Okay, we will see; your son will get married and you will have a daughter-in-law in your home. And let us see whether you come to have darshan every month or you chase me to beat me." So the boy got married. But my aunt had a very bad temper and she always used to find fault with the daughter-in-law, and they suffered a lot because of that. Once when I was going to have the darshan of Baba Bishan Das I told my aunt that I was going there, and asked if she wanted to go with me. She was so upset with the daughter-in-law that she said, "I will believe in your Master only when both my son and daughter-in-law die." So this is our condition. First we ask for the worldly things and when they don't work, or if we get sufferings from them, then we want the Master to perform another miracle.

One lady came from the West and she wanted to have many children. I told her, "This is the home of Kirpal, and whatever you ask for you will get." Later on she had two babies and it became very difficult for her to take care of them. When I went on the Tour I saw her taking care of both the babies and I understood her difficulty. She was holding one baby and the other baby was with somebody else. Before I could say anything she said, "Well, please have mercy on me and don't do it again." So first we ask for things and then when it becomes too much for us then we don't want it.

So dear ones, Satguru is giving His grace with both His hands. But the pity is that we don't know what to ask from the Master. When we ask for worldly things Master knows whether it is good for us or bad for us, and He responds when we ask things of Him. But since we have not yet attained the capability of listening to His voice, we do not know what He is answering.

Dear ones, many dear ones get in serious accidents and if the Master did not have that charging He could never appear and go to the place where the dear ones are in the accidents. Sooner than seconds the Master goes and protects and helps the disciples. It is only because of that charging that He goes there at once and protects them. I receive many letters from dear ones who tell me how they were involved in an accident and how Master came there and they had the protection of the Master. Many dear ones, when they are having operations, or when babies are being born and they have to be born by operation, even at that time they have the protection of the Master and they don't feel any pain and they always feel the presence of the Master the entire time the operation is being done. It is because of that charging, because of that Power, that Master is always there to help the disciples. No doubt the Master is always with the

disciples, but when the disciple has so much faith and yearning for the Master, when the protection of the Master is needed, He even appears and makes them feel the presence outwardly also.

Suppose the disciple needs the current and the Master says, "Wait, let me charge my battery." How can the disciple get anything from such a Master? We have to go to such a Master whose battery is always charged, and who is always linked with Almighty God. What is the use of going to a blind Master? But I'll tell you one thing: that unless the disciple becomes perfect he cannot even know of the perfect or fully charged Master.

I was searching for God ever since my childhood and I meditated on the first two words for eighteen years. And when I got the full initiation from Master Kirpal, after that also I meditated very hard for many years. You all know that He Himself came and put that wealth of Naam within me. As it is very difficult to find a perfect Master, in the same way the perfect Master always looks for the perfect disciple. And as we get the perfect Master only if we have good fortune, in the same way the Master can get the perfect disciple only if he has good fate. In one of the bhajans I have said that people say that love is very easy. But it is as dangerous as the poisonous snake. And its attack is as forceful as that of the lion. You know that the lion snatches away its prey just by attacking once. And the black poisonous snake also tells the person he is biting, "Don't fall on me, fall on the other side." In the same way, when the perfect disciple comes in the company of the Master, at once the Master showers all His grace and makes him His very own.

Contact for more information:

Website: <http://www.ajaib.com>

Email: harvindersingh@ajaib.com