

THE TEACHINGS OF KIRPAL SINGH  
Volume II

SELF-INTROSPECTION  
&  
MEDITATION

### **ABOUT KIRPAL SINGH:**

Considered by many people who met him in the East and in the West to have been a living example of a true Saint of Spirituality, Kirpal Singh was born in a rural setting in Sayyad Kasran in the Punjab (then in India, now in Pakistan) on February 6, 1894. He followed the career of a civil servant in the government of India, and retired on his own pension in 1947. Following instructions from his Master (Sawan Singh Ji Maharaj, 1858-1948), he founded and directed RUHANI SATSANG. He was Commissioned by God and authorized by his Master to carry forward the spiritual work of contacting sincere seekers after God with the WORD (or NAAM). He continued in that capacity until he left the earth plane on August 21, 1974. Elected four times, consecutively, as President of the World Fellowship of Religions, he upheld the truth that, though the various religions are different schools of thought, the Aim of all religions is One and the Same. Kirpal Singh visited the major cities in the United States on the occasions of each of his three world tours: in 1955, in 1963-64, and again in 1972, staying in this country for three months or more, each time. From his intense study at the feet of Sawan Singh Ji Maharaj and from his own personal inner experiences of a spiritual nature, Kirpal Singh was eminently qualified to convey to sincere people everywhere the importance of self knowledge and God realization.

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Volume II

SELF-INTROSPECTION  
&  
MEDITATION

*Compiled and selected from  
the writings of Kirpal Singh*  
by Ruth Seader

RUHANI SATSANG  
DIVINE SCIENCE OF THE SOUL

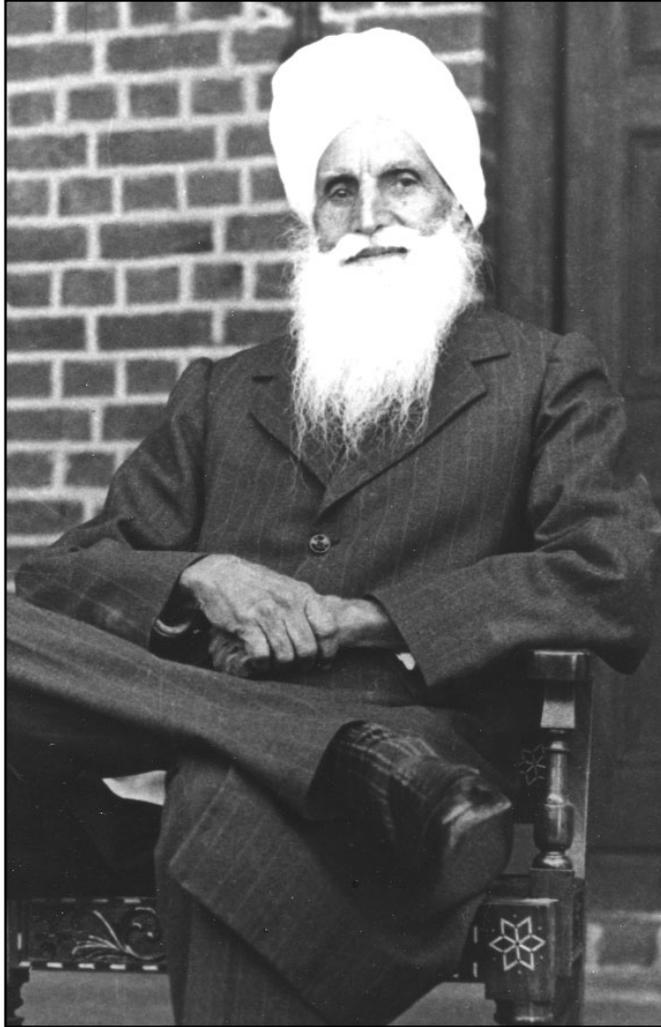
First printed by Sant Bani Press in three volumes:  
Volume I, The Holy Path, 1974  
Volume II, Self-Introspection & Meditation, 1975  
Volume III, The New Life, 1976  
2nd Edition published in 1981  
3rd Edition published in 1988  
4th Edition published in 1997  
5th Edition published in 2000

This Edition published in 2005 by:

**RUHANI SATSANG**  
250 "H" Street, #50  
Blaine, WA 98230-4033

ISBN 0-9764548-1-5

Printed in the United States of America  
By Print Graphics Pros • (949) 859-3845

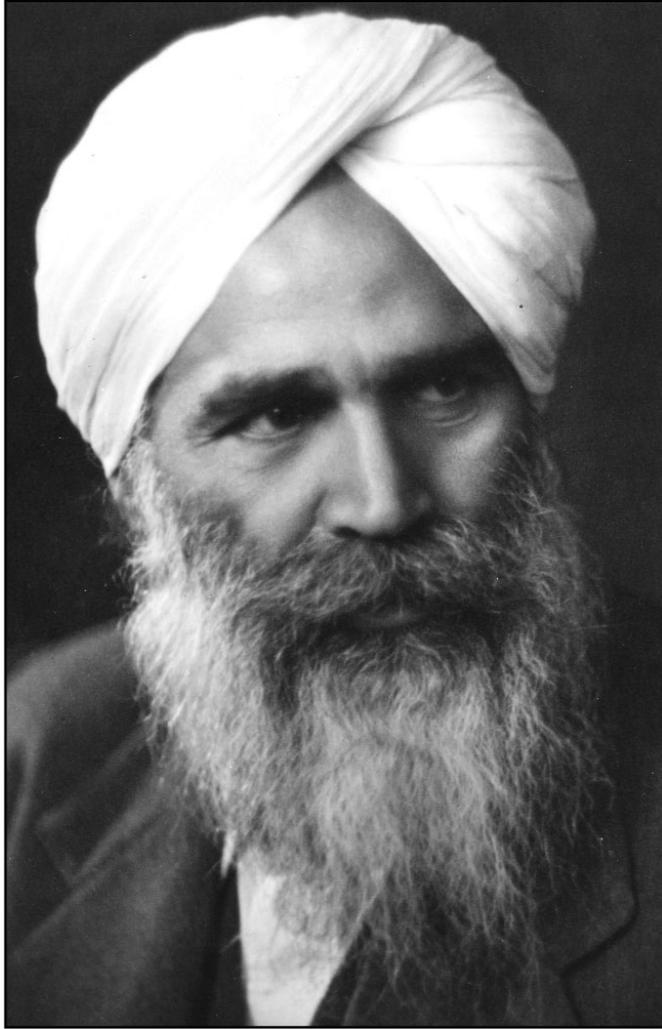


Baba Sawan Singh Ji  
(1858-1948)



**SELF-INTROSPECTION  
& MEDITATION**





Sant Kirpal Singh Ji  
(1894-1974)



# Preface

## *from Seven Paths to Perfection*

A TINY SEED contains a mighty oak in its heart which can blossom forth into fullness by proper nourishment and protection. All young and tender saplings do need hand-watering, periodical weeding, fertilizing and protective hedging against the stray wayside cattle so that the saplings are not harmed. In due course of time the tree grows into full maturity, providing shade and shelter to the wayside travelers and becoming a source of help and inspiration to others. Exactly in the same manner, the Holy Seed of initiation thrives best in a rich and fertile soil formed of high ethical values and loving compassion. A divine stir by the Living Master of the soul in man is a happy start for the long spiritual journey ahead. Seekers have been therefore advised to do self-introspection which helps in developing fertility and in germinating the divinity to full bloom. The seven basic requisites enumerated in the prescribed self-introspective diary\* aid immeasurably in covering the entire field of ethics, and help to invoke the Divine Mercy.

KIRPAL SINGH

\*see following page

At the end of the day each initiate is requested to recall the number of failures in thought, word and deed, in the various columns of the self-introspection diary which is shown below.

**DIARY TO BE MAINTAINED FOR SELF-INTROSPECTION FOR THE MONTH OF \_\_\_\_\_ INITIATED \_\_\_\_\_**  
**for disciples of His Holiness Sant Kirpal Singh Ji Maharaj**

|   | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | RESULTS AT END OF MONTH |  |
|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-------------------------|--|
| <b>OBERVE</b>   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>(1) AHIMSA<br/>(Non-violence)</b>  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In thought  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In word   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In deed   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>(2) TRUTHFULNESS</b>   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In thought  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In word   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In deed   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>(3) CHASTITY</b>   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In thought  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In word   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In deed   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>(4) LOVE FOR ALL.<br/>HATRED FOR NONE.<br/>SINCERITY &amp; DISCIPLINE.<br/>POSITION, WEALTH<br/>OR LEARNING.</b> |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In thought  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In word   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| In deed   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>(5) DIET</b>   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>(6) SELFLESS SERVICE</b>   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| Physically  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| Financially   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>TOTAL</b>  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>(7) SPIRITUAL PRACTICE</b>   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| 1. Time devoted in  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| 2. Repetition of mantras  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| 3. Connecting Sound Current   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |
| <b>TOTAL</b>  |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                         |  |

(1) How far are you withdrawn from the body?  
 (2) What you see inside.  
 (3) What you hear inside.  
 (4) Any difficulty you have in meditation.

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_  
 HELPFUL FACTORS: Service before self - Attend Satsangs - Love for the Master - Implicit obedience to His commandments - Self-control & Discipline - Humility - Sincerity & Longing.

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BOOK TWO  
SELF-INTROSPECTION



# Self-Introspection

## *Importance of Keeping the Diary*

**I**F WE COULD learn to obey and keep the diary, we would become gods and goddesses.<sup>1</sup>

It may be that he knows his condition; he reads, he thinks, he attends Satsang, he makes resolutions, but always falls back into the old habits again and again. This is why I have advised keeping a daily spiritual diary. It is a method of self-introspection which I have introduced after much deep thought on the subject. If you would only keep it . . . even send it to me blank! How many months would you go on sending it blank? The benefit of this is a moral upliftment—this is a very sweet way of explaining it.

With time, methods change. In olden days, clothes were washed by thrashing them against rocks, and nowadays we have got to the stage of dry cleaning, without the use of water. Masters have used many ways through the ages, trying to induce an awareness in men of their way of life. Those who are not following this Science correctly never keep diaries.<sup>2</sup>

Spiritual diaries have been prescribed after careful thought, and with deep purpose. Daily self-introspection must be kept up, and through this you will be able to see for yourself how far you are coming out of the senses' influence. With the Satguru's mercy one gets a little connection with the Light and Sound Principle, but if the life is not kept pure and chaste, the curtain of darkness will obscure the Light again. You must be regular in your meditation to maintain the Light; there are important reasons behind the keeping of diaries.<sup>3</sup>

The diary is meant for one's personal use and helps to

bring out many of the hidden underlying weaknesses to the surface so that one may begin to see them and try to remove them one by one, and with their removal life becomes pleasant and spiritual progress is accelerated.<sup>4</sup>

The diary is planned to be a personal thing for the information of the Master and a helpful and sweet reminder for the initiate not to deflect from the right Path, and also to help him to progress from day to day by improving, and if there is no improvement, to ponder and reflect why this is so. It is a very useful thing.<sup>5</sup>

Initiates have been given self-introspection diaries, which they should maintain regularly and scrupulously. By this means they will be, at least, remembering the Master's enjoinders during the day. If they don't keep the diaries they will simply forget to act up to what they have been told ... so this is one good of keeping a diary.<sup>6</sup>

The diaries show how much time you put in and how many places your heart is attached to outer things in one form or the other. Devotion requires purity of heart. Purity of heart requires that no other thought should strike in your heart other than of the One whom you love. If there is no other thought in your heart for anybody else and it is vacant from outward attachments, *then* God is there. Devotion starts when you detach your heart from the outward things and attach it to God or to the God-in-man. This is developed by coming into constant contact with Him. The ABC starts by regularity of devotion to your spiritual practices.<sup>7</sup>

So those who are not keeping diaries must maintain them. I always again and again press this point. Those who are not maintaining diaries will fail constantly. In due course of time, their whole heart will be attached to the world. Outwardly they might appear to be very devoted, but they are really devoted to the world.<sup>8</sup>

Those who do not maintain the diary will lose valuable

ground in making steady spiritual progress. In time, they will cease to apply themselves to their spiritual practices and in consequence the virtues stressed on the diary form will be observed less and less.<sup>9</sup>

If some of the dear ones desire to maintain diary for self-introspection (before initiation) such like dear ones will eventually benefit from the Holy Path.<sup>10</sup>

### *Self-Introspection and Man-Making*

THERE ARE basically two stages to be gone through before the struggling disciple rises above body consciousness and begins to enjoy the spiritual disciplines and to firmly tread the Path of Spirituality. The first stage is where the disciple has little or no knowledge of self-introspection and is in a state of abysmal ignorance. The second stage is when the disciple begins to realize that he has innumerable faults and failings which must be corrected before he can hope to rise above body consciousness, at which state this Path really begins.

This second stage, which is for most a long drawn-out struggle with lower tendencies of the mind, is known as “man making.” Spirituality, or rising from the lower realms of existence to higher realms of untold bliss and harmony, is not difficult. It is the “man making” which is difficult. There is no specific time limit for this second stage. It all depends upon the disciple’s aptitude for self-discipline, obedience to the commandments of the Master, and developing a love for Him. It is the self-assertive ego which is the last obstacle to be conquered, and this cannot be done until the soul begins to come into its own, has some glimmerings of its true nature, which has the result of developing in the disciple a natural humility. This is not to be confused with an attitude of servility, mind you. True humility has strength, but is nevertheless not self-assertive.

Although the gracious Master Power is ever at hand to help the disciple in this struggle, it is something which the disciple must go through himself. Nobody else can do this for him. You have been put on the way and have been given some capital to start with, which still exists with you. A seed has been planted in you which one day must surely fructify and you have as your constant companion the Master in His subtle form of Light and Sound. He is also quite capable of manifesting to you in His charming radiant form when you have learnt to rise above body consciousness.

It is not reasonable to expect to attain to the higher planes without first perfecting yourself to a great degree. As in worldly studies, in which it is not unusual to spend twenty years or more to obtain the necessary qualifications to fit yourself for a career, so even greater is the time and effort that must be put in by the disciple before he can be made a fit vessel to receive the truths of his own soul and of God. It is a very odd outlook that some have: to expect self and God-realization in a short time and with little labor, while the same people are willing to toil for years to obtain the pot of porridge that is all this world has to offer.<sup>11</sup>

In no other expression but the human form can a soul realize God.<sup>12</sup> The gods and goddesses are anxious to get the human form, and it means only that the human form is the highest in all creation due to its great spiritual possibilities.<sup>13</sup>

I would stress the importance of self-introspection, for which the maintenance of the diary has been prescribed. A keen vigil and careful living is an essential helping factor for inner progress. A disciplined life by having complete control over the senses, which feed the mind, which in turn overpowers the soul, should be cherished. The inner divine links of Light and Sound are most helpful for controlling

the senses. If you will follow these divine principles, the inner change of life will follow automatically. Truth is above all, but higher still is true living.<sup>14</sup>

Adopt a righteous way of life and be content. You may have certain desires, but stop there; don't increase them. Then reconsider the desires and where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through life; we are not even conscious of what we are doing most of the time. So the Guru advises us to handle all our affairs with tranquil serenity.<sup>15</sup>

When one undertakes to reach a certain goal in any field of human activity, it is necessary to take stock of one's progress from time to time. It is only through such stock-taking that one can become conscious of one's shortcomings and errors, eradicate and uproot them and plan out future progress. Having put our shoulders to the wheel of the Great Master's Cause, it is necessary that we should, in like manner, review our activity and achievement, from time to time. Without such self analysis and self-criticism, no real advancement is possible and it was to encourage this practice and make it a daily habit that, in the case of individual initiates, I insisted (and continue to insist) that they maintain a daily record of their thoughts, words and deeds and of the period of meditation. What is necessary for us as individual initiates is even more necessary for us as members of a large movement.<sup>16</sup>

One must first think of the result before doing or even contemplating any deed.<sup>17</sup>

Fear of God is the beginning of wisdom and a danger foreseen is half-avoided. One who is forewarned, is forearmed.<sup>18</sup>

Everything will be given to you in due course of time if you follow His behests and live up to what He says. Every day you are given tasks which are intended to help your spiritual growth. Unfortunately, most people look for a

very special assignment to be given to them by the Master personally before they accept it as a task from the Master. They do not see that their day-to-day dealings and behavior with other people in their work, the responsibilities they have to assume in their other mundane duties and how well they fulfill them, are all tasks given by the Master. If you watch closely your reaction to situations that confront you in life you cannot but be aware of how much you have grown spiritually. This is the most important part of spirituality as far as the disciple is concerned. He must first complete his course in “MAN-MAKING” with full honors before he can be given higher tasks to carry out.<sup>19</sup>

Every thought, every word and every deed, good or bad, leaves an indelible imprint on the mind and has to be accounted for. Hence the necessity for right thoughts, right aspirations and right conduct, all of which constitute the hedge around the tender sapling of spirituality.<sup>20</sup>

What constitutes desire? All conceptions in the mind are desires. So, be desireless. You will have noticed that when an obstacle blocks the achievement of one’s desire, anger arises. Then there is pride— “I must have this (or do this), otherwise I will be belittled in the eyes of others.” One can accept pride as being the basis of all sins, for it turns into I-hood. He recommends us to leave off perversity, or stop being obstinate. Always be sure to listen to the other person’s point of view—you may find that what he is saying is correct. Perversity just binds a person more; there is no room for expansion. Dogmatic knowledge of books, for instance, which might be right or wrong, should be discarded. It goes without saying that all attachments should be broken away—you must finish up the give and take—you must leave the body and all its environments. If an obstacle comes between you and your desire, it grows even stronger. Just put a large rock in the middle of a fast flowing stream and you will create two things: froth and

noise. When a man is angry he cannot speak softly, and finally he froths at the mouth. If you do get the thing you desire, it turns into attachment. There is only one cure for all this: Only after seeing your true self can you realize the Lord.<sup>21</sup>

Millionaires will leave their millions behind, those who have mud huts will leave them, this body did not come with you and will not accompany you when you return. Yes, you will take your actions with you.<sup>22</sup>

Is any thing else required to become reunited with the Lord? *Sadachar* (righteous living) is most essential. The mind that is running amuck in bad outer influences must be brought to heel; only then can any real progress be achieved. Our greatest obstacle is that the soul is under the mind's control, and mind in turn is under the senses' control. So release from this bondage is hastened by living righteously.<sup>23</sup>

We receive impressions from outside through the eyes, ears, the tongue, by smelling and by touch. So we must have self restraint. Such a man only can progress from day to day, by regularity and also by self introspection.

This is most important. Your very soul, the outer expression of which is called attention or *surat*, if engaged outside, makes it impossible for you to see within.<sup>24</sup>

With all this right understanding, what develops? Right thought, and furthermore right speech, and out of that right actions will follow.<sup>25</sup> If you can do this; if you can conquer the self and surrender it at the Feet of the Master; if you can learn to see Him working through all things; if you can accept the fact of your own limited vision; if you can undertake a ceaseless and zealous watch over your thoughts and deeds, weeding out all evils and imperfections—then you shall not only win salvation yourselves but enable others to do likewise. Your example shall shine like a torch in the darkness, and men, even those who may

first oppose you, will turn to you for guidance and help. You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but is an inner state of mind that stands unshaken even in the most tempestuous situations. And this same quality shall enter not only your individual lives, but the larger life of the great spiritual movement of which you are a part.<sup>26</sup>

### *Attachment*

**T**HE HUMAN BODY is the temple of God. In order to attain super-consciousness, one has to withdraw from all the physical attachments. So long as we remain identified with external objects, we cannot assume a subtle form.<sup>27</sup> All Masters say that when you have got a manbody, the highest thing is to attach yourself to God. Wherever you will be attached, there you will go. You have been coming to the world again and again. The reason is because you are not attached to God, otherwise you would have gone to God. So keep your diaries and eliminate all foreign thoughts from your heart. Our heart is at present divided. It should have no other thought except of Him to Whom you want to be devoted.<sup>28</sup>

So generally, what do we do? We get something to start with and fritter it away by being attached to outside. The father will be pleased with the child who has made the best use of what has been given to him. If he becomes an honest man to be relied on, he will be given more and more. We find people who say, "We were very well off before, but not now." But why not now? We have made beggars out of our own selves. So we have to be careful. Self introspection is most necessary. Those who do not keep it, their capital will be dwindled away.<sup>29</sup>

Now you see how important it is to maintain self

restraint. Make use of something when you want it. Now you are dragged irresistibly to outside things. You have to live in the world quite detached. When you want to use one faculty, use it. When you want to leave it, leave it. It is not so with you now. For that purpose, you are given a contact with the Light and Sound Principle within you. When you get more bliss there, your outward attachments will be cut off.<sup>30</sup>

A man who is really detached from the world is not affected by it. Renunciation truly lies in the fact that we are not tied to the world, to anything outside. A man who has got love within him, love of God, is attached to God so much that all other things leave his mind, he is not attracted by anything else.<sup>31</sup> A heart that is not attached to the world never thinks of worldly things. One who does not show failures under the different headings and who has a pure heart, then God must sit in it. He is already there, but He will become manifest.<sup>32</sup>

### *Self-Control and the Importance of Being Self-Centered*

**S**O THE IMPORTANT THING is to first learn to handle your outer environment, consisting of your domestic and/or working life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's inner state. A measure of success of how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. It is to achieve this success that I introduced the self-introspective diaries. How many really keep their diaries properly? Very few, if

any, I am sorry to say. If the diaries were to be taken advantage of, you would see a change in your behavior, your mode of thinking, and, consequently, you would progress spiritually by leaps and bounds. The purpose of the diary is to reflect your own inner state, so that you know where you stand. It is a tool, which if used properly, will chisel you into a receptacle fit for the manifestation of the Master within you. You should put just as much devotion and attention into keeping your diary as you put into your meditations.<sup>33</sup>

Unfortunately, few, if any, have any idea of what keeping the diary really means. As time passes, their entries become a mere matter of form, and the whole purpose behind keeping the diary is lost. We are asked to maintain the diary in thought, word and deed, How many of us really do so? The majority just react in thought, word, and deed to the stimulus of the moment, in other words, instinctively. The truth of the matter is that we must become consciously aware of every thought that passes through the mind; we must weigh our words before we speak and not speak idle words as a mere reaction to the situation that confronts us. If we are able to make some progress in this regard, then we will be far on the way to controlling our self. This in essence, is the practice of Raja Yoga. Only when we have advanced far in the practice of living the life demanded of us (as implied in the keeping of the diary), will we become fit enough to reap the fruits of the practices of the Surat Shabd Yoga.<sup>34</sup>

One can gauge his or her spiritual progress by the measure of *conscious control* that he or she has over his or her thought patterns. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stresses and strains that his environment may place on him. *If one cannot rise above, be in full control of, and handle with ease the circumstances of his outer environment, he will never be able to succeed in the way of Spirituality.*<sup>35</sup>

To gain control of one's being, to bring one's whole life under that perfect control, to help oneself to cut away from outer attractions, requires self-introspection. Start by consciously controlling a small fraction of your life. You will be able to succeed if you are also enjoying a little inner intoxication of Naam. All Masters say there is no success without meditation.<sup>36</sup>

It is we who give power to the mind. It is we who give power to the outgoing faculties. It is we who see good or bad outside. If we become self-centered, we may make the best use of our outgoing faculties however we like.<sup>37</sup> Unless you become self-centered, you cannot avoid the influence of others.<sup>38</sup> We derive effects from outside and wherever our attention goes, we are affected by the radiation of those with whom we come in contact. If they are pure, that's all right. If not, you get their radiation.<sup>39</sup>

Victory over the mind is victory over the world. You have been granted the yardstick for measuring your spiritual attainments in the form of an introspective diary, and you can surely judge things for yourself and see how far you have advanced on the Path.<sup>40</sup> Man-making precedes spirituality. Unless and until you become the master of all the five senses, appreciable inner progress cannot be made.<sup>41</sup> *Control all Kama (desire), anger, greed, attachment; This play is loved by the Lord.* Kam attacks through the eyes, anger through the ears. Attachments come through embracing. Rise above all these, and you will gain connection with the Truth.<sup>42</sup>

The recurring failures in various columns of the diary show that you remain too much engrossed in worldly affairs, which should be reduced by keeping yourself immersed in the divine grace. Silence, solitude and serenity should be cultivated by living a life full of spiritual discipline as enjoined by the Master. You can cut short unnecessary engagements and wild pursuits by keeping

your spiritual goal in the forefront. A well regulated life earns rich dividends.<sup>43</sup>

Every action has a reaction. Every act of omission or commission has an appropriate penalty. We cannot escape from sin as long as we consider ourselves as born of the flesh, for flesh is the root cause of all evils in the world. Until a spirit learns to leave the sensual plane at will, enjoyments and distractions do thrive like a bay tree.<sup>44</sup>

Every day brings in a new life full of vast opportunities. You must not apprehend any fears whatsoever and instead try to harness your faculties for attaining the goal of spiritual perfection. Take and accept life with all its vicissitudes in easy terms of joy and buoyancy. Just face the situation bravely with mental equipoise and stability. The tree of life reared in storms yields more of cool shade and rich fruit. Failures should serve as steppingstones to success. It is persistent effort which overcomes all difficulties.<sup>45</sup>

### *Change Your Ways*

**O**MAN, it is the time now to discard your old disreputable habits and adopt new ones. Habits are formed by repeatedly doing the same things, so we should first unravel all the bad actions: lies, hypocrisy, cheating, criticism of others, enmity, avarice, malice, backbiting, and various others. If you do not intend to change these ways, what is the use of attending Satsang? *Your steps are forward, but your mind is retrogressing.* Satsang is the means of making us into something beautiful, but not by merely repeating God's name. Change your habits now into good ones, for habit turns into nature with time. Cast away all negative thoughts, and instill positive ones in their place. If a person does wrong, forgive him, and he in turn should forgive your misdeeds.

In the Koran, it is written, *Even God has no thought for him who has no inclination to change*. How can we expect other people to show excellent examples? If we ourselves would change, the whole world would change with us. It is a message for all. One of the worst habits is that of criticizing others. All virtues exercised in righteous living are good, but that of *ahimsa-parmo-dharam* (non-violence of thought) is the highest. It can become a daily habit, for it lies inherent within us all, and although other thoughts are there, yet consciously or unconsciously it is working and will rise to the surface one day. That is why you are told frequently in Satsang that the past is past, forgive and forget, and do not make a foundation of bad thoughts or there will undoubtedly be reactions. You will be the loser, for again you will revolve on the cycle of births and deaths. So with love the Masters encourage their children to change their habits while there is still time.<sup>46</sup>

Man is a conscious being and has been given the faculty of discriminating right from wrong. Where man falls short in this discriminatory ability, he has the golden opportunity of approaching some Master who can give guidance and right understanding on the subtle points of his behavior and actions. The sacred books that have been written by the Master cover every facet of Spirituality and should be studied with a view to clarify how one should act in daily life. Other literature has also been issued on the same subject and the booklet entitled *Seven Paths to Perfection* should be carefully read by you for the purpose of knowing the ennobling virtues to be developed as opposed to the failures to be avoided, which are given on the diary form. You may take the virtues given in this booklet and the failures to be avoided as given on the diary forms, to be your blueprint for living; the rest is up to you. This blueprint can be successfully applied to any situation that may arise in life and as such, there is no need to write to

the Master on every situation when a little self-honesty and application of common sense will show you the right course of action.<sup>47</sup>

You should know it for certain that you are divine in all respects and are the master of your destiny which is full of higher potentialities. You are simply to make exertion to change for the better, and firmly stick to your resolutions. All else is to follow of itself, as the Gracious Master Power is at your side to extend all feasible help, grace and protection.<sup>48</sup> The more one aspires to weed out the imperfections by daily introspection, the more serene bliss and grace come from above. Patience and selflessness are ennobling virtues. Right understanding is the basis of all happiness.<sup>49</sup> You should not worry about past or new karmas. If at every moment you are consciously watching your behavior, a calm consideration will replace a blind instinctive reaction to certain situations in life where the choice lies between committing a lapse in behavior or avoiding it.<sup>50</sup>

You should guard against the five deadly sins of desire, anger, greed, infatuation and vanity, and develop instead the virtues of truth, chastity, non-injury, universal love, and selfless service.<sup>51</sup> The paths leading to worldly enrichment and to God lie far apart. One can take either of the two, as one may like. The mind is a single entity linking the body with the soul at one end and the body with the world and worldly riches at the other. Thus one has of necessity to choose between the two alternatives. Once the die is cast, one has perforce to apply oneself steadily to reach the goal whatever it be.<sup>52</sup>

In short, the sincere and conscientious aspirant will reorient his entire mode of life, in eating and drinking, thinking, acting, feeling, etc. He will gradually weed out of his mind all irrelevant and unhealthy desires, until he gradually attains the state of purity and simplicity that

marks the child.<sup>53</sup>

Make a wave of receptivity from heart to heart—this is the way to realize the Lord. Become even a little receptive and the Master in you will restrain you when you are in danger of going wrong.<sup>54</sup>

The dear ones should have their lives well disciplined and carefully regulated in the larger interests of their spiritual progress. One thing at a time and that too with single-minded attention and devotion. That is keeping the house in order. A kind thought will attract all the kindness of the universe and contrarily a vicious idea will create a vicious circle by accepting all vice in the universe. A mango sapling will attract all the sweetness of the soil whereas if a pepper seed is sown a little apart it will attract all its bitterness; both the plants will flourish with the varying elements of Mother Nature, yet on the same soil. One is full of all sweetness and the other of all bitterness. That is the Eternal Law. Human heart is the soil in which good and bad thoughts are the seeds, which when sown carefully are sure to be grown gradually by honest and correct cultivation. You are to choose the best virtues for acceptance and inculcating in your life, when you can expect a bumper crop in due course. You are free to some extent and can benefit from this limited liberty by hard work, right living and regulated discipline. Just learn to implant lofty ideas in your subconscious mind and feed them with the waters of self confidence, determination, diligence and adaptability. Stick to your guns. Never stoop low, never and still never. Stand aloof with your sublime principles of life which will stand by you in the hour of need.<sup>55</sup>

Hence it is, that mystics of all traditions have been untiring in their stress of the need for absolute self surrender. It was this cross of sacrifice of the self, the ego, of which Jesus spoke when he exhorted his disciples to

bear their cross daily. For in every little act, word, or thought, the ego is seeking to dominate us and if the seeker is to triumph over it, he must be prepared to crucify it every moment.<sup>56</sup>

To fall in sin is manly, but to remain there is devilish. One falls often, no doubt, but one becomes a good rider only after many a fall. But don't lie down and remain wherever you fall; that is bad. In the Koran it is written that God will not change any people who have no thought to change themselves. Where there is a will, there is a way. Keep your aim before you always, and work for it; then you will be sure of success.<sup>57</sup>

Success in spirituality is not the difficult task which most of us take it to be or make it to be; but it does require patient self-purification, a watchful introspection, a careful weeding out of all undesirable elements present and a pruning of outspreading ramifications; and above all, timely tending and nurturing of the tender spiritual sapling as it sprouts from the soil of the human mind. This work hangs on the shoulders of every one of you and I am sure that you are fully alive to your responsibilities and obligations in this behalf.<sup>58</sup>

Until one can love, *obey* and transform one's life, the gift of the Master remains as a seed locked away in a steel vault that cannot sprout and grow to fruition.<sup>59</sup>

### *Time Factor*

**M**IND IS A SLAVE to habit, and is forcibly led astray by it. Find for yourself what habits are obstacles in the way of truth. Get rid of them by and by and fill their place by good ones. For instance, anger should give way to calmness and avarice to contentment, and so on. By continued application, mind will give up bad habits. But note that mere theory of a thing does not help, unless a

thing is actually done. Mind is very powerful. At the time of deliberation, it makes promises but does not care to fulfill them when the occasion arises. To control it is not the work of haste; it requires years of patient perseverance. So long as it does not take pleasure in the internal music, it must fly out to worldly pleasure. Apply your mind with love and keen interest to the spiritual exercises, without any false apprehensions. One day you will get complete control over your mind and senses and find it is a great blessing.<sup>60</sup> But the time factor is a necessity, patience is a necessity, perseverance is a necessity. It will not happen in one day.<sup>61</sup>

### *The Need for Prayer and Effort*

**P**RAYER AND EFFORT go cheek by jowl. We pray to God for what? For the success of our endeavors. Should we wish for a thing, we must try for it, and alongside our efforts to achieve it pray that God may grant it. Prayer is just the last weapon and a sure one that comes to our aid. *Where all human efforts fail, prayer succeeds.* As a bird cannot fly on one wing only nor a chariot move on one wheel, so effort and prayer must go together if we want success in all our ventures. One of them by itself can achieve nothing. As long as a person is not fully Divinized, or in other words does not become a conscious co-worker with the Supreme Power by understanding His Will, he cannot do without endeavor, for God helps those who help themselves. A mere prayer without endeavor seldom bears fruit. Just take the instance of a boy who is late for school. If he were to sit down on the roadside to pray, he would be running against time. If he wants to gain time, he must run and it is possible that even if he be late his teacher may forgive him because of the effort he has made to reach there in time. To have a ruling passion for an objective and

to work hard for achieving the same is the right type of prayer in the truest sense of the word. Effort should be combined with prayer, for mere lip service to reach the goal will not help much. In all sincerity one should pray and indeed the very striving for a thing with heart and soul is the greatest prayer and is bound to fructify. In all trials and tribulations, one must try to rid himself of his weariness and pray to God that He may help him in his endeavors. This is the only right attitude. If, in spite of this, you fail in your endeavors, then take that failure as coming from God for your good.<sup>62</sup>

The Master-Power overhead is always aware of His children's needs and yearnings and He acts in their best interests. All errors must be weeded out one by one, and when the child-disciple is doing his or her best to eradicate these errors, all necessary help comes from within. This effort may take a long time, but it must and will come about, and much earlier for those who are lovingly and faithfully devoted to the Master.<sup>63</sup>

A mere confession of sins and shortcomings in prayer does not avail anything. If we think that by mere confession our sins can be washed off and we can once again indulge in them freely, we are wrong. Such an attitude, far from being a saving force, keeps us perpetually down in sins. Redemption is the gift that comes either from God or the Godman who specifically comes for the benefit of sinners. Our job is just to understand his commandments and to keep them scrupulously, leaving the rest to him.<sup>64</sup> Apart from the work of returning the lost souls to their Source through joining them back to God, the Masters have no other purpose in the world.<sup>65</sup>

*A keen desire to improve spiritually coupled with earnest efforts* brings in radical change in the thought pattern of the initiate and the entire life undergoes change for the better. You should be more steady, humble, and

polite in your dealings.<sup>66</sup>

The loving disciple is always prayerful and repentant for his or her trespasses and lapses committed consciously or unconsciously during the day.<sup>67</sup>

Beg from the Lord and the Guru their Divine Vision, complete self-surrender and the gift of Naam. Pray also to be saved from the evil tendencies of the mind and the senses. Being Omnipotent, He is capable of granting us all these boons. Besides this, the seekers may pray for the gift of happily resigning to His sweet Will, We have no good qualities in us. Being ignorant and of low mental caliber, we are not well versed in religious ceremonies, etc. Therefore, oh Beloved! have mercy on us. Bestow on us the capacity to sing Thy praises and to remain happy in whatever be Thy Will.<sup>68</sup>

### *Purification: Repentance, Forgiveness, and Abstention*

**P**URIFICATION: Purity of body, mind and soul is the most important factor in winning the love of the Lord. It may be considered in three different stages—Repentance, Forgiveness and Abstention.

**REPENTANCE:** Nothing under heaven is perfect and each one of us has his own weaknesses. Sin has come to man as a heritage from Adam. Mind in man is the agent of the Negative Power, and it misses no opportunity to tempt man against God. In daily life we slip at every step. Our best resolves turn into airy nothings when temptations assail us. Unaided, we cannot possibly escape from the cunning wiles, subtle snares and wild clutches of Kal or the Lord of Time, i.e., the mind. It is only the saving arm of the Master that can protect us and rid us of its terrible onslaughts. But every time that we fall a prey to temp-

tations, we must realize our weakness and sincerely repent for what we have done.

**FORGIVENESS:** Repentance, though good in itself, cannot alter the past. Each act of omission or commission leaves its indelible impressions upon the mind and singles us out for its reaction or fruit. In this way countless Karmic impressions go on accumulating day in and day out, making additions to our *Sanchit Karmas* (a vast storehouse of unfructified actions). Nobody can escape from this tremendous load which has a far-reaching effect, extending sometimes to hundreds of lives and over.

Is there no remedy, then, to burn away the powder magazine before it blows us up? The Saints tell us that there is a way and a sure one indeed. Prayer for forgiveness is a positive weapon in the hands of a sinner. There is hope for everybody including the sinners. Saints come into the world to save the sinners and the lost. An association with a Master-soul goes a long way in liquidating the karmic account. While He forgives in His Saving Grace our daily lapses, He at the same time enjoins abstention from repetition of the same. "So far and no further," is their admonition. "Go and sin no more," was the usual advice with Christ and Master Sawan Singh too, who used to advise his disciples to make a halt wherever they were and to sin no more. The past actions can be washed off, provided we refrain from sowing any more of the dragon's teeth.

**ABSTENTION:** While repentance and forgiveness help us in escaping the effect of Kriyaman or day-to-day acts, we have yet to guard against future repetitions. No purificatory process can help us through unless we put a stop to the incessant round of the Karmic wheel, which gains momentum from our every act.

At times a magistrate may award a lesser penalty for a crime but that may not ennoble the criminal. In the dis-

pensation of the Master, there is always the stern admonition which is so necessary an element in keeping a person on his guard. Like a Master-sculptor, he has to chisel hard to bring shape and form out of a formless piece of stone.

In brief, it is necessary that we must first of all mold our life according to the instructions of the Master, and feel a genuine delight in thinking of Him. Secondly, we must understand His Will and pray for those things that are to His liking; and thirdly, we must learn to accept smilingly His decrees whatever they be.

Last, but not least, love is the soil on which life thrives the most. Love gives and never takes favors. If one tries to live a Godly life, all God's favors automatically flow down to him. One who loves God need not ask for any favor. It is enough for us to dedicate our very life to Him and become His bound slaves. It is up to Him to treat us as He wishes. To live in His Holy Presence is its own reward and there can be no reward greater and richer than this.<sup>69</sup>

### *How to Do Your Diary*

**W**HEN AT THE END of the day, you recall your failures in thought, word and deed, in which direction will your mind be turned? Naturally, it will go to the One who has asked you to keep it. So, keeping the diary is also remembrance of the Master; you are saying something to Him. If you remember Him, then, He remembers you, and, in time, you will develop receptivity to Him wherever you may be. There can be no true spiritual progress without receptivity, and the daily maintenance of the diary with full attention and a true yearning to be freed from the lapses which are recorded therein goes a long way to developing this receptivity.

In the Christian religion, I understand that those who wish may make a confession of their lapses before a priest. They may go once a month or weekly, but generally not more often than once a week. But by keeping the diaries, you are making a confession every day. Let your confessions be honestly and openly recorded in the various columns, so that you know where you stand and can take rectifying action. The best and easiest way to cure your ills is to yearn to be free of them and, as mentioned above, to have sweet remembrance of the Master at the time you are filling in your diary.

Last and just as important as the foregoing, keeping the diary should not be allowed to stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to make yourself aware of them so that they may be weeded out. To weed them out, it is not sufficient to cut off one or two branches; you must uproot the cause. Once you become aware of a failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you which has to be eliminated. By and by, the very cause of the failure will drop off by itself.<sup>70</sup>

Now as to the lapses or departures from the right way, as you call them: the mind, as you know, works in subtle ways—too subtle for an ordinary man to detect and then to detect rightly and in time before the mischief is done. It is from the abundance of heart that all actions, oral as well as physical, proceed. We have, therefore, to be mentally alert about our thought-waves, so as to be able in time to mark their ebb and flow and then by-pass them by the process of concentration, forgetting all about the mind and the mental states, including even the pure mind essence which gossamer-like envelops the soul.... It is the memory of our experiences in the distant past and in the living present that

constantly and irresistibly follows us to our heels, and since we have not yet learned to keep aloof and above them, the lapses occur in spite of us. The enumeration process is just the first step to be cognizant of our doings, which we are likely to overlook in our self-righteous assertiveness.... Thoughts are to be watched which precede actions. It is a slow yet steady process of gradual improvement for which an allout effort is necessary. A well disciplined and spiritually regulated life is very much essential.<sup>71</sup>

The Lord is not an innocent child, to believe anything you wish; He sees the true condition of your life, inwardly and outwardly.<sup>72</sup>

Personal awareness of the transgressions of the holy commandments, and immediate confession by way of inner repentance, are all helpful measures for inner growth and receptivity. However, recalling and counting such lapses at the close of the day, and jotting them down on the diary forms, has its own benefit when you regret such deeds and feel inspired to work for improvement.<sup>73</sup>

Pride and ego do not let us progress—when we make mistakes we will not admit them.<sup>74</sup>

The diary forms are divided into seven categories. The first six categories deal with the failures to observe the virtues indicated by the heading of these categories, while category number seven is a record of the time spent in spiritual practices. In the first six categories, you are to enter the number of times that you fail to observe the virtues indicated, in thought, word and deed. For example, if you fail in “Non-violence” in thought, word and deed, four times in one day, you are to enter this figure in the column provided under the day on which the failures occurred.<sup>75</sup>

It is not necessary to write a confession to the Master every time you commit a misdemeanor. The Master Power

is quite aware of the lapses of His disciples and wishes only that they become aware of these lapses and not repeat them. Let your confessions be honestly and openly recorded in the various columns on the self-introspection diary. This is the sublime principle behind the correct use of the diary form.<sup>76</sup>

If all initiates give a proper study to the books and Circular Letters and also attend the Satsang, there should be no need for them to write to the Master with any question or problem, the solution of which already lies at hand. All initiates should understand that to write to me on any problem or question but delays the answer, which could otherwise be known within a short time by following the advice given above. In my Circular of June 13, [1969] I advised the initiate who had some problem or question to which he required an answer, to sit quietly in a receptive mood, thereby attuning himself to the gracious Master Power within him. Then he would surely receive his answer and have full confidence as to what course of action he should take.

If any initiate feels that he must have some outer guidance on the Teachings he should discuss his questions and/or problems with the Group Leader or Representative of his area.

However, there is one very important point that must be born in mind by all, whether initiates, Group Leaders, or Representatives. This is, that Group Leaders and Representatives are there purely for the purpose of giving out the theoretical side of the Teachings and arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group Leaders and Representatives are not to be used as crutches for the initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for

spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a Group Leader or Representative for spiritual guidance, he automatically places a blockage in between himself and the Master, and his spiritual progress will suffer in consequence.<sup>77</sup>

The diary forms should be a true reflection of your own inner state. The failures made should be as an open self-confession of the shortcomings which stand between you and the Master. Similarly, devoting regular time to the Spiritual Practices is an indication of the positive growth. If you live up to the sublime purpose behind the keeping of the diary, you will progress from day to day, and achieve your goal in this lifetime.<sup>78</sup>

### *Ahimsa*

**A**HIMSA OR NON-INJURY to all living creatures, and more so to fellow beings, by thoughts, words and deeds—the injunction in this behalf being: “Injure not a human heart for it is the seat of God.”<sup>79</sup> It is an ennobling virtue that brings each one to par with his or her fellow beings and ultimately leads to the principle of the brotherhood of man and the Fatherhood of God. The cultivation of this virtue demands a broad development of toleration towards all, irrespective of their shortcomings and failures. To radiate the grand principle of the Family of Man on the divine ground of loving and compassionate desire for the well-being of all, costs very little but counts very much. A heart full of divine compassion is the abode of all virtues.<sup>80</sup>

I would like to impress upon you particularly to give up thinking ill of others. Until you make the enemy your friend, you will have no peace within yourself. Your sleep

state will be full of restless dreams. If anyone thinks, or speaks of you in an aggressive way, do not follow his example, otherwise his thoughts will react upon you. If a wave of water hits a hard surface, it will bounce back, but if it strikes something resilient, it will be absorbed, like the action of a sponge, and there will be no violent reaction. One curse is given, but on its return becomes many. If it is not returned, then? It was one, and remained one. Again, we remember Farid Sahib saying, *The whole world is sounding, and you are also dancing with it*. It is better, with a cool head, to try and read between the lines to discover why the person is acting so antagonistically, and then take action accordingly. You will save yourself from degradation this way. To think or speak of a person badly, to tell lies or cheat, to be hypocritical, indulging in backbiting and other ill-becoming traits—these are all degrading to the soul. Keep your hearts pure, and as God is in everyone, try to see only the best in all. Whatever duties have been given to you by God, perform them with love, and if others are shirking their duties, appeal to them with love, and pray for their better understanding. Then, leave them to the Lord. If we always remember that the God we worship is in all men, we would not even allow a single brother to go hungry.<sup>81</sup>

Jesus always preached the two cardinal virtues: (1) “Love Thy Neighbor as Thyself” and (2) “Love Thine Enemies.” Does that mean that it is out of timidity or weakness that one should love and forbear one’s enemies? No, there is something moral and divine that lies at the root of such an attitude.<sup>82</sup>

So, love the sinner but hate the sin.<sup>83</sup> Purity mainly lies in not thinking evil of others, in thought, word and deed.<sup>84</sup> If you think good of others, you will radiate good. If you purify your mind you will purify the minds of others.<sup>85</sup>

Never hurt anybody. We hurt others by thinking ill of

them. We think ill of others, we scheme. This is wrong, as thoughts are very potent. When you think ill of others that reacts to them like a telegraphic wire. You may not be telling anybody anything but if you think of them, radiation is there.<sup>86</sup>

When one thinks evil thoughts or commits an evil deed, it strengthens the forces of evil. Those who desire to belong to God should feed the sacred fire with the fuel of pure thoughts, good words and noble deeds. This will bum away all else except God and Master.<sup>87</sup>

If you have any bad thoughts for anyone, stop them, and if anyone has wittingly or unwittingly harmed you, forgive and forget. There is no other cure. If you cannot forgive the misdemeanors of others, your progress will stop, for forgiveness and justice are different. Forget justice, and develop the virtue of forgiveness. Keep your heart clear; do not think badly of anyone, even if they have deliberately harmed you.<sup>88</sup>

Any time you feel overtaken with unloving thoughts towards anybody, you should resort to the Simran of names and think of the Master. You should develop the Christ-like attitude.<sup>89</sup> So the foremost thing is, not to think evil, speak evil or hear evil of others.<sup>90</sup> If you will cast out evil thoughts about others, all are friendly.<sup>91</sup>

There is no evil in the world. If it appears to be evil, it is due to the smoky or colored glasses that you are wearing on your heart or mind. You will find that if you think in the way that I have just told you, then naturally you will have respect and love for all, even for your enemies. They might think otherwise of you, but if you have thrashed out every evil thought within you for everybody, you will see with that angle of vision, which the Master gives you, that it is all the manifestation of God; then naturally, everybody will be beautiful. You will see this beauty even in your enemy: A perverted view is only on account of smoky glasses.<sup>92</sup>

Become the seer and see the Lord at work in everything.<sup>93</sup>

We should learn to forgive and forget which is a golden principle of life for attaining peace and harmony so very much helpful for having a calm and contemplative mood, which, in turn, will bless us with successful meditations. He who forgives is twice blessed. Taking revenge is cowardice, but forgiving the lapses of others is an act of virtuous nobility. The initiates are advised to take the stock of their *karma* every day before retiring to see whether during the course of their working day, they have incurred anybody's displeasure or have wronged anybody. If so, they should repent and pray for Divine Grace. Similarly, if others have in one way or the other done any harm to them, that should be forgiven in the name of the Master. There is a very good example in the Bible, where it is said that before one stands for prayer, he should forgive the lapses or shortcomings of his brother who has wronged him, so that the Father in Heaven may condone his shortcomings. Evidently, we must inculcate such a sense of forgiveness by daily practice. We must forgive all who have wronged us before we depart from this earth plane, which will be helpful for our soul's progress on the inner planes.<sup>94</sup>

If someone makes a mistake, forgive him. But people prefer justice to forgiveness. Remember this, that with justice, the heart is never cleansed. Outwardly a person may be emphatic that he forgives; but in his heart he wants to strike out at the offender and cut the very roots of him. If you have no compassion in the mind, how can you honestly say you forgive?<sup>95</sup> To *forgive and forget* is what one must practice in thoughts, in words and in deeds so that they may become a part and parcel of daily living from day to day. Love knows no criticism, no imposition, no boasting, no reflection on others' shortcomings, but works in a constructive way to cement all in one loving fold of the Master. Love beautifies everything.<sup>96</sup>

We must all learn to look within and not without. It is far easier to see a mote in another's eye than to see a beam in one's own.<sup>97</sup> We must reform ourselves before we can reform others, but unfortunately we are always anxious to reform others. We should weed out all imperfections one by one by self-introspection and this will bring peace all around. Love beautifies everything and if we learn to love everyone, all our imperfections can be washed away, especially by loving kind words.<sup>98</sup> Kind words imbued with humility don't cost anything. If you have that attitude in life, I think ninety percent of your troubles will be avoided.<sup>99</sup>

The place where fire burns becomes heated first and then transmits its heat to the atmosphere around. So is the case with fire or anger. An imagined or supposed wrong keeps rankling in the mind like a thorn. When one cannot bear its intensity, one bursts forth into flames of hatred and contempt (begins abusing right and left), loses his balance of mind, and like a canker keeps emitting a malign odor that virtually goes on polluting the atmosphere around. Most of the injuries and wrongs are the outcome of our own process of thinking, and such thoughts breed countless others, multiplying in geometrical proportion. We can get out of this vicious circle only by changing our attitude towards life. Why sacrifice our natural equanimity for mere trifles, for passing bubbles and vapory nothings that are things of no consequence? Instead of brooding over these supposed and imagined wrongs it would be better by far to contemplate on the higher aspects of life, the divinity within and the divinity without, for this world is verily of the divine and divinity resides therein.<sup>100</sup>

You will gradually have greater control over your feelings and emotions, such as vanity, greed and lust, and develop instead virtues of humility, contentment, chastity and love. You will give up your habit of judging others and

start adjusting yourself to their weaknesses and shortcomings, either by overlooking or affording constructive help to them. By this adjustment, you will bring much sunshine and happiness for yourself as well as for all those around you. If you think with a calm and cool mind, you will realize most of us have not become perfect as yet.<sup>101</sup>

In this vast creation, everyone is gifted with an individual perception. The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and they do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentient life. We must not therefore on that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after Truth. We must be polite and gentle and even humble in our conduct. Bandyng of words does not help. We may try to remove misunderstandings, if any, sweetly and gently, but not in an antagonistic spirit. It is advised that individual persons (including representatives, group leaders and other old and new initiates) should not enter into any sort of discussions or disputes with any religious bodies, circles, faiths or sects, etc. If any such bodies do enter into such things, they may be directed to refer to the Master for an appropriate reply.<sup>102</sup>

A close view of the problem would show that ordinarily we are neither worried nor irritated when everything goes in accordance with our wishes. No sooner do we fancy that our interests are thwarted or feelings are injured, than a chain of reactions starts, resulting in violence in thought, word or deed, according to one's physical, mental or moral make-up.<sup>103</sup>

We aim to realize God, that God which is in all beings,

whom all worship as One, though He may be given many different names. He is the great Controlling Power which keeps all souls in the body; when He withdraws, we also must leave. When a person truly understands these facts, how can the question of hatred for others arise? Whom will one hate? Out of right understanding, true thoughts and actions develop and follow naturally. God is in everyone—if you know that someone is unhappy or in need, go and help them. If they are hungry or thirsty, share whatever you have. Because of God, do service to His children. This does not mean bondage, but rather it is a helping factor. Bondage lies in forgetting Him and tying oneself to the world and its environments.<sup>104</sup>

“Where there is compassion, there is religion. Where there is greed, there is sin. Where there is anger, there is negation. Where there is forgiveness, there is the Lord Himself.”<sup>105</sup>

### *Truthfulness*

**T**O CROWN all these virtues, come truth and good living. One should in the first instance be true to one’s self. The trouble with most of us is that our mind, tongue, and actions do not move in unison. We have one thing in the mind, another on our tongue and still another on our hands. “To thine own self be true, and it must follow as night the day, thou canst not then be false to any man” (Shakespeare). You are in the body; God, the controlling-power, is also in the body. If you are true to your own self, you have to fear none.<sup>106</sup> One who does not deceive the God in himself will surely not deceive others either. Before we can deceive others, we first deceive ourselves, and it means that we do not believe in His Omnipresence, otherwise we would not do these things.<sup>107</sup>

Truth is the greatest of all virtues; true living is greater

still. We must try to lead a neat and clean life in the temple of the Holy Ghost and not defile it by falsehood and lusts of the flesh thus turning it into a money changer's den of the devil.<sup>108</sup>

So one should imbibe first the virtues of Truth. Lies, cheating, deceit, hypocrisy, showing something different on the face from whatever is in the heart—these things increase the corruption inside. Keep these facts in mind, for he who has no ill will against anyone will say what is true. His tongue will be sweet because he has no intention to hurt anyone's feelings, but rather speaks frankly for the sake of right understanding. Who speaks the truth without fear? Either an established enemy or a true friend, although the enemy may make a mountain out of a molehill because his intentions are dishonorable and he exaggerates. A true friend will never broadcast one's shortcomings, but with love will try to explain where you are going wrong, with your interests at heart. Imbibe the virtues of truth, and with love encourage better understanding in others. And what is more important, do not fail in your own good intentions and principles because of hearsay or rumors. Some tongues are led by selfish motives with little respect for truth. There is a purpose behind everything, which may be obvious or hidden. Do not therefore be a puppet to the tunes played by others; you will do harm to yourself.<sup>109</sup>

When a person tells one lie, then one hundred more lies must be told subsequently, to cover up that one.<sup>110</sup> Truth does not mean simply speaking truth but it is a righteous mode of life. Truth is above all, but higher still is true living. Our actions should be exemplary so that they show and denote that we belong to a noble school of thought, based on Truth, Piety and Love.<sup>111</sup> As God is Truth, we must practice Truth in all our dealings. If Truth resides in every heart, it must manifest itself in life and action.<sup>112</sup> Remember that actions speak louder than words. If you

cultivate the habit of speaking truth, people around you will act like-wise. Thoughts are more potent than words and even stronger than action.<sup>113</sup>

The Truth of Truths resides in the innermost recesses of the human soul and needs to be dug out, unearthed and freely practiced in all our dealings. The True Sound-Principle is the source of all life and it is only by contacting It on the Divine Ground that we become truly truthful and our life can be molded on the pattern of Truth. By practicing Truth and living in Truth, one gets clothed in the love of the Lord and freely extends love to all and sundry.<sup>114</sup>

### *Chastity: Brahmcharya*

**B**RAHMCHARYA or life of Chastity: It includes continence in thoughts, words, and deeds. We must not cast covetous eyes on others nor entertain impure thoughts within, for “Chastity is life and sexuality is death.” If we want to tread the Path of Life Eternal, we must be chaste and clean both within and without.<sup>115</sup>

You should please note that mind is the inert force yet driven and channelized by intellect when the sense organs are made to function for gratification. It is the inner urge of the mind lying latent which arouses the intellect to seek enjoyment in sense objects, and unless the reservoir of this sub-conscious mind is depleted of carnal desires and passions, by prolonged discipline and meditations, it is difficult to overcome the lower pulls. Desire is the root cause of all suffering. Listening to the Holy Sound Current with rapt attention and practicing prolonged meditations on divine light shall bless you by ridding you of these desires. Self control leads to true happiness. Like a bird, desire finds a place while perching in the senses, seizing the thoughts, polluting the intelligence, finally bringing ruin to

the spiritual aspirant in the mire of degradation. A pleasure which is bitter at the beginning but sweet at the end is worth our cherishing. You should try to imbibe these truths in all earnestness to arrive at definite conclusions for adaptability.<sup>116</sup>

The fake allurements of sensual gratification usually end in frustration. Carnal desires are seldom satiated by indulgence. Spiritual discipline and renunciation of stumbling impediments by careful consideration preceded by repentance, is helpful for spiritual progress. Infatuation breeds indulgence, whereas abstinence and renunciation bring in serenity and sobriety. You should know it for certain that mind is a very useful servant but a very bad master. It is the good grace of the Master that the child disciple is reminded by the gracious Master Power working overhead to follow the right course and those who abide by His instructions are blessed with success in evading the temptation and this monkey mind cooperates with them for their spiritual progress. Contrarily, those who fall a prey to the allurements and do not heed the divine counsel are hurled down into the abyss of degradation, and the same mind runs wild in that direction. So you understand the basic necessity of following the sacred impulse from the gracious Master Power in entertaining sublime thoughts.<sup>117</sup>

Through passion, the soul can fall very low. The seat of the soul is high, between the eyebrows. And the seat of passion? Well, everyone knows where that is.<sup>118</sup>

Lust attacks us eighty percent through the eyes, fourteen percent through the ears and the remaining six percent mainly through touch. So how to maintain chastity? That's the point. You have just to control your attention. The mind and outgoing faculties derive their power from the soul, and the outward expression of the soul is the attention. So if our attention is riveted at the center of the soul in the body and we make the best use of the outgoing faculties,

we will not be affected by what we see or hear. You might be looking at somebody but you need not be doing so with your full consciousness, even with your open eyes. Somebody might be relating long stories of vicious things to you. If you control your attention, even with your open ears you won't hear.<sup>119</sup>

When you look into the eyes of somebody who drags you up and helps you to forget your body, that is a criterion of what love is. That is why I always advise, "Don't look into the eyes of others except the Master's." This is the way in which lust attacks us. We are attacked by lust through the eyes. If you look into the eyes of others who are imbued with lust or other lower things, you will have the same effect by radiation. Look only into the eyes of a God-manifested man and you will be benefitted.<sup>120</sup>

An impersonal deviated approach or slight relaxation in the observance of ethical code of morality in accordance with the sacred tenets of the Holy Path is likely to cause harm. Normal association and company breeds attachment. But when this is flavored with divine fragrance and relished in the Name of the Master, this is bound to have much deeper impact. Opposite sex has much stronghold amongst one another when the charm and attraction involved is too much to be resisted. This results in gradual infatuation and bondage. A slight slip can cause much havoc when the dear ones are hurled down in the abyss of sensual gratification. Divine love and sex are quite opposing poles. Sex is not only sinful, but a serious impediment on the Holy Path. It is by long cultivation that one can expect some degree of success in living a clean, chaste life. This aspect of life should please be kept in view by the senior members of Satsang when they can guide the 'young buds' in their larger interests of spiritual progress.<sup>121</sup>

By the observance of Brahmcharya (celibacy), we not only preserve the vital fluid of life (which is an invaluable

asset in the physical body and can in no way be underrated) but it positively helps one in attuning to the Divinity, already woven into the very pattern of our life but lost in the mighty swirl of the world. The lost strands of the life-giving threads—the Holy Light and Audible Life Stream—as manifested by the Master, cannot be held for any length of time, unless we are firmly embedded in the life of chastity. A vacant mind is the devil’s workshop, and hence constant repetition of the Charged Words and remembrance of the Master are counseled. These act as powerful aids and help in anchoring the mind and keeping it steadfast in the otherwise tumultuous sea of life. It should be clearly understood that no amount of intellectual attainments or sophisticated reasoning can stand by you in an hour of tortuous agony, except the gracious protection of the Master.

Again, ripe fruits retain their freshness so long as they remain on the branches, but when once plucked can only be preserved either in honey or in some high-grade refrigerators. The personal aura of the Gracious Master is the embalming honey, and His loving protection, the invaluable cold storage, where one may find hope for liberation from this ancient malady. The lives dedicated to the holy cause of God have left behind records of their precious experiences which show in abundance that there is hope for everybody provided one is earnest in his or her endeavors, and provided above all, there is proper guidance and help from a truly competent Master-soul. As every Saint has a past so has every sinner a future, but nothing can be accomplished without the Grace of the Master-power overhead. The child disciple has, of course, to keep himself busy and occupied in something useful or at least in repeating the sacred Charged Names mentally, shunning bad company and uncongenial environment—like study of obscene literature and art—and by avoiding

looking into the eyes of others, particularly of the opposite sex, and in strictly taking vegetarian diet, conservatively cooked and in strict moderation. These are some of the helping factors which, if pursued steadfastly, can bring in sure results in due course of time with the grace of the Master-power overhead.<sup>122</sup> One will not suppress all sexual desires, for repression can only breed neurosis and prepare the way for downfall, but he will be ever seeking to sublimate it. He will understand that nature's purpose in this instinct is to preserve the race and will channel it so as to fulfill that purpose, never making it an end in itself, a source of physical pleasure, for when it becomes that, it turns into a drug that anesthetizes the spirit and begins to defeat nature's purpose of procreation by encouraging the invention and use of contraceptives.<sup>123</sup>

Besides, is it psychologically possible for the human mind to detach itself completely from its normal field of experience without first anchoring itself in another and higher one? It is a universal characteristic of man that he seeks kinship with something other than himself. This is the law of his life and source of all his great achievements. The child is bound to his toys, and the adult to family and society. As in the case of a child, you may not without harm deprive him of his playthings until he has outgrown them psychologically, likewise to expect the sadhak to give up his social and family attachments without first outgrowing them by discovering something greater and larger, is to cut at the root of life. It will not bring progress but regression, for the man who undertakes it as an enforced discipline only succeeds in repressing his natural desires. The result is not the enhancement of consciousness but its numbing and atrophy, not detachment but indifference.<sup>124</sup>

Continence is a virtue to be observed for success in all the spheres of life, be they mundane or spiritual. A clean

and chaste life is a fertile soil wherein the Holy Seed of Spirituality thrives the best. It consists of restraint in thought, word and deed, as in each case the poison is injected into the depths of the mind and multiplies with the accumulated impurities of countless ages. To cultivate chastity is an uphill task that requires a long-drawn struggle through life—something very strenuous indeed. Fortunate are those who practice celibacy because they are in a far better position to follow the Path Godwards than those who are wallowing in the miserable mire of self-indulgence. A normal temperate married life as enjoined by scriptures is, however, no bar to spirituality.<sup>125</sup>

The Masters do lead an ideal married life and when they take up such a role, they stop such a course. So, married life is no bar to spirituality if led in accordance with the scriptures. The partners in life are advised in their best spiritual interests to observe chastity by leading a moderate life by mutual cooperation. The check marks on the diary forms are essential for the people seeking improvement gradually. One learns by self-introspection and careful living. The dear ones are not forbidden to marry or have homes. But, they should have ideal family life flavored with the divine grace of the Master Power. The young before marriage, should be asked to lead chaste lives, as chastity is life and sexuality is death. A lamp burns splendidly when it has oil within, but if all the oil is leaked away, how can there be light ?<sup>126</sup>

It would not be advisable to live together as husband and wife by the initiates unless they are legally married. It amounts to adultery.<sup>127</sup> You will appreciate that in close association it is not possible to curb sensual desires and observe a life of continence and self-restraint, which in turn will affect your spiritual progress. If a man comes out of a tavern while reading the Bible, what do you think the people at large will think of that?<sup>128</sup>

Procreation is only one insignificant aspect of married life. From the time of conception until a child is fed on mother's milk there should be absolutely no self-indulgence. Thus, once conception takes place, there would be a break of two or more years in sexual relations. This is what the scriptures prescribe. If one has just two or three children on this pattern, he is regarded as a chaste person.<sup>129</sup>

Married life is no bar to spirituality, if lived according to the ethical code laid down in the scriptures. Just in a sweet loving way induce your wife to prolong the periods of abstinence to achieve the higher purpose of life and ultimately come up to the standard as prescribed by the scriptures. I hope she will be helping you in the matter. A chaste life in husband and wife is a source of health, vigor and energy to them.<sup>130</sup>

You should continue to meet with your obligations towards your husband in as detached a manner as is possible. The relationship between husband and wife is sacred and nothing should be allowed to come in between. Your loving patience and cooperation will help him to awaken to the higher expression of life in due course. My best wishes are with him.<sup>131</sup>

Chastity is life and sexuality is death. While I sympathize with you in your present situation with your husband, you should continue to meet with your obligations in as detached a manner as is possible. You should inform him on your own behalf in a loving manner that the vital fluid which he loses each time is extremely harmful not only for his spiritual and mental health, but also to his physical health. If, however, he cannot stop all at once, he should in his own interests try to practice more self-restraint. With your loving help and cooperation he will be successful in this and to some extent, safeguard his physical health. Your advice to make use of the soul was

appropriate. The body is the temple of God and should be made a fitting instrument to manifest the God in man and not be degraded to the practice of sensual pleasure.<sup>132</sup>

Unfortunately, very few people have the right understanding as to the importance of maintaining the chastity of life. It is because man is not chaste that he is under the domination of other vices such as anger, greed and attachment. If he were to control his sensual appetite, the other vices would gradually drop away. So chastity is the key not only to the spiritual life but also to success in every other field of endeavor. The pity of it is that the very people who could help their fellow man, such as doctors and the clergy, are themselves in the grip of sexuality and are hardly likely to recommend the practice of that which they themselves are a prey to.<sup>133</sup>

If you always think of the body, naturally you will think of the opposite sex. Christ said that husbands should love their wives as Christ loved the Church. Even husbands and wives should not think of one another as a man and a woman. They may have one duty of begetting children but that is not everything. It is mainly to have a companion in life for the purpose that both of them should reach God.<sup>134</sup>

Semen is the essence of our body. It is the driving force, a vital fluid. The more of it we have in our body, the more healthy we will be. One who practices celibacy is great and courageous enough to face hundreds of people single-handed. If such a man has spiritual understanding, he is a great soul indeed. Those who are deficient in this essential virtue, are incapable of any worthwhile progress. In the *Shastras* (Hindu scriptures) it is stated that to waste even a drop of semen is equal to death and to conserve it is life. Guru Nanak has also said: "Whosoever loses semen, loses everything."<sup>135</sup>

*Q. Does loss of life fluid in sleep retard progress?*

A. It does affect spiritual progress. You should avoid

looking into the eyes of the other sex and resort to the *Simran* of charged names all along your vacant moments or loving remembrance of the Master, or listening to the holy Sound Current if it has become audible. Such a schedule will be helpful for the eradication of carnal desires. Besides, you should take your food much earlier before retiring for sleep, so that it is well digested. As also the hands, feet, and face, and also lower portion of the rectum, should be washed with cold water before going to sleep.<sup>136</sup> Also, you should say some prayer before retiring and sweetly keep repeating the sacred charged names and remembering the Master. If you sleep in this relaxed mood, no further disturbances will overcome you in this way, with His grace and protection. Thoughts create impressions in the mind, which seek release in sleep when the attention slips down into the body. These should be recorded on the diary forms.<sup>137</sup>

After all, we have to commune with the Truth which is already within us. For becoming a Satsangi (one who is linked with the Truth) you have to cease to be a *mansangi* (one who is linked with the senses). So we have to do away with our association with sensual pleasures to obtain the ultimate Truth.<sup>138</sup>

Who can rise above body consciousness? One who is unattached and is not engrossed in sensual pleasures can do it. Only such a person can easily tap inside. Ethical and chaste life is, therefore, very essential. Even if the Master by his own grace lifts someone, whose life is not pure, above body consciousness, the latter will not be able to withstand it. It is crystal clear that there are two main obstacles in the way: passionate desires and anger. To lead a chaste life is not enough. We have to overcome all desires. In anger the soul flows out. Self-indulgence and anger lead to various other vices. Unless these two enemies are disciplined first, others—greed, attachment

and egotism—cannot be controlled. One who succeeds in conquering all these five enemies is free from suffering. The senses derive their power from the mind and the mind from the soul. If our attention is concentrated at the seat of the soul, the senses become powerless.<sup>139</sup>

It is only an alert and conscious person who can cultivate chastity and can attain higher consciousness. By practicing chastity one gradually rises into cosmic consciousness. When consciousness dawns within, one is not troubled by the sensual thieves—we are being robbed by the five deadly passions. In the absence of chastity and forgiveness, a thick wall of darkness comes over the soul and we are not our own. Christ has described this state as “death of the soul.” What is death of the soul? It is the bedimming of the Light-consciousness in us. Attachment to material comforts lowers our consciousness. Consciousness increases with increasing awareness. Where does this awareness come from? It comes by cultivating compassion and chastity. See how important these virtues are, but we do not pay attention to this. We have already been blessed with his grace and also with the capital of holy Naam. Is it not our duty then to safeguard our capital? We should keep his commandments instead of doing mere lip-service to him.<sup>140</sup>

One who has found a Master, but has not become his mouthpiece (Gurumukh), has not yet freed himself from lusts of the flesh. After having found a Master, one must develop receptivity towards him. Who is a Gurumukh? One who has no wish of his own and lives in the will of the Master. Such a person is automatically relieved of all sorts of passions. As the Master is an embodiment of chastity, chastity radiates from Him and penetrates into the disciple the moment he thinks of Him. He is full of compassion and forgives all. Only a Gurumukh can escape from all kinds of indulgences since he abides in the Word of the Master.<sup>141</sup>

Be true to Him Who is dwelling within you. If you practice the two virtues—chastity and forgiveness—you will find that, without much effort, you will attain higher consciousness, complete awakening and a perfect peace of mind. Thus, you will begin to radiate peace, harmony and tranquility to those around you.<sup>142</sup> Who are we? We have the God in us. We are all micro-gods. It is only because of our (soul's) outflow at the plane of the mind and senses that we have become degenerated. If we withdraw from sensual pleasures and divert our attention towards our controlling power, we would surely become its mouth-piece.<sup>143</sup>

You may go on meditating all through your life, but unless you practice chastity and forgiveness, it will not bear any fruit.<sup>144</sup> Chastity and forgiveness are the two basic and noble virtues of all. If we acquire these virtues, we will be successful in our meditation.<sup>145</sup> Now let us listen to what Sant Kabir has to say about purity of life: “When chastity and forgiveness sprout in one's heart, the invisible Lord becomes visible. Without chastity one cannot reach Him. Empty words are of no avail.”<sup>146</sup>

From this day forth, we should resolve to lead a pious and disciplined life. We should have regular self-introspection by keeping a diary. You have just to become chaste and you will find that you have developed supernatural powers of perception and foreknowledge of world events. And if such a chaste life is dyed in the color of spirituality, then the great capabilities of a person can well be imagined. As such, purity of heart and chaste life are the main prerequisites of spiritual progress.<sup>147</sup> Even if the person is able to find a perfect Saint who can give the disciple a first-hand spiritual experience, progress on the spiritual way is impossible unless we practice chastity and forgiveness. We should, therefore, forget the past and start leading a clean life from now on.<sup>148</sup> A celibate can reach his

real Goal without making much effort. One who practices both forgiveness and chastity has nothing to worry about and will realize God.<sup>149</sup>

Chastity is the main source of all virtues. It is rare to come across a really chaste person. Nearness to such a pure soul produces a soothing effect and even his reflection causes an awakening. It is not an exaggeration. By virtue of ethical life, the body of a celibate is charged with the divine grace, tranquility and fragrance. Chastity is thus a great blessing. “Chastity brings all the treasures of the three worlds (physical, astral and causal).”<sup>150</sup> As you think, so you become. If your mind constantly dwells on a chaste person, you will unconsciously attract and imbibe chastity.<sup>151</sup>

Desire is the root cause of all our disturbances and suffering. You will become desireless by regularly listening to the holy Sound Current for some time. It is considered the tried panacea for that. It is the mergence of the soul in the Holy Shabd which grants such ineffable bliss and harmony that the roots of desire are crippled for good.<sup>152</sup>

### *Love for All*

#### LOVE BEGETS LOVE

**L**OVE IS THE panacea for most of the ills of the world. It is the core of all other virtues. Where there is love, there is peace. Love, and all the blessings shall be added unto thee, is the central idea of the teachings of Christ. The entire edifice of Christianity is founded on the twin principles of “Love thy God with all thy soul, with all thy mind and with all thy might,” and “Love thy neighbor as thyself.” God is love and so is the human soul, being a spark from the same essence. St. John says: “He that loveth not, knoweth not God; for God is love,” and, He who

loveth God loveth his brothers also.” Guru Gobind Singh likewise laid emphasis on the prime need of love: “Verily I say unto thee that God reveals Himself only to those who love.”<sup>154</sup>

Loving and selfless service to humanity is the cornerstone of all religious philosophies and no man can make any progress on the spiritual path without cultivating love within him. The seed of spirituality that the Master so lovingly sows in the arid soil of our hearts, has to be nurtured with the waters of love, if quick results are desired. We must transform the desert of our heart into a veritable garden of love full of lovely blossoms and luscious fruits. From our heart should spring an eternal fountain of love, so that whosoever comes in contact with it is drenched with love to the very core of his heart.<sup>155</sup>

How can love be created? First, a desire is created within by hearing about it—and then by seeing a perfect Master. Masters are overflowing cups of the intoxicated love of God, so by just seeing them the love starts awakening in us too. However, if they also give the connection with the Lord within, then one can be assured that he is on the True Path back to God.<sup>156</sup>

One can accept pride as being the basis of all sins, for it turns into I-hood.<sup>157</sup> False pride of worldly possession or pelf, assumed superiority because of spiritual knowledge or intellectual attainments, vanity of earthly things and status may turn astray the mind of the spiritual aspirant, yet in course of time all these vanish into thin air. On the other hand, a heart full of reverential humility is a fit receptacle for His Grace, a receptacle which when filled to overflowing runneth over on its own to others. For a humble person no sacrifice is too great in the larger interests of spiritual development, whereas a proud person would endlessly await and even miss the chance when offered. Time and tide wait for no man. Human birth is a priceless

asset granted by Providence in the ascending scale of evolution, and its highest object is spiritual perfection, for which all of us are here. Fortunate are those who are spotted, singled out and initiated into the Mysteries of the Beyond, and are linked with the Divine attributes of Holy Light and Celestial Sound. It is now up to us to “make hay while the sun shines.”<sup>158</sup>

Love is innate in our soul. It radiates and should come in contact with the Overself, called God or Paramatma. Instead of contacting our soul with God, we have contacted it with ensouled bodies, and this is called attachment. Love is that which overflows within and you forget yourself. This is a criterion to differentiate love from attachment.<sup>159</sup> If love keeps you in the body, attached to the body, that is not love, but is called attachment. This is the very fine difference between the two.<sup>160</sup>

Love one another for the sake of the Master. If you love for the sake of the man concerned, this will stand in the way of your love for the Master.<sup>161</sup> So love God and as God resides in every heart, love all for the sake of the soul and the Controlling Power that keeps the soul in the body, not the body itself. Then you are saved. If you serve others from the same level, then that is the service of God.<sup>162</sup>

One lesson that we can derive from this is that if we are devoted to God or to the God-in-man, then we must love each other. This is but natural. But any love which is colored with your personal interest or selfish motives makes you narrow minded. You would like that the person whom you love should be loved by you and nobody else. But if you have true love for God, then naturally all who love God will be loved by you. This is the vast difference between true love and attachment or lust.

So the difference between true love and lust is that true love cannot be broken even after leaving the body. This love is developed in the body but absorbed in the soul, not

in the body and its environments. So this is called true love or charity. The other is called lust or attachment and there is a vast difference between the two. Love of God makes us free, makes us all joy, all happiness, all bliss. Lust or attachment enslaves us, it makes us very narrow-minded. In the worldly way, if you love somebody, you will be envious if another person shares that love, but those who love God will also be loved by you, because they love God. So the love of God gives you love for all the world over. Love of the outside things will only make you narrow-minded, close-fisted, and the result is, one lives for God, the other lives for the world.<sup>164</sup>

To meet with your own wishes is not love, in the true sense of the word. That love gives you bondage and slavery.<sup>165</sup> Love is a negation of selfishness and will only pick up good in another, rejecting other things. Humility would mean service to be done in a humble way for the sake of service regardless of the position or even recognition.<sup>166</sup> Trustworthiness and tolerance bring loving cooperation, and selfless efforts bless the child disciple with reverent humility which is the most helpful factor on the Holy Path.<sup>167</sup>

There is only one remedy for all discord and inharmony and that is Love. He who has not mastered its secret, can never hope to be received in the court of the Lord. It is the beginning and the end of Spirituality. He who understands Love and its true nature and who lives and moves by its light, shall, as two added to two make four, attain the Lord.<sup>168</sup>

While we are walking on the path of righteousness, we discover that we are far from being perfect. Perfection comes slowly and requires the hand of time. It does not matter to what faith one belongs, so long as we love God and our fellow-men, for our passport to the Kingdom of God is the love we have in our hearts. If we are students of

psychology or metaphysics and are well versed in the laws of mind, and lack love and compassion for our fellow men, we are outside the Kingdom of God. It is what we are that opens the door of our soul to God and makes us His channel of blessing to help others.

Some people hope for a heaven in far distant skies, but heaven is a state of consciousness in this life. If we aspire to live and love divinely, we are already citizens of the heaven to come in the hereafter. For the Kingdom of God is a state of consciousness wherein we worship God with all our heart, and with all our mind and with all our strength and love our neighbor as ourselves. Religion is, therefore, a matter between soul and God, and all other forms of worship and religious observations are in vain unless we enthrone Divine love in our hearts. It is the temple of the heart in which we always keep the Light of Truth and Love burning.<sup>169</sup>

We have been put on the way to God because of our love for God.<sup>170</sup> Learn ye, therefore, to love all creatures as yourself. Live in and for the love of all and the Lord of Love shall reward you manifold in return for the sake of his own Divine Love. That is His Law, eternal and immutable. Try to cultivate a loving and a living faith in His Goodness and nothing shall stand in your way on the Path.<sup>171</sup>

### *Diet*

**W**HAT WE EAT goes to constitute the body and the mind. "Sound mind in a sound body" is a well known aphorism. We can have neither one nor the other with unwholesome diet. A strictly vegetarian diet consisting of vegetables and fruits, both fresh and dried, cereals, dairy products like milk, cream, butter, cheese, yogurt, etc. is essential for all aspirants for Truth. We must therefore

avoid meat, meat juices, fish, fowl, eggs both fertile and unfertile, or anything containing any of these ingredients in any form or in any degree. Every action has a reaction and flesh-eating involves contracting fresh Karmas and thus helps to keep the inexorable Karmic wheel in motion for we have to reap what we sow. We cannot have roses if we sow thistles.

The above prohibitions apply equally to all kinds of alcoholic drinks, intoxicants, opiates and narcotic drugs, as they tend to dull our consciousness and make us morbid.

“The body is the temple of the living God” and it must therefore be kept scrupulously clean.

Any prospective candidate for Initiation should therefore try the vegetarian diet for at least three to six months, to ensure that he or she can adhere to it when put on the Path.<sup>172</sup>

The observance of strict dietary regulations is very essential for steady progress on the holy Path and any transgression is liable to affect your progress. These rules should never be violated even for the consideration of guests.

These are very small things but they have much effect. So a simple diet, a strict vegetarian diet with no spices, should be adhered to. Eat only as much as you need and leave the table still a little hungry. These are the things to be followed which will make you active in all your affairs, whether in meditation, physical work or anything else.<sup>174</sup>

The soul, as I have said before, is eternal, all wisdom and bliss. If it is all wisdom and full of bliss, then how is it possible for it to have any unhappiness in this world? For how long will it enjoy the outer tastes? We think that we are enjoying the enjoyments, but in fact the enjoyments are enjoying us. The god of food once went to Lord Vishnu [part of the triune Lord of Creation: Brahma, Vishnu, and Shiva: the Creator, Sustainer and Destroyer, respectively]

and complained. "The people are eating me up brutally, without any sympathy for me!" Lord Vishnu said, "All right, if anyone eats you beyond his needs, then you eat him up." Just think; what is the cause of all disease? Indigestion. We enjoy, and enjoy, and enjoy until we are no longer capable of enjoying anything. Then the enjoyments start enjoying us.<sup>175</sup>

Let half of the stomach be full with food, one fourth with water and let one fourth remain vacant, so that digestion will not be difficult.

The more your stomach is clear, the more concentration you will have. If your stomach is upset, then naturally you cannot sit, you cannot concentrate. So to help you in your meditations, the stomach should be set. No over-feeding should be indulged in. Eat when you really feel hungry, not everytime putting in something. Two meals a day are enough, though you may have a little breakfast in the morning. Sometimes the Masters say that those who would like to progress more should have only one meal a day.<sup>176</sup> If your food is regularized you will rise up punctually in the morning.<sup>177</sup> Let the stomach remain partly empty. If you put more food in it than can be digested, naturally the things which are not digested will create disease. Eat as much as you can digest. Give some rest to your poor stomach. It takes at least four to five hours to digest anything. If you eat too much too often your stomach will revolt.<sup>178</sup> Eating habits can be corrected by careful living. You can improve by gradual adaptation and moderation.<sup>179</sup>

It is very necessary to distinguish clearly the ends from the means. To lay too much stress on the means is likely to make us gradually forget our objective and to become fossilized. Once we know, for example, that abstinence from all kinds of meat diet and spiritous liquors helps us on the spiritual Path, it is enough that we avoid them.

But to take it as an end in itself is to miss the goal.<sup>180</sup>

You should be careful for your health as it is equally important to be fit and healthy for meeting with your mundane and spiritual obligations. Physical body must not be denied adequate nourishment.<sup>181</sup>

Your dog should not be fed on meat as it will contract Karmic debt for you. It can live on vegetarian diet all right, just as you have switched over.<sup>182</sup>

The initiates should, as a matter of principle, be very cautious in their food articles especially when they have to dine at friends'. It is so simple to inquire humbly and discreetly beforehand and tell your friends that the prohibited food articles are not allowed by your Spiritual Doctor.<sup>183</sup>

All prohibited foods and drinks should be scrupulously eschewed even in the face of medical advice, as none of these can lengthen the scheduled life-span nor are, in fact, conducive to nourishment. It is certainly a wrong notion that flesh or eggs give extra vigour or strength; on the contrary, these things flare up the carnal appetites which in the long run result in gross dissipation of energy.<sup>184</sup>

If one adheres to a strict vegetarian diet, that will help a good deal in having normal life, but does not necessarily result in better tempers, controlled sex life or detachment from gross thoughts, desires and actions, worldly ambitions, possessiveness, lust or greed. Kabir says, "If you leave hearth and home and retire to a secluded place and live on pure vegetarian diet, even then the mind does not leave off its base habits." Alongside such essential and positive aids, we must religiously devote regular time to the spiritual practices of contacting the Light and Sound so as to cut down the ramifications of mind, which is so very necessary for self-realization and God realization.<sup>185</sup>

## *Drugs*

IT IS AMUSING to note about the Utopiates (LSD, Marijuana, etc.) for producing hallucinations. You may please note that spirituality is the science of the soul, and the soul is a conscious entity in the body. The Way back to God as offered by the Masters is one of developing inner consciousness with the aid of Holy Naam (the Word). All suchlike outer aids resulting in temporary hallucinations, as stated by you, are certainly a mockery for the divine grace. You can well understand the vast difference between having a conscious and wide-awake approach for proceeding within and that which makes recourse to these outer aids which are no less than opiates creating sensational vibrations. You will recall that the observance of a strict diet by avoiding all flesh food, intoxicants and opiates, is a basic essential for inner spiritual progress, for attaining a refined state of mind. We have to develop consciousness, the divine attribute of soul, and for the achievement of (inner) consciousness, inner and outer piety and chastity are very much needed. The drugs are equally harmful, and should be avoided, which dull the brain and cloud the mind with vague feelings of distrust and confusion. You are advised to convey this piece of right understanding to all the dear ones who are on the Holy Path and to others who seek your counsel in this behalf.<sup>186</sup>

*Do those who take drugs such as LSD and have certain experiences—are they valid experiences?*

No, no, they are hallucinations. That's the death of the soul, you follow me? The consciousness is lessened, naturally they will have to go to the lower planes. That is all this intoxication starts, it is still more death to the soul. It is deterioration. Definitely going down to beastlihood. Even a snake is conscious but there are different degrees.

Man's consciousness is more. If you use suchlike things your consciousness is affected. You will have to go to the lower planes.<sup>187</sup>

I appreciate your kind sentiments for your friends when you wish them to progress spiritually. The so-called spiritual experiences, had under the spell of drugs, are misleading and are rather likely to affect your inner progress. Spirituality is a research into the realms of reality—the consciousness.<sup>188</sup> Drugs, opiates and intoxicants should not be partaken as these will not only affect your health adversely but shall be detrimental for your spiritual progress. You should please leave off all such drugs and learn to live without their use.<sup>189</sup> It is the result of drugging which has resulted in this setback when you are to suffer from serious pains.<sup>190</sup>

### *Selfless Service: Physical*

**N**ISHKAM SEVA or Selfless Service to all living creatures in sorrow and distress: If one limb of the body is in torture, the other limbs can have no rest. “Service before self” should therefore be our motto in life.<sup>191</sup> Service is considered an ornament to a beautiful person that adorns and elevates his or her soul to become a clean vessel for His grace. Service of any type granted at the Holy Feet of the Master is beneficial and should be cherished as whatever one does must bring its fruit in accordance with the Law of Karma. The secret of selfless service is to deny a reward or recognition of any type and on the contrary consider one's self as a humble instrument in the Divine hands which are the sustainers and protectors of all. All credit goes to the Master, yet the media of love are blessed with the superb Divine intoxication which is of supreme magnitude.<sup>192</sup> Selfless Service for the Holy pause of the Master should serve as a beacon light for inner progress. It

should not be a source of pride or fake ego which definitely become stumbling impediments and hurdles on the Path Divine.<sup>193</sup>

Selfless service is a great virtue and accordingly means some extra labor and sacrifice. It is the manifestation of love and goodness. Mind and body become sanctified through selfless service, provided it is undertaken without ego or vanity. Love knows service and sacrifice. A humble person knows best how to serve the holy cause, under the protective guidance of the Living Master. The climax of selfless service is the annihilation of the ego, considering oneself to be a humble servant of the Lord/Master, entrusted with certain duties to be carried out through him or her and deeming it to be a fortune of the highest order.<sup>194</sup> The little self or ego within has to be eliminated by dissolving it into service of humanity. For all are children of one God, no matter how and where situated, or in what inhibitions and limitations of one kind or another they might be living. You may have to face heavy odds, for it is an uphill task, but all adverse winds blow over. If one is able to efface oneself for a higher cause, this in itself provides a shield and a buckler to the true crusader, and helps in overcoming the seemingly insurmountable obstacles. The tougher the struggle, the brighter shines the metal within. This helps to liberate the finer instincts, until one has risen to a great spiritual stature, towering like a beacon light, shedding rays of hope and encouragement to the lone and weary traveler, shipwrecked on the stormy and strife-ridden sea of life.<sup>195</sup>

No one can be said to have been born for himself alone, for none can be an island unto himself. To serve the needy, sick and starving, is also a sideline, more effective than mere preaching. "Service before self" stirs and kindles embers of sympathy, kindness and love. These virtues have a great purifying effect, and clean a person of all his dross,

and entitle him to the highest knowledge of divinity. “Pleasure tastes well after service,” is a well known adage.<sup>196</sup>

Selfless service is a great reward in itself.<sup>197</sup>

The more one serves silently, unostentatiously, with love and humility in a smiling, eager and spiritual mood, the more quickly does he earn the pleasure of the Master.<sup>198</sup> When you serve others, you are serving Him.<sup>199</sup>

Selfless service is done in two ways. The first is physical service. If somebody is sick, go and serve him. Shall I see somebody in need, hungry, naked, poor fellow? The Masters have always been for the poor, for the needy, to console them, to raise them up to the level of every man.<sup>200</sup> If you attend a sick person or stand by an afflicted one, you serve the Divine Cause. Certainly you do not and cannot take away the sickness or affliction but surely you can help in assuaging the sufferings by your kindly words and deeds. Every sweet word uttered or helping hand extended to those in distress goes a long way in purifying the mind and the body. A loving heart is a fit receptacle for the Divine Grace, for God is Love.<sup>201</sup>

What does service to Satguru mean? Mere lip-service, saying “Ram, Ram,” or merely putting one’s head on His feet is no service. It is a mockery. But he who takes his Guru as the ever-present Power of God within him, lives in awe of that, and knows that Power has constant observation over all his thoughts and action, will he ever sin? Furthermore, he will hold heartfelt respect for his Satguru’s words—*Satguru’s words are the Satguru*. This kind of devoted service will achieve salvation.<sup>202</sup>

If we come to a Satguru, we should do our very best to serve him—do something toward earning this rare gift he gives.<sup>203</sup> *Pride, force, or strength of intellect availeth nothing*; only serve the Sadhu. You will get nothing by giving orders, offering cash, or trying to force the issue;

you can only receive by true service to the Master, the manifested God in man — the Word made flesh.<sup>204</sup>

Service done to sincere seekers of the divine Path is of far greater value than any other service. Helpful ways include, among other things, distributions of alms to the really indigent and the needy, giving sweets to those engaged in extraordinarily arduous pursuits in inaccessible places, nursing the sick, and helping the afflicted ones. All these qualities are great aids in the Path and should be encouraged and cultivated by assiduous practice by all means possible. One should not, however, rest content with them alone, but one must push ahead with the help of these purifying processes, on the way to freedom as enjoined by the Master.<sup>205</sup>

Insofar as you can, try to do no injury to anyone. Be good to all and you will be at peace with yourself and be a radiating center of loving grace around you. The prayers of others to whom you may have done good will help you. The good thoughts of others will swarm around you with a benediction. The very idea of doing good will first affect you and will draw all good vibrations from the surrounding atmosphere.<sup>206</sup>

A true man is one who is truthful, leads a life of continence, radiates love to all others for the sake of God residing in them, and knows giving, giving, and always giving. We never lose anything when we give. When you give love, do you find that you have less love in your heart? On the contrary, you are conscious of an ever greater power of loving, but no one can be convinced of these things till he has applied them in a practical way. An ounce of practice is worth tons of theories.<sup>207</sup> So by sharing with others, our self expands. At the very moment of giving you feel a little joy within. That is the compensation you get, direct. But whenever you give, don't give with the hope that you will have a return. Give for the sake of sharing

with others. Sometimes we give for the reward that we will get in heaven. This is not the way; selfless giving is what is needed.<sup>208</sup>

Understand, the meaning and the purpose of knowledge in one single thought is *service* to all creation: men, beasts and birds, etc. The meaning of true life is service and sacrifice. So long as you want, first and foremost, to be blessed yourselves and you expect others to minister to you, you will remain strangers to the way of spirituality. When you will wish others to be blessed, you will begin to speed on your way back to God.<sup>209</sup>

### *Selfless Service: Financial*

**S**O THE GENERAL rule is to earn your own livelihood honestly, in which nobody's blood is squeezed, in which undue things have not been usurped by you. God sees what you are doing. The other rule is that your earnings should be to maintain yourselves, and share with others.<sup>210</sup> Some part of your earnings must be given away for the good of others. History shows that one tenth of their income used to be given away by the old Christians, Hindus and others. Why? Because some part of our income might be due to our not having done our duty very honestly, even for half an hour or ten minutes. Suppose for example, you are paid for six hours work and you have not put in six hours for the job but have wasted half an hour. So whatever you have been paid for in that half hour is not yours. It has not been earned by you. This has been the custom with all Masters.<sup>211</sup>

But offerings should be free and voluntary and should not be inspired by any thought of reward or be the outcome of impositions from without, for then instead of being a source of liberation, they become the source of bondage. Again, charity should not be misplaced but it should be

given to alleviate the sufferings of the distressed in the world.<sup>212</sup>

The noblest service one can render in this world is to help people tread on their way to their True Eternal Home. No financial service would be too great for assisting such a noble cause. But it should always be loving and spontaneous. No compulsion, no taxation, no impositions.<sup>213</sup>

So the Guru will love His disciples, because it is He Who has given birth to them in the inner way. As He loves us, so should we love all. He won't let anybody suffer and you should not let anybody suffer. You must share with others.<sup>214</sup> Unless the riches secured by fair means are utilized wisely and well, one is likely to go astray and become egocentric and a slave to his ill-gotten wealth and is unknowingly caught in the golden chains that keep him in bondage.<sup>215</sup>

So by giving away, you don't lose. At the end of the year, you will see that money has been saved in some other way, by freedom from sickness or any other troubles that arise generally and which involve expenditure. Our Master used to say, "All right, you give away one tenth and at the end of the year just count. The very money you have given has been saved where you had no sickness."<sup>216</sup>

### *Spiritual Practices: Meditation*

**S**PIRITUAL PRACTICES form an essential part in the spiritual aspirant's life and should, therefore, be a daily "must." The repetition of the Five Sacred Charged Names conveyed at the time of Holy Initiation, orally or mentally, is not a difficult task and carries a deep meaning. Although it looks so simple and easy at the outset, to obtain proficiency in it one needs extra love and fortitude. You will appreciate that the Holy Names carry the Life Impulse of the Master which works wonders in withdrawing the

sensory currents from the body level up to the eye-focus, thus preparing the soul for the eventual inner journey on to the regions of bliss and harmony. Certain hours for meditation should, therefore, be fixed, set apart and pursued regularly and earnestly for each such repast brings in nourishment to the soul, and one is led within to the Divine Light which dispels the Darkness of Ignorance. It is like purifying the receptive vessel every day for receiving the Divine Grace. Daily meditations clear the gross dross that one gets at the sensuous level. The second important part of meditation is listening to the Holy Sound Current, the Audible Life Stream coming from the right side. It is equally an important aspect of the spiritual practices and should not be ignored or lost sight of. After initiation, it is the disciple's duty to enrich his spiritual experiences from day to day and he can certainly extend his field with the Grace of the Master to any length he may like, opening up new vistas of sublime glory and beatitude.

In short, self introspection helps in cutting the branches and pruning all that is undesirable while meditation (spiritual practices) strikes at the very stem of the tree of worldly life.<sup>217</sup>

God is everywhere, but He is not manifested everywhere. Why? Because our soul—that spark of the All Consciousness—is under the control of mind and senses, and through its sojourn in creation has become the image of the body and the image of the world, thereby forgetting its true self. It must just know itself, then it can have the experience of the Overself; if it does not rise above body consciousness, how can God be manifested? Do you understand this?<sup>218</sup> He resides within you. The body is the true Temple of God. When you have understood this, then where do you go to find Him? First within your own Self. Withdraw from outside. Withdraw from the mind and outgoing faculties and come up to the seat of the soul at the

back of the eyes. When you concentrate there, your inner eye will be opened to see God within you.<sup>219</sup>

The Master exhorts us to realize Him in our souls, to rise in Him, losing all sense of the little ego in the living temples of our bodies. The Kingdom of God is within us. We have to recognize the Inner Man as the image of God, the physical body as the temple of God, the tabernacle of the Holy Ghost, in which the Lord makes His appearance. In these living temples we have to attune our souls with God and live in closer communion with Him.<sup>220</sup>

Many do say that they are soul—a conscious entity—indweller of the human form—but have they come to prove it and thereby know it in truth? This is my watch, I can place it here. These are my spectacles, I can take them off and put them here. I can take off my clothes, whenever I wish to. But can I become separate from my body? Can I take my body off? It is a question of how to rise above by self-analysis; and who can give a demonstration of this scientific method? By the Guru's grace, you come to know yourself. Only then can it happen, and not before. When you know yourself, then like knows the like, and God realization is the next step. So God cannot be known by the senses, intellect, or pranas—only soul can experience the Lord, and this can happen only after it has come to know itself.<sup>221</sup>

To know our Self is not a matter of feelings, emotions or drawing inferences. It is really one of rising above body consciousness by self analysis to know, practically, who we are. When we know our Self and come in contact with all-conscious God, that is the Bread and Water of Life for the soul. All worldly information and outer sciences—the libraries are full of them. If our brain becomes full of them, well, it is not bread to the soul. It is bread and water for the intellect to grow on. So the Bread and Water of Life for the soul is the conscious contact with God or the

Overself.<sup>222</sup> These things are to be understood and then lived. By speaking about bread, your hunger cannot be appeased but you must have bread to eat. That is why Christ said, “I am the Bread of Life. This Bread of Life has come down from Heaven. Whoever partaketh of it shall have everlasting life.”

Partaketh of it—He is the Bread of Life, of course. He also says, “Eat me and drink me.” What to eat? He is Word made flesh. The more you come in contact with and devour that Word, the Light and Sound within you, the more you will be eating of the Bread of Life.<sup>223</sup>

All imperfections will leave you, just as when you sit by a fire, all cold leaves you. By hearing the Sound Current you become the abode of all virtues. By hearing, you can determine the direction in which you have to go. By seeing, your inner eye is opened to see where you are going. Pity it is that we give little time to these things and only waste away our time in trifling things, I would say.<sup>224</sup> So put in more time, please, to your practices. Develop love for God within you. You will be blessed. You will have made the best use of your life.<sup>225</sup>

### *Concentration of Spirit Current*

THE DEVELOPMENT of the elementary powers of spirit is, therefore, most necessary. It is the concentration of this spirit current which plays the greatest part in the achievement. If it is applied to the physical body, one gains strength. If it dwells upon the intellect, one develops great mental powers. In the same way, if spirit is made the object of concentration—spiritual life inevitably follows and supreme bliss is attained. There is an unseen nerve that connects all these centers which is called *Sushumna Nari* or *Shah-rag*. It is through this that the spirit current passes

from the lowest region to that of the highest region of Truth.

The concentration of the spirit, then, is the opening process, so that the spirit may progress to higher regions. Until all outgoing faculties are self-centered or inwardly focused, the spirit does not gain strength enough to go up. There are ten outgoing faculties or Indriyas: five are the gross—eyes, ears, nose, tongue and skin through which the five others—the subtle Indriyas—of sight, audition, smell, taste and touch keep man attached to the outer world. It would thus appear that it is the constant thought of these faculties which externalizes man.

We constantly think of the world through three main sources. First, we have the eyes that visualize the outward phenomena and bring them within the mental gaze. Through the eyes we gather in no less than 83 per cent of our impressions from outside. The second source is that of the ears which pull our attention to outward sounds and remind us of things in the objective world. Through the ears we get 14 per cent of our outer impressions. The third source is that of the tongue (palate) which, through taste and speech, keeps the memory of the outward world always fresh. The remaining three per cent of the outward impressions are received through the nose and the rest of the sense organs. It is through these three main faculties that man remains constantly in touch with the outer world and is ever engaged either in receiving impressions from without or impressing others with his own thoughts. The energy of the mind is thus drained away, leaving one bankrupt. The Master tells us not to exhaust our energy. We must accumulate and preserve our energy, so that we may be able to rend asunder the various sheaths of matter which encase the self within us.

The spirit or soul is attached to the objective world outside, on account of objective impressions. Unless the

outgoing faculties are controlled and the spirit is freed from the bondage of life, it cannot rise above body consciousness. The three faculties of speech or taste, sight and audition cause a constant outflow of energy through their respective sense organs. For the depersonalization of the soul, it is necessary to channelize our energy inwards and upwards through the processes of inversion and self-analysis.<sup>226</sup>

These organs of tongue, eyes and ears, etc., are at work in the physical frame while one is in a wakeful state and they work likewise in the astral plane when one is in a dream state. The faculties of these organs get enhanced and become powerful if one were to restrict their outward flow. It is then that one gains strength to fathom the subjective world, for without the quickening life-impulse of the soul they lie dormant.<sup>227</sup>

#### USES OF THE THREE RESTRAINTS AND THEIR PROCESS:

The three restraints are to be exercised by training the faculties to work inwards. The first restraint, that of speech, consists in doing Simran or the constant repetition of the Names of the Lord with the tongue of thought. The agency of lips and tongue is not needed. The second restraint refers to the faculty of sight, and consists in contemplation of the spiritual patterns within, which open out in full effulgence. When you fix your inner gaze just midway between and behind the two eye-brows (the seat of the soul in man), you see your own light inside. That light is yours and is already there and you have to fix your inner gaze on it. Where there is the Word—Holy Naam—there is light; where there is sound, there is refulgence, for the two are inseparable. The light patterns are of five kinds corresponding to the five different kinds of sounds, which are seen and heard as the spirit ascends upwards into the

five different planes. The Monduk Upanishad speaks of these as the “five fires in the head.”<sup>228</sup>

It does not mean that we are to neglect the use of these organs in relation to the outer world. But these are to be so trained that they may become positive aids in the way of spiritual development, thus conveying a twofold benefit. The training is meant to make the mind self-centered and prevent its stuff from needlessly flowing outside. The first process, Simran, forms the basis of spiritual pursuit. It has to be continued till the goal is reached. The second and third, Dhyān and Bhajan, follow of themselves one after the other.<sup>229</sup>

These three restraints help in concentration to the highest degree. The first, Simran of the charged words given by the Master, brings back the mind from outside and withdraws the spirit from the body to the seat of the soul in the body. This is first sinking from the circumference of our being to the center of our being. This also keeps reminding us of the highest ideal set up before man, which is self-knowledge and God-knowledge. The second process—Dhyān—also helps in concentration and fastens the soul inside. The last process—Bhajan or listening to the spiritual music in man—carries the soul into the beyond, to the source from whence the life current or Sound Principle of the Holy Naam or the eternal song, emanates.<sup>230</sup>

BOOK THREE  
MEDITATION

*Oh man! Thou hast come into the world to make a profitable business of dealing with the merchandise of Naam which never fails. But alas, thou art engaged in fruitless and bewildering things of life. The night of earthly life is nearing its end. Those who do not reach the shore now, how can they cross when dead?*

*Hari Naam is the essence of all religions. All religions are deeply rooted in the Naam. Verily, verily, the true study is the study of Naam, which is the Bread of Life.*

*He who knows how to die while living drinks Amrit, the Water of Life, which gives everlasting life. Therefore learn to die while living at the feet of a living Master. My Master, Baba Sawan Singh, instilled in me that we do really live when we are in contact with Naam, the Word, which can be given by one who is Word made flesh living on earth. Without that there is no life. Very great and all powerful is the Naam, controlling us in the body. We cannot live without its shelter even for a moment. Time and tide wait for no man; please do hurry before it is too late.*

July 17, 1970

# Meditation

## *The Importance of Meditation*

WHENEVER THE MIND has clear understanding and is inclined toward God, then quickly sit down for meditation—do not wait for tomorrow, do not wait even a few hours, or his mood will change and again he will cheat you out of the benefit. No matter what you are doing, when mind and soul are one, sit in meditation at once. Who knows what will happen in the next minute? Such an ideal mood is rare and valuable; there should be no delaying to take advantage.<sup>1</sup>

The Light of life is in you; indeed you live by that very Light whether you realize it or not. Each one of you has had an experience of that Holy Light. Now you must live in constant contact with the Holy Light. It is uncreated and shadowless, eternally the same and peerless. The whole creation came into being by the same Light, and that very Light is shining in every heart. All are Divine in nature, and religion is the expression of Divinity already existing in man. The Light of Life must be made manifest in existence. Be ye a witness to the Light of Life, not only within yourself but in others as well, for the same Light shineth everywhere and there is no place where it is not. Once you discover this Light and learn to live by it, your whole existence will be changed. Love will permeate your very being and it will burst forth from the very pores of your body, transmuting all dross into sterling gold. Love, you must know, is both the means and the goal of life. Love, Light and Life are but different facets of the One Divinity.

Try to become a channel for the Divine and the Divinity

will then flow through you. This is not something impossible, but it is the very acme of all human endeavors. In this world of matter one has of necessity to deal with matter. We have to make the most of the material raiment and the material world given to us. It serves a great purpose in the Divine Plan of Evolution. Matter is the ladder by which means the spirit has to rise above body-consciousness and move into the realm beyond—the realm of Spirituality—its native habitat. Learn to make the most of the means given to you and surely as day follows night, the victory shall be yours. A true Christian ought to take up his Cross daily. The Cross represents the physical body standing with outstretched arms. You have to rise above body consciousness. You have to be reborn into the Kingdom of God. The disciple must know how to die daily so as to be able to enjoy life eternal, beyond time and space.<sup>2</sup>

Simran and Dhyān (meditation) flood the spirit with the waters of life. Spirit comes to its own, rises in its latent Godhood and, like a tumultuous mountain stream, rushes headlong toward the ocean of life which is its perennial source, and merges therein losing its separate identity.<sup>3</sup>

A True Master is not a mere human being, but has become One with God, and as such, contains in Himself the powers of all the gods and goddesses. He is veritably the Word made flesh and blood. The one lesson that such a Master teaches his disciples is to meditate always upon the Lord, the Creator of everything, and never forget Him.<sup>4</sup> Be the worshipper of the Living Light—become a slave to it. Do not attach yourself to anything else, for everything is changeable.<sup>5</sup>

The Masters say, “Stop where you are! Look at your condition!” It is all through the lack of meditation, and the only cure is to join the soul back to the Lord. Even a little intoxication derived from steady daily practice will start

to erase the taste for outer pleasures. These outer attractions are making it extremely difficult for the mind to withdraw and go inward. If we start to enjoy inner sweetness . . . *When that sweetness comes, this other flavor is not to the liking.* Naturally the sweeter taste will render others insipid.<sup>6</sup> The cause of all our distress can be traced to the fact that we have not been drenched in the true color of Naam.<sup>7</sup> But if the soul does not learn to leave the body at will, and has not derived intoxication from being drenched in the color of Naam, no amount of speech or action will achieve success on the spiritual path. Remember this fact, for it is clear and simple.<sup>8</sup>

Listen! Open your ears and listen! He who has made his meditation has made everything. He whose meditation is not made will enjoy no meaning in his life's achievements. There is great purpose behind this emphasis on the importance of meditation. If your daily life is not under control, try to bring it in control, or give more time to meditation and you will be able to gain control quicker. He who becomes the conscious co-worker of the Divine plan will find that his righteous life is made. Whatever he does will be performed righteously; he will not be able to act otherwise. The reason behind your failure is that you have not truly loved your Master, but have merely made a show in various ways, physically and financially, or by lip-service. There is no one who has sacrificed his mind to the Guru. Without giving up the mind, there is no success.<sup>9</sup>

When will you actually experience the fact that you and He are not separate and not different? When you separate yourself from matter by self-analysis. You can try by feelings, or through inferences, but both are subject to error—seeing is above all. When can one see oneself or the soul in its native clarity? Control the senses, still the mind and intellect: then the soul is seen in all its glory. He who knows himself and knows he is the mouthpiece

of God—that God is working through him—he is free from illusion. Great power arises from such a condition.<sup>10</sup>

Do your Bhajan and Simran; release the soul from mind and senses. Bhajan and Simran are food for the soul—do not give food to the body without first giving food to the soul.<sup>11</sup>

Learn how to leave the body at will and transcend into the upper regions. If so, we will benefit in two ways. First, we will know how to leave the body, as we have learned to do so daily, and when death comes there will be no pain and no fear. Secondly, by traveling frequently in the higher regions and returning to the earth at will, the fear of our unknown destination will vanish and we will develop an unwavering conviction about the true life; its mystery will be revealed. It is no use waiting for death to discover the facts of life.<sup>12</sup> The Masters come, lift up their hands, and shout to the world, “Oh brothers, do your meditation for without it you cannot be free.”<sup>13</sup>

The precious moments of earth-life spent in spiritual practices count creditably toward one’s eventual emancipation from the Wheel. Be regularly and lovingly devoted to your holy meditations, as that is the central pivot around which the whole sacred teaching revolves and therein an all-round development of the soul is granted.<sup>14</sup>

The meaning of meditation is to concentrate or meditate upon one thing, so much so that all other things are forgotten.<sup>15</sup>

Maulana Rumi says that compared to the vastness of the worlds within, this world is not even the extent of an atom. What a magnificent abundance of life there is within us!<sup>16</sup>

A little knowledge is dangerous. First see what is in your own home, the physical house. Go into the folds of the holy books and see what is given there. The same knowledge that I am giving you is given therein, but for the need of a self-realized man we do not understand what is

written.<sup>17</sup> The gem of knowledge is that Sound which reverberates, and whosoever enters inside will find it. “Everything is in this house. Nothing is outside.” The untold treasure of Divinity lies hidden within, yet we search for it without and so all our efforts go in vain. Whosoever searches outwardly will lose himself in illusion.<sup>18</sup>

### *The Change of Direction*

PEOPLE shirk going within. It is difficult, no doubt, but the Path lies within. What is the use of wandering outside? A travel of one inch within is better than a trip around the globe. The mind, however, does not wish to be imprisoned, although it is to its advantage. In its outward (tendencies) it dissipates itself, and gains in power only when it goes within. On account of bad habit, it clings to the external things. The idol worship, whether the idol is of stone or paper, is the invention of mind.<sup>19</sup>

The world is a mere nothing—a place full of illusion and wrongdoing—valueless with no virtue, a place where the darkest deeds are carried out. What is there here that can hold any real value for either the soul or the mind? Make it understand these realities for at present it is strongly attached to all the falseness of the world and it simply has to turn and face the truth to become attached to something higher. If the soul does not leave the senses, how can it transcend the body? If it does not transcend the body, how can it realize what it is? It is a straightforward matter, requiring no special philosophy to understand. Where the world’s philosophies end, there religion truly starts.<sup>20</sup>

So long as the heart is the focus, the mind continues generating thoughts—wool-gathering, and the individual is impressionable to circumstances. When the focus of attention has been raised to the eyes, and the mind has

entered within, then the mind ceases generating thoughts and is running within instead of outside. The individual then is necessarily unaffected by external circumstances or changes.<sup>21</sup>

The mind often exerted his strength, almost wrestlerlike, and said, "I will not do this!" But again and again he was tempted and overcome by the senses. We all make strong resolutions, but when it comes to keeping them we fall down. Swami Ji is quite openly revealing our own condition—these are our very own cries of anguish, and the promises we make to change tomorrow—that tomorrow which is in the Negative Power's hands, and never comes. Everyone is in the same boat and crying out the same cry; so look within yourselves and see what you are doing with your precious lives. Why not start the good work now? The mind is very wise, it is no insignificant thing. Like a magistrate, his thoughts are wise, and he observes that with all his efforts there is still no freedom, only defeat. Some people are dragged in passion, some are roasted alive in the fire of attachment, some are caught in the nets of ego and pride, stiffly and proudly strutting their way through life. The whole world is in this terrible condition.

*I want to leave all enjoyments;*

*Just seeing them I am helpless.*

There is so much attraction in the outer enjoyments that the mind ignores its wisdom and is rendered too helpless to fight. When a cat sees a mouse, it cannot resist it. So what happens? We say, "Let us enjoy now and face whatever the consequences when they come." We are usually aware of our follies to some extent, but too late.<sup>22</sup>

Mind is no small thing, and is not easy to conquer, but we should start by changing its direction. While its face remains turned toward the worldly things, the soul will be worldly, but if it turns around and faces the soul, the soul

will become spiritual. We must turn it round.<sup>23</sup>

When you are fully convinced that the fountainhead of peace and harmony is within and that you have the key and the means to tap within, you should not let the precious moments pass without deriving maximum spiritual benefit. *You are simply to decide and then act.*<sup>24</sup>

### *The Need for a Guru*

**A**LL THE INSTANCES known to history show that no one has ever progressed to the highest conscious self-awareness without the help of a Master. It is rather a fundamental law that no one can snap or pierce through the inner veil without the active help and guidance of a Master Soul. If anybody can do it by himself or herself, let him or her try and see if he or she can do it. When one does not hesitate in learning a thing which one does not know in this world, why should one have any qualms in one's search for something that belongs entirely to spiritual worlds within. Even if as a result of some reactions of past lives, one may have some experience of his own, he will still require Someone to guide him to further progress on the Path. All those who have been put on the Way should, therefore, carry on their meditations lovingly and devotedly so that they may progress within, from day to day, and enjoy the sweet internal bliss.<sup>25</sup>

Outside experiences differ in various countries, but inner experience never. He may be defined as one brimming with Spirituality and above the life of the senses. He has freed Himself from various sheaths of grosser and finer matter, and He has seen the All Truthful with His spiritual eye. He is competent to develop the spiritual possibilities lying dormant in man. He is charged by God Himself with the Magnetic Force. He is the mouthpiece of

the Eternal. He has in Him the Refulgent Light of the Infinite, and He is competent to light the lamps of others.<sup>26</sup> So it is only by the grace of a true Master that one can be guided away from the dark edge of these powerful senses—for a while. *With indescribable strength the mighty Guru pulls the attention.* And inside is the Ever-Existent Lord, described as Naam.<sup>27</sup>

### *Shabd*

**T**HERE WAS great beauty in the Shabd. It had a music that was beyond any music created by man and which drew the soul towards Itself. It was forever calling the spirit towards its Divine Home and though it was not heard by ordinary men, yet those who had developed, through practice and the grace of Satguru, the capacity of inner hearing, could hear its melody every minute of the day, now growing stronger as the mind focused itself at one point, now dimming and fading away as one's thoughts scattered in various directions and attention was dissipated. It was Shabd that was the true anchor of the seeker. It was the conscious power that had brought everything into creation and it was also one's real master—the Shabd Guru—for the Satguru in His human form was Its physical manifestation.<sup>28</sup>

Shabd brings in untold blessings. It is the powerhouse of all energy or force in whatsoever form, from pranas down to electricity and magnetism. Every form of life is the manifestation of Shabd. All that is, is of Shabd and nothing is that is not of Shabd—life-current pulsating in and out of space. Those who commune with Shabd and live in and by Shabd are verily the children of the Supreme one, the life of life and the light of light. Shabd is the very “Bread of Life” which comes down from Heaven for all those who

hunger after righteousness, and the very “Water of Life” for those who thirst after Self-knowledge and God-knowledge. True love, wisdom and power are the greatest gifts that one gets by basking in the sunshine of Heaven’s Light.<sup>29</sup>

Surat and Shabd are naturally related to each other. Shabd is characterized by Light and Sound principles, wherewith the mind gets stilled and the spirit, freed from the clutches of the mind, is irresistibly drawn by the Shabd and is taken to her native homestead from where the Sound Current is emanating. On the other hand, those who take up practices involving pranas, cannot go beyond the frontiers of pranas which extend to the mental or astral heaven as *Chidakash* is known to be. But a Shabd yogin can go freely, openly and honorably to wherever he likes, because Shabd pervades everywhere without ever any limitations, and reach the true home of his Father.<sup>30</sup>

The particular sounds that have an upward pull are five in number, as stated by the various saints, and may be apprehended through their Grace and contacted in their company. Such sounds carry with them the effect of the spiritual planes from which they proceed and in turn produce the same effect on him who comes in contact with them. They have their own heavenly melodies, the rapturous strains of which depersonalizes the soul by freeing it from the chains of mundane life.

Whoever comes near the fire, gets warmth, no matter whether he does so of his own accord or not. So the Holy Naam or the Divine Song cannot but influence you when you come in contact with it, whether you will it or not and are in time or out of time. The Power of God cannot but influence you, should you get in touch with It.

The outer music has a marvelous effect on all living beings. It shakes off the grievous burden of the oppressive sorrow and unrest under which one incessantly groans, and

drives away all thoughts. It washes away the dirt of everyday life by its melodious tunes and captivates the soul. It withdraws the mind from the tumultuous hubbub of the objective worlds. It concentrates the mind, naturally, without having recourse to any fabricated methods. Music, indeed, has ever been the art of saints.<sup>31</sup>

These spiritual sounds are aids on the spiritual path. A competent Master, at the time of initiation, gives full instructions on how to differentiate between them from plane to plane, as well as how to catch hold of them on the onward march to the highest spiritual realm. Herein then lies the need for a Master Soul, for He is the inspirer of Hari Naam—the Divine Word, in the depths of one's soul. Without Him, the Eternal Song ever remains a shrouded mystery with no access thereto. As Music personified, He is competent to manifest it, make it audible, and thus lead one to the seat of the Almighty.<sup>32</sup>

If one could discover this audible life-stream within oneself, if one could discover its lower reaches, one could use it as a pathway leading to its source. The currents might at certain points enter gorges and rapids, but nevertheless they are the surest way on the upward journey. Be a range however unscalable, the waters will have cut a path and carved a passage, and he who will avail himself of their guidance would never fail to find a way. And since this Naam or Word current springs from the Anaam or the Wordless, he who holds firmly to It will inevitably reach the starting point, transcending plane after plane of varying relativity until he arrives at the very source of name and form, thence to merge into That which has no name or form.<sup>33</sup>

Ever since the child disciple is led to the Living Master and is linked with the Holy Naam within, the incessant flow of grace and protection is extended in abundance. The faithful and the loving develop receptivity and assimilate

the same to enrich their lives and they become a source of inspiration to others. The celestial manifestations within are the result of the grace of the Master and in no way may be claimed as one's personal effort or endeavor, however good they may seem to be. Yet it is of great importance to strictly abide by His commandments, thus invoking His mercy and blessing. It is not the inner experience which determines the spiritual progress, but the basic personal attitude of serene living of the child disciple, which proves his or her worth. Truth is above all, yet higher still is true living. A man is best known by the company he keeps and by his actions. The spiritual development is steady, continuous, unabated, harmonious and ceaseless from the moment one is linked with the Holy Naam. The gaps of hushing silence creating an intense longing and pangs of separation for the Master and Holy Naam within the innermost recesses of the heart are happy preludes for a big leap forward. The cumulative efforts of the sincere devotee will one day open the flood gates of celestial glory, much to his or her gratuitous joy.<sup>34</sup>

Without the stabilizing force of Naam, the soul remains diffused in the world, subject to the constant agitation of the mind. Passion and anger have the same results. If an obstacle comes between us and our desire, whether apparent or concealed, then anger arises, followed by envy, criticism, backbiting, enmity, petty squabbling and other things—we drift from one bad habit to another. And all this is due to lack of substantial meditation.

Even if a little was done with deep sincerity, some intoxication would be enjoyed. *When this Nectar comes, other wine seems tasteless.* Having tasted the real Nectar of Life, one will leave a thousand tasks to sit and enjoy it. Every free minute will be put to use; one will readjust one's life to make more and more time for meditation. When people are asked why they do not meditate, their

excuse is that they have no time. Forgive me, but there is never any time for this precious work, although the “true disciple” is always ready and willing to attend to the worldly pursuits. We are not faithful to our Bhajan because we have not had enough inner experience of Naam.<sup>35</sup>

“There is no way without the Shabd to leave this pot of clay;” and it lies within each being. When the connection to Naam is made, it then must be increased. It is the treasure of the two worlds: physical and spiritual. *When you meet the Sant, brothers, value the True Naam; This treasure of life remains here and hereafter.* It is potent in both phases of life.<sup>36</sup> With repetition or Simran, you can achieve single-pointed concentration, and with concentrated attention—Dhyan—you will come to a standstill; but Shabd is the only power to take you up into the Beyond.<sup>37</sup> With kind thoughts I wish you to engage with all your mind and soul in the service of the holy Word and the holy Word will take care of you.<sup>38</sup> “Service of the holy Word” simply means that you commune with or tune yourself to the holy Sound Current which is the life of our life, the very first principle of Godhood or God-in-action, as it has to be contacted, absorbed in and comingled with. A dip into it is a dip into the Ocean of All Consciousness and it purifies the soul of myriads of karmic impressions lodged in the mind throughout the countless ages. This then is the service to the holy Word or the Holy Ghost which manifests as the Divine Light and Divine Sound.<sup>39</sup>

The sovereign and the most potent remedy to wash the mind clean, say all the Masters, is by communion with the holy Word—the God-in-action power creating and sustaining all that is visible and invisible. To be in tune with the music of the soul is to cut asunder and to sunder forever the knots which at present bind the material body with the conscious soul, imprisoned in the body with countless fetters.

Guru Nanak says in the *Jap Ji*: “When the hands, feet and the body are besmeared, they are washed with water; when the clothes get dirty and polluted, they are cleansed by soap; when one’s mind gets defiled by sin, it can be purified only by communion with the Word.”<sup>40</sup>

The holy Sound Current growing more powerful at times denotes His constant protection to you and an invitation for proceeding ahead within under His guidance. You should listen to it so devotedly that your entire self is merged in it, and let it transport you into the Beyond to taste the higher Bliss.<sup>41</sup> Bhajan is imperative to right living, for the true meaning of Bhajan is to go within and rejoin the Lord—nothing more or less.<sup>42</sup>

Whoever sits before a God-realized person in all sincerity, in His company will come to understand what the Shabd is, and what is the true gain from the Guru.<sup>43</sup>

### *Benefits of Communion with Naam*

**Y**OU WILL appreciate that, when attention is completely riveted within at this thinking center, and all the stray thoughts are controlled by mental repetition of the charged Names, an overwhelming inner warming comes of itself from above. This multiplies in abundance, and then inculcates a gradually accelerated devotion for the holy meditations. A well tilled and nicely ploughed field will bring forth a rich harvest when watered with the waters of loving devotion and humble supplication.<sup>44</sup>

Naam keeps the mind and body in a state of equipoise. Peace reigns supreme in its devotee; the ramifications of mind are done away with forever. All lusts cease to have their hold on the mind. The brain gets a soothing balm. It puts an end to wasteful hurry, and with it go all nervous tensions and mental strains and stress. Naam gives one

immunity from all bodily and worldly pains and troubles. By withdrawing the attention within, the mind is stilled and the soul is freed of all mental conflicts. Even the sense of egotism itself—the most ancient malady—loses itself into airy nothing and with it, the perpetual dance of coming in and going out of the world comes to an end. The process of transmigration of the soul is but the natural concomitant of the self-assertive will or egoism.

Guru Nanak says: “Whenever one asserts the little ego, ‘I,’ as doing things, one assumes the unending role of an ever-active agent responsible for his actions, and is caught in the intricate net of transmigration.”

The elimination of egoism is, then, the only remedy for liberation from the unending cycle of births and deaths. It is a clear test of the spiritual current diffused in the world. All labor undergone for total self-effacement is an effort in the right direction. It is called disimprisonment of the soul from the facts of life or disenfranchisement from all that is worldly. In a word, the secret lies in depersonalizing the soul of all that is personal in it, for then one strikes at the root of all evil. The many recipes for this losing of the “I-consciousness,” which flood the world today, fail to gain for us the goal of liberation. For, with such methods, the ego feeds itself and grows from strength to strength and is not effaced. Unless one becomes a conscious co-worker with the divine Plan, he cannot become selfless.”<sup>45</sup>

The Sound Current, Soul and Master are all one. Your growing interest in its listening brings you nearer to the fountainhead of this bliss. It feeds the soul and strips the mind of its age-old dross. Past karma is wiped out by its rapturous listening with the grace of the Master. The initiates are invariably stressed the importance of listening to this Divine Sound so as to be free from the reaction of present karma, which they have to contract while meeting with their legitimate duties, in accordance with their fate-karma.”<sup>46</sup>

The load of karmic debt gets lighter by listening to the holy Sound Current, even if it is in its lowest links, for it holds the keel of one's barque steady on the stormy sea of life, and saves it from running aground among shoals, sand-banks, and submerged rocks. But one must strive to catch higher Sounds for it is the latter that exert a powerful pull upon the soul by following which one is led to eventual liberation. These higher sounds can, by loving devotion and practice, be easily differentiated and communed with by the grace of the Master Power which is ever ready to extend all feasible help to the aspirants on the Path.<sup>47</sup>

Desire is the root cause of all disturbance and suffering. You will become desireless by regular listening to the holy Sound Current for some time. It is considered the tried panacea for that. It is the mergence of the soul in the Holy Shabd which grants such ineffable bliss and harmony, that the roots of desire are crippled for good.<sup>48</sup> . . . Be sweetly absorbed into the hearing of the Sound Current. It cleans the mind, purifies the heart and elevates the soul.<sup>49</sup> Those who meditate on Naam not only succeed spiritually but in worldly attainment also.<sup>50</sup>

When the soul gets a connection with the Greater Consciousness, it gains strength and refreshment. If one removes the attention from the body and goes up, the body gets perfect rest. The law is that if one gets true sleep for just a few minutes, it is enough. For those who travel on this Path, reduction in sleep is a very frequent occurrence.<sup>51</sup>

One never feels ill after meditation. The result of sweet and accurate meditation is the reverse: one feels peaceful and serene. The time that is at our disposal now is very precious. Lest one regrets having wasted it, it is better to use it to its fullest extent. To such people, inner help comes as oxygen comes to help fire.<sup>52</sup> The holy Naam is the panacea for all ills—physical, mental and spiritual.

Medicines do help for refining the physical body, but a harmonious life full of sublime piety is only possible by regular and faithful meditation.<sup>53</sup>

Those who have access within can read their fate easily. It is an open book to them.<sup>54</sup> It is during the sublime moments of meditation when the child disciple is attuned with the Infinite to benefit from the incessant flow of divine Grace, and it is then that the rare boons of right understanding come in increasing measure.<sup>55</sup>

So long as we are covered by mind and matter we cannot see reality. When you have thrown off these coverings you will be able to read others correctly at a glance. Every individual is working under the influence of mind and is blind. Mind is the snake in our body which bites us always. Under its influence we do actions and our actions are the cause of our endless struggle here causing births and deaths. This snake-mind is charmed when it catches the Word. It is attracted by the sweet Sound of the Word, hearing which it is rendered motionless and the soul is released from its bondage. Nanak says there is no other way to conquer mind except by the practice of Sound Current. And so long as mind is not conquered there is no getting in. The mind functions through ego. The soul is free when mind tastes the Word and no other taste satisfies the mind for any length of time and otherwise sooner or later the mind gets dissatisfied and begins to look for something else. Only when the Word has been tasted the mind finds complete satisfaction.<sup>56</sup>

There is an instance in Lord Krishna's life, when he jumped into the River Jumna. There he saw a huge snake with a thousand heads. How did he control and overcome that snake? By playing the flute. The mind can only be controlled with the inner Sound; there is no other way. Outer things may still it for a while, but they can never control it. Many holy men in the past have lost everything

through the mind. By contact with the Word and the company of the “Word made flesh” the power of the mind can gradually be overcome. If you sit at the feet of a perfect Master, you will enjoy the benefit of the radiation, for his attention is under his own control. There you will become absorbed in the stillness and forget the world for a while.<sup>57</sup>

True renunciation within comes through communion with the Shabd alone. Nature with all her evanescent charms ceases to have attraction for the renouncer. By renouncing everything, one penetrates into the all-pervading spirit. His attachment to matter is ended. Thus, no more births and deaths await him. Hereafter the life of the senses and the glamour of the world fascinates him not, on his way to the Lord.

Detachment in attachment is also attained only with the aid of Shabd. Whatever he does, he does with the sense of duty with no attachment to the fruit thereof. The root cause of misery lies in the fact of one’s attachment. We are caught by whatever we do—in our inability to detach ourselves from everything. We must reserve the power to remain detached from all things, however precious they may be, or however much one may yearn for them.<sup>58</sup>

When once the life-stream becomes audible, one never feels lonely; for he hears its reverberations wherever he may be, at home or abroad. The Voice of God keeps reminding him of the true home of his Father. The practice of the Sound Principle rids one of all troubles and afflictions, the five deadly passions, the lusts of the flesh and of the mind, leaving the soul in pristine transparency, detached from all that is of the world and worldly. Shabd is the supporting staff both in the journey of this life and of the life hereafter. With the experience of transcendence beyond the confines of the body, he becomes fearless of death and when the allotted span of

worldly existence comes to an end, he throws off, once and for all the mortal coils of the flesh, as easily and happily as one does his old and worn-out garments, and is freed from the cycle of births and deaths and goes openly and honorably to his home in heaven. The practice of and the communion with the Word brings in the heaven's light, and one feels divinely blessed. It gives intuitive knowledge of the self and of God, and one experiences within himself the inte-gral realization of the soul as one common life principle, extending everywhere, in and around him, without any barriers and limitations of time and space—for all life is one, from eternity to eternity, irrespective of so many forms and patterns through which it may manifest. The moment one rises into the Timeless, he himself becomes timeless, This, in fact, is true meditation and true devotion leading to the true love of God and His creation, his own self expanding and coinciding with that of his Creator.<sup>59</sup>

*By communion with the Word one can attain the status  
of a Siddha, a Pir, a Sura, or a Nath;*

*By communion with the Word, one can understand  
the mysteries of the earth, the supporting bull  
and the heavens;*

*By communion with the Word, the earthly regions,  
the heavenly plateaux and the nether worlds  
stand revealed;*

*By communion with the Word, we can escape  
unscathed through the portals of Death;*

*O Nanak, His devotees live in perpetual ecstasy, for  
the Word washes away all sin and sorrow.<sup>60</sup>*

*By communion with the Word, one can attain the  
powers of Shiva, Brahma and Indra;*

*By communion with the Word, one can win esteem  
from all irrespective of one's past;*

*By communion with the Word, one can have yogic insight with the mysteries of life and self all revealed;*

*By communion with the Word, one can acquire the true import of the Shastras, Smritis and Vedas;*

*O Nanak, His devotees live in perpetual ecstasy, for the Word washes away all sin and Sorrow.<sup>61</sup>*

*By communion with the Word, one becomes the abode of Truth, contentment and true knowledge:*

*By communion with the Word, one gets the fruit of ablution at sixty-eight pilgrimages;*

*By communion with the Word, one wins the honour of the learned;*

*By communion with the Word, one attains the state of Sehaj;*

*O Nanak, His devotees live in perpetual ecstasy, for the Word washes away all sin and sorrow.<sup>62</sup>*

*By communion with the Word, one becomes the abode of all virtues;*

*By communion with the Word, one becomes a Sheikh, a Pir and a true spiritual king;*

*By communion with the Word, the spiritually blind find their way to Realization;*

*By communion with the Word, one crosses beyond the Limitless Ocean of illusionary Matter;*

*O Nanak, His devotees live in perpetual ecstasy, for the Word washes away all sin and sorrow.<sup>63</sup>*

*Siddha:* A man endowed with super-natural powers. *Pir:* A Muslim divine or a spiritual teacher. *Sura:* Gods. *Nath:* Yogin—an adept in yoga. *Supporting bull:* (dhaul), it is the fabled bull, supposed to be supporting the earths and heavens. *Shastras:* The philosophical treatises of the Hindus. *Vedas:* The earliest books of human thought. *Sehaj:* This term refers to the state, when the turmoil of the physical, astral and causal worlds with all their enchanted panorama, are transcended and the Great Principle of Life is seen within.<sup>64</sup>

### *Helping Factors*

**Y**OU WOULD have true knowledge if you transcend the sense knowledge. Enter the inner silence, and this silence will become vocal. With longing in your eyes enter within from without. This is the central message of every True Master. In your own house you will see Him. Therefore, I would request that you gaze longingly into your heart, with silence in your heart, with silence in your soul, and with no thought of this world or the next. The grace of God will descend on you and the gaze will grow into a glimpse and He will reveal Himself to you, and you will see Him within yourself.<sup>65</sup>

You will please appreciate that it is the constant thought of worldly pursuits which has been the cause of present human birth, and for attaining liberation from the cycle of birth and death, the very thought pattern is to be revolutionized by replacing it with divine thoughts. Loving remembrance of the Master and repetition of names serve as very helpful factors for having the withdrawal of sensory currents from the body below, when the inner process of contemplation on the divine lights and eventually the charming Radiant Form of the Master commences.<sup>66</sup>

Sitting in sweet remembrance of the Master is exactly what the words imply. There is no technology involved in it. It is simple enough—a feeling of deep-seated love naturally created within or a longing. The quiet solitude of a place can be helpful to meditation. Service to the beloved Master is one of the potential factors that help to cleanse the vessel of a person, and it is a powerful aid in getting within. To go within is the first and foremost duty of a disciple, and this can be achieved through the grace of the Master which in turn is hastened by the disciple living a life of love, service, and meditation, for they are linked and

co-related to each other.<sup>67</sup> Wherever you are, you can at best serve the Master and the best service which earns His pleasure is sincere meditations. An example is better than precept. This is the best dedication and has its own unrivaled reward.<sup>68</sup>

You should try to forget all about your mind and I-ness. It is simply your harping on it and feeding its ego by constantly thinking about it, which disturbs you. You must know that regular meditations replace the vicious qualities of the mind with virtuous ones and gradually culminate in rising above vice and virtue both. Go placidly amid the noise and haste and remember what serene peace and harmony awaits you within during meditations. Such an attempt shall bless you with profound joy and bliss. Nurture strength of spirit to shield you in all spheres of life. Never feel disturbed with imaginings.<sup>69</sup>

You must know it for certain that the life of an initiate is fully controlled by the gracious Master Power for his spiritual progress. Those who relish to meditate regularly and inculcate a keen sense of self-abnegation by surrendering their will to that of the Divine Will of the Master enjoy perpetual bliss and harmony. Whatsoever comes to your count is a blessing in disguise and should be accepted cheerfully. AVOID HURRY AND WORRY. Instead just learn to do one thing at a time and that too with single-minded attention and devotion. All bliss and joy lies in the concentrated attention at the eye focus and if you will develop this technique, your entire life will be changed and dyed in the color of divinity, with the grace of the Master.<sup>70</sup>

You need not dwell much on your personal character or impurities of mind. It amounts to self-pity. You will please appreciate that by watering the seedling at the roots, the plant thrives most and blooms in abundance. The holy Naam is the tried panacea for ills of mind. Although it is a very happy augury to be conscious of one's shortcomings,

undue apprehension sometimes breeds morbidity which hampers progress. The conscious contacts with divinity within revolutionizes the thought pattern of the child disciple and he sees everything in much clearer perception. Slow and steady wins the race. Your job is to be implicitly obedient and humbly dedicated. It is for Him to reward you for your efforts. Patience is the noblest virtue but is the fruit of very long cultivation. Just learn to live in the living present and with undivided attention and devotion. You should train your mind in such a manner that when you do anything required of you, there is no hurry, compulsion or resentment from your side. You will find that it will be helpful to you in all your spheres of life including meditations.<sup>71</sup>

Depression and despair breed in egoistic hearts. If you will inculcate a keen sense of humility by self-abnegation and effacement, you will enjoy more ineffable bliss and harmony. Humility is the sheet anchor with the dear ones. It is an adoration of the Saints who work in this physical plane by keeping their divinity hidden from the public gaze. How safe and sublime it is to work humbly on behalf of the Master, by rolling on all credit to Him. You are a personal testimony of the sacred truth that when you work for the Master for channelizing the divine grace, how graciously you are compensated. The golden principle of attributing all success to the Master Power and failure towards your own personal weaknesses to be overcome gradually, should be followed lovingly. Ego is a human element. It is annihilated very slowly by meditating on Sound Current and Light Principles. Gradually it will dawn upon you that you are a doll in the hands of divine powers dancing to His bid.<sup>72</sup> Complete surrender to His Will and Pleasure is the surest and safest way for inner inversion and the journey on to the realms of pure bliss and unalloyed harmony.<sup>73</sup>

It is quite natural and logical, just as one goes up in an electric elevator unaided and without effort, similarly the soul currents are withdrawn to the eye-center.<sup>74</sup> With a calm mind sit in exercises. Trikuti is in the mind range. When the attention catches and follows the Sound Current the mind is dormant and out of action; at all other times when the attention is off the current the mind gets the upper hand.<sup>75</sup> You need not struggle for staying at the eye focus when you withdraw quickly. You have simply to relax fully, repose joyously and resign to the divine will and pleasure of the Master and go into the Beyond. The innermost deep silence of the heart coupled with a burning anguish of the soul will invoke more divine grace.<sup>76</sup> You must silence your thoughts during meditation. The silencing of the intellect is the last nail in the coffin. You should not wish to have one thing or another. Simply sit at the door and wait. The sublime silence is best and easily achieved by lovingly and humbly reposing in the gracious Master Power to grant and bless whatever is deemed fit. That benign power is incessantly with you and is quite aware of your earnest efforts. But so long as you are conscious of your actions, you stand in your own way and when you lovingly eliminate yourself, He will manifest to you in the form of celestial manifestations of Divine Light and holy Sound Current. It is something like inviting someone to enter the room while you are blocking the way by standing in the doorway.<sup>77</sup>

He or she is not to presuppose things or visualize results, for those will follow of their own accord. We have but to sit in loving remembrance, with steady gaze fixed in between and behind the two eyebrows, and do mental repetition of the Five Holy Words, without any exertion or strain on the eyes, or on the forehead. Ours is to be an attitude of passivity, for the Doer is one and only One: the Master, who is the best judge for the time and measure

and manner of each step on the path.<sup>78</sup>

The meditation practices should be an easy, natural and enjoyable process, wherein you could sit for extended hours. So please try to avoid such faith-shakes as will distract your thoughts from the Path until you have progressed sufficiently and grown strong within so as to become immune to receiving unhelpful impulses and be able to radiate your own loving thoughts and impulses. This is a period where one has to be very vigilant. So please carry on in faith and regularity. The Master Power is over your head extending all feasible help.<sup>79</sup>

So when you sit in meditation, forget the world, and let the Guru alone be before you and you before him—there should be nothing else. When our Muslim brothers sit for prayer, they spread a prayer-mat in front of them to remind them that there is nothing between God and the devotee. Sit for practice in this way and you will not even be aware that you are withdrawing. This is the true way to realize God—to travel across the ocean of life.<sup>80</sup>

Some succeed in performing their spiritual disciplines in the prescribed manner in a short period, others do not for want of the conscious control of the mind and the outgoing faculties. This is why it has always been stressed to weed out all undesirable traits and habits, and to replace them by the opposite ennobling virtues; and for this, the maintenance of the monthly self-introspection diary is mandatory. The more you progress in man-making, the more your mind and senses will come under your conscious control.<sup>81</sup> The more you will try to eradicate the weaknesses in you and lovingly attend to Simran, Dhyan and Bhajan, the richer will be the extent of your experiences within.<sup>82</sup> Purity of life is essential for fruitful meditations.<sup>83</sup>

When the mind needs no other thing except the Master, He Who is always within draws the veil aside and appears. So it is a question of developing an intense desire for Him.

This desire is aroused by meditation and by sweetly remembering Him in one's heart to the exclusion of all other things.<sup>84</sup>

### *Regularity*

**T**O BE AN INITIATE is not enough. One has to be devoted regularly to meditation and develop from day to day. Lack of spiritual progress and remaining away from contacts where such inner progress is likely to be nourished, is apt to bring about a negative attitude under uncongenial influence.<sup>85</sup>

Hazur Baba Sawan Singh Ji said: “. . . no matter in what circumstances one finds himself and what new problems one is facing, a devotee should not miss his Bhajan. He may give only fifteen minutes or even five minutes to it daily, but he should be on it without a break.<sup>86</sup> Spiritual meditations are the food for the soul and should not be missed. A day put off backs your progress considerably. These practices should please therefore be performed faithfully, regularly and sweetly. They are designed as a first step to take your soul up above your body inwardly to the Radiant Form of the Master, who will then guide you and take you further up, step by step, till your goal is reached. Thus you will see the difference between the rituals performed within the domain of the body and senses and those that take you above the body consciousness.<sup>87</sup>

Spiritual inheritance counts greatly for everybody's inner progress, yet earnest and persistent efforts put in under the protective guidance of the Living Master never go in vain and in due course of time bring in much fruit and that too in abundance. You should know it for certain that everything is being recorded behind the veil, and the gracious Master Power is fully aware of your innermost aspirations.<sup>88</sup> Each bit laid up for spiritual discipline counts

creditably toward your inner progress. The cumulative result of your devotion will bring forth very good results in due course and at the proper time, with the grace of the Master.<sup>89</sup>

You should always hie on your Holy Path irrespective of worldly gains or losses. You will appreciate that after all everything is to be left behind at the final hour of death, and only the Holy Naam will accompany us into the Beyond. You know very well the supreme importance of regular meditations. The more you are developed while living here, the more of the inner journey is covered in the Beyond. Know it for certain that you are here in this mortal world only for enjoying the rare bliss of Holy Naam. God and Master (God in man) first, all else secondary.<sup>90</sup>

Try to do one thing at a time. If you exercise discipline in all of your affairs, your progress will not be retarded by any amount of extra responsibilities you may have. Try to put in regular hours undisturbed by any thoughts of the material things about you.<sup>91</sup> Proficiency demands persistent and earnest efforts.<sup>92</sup>

When He gives you something, increase it through daily meditations. We do not like to do it and say we haven't got the time, but remember you have to die for yourself; no one else will do it for you.<sup>93</sup>

It is said that those who do not do Bhajan will never be free from misery: lethargy will constantly torment them. They are always lazy. When does this procrastination come and when does it go? For the negative work he is all attentiveness; while waiting on the Naam, he slumbers. To gratify the senses, he is wide awake and ready—even at midnight. But for Bhajan . . . “not now, we will see tomorrow.” This is mainly due to his regular association with outer enjoyments; he has inclination toward them. He has done little or no Bhajan to speak of, has not drunk deep

enough to enjoy its sweet nectar, and therefore feels disinclined. With lethargy, procrastination becomes the thief of time . . . “Not just now, wait awhile ... we will do it tonight, no, tomorrow morning ... let us just finish this work, and then . . .” The tragic result? If you put off the moment, the other moment which one imagines will be more opportune, will never come. If one becomes lazy, then laziness will induce sleep. If your meditation is not fruitful, how will you know what is inside? Even when at initiation through the mercy of the Master something is seen within, yet a man will start thinking it is all imagination. This is how the mind hoodwinks us, with the result that the soul recedes into the enjoyments and scatters its attention.<sup>94</sup>

Whatever the matter, however preoccupied with outer duties, the disciple must find some time every day—be it ever so little, for Bhajan. Only through maintaining the link with Shabd can anything be gained and once a disciple has strengthened the link through constant practice the inner music flows in incessantly at all hours of the day becoming a clarion-call forever inviting within and deftly lifting him like a silken robe from off the thorns of earthly desires.<sup>95</sup>

Get the full benefit of meditation, and increase it day by day. The more you increase it, the nearer will you advance toward your goal. If you refuse, the day will come when you will be filled with regret for the lost opportunity. It is all a very simple matter of fact, and outer show of respect will achieve nothing. Learn to obey implicitly—this is the secret in a nutshell.<sup>96</sup>

### *Create New Habits*

**M**IND, like fire, is a very good servant but a bad master. It has got one of the best attributes which can be harnessed for spiritual benefit. It relishes to run into its grooves of habit, and if you will do some acts regularly at the fixed hour every day for some days continuously, you will find that a habit is formed, and it finds pleasure in doing the same thing automatically. So when the mind is diverted towards spiritual practices, by undertaking meditations at the appointed hours for some time regularly, you will find that the same mind which resents inversion will relish it, with the grace of the Master. The divine manifestations granted by the Master are superbly charming to entrap it, when it will leave aside its vicious attributes.<sup>97</sup>

Grow the nails of regularity. An army without a commander will end up in chaos, so we must command our lives with regularity. If you are employed somewhere, you go there daily at the proper time without any trouble, and for meditation we should adopt the same attitude and sit daily at the regular time. Sadly, we are adrift; sometimes we sit, sometimes we don't. If we were truly regular, we would find that if we should happen to have a day without meditation, we would feel ill at ease, as though we had missed something. If possible, there should be a room in the home set aside for God's remembrance alone—you would find that the very atmosphere of that room would remind you of Him.<sup>98</sup>

The very early morning hours are best suited for meditation, as all thoughts subside during the night's rest and the food has been digested.<sup>99</sup> Rise early every day, and do your meditation.

*Rise before sunrise, and repeat the Naam;  
All negative effects will be mitigated, O Nanak.*

Early morning is the most beneficial time for meditation.

*Supreme oneness of thought upon the True Naam  
is had at the ambrosial small hours before dawn.*

So rise early and shake off all feeling of sloth. Go into the remembrance of Him even if you are lying down—even at night, or when resting. Go to sleep with the same thought, so that the very remembrance of Him will be the very beat of your pulse. When you arise in the morning, be awakened—have a bath or wake yourself by any means, but be really awake when you sit down for meditation. With these habits, even in sleep your meditation will continue, and when awake, even then you will have that meditative attitude all day.<sup>100</sup>

The quiet solitude of a place can be helpful to meditations. Service to and for the beloved Master is one of the potential factors that helps to cleanse the vessel of a disciple and aids in going within. To go within is the most important part of the sacred teachings, and this can be achieved only through the grace of the Master, which in turn is hastened by one's living a life of love, service and meditation. Thus they are linked and co-related to each other.<sup>101</sup>

No one is nearer to you than your Master. There is no need to run to mountains, though quiet surroundings do help in peaceful meditation.<sup>102</sup> If you have noise in your own place, you may find some monastery or church nearby where you can have more peace and quiet to carry on your meditations.<sup>103</sup>

In the future we should learn a lesson and not destroy the purity of our surroundings by our sinful actions—especially those places meant for meditation. Swami Vivekananda said that if we repent the sins we commit in the worldly places, God will forgive us, but He will never

forgive the sins which are committed in holy places. So when you go to a sacred place, keep your thoughts pure and turned toward God alone.<sup>104</sup>

The Light and Sound are so efficacious that if absorbingly attended to, the mind will be stilled. You may say some prayer before your meditation creating an aura which would serve as hemming all around you and you will feel the presence of the Master to your great joy. Please remember that mind itself is inert and takes life from spirit, which, when attuned to the inner manifestations, becomes calm.<sup>105</sup>

### *Spiritual Background Plays a Part*

**S**PIRITUAL evolution is something personal and each one brings with him or her past background to progress, all under the protective guidance of the Living Master.<sup>106</sup> All is dependent upon the background, the earnestness, the love and devotion that a person will put into the spiritual practices. The divine treasures are for all, whether rich or poor. Master's loving help accelerates progress.<sup>107</sup>

*Is the nature and extent of our spiritual growth or advancement beyond the tenth door determined by our past lives? Yes—in a way it is determined. A man is in the making. One who passed primary class will get admission to the next grade. One who has just been put on the way will take his or her own time. However, there is no hard and fast rule about it. The one who has been put on the way progresses more by regular devotion of time to meditations with full faith than one with a different background who is not regular in his meditations.<sup>108</sup>*

It is incorrect to think that spiritual progress cannot be had for at least five years. Those who are not ready, are neither led to the gracious Living Master nor are they

initiated into the Mysteries of the Beyond. Those who are initiated get some experience of Light and Sound to start with. However, progress does vary according to the past background and because of this some may progress rapidly and others lag behind. But there is sure hope for everybody. It is a simple, yet arduous schedule which is made much easier by the grace of the Master.<sup>109</sup> Even if He gives a little at the beginning, then there is hope for much more; and whatever He gives, protect it with your life.<sup>110</sup>

### *Time Element for Development*

“ONCE ONE meets a competent Satguru, one learns the complete inner way and launches on the spiritual journey,” Baba Ji would say. “There is then only the liquidation of give and take that limits the soul’s flight. The soul is not then pure enough to catch the Divine Shabd and must be first freed of all karmic reactions. The Satguru must free it from the chain of karmas in this life itself so as to safeguard against the necessity of taking further births for their repayment.”<sup>111</sup>

You need not feel skeptical over your restricted inner progress but try to be more accurate and earnest. It is inner longing of the soul and intense loving devotion which blesses the child disciple with fruitful meditations. You will grow gradually in due course.<sup>112</sup>

‘There should be no clutching on your part to have one thing or the other. Simply sit in an attitude of humble supplication, having full confidence in the competency of the Master to grant you that which is in your best interests at the time. It is up to Him to give and not for us to demand.’<sup>113</sup>

Matter and mind are subject to change, but there is no change in spirit. Mind is not such a thing that can be switched off and on at will. It cannot be taken away from its routine course, in spite of one’s best efforts, in a day, or

a month, or a year. It is a life's struggle. Those who have conducted this struggle or are engaged in struggle understand what it is to struggle with the mind. Look at the coarseness of the mind. It is son, daughter, wife, husband, parent, wealth and property, attachment, greed, lust, anger, pride, and what not. It is attached to the outside world with ropes, double ropes, triple ropes, and many-fold ropes. It has been held by these chains so long that it does not feel the irksomeness of these chains. To the caged bird the captivity is the normal run of life.<sup>114</sup>

You should not be skeptical about your inner progress, as such an attitude impedes progress. Please rest assured that everything is being recorded carefully behind the veil, and all your earnest efforts stand to your credit spiritually. Thought is the keynote to success. It is the thought pattern of the initiate which is changed gradually when he or she feels overall protection and guidance from the Master Power in all spheres of life.<sup>115</sup> Everything that comes to you in the divine dispensation is invariably right for your spiritual progress.<sup>116</sup>

### *Patience and Perseverance*

**T**HE SECRET to success on the Path is practice, more practice and still more practice.<sup>117</sup>

Your complaint that the mind wanders during exercises is the complaint made by almost every practitioner in the early stages. The mind feels pleasure in roaming at large and does not like to give up its liberty until it has attained to higher pleasure in exchange for its present enjoyments. But constant practice will force it to give up its former habits.<sup>118</sup>

Just see how simple and easy it looks, but it requires much perseverance and steadfastness for attaining proficiency on the Path. You are simply to maintain a rev-

erential silence within for enjoying the full fruits of the Divine Grace, which will manifest itself in great abundance. Please note that if you call at the door of some rich man and await regularly for some days continuously, he will one day surely ask you the purpose of your daily calls on him. It is but a worldly example, and if you mentally wait at the celestial door of the Divinity, accurately and with firm patience and all humility, don't you think that He will respond to your supplications? Most surely He will. You just wait patiently and see within.<sup>119</sup>

So I wish for you to tread the Path having full faith and confidence in the Master, and above all, be grateful that you have been accepted for Initiation in this difficult age we are living in. Persevere, persevere, and persevere again. Perseverance combined with full faith in the gracious Master Power working overhead will one day remove all obstacles, and your cherished goal will be achieved.<sup>120</sup> But the time factor is a necessity, patience is a necessity, perseverance is a necessity. It will not happen in one day.<sup>121</sup>

### *Simran*

**S**IMRAN of the basic names of God has an inevitable influence on the mind. It leads to Dhyān, making the spirit forgetful of the world and worldly objects. In meditation nothing but concentrated Simran remains and from the great and deep silence of the heart (Hriday Kamal of the Saints; i.e., the Divine Ground behind the eyebrows) there issues forth a ceaseless Sound Current, which helps in pulling the spirit up, leading to the withdrawal from the body (without of course breaking the silver cord) and guides the spirit in its journey into various spirit realms. The luminous form of the Master always remains with the spirit helping and guiding it at every step. This Sound Principle is the link between God and Man and in this way

an indissoluble bond and relationship is established between the Creator and His creation.<sup>122</sup>

The repetition of names at intervals has a significance as stated above. It is a safeguard against the untoward and impeding factors which beset the Path, and helps the sensory currents from the body below to withdraw to the eye center without any strain on the part of the child disciple. The attention should be riveted penetratingly into the middle of what you see before you. If the repetition of the names mentally is done constantly, the attention will be divided. The gaze should be fixed constantly, and repetition done at intervals, simply to guard against any negative effect and help the process of withdrawal from the body.<sup>123</sup>

The basic names of God have the power to dispel the forces of darkness that may meet and assail a spirit on its onward journey. Simran of these names helps the soul both in the physical plane and supra-physical plane, one after the other. Hence it is imperative that Simran be done of such names as the Master Soul enjoins, for they are charged with a tremendous spiritual power which negative powers can hardly put up with, and from which they flee as from an enchanter driven. Immortal and everlasting as these words of the Master are, they bestow life everlasting to the soul in which they sink and take root.<sup>124</sup>

The sacred charged words carry the life impulse of the Master and their repetition with deep faith and single-minded devotion, feed the soul with gradual consciousness, and leave behind indelible impressions over it. Even if you fail to see anything within during your meditations, you should resort to faithful Simran, which will be like tilling the soil, to be prepared for the bumper crop of Spirituality, which will be watered well with the gracious mercy of the Master, and the Holy Seed of Initiation will fructify in due course.<sup>125</sup> As soon as mind begins to roam

away, stop it by Simran (repetition).<sup>126</sup> Be strong in your Simran; it will remove all difficulties. You will become bold and fearless. You will see within so many rivers, mountains—you will cross them by flying over them. Simran will enable you to fly over them.<sup>127</sup>

### *Withdrawal: Rising Above Body Consciousness*

**T**HE ABC STARTS where all philosophies end. It is a matter of seeing, of rising above body consciousness, of experiencing for one's self.<sup>128</sup> The highest aim is to rise into God consciousness. That will come only when you know yourself, who you are. You are not the man-body, you are dwelling in the man-body, the highest rung in all creation. We have to make the best use of it and that is: how we can be out of it. For this purpose, Masters always advise us to rise above body consciousness. "Learn to die so that you may begin to live." You will have the right spectacles to see through if you do this. Everything will appear in its right perspective. This is why all Masters have said: "Know thy Self!"

The withdrawal of sensory currents from the body below with the aid of repetition of the charged names or listening to the holy Sound Current as coming from the right side is the normal feature of meditations. You may understand it more clearly: suppose there is a roof with a hundred stairs and unless you cross all the hundred steps, you cannot reach the top, even if you reach the ninety-ninth. You are under the roof and not on its top. As you approach nearer to the roof, you have more and more light. Similarly, the withdrawal of the sensory currents up to the eye-focus demands complete cessation of outgoing faculties and

focusing the inner attention at the center between and behind the two eyebrows.

The sacred process is to be undertaken in a state of effortless effort. If you are completely riveted within at the eye-center and are not watching the process of withdrawal, you will find that you will be completely withdrawn with little or no effort on your part, without any feeling, just as a hair is taken out of butter. When you are withdrawn completely or even partially, you may see into the middle of what you see in front of you, and the intellect should be stilled for the time being when the inner vision will open.<sup>129</sup>

If you do your practices accurately, you will rise above body consciousness. The body is not you. You will begin to have experience of the Beyond. You have to leave the body. This fate awaits everybody and there is no exception to the rule. But with all that, we are afraid of death. Death is only a change, just as the sun sets on one side of the world and rises on the other. Similarly, we leave this physical world and rise into the Beyond. This is a practical question, and if somebody gives you a demonstration of rising above body consciousness, you should develop it from day to day.<sup>130</sup> If you just have that angle of vision by rising above body consciousness, you will always be conscious in knowing that this is not your home. The Home of the soul is the Home of our Father. We are fortunate in having the man-body, in which we can go back to the Home of our True Father. This cannot be done in the lower orders of creation. The man who learns to die, to leave the body at will, gets everlasting life, never to return. All glory and beauty lie within you. The astral planes are more beautiful than the physical one. The causal plane is still more beautiful, and the spiritual planes beyond are the most beautiful of all. Those who have experience of the Beyond would naturally like to go there, but they are bound. Even the Masters are playing their role. They want

to go back, but they are bound by order. They have to carry on.

In meditation, when you rise above body consciousness, the body gets complete rest, and your consciousness increases. When you resume the body, it is recharged and gets a fresh lease on life.<sup>131</sup>

You are fortunate to have been taught how to take up your cross daily so as to rise above body-consciousness and be reborn into the Kingdom of God which is within you. Learn to stay longer in the Beyond and enjoy the bliss of the Kingdom of God within you.<sup>132</sup>

### *Guru Dev: Radiant Form of the Master*

ONCE THE MIND has been brought under control and it no longer doubts and wavers, “Then the Radiant Form of the Master appears within. There is no difference between it and the physical form. It is like a reflection in a clear mirror. But so long as the glass is not clear, nothing can be seen reflected.”

The mind was indeed a glass, which when sullied by the muck-flow of worldly attachments blurred and hid everything, but the moment this film was cleansed, it imaged the Universal in itself.<sup>133</sup>

The term *Guru Dev*, therefore, signifies the self-luminous form of the Master, which is free from and far above his physical body, and which the spirit actually perceives with its inner subtle Light. When the spirit comes face to face with the astral Master, all doubts vanish and its labors get the crowning regard—the *summum bonum* of life.

This subtle form disengaged from the bodily form of the Guru is termed *Guru Dev*. It is self-luminous and lustrous with Light extending over miles and miles. Satguru or the Master of Truth is the Power of Truth or God that works through both *Guru* and *Guru Dev*. With roots firmly em-

bedded in Sat, or Truth, he directly derives his inspiration from the eternal and unchangeable permanence, Sat, hence is known as Satguru.

Guru Dev meets and greets the spirit as it crosses the border lying between the physical and subtle regions by passing through the stars, the sun and the moon, spoken of in the Vedas as Devian and Pitrian Margs (Paths). This astral form is exactly like the physical form of the Master, but much more beautiful, luminous, and magnetic. Guru Nanak refers to this illuminated path, thus:

*The Luminous Form of the Master is wondrously enrapturing and enchanting. Only a Perfect Master can manifest this to a spirit.*

This lustrous form of the Master always accompanies a spirit in the various planes, ending with Sach Khand or the Home of Truth. When His luminous form descends to the focus of the eyes, a devotee has nothing more to strive for. Herein lies the devotion of the devotee.

Half his success has been achieved, and hereafter the Master's astral form takes over the charge of the spirit with full responsibility for leading it to the final goal. Even the Saints also adore this form and derive ecstatic delight from it.

The manifestation of Guru Dev depends purely on the grace of God and one's special merits in one's progress on the spiritual path.<sup>134</sup>

There is hardly any need to imagine or visualize the Master's Form while engaged in *Simran*. Any such attempt is likely to scatter the attention. Then there is another danger in doing so. What form you conjure up, will be a make-believe, a projection of your mind and not reality. When one is initiated the Master resides in the initiate for all time. What is already inside will automatically come into view when you get in there fully and completely, though it may take quite some time to adjust yourself to the

new surroundings, unknown before. God manifests of Himself more fully in some human form in which He is working without any visualization.<sup>135</sup> It is really a happy day for an initiate to meet his or her Radiant Master within. The enjoining by the Master of regular meditations and stressing the need for living a life of love and purity are intended to make the way clear for the initiates. It is not their efforts alone that will bring them success in their uphill task, but the loving and willing surrender and faithful repose with which they sit and obey the commands.<sup>136</sup>

Once the soul had won access to the Master in his Radiant Form within, its major task was over. The rest was a matter of time. It could of course be taken directly to higher planes by the Satguru, but he worked out the progress gradually otherwise, as was the case with an insistent Pundit, the shock and strain of it would be too great.<sup>137</sup> When you join the Master inside, you will be able to perceive all things, from the beginning to eternity.<sup>138</sup> The Master talks with His disciple face to face in all the planes and gives him wise counsel in times of need.<sup>139</sup>

A disciple should never be content until he or she contacts the Master within, face to face, in His Luminous Form and talks to Him as one ordinarily does without. You should gather up all your thoughts to gain this end as early as possible, for then alone all your worries will come to an end.<sup>140</sup>

### *Difficulties in Meditation*

*Why is it so difficult to hear Shabd?*

**S**HABD is reverberating in all Universes seen or unseen. The human soul and Holy Shabd are of the same Divine Essence. Those who develop their Inner Consciousness by

regular, faithful and accurate meditations can listen to this Heavenly Melody any time they choose to do so. The novices do feel some trouble in focusing their attention at the eye center and controlling their vibrations and thoughts carefully. Besides, those who speak much and waste their precious energy in idle and loose talk cannot listen to this Heavenly Melody. It is the inner single-minded devotion and attention which grants this rapturous listening. Practice undertaken with perseverance and steadfastness invokes Divine Grace and the initiate can listen to the holy *Shabd Dhun*.<sup>141</sup> It is the scattered attention of the initiate which does not allow him to hear the holy Sound Current. Besides, the over-whelming attachment to worldly pleasures and sense gratification stand in the way. The Living Master is Love Personified, and as such, loving devotion to Him is the factor which makes for better inner contact of the Audible Life Stream. It is rather the tendency of human mind which does not relish being chained and as such it requires some discipline to be observed for having an inner conscious contact of the celestial melody. At the outset it is indeed difficult but by regular practice the soul feels an innate affinity with the Sound current, when inner bliss is experienced with the grace of the Master.<sup>142</sup>

*Q. Why does one put off practicing Shabd when it is so very essential for spiritual progress?*

A. Human mind is fashioned as such by Providence that it resents silence and stillness at its center—back between the two eyes. It is an agent of the Negative Power attached to each human soul and relishes externality. It does not relish introversion. Besides, it is fond of sensuous pleasures, which cannot be eschewed easily. It is the gracious protection of the Living Master that He grants the conscious contact of this Heavenly Melody, yet the Satsangis do not pay proper heed to this most important aspect of spiritual discipline. It may be added that the dear ones who

are engrossed in the pursuit of gross pleasures of flesh and matter seldom take to the Holy Path, and if perchance some of them may happen to be led to the Master and be granted Initiation, due to some past karmic evolution, they do not relish this spiritual discipline.

Human body is just like a radio set wherein these Divine Melodies are being received by all living. The Living Master is the One who can repair our damaged sets and grant us the knob and wave-length at which this Heavenly Song can be heard. Regularity and steadfastness coupled with untiring selfless service in a spirit of dedication are the chief helping factors for practicing this spiritual discipline.

Mind has a varying set of tricks to unloose on the initiate for evading this listening. Sometimes it poses as a friend to coax the disciple by putting forth family obligations, etc., and the dear one is caught in the noose of attachment. At other times it stands up in tough fight like a formidable foe. Besides, the temptations of worldly pleasures keep the mind constantly swinging and wavering. The only point where it can find rest is at the eye center, the seat of the soul. The putting off of practicing Shabd is an age-old malady of the human mind for which divine grace of the Master is most essential.<sup>143</sup>

You are advised to hold fast to your meditations with religious regularity even if you feel confused on mundane affairs or overtaken by your mind. Please note that these are the tricks of the negative power which keep the dear ones snared in outer confusion and results in the wastage of precious time at your disposal. Catch time by the forelock and never relax your mind to be indulgent in gloom or sadness. It is during these moments of sheer bliss and harmony when your soul is charged with divine impulses and new vistas of right understanding open for your gratuitous joy.<sup>144</sup>

At present every soul has, on account of constant association with mind, acquired a tendency to flow downward and outward through the outgoing faculties. It is because of this, that she cannot catch the Sound Current (the Elixir of Life) within. A cup turned upside down may for ages remain in the rain but not a drop will fall into it. But if it is turned aright, it will get filled up in one or two showers. Exactly is it the case with the soul. As soon as the Master Soul gives her a contact with the life-giving Sound Current by turning it aright through the withdrawal of the sensory current, the lotuslike cup of the spirit gets more and more water of Immortality until she gets drenched through and through and is saved forever.

Mind, you know, is ever after pleasures of one kind or another. But the pleasures of this world are all transitory and have always some sting at the bottom. "Our sincerest laughter with some pain is fraught," says an English poet.

This renegade of the mind can only be subdued if some internal pleasure of rapturous strains of the Divine Music—the Word—is given to it in lieu of the external ones. When mind tastes the sweet Elixir, it is diverted from the worldly enjoyments and is subdued. The soul becomes free.<sup>145</sup>

You have mentioned regarding your introspection diaries—that when others are progressing on the Way, why should it not be so in your case. Meditation is a matter of love and devotion; it is meant to cleanse the vessel of all inner dirt and filth. Unkind thoughts, temptations for revenge, a pride of learning and knowledge, lurking doubts and skepticism, distrust of God and lack of faith in Him are some of the formidable barriers that stand in the way and prevent His grace and blessing from flowing in. Meditation done in an accurate way and with regularity, giving proper time with love and devotion, does bring good results and in abundance.<sup>146</sup>

What are the waves which oscillate in the ocean of the mind? This happens because the senses are boiling over. From the eyes alone, 83 per cent of all impressions enter our being, and 14 per cent through the ears. The remaining three per cent enters through other sense organs. These impressions through the senses are so severe that they are perpetually at boiling rate; so our first lesson is to learn how to control the senses. When the senses are in control, only then will the mind be tranquil. When the mind is stilled, the intellect also becomes still, and the soul can have connection with the Oversoul. If you make three holes in a container, fill the container with muddy water, and then force air through these three holes, you will see that the water will churn and bubble. But if you put a little alum in that water, it will become crystal clear and still. So the alum of Naam will cut through the dirt of birth upon birth.<sup>147</sup>

Under the influence of the senses it is very hard to reach the gaggan (the seat of the soul in the body) or rise above body consciousness. If a man has even one strong desire, say that of lust, outwardly people may consider him to be a great soul, yet inwardly, he is dancing to the tune of that desire. Outwardly he may be impressing people in many ways, but inwardly, he is digging deeper that very pit into which he has fallen. Directly or indirectly he is drifting away from the Truth, and whatever he has learned has become null and void. So I humbly repeat that to become a human being is very difficult, whereas it is not difficult to realize the Lord. But the attention must persuade the mind to leave the senses and become proficient in the science of rising above into the Beyond. When the senses are won the five enemies will not attack. The five enemies are lust, anger, greed, attachment and ego. Furthermore, if the ten senses are controlled, the Light is manifest in that soul. God's Light will fully manifest itself in that body where-

in the five gross and five subtle senses are fully under control.<sup>148</sup>

Two very powerful forces are anger and lust. They rule over everything. If the attention dwells on lust, the soul falls very low; in anger the ego expands. The soul cannot be linked with Naam until it withdraws inwardly and rises above the senses. Our attention has instead become like an image of the mind. We want to enjoy all the low, worldly things, yet we say we want the highest thing of all, the Nectar of Life! It is all wrong—how far do we think we can go? Do one thing at a time; but do not remain under this false impression. One Saint says, “Where there is Naam, there is no kam (lust)—where there is kam there is no Naam. Two cannot remain at once—light and darkness.

Most of our precious time is wasted in indulgence of jealousies, ego, scandal, criticizing, backbiting, possessiveness, etc. There are other degrading pitfalls, but remember that lust and anger are the most powerful, and a soul under their influence can never go very far within, for there is no tranquility, serenity or oneness. He who has no lust and anger is the image of God. Just think, the merest glance from such a person can still the mind and the undesirable things leave their hold for a while. The words that come forth from this rare personality are charged with his inner tranquility, so much so that men who hear them will also enjoy a serene stillness. It follows that air which passes close to ice will bring a refreshing coolness and the air which passes near the fire will give warmth. So whatever the inner condition of a person, so his words will be charged with that atmosphere—be it anger, lust, or a sweet tranquility. Out of the abundance of his heart, a man speaks.

Everyone, literate and illiterate alike, is trapped in the powerful grip of these two most damaging traits. You have been asked to fully understand this, perhaps a thousand

times, and you still do not understand the danger. Still, when the mind suggests something, you say: "Yes Sir, whatever you say." Guru and God are very easily and quickly pushed aside. Very few people want to admit their mistakes, and with such conditions, salvation is very far away. To become a human being is most difficult; to realize God is not at all difficult. If only the soul would leave the senses and the mind, and come up above the body consciousness, it would achieve something great.<sup>149</sup>

The obstruction caused by petty things during meditation might be attributed to your sensitive nature. The reservoir of the subconscious mind is filled with worldly thoughts, impulses and instincts inherited from past lives. This must be drained out completely before it can be filled with love and devotion to the Lord-Master. Reverential humility and self-abnegation are ennobling virtues. The spiritual aspirants grow in Divine wisdom giving no credit to themselves as they revel in the superb bliss of Divine intoxication.<sup>150</sup>

Oftentimes ill health will not permit proper meditations. Such periods intervene in the liquidation of past karma, yet their severity and duration is toned down considerably with the grace of the Master.

You need not be skeptical about your progress, and instead be cheerful. You are doing your job and giving regular time to meditation. Each bit laid for the spiritual edifice counts creditably and will stand to your side in the long run.

Karmic liquidation is indeed a chief factor, for which the loving initiates are stressed the importance of disciplined life full of loving humility and piety. You will be blessed with increasing grace from the Master-Power working overhead.<sup>151</sup>

It is a natural desire of an initiate to rise high in the inner planes and meet within the Radiant and charming Master

and enjoy His grace and blessings as well as the perfect peace and bliss of those regions.

Difficulties often block the Way. They must be overcome. You have a Strong One over your head. Take refuge in Him!

Why should a child ever feel shy in writing to his Father? Everyone who has learned to ride has experienced many a fall. To fall in sin is manly, but to remain there is devilish.

Please do not be disheartened. Do avoid uncongenial society and be regular and earnest in your meditation. Do your best and leave the rest to the Power overhead and do not worry. No amount of worry will help you. Let Him worry for you. You do your small part in humility.<sup>152</sup>

In regard to your difficulty in concentration which you say has increased since your initiation, you will be able to understand this from a parable narrated for your calm consideration. Mind is just like a horse tied with the fetters of matter and normally it dominates the spirit. Mind being the agent of the Negative Power, is quite satisfied so long as one continues all efforts in its domain, and does not resent stillness and concentration. When the mind is attuned within with the holy Initiation from a Competent Master, the rope is cut asunder, and the soul is set free to travel back into the realms of peace and harmony, which are beyond the scope of the Negative Power. So the impeding forces make a futile attempt to harbor the efforts of the spiritual aspirant, lest the soul is completely disencloaked from the bondage of mind and matter. The factors with which you are confronted are the normal features of a spiritual aspirant. They work as a blessing in disguise when one's sincerity and integrity are tested at every step, and one becomes more firm and resolute with the grace of the Master.<sup>153</sup>

You complain that during meditation thoughts of

business keep creeping into your mind. This is because you seem not to have developed a proper habit of doing meditation correctly. I find that you have certain debts to clear, and that you must discharge your duties as a husband and as a father, and this requires that you work hard in your business. You should do this earnestly. Work is worship. But after a day's hard work it is time to draw a curtain. At that hour, maybe 8, 9, 10 or 11 at night, you should forget your business entirely considering that you have handed it over to the charge of Someone else more competent and powerful. Then relax, and relax completely. And whatever time you have, devote it without a break to the spiritual practices with full faith and love and with as much earnestness as you put into your business in an accurate way. Do not have any clutchings. Let the Master Power that is constantly with you, working over your head, bless and grant what It considers best. You should have pleasure on your part and leave the results to the Master overhead.<sup>154</sup>

So what is meant by "not doing the practices properly" is simply another way of saying that the one-pointed concentration precluding complete withdrawal to the eye focus has not yet been achieved by the dear ones.

You are the indweller of your own body, but are not yet its Master. Your servants, the mind and five senses, have usurped the throne on which your soul should sit. Until they are dis-possessed and placed in their rightful place as servants, they will not allow you to withdraw and go in. The Master within, like any loving father, is eagerly awaiting the day when you shall have set your house in order. He only requires one opportunity to snatch you from the prisonhouse of the body, and like an expert angler, once He has successfully hooked His fish, He will not allow it to escape until He has it safely in His basket.<sup>155</sup>

### *How to Overcome Inaccuracies in Meditation*

**F**IND THAT despite your best efforts, you are unable to have any perceptible inner experience. For locating the discrepancy and its cause, you should please find out the following:

1. Do you repeat the sacred charged Names orally? If so, it is to be replaced, though gradually and slowly, to the mental repetition. It may further be explained thus—suppose you met somebody some days earlier, and had a talk with him and you want to recollect it now. You will neither use the tongue nor speak again, but mentally you will have all the conversation repeated. This is the true form of repetition or Simran. The five holy Words are to be repeated mentally during meditation.

2. Do you remain conscious of the breathing process going on in your body? If so, it is to be eliminated as the breathing process starts from the navel center and ends in the nasal center, and as such you remain in the body during your meditations. This can be done by looking sweetly and intently within, back and behind the two eyebrows, altogether oblivious of the body below or of the breathing going on in the body. You will agree that normally while doing work all day, reading or writing, coming or going, sitting or walking, eating or drinking, or even while talking, we are never conscious of the breathing going on. Similarly, during meditations, you are not to be conscious of it.

3. Do you feel any numbness or stiffness in your body during Simran practice? If so, it is equally important to be eliminated as discussed above. The sensory currents from the body below are graciously withdrawn to the eye-focus, not by the single-handed efforts of the disciple only, but by

the loving grace of the Master Power working overhead for proceeding within. You should not watch the withdrawal process in the body but keep your inner gaze constantly fixed into the middle of what you see within. The practice of Simran is indeed a slow process, but when established with the grace of the Master, one reaches the eye-focus without any special effort. You will agree that it is the loving devotion and the anguished cry of the soul which invokes mercy and one gets attuned.

4. Do you silence your thoughts during meditation? Naturally, you will say “no.” The silencing of the intellect is the last nail in the coffin. How it may best be eliminated is explained below:

You should not have any clutching tendency to have one thing or the other. Simply sit at the door and wait. This sublime silence is best and easily achieved by lovingly and humbly reposing in the gracious Master Power, to grant and bless you with whatever It deems fit. That benign Power is incessantly with you and is quite aware of your earnest efforts. But so long as you are conscious of your actions, you stand in your own way, and when you lovingly eliminate yourself, He will manifest Himself to you in the celestial manifestation of Divine Light and holy Sound Current. It is something like inviting somebody to enter the room while blocking the doorway by standing in it.

From the above I hope you will be able to locate the fault and will be able to remove it, with the grace of the Master. I quite appreciate your yearnings, but the fact remains that He, the Great within, will surely bless you at the opportune moment when He considers it fit.<sup>156</sup>

What the Master tells you to do is not really difficult if you could but comprehend the simplicity of it. He tells you to sit in a position most comfortable to you, one in which you can sit the longest without moving; that while sitting in this position you are to remain wide awake with your

attention directed at the seat of the soul behind and between the two eyebrows; that you are to look sweetly and serenely into the middle of the darkness in front of you, repeating the Simran of five charged names slowly and at intervals.<sup>157</sup>

If the dear ones were to do their spiritual practices correctly, with due regard to self-introspection, they would, as sure as two and two make four, rise above body consciousness and transcend into the Beyond, where the Inner Master is patiently waiting to greet His children at the threshold of the astral plane. But because they are unable to do this, even for a short while, they erroneously believe their meditations to be barren of all concrete results.<sup>158</sup>

### *Dangers and Pitfalls on the Way*

WHILE SITTING during meditation, one may forget the repetition of the five holy Names. In such a case mind and Kal (the Negative Power) can deceive us. So, to be on guard, do not leave off repetition when withdrawn or in a sitting. If the Form of the Master remains while doing Simran, the disciple should listen to and accept the words of the Master as true. Often if we fail to repeat the five charged Words, the mind comes up before us in the form of the Master to deceive or to mislead us. When the real Master appears to the disciple, He will answer all questions asked of Him. No deceptive form will remain while the disciple is doing Simran. If any reply is given by the Master in dreams, that cannot all be true. The Master's Radiant Form appears to the disciple while he is in a conscious state, and He stands during Simran. The Negative Power at times may tell us things, but does not stand before the Five Names. He may pretend to be our Master. Such words must not be relied upon.<sup>159</sup>

When the soul withdraws, it traverses with the astral body into higher regions and sees figures. At that time you should repeat the Five Names. The figures will disappear. Only such persons will stand before you as Those from the Fifth Plane, and from These you will derive some benefit. Soul traverses here and there and sees many events which are transpiring elsewhere. But we should not waste our time in engaging ourselves in such things, as that will retard our spiritual progress. If you are regular in putting time into the spiritual practices, you will go ahead and surely meet the Master within, face to face.<sup>160</sup>

As regards vision, when you rise above body-consciousness, you may see visions in the astral planes. Do not engage in looking at them, but repeat the Five Names. Sometimes you may see lions and snakes appear. These are not forms of the Master of Love. A snake at times represents the mind. So do not pay any heed to it; it will not harm you. Sometimes the five passions—lust, anger, greed, attachment and ego, leave us in the form of a lion or little children. These things cannot retard the progress of a soul who is doing Simran of the five holy Names.<sup>161</sup>

As regards voices coming to you, you should pay no heed to them. Please ask the one concerned to appear to you and talk. If he turns up, repeat the Five Names. If he stands before repetition, only then listen to his voice. Generally, these voices come from the negative and should not be given any attention.<sup>162</sup>

To cross the mental world is not so easy as it may seem to the untrained in the mysteries of the Beyond. It is the most delusive world where even the Mahatmas and the Rishis with all their learning and tapas, fail to hold on to their own ground. What is there in that vast universe (of the three worlds) which Brahman would not like to offer to these earnest souls who try to escape through his domains and reach the True Home of their Father! At every step, be

it in the physical world, the astral or the mental, he tries to block the way of the aspiring souls. The great Prophets and Messiahs and all others have given their experiences of the fierce encounters that they had with Satan, Mara, Ahriman, the evil spirits—Asuras, Demons and their agents in countless ways, fair or foul, whereby they try to obstruct the way, to win over the seekers after Truth by assurances of worldly kingdoms and principalities; and if they do not succumb to these temptations, then by threats of violence by fire, thunder, earthquakes, heaven splittings, cloud-bursts, lightnings and what have you. It is in predicaments like these that one can only stand these trials when one has by his side his Guru or Murshid, for the Guru Power then draws and absorbs the disciple's soul into Himself and takes him along the path of "Ringing Radiance." For each soul the Brahman stakes his all, and does not yield, unless he is convinced that the seeker clings to the protection of the Master Power (Akal or Timeless)<sup>163</sup>

Please do not bother about the negative powers and instead dwell more on the divine protection of the Master Power by keeping yourself immersed in the loving remembrance of the Master. Love coupled with inner humility and self-effacement surmounts all such impediments whatsoever.<sup>164</sup>

### *Dry Spells*

I AM GLAD to find that you are devoting some time for your holy meditations with the grace of the Master. The casual spells of dryness or vague feelings do intervene as a result of reaction of past Karma, when the child disciple should muster more of courage and determination in sticking to the sacred schedule or regularity. It may be pointed out for your information that during such periods the loving protection of the Master becomes more strong as

you have felt with His grace. The holy meditations when undertaken in a spirit of dedication to the Master become more fruitful with His grace. Your earnest prayer for having regularity is appreciated. You should stick to your resolution carefully irrespective of mind's protests. You will succeed with His grace. Please note that the mind relishes the grooves of habit having formed out of its indulgence in acts of repetitive nature through the senses. You are to change its attitude from downward to upward, and all else will come of itself. You are to lay the line track carefully and the powerful engine will run on it with the same speed and velocity. Let your mind be attuned to the holy Feet of the Master—the Supreme Guide, and try your level best to abide by His Holy Commandments.<sup>165</sup>

The intervening dry spells in meditation which the spiritual aspirant finds sometimes are a blessing in disguise when the inner devotion is fostered for a higher step. You need not worry about it, but instead be earnestly devoted to your holy meditations with renewed zeal and vigor. The gracious Master Power will be extending all feasible help, grace and protection.<sup>166</sup> Man is so constituted that he cannot for long remain at one level. He either progresses or slips back. You may judge for yourselves which way you are going by seeing how far your mind and senses are coming under your conscious control.

This is achieved not only by ethical living, but also by the inner help and strength you get every time you sit for your meditations. So, if no apparent inner headway is achieved, know it for sure that the ground is being watered. Every time you sit, you are creating a habit which one day the mind will accept as in its best interest, as opposed to its present habit of seeking enjoyment in outside things. Habit strengthens into nature, and this is the reason for the present difficulties experienced by the dear ones in their routine meditations. The habit of the mind in running after

outside enjoyments has become natural to it. Therefore, it resents sitting in the quiet. By creating a new habit, you will, in time, change the nature of the mind from one seeking pleasure in things external to one thirsting for the bliss and sweetness to be had from things internal.<sup>167</sup>

### *Retarding Factors*

**T**HE DIVULGING of inner experiences to others except the Master or more advanced disciples affects one adversely and retards the inner progress. It has a significance. A rich man would like to control his hard earned riches lest it be noticed by others, who would become jealous of him. Similarly, the spiritual treasures achieved by the devotee need extra care and vigilance to be hidden from others so that the same may remain safe and wellguarded—just as a sapling is eaten away by a passing goat, but when it has grown into a stalwart tree, an elephant cannot uproot it. Again, the adverse thoughts of others do affect the disciple. Moreover, others growing jealous will not be able to give him or her proper guidance. The laws of the physical plane demand that each must behave soberly and must not exhibit his or her extraordinary qualities which relate to higher planes, and as such the disciplined devotee is required to cultivate tolerance and humility. You can see that one narrating his or her personal experiences many a time becomes elated, thus invites the ego to take the upper hand, and pride has its fall as a result. On these basic grounds, the Saints made a Law to be strictly observed by one and all that the inner experiences must not be divulged, except to the Master who is competent to give proper guidance on the Way.<sup>168</sup>

Moreover, one should be very cautious to avoid falling into carnal enjoyments as that darkens the inner vision.<sup>169</sup>

At the time of initiation, you would have been warned

and clearly told about the things that tend to help the progress in meditation and the things that stand in the way and retard spiritual progress. They are recapitulated below for your guidance:

“Disclosing inner experiences to anyone other than the Master, neglect from abstaining from prohibited diet (i.e. all meat, fish, fowl, eggs or intoxicants), gaps and defaults in any part of meditation, retard the progress.”

You could not keep within yourself the new joy and beauty that the Master had given you and erred gravely in speaking about the same to \_\_\_\_\_. The reaction of \_\_\_\_\_’s mind caused doubts to creep into your mind. Be rest assured. The Master is always with you from the time of initiation, seeing and reacting to everything that an initiate does. St. Luke said, *Take heed that the Light which is within you is not darkened*. So now again with love and devotion, pray to the Master Power within to open your way. He will listen. He is not away from you. Your meditations will again become sweet. Great opportunities will open up.<sup>170</sup>

### *Mind: Definition*

**M**IND-STUFF is made of a highly rarefied matter of *Satva* substance in the elements. Gossamer-like it spreads in the body with its tentacles deeply rooted in the senses, working through sense organs. Its base also goes far above, rooted as it is in the universal or cosmic mind *chid-akash*. It serves as a link between the material body and the conscious spirit or soul in the body which is enlivening both the mind and the body. Like fire, it is a good servant but a bad master.<sup>171</sup>

So long as the soul is in the mind zone it is a prisoner. It is engulfed by the mind and is subject to it and has to obey the dictates of the mind. The mind and the soul

combined in their turn are locked up in forms—causal, astral, and physical successively. The mind feels shy of going in and coming in touch with the Sound Current, for there it loses its identity and freedom. Instead, it is prepared to go to the extent of sitting in trenches in the face of bullets to win a bottom victory, or will gladly face the risks of crossing the Atlantic to gain a name or establish a record.<sup>172</sup>

What constitutes desire? All conceptions in the mind are desires.<sup>173</sup> At present the mind desires those things it cannot get. When it realizes the Truth, the whole of Nature will be at its beck and call.<sup>174</sup>

Mind is nothing but a storehouse of *karmic* impressions coming down from the beginning of time in an endless series of incarnations. The body cannot but perform karmas, and karmas fashion the body and all that is of the body and bodily relations. The entire world is a play of karmic impressions stored in the mind by the people of the world. This is why the world is termed as *mano mai shrishti* or creation of the mind.<sup>175</sup> The mind by itself is not conscious. It is the consciousness of the soul that the mind reflects.<sup>176</sup> Anyone whose soul is under the mind's influence and control, becomes an image of the mind, for he forgets his true self. We call this ego or I-hood for one thinks "I am everything."<sup>177</sup> God plus mind is man and man minus mind is God.<sup>178</sup>

## *Intellect*

*What are the attributes of mind?*

**M**IND HAS four facets or attributes: to wit, (1) *Chit*: It may be likened to a lake in which countless streams of impressions are imperceptibly pouring in all the time. (2) *Manas*: It is the thinking faculty of the mind which

cogitates over such impressions as rise on to the surface of the lake in the form of ripples and waves just as the breeze of consciousness blows over the waters of the *chit-lake* and sets in motion an endless chain of thoughts one after the other. (3) *Budhi* or intellect: It is the faculty of reason, ratiocination, discrimination and finally decision, after considering the pros and cons as presented by the *manas*. It is the grand arbiter that tries to solve the problems of life which come before it. (4) *Ahankar* or ego: It is the self-assertive faculty of the mind for it likes to assume credit for all the acts done, and thus prepares a rich harvest of karmas that keep one moving up and down in the giant Wheel of Life.<sup>179</sup>

All actions leave an impression behind which dull minds fail to decipher. Only when the mind develops, and this it does when we travel within and upwards, the memory revives and the record becomes intelligible.<sup>180</sup>

*Q. We have been taught in our Satsang that all thoughts that enter the mind during meditation register on the astral and take the form of karma for us. Would you please comment on this?*

A. The thoughts continue feeding the mind and register impressions in the Chita—the subconscious reservoir of the mind, and serve as seed karma to fructify at a later stage. However, the thoughts entering the mind during meditations become more potent to bear fruit at the earliest opportunity, and as such are considered more violently harmful than those entering the mind in the normal waking hours. It should be attributed to the inner concentration during meditations when the mind becomes comparatively more sharp and one-pointed. The listening to the holy Sound Current as coming from the right side with rapturous attention and absorption therein burns away these seeds of karmas and renders them infructuous to bear fruit.<sup>181</sup>

## *Attributes of Mind*

*What part does intellect play on the path?*

**V**ERY LITTLE, where the practical side is concerned. But this does not mean that intellect is harmful to Spirituality. If an intellectual man comes on this Path and really gives himself up to the Master's Will, and does what he is told, then there is no better disciple for this Path than he, for there he has an advantage over an ordinary practical man. And that advantage is he will be able to give out the Truth to others in many ways in a language made with well thought-out words that will convince the intellectualists more easily than simple words uttered by a mere practical man.<sup>182</sup>

*Q. Does intellect play any part in Self and God realization?*

A. Yes, intellect plays an important part in understanding the theory of the problem of Self-realization. Once the theory is grasped, there is not much left for the intellect to do. Thereafter remains the practice, with heart and soul, to achieve the Goal by a process of Self analysis, for the Science of the Self is essentially practical.<sup>183</sup>

*Q. Can we penetrate into the beyond by intellect?*

A. No, intellect is just one of the faculties of mind, to wit, reasoning. The intellect is earth-bound and so is reasoning based on intellect. "How can the less the greater comprehend or finite reason reach infinity."<sup>184</sup>

*Q. Can we be ever sure of God-realization intellectually?*

A. No. God-realization is not a subject of intellect. It is a question of actual experience, beyond the pole of knowledge. All our talk of God is but inferential and at the most a matter of feelings and emotions all of which are subject to error. But seeing the inscape (with the inner eye

opened) is believing, and admits of no uncertainty and skepticism.<sup>185</sup>

I would advise you not to dwell too much on ratiocination, for it tends to scatter the mind. This thinking-self continues to be with us for quite a long time, its range extending from the physical to causal states and until all these states which constitute the mind zone are successfully crossed, it does not drop off.<sup>186</sup>

For spiritual progress, stillness of mind and intellect is most essential. Any unnecessary wrestling with the intellect or free play of the mind retards spiritual progress. Concentration means the control of mental vibrations, and may be obtained by attuning within to the Sound Current which is the astral manifestation of the Master Power always present with you.<sup>187</sup>

Verbiage is simply a vehicle of expression when you try to put forth your inner-most feelings seeking solution for the confusion created by your mind. Each question carries a rational answer in its bosom. The human intelligence baffles at times at surface but if you endeavor to delve deep into the innermost recesses of silence of the heart, you will find ineffable divine bliss gushes forth from the fount of Godhead. Divinity dawns in deep silence—the seer becomes dumb and mute with overwhelming divine intoxication and relishes to absorb his little self in Him—the Light and Sound Principles.<sup>188</sup>

Philosophy deals with theory, but mysticism deals with contact with Reality, because philosophy works on the intellectual level whereas mysticism works on the level of the soul.<sup>189</sup> At the level of the intellect you may remember so many things about what the Master has said and given out. That has no life; you are talking only at the level of the intellect. So Life or Con-sciousness is something else than intellectual wrangling or wrestling.<sup>190</sup> You may, however, know that thought is an expression of soul being an ab-

stract attribute granted to the humans for smooth working in this world. But you have to transcend this realm of intellect by stilling it, when the divine revelations of Light and Sound Current will re-charge your soul with divinity and result in eventual merger with the Absolute.<sup>191</sup>

It is beyond the ken of human comprehension to gauge the grandeur and limitlessness of divinity. Your questioning is within the domain of intellect, whereas spirituality dawns when the intellect is silenced by loving devotion and reverential humility. It is during the silent and sublime moments of holy meditation when the child disciple is nearer to the fountainhead of bliss and harmony, and the rare boon of right understanding is granted with the grace of the Master. Regular feeds of Holy Naam will manifest to you divine glory in its pristine beauty. The initiates are invariably advised to practice the divine virtues which are helpful for regular progress on the Holy Path. It is a slow but sure process.<sup>192</sup>

### *Obstacles of the Mind*

**B**ETWEEN GOD and spirit, there is no other obstacle but that of a veil of the mind. If this veil were to stop fluttering in the breeze of desires, as it does at present, the spirit can take in directly the Cosmic Energy from its very source.<sup>193</sup> The mind may stand in between, but the soul knows what Guru is and what God is.<sup>194</sup>

“In the temple of God, the mind drags us downward, away from the Truth.” It is because of the mind that we cannot partake of that which is inside us. It drags us down like a weight of iron. In turn the senses are dragging the mind, and the pleasures of the world are dragging the senses. If the attention withdraws from outer environments, leaves the senses and calms the mind, then only does it realize that it is soul. Have you understood this?

Our mind is the barrier between soul and God.<sup>195</sup>

Q. Why does the mind forget the Bliss?

A. Forgetfulness is the chief attribute of human mind. It is due to the gross Maya, or materialism, that we forget the inner Bliss and are overtaken by sensuous urges. When inner consciousness grows gradually, mind forgets its lower pulls and relishes inner Bliss perpetually with the grace of the Master.<sup>196</sup>

Those who are led by their mind impulses are known as *manmukhs*. Such persons cannot rise above the body consciousness. They do try from time to time but always keep their minds above the Master, with the result that time and again they fall helplessly. If they could pin their deep faith in the competence of the Master and rely less on their own intellectual reasoning, they could be blessed with this rare privilege of inner inversion to enjoy the supreme bliss.

Such dear ones cannot achieve inner stillness and silence. The Master tries to make them understand in one way or the other, but they are so much filled and intoxicated with their mental merchandise that they fail to comprehend the greatness and sublimity of the Holy Path. You will please understand that mind has its various grooves wherein it clings fast. Basically, when we try to sit silent, only then will we come to know where the shoe pinches. The alphabet of spirituality commences with inner silence, which necessarily requires solitude and seclusion. It is only during these sacred moments of silence that we can understand the basic principles of spirituality and imbibe their right import.<sup>197</sup>

The wiles of the mind are both very subtle and risky. It often lies in ambush and makes its inroads when least expected. The ingrained evil propensities though invisible are very strong, and time and again they come to the surface to deliver blows which often prove fatal. The coil strikes out like lightning, with such sharp and sudden

twists and turns that man by himself is helpless in its clutches. Here comes the need for the long and strong arm of the Master, which stretches forth with equal agility to his rescue.<sup>198</sup>

Herein the Master once again reminds us that mind is very wicked and tricky, for it will not readily accept the gospel of the Guru, however reasonable it may be. Knowing full well that we cannot avoid the decrees of heaven by any amount of wishful thinking, the mind continues planning and maneuvering otherwise. Our intellect, finite and limited as it is, cannot possibly comprehend the subtle activities of the mind, which goes on thinking endlessly. The only remedy for taming the hydra-headed mind is that of the Holy Naam. By contacting the all-audible Sound Current within and the heaven's holy light, it becomes docile and forgets all else around it. This is the sovereign remedy for all the ills of the world, a panacea that cures all diseases of the body and mind. By administering to it regular doses of the celestial music emanating from the Throne of God, the mind gets rid of the lower propensities and begins to enjoy and take delight in the higher ravishing bliss of divine intoxication, which is the greatest gift of the Master. Never agree to the dictates of the mind as it has a hundred and one ways to keep you stuck fast in the physical body and the terrestrial plane.<sup>199</sup>

The hand of the Negative Power on your head will not allow the mind to obey you. He will go on increasing the duality to make it more and more difficult and confusing. The Negative will not help you to overcome this duality—only the Positive can do that. It is a marked difference between the Powers.<sup>200</sup>

The Negative Power puts two strong impediments which are encountered by the Initiates of the Master. Firstly, the mind will always be doubtful about the efficacy of Holy Meditations and one will start missing the meditations, and

get devoted to alternative pursuits, substituting them with mere routine readings of the scriptures and other sacred texts. Secondly, it will bring forth an argument that there is no more need for him or her to call on the Master, as Initiation per se is sufficient for proceeding on the Way back to the Home of the Father. Complacency retards inner progress. We are living on a plane which is governed by the Negative Power and where the inexorable “Law of Karma” works supreme. The mind is the agent of this Negative Power, and in one way or the other, it will entangle you to be kept tied to the many limitations of the body and worldly possessions. Such a skeptical mind will, instead of doing anything useful, find fault with the Master and His Path.<sup>201</sup>

Negative Power has a vast dominion engulfing the first three planes, and those who happen to fall prey to the allurements of their mind—subtle and causal—are caught in finer fetters or bondages. The Masters of the Highest Order, who came in the past, have left behind some useful treasures in the form of their precious experiences for our guidance so that we may safely tread in their footsteps.<sup>202</sup>

“Through the illusion of the body you also become attached to material objects, and the result is that wherever your attention is, so you become that. You are under the influence of the mind and senses, which are feeding the senses through the outgoing faculties, and the more you feed them the harder the mind will work and the more strength it will get.”<sup>203</sup>

Herein the Master conveys to us another sublime truth by telling us that we have been caught in the spider’s web, having prepared a vast net of attachments for binding ourselves down in the mire of delusion and deception. You will appreciate that a spider weaves fine threads of its own secretions and gets entangled therein. Similarly, it is our own mind which has developed an unnecessary attach-

ment with the physical body and its allied relations. Do you know what is the underlying basis of Maya or delusion? Its roots lie in the physical body from where it springs and spreads around like a gigantic Upas tree. We readily forget that we are ensouled bodies and not merely physical bodies. It is the soul currents which permeate through and through the physical plane whereby it is enlivened, and they in turn, get their sustenance from a higher life principle known as the Holy Naam or the Word. So long as that divine power is working in us, we are alive and as soon as that power is withdrawn, the whole structure collapses like a pack of cards, and it is then said *Dust thou art and unto dust returneth*.<sup>204</sup>

It is better to guard the tendency of each other because the objective mind is very powerful in the physical plane and it is mutual Satsang only which checks out evil tendencies. Society of the people tends to scatter the mind. Mind is the most powerful, clever, and cunning enemy, and to release the spirit from its bondage it is necessary to break attachments from the alluring material objects, which are not ours and have been evolved by matter and Maya.

Human nature is the same everywhere. The Pindi Mind does not like to be subdued because it has been free for so long and has become so much absorbed in this outer world that it has not only forgotten the worlds within but has forgotten its own source—the Brahmandi Mind. Instead of controlling the senses it is now subject to them and thus constantly wanders from one subject to another without anything to rest upon. If by good luck it is comparatively free from the anxieties of life and hears of the worlds within and occasionally has a point glimpse of the mere outskirts of these worlds, then instead of going in and bearing mastery over them, it is—alas!—held out by “fame, the last infirmity of noble minds,” as Milton calls it.

The fame and honor given by people keep it out just as much as ears are held by sweet music, and the eye is held by attractive objects. In the guise of doing good to others it deceives itself and in ignorance knows not that the valuable time is being lost. First know thyself and then preach. It is not proper to teach of a thing when one has not the first-hand knowledge of it.<sup>205</sup>

Step by step the Master is opening up new vistas of right understanding by telling us what the root cause of this misconception is. He says that it is foolish for the human mind to be attached to outer fancies, infatuated by the colorful shell, and caring little for the sweet kernel within. The mind may be likened to a parasitical plant which has no roots of its own, but draws its sustenance from the host tree to which it tenaciously holds. In exactly the same way, the mind in itself has no separate existence per se, but is a sheer projection of one's mental make-up and is inextricably mixed up with the sense objects, through the senses. It, at its lowest level, is bound to the body, while at its other end—the highest level—it is subtle enough to draw its sustenance from the soul.<sup>206</sup>

You must not feel disheartened and try to regain your inner happiness by doing your very best and leaving the rest to the gracious Master Power working overhead. Even the darkest cloud has a silver lining somewhere. He is fully aware of your distress and awaiting most eagerly to receive you within in faithful meditations. You are to be on the guard lest your subconscious mind is fed with thoughts of gloom and morbidity. It makes no distinction between constructive and destructive thought impulses. It works with the material you feed it through your thought impulses. The sub-conscious mind will translate into reality a thought driven by fear just as readily as a thought driven by courage or faith. Just as electricity will turn the wheels of industry and render useful service if used con-

structively or snuff out life if wrongly used. You are free to a great extent in this respect to be receptive to the thought impulses of faith, loving devotion, humility and self surrender, which will in turn bless you with peace and harmony, You must not dwell much on your confusion but meet every situation with courage. My love and blessings are with you.<sup>207</sup>

### *Befriend the Mind*

**I**S THERE any good or helpful characteristic of mind? Yes, mind, like Janus, has another face as well. If it is trained properly by gentle persuasion and kindly words of advice, with a little patting now and then, it can be converted from a formidable foe into a valuable friend and a helping hand to the soul in its search to bring about this conversion, and when it is done, one can have no better help-mate than the mind. It has the capacity, chameleon-like, to take on the color of the ground where it squats and that indeed is a redeeming feature. When living on the circumference of life, it expands outwards, downward; but rooted as it is in the *Gaggan*, it is not impervious to the higher and holier influences of a Master-Soul to whom it responds and He channelizes it the other way about.<sup>208</sup>

The mind is undoubtedly our enemy and is too superior in strength to be annihilated. It is an innovation introduced by Swami Ji who tells us to make friends with the mind, which is an agent of the Negative Power and, in its present state, an enemy of the soul. Instead of fighting with it right and left and to no purpose, we may make the best use of the mind in a friendly way. You know that mind has a tendency to tread on much beaten tracks, that is, it creates grooves of habit and mechanically acts in a repetitive manner. Just see for yourself if you do something at a fixed time and con-

tinue doing so for a number of days at the same time, a habit is formed, and after some time it will become part and parcel of your daily routine.

So this is the easiest way of overpowering this powerful idiot, instead of fighting with it outright in an unequal struggle. We can turn to our advantage this weakness by devoting regular time to the holy meditations, at the fixed time with religious zeal and punctuality. It will be seen that after some time, the inner revelations will arm you with something far superior, and the mind itself, which used to resent inversion, will also start relishing the same and gradually give up its past pleasures. The Master gives us a positive approach for the solution of this riddle, which is so easy and interesting to solve by making a friendly alliance with the mind instead of making it an inveterate foe.<sup>209</sup> Nothing can be gained by cursing the mind, for the mind is no small thing; so the Master's advice is to befriend it.<sup>210</sup>

The mind's habit is to drag everything downward, yet as your friend, even if it wants to hurt you, it will not do so. Under such an arrangement he might even cooperate with you. If he desires food, then agree— "Yes, I will give you food, but first let us do a little meditation, then we will have food." If you immediately refuse the food, he will be tormented with the desire for it. He is like a stubborn donkey; the more you restrict him, the more stubborn he becomes. It is a very accurate definition of the mind. If you make a note in a book, "do not read page so-and-so," it will be the first page people will read; they won't be able to resist the temptation! So make your mind a companion; don't fight with him.<sup>211</sup>

The Satguru advises the soul to take the mind along if it wants to return home. He never says to ignore the mind, or leave it behind, but that the soul should understand and make it agreeable. As long as man does not kill the physical mind and withdraw from the sense level, he cannot

proceed. One must leave all sense attractions and rise above body consciousness, otherwise it remains impossible to go higher and taste the Nectar of the Lord. Excessive eating and drinking, and frittering away the attention on worldly sights, sounds and sensations—all these are outer enjoyments which deny one the bliss of the inner enjoyments. Lord Buddha said we should be desireless, for desire is but sense enjoyment. Only by stepping aside from all this can one truly take a step ahead. If you can take the mind with you, it will be easier, but if you forget yourself and your aim in the mind's enjoyments you will lose all desire to progress. Make it your companion, and make it understand the situation, for the mind is unhappy—so much so that at times it cries out in torment.<sup>212</sup>

Make a friend of the mind. It is our cruel enemy which will go on tormenting our life, but by making friends with it we take the first step toward gaining the desired control. If one makes friends with an enemy, he may not immediately cease his enmity, but it will lessen the lengths of his cruelty. In this way there are chances of his becoming stilled, during which time you will be more awakened.<sup>213</sup>

So it is possible to gain control over the mind only in the company of a Satguru. He will help you to befriend it, and so make the path easier. Then it may start to listen to you, whereas it usually does not. Many find this difficulty in meditation, and say that their mind does not allow them to meditate. With love, make it your companion. Love is such a magnificent thing, that it can control even the worst characterized person. No matter how much you may hate your pitiful situation, yet hate will only serve to increase the problem. You may throw all the filth out of a dirty house, yet the smell of that will spread and permeate not only the interior of the house but the surroundings too. The true solution is to start washing with the water of Love and gradually the badness will be washed away forever. If you

are good to your enemy, his enmity will be softened somewhat.<sup>214</sup>

Because of its vast area of rule, everyone is under the mind's control, so among those who practice meditation, very few rise above even the first region. Even fewer rise above the second, and to rise above the third is really something rare.<sup>215</sup>

### *Stilling the Mind*

**M**IND IS ACCUSTOMED from ages to hop about and live on things of the outer world. The more it goes out the more it is scattered and the less peaceful it is. Peace comes from within and not from without. One must invert within to get it. You have been given the way for inversion and staying on within to enjoy peace and bliss in the Higher Planes. Outer life and inner progress go hand in hand. No spiritual progress can be made without ethical living—great stress is, therefore, laid on the latter. You need not be frustrated. Everything will come in due time by the Grace of the Master. Time factor is necessary. Please do not be impatient, but carry on your job steadfastly and lovingly with faith in the Master Power. The inner experiences will increase from day to day. Work is worship. During the day when you are busy in your worldly vocation, please be fully devoted to it with diligence so that your mind is fully absorbed in the work you do. Should, however, there be any moments when your mind is free, those moments should be utilized in repeating the five Holy Names or sweetly thinking of the Master or listening to the Sound Current, if that has developed. All this may seem difficult in the beginning, but slowly and slowly the mind gets into the habit and soon it begins to like and enjoy the meditations and this sort of truthful and straight life. The outer failings are to be viewed with a keen

eye and the failures are to be removed from day to day.<sup>216</sup>

There is a sound of Truth vibrating within—a song which is sung in every being. There is a great attraction in hearing this Sound, through which all other attractions will fade away, and the stage of senses will be left behind: one becomes free of them. This mouse-mind has become heavy by drinking the weight of God's Name. The mind can be weighted down by the mercury-like quality of the Naam, rendering it impossible to run around loose or engage in its ever constant oscillation. There is no other means of controlling the mind. The accounts of Lord Krishna's life state that he jumped into the River Jumna and controlled the hydra-headed serpent there with the sound of his flute. This many-headed serpent is the mind, which has a thousand ways of inflicting its poison, and without that Sound from the Beyond, it cannot be controlled or overcome. Outer intellect and knowledge have no power over it, for though it may remain quiet for a short time, it will then run away again. If you cover a fire with ashes, it would seem there is no fire at all, yet a strong breeze will revive it and reveal the heat lying beneath. However, if you throw water upon it, even a thousand tornadoes would fail to revive it.<sup>217</sup>

Brave is he who has control over his mind and senses, for the inward progress is in proportion to this control. It is the repetition that brings the mind in and the Sound Current that pulls it up.<sup>218</sup> Please try to still the vibration of the mind, and when it stands collected in the eyes you will pass on to the regions of light.<sup>219</sup>

But they could benefit still further from mastery of the mind if they could but learn the sacred technique of self-analysis and withdrawal of the sensory currents from the body. Herein you will certainly agree with Swami Ji, who says that the human mind is gravely foolish in having fallen prey to the outer sense enjoyments and is endlessly

entangled in worry and misery. You know that the mind, at present, resents inner silence and stillness, as it has a tendency to roam without for aeons and aeons without end. You can keep it engaged in outer pursuits for hours at a time, but if you were to attempt inner silence and stillness, it would cry out and run riot, for then it behaves like a small babe who, when locked in a dark cell, shrieks, cries, and knocks to get out.

Now, if the baby were provided with some sweets to eat and toys to play with, it would stop crying. Exactly similar is the case with the human mind.

The Living Master holds the key into the Beyond; and when he provides the child disciple with inner links of divinity which carry him into higher regions, the latter gets a feeling of satisfaction. You know that the inner bliss is supreme and unrivaled. There is nothing similar to it on earth, but alas! the mind is so much intoxicated with the lust for woman, wine, and wealth that it fails to see and comprehend the greatness of the spiritual beatitude within. But patient and persistent efforts to keep the mind still will gradually unlock the treasures of divinity within you with the Grace of the Master. Always be buoyant and fresh when you sit for meditation and wait patiently, like a loving baby looking up into the eyes of the nursing mother.<sup>220</sup>

Mind is enamoured of pleasures and runs after them whenever and wherever they can be found. It is stilled in the physical presence of the Master. It is by His Divine Radiation that the souls are attracted towards Him, and the mind which gets consciousness from the soul is stilled for the time being. Tulsi Sahib says:

*The attention or the outer expression of soul is  
controlled in the company of a Sadh.*

*It is only then that the mind attains some stillness.*

But pleasures of the flesh are quite different from true happiness born of inner peace in the soul. If the mind is provided with the appetency to relish something sublime, and gets an opportunity of doing so, it knows the value of real happiness, with the result that the sense pleasures lose all their charm, and thereafter seem insipid and valueless.<sup>221</sup>

All dedicated work is worship. Great is man and Providence has blessed everyone with untold energy and strength which if properly harnessed can bring in desired results. Just learn to do one thing at a time and that too with single-minded attention and devotion. Ordinarily the sun's rays do not burn, but when the same are passed through a convex lens, these become so powerful that they burn anything placed in their range. Similar is the case with concentrated attention which will enable you to progress in every sphere of your life including meditation. Please be rest assured my love and blessings are always with you in all noble undertaking and enterprises.

In proportion to the loosening of the union of mind with matter, the union of mind with soul strengthens. Carefully, therefore, examine the tendencies of the mind and study its weaknesses, and try to overcome them. So long as there is dirt in the mind it cannot stay within. Its attachments draw it out. Whichever pan of the balance is loaded, that pan goes downwards. Mind is our enemy and like an enemy its movements should be watched. The whole world—man, animal, bird, or insect—dances to the tune of the mind. Every creature is being tossed up and down by it. The only place when mind dances is when it is brought before the Current. Only then it becomes helpless. It cannot be controlled by the study of scriptures nor by the performance of austerities; neither the soldier nor the warrior nor the conqueror nor the moralist have succeeded against it. He who ever succeeded against it did so by catching the Sound Current.<sup>223</sup>

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