The Ambrosial Hour

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talks by

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Sant Kirpal Singh Ji

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and others

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For this volume, older talks were scanned by optical character reading (OCR), a computer process which eliminates the need for hours of typing; it occasionally introduces new spelling errors. All talks were re-edited in the hope of making style and usage consistent throughout. If any errors escaped our notice we apologize.

During the last few frantic weeks the project was given a tremendous boost from the following people: John Campbell, Mary Fewel Tulin, Daryl Rubin, Bethany Stephenson, Susan Shannon, and Cab Vinton.

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To everyone who helped with this book, we thank you.

Richard Shannon

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Foreword

Maulana Rumi, the great Sufi Master, has said that twenty minutes in the company of a Saint has more spiritual value than a hundred years of meditation. The very essential writings gathered in this book give us the instruction we need to make the best use of that twenty minutes, but underlying both Maulana Rumi's statement and these writings is the unfathomable love of the Master, which is the expression of the forgiveness and grace of God.

Sant Ajaib Singh has said that the Master comes down in order to love; and that love makes everything possible. Sant Kirpal Singh used to say that it is He Who first loved us; our love is only reciprocal. His love, the love of God, calls to the love which is the essence of our soul and awakens it; and when that love is awakened, what can we not do? His love is the key to the mysteries of the universe, and it is incarnated in the person of the Living Master. Swami Ji has said that the Satguru is an incarnation eternally existent upon the earth. That is the promise and the reality.

Russell Perkins

Introduction

This book is a collection of talks given by very great Saints of our time. They speak of the Love of The Almighty Lord, of the Saints whom He sends into this world to distribute that Love, and how They work to awaken that Love in the hearts of those who come into Their company.

First of all, I wish to express my deepest thanks and gratitude to the Masters, for Their gracious granting of the opportunity to live this life in Their devotion and protection; and for the privilege of collecting and organizing Their true and sacred words.

This book presents more than eighty talks by three great Saints* Who have incarnated in a land called India, and Whose Lives have been a perfect and immaculate example of their Masters teachings. All three, Baba Sawan Singh Ji, Maharaj Kirpal Singh Ji, and the present Master, Sant Ajaib Singh Ji (Sant Ji), have graciously allowed Their Western disciples to visit Them in India and take much advantage of the aura and presence of a Living Saint. Presently, the visits happen in the form of group trips which occur regularly to a retreat place in some Indian city or village, and an intensive meditation and Satsang schedule is followed by the guests under the direct personal guidance of the Master.

Over the years, many groups have made these trips, and there have been many requests for information on how to best prepare for such a sacred pilgrimage, and how to make the best use of this rare opportunity. So with kind permission and loving guidance from Sant Ajaib Singh Ji, these talks of the Masters have been compiled. The book can also be useful reading before seeing the Master on any of His tours, during the retreats, and also for the many retreats held around the world in His remembrance

* A hymn of Soami Ji Maharaj and of Guru Arjan Dev are also included.

where He may not be physically present.

The book is entitled The Ambrosial Hour — as the many references herein will make clear, this human life is an ambrosial hour, the Holy Initiation is an ambrosial hour, and the daily meditation on Naam, which the Masters teach, is also an Ambrosial Hour. When anyone follows the words of such a Master, at any time, and in any degree, the benefit he receives is also an Ambrosial Hour in his life.

These talks have been organized, in five parts, around the sequence of events that unfold on this holy pilgrimage of Spirituality. First is a group of talks on how one may prepare at home for being in the Master's presence and on gaining some receptivity before going to see Him. Next are some of Their words on how to conduct oneself at a retreat place, the value of seclusion, and how to sit in the presence of the Master.

The third part of the book is a collection of meditation talks. Meditation is the main purpose for which these programs are held. As Sant Ji has said, "Meditation is the only means of receiving the grace of the Masters," which They want to give Their disciples in great abundance. He said that at these programs much emphasis and importance should be given to meditation, and for whoever will follow this, it will definitely prove to be very beneficial. He said too that, "If you are receptive, these days can change your life and can become the most remarkable days of your life."

In response to a question, Sant Ji once said that Master Kirpal Singh Ji also placed great importance on meditation, and that Master Kirpal, in His unique and gentle way, always believed that whenever anyone would become aware of his failings and shortcomings, and would sincerely wish to rise above them, that person would undertake doing meditation himself. In the same reply, Sant Ji also mentioned that Master Kirpal knew, and took delight in the knowledge, that the One Who would work in His place was going to be very strict about this, and would make the dear ones who came to Him work very hard at their meditation practices.

The fourth part contains the Master's replies to questions asked about meditation.

In the fifth part of the book are talks which were given at the end of these group programs, either underground room talks in Rajasthan,** or farewell talks after the city programs. Sant Ji talks a lot about the meditation He has done in His Life, and what He got by doing it. He tells us to take inspiration from that blessed place and to utilize the sacred gift of Naam to bring the real peace and happiness to our own soul. He also speaks about how to maintain, preserve, and increase the grace and benefit that one has received by making this holy trip to be in the presence of the Master, and He gives encouragement to work hard in our meditation and gain progress towards our spiritual upliftment and purification.

In the end is a brief hymn of a great Master in the line of the ten Sikh Gurus, Guru Arjan Dev Ji, on the glory of the company of a Saint. Anyone who has been blessed to be in the company of these great Saints can only bow down at the truth of His words.

The original idea for this book was to be a collection of meditation talks and a retreat information book. As the material was being gathered it became clear there was much more than was first planned, and if the book were expanded to include more talks, it would be useful in other ways also. Sant Ji was asked if He would like the book to be done in this larger and expanded version, and He approved of the idea, adding this comment, "This book will be very valuable and helpful to many dear ones. For those who are initiated and striving to practice the path, and for the dear ones who have just received or who are waiting for the Initiation, and who will be starting their life on the Path, this book will be very helpful. And there will be many people who are searching for Spiritual Truth and who will be interested to know what Sant Mat is, what this Path of the Masters teaches, and how these teachings compare to other paths, and for those dear ones, this book will also be very helpful."

Daryl Rubin, June 1996

** The "underground room" refers to the blessed place at Sant Ji's ashram in Rajasthan, where He did continuous meditation at the instruction of Sant Kirpal Singh Ji.

PART I

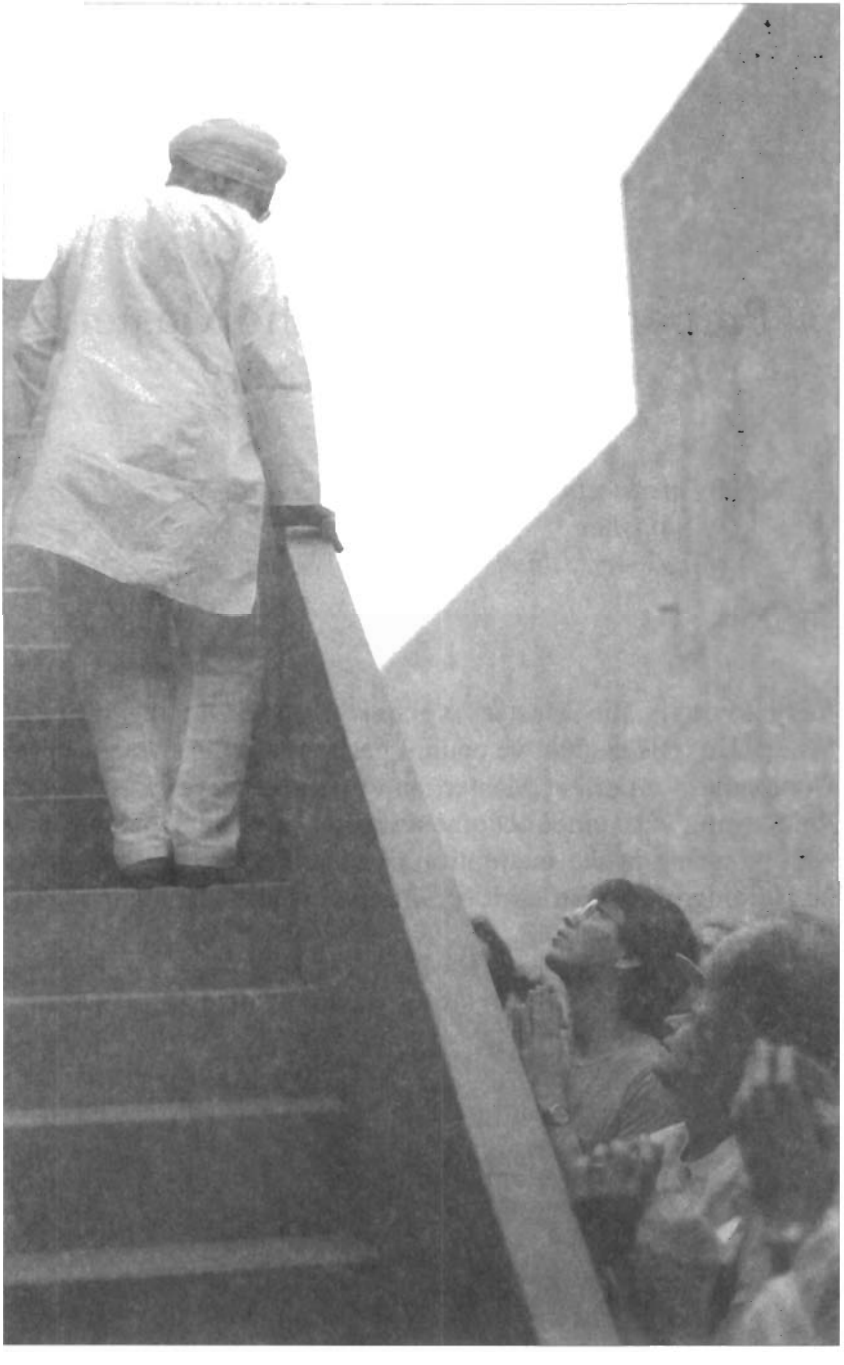
Preparing to be with the Master: Gaining Receptivity

By meditating on the Naam of God all the pain vanishes.
Nanak says, this is the state of Sahaj.

GURU ARJAN DEV

Very lovingly the Master explains to us about the glory of Naam. He tells us that we cannot get Naam unless we go in the Company of a perfect Master, and that unless we go and sit in the Satsang we cannot become aware of our faults. Whenever a soul is sitting in the meditation of Shabd Naam and whenever he is doing even a little bit of Simran, his attendance is marked in the Court of the Lord.

SANT JI



1
Come to Your Senses

Sant Ajaib Singh Ji

dictated by Sant Ji and first read out to the sangat in Rajasthan, on April 29, 1994

My Great Satguru Supreme Father Kirpal's created and adorned Sadh Sangat:

May Hazur Sawan and Kirpal's grace be with you always, and may Their sweet remembrance always remain fresh in your hearts. Supreme Father Kirpal used to explain that time and tide wait for no one. Time is going out of our hands uncontrolled, and we all are coming closer to that moment, or that event, which we call death. Every Master has warned us about it in His own way and in His own words, but we the jivas are such that it doesn't affect us.

According to the orders of my Great Master, in the Satsangs, darshans, and through the letters to the dear ones, I have always talked about this reality, that we do not know when we may have to leave this body whom we understand as our companion. So we should do that work, or collect that wealth, which goes with us, and which is useful to us in the other world. And that work is the meditation of Shabd Naam, remembrance of the Master, love for the Master, and to have the fear of Him becoming displeased. Even though this is very important and the most personal work of ours, still we do not pay any attention to it, and we are wasting our precious time in the deep slumber of ignorance.

These are the words of Gurbani: "Awake, awake, O Sleeping Ones, the traveler has left." At another place Guru Sahib has written: "Awake, O Traveler, why have you taken so long?" It

means, O Traveler, wake up. Come to your senses, and walk towards your goal.

Dear Children, up until now no one has ever become, and no one shall ever be successful in the Path of Spirituality without doing meditation, without doing the Simran, and without sacrificing. This is our very own work, and this is the only thing which helps us in the moment of crisis. But it is a pity that we are not aware of it.

Even though Kabir Sahib was All-Owner and the first Saint to incarnate and He said, "O Kabir, I know the secret of the Real Home and I have brought the Divine Word," still, He spent many nights in search of the Lord, and made us understand that without sacrifice we cannot achieve Him. Kabir Sahib said, "The whole world is happy as they eat and sleep. Servant Kabir is unhappy, as He remains awake and weeps in the separation from God."

In His search for God, Guru Nanak made a bed of stones for eleven years. You know that Baba Jaimal Singh bore thirst and hunger, and used to tie His hair to a nail for meditation. Baba Sawan Singh used to meditate for many nights continuously, and would stand and meditate if sleep would bother Him. Supreme Father Kirpal used to stand in the icy water of the River Ravi and meditate like that.

Dear Children, do not remain in any illusion or misunderstanding. You won't get any place in the Court of the Lord if you do not meditate and if you do not have the meditation and sacrifice with you. So it is my request, my wish, that from today, from right now, start devoting time in meditation regularly. First of all, in the beginning, your mind won't like it, because it is not easy. But it is not at all impossible. It is the work of the beggar to sit at the door and beg. If we will sit at the door of the Lord and, forgetting the worldly business and attachments, will beg and cry for His help, then surely He Who is within us and is watching our every single action, will listen to our pleas and will reward our efforts.

This work cannot be done by talking, or by celebrating

bhandaras or organizing conferences or by worldly materials or arrangements. The work of cleaning the soul can be done only by sitting in seclusion with humility and faith in front of the Master, and begging Him for His grace. In making such efforts we will definitely have His grace and mercy.

So Dear Children, understand my words, appreciate my feelings, and come to your senses, and walk on the Path shown by Hazur Sawan and Kirpal from this very day. The work which we have been given by our Beloved Lords — do it. Definitely do it. If you will do this, it will help my health and also it will help me in my work.

One thing which I want to put a lot of emphasis on is that from now onwards, no dear one should ever write me about their family problems, or their personal or physical problems. If people will write me about their physical problems, I will not reply. You know that I have spent all my life in the remembrance and the search of Lord Almighty. I went to many places, I did so many things to realize God Almighty. I got kicked and knocked at many places. I went to many masters and teachers, and I visited many holy places. When I met Baba Bishan Das, his company and the time which I spent in his company — you know that he used to rebuke me, he used to slap me — and all the grace which he showered upon me was one of the things which I experienced while I was searching for Him. He was the one who laid the stepping-stone of my spiritual life, and when he gave me the Initiation into the first two words, with his grace and with his help only, sitting underground I meditated for eighteen years, and with his grace I got the experience and I became practically successful in that. After that, when I was able to meet Beloved Lord Sawan, His innocent and divine Form caught hold of my soul in such a way that I could not do anything else, and still I cannot forget the love which I received from Hazur Sawan and the Form which I saw of Him. That Form of Beloved Sawan is dwelling in my heart in such a way that I cannot forget Him.

It was all due to the grace and the blessing of the Almighty Lord Sawan that the Form of Sawan, Lord Kirpal Himself came

to my home after traveling for five hundred kilometers, and when I told Him, "Beloved Lord, I do not know what I should ask You, what question should I put to You," He replied, "I have come here only after seeing the empty place."

So the Husband, the Beloved Lord for Whom I was searching ever since my childhood, I got Him; and the desire which I had since my childhood, Lord Kirpal fulfilled that desire, and He married me. He gave me a ring.

So Dear Children, if we will prepare the bed of our heart, He will definitely come and sit on that bed.

You know that this ashram, which I have bought myself, I do the farming here, and I maintain myself. Whatever is left over, I give that to the langar, and selflessly I am doing the service of the Sadh Sangat. Gurmel and Balwant also work very hard, and they also help me in the langar. Sardar Rattan Singh, Baba Bagh Singh, Paras Ram, and the *chaudri* who sits at the gate, they also own a lot of property in land, and they also do the selfless seva of the dear ones. As I have always said, this langar is of Lord Supreme Father Kirpal, and He is always providing us with whatever we need. And it was only due to His orders that in the beginning I had asked Mr. Oberoi to make the announcement that no one needs to do any seva here, because my Beloved Lord has promised that He will take care of everything, and up until now He has been fulfilling His promise.

My Dear Children, once again I would like you to know about my fervent wish. This is my desire, that all of you, along with doing your worldly work, should do your meditation right from today, because this is the Path of doing, and not of talking.

Even now, if you will believe me and will obey my words, and even today, if you will start the journey back to your Home, I am sure that with His grace, surely you will reach your goal, you will reach your destination. My best wishes and help are always with you.

Ajaib Singh,
the one who wipes the feet
and the shoes of the sangat.

2
The Tradition of the Path of Love

Sant Ajaib Singh Ji

a talk given by Sant Ji in Jaipur, in March 1992, in answer to a question about His illness

Whenever I have fallen sick, the dear ones have asked many questions about my health. Many times I have answered those questions, and those answers have been published in the magazines. Still I will answer your question.

Dear Ones, whenever the Master Power manifests Himself within anyone, He brings along with Him all riches: no shortage is left there. Grace, peace, and sympathy reign there. The account of karmas is finished much earlier, when one attains such a position. He within whom the Master is manifested does not even spit at kingdoms. For Him poverty and wealth are alike. Poverty does not make Him sad, nor does wealth make Him happy. For Him friends and enemies are equal. In fact, He does not have any enemy, as He sees only God within all. Whether one is black or white, American or Indian, all are equal in His eyes. He prays for the welfare of everyone. Every single cell of His body sings the glory of His Master. He considers Himself the shoe-wiper of the Sangat. Those who come in His company also become intoxicated with the Master's love, and devote themselves to the Master's remembrance.

Now the question is: how is such a condition achieved? Does it come by itself, or by studying or learning, or can it be bought with money? Or can it be snatched with force and power? No, Dear Ones, these are not the means of attaining such a position. Supreme Father Kirpal used to say that Spirituality is the Path

of sacrifice and love and meditation. Whosoever does it can have it. If someone's own does it, he can have it; if some alien does it, he takes it. Beloved Lord also used to say emphatically that the Inner Power doesn't spare anyone.

Dear Ones, such a devotee of Master within whom the Master is manifested is a living example of sacrifice and meditation. He has obeyed every single word of the Master. He has suffered thirst and hunger in the separation of the Master, giving up worldly pleasures, name and fame. He has sacrificed Himself completely on His Master. He does have a physical body like us; He eats, drinks, sleeps, and does other things like us; but within He is very different from us. He is connected with God; in fact, He has become the Form of God. When He opens His eyes He is in this world; when He closes His eyes He is in Sach Khand. It is very difficult to understand Him outwardly. When we go to Him, He takes us in His loving embrace by His beautiful smile and loving words, and we build faith and trust in Him. But our greatest enemy, our mind, who is sitting within us, creates illusions and breaks our faith and devotion. Until we go within by meditating, we cannot develop unshakable faith in the Master, and we cannot see His true glory within.

Only such a devotee of the Master is called a Sadhu, Saint, or perfect disciple, and only to such an ascended soul, does the perfect Master give His work of awakening the souls and connecting them to God Almighty before He leaves the physical body.

You know that when Hazur Baba Sawan Singh Ji Maharaj entrusted this duty to Supreme Father Kirpal, He said, "Kirpal Singh, make sure this perfect science does not disappear, because there will be many who can explain the theory, but not having meditated, they will not have the true knowledge and will mislead the souls."

The same thing was said to me by True Lord Kirpal when He ordered me to give the message of Truth. He said, "Nowadays propaganda and preaching are at their highest, and educated people, with the support of parties, will become gurus. They will make true false and false true. They themselves will be in

illusion because of not meditating, and will lead others into the ditch of ignorance. To deceive someone's soul is the greatest sin." Emphatically He said, "The Path of Truth must continue, so that the needs of those souls who have real desire for God may be fulfilled."

Dear Ones, it is very difficult to discharge this duty. When the Master gives this order to the one who has to do this work, hearing the words of his Master, his soul trembles. He cries and weeps and begs at the Feet of his Master that his Master may please continue to be in the physical body so that the Sangat may keep getting the benefit of His darshan. He desires to, and makes every possible effort to, prevent the Master from giving him this job. Even the smallest thought of Master's leaving is not less than his own death. He wants that his Master may always remain over his head even on the physical plane.

The duty given to such a devotee is not to make big ashrams or *deras* or to collect material things for the ashrams. Instead He is a lover of simplicity. He lives a very simple life, and He tells those who come to Him to minimize their needs and live a simple life. He never has any desire to increase the number of the Sangat. His true duty is to connect the souls with Truth, so that following the True Path they may return to their True Home.

Do you know that a perfect living Master is a living representative of God Almighty on this plane? It is His duty to connect those souls who yearn for God Almighty with Naam, after contacting them physically, no matter in which corner of this earth that soul may be. Either He Himself goes where the soul is, or He makes the arrangements for that soul to come to Him for Naam Initiation.

Also there are numerous souls who do not have the good fortune of coming to the Path of Naam, nor do they necessarily believe in God Almighty; but when they are in pain they cry out, "O God, wherever You are, please have pity on us, save us, protect us!" In such circumstances the perfect living Master, as one aspect of His duty, reaches out and provides reasonable

help to those suffering souls. The perfect living Masters not only take upon Themselves the karmic burden of Their initiates, but They also take on the load of those suffering souls who call for God's help. Also those who lovingly remember the Master, and even those who have only once greeted Him with respect and love — Master takes the sufferings of such souls on His body.

Master Sawan Singh Ji used to say that Masters not only help Their initiates, but They also extend Their protection to the relatives and pets of Their initiates. This naturally casts a massive burden on Their health.

Master Sawan Singh Ji also used to say that all the karmas done must be paid off, either by the disciple or by the Master. He used to say that the Negative Power doesn't spare even one karma. Also, it is up to the Negative Power to decide how he wants the karmas to be paid. The Masters cannot deny the Negative Power, even if he asks for a part of the body of the Master as part of the payment of the karmas of the disciples. Masters never hesitate. They happily pay off the karmas of Their disciples.

Now the question is: how do the Saints take upon Themselves the karmic burden of the jivas, and how do They pay for it?

You know that this question is related to one's soul and is far beyond the mind and intellect. We cannot see this with our eyes. Only after going within, with the grace of the Master, can we understand this matter. Once a very renowned surgeon who had performed many operations told Baba Sawan Singh that he had never seen any plane or Brahmand within the human body, although he had done so many operations on the human body. Master Sawan Singh Ji replied, "These planes are astral and causal, and so we cannot see them with our physical eyes; we can only see them when we operate through the astral and causal bodies." In the same way we cannot understand this matter unless we go to the plane where this takes place. Until then, we cannot get even the slightest idea of how this happens

and how the Masters pay off the karmas of other jivas, and how They take upon Themselves the burden of karmas.

Dear Ones, such a devotee of Master Who has become the Form of the Master after meeting Him, doesn't have any karmas of His own to pay off, as I said earlier. Being controlled by the love and devotion of the dear ones, He takes upon Himself their karmas. He burns Himself in the fire of others; He suffers for others' sufferings; and while doing so, He doesn't even complain, nor does He mention that He is doing this for others. Many times it so happens that the dear one whose karmas He is paying off is having bad thoughts and loses faith when he sees the Master suffering so much. Master always extends feasible help; but sometimes He is drenched so much in the love that He takes up the karmas much beyond the limits, far in excess of the human capacity to bear them, and that proves to be very detrimental to the health of the Master. But still the Master remains happy in the Will of God. He never shows off or claims that He has helped, because He knows that everything is in the Will of God Almighty, His Master.

During the last days of Master Sawan on this plane, His health was not very good. The sangat used to implore Him to cure Himself and to pray to Master Baba Jaimal Singh to keep Him in this world for the sake of the sangat. Master Sawan Singh used to say that He could not make this request as this would affect His discipleship. Master Kirpal Singh used to beg Master Sawan Singh, "We cannot bear the sufferings You have to suffer. Kindly shower grace on us and cure Yourself so that the blessings of Your physical presence may always remain on our heads." One day Master Sawan Singh called Master Kirpal Singh and said, "You always ask me to cure myself and remain on this plane. Today this decision is going to be made in Sach Khand. Close your eyes and see for yourself what happens." Master Kirpal Singh saw that all the perfect Masters — Guru Nanak, Kabir, Tulsi Sahib, Swami Ji Maharaj, Paltu Sahib and others — were present. All the Masters agreed that Master Sawan Singh could remain on this plane for some more time.

But Baba Jaimal Singh said, "No, Baba Sawan Singh has already taken so much burden on Himself; no more burden should be put on Him, and He should be brought back." When Master Kirpal Singh saw this He couldn't say even a word. He just kept looking into the love-filled eyes of Beloved Sawan which gave Him so much intoxication that, as Master Kirpal used to say Himself, "That intoxication cannot be described in words."

In the same way once when Beloved Lord Kirpal was very sick, one dear one asked Him if He would not cure Himself. He replied, "You see, if your dearest friend sends you any gift, would you not accept it? Would you return it?" Then He said, "This physical pain has come in the Will of my Master. It is a gift sent by Him. How can I not accept it? It is my duty to welcome and embrace this gift of my Beloved."

So Dear Ones, this is the tradition of the Path of Love; this is the ritual of this Path Divine. How can I go against it even in thought? It is my duty to accept the gift given by my Master, remain in His Will, and always be grateful to Him for His grace.

I know that all of you want my health to be better. I appreciate all of your sympathy and concern for my health. If you really want to help me, there are certain things you can do to ease the burden. There are certain sacrifices you can do easily.

Increase the time and your efforts in meditation. If you will make efforts, I assure you that the Inner Power will help you manifold. By meditating, you will be accomplishing two things: one, you will be earning the pleasure of the Master Power; and two, you will be doing your own work.

Resolve all the disputes you may have with your friends, relatives, satsangis, etc., lovingly. We have come in contact with each other only because of our past karmas. Square up these karmas lovingly, as it is very important for us to finish off all our karmas in this very birth. Rarely do I receive any letter about meditation. Usually the letters I receive are full of disputes. And then dear ones expect me to say, "You are right and he is wrong." Is this the principle of Sant Mat? Dear Ones, in

the Court of the Saints there is only forgiveness. So be wise and avoid disputes. Forgive and forget the faults of others. Clear yourself up within and you will see how the love of the Master manifests there.

Abstain from criticism. Don't deceive others with your sweet words. Love all. If you will do all these, you will progress in meditation by leaps and bounds.

Those dear ones who have been given seva should do it with love and humility. They should make an environment of love by respecting other fellow sevadars. Do the Simran while doing seva. This will help you to feel the grace of the Master, and also it will help you to see very clearly that Master is the doer, we are just His instruments.

There is one more thing I would like to say, and that is: whenever under the instruction of the Master we get together in His remembrance to do His devotion, the Negative Power is also very eager to disturb that atmosphere by one method or another. Master Kirpal used to say that when a soul goes to a perfect Master, then Kal and Maya beat their breasts thinking that one more soul has gone out of their clutches. He also used to say that Kal has numerous ways of deluding the souls. He may create disunity among the sevadars and make them fight with each other; he makes the dear ones lose faith in the Master. From within those who do the Satsang he makes them believe that whatever they say or however they explain the teachings is understood by the dear ones much better and easier. So they start talking more and reading the words of the Master or playing the tape of the Master less. Gradually they play the tape of the Master only for a few minutes, and the rest of the time they talk on the level of the mind and intellect, which does not leave any impression on the souls of the dear ones. It only entertains their minds and satisfies their intellects.

Dear Ones, Saints have risen above the mind and intellect, and whatever They say is full of Their experience. Their words are full of Their grace and carry the radiance of Their meditation. Their words may be simple, but since they come out of a

pure within they touch our soul. There is no room for explanation of the Master's words. This does not mean that important things should not be explained. They should be explained; but don't get carried away too far, and do not replace the Master's words with your own talks.

Dear ones come to the ashram or go to the programs after spending so much money and time. So don't waste it in gossip. Utilize it for the purpose for which you have come here. Remain in His sweet remembrance, and meditate as much as you can.

So if the dear ones will remember all this and will do all that I have said, it will help me very much and I will be able to serve you better for a longer time. I hope all of you will stand on your own feet and will become less of a burden for the Master Power.

3

Factors Necessary for Progress

Sant Kirpal Singh Ji

a talk given on October 12, 1972, in New York City, during Master Kirpal's Third World Tour

During these days here we have had four or five talks on the different aspects of Spirituality. Our purpose is to progress on the way. To progress on the way, there are certain things which are very essential. If they are not there, progress won't be there.

First of all is regularity. As you take food daily for your body, twice or three times a day, similarly you are here for the main purpose of giving food to the soul. Bread of Life, Water of Life, the capital of which each one of you have had. So the first thing is regularity. Regularity will only give you better food if you maintain the diary for self-introspection accurately.

Generally we don't care about the maintenance of the diary with respect to self-introspection. The result is not good progress on the Path: sometimes we progress, sometimes we recede. For that, you know, I have prescribed in the diary to have no ill will for anybody, even in thought, word, and deed. Thoughts are very potent. You say, "Somebody will say something against me, what should I do?" Blood cannot be washed away by blood, the Water of Life is required to wash it away. If anybody thinks ill of you, just for a while consider calmly whether what he thinks — is there any truth in it? Examine your own self. If there is anything, be thankful for it. You see either an enemy will tell you something which is not right in you, or sometimes a close friend will tell you, as a matter of counsel and advice, because you have full love with that particular friend. If that is

not so, then — "Father, forgive them for they know not what they do." — pray for them. That's the only way, otherwise this thought is rankling in your mind throughout. You'll have no rest. Whenever you sit that thing will creep up.

The second is truthfulness. You know? No acting, posing — your heart, your speech, your brain should be in unison. Only that is true, when these three things agree. Sometimes we say something for outer show, while the heart is thinking something else, and the brain is thinking something else. These are the things to be watched very carefully. Nobody can watch you properly, as you can yourself; you know better. If we do anything [untrue], first we deceive our own selves. Not only do we deceive our own selves, but the God in us. He is there watching our every action. He knows even the very tendencies of our going. So this is further counsel.

Then comes the chastity of life. Chastity is life, sexuality is death. The more chaste you become, the better. That will pay. You will have blessedness in you. When there is anything wrong — lies, or we have been acting and posing to show something which we are not — the result is you'll feel a big wall between you and the God within you. That curtain thickens. So always be true to your own self. Don't spare yourself. If we want to progress on the spiritual way these things are most necessary.

Further still this thing comes up: we are all of the same essence as that of God. We are drops in the Ocean of All Consciousness; we are all brothers and sisters in God. No high, no low. According to the reaction of the past, we have our own positions in life; some have difficulties in life, that's another thing. All the same, God has given us equal privileges, as physical body, as soul, as worshippers of the same Power which controls all Creation and which controls us in the body.

So man is one who lives for others. If our hearts are true — truth is above all, and true living is still above truth. If there is light in the bulb, and the bulb is besmeared with black dots, how much light will be there? Light is within you: *Take heed that the Light within you is not darkness.* This you have to watch. Nobody else can watch it for you. And if anything might

come to somebody's notice and they point it out to you, out of enmity to defame you, or out of hearty love for Him, *so that your brother may not be misled.* So these are the things most necessary. *When money is lost, nothing is lost. If health is lost, something is lost. And if character is lost, everything is lost.* As I told you, regularity first, but these are the helping factors to have success in the spiritual way.

These are no new things which I am putting before you. If you are one-eyed you will know better. If you have to give a talk, I think you will speak more creditably, more vehemently, with bombastic words, and with all the force at your command. But the only thing is, we should be true to our own self.

If a man has a lamp in his hand, and falls in the pit — what to do? So we want progress. That Power is within you; God is watching your every action. **Be true to Him, that's all.** That's the only farewell talk I can give to you. It should stand forever. If you take one step that way, a hundred steps you'll come up. Otherwise, our failures in life — after how long will you consider them? If you'll not consider the ones in you, you see, He put's a thick curtain between you and Him. So that is why this prayer has come: "O God, we are thankful to You that you have kept this secret from the worldly wise, and given it to the babes." What does it mean? To the innocent. Innocent men. The innocent man has none of these failures in his life.

So I wish you all progress, you see. That God Power, Christ Power, Guru Power is within you. It sometimes speaks through the human pole to guide you. Because we do not listen to the dictates given by Him inside — He gives once, twice, thrice — if you don't listen, He will stop. That you might call the Voice of Conscience. If you are true to your own self, you are not to be afraid of even God, I would say. You are true to your God within you. God does not reside in the heavens. He is permeating all creation, controlling all creation, and controlling you in the body. He is nearer to you than your hands and feet. **Keep your diary, strictly. Don't spare yourself. If anything comes to eliminate, weed out please.**

Otherwise, suppose you have a pain in your stomach, how

far will you be acting and posing? If you have caught on fire, how far will you keep quiet and act and pose? You will cry. This is the most necessary factor which will go to help your progress on the way. God within you is watching every action. He is watching the very tendency that our mind is going.

So in few words, perhaps you know, each of you, better than what I have told to you. These are no new things which I am telling you. But the only thing is: *we are not true to our own self,* that's all.

Mouth should speak what is in our heart. Brain should think what we have got in our heart. We have progressed in head, I would say, not with the heart. That's the whole trouble. Brain thinks, you see, and becomes selfish. Haughty. Narrow-minded. It becomes the boss, wants to control everybody. He would even like to surpass everybody, at the sacrifice of all others. This is a fact you will find in all the troubles going on in the world today. They have no heart with them, you see. If your brain thinks, and your heart — does it agree with you? I don't think so. If you think to kill somebody, would your heart say, "Yes. Do it"? No!

So heart is the seat of the soul of God within you. Progress by head, but let the heart be with you, then you will be saved from many things. All atrocities, all these things coming before you in the world today, they will be re-ranked. All these things have come up, why? because we have progressed only in head, not by head and heart. If those two had gone together, do you think the shooting would go on?

So whenever you are true to your own self, you see, remain where you are; these are schools of thought. The basic teachings of all are the same. God has created you with equal privileges. You have got body, soul and controlling Power. All are equal. So we have joined different schools of thought just to realize that unity which already exists. We are stuck to the [boundary]. This was meant to give us development, progress. You have not come up to understand the principles for which God made man, and also for which all these schools of thought

came into being. Then there's conflict. There's cleverness, so many things.

So that Power is with you always, watching your every action. If you are true to Him, you are true to God. Be regular. This is the Bread of Life, the Water of Life. If your soul becomes strong — if a horse is strong, it will be able to carry the broken carriage. The difficulty is the body has become intellectually strong and spiritually weak. It is very feeble, very frail.

This is all I can place before you. To the best as it has come to me now; I have not thought over this before talking. But this is what we need. **Be regular in your meditations.** That is the Bread of Life. You should develop all around: physically, intellectually, and we should also develop spiritually. Twice blessed is man. Remain in contact, physically too. Through correspondence and that will be when you send your diaries — true diaries. What do I mean to say by "true diaries"? That which truly interprets what you are thinking in mind, word, and deed. "What have I been thinking in my head?" In thought, word, and deed. Sometimes, the diaries are almost blank, and the result is given: "I am putting in two hours," such and such, "and no progress." What should I believe? You can deceive outside people but not the One within you Who is always watching you. If your diary is all right and you put in regular time, accurately, there is no reason why you should not progress. The Master Power works. That is the Holy Ghost; it works from time to time to guide you back. Listen to His voice. And remain in contact, that's all.

We've been having a meditation hour, and I hope that each one of you must have gotten better. If you go on like that, with due respect to your self-introspection and weeding out all failures, under these heads that I have put before you, which you already have in your diaries, God will help you more from day to day.

So as I told you, in my talks, every Saint has His past and every sinner a future. There's hope for everybody. Don't be disheartened. You have some Power to help you, over your

head, those who have been initiated on the way especially. You are not all alone. Listen to His words within you and, so long as you are not in conscious contact with that Power, remain in contact outside physically. I think what I am telling you, must be appealing to each one of you. I am just talking from the level of man, as a man to man.

So simple life and high thinking is what we want. A loving heart. No high, no low. He is most beautiful who has got the Light of God refulgent within him. That house looks very beautiful in which electric bulbs are giving light. If there are no bulbs there, even the most magnificent house looks all dark. So this is what is required. I think you should take these things to heart and live up to them. And God will help you.

My wishes will always be with you, here, there, anywhere. Because the actual form of the Master is with you always. As I told you, until you contact Him consciously face to face, within you, guidance from outside from that human pole is necessary. I think this is the gist of all these directions.

So the minimum time is given as two hours: this is binding. If you can do more, you will earn His pleasure. In 1912 I knew a Mohammedan professor. You see, men of the same views will love. He would meet me; I also used to meet him. This was in 1912, sixty years back. He had put a sign: "No Admission without Permission" on his house. I was free to go to him. Sometimes I went and he was saying prayers in his own Mohammedan way. In their prayers, five times they sit, bow down, and then stand. That is the general rule. When I went there, he used to say prayers for hours. One hour, two hours, three. I was simply watching. I once asked him, "Well, dear friend, prayers have only five sittings, and you go on for hours?" He said, "Five sittings are binding to a Mohammedan, and this I do to earn His will and pleasure." You see? So to put in two hours, that is a tithe; this is binding on each one of you. And if you do more, it will earn His pleasure.

This is your work; you have to do it. And then less is bad, of course. Suppose a man is a thief. He wants any chance to grab money, day or night. You are really after your spiritual progress.

Snatch away time, any time you can. The pity is — where there is a will there is a way — we have no will. That is why we are not able to give full justice to the work. Manbody is the highest in all creation, and this is the golden opportunity we have got. If we can't do this, nobody else will do it for you. And even you have to go.

Last night I was telling people, how in lectures, in this and that thing, I have been talking to you on death alone. The five talks main purpose was — this is a golden opportunity — make the best use of it. What is meditation? What is spirituality? What is a Master? . . . You see? Where is God? How can we find Him? All these things went on, from the commencement to the end, we were talking on the word death, the name of which we do not like to hear. But with all that we have to pass through it. Death is no bugbear; we have to leave the body. And generally you'll find anyone, they don't give a talk on that.

So my best wishes are with you. That's all I can say. That Power is within you, watching you, your every tendency, every thought. And It is extending all feasible help and protection without asking for it. So it is a great blessing to have somebody living on earth like us to guide [us]. You are all dear to me. Why? Because you have been put on the Path, as such we are all brothers and sisters, real relatives, this is such a relation which cannot be broken after death. How fortunate you are! If you do care, [pause] so that's all right. This is the sum total of all teachings in these few words. If you will live by them, you will progress even more than me. I pray that you all become ambassadors. But we should be sincere in word, thought and deed.

Now I am going today [to the next stop on the Tour]. All of you who have come from outside, you should have your own way back. Those who would like to go further, if they can well afford it, their circumstance they know, I have no objection. But perhaps you will have to make your own arrangements. Whatever possible those people also will do, but don't go totally dependent on them.

You follow my point now? Be regular in your meditations.

No ill will for anybody. Be truthful, be chaste in thought, and love for all. You are not born to live for your own selves. You are man: *man is one who lives for others, not for his own self only.* And be regular in devoting your time to come in contact with All-Consciousness within you, which is controlling all creation, and permeating all creation. Remain in any social body you like, that makes no difference. The purpose of all that is to reach God. The purpose of marriage is also to have a companion to help each other to know God. That will give you permanent joy and peace. With these words I think we should end. This is the best of the meditations, you see. Consider these points which I have placed before you. Five minutes, ten minutes. Take it to heart, and live up to them. Your faces will be shining gloriously if you live up to them. Your eyes will be open, bright.

4
The Eternal Song
Sant Kirpal Singh Ji

In the beginning was the Word, and the Word was with God, and the Word was God. . . .

All things were made by Him; and without Him was not anything made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehendeth it not.

And the Word was made flesh, and dwelt among us, and we beheld His glory, (the glory as of the only begotten of the Father), full of grace and truth.

JOHN 1:1, 3-5, 14

The Kingdom of God is at hand. . . .

MARK 1:15

July 10, 1961

Dear Children of Light,

I convey my love to you all and speak to you from the core of my heart on the auspicious birth anniversary of my Master Sawan Singh Ji Maharaj.

Blessed indeed is the hour when the Timeless comes into Time, the Formless assumes a Form and the Wordless becomes the Word, and the Word puts on the mantle of flesh to dwell amongst us. Verily, ye are, essentially and potentially, the Timeless, the Formless, and the Wordless. The Word is in you and you live in and by the Word, though you may for the time being be living on the plane of the senses and unaware of your real identity.

A tree is known by the fruit it bears. Lectures, messages, statements and discourses of any kind, spiritual or otherwise, imparted through utterances or writings, are just idle talk when not acted upon or lived up to.

Live up to the Divine Word which is the Word of words, the manifestation of Truth. This Word is harkened by the Soul. It is the Eternal Song which was sung ages ago; and that Song produced the phenomena called the universe.

When that Song is heard, you will have some glimpses of the Lord and the True Master. Some will have a little, some more, and some still more. Souls embedded in the Master Power will be lighted. The more receptive the souls to the Master Power; the more Light they will emit.

If you wish to love God truly in the most practical way, it is to love our fellow-beings; feel for others in the same way as we feel for our dear ones. Instead of seeing faults in others, we look within ourselves; suffer in the suffering of others and feel happy in the happiness of others; endure all that comes, cheerfully accepting it as His Will; and do not hurt or harm any of His beings. To love God, we must live for God and die for God.

I would like to sow the seed of love in your hearts, so that the feelings of love are brought about among all the nations, creeds, sects and castes of the world. All Saints preached the same. Love and all things shall be added unto you.

Without love there is no peace here or hereafter.

KABIR

Those who do not know love cannot know God.

CHRIST

Hear ye all, I tell you the Truth,
God cannot be approached without Love.

GURU GOBIND SINGH

The main purpose of my Master was to awaken mankind to the Truth taught and preached by all Saints who came in the past. His job was to awaken the Divinity in every heart and guide each to his or her goal of life.

Like the Great Masters of the past, He drew people of all castes and colors by living example. He awakened humanity to the fundamental inviolable unity of all life. All mankind is one. The True Brotherhood will arise by awakening to the unity already existing in man. Man is an ensouled body. Soul is a conscious entity — a drop of the Ocean of All-Consciousness. Man is the oldest of all. Social bodies were made by man for the attainment of God. My Master did not come to establish a new religion. The religion He taught is the knowledge of the Self and the One behind the many, which can be achieved by tapping inside by inversion — by reading the great book of one's self, where God is revealed — the book of all books, the Bible of all Bibles, which holds the key to the mystery of life. The way to Truth is simple: the way is to know oneself so as to know God. When one is awakened to Self-consciousness, his or her outer attachments are shaken off and God floods his or her soul.

The only rules that He gave at all, if any, were meditation, pure ethical life and selfless service. He did not say for you to cease to be a Christian, a Hindu, a Sikh, a Mohammedan, or a Zoroastrian, but to be a true follower of Christ, Lord Krishna, Guru Nanak, Prophet Mohammed, or Zoroaster — that is, to do what They said. He did not ask the skeptical man or woman of today to accept any dogma, but in the spirit of humility to obey the God reverberating in the heart of all. He advised us to look at each other from the level of the soul and not through the garbs of various religions we are wearing, and to love all. He did not advocate change of forms, but to look within oneself where all are one. He did say that whatever religion one has, it should transform our life. We should lead an ethical life. He did not bring Eastern or Western thoughts for us to act upon, but helped us to act upon the basic Truth that we already have in our religions. He revived the forgotten Truth that is Eternal.

Example is better than precept. The Teacher that the age wants is a living example of what all may become; the only Teacher that we can accept is One who has experienced God.

He must be One who has consciously bridged the gulf between Time and Eternity and can show others how to do likewise. He enables us to discover our Selves. We get through Him a change of heart, and He has the power to transmit grace, kindle love, and bestow contact with the Light of God. He is overflowing with the love of God and of all creation, and those who come in contact with Him are enkindled with that love; and the God-Power working through Him awakens God in others.

Books cannot replace teachers. Unless one meets the teacher in the flesh, one cannot unravel the Mystery of Self. What a man has done another can do, of course with proper guidance and help. You have been put on the Path — the Path that leads you to the Divine in you. You have been blessed with a conscious contact with the holy Light and Harmony, the life and soul of all that is, and you can develop your initial experience of the living contact to any length you may. It all depends on you. Where there is a will there is a way. Strive for it ceaselessly. It is the essence of life and the greatest gift on earth. Rear it up with tender care and loving devotion lest you may again lose hold of the lifelines in the stormy sea of life.

"Awake, arise, and stop not till the Goal is reached!" is the time-honored message coming down as it does from eternity, and I repeat it today with all the emphasis at my command. Make hay while the sun shines. The Kingdom of God verily is at hand, and the Power of God unmistakably beckons you to it. Avail yourself of the golden opportunity that God has given you, for human birth is a rare privilege and thrice blessed is man. Make the most of it while there is yet time. Let not dissensions creep into your thoughts and corrode your progress in any way. You are one of the fortunate children of Invincible Light. Live up to that sacred Truth. Master Power is always with you and will be extending you all love and grace.

If we live up to the teachings, it is a panacea for all ills and evils.

With fondest love to you all,
KIRPAL SINGH

5
Learn to be Receptive
Sant Kirpal Singh Ji

reprinted from Spiritual Elixir

Regular attendance at the Satsang meetings is very useful and helpful. It keeps the mind on the spiritual track. Avoidance of undesirable society is still another necessary factor, and all of these are extremely important in the beginning. A sapling needs water and nourishment. These factors go to nourish it, until it grows into a big tree which mighty elephants cannot shake. The outgoing faculties are to be inverted and the mind stilled. For this the remedy has already been given to you. Consider how great a blessing of God you have received. You can develop it while living in the world. Be brave. You cannot run away. That is the work of a coward. But there is one important thing to note. Try to surrender completely to the Master and under the cover of His power, protection and grace, you will wade through the waters of life unscathed. The loving Father will protect you like a baby, in the might of His strong arms, and pass you scot-free from the fires of life without a burn. Everyone errs. Through these errors you have to grow into a pure and lustrous soul. Weed out the shortcomings, one by one. The diary is a necessity and must be used for this purpose. It helps you to keep an eye on your ethical side of life, for this must be developed along with the spiritual growth. Remember that the Father wants to embrace His child. If the child's clothing is soiled with dirt or mud, He will not forsake him, but cleanse the child and take him or her into His lap. He is always with His children whom He loves, a hundred times more than the proverbial love of a mother.

I am glad you felt the Master walking with you . . . to shake off your great load of anxiety and paralyzing nervous reactions of the wrongs done to you by others, and that it toned your spirits. As long as you live in the world, you must be up and doing. You must work with ambition and whole-heartedly, and therein lies all beauty. All of creation is beautiful. You love God. As He is immanent in every form, you must love all His creation. But be not attached. Just as you go to a garden, you enjoy the beauty of the flowers and the verdure of the bushes, but you do not pluck the flowers or uproot the plants, otherwise the gardener would take you to task. You cannot have the results according to your desires or expectations. So always do your best and leave the results to the Master overhead and whatever the results are, take them with good cheer. They are always beneficial to the initiated, because the Master-Power working overhead knows what is best for His ailing child.

Married life is no bar to spirituality, provided it is led in accordance with the scriptural injunctions. You may seek a companion for your earthly sojourn, one who is of your way of thinking, and anxious to seek a higher worldly life. It would be helpful to both of you. My best wishes are always with you. You may go where you like, live anywhere, and do anything that may serve to help your inner progress. Anything that may retard your inner progress will not be in your interest.

Should you get a chance to come to India on any assignment and are able to be near me, I will be glad to see you. The effect of personal aura and personal environments cannot be underrated. But while it is so, the Master is not limited by time or space. He is always with you even though He be thousands of miles away.

Please learn to be receptive to His grace and feel His kindly presence riding with you on the buses, chatting with you in the street, sitting with you in the park, by your office desk, accompanying you every morning to the office, slowing down by the lily pond to check the new flowers and walking with you in the evening all the way back by the new moon.

Master is always with the disciple and never leaves him or her until the end of the world. The Father will never disown His children.

6

To Get Mastery Over Our Mind

Baba Sawan Singh Ji

from a letter, dated August 1, 1912

My Dear Daughter: I was very much pleased to receive your letter full of love and faith and to know that you are making good progress in the exercises though it was marred by your shifting to a new house. Now that by the grace of the Holy Father you have got a comfortable house and other worldly anxieties are over, you should apply yourself, heart and soul, to the service of the Father and give as much time to the exercises as you can easily take from your business. But, mind you, your business must not suffer in the least. All the luxuries of this world and the world itself — the sun, moon, stars — in short, everything that we see here, is liable to destruction. Only the soul is immortal. So try to live this short span of life in a manner which best pleases God, that your wanderings in this world may cease and you may find your Eternal Home, where it is all bliss — unalloyed.

Regarding exercises, you say you cannot remain in the exact position for a long time, so there is no harm in using a pillow as you do. Or you can ask Sasmas to get a *beragan* made for you. It is a sort of flat piece of wood attached to a short stick in the shape [of a T]. The piece of wood is a foot and a half in length and two inches in breadth. The stick is placed in the middle of the wood which supports our two elbows while [doing bhajan]. . .

One word about general behavior. The biggest part of our time is devoted towards worldly ends, and by sitting in contem-

plation for a few hours, our soul cannot properly enjoy the Holy Sound. Again and again, the mind goes out and remains thinking of worldly matters. So keep a sharp eye over its working during the whole of the day and take care that it may not carry you away. Try to resist its mean cravings and check their outward manifestation through senses. Always remain one-pointed and never allow your mind to engage in foolish fancies. This is possible only by keeping your mind engaged in the Holy Names. At all times, whether walking, eating, drinking, or doing any other work which does not require much attention, try to concentrate your attention on the Holy Names and never allow your senses to wander away. Be always on your guard; this is the only way to get mastery over our mind.

Secondly, whatever good or bad happens to you, through whatever person or object, directly proceeds from our loving Father. All persons and objects are but tools in His hand. If an evil befalls you, think it as His greatest mercy. We have to suffer for our past actions sooner or later. Our Master, by taking us through these sufferings speedily and by hastening the approach of those which were to come later, intends to relieve us of our burden earlier. And by this early payment of debt — because debt it is — the amount of the suffering is very much lessened. If we had to pay one ton at first, now we are released by paying one pound only. So never be disheartened if you are to pay some severe debt. It is all for your good. Suppose a man ill treats you without any fault on your part, you should see in this ill treatment the Hand of the Master working. He wants to find out, and to make known to you, whether your self-reverence has died out or not, and how deep has meekness and love taken root in you. Again, suppose a man loses his son. It is to test the decrease in love for earthly relatives. Father wants to loosen these heavy chains which bind us down to this earth. More love towards earthly relatives means less with the Master. So all events which appear to be misfortunes are not really so. They come to chasten us and add to our power of resistance and leave us better men in the end. Be always resigned to His

Will. What Father does, He does for the best. In this world, those persons who are engaged in upward march have constantly to face the inroads of two powerful enemies — the Mind and the Matter. They try to put many obstacles in our way. If an untoward event happens, we need not be disheartened. Rather, we should rise with redoubled love and final victory is ours.

Our Father is Love and we are small drops from that Ocean of Love. This huge machinery of universe is working on the eternal principle of love. So try to bring yourself in harmony with this principle of love. The deeper the love of the Master will take root in you, the fainter the love of "earth" will remain in you. His love will displace the love of earthly things. Spirit will uproot the flesh. The curtains will rise before you one by one. The dark mysteries of the universe will become revealed to you and you will find yourself in the loving lap of the Holy Father — one with Him.

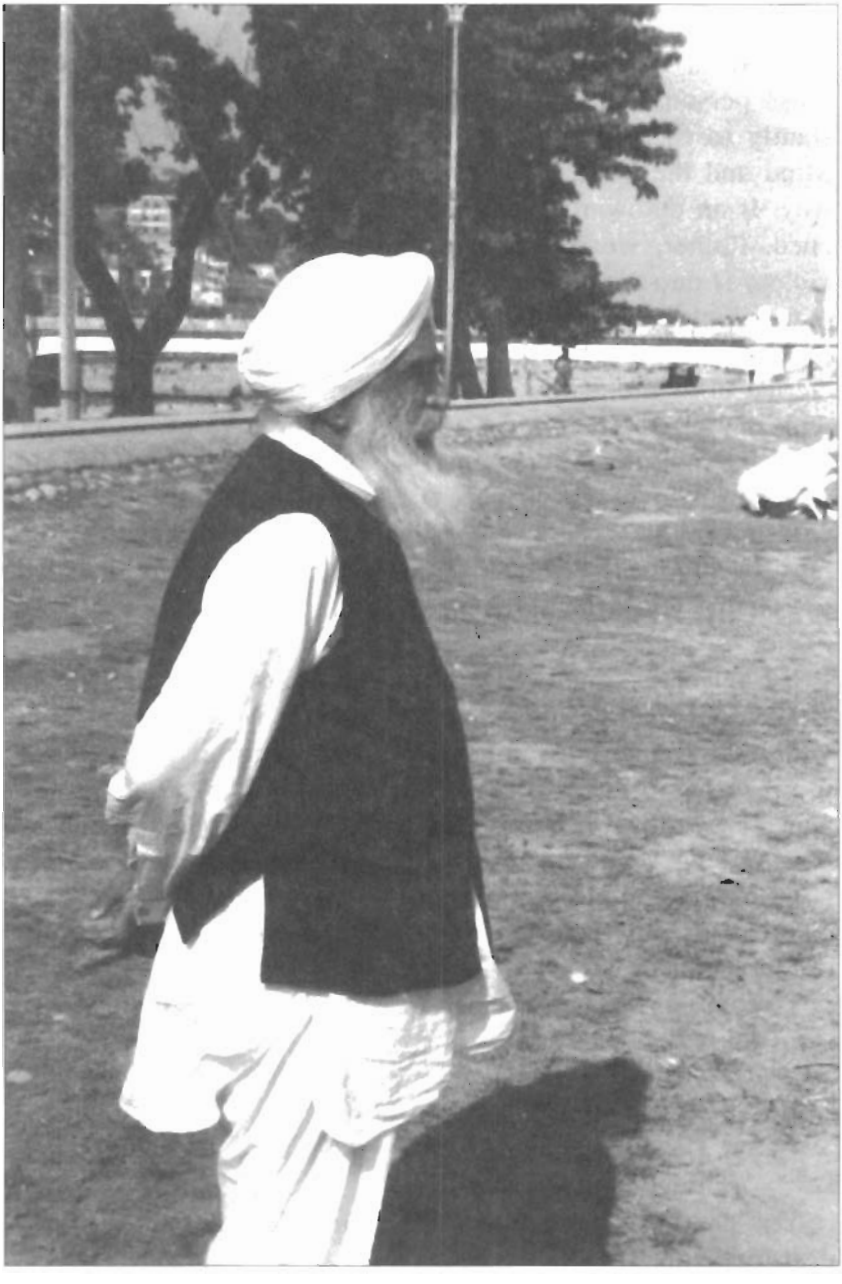
He out of His mercy has bestowed upon you such a noble gift that all the treasures of this world stand in no comparison with it. But it will not improve your condition if you will not use it. A hungry man is never satisfied simply by counting the names of various dishes that lie before him. Though the teachings you have got are invaluable, yet they cannot be of any good unless you act up to them and daily engage in the exercises for as long a time as you can spare from your worldly engagements.

To sum up, you must be careful about the following:

1. Control of mind
2. Check on senses
3. Resignation to His Will
4. Love for Him, and
5. Punctuality in exercises.

You can keep these letters for your guidance and need not destroy them.

Yours affectionately,
SAWAN SINGH



7

Make Each Breath an Offering

Sant Kirpal Singh Ji

from an evening talk given February 20, 1971, at Master's house on Rajpur Road, Dehra Dun, India

Always live in the living present — in the living moment. Did you read my circular on that point? If you care for the living moment, you can care for eternity. Read the circulars and go into them deeply. If you care for the pennies, pounds will be saved, is it not so? If you keep your mind occupied every moment, then nothing can go wrong. It is given very briefly in the circulars. Brevity is the soul of all creation. The Master's sayings are very brief, but to the point.

If you watch your present moment, then everything is all right. If you don't care, sometimes for hours you're oblivious and in those vacant hours there's so much trouble that comes up which affects your meditations. So when you sit for meditation, forget the past, forget the future; live in the living present. This is the one thing that will give you success in your meditations. But the vacant hours in which you've not kept the mind occupied with some constructive thought affect your meditation.

So that is the remedy that accounts for all these things: If you would pass your every hour in peace, with no ill will against anybody and no attachment to anybody, if you can pass each hour like that for one day, then continuously for some days, no such ramifications of mind will come up to affect your meditations. We are frittering away our moments of life in suchlike pursuits. Kabir says, "Make each breath you take the offering to your Master." Do you follow what I have said?

Every breath you take, make it an offering to your Master. This is very valuable, Kabir says, and we fritter away a fortune. If a dying man wishes to stay for a few minutes longer, he cannot.

How frivolously we kill our time. Every moment of life is very valuable. Make the best use of it. When death overtakes us, that is the time you say, "Oh, had some time been given to me, I would have done this and that thing." Is it not so? But you cannot get time then which you have frittered away so ruthlessly, so cruelly. Kabir says, "In one breath he crossed three planes: physical, astral, causal." One breath is very valuable.

. . . One Saint says, "If you can pass three days and nights in sweet, constant remembrance of God, you go to His Feet." Three days — can we? It's not much. Let no other thought other than God strike your mind. Why not start with one day? Start from today. All right, from now on till tomorrow evening, no thought — constant remembrance, even when you eat, don't forget Him. Try one day. That will give you good training. We don't care for the trifling things, but that is where the substantial thing comes from. One day is not much. You have been here how many days? So many days. And if you had passed even one day and night in constant remembrance, you would have changed very much.

an excerpt from chapter 58 of The Light of Kirpal

8

The Cage of the Soul

Sant Kirpal Singh Ji

from a letter

Man has got himself so enmeshed in mind and the outgoing faculties that his release from them can only be brought about by struggle and perseverance. His plight is, in a way, similar to that of a bird that has been kept in a cage for so many years. Even if you should open the door of the cage, the bird will be loathe to fly out. Instead, it will fly from one side of the cage to the other, clinging with its talons to the wire mesh, but it does not wish to be free and fly out through the open door of the cage.

Similarly, the soul has become so attached to the body and the outgoing faculties that it clings to outside things and does not wish to let go of them. It does not wish to fly through the door that has been opened by the Master at the time of Holy Initiation, at the threshold of which the Radiant Form of the Master is patiently waiting to receive the child disciple. True discipleship does not start until one has risen above body consciousness.

It is from this point that the disciple will feel not only comfort, but will begin to experience the joy and bliss that awaits him in the Beyond. He will have as his companion the charming Radiant Form of the Master, Who is ever at hand to impart the guidance that is so necessary in order to avoid the pitfalls on the way. Until this point is reached, the disciple is, as it were, on probation, but such probation that cannot be severed. It is during this probationary period that the soul will feel some

discomfort. It has become so besmeared with the dirt of the senses that it has lost its original purity of heart and is not fit to be raised up out of the prison house of the body.

Even though the door has been opened, it is so attached to the things of the outside world that it does not wish to be free. It is only when the soul begins to regain its original purity of heart and mind that it can at last want to be free of the desires of the flesh and outward attachments. The loving Master tries to avoid all possible discomfort to the child disciple by explaining what are the vices to be avoided and the virtues to be developed in order to regain this purity.

Unfortunately, more often than not, the words of the Master do not sink in and little or no action is taken by the disciple to amend his ways. Therefore, the Master Power must take firmer measures to bring home to the disciple the importance of the truths that have been explained in words. Hence the discomfort that is sometimes felt by the dear ones in their day-to-day living. If implicit obedience would be given to the commandments of the Master, all difficulties and discomforts would vanish. If a child gets itself so dirty that the only way the mother can wash it clean is by using a scrubbing brush, can it be said that the child will feel comfortable during the scrubbing process? It will only feel comfortable after the scrubbing has ceased and it is shining clean and pure.

Help and protection is always extended by the Master to His followers. He looks after their comforts in every way, both outer and inner. Even the effects of the reactions of the past -— from the gallows to an ordinary pin prick — so much concession is given. As the mother sacrifices everything for the sake of her child, even so does the Master sacrifice everything for the sake of His children. The follower in fact does not dream of what the Master does for him. He fills his followers with His own thought, with His own life impulses. When we remember Him, He remembers us with all His heart and soul. He is not the body. He is the Word personified, the Word made flesh. To get the full benefit of the Master Power, the disciple must develop

receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's commandments, then that is a sign that you are growing in love for Him and the more you grow in love for Him, the more receptivity you will develop.

When you begin to develop this receptivity, all discomfort will vanish and you will truly begin to tread the Path in the firm assurance that you are on the right way, together with the loving companionship of One who will demonstrate more and more His greatness and His power on each step of the way until you find that it is the very God Himself who is your Guide and Mentor, who will never leave you until He has safely escorted you back to the true home of the Father.

While on the way, one of the main functions of the Master is to wind up the back karmas of the disciple. It is through conscious contact with the Sound Current only that the karmas of back lives can be burnt away. This process is started at the time of Holy Initiation, at which time the disciple is given a contact with the Light and Sound Principle, or God-into-Expression Power. To avoid opening a new account of bad deeds, the disciple is enjoined to lead a clean life and weed out all imperfections in him by self-introspection from day to day. This is the sublime principle behind keeping the diary, which the disciple is asked to maintain in order to become aware of the shortcomings which stand in his way to God.

Ego is the self-assertive principle in man that makes him feel that "I do this" or "I do that." When one rises above body consciousness and knows himself and he becomes a conscious co-worker of the Divine Plan, he sees that he is not the "doer" but is a mere puppet in the hands of God, he will cease to be responsible for his actions and will become *jivan mukta,* or a free soul. The ego in man is part of the grand delusion that he is laboring under. It will cease to act, or will be nullified, only when a great degree of purity has been attained by the disciple, in which all of his actions will reflect the Master in him. Like Christ, he will proclaim, "I and my Father are One."

9
On Judging Others
Sant Kirpal Singh Ji

notes of the Satsang of January 28, 1967, reprinted from the June 1970, Sat Sandesh

If we realize that death is certain, then there will be a change in our life. You must remain attentive in meditation. If not, the mind will think of others and judge their actions, criticizing, etc. Instead of the good actions of others, we take their bad actions to be our guiding factor. If you see the bad qualities of others, you will become those bad qualities. *As you think, so you become.*

God has said, "He is my loveliest child who sees me in others." Thoughts are very potent. You should see the good qualities of others rather than their bad qualities. You must have a sweet tongue; it should not injure the feelings of others. You want to love God, yet you curse others in whom God resides. Injuring the feelings of others is a great sin; it is a sin of the highest degree. If you have to face a person with such bad qualities, get on to one side rather than face him. Analyze yourself and see your own shortcomings instead of seeing the shortcomings of others. Who are you to take out the shortcomings of others? It is easy to seek God, but very difficult to mend yourself. If you realize that God resides in others, would you want to hurt them? One by one, you should give up your shortcomings. This is why I insist on all initiates keeping a diary.

If a man won't give up his evil ways of hurting others, why should you depart from your sweet ways of helping others? If you must observe others, then observe their virtuous qualities.

There are shortcomings in all, but also good qualities.

Swami Ji says, "I will give you a tip: If you want to see shortcomings, then look into your own self; if you want to see virtues, then see them in others." Listen to what I say, and take heed; if not, you will be sorry and then it will be too late in the day. I have selected the best piece of advice for you. Now it is up to you to follow it. God has given us this tongue to remember Him and not to hurt the feelings of others.

10
Content In the Will of God

Sant Ajaib Singh Ji

an excerpt from a Satsang given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, March 29, 1986

. . . So lovingly He says, "You need not do any outer rite or ritual, you just need to do the meditation of Shabd Naam." That Naam is not written in Hindi, nor in Punjabi, not even in Sanskrit, nor any other language. That is the Naam of the Lord which is unwritten law and unspoken language, and God Almighty always sends His beloved children into this world to give us the knowledge of that Naam. Naam is that power with the support of which the Khands and Brahmands — the divisions and grand divisions of this creation — are surviving and being sustained. That Naam is within us; and the perfect Masters who come in this world in the will of God who are sent by God, give us the knowledge of that Naam.

It is a pity that even though the Masters of the highest degree came in this world, few were those souls who could take advantage of, and benefit from, the coming of those Masters. Once somebody asked Master Sawan Singh about outer signs of the perfect Master. Master Sawan Singh said that the perfect Masters do not hang a board on their neck, they do not have any sign on their forehead, saying "He is a hypocrite," or "He is a perfect one." If you want to realize the perfectness of the Master, you have to go within.

We know about the goodness of a tree only by eating its fruit. In the same way if we mold our life according to the

teachings of the Master, if we sincerely do the things which the Master has told us to do, only then can we realize the perfectness and the competence of the Master. Because the Masters do not tell us things from hearsay, they tell us only those things which they have actually done in Their own lives.

There is an instance in the history of the King of Rum. When he was talking once to the people in his court, a question came up about patience and contentment. That King asked his people, "What does it mean to be patient, to be content?" He had so many people in his court who were very wise and learned, and they all tried to answer that question according to their own intelligence; but the King was not convinced. So he called his Prime Minister and asked him about it; "Tell me, what is the meaning of 'patience'?" The Prime Minister tried to explain to him about patience and contentment but the King was not satisfied. He asked him, "Who can give the answer to this question?" Then he himself told the Prime Minister, "I have heard that in the country of India there is a very mighty emperor whose name is Aurangzeb; he is a very wise and learned emperor, and he has many good people in his court. It is possible that if you go there and ask him about this, he would be able to give you the answer. But you should come back only when you are convinced, and only when you feel that you can convince me. In case they cannot answer this question, you should try to find a Fakir who lives in India, whose name is Sarmad; I have heard that he is a Fakir of the highest degree, and he will be able to answer this question. So you go to India and find out the answer and tell me what is the meaning of 'being patient,' and what it means to 'be content.' " So the Prime Minister went to India and met with Aurangzeb, and asked him the question about patience and contentment. Aurangzeb was very learned and he tried to explain to him, but he could not give the exact answer which the Prime Minister was looking for to take back to his King. Then he talked with the other people there but he was not convinced by them either, even though everybody tried their best to explain patience and contentment to the Prime Minister.

So then he asked the people about the whereabouts of the

Fakir Sarmad; but they told him, "Aurangzeb is a very strict religious-minded person, and he has not allowed any Fakir or Saint to live outside; he has put them all in jail, and it is very difficult to find out exactly where he is; but wherever he is, he's in bad condition. He doesn't have any clothes to wear, he doesn't get good food to eat, he gets only one cup of water to drink a day, and he gets only a few bad chapaties to eat every day. But it will be difficult to find him."

Since the Prime Minister had the job of finding the Fakir Sarmad and getting the answer to his King's question, he went on trying to find him; and you know that when you are devoted to something and work hard for it, you definitely achieve success. So he finally found Sarmad in a very dark cell. He was naked and, as the people had told him, He was in very poor condition. Before he could talk to Him, he saw a person who had been sent by the Emperor who, without giving any alarm or explanation, suddenly started beating Sarmad; he whipped him, but Sarmad did not sigh or complain, He just patiently suffered whatever was going on there. Then the Prime Minister saw that somebody brought a cup of water and a dry chapati which was not of good quality. Sarmad accepted that in the Will of God, and with a lot of contentment he ate the chapati. Then the Prime Minister of Rum asked Sarmad his question: "Tell me, what is the meaning of 'patience' and what is the meaning of 'being content?' Sarmad said, "I will reply to this tomorrow. When you come tomorrow bring a big sheet and a leather bag full of water. Then I will answer your question."

So the next day the Prime Minister of Rum took a lot of water and a big sheet of cloth to Sarmad, who, with His gracious sight, opened the door of that prison and allowed the Prime Minister to come into His cell. Sarmad took a bath with the water which the Prime Minister had brought, and after that He covered Himself with that sheet of cloth which the Prime Minister had brought for Him, and then He sat in meditation. He also made that Prime Minister sit in meditation, and with His grace He took the soul of the Prime Minister up into the

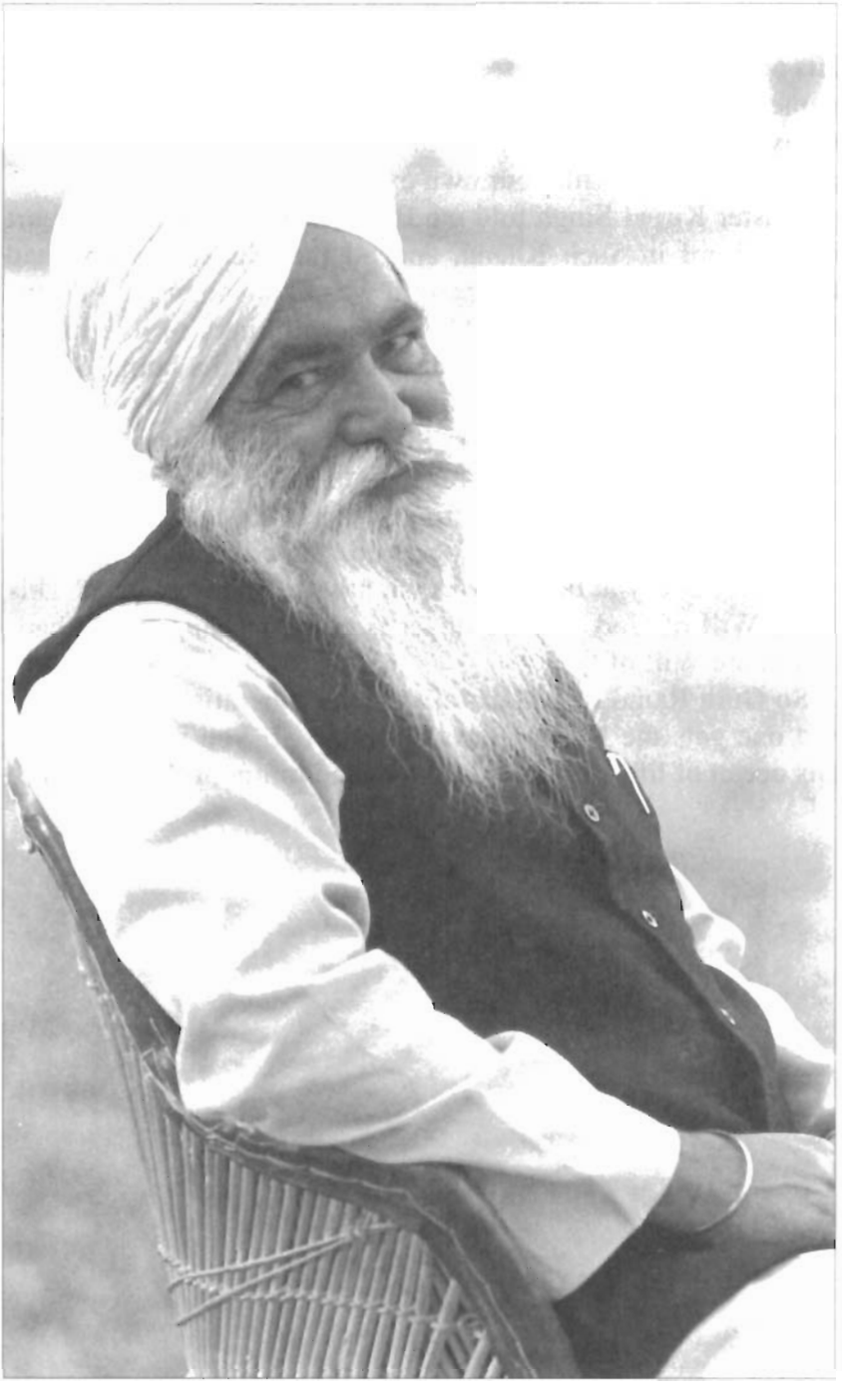
Court of the Lord. There the Prime Minister saw that Sarmad was with the other souls who had reached the home of the Lord and all those great souls were asking Sarmad, "If you tell us we can destroy Aurangzeb and his kingdom because he is giving you a hard time." But Sarmad the fakir was folding His hands to all those great souls and saying, "No, don't do any harm to Aurangzeb or to his people; just forgive him, because he does not know what he is doing." The Prime Minister of Rum was very surprised to see that even though Sarmad was almighty, and had all the powers of God, still He had so much patience in the Will of God that He did not want anyone to do any harm to Aurangzeb even though Aurangzeb was giving Him a lot of suffering. When the Prime Minister of Rum saw the real glory and the real position of Sarmad the fakir there, he was very moved, and when Sarmad brought him down, He told him, "Now you have the answer to your question. If you have all things given to you by Almighty God but you do not use your power, that means being content in the Will of God; and, even though you are able to do everything, if you do not do anything to harm others, that means to be patient in the Will of God."

Sheikh Farid also says, "The perfect Masters are the beloveds of God. They have so much patience and they remain content in the Will of God. Even though they live near God, still they do not tell people that they are one with God." Just as Sarmad took the Prime Minister up and showed him that whatever was happening was in the Will of God, so we should be patient and content in His Will; and just as Sarmad showed the Prime Minister the truth, in the same way, towards the end of His life when Baba Sawan Singh was suffering a great deal, and His beloved son Maharaj Kirpal Singh Ji could not bear to see that suffering, every day He requested Master Sawan to remove His suffering Himself and stay in this world for a few more years. Once it so happened that Master Sawan Singh called Master Kirpal Singh and told Him to sit by His bed, because every day Master Kirpal was making that request to Master Sawan Singh, Master Sawan Singh was passing it on to

His Master. So when Master Sawan had called Master Kirpal to come and sit by His bed, He told Him, "Sit and close your eyes: today in the Court of the Lord the decision is going to be made, and you will see with your own eyes what it is going to be."

Master Kirpal Singh told me Himself that He saw the Court of the Lord in Sach Khand, and all the Mahatmas who had reached Sach Khand were there; it was like a council of all the Masters. Everyone wanted Master Sawan Singh to live in this world for a few more years; everyone except Baba Jaimal Singh. He said, "No. Right now the conditions in the world are not so good and I will not let Sawan Singh stay in this world for any more time. Now is the time for Him to come back, because He has already had enough suffering." When Master Sawan Singh brought Master Kirpal down, he said, "Kirpal Singh, have you seen this? Did you hear the decision with your own ears? This is the Will of God, and whatever is going to happen will happen in the Will of God."

So Guru Ramdas Ji Maharaj says that liberation is in Naam, and one gets the Naam from the Master. If you want to cross this ocean of life you should do the meditation of Shabd Naam.



11

Sant Ji's First Message

Sant Ajaib Singh Ji

a message sent to western disciples of Sant Kirpal Singh Ji, in May 1976

Dear Satsangis, Brothers and Sisters:

Master Kirpal has not left us. He is always with us and protecting us in every aspect of our life. Master never disappears from this world. He never dies; He is eternal. His soul is deathless; He leaves only His physical body but His presence is still to be felt. And we should love each other in order to carry out the teachings of our Master.

Meditation will bring peace to our soul; and if our soul is at rest and at peace, then only will we love each other. All satsangis are related to one another by the ties of brotherhood and sisterhood; so we should respect and love each other. Hazur Babaji (Master Kirpal) has left a message of love for us. It is our duty to take care of His message and follow His teaching.

If we criticize or talk ill of anybody, it is our great loss. Our Master used to say that if we criticize others, all their sins become ours; and all our good deeds become theirs. The one who finds fault with others always loses; so we should never do it. Guru Nanak also says that by criticizing others we make our tongue, mouth and mind dirty; by finding fault with others we are making our way to hell.

Baba Sawan Singh also told me the same thing: that there is no taste in speaking ill of others. He said that there is taste or pleasure in sense enjoyments, but where is the pleasure in finding fault?

So, Dear Brothers and Sisters, I request you not to criticize any Satsangi or any other person because when anyone is initiated by a Master, the Master takes His seat within the disciple. So if you criticize or abuse any disciple, then it is the same as if we were abusing our Master. So I request you not to find fault with anybody, to put in more time in meditation, and Bhajan and Simran will be very good for your life.

Our Master told us to *leave a hundred urgent works to attend Satsang and a thousand urgent works for meditation.* I request you to put in more time for meditation, to attend Satsang, and not to criticize anybody because criticism will not help your meditation. It is the ones who are not meditating who are abusing others. So you are to be careful that you are not criticizing or speaking ill or abusing, and are putting in more time for meditation.

I hope you have followed what I have said.

Dass Ajaib Singh

12
The Test of a Gurumukh

Swami Ji Maharaj

reprinted from the book The Two Ways

Out of mercy, the Satguru always takes care of the jiva (embodied or bound soul) and is desirous that all His disciples should have great love and faith in His feet, but the mind does not like that the jiva should attain this state. It therefore tries to draw him towards the enjoyment of sensual pleasures and wants the jiva to obey its dictates. The jivas should, therefore, continue their devotion at the feet of the Satguru, beware of the ambush of the mind and see that they do not fall into its trap.

A brief account of the ways of a Gurumukh* and the ways of a manmukh is given here to enable the jiva to test and regulate his conduct. The jiva should go on applying this test to himself.

1. The dealings of the Gurumukh are always true and straight with everybody. He shuns evil and does not deceive anyone. Whatever he does, he does for the Satguru, and relies upon His mercy.

A manmukh is sly and insincere in his dealings, and will deceive others to secure his own interests. He depends upon his own cleverness and intelligence, and wishes to proclaim himself.

* Gurumukh — "One through whom the Guru speaks," that is, one who has risen above his ego, individual mind, desires, etc., so that his higher Self which is identical with the Guru is actively manifest. Manmukh — "One through whom the mind speaks," that is, one who has not become a Gurumukh and is still living in the fallen state which keeps him away and separate from his higher Self, Guru or God.

2. A Gurumukh controls his mind and senses and is humble in spirit. He puts up with taunting words, lends a willing ear to advice and does not seek to be honored.

A manmukh does not like his mind to be curbed. He does not like to submit to anyone or obey anybody, and is jealous of the greatness of others.

3. A Gurumukh does not oppress anybody. He is always willing and ready to serve and please and wishes to do good to others. He seeks not his own fame or honor, but keeps happy and absorbed in the thoughts of the Satguru and in His Holy Feet.

A manmukh dominates others and makes them serve him. He seeks honor and does not care for others except for his own selfish interests. He enjoys being honored and made much of, and does not remain absorbed in the Holy Feet of the Satguru.

4. A Gurumukh never gives up his humility and gentleness. He does not resent it if he is slandered or slighted or shown disrespect. He regards all this as conducive to his own good.

A manmukh fears slander and dishonor, does not willingly put up with disrespect, and solicits praise.

5. A Gurumukh works hard and never remains idle.

A manmukh seeks bodily ease and comfort, and is lazy.

6. A Gurumukh leads a simple and humble life, and is ready to live contentedly on whatever falls to his lot, be it dry and un-buttered (bread), or rough and coarse (clothing).

A manmukh always loves and craves dainty dishes. He does not like to have dry and un-buttered bread and things of low value.

7. A Gurumukh is not engrossed by earthly goods and the meshes of the world, and feels no pain or pleasure in losing them or getting them. He is not upset by unbecoming remarks

made against him. He keeps an eye on the salvation of his soul and on pleasing his Satguru.

A manmukh thinks too much of the world and its goods. He feels pain if he loses them and pleasure if he gets them. If one talks harshly to him, he immediately flies into anger, forgets the grace and power of the Satguru, and does not rely on Him.

8. A Gurumukh is frank and sincere in all matters. He is liberal-minded, helps others and wishes them well. He is contented with little, and does not desire to take from others.

A manmukh is greedy. He is always ready to take things from others, but does not want to give. He always thinks of his own interest in everything and does not care for others. He goes on multiplying his desires and is not straight in his dealings.

9. A Gurumukh is not attached to worldly people. He does not crave or care for pleasures or enjoyments, nor does he long for sight-seeing and amusements. His only desire is to be at the Feet of Satguru, and he remains absorbed in that bliss.

A manmukh loves worldly people and things, desires enjoyments and pleasures, and feels happy in sight-seeing and amusements.

10. Whatever a Gurumukh does, he does to please his Satguru, and craves for grace and mercy from Him. He praises only the Satguru, wishes to see only Him honored, and has no worldly desires.

A manmukh has some self-interest or pleasure in whatever he does, for he cannot undertake anything which does not contribute to his self-interest. He wishes to be praised and honored, and the worldly desires predominate in him.

11. A Gurumukh is not antagonistic towards anyone; rather, he loves even those who are antagonistic to him. He is not proud of his family, caste, position, or the friendship of great men, and loves devoted and spiritually-minded people. He

always keeps alive his love and devotion in the Feet of the Satguru, and always wishes to gain more and more the mercy and grace of the Satguru.

A manmukh is anxious to have a big family and friends, courts rich and influential people and is proud of the friendship of such persons and of his own caste. He always wishes to do things for show and cares little for the approval of the Satguru.

12. A Gurumukh is not distressed by poverty and want, but bears with fortitude any calamity that may befall him, always trusts in the mercy of the Satguru, and is grateful to Him.

A manmukh is quickly distressed by adversity and calls aloud for help. He feels pain and grumbles if he is poor.

13. A Gurumukh leaves everything to the Divine Will, and whether it turns out well or ill, he never brings in his own ego. He does not try to prove his own point nor does he try to prove the hollowness of others. He will not permit himself to be entangled in controversial acts. Always watching the Will of the Satguru, he passes his days singing the Satguru's praises.

A manmukh asserts himself in everything; for his own delight and gain, he undertakes things involving strife and dispute. He gets angry and is even ready to quarrel to maintain his own side.

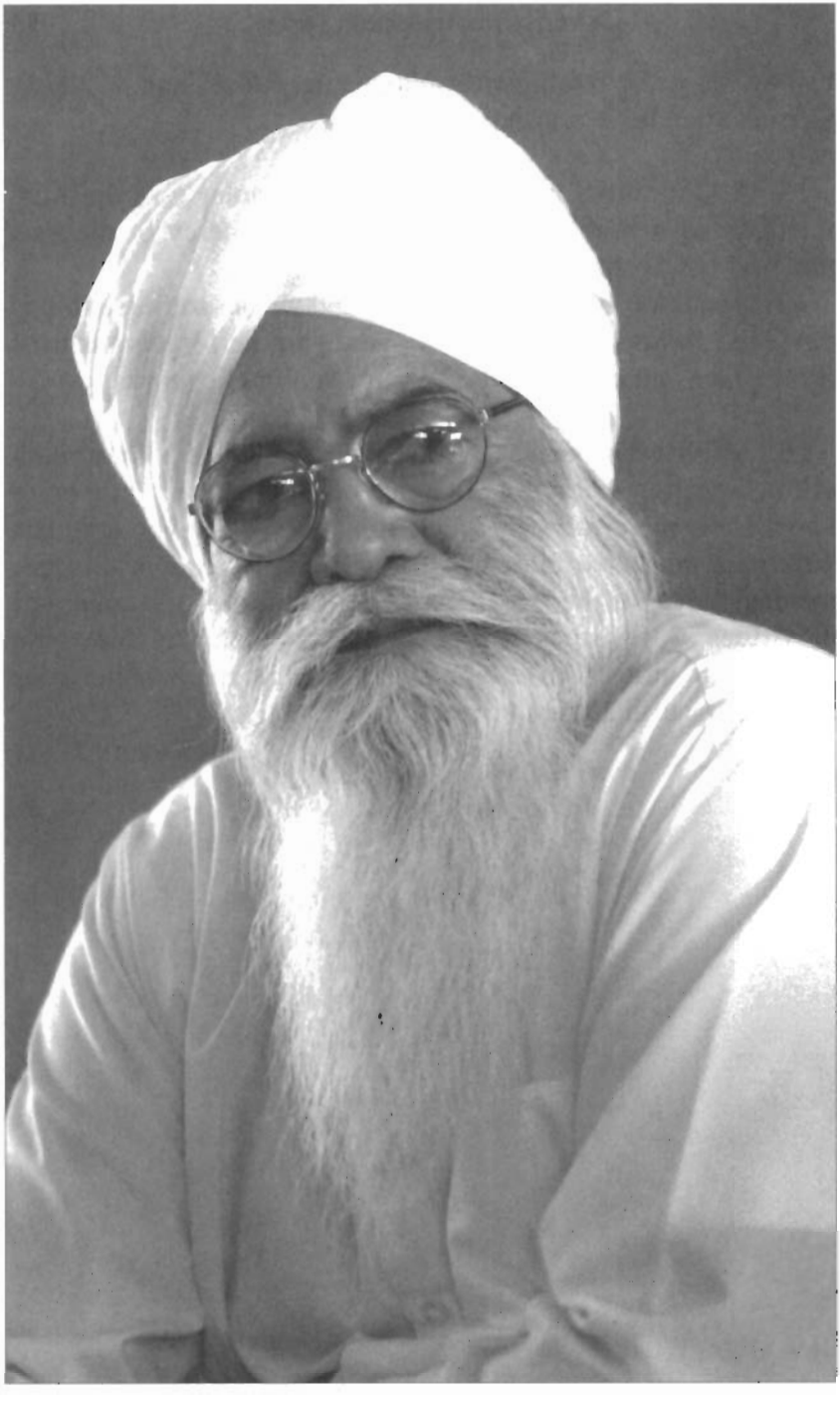
14. A Gurumukh does not run after new and novel things, for he sees that they have their root in the material world. He conceals his own virtues from the world, and does not like to be praised. From whatever he sees or hears, he selects that point which is calculated to contribute to his love and devotion for the Satguru, and goes on singing the praises of the Satguru who is the treasure of all good.

A manmukh is always anxious to see and hear novel things. He is eager to pry into the secrets of others and to know their private affairs. He wishes to add to his intelligence and cleverness by gathering points from here and there, with a view to

display his great intelligence and secure praise; and is highly pleased when he is praised.

15. A Gurumukh is steady in the performance of spiritual practices; always relies upon the grace and mercy of the Satguru and has unshaken faith in His Holy Feet.

A manmukh is hasty in everything and wishes to finish things hurriedly. In his haste, over and over again he forgets his trust in the grace and mercy of the Satguru and in His words.

16. All that has been said about the conduct of a Gurumukh will be acquired solely by the grace of the Satguru. Only he to whom He is merciful will receive this gift. Those who love His Holy Feet and have faith in Him will surely receive this gift one day. Love for the Holy Feet of the Satguru is the source of all virtues. All virtues will automatically come to him who receives the gift of Love; then all the manmukh characteristics will disappear in a minute.

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