

A Dozen Gems by Sant Kirpal Singh Ji

Thankfulness

Every day and every hour convey thanks to the Master – the God in Him,
Who has put you on the Way – and for all other gifts you enjoy.

In this way you will be aware of the Master all the time.

Without Him you can do nothing and with Him you can do all things.

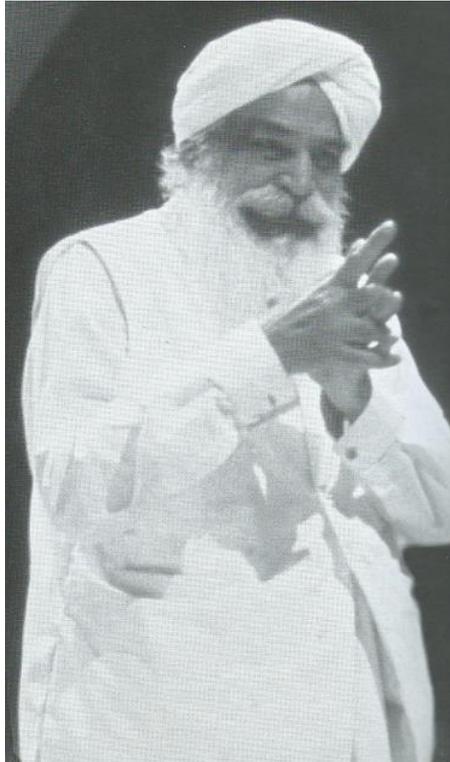
(The Teachings of Kirpal Singh, True Living: to World and to God)



Equanimity

One who permits himself or herself to be disturbed by what others say and do is without question one who is still controlled by the ego and has yet to conquer the self, and learn the rudiments of spirituality.

(Spiritual Elixir, 104)



The True Gambling

There is a kind of gambling that finishes up the incarnations,
but what kind of gambling it is, very few really know.

The true gambling lies in sacrificing all other things
– body and its environments –
for the purpose of enkindling the Light within.

(ruhanisatsangusa.org/dance.htm)



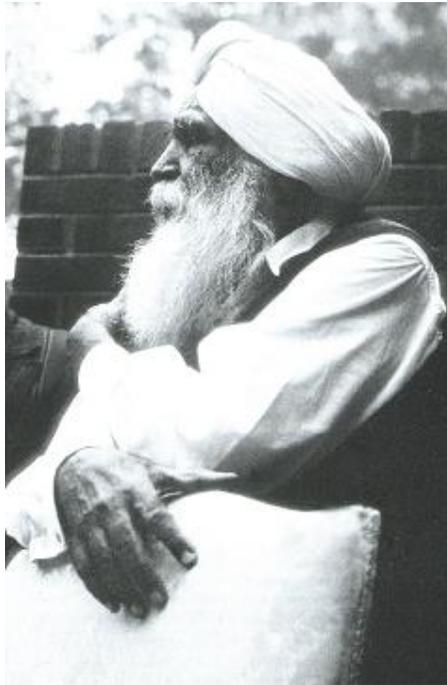
Be an Example

Let you not be a reformer to whip others into goodness,
but be a witness of the great love - radiating all love in thought, word and deed.

Be an example rather than give precepts to others.

You are indulging in oceans of talks,
but how many ounces of actions?

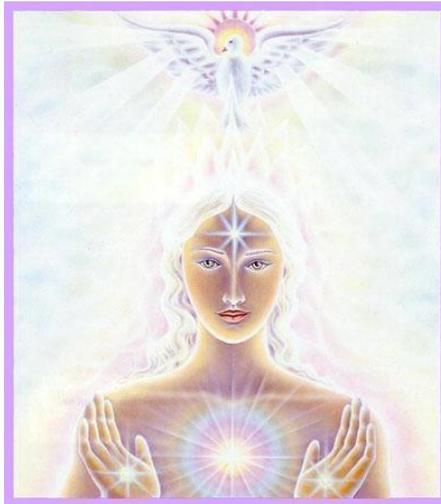
(ruhanisatsangusa.org/gemsq.htm)



Divine Light

Once you discover this Light and learn to live by it,
your whole existence will be changed. Love will permeate your very being
and it will burst forth from the very pores of your body,
transmitting every dross into sterling gold.

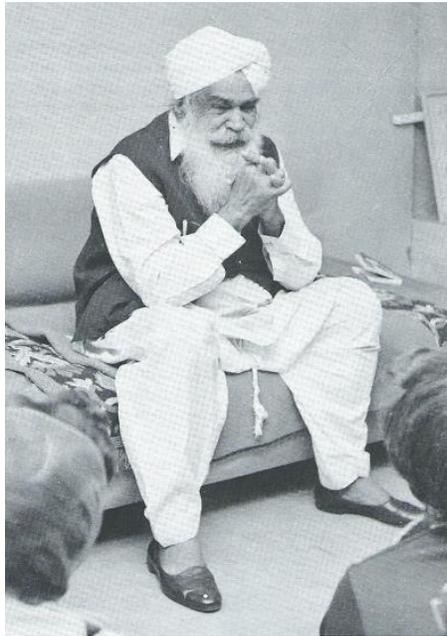
(Spiritual Elixir, 342)



The Astral Mind

The astral mind wants you to be angry, to say sharp words, to feel jealous, to be greedy for money, to envy other people and their possessions, to yield yourself to depression. All these things it wants, and many more, not because it wishes to harm you, but because it likes violent vibrations and likes to change them constantly.

(ruhanisatsangusa.org/gemsq.htm)



Love

Love is a kind emotion lying latent in the human heart.

It is the innate impulse of the soul and is kindled
in the august association of the Master.

It is a positive force of sanctifying grander which,
when harnessed carefully under the competent guidance of the Master,
ensures complete salvation and liberation of the soul.

It grants emancipation while living this earth life with the grace of the Master.

It is the manifestation of goodness irrespective of reciprocity or reward.

(Spiritual Elixir, 122, 123)



Departing with Laughter

It is a strange fact that though the whole world is frightened of death, the disciples on the holy Path want to die. He who has mastered the science of dying with the grace of the Master, will depart finally with laughter on his or her lips, as in the case of my earthly companion.

(Sant Bani Magazine, 10/88, p.30)



The Universal Vision

When the Light is seen shining within your heart and the Music of the Spheres becomes audible, you behold the Light in all that is outside, you see the one Light in all. This is the Universal Vision that the One is in all and all are in One.

(The Teachings of Kirpal Singh, v. 3, 172)



“Good” and “Bad” Satsangis

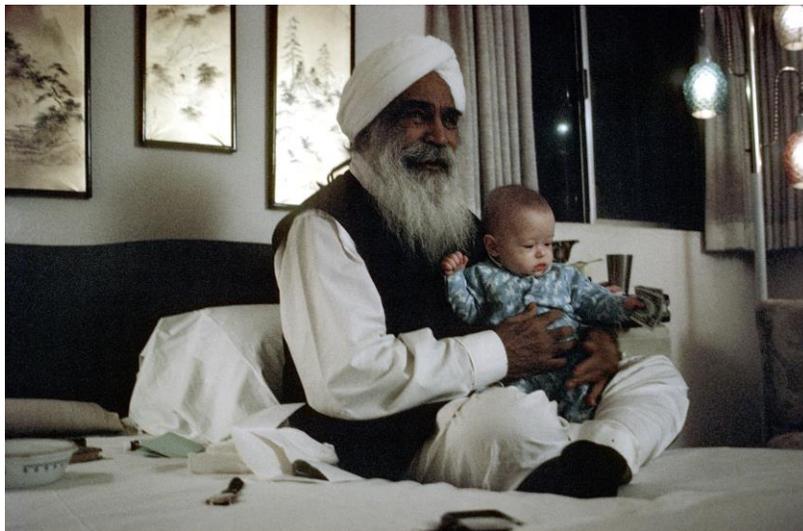
One thing more: There is a growing tendency with some persons to make divisions among the Satsangis – “good” Satsangis and “bad” Satsangis. All Satsangis are Satsangis, and one who has been chosen, called, justified, accepted and glorified by being linked with the living strands of life within, the Light and Sound of God – the Audible Life Stream – is truly in touch with Truth (Sat) and accordingly is a Satsangi.

To classify Satsangis into good and bad Satsangis is hardly justifiable, for it is said *“God first created the Light; We are all children of the Light; The whole creation sprang from the Light; Why then dub anyone as evil?”* This being the case, we are all equal in the sight of God. Whosoever thinks otherwise has, I am afraid, not yet come by the rudiments of the sacred science.

Some may be slow and some rapid in their inner development; that is quite a different thing, for each one has his or her peculiar background and mental makeup as coming from past incarnations, but to give a bad name to any is not justifiable in the least. And if one does that, he shows a bad taste and the sooner he rids himself of this habit, the better it will be for him and for all concerned.

A child is dear to the mother even if he/she is smeared with filth, and the mother washes him down with love and hugs him to herself. Know it for certain, that he who feels exalted is abased, and he who humbles himself is exalted.

(The Way of the Saints, 354)



Have You Met the Master?

There are three criteria which show that you have met the Master; I will tell you. First, one is put on the way, but that is not the only thing. There are three criteria to judge whether you are following the Master.

If you daily put in time for meditation and rise above body consciousness, above the level of all your faculties, to enjoy the higher bliss of the God-into-Expression Power or Light and Sound, to the extent that the outer bliss has less and less fascination, you will lose your outer attachment. What is that? That means, if someone dies, perhaps your friend, you do not feel it; or if someone is born you are not unduly overjoyed. These are all results of give and take reactions of the past and when you are not affected by them it shows a way of living; it shows that you have met the Master...

Now there is a second criterion. Things happen in life; sometimes one is rich, sometimes poor, sometimes one is bankrupt and one pays, sometimes one has a golden or silver spoon in the mouth. They are all enjoyments and should make no difference because you are not attached to them. This indicates the second criterion. If you are sick, you are not worried or upset. Outer things do not pinch you, for you are air conditioned. They air condition rooms, do they not, to help you to get away from the heat? So nothing affects you.

The third criterion is this: if for instance a bomb fell and there was danger of your losing your life, you would say, "all right, let's go" without any worry or attachment-quite jolly about it. Now see where you stand; for these are the criteria which show that you have met a Master. If you leave everything to the Master, he takes care of all your affairs. (Sat Sandesh, May 1974, *Your Life Should Show Criteria*)



The Death of an Initiate

In the second category of mankind fall all persons who come in contact with a living Perfect Master, are accepted by Him, and initiated into the esoteric science of the soul, but for one reason or another, are not able to develop Communion with the holy Word to any appreciable extent be it on account of indulgence in sense-pleasures, or lethargy or something else.

They stand on a different footing from those in the first category [“those who have not had the good fortune to take refuge in any Sant Satguru.”] At the time of death of these initiates, when the soul-currents begin to withdraw from the body, or a little earlier, the Satguru in His Radiant Form appears within to take charge of the departing spirit.

The Radiant Form gladdens the heart of the devotee and he gets so absorbed in Him that all attachments of the world fall off like autumn leaves; then he fearlessly and joyously follows Him into “the valley of the shadows of death.”

With the dervishes, there is no reckoning of the deeds of their disciples. The Master is all in all, the sole judge and arbiter of the disciple’s deeds, whether these be righteous or unrighteous, and deals with them as He thinks best.

Distance does not count with the Master. The Master-power does come at the last moment, or even earlier, no matter where the disciple may be - far or near. The Master-Power apprises him of the impending inevitable hour of his exit from the world, and accordingly comes to escort him.

The Subtle Form of the Master is resplendent and leads the spirit into higher regions. He assigns each spirit an appropriate place to which he may be entitled according to his sadhna or the practice of the holy Word during his lifetime; and He imparts to him the necessary instructions for further and fuller development on the spiritual path.

In case one is to be chastised for his laxities, the Master Himself administers the necessary chastisement, but never lets him into the torture of hell-fire.

The divine balance-holder (the king of shadows: Dharam Raj) who judges each departed soul according to his deeds, has no authority over the apt disciples of the Master, for they live in the Name of the Master.

It is not given to him (Dharam Raj) to pass and execute judgment of the disciples of a true Master. In all such cases, the Master Himself decides and does things as He thinks best.

(The Mystery of Death, 99-102)

