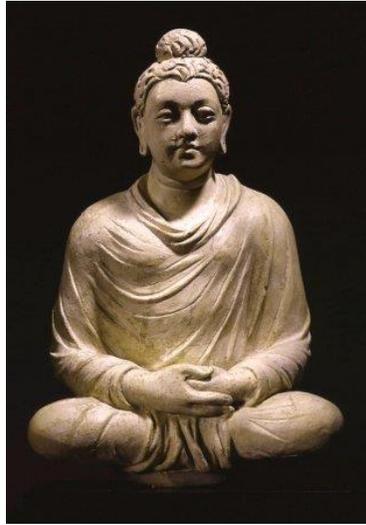
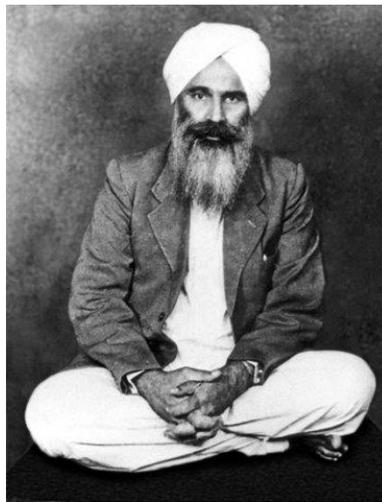


The Noble Eightfold Path



A Few Relevant Quotes By Sant Kirpal Singh Ji Maharaj

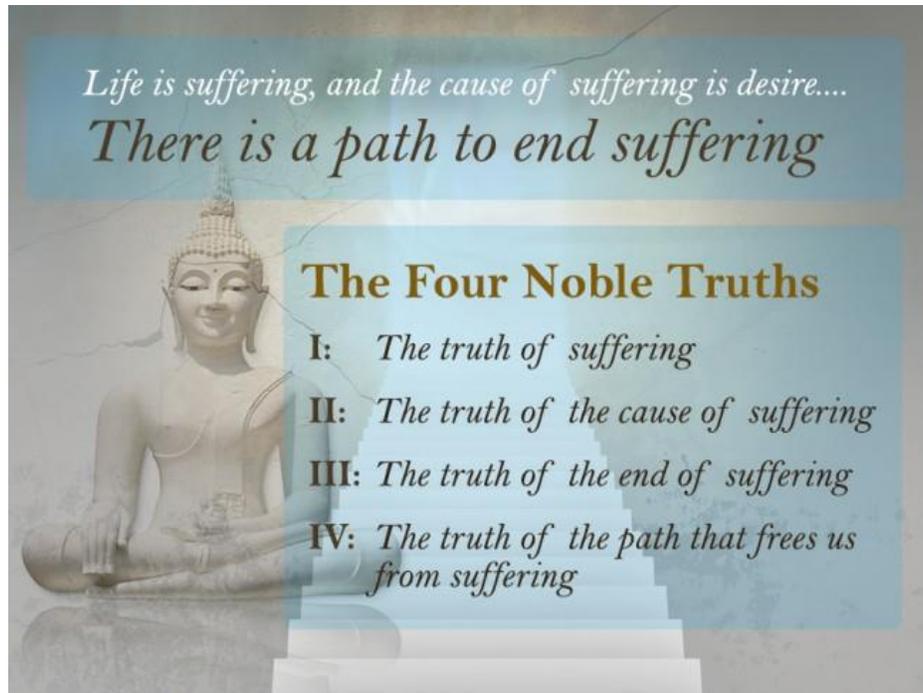


Sant Kirpal Singh, 1894-1974

The Noble Eightfold Path is the fourth of the Buddha's Four Noble Truths, and asserts the Path to the cessation of dukkha (suffering, pain, unsatisfactoriness). The Path teaches that through restraining oneself, cultivating discipline, practicing mindfulness and meditation, the enlightened ones stop their craving, clinging and karmic accumulations, and thus end their rebirth and suffering. It is used to develop insight into the true nature of reality, achieve liberation from rebirths in realms of samsara, and attain nirvana. (https://en.wikipedia.org/wiki/Noble_Eightfold_Path)

1. Right Understanding;
2. Right Thought;
3. Right Speech;
4. Right Action;
5. Right Livelihood;
6. Right Effort;
7. Right Attention;
8. Right Meditation





The First Noble Truth

The First Noble Truth is Dukkha, the nature of life, its suffering, its sorrows and joys, its imperfection and unsatisfactoriness, its impermanence and insubstantiality. With regard to this, our function is to understand it as a fact, clearly and completely.

The Second Noble Truth

The Second Noble Truth is the Origin of Dukkha, which is desire, “thirst”, accompanied by all other passions, defilements and impurities. A mere understanding of this fact is not sufficient. Here our function is to discard it, to eliminate, to destroy and eradicate it.

The Third Noble Truth

The Third Noble Truth is the Cessation of Dukkha, Nirvana, the Absolute Truth, the Ultimate Reality. Here our function is to realize it.

The Fourth Noble Truth

The Fourth Noble Truth is the Path leading to the realization of Nirvana. A mere knowledge of the Path, however complete, will not do. In this case, our function is to follow it and keep to it.
(Walpola Rahula, *What the Buddha Taught*)



1. Right Understanding

Right Understanding is seeing life as it is. In the midst of change, where is there a place to stand firm? Where is there anything to have and hold? To know that happiness cannot come from anything outside, and that all things that come into being have to pass away: this is right understanding, the beginning of wisdom. (Eknath Easwaran, Introduction to *The Dhammapada*)

Sant Kirpal Singh Ji

The greatest purpose of human life is that one should know one's Self and know God, and all the rest is mere dissipation. (ruhanisatsangusa.org/vegdiel.htm)

So the first principle of devotion or bhakti is to know that God is everywhere. We are living in Him and He is in us. (ruhanisatsangusa.org/mt/bhakti-devotion.htm)

Of all of the qualifications love is the most important, for if it is strong enough in a man it forces him to acquire all the rest, and all the rest without it would not be sufficient. (ruhanisatsangusa.org/gemsq.htm)

All the instances known to history show that no one has ever progressed to the highest conscious self-awareness without the help of a Master. It is rather a Fundamental Law that no one can snap or pierce through the inner veil without the active help and guidance of a Master-Soul. If anybody can do it by himself or herself, let him or her try and see if he or she can do it. When one does not hesitate in learning a thing which one does not know in this world, why should one have any qualms in one's search for something that belongs entirely to spiritual worlds within? Even if as a result of some reactions of past lives, one may have some experience of his own, he will still require someone to guide him to further progress on the Path. (*Spiritual Elixir*, page 231)

When a true Master accepts a disciple, that person's status changes. We were lost wanderers whom not one befriended; accepted by the Satguru, we were then recognized. He becomes an "accepted" soul, under the care of the Master. (ruhanisatsangusa.org/gurumukh.htm)

The basic principle of a highly serene life is to accept the divine dispensation with cheer as it is chiefly based on the reactions of our own actions and is invariably flavored with mercy for our eventual betterment. A disciplined devotee should view everything from a highly elevated viewpoint and accept life without any regret or remorse. (*Spiritual Elixir*, 170)

If you live for God, all things shall work out in your best interest, not only spiritually but also materially. This is the Fundamental Law of God and can be realized by all who will practice true living. (ruhanisatsangusa.org/pdf/Volume3-TheNewLife.pdf)

To tread the path of Sant Mat, certain conditions must be fulfilled. The first requirement is the inner desire to merge with the Oversoul. The second is the blessing of a perfect master. (Sat Sandesh, Feb. 1988, 9)

So, in the court of Saints, this is the greatest teaching, the secret of all secrets: that God is won by him who will give his mind. (*The Teachings of Kirpal Singh*, v. 3, 122)

2. Right Thought

Right Thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings. (Walpola Rahula, *What the Buddha Taught*)

Sant Kirpal Singh Ji

Thoughts are more potent than deeds, you see. If you think evil of others that thought vibrates and the whole atmosphere is poisoned. Whatever you think of others that thought radiates... others will feel it. (ruhanisatsangusa.org/gemsq.htm)

When you are at work, be completely absorbed in it, and when there is no work, do not permit your mind to wander aimlessly or to remain idle, for “an idle mind is the devil’s workshop” as the saying goes. You should resort either to the repetition of the five holy Names during all vacant hours of the day and night as well as keeping your mind in sweet remembrance of the Master wherever you may be, or in listening to the sweet symphonies of the melodious Word, if it becomes audible. This will leave no room for idle thoughts and they will not disturb you in meditation. (*Spiritual Elixir*, 250, 251)

Cast away all negative thoughts, and instill positive ones in their place. (ruhanisatsangusa.org/change.htm)

All virtues exercised in righteous living are good, but that of nonviolence of thought is the highest. (ruhanisatsangusa.org/change.htm)

Devotion requires purity of heart. Purity of heart requires that no other thought should strike in your heart other than of the one whom you love. (ruhanisatsangusa.org/mt/devotion-diaries.htm)

The simran of the objects of the world should be replaced by the simran of God, and thoughts of the world by contemplation of the Master, who is God incarnate. Thus is imprinted on our subconscious mind the impression of God in the form of our Satguru. (*Philosophy of the Masters*, v.1, 48)

Thought is the key-note to success. It is the thought pattern of the initiate which is changed gradually when he or she feels overall protection and guidance from the Master-Power in all spheres of life. (*Spiritual Elixir*, 137)

A measure of success of how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. (ruhanisatsangusa.org/receptive.htm)

The thought pattern of the initiate is changed gradually as meditation improves.

As a man thinks, so he becomes. (ruhanisatsangusa.org/joyfully.htm)

Nothing is good or bad in the world, but our thinking makes it so. (ruhanisatsangusa.org/vegdiet.htm)

3. Right Speech

Right Speech means abstention (1) from telling lies, (2) from backbiting and slander and talk that may bring about hatred, enmity, disunity and disharmony among individuals or groups of people, (3) from harsh, rude, impolite, malicious and abusive language, and 4) from idle, useless and foolish babble and gossip. When one abstains from these forms of wrong and harmful speech one naturally has to speak the truth, has to use words that are friendly and benevolent, pleasant and gentle, meaningful and useful. One should not speak carelessly: speech should be at the right time and place. If one cannot say something useful, one should keep "Noble Silence".

(Walpola Rahula, *What the Buddha Taught*)

Sant Kirpal Singh Ji

Never wish to think or to appear clever; have no desire to speak. It is well to speak little; better still to say nothing, unless you are quite sure that what you wish to say is quite true, kind, and helpful. (ruhanisatsangusa.org/gemsq.htm)

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Names silently. (ruhanisatsangusa.org/pdf/Volume3-TheNewLife.pdf)

...those who speak much and waste their precious energy in idle and loose talk cannot listen to this Heavenly Melody. (*Spiritual Elixir*, 13)

Think twice before you speak: "Will this word I am uttering carry an effect?" If there is any controversy, quietly follow what the other one is saying. If you are angry, mind that, never say anything. Keep quiet. (ruhanisatsangusa.org/lust.htm)

Think twice before you speak. What should you think? One: Is it necessary to say anything? Two: How will it affect others? Is it in their interest or will it hurt them? Is it good? If not, keep quiet. Mind your own business. (ruhanisatsangusa.org/pdf/ss73/ss197302.pdf)

The truth of the matter is that we must become consciously aware of every thought that passes through the mind; we must weigh our words before we speak and not speak idle words as a mere reaction to the situation that confronts us. (*The Teachings of Kirpal Singh*, v. 2 14)

The worst of all bad habits is to criticize others. (ruhanisatsangusa.org/pdf/Jungle.pdf)

Be very much on guard, you see: Guard your eyes, guard your ears, guard your tongue. The remedy for these things is usually: kind words imbued with humility. That doesn't cost anything. (ruhanisatsangusa.org/pdf/ss73/ss197302.pdf)

Indulgence in unnecessary talk and debate results in the exhaustion of mental powers. (Baba Sawan Singh)

Speaking evil of others is the greatest sin, and they who do it are fools. (Baba Sawan Singh, *Spiritual Gems*, 265)

4. Right Action

Right Action aims at promoting moral, honorable and peaceful conduct. It admonishes us that we should abstain from destroying life, from stealing, from dishonest dealings, from illegitimate sexual intercourse, and that we should also help others to lead a peaceful and honorable life in the right way. (Walpola Rahula, *What the Buddha Taught*)

Sant Kirpal Singh Ji

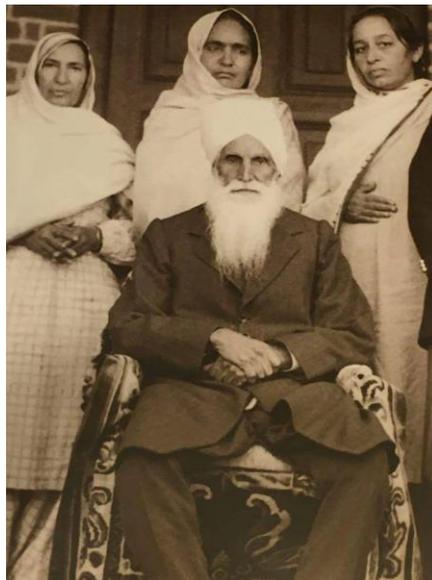
Every thought, word or deed that keeps a man away from God is a veritable sin, and on the other hand, whatever brings man nearer to Him, is pious and holy. (ruhanisatsangusa.org/wol/wol_iv.htm)

Injuring the feelings of others is a great sin; it is a sin of the highest degree. (ruhanisatsangusa.org/judgenot.htm)

It is difficult to control your senses, to rise above body consciousness, to keep thoughts pure and not to think ill of others. If we accomplish these things, it is not difficult to realize God. (ruhanisatsangusa.org/reform.htm)

If at every moment you are consciously watching your behavior, a calm consideration will replace a blind instinctive reaction to certain situations in life where the choice lies between committing a lapse in behavior or avoiding it. (*The Teachings of Kirpal Singh*, v. 2, 19)

So the very first step is to withdraw from outer attractions and learn to lead a life of tranquility; only then will you be able to gain steady progress toward the Truth. (ruhanisatsangusa.org/listen.htm)



Hazur Baba Sawan Singh Ji Maharaj
(Sant Kirpal Singh's Guru)

Overcoming and giving up outward tendencies, stilling the mind and dying while alive is not easy. The inner gate opens only when the outer gates are closed. There is no other way to get in. People wish to continue to run out through the outer gates and also wish to get into the inner. This is impossible. Two things cannot happen at the same time. One is to be given up to achieve the other. (Hazur Baba Sawan Singh, *The Dawn of Light*, 212)

5. Right Livelihood

Right Livelihood means that one should abstain from making one's living through a profession that brings harm to others, such as trading in arms and lethal weapons, intoxicating drinks, poisons, killing animals, cheating, etc., and should live by a profession which is honorable, blameless and innocent of harm to others. (Walpola Rahula, *What the Buddha Taught*)

Sant Kirpal Singh Ji

One must, therefore, earn his daily bread by the sweat of his brow, as the saying goes, and should not depend on others' earnings. We must for our livelihood engage in some honest and useful pursuit, may be physical or mental, but it must be free from all guile, hypocrisy, ill will and animosity, for Karmic Law is inexorable in its working. Every action leads to reaction and thus the endless series rolls on interminably. Hence, the need for an honest living, howsoever poor it may be. (ruhanisatsangusa.org/vegdiet.htm)

It is good to work, and one should work wholeheartedly; and then forget it. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachments, and wherever your thoughts are, there will you reside. (*The Teachings of Kirpal Singh*, v. 3, 57)

You must earn your livelihood. Stand on your own legs. Don't depend on others. If you are dependent it is better to die. Earn your own livelihood, stand on your own legs, earn your livelihood by the sweat of your brow and share with others. (ruhanisatsangusa.org/lok/yourself.htm)

Closely associated with diet are the means of livelihood. There are no short-cuts in spirituality. The end here does not justify the means, as it may be construed to do anywhere else. Ignoble means to earn one's living do contaminate one's diet, the very source of life itself. So an honest living by the sweat of one's brow is essential in this line. (ruhanisatsangusa.org/pdf/Volume3-TheNewLife.pdf)

You must work earnestly for your livelihood. Work is the grand cure for all maladies and miseries that ever beset mankind. Work is worship, and as such, all honest work should be honored and undertaken in a spirit of dedication. (ruhanisatsangusa.org/pdf/Volume3-TheNewLife.pdf)

All honest work is good and it should not bore you. You may consider that you are simply doing your duty to your Master when you are doing work, for duty is worship. Until such time therefore that you can find some other suitable work, you will carry on with your present work in the most cheerful way and not consider it boredom. You must support yourself and your family by honest means. It is just a way of thinking. Consider it to be Master's work and do it as your duty. (ruhanisatsangusa.org/pdf/Volume3-TheNewLife.pdf)

If some sincere seeker after truth who was living on the earnings of others came up to our Master, he was told to put in three hours meditation for himself and three hours more for those who served him. Nobody serves you without wanting something in return. So our Master asked those who were served by others to put in double time for their meditations to be successful in the way to reach God. (ruhanisatsangusa.org/pdf/Volume3-TheNewLife.pdf)

6. Right Effort

Right Effort is the energetic will (1) to prevent evil and unwholesome states of mind from arising, and (2) to get rid of such evil and unwholesome states that have already arisen, and also (3) to produce, to cause to arise, good and wholesome states of mind not yet arisen, and (4) to develop and bring to perfection the good and wholesome states of mind already present in a person. (Walpola Rahula, *What the Buddha Taught*)

Sant Kirpal Singh Ji

The Masters say that two things are essential for success on the spiritual path: first a genuine urge, a passion for it; and second, regular practice. If either one of these is lacking, our efforts will not be fruitful.

The blankness after about thirty minutes felt by you is due to your lack of sustained practice and absorption within. It is by hard effort and strict spiritual discipline that the human body is purified of the impurities of the mind and thus can remain attuned to the holy Naam at the eye-center. (*Spiritual Elixir*, 17)

A life of inertia can lead nowhere and God helps those who help themselves. No doubt Salvation is achieved only through Grace, yet one must make oneself worthy of the same. And the only way to make oneself worthy is by following the Path taught by a true Master. By becoming conscious of the Divine Plan, we make His Will our own. (ruhanisatsangusa.org/jj/japji.htm)

First is God's grace. He has given you human birth. This means you can go up: go back to your home. Again His grace – the second grace – you met somebody who was Word made flesh. This is His Grace. Then that Word made flesh – (Grace was there) gave you something to start with. So all this - God's Grace and Master's Grace is done. So many thousands of dollars have been deposited in your name. Now comes the third Grace – your own grace – have grace on your own self, and go to the window where that money can be drawn. So even God's Grace and the Master's Grace does not help much unless you have grace on your own self, you see. The whole thing depends on you. (*The Light of Kirpal*, 138)

The efforts of the disciple and the grace of the Master go hand in hand. Effort is rewarded with grace, and grace brings more effort. When a laborer gets his wages after a day's work, is the Master so unjust that He will keep back His grace from a diligent disciple?
(Baba Sawan Singh, *Spiritual Gems*, letter 200)

When the mind has gone in, it tastes sweetness such as it has never before tasted in worldly objects. Then it becomes obedient and faithful. So long as it has not tasted that sweetness, there is no greater enemy. The primary factor in this success is the effort of the disciple.
(Baba Sawan Singh, *Spiritual Gems*, 322)

It is better to die in sincere effort than to attain all worldly success.
(Baba Sawan Singh, *The Dawn of Light*, 100)

7. Right Attention

Right Attention (or mindfulness) is to be diligently aware, mindful and attentive with regard to (1) the activities of the body, (2) sensations or feelings, (3) the activities of the mind, and (4) ideas, thoughts, conceptions and things. (Walpola Rahula, *What the Buddha Taught*)

Sant Kirpal Singh Ji

What is sin? To let your attention be attached to the outside things - maybe good or bad things, excuse me. Even if it is attached to right things, it is an impediment. You are attached! You must withdraw. (*The Light of Kirpal*, page 5)

Masters have said, "I do not ask you to renounce the world; I only ask you to remember the Lord in all you do." By quoting this, I am not saying that you should leave life in the world and take the road to the lonely forests. I mean that no matter where you are or what you are doing, you should not forget God. (*Teachings of Kirpal Singh: Simran*)

Quoted in Master's talk "On Lust and Anger": Brahmcharya means control of all the organs of sense. It does not mean mere control of animal passions. If a man controls only one organ and allows all others to have free play, he is bound to find his effort fruitless. To hear suggestive stories with the ears, to see suggestive sights with your eyes, to taste stimulating food with your tongue, to touch exciting things with the hands, and then expect to control the only remaining organ, is just like putting your hand in fire and expecting that it will not burn.* (* Quoted from Mahatma Gandhi; see Self-Restraint vs. Self-Indulgence, p. 92.)

You can only become receptive through love. The man who has love, even while sitting with thousands of people still remains all alone, because his whole attention is riveted on the Master with whom he is concerned. This is the way that you can develop receptivity. (ruhanisatsangusa.org/mt/receptivity1.htm)

What is the condition of the lover of God or the Master? His attention is always riveted on the Master, the God in Him, even while eating, drinking or sleeping. (ruhanisatsangusa.org/mt/loverofgod.htm)

Excessive eating and drinking, frittering away the attention on worldly sights, sounds and sensations - all these are outer enjoyments which deny one the bliss of the inner enjoyments. (ruhanisatsangusa.org/listen.htm)

I was just speaking about the chastity of life, which is the most important part of the spiritual life. Spirituality cannot dawn on a mind which is driven or attracted through the outgoing faculties to the outward enjoyments. Out of the five outgoing faculties of eyes, ears, nose, touch and taste, three are most powerful. Lust attacks us eighty percent through the eyes, fourteen percent through the ears and the remaining six percent mainly through touch. So how to maintain chastity? that's the point. You have just to control your attention. The mind and outgoing faculties derive their power from the soul, and the outward expression of the soul is the attention. So if our attention is riveted at the center of the soul in the body and we make the best use of the outgoing faculties, we will not be affected by what we see or hear. You might be looking at somebody but you need not be doing so with your full consciousness, even with your open eyes. Somebody might be relating long stories of vicious things to you. If you control your attention, even with your open ears you won't hear. (ruhanisatsangusa.org/mt/chastity.htm)

8. Right Meditation

Right Meditation (or concentration) leads to the four states of Dhyana. In the first stage of Dhyana, passionate desires and certain unwholesome thoughts like sensuous lust, ill-will, languor, worry, restlessness, and skeptical doubt are discarded, and feelings of joy and happiness are maintained, along with certain mental activities. In the second stage, all intellectual activities are suppressed, tranquility and “one-pointedness” of mind develops, and the feelings of joy and happiness are still retained. In the third stage, the feeling of joy, which is an active sensation, also disappears, while the disposition of happiness still remains in addition to mindful equanimity. In the fourth state of Dhyana, all sensations, even of happiness and unhappiness, of joy and sorrow, disappear, only pure equanimity and awareness remain.

Sant Kirpal Singh Ji

The meaning of meditation is to concentrate or meditate upon one thing, so much so that all other things are forgotten. (ruhanisatsangusa.org/pdf/Volume2-Self-Introspection.pdf)

Meditation is most necessary, for only by meditation will all things come of their own accord. (ruhanisatsangusa.org/thief_of.htm)

When you come in contact with Light and Sound Power within, you have not to adopt any virtues, but everything, all virtues, will come within you of themselves. (ruhanisatsangusa.org/lok/occupied.htm)

This “Single” or “Third Eye”...provides an ingress into the spiritual worlds – The Kingdom of God – now a lost realm to most of us. (*The Mystery of Death*, 61)

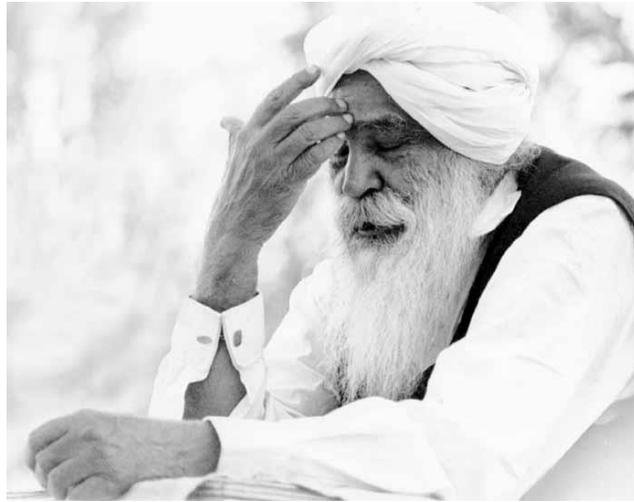
Once you discover this Light and learn to live by it, your whole existence will be changed. Love will permeate your very being and it will burst forth from the very pores of your body. (ruhanisatsangusa.org/pdf/Volume2-Self-Introspection.pdf)

From the life of Lord Krishna we learn how he once jumped into the River Jamuna, where lived a thousand-headed poisonous snake. Lord Krishna won over this monster with the music from his flute; that is, the Music of the Spheres. It again indicates that to control the serpent-mind there is no other means than the Sound Principle. (ruhanisatsangusa.org/serpent.htm)

Through the practice of listening to this Music, all sins, impurities and afflictions are removed... One enjoys Heavenly Bliss and dwells in his Original Home. (*Philosophy of the Masters*, v. 4, 157)

There is a Sound of Truth vibrating within – a song which is sung in every being. There is a great attraction in hearing this Sound, through which all other attractions will fade away – one becomes free of them. (ruhanisatsangusa.org/listen.htm)

The first thing the Negative Power does when he wants to keep control over a soul is to stop them doing bhajan and simran. The individual finds that there is always something to lure him away from his meditation. (*The Night is a Jungle*, 175)



Buddha also laid great stress on right living and enunciated the Eightfold Path of righteous living for his followers. In fact, he never uttered a word about God as he knew that the God experience would follow of necessity when the ground was prepared. (Sant Kirpal Singh, ruhanisatsangusa.org/natural.htm)



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