Meditation Instructions
to
Initiates
by
Master Kirpal Singh

Once you discover this Light and learn to live by it, your whole existence will be changed. Love will permeate your very being and it will burst forth from the very pores of your body, transmuting all dross into sterling gold.
(Spiritual Elixir, 189)
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To have inner experiences of Godly Light and Sound is no small thing and really only the fortunate few blessed from above receive them. (Spiritual Elixir, 225)

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

Wherever you are, you can at best serve the Master and the best service which earns His pleasure is sincere meditations. (The Teachings of Kirpal Singh, v. 2, 107)

Loving co-operation in devoting regular time to the holy meditations comprises the best gift that a child disciple can present to the Master. (Spiritual Elixir, 148)

To meet a Master Saint and to get Initiation from Him is the acme of good fortune and the greatest blessing. (http://www.ruhanisatsangusa.org/rs_sos.htm)

Be regular and lovingly devoted to your holy meditations, as that is the central pivot around which the whole sacred teaching revolves and therein an all around development of the soul is granted. (Spiritual Elixir, 140)
Getting Ready to Meditate

Before sitting for meditation, pray to the Master-Power overhead. This will give you impetus and help. (Letters to Vermont initiates)

You will please adopt the posture best suited to you in which you can sit for a longer time and put in equal time to both the practices. (Letters to Vermont initiates)

As to the time for meditation, you may give any time which is convenient to you, preferably before dawn. If, however, you are not able to give time in the small hours of the morning, you may give time which suits you best. (Letters to Vermont initiates)

One should increase the time of sittings to 3 to 4 hours daily. (Letters to Vermont initiates)
Overview of Surat Shabd Yoga
(The Crown of Life, by Sant Kirpal Singh, pgs.159, 160)

In actual practice of the spiritual discipline, stress is laid on Simran, Dhyan and Bhajan, each of which plays a specific role in unfoldment of the Self. The Master gives Simran or mental repetition of the charged words, which help in gathering together the wandering wits of the practitioner to the still point of the soul between and behind the two eyebrows, to which place the sensory currents now pervading from top to toe are withdrawn, and one becomes lost to the consciousness of the flesh. The successful completion of this process of itself leads to dhyan or concentration. Dhyan is derived from the Sanskrit root dhi, meaning "to bind" and "to hold on." With the inner eye opened, the aspirant now sees shimmering streaks of heaven's light within him and this keeps his attention anchored. Gradually, the light grows steady in his sadhna, for it works as a sheet-anchor for the soul. Dhyan or concentration when perfected, leads one to Bhajan or attuning to the music which emerges from within the center of the holy light. This enchanting holy melody has a magnetic pull which is irresistible, and the soul cannot but follow it to the spiritual source from whence the music emerges. The soul is helped by this triple process to slide out of the shackles of the body and becomes anchored in the heavenly radiance of its Self (atman), and is led on to the heavenly home of the Father.

The entire process is nurtured by Sat Naam, Satguru and Satsang, which in fact are synonymous for the Master Power at work. Sat Naam is the Power of the Absolute stirred into compassion and when It puts on the flesh, It assumes the form of the Guru (Word made flesh), and works through him by means of Satsang, both outer and inner, which helps the jivas ripe for regeneration. This Power works on all the planes simultaneously, according to the needs of each individual; by word of mouth as a Guru in human form, sharing in all joys and sorrows of the human beings; by inner guidance as Guru-deva in his astral, luminous or radiant form, and finally as Satguru--a veritable Master of Truth.

There are two ways within: jyoti marg and sruti marg (the way of light and the way of sound), respectively. The holy Light keeps the soul anchored and absorbed and to a certain extent leads the soul as well, but the holy Word pulls it upward and carries it across from plane to plane in spite of various hurdles on the Way, like blinding or bewildering lights, densely pitch darkness, etc., until the soul reaches its destination.
Simran

You are to look sweetly and serenely into the middle of the darkness in front of you, repeating the Simran of the five charged names, slowly and at intervals. (The Teachings of Kirpal Singh, vol. 2, 141)

The repetition of the five Names should be done not constantly, but at intervals without thinking of the meaning of the Words. The “charging” in the Words will help. (Spiritual Elixir, 196)

Simran must be done slowly and the words are to be repeated or thought out with clarity. The whole process is to be carried out with love, devotion and single-minded attention to ensure quick results. When properly done for some time, a state of divine intoxication comes upon the spirit and blessed calmness is experienced. (The Ambrosial Hour, 159)

While sitting during meditation, one may forget the repetition of the five holy Names. In such a case mind and Kal (the Negative Power) can deceive us. So, to be on guard do not leave off repetition when withdrawn or in a sitting. (Spiritual Elixir, 173)

Suppose you met somebody some days earlier, and had a talk with him and you want to recollect it now. You will neither use the tongue nor speak again, but mentally you will have all the conversation repeated. This is the true form of repetition or Simran. (The Teachings of Kirpal Singh, v. 2, book 2, Meditation, 139)

If you accept the Simran of charged Names as the basic Names of God in the Master, then you will be able to repeat them with affection, love and devotion. (Letters to New York City area initiates)
Effortless Effort

This is just like having an effortless effort. You have to become the inner eye itself. Your job is only to see minutely and with a searching eye into the center of the darkness, while repeating the five Names mentally and slowly, and wait. It is for the Master within to give you results more or less according to the background earned as a result of karmic reactions.

(Letters to Vermont initiates)

Yes, you should give your full attention in meditation so much so that you become one with the gaze: there should be no effort on your part. Leave all and everything in the Master's hands. All desires should be stilled, even the desire for transcension. (Letters to initiates in the New York City area)

Sit fully devoted and fully absorbed with the inner gaze fixed losing all sense of effort – as effort involves a taint of ego – leaving all to the Master within.

(Letters to Vermont initiates)

The meditation practices should be an easy, natural and enjoyable process, wherein you could sit for extended hours. (Spiritual Elixir, 144)

The sacred process is to be undertaken in a state of effortless effort. If you are completely riveted within at the eye-center and are not watching the process of withdrawal, you will find that you will be completely withdrawn with little or no effort on your part, without any feeling, just as a hair is taken out of butter. When you are withdrawn completely or even partially, you may see into the middle of what you see in front of you, and the intellect should be stilled for the time being when the inner vision will open. (Spiritual Elixir, 137, 138)
Attitude of Passivity/Wait Patiently

You will be glad to know that to sit in complete silence, reposing all in the gracious Master overhead, is what is necessary for the initiates, and all else is to come in its own time with His grace. (Spiritual Elixir, 152)

A disciple must do his part and the Master does His. It is for the disciple to sit in meditation in an atmosphere conducive to progress with a sweet remembrance of the Master. The disciple is not to presuppose things or visualize results, for these will follow of their own accord. Ours is to be an attitude of passivity, for the Doer is the One and the only One, the Master, who is the best judge of the time and measure and manner of each step on the Path. (Spiritual Elixir, 177)

You must silence your thoughts during meditation. The silencing of the intellect is the last nail in the coffin. You should not wish to have one thing or another. Simply sit at the door and wait. The sublime silence is best and easily achieved by lovingly and humbly reposing in the gracious Master-Power to grant and bless whatever is deemed fit. (Spiritual Elixir, 156)

Our task is to stick at the door and do repetition mentally and no third thing. (Letters to Vermont initiates)

Always be buoyant and fresh when you sit for meditation and wait patiently, like a loving baby looking up into the eyes of the nursing mother. (The Teachings of Kirpal Singh, vol. 2, 168)

You should not do the work of an overseer to see how far the spirit current is withdrawn from the body. The withdrawal is the work of the Master who is waiting for us at the tenth door behind the eyes. If we but remain there a few minutes, we are withdrawn there with His grace. Your job is only to look with a searching inner eye intently and minutely with no thought of the body below or outside. (Letters to Vermont initiates)
Clutching

You should not have any clutching tendency to have one thing or the other. Simply sit at the door and wait. This sublime silence is best and easily achieved by lovingly and humbly reposing in the gracious Master-Power, to grant and bless you with whatever it deems fit. (Spiritual Elixir, 195)

We cannot get higher results by clutching. The very anxiety and impatience themselves stand in the way. Your part is to sit at the door behind the eyes, and knock and it shall be opened unto you. (Letters to Vermont initiates)

Question: How do you prevent clutching in meditation?

Answer: What should a beggar do who sits at the door of a donor? He should wait. It is all a gift, no compensation for anything you have done--nothing. What you get is a sheer gift. He may or may not give; it is all His Grace. Sit at the door and wait. Wait and see--clutching will be over. Clutching is business-like, "Oh, this has not come. You have not given this thing. You have not given that thing." You have no claim to that. Whatever is given is sheer Grace, a gift in return for no effort on our part. It is a gift. Is it not? With that understanding, clutching will be over. Very simple. Do you follow how the clutching should be overcome? You sit at the Door and wait--that is all. Yours is only to sit at the Door, quite cut off from all outside, nothing else.

(http://www.ruhanisatsangusa.org/lok/clutching.htm)
Surrender to Master’s Will

You need not struggle for staying at the eye focus when you withdraw quickly. You have simply to relax fully, repose joyously and resign to the divine will and pleasure of the Master and go into the beyond. (The Teachings of Kirpal Singh, vol. 2, 109)

The only thing to be done is sit in one position with the inner gaze fixed constantly on the darkness or Light, whichever it may be. The rest is for the Master to do who is overhead extending all feasible help. (Spiritual Elixir, 165)

Do not depend upon your own efforts to pierce through the Light, but repose yourself in the Master Power to grant you the way. (Spiritual Elixir, 143)

Cultivate a state of perpetual resignation to His Will. This will be helpful in meditation. (Spiritual Elixir, 190)
One Pointed Attention

Your physical body is sitting of course, but that time only counts in which attention was not relaxed, was not slackened; continuously dwelling on one subject. (www.ruhanisatsangusa.org/lok/camel.htm)

So regularity, the word "regularity" means not only sitting physically, but sitting wholly and solely. I always use the words "wholly and solely", not physically. I never mentioned physically. Even if you are physically there, you may not be wholly and solely there. The longer you can stay wholly and solely devoted to one object of thought, the more progress will come. Of course, one thing standing in the way is clutching. You become emotional. That very emotion is your ego attention. The longer you can stay there, the better the results will be. (http://www.ruhanisatsangusa.org/lok/true-med.htm)

The inner Light does not come or go. It is always there within. It appears only when we are attuned and concentrated and disappears as soon as there is the slightest dispersion. The Light will not vanish if you just keep your inner gaze constantly fixed. (Spiritual Elixir, 179)
Look Into the Middle

In front you see some vast darkness. When you close your eyes you see darkness. And darkness is a wide expanse. The middle does not mean middle point. You see. So I have been telling you just that much area (Master cups His hands to indicate a space 6-8 inches in front of Him), that much, not one point. You cannot stay on one point. But you can stay within that area. You see. This is what is meant by the middle. The middle does not mean a point.

The Light within should be penetrated while fixing your gaze intently in its center when it will grow stronger and burst to give you further way up.

(Spiritual Elixir, 139)
Sound Current

Question: Why is it that it's so much more difficult to listen to the Sound than it is to look for the Light?

Answer: Because the mind is killed with that Sound. Mind would rather go into the opening of the cannons rather than hear the Sound because hearing the Sound kills the mind forever. He will engage in Seeing all right, but hearing the Sound is difficult. He [mind] says, "My death is come"... on account of it. (http://www.ruhanisatsangusa.org/lok/obedient.htm)

Question: Do You still want us to have exactly the same amount of Sound listening as sight viewing?

Answer: That depends on how far you would like to advance. Excuse me. If you want to advance, you would like to put in more time. Both are counterparts, Light and Sound, you see. I say if you give equal time, you'll advance quicker. But generally we do not. Simply hearing the Sound, Sound will drag you into the beyond; you'll see Light. Man must know where he's going; both Light and Sound are a necessity to know where you're going, and the Sound will be dragging you like anything. You do not know where you're going, so both things should be developed. Sound Principle is the guiding principle. Those who take up only Light, they may be enveloped by Light, but do not know where to go further. The Sound Principle guides there. Both things go hand in hand. (http://www.ruhanisatsangusa.org/lok/obedient.htm)
The Sound you hear, i.e., chirping, rumbling, etc. are lower sounds. We should not stick to these Sounds, but we should listen closely whether any higher Sound is coming, and while listening closely, repetition of the five names should not be done. (Letters to Vermont initiates)

You will have more Sounds than one, but you have to stick to that of a big bell, a conch, a shell, thunder, drum-beat, a violin and the flute, which are the higher types of Sounds and leave all the rest. (Spiritual Elixir, 128)

As regards the Sound of Bina, it somewhat resembles the sound of the instrument which the snake-charmers use to play to catch the snakes. Its tune resembles that of a flute – the difference is that the sound of the flute is shrill compared with that of the Bina – just as the sound of a violin is shrill when compared with that of the flute – and the Sound grows more in volume and thicker and continuous as the soul traverses higher. It is a continuous Sound resembling that of a bagpipe. (Letters to Vermont initiates)

When you listen to the Sound you are not to follow it to trace out its source of emanation, as in that way it fades out. You should simply keep on listening at your eye-focus with rapt attention. It will draw closer, grow stronger, and ultimately come from above. (Spiritual Elixir, 163)

As for hearing the Sound Current, you will please put in equal time for that soon after your sitting for withdrawal. If, however, this is not possible, you may devote time separately for each practice. (Letters to Vermont initiates)

The holy Sound Current is the astral form of the Master, and as such should be listened to with rapt attention. (Letters to New York City area initiates)
As the soul proceeds on the Spiritual Path, the gazing faculty precedes that of hearing – Light is faster than Sound. (Spiritual Elixir, 143)

Question to Sant Ajaib Singh: I’ve heard that one should always use one’s thumbs while doing the Bhajan practice and not any of the other fingers or earplugs or anything. Is that true, and if so, why?

Answer: People who cannot close their ears with their thumbs can do that with other fingers or using other things, and there is no harm in doing that. Because the main thing is that you should close your ears and that’s all. You can do it in any way you want. The thumb is preferred only because when we close our ears with our thumbs we can rest our fingers on our head, and in that way we can sit in a comfortable position. (Sant Ajaib Singh, Sant Bani Magazine, May 2003)
Proper Attitude During Meditation

The holy meditation should not be a mechanical routine of just sitting for a certain time but it should be of loving devotion dyed in reverential humility when you stand begging at the divine door of the Lord. (Spiritual Elixir, 22)

By developing intense love with the Master, your soul will begin to leave the body of itself without any strenuous efforts on your part. (Spiritual Elixir, 317)

I would request you to gaze, and gaze with longing in your heart, with silence in your soul and with no thought of this world or the next. The grace of God will descend on you and the gaze will grow into a glimpse and He will reveal Himself to you and you will find, nay see Him within yourself. (Spiritual Elixir, 336)

Sitting in sweet remembrance of the Master is exactly what the words imply. There is no technology involved in it. It is simple enough – a feeling of deep-seated love naturally created within, or a longing. (Spiritual Elixir, 283)

You have not to make any images nor visualize anything for whatever there is behind the iron curtain will reveal itself automatically if you sit quietly like a child without any expectation. (Letters to New York City area initiates)

Simply sit in an attitude of humble supplication, having full confidence in the competency of the Master to grant you that which is in your best interest at the time. It is up to Him to give and not for us to demand. Some people sit for their devotion as a gymnastic, fully expecting to go up under the power of their own muscles. This is not the way. A heart-felt prayer can work wonders where all self exertions will fail. (Letters to New York City area initiates)
Missed Meditation

It is not your karma that holds you back, nor is it responsible when you miss your meditations, but rather the treacherous misleading of your mind, which can be subdued and controlled by careful planning and execution. *(Spiritual Elixir, 261)*

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)*

At the cost of meditation, don’t do other work. *(www.ruhanisatsangusa.org/lok/hunger.htm)*
Prerequisites for Success in Meditation

The all-knowing Master looks to your inner-most intentions, the sincerity of purpose in you, and honesty of efforts you make in following His commandments, and bestows on you the gift of His spiritual wealth according to your merits. (www.ruhanisatsangusa.org/gurbhakti.htm)

Regularity, earnestness and accuracy coupled with inner longing and yearnings are the helping factors, which bring one closer to the Master within. (Spiritual Elixir, 154)

To go within is the most important part of the sacred teachings, and this can be achieved only through the grace of the Master, which in turn is hastened by one’s living a life of love, service and meditation. Thus they are linked and co-related to each other. (Spiritual Elixir, 183)

Proficiency demands persistent and earnest efforts. Time factor is also necessary. Each bit laid for the spiritual edifice counts creditable for your inner journey. (Spiritual Elixir, 188)

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. (Sant Kirpal Singh)

The enjoining by the Master of regular meditations and stressing the need for living a life of love and purity are intended to make the way clear for the initiates. It is not their efforts alone that will bring them success in their uphill task, but the loving and willing surrender and faithful repose with which they sit and obey the commands. (Spiritual Elixir, 155)

Devoting hours to meditation without eliminating bad habits and cultivating good ones in their place, will not get one anywhere. Purity of life is essential for fruitful meditations. (ruhanisatsangusa.org/receptive.htm)

If you are not getting much experience within, then look to your diary, and you will find the reason or cause lying in your everyday life. (ruhanisatsangusa.org/5dacoits.htm)

All is dependent upon the background, the earnestness, the love and devotion that a person will put into the spiritual practices. (Spiritual Elixir, 209)
Karmic Background

Spiritual inheritance counts greatly for everybody’s inner progress, yet earnest and persistent efforts put in under the protective guidance of the living Master never go in vain and in due course of time bring in much fruit and that too in abundance. You should know it for certain that everything is being recorded behind the veil, and the gracious Master-Power is fully aware of your innermost aspirations. (Spiritual Elixir, 158)

The progress may vary according to the past background, and some may progress more rapidly than others while others may lag behind. But there is sure hope for everybody. It is a simple, yet arduous schedule which is made more interesting and much easier by the grace of the Master. (Spiritual Elixir, 153, 154)

Each one of us has our respective Sanskaras (karmic reactions) from our past lives. Some are more prepared and the others are less prepared, and some are fresh beginners on the Way. What we have gained in our past lives is not lost but comes to help us as the basis for further development. This accounts for why some progress more quickly than others. (Letters to Vermont initiates)
Meditation Instructions – Version 1

It is given in the Holy Bible that God cannot be had by observation. I may add that God cannot be found by exertion or clutching or anxiety to see God. You do not see God through your own efforts. God is to be found only by your sitting at the door, patiently waiting. Your effort comes in that way only – sitting at the inner door patiently, and perfectly relaxed, waiting. Your effort should come by looking constantly within to see the Light of God. Effortless effort. Not pushing, not by exertion, not the least. The very effort you make stands in the way of your penetrating within. It closes the door. The "I-ness", "I can have it – I must have it"; that attitude retards and stands in the way.

You must not think of the body, have consciousness of the body. If you have your attention at the center – at the door – you will lose body-consciousness and rise above it. That is why all effort is fruitless. When you strive you hold yourself to the body. You must receive the Light of God within by the favor or grace of the Master. So, do as I say, simply sit earnestly relaxed with full consciousness at the center within, constantly, steadily, and see what comes. Anxiety or exertion will not give it to you. It is a matter of surrendering one's self to the higher power within. So, when sitting for meditation, you should sit in a prayerful mood and pray to the Master within that He may show you God and help you. Create a receptivity between you and the Master. So have one pose that is absolutely comfortable, and do not move any part of the body. Don't think of the body or mind. Sit in devotion, prayerfully asking the Master within for help, and fix your attention at the inner door. Think of the power overhead; look into the darkness inside, just within the two eyebrows; look minutely, steadily, without exertion, just looking for something, some light. For those initiated, repeat the charged words. Those that are not initiated, please repeat the Master's name. You are not to think of anything or try to imagine or visualize. Leave all that and be just like a child, let come what may. Now, just sit down and see what you find.
Meditation Instructions – Version 2

Meditation is the process of withdrawing the attention from the world outside, and focusing it at the seat of the soul in the body, behind and between the eyebrows. This point is known as the inner eye, third eye, the single eye... In order to withdraw our attention and focus it on this point, mind must be controlled and stilled.

Sit in one pose, and move not your head, limbs or eyes. Sit straight but relaxed with no tension in the body below. Sit still, please.

Close your eyes as in sleep, and look sweetly, lovingly, intently into the middle of the darkness lying in front of you. You will see a dark veil. That which sees the dark veil within, without the help of your physical eyes, is the inner eye. Do not put any strain on your physical eyes, nor turn them upwards, for that will result in headache or heat. Pay no attention to the breathing process... let it go on naturally.

There are two currents working in the body; one of motor-currents or prana or the vital-airs, and the other of surat, or attention, which gives us the sense of feeling. The Saints do not touch the prana currents which govern breathing, circulation of blood, growing of hair and nails. The pranic system of breath-control is the way of yogis and not that of the Saints. The Saints' way is to concentrate surat or attention at the single or third eye while mentally repeating the mantra of five charged names which act as an "open sesame" to the higher planes.

Those who are initiated, repeat the five charged words, one by one, very slowly, mentally, internally, at intervals, so that your inner eye is not disturbed. Those who have not been initiated, just sit in sweet remembrance of God... repeating with the tongue of thought any name of God or Saint which you hold dear.

As you look within, you will see a sky, or blue sky: If you look minutely into it, you will find it studded with stars, or you may see pinpoints of Light. If so, try to locate the big star out of them, and fix your whole attention on that. Then you may see the inner sun or moon. If so, focus all your attention into the middle; it will break into pieces, and you will cross it. Beyond you will see the radiant form of the Master or his Master.

Become the eye itself. Go on looking constantly without a break. Any effort on your part stands in the way; let yours be an effortless effort, and you will find that your soul will be withdrawn from the body.
Baba Sawan Singh

If, during lifetime, entry has been made into the eye center and the sound current has been grasped, life has been usefully spent. If this has not been done, even though all else has been done - and most successfully - then life has been wasted. (Spiritual Gems, 143)

He who is born as human and by good luck is connected with the Sound Current and practices it, is great. He is the monarch of monarch, for he will be one with the Creator. (The Dawn of Light, 192)

It is natural to be disappointed at the failure of our first effort, but in the spiritual journey we must have patience to wait and observe the will of the Master. (The Dawn of Light, 85)

You must reach the supreme Goal in due time. Some reach it sooner, others later, according to their individual efforts and the karma they have to overcome. (The Ambrosial Hour, 98)

In the beginning, there is a hard struggle to bring the attention to the eye focus…But when the habit to reach the focus has been acquired, the glimpses of the inner world make this study interesting. (Spiritual Gems, 210)

The Vedas and other scriptures reveal to us the existence of tens of millions of suns and moons that are in the kingdom of heaven within us. But if we do not go within, how shall we ever behold them? (Discourses on Sant Mat, 29)
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. (Spiritual Gems, 322)

The determination and faith should be so strong that even if nothing comes out of it until the last moment of life, there is no wavering of faith. (The Dawn of Light, 176)

Make so much effort in this line that even at the time of death you fall forward on the Path, not backward. (The Dawn of Light, 189)

A travel of one single inch within is better than a trip round the globe. (The Dawn of Light, 173)

So long as the student has no control over his mind and is a slave of his senses, he can get nothing even if he sits in meditation for eight hours every day. (Discourses on Sant Mat, 46)

Brave is he who has control over his mind and senses, for the inward progress is in proportion to this control. (The Dawn of Light, 98)

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. (The Dawn of Light, 212)

In three hours the mind is subdued, provided this time is given with love and devotion, and not as a duty. (Spiritual Gems, 301)

Do your duty and expect nothing – leave the results to the Master. (The Dawn of Light, 117)
Encouragement from Rumi

You imagined that you would accomplish this task through your own strength, activity, and effort. This is the rule that has been established: expend everything you have in journeying on the Way. Then the bounty will come to you. On this endless road, you are commanded to travel with your own feeble hands and feet. God knows that you cannot traverse this Way with feet so feeble. Indeed, in a hundred thousand years you will not arrive at the first way station. However, when you travel this road until your legs are exhausted and you fall down flat, until you have no more strength to move forward, then God’s grace will take you in its arms.

Beware! Don’t despair if the Beloved turns you down. If He sends you away today, might He not call you to Himself tomorrow? If He shuts the door on you, wait there and don’t go away. After testing your patience, He will give you the seat of honor.

Keep strenuously toiling along this path, do not rest until the last breath; for that last breath may yet bring the blessings from the Knower of all things.

I will cry to Thee and cry to Thee and cry to Thee until the milk of Thy kindness boils up.
Meditation is the expression of your true nature; it is the activity which appeases your inmost desire.  
(Suzuki Roshi)

Repetition, for no special purpose and without end, is the way to follow the cosmic order. The point is not to look for something, but to practice. Continue until you reach your coffin. If you practice every day, after a while you no longer have to think about practicing or decide or want to practice. So repetition is very important.  
(Suzuki Roshi)
If the end is attainable by human effort,
I will not rest or relax until it is attained.
Let only my skin and sinews and bones remain.
Let my flesh and blood dry up. I will not stop the course of my effort until I win that which may be won by human ability, human effort, human exertion.
(Buddha)

I do not seek for gratification of my senses or passions, but have retired from the world for the sake of Supreme Enlightenment.
(Buddha)
When meditation is mastered, the mind is unwavering like the flame of a lamp in a windless place.

(Lord Krishna)

On this path effort never goes to waste, and there is no failure. Even a little effort toward spiritual awareness will protect you from the greatest fear.

(Lord Krishna)
Ask and it will be given to you;  
Seek and you will find;  
Knock and the door will be opened to you.  
For everyone who asks receives;  
He who Seeks finds;  
And to him who knocks,  
The door will be opened.  

(Jesus Christ)

The light of the body is the eye: if therefore thine eye be single, they whole body shall be full of Light.  

(Jesus Christ)
Your task?
To work with all the passion of your being to acquire an Inner Light, so you escape and are safe from the fires of madness, illusion, and confusion that are, and always will be, the world.

(Rumi)

Ground yourself, strip yourself down, to blind loving silence. Stay there until you see you are gazing at the Light with its own ageless eyes.

(Rumi)
Stories

The Procrastinating Householder

It is said that whenever the great spiritual master Kabir walked by a certain place in Banaras, he would always find a certain man sitting in his garden. One day Kabir stopped and suggested to him:

“Sir, instead of sitting idly in your garden, you could better spend the time in spiritual meditation, and thus improve yourself.”

“I have very young children, and will be able to afford the time for spiritual practices only after they have grown up,” the man replied.

After the children had grown up, Kabir met the man again, and asked him: “Do you now find time for spiritual meditation?”

“Ah, Sir, now I must wait for the children to be married, so they can look after themselves independently. Then I will have the time to devote myself to meditation.”

Later, when Kabir again met the man, he asked him: “And now, fortunate man, all your children are married, so you are no doubt devoting yourself to spiritual practice.”

“Ah, now,” the man replied, “I am eager to see my grandchildren grow up and get married.”

After this had taken place, Kabir again asked the man: “What is your position now, my friend?”

“O, Sir,” the man replied, “I find that my grandchildren are very careless. As a result of this, it is quite necessary that I look after the house, even during the night. For if I were also careless, thieves would come and steal what little we have.”

Some years later Kabir again visited the man’s house and inquired where the old man was. The sons and grandsons said that he had died.

“Ah, that is indeed a great pity,” Kabir said. “Poor man, his life was wasted following the orders and desires of his worldly mind, which led him into such deep attachment to his family and his beasts. And even a few moments only of love for the Lord would have started to end his imprisonment here.”
Once the Indian monk Sorona was struggling to master meditation. Striving diligently, day after day, he seemed to make little progress.

Agitated, Sorona imagined that his efforts to relax only served to increase his tension. And the more he tried to concentrate and control his distracted thoughts, the more thoughts he seemed to have. He brought his problem to Lord Buddha, and confessed his frustration.

“Do you remember how you used to tune the sitar strings as a young layperson?” the Buddha asked. Like any great leader, he was intimately familiar with the case history of each of his disciples, and the monk before him was, indeed, from the musician caste.

“Was the music sweetest when the strings were taut or slack?” the Buddha quietly inquired.

“Neither too tight nor too loose, Lord; the middle way of moderation and balance always proved best,” said Sorona.

“Thus it is with meditation, young monk,” spoke the Buddha. “In the same way you must moderate the tightness and looseness of your mind and gradually discover what naturally suits you best. Don’t worry too much about progress. Continuity is the secret of success. Practice, practice, practice!”
Lord Indra's Bow and Arrow

There was once a renowned sage who was so devoted to his spiritual meditation that Lord Indra, the greatest of the gods, became afraid that he might some day take his throne in heaven away from him. To himself, Lord Indra thought: “I must devise some plan that will hold this mighty rishi back, and delay his progress towards the heaven worlds.”

An idea soon came to him, and acting upon it, he disguised himself as a hunter and taking with him a bow and an arrow, went down to earth to see the rishi. Bowing low before the rishi, Lord Indra said: “O holy man, I am a hunter and must now make a long journey on foot. If you would do something for me, I would be most grateful. With me I have a bow and arrow that I will not need, and which would be very heavy for me to carry. Would you keep it here for me until I return?”

”A bow and arrow!” exclaimed the rishi. “Why, they are used for killing animals. I am sorry, my good man, but it would pain me even to see such a thing.” “But please reconsider, reverend sir,” begged the hunter. “If I may suggest an idea, the bow and arrow could be kept at the back of the house. Then you would never see them, and at the same time it would save me an infinite amount of trouble.”

Since rishis are usually full of compassion, this one gave in to the hunter's request. The bow and arrow were left at the back of the house, and the hunter went on his way.

After this, the rishi, as it happened, always saw the bow and arrow every time he finished his meditation and went for a short walk around his house. Finally, he thought one day: “Why not see how this bow and arrow works?”

He picked up the bow, fitted the arrow against the string, and was greatly surprised when he saw how fast and far the arrow flew. Thereafter, he could not resist the temptation to practice with the bow and arrow a little more each day. In the end, he enjoyed the sport so much that, to make a long story short, he become an ardent hunter. Thus the object that he did not even want to look at, in the end became a source of great pleasure to him.
All saints have taught that this is how the pleasure loving mind always likes to act. If one gives it a long rope, it will never be brought under control. The mind has a huge army consisting of the different senses and their desires, and each of these senses is constantly working on the mind, trying to make it give them the gratifications they wish for. If the mind is not constantly controlled, the senses will overwhelm it and cause it in the end to lead one far astray.

God is Waiting to be Found

A little boy was playing hide and seek with his friends. For some unknown reason they stopped playing while he was hiding. He began to cry. His grandfather came out of the house to see what was troubling him and to comfort him. After learning what had happened, the grandfather said, “Do not weep, my child, because the boys did not come to find you. Perhaps you can learn a valuable lesson from this disappointment. All of life is like a game of hide and seek between God and us. Only it is God who is weeping, for we are not playing the game fairly. God is waiting to be found, but many have gone in search of other things.” (Ramakrishna)
Non-Attachment

Kitano Gempo, abbot of Eihei temple, was ninety-two years old when he passed away in the year 1933. He endeavored his whole life not to be attached to anything. As a wandering mendicant when he was twenty he happened to meet a traveler who smoked tobacco. As they walked together down a mountain road, they stopped under a tree to rest. The traveler offered Kitano a smoke, which he accepted, as he was very hungry at the time.

“How pleasant this smoking is,” he commented. The other gave him an extra pipe and tobacco and they parted.

Kitano felt: “Such pleasant things may disturb meditation. Before this goes too far, I will stop now.” So he threw the smoking outfit away.

When he was twenty-three years old he studied I-King. It was winter at the time and he needed some heavy clothes. He wrote his teacher, who lived a hundred miles away, telling him of his need, and gave the letter to a traveler to deliver. Almost the whole winter passed and neither answer nor clothes arrived. So Kitano resorted to the prescience of I-King, which teaches the art of divination, to determine whether or not his letter had miscarried. He found that this had been the case. A letter afterwards from his teacher made no mention of clothes.

“If I perform such accurate determinative work with I-King, I may neglect my meditation,” felt Kitano. So he gave it up and never resorted to its powers again.

When he was twenty-eight he studied Chinese calligraphy and poetry. He grew so skillful in these arts that his teacher praised him. Kitano mused: “If I don't stop now, I'll be a poet, not a meditator.” So he never practiced calligraphy again nor wrote another poem.
You Have to Walk the Path Yourself

In the city of Savatthi in northern India, the Buddha had a large center where people would come to meditate and to listen to his Dharma talks. Every evening one young man used to come to hear his discourses. For years he came to listen to the Buddha but never put any of the teachings into practice.

After a few years, one evening this man came a little early and found the Buddha alone. He approached him and said, “Sir, I have a question that keeps arising in my mind, raising doubts.”

“Oh? There should not be any doubts on the path of Dharma; have them clarified. What is your question?”

“Sir, for many years now I have been coming to your meditation center, and I have noticed that there are a large number of recluses around you, both minks and nuns, and a still larger number of lay people, both men and women. For years some of them have been coming to you. Some of them, I can see, have certainly reached the final stage; quite obviously they are fully liberated. I can also see that others have experienced some change in their lives.

“But sir, I also notice that a large number of people, including myself, are as they were, or sometimes they are even worse. They have not changed at all, or have not changed for the better.

“Why should this be, sir? People come to you, such a great man, fully enlightened, such a powerful, compassionate person. Why don’t you use your power and compassion to liberate them all?”

The Buddha smiled and said, “Young man, people keep coming to me knowing that I am someone who has walked the path from here to Nirvana and so know it perfectly. They come to me and ask, ‘What is the path to Nirvana and liberation?’ And what is there to hide? I explain it to them clearly: ‘This is the path.’ If somebody just nods his head and says, ‘Well said, well said, a very good path, but I won’t take a step on it; a wonderful path, but I won’t take the trouble to walk over it,’ then how can such a person reach the final goal?
“I do not carry anyone on my shoulders to take him to the final goal. Nobody can carry anyone else on his shoulders to the final goal. At most, with love and compassion one can say, ‘Well, this is the path, and this is how I have walked on it. You also work, you also walk, and you will reach the final goal.’ But each person has to walk himself, has to take every step on the path himself. He who has taken one step on the path is one step nearer the goal. He who has taken a hundred steps is a hundred steps nearer the goal. He who has taken all the steps on the path has reached the final goal. You have to walk on the path yourself.”

That Divine Yearning

God cannot be seen without yearning of heart, and this yearning is impossible unless one has finished with the experiences of life. Those who live surrounded by “women and gold”, and have not yet come to the end of their experiences, do not yearn for God.

When I (Ramakrishna) lived at Kamarpukur, Hriday's son, a child of four or five years old, used to spend the whole day with me. He played with toys and almost forgot everything else. But no sooner did evening come than he would say, “I want to go to my mother.” I would try to cajole him in various ways and would say, “Here, I'll give you a pigeon.” But he wouldn't be consoled with such things; he would weep and cry, “I want to go to my mother.”

He didn't enjoy playing any more. I myself wept to see his state.

One should cry for God that way, like a child. That is what it means to be restless for God. One doesn't enjoy play or food any longer. After one's experiences of the world are over, one feels this restlessness and weeps for God.
Milarepa's Final Instruction

Gampopa, Tibet's physician-monk, spent many years in solitary meditation in a cave interspersed with visits to his guru, Milarepa. Gampopa longed for these precious visits with his master when he would receive Milarepa's spiritual teachings.

Gampopa reached the stage in his spiritual development when Milarepa refused to provide further teachings. When asked for instructions Milarepa would simply say, "What is needed is more effort, not more teachings." And he would say no more.

One day Gampopa was on one side of a narrow stream and Milarepa was on the other. The guru knew that this would be the last time he would see Gampopa in this lifetime. Milarepa shouted to attract his disciple’s attention one last time.

"I have one very profound secret instruction," Milarepa said. "It is far too precious to give away to just anyone."

Gampopa looked back. Milarepa suddenly turned around, bent over, and pulled up his ragged robe, displaying buttocks as calloused and pockmarked as a horse's hoof, hardened from so many long years of seated meditation on bare rock.

"That's my final instructions!" He shouted. "Do it!"
All I can do is engage with complete sincerity. Then, whatever happens, there is no regret.
(The Dalai Lama)

May your soul be happy; journey joyfully.
(Rumi)

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