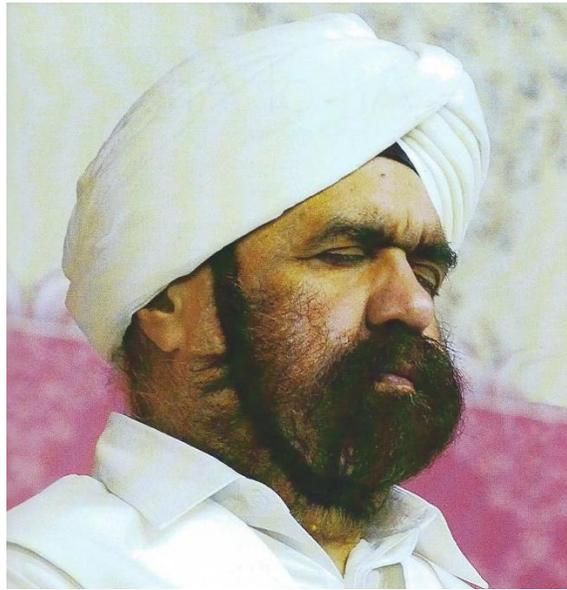
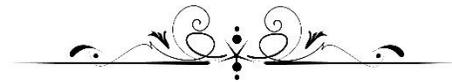


Helpful Meditation Advice
From
Sant Rajinder Singh Ji Maharaj
As Contained in Q & A Sessions from Sat Sandesh Magazine



That Lord which even the great Brahma, holy men, and gods could not find,
though they got exhausted in the search –
that Lord is found by ordinary mortals, through the grace of a Master.
Therefore, O brother seeker, do the devotion of a Master,
who is the Lord Incarnate.
(Kabir)



Contents

1. It Seems Like I Am Doing Something Wrong
2. Am I Disciplined Enough?
3. A Day Will Come
4. I Feel a Tightness in the Forehead
5. Where is the Soul?
6. Visiting Spiritual Realms – Now or Later?
7. Tears in Meditation
8. Breathtakingly Beautiful Inner Visions and Sounds
- 9-10. Lack of Inner Experiences
11. The Whole Process is Done with Love
12. Drowsy & Fearful
13. It's a Matter of Personal Experience
14. How Long Should We Meditate at One Time?
15. Is There a Scientific Explanation for the Inner Music?
- 16-17. The Relationship Between Simran and Bhajan
18. A Correct Posture for Hearing the Sound Current?
19. From: Power of Positive Thinking

It Seems Like I Am Doing Something Wrong

Question: When I meditate, I feel I am pretty focused and I am working to still my mind. But it seems like I am doing something wrong.

Sant Rajinder Singh Ji: Our attention should be absorbed in a state of love when we meditate. Meditation is not a dry chore in which we go through certain steps mechanically. It is a process of sitting in silence to bask in the love within. The silence helps us receive the love that is innate in our soul. We can then witness the Light and Sound of God within, which is also love.

The current of Light and Sound is God's love flowing out from God. When we see and hear the Light and Sound Current, we are connecting our soul with a river of love that leads us back to the ocean of all love.

Meditation should be a time in which we are connected with love. Any thoughts will put a wall stopping the love flowing to us from God. We should stay open to that love, without any distracting thoughts. Then, when we come out of meditation to do our worldly chores and responsibilities that love stays with us. We then radiate our own love to others. (3/15)



Our task is to stick at the door and do repetition mentally and no third thing.
(Sant Kirpal Singh Ji, letters to Vermont initiates)



Am I Disciplined Enough?

Question: I am not very disciplined and I am concerned I will not have what it takes to follow the spiritual path.

Sant Rajinder Singh Ji: Many people have a misconception that spirituality is a dry path of strict discipline, rules, and difficult practices. They worry that they cannot measure up to a spiritual teaching because they do not feel they are perfect. The result is that many who in their heart of hearts want to experience God and the soul end up avoiding spiritual practices for fear of not being able to live up to the teachings. The path is a unique path, because it offers another approach to finding God. Rather than being an ascetic path with harsh penances and difficult practices, it offers disciples a way to find God through the path of universal love.

The Masters have presented spirituality as a path of universal love that is open to all. It is not a dry path, but a path of warmth and love. Every aspect of the teachings is built on the principle of love that can be experienced universally by people of all ages, genders, religions, cultures, and nationalities.

The spiritual practices are fueled by the power of love. If we understand the role of universal love in all aspects of the spiritual path, we will find the path is not hard at all. It is, in fact, easy. We will also discover that once we are connected with the inner Light and Sound at the time of Initiation, no matter what we do, we are connected with a stream of love from within that goes with us wherever we go and is with us all twenty-four hours of the day or night. (3/17)



Your complaint with the mind running wild is genuine and it will continue to trouble you unless you care to enchain it with the Simran of charged names, loving remembrance of the Master, or listening to the Sound Current coming from right side. This is the only and tried medicine. Leave all and follow the above injunction very carefully. You can expect positive results in a few months with the grace of the Master. It is the suppressed ego which does not permit the dear ones to meditate regularly otherwise if you can be friends with the mind by careful planning and right living, you will find that the holy Path is most easy, enjoyable and full of ravishing bliss and harmony. (Sant Kirpal Singh, Letters to N. Y. Initiates; part 8)



A Day Will Come

Even if we do not seem to be making progress within, we are asked to put in that time anyway in the precise manner. Why? Each time we meditate we are establishing the habit of turning the mind and the senses from the world and turning them to God. We are establishing a new habit. We should not be impatient and frustrated with ourselves because, after all, we are breaking a habit of thousands, if not millions or billions of years. Since separated from God billions of years ago, we have been in the habit of being attracted to the world through our senses. If we think about it, two and a half hours daily for our entire lives is not a lot of time to redirect our attention to God relative to the time our soul has been separated from God. It is through the grace of the Master that in one lifetime we can, if we follow the teachings exactly, return to God.

Whether we think we are making headway within or not, we are making headway each time we meditate accurately. So, through hot and cold, sunny weather or stormy weather, or through the ups and downs in life, we should not miss a day of meditation. Each day helps train our attention to focus on God. That will one day produce the results. Sometimes we get a boost and a great experience that keeps us encouraged to continue meditating. Other times, due to our past karmas, or lack of accuracy, it seems we are not making progress. But that means we should redouble our efforts.

It is like putting money in the bank for savings. It may feel as if we will never be wealthy by putting a few dollars each week into the bank. But with compound interest and time, a day will come when we can retire and have enough to live on as the fruits of our savings. Similarly, each time we meditate for two and a half hours, we are putting money into our spiritual bank. It may seem like nothing is accumulating, but a day will come when suddenly we find that all our hard work leads us to Sach Khand and union with God. But if we miss putting in our savings, how will we enjoy retirement? If we miss meditation, how can we expect to enjoy Sach Khand?
(Sant Rajinder Singh Ji, 4/16)



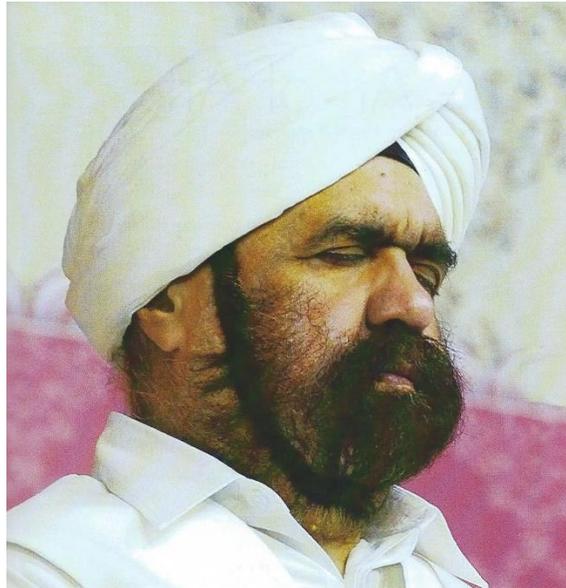
The Masters say that two things are essential for success on the spiritual path: first a genuine urge, a passion for it; and second, regular practice. If either one of these is lacking, our efforts will not be fruitful. Eighty percent of the people who come to me to seek advice complain that the mind wanders outside; it does not stay within. They have a genuine desire, but they lack sustained effort. I repeatedly explain to them that mere yearning without sustained effort will lead them nowhere. Spirituality cannot be bought, but it can be had by genuine yearning combined with sustained effort. Can a student achieve a B.A. or M.A. without study? Even an iron rod can be bent like wax with sustained effort. If you wish to succeed in meditation it is essential to regularly put in wholehearted effort. (Hazur Baba Sawan Singh, 9/12))

I Feel a Tightness in the Forehead

Question: When I meditate, sometimes there is a sense of tightness in my forehead.

Sant Rajinder Singh Ji: When meditating, if the eyeballs look or turn upwards, we will feel a little pressure on the forehead which may result in two problems. We may get a headache or we may generate heat in that area. So we need to focus our attention a few inches in front of us. When we close our eyes we will first see darkness. That which sees the darkness is our inner eye. With the inner eye, we should gaze lovingly, sweetly, and penetratingly into what is in front of us. We should be relaxed but attentive, as if we were watching a movie screen and waiting for the movie to begin. This is a process in which we do not worry about the world outside or what is going on in the body below. We are only trying to invert so as to reach the worlds within.

Once we close our eyes and focus our attention in front of us, the mind will distract our concentration with thoughts. Our mind is like mercury, always restless and moving about. We will start thinking about all our problems. We will think about the past, we will think about the present, and we will think about the future. It could bring us thoughts about our work, about our families, or about our friends. Mind has many ways of trying to distract us from sitting in meditation and keeping us from learning about our soul and God.



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.
(Sant Kirpal Singh, *The Night is a Jungle*, 175)



Where is the Soul?

Question: We hear talk about a soul. Where is the soul in the body? Where do we look to find it?

Sant Rajinder Singh Ji: The soul is connected to the physical body through a silver cord that is invisible to the eyes. Saints and mystics have referred to this cord. It is a luminous thread or cord that allows the soul to transcend the body and travel into spiritual realms and return. At death, the silver cord severs from the body so that the soul does not return to the body. When the soul leaves the body in meditation, however, the silver cord remains intact so that the soul can return to the body.

The outer expression of our soul is attention. Attention is spread throughout our body. It is the soul that gives life to our body. A body devoid of a soul, or in which the silver cord has been cut, is not alive. The seat of the soul lies at a point between and behind the two eyebrows, in a place known as the third or single eye. It is also referred to as the tenth door, sixth chakra, ajna chakra, daswan dwar, tisra til, and mount of transfiguration. By concentrating on this point, we can gain access to the soul. This point is a doorway through which the soul can enter into the spiritual realms within. (12/12)



Sitting in meditation for some time daily, day after day, week after week, and month after month, will reveal the opening by which our soul can pass through to soar into spiritual realms within.
(Sant Rajinder Singh, 1/17)

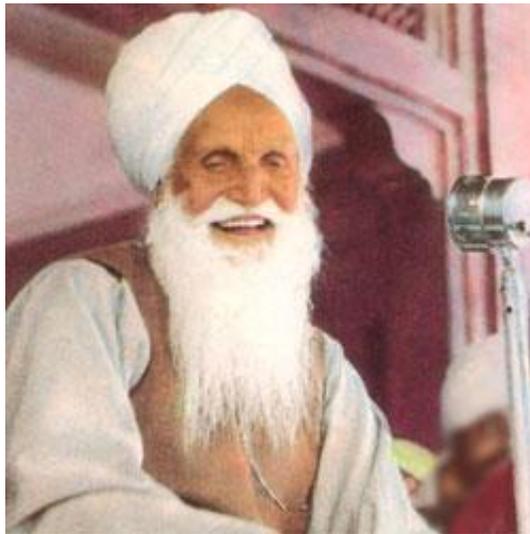


Visiting Spiritual Realms – Now or Later?

Question: I have read that we can visit the same spiritual realms through meditation as we will encounter after we die. What is the difference if we do it now or after death?

Sant Rajinder Singh Ji: To those who have visited the beauty, bliss, and joy of those worlds, this question is like a sleeping man asking “When I am lying here in sleep, having all these dreams, why should I wake up and experience life? I can go on living in this dream world for my entire life.”

The reality of this life as compared to dreaming is similar to the difference between the reality of the spiritual worlds compared to this physical world. This world is but a shadowy illusion of what lies beyond. The light of this world is but a pale reflection of the luminous Light of the worlds beyond. What we believe to be consciousness in this world is but a sleeping state compared to the super-consciousness or, rather, the real consciousness we experience in the spiritual realms. As we progress we become all-conscious, a state of being a conscious co-worker of the divine plan. We expand our consciousness until, ultimately, when we merge with God, we gain God-consciousness; it is the ultimate state of knowledge and enlightenment. We know all that there is to be known; however, it is not an intellectual knowledge. It is a knowledge filled with divine bliss and love. We exist in a state of perpetual love and joy, one that knows no end. (11/12)



Hazur Baba Sawan Singh Ji Maharaj
“The Great Master”

Your wildest dreams or imaginings cannot picture the grandeur of what lies within.

(Baba Sawan Singh, *Spiritual Gems*, letter 147)

When you pierce the veil and go up, the pleasures of this world appear very low and coarse compared to the bliss you enjoy there; in fact, it is like a public latrine when compared to the inner bliss.

(Baba Sawan Singh, *Spiritual Gems*, letter 10)



Tears in Meditation

Question: What is the significance of tears in meditation?

Sant Rajinder Singh Ji: Tears are a sign of love. Tears that come from the love of God are good for us. We, as soul, are always in separation from the Lord, even though when we are in the body, we do not realize it.

Actually, we have been separated from the Lord. When the soul realizes that, tears come automatically. As we get deeper into meditative states, then the realization of who we are sets in more and more. As the layers of mind, matter, and illusion are removed, then we start to experience ourselves as we really are. As we experience ourselves at that level, and the realization sets in that I am a part of God, tears come because we want to merge in God.

The tears that come as we get into deeper states of meditation are all good because they are telling us that the passion with which we want to know God is going to be intensified. The soul is realizing that it is separated from God. When the soul realizes it is separated from God, it is going to do its best to be connected with God. Those tears that come from the love of the Lord, from separation from God, are good, because they are going to enhance our journey towards the Lord. Our journey will be more rapid and we will be going more quickly toward our goal, because we have realized our separation.

Many times, life just passes us by. We do not even focus on who we are and our separation from the Creator, because the wiles of the mind and the body in which we find ourselves are so much that we are only engrossed in the outer part of our being and not on the inner part. As we get into deeper states of meditation, the realization of our separation from God sets in. As the soul recognizes the separation, tears do come because we want to be close to God. (7/12)



When rain is coming, there are first clouds. When there are blossoms in the fruit-growing trees, there is hope for fruit. Similarly, the heart which is full of anguish, which is yearning, which is overflowing with tears from the eyes, can reach God the quickest.

The more we have yearning like that, the more our mind is cleansed of all the dross of the world; it is washed away with the tears that roll down from the eyes - that's the water. With that water alone can the dross of the filth of many past births be washed away.

Such a noble and rewarding longing is awakened only in the hearts of those who have pure and unadulterated love for the physical manifestation of God - namely, the living Master. A disciple must have true spiritual love for the physical form of his Master.

By separation from the physical form of the Master, longing is produced to meet Him inside. And when a devotee does not see the form inside, the absence of the form produces a great restlessness and anguish in the mind. (Sant Kirpal Singh, *Philosophy of the Masters*, Series 2, Chapter 2)

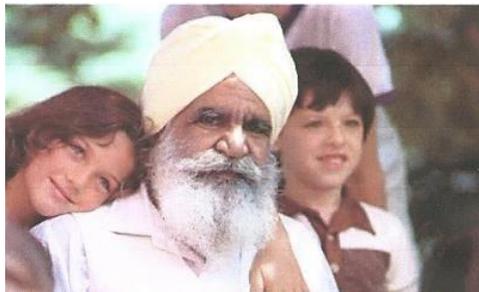
Breathtakingly Beautiful Inner Visions and Sounds

Question: For the past few months, the Master has graced me with breathtakingly beautiful inner visions and sounds during meditation. However, sometimes these are so gorgeous that I start crying right in the middle of meditation.

Sant Rajinder Singh Ji: We are lucky when we have experiences that are blissful to us. Tears come in our lives when the realization sets in of how close we are to God. Our soul is always yearning to know God. Our soul always wants to be one with God, so tears on the path back to God are normal. These are not tears of pain; these are actually tears of joy. The experiences talked about in this question are those that bring tears to our being. There is nothing wrong with it because that shows that the soul is really, really yearning to be with God. When we have that experience, it fills us with so much joy that we are extremely happy.

Many times in this physical world also, when things are ecstatic and we are in ecstasy and are happy, sometimes tears come to our eyes. If we have good experiences of the Divine, we get to states where tears do come to our eyes, and as they do, there is nothing wrong with it.

I pray that your experiences keep on getting better and better, and with God's grace, much more of the divine path is revealed to you. (2/12)



Our regularity in meditation and the amount of our leisure time we spend in sweet remembrance of the Master is directly proportional to the extent of our passion, zeal, love, and eagerness to reach our goal in the least possible time.

(Sant Darshan Singh)



Lack of Inner Experiences

Question: Why do I not get inner experiences all the time when I sit for meditation?

Sant Rajinder Singh Ji: Meditation is a practice that needs to be done repeatedly. Many times what happens is that as we meditate, we are not regular in our practice. Some of the techniques we use may not be the correct ones. We are asked to focus on our simran – repeat the simran as much as we can during the day so that our attention is towards God – but many people do not do that. We are asked to meditate for ten percent of the time daily, which many people do not do either.

In this day and age, we live in a world in which communication-wise the world is getting closer and closer. Our interactions with others are getting more and more because of all the communication that is there. On one hand, it helps us because we know what is going on someplace else; on the other hand, that is another thing to worry about or think about. We have so many interactions that when we close our eyes, our mind can easily put us in a tailspin so that it is difficult for us to focus. The key is to be able to have our focus as strong as possible on the Divine.

Those people who repeat the simran, who sit to meditate regularly, are able to still their mind and they can get to a state of no thoughts. That is the key. If you do not get to a state of no thoughts, your meditations are not going to be good. You have to get to that state. As you get there, then in the stillness of the body and the stillness of the mind you will be experiencing the divine revelation within.

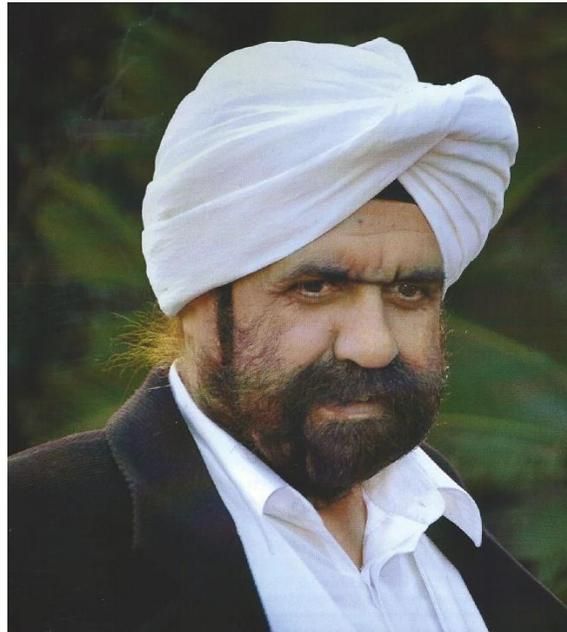
The key is to practice and sit regularly. The regularity of sitting and practicing the simran, which is repeating the holy Names of God, is what focuses our attention. Also, certain techniques can be used. Because the seat of the soul, single eye or third eye, is between and behind the two eyebrows, many people think that if they raise their eyes up that they will see something and that will get them there quicker. What we need to realize is that what we see within is not with these eyeballs. These eyeballs are only to see things that are made of matter. When we raise them, what we have done is put tension or strain on the forehead which will culminate into a state of headache for us.

Also, many times the place where we meditate could be noisy. We might be meditating when we are very tired. If we are very tired, it is conducive to sleep. This is why, traditionally, over the years the saints have advocated meditation as the first thing in the morning. Why? Because in the morning, if you have a regular job, you sleep at night – you go to sleep at night at ten, eleven, or twelve and you get up in the morning at a reasonable hour. It is also interesting that the time from three to six in the morning has been called the best time to meditate, called the *amrit vela*. It is interesting when you find out why. These things are coming from the old days. This is coming from a time when there was no electricity. When there is no electricity and when the sun goes down around six, seven, or eight o'clock and you have to light a fire to do anything, chances are you will want to go to sleep. So, if you went to sleep at eight o'clock, you could get up at three o'clock. If you went to sleep at twelve o'clock, you could not get up at three o'clock. We have to look at the environment in which we live. If you say that three o'clock is very good, and you keep on working until twelve o'clock at night or if you do not sleep at night and you are up doing whatever activities you are doing, then you won't be able to get up early. Early morning is said to be good if you have gotten your sleep so the body is well rested. Most people

in the old days would take a shower so they were wide awake, so that they were really meditating not “sleepitating.” It is very interesting – some of these things have reasoning behind them, because people would sleep early so they could get up early and if they could get up early, they could meditate early. If you go to sleep very late, it is difficult for you to get up in the morning and do your meditation and then go to work.

We do what we think is important in our lives, so when we give importance to meditation, then we will make our lives such so that we go to bed at a reasonable hour and we get up at a reasonable hour. Then, when we sit down to meditate, we are not tired. If you come back from work and you think you are going to meditate, chances are you will be very tired. If you have gone all day, whether you work physically or you work mentally, it strains the body. That is maybe not the best time to meditate.

The place where we meditate, the time at which we meditate, our focus, our practice of the techniques properly – all of these affect our meditations. As we start to perfect our meditation, these are the areas on which to focus. If these areas are focused on well, then our meditations are definitely going to be good. (9/11)



To achieve true spiritual progress, one must lead the “good life,” I may even say a “God-like life,” before much inner progress can be made. At the same time, one must be fully dutiful to regular meditations, as both are essential. To lead a good life without devoting time to one’s spiritual practices will not raise the attention to the seat of the soul. Similarly, 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. (Sant Kirpal Singh, Sat Sandesh, 2/12)



The Whole Process is Done with Love

Question: Baba Sawan Singh Ji says that you can come to God only through concentration on the eye-focus, entering the higher planes. Sant Darshan Singh Ji says that God is love, the soul is love, and the way back to God is only through love. I wonder how these relate to each other. Are these two different approaches on the path or are they ultimately the same?

Sant Rajinder Singh Ji: These two statements actually mean one and the same thing. Let us understand how they are the same. It is true that we must withdraw our attention to the eye-focus in order to catch hold of the Shabd or holy Word and travel on it back to the higher planes. That is the point of contact to the Current of Light and Sound. But the way to reach that point is through love.

We have learned the meditation instructions and have heard them many times. But what we do not realize is that it is not a sterile exercise that is done mechanically. Yes, the description of the technique seems mechanical so far as sitting still, closing the eyes, keeping the mind still, and focusing our gaze into whatever is lying in front of us. But the whole process is done with love. Why do you think the instructions say, “look minutely, penetratingly, sweetly, and lovingly into whatever is lying in front of you”? The word lovingly is important.

The repetition of the Names, the gazing is all done with love in our heart. The whole process is one of taking the soul that is spread out in our body in the form of our attention, which is in its true essence love, and reconnecting it with the stream of love flowing out from God. The union of love with love is a magnetic attraction of love. This is what is the underlying process of meditation. The soul being love is withdrawn to the point where it can merge with the current of divine love and be carried back to God or the source of all love. Thus, there is no contradiction of terms. The two processes are one and the same and they go on simultaneously. (10/98)



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.
(Sant Kirpal Singh, *The Teachings of Kirpal Singh*, v. 2, 106)



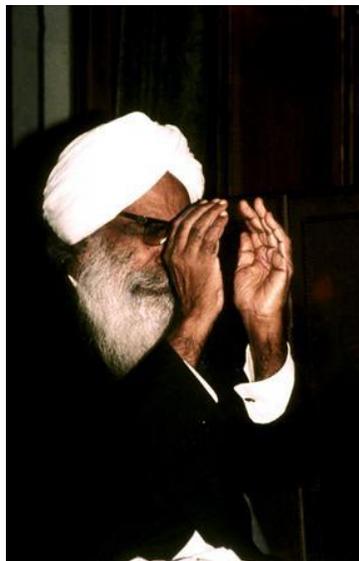
Drowsy & Fearful

Question: I experience two issues in meditation that I think are common, so I thought it would be appropriate to ask. One, I become drowsy in meditation. I have tried meditating at many different times during the day because I am not a “morning person,” but I still find myself getting drowsy. Two, at other times, when I am not drowsy and in my meditation I feel like I am starting to go within, a fear arises in me – a fear of death – and I am not sure what to do about it because it really disturbs my concentration.

Sant Rajinder Singh Ji: To answer your first question, in meditation we are drowsy because we are physically tired. Most of us overdo things. We lead extremely hectic lives. Then, when we meditate, we feel drowsy because we overbook ourselves. We should analyze what we are doing all day long. If we are overexerting, then we need to decide if there are any activities that we can let go of that are not important and are putting too much physical strain on us.

Another technique that might help us is to take a shower before we meditate. Generally, even when we are drowsy, taking a shower helps us become wide awake. At least that should keep us up for an hour or two during our meditation. The key is, if we are drowsy, we should look at what is happening to us all day long. If we are doing too many physical or mental activities, like many people do nowadays, then as soon as we sit down and close our eyes we will feel drowsy. One needs to pace oneself properly so we can be more relaxed in our daily life.

To answer your second question, we should realize that physical death will happen to each of us. Physical death, though, does not mean the annihilation of our being. It does not mean that we are done and gone. We should realize that death is more like the changing of a vesture. If we realize that, then the fear of death will go away. Fear of death arises as we grow up and see our grandparents, uncles, aunts, and those in our neighborhood pass away and we see the sorrow in the family. We miss the person, depending on how close we were to them, and we start to feel fear. However, if we realize and see for ourselves through meditation that our existence is not only at the level of our physical body but also at the level of our soul, then we will lose our fear of death. That happens as we experience more and more of the inner Light and Sound and ultimately the spiritual regions within. (9/04)



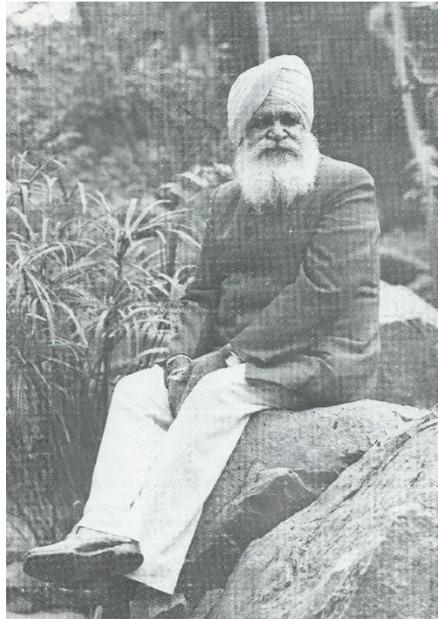
It's a Matter of Personal Experience

Question: How do we know that this is the right path for us?

Sant Rajinder Singh Ji: As seekers, we need to find stillness in our life. If we don't find that, then we are not on the right path. If we do not have spiritual experiences – if it is only talk – then, also, we are not on the right track. It is a matter of personal experience; we should not take the word of someone else.

The great Masters of this tradition have always said, “Let us not even believe the Master until we experience it within ourselves.” The key is to go within and experience the divine for ourselves. If we have inner experiences, and if they get greater as we follow the path, then there is a sense of stability and conviction that we are on the right path.

No one can convince anyone through words as to what the right path is. Their conviction comes from within when we have experiences and we find the stillness. If our spiritual journey is bringing us more and more peace, more and more love, and more and more bliss, then we know we are on the right path. (9/03)



Sant-Mat does not ask for blind faith or acceptance on mere authority. It is purely practical. Any belief not based on personal experience and verification of facts has little value. One should therefore try to see with one's own eyes and hear with one's own ears rather than indirectly with the eyes and ears of others.

(Sant Kirpal Singh, ruhanisatsangusa.org/tours/55/ss55_08.htm)



How Long Should We Meditate at One Time?

Question: How long should we sit for at any one time?

Sant Rajinder Singh Ji: The great Masters have said that we should be meditating two and a half hours daily or ten percent of our time. Many people ask the question of whether we should meditate all of that time in one sitting or spread it out to two. The great Masters have said that you can divide the time for meditation by yourself in whatever way you feel is convenient. But if the divisions are small, for example, we meditate for only fifteen minutes at a time, chances are that we are not going to get into a deeper meditation.

The recommendation is that generally we should sit for at least an hour so that we have an opportunity to get into a deeper state of meditation. So the decision as to whether you meditate for two and a half hours at one time or the same length of time divided into two or three sessions depends upon your own schedules. But the longer you can meditate at one sitting, the more your chances of being able to get into deeper meditations and experience deeper states of consciousness...(7/97)



Question: How do you prevent clutching in meditation?

Sant Kirpal Singh Ji: 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>)



Is There a Scientific Explanation for the Inner Music?

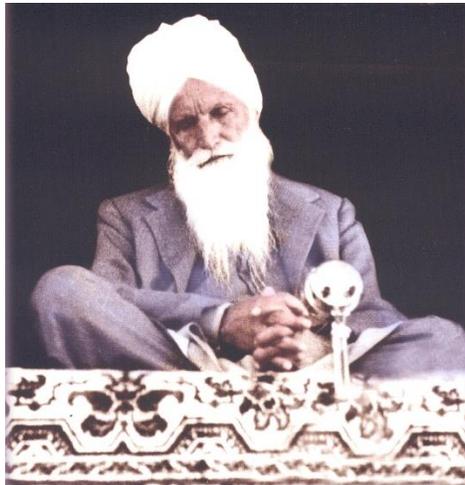
Question: Is there a scientific explanation for the inner Music called Naam, Shabd, or Anhad Shabd?

Sant Rajinder Singh Ji: When we break down matter, we find electrons and protons and neutrons. What is very interesting is that science today is coming to the realization that at the heart of these smallest particles is a vibration, which is going extremely fast. At the heart of matter are moving packets of energy, and the vibration given off is light and sound.

For thousands of years, the great saints have been talking about the inner Music of God. It has many different names such as Anhad Nad, Shabd, or Naam in the Sikh scriptures; the Vedas call it Nad, the Bible calls it the holy Word, and most of the scriptures of the world refer to it as the celestial Music. It is reverberating in each particle in this universe. When our spiritual eye and spiritual ear are opened, we are able to connect with it and hear it. The Shabd or celestial Music is within each and every one of us.

What happens at the time of holy initiation by a Master of the inner Light and Sound is that our inner eye and inner ear are opened, and the connection with the divinity within ourselves is made. As that connection is made, we are able to rise above physical body-consciousness. As we meditate, we can experience not only the divine Light within, but also the celestial Music. By connection with this Naam or Shabd, our soul, through the guidance of a spiritual Master, can soar into the inner spiritual regions.

So definitely there is a connection between what scientists are finding out about sound and vibration and what the saints have said for many, many years. When we sit for meditation and withdraw our sensory currents from the world outside, we are able to experience this celestial Music within. That can definitely be done. (7/02)



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.

(Sant Kirpal Singh Ji, Letters to Vermont initiates)

The Relationship Between Simran and Bhajan

Question: Could you please talk about simran and bhajan and the relationship between the two? Do we always do both in one sitting? Do we do one before the other? How long do we do each one? Do we interrupt one to start the other? Do they ever blend into one?

Sant Rajinder Singh Ji: At the time of initiation by a perfect living Master of Sant Mat we are told that we should devote time to the two meditation practices: simran and bhajan. Simran is meditating on the inner Light while repeating the charged Names given to us by the Master at the time of initiation. Bhajan is the practice of listening to the Sound Current or Naam within.

We are asked to put in two and a half hours a day to meditation. This means that one half the time should be spent in simran and one half the time spent in bhajan. We are told that the longer we can sit the better. Why? It may take a while for our concentration to stay focused. While concentrating, the sensory currents have to withdraw to the seat of the soul. This takes time. If we finally get them to start withdrawing, and then we stop, we have cut short the process. If we get up and move around, then we have to start the withdrawal process all over again.

It is like the story of King Bruce and the spider. The spider starts climbing up the wall, falls down, and starts having to climb up again. Our attention is like the spider. It starts withdrawing then we move, and the attention returns to our body and we have to start climbing again. It is better to continue the process once we start withdrawing. If we can remain concentrated while the sensory currents withdraw, then we can withdraw further and further until we reach the seat of the soul. Once we reach the seat of the soul, located between and behind the two eyebrows, then we will see Light.

We want to stay with one practice for the full time, if possible, so we can see the results. If we sit for five minutes in simran, then switch to bhajan for five minutes, and switch back again to simran, and continue jumping back and forth, we will hardly begin withdrawing before it is time to switch. It is better to sit for the full one to one and a quarter or one and a half hours in one practice, perfect it, and then go to the other practice.

As far as when to do it, that depends upon your schedule. If you only have a block of time to do simran before work, then obviously the bhajan will have to be done at another block of time throughout the day, or vice versa. Both are important practices. Both should be done daily. You need to divide the time between the two and make your own schedule of how to do it.

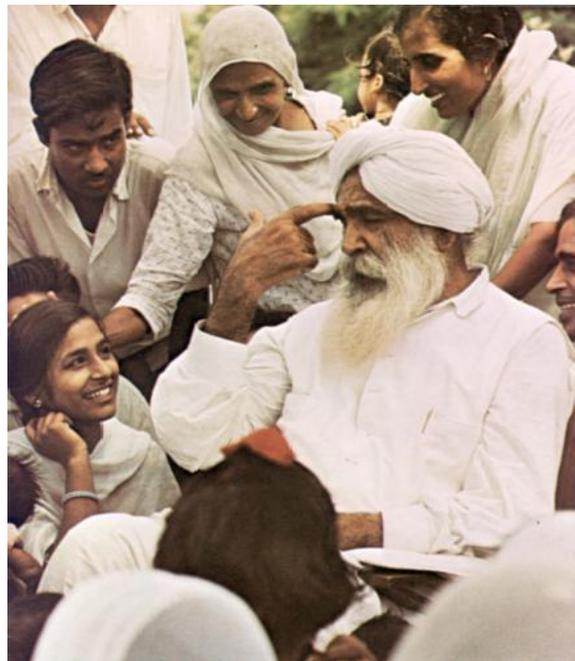
Another consideration is that you may find time to do simran while on the train going to work, or during your lunch hour. Because the simran practice only requires closing one's eyes, one can do simran in many more places than one can do bhajan. Bhajan cannot be done in public, which means you are more limited to doing it at a place where you can have total privacy. Simran can be done in many places. Therefore, you may decide to do bhajan at certain hours when you are home, and do simran at your office during lunch time, or while traveling.

Ultimately, it is the Sound Current which is going to pull us up. There is one current, the Naam, and it is both Light and Sound. When our simran is complete, and we have totally withdrawn, we will not only see Light, but the Sound Current will come from above to lift us up. Simran is important to still the mind by repetition of the Names of God and to help the withdrawal to the eye-focus. Once there, we see Light, but the Sound Current will pull us up. Simran also protects

us from the negative power. We need to do simran for those reasons: protection against the negative power, to aid the stilling of the mind, and to help the withdrawal. Bhajan is important because ultimately it is the Sound that will pull us up. Thus, once the Sound pulls us up, we experience both Light and Sound and they do blend into one.

The confusion comes because of the term Sound Current. When the word Sound Current is used, people think of it as only the Sound. But there is only one Current emanating from God, and that Current has two manifestations: Light and Sound. So there are not two separate Currents: there is one Current, but it vibrates with Light and Sound. It may be easier to refer to the Current as the Divine Nectar. When our meditation is complete and perfected we connect with one Current, the Divine Nectar. The simran practice enables us to concentrate on the Light, while the bhajan practice enables us to focus on the Sound. In reality, whether we are focusing on the Light and Sound, it is one Current, only different aspects of the same Current.

When meditating on the inner Light, we should not pay attention to the Sound. We need to go on focusing on the Light. When meditation on the inner Sound, we should not be doing simran and we should not be paying attention to the Light. Each practice should be done separately. But when our sensory currents, through either method, are totally absorbed at the eye-focus, with the grace of the Master, it is ultimately the one Current, the Divine Nectar that pulls the soul upwards to rise above body-consciousness. (1/98)



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

Sant Kirpal Singh Ji: 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>)



A Correct Posture for Hearing the Sound Current?

Question: If an initiate hears the Music of the Spheres without the prescribed posture is it necessary to follow that posture?

Sant Rajinder Singh Ji: The prescribed posture helps us to tune out the outer sounds to listen to the inner sounds. Closing our ears helps us to listen from within without interference of the noise or sounds in the environment. We might be distracted by passing cars and traffic outside, the ticking of a clock, the sound of fans or heaters, conversation next door, airplanes passing overhead, and babies crying. It may be difficult for us to concentrate on meditation with suchlike distractions. Therefore, the bhajan posture helps one disregard all extraneous sounds.

But as we advance, we may be able to hear the Sound Current without the posture. If we think about it, once the Sound Current comes from above and draws us up, we transcend body-consciousness. Then it does not matter what position our body is in anyway, because we are no longer in our physical consciousness. The posture is a help to get there, but if we withdraw from the body and merge into the Sound Current to travel on it back to its Source, then we are not aware of our position.

If the Sound Current comes from above and lifts us up, the question of our position will no longer matter, because we will no longer be aware of our position or any part of our body anymore at all.

Many people are fortunate to hear the Sound Current reverberating all day and all night, even as they go about their daily work or business. One can hear the Sound Current even without the bhajan posture.

We may remember the incident from the life of Sant Darshan Singh Ji where he had one split-second intoxicating glance of Hazur and he found that the form of Hazur was with him for days. Even with open eyes he could see the radiant form of his Master. He said that he would see his Master's form while reading or studying, and even while going to the bathroom! Thus, there are times when we can see the spiritual emanations with open eyes and can hear the Sound Current without the Bhajan position. (1/98)



From: Power of Positive Thinking

By Sant Rajinder Singh Ji

Optimism is important for those treading the spiritual path. If we are optimistic about achieving the goal of merger of the soul with God, then we will devotedly put in daily time for our meditations. Rain or shine, we will sit for meditation.

Pessimists, on the other hand, will think that the goal is impossible to reach. As a result, they give up before they even take a single step on the way. They feel that there is no hope, and then they do not try. It is not that the goal is not attainable for them, but that they do not make even the slightest effort. How can they climb a mountain if they don't take the first step? Their own pessimism keeps them from success.

If we wish to have success on the spiritual path, we should be optimistic that the goal is achievable. That optimism then can drive us to sit for meditation whether we feel we are progressing quickly enough or not. There are times when the progress may be slow and not so visible. But each time we sit, we are getting closer to the goal. Optimism can help motivate us to do our daily meditations until we perfect the art. (12/15)



Master is pleased to see His children going along.
He does not compare the man running with the child hopping along;
He appreciates that hopping, too.

(Sant Kirpal Singh, ruhanisatsangusa.org/lok/god-enter.htm)



The brightness of the sun and the stars are pale
compared to the intense and beautiful lights of the regions beyond.
(Sant Rajinder Singh Ji Maharaj)



Sant Rajinder Singh

Sant Darshan Singh

Sant Kirpal Singh

Baba Sawan Singh

You are one of the luckiest sons of Sat Purush, and He has chosen you to get Naam and go with the Master to Sach Khand. You must reach there. Nothing can prevent you. But you can hasten the progress or retard it, as you like. (Hazur Baba Sawan Singh Ji Maharaj, *The Ambrosial Hour*, 98)

Kirpalct@yahoo.com

For more booklets go to: kirpalsingh.org
(Spiritual Quotations for Lovers of God)

