



Hazur Baba Sawan Singh
“The Great Master”
1858-1948

Excerpts from Spiritual Gems
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on the Theory and Practice of Sant Mat

Selections from Letters to Seekers and Disciples

1919 - 1948

The Purpose of Life

The greatest purpose of human life is that one should know one's Self and know God, and all the rest is mere dissipation. (Kirpal Singh)

There are other worlds inside of man, not made up of this coarse material but of stuff which can be called non-material. These worlds cannot be seen as long as the mind is shaking. We are connected with this outer material world through our organs of sense. Through eyes we see, through ears we hear, and so on. Suppose our mind does not run outward through these organs of senses. Then our body is a mere object like other objects, and we, for the time being, are entirely cut off from this world - in other words, as good as dead. When we let the mind go down through the organs of sense, we again become alive as far as the world is concerned. If we go a step further - that is, direct the mind inwardly, after disconnecting it from the organs of sense - the inner worlds will become visible. When this practice of disconnecting from the external organs of sense and connecting with the inner worlds becomes a habit, then man can function at will either in this material world or in the inner, non-material world.

So long as the mind has not developed the capacity to throw away, at will, the impressions of this world, it cannot sit inside, disconnected from this world, nor can it have access to the inner world. But it has the capacity to do so and it has to be trained. It is a slow affair, requires patience, perseverance, and faith.

Ever since creation started, the mind...has not gone within, nor has it found peace and rest. The task, therefore, is difficult, but it can be successfully completed, and this is the object of our life. If man is the highest achievement of creation, his responsibility is great also. Man is born so that he may merge his soul in its source and not be born a second time (in this world). The greatest service one can render is to merge his soul, by freeing it from the attachment of mind and matter, in that ocean of peace and bliss of which it is a particle or drop. (Letter 150)

If, during lifetime, entry has been made into the eye center and the sound current (bell sound) 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. This done, all is done; this not done, all else done is as if nothing is done. Such is the finding of Sant Mat and it is a fact. It is not an arbitrary mandate. (Letter 104)

This life is for the purpose of ending our coming back into this world. (205)

Sant Mat

Not all spiritual paths lead to the harmonious Oneness.
Indeed, most are detours and distractions, nothing more.
(Lao-Tzu)

Such is the world, it is easily led away by nonsense;
but when it hears of the Path of Truth,
it rejects it as false.
(Kabir)

The world has nothing higher to offer than the truth of Sant Mat. (Letter 136)

In this system, there are no rituals or customs to be observed. It is an inward path, and everyone has to go within himself, independent of others. (Letter 135)

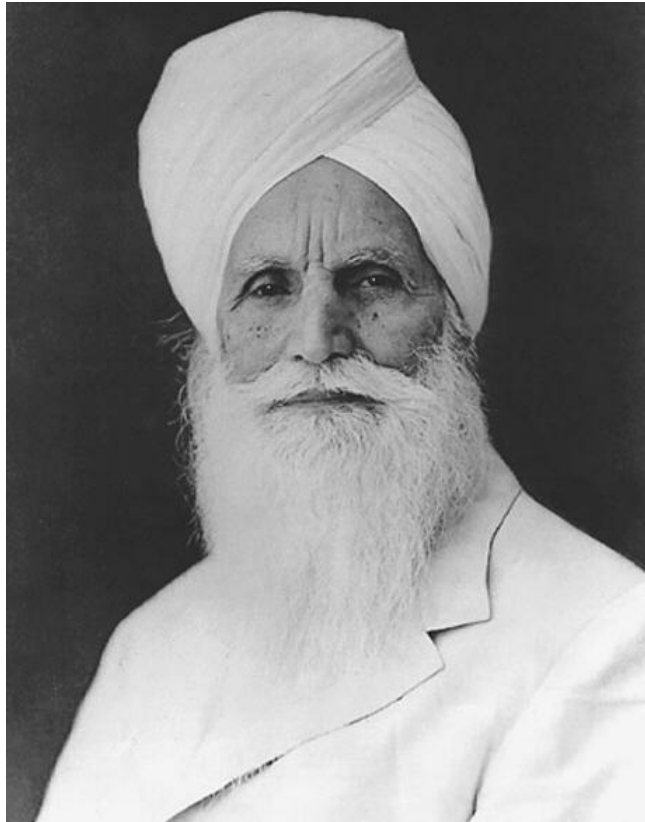
The method of spiritual exercises prescribed by our Masters is natural. It is not the design of any human brain. It has existed ever since man was created and leads the soul from its seat in the eye focus to the highest regions of pure spirit. (90)

The practice of Surat Shabd yoga (Sant Mat) lies in detaching the mind from external objects and attaching it to what lies within, and then catching the sound current and traveling on it. This current connects the individual with its Source. This practice does not interfere with any normal routine of life. There are no rituals or customs. One has to deal with himself. (149)

The internal spiritual path and teaching have nothing to do with world religions and social rules. Just as by attending a school, one becomes master of science, so is the case with spiritual knowledge. This method of spiritual concentration and uplift is natural. It was not designed by any human being. It is the design of the Creator, and none can alter, amend, or add to it. It is as ancient as man. The Creator, when he created man, designed this path in him. (95)

I was glad to receive your letter intimating your initiation. It is a straight path, though difficult and laborious. The first thing is to make your mind motionless, which is possible only by means of repetition of the five holy names, with care and attention. It takes years of labor to succeed in this. The rest becomes comparatively easy. (94)

All saints (God-realized beings, not “holy” people identified by a religion) are Sons of God; their mission is to make others the Sons of God; their method is the Word - sound current. There is no other method. The difference lies in the extent to which this Word has been traced by its votaries. The Word is Light. It resounds throughout the whole creation - material, mental, and spiritual - within us and outside us. It is Light and Sound both. Sant Mat connects with it as sound. The Lights and Sounds at the different stages of the journey are already known to you. The significance of the Word will grow step by step with experience. (104)



Mind

What is the demon? Your own mind. It is not outside, this demon is inside; that complicates the battle. You have to go into yourself.

(Chidananda)

He who has torn the veil within and brought the mind under control has conquered all the world, and the whole world is under his order.

(Letter 118)

The more perfect is one's concentration, the more power he has over all the forces of nature. The mind is a very great power, but before you can use it properly, you must conquer the mind itself. Master your own mind and then you are master of all else. (Letter 134)

The best way to divert the mind from the mundane baubles is to give it a taste of the inner bliss which far transcends any earthly joy. This inner bliss can be attained by going in and listening to the Inner Sound constantly or at least for as long as is possible every day. This is how the monkey can be effectively chained. (31)

Mind is fond of sweet taste. It does not find lasting taste in the changing environments; therefore, it runs from object to object, and continues wandering. If it can get a lasting thing and a sweet thing, it will certainly attach itself to that and cease its wandering. The current is the only lasting thing; all else is changeable. Therefore, when mind attaches itself to the current, and cultivates it, it receives what it has been longing for, for so long. On getting it, the mind becomes tranquil, the curtain is lifted, and the soul unites with the waves and the ocean. (34)

It is only when we sit in meditation that we begin to discover the power, the waywardness, and the obstinacy of the mind. The mind that has been running wild ever since we came into the wheel of life and death will take time to yield. You are just beginning the fight against it. It is a lifelong fight; and the reward is, if one conquers his mind (makes it motionless in the eye center) he wins the world. (82)

The search is to be made within one's self and it costs nothing. The whole thing lies behind the veil of the mind. When the mind has been made motionless, that which lies behind the veil becomes visible. The mind, which wanders outward and seldom sticks to its headquarters in the eye center - whether we are awake or asleep - has to be trained to stick to the headquarters and, instead of running out, is to look inside the eye center. This is not an easy task. But just as other habits are created by practice and perseverance, the mind also is to be put in the new channel by love and faith and perseverance. It is a practical course. It is a fight against the mind. "Slow and steady wins the race." (68)

The inherent nature of mind is materialistic, outward, and negative. (106)

Until the mind is made motionless, it cannot perceive the Light within. But there is no reason to despond. It takes time to overcome the habits of the mind. (Letter 90)

Make the mind motionless, and all that lies behind it will be an open book. (86)

Under all circumstances, the fight against the mind should be continued. Mind is our enemy. It tries to throw us off by all sorts of things, on one pretence or another. (82)

It is the business and duty of every disciple to make his mind motionless and reach the eye center. The duty of the Master is to help and guide on the path. To control the mind and senses and open the tenth door depends on the disciple's efforts. If there is any difficult work in the world, it is the fight with the mind. Because the soul is positive and the mind is negative, therefore the teachings and satsangs of the Master are to encourage the soul and make it stand against the mind, fight it, and win the battle. 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. Sometimes it so happens that the mind loses faith even in the Master and puts forth strange arguments in support of its case. This is the result of past bad karma. (200)

Mind is not a thing that can be switched off and on at will. It cannot be taken away from its routine course in spite of one's best effort in a day, a month, or a year. It is a lifelong struggle. Those who have undergone this struggle, or who are engaged in it, understand what it is to conquer the mind. (143)

Shabd/The Word/Naam

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

(New Testament, John 1:1)

The Word gives out both Light and Sound. At this end, in the physical plane, the Light and Sound are lost in gross matter. On the finer planes - astral, causal, and spiritual - Sound is audible and Light is visible. At the upper end, the Sound is the finest music unheard by human ears - and the Light is of millions of suns and moons in one ray. (Letter 104)

There is no power on earth or heaven greater than the power of sound current. It is the primary power. All other powers are derived or secondary. So anybody who is connected with the sound current, and practices, must accept once for all that he cannot be adversely affected by hypnotists, spiritualists, mediums, or any of their clique. Even the angel of death dare not come near one who is connected with the sound current. Sound current is the cure for all weaknesses that flesh is heir to. (Letter 96)

Only those people who are extremely fortunate get the opportunity to follow the practice of Shabd. When they enjoy it thoroughly, then lust, anger, greed, attachment, and pride are destroyed. When you control your mind and senses, you enjoy Shabd all the more. (5)

When the Creator wishes to bring anybody back to Him, He brings him in touch with a Master and, through him, with the Word. This is how it has worked in the past and how it will work in future. (105)

The sound current never stops, as it is only by means of sound current that the soul stays in the body. When the sound current stops, the soul will go out. The reason for your not hearing the Sound is that your mind is so much engrossed in worldly matters that it does not allow the soul to go in. When the mind goes down it ceases to catch the Sound. The remedy is to bring about the concentration of the mind by means of careful repetition, which will make the mind and the soul still and collected and, therefore, able to catch the sound current. (118)

In the beginning any sound that you catch, whether of bell or chirping of sparrows and the like, should be caught. As the concentration increases, the sound will clear up into the bell. (118)

There are ten different sounds here. We are to catch the bell sound. If the bell is not heard, catch the shrill whistle; and, failing that, catch the sort of noise like that of a railway train passing on a bridge. As the attention goes inside the focus, the different sounds become distinct and the bell will be audible. (25)

Clearness and intensity of Sound depend on the degree of concentration. The greater the concentration, the clearer and louder the Sound. (92)

Your getting Naam (connection with the inner Light and Sound) means more than if you had inherited a million dollars, or many millions. You are one of the lucky sons of Sat Purush (God), and he has chosen you to get Naam and go with the Master to Sach Khand (the highest spiritual realm). You must reach there. Nothing can prevent you. But you can hasten the progress or retard it, as you like. (Letter 152)

The Word is the foundation on which the whole visible and invisible structure of the universe is resting. Everything has sprung from this Word. The Master is the embodiment of this Word and is one with it. (195)

If there is any power that cuts the bad karma, it is the Shabd. When, therefore, one gets a taste of Shabd and enjoys Shabd, innumerable bad karmas are destroyed. (198)

Simran

You will please appreciate that the sacred charged words are highly efficacious and carry the thought transference of the Master. (Sant Kirpal Singh)

Your main effort should be directed to stilling your mind, which is the result of repetition (simran). Try to perform repetition in one posture, changing your position as little as possible. The mind does not become still without two hours repetition at a time. If one performs repetition while walking, going on errands, and the like, the mind will feel quieter when one sits for repetition. (Letter 124)

The names by themselves carry no value. It is their practice in the proper way that brings benefit. The names, if repeated at the center of attention, will bring the attention in concentration. No more, no less. That is the limit of the course of simran. To go up, the sound current is necessary. (54)



Meditation

Meditation is most necessary, for only by meditation
will all things come of their own accord.

(Sant Kirpal Singh)

The whole thing is just attention, and then unbroken attention, at the eye center, allowing no other thought to intrude itself into the consciousness and lead you away from the center. (Letter 154)

By repetition of the names and by hearing the sound current, and all this in its own interest, the mind can be trained to sit inside the eye center and enjoy that sweetness and bliss which it has not tasted before. (32)

When the attention goes in newly and sees the Light, it cannot behold it long. It is not used to it, and cannot stand the glare, so to say. By and by, as it will grow powerful, it will have the capacity to face the Light and then pierce it. (45)

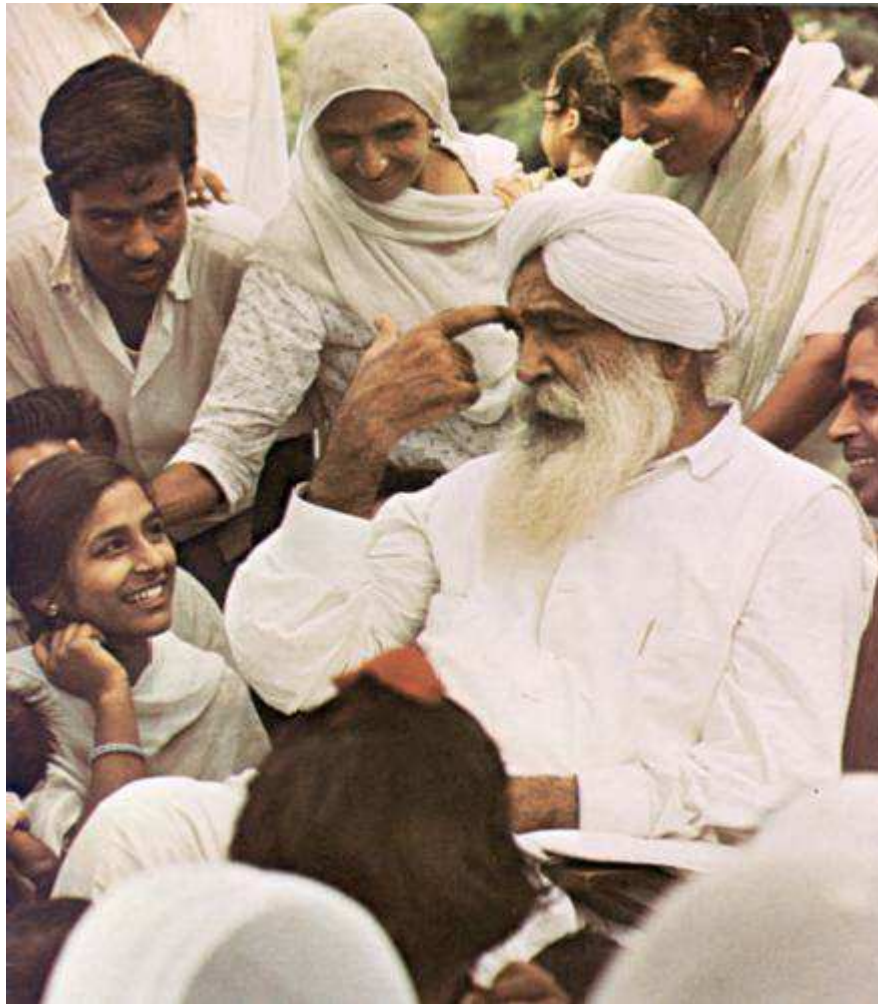
Ordinarily, one should devote one tenth of one's daily time, that is, 2.4 hours at least, and then he can increase the time to four hours gradually. It requires patience and perseverance. (94)

As long as you are outward the thing (meditation) looks dry. To go inward is rather difficult; but once in, the subject becomes tasteful and it will be easy. Through concentration, go inward once and the battle is won. I am glad that you have increased your time to one hour, but I must say that one hour is not sufficient. In three hours the mind is subdued, provided this time is given with love and devotion, and not as a duty. (194)

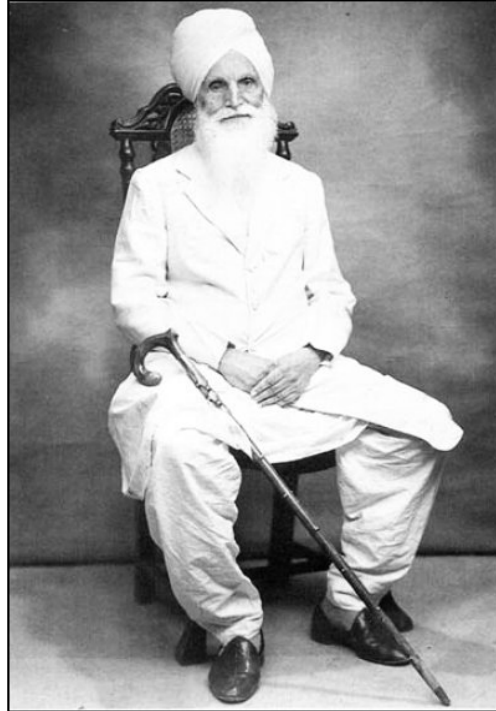
The mind is always seeking pretexts for deferring meditation, but we should not listen to the mind's arguments and pretexts. We should overrule all its argumentation and perform our daily repetition. (92)

Try to devote some part of your morning time, before beginning your household or worldly duties, to concentration and hearing the sound current. That is the best time for the purpose. (108)

You are right when you say that the intellectual side of the science is far less important than the meditation. The whole secret - the knowledge, the substance and the cherished treasure - lies inside, and without going inside it cannot be had, and the eye that is to see it is also inside. Reading of scriptures, discussion of philosophies, and recitation of prayers is like churning of water from which nothing but foam comes out. Going within and rising on the sound current is the churning of milk from which butter comes out. The primary effort of man, therefore, should be to vacate the body below the eyes and sit inside, in the eye center, and dig up the hidden treasure. (28)



The will power becomes strong by repetition and concentration, and spiritual force is created, which awakens love and faith within, and that leads to personal magnetism which is present in a small or large degree in every human being and even in animals. This spiritual force is within every one of us but is awakened only by spiritual practice. Only those whose internal eye is open can feel it.
(202)



Progress Within

Those who seek the easy way do not seek the True Way.
(Dogen)

The path of the Masters is a long one and it takes time to mold the mind. The withdrawal of the scattered attention into the eye center requires patience, perseverance, and faith. The learned get impatient when they find themselves helpless in controlling their mind. They begin to doubt the efficacy of the method given. They want quick results, little knowing that mind is a power which is moving the world, and the world dances to its tune. It expresses itself through lust, anger, greed, attachment, and pride, and who is free from them? To try to concentrate the mind in the eye center is to pick up a quarrel with it, and it is a lifelong quarrel. If successful in this struggle, the prize is everlasting bliss. Then there is no more revolving on the wheel of births and deaths.
(Letter 131)

You must reach the supreme goal in due time. Some reach it sooner, others later, according to their own individual efforts and the karma they have to overcome. (Letter 152)

Spiritual progress primarily depends on the training of the mind. (26)

Progress must be slow as the mind has been accustomed to wander out for ages, and it is not easy to make it sit still and give up its old habit. (29)

This is a labor of years. Please do not expect hasty results, as the mind takes time in becoming motionless and quiet. (110)

It is not an easy job to reach the eye center. It requires years of patience and persevering labor. (199)

It is true, therefore, as you say, that in preliminary stages the progress is slow. To give up worldly pleasures, to control the senses, and bring the attention in one center by controlling the wild runs of the mind while still alive and kicking, is not an easy task. (115)

To make the mind perfectly motionless requires years of hard labor; therefore, do not expect results in a hurry. When you labor on the path, you will succeed. No one has yet gone disappointed from that door. (71)

Do not try to make spiritual progress in a hurry. Do it calmly and quietly. (77)

Do not worry if you have not seen anything so far. You may worry about their absence when you reach the focus and do not find them there. Everything lies inside the focus. Your wildest dreams or imaginings cannot picture the grandeur of what lies within. But the treasure is yours and is there for you. You can have it whenever you go there. Take it from me, and once for all, that everything, including the Creator, is within you, and whosoever has attained it, has attained it by going inside the focus. There is no easier method to go within than the one of which you have been informed. (147)

A period of disappointment intervenes often in the life of the devotee. This is desirable. It has a purpose. It gives the shock. After a time spent in disappointment, the intensity of love for spiritual uplift increases. A temporary obstruction in the path of determination gives it momentum to proceed ahead. (Letter 46)

The first stage will have been completed when the scattered mind has been collected in the eye focus and takes pleasure in sitting there. One will be super conscious within. Then the Form of the Master will appear...The first stage is a bit difficult, for it is crossed with struggle. The journey beyond is pleasant. The karma and the struggle are interdependent. When the karmic debt becomes light, the progress will be rapid. (41)

In the beginning, there is a hard struggle to bring the attention to the eye focus, and it may be a work of years with some, while cases are known to have gone within at once. But when the habit to reach the focus has been acquired, the glimpses of the inner world make this study interesting. ...No period can be fixed as to when the attention of any person will begin to stay within the focus. It depends upon the longing, faith, perseverance, and his past record. (135)

In the beginning, the mind fears and dislikes to go in, and the body also aches; but by degrees, these pains disappear and the mind acquires the habit of concentration. The preliminary stages in Sant Mat are difficult, but when they are traversed and the mind goes up, then meditation begins to yield pleasure, so much so that one is unable to give it up. (118)

The stage of the inward journey that you are crossing now takes rather a long time. This is the transitional stage. Spirit is accustomed to stay out and you are forcing it within. The spirit permeates every part of the body. It takes time to collect it. When this stage is crossed, the path beyond is easy. (50)

Please be not in a hurry. With patience and perseverance, complete the course of concentration. Going within takes time. The rise within is comparatively easier. This part of the course is tasteless. Taste comes with concentration. Slow but steady wins the race. That which is acquired after struggle is valued, and that which comes easily is often not valued. (147)

Initiation

At the time of Initiation, you are given a contact with the God-into-Expression Power (Light & Sound). (Sant Kirpal Singh)

All those who are initiated into the Mysteries of the Beyond by a Living Master were destined to become His disciples. It is not a question of one choosing the path or the path choosing the disciple, but rather one of the disciple's background. (Sant Kirpal Singh)

The Master makes no mistakes in selecting persons for initiation. Only they receive the initiation whom their Maker wishes to bring back to him. He reveals the secret of the sound current to his chosen few. (Letter 28)

The initiation is preordained. Those who are destined to receive it in this life get it, and not otherwise. (143)

The view that one must see something at the time of initiation or he would never be able to see anything later is wrong. Experience also does not support it. Everyone is running his own course of life, which is different from all others. No two persons are alike in habit, form, and thought. All are at different stages of development. At initiation, they cannot be expected to behave alike. Only a few see anything then. The majority take time - some weeks, some months, and some years. All are not equally keen. (54)

One may make progress, as it is ordinarily understood, even without such initiation and, if ardent enough, may reach the region of the stars, the sun, and the moon, but he will not be able to go beyond that. (103)

Faith/Belief

A man's most valuable trait is a judicious sense of what not to believe. (Euripides)

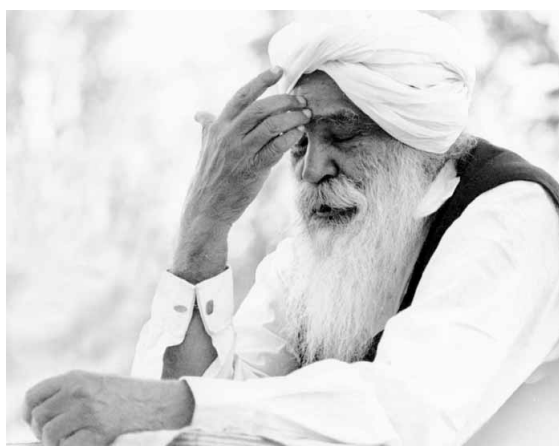
It (Sant Mat) is a liberal system and does not stifle opinion or insist on blind belief. To start with, it asks you to accept some fundamental concepts, only by way of a working hypothesis... You must not forget, however, the subtle nature of the subject which cannot be adequately discussed and understood by mere intellectual reasoning. It deals with eternal truths, beyond the reach of mind and intellect, and can therefore be comprehended properly only when the student goes in and gets some background of personal spiritual experiences... We do not force conviction upon anybody. We like the conviction to grow from within as a result of one's own personal experience. (Letter 103)

The value of authority or belief to a believer lies in making an experiment on the lines recommended by authorities and testing this belief. If the result comes out to be as expected, the belief becomes a fact to the experimenter.
(Letter 116)

Saints' foremost argument is: "Come with us and see." Few are ready for it. So the saints come down to the intellectual plane of men and talk to them in their terms. By their superior intellect they give people's belief a little shake-up and make them think afresh. Slowly and slowly they bring them up to the point of experimentation. They give initiation and the experiment begins. (116)

That which may be a fact to one man may not necessarily be a fact to another. And it will not become a fact to him until he has had a similar experience. Facts of Sant Mat are reproducible, like facts of any science, and can be demonstrated in the laboratory of Sant Mat. The laboratory of Sant Mat is inside of man. Anybody who enters this laboratory (brings his scattered attention within himself at the eye focus) can see, feel, and realize what the saints say, and he can repeat the experiment as often as he likes. Sant Mat deals with facts only, not with theories or beliefs. It lays down a practical course for its devotees. It is practical through and through, and it can be executed by young or old, male or female, wise or simple-minded - while, at the same time, they are enjoying the fullness of home life. (157)

Spirituality is real when one has experience of it, and unreal so long as he has not experienced it. Man has the capacity to experience it because man is a combination of spirit, mind, and matter: first, spirit; second, mind; third, matter.
(181)



The Master

And the Word became flesh, and dwelt among us.

(New Testament, John 1:14)

Without a perfect Master, however hard one may try, he cannot make much progress in the spiritual world. (Letter 57)

The Master is not a body only. He is the power which guides and helps us at every stage and in every region, during our inward spiritual journey. When we are in the physical body, he instructs us through his physical form, and as we proceed further, he assumes the form of each region - all the way up to Sach Khand (the highest spiritual region). (179)

The Master does not expect anyone to idolize him. A boy, reading in primary classes, cannot judge the attainments of a B.A. or M.A. The Master only wants you to look upon him as your elder brother or friend, to follow his directions, as those of a benefactor, and work hard to go into the higher planes within you. When you go there, you will see for yourself the position and dignity of the Master in those regions. (58)

The Masters are very broadminded and do not care at all what you think about them. You may certainly look upon the Master as a friend if you find that helpful, and he is certainly the best and the truest friend. I will again say, go in and see for yourself. (103)

Meeting a Master in this life is something unique, for after meeting a Master, there is no coming back in the cycle of life and death. To meet a Master in this life is to enter on the way to life eternal. Really fortunate are they who have come across a Master, have been connected by him with the sound current, and are practicing the sound current. To be devout, religious, and good-minded is one thing. Meeting a Master is something else. There is no comparison between these two. The two belong to different species. Religious, devoted, and good-minded folk will get their reward, but will come back to this world to get it. If in any future life they get a chance to meet a Master, they too will reach their eternal home. (180)

Masters in the flesh are rare. They are superior beings and have fully developed their latent powers. Their attention, unlike ours, is not confined to the physical plane. At will, their attention has access to the astral, mental, and spiritual planes, and functions on these planes. (105)

This material plane on which we function is of the lowest order, and in comparison to this the astral and causal planes are much superior... The delights of the spiritual planes above the causal are infinitely greater than what one is familiar with on the lower planes. Anybody having experience of the higher planes could not possibly desire to reincarnate on this material plane. Saints are here in obedience to the command of Sat Purush (God), to carry out his will to liberate the souls and bring them back to Sach Khand (the highest spiritual realm). A Param Sant, like Guru Nanak and Soami Ji, comes direct from Anami and Sach Khand; but before he leaves his physical frame, he imparts spiritual powers to his successor who also becomes a saint. (Letter 184)

Need for a Living Master

As long as I am in the world, I am the light of the world.

(New Testament, John 9:5)

To follow a Master means practicing the Word - catching the sound current from the eye center and riding on that. Only a living Master can give us the Word. We can neither get it from books nor from Masters not now alive for the simple reason that the Word is not present in books, nor with their help (books) can we catch it from within ourselves, and we do not know how to come in contact with them (Masters). The teaching of the living, or the dead Masters when they were alive, is and was the Word, and if the Word has not been contacted in human form, one's life has been "fruitless". Living a good moral life, giving charities and doing service to humanity, and such other things - or, let us say, putting into practice the Sermon on the Mount - is not really the teaching of the Masters. This is the sphere of moralists, social reformers, preachers and schoolmasters. (Letter 105)

When Masters and "Christs" of old were in the flesh, they came in contact with people and, in their physical form, were in a position to associate with them and help them. When they are not in flesh and are back in the Word, they are helpless to instruct us, for we are out of tune with ourselves and cannot comprehend them. The Word has been, is, and will be, the basic reality. It is imperishable and all-pervading and is present in all beings. If people could derive benefit from this all-pervading Word, or if this all-pervading Word could help people directly, there would have been no need at any time for the Masters or "Christs" to appear in flesh amongst people. If there was need for their appearance at one time, the same need requires their presence now. (Letter 105)

It is true that only a living Master can grant initiation and consequent salvation to non-initiates, and therefore it may be said that a Guru gives salvation only when alive. (120)

Religion

The sound current is at the foundation of all great religions. Their founders practiced this, and their books speak of the current. Their writings contain their experiences of the worlds within, when going on this current. (Letter 135)

The Christian religion and the Shabd Yoga or Sant Mat are two distinct things. Sant Mat is not a religion of customs and rituals, nor a theory and blind faith. It is a science which connects the soul with its source. Christ studied a branch of this science, but it is a pity that Christ did not leave behind any writings from which his philosophy or science could be traced. All the works on the Christian religion were written by his disciples... The disciples of Christ have mixed custom and ritual in his science. It has resulted in confusion. Saints do not care for outward customs and rituals. They neither abolish them nor create new ones. Their business is to go within. They emphasize pure spirituality. From the Bible we learn that Christ did follow the current. Even now, if you go within, you meet him on the way. To understand Christ and his science, let us go within and meet him. (Letter 144)

The ritualistic part of all religions is blind and misleading, no matter what the religion might be - whether our own or of other people. (2)

All the prevailing religions and cults are within the boundary of the mind. (12)

It does not serve any useful purpose to find fault with any system of philosophy which our friend or companion loves. Experience is the best teacher. A person carries a tin-coated sword which outwardly resembles steel, and the person honestly believes it to be steel. It is no use entering into arguments with him to convince him that it is wood and not steel. The best course is to ask him to try it in action. In one or two strokes it will have shown its worth and real nature. (116)

After initiation one has generally no need to join any religious or spiritual association. It is a mere waste of time, which can be more usefully devoted to meditation. (Letter 66)

Christ forgave those whom he initiated, and not those who did not come in contact with him. Christianity is wrong wherein it supposes that, in the name of Christ, they are forgiven. It is blind faith and self-deception. Christ played his part when he was present on this earth in the flesh.
(Letter 147)

The people who live in the nine apertures of the body and have not gone above the eyes, have ideas and religious views which are of no importance in the eyes of those who have gone higher. All the religions are to be condemned so long as they do not grasp the fundamental truth of the sound current; and when they have grasped this truth, they cease to be mere religions. So long as people are caught in the meshes of religion, their eyes will not open. The mission of the saints is to free people from the narrow-mindedness, prejudice, and selfishness of religion, and take them to higher planes. All the saints have raised their voices in condemnation of the bigotry and other evils of religions, as reform is not possible without this condemnation. If saints did not condemn idolatry, telling of beads, reading of holy books, and such other practices prevalent in almost all religions, as an end in itself, they would be failing in their duty and most people would be left in darkness. (191)

Birth

We are not human beings having a spiritual experience.

We are spiritual beings having a human experience.

(Teilhard de Chardin)

When a soul (child) comes in the world we say he is born. In reality the soul has been entombed in the grave of the physical frame, so it is more appropriate to say that it has died. (Letter 24)

Death

Death is the temporary end of a temporary phenomenon.
(Buddha)

When a loving devotee dies, the Master takes care of the soul. He guides it and instructs it even after death. In this respect the death of a devotee is totally different from that of a man of the world. (Letter 81)

Diet

I must point out that animal food, even if a single particle is eaten, is detrimental to spiritual progress. (Letter 21)

Meats, eggs, and alcoholic drinks have to be given up by the practitioner. These articles of diet dull the soul. (148)

I believe you know that a follower of the path has to give up meat, eggs, and the foods which contain them, and also alcoholic drinks. They harden the mind and their use in the spiritual journey is not allowed. (131)

Equanimity

Do not seek to have events happen as you want them to, but instead want them to happen as they do happen, and your life will go well.
(Epictetus)

In the physical body, actions are done by the mind from the heart center. As long as the mind is centered here (in ordinary individuals the heart is the center of mind action) it will be influenced by emotions. The sensations of joy and sorrow will be felt, as the body is worked by mind from this center. When the mind has been elevated to the eye focus by concentration - in other words, when the mind has changed its seat or center from the heart to the eye center - then the feelings caused by outward influences working on the physical body will be felt imperceptibly. Joys of the world will not elate such a one, and its sorrows will not depress him. (Letter 20)

The world should be looked upon as an inn, and our relatives as fellow travelers. Our chief aim should be to unite with our Creator and avoid lust, anger, avarice (greed), attachment, and pride so far as we can, as they are our enemies. At all times our hearts should be full of love for the Master and our own mind should be so fearless that it should not be ruffled if it were given the kingdom of the world nor if the kingdom of the world were taken from it. When the mind has become like that, the Master penetrates it with his real Light. (21)



Karma

Be not deceived; God is not mocked: for whatever a man sows, that shall he also reap. (New Testament Galatians 6:7)

The karmic law is supreme and inevitable, and the sooner we reconcile ourselves with it the better. Nothing happens which has not been ordained. (Letter 39)

The fate karma undoubtedly is strong. It has to be born, and there is no escape from it. But, through meditation, the will power becomes so strong that a person does not feel or mind either its favorable or adverse effects. If meditation has taken us above the point from where the fate karma works on us, we become indifferent to its effects. Therefore, meditation is the antidote to karma. (28)

The karmic law is supreme on the material and the mind planes, and nothing happens of its own accord, spontaneously, so to say. The law governs the planes; therefore, no haphazard happening of events takes place anywhere, whether the events are of microscopic or catastrophes, only they suffer who are destined to suffer. (72)

Suffering and poverty are also preordained for everyone before his birth, according to the karma of his past birth. They have to be undergone, yet a Master's disciple who raises his soul becomes indifferent to external surroundings. (138)

All karmas are destroyed by Shabd. This final destruction, of course, takes place only at Trikuti (causal region), but the regular daily practice of listening to the internal Sound is also very helpful. An impersonal attitude, doing things for the sake of duty and not as a matter of personal inclination or personal gratification, incurs no karma. (Letter 56)

Man takes birth here and his destiny comes with him. This destiny cannot be changed. man has to undergo it. The destiny is of his own making. What he had sown before, he reaps now. Therefore, the wise undergo their destiny with patience and fortitude, while the unwise undergo it all the same, but are dissatisfied and worried. (67)

Love

Whoever does not love does not know God, because God is love.
(New Testament John 4:8)

The Master showered his grace when he initiated you. Now your duty is to practice concentration and go up. Then love will come automatically. (Letter 7)

When your love for that power exceeds your love for yourself and the “I-ness” has been replaced by “Thou-ness,” the Form of the Guru will make its appearance visible within. (47)

Your inability to concentrate properly is due to your worldly desires, which must be brought under control till you reach the point when love of God becomes an all-consuming passion, and you consider it the be-all and end-all of your existence. (69)

Ethical Living

To reach God is not difficult, but difficult it is to become a man.
(Sant Kirpal Singh)

Character is the foundation upon which rises the spiritual edifice. As long as one is a slave of the senses, talk of spirituality is a mockery...The first essential step to a spiritual life is character...Brave is he who has control over his mind and senses, for the inward progress is in proportion to this control. (Letter 177)

When you notice the coming of anger, begin the repetition of the names. As your meditation will improve, the anger and ego will also disappear. (28)

It is lust and anger that make the mind impure and prevent spiritual development. (Letter 64)

Purity of character is the fundamental basis on which the edifice of spiritual progress is to be built. These five passions (lust, anger, greed, attachment, egoism) will become weaker and weaker as the bliss of the sound current increases. (118)

We are constantly beset by five foes - passion, anger, greed, worldly attachments, and vanity. All of these must be mastered, brought under control. You can never do that entirely until you have the aid of the Guru and are in harmonic relations with the sound current. But you can begin now, and every effort will be a step on the way. (206)

Rebirth

The soul is immortal and clothed in many bodies successively.
(Plato)

The time factor is necessary for the achievement of the goal before you. You need not be disheartened at your slow progress in the spiritual way. If a satsangi has not been able to give full time to his practices and has progressed very little during his lifetime, but he is imbued with the love of the Master and has no attachment for the world and its desires, the Master is so gracious that the satsangi is not given any rebirth. He is placed, after death, in a suitable place inside, in the first or second region, where he completes the deficiency before going further up. (Letter 75)

The followers who love the Master and have no desire in their mind for anything of this world shall not be reborn even if they have not made much spiritual progress while here. They will be made to stay at some intermediate station from where they will go up to their destination by degrees. On the other hand, those who have worldly desires left in their mind at death will have to be reborn, notwithstanding their devoting long hours to spiritual exercise. After rebirth they will be initiated by the Master then living and will get an opportunity to complete their course. (122)

For souls with intense longing, one life may be enough, but the saints generally try to finish up the karmas of the initiates within a maximum of four lives. (103)

If your faith and trust in the Master are full and complete, you need not be anxious for the future of your soul or that it will be subject to births and deaths. The soul goes where it feels attached. Your anxiety should be to perform meditation and repetition regularly. (118)

If one's faith is firm and unshakable, and one daily gives time to the practices, and has no worldly desires, then there is no power which can bring one back to this plane. There is no rebirth for such souls. Birth is for those who die weeping with desires unfulfilled. (174)

(At the time of death) If there is desire in the mind of the pupil for any worldly pleasure or worldly attachment, he has to be sent back to this world. As on rebirth the memory of his previous birth is washed away, he has to get initiation again from a living Master. But on rebirth he is bound to get initiation and begin his course again from the point where he left it during the previous incarnation. (197)

Relatives

The Master helps the relatives of his pupils when they depart from this life. You should go on doing your meditation and repetition so that it may do her some good after this life. (Letter 78)

Remembrance

As you think, so you become.
(Sant Kirpal Singh)

I say, even if you are not able to put in much labor, try to develop love for a mahatma or for a realized soul. If you really love a saint or mahatma, then - asleep or awake - you always think of him. Where would you go after death? You go to the place of the person on whom your thoughts have been dwelling all along. (Letter 13)

Solitude

Seclusion is the price of greatness.
(Yogananda)

The sound current and the Master are within you. You need no other company...The greater the solitude, the better. There is no better luck than solitude. (Letter 118)

Solitude is good for spiritual progress...Social functions, besides wasting one's time, distract one's mind which, therefore, becomes difficult to concentrate. (108)

A man who, while living in this world and doing its work keeps his mind free from it, can be said to have renounced the world; and one who, living in solitude, has his mind full of worldly desires, should be called a man of the world. (141)