

# SELF- INTROSPECTION DIARY

SANT KIRPAL SINGH

When one undertakes to reach a certain goal in any field of human activity, it is necessary to take stock of one's progress from time to time. It is only through such stocktaking that one can become conscious of one's shortcomings.



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SANT KIRPAL SINGH



SPECIAL EDITION – UNITY OF MAN

**Imprint:**

**UNITY OF MAN – Sant Kirpal Singh**

Steinklüftstraße 34


5340 St. Gilgen – Austria / Europe

Third editon 2021 – No copyright

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Human birth is the highest rung in all creation.  
It is really a rare blessing which you have got.  
This has been given to you for attaining  
divine realisation and spiritual perfection.

It is a supreme opportunity for striving  
and obtaining a sublime experience  
of All-Consciousness.  
To attain this goal purify your nature  
by living a good life.

Manifest truth, purity, love, selflessness  
and righteousness in your life and activity.

Sant Kirpal Singh

## Self-introspection and man-making

**There are basically two stages to be gone through** before the struggling disciple rises above body-consciousness and begins to enjoy the spiritual disciplines and to firmly tread the path of spirituality. The first stage is where the disciple has little or no knowledge of self-introspection and is in a state of abysmal ignorance. The second stage is when the disciple begins to realize that he has innumerable faults and failings which must be corrected before he can hope to rise above body-consciousness, at which state this path really begins.

This second stage, which is for most a long drawn-out struggle with lower tendencies of the mind, is known as “man-making”. Spirituality, or rising from the lower realms of existence to higher realms of untold bliss and harmony, is not difficult. It is the “man making” which is difficult. There is no specific time limit for this second stage. It all depends upon the disciple’s aptitude for self-discipline, obedience to the commandments of the Master, and developing a love for Him.

It is the self-assertive ego which is the last obstacle to be conquered, and this cannot be done until the soul begins to come into its own, has some glimmerings of its true nature, which has the result of developing in the disciple a natural humility. This is not to be confused with an attitude of servility, not self-assertive.

Although the gracious Masterpower is ever at hand to help the disciple in this struggle, it is something which the disciple must go through himself. Nobody else can do this for him. You have been put on the way and have been given some capital to start with, which still exists with you. A seed has been planted in you which one day must surely fructify and you have as your constant companion the Master in His subtle form of Light and Sound. He is also quite capable of manifesting to you in His charming radiant form when you have learnt to rise above body-consciousness.

It is not reasonable to expect to attain to the higher planes without first perfecting yourself to a great degree. As in worldly studies, in which it is not unusual to spend twenty years or more to obtain the necessary qualifications to fit yourself for a career, so even greater is the time and effort that must be put in by the disciple before he can be made a fit vessel to receive the truths of his own soul and of God. It is a very odd outlook that some have: to expect self- and God-realization in a short time and with little labour, while the same people are willing to toil for years to obtain the pot of porridge that is all this world has to offer.

**In no other expression but the human form can a soul realize God.** The gods and goddesses are anxious to get the human form, and it means only that the human form is the highest in all creation due to its great spiritual possibilities.

I would stress the importance of self-introspection, for which the maintenance of the diary has been prescribed. A keen vigil and careful living is an essential helping factor for inner progress. A disciplined life by having complete control over the senses, which feed the mind, which in turn overpowers the soul, should be cherished.

The inner divine links of Light and Sound are most helpful for controlling the senses. If you will follow these divine principles, the inner change of life will follow automatically. Truth is above all, but higher still is true living.

**Adopt a righteous way of life and be content.** You may have certain desires, but stop there; don't increase them. Then reconsider the desires and where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through the life; we are not even conscious of what we are doing most of the time. So the Guru advises us to handle all our affairs with tranquil serenity. When one undertakes to reach a certain goal in any field of human activity, it is necessary to take stock of one's progress from time to time. It is only through such stock-taking that one can become conscious of one's shortcomings and errors, eradicate and uproot them and plan out future progress. Having put our shoulders to the wheel of the great



Master's cause, it is necessary that we should, in like manner, review our activity and achievement, from time to time. Without such self-analysis and self-criticism, no real advancement is possible and it was to encourage this practice and make it a daily habit that, in the case of individual initiates, I insisted (and continue to insist) that they maintain a daily record of their thoughts, words and deeds and of the period of meditation. What is necessary for us as individual initiates is even more necessary for us as members of a large movement.

**One must first think of the result before doing** or even contemplating any deed.

Everything will be given to you in due course of time if you follow His behests and live up to what He says. Every day you are given tasks which are intended to help your spiritual growth. Unfortunately, most people look for a very special assignment to be given to them by the Master personally before they accept it as a task from the Master. They do not see that their day-to-day dealings and behaviour with other people in their work, the responsibilities they have to assume in their other mundane duties and how well they fulfil them, are all tasks given by the Master. If you watch closely your reaction to situations that confront you in life you cannot but be aware of how much you have grown spiritually. This is the most important part of spirituality as far as the disciple is concerned. He must first complete his course in "man-making" with full honours before he can be given higher tasks to carry out.

Every thought, every word and every deed, good or bad, leaves an indelible imprint on the mind and has to be accounted for. Hence the necessity for right thoughts, right aspirations and right conduct, all of which constitute the hedge around the tender sapling of spirituality.

**What constitutes desire?** All conceptions in the mind are desires. So, be desireless. You will have noticed that when an obstacle blocks the achievement of one's desire, anger arises. Then there is pride – "I must have this (or do this), otherwise I will be belittled in the eyes of others." One can accept pride as being the basis of all sins, for it turns into I-hood. He recommends

us to leave off perversity, or stop being obstinate. Always be sure to listen to the other person's point of view – you may find that what he is saying is correct. Perversity just binds a person more; there is no room for expansion. Dogmatic knowledge of books, for instance, which might be right or wrong, should be discarded. It goes without saying that all attachments should be broken away – you must finish up the give and take – you must leave the body and all its environments. If an obstacle comes between you and your desire, it grows even stronger.

Just put a large rock in the middle of a fast flowing stream and you will create two things: froth and noise. When a man is angry he cannot speak softly, and finally he froths at the mouth. If you do get the thing you desire, it turns into attachment. There is only one cure for all this: Only after seeing your true self you can realize the Lord.

Millionaires will leave their millions behind, those who have mud huts will leave them, this body did not come with you and will not accompany you when you return. Yes, you will take your actions with you.

**Is anything else required to become reunited with the Lord?** Sadachar (righteous living) is most essential. The mind that is running amuck in bad outer influences must be brought to heel; only then can any real progress be achieved. Our greatest obstacle is that the soul is under the mind's control, and mind in turn is under the senses' control. So release from this bondage is hastened by living righteously. We receive impressions from outside through the eyes, ears, the tongue, by smelling and by touch. So we must have self restraint. Such a man only can progress from day to day, by regularity and also by self introspection. This is most important. Your very soul, the outer expression of which is called attention or surat, if engaged outside, makes it impossible for you to see within.

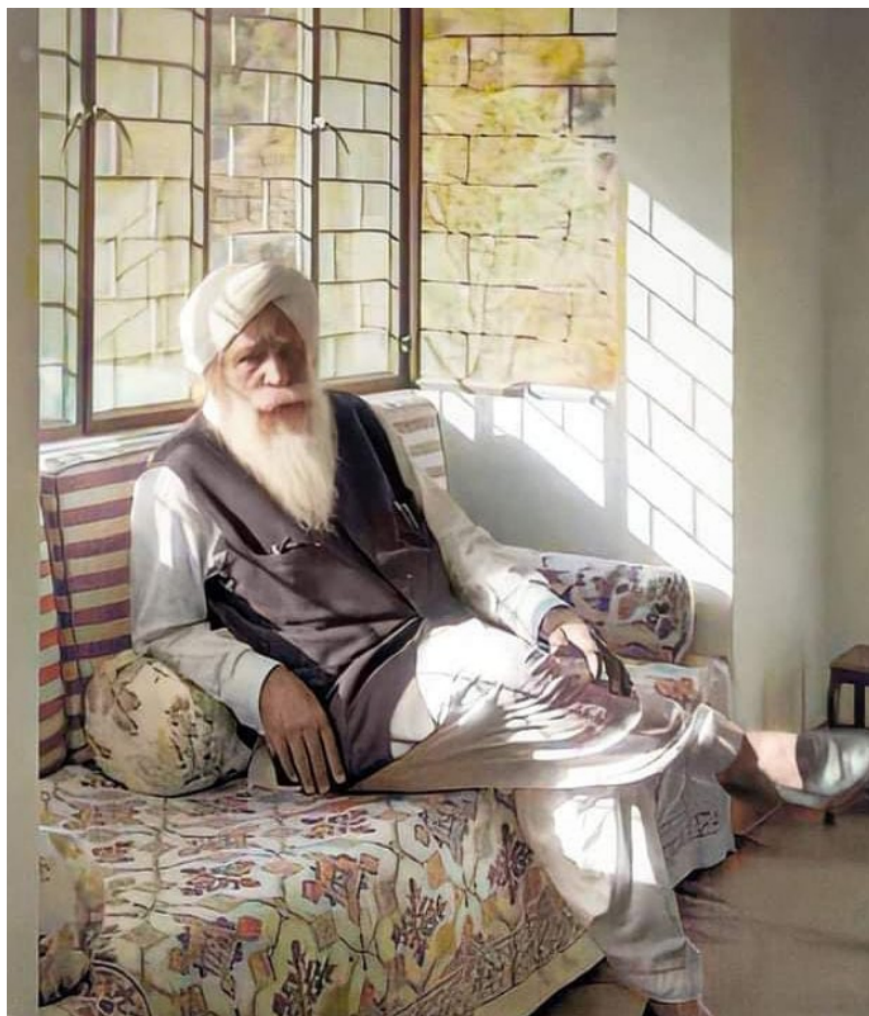
**With all this right understanding, what develops?** Right thought, and furthermore right speech, and out of that right actions will follow. If you can do this; if you can conquer the self and surrender it at the feet of the Master; if you can learn to see Him working through all things; if you can accept the fact of your own limited vision; if you can undertake a ceaseless

and zealous watch over your thoughts and deeds, weeding out all evils and imperfections – then you shall not only win salvation yourselves but enable others to do likewise.

**Your example shall shine like a torch in the darkness,** and men, even those who may first oppose you, will turn to you for guidance and help. You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but is an inner state of mind that stands unshaken even in the most tempestuous situations. And this same quality shall enter not only your individual lives, but the larger life of the great spiritual movement of which you are a part.<sup>1</sup>

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<sup>1</sup> Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 5-11



## Self-control and the importance of being self-centred

**So the important thing is** to first learn to handle your outer environment, consisting of our domestic and working life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's inner state. A measure of success of how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. It is to achieve this success that I introduced the self-introspective diaries.

Unfortunately, few, if any have any idea of what keeping the diary really means. As time passes, their entries become a mere matter of form, and the whole purpose behind keeping the diary is lost. We are asked to maintain the diary in thought, word and deed. How many of us really do so? The majority just react in thought, word and deed to the stimulus of the moment, in other words, instinctively. The truth of the matter is that we must become consciously aware of every thought that passes through the mind; we must weigh our words before we speak and not speak idle words as a mere reaction to the situation that confronts us.

If we are able to make some progress in this regard, then we will be far on the way to controlling our self. Only when we have advanced far in the practice of living the life demanded of us (as implied in the keeping of the diary), will we become fit enough to reap the fruits of the practices of the Surat Shabd Yoga.

**One can gauge his or her spiritual progress** by the measure of conscious control that he or she has over his or her thought patterns. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stress and strains that his environment may place on him. If one cannot rise above, be in full control of, and handle with ease the circum-

stances of his outer environment, he will never be able to succeed in the way of spirituality.

To gain control of one's being, to bring one's whole life under that perfect control, to help oneself to cut away from outer attractions, requires self-introspection. Start by consciously controlling a small fraction of your life. You will be able to succeed if you are also enjoying a little inner intoxication of Naam. All Masters say there is no success without meditation.

**It is we who give power to the mind.** It is we who give power to the outgoing faculties (of seeing, hearing, etc.). It is we who see good or bad outside. If we become self-centred, we may make the best use of our outgoing faculties however we like. Unless you become self-centred, you cannot avoid the influence of others. We derive effects from outside and wherever our attention goes, we are affected by the radiation of those with whom we come in contact. If they are pure, that's all right. If not, you get their radiation.

**Victory over the mind is victory over the world.** You have been granted the yardstick for measuring your spiritual attainments in the form of an introspective diary, and you can surely judge things for yourself and see how far you have advanced on the path. Man-making precedes spirituality. Unless and until you become the master of all the five senses, appreciable inner progress cannot be made. Control all Kama (desire), anger, greed, attachment; This play is loved by the Lord. Kam (lust) attacks through the eyes, anger through the ears. Attachment comes through embracing. Rise above all these, and you will gain connection with the truth.

The recurring failures in various columns of the diary show that you remain too much engrossed in worldly affairs, which should be reduced by keeping yourself immersed in the divine grace. Silence, solitude and serenity should be cultivated by living a life full of spiritual discipline as enjoined by the Master. You can cut short unnecessary engagements and wild pursuits by keeping your spiritual goal in the forefront. A well regulated life earns rich dividends.

Every action has a reaction. Every act of omission or commission has an appropriate penalty. We cannot escape from sin as long as we consider ourselves as born of the flesh, for flesh is the root cause of all evils in the world. Until a spirit learns to leave the sensual plane at will, enjoyments and distractions do thrive like a bay tree.

**Every day brings in a new life full of vast opportunities.** You must not apprehend any fears whatsoever and instead try to harness your faculties for attaining the goal of spiritual perfection. Take and accept life with all its vicissitudes in easy terms of joy and buoyancy. Just face the situation bravely with mental equipoise and stability. The tree of life reared in storms yields more of cool shade and rich fruit. Failures should serve as stepping-stones to success. It is persistent effort which overcomes all difficulties.<sup>2</sup>

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<sup>2</sup> Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 13-16

## Importance of keeping the diary

**The purpose of the diary is to reflect your inner state**, so that you know where you stand. It is a tool, which if used properly, will chisel you into a receptacle fit for the manifestation of the Master within you.

It may be that he (the disciple) knows his condition; he reads, he thinks, he attends Satsang, he makes resolutions, but always falls back into the old habits again and again. This is why I have advised keeping a daily spiritual diary. It is a method of self-introspection which I have introduced after much deep thought on the subject.

The benefit of this is a moral upliftment – this is a very sweet way of explaining it.

With time methods change. In olden days, clothes were washed by thrashing them against rocks, and nowadays we have got to the stage of dry cleaning, without the use of water. Masters have used many ways through the ages, trying to induce an awareness in men of their way of life. Those who are not following this science correctly never keep diaries.

**Spiritual diaries have been prescribed after careful thought**, and with deep purpose. Daily self-introspection must be kept up, and through this you will be able to see for yourself how far you are coming out of the senses' influence.

The diary is meant for one's personal use and helps to bring out many of the hidden underlying weaknesses to the surface so that one may begin to see them and try to remove them one by one, and with their removal life becomes pleasant and spiritual progress is accelerated.

The diaries show how much time you put in (your meditation) and how many places your heart is attached to outer things in one form or the other.

**Devotion requires purity of heart.** Purity of heart requires that no other thought should strike in your heart other than of the One whom you love. If there is no other thought in your heart for anybody else and it is vacant



from outward attachments, then God is there. Devotion starts when you detach your heart from the outward things and attach it to God or to the God-in-man. This is developed by coming into constant contact with Him. The ABC starts by regularity of devotion to your spiritual practices.

Those who do not maintain the diary will lose valuable ground in making steady spiritual progress. In time, they will cease to apply themselves to their spiritual practices and in consequence the virtues stressed on the diary form will be observed less and less.

Those who are not maintaining diaries will fail constantly. In due course of time, their whole heart will be attached to the world. Outwardly they might appear to be very devoted, but they are really devoted to the world.

If some of the dear ones desire to maintain the diary for self-introspection (before initiation), such like dear ones will eventually benefit from the holy path.<sup>3</sup>

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3 Excerpts from "The Teachings of Kirpal Singh" - Vol. II, page 3-5

## How to do your diary

**When at the end of the day**, you recall your failures in thought, word and deed, in which direction will your mind be turned? Naturally, it will go to the One who has asked you to keep it. So keeping the diary is also remembrance of the Master; you are saying something to Him. If you remember Him, then He remembers you, and, in time, you will develop receptivity to Him wherever you may be. There can be no true spiritual progress without receptivity, and the daily maintenance of the diary with full attention and a true yearning to be freed from the lapses which are recorded therein goes a long way to developing this receptivity.

In the Christian religion, I understand that those who wish may make a confession of their lapses before a priest. They may go once a month or weekly, but generally not more often than once a week. But by keeping the diaries, you are making a confession every day. Let your confessions be honestly and openly recorded in the various columns, so that you know where you stand and can take rectifying action.

**The best and easiest way to cure your ills** is to yearn to be free of them and, as mentioned above, to have sweet remembrance of the Master at the time you are filling in your diary.

Last and just as important as the foregoing, keeping the diary should not be allowed to stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to make yourself aware of them so that they may be weeded out. To weed them out, it is not sufficient to cut off one or two branches; you must uproot the cause. Once you become aware of a failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you which has to be eliminated. By and by, the very cause of the failure will drop off by itself.

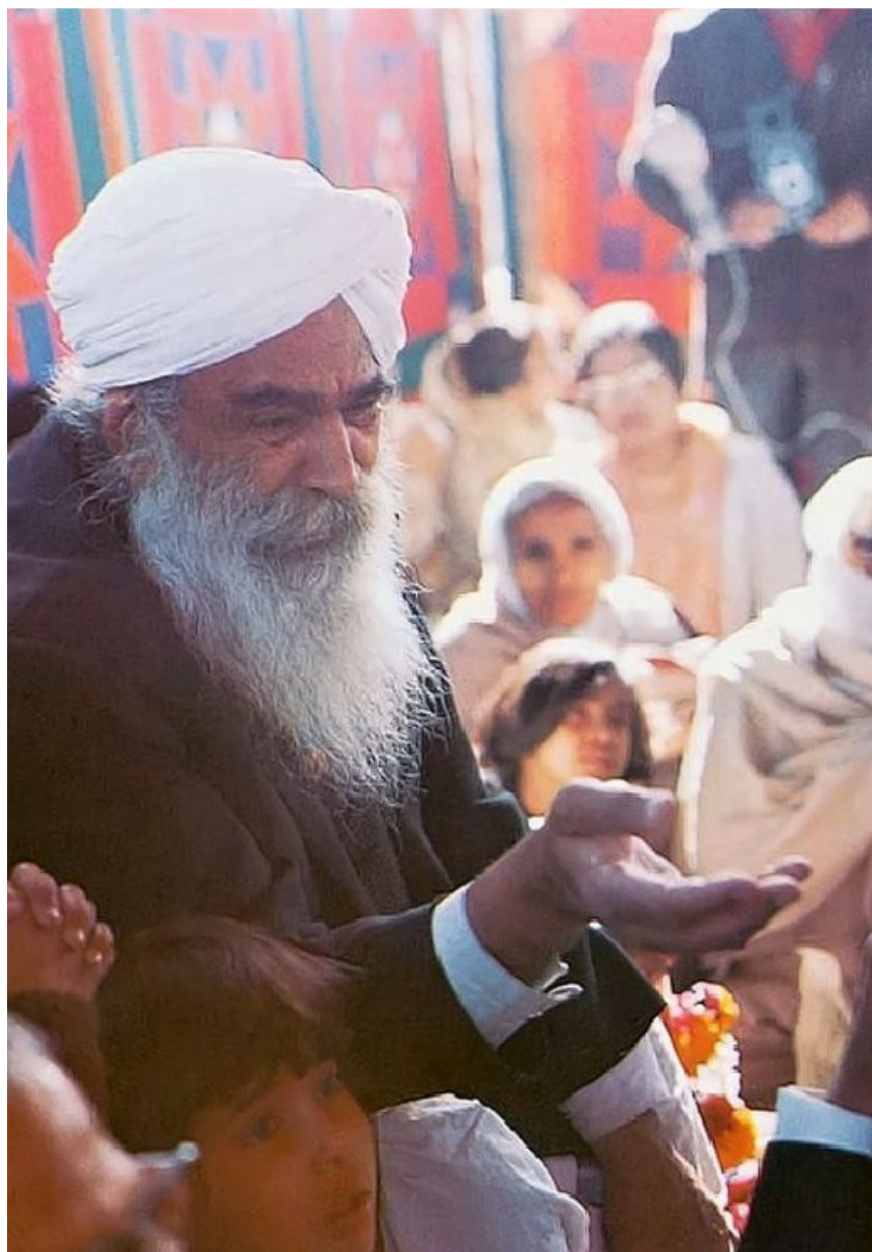
**Personal awareness of the transgressions** of the holy commandments and immediate confession by way of inner repentance are all helpful measures for inner growth and receptivity. However, recalling and counting such lapses at the close of the day and jotting them down on the diary forms has its own benefit when you regret such deeds and feel inspired to work for improvement. Pride and ego do not let us progress - when we make mistakes we will not admit them.

The diary forms are divided into seven categories. The first six categories deal with the failures to observe the virtues indicated by the heading of these categories, while category number seven is a record of the time spent in spiritual practices. In the first six categories, you are to enter the number of times that you fail to observe the virtues indicated, in thought, word and deed. For example, if you fail in “non-violence” in thought, word and deed, four times in one day, you are to enter this figure in the column provided under the day on which the failures occurred.

**The diary forms should be a true reflection of your own inner state.** The failures made should be as an open self-confession of the shortcomings which stand between you and the Master. Similarly, devoting regular time to the spiritual practices is an indication of the positive growth. If you live up to the sublime purpose behind the keeping of the diary, you will progress from day to day, and achieve your goal in this lifetime. <sup>4</sup>

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<sup>4</sup> Excerpts from “The Teachings of Kirpal Singh” – Vol. II, page 27-31



**A tiny seed contains a mighty oak in its heart** which can blossom forth into fullness by proper nourishment and protection. All young and tender saplings do need hand-watering, periodical weeding, fertilizing and protective hedging against the stray wayside cattle so that the saplings are not harmed.

In due course of time the tree grows into full maturity, providing shade and shelter to the wayside travellers and becoming a source of help and inspiration to others.

Exactly in the same manner, the holy seed of initiation thrives best in a rich and fertile soil formed of high ethical values and loving compassion. A divine stir by the living Master of the soul in man is a happy start for the long spiritual journey ahead.

Seekers have been therefore advised to do self-introspection which helps in developing fertility and in germinating the divinity to full bloom. The seven basic requisites enumerated in the prescribed self-introspective diary aid immeasurably in covering the entire field of ethics, and help a lot to invoke the divine mercy.

Sawan Ashram, Delhi 1962, Kirpal Singh

## Attachment

**The human body is the temple of God.** In order to attain super-consciousness, one has to withdraw from all the physical attachments. So long as we remain identified with external objects, we cannot assume a subtle form. All Masters say that when you have got a manbody, the highest thing is to attach yourself to God. Wherever you will be attached, there will you go. You have been coming to the world again and again. The reason is because you are not attached to God, otherwise you would have gone to God. So keep your diaries and eliminate all foreign thoughts from your heart. Our heart is at present divided. It should have no other thought except of Him to whom you want to be devoted.

So generally, what do we do? We get something to start with and fritter it away by being attached to outside. The father will be pleased with the child who has made the best use of what has been given to him. If he becomes an honest man to be relied on, he will be given more and more. We find people who say, "We were very well off before, but not now." But why not now? We have made beggars out of our own selves. So we have to be careful. Self-introspection is most necessary. Those who do not keep it, their capital will be dwindled away.

Now you see how important it is to maintain self restraint. Make use of something when you want it. Now you are dragged irresistibly to outside things. You have to live in the world quite detached. When you want to use one faculty, use it. When you want to leave it, leave it. It is not so with you now. For that purpose, you are given a contact with the Light and Sound principle within you. When you get more bliss there, your outward attachments will be cut off. A man who is really detached from the world is not affected by it. Renunciation truly lies in the fact that we are not tied to the world, to anything outside. A man who has got love within him, love of God, is attached to God so much that all other things leave his mind, he is not attracted by anything else. A heart that is not attached to the world never thinks of worldly things. One who does not show failures under the different headings and who has a pure heart, then God must sit in it. He is already there, but He will become manifest. <sup>5</sup>

## Ahimsa – Non-violence

**Ahimsa or non-injury to all living creatures**, and more so to fellow beings, by thoughts, words and deeds – the injunction in this behalf being: “Injure not a human heart for it is the seat of God.” It is an ennobling virtue that brings each one to par with his or her fellow beings and ultimately leads to the principle of the brotherhood of man and the Fatherhood of God. The cultivation of this virtue demands a broad development of toleration towards all, irrespective of their shortcomings and failures. To radiate the grand principle of the family of man on the divine ground of loving and compassionate desire for the well-being of all, costs very little but counts very much. A heart full of divine compassion is the abode of all virtues.

I would like to impress upon you particularly to give up thinking ill of others. While you do not make the enemy your friend, you will have no peace within. Your sleep state will be full of restless dreams. If anyone thinks or speaks of you in an aggressive way, do not follow his example, otherwise his thoughts will react upon you. If a wave of water hits a hard surface, it will bounce back, but if it strikes something resilient, it will be absorbed, like the action of a sponge, and there will be no violent reaction. One curse is given, but on its return becomes many. If it is not returned, then? It was one, and remained one. Again, we remember Farid Sahib saying, “The whole world is sounding, and you are also dancing with it.” It is better, with a cool head, to try and read between the lines to discover why the person is acting so antagonistically, and then take action accordingly. You will save yourself from degradation this way. To think or speak of a person badly, to tell lies or cheat, to be hypocritical, indulging in backbiting and other ill-becoming traits - these are all degrading to the soul. Keep your hearts pure, and as God is in everyone, try to see only the best in all.

**Jesus always preached the two cardinal virtues:** “*Love Thy Neighbour as Thyself*” and “*Love Thine Enemies.*” Does that mean that it is out of timidity or weakness that one should love and forbear one’s enemies? No, there is

something moral and divine that lies at the root of such an attitude. So love the sinner, but hate the sin.

**There is no evil in the world.** If it appears to be evil, it is due to the smoky or coloured glasses that you are wearing on your heart or mind. You will find that if you think in the way that I have just told you, then naturally you will have respect and love for all, even for your enemies. They might think otherwise of you, but if you have thrashed out every evil thought within you for everybody, you will see with that angle of vision, which the Master gives you, that it is all the manifestation of God; then naturally, everybody will be beautiful. You will see this beauty even in your enemy. A perverted view is only on account of smoky glasses.

**We should learn to forgive and forget** which is a golden principle of life for attaining peace and harmony so very much helpful for having a calm and contemplative mood, which, in turn, will bless us with successful meditations. He who forgives is twice blessed. Taking revenge is cowardice, but forgiving the lapses of others is an act of virtuous nobility.

If someone makes a mistake, forgive him. But people prefer justice to forgiveness. Remember this, that with justice, the heart is never cleansed. Outwardly a person may be emphatic that he forgives; but in his heart he wants to strike out at the offender and cut the very roots of him. If you have no compassion in the mind, how can you honestly say you forgive? To forgive and forget is what one must practise in thoughts, in words, and in deeds so that they may become a part and parcel of daily living from day to day. Love knows no criticism, no imposition, no boasting, no reflections on others' shortcomings, but works in a constructive way to cement all in one loving fold of the Master. Love beautifies everything.

**We must all learn to look within and not without.** It is far easier to see a mote in an other's eye than to see a beam in one's own. We must reform ourselves before we can reform others, but unfortunately we are always anxious to reform others. We should weed out all imperfections one by one by self-introspection and this will bring peace all around. Love beautifies everything and if we learn to love everyone, all our imperfections can be



Love is everything, you see! If we but love.  
Develop love, it is already within us.  
Put in an ounce of love in your home affairs, there is peace.  
Put it in all your reports, outward and inward, you are at peace.  
Put in an ounce of love between countries, there is peace.

Sant Kirpal Singh

washed away, especially by loving kind words. Kind words imbued with humility don't cost anything. If you have that attitude in life, I think ninety percent of your troubles will be avoided.

You will gradually have greater control over your feelings and emotions, such as vanity, greed and lust, and develop instead virtues of humility, contentment, chastity and love. You will give up your habit of judging others and start adjusting yourself to their weaknesses and shortcomings, either by overlooking or affording constructive help to them. By this adjustment, you will bring much sunshine and happiness for yourself as well as for all those around you. If you think with all calm and cool mind, you will realize that most of us have not become perfect as yet.

**In this vast creation, everyone is gifted with an individual perception.**

The heredity, the environment and the teachings inculcated, all combine to make one what he is. We cannot blame anyone for thinking differently in his own way. Everyone has his own temperament and his own way of thinking. They must differ and they do differ vehemently. There is no help for it. It is, on the other hand, the sign of sentient life. We must not therefore on that account cross swords with them. Even if in their ignorance they, at times, may talk ill of the spiritual teachings and use harsh words, they cannot help it. But that should not disturb the true seekers after truth. We must

be polite and gentle and even humble in our conduct. Bandyng of words does not help. We may try to remove misunderstandings, if any, sweetly and gently, but not in an antagonistic spirit.

A close view of the problem would show that ordinarily we are neither worried nor irritated when everything goes in accordance with our wishes. No sooner do we fancy that our interests are thwarted or feelings are injured, then a chain of reactions starts, resulting in violence in thought, word or deed, according to one's physical, mental or moral make-up.

**We aim to realize God, that God which is in all beings**, whom all worship as One, though He may be given many different names. He is the great controlling Power which keeps all souls in the body; when He withdraws, we also must leave. When a person truly understands these facts, how can the question of hatred for others arise?

**Where there is compassion, there is religion.** Where there is greed, there is sin. Where there is anger, there is negation. Where there is forgiveness, there is the Lord Himself. <sup>6</sup>

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5 Excerpts from "The Teachings of Kirpal Singh" - Vol. II, page 11-13

6 Excerpts from "The Teachings of Kirpal Singh" - Vol. II, page 32-39

## Truthfulness

**To crown all these virtues, come truth and good living.** One should in the first instance be true to one's self. The trouble with most of us is that our mind, tongue, and actions do not move in unison. We have one thing in the mind, another on our tongue and still another on our hands. You are in the body; God, the controlling Power, is also in the body. If you are true to your own self, you have to fear none. One who does not deceive the God in himself will surely not deceive others either. Before we can deceive others, we first deceive ourselves, and it means that we do not believe in His omnipresence, otherwise we would not do these things. Truth is the greatest of all virtues, true living is greater still.

**So one should imbibe first the virtues of truth.** Lies, cheating, deceit, hypocrisy, showing something different on the face from whatever is in the heart – these things increase the corruption inside. Keep these facts in mind, for he who has no ill will against anyone will say what is true. His tongue will be sweet because he has no intention to hurt anyone's feelings, but rather speaks frankly for the sake of right understanding. Who speaks the truth without fear? Either an established enemy or a true friend, although the enemy may make a mountain out of a molehill because his intentions are dishonourable and he exaggerates. A true friend will never broadcast one's shortcomings, but with love will try to explain where you are going wrong, with your interests at heart.

Imbibe the virtues of truth and with love encourage better understanding in others. And what is more important, do not fail in your own good intentions and principles because of hearsay or rumours. Some tongues are led by selfish motives with little respect for truth. There is a purpose behind everything which may be obvious or hidden. Do not therefore be a puppet to the tunes played by others; you will do harm to yourself. When a person tells one lie, then one hundred more lies must be told subsequently, to cover up that one. **Truth does not mean simply speaking truth but it is a righteous mode of life.**

**Truth is above all, but higher still is true living.** Our actions should be exemplary so that they show and denote that we belong to a noble school of thought, based on truth, piety and love. As God is truth, we must practice truth in all our dealings. If truth resides in every heart, it must manifest itself in life and action. Remember that actions speak louder than words.

If you cultivate the habit of speaking the truth, people around you will act likewise. Thoughts are more potent than words and even stronger than action.

The truth of truths resides in the innermost recesses of the human soul and needs to be dug out, unearthed and freely practised in all our dealings. The true Sound-Principle is the source of all life and it is only by contacting it on the divine ground that we become truly truthful and our life can be moulded on the pattern of truth.

**By practising truth and living in truth,** one gets clothed in the love of the Lord and freely extends love to all and sundry.<sup>7</sup>

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<sup>7</sup> Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 39-41

## Chastity: Brahmcharya

**Brahmcharya or life of chastity:** It includes continence in thoughts, words and deeds. We must not cast covetous eyes on others nor entertain impure thoughts within, for “Chastity is life and sexuality is death.” If we want to tread the path of life eternal, we must be chaste and clean both within and without. Through passion, the soul can fall very low. The seat of the soul is high, between the eyebrows. And the seat of passion? Well, everyone knows where that is.

Lust attacks us eighty percent through the eyes, fourteen percent through the ears and the remaining six percent mainly through touch. So how to maintain chastity? That’s the point. You have just to control your attention. The mind and outgoing faculties derive their power from the soul, and the outward expression of the soul is the attention. So if our attention is riveted at the centre of the soul in the body and we make the best use of the outgoing faculties, we will not be affected by what we see or hear. You might be looking at somebody but you need not be doing so with your full consciousness, even with your open eyes. Somebody might be relating long stories of vicious things to you. If you control your attention, even with your open ears you won’t hear.

**When you look into the eyes of somebody who drags you up** and helps you to forget your body, that is a criterion of what love is. That is why I always advise, “Don’t look into the eyes of others except the Master’s.” This is the way in which lust attacks us. We are attacked by lust through the eyes. If you look into the eyes of others who are imbued with lust or other lower things, you will have the same effect by radiation. Look only into the eyes of a God-manifested man and you will be benefitted.

By the observance of Brahmcharya (celibacy), we not only preserve the vital fluid of life (which is an invaluable asset in the physical body and can in no way be underrated) but it positively helps one in attuning to the divinity, already woven into the very pattern of our life but lost in the mighty swirl of the world.

One will not suppress all sexual desires, for repression can only breed neurosis and prepare the way for downfall, but he will be ever seeking to sublimate it. He will understand that nature's purpose in this instinct is to preserve the race and will channel it so as to fulfill that purpose, never making it an end in itself, a source of physical pleasure, for when it becomes that, it turns into a drug that anaesthetizes the spirit and begins to defeat nature's purpose of procreation by encouraging the invention and use of contraceptives. Besides, is it psychologically possible for the human mind to detach itself completely from its normal field of experience without first anchoring itself in another and higher one? It is a universal characteristic of man that he seeks kinship with something other than himself. This is the law of his life and source of all his great achievements. The child is bound to his toys, and the adult to family and society. As in the case of a child, you may not without harm deprive him of his playthings until he has outgrown them psychologically, likewise to expect the sadhak (disciple) to give up his social and family attachments without first outgrowing them by discovering something greater and larger, is to cut at the root of life. It will not bring progress but regression for the man who undertakes it, as an enforced discipline only succeeds in repressing his natural desires. The result is not the enhancement of consciousness but its numbing and atrophy, not detachment but indifference.

**Married life is no bar to spirituality** if led in accordance with the scriptures. The partners in life are advised in their best spiritual interests to observe chastity by leading a moderate life by mutual co-operation. The check marks on the diary forms are essential for the people seeking improvement gradually. One learns by self-introspection and careful living.

The dear ones are not forbidden to marry or have homes. But, they should have ideal family life flavoured with the divine grace of the Masterpower. The young before marriage, should be asked to lead chaste lives, as chastity is life and sexuality is death. A lamp burns splendidly when it has oil within, but if all the oil is leaked away, how can there be light?

It would not be advisable to live together as husband and wife by the initiates unless they are legally married. It amounts to adultery. You will appreciate that in close association it is not possible to curb sensual desires and observe a life of continence and self-restraint, which in turn will affect your spiritual progress. If a man comes out of a tavern while reading the Bible, what do you think the people at large will think of that?

If you always think of the body, naturally you will think of the opposite sex. Christ said that husbands should love their wives as Christ loved the church. Even husbands and wives should not think of one another as a man and a woman. They may have one duty of begetting children but that is not everything. It is mainly to have a companion in life for the purpose that both of them should reach God.

**Unfortunately, very few people have the right understanding** as to the importance of maintaining the chastity of life. It is because man is not chaste that he is under the domination of other vices such as anger, greed and attachment. If he were to control his sensual appetite, the other vices would gradually drop away. So chastity is the key not only to the spiritual life but also to success in every other field of endeavor.

Semen is the essence of our body. It is the driving force, a vital fluid. The more of it we have in our body, the more healthy we will be. One who practises celibacy is great and courageous enough to face hundreds of people single-handed. If such a man has spiritual understanding, he is a great soul indeed.

**Who can rise above body-consciousness?** One who is unattached and is not engrossed in sensual pleasures can do it. Only such a person can easily tap inside. Ethical and chaste life is, therefore, very essential. Even if the Master by His own grace lifts someone, whose life is not pure, above body-consciousness, the latter will not be able to withstand it. It is crystal clear that there are two main obstacles in the way: passionate desires and anger. To lead a chaste life is not enough. We have to overcome all desires. In anger the soul flows out. Self-indulgence and anger lead to various other vices. Unless these two enemies are disciplined first, others – greed, attachment

and egotism – cannot be controlled. One who succeeds in conquering all these five enemies is free from suffering. The senses derive their power from the mind and the mind from the soul. If our attention is concentrated at the seat of the soul, the senses become powerless.

**Be true to Him who is dwelling within you.** If you practise the two virtues – chastity and forgiveness – you will find that, without much effort, you will attain higher consciousness, complete awakening and a perfect peace of mind. Thus, you will begin to radiate peace, harmony, and tranquillity to those around you.

Who are we? We have the God in us. We are all micro-gods. It is only because of our (soul's) outflow at the plane of the mind and senses that we have become degenerated. If we withdraw from sensual pleasures and divert our attention towards our controlling power, we would surely become its mouthpiece.

**Chastity and forgiveness are the two basic and noble virtues of all.** If we acquire these virtues, we will be successful in our meditation. Now let us listen to what Sant Kabir has to say about purity of life: “When chastity and forgiveness sprout in one’s heart, the invisible Lord becomes visible. Without chastity one cannot reach Him. Empty words are of no avail.”

A celibate can reach his real goal without making much effort. One who practises both forgiveness and chastity has nothing to worry about and will realize God.<sup>8</sup>

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8 Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 41-54



## Love for all – Humility

**Love is the panacea for most of the ills of the world.** It is the core of all other virtues. Where there is love, there is peace. Love, and all the blessings shall be added unto thee, is the central idea of the teachings of Christ. Loving and selfless service to humanity is the cornerstone of all religious philosophies and no man can make any progress on the spiritual path without cultivating love within him. The seed of spirituality that the Master so lovingly sows in the arid soil of our hearts, has to be nurtured with the waters of love, if quick results are desired. We must transform the desert of our heart into a veritable garden of love full of lovely blossoms and luscious fruits. From our heart should spring an eternal fountain of love, so that whosoever comes in contact with it is drenched with love to the very core of his heart.

One can accept pride as being the basis of all sins, for it turns into I-hood. False pride of worldly possession or self, assumed superiority because of spiritual knowledge or intellectual attainments, vanity of earthly things and status may turn astray the mind of the spiritual aspirant, yet in course of time all these vanish into thin air. On the other hand, a heart full of reverential humility is a fit receptacle for His Grace, a receptacle which, when filled to overflowing, runneth over on its own to others. For a humble person no sacrifice is too great in the large interests of spiritual development, whereas a proud person would endlessly await and even miss the chance when offered. Time and tide wait for no man. Human birth is a priceless asset granted by providence in the ascending scale of evolution and its highest object is spiritual perfection, for which all of us are here.

**Love is that which overflows within and you forget yourself.** This is a criterion to differentiate love from attachment. If love keeps you in the body, attached to the body, that is no love, but is called attachment. This is the very fine difference between the two.

So the difference between true love and lust is that true love cannot be broken even after leaving the body. This love is developed in the body but

absorbed in the soul, not in the body and its environments. So this is called true love or charity. The other is called lust or attachment and there is a vast difference between the two. Love of God makes us free, makes us all joy, all happiness, all bliss. Lust or attachment enslaves us, it makes us very narrow-minded. In the worldly way, if you love somebody, you will be envious if another person shares that love, but those who love God will also be loved by you, because they love God. So the love of God gives you love for all the world over. Love of the outside things will only make you narrow-minded, close-fisted, and the result is, one lives for God, the other lives for the world.

**Love one another for the sake of the Master.** If you love for the sake of the man concerned, this will stand in the way of your love for the Master. So love God and as God resides in every heart, love all for the sake of the soul and the controlling Power that keeps the soul in the body, not the body itself. Then you are saved. If you serve others from the same level, then that is the service of God.

One lesson we can derive from this is that, if we are devoted to God or to the God-in-man, then we must love each other. This is but natural. But any love which is coloured with your personal interest or selfish motives makes you narrow minded. You would like that the person whom you love should be loved by you and nobody else. But if you have true love for God, then naturally all who love God will be loved by you. This is the vast difference between the two.

**While we are walking on the path of righteousness,** we discover that we are far from being perfect. Perfection comes slowly and requires the hand of time. It does not matter to what faith one belongs, so long as we love God and our fellow-men, for our passport to the kingdom of God is the love we have in our hearts. If we are students of psychology or metaphysics and are well versed in the laws of mind, and lack love and compassion for our fellow-men, we are outside the kingdom of God. It is what we are that opens the door of our soul to God and makes us His channel of blessing to help others.

There is only one remedy for all discord and inharmony and that is love. He who has not mastered its secret, can never hope to be received in the court of the Lord. It is the beginning and the end of spirituality. He who understands love and its true nature and who lives and moves by its light, shall, as two added to two make four, attain the Lord.

Some people hope for a heaven in far distant skies, but heaven is a state of consciousness in this life. If we aspire to live and love divinely, we are already citizens of the heaven to come in the hereafter. For the kingdom of God is a state of consciousness wherein we worship God with all our heart, and with all our mind and with all our strength and love our neighbour as ourselves. Religion is, therefore, a matter between soul and God, and all other forms of worship and religious observations are in vain unless we en-throne divine love in our hearts. It is the temple of the heart in which we always keep the light of truth and love burning.

**We have been put on the way to God because of our love for God.** Learn ye, therefore, to love all creatures as yourself. Live in and for the love of all and the Lord of Love shall reward you manifold in return for the sake of His own divine love. That is His law, eternal and immutable. Try to cultivate a loving and a living faith in His goodness and nothing shall stand in your way on the path.<sup>9</sup>

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9 Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 55-59

## Diet

**What we eat goes to constitute the body and the mind.** “Sound mind in a sound body” is a well known aphorism. We can have neither one nor the other with unwholesome diet. A strictly vegetarian diet consisting of vegetables and fruits, both fresh and dried, cereals, dairy products like milk, cream, butter, cheese, yoghurt, etc., is essential for all aspirants for truth. We must therefore avoid meat, meat juices, fish, fowl, eggs both fertile and infertile, or anything containing any of these ingredients in any form or in any degree. Every action has a reaction and flesh-eating involves contracting fresh karmas and thus helps to keep the inexorable karmic wheel in motion for we have to reap what we sow. We cannot have roses if we sow thistles.

The above prohibitions apply equally to all kinds of alcoholic drinks, intoxicants, opiates and narcotic drugs, as they tend to dull our consciousness and make us morbid.

**“The body is the temple of the living God”** and it must therefore be kept scrupulously clean. Any prospective candidate for initiation should therefore try the vegetarian diet for at least three to six months, to ensure that he or she can adhere to it when put on the path.

The observance of strict dietary regulations is very essential for steady progress on the holy path and any transgression is liable to affect your progress. These rules should never be violated even for the consideration of guests.

All prohibited foods and drinks should be scrupulously eschewed even in the face of medical advice, as none of these can lengthen the scheduled life-span nor are, in fact, conducive to nourishment. It is certainly a wrong notion that flesh or eggs give extra vigour or strength; on the contrary, these things flare up the carnal appetites which in the long run result in gross dissipation of energy.

These are very small things but they have much effect. So a simple diet, a strict vegetarian diet with no spices, should be adhered to. Eat only as much as you need and leave the table still a little hungry. These are the things to be followed which will make you active in all your affairs, whether in meditation, physical work or anything else.

**The soul, as I have said before, is eternal, all wisdom and bliss.** If it is all wisdom and full of bliss, then how is it possible for it to have any unhappiness in this world? For how long will it enjoy the outer tastes? We think that we are enjoying the enjoyments, but in fact the enjoyments are enjoying us. The god of food once went to Lord Vishnu (part of the triune Lord of Creation: Brahma, Vishnu, and Shiva: the Creator, Sustainer and Destroyer, respectively) and complained, “The people are eating me up brutally, without any sympathy for me!” Lord Vishnu said, “All right, if anyone eats you beyond his needs, then you eat him up.”

**Just think; what is the cause of all disease?** Indigestion. We enjoy, and enjoy, and enjoy until we are no longer capable of enjoying anything. Then the enjoyments start enjoying us.

Let half of the stomach be full with food, one fourth with water and let one fourth remain vacant, so that digestion will not be difficult. The more your stomach is clear, the more concentration you will have. If your stomach is upset, then naturally you cannot sit, you cannot concentrate. So to help you in your meditations, the stomach should be set. No overfeeding should be indulged in. Eat when you really feel hungry, not every time putting in something. Two meals a day are enough, though you may have a little breakfast in the morning. Sometimes the Masters say that those who would like to progress more should have only one meal a day. If your food is regularized you will rise up punctually in the morning. Let the stomach remain partly empty. If you put more food in it than can be digested, naturally the things which are not digested will create disease. Eat as much as you can digest. Give some rest to your poor stomach. It takes at least four to five hours to digest anything. If you eat too much too often your stomach

will revolt. Eating habits can be corrected by careful living. You can improve by gradual adaptation and moderation.

It is very necessary to distinguish clearly the ends from the means. To lay too much stress on the means is likely to make us gradually forget our objective and to become fossilized. Once we know, for example, that abstinence from all kinds of meat diet and spirituous liquors helps us on the spiritual path, it is enough that we avoid them. But to take it as an end in itself is to miss the goal.

**You should be careful for your health** as it is equally important to be fit and healthy for meeting with your mundane and spiritual obligations. Physical body must not be denied adequate nourishment.

**If one adheres to a strict vegetarian diet, that will help** a good deal in having normal life, but does not necessarily result in better tempers, controlled sex life or detachment from gross thoughts, desires and actions, worldly ambitions, possessiveness, lust or greed. Kabir says, “If you leave hearth and home and retire to a secluded place and live on pure vegetarian diet, even then the mind does not leave off its base habits.” Alongside such essential and positive aids, we must religiously devote regular time to the spiritual practices of contacting the Light and Sound so as to cut down the ramifications of mind, which is so very necessary for self-realization and God-realization.<sup>10</sup>

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<sup>10</sup> Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 60-63

## Drugs

It is amusing to note about the Opiates (LSD, Marijuana, etc.) for producing hallucinations.

**You may please note that spirituality is the science of the soul**, and the soul is a conscious entity in the body. The way back to God as offered by the Masters is one of developing inner consciousness with the aid of Holy Naam (the Word). All suchlike outer aids, resulting in temporary hallucinations are certainly a mockery for the Divine Grace. You can well understand the vast difference between having a conscious and wide-awake approach for proceeding within and that which makes recourse to these outer aids, which are no less than opiates creating sensational vibrations. You will recall that the observance of a strict diet by avoiding all flesh food, intoxicants and opiates, is a basic essential for inner spiritual progress, for attaining a refined state of mind.

**We have to develop consciousness, the divine attribute of soul**, and for the achievement of (inner) consciousness, inner and outer piety and chastity are very much needed. The drugs are equally harmful, and should be avoided, which dull the brain and cloud the mind with vague feelings of distrust and confusion. You are advised to convey this piece of right understanding to all the dear ones who are on the holy Path and to others who seek your counsel in this behalf.

*Question: Do those who take drugs as LSD and have certain experiences – are they valid experiences?*

**Sant Kirpal Singh:** No, no, they are hallucinations. That's the death of the soul, you follow me? The consciousness is lessened, naturally they will have to go to the lower planes. That is all this intoxication starts, it is still more death to the soul. It is deterioration. Definitely going down to beastlihood.

Even a snake is conscious but there are different degrees. Man's consciousness is more. If you use suchlike things your consciousness is affected. You will have to go to the lower planes.

**The so-called “spiritual experiences” had under the spell of drugs** are misleading and are rather likely to affect your inner progress. Spirituality is a research into the realms of reality – the consciousness. Drugs, opiates and intoxicants should not be partaken as these will not only affect your health adversely but shall be detrimental for your spiritual progress.

You should please leave off all such drugs and learn to live without their use.<sup>11</sup>

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11 Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 64-65



## Selfless Service: Physical

**Nishkam Seva or selfless service to all living creatures** in sorrow and distress: If one limb of the body is in torture, the other limbs can have no rest. “Service before self” should therefore be our motto in life. Service is considered an ornament to a beautiful person that adorns and elevates his or her soul to become a clean vessel for His grace. Service of any type granted at the holy feet of the Master is beneficial and should be cherished as whatever one does must bring its fruit in accordance with the law of karma. The secret of selfless service is to deny a reward or recognition of any type and on the contrary consider one’s self as a humble instrument in the divine hands which are the sustainers and protectors of all. All credit goes to the Master, yet the media of love are blessed with the superb divine intoxication which is of supreme magnitude.

Selfless service for the holy cause of the Master should serve as a beacon light for inner progress. It should not be a source of bright or fake ego which definitely become stumbling impediments and hurdles on the path divine.

**The climax of selfless service is the annihilation of the ego**, considering oneself to be a humble servant of the Master, entrusted with certain duties to be carried out through him or her and deeming it to be a fortune of the highest order. The little self or ego within has to be eliminated by dissolving it into service of humanity. For all are children of one God, no matter how and where situated, or in what inhibitions and limitations of one kind or another they might be living.

**No one can be said to have been born for himself alone**, for none can be an island unto himself. To serve the needy, sick and starving, is also a sideline, more effective than mere preaching. “Service before self” stirs and kindles embers of sympathy, kindness and love. These virtues have a great purifying effect, and clean a person of all his dross, and entitle him to the highest knowledge of Divinity. Selfless service is a great reward in itself. The more one serves silently, unostentatiously, with love and humility in a

smiling, eager, and spiritual mood, the more quickly does he earn the pleasure of the Master.

**When you serve others, you are serving Him.**

If you attend a sick person or stand by an afflicted one, you serve the divine cause. Certainly you do not and cannot take away the sickness or affliction but surely you can help in assuaging the sufferings by your kind words and deeds. Every sweet word uttered or helping hand extended to those in distress goes a long way in purifying the mind and the body. A loving heart is a fit receptacle for the divine Grace, for God is Love. Service done to sincere seekers of the divine Path is of far greater value than any other service.

**Insofar as you can, try to do no injury to anyone.** Be good to all and you will be at peace with yourself and be a radiating centre of loving grace around you. The prayers of others to whom you may have done good will help you. The good thoughts of others will swarm around you with a benediction. The very idea of doing good will first affect you and will draw all good vibrations from the surrounding atmosphere.

A true man is one who is truthful, leads a life of continence, radiates love to all others for the sake of God residing in them, and knows giving, giving, and always giving. We never lose anything when we give. When you give love, do you find that you have less love in your heart? On the contrary, you are conscious of an ever greater power of loving, but no one can be convinced of these things till he has applied them in a practical way. An ounce of practice is worth tons of theories.

**So by sharing with others, our self expands.** At the very moment of giving you feel a little joy within. That is the compensation you get, direct. But whenever you give, don't give with the hope that you will have a return. Give for the sake of sharing with others. Sometimes we give for the reward that we will get in heaven. This is not the way; selfless giving is what is needed.

Understand, the meaning and the purpose of knowledge in one single thought is service to all creation: men, beasts, and birds, etc. The meaning of true life is service and sacrifice. So long as you want, first and foremost, to be blessed yourselves and you expect others to minister to you, you will remain strangers to the way of spirituality.

**When you will wish others to be blessed,** you will begin to speed on your way back to God.<sup>12</sup>

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<sup>12</sup> Excerpts from "The Teachings of Kirpal Singh" - Vol. II, page 65-70

## Selfless Service: Financial

**So the general rule is to earn your own livelihood honestly**, in which nobody's blood is squeezed, in which undue things have not been usurped by you. God sees what you are doing. The other rule is that your earnings should be to maintain yourselves, and share with others. Some part of your earnings must be given away for the good of others. History shows that one tenth of their income used to be given away by the old Christians, Hindus and others. Why? Because some part of our income might be due to our not having done our duty very honestly, even for half an hour or ten minutes. Suppose for example, you are paid for six hours work and you have not put in six hours for the job but have wasted half an hour. So whatever you have been paid for in that half hour is not yours. It has not been earned by you. This has been the custom with all Masters.

But offerings should be free and voluntary and should not be inspired by any thought of reward or be the outcome of impositions from without, for then, instead of being a source of liberation, they become the source of bondage. Again, charity should not be misplaced but it should be given to alleviate the sufferings of the distressed in the world.

**The noblest service one can render in this world** is to help people tread on their way to their true eternal home. No financial service would be too great for assisting such a noble cause. But it should always be loving and spontaneous. No compulsion, no taxation, no impositions.

So the Guru will love His disciples, because it is He who has given birth to them in the inner way. As He loves us, so should we love all. He won't let anybody suffer and you should not let anybody suffer. You must share with others. Unless the riches secured by fair means are utilized wisely and well, one is likely to go astray and become egocentric and a slave to his ill-gotten wealth and is unknowingly caught in the golden chains that keep him in bondage.

You bend your elbows.  
That's the basic cause of the world troubles.  
If you learn to give, give, give, then where is the trouble?  
If you won't let anybody remain hungry,  
can you remain hungry?  
If you won't suffer anybody to remain unclothed,  
you cannot remain unclothed.  
If you make everybody happy – then?

Sant Kirpal Singh

**So by giving away, you don't lose.** At the end of the year, you will see that money has been saved in some other way, by freedom from sickness or any other troubles that arise generally and which involve expenditure. Our Master used to say, "All right, you give away one tenth and at the end of the year just count. The very money you have given has been saved where you had no sickness."<sup>13</sup>

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13 Excerpts from "The Teachings of Kirpal Singh" - Vol. II, page 70-71

## Spiritual Practices: Meditation

**Spiritual practices form an essential part** in the spiritual aspirant's life and should, therefore, be a daily "must". The repetition of the five sacred charged names conveyed at the time of holy initiation, orally or mentally, is not a difficult task and carries a deep meaning. Although it looks so simple and easy at the outset, to obtain proficiency in it one needs extra love and fortitude. You will appreciate that the holy Names carry the life impulse of the Master which works wonders in withdrawing the sensory currents from the body level up to the eye-focus, thus preparing the soul for the eventual inner journey on to the regions of bliss and harmony. Certain hours for meditation should, therefore, be fixed, set apart and pursued regularly and earnestly, for each such repast brings in nourishment to the soul, and one is led within to the Divine Light which dispels the darkness of ignorance. It is like purifying the receptive vessel every day for receiving the Divine Grace. Daily meditations clear the gross dross that one gets at the sensuous level.

**The second important part of meditation** is listening to the holy Sound Current, the audible Life Stream coming from the right side. It is equally an important aspect of the spiritual practices and should not be ignored or lost sight of. After initiation, it is the disciple's duty to enrich his spiritual experiences from day to day and he can certainly extend his field with the Grace of the Master to any length he may like, opening up new vistas of sublime glory and beatitude.

In short, self introspection helps in cutting the branches and pruning all that is undesirable while meditation (spiritual practices) strikes at the very stem of the tree of worldly life.

**God is everywhere, but He is not manifested everywhere.** Why? Because our soul – that spark of the All Consciousness – is under the control of the mind and senses, and through its sojourn in creation has become the image of the body and the image of the world, thereby forgetting its true self. It must just know itself, then it can have the experience of the Overself;

While sitting for meditation,  
we have to free the mind of all thoughts,  
and the intellect of all reasoning.  
This can be achieved by a mental revolution.

Sant Kirpal Singh

if it does not rise above body-consciousness, how can God be manifested?  
Do you understand this?

**He resides with you.** The body is the true temple of God. When you have understood this, then where do you go to find Him? First within your own Self. Withdraw from outside. Withdraw from the mind and outgoing faculties and come up to the seat of the soul at the back of the eyes. When you concentrate there, your inner eye will be opened to see God within you.

**The Master exhorts us to realize Him in our souls,** to rise in Him, losing all sense of the little ego in the living temples of our bodies. The kingdom of God is within us. We have to recognize the inner man as the image of God, the physical body as the temple of God, the tabernacle of the Holy Ghost, in which the Lord makes His appearance. In these living temples we have to attune our souls with God and live in closer communion with Him.

Many do say that they are soul – a conscious entity – indweller of the human form – but have they come to prove it and thereby know it in truth? This is my watch, I can place it here. These are my spectacles, I can take them off and put them here. I can take off my clothes, whenever I wish to. But can I become separate from my body? Can I take my body off? It is a question of how to rise above by self-analysis; and who can give a demonstration of this scientific method? By the Guru's grace, you come to know yourself. Only then can it happen, and not before. When you know your-

self, then like knows the like, and God-realization is the next step. So God cannot be known by the senses, intellect, or Pranas – only soul can experience the Lord, and this can happen only after it has come to know itself.

**To know our Self is not a matter of feelings,** emotions or drawing inferences. It is really one of rising above body-consciousness by self-analysis to know practically who we are. When we know our Self and come in contact with all-conscious God, that is the Bread and Water of Life for the soul. All worldly information and outer sciences – the libraries are full of them. If our brain becomes full of them, well, it is not bread to the soul. It is bread and water for the intellect to grow on. So the Bread and Water of Life for the soul is the conscious contact with God or the Overself. These things are to be understood and then lived.

By speaking about bread, your hunger cannot be appeased but you must have bread to eat. That is why Christ said, “I am the Bread of Life. This Bread of Life has come down from Heaven. Whoever partaketh of it shall have everlasting life.” Partaketh of it – He is the Bread of Life, of course. He also says, “Eat me and drink me.” What to eat? He is Word made flesh. The more you come in contact with and devour that Word, the Light and Sound within you, the more you will be eating of the Bread of Life.

**All imperfections will leave you,** just as when you sit by a fire, all cold leaves you. By hearing the Sound Current you become the abode of all virtues. By hearing, you can determine the direction in which you have to go. By seeing, your inner eye is opened to see where you are going. Pity it is that we give little time to these things and only waste away our time in trifling things, I would say. So put in more time, please, to your practices. Develop love for God within you. You will be blessed. You will have made the best use of your life.<sup>14</sup>

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14 Excerpts from “The Teachings of Kirpal Singh” - Vol. II, page 72-75



## Time factor

**Mind is a slave to habit, and is forcibly led astray by it.** Find for yourself what habits are obstacles in the way of truth. Get rid of them by and by and fill their place by good ones. For instance, anger should give way to calmness and avarice to contentment, and so on. By continued application, mind will give up bad habits. But note that mere theory of a thing does not help, unless a thing is actually done. Mind is very powerful. At the time of deliberation, it makes promises but does not care to fulfill them when the occasion arises.

**To control it is not the work of haste;** it requires years of patient perseverance. So long as it does not take pleasure in the internal music, it must fly out to worldly pleasure.

Apply your mind with love and keen interest to the spiritual exercises, without any false apprehensions. One day you will get complete control over your mind and senses and find it is a great blessing. But the time factor is a necessity. It will not happen in one day.<sup>15</sup>

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15 Excerpts from "The Teachings of Kirpal Singh" - Vol. II, page 21-22

## Change Your Ways

**O man, it is the time now** to discard your old, disreputable habits and adopt new ones. Habits are formed by repeatedly doing the same things, so we should first unravel all the bad actions: lies, hypocrisy, cheating, criticism of others, enmity, avarice, malice, backbiting, and various others. If you do not intend to change these ways, what is the use of attending Satsang? Your steps are forward, but your mind is retrogressing. Satsang is the means of making us into something beautiful, but not by merely repeating God's name. Change your habits now into good ones, for habit turns into nature with time. Cast away all negative thoughts, and instil positive ones in their place. If a person does wrong, forgive him, and he in turn should forgive your misdeeds.

In the Koran, it is written, even God has no thought for him who has no inclination to change. How can we expect other people to show excellent examples? If we ourselves would change, the whole world would change with us. It is a message for all.

One of the worst habits is that of criticizing others. All virtues exercised in righteous living are good, but that of ahimsa-parmo-dharam (non-violence of thought) is the highest. It can become a daily habit, for it lies inherent within us all, and although other thoughts are there, yet consciously or unconsciously it is working and will rise to the surface one day. That is why you are told frequently in Satsang that the past is past, forgive and forget, and do not make a foundation of bad thoughts or there will undoubtedly be reactions. You will be the loser, for again you will revolve on the cycle of births and deaths. So with love the Masters encourage their children to change their habits while there is still time.

**You should know it for certain that you are divine in all respects** and are the master of your destiny which is full of higher potentialities. You are simply to make exertion to change for the better, and firmly stick to your resolutions. All else is to follow of itself, as the gracious Masterpower is at your side to extend all feasible help, grace and protection.

Master is the potter, disciple the pot;  
The Master puts him on the wheel  
And removes his rough corners -  
He raps the pot on the outside  
But inside keeps His hand of support.

Kabir

The more one aspires to weed out the imperfections by daily introspection, the more serene bliss and grace come from above. Patience and selflessness are ennobling virtues. Right understanding is the basis of all happiness. You should not worry about past or new karmas. If at every moment you are consciously watching your behaviour, a calm consideration will replace a blind instinctive reaction to certain situations in life where the choice lies between committing a lapse in behaviour or avoiding it.

They should guard against the five deadly sins of desire, anger, greed, infatuation and vanity, and develop instead the virtues of truth, chastity, non-injury, universal love, and selfless service.

**The paths leading to worldly enrichment and to God lie far apart.** One can take either of the two, as one may like. The mind is a single entity linking the body with the soul at one end and the body with the world and worldly riches at the other. Thus one has of necessity to choose between the two alternatives. Once the die is cast, one has perforce to apply oneself steadily to reach the goal whatever it be.

In short, the sincere and conscientious aspirant will reorient his entire mode of life, in eating and drinking, thinking, acting, feeling, etc. He will gradually weed out of his mind all irrelevant and unhealthy desires, until he gradually attains the state of purity and simplicity that marks the child.

**Make a wave of receptivity from heart to heart** – this is the way to realize the Lord. Become even a little receptive and the Master in you will restrain you when you are in danger of going wrong. The dear ones should have their lives well disciplined and carefully regulated in the larger interests of their spiritual progress. One thing at a time and that, too, with single-minded attention and devotion. That is keeping the house in order.

**A kind thought will attract all the kindness of the universe**, and contrarily, a vicious idea will create a vicious circle by accepting all vice in the universe. A mango sapling will attract all the sweetness of the soil whereas, if a pepper seed is sown a little apart, it will attract all its bitterness; both the plants will flourish with the varying elements of mother nature, yet on the same soil. One is full of all sweetness and the other of all bitterness. That is the eternal law. Human heart is the soil in which good and bad thoughts are the seeds, which when sown carefully are sure to be grown gradually by honest and correct cultivation.

**You are to choose the best virtues** for acceptance and inculcating in your life, when you can expect a bumper crop in due course. You are free to some extent and can benefit from this limited liberty by hard work, right living and regulated discipline. Just learn to implant lofty ideas in your subconscious mind and feed them with the waters of self-confidence, determination, diligence and adaptability.

**Stick to your guns. Never stoop low, never and still never.** Stand aloof with your sublime principles of life which will stand by you in the hour of need.

Hence it is, that mystics of all traditions have been untiring in their stress of the need for absolute self-surrender. It was this cross of sacrifice of the self, the ego, of which Jesus spoke when he exhorted his disciples to bear their cross daily. For in every little act, word, or thought, the ego is seeking

to dominate us and if the seeker is to triumph over it, he must be prepared to crucify it every moment.

To fall in sin is manly, but to remain there is devilish. One falls often, no doubt, but one becomes a good rider only after many a fall. But don't lie down and remain wherever you fall; that is bad! In the Koran it is written that God will not change any people who have no thought to change themselves. Where there is a will, there is a way. Keep your aim before you always, and work for it; then you will be sure of success.

**Success in spirituality is not the difficult task** which most of us take it to be or make it to be; but it does require patient self-purification, a watchful introspection, a careful weeding out of all undesirable elements present and a pruning of outspreading ramifications; and above all, timely tending and nurturing of the tender spiritual sapling as it sprouts from the soil of the human mind.

**This work hangs on the shoulders of every one of you** and I am sure that you are fully alive to your responsibilities and obligations in this behalf. Until one can love, obey and transform one's life, the gift of the Master remains as a seed locked away in a steel vault that cannot sprout and grow to fruition.<sup>16</sup>

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16 Excerpts from "The Teachings of Kirpal Singh" - Vol. II, page 16-21

# Spiritual Diary

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31									
Observance	Failures																																							
	<i>In thought</i>																																							
	<i>In word</i>																																							
	<i>In deed</i>																																							
	<i>Falsehood</i>																																							
	<i>Deceit</i>																																							
	<i>Hypocrisy</i>																																							
	<i>Fraud</i>																																							
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	<i>In deed</i>																																							
	<i>Vanity of knowledge</i>																																							
	<i>Pride of wealth</i>																																							
	<i>Intoxication of power</i>																																							
	<i>Physical</i>																																							
	<i>Financial</i>																																							
	<i>Diet</i>																																							
	<i>Seeing (Simran, Dhyana)</i>																																							
	<i>Hearing (Bhajan)</i>																																							
	<i>Total:</i>																																							
Extent of withdrawal from sensual consciousness	Inner experience of vision										Inner experience of hearing										Any difficulty in meditation										Daily diary for the month of									

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When you introspect your lives,  
don't spare yourself.  
Criticize yourself as  
you would criticize others.

And whatever is there, weed out.  
Simply saying, "I am a sinner,  
I am a sinner," that won't do.  
So the first step is like that.

You want spirituality,  
you want to meet God, is it not?

Sant Kirpal Singh