

Spiritual retreat with Satguru Sirio Ji

England 2014



28 July – 3 August 2014, Yorkshire

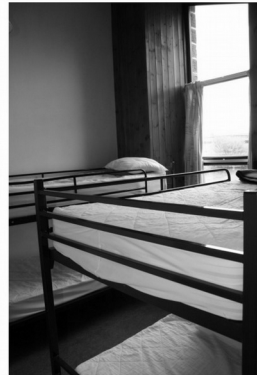
Invitation for the program

“England Retreat 2014

There will be a retreat with Master Sirio Ji in Yorkshire between the dates of the 30th of July and the 3rd of August (the retreat begins on the 31st, but the venue will be open from 12 noon on the 30th. Also, the venue will be handed over to the owners at 12 noon on the 4th). The venue is the West End Outdoor Centre which is a remote outward bound place which sleeps 25. This is where the programme will take place. Also, Master will give at least one talk in the nearby town and perhaps one further one in Manchester although this is not definite.”



The venue



Sample Bedroom



Some pictures of the interior and exterior of the Cheese (not its real name).



Meditation Area (if this is too small we will expand into a marquee).



Langar Area



This is Bewerley Chapel where we will have the first talk

Just to give you some idea of what we mean by remote, this is the Cheese.



28th July 2014

4.00 am – Dawn meditation talk

Singing is a wonderful way to bring about expansion. *If we sing properly, breathe in properly while we sing, then it is like doing natural Prana exercise.* We inhale lots of oxygen, lots of Prana, which promotes a state of expansion and receptivity, because it is as though the pores of our spiritual body become dynamised, come alive, open. So then we are more receptive to the Naam power, Sat Guru power and we should be able to feel it and welcome it within us.

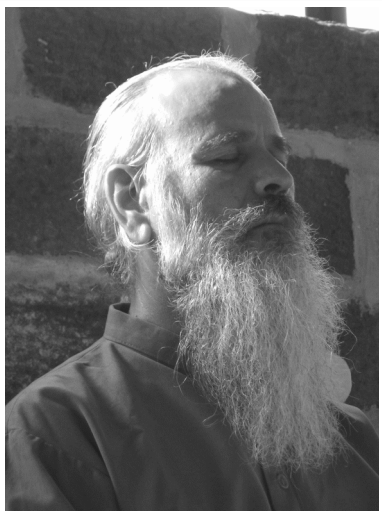
At this point it is important to activate what we call the *Surat* or the attention. Now we want to forget about any activity in the body, any physiological activity in the body, and we just want to activate the Surat and fully focus on it. We want to steadily look in the centre, and, with complete concentration, stay there and not wander.

Now the mind is quiet, our gaze is fixed in the centre, we keep steadily looking and looking, and we also keep steadily repeating, repeating, repeating. In this way our consciousness will keep expanding. The currents of Naam or the Naam energy will pour into us from our Sahasrara chakra, the crown chakra, the Ajna chakra, and will spread throughout our body. So spiritual experience is not just a spiritual thing, it is something that also involves the body, and this is what makes it so beneficial for all the bodily functions, the physiological functions, and the cells' activity.

That is why *meditation is so beneficial on all of the three levels: the spirit or the soul, the mind*, which finally finds some rest, some peace—and *for the body too*, which is saturated by this Light. So let us remain in the centre—steadily looking, looking for Him, looking for this Divine Light, this Divine Presence, and keep calling on Him while repeating the Simran and humbly praying that he might bless us.

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7.00 am – Morning meditation talk



“In Thy temple of silence in the Temple of Bliss, I enter, I prostrate, I worship Thee—I beg You to give me Your Darshan.

In Thy Temple of Ecstasy, in the Temple of Intoxication, the Soul enjoys ineffable beatitude—the pain of separation is forgotten.

In Thy Temple of Samadhi, in the Temple of Communion, the worshipper becomes one with the Worshipped One.

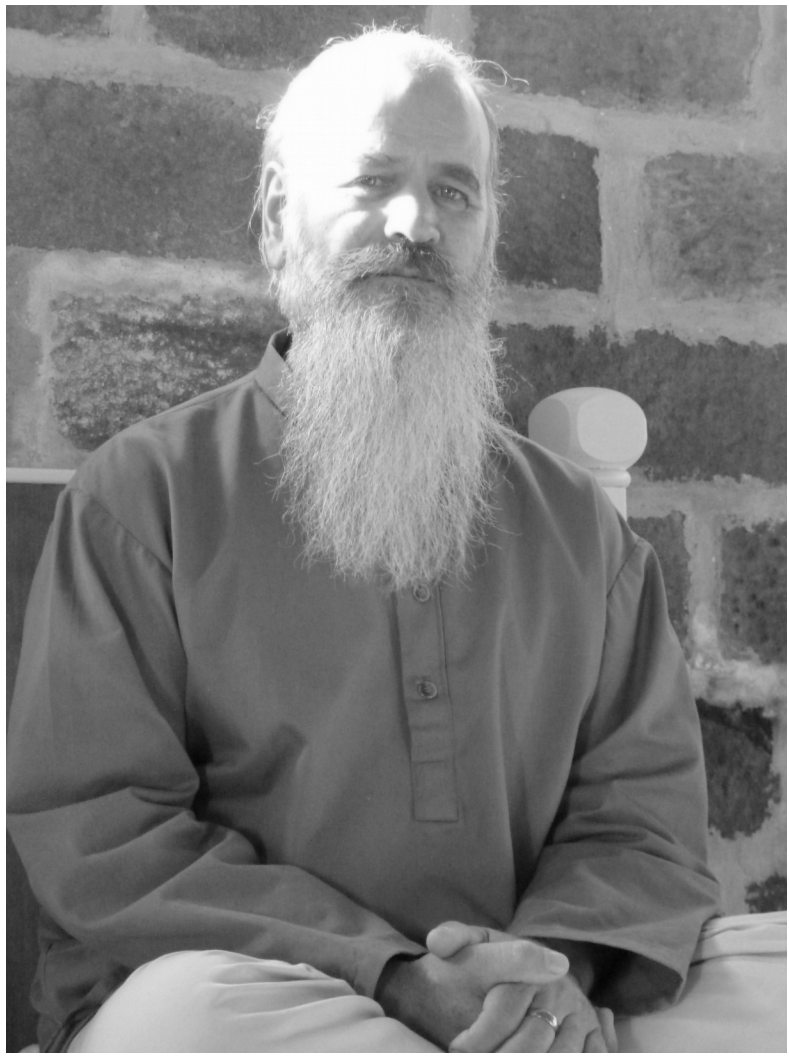
There is no difference left between the two. Now there is only love; there is only peace.

The whirling of the mind is over. Radha has become one with Swami.”

So this is what we want to do when we sit in meditation. We should understand that *this inner space of ours is like the holy temple of God*, in which we enter, we prostrate, we worship Him, and we beg Him to give us His Darshan.

Then, if we are lucky enough to have *His Darshan*, or we have the *Darshan of the Inner Light*, we step into a state of ecstasy, of intoxication. We enter into this inner samadhi of ecstasy, of intoxication, where we enjoy ineffable bliss, something that the human mind cannot comprehend, can never even dream of. There, we forget all the troubles of life, all the pain of separation from This, our Source. There, we understand that anything that we experience in life, any pains, any sufferings, any joys, any pleasures, are nothing in comparison to any suffering we may have gone through. It was all

worthwhile in a way because eventually we were given the chance, the grace, to experience something like this. And then we go deep into a state of complete absorption, complete communion, complete melting of samadhi, in which we completely lose track of time, space, I and mine.



We are just aware of this incredibly powerful *Divine Presence*, where there is no longer a worshipper and Worshipped One; there is only One, One Reality,

no longer divided. We become Him and He becomes us, and then all the headaches of a life are over. We understand that the purpose of creation, the purpose of evolution through the various stages, is worthwhile if the goal, the aim is This. That's what gives purpose, reason and meaning to all the events of life, all the troubles of life, the motivations of life. Otherwise—without this—life is just a bundle of confusion, an absurdity.

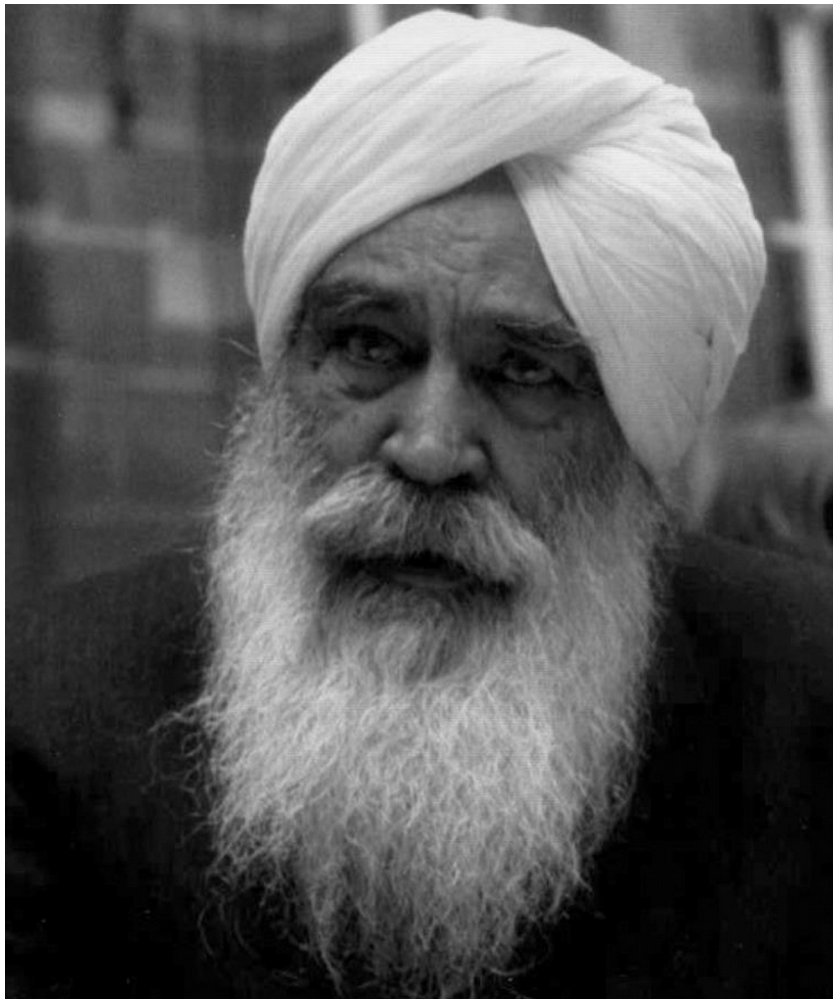
So whereas previously we may have been thinking that life is like a thorn in the foot or in the body, we may now feel that life is like the fragrance of jasmine, carried by the breeze of spring. And if we have to actualize it within this temple of ours, within our Inner Self, it is not a metaphor, not a theory, it is a fact. We have to fully withdraw from externals, focus on the eye centre, get so absorbed there that the Inner Door opens, and the Light comes and carries us away with It. That is when we gather together our Surat in the middle of our forehead and keep steadily looking, looking, patiently looking in the centre. Not with a sense of boredom, no, we want to do it with all of our being. We want to do it with love, just as the lover waits for his or her beloved, full of expectation, full of joy.

So we keep waiting for this our Eternal Beloved, with joy in our heart, with love for Him. And we keep calling on Him, we just keep repeating His Name, simply because it's so enjoyable to repeat His names. So, eternal Sat Guru, beloved Sawan, Kirpal, Ajaib, just come and bless us. Manifest Your Radiant Beauty in all of us.



11.00 am – Midday meditation talk

“Beloved Kirpal who helps capsized boats cross the water.”



Sant Ajaib Singh Ji: Dhan Kirpal pyarya bere dubde par lagave

“Hail Beloved Kirpal who takes the capsized boats across

The fire of ego rages-the whole world is burning in it. Without you we don't have anyone who could come save the burning ones. Being controlled by love and affection, He rescues us from the cage of the Negative Power. Hail Beloved Kirpal...

You cannot be praised enough. Going to the foreign countries You conquered them. You brightened the Name of Sawan even on the peaks of the mountains.

Your light is seen everywhere. You make people meditate on Sat Naam.

You broke all the bonds of castes, creeds and differences. You taught that we have to go within and meet the True Almighty One. You unite in one moment, the souls who were separated for ages and ages.

In your hand is everyone's string-You placed the veil on us. Assuming the body of a man you hid yourself from us. Oh Lord, if you desire you can stop the firing cannons.

Oh Lord, shower grace and put those who are going astray on the Path. We are beggars at Your door-give us the alms of the True Naam. Oh Guru Kirpal, Ajaib has become yours-attach him to Your Feet.”

Ajaib Singh Ji points out our condition as ordinary human beings. He describes us as capsized boats, which are very difficult to move on water unless they are straightened up, turned upright, and put in the right position. He says that *Master Kirpal* was capable of moving even such boats, which were so stuck in this outer world, in the situations of life, in all those things that attract our attention, our interest, in all those things that form our life.

Unless we free ourselves from all of these things, or at least begin to free ourselves from some of them, we won't be able to move forward spiritually because we have a restricted field of action. We human beings can only do

certain specific things, or a certain number of things, and no more. *We have a given amount of time, and either we use this time for doing certain specific things or we do something else.*

So if we want to do spiritual practice and evolve spiritually, then we have to give up our involvements in the world, in the senses, in the activities that human beings normally perform. And we have to dedicate time to our spiritual practice, to expanding our consciousness, to uplifting our consciousness and experiencing something different, something which may give much more meaning to our life.



So that's why we go on a spiritual retreat. We want to experience our spiritual side. We want to experience ourselves as consciousness, independent, separated from our physical and mental aspects. We think that we are physical because we have a physical body, and that we are mental because of our thinking process, but we are not just this. We also have consciousness, we have a Spirit, we have a Soul—call it what you will—and we have understood that unless this spiritual side of ours is nourished and

well taken care of, all the rest, the mind and the body, suffers. We can't find peace; we are restless, stressed. It resembles a whirlwind that catches us up like feathers or leaves. *We have to learn to be steady, to be stable, capable of choosing what we want to do, and not just be carried away by situations. If we want to experience our spiritual side, the deep side that is our real Self, we have to periodically give up our involvements in the world and take time to dedicate ourselves to that Self alone.* This is what we are doing now — we are trying to experience and nourish this spiritual side of ours.

So our attitude is very important. Let's do it with our best attitude, with full involvement, with full presence, full attention. We don't want to think of anything, we don't want to be aware of this body when we are sitting in meditation. We just want to be pure attention, pure Surat. We want to be fully conscious of what we are doing, so that when we close our eyes and see this dark veil in front of us, what we have to do is try to look exactly in the middle of what we see—in the centre. There is an *Inner Eye*, which doesn't need these other eyes to see, and with this Inner Eye we try to examine closely, steadily in the middle of what we see. If we keep looking like this, then the mental effects gradually calm down, and we find ourselves becoming nothing but an eye that keeps looking in the centre. And at some point this dark veil disappears and is replaced by waves of Light. We don't need to visualize the Light or imagine It. No, It comes by Itself, as soon as the mind is quiet, as soon as the attention is focused. Then our inner vision opens and the Light comes by Itself. If we keep steadily looking in the centre, it becomes brighter and brighter, maybe many different colours. It may be red, purple, violet, blue, yellow, gold and white. The colour doesn't matter so much. What matters is that it becomes very bright, which it will if we keep continuously looking in the centre.

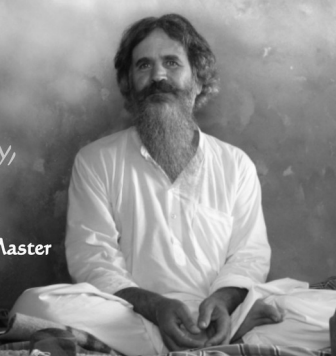
It can also help to keep calling Him. When we wait for somebody, we keep looking in the direction from which he or she may come, and we may even call to the person so that he or she knows we are there. So repeating the mantra is equivalent to calling to this Supreme Light or this Supreme Being whom we want to meet.



So we steadily look in the centre. We keep calling to Him by repeating the mantra or the Simran and doing nothing else. The only thing we want to do is to pray humbly that despite ourselves, despite our weaknesses, the Supreme Being will bless us anyway.

* * *

Public talk in Beverley



**A talk on Sant Mat
by Master Sirio**
July 29th, 6 pm
Bewerley Grange Chapel, Beverley,
nr. Harrogate. HG3 5HZ
**A rare opportunity to learn about this ancient
system of meditation and meet a unique spiritual Master
who has dedicated His life to this path.**
For further details ring 01423 711915
Free entry

Sirio is an Italian Master of the ancient system of Sant Mat - Meditation on inner light and sound. In addition to the public talk on 29th July w He will also be holding a spiritual retreat at the West End Outdoor Centre near Thruscross HG3 4BA from July 29th to Aug 2nd. You are welcome to join us for all or any part of this retreat which will consist of meditation, Satsang (talks of Sant Mat) and singing of devotional songs. A timed schedule is available please contact the number above. For those wishing to join us for any of the Satsangs and meditation sessions no fee will be charged. For anyone wishing to take a more comprehensive part in this, overnight accommodation is available together with simple vegetarian food at a nominal fee to cover costs.



The public meeting begins with a welcome by Teresa Boast:

I would like to introduce Sirio ji, who is from Italy but He will be speaking in English. He speaks perfect English—much better than I do! He's been like a breath of fresh air to me, absolutely wonderful, and He will be transmitting wonderful spiritual things to you, so just try and absorb it and enjoy!

Now the Master speaks:

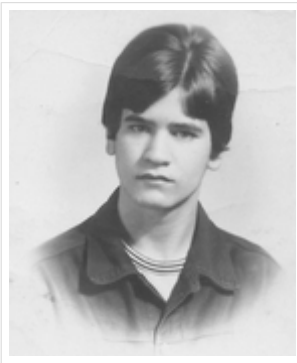


Good evening everyone. There are several ways of transmitting and conveying a message, and, during such lectures, my way is always to begin with a few songs. Some of these will be in the Indian Punjabi language, but eventually we will end up with an Italian song written by Saint Francis. This is because we are in a Chapel, and we will honour this by singing one of Saint Francis' songs. I will comment on one of the songs that I sing and try to dig out its deeper meaning.

As I always say, in such situations *it's very important to make oneself available, to be open and ready to receive whatever is meant to be transmitted.* Here of course we want to transmit something spiritual, and in spiritual transmission there is always something that flows from somebody to somebody else. In order for this to happen it is very important to be open, to make oneself available. So, let's try to spend this time together — relaxed, in

peace, with love — and see what happens. *Something meaningful may happen, or it may not, but we'll judge that at the end, not at the beginning. If we analyse what's happening while it's happening, then we create an impediment.* The songs may take some time because I will sing three or four of them. Then I will comment on one of them. After that, if you like, we can meditate together. Although *talking about things is important, experiencing them is much more important.* During the meditation, we will just relax. Meditation is nothing scary, nothing transcendental. It is merely a way of relaxing. Usually, we round off such meetings with a question and answer session at the end.

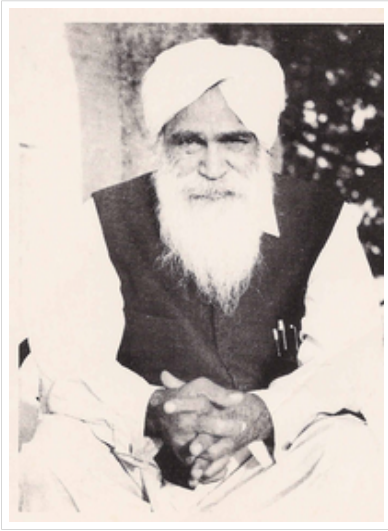
As I said at the beginning, I will sing a few Bhajans in Punjabi. Why Punjabi? Because I spent a lot of time in India. That's where I received my spiritual education and my spiritual training.



That's how my life went. At a certain point, I felt an urge for something deeper, something that would give meaning to my life; ordinary life had become meaningless to me. At the age of 20, I began questioning life: why are we here, where did we come from, where are we going to end up after this lifetime, after this world? These are some of the questions that bothered me, and I tried to find an answer.

When I was nineteen years old, I experienced something very deep, a very profound spiritual awakening. That was when my spiritual quest began. I decided to go to India to find somebody who could help me because I had been told that there were still holy people there, spiritual guides, or guru's as they are called, who could guide me or tell me what was happening to me. I went to India in 1973. That was a long time ago. I've been walking this Path for more than two thirds of my life. It is my life. What I talk about is not something that I stumbled upon yesterday, or a month or even a year ago. It has been forty-two years since my spiritual awakening. It really is the purpose of my life.

I went to India back in 1973 and I met a great Master whose name was Sant Kirpal Singh. He initiated me into the spiritual path called Surat Shabd Yoga. I had an incredible experience with this particular Master, an incredible spiritual awakening. It was very, very powerful. It was so powerful that for the next two years I could do nothing but meditate. The inner pull was so strong that I was unable to do anything else. I would sit and meditate for three or four hours at a stretch, although to me it seemed as if no more than ten minutes had passed. That's how it was for me. This went on for two years.



So, what I talk about is not theory; I have experienced it all. It is because I know what I'm talking about that I make it as simple as possible for you. Spiritual topics are often presented in very obscure, difficult language, but spirituality is really very simple; it's the basis of life. *We have a body, we have a mind, and we have also a soul or a spirit, a consciousness. It's very important for us to experience ourselves on all three levels. Otherwise we are like amputees, incomplete beings.* We already know that we have a body and a mind, something that keeps thinking in our head, but we are spiritual beings too; we possess consciousness. It's very important that we become aware of this side of life too. It is actually the most important, meaningful side of life, the one that gives sense and purpose to all the rest. Without spirituality, we

remain unaware of a very important part of our life. Somehow, we fear what we do not know, but it's not scary at all; it's what we really are.

We are souls; we are spirit, and it's very important to experience ourselves on this level. As I said, singing is for me a very important tool for transmitting spirituality. Somehow, I was granted a voice — of some kind — and I have enjoyed singing ever since I was a boy. I was already very much into singing before I encountered the spiritual Indian songs called Bhajans or Mantras. It is very much my way of practicing spirituality. I learned many them. I know more than three hundred, most of them by heart. Try to listen and resonate with them. The voice transmits a vibration, a wave, an energy, an atmosphere, so try to pick it up and make it yours. Let it go deep inside of you. Relax and enjoy it. The same thing can of course also be done with music, but here we have no musical instruments so the voice will do.

[Master sings Santa Sat Guru. Then He continues to speak:]

The song's refrain says, "Oh Sant Sat Guru", who is referred to as God, the Supreme Being. The term "Sant Sat Guru" can also refer to the Supreme Being as manifested in a human being.

"Oh Sant Sat Guru, You always remain absolutely pure and undefiled."

Now we have another song, which is by Sant Kirpal Singh, and which resembles a Gregorian chant. It's a simple song, but a very important one.

[Master sings Aja Pyare then He continues to speak:]

This is a song by Sant Kirpal Singh in praise and honor of His Master Baba Sawan Singh.

The refrain says,

"Come, Beloved Sat Guru Show me your face, your beautiful, beautiful face, your beloved form. In your eyes one sees the radiance and splendor of God. You are the one who attracts my heart."

Now I will sing a song by by Sant Ajaib Singh, and then I will comment on it and try to dig out its deeper meaning.

[Master sings Naam Ki Mehima Aparampar. Then He continues to speak:]

This song says,

“The Glory of Naam is infinite, I sacrifice myself on the Sat Guru”.

As I said, this is a Bhajan by Sant Ajaib Singh.

During my life, I had two Masters or Sat Gurus. When I first went to India in 1973, I met Sant Kirpal Singh. I was initiated by Him, and He was the Master who really provoked a spiritual awakening in me. He was a wonderful Master. He was not a monk, He was not a priest, and He was not a renunciate. He had a very important job within the government and He had children. He was a family man. He took care of his family, but beside this He also did a lot of meditation. Every morning He would get up very early at 3 a.m. and sit for four or five hours in meditation. That’s how He built up His spiritual wealth, His spiritual realisation. Moreover, He spent a lot of time with His Master Baba Sawan Singh, who was a brilliant Sat Guru. He attended His Satsangs, He listened to His teachings. He supported Baba Sawan Singh’s mission any way He could, placing all the resources at His disposal at the feet of His Master, and then He became a Master himself.

Eventually, when Baba Sawan Singh left this world, Sant Kirpal Singh took up the role of Master. He did a huge amount of spiritual work. He travelled everywhere in India. He initiated a great many people on the Path, some say 120 000, some say 150 000, but in any event, there were a lot of them. He also travelled to the West, to Europe, to South and North America and there He also met large numbers of people. He gave teachings to very many large audiences and initiated a numerous people on this Path. He left the world in 1974, about a year and a half after I met Him. Because I was still very young when He left this world, I began to look for somebody else to guide me further on the spiritual path. I was twenty-two years old and I felt the need for a guide, somebody who could teach me how to lead a spiritual life, how

to become a “real man.” In my quest among those who assumed the title of guru in the lineage of Sant Kirpal Singh, I ended up in Rajasthan where I met a disciple of His called Sant Ajaib Singh. It was with Sant Ajaib Singh that I had the same kind of relationship, the same kind of spiritual awakening, the same kind of inner connection that I had with Master Kirpal.



His personality was completely different to Master Kirpal's. Sant Ajaib Singh was a hermit. When I met Him, He had been living in the Tar Desert of Rajasthan for most of His life. He was born in the Punjab to a well-to-do family who owned a large amount of land, but He preferred to be alone and practice meditation, trying to reach so-called moksha or liberation. He left his family when He was around twenty, and He went to Rajasthan, which at the time was known as the Tar Desert, a very big desert. At that time, there were no irrigation canals. Later on, the Government built canals and the land was cultivated and crops of all kinds grew there, but at that time there was only a desert. He used to say that in order to get a litre of water He had to travel twenty kilometres by foot every day. That's how it was there; there was no water of any kind. That was the lifestyle that best suited His inclination for very intense spiritual practice. He was kind of a renunciate, although He never became a monk. He made a living by cultivating the land. I have seen all His properties. They were fertile and He made a very good living for Himself, so He was not dependent on anyone. He never got married because having a wife and children didn't interest Him. All that mattered to Him was His spiritual practice and He tried to live accordingly. A group of spiritual people gathered around Him. They were His spiritual friends, and they would spend time with Him, live with Him and help Him with His work. They were His family. They followed Him and received spiritual guidance, spiritual inspiration and the like.

Although I had a very long association with Sant Ajaib Singh, I only met Master Kirpal twice. The first time was when I went to India in 1973, which was when He initiated me. The second was when I went back to India in 1974. I turned eighteen during my stay there. He had organized an enormous conference in Delhi on the Unity of Man, which more than 100,000 people attended every day. It was a huge event. I spent some time with Master Kirpal during that second visit.

After Master Kirpal left the body in 1977, I began my association with Sant Ajaib Singh, which lasted twenty or so years, from February 1977 until July 1997 when He left the body. I was his Italian representative. He asked me to give initiation on this Path when I was just twenty-five years old, back in 1977. I worked for Him from then on, giving initiation to a number of people in Europe—in Italy and other countries too. He also inspired me to start an ashram, which is another word for a spiritual centre. In 1979, I bought the land on which the ashram was built. It is in a provincial part of Italy in Tuscany. I have lived there ever since. Sant Ajaib Singh visited the ashram on three occasions: in 1980, 1984 and 1989. We had European programmes for around two hundred people. In 1989, as many as five hundred people attended the programmes.



As you can see, my life has been dedicated to this Path. I have really tried to follow my Master's instructions and the teachings. I have tried to apply them to my life. I have done my utmost to find the way for man to transform himself, if at all possible, into something higher, something really spiritual, something different from the average human being.

It is said that *if you follow a spiritual path you can be transformed. You can acquire self-control over your outer faculties, over your thinking process, and become someone who is not driven by his or her impulses as other human beings are. You can be someone who is in charge of his or her life, choosing what you want to do and rejecting things that you don't want to do.* Most human beings are driven by impulse, something that just pushes them to act, to think, speak and act in a particular way, without self-control, without the capacity to direct their own lives. A spiritual life creates a different type of person, someone who has self-control, who is able to direct his or her thoughts, words and, consequently, deeds. For this to happen, you really have to work on yourself intensively. It requires a lot of spiritual practice, exposing yourself to situations where such growth can take place. Usually this happens when you are in the company of people who have already done this kind of work. They radiate a kind of atmosphere, a kind of aura, a kind of energy that makes it easier for you to go within, enabling you to control the thinking process that continues despite yourself. It enables us to fully focus our attention on our Third Eye, our spiritual vision, and subsequently open our Inner Door to the spiritual dimension. Spirituality is not a belief in something; it is not a religion. Religion is a set of beliefs, dogmas and doctrines. It is a theology of some kind. This is an aspect of all religions. Religions mostly tell you, *"Believe this and you'll be saved"*. That's not enough my dear ones, no. It's not enough to believe. You have to see; you have to experience. There is a God. Is He here? Is He there? Is it possible to experience this God? If not, it's merely an idea. It's pure fantasy I would say. So, if there is a God, I should be able to experience Him, otherwise to me He's a non-reality.

Spirituality teaches us not to be satisfied with merely believing in something,

but to want to experience it. If there is a God, then I must be able to experience Him, otherwise for me this God is of no consequence. If I'm not aware of this God, what's the use of this God to me? If it is said that God is Light, God is Life, God is Love, then I should experience this, otherwise what does it mean to me? Light, what is this light? The sunlight? What are they talking about? God is Light so I see Him as Light. If I can't see this Light, it is of no use to me even if it is there. God is Love, but what if I can't experience this Love because my life is so difficult? Most people have such a hard life, are faced by such challenges, that they find it difficult to stay alive, never mind feel Divine Love within themselves. So how do I experience this Love? God is both Light and Love. Consequently, if I experience the Divine Light, then I experience Divine Love too. Similarly, if I don't experience Divine Light then I don't experience Divine Love either. God is Life. What kind of life? The lifespan of my body? We should not be satisfied by just hearing such words and then believing them. We should experience these things for ourselves, otherwise they're of no consequence.

In this sense, believing or not believing doesn't make a difference. This person believes in God; that person doesn't believe in God. But neither of the two has ever seen God so whether they believe or not amounts to the same thing. Because the person who believes doesn't know if there is a God, and the person who disbelieves doesn't know either. We have to experience God, otherwise He is of no use to us.

The spiritual side of life, spiritual practice, aims to bring us to an experience of God. And what is the best way of experiencing God? What is the easiest way possible? Simply spend time with someone who has experienced God. That's all there is to it. If we want to learn anything in life, we have to go to the experts, who know enough to help us experience it easily for ourselves. This is much easier than if we try on our own. That was my basic understanding right from the start. Consequently, I looked for someone who had had such an experience, somebody who could guide me, inspire me and transmit something of this experience to me. That's why I went to India back in 1973. I took a long trip overland. It took me a month to get there. I understood that

I needed somebody to guide me on the path of spirituality because I knew that would be easier. I had had spiritual experiences, but I didn't really know what they meant, where they were leading me, or what was happening to me. I had a powerful spiritual awakening back in 1973. It was wonderful, but when you have an experience like that, it is impossible to make it happen again. I tried my best. I tried Yoga, meditation, all kinds of techniques, but I couldn't get it back. I came close to but never quite succeeded. That's why I went to India looking for somebody who could help me.

After a week in India, I went to see Master Kirpal. My trip there changed my life completely. I started off as one person, but when I reached my destination I was another person entirely. What I mean by this is that I started off with a certain perception of reality but by the time I arrived at my destination my consciousness had expanded so much that I was in a continuous state of amazement at what was happening to me. It's hard to believe, but it was a fact that the nearer I got, the more my consciousness expanded. When I finally reached Master Kirpal's address, I looked up at the sky and I saw an aura of light, like a rainbow of white light covering the place. My perception of reality was so different that the thought came to me, "Am I still on this planet, or on some other planet?"

That's how I met my Master. I was in the state of consciousness I described. This did not mean I had been convinced of anything or had been converted to anything, because at that time I did not even speak English, which is what Master Kirpal spoke. I hardly understood a word He said, so it was not that He was imparting such wonderful teachings that, somehow, I became a believer. I didn't understand a word He was saying but I didn't really need to. My spiritual connection with Him was so powerful that it was enough for me. When I reached Him, the two thoughts that crossed my mind with absolute certainty were that I had found my path and that I had found my Master. Even before I talked to Him, I saw Him so full of light, so beautiful and so radiant, that I thought,

"If it is true that God came into this world, then this Man must be a God Man."

I did not have to be convinced of anything. It wasn't a doctrine or a theology. It was a very powerful spiritual connection, something that has stayed with me ever since. That's why I spent the first two years after our meeting doing nothing but meditating full time; I couldn't do anything else.

That is what spirituality is: an experience, not doctrines or theologies. You see what it's all about with your own eyes, so you don't need to be convinced of anything. You know what it's all about through direct personal experience. That's how it started with me. I have meditated for many, many years now, forty-two years without break. I meditate every day, during periods of very intense private meditation and during the many retreats I lead. This is the way I have cultivated the gift that was given to me right at the start, and have tried to make it more and more my own, because the learning process never ends. Master Kirpal used to say that man keeps learning all through life. The same is true of spirituality. We keep going into deeper and deeper detail, into deeper and deeper dimensions, exploring truth as we go along. That's how it works. To achieve this, we have to keep nurturing the truth—our spiritual perceptions—by doing daily meditation, by going on intensive retreats. That's how we keep nurturing it, otherwise it eventually becomes just words again, and we may lose it.

I've seen so many people come and go on the spiritual path. They have lots of experiences in the beginning — quite a spiritual awakening — but then after one, two, three or four years, their consciousness goes back to its usual state, and they lose their spiritual awareness. Spirituality is something we have to keep nourishing daily, just as we nourish our body daily. We give food to our body, so too, spiritually, we have to keep nurturing our soul with the Light of God. Meditation brings into contact with the Light of God. We switch off the mind, the thinking process, and try to find the Inner Light within.

This song of Sant Ajaib Singh says,

“The Glory of Naam is Infinite, I sacrifice myself for the Sat Guru”.

This is what I have been telling you. The glory of Naam is the Light of God. These Masters call the expression of God's power Naam or Shabd. He says the glory of Naam is infinite. The glory of God in words is infinite.

"I sacrifice myself on the Sat Guru."

He's completely right of course because it is by the grace of the Sat Guru that we come to perceive God. In India, they say that it is by the grace of God that we meet a Sat Guru or we meet a Master. It is because of the Master or the Sat Guru that we meet God. So the two things are very important. Spending time with a Master, being initiated, is so very important, so very beautiful. People have very mistaken ideas about this. I had a very long association with my Master, and it was wonderful. When we spoil such a holy relationship it's because we ourselves are crooked. I have seen so many people come into conflict with what the Master says, what the Master does, and then eventually lose everything because they perceive things wrongly. *Once we are with a Master, we have to be very humble, our only job is to learn. Watch and learn. Just shut up and listen!* That's how it has to be, because our minds are capable of learning, commenting on and distorting everything. So, once you have a spiritual awakening with a Master, once you experience something spiritual and meaningful, then you have to forget your mental distortions. Simply know it happened through your Master. The grace of God came to you through Him. Remain humble and learn. Always say,

"Yes Master. I am listening, I am learning. Whatever you say. I have nothing to say. Yes Sir."

That's how I behaved with my Master, that's how I related to Him. This was especially true of Sant Ajaib because I didn't really have a personal connection with Sant Kirpal. He had so many followers that by the time I met Him there was always such a big crowd around Him that it was very difficult to get near, although this did happen when He initiated me. I spent quite a long time with Him, and we had lots of eye contact, but the large crowds around Him made it difficult to get close.

I spent a lot of time with Sant Ajaib Singh because, as I said, I was His Italian representative and I had a lot dealings with him. He stayed at my house a number of times. I had a beautiful relationship with Him. He was a tough master though. People say that Kirpal Singh was tough, but Sant Ajaib was tougher. Master Kirpal was a family man. He had a family and children, and He knew the accompanying struggles of life. Ajaib Singh on the other hand was an austere person. He lived a very simple lifestyle in the Tar Desert in Rajasthan, which made Him very tough. Getting close to Him was not easy as He was very demanding. He really wanted discipline. You listened and that was it. You learned to just shut up. He taught me so much. We had a long, wonderful relationship. We never got into a conflict because I always respected Him. He was the one I chose as a master so I was always His student, His disciple. That's how I was able to maintain a relationship with Him for twenty years.

Most of His followers never had a personal relationship with Him. They only saw Him in programmes along with hundreds of other people. They would see Him giving a lecture, giving a Satsang, and then leaving. But I spent a lot of time with Him so I knew Him very well. I knew how His health was, how He felt about things, His personality, I knew all the details about Him, or I should say many of the details about Him. This was the thing that really helped me. If, in all honesty, I would have to say what has kept me going all these years on the Path, it was because I was associated with Him for so long, so much, and so intensely.



From 1977 to 1997, I went to India every year — sometimes even twice a year — to attend His programs. They were very intense: ten to eleven days long, ten hours of meditation a day, listening to His teachings, and living a very simple life. They were really far from the inhabited world, in a very simple, solitary place. Everything was very basic, but very nice, very clean and very settled.



Every year, I went to spend time with Him during such very long and intense retreats. And whenever He came to the West, I never missed Him. Whenever I could go, I went. He came to Europe, and to my place, and also to America and so on and so forth.

This is something I really learned through practice. I know that we have to keep practicing, because if we stop, we die spiritually, just as when we stop eating, we die physically. We die spiritually because we lose touch with the Inner Light and then we revert to the rationalistic, materialistic beings we were before—that's all!

In the next sentence He says,

“In a very short time the difficulties and afflictions flee from one within whose temple the Sat Guru resides, there is no bigger support than Naam.”

This Naam that He talks about is the Inner Light, the Light of God, which we have to manifest when we go deep into meditation. He says there is no greater support than Naam. Of course, *for a spiritual person there is no bigger*

support than direct contact with the Inner Light because this experience really nourishes us spiritually, makes us feel good, and gives us a very special perception of things. It carries us above the normal human condition, giving us a very clear mind. We attain a very clear understanding of things because our minds become very peaceful. When the mind is agitated, we are very confused, we don't see anything clearly, just like when the waters of a lake are muddy, we don't see the bottom, we don't see what's there. But when they are very still, we see the reflection; we also see the bottom. So it is with our mind. Society is dominated by the agitated mind, and everyone is so stressed they run impulsively after everything they see.

It is very difficult to find peace, to find the silence within that allows us to come in touch with the Inner Light, because the Light doesn't manifest when the mind is active. The Light manifests when our mind is very still. Then the Inner Eye opens. The Inner Vision opens, and we begin seeing glimpses of this Light of God. The Light of God carries with itself a very deep sense of blissfulness, of ecstasy, of intoxication. A person feels wonderful when he's in touch with this Light. The light makes our perception of things very clear. Our thoughts become illuminated. We become, as it were, enlightened by this Light.

We thus experience a different life. We have a different perception of life. Life becomes wonderful, and the mechanism is: as we think so we become; as we think, so our reality becomes.

In truth, we cannot blame anyone else for all the troubles we might have in life because we ourselves are the ones who attract those troubles. We do this by our way of thinking, our view of life, our way of relating to life. Therefore, if we want to make our life a heaven, then we have to turn ourselves into some kind of heaven. We have to transform ourselves into something blissful. We can't do this unless we practice meditation and go deep into stillness, into silence. Then we manifest the Light, which completely transforms us. It gives us a different perspective on life, and we consequently attract beautiful situations, beautiful people, beautiful events. Truly, *as you think so you become; as you think, so your reality becomes.* If we

think thoughts of love, if we think thoughts of compassion, then that's the kind of people we attract into our life.

That's how things work with us. If we say life is suffering, then we are suffering. If we say life is bad, then we are bad. If we say life is beautiful, then we are beautiful. If we say that life is full of the beauty of light, then that's what we have within us. So, let's try to be that kind of person, not a dark person, but a bright, luminous person. Someone who has good inside, who is filled with intoxication, blissfulness. Let's try to acquire control over our thinking processes, because they keep us far away from the perception of God.

Master Kirpal used to say,

"Do you know what man is? Man is God plus mind. You know what God is? God is man minus mind."

So, if we get rid of the mind, or are at least able to control it, then we manifest divinity within us more and more. It just comes; it just floods us, because the mind is like a gate that blocks the flow of this Light. If you are able to switch off the mind, then according to how successful you are, the Light will flood you, and this will make life wonderful. What's more, we will get rid of the riddle of life and death, something that troubles everybody. *We are all scared of death because we do not know what it is. What scares us is the unknown. What we know doesn't scare us. We can overcome our fear of death by coming face to face with the process of dying, with the passage from the physical into the spiritual.* The Masters say that it is possible to experience this passage while we are alive in this body. Even in the gospels it says,

"Learn to die so that we may begin to live."

What does that mean? Should we commit suicide? I don't think so. If he says, "Learn to die so we can begin to live" — and he was a man of God — then maybe he was telling us something that is true, something that is possible. But how do we do this, how do we experience this passage? How do we

learn how to die while we are alive? *The Masters say that those who are initiated into the mysteries of the beyond have the same experience as those who leave the body at the time of death.* In other words, it is the process of initiation. It is the process of learning how to step out of this body in a fully conscious way. That is what happened to me when I first meditated with Master Kirpal. It astounded me; I had an incredible spiritual perception before the meditation. I was attending a meeting like this and there was a lot of singing, and an incredibly beautiful atmosphere. It was spiritually dense, powerful, and I was already knocked out when it started; I really felt out of myself. At a certain point Master Kirpal said, "Okay now we meditate." I became apprehensive when He said this because I thought, "Oh my, I'm already so out of myself that if I sit in meditation, if I try to focus, then what will happen to me?" Anyway, I closed my eyes, and it was like being in an elevator. I felt this inner pull that took my out of my body in a second, and this inner vision opened and there was this wonderful manifestation of Divine Light. During my very first sitting with the Master, I experienced the process of leaving the body, and stepping beyond, and just flowing into the Light. I tell you that it's not something scary, it's something incredibly blissful, and the very interesting thing is that once you have had this experience, you're not afraid of dying anymore. Actually, you keep yearning for it because it's so incredible; you know what it's all about.

There is nothing that you can compare it to in this world, nothing you can experience with the senses can be compared to that, because it's so much better. It's so intense, so powerful, so transforming, that you can never forget it. After an experience like that, your life will always be directed by it. It will be like a shining light that you can never forget. Of course, we may still go through difficult periods in life, diseases, problems, because life can be very complex. But once you have an experience like this, or many such experiences, then you will always be at peace, and you will be able to face the challenges of life with a peaceful mind. You won't be overwhelmed. You will be able to face any situation calmly.

I've had my share of difficulties in life, like everybody else. Life is tough and

we learn by going through the various situations it presents to us. I'm sixty-two years old now and I have experienced a lot. I have a family. I had a wife; she died of a disease. I have a daughter. I always provided a living for my family. I never taught meditation for money. My Masters always gave everything for free, and I always give retreats and lectures for free. I earn a living with a normal job. So, I know what life is about; I'm not a youth. I only talk of things that I've experienced myself. I've had my own tests, my own challenges, my own hardships, but I was able to face them with a peaceful mind, with trust, always with trust. It's very important to have such trust in life, in God.

Whatever happens, it's OK. Whatever happens is a learning process. Whatever happens in our daily life is always a lesson to learn from. When something bad occurs, or anything evil, it's a lesson that we have to learn from.

We have to be open and see what's happening. We have to keep asking ourselves, "What do I have to learn from this?" Maintain such an attitude when thinking of anything bad, evil, or anything that threatens to crush you. It is only there to help you transform into a real human being. *Everything that happens is a lesson from which we need to learn something and be transformed into what we are meant to become in this life. The attitude with which we face things makes quite a difference. If we are peaceful when we take on a challenge, and we watch it, learn from it, then we improve. If we react to it wrongly, then we become increasingly stressed, and eventually we become diseased.*

Spiritual practice also allows us to face life more peacefully, like an observer. We learn to observe life without getting stuck in it, because somehow, it's like a passing movie. We don't need to identify ourselves with it. Over-identification with the events of life leads to great suffering. But if we just watch with "holy detachment", then we don't suffer so much. We have to learn, and we have to acquire inner strength. If we want to watch life, then we have to be aloof from it and, in order to acquire such aloofness, we need to have control over our thinking. To achieve control over our thinking, we need to practice constantly. We have to exert constant effort to keep the mind under

control. That's the purpose of spiritual practice: living a better life, a more peaceful life, a more fulfilling, healthy life.

People say that spirituality is not really needed and that we can do without it. That's like saying that the most important thing in life is unnecessary. We consist of a body, a mind and a soul. Consequently, unless we are aware of our spiritual side, it is as if we have been mutilated, as if we are handicapped. We are unaware of the most important thing in life, that which gives strength and purpose to all the rest. As a result, we then live very much on the periphery of life; we don't go into its core, into its essence. The only way to live a full life as a complete human beings is to experience the spiritual side of life as well.

Then He said,

"Kabir and Nanak meditated on Naam—they illuminated the world. Reciting the Naam of the Lord meant they drank the cup of nectar, or poison. Adorn your life with Naam every day with regularity."

When He says "adorn your life with regularity every day," He means try to contact the Inner Light every day, and do your spiritual practice regularly. Kabir and Nanak were two great Masters of India in the Middle Ages. Nanak was the founder of the Sikh religion. They are both greatly adored Masters in India, and they both meditated on Naam. They did their spiritual practice to the exclusion of all else. They realised what they realised. They became such great beings simply because they meditated. If you do the same, you will become like them. Why not? Everyone has that potential; it's not just for the lucky few. *Divinity is potentially within every human being. We only have to live a lifestyle that allows us to manifest it.* How do we do this? The same way as all the great Masters have done it, in all spiritual traditions, in all the parts of the world. We do it by meditating on Naam, by manifesting the Inner Light. They illuminated the world by meditating on Naam and realising the potential divinity within themselves. When a person achieves such a realisation, other people will naturally gather around him or her because they sense the benefit, and they will also become illuminated or enlightened.

After all, if you want to spend time in the company of a spiritual person, you are going to have to meditate, because that's what he or she does all the time! So, if we spend time with a Master, if we meditate with Him and go on intense spiritual retreats with Him, then we also attain something of His realisation—why wouldn't we?

Master Kirpal used to say that what one person has done, we can all do. So why not just go ahead and do it? We can all become great beings, beings full of Light, full of joy, full of Love. It's there for everyone, but we have to want it, and to give it priority above everything else. Only then will it work. Even if you are unable to be a great meditator and do a lot of practice, whatever you are able to do is going to help you, because you start from where you are. Each one of us has a certain potential, and how far we are able to go in any field of life is determined by our potential. In this case too, everyone has to start with what he has. You can't be someone else, possessing his or her strength or capacity. All you have is your own capacity. So, we start with the potential we have and try to develop it. That is what I did. In my life, I have always spent time with spiritual people. I have held retreats, I do my practice, I spent time with my Masters and in this way, by and by, you get into it very deeply. It becomes yours—obviously. There are some who say that only people from a certain part of the world can realise this, that only people belonging to a certain race or a certain religion can realise this, but that's not true. Every human being has spiritual potential. Spirituality is not only for Indians, or Japanese, or Americans or Europeans, it's for everybody. It is there for everyone. Many of my Master's disciples said and still say that you can't be a Guru if you are not Indian. But Sant Ajaib Singh used to say,

“Spirituality is like a ball in a football match, anybody can run with it and score a goal.”

It's for everybody. It's for every person who is capable of living an intense spiritual life, capable of following the teachings, doing the practice and sticking to it.

We have also had wonderful holy men in our tradition in the west. They realised the same truth that Kabir and Nanak realised. Any of us can do it.

Whoever remains indifferent to God has wasted his birth. The life of a person who meditates on Naam becomes successful. Everyone who has boarded this ship of life has crossed over. *The main purpose of life is to realise Divinity.* However, if we remain indifferent, then our lives will be spoiled. Just coming into this life in order to eat, drink and enjoy a few pleasures, get diseased, and eventually become old and die would be absolutely meaningless, really.

Human beings have a far greater potential. We can realise much more; we can do much more. Naam and those who meditate upon Naam know the glory of Naam. That's right. Who knows what it means to be wealthy? Those who are wealthy. Who knows what it means to be satiated. Those who eat. Who knows the pleasures of the senses? Those who experience them. And who knows the glory of the Life of God? Those who experience it. It's a matter of experiencing, not of believing. It's a matter of experiencing it yourself and making it your own.

“Poor Ajaib, after getting attached to the feet of Kirpal, has sung His glory millions of times. Whoever came to the door of the Master, His boat has crossed over.”

This was the quality of Sant Ajaib Singh. He never stopped singing the glory of His Master. Why? Because all of His realisation, all the glory in His life, was due to His Master. It would therefore be a crime not to praise the person from whom He received this grace. Now, there may be people who say that they can experience it on their own. Everything is possible. I really believe that everything is possible. But once you experience it in the company of a Master... you can say it came from the air, but I know I had this experience through my association with my Master.

If I were to say, “I had this experience on my own; it just came to me,” that would be a lie. I cannot say that. I had it due to Sant Kirpal Singh, and I had it again and again because of Sant Ajaib Singh. If I were to say anything to the contrary, I would be lying. I would not be paying homage and respect to the person who caused me to have this experience. We have to honour such people throughout our lives. Sant Ajaib Singh had the quality of really praising His Master for all the grace He received from Him. In my twenty

years of association with Him, in every Satsang, I heard Him praise His Master many, many times. He would always talk of His high qualities, His high personality, and His superiority in many different ways. It has to be honest, it has to be real, and it has to be true. That's why *it's very important to be full of gratitude for anything we get in life. Gratitude is a very fundamental, important thing in life.* Master Kirpal used to say,

"There is nothing worse than an ungrateful man."

He used to tell the story,

"The Sun once asked the Earth, 'How can you bear all these people walking on you, dirtying you and doing all these bad things to you? How can you stand all this?' And the Earth said, 'Oh that's not a problem; I can bear it all. But what I cannot stand is an ungrateful man.'"

So, we see that gratitude is very important.

I too am very grateful to both of my Sat Gurus for the grace they have been showering on me all my life. And for the understanding and experience I have gained through them, which have made such a difference in my life.



In sharing these thoughts with you, I wanted to tell you about my life experiences, what I have done in my life, and what I find to be both meaningful and important. I hope it has made sense to you, and has been an inspiration. My purpose in giving this teaching is to try to convey the possibility of something that has been very central to my life.

Now I will sing another song. Close your eyes, feel the vibration of the song, and enjoy it. Then I will guide you into a little bit of meditation. After that, if you have any questions you are welcome to ask them. If you don't have any, that's fine too.

[Master sings a song by Saint Francis in Italian: English translation read by Steve Boast.]

A Simple prayer by Saint Francis

*“Lord make me an instrument of thy peace
Where there is hatred let me love
Where there is injury, let me bring pardon
Where there is discord, let me bring union
Where there is doubt, bring faith
Where there is error, bring truth
Where is despair, let me bring hope
Where there is sadness, let me bring joy
Where there is darkness, let me show the light
Master grant that I may not so much seek to
be consoled, as to console
To be understood, as to understand
To be loved as to love
As it is only in giving that we receive
If we forgive, we'll have forgiveness
Only by dying we are reborn to eternal life
We'll be reborn
We'll be reborn.”*



[Master leads the meditation:]

Here Saint Francis is telling us the same thing. Only by dying will we be reborn to eternal life. It means that *only by going through the process of dying while alive can we be reborn to eternal life. That's what meditation is all about.* If we are able to completely relax, be at peace, and completely focus our attention, then we may experience ourselves withdrawing from the physical body and rising above it. At the very least, we will experience a state of very deep peace, or deep wellbeing. When we close our eyes, we see a dark veil in front of us. What is this dark veil?. It is the inner eye, the eye of the attention so to say, which is capable of seeing without the physical eyes. What we must do is try to look steadily, with close attention, in the centre, in the middle of what we see. Right there in front of us, in the middle of our forehead, is what the Masters call the Tenth Gate. The other nine gates are those that help us with essential perception and, consequently, sensory perception. The Tenth Gate, which has nothing to do with the senses, opens up to the beyond. We keep focusing and looking steadily and attentively in the centre in a relaxed fashion, without wanting anything in particular. We just keep looking, lovingly, steadily in the centre. If we are able to do this for a while, then we will see the dark veil fade away and disappear. In its place will come waves of light of different colours. The colour is not important. It is however very important that we remain in the centre, and that we allow the Light to become very bright. This will transmit to us a state of benediction, a state of bliss and a kind of ecstasy, or intoxication, which will make us feel wonderful.

So, let's try to keep steadily looking in the centre and see what happens.

[Master then sings the mantra: Sawan – Kirpal – Ajaib

Master then asks for any questions:]

Q: I have two questions. – You have not mentioned the Sound Current. Is the Light more important than the Sound Current?

And – You were initiated by Kirpal; you were never initiated by Sant

Ajaib as well were you? You can't have two Masters can you?

A: Formally speaking, once you are initiated on this Path, even if your Master leaves the body, then you can associate with His successor or one of his successors, and you don't need to take initiation again from the next Master. However, this is only partially true I would say. To me initiation is something that keeps happening. It is a kind of a spiritual awakening that recurs many times over the years. In my twenty years with Sant Ajaib Singh, I experienced such re-initiations many times. It's a partial truth, it's not a direct thing. It happened when I attended His programs and retreats and I did a lot of meditation, and I would say I was initiated again every time.

The other question was about the Inner Light and the Inner Sound.

The Masters of this Path say that the expressive power of God has two aspects: Light and Sound. It's analogous to a natural phenomenon like lightening, where first you see the flash of light and then you hear the thunder clap. These are the two sides of the power of God manifesting as Light and Sound, which has been called the Voice of Silence, the Music of the Spheres, and so on. Objectively speaking, most people find it easier to meditate on the Light for several reasons. One is the posture: the posture taught at initiation for listening to the Sound is a difficult one, so most people find it easier to sit and meditate to see the Light. But what I tell people when I initiate them is that you don't need to plug your ears with your fingers. Ear plugs work just as well, especially those that are made of sponge, which don't harm the ears. Also, you can listen to the Sound in any posture. In my experience, the Sound is more powerful than the Light. When you step into the magnetic field of the Sound, it really pulls you out of the body in a second; it's very, very powerful. But it's true that this doesn't happen as easily as with the Light. The Light is more common, but it differs also. There are people who find it easier to meditate on the Inner Light while some people find it easier to meditate on the Inner Sound.

Anyhow I don't think there are any more questions, which means that everything is very clear – I hope.

Ramakrishna used to say.

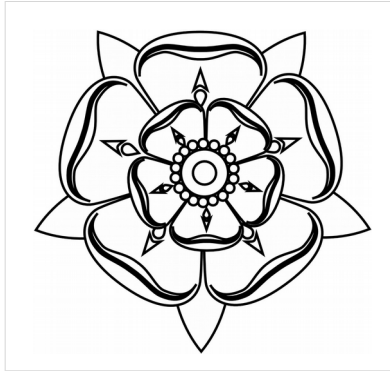
“Only partially filled containers make a noise. When you are empty, you don’t make a noise. When you are full you also don’t make a noise.”

So, I hope that you are all full.

[Master asks for the Prashad to be distributed. Then He speaks:]

“It has been a pleasure spending time with you and I hope that it has been the same for you.

God Bless You.”



29th July

4.00 am – Dawn meditation talk

Sant Ajaib Singh Ji: Eh te desh paraya oe sajana

“Oh friend, this is an alien country.

Why are you so attached to it, oh friend?

All those who come here have to go.

No one remains here, neither king nor emperor.

life is like the shadow of the tree, a friend.

This is the shelter for a few days.

All the relations are false; no one is yours.

Satguru made you understand this, oh friend.

By doing Simran, make your mind understand.

Apologize to the Master for your faults.

Why did you forget the name of the giver, a friend?

Catch hold of Guru Kirpal's shelter,

Ajaib, swim across the ocean of life.

This world is false, false is maya, a friend.

Oh friend this is an alien country.

All those who come here have to go—no-one remains.

Life is like the shadow of a tree.

Doing Simran makes your mind understand this and apologizes to the Master for your faults.”

Time keeps passing. Every person finds himself or herself facing the end. On the one hand, it seems to be so far away, on the other, so very near. *We have to remain aware that time is fleeting, that it's very illusory.* We should always keep our attention turned towards the most important factors of life, the purpose of our life, why we came here. As Sant Ji says *"Keep doing Simran."* Doing Simran makes the mind understand. We should always make our mind understand reality by doing Simran. We should always direct our attention inwardly, because it is from there that real fulfilment, real joy, real bliss comes. Especially when we sit in meditation, we should keep doing Simran, Simran and more Simran. Never allow the mind to wander here and there like it usually does. At the very least, we should avoid this when we sit for Bhajan and Simran. We should keep our minds steadily fixed in the centre. Sant Ji used to say *"While you're doing the meditation, you cannot do anything else."*

So, do not think of anything else. Just concentrate on the work that you're now doing which is meditation, which is trying to go within. When we are doing this, let us try to do this the best we can. Let us try to keep focusing our attention in the centre. Always being in the centre. Patiently looking and again looking, and also, at the same time, keep calling to Him by repeating the Simran.

So with intense longing and a humble prayer, we ask the Supreme Being, the Supreme Sat Guru *"Please come and shower your grace upon us."*



7.00 am – Morning meditation talk

The ripples on the water erase the landscape; the deepness disappears. In the same way, the ripples of thoughts in the mind do not allow us to reflect the Infinite, do not allow us to go very deep within ourselves.

So, *when we meditate our minds have to be made quiet*. We try to sit in perfect peace, in perfect stillness. And if we sit with a proper posture, then it's easier for the mind to be still and quiet. So we should try to sit so as to relax the body and consequently still the mind. *We have to try and forget everything that's happening around us, the place where we are, the body in which we reside, and to just be like empty space, only aware of what's happening within us*. And what is happening within us, what should happen within us, is *completely focused attention*.

We have to try to keep our attention steadily fixed in the centre, and patiently keep looking within, not too far away from or too near to the forehead. If we look too far, then we can't focus; if we look too near, then we may experience tension in the forehead. We look a certain distance—let's say 15 or 20 centimetres—away from our forehead. And we keep steadily looking in the centre.

Meanwhile we keep the body quite relaxed and peaceful. These two things, a peaceful body and focused Surat, will help the mind to be peaceful, and leave us at peace. Beside this, we want to keep calling to Him, repeating His holy names with love and devotion, just as though we were calling someone whom we dearly love. We would call to such a person in a sweet voice. So too our calling to Him has to be full of love and devotion, like a plea *'I'm calling You, sincerely calling You. Do not be indifferent to my call, pay attention to it, and if you so please, come and bless me'*.

Thus we pray to the supreme Sat Guru—who for us takes the form of Sawan, Kirpal and Ajaib—to come and bless our meditation.

* * *

11.00 am – Midday meditation talk

“You showed to me the great path, to find in myself the resplendent Light that carried me away in an astonishing condition.”

So this is what may happen when we expose ourselves to the charged atmosphere of the Master. We may be caught by this wave of grace, and carried away in an amazing condition. And that makes it very easy to experience what is to be spiritually experienced in meditation. Otherwise it may take so much effort, trying and trying without ever succeeding.

That’s why *Maulana Rumi* says that

“if you spend half an hour in the company of a holy person, you may get more benefit than if you try to meditate alone for 50 years”,

or very many more years.



At least that's how it was with me. Just finding myself in the charged atmosphere of Sat Guru Kirpal was enough to be caught by the wave of grace that radiated from Him and be carried into a state of wonder—an amazing state.

So that's why we go for retreats, that's why we meet together, to meditate, to listen to Satsang, to have Darshan, because in that atmosphere, it is so much easier to be pulled within and to experience what we are meant to experience on our spiritual Path.

The goal of any real spiritual Path is realizing union with the Divinity within ourselves.

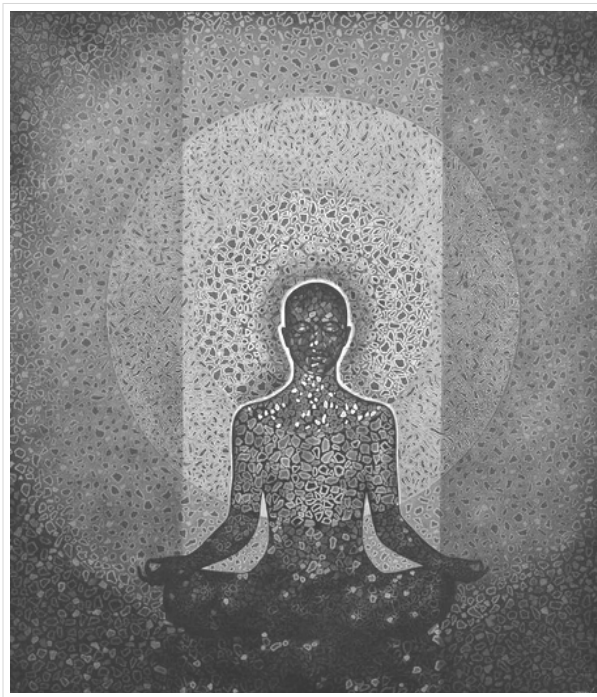
So here too that is what we are trying to do. We are trying to forget this individual I and to realize, perceive, the Supreme I or Self. In order to do this, we have to completely forget where we are, the body in which we reside. We have to let go of ourselves so much that we completely forget ourselves. *We have to be so relaxed, so expanded, that we lose our perception of the limited narrow space in which we normally reside.*

Then *we become like an expanded being, like vast consciousness.* To do this we have to completely forget the body and the mind. We have to still the mind so much that thoughts do not bother us. To achieve this, it's important to activate the Surat or attention. This is because *the attention is not a mental faculty, it's a spiritual faculty*, and if we want to switch off the mind we have to activate this attentive faculty. *When we are attentive and fully concentrated, then the mind does not think. Thinking starts when the mind stops being focused, attentive, concentrated.*

So we want to experience peace; we want to experience silence; we don't want to think of anything. We just want to steadily look in the middle of what we see in front of us. So with this inner gaze, keep looking steadily in the centre, patiently keep looking and looking, because if we are busy looking, no thoughts come. Thoughts come if we stop looking, so we want to forget all physiological activities of the body; we want to forget the body itself. We want to quieten the mind and activate the attention. We also want

to keep calling on Him by repeating the Simran, by repeating the Mantra, so we have an Inner Eye, closely examining the centre while we mentally repeat the Simran. In this way there won't be any space for thoughts to arise. There will be a perfect inner silence—stillness. In this way our inner vision will open and we will see the Divine Light, and if we get very absorbed into the Light, then this Light will transmit to us a sense of bliss, of ecstasy, of intoxication. We feel very blessed, saturated with Divinity.

So let's keep meditating like this—and to begin with, we want to pray to the Supreme Being to please shower His grace upon us.



16.30 pm – Afternoon meditation talk

If we could just realise that Truth is His name. That He is the Supreme Soul, that He is the Supreme Guru to whom we bow down, and that there is no name that fits Him, that He is nameless, then our job would be done.

It's very simple and very complicated at the same time. We repeat the *Simran*, so that by and by our whole being may be drenched with the intrinsic energy, the intrinsic meaning of these words. *Sat Nam, Truth is Your name*, Truth is Your name, keep repeating it. This Truth is absorbed by and by into the core of our being. Keep repeating—*you are the Supreme Soul*, you are the Supreme Soul, you are the Supreme Soul. *You are the Supreme Guru*, the Supreme Guru, *you are nameless*, and then of course all the rest of the *Simran* for those who are initiated. Then it's like applying layer over layer over layer of something like a varnish onto our Inner Self, to our seeking—to our Surat. Gradually it does its work, *a transformation happens and we go very deep into the Simran*. When we really do a lot of *Simran* and we are able, for days on end, to have the *Simran* imprinted in our mind right from the morning when we wake up to the evening when we fall asleep, then we realise that *the Simran is not just words, it's energy, an incredible energy*, because any name, any word has a corresponding meaning.

The sound of a word, in any language, generates a vibration that corresponds with the meaning of the word. It is the same with the *Simran*. *Any word of the Simran has its own particular energy, and if we keep repeating it, really continuously repeating, then by and by we identify with this energy that it represents.*

I have had periods in my life where, for months on end, I never stopped doing the *Simran*, from morning to the evening and often during the night I would be doing the *Simran* in my dreams. This is because if the mind is saturated with certain thoughts—any kind of thoughts during the day—then we dream those thoughts during the night.

So if we keep repeating the *Simran*, then, also, when we fall asleep it keeps

going by itself. So then we come to really understand what the Simran represents. Otherwise, yes, we believe the Master when he says that these names represent the intrinsic energy of God and that, name after name, they take us closer to the Supreme Reality, and when he tells us that they represent some of the qualities of God, and that we absorb those qualities as a result. But, *if we don't discover this through our own experience, it's no more than a belief*. This is good of course because we begin things by believing them. We trust somebody; we trust the Master who tells us certain things, and consequently we believe what he says and we try to do it. But unless we really do do it, it's not going to work for us.

We have to give ourselves periods where we meditate a lot—really go for intensive retreats. Then we have our own experience of what this whole Path represents, what this whole Path wants to teach to us. There are speculative people who have been analysing the teachings; there is a whole school of ex-Satsangis who have cut the Path to pieces and have gone through all the details to find all the contradictions and so on and so forth. They understood the Path while they were Satsangis, but now they don't even practice it; they have left the Path. These people don't even believe in God anymore, because that is not the way, it's not a logical thing. *The Path is not understood through reasoning and through a logical sequence of cause and effect*; it doesn't work like that. *The Path is basically something we have to experience, not analyse with the mind*. With the mind, we can never understand the Path. These people think they are scientific, but in reality they are idiots because they have destroyed their spirituality. There are many such people. They feel proud because they have found all the contradictions in the Path. *“Dear ones you have found nothing—you are just playing with fire.”*

The Path is not just something that we understand with the mind. Sant Ji used to say

“the Path is something that we have to experience”.

Whether you believe it or not, if you follow the Path, you will find that everything the Master says is true and real. The Path is only contradictory

for people who do not put its teachings into practice. So we don't want to be people who split hairs, no, we want to be people who experience things, and who don't analyse them with the mind.

Spirituality is not something to understand through the mind, it's something to experience. So if you want to know what the gist is, what the essence is, what the core of the Path is, you have to do its practises just as the Masters say. Only then do we understand, and those who do the practises all reach the same conclusions—that the method works for those who apply it to themselves.

So this is the time that we dedicate to going deeper and deeper into the inner core of the Path. When we sit in meditation, we should at least try to saturate our mind with the repetition of the Simran, never allowing any thought to cross our inner space but constant repeating with love and devotion. Moreover, we want to keep our gaze fixed in the centre, keeping looking steadily in the centre. In this way we begin to experience something very sweet, something that is love, something that makes us feel wonderful.

So let's keep doing this. Just this very simple act of looking steadily in the centre, continuously repeating the Simran with love and devotion, and praying to the Supreme Sat Gurus who manifest for us as Sawan, Kirpal and Ajaib to please bless us.



17.30 pm – Satsang

“Truth is God but God is not the Truth

If Truth is not applied in life.

Truth is high, but a real live

It is even higher than Truth.

The Truth has value if one lives it in the concrete.

If it remains transcendental, does not enter into the real.

The abstract conception of Truth

It is of no use to mankind.

If we want the Truth to be of any use,

Must be experienced in everyday life.

If our thoughts, words and deeds are in perfect sync.

Then our life will be full of harmony.

Truth is another name of Reality

Because if it is not real, is not Truth.

Man of Truth lives a real life

Becomes an example of moral excellence.

Truth is life, love and light

It is the great goal of humanity.

O eternal Truth, haunting reality

Fill our life with immensity.”

This is the song that we are going to take into consideration this evening for Satsang. It says:

“Truth is God but God is not the Truth, if Truth is not applied in life.”



This is a common happening, in society, among humans. We believe in God—we believe that God is truth, but we have never seen this God, we have never realized this God, so it's a purely abstract idea. Therefore, it doesn't have any consequences for our lives.

Furthermore, the song says that truth is God, but God is not truth if it is not applied in our lives. If it's a purely abstract idea, we don't live it, we don't make it our own. Such an abstract idea of God is not truth for us. It means nothing to us, because we don't know anything about it. We just believe what we have been told, but we are unable to apply this high ideal to our lives, so it's of no use.

We see many religious people who believe in very high teachings, very high

doctrines, but the lives they lead do not agree with them in any way. Their lives don't correspond to what they believe in, so they are called hypocrites because they believe in things that they are not capable of living out in real life. They preach to others: God is truth, God is the absolute truth, but they don't live accordingly. That's why they don't do any good to themselves, and they don't do any good to others. Ultimately, we are what transpires in our lives. We eventually become what we do. We see it in religions. Priests in churches who keep preaching the things they believe—daily, weekly—but whose lives bear no relationship to what they preach, because it's like a job. They just do it to earn money and they don't really believe what they're saying. Maybe when they began their conversion, their religious education, they had good intentions, they really wanted to stick to the religion, to the teachings and so forth, but by and by they stopped practicing the teachings. They don't make it part of their personal experience. Ideas do not nourish anybody, beliefs do not nourish anybody, because beliefs eventually just crumble away if you do not have experience.

Belief that is not based on experience might be good, but it doesn't achieve anything, because we need to experience, we need to nourish our Self. If you believe in something, that something has to nourish your lives. We have to keep feeding on it. Otherwise our mind will go elsewhere, because, after all, the main drive in life for human beings is pleasure. So if you don't find an inner pleasure, the mind will run after sensual pleasures in any way it can. So if there is a God, we should experience Him. Only then will it have consequences for our lives, will it have an effect, will it transform our lives.

If you look to society, if you look to history, only those people who have had practical experience of God have been able to live a different kind of life. It was never the priests; it was never the clergy. Although sometimes that has happened; there are some very special people among the clergy. Nevertheless, it is mainly the great Masters who achieve spiritual enlightenment, spiritual realization, who were able to really transform the lives of people.

So this sentence means that just believing in God is not enough, or believing

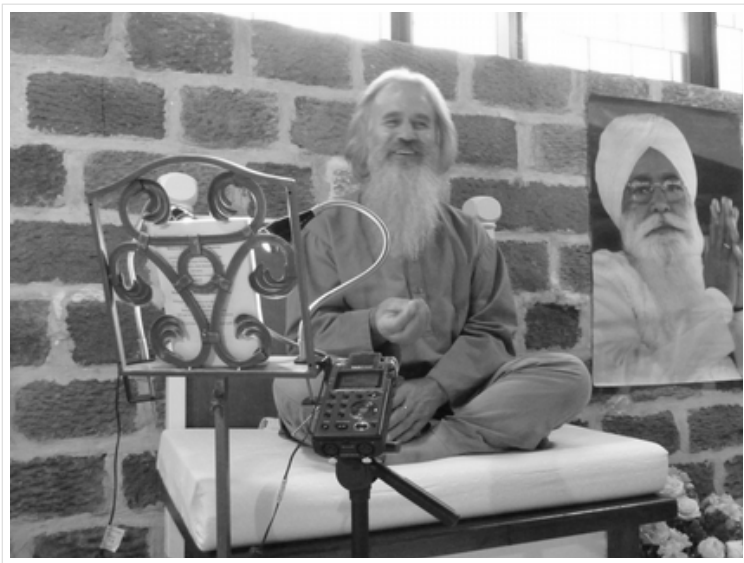
that this God is truth, because if this truth is not applied in our lives, then it is not truth, it is nothing.

And the next sentence in this song says that the truth is very high, but that true living is even higher than truth.

This is a sentence that I take from Master Kirpal. He used this sentence very often. He used to say very often that Truth is very high, and actually it's a sentence that He took from Guru Nanak.

Guru Nanak said

“Truth is very high, but true living is even higher than truth”,



because, again, anything in which we believe, anything which may be a fact, a reality, acquires value when it is essentially experienced by somebody. Truth as a dimension, as a possibility, is very high for sure, but it becomes even better, even higher when it is applied in our lives. Our lives becomes a manifestation, an actualization of this truth, which is even better than believing in this idea of supreme Truth.

Realizing the Supreme Truth, making it our own, is what makes it work and has an effect on our lives, and on the lives of people with whom we come into contact.

So these beautiful ideas, these beautiful concepts, they have value when they become a fact in a person's life, otherwise they're just beliefs, beliefs that eventually just crumble away. We get fed up believing in something if it doesn't happen. Even the Path, even the teachings of the Master, unless we actualize them into our lives and make them a reality in our lives, our minds will eventually get fed up hearing all these beautiful concepts, all these beautiful teachings, that never become a fact for us.

So we should try not to live the Path in such a way that it never becomes a fact or a reality for us. We should experience it. We should not be satisfied just believing in it. We should make it our own experience. Otherwise it just becomes another religion, another belief system, which has no real life in it. And I must say that in the forty-two years that I have followed this spiritual practice, this spiritual path, I have seen so many satsangis who take the teachings of the Masters in a very dogmatic way, not really making them their own, not really experiencing their essence, the transformation they should bring about. For such people, the sayings of the Masters don't have life in them. Like a parrot they keep repeating things they heard from the Master. For the Master they have meaning, but for us they don't have the same meaning if we just repeat them and don't realize them. This makes a big difference.

So, as satsangis, we should not just be satisfied with believing what the Master has said. We should try to experience it ourselves. Otherwise for us it becomes a dream, a religion. I have seen many satsangis transforming the teachings of the Masters into a religion—very dogmatic, with no life in them. This is very disappointing. The Path doesn't want to make us into believers. The Path wants to make us into people who experience the teachings, who experience this possibility of realizing the Truth. Then when we realize it, it will be our own Truth. It may be a bit different to the way our Master describes it, because Truth never manifests in two people in the same way.

So every Master has His own way of transmitting the teachings, of transmitting the Truth, because that's how it is. Everybody who realizes the truth has a different, personal way of experiencing It. So we see Masters having different ways of conveying the teachings.

Baba Sawan Singh had His own way. If you read His teachings, His letters, whatever He has written, you can see that He had His own way of personally experiencing these teachings. If we read Master Kirpal, we can see that He too had His own way and if you had been with Sant Ji and you had attended His Satsangs and had experienced His way of conveying the teachings, then you know that He had His own personal way as well.

I had the good luck of spending time with Master Kirpal and experiencing personally the way He transmitted spirituality, the Light. And I was with Sant Ji and experienced the way He transmitted the Light to the people, transmitted spirituality. They were different—definitely different.

In the beginning I was bothered by this, because I expected to find Master Sant Ji to be a photocopy of Master Kirpal, with exactly the same ways, and it disturbed me that he was not the same. The very first time I met Him, I went into a crisis after a few days with Him, although before going to India, and before meeting Him, I had a lot of experiences that convinced me that this is the person who is going to be my Master in his new coat. But then when I went there, in a naive way I expected to find the same person, and I thought, *“No, this is not the same person.”* He had a different style, a different look, a different understanding. He explained things in a different way, so after a few days I went into such a crisis, that I decided to go away the following day. I had met other people I couldn't follow, disciples of Master that did the work of Gurus after Master Kirpal left the body, but I didn't feel a connection to them, not even a spiritual connection or spiritual transmission. But with Ajaib Singh there was definitely a strong connection, a strong spiritual transmission, even before I met Him physically, but then I found that He was not Master Kirpal, that He was not the same. I was in Rajasthan, and at the time it was very difficult to leave the Ashram in which Sant Ji was living. At that time, he was living in 77RB, which was even more

remote than 16PS where He went to live later on. It was three hours' drive in a jeep—no roads, just desert—and on getting there I saw it was going to be difficult to leave the Ashram. Of course I couldn't ask anybody to take me to any station or to take me anywhere. If you wanted to leave you had to do it by yourself.



In the morning there was a meditation with Sant Ji from 7 to 9, so I decided that I would attend the meditation, and then I would go. In this Ashram there was a very tiny room in which Sant Ji was living, it was like a tower on top of the building. We were about 20 people in this room, with Sant Ji sitting there. So we went up to the room and as far as I can remember there were first some questions and answers, some talking with Him, and then there was meditation, and then again him asking *"How was your meditation?"* This was something that He didn't do later on, but in the very beginning He did. During all of this talking, He just stared at me the whole time. He just kept looking at me—really—all the time, so that at the end of this meeting satsangis were shouting at me *"How come he was looking at you all the time?"* While He was looking at me like this, at some point it felt, somehow, like a

breeze; it was something like that, entering into me. After this I felt an explosion within, and the perception of His spiritual energy became so intense!

When the meeting was over, there was a hut in a field that belonged to Sant Ji which was some distance from the Ashram. Maybe it was about a kilometer. It was a hut that He had built himself when He left 16PS in 1974 and went to live in 77RB. Sometimes we would go to meditate there and sometimes He would take us there for a walk, and we would sit and there would be questions and answer sessions and things like that. So I walked to this hut to meditate, because I had such an incredible perception of this God power that was just melting me down.

On the way there, I just stopped at some point and turned back to look towards the Ashram and towards his tiny room, which was on top of the roof, and that meant looking in the direction of Sant Ji. When I did this the energy became so strong that I couldn't look in that direction. So I kept walking, I went to this hut, I sat down in meditation, and it was like being melted down by fire. The vibration was so strong it just melted me down. I felt like oil, melted by this incredible energy. And then I had a long meditation that was so blissful! Then of course my mind became quiet. I understood that the personality doesn't matter, the way of giving the teachings doesn't matter, the outer aspect of the Master doesn't matter. What counts is the Naam power that is manifested in the Master. If that is there, all the other things are irrelevant, they are not important. So with this my mind became quiet and never again did I compare Sant Ji with Master Kirpal. Then I fully accepted Him just the way He was.

So this is to tell you that we should not expect all Masters to be the same. I think that if they were the same, it would be an indication that they are not Masters. Any Master will have his own personality, fully developed. He will have His own peculiar understanding of Truth and Reality, He will give the teachings in his own way. Otherwise he is not a Master, he is just a photocopy of the previous Master, he's just repeating things like a parrot without understanding them.

So then the song says

“Truth has a value if we live it in reality”

If It remains a transcendental fact, then it doesn't enter into our reality. So it means that if we have an experience of any kind, of coming close to this realization, but we are not able to apply this experience in our lives, to make it a concrete fact, something that works for us and transforms our lives, then this is not of much consequence.

You may ask how is it possible that a person experiences Reality, but is then not able to transform it into a concrete fact into his life? Well it is possible that there are people who might have a very high inner experience at some point in their life, but are not able to transform it into a real fact in their lives. They are unable to apply it and change their lives radically, deeply, and become really different kinds of people. I have seen satsangis who have had very, very powerful experiences in their life, but they were a mess really. They were not able to live a life that would manifest these experiences because their mind was not well organized. They didn't have self-control over their instincts, over their tendencies. Consequently, they carried on being more or less the same, even though they had had really very high experiences. So this is another very important fact.

Once we have a transcendental experience we have to try to bring it into our lives, to transform our lives, because experience in itself doesn't have much value if we don't change our lives, if we don't bring into our environment, into our relationships, if we don't adopt a different way of living, a different way of relating to anything with regard to life.

“The abstract conception of the Truth is of no use to humanity if this Truth stays a transcendental fact.”

If we want the Truth to be of any use, we must live it in our daily lives. So that is how the experiences we have on the Spiritual Path become a fact in our lives. They don't just remain inner experiences that we had once but that we

don't apply in our lives. *We have to be able to show, through every tiny part of our lives, every big and less big fact of our lives, that we have had some kind of special experience. We have to be able to show it through what's around us, the environment in which we live, the way we take care of things, the way we are able to apply our attention to any tiny or enormous thing in our lives. We really have to show that we have incredible self control, and then we will be able to take care of the most important things of our lives, and the less important things in the same way, because for us everything will be a manifestation of God. For us everything will be a manifestation of our Guru, of our Master, so we will take care of everything.* If we experience anything great but then our lives are a mess, our house is chaos, we dress poorly, we don't take care of ourselves, then this experience has not had the effect that it should have had.

If you go to India you can see many so called spiritual people: Sadhus and so forth who claim to be spiritual, but their life is a mess—you can see it. They are so chaotic that you have to ask yourself, *"What's the use?"* Spirituality has to be transformed into reality, into daily life. We have to try to live in this awareness moment by moment, so that everything we say and everything we do is coloured by this.

As Guru Arjan says

"Apply the colour of Naam in your lives, in your body, in your everything. Then it has an effect, and it brings about an effect, a transformation that will be an example for those people with whom we come into contact."

They will see that this man has experienced something different, that he has experienced God or Truth, and that it has really changed his life. We can see it in his life, the way he lives, the way he takes care of things, the way he talks, the way he deals with people, the loving ways he has, the compassion that he has. His experiences then have a value, otherwise—no value.

"If our thoughts, words and deeds are in perfect synchrony, then our lives will be full of harmony."

This is another criterion for showing that we have realized this Truth, and that what we say, what we think and what we do go together. If we think something, say something else, and then we do something else again, what is the connection? Where is the Truth here? There is no Truth. If you think something, but then, maybe because it's not convenient, you say something different, and then you act contrary to what you've been saying, you are a coward, not an example to anyone, and you don't help anyone.

It may be true that people have spiritual experiences, but this doesn't give them the ability to deal harmoniously with their own selves, their minds, their words and their actions. But then how is possible that they had a spiritual experience? It is possible to have a spiritual experience, but it's very difficult to then transform one's life. It is very difficult to bring such an experience into our lives. So it is not enough to have a spiritual experience.

Master Kirpal used to say:

“Realizing God is very easy but to become a man is very difficult”.

That is what He meant. *Realize Truth and become a Man of Truth, a man who will manifest this Truth through his thoughts, words and deeds. This is Truth, and this is what it means to become a man.*



“Truth is another name for Reality, because if it's not real, it's not Truth.”

This means the same thing. *Truth—if it becomes a reality into our lives—is a fact. If it doesn't become real, then it's not Truth.* It's an abstract thing that doesn't have an effect on this world, on our lives. So truth has value; it becomes a real fact in our lives. So we should not be satisfied with just listening to the teachings of the Master. We should try to live them, otherwise what's the use? Master Kirpal used to say,

“Live the teachings one hundred percent if you can.”

If you are not able to live them one hundred percent, then maybe seventy, even fifty—any percentage will bring an effect into our lives.

This means *we should always try to aim high* and try to go to one hundred percent, or maybe if we are not able to live the teachings one hundred percent, maybe eighty, seventy. For if we think that for us fifty is enough, then fifty may become twenty, or ten, or perhaps even nothing. We should aim very high even though we are as yet unable to achieve our target. At least we will get close. It doesn't mean that, while living the Path, Truth has no value unless we are able to realize the Supreme. No, this is not true, because people who are capable of experiencing and actualizing the Supreme Truth in life are very, very few. This is the condition of humanity—you can't change it.

God Himself knows the condition of humanity. He is not dreaming. He knows very well how humanity is, so He doesn't expect much more than humanity's potential. We should always try for more, we should always try our best and try to take advantage of the opportunity or occasion to come on the Path, to have a Master and to spend time with somebody who has really given His life fully to the teachings, to the practice—trying to make it a fact, a reality in His life. It's great good fortune, because you do not find many people in this life, in a world like this. As we know, humanity is so callous. They are full of violence and greed, full of lust and every possible evil. But that's just the way humanity is. Humanity is not even at fault for this. We can't blame anybody; it's just meant to be like this. God has made it like this. This is humanity's level of evolution at this time.

Centuries ago it was different and maybe later on it will change again and become better we hope. But for now that's how it is. Nobody is at fault—it's the way it's meant to be. As we become conscious of the possibility of becoming real men, Men of Truth, we should make increasing efforts to get as close as possible.

“A Man of Truth lives a real life, so that he becomes an example of perfect morality.”

That is all we need. *We need a man who has realized the Truth and through His life is able to give an example of the ideal life.* This has an effect, because we want examples. We are always looking for examples. He may inspire us. *That is what changes us, gives us the input, the strength to do something better with our lives. Examples are the best thing in life to help us strive and make an effort to improve ourselves.*

Master Kirpal used to say that

“an ounce of practice is better than a ton of theory”.

It is better to be an example than to quote scripture. Example is the thing that inspires us the most; it gives us strength and the hope that if this man has been able to do this, then maybe I can too. It was always like this with me. Whenever I read a book or heard about somebody who had done something special, it always made me enthusiastically think *“This is possible. This man has done it, why should I not be able to do it too?”* Whenever something inspired me, I always did my best to have the same experience. I tried to experience it for myself. It has always been like this with me. Whenever I read a book describing a life spent in a certain way, one of realising and actualising certain things, I always got so inspired that I tried to do the same thing in my life. That is the way we change, by following examples. If we meet a person, somebody alive who is an example, then he is really an inspiration in our lives, because we see that something is possible. We see that it is possible because we see it manifested in that person. There are people who have been able to actualise it in their own lives and this really becomes an inspiration which may lead us to try to do the same.

“Truth is Life, Truth is Love and it is Light. It is the great goal of humankind: Life, Love, Light.”

We have seen that they are consistent. *If there is Light there is Love, there is real Life.* If we realize this Light, if we experience this Light, then this Light will bring Love into our lives and enable us to live a real life, a very intense life. Because that's the problem with humanity, with humans: they don't live

a very intense life. The only time they live a very intense life is when they get drunk, when they have sex or when they do something crazy. Those are the only moments in which they do something intense. But it always comes from outside. They have to be able to live a very intense inner life, motivated by inner experiences. Otherwise it's nothing but an addiction to something from outside.

So a spiritual person tries to live a very intense spiritual life by doing intense spiritual practice that brings intense spiritual experiences. Master Kirpal sometimes used to ask us, *"How you going? How you doing? Are you going like water or like whiskey?"* He meant that water doesn't intoxicate, but whiskey does. So are you intoxicated or not? How are you living? That's a beautiful way of saying that life has value, gives us pleasure, if it is intense. We should not make it intense by involving ourselves in something external; we should make it intense by doing a spiritual practice that promotes intense spiritual experiences. *That's a real life. We are not addicted to anything outside, just to something that is within us. We don't have to buy, we don't have to borrow, and we don't have to ask anyone, because it's ours.*

"Oh Eternal Truth, enchanting Reality, fill our lives with immensity."

This is a prayer at the end of this song. It says, *"Oh eternal truth and enchanting reality, wonderful reality, make our lives full of immensity. Don't let us be nothing but miserable beings who live for nothing. Make our lives interesting, make our lives intense. Make our lives immense. If You are immense, then let us be like You. Let us realise Your immensity and be just as You are"*.

This should always be our prayer; we should always request this from the Supreme Being. Don't let it be just a theory, don't let it be just information, make it a fact in our lives. If You are immense, if Your Reality is so wonderful, let It be ours, make our lives as immense, as intense and as wonderful as You are.

So this is a song that I wrote some years ago. In it I am trying to express the

intuition and inner longing I felt then. When I write a poem, I first have a certain quality of consciousness, a certain kind of experience, an emotion or sensation of some kind that motivates me. Then I pick up my pen and I write down what I'm experiencing in that moment. So that is what was in my mind at that moment, what I was yearning for, what I was wanting and what the topic of that moment was.

So none of this comes from a human being. It's an inspiration that comes from high above. So we thank the Supreme Being for inspiring these beautiful sentences, for His inspiring words, and we thank Him for this and for everything.



30th July

4.00 am – Dawn meditation talk

Sant Ajaib Singh ji: Aa Kirpal Kol Beth

*“Oh Kirpal, come and sit with us and go through the pages of our hearts.
What crime have we done that you quietly go away from us.*

*As long as the breaths flow we cannot forget you. If you do not believe it,
put your hand on our heart and see.*

*I am Yours; I was Yours ever since I loved you. Why should I be afraid
when I have loved you?*

*I have come to your door with hopes and expectations. It is up to you
whether becoming the Sawan of happiness, You give us the alms, or send
us away empty handed.*

Try us. I will come swimming across as Sohani came.

*But at least once sit with Ajaib and go through the pages of our hearts.
Oh Kirpal, come and sit with us and go through the pages of our hearts.”*



Dear Ones,

This Bahjan is very special, very powerful. I was there when it was sung for the first time. Sant ji came in, and it was like it is when a storm is building up and it is going to rain. That was the kind of atmosphere there was when He entered the room we were in. He asked Pappu to translate the Bhajan He had just written. He said that Pappu found it strange because he felt it related to the Master in a way that he found inappropriate. Sant ji said He found it strange that Pappu should say that, because Pappu was a married man and should have known that when people love each other, they can say anything to one another.

So Pappu read the translation, and then Gurmel and Pappu sang it together. It was really very special.

“In this world, those who meditate earn the profit.”

So meditating means doing spiritual practice. It means gathering spiritual wealth.

Sant Ji always used to say

“Do not think that any meditation you do goes wasted. All the meditation you do is taken into account in the court of the Lord.”

And this is actually the only wealth that we take with us, the only thing that we can take with us when we leave this world. Neither the body nor anything related to it will go with us. *What will follow us is any experience that we have gained by doing our spiritual practice.* That is what will be our help, that will be our rescue. Because, once we leave the body, any meditation we do makes us ready and capable of holding on to the Naam power. It makes us capable of facing this very powerful current, energy, and of not being shocked by it, because it's a very powerful current.

Therefore, any meditation we do makes us capable, helps us to get used to it, and makes it familiar to us. When we finally find ourselves bodiless because

—however it happens—the body is not working any more, then it's not the same as when we are meditating. This is because if we go within and withdraw from the body while meditating, we know that eventually we will return to the body.

When we leave the body for the final time, at the time of death, then there is no returning to it, so it's very good to be ready for this. It's very good to get used to it and to become familiar with it. Because then we will welcome this powerful Divine energy, and we will flow with it very naturally.

So the song rightly says

“Those who meditate earn the profit and take it with them.”

So let us make this meditation an occasion for tuning in as much as possible to the current of Naam. Let us sit in so much peace, so relaxed, with such surrender, that we are able to open up and let this flow permeate us. To achieve this, it's very important to silence the mind, because the mind takes us always to memories and fantasies of the past and the future. It never leaves us in peace in the living present.

So now we want to be fully here and with our inner gaze, steadily look in the centre, and keep looking in the centre while we repeat the Simran mentally. So we keep looking, we keep repeating. These two actions of steadily looking and repeating from time to time harmonize very well with each other. In this way, we will become fixed in the centre, where we just wait until the Inner Door opens and the Light comes. So we pray to our beloved Sat Guru to please come and bless us.



7.00 am – Morning meditation talk

“Right now is the time to practice devotion. Right now is the time to practice love.”

This now is always the now. This moment is the only reality we have. It's always here, so we should always be in the now. Unfortunately, we get carried away remembering things from the past, or pondering over the future. In the past and in the future there is no practice of devotion, there is just the wandering of the mind.

Devotion is something we can only practice in the living present—right now. If we are able to be in the now, then we are practicing devotion, we are practicing love, we are being aware of this Overself, this Higher Self. If we are able to stay in the now long enough, then we may expand our awareness or consciousness in perceiving Him. It is only now that we can practice devotion, we can expand our love. Not in the past, nor in the future, because they do not exist. In fact, they never existed; all that ever existed is the now. So the challenge is this, to always be in the now.

Try not to think of the past or of the future because they are never there. *In every moment the only thing that is always there is this now. So to be in the now means that we are fully conscious, that we are not thinking. If we are thinking, we are not in the now.*

Swami Ji Maharaj said

“Practice devotion now. In this now, in this ever present now, practice devotion.”

So this is a big challenge for the seeker after Truth, to keep his field of awareness in the living present. Master Kirpal used to call it

“The living present, this now, because only the present is alive; the past and future are just ghosts.”

So in this meditation we try our best to always be in the now and to not think of anything so that this awareness, this consciousness—the fact of being alive, of having a consciousness—will be the only thing of which we are aware. To do this we really have to be well focused, we really have to keep looking in the centre, because if we busy ourselves looking in the centre, then we are in the now, we don't think. Moreover, we have to practice devotion. That's what Swami Ji says.

We also want to devotedly and lovingly keep calling on Him. So we keep repeating the Simran, and we look for Him while staying in the present and looking steadily in the centre. We keep calling Him by repeating the Simran with extreme humility, since we know that all Grace comes from Him, and without His Grace we cannot accomplish anything.

So we just pray:

“Please Supreme Sat Guru’s Sawan, Kirpal, Ajaib shower grace upon us and make us able to be here and now.”



11.00 am – Midday meditation talk

“When I see my Guru I feel alive, I feel that my highest destiny is being fulfilled.”

So this is the peculiarity of a very important factor of the Path of the Masters. On the Path of the Masters we do not worship Krishna or Rama, nor do we worship Jesus, Buddha, Guru Nanak, Kabir, or Swami Ji. We worship the living Master, because they say that the Light is one and it manifests through different forms. So what could be more unjust than for “me” to be initiated by a living Master from whom I get all the spiritual blessings, but then to worship Krishna, Jesus or Mary or Rama, Shiva or whomever, all people I have never met, who have had nothing to do with my life. This is common sense.

Master Kirpal would say,

“You worship God in the form from whom or in whom you perceive Him.”

It is natural and normal, so the Path of the Masters has nothing to do with the past or with tradition. Tradition may or may not be there; it does not matter. *What matters is our own personal experience in this life, and what becomes a fact in our life.*

So I myself, when I went to Master Kirpal, didn’t have a religious upbringing, although my Mother was very Catholic and very devoted to Jesus, Mary and so forth. I disappointed her because I rejected all of them, because I felt I had no connection with any of it. I never met these people so they are not part of my life. But with Master Kirpal—in His presence I perceived God. So then I thought, *“Well then You are God for me. God manifests to me through You so whom should I worship? Whom should I love? I love and worship Thee.”* For a Satsangi there shouldn’t be anyone but the Master from whom we receive Initiation, the Masters from Whom we receive the Grace of God, the blessing of God.

So here Guru Arjan says,

"When I see my Guru I feel alive. I feel that my highest destiny, my highest puran karma, has been fulfilled. There could not be anything better for me."

So if one has the good luck to perceive God in the presence of a human being, they should be so thankful, so grateful and always treasure this Grace, this experience, this blessing. What do we do when we are with the Master? Sant Ji used to say that

"when we are with the Master we should meditate on the Naam."

That's what we must do.

So we are in the presence of the Master. He inspires us. He does it and He inspires us to do the same, to meditate on the Naam and to come into contact with the Inner Light. We let it flow through us and we flow into it. Then, by and by, we become the form of the Light.

So let us treasure the moments we spend together, and let us treasure every meditation we do together, as if it were the most important meditation we ever had in our life, because this is what we have now, this present moment. *It's happening now so it is the most important thing ever.* We should do it with this awareness, that it is the most important thing, so precious, so valuable. We need to give all our attention to it. We don't want to miss a second of repeating the Simran, while looking steadily in the centre. We want to be busy all the time, gazing in the centre and continually praying to Him, calling on Him by repeating His names.

Moreover, since we know that all Grace and blessings come from Them, we also want to humbly pray that our Supreme Sat Gurus—Sawan, Kirpal, Ajaib—come and bless us.

* * *

16.30 pm – Afternoon meditation talk

“Beautiful Kirpal, let everyone have Darshan. The life of Ajaib is full of bad qualities. Take Him across.”

So this is a prayer that fits each and every one of us very well. All our lives we have bad qualities. We are all trying to improve, but they are always there. So it is very important to acknowledge this, become aware of it and to try to improve, to keep improving, to never get tired. It's work that we have to do throughout our lives, and this wish of Sant Ajaib Singh, *“Let everyone have Darshan,”* should be our wish too.

We should always pray for our wellbeing and for the wellbeing of everyone. Let everyone have *Darshan*. Let me have it and let everyone else have it. So *Darshan may mean seeing the Master, but there is also an inner Darshan, a Darshan we may have of the Inner Light of the Shabad form of the Master.*

Here, Sant Ji is obviously referring to this inner Darshan; let everyone have this inner Darshan. We have bad qualities, but please take us across. Please ignore our limitations, our imperfections. It's not our fault if we have them. They are there. We are trying to improve, but without Your Mercy, without Your Grace, we won't succeed. So please have mercy and give us your



Darshan. Give us *the inner Darshan that will transform our life*. That will make us better human beings, those bright human beings that we want to be.

So that's why we go on a spiritual path, that's why we take initiation from our Master, because we want to get rid of all the bad qualities that make us suffer, and we want to cultivate the excellent qualities that make us bright human beings. That's why we do spiritual practices, so that we absorb all these divine qualities, and become divine ourselves.

So that is the reason we are here, to meditate together and to hold this retreat, and that is the only reason. That's what we want to achieve. That's the part of us that we want to nourish by what we are doing here now, trying to improve this side of ours, this ideal man that we want to be, the ideal human being that we want to be. And to do this we have to acquire control over our thoughts. *We have to be capable of directing our Surat or attention. We have to be able to focus within, and stay there. We have to be able to step into a very deep peaceful state in which there are no ripples of the mind, there are no thoughts, just perfect peace, perfect inner equipoise, because it is only when we reach this perfect inner balance that we may reflect His Divine Light.*

So let us sit in peace, let us fully relax, let us give up any possible tension that we may have. We don't want any tension; we just want to be fully at peace. We want to look with this inner eye of ours, deeply, penetratingly into the centre and to keep steadily looking there, because if we look, there won't be any thoughts. Thoughts rise up again when we stop looking, so just keep closely examining the centre, and at the same time let us keep calling on Him by repeating the Simran. We don't want to do anything else. We just want to look in the centre and keep calling on Him.

If we do this then the Inner Door, our inner vision, will open, and we will experience a glimpse of the Inner Glory. So please let's stay in the centre. Let us keep calling on Him by repeating the Simran, and let us pray to Him that, in spite of our weaknesses, He takes pity on us and blesses us anyway.

So may our Sat Guru's Sawan, Kirpal and Ajaib shower Their Grace upon us.

17.30 pm – Satsang

Sant Ajaib Singh: Ao Dayal Prabhu Kirpal Piya

“Come, Gracious Lord Kirpal Beloved-give us Your darshan!

Receiving darshan I will qu~nch my thirst. I sacrifice myself on You;

come and make the soul drink the nectar.

We are the suffering ones from ages and ages. We are the unchaste, angry, deceitful,

indulgent ones. O Beloved, cut our snare of Maya.

Now the ship of the world is shaking. Who else can bring it to the shore?

Take care of us, the suffering ones.

Fill up the jholi of Naam Dan! Make the dead souls come alive.

You Yourself protect your souls.

Come Kirpal, the Lord of Ajaib. Without You the souls have fainted away.

O Beloved, protect the honor of those who are devoted to You.”

This is the Bhajan that we are going to consider this evening for the Satsang. It’s a Bhajan by Sant Ajaib Singh in which He tries to express His love, His gratitude and every possible good sentiment for His Sat Guru Kirpal, and it begins by saying

*“Come beloved Kirpal, come merciful Lord beloved Kirpal,
Give us your darshan.”*

It has so many very beautiful expressions of love for His Master.

“Beautiful, merciful Lord Kirpal, grant us your darshan.”

Sant Ji had no God whatsoever except Kirpal. He didn't know of any God except Master Kirpal. If He had a theology, and if there was a Supreme God, that was Kirpal, He knew nothing else. In some of His Bhajans He says

"I don't know of any Sat Nam I don't know of any Ram nor Raman nor this nor that—I just know Kirpal—that's all I know."

He used to say,

"In my whole life I tried so hard, I did so many spiritual practices, I attended Satsangs of so many Masters here and there, but no one quenched my thirst. Nowhere did I get such longing and achieve such union with the Beloved except with Master Kirpal."

He had been looking for this His whole life.



When He met Master Kirpal He was almost forty and that was in 1966 or 1967. He had attended the Satsangs of very many Masters. He had been closely associated with Radha Soami Satsang Beas. He had been closely associated with the Mastana Ji Satsang and a great many others. Nowhere did He get the kind of upliftment that He got when He met Master Kirpal. He

had been a Sikh born into the Sikh religion, reading the Guru Granth Sahib as a kid, maybe even knowing it by heart. He had been a disciple of Baba Bishan Dass for very many years, enduring very tough spiritual disciplines. He was scolded, kicked and knocked, rebuked, and humiliated, but He kept doing His spiritual practices. He kept looking for realization, He went through all of this even though He didn't achieve realization until He met Master Kirpal when he was around forty.

He never gave up. Of course, this doesn't mean that in the meantime He didn't experience anything within. He certainly had beautiful experiences. He said that He had crossed the first two planes before He met Master Kirpal. This was how high He had reached during meditation, but still He wasn't satisfied. From time to time He would lose His inner connection, the inner touch, and fall into despair, which He expresses so eloquently in this Bhajan.

We may think that His saying that He had already crossed the second plane meant that He stayed there all the time, but no, it wasn't like that. He sometimes had such experiences during meditation, but He would also go through very dry periods. It was during those arid periods that all His Bhajans were written. In them, He eloquently expresses the longing, the pain of separation, and the mental difficulties that we also experience.

That's the process. Even Saints and Mahatmas go through it, but they never give up. They keep persisting; they keep pursuing their goal. No matter what, they always try again. *We too should never give up. We should never be discouraged; we should always keep trying because we never know when it's going to happen.*

If He had given up, then maybe He would not have met Master Kirpal, and He would not have had the incredible realization that He had after meeting Him, which gave Him the capacity to go through an intense two years of meditation in which He gave up everything. He even gave up the property He had spent many years building up. When He moved from Punjab to Rajasthan He bought a piece of land, which cost almost nothing because at

the time land in Rajasthan was mainly desert. There, assisted by some workers, He built a beautiful ashram with His own two hands. It was called the Kunishuk Ashram, and it was quite big. It was really something, quite an impressive property. But when He met Master Kirpal, Master told Him to leave it all behind. Why? Because, in that area, Sant Ji was very much associated with Radha Soami Satsang Beas. The Kunishuk Ashram was attended by Radha Soami Beas satsangis and was imbued with their presence. Master Kirpal said to Him, *“Now you have taken initiation from me, what do you want to be? Do you want to be a Radha Soami Beas Satsangi or my Satsangi? If you want to be my satsangi, leave the Ashram.”*



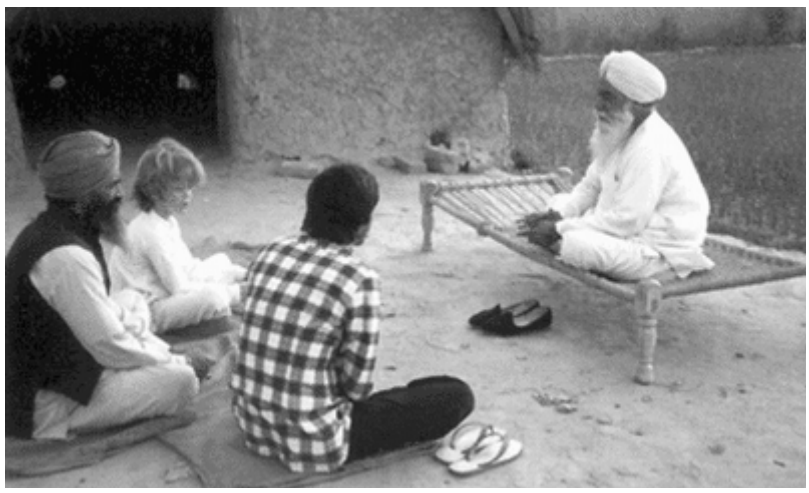
So He left and went to 16PS where He had nothing. He bought a small piece of land from Sardar Singh—one of His friends. Sardar was a man I have met a couple of times. He built a garden and the small house with the underground room in which He meditated non-stop for two years. He used to say that His family was very upset with Him for leaving the Kunishuk Ashram because He was not married. He didn't have kids, which of course meant that His nephews would inherit the property. Now, He had left it all behind so they became very upset with Him. They said, *“You have gone mad, dear one.”* They wanted to take Him to Amritsar for electroshock therapy because they thought He had gone insane. But He said, *“Look I have gone mad, yes it's true —yes I've gone mad in my love of Master Kirpal, but as far as the electric shocks are concerned, go yourself, I don't need them.”*





So He left it all and went to live in 16PS, which was in the middle of nowhere. There, He built the small house I visited so many times. It had a small underground room in which He meditated non-stop for two years. How was he able to do that? He could do it because He had received so much grace from Master Kirpal. He was an inborn renunciate. Even there, before Master Kirpal left the body, He started to get restless again. He sensed that Master Kirpal was about to leave the body, and because Master Kirpal had been there to see Him a number of times, He felt He could no longer stay. That's what He said.

So He left that place too and He went to 77RB, which was some sixty or seventy miles away from 16PS, and where He had nothing. He bought a piece of land there, and built a hut in the middle of a field. I meditated a number of times in that hut, which I described yesterday. He lived, meditated and had a number of friends there.



That's where He was when the news came that Master Kirpal had left the body. He went to Delhi to attend the funeral of Master Kirpal, but the funeral had already taken place when He arrived. He was advised to leave the ashram because of the intense political infighting going on. His life was in danger because He was considered a possible successor to Master Kirpal and the other parties didn't want Him around. So they took Him to the train station and told Him to leave Delhi.



He went back to Rajasthan, back to 77RB, and stayed there for a while, but He still couldn't find rest. He wanted to be alone and to remain a renunciate. He left without telling anyone where He was going, and ended up in a place where He knew some people. He stayed there for many months. He would have dinner at their home, and sleep there, but during the day He would go to the desert far away from everybody and meditate continuously. That was the kind of man He was. Eventually, His devotees from 77B went there to

look for Him. They loved Him and very much longed for Him to come back in order to give Satsang. So Guru Dev Singh, who was called Pathi Ji, and who was actually Gurmel's father-in-law, went to look for Him, trying to find out where He was. After asking around, he eventually discovered His whereabouts. He asked the family *"Is Ajaib Singh here?"* They said *"Yes, He will come back this evening, but He's out just now."* He waited there and in the evening Sant Ji came in and asked Him *"What do you want, why have you come here?"* He said *"Well, we would like you to come back to 77RB, and give us Satsang. Will you?"* Sant Ji said *"Well, I will think this over and maybe... when do you want to have the Satsang?"* Pathi Ji replied, *"Maybe Sunday?"* Sant Ji said *"Well, OK, maybe I'll come Sunday."* So He went—somebody took Him there—and He gave the Satsang. Then they pleaded with Him, *"Please stay"*—they had built a building for Him—and they said to Him *"Stay here, why do you go there? What do you do there?"* Sant Ji said *"I meditate."* They said *"OK, you can meditate here, we won't disturb you, but you can stay here."*

We have this place for you.” So He stayed there. After a few days, Russell Perkins arrived, and Sant Ji was invited to America where all His work began.



So that was the kind of man He was. He was really free, not bound to anything. But God always took care of Him, wherever He went. Whatever He did, there was always plenty for Him, and this is because He was a really sincere devotee of God. If you give your life to God, then He takes care of you, definitely. He had never a concern about anything, *“Will I have a place to stay? Will I have food? Will somebody take care of me?”* He never had these concerns; He always got everything He needed. He renounced so many things, but He always got what He needed.

Eventually He gave up 77RB. It was quite an ashram that he had built there. I was there a number of times, in 1977, 78, 79, 80. He decided to give it all up and go back to 16PS. The Ashram at 77RB was built with bricks and mud. He demolished it, and all the bricks were taken to 16PS where He built another ashram. The sevadars who worked with Him went through so much for Him; over and over again they built and demolished things. [Much laughter]. He built a very nice ashram at 16PS, and He lived there until the end of His life.

He loved the place. He was really attached to it because it was where Master Kirpal had visited Him a couple of times. But He really was such a detached man, and it was because of this quality that He always got everything He needed.



So this is the man I knew, and this is the man who I spent so much time with, with whom I meditated a lot, and from who I learnt what *it is to be a satsangi, what means to tread the path, what it means to sacrifice and to always trust that if you are sincere, and you give your life to God, then He will take care of you.*

I had longed to build an Ashram ever since I was a boy, even before I came on the Path. When I was twenty-five, I had this idea for a place that the ashram in Tuscany was exactly to become. I used to live in Milan, and I longed for a solitary place in the country. I had always liked the mountains and the hills, and I wanted something like that. In Milan at the time it was very much in fashion to have a house in the Tuscan countryside. Everybody wanted to have something like that. After I inherited some money, I sold the property I had and bought the ashram property. It had been deserted for so long that it was in terrible shape. There was a single dilapidated building, which had been abandoned for ten years. I intended to restore the place before going to live there. There was no water, no electricity, no telephone.

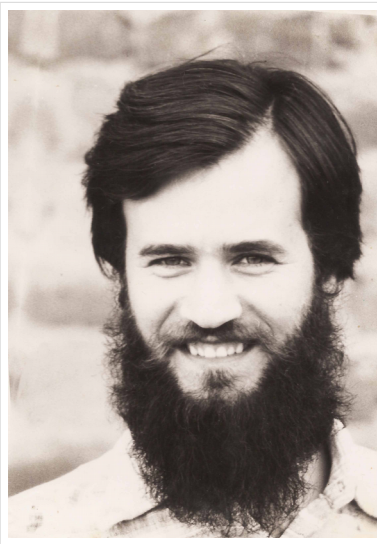
There was simply nothing. The long road leading up to the property was also in very bad shape, full of potholes and stones—very difficult to drive on. I wanted to go renovate the place, make it habitable, and only then go live there.

After I bought the place, I wrote to Sant Ji to tell Him—actually, I had already told Him of my plans when I visited India in 1977. He said *“That’s very good, that will be very good Seva for your soul; you do this, that’s good for your life.”* So I wrote to Him that I had finally bought the place, and that I intended to go live there once it was ready. He wrote back saying, “Instead of going to live in this hypothetical Ashram, you’d better go live there right now.” I thought, *“Oh my God, He doesn’t know what a bad state it’s in. How can I live there?”* I thought I’d wait until I went to India—I was supposed to go to India in February and it was then September or October—I would talk to Him directly and see what He meant. In the meantime, I went to the place a few times and tried to prepare at least one room to live in. I did some work on it, together with some other Satsangis, and by the time I went to India, there was a room ready. When I had my interview with Sant Ji I told Him, *“In reply to the letter I wrote, you said that I should go to live in the place now. What did you mean by this?”* He said *“Just that, go live there right now. When you go back, just go live there.”* I thought, *“He doesn’t know what He’s asking me to do—this place, He doesn’t know its condition.”* At that point, I had two choices: obey or disobey. In the end I decided to obey. When I went back, I moved there after a few months and I’ve lived there ever since.

I am telling you all of this is just to show that such things meant nothing to Him, because He had already been through them Himself. So if I had to go through all I went through that year—coming from Milan to a situation where I knew nothing—He didn’t see the problem.

I went to live there, and I experienced really tough times. My Satsangi friends used to say *“What are you doing here? What are you trying to build up here? You will never succeed.”* So many complications arose—all the hardships of living in such a wild and solitary place on my own—but to Him it meant nothing. He wanted me to do as He had done. As I said, there was no water,

no electricity, nothing. I was trying to run a facility without any amenities. When I went to live there, there was a natural spring a hundred and fifty meters from the house. I dug a pit there—maybe a cubic metre in size—and I would go to fetch water from the spring in buckets. That's how I was living. I had no electricity, so I used candles, gas lamps, and so on. All the water I needed for building also had to be carried by bucket. It was a really tough period. I had to face all my fears, all my weaknesses. It was a situation in which you either survived, or you died, or you went crazy. But somehow I managed. I faced my fears, my weaknesses, and I can truly say that it was a year in which I made a huge jump towards manhood. The intensity of it all changed me enormously.



Then I went to India in January 1979/80. The programme I was going to attend was in Bombay, but I didn't feel like going to Bombay. Not only that, I didn't have money to go either. Nevertheless, there were so many olives on the trees that year that we were able to extract a lot of oil. A satsangi from Milan helped me sell all the oil, which gave me the money I needed to go to India. However, I still wanted to go to Rajasthan and not to Bombay. One morning, as I was sitting in meditation, there came this very intense call, *"Come to Bombay."* I was surprised, but I thought, *"OK I'll try."* So

somehow I arranged things, and somebody helped me get the ticket, and, together with another satsangi, we went to Bombay. When I arrived at my destination, the first person I met was Russell Perkins. When he saw me he said *"Oh, very good that you came, because we are planning Sant Ji's tour in the Spring and I really needed to talk with you."* Then I went to see Sant Ji to receive His darshan. He was in a room with some Indian devotees, and when I entered He looked at me and said, *"So we are coming to your place. Are you happy?"* I said, *"Yes"*, and He said, *"How long do you want me to stay?"* I said

“As long as You want.” He said *“OK, talk to Russell and you can decide on the programme.”* So that’s how He came to visit the Ashram. The work I did during that year was just enough to make the place ready for the programme. I built two toilets, because there were no toilets whatsoever, and they began functioning the day before He arrived. I was able to supply the toilets with water. I dug a well and everything started functioning and the programme went wonderfully. More than one hundred and twenty people came and some thirty people got initiated, so what happened was really wonderful. It rained all the time, but nobody cared. It was such a wonderful programme and Sant Ji was very happy. The people who attended were also very happy and so intoxicated.



I really learned from Him how to live a spiritual life, how to face things and not to be shaken by anything, how to trust. If you trust and you are sincere, everything is given to you.

So in this Bhajan Sant Ji is expressing His love, devotion and consideration for Master Kirpal.

“Come beloved merciful Lord Kirpal—give us your darshan. By receiving the darshan I will quench my thirst.

I sacrifice myself on you; come and make the souls drink the nectar.

We are the suffering ones from ages and ages. We are the angry, deceitful, indulgent ones. Oh beloved, cut our snare of maya.”

That is the theme of all these Bhajans, but we are what we are. *We are full of our own problems, our own weaknesses, but, whatever we are, it doesn't matter. We have to start from where we are.* We cannot pretend to be anything other than what we are, and the Master does not pretend that we are anything else either. He just encourages us to keep improving. He just wants us to become real men. He knows very well that we are not yet there, that we have our problems. He is familiar with the problems of existence, what life is, how hard it is to overcome all our weaknesses, imperfections and so on and so forth. But that is the specific material we have to work with, so we don't have to pretend to be anything else. *We just have to work on ourselves and try to improve. The Master knows very well that we can't jump out of ourselves and be something else. Our impressions and our subconscious minds are so full of various tendencies, and we know that it's not easy to escape them, to change, but we also know—and Master knows—that it's not impossible.* He succeeded, and if He succeeded then anybody who is sincere and perseveres on the Path can succeed too.

So we should never surrender, we should never give up, we should never think that we won't succeed because we have so many problems, or are so weak, or because we keep lapsing into bad habits again and again. It doesn't matter. *If we persist and keep doing our spiritual practices, we never know when Grace will be showered upon us and we will be transported to another state. We will be given such strength that we will be able to win, and go further and become better.* So it's not impossible. It is possible, because what happens to one man can happen to any other. We should never say, *"I will never succeed."* No, we have to keep persisting for as long as we live. We should keep trying again and again, and never give up, because, in a way, we can't create the real man that we are meant to be in a single lifetime. It's a long process, which takes many lifetimes. The fruits of our work to get closer to this ideal now remain with us in future lives. We don't retain the memories of everything that happened to us from one lifetime to another. That's not what stays with us. That's not the way we're built. We don't remember what happened in a previous life. We don't even remember what happened to us when we were children.

But the impressions of everything we have experienced stay with us, and those are what shape our character, our way of being. That's what determines our nature. Our impressions always stay with us. Anything we do in this lifetime is going to make impressions on our subconscious mind—which is called *sanskara* in yoga—and it is these impressions that we carry from one lifetime to another. So anything we do in this lifetime is going to leave impressions that we will carry with us if we come back. They will form our



natural way of being in our next life. *So if, in this lifetime, we have been trying hard to improve ourselves to any degree we can, that's what we will encounter in our next lifetime. It won't be wasted.*



So we should try to keep improving for as long as we live, because it's work that isn't wasted and its results always stay with us. Any capacity that we develop in this life will be very easy to pick up again and develop further in our next life.



If we are a musician in this life, it would be very natural to be a musician in the next life. Right from childhood, we will be able to pick up an instrument and

do something with it. As it happens, great musicians who played the piano wonderfully when they were children did so because they had done it in a previous life. The impressions are deep in their minds, so they find it very easy to retrieve them and develop them further. This is just an example, but it's the same with everything.

If you become a good man, a good human being, a good house person in this life, you won't be able to be cruel in your next life because the tendency to be kind will arise naturally. You will be goodhearted naturally.



Some people find it very easy to be good, to do good, but for others it's more difficult because of their subconscious tendencies. Those who have good qualities have them because they have been working to develop them. We are trying to move towards perfection, towards divinity. We develop all these very good qualities by working on ourselves. Nobody will do it for us. We may get inspiration, encouragement, examples from others, but we have to do the real work ourselves. We don't become meditators by watching others meditating; we have to meditate ourselves. Also, if we find it natural to meditate in this lifetime, then it will be very easy for us to meditate in the next lifetime, so nothing is wasted. Any quality that we develop will be with us in our next life. We won't have to struggle as much to express it; it will be natural.

Then He says

*“Fill up the Jholi of Naam Dan,
Make the dead souls come alive,
You Yourself protect Your Souls”.*

So that’s the great thing in life. If we receive the of grace of being filled with Naam Dan, which means with the light of God, then we go from being dead people to being fully alive. Our faces will shine with glory, with the Light that will be passing through us. It will be our natural way of being. If we are able to really work on ourselves and keep doing what we are meant to do on the Path, then eventually this empty Jholi—the empty bag that we are—will be filled with Light, with Naam Dan, which is the light of God. And then, instead of being what most human beings are, we will become full of bliss, full of intoxication. We’ll be ecstatic; we will feel so good. Our lives will be worth living. We’ll become complete human beings. Then He says

“Come Kirpal, the beloved of Ajaib, without you the souls have fainted away”.

So as I said, for Him Kirpal was God. He knew of no God other than Kirpal. He never mentions any other God. No, He only talks about Kirpal. On the Path, we shouldn’t see God the way most other religious people see Him. Every religion has its own God or Gods. You can choose any God you want. In the Hindu religion, it is said that there are three and a half million Gods because, when this was originally said, there were three and half million people living in India, so every person had his own God. This means that we can choose our own God. That is a beautiful thing about the Hindu religion: you can choose your own divinity. You can worship a person, you can worship a tree, you can worship a snake, you can worship anything. Because everything is a manifestation of God, so the one that mostly appeals to you—that’s your God.

On the Path of the Masters, we say that we have nothing to do with gods or with masters from the past whom we have never met. I never had anything

to do with Moses, the Prophet Mohammed, Buddha, and Jesus—no. Before meeting Master Kirpal I didn't even believe in God because I couldn't see Him. I felt that if there is a God then I must be able to see Him. It was a very objective attitude. Maybe an invisible God existed for other people, but for me... no, I didn't see God. But with Master Kirpal I perceived God in such a powerful way that it astonished me. So I became a believer in God, but for me this God was Master Kirpal because in His presence I saw God. So, if there is a man who to me is God, that is Master Kirpal.

On the Path, there is no connection with religious traditions of gods and masters of the past. Our actual experience—where we happen to perceive God—is where we find our own God. So too, to me God is Kirpal and Ajaib, nobody else. Because it was in the presence of these two Masters that I perceived God, over and over again. So I can't consider anybody else; I don't know anybody else. God is Love, and when you perceive God you feel an incredible love for the place where or the person through whom you perceived God. That's how I developed this incredible love for my Masters, because that's where I perceived this Light, this Love, this God.

So this is a very beautiful Bhajan by Sant Ji, with very simple words and simple concepts, He expresses these very deep truths. So we thank Him for His teachings, for His beautiful indications of what we should do with our lives, and we try to make these teachings our own.

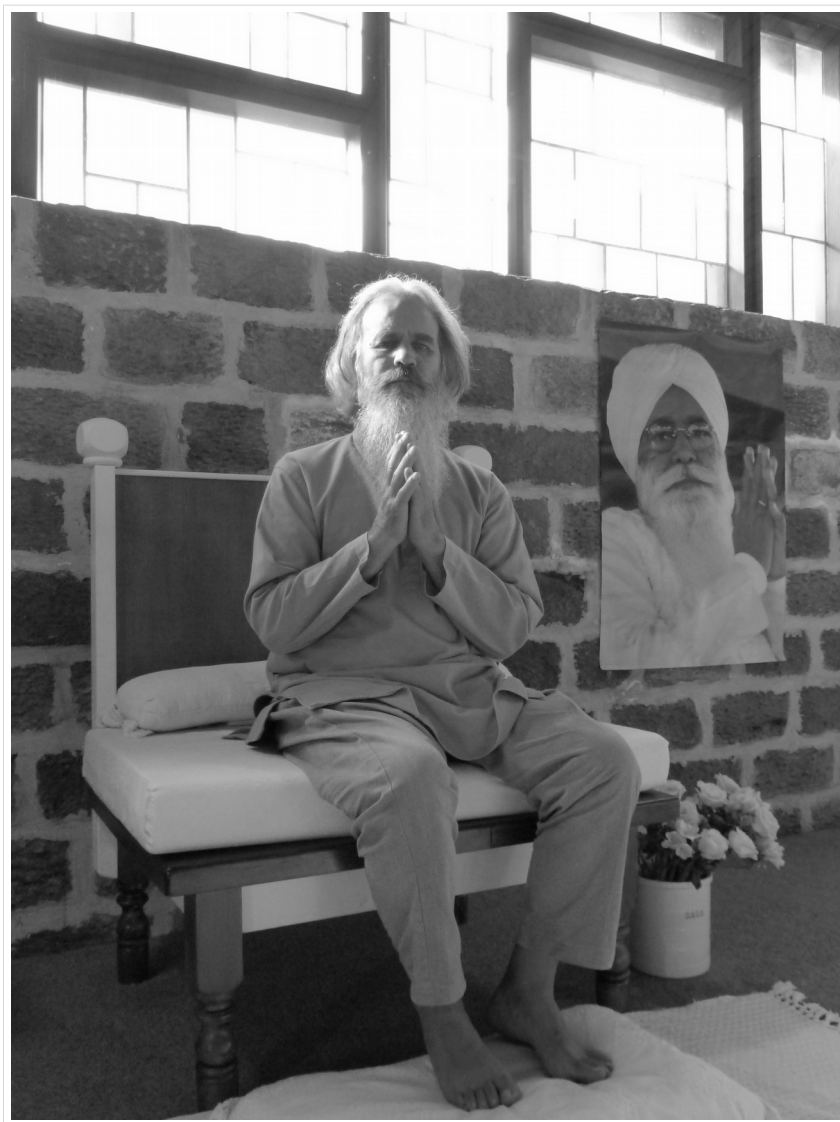
I think you all know the saying of Master Kirpal:

“Spirituality is transmitted one third through books, talks, and so on, and two-thirds through the eyes.”

So that's the beauty of being in a Satsang with a Master, because this is the most important thing on the Path. Yes, learning the teachings is fine, it's OK, but the Light comes from the Light. The Light passes through the eyes. So this is one of the most powerful tools of the Path. It's the most important thing, which helps us to progress the most. Spiritual transmission comes through the eyes.

The greatest spiritual experiences I had didn't come through meditation; they

came from looking into the eyes of Sant Ajaib Singh. They were wonderful experiences! Because in a split second, I really found myself in Sach Khand—with just a glance.



31th July

4.00 am – Dawn meditation talk

Satguru Sirio ji: Posso io incontrare Qualcuno

“May I meet Someone Who has realized the Supreme Truth

Without a stick, I wander in the dark; may I meet the divine Guide.

I have been to many places of pilgrimage: Mashad and Hardwar, Rishikesh, Arunachala and Konya, San Pietro, La Verna, Assisi, San Giovanni Rotondo.

I wandered over the Alps, the Apennines and the Himalayas, deep in the boundless sea and the endless air, but Your image, there I have not found [it].

Then I started studying the Sacred Texts: the Bible, the Upanishads, the Gita and the Vivekachudamani, the Adi Granth and the Sar Bachan.

I then read the teachings of the Masters of my time: Aurobindo and Ramakrishna, Ramana and Yogananda, Krishnamurti, Neem Karoli Baba and Shivananda.

I traveled to the Orient up to mystic Hindustan, I met Nagasadhu, Sannyasis and Swami, but the Divine Light, in their eyes I have not found.

Then my good fortune made me have Your address; I made that journey from Rishikesh to Dehradun, and that was how I found myself inundated by Your powerful Dhun.

When I saw the face of Kirpal, the Divine it stunned me even more than the best wine; my mouth was open by the wonder that I perceived.

You indicated to me the great Way, to find, in myself, the resplendent light that carried me away in a stunning condition.

It was by Your pure grace that later, when You left me alone, my steps were directed to that purest Saint who was Ajaib, the Most Holy.”

As the song that I just sung said, religions say that God is in the place where our prophet founder was born. It may be Vrindavan or Vasai. It may be Mecca. It may be Assisi. It may be Konya. It may be any place.

It might be true that these places have a special energy, a special atmosphere, because wherever a holy person has been living, the imprint they leave behind stays there for centuries to come. So if you go there you may feel a sort of blessing. But seeing as God is deep within us, although the conducive atmosphere of a place may be helpful, eventually we won't find Him there. We find Him within us when we go very deep into meditation.

Also "within us" does not mean in the body, in the bodily tissues or in the organs of the body, or in our physiological functions and systems. That's not what it means. It means deep within our very essence, deep within our consciousness, which is nothing physical. It means deep within our Surat, our attention. And this divinity manifests more and more as we become more and more attentive, more and more focused, as we concentrate more and more deeply.

Our spiritual practice of singing bhajans is always meant to provoke an expansion of consciousness, to make our Surat sharp, conscious, aware, because it's in the deep awareness that we find the Truth. That is the purpose of our singing bhajans.

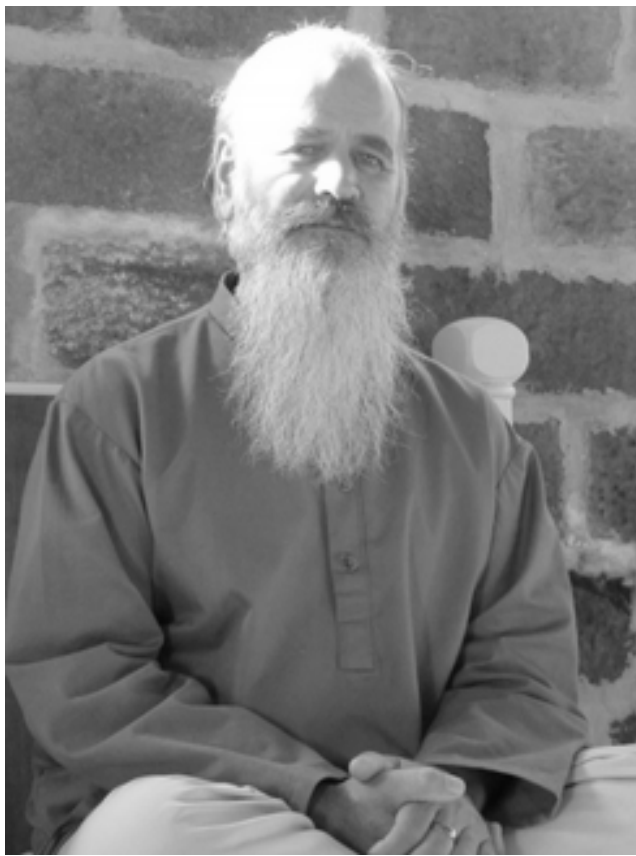
As Master Kirpal used to say, it helps to develop receptivity. *We have to become receptive to the Higher Power. It's always there, it's in the air, it's inside of us, it's in the space. But we don't perceive it, because our attention, our consciousness is stuck to our body, to our senses. We have to withdraw from that to go within, deep inside our consciousness, and reach this very bright luminous consciousness.*

So we have to be very attentive, very well focused, and concentrate as deeply as we can. We have to become *superconscious*. To be conscious is not enough, we have to be fully present, attentive, available, open, and *we have to give ourselves completely.*

So now let us look in the perfect middle of what we see in front of us and be

very focused. We just keep looking in the centre with sharp attention, and keep repeating the Simran, because we don't want to think of anything else.

So we keep looking and we keep repeating—nothing else. We humbly pray that we do our best, but we also pray that You do Your best too. So we try to come to You, but, please, You come to us too, and bless us.



7.00 am – Morning meditation talk

Satguru Sirio ji: Gioia del mio cuore

“Joy of my heart, Peace of my soul, Light of my eye, Sound of my ear.

I have always been looking for reality, I always loved the truth, and going beyond the human condition, to realize the divine unity.

I've tried and tried again and never got tired of going beyond the ordinary, to reach the extraordinary.

The usual puts our soul to sleep, stagnates and numbs the divine ardour, deprives us of that ecstatic flavour.

That which comes from the inner leap tending to that indefinable need that eludes every possible dream, that goes beyond human imagination—is realized in the mystical vision.

We must, at all costs, realize in this life, the complete union with that Source of divine light, welling in the Region of Peace.”

In this lifetime, by all means available, we have to realise complete union with that spring of Divine Light that sparkles in the Region of Truth.

Having such determination is very important on the Spiritual Path. Having the self-assurance that *“I will make it in this lifetime. I will reach there in this lifetime,”* is essential because if we convince ourselves that we won't succeed, then there is no way for us to move on. So it's very important for us to have this conviction of *“Why not? If other people can make it, why can't I?”*

This has always been my attitude on the Path, a full conviction that I will make it, that I will succeed. And even if I don't succeed in this life, it's worth trying anyway. We can get close. Even if we don't get there fully, that's fine too. We should have the self-assurance, the enthusiasm, that we are capable of doing it, that we are not failures. Say to yourself, *“I have the potential, and*

I can do it.” This doesn’t mean that we have to behave arrogantly, no—that’s not the point. We have to be very humble, but we still have to have self-esteem. We need to realise that we aren’t missing anything, that we are complete human beings, and that any human being can do it.

We should follow a lifestyle that allows us to get as close as possible to this ideal of ours. We should do our practice daily. We should try to learn the bhajans very well and become excellent singers, capable of really evoking a spiritual effect when we sing them, because on our Path singing is a very fundamental tool.



Even in Sant Mat, on this very same path, you will rarely find a group that does as much singing as we do, singing which brings about beautiful emotions of love and devotion. It makes meditation so much easier.

Normally we see groups in which people get out of bed, drag themselves to the meditation room, sit down, and within five minutes they are sleeping again, only now while sitting. I have seen this a lot, even in Sant Ji’s group,

in Sant Ji's retreats. In the morning they wake up, drag themselves to the meditation room, sit and lean against the wall—most of them—and after 15 or 20 minutes, they are asleep and snoring, because nobody was singing, and nobody was creating this beautiful atmosphere and this wakeful state.

So that's why I organize my retreats in this way, my work in this way, because I've seen that most people just pretend to meditate. Of course there may be some who are meditating, a few who are able to, but most people are not. Somehow they just slip out of bed, go to the meditation room and keep sleeping there. That doesn't have any an effect. Years pass, and they stay the same.

So since *Master Kirpal, and Sant Ji especially, kept telling us to sing a few bhajans before we sit in meditation*, I thought "*Well if They say it then why shouldn't I do it. I should do it.*" So that's why I am doing it, and I see that it really brings a different attitude, a different experience.

So now when we sing, and when we sit to try to withdraw and go within, we do it with full awareness, with full consciousness. We try to maintain this wakeful state, this conscious state, and fully focus, fully concentrate in the centre where we keep calling on Him by repeating the Simran.

To be able to do this is already a blessing in itself.

So let us be in the centre, fully focused, with longing, love and devotion, and let's repeat His Holy Names, and pray to this, our Supreme Sat Guru, working in the forms of Sawan, Kirpal and Ajaib for us, to please bless us.



11.00 am – Midday meditation talk

All the spiritual practices that we do, singing the bhajans, repeating the mantra and so forth, are meant to still the mind, making it very quiet and very peaceful.

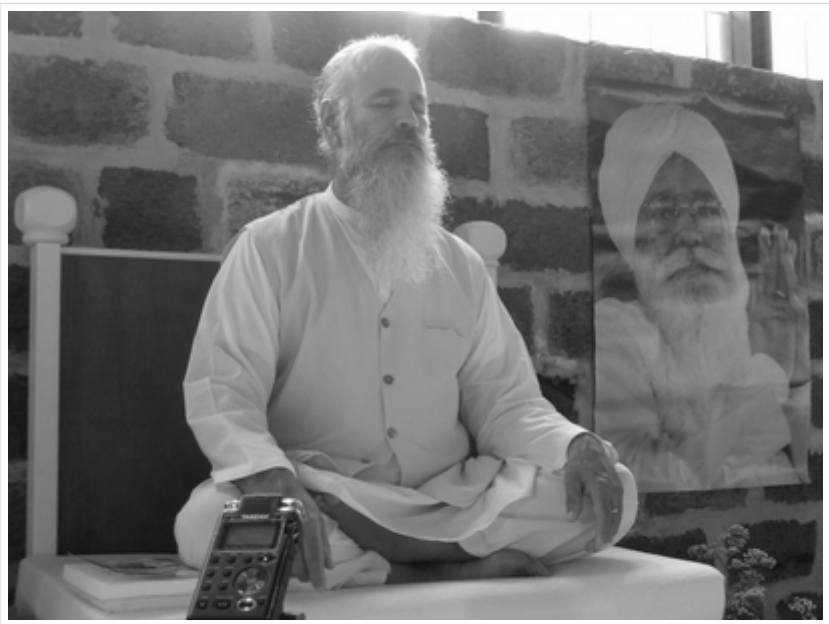
Switching it off, turning it off completely is rather difficult. It happens rarely and to rare people. But let us at least develop a state in which our minds are at peace, silence, because it's only when this happens that meditation is possible.

Meditation, which in Sanskrit is called Dhyan, means establishing a constant flow of attention from the subject to the object. It means that the way we look our object of attention should be like the constant flow of oil. Sant Ji often used this metaphor. In Ayurveda there is a therapy called Shiro Dara, in which there is this constant leaking, a tiny flow of oil that falls on the forehead, and that provokes a spontaneous state of meditation. It should be the same way when we sit in meditation. We should have a constant flow of attention that extends from us to the centre of the forehead, in the middle of which we are looking. So when we close our eyes and we have this dark veil in front of us, our attention spontaneously goes to the middle of our forehead, unless we force it somewhere else. If we look steadily, continuously in the centre, then the mind quiets down and stops working.

It's only when we step into a state of complete silence and stillness that the Inner Door opens. Then this dark veil disappears and, in its place, come waves of Light, which may be rolling waves of different colours, one after the other. And if we keep looking, maybe in the middle of them, then they tend to become brighter and brighter. Eventually they open up and kind of swallow us in the centre, so that we are carried away into the Light. We go very deeply into it, and it goes very deeply into us. We experience a state of bliss, a state of intoxication that becomes pure beatitude. And if we proceed further, we go into a state of samadhi, where we lose track of we and Him. We get so absorbed that we forget that we exist and we totally disappear in Him.

So we want to be there to begin with, to concentrate fully, steadily looking in the centre, and we may find it helpful to repeat the mantra as well. We keep looking and looking and repeating the Simran from time to time. This keeps us firmly fixed in the centre.

So let us continue meditating like this, praying to the Supreme Power, the Supreme Sat Guru, to please come and bless us.



1st August

16.30 pm – Afternoon meditation talk

Maulana Rumi: Gain

“Be like the Saints to try the delights of the soul

Enter the path of the tavern if you want to see the drunkards of the Holy Wine.

Drink the cup of folly, in order to no longer be ashamed?

Close your eyes of flesh, to see the secret eye.

Generously open the arms, if you want to be hugged.

Shatter the fetishes of earth if you want to see beautiful idols.

The beloved wanders at night, so do not sleep at night.

Close your mouth to food if in your mouth you want sweetness.

Promising is the cupbearer – there is a circle in His party – enter the circle and sit; why keep looking to the circles of time.

Here's a sure gain, give a life and get one hundred.

Stop being the wolf and the dog; try the grace of the shepherd.

Do not think of anything, but only give thought to Who has created the thought.

It is better to think about life than to worry about the food.

Shut up and no longer speak, so that you may hear the supreme speech.

Give up life and the world and contemplate the Life of the world.”

Thinking about problems doesn't solve them. Worrying about things just makes them worse, so it is better to just flow with life, with the events that happen, and try to understand that each and every situation that happens to us, that comes into our life, is a lesson from which we have to learn something.



So sages like Maulana Rumi and Kabir just don't think about things, as thinking alone does not provide the solutions to problems. If we just don't think about things and try to keep our minds empty, trying to do Simran and meditating instead, then things resolve themselves. *The moment we receive an intuition, what we have to do is revealed to us.* This intuition, this revelation, doesn't come from rational thinking, it comes from high above, and it's always right, it's always appropriate.

Master Kirpal used to say that

“thoughts that come without thinking are always perfect”.

So we might be worried, *“If I keep meditating and I don't take care of things, and ponder over things, and find the solutions then who is going to find the solutions for me?”* Well, it's not like this—solutions come by themselves, at the appropriate time. Then we know what to do, we really know what to do. We understand which is the right action to take. But if we find the solution in a worried, agitated state of mind, if we take decisions in such a state, then our decisions will be wrong most of the time.

So it is always from a state of deep peace and from the deep silence that we understand what we have to do. This is because what we have to do comes from deep intuition or as a revelation.

So in this verse Maulana Rumi says,

“Do not think of anything but of the One Who created even the thought.”

So we keep thinking of Him and He will take care of us. He will bring the appropriate situations into our life for optimal growth. In particular, we should not think of anything when we sit in meditation, because thinking while meditating is foolishness itself.

We are here to concentrate, to empty the mind, to relax the body, to go within and find the Inner Light. We are not here to think, ponder and find solutions. This is not the right moment time for thinking. This is the moment for going within, quietening the mind, stilling the mind, repeating the Simran. This is the moment for devotion, for bhakti, not for thinking.

So let us do the best we can. Let us try to withdraw all our attention from the outer environment, this body that we are sitting in, and focus it on the third eye in the middle of the forehead and, steadily, closely observant, penetratingly, keep looking in the centre. Patiently, lovingly, devotedly, keep looking in the centre, and at the same time keep calling on Him by repeating the mantra, word by word.

Be fully engrossed in what you are doing, looking and looking, repeating and repeating—nothing else. Above all, since we know that all the Grace, all the blessings come from Him, and that without His Grace we are capable of nothing, we pray to Him to please help us and by any means come to bless us.

* * *

17.30 pm – Satsang

Baba Somanath: Do the Simran (Il Simran fai)



*“Do the Simran unceasingly day and night after
being born in this human body*

Childhood is passed in children's games,

*in the youth you are indulging in pleasures of
lust,*

*and in old age you can do nothing, your life is
past and the game is lost.*

*Wife, children, lovers, friends, and family: to them you were devoted but
you didn't develop a friendship with the Satguru, and eventually you
leave this world repenting.*

*Wealth, possessions, treasures, and kingdoms: all this is nothing but a
night's dream,*

*When dawn rises, nothing remains to be seen, and you will go, leaving
everything behind.*

*And in the hereafter you will suffer great misery: in the wheel of
transmigration, Yama will torture and torment you;*

*no description can describe this suffering; day and night you'll be forced
to cry.*

*The devotion you plan to do, do it now; in future you will not get back
this opportunity,*

*Contemplate the lotus feet of Satguru, focus your mind and make it
stable.*

Somanath, the servant of the Satguru says,

“Do the Simran with each breath”;

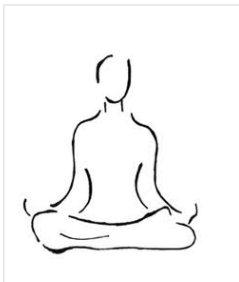
all desires will be forgotten after meeting the brilliant Satguru.”

So this is a Bhajan by Baba Somanath Ji in which he tells us to do Simran unceasingly, day and night, after gaining birth in a human body.

Childhood passes in childish play, then youth, in enjoying the pleasures of lust. And in the old age you were capable of nothing, your life had passed and the game was lost.

Here He is trying to say that in the ordinary life of human beings, the goals they set in their lives mostly determine what they do. He says that if you are born into a human body, you should appreciate that very much, because *man is the highest form of creation. And it is only in this form that we have the possibility of developing our consciousness, our understanding and knowledge, and of acquiring self-realization and God realization.* This is the main purpose for getting a human body. All the rest is secondary. We should always organize our life in such a way that, no matter what condition we are in, we give the most importance to this topic. He says that once you are born in a human body you should saturate your mind with Simran. Don't keep thinking and pondering and breaking your head over what happens in life. You are not going to find a solution. This life is what it is, and nobody can change it.

Humanity is what it is, nobody can change it. If we complain about what is happening in this world, what humanity is, then we are in the wrong place. Because we are never going to change humanity. We are never going to change this world. If you don't like it then go to another planet, because it's never going to change here.



So we would do better to try and work with the situation and whatever it is, whatever happens in our life, always find the space and time to do Simran, to do meditation, because it's only in this way that we find a purpose in life, a balance in life. Only this enables us to face the challenges of life with equipoise, with a balanced mind, without being overwhelmed by what

happens. Otherwise our mind will be so restless, so weak, that we will not have any control over the thoughts that come into our head. They overpower us and they push us into doing things that we would have done if we had had better control over them



Masters want us to become complete human beings, beings capable of self-control, capable of choosing what to do in life, and not just being carried away by events, by what happens, without any capacity to do what's right and to refuse what's wrong. Otherwise we make our life more and more complicated, worse and worse, because everything tends to reinforce itself.

If you go towards the Light it increases. If you go towards the darkness it also increases, because it's in the nature of existence to expand towards the infinite. Everything tends to acquire control over everything. It's in the nature of things, so we should be very careful about what we do, which direction we take in life. He says we should try to keep doing Simran day and night (difficult to do!) Masters always try to inspire us to exert one hundred percent effort, because they know that if they ask for fifty percent, then maybe we'll do twenty. This way maybe we won't do it day and night, but maybe we'll do it for two or three hours a day.

In our daily activities, we should always try to maintain this remembrance, to keep detached from what happens by always keeping the remembrance of God at the forefront of our attention. This keeps us aloof. We maintain a degree of objective detachment from what happens around us. We become less involved with events and suffer less. The more we are involved, the more we break our head over what happens, the more we suffer.

So here too Baba Somanath is indicating that you should do your meditation, control your mind, control your thoughts. Then, *if you are able to control your thoughts, you will also control your words and you will control your actions. Consequently, you will live a better life, a more conscious, a more aware life.* Then He says, what do people normally do when they come into this world?

“In childhood we play all the time.”

There are rare exceptions but most kids like to play. That’s normal.

“In adulthood we enjoy the pleasures of lust or all possible pleasures of this world.”

We get into it so much that we break our heads, we break our lives, we develop these addictions that will be with us for most of our life. That’s what happens in youth. People develop all kind of addictions that stay with them for most of their lives and most are never able to get rid of them. Then He says we postpone and say *“When I get old I will meditate, then I will do spiritual practices, I will try to change the direction of my life.”* But He says that then it’s too late. *Once you develop certain tendencies, certain habits, certain addictions, it is very difficult to get rid of them. So be careful which addictions you develop because in the end it will be very hard to get rid of them.* Then in the old age you won’t be able to do anything about it because you will not have the vigour, the capacity, to do any spiritual practices because you won’t have the strength to get rid of all the addictions you developed in your youth. And we won’t be able to accomplish anything. We will leave this world as losers. The purpose for which we were born will not have been accomplished. We will be left miserable human beings. And not only will we suffer in the body if we lead such lives, we will also suffer afterwards when we leave the body because we don’t change just by leaving the body. When we get out of this body we don’t suddenly become holy people full of self-control. That’s not the way it is.

Master Kirpal used to say,

“Whatever you are in this life, you will be the same after you leave this life.”

We don’t become something different just by moving from one room to another. What we are here, we will be there too. If we are miserable here, we will be miserable there too. So we should be very careful about what we do

with our lives.

Baba Somanath, who had a very hard life, a very tough life, gives all this good advice. He was orphaned when he was a child. Both his parents died, and since he had no real family and nobody to take care of Him, he became a Sadhu when he was just a child. He joined a group of Sadhus and He wandered all over India for many, many years. He went from south to north many times, He travelled many thousands of kilometres by foot. That's what the Sadhus do; they go from one place of pilgrimage to another. That is what He did for many years of his life, from six years of age to almost forty. That's when he eventually met Baba Sawan Singh. These things were told to me by disciples of Baba Somanath. When He was in the Punjab, He and these Sadhus used to go into villages and sit somewhere where they would draw attention to themselves by singing bhajans or doing something else in order to get alms, get some food or money. They were in the centre of this village and they were singing some Bhajans and the head of the village, who was an initiate of Baba Sawan Singh, went to the sadhus and said, *"Why don't you go to Beas and meet Baba Sawan Singh and learn from Him how to live."* All the others said, *"Just leave us in peace"*, but Baba Somanath was interested in this Baba Sawan Singh. He went to Beas and met Baba Sawan Singh, and Baba Sawan Singh told Him that if He wanted to be initiated He had to give up His sadhu life or else He could never be initiated. Like all Sadhus I think He smoked ganja and stuff. That's what sadhus do, they all take drugs.

In India, you can find cannabis everywhere. You don't have to buy it. You find it growing on the side of the road. So that's what Sadhus do. They smoke cannabis all the time. That's their intoxicant and I think He also smoked it.

So Baba Sawan Singh told Him *"You give up all of this and then maybe you can be initiated."* So He stayed out of the ashram for a number of days wondering what to do, and eventually He decided to change His life and become a Sevadar of this Guru. So He accepted the condition of changing His life and He was initiated. He stayed in the ashram for a number of years. He was a Sevadar there. He also helped with work on the Ashram, because He had nothing. He had no home, he had no money, nothing!

So Baba Sawan Singh allowed Him to stay in the ashram. He worked there so He had food and a place to sleep. Eventually, after He had been there maybe three or four years, Baba Sawan Singh told Him, *“Now go to Bombay. You have been here long enough. Go to Bombay and begin giving Satsang there.”* So He gave Him ten rupees which at the time was really worth something, and He said, *“Use those ten rupees to get into some kind of business.”*

So He went to Bombay and started off by buying few kilos of peanuts and selling them by the road, trying to make some money. Eventually He was lucky and He got more money. He then opened a shop, and sold clothes, saris and so on. He was able to make a living and become acquainted with people at the same time. Eventually He began giving Satsang and His story as a Master began.



Eventually He invited Baba Sawan Singh to come to Bombay and Baba Sawan Singh went, which is how the group there started. It became larger and larger and now there are many who follow the Path in Bombay, thousands and thousands.

So that's how it began. He really changed His life completely, from being a wanderer to becoming a very good satsangi. He did a lot of spiritual practices for sure, and He became such an exemplary satsangi that Baba Sawan Singh entrusted the work in South India to Him.

So He was a person who had done the spiritual practices. He went through many hardships in His life and He talks from His own experience.

Then He says,

“Wives, children, lovers, friends and relatives, you were devoted to them, but you didn’t develop a friendship with the Sat Guru and at the end you left this world repenting.”

We all have families, we all have relatives, maybe we have children, and we have a wife and so on and so forth. These are the relationships that most people have in this world.

What they don’t have is that very special friendship with a Sat Guru, with a Master. It’s OK to have a wife, children, parents, to have friends, whatever, but it’s also very important to have a best friend who is a Master. Because all these relationships we have, won’t be able to help us when we leave this world, when we leave this body. These relationships maybe last as long as we live, and some relationships break long before. Very rarely do we find relatives who are selfless and capable of really helping when you are in need. When you can help, everybody’s your friend, but when you are in need it’s rare to find good friends who are willing to help.

He says, *“You have all these friendships, you have all these relationships, but you don’t have the best relationship you can have in this life, that with a Sat Guru, with a Master.”*

It’s OK to have such relationships, but try to have the other one also, because that relationship will not only be for this lifetime, it will also stay with you when you leave this world. Because, as all the Masters say, this relationship doesn’t end with the death of the physical body. It’s forever.

A Master never leaves His disciples, even when He leaves the body, and also when they leave the body. In his Shabad form, in His form of Light, He will always be there to help those who have been devoted to Him.

So that’s the best friendship we can have, one that just doesn’t end with this

physical body. And it's not just a relationship with the body and of the body, it's a spiritual relationship that lasts forever.

Then He says,

“World, belongings, kingdoms, treasures, all of this is just a dream. It's a dream of the night, when the dawn comes, there is nothing left to be seen, and we will have to go, leaving everything here.”

Some people break their heads trying to build kingdoms and amass treasures, worlds, belongings. They lose their lives in pursuit of these things. They trick everybody, take advantage of others, are unjust, in order to become powerful and wealthy. We find this in all the fields of life. We find it in business, we find it in politics, in sports—everywhere, nobody is just. Everyone wants to overpower everyone else and take advantage of them if possible.



So He says, don't live such a life, because all of this is just a dream. Eventually you will have to leave it, even if it stays with you for all of your life. Eventually you will have to leave this world. Then you won't take any of this with you. You will be so attached to all of this, your mind will be so engrossed in all this, that even when you leave the body you won't be able to think of anything else. All these attachments just make you a slave of your possessions and you won't be able to leave the sphere of this material world. Once you leave the body you'll keep whirling around your possessions, your attachments, as a ghost. He says, *“don't live such a life because it's not worthwhile”*.

It's fine to have what we need to live, but we should try to lead a dignified life in which we are capable of making a living, capable of taking care of ourselves, and maybe, if possible, we should try to help others. But we should not live with no other purpose than to gather belongings, because it

becomes such an addiction, such an attachment, that even when we leave the body, we won't be able to think about anything else. We will be so attached to all of it that we won't be able to escape the sphere of this material world, and we will whirl around here like ghosts. It's not a joke, it's not a play, and it's not an invention—that's how it goes.

In order to be able to leave this material world even when we leave the body, it is very necessary to be detached from it all. We can then take flight and go high above this world. Otherwise we just keep whirling around. If we leave this world in such a state of mind and such a state of consciousness, what will happen? He tells it to us in the next sentence.

“In the beyond,” He says, “you will suffer great misery. In the wheel of transmigration, you will be tortured and tormented. No description can do justice to the suffering. Day and night you will be forced to weep.”



It seems that the Masters always have to scare us, to frighten us, otherwise we don't do anything, we don't move. They have to find a means of motivating us. If you don't understand loving words, good words, encouraging words, then I have to scare you, I have to frighten you, otherwise you won't move. So they say such things. If you live a terrible life here, when you leave this world you will suffer like a dog.

So be smart, be intelligent, don't live a life that will cause suffering in this lifetime, otherwise when you leave this world you will suffer even more. This lifestyle we've been following has imprisoned us, and when we leave this

world we will keep thinking the same thoughts. We will be so attached that we won't be able to withdraw from all of this. You find yourself out of the body with this incredible energy that you can't control and that you are not used to, and it becomes a big problem. It's like touching a cable of electricity with your naked hands and being burned by it. These sharp currents—which are the Light of God—are so intense that if we are not able to harmonize ourselves with them then we suffer. How do we harmonize with them? We do this getting used to them when we are in the body, by doing meditation, and by trying to come into contact with the Light of God. Then we get used to it, and when we leave this body, we experience such bliss because we have become accustomed to it. We just welcome it, and we dive into it, and we are carried into the most blissful state.

But if we are not used to it, if our mind clings to everything material, to all our worldly attachments, then it becomes a source of suffering. It's not a joke. In the wheel of transmigration, you suffer a lot, then you come back to this world again and again. But even then, the Masters say you cannot be sure; you have no guarantee that you will get another human body when you are born.



In the beginning, Sant Ji used to talk about this topic all the time.

“When you leave this world, who gives you a guarantee that you will come back in a human body? You might be born in any form and suffer incredibly like these poor animals do.”

So what's the guarantee you will get a human body? Maybe you won't get a human body again for many centuries.

So once you have a human body, use it for the purpose for which it has been given to you. Do the spiritual practices, try to experience something higher, try to detach yourselves from all these attachments, and try to be wise.

“The meditation that you intend to do, do it now. In the future you may not have this opportunity again. Contemplate the lotus feet of the Sat Guru, concentrate your mind and make it stable.”

We should not procrastinate: *“I will do it later on, when I have more time, when my children are grown up, when I retire.”* But maybe then you won’t have the strength. And if you don’t develop the right attitude when you are young, then when you are old, your mind will refuse because it’s not used to spiritual practice, to sitting in silence.

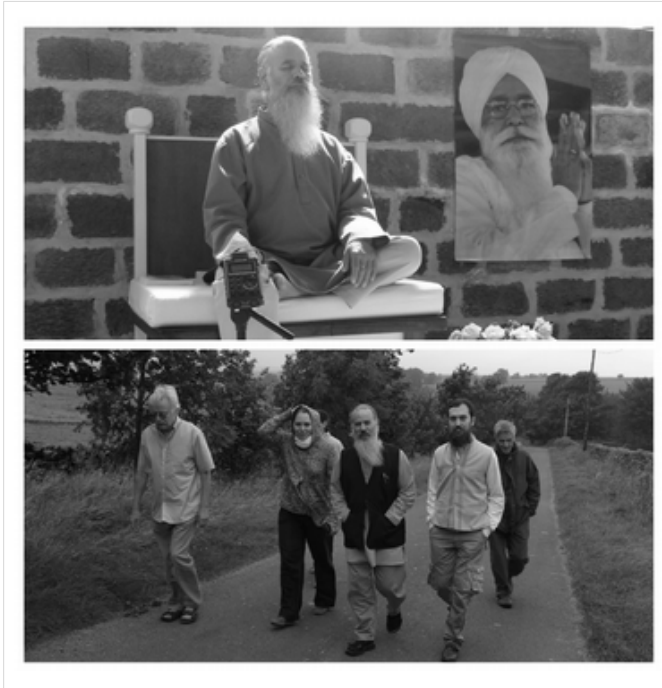
If your whole life has been frantic, jumping from one thing to the next, desiring one thing after another, when you become elderly you won’t have the right attitude. You won’t be able to pick up a spiritual practice because you didn’t develop it during your life. If we begin doing the practices when we are young, then it stays with us and maybe later, when we have more time, we can do more practice.

Normally people say that when you are young you don’t need to do spiritual practices, you don’t need to think about these things, just enjoy your life. You can perhaps think about these topics when you are old. But it doesn’t work like that. If we don’t do it when we are young, then when we are old it will difficult to get into the habit. We won’t like it. Our mind will be so restless that eventually we will live a miserable life.

So don’t postpone the meditation that you want to do, that you intend to do, begin to do it now. Moreover you have the opportunity now. If you have met a Master, you can meditate with Him. Maybe there is a group that you can join for meditation. Take advantage of it now, as maybe later on you won’t have an opportunity. The way things go in your life may prevent you from being able to do it.

When you have a chance, when you have an opportunity, take advantage of it and meditate. Just contemplate the lotus feet of the Sat Guru, concentrate your mind and make it stable. People say, *“I do meditation on my own. I don’t need a Guru, I don’t need a Master, I don’t need a group.”* They are just fooling themselves. They will never be able to do this. Ninety-nine percent of people

are not able to meditate alone, because unless you have a spiritual atmosphere, unless you have a spiritual aura that helps you to meditate, you won't be able to do it.



If you have the good luck of finding yourself in such a situation, if you get such an opportunity, you should take advantage of it. And you should try to develop love for the person from whom you receive Grace, in whose company your mind becomes quiet, becomes peaceful, and you are able to meditate. This is logical, this is normal.

“Somanath, the servant of the Sat Guru says, Do Simran with every breath.”

Then He goes back to the beginning: just do Simran, saturate your mind with repetition of the Simran, because this is remembrance of God, and it becomes a habit, it becomes an addiction. If one does the Simran and experiences all the benefits, all the upliftment, all the grace that comes through repetition then of course you will become addicted to it. You will like it, you go back to

it. Your mind will become habituated to it and you will do it easily. And it will stay with you forever, because once you have acquired this habit you won't lose it. Here He says,

“Do Simran with every breath that you take--do Simran. All your desires, all your cravings will be forgotten once you meet the bright Sat Guru.”

This may mean meeting the Master in his physical form, but it will be even more so if you meet the Master within. *Once we meet the radiant form of the Master or the Light within, then all desires will be forgotten.* For some people it also happens as a result of meeting the Master physically. They have such an upliftment of consciousness that they overcome so many of their limitations, so many of their attachments, that it brings about a huge change in their lives, a major turning point. It's rare for this to happen in life. It happens but it's rare. If you are able to do the spiritual practices and go within and experience this inner contact, this Inner Light, then yes, it definitely puts an end to all the attachments that you may have. That's the way it always is . When we meet something superior, something greater in life, then we are able to make a big change. Otherwise we won't be able to.

That's why Masters inspire us to meditate, because if, by the grace of God, we are able to have a great inner experience, then we will be able to change our lives and become better human beings. Otherwise, no. Anyway, what I see is that people who are on the Path, who do any amount of spiritual practice, their life changes a lot. It happens gradually, but they improve a lot, and it makes quite a difference.

When I see satsangis who have been on the Path for a long time, they are quite different from people who have just come onto the Path, and who are just beginning their transformation. It's a pleasure for me to meet Satsangis who have been on the Path for a number of years. When I meet them I think *“My God, the path really works, because these people have changed.”* As Dori said to me, *“It is so nice to meet Sant Ji's initiates because they are quite different from these new initiates, who are so young and so immature.”* *It makes a difference, even if we only do a small amount of practice. Anything we do on the Path makes a real difference.* Maybe we are not aware of it, but it changes

us deeply.

Master Kirpal used to say,

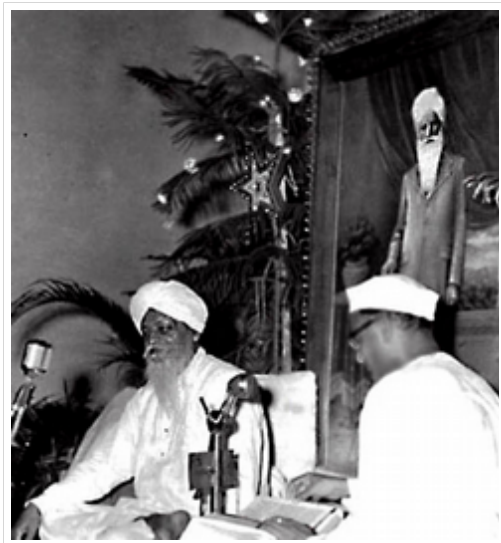
“It is very difficult to be aware of the progress that we make on the Path, because mostly we measure progress by inner experiences such as going to Sach Khand or whatever, but it doesn’t work like that.”

He used to say,

“It’s like a trunk of wood that has gone rotten from within. From the outside you don’t see any difference, it seems just as it was in the beginning, when the tree was cut. But from the inside it has gone rotten, and eventually nothing stays with it—it’s so rotten!”

So too, when we are on the spiritual Path, all the deformities we have gradually melt down, they all change, and we gradually become better human beings, human beings of a completely different quality. So the Path works, yes it does. If we follow it, if we stick to it, it changes us.

Thus we thank Him, Baba Somanath Ji, for His beautiful hymn, for His beautiful poem and for the teachings contained therein, and we try, as Sant Ji used to say, to apply these to our lives because then it works for us.



2nd August

4.00am – Dawn meditation talk

Maulana Rumi: Finally we are intoxicated

“Finally we're intoxicated and our soul has departed, flown off from the head, —where did it go?

When he saw that the chain of thought was broken, immediately the spirit took flight.

It cannot be gone anywhere else, it is certainly directed towards the expansion of God.

Do not look for it in the body since it is composed of air, it is a bird of space and it flew upwards.

It is the white hawk of the Emperor, he took off and returned to his Sovereign.”



Finally everything is clear. Life—it's purpose and where we are going. There is no more doubt, we are certainly going back to the Infinite. Once we are on the Path we are definitely going back home. *Everything we do as a spiritual practice, as a lifestyle, it has this purpose: to take us from the finite to the Infinite. To take us from this life, from duality, to Oneness, to pass from the duality of separation and return to a state of union with our Origin.*

When the clouds fall from the sky as rain, it's difficult to believe that eventually all of this water will end up in the ocean again because it may fall so far away from the ocean, on the mountains and on dry land, here and there, everywhere. But that's its origin, so it goes back there. It begins flowing, firstly as streams, riverlets, canals and then it eventually becomes rivers, and the rivers definitely end up flowing into the ocean. It might be interrupted here and there, but eventually the flow can't be stopped and it will find a way to keep going.



The same applies to us. We go through life and we experience so many things. We are born here and there, far away from our centre, from our origin, but the situations we encounter will push us in that direction, no matter what, in spite of ourselves, even if we don't want to go. Even if we don't co-operate, eventually we will be pushed in that direction, because that's where we came from, and that is where we will return.



So it is better to co-operate and find those helping factors which help us to smoothly go towards our origin. Doing our spiritual practices regularly is a way of co-operating that will make it easier for us. Otherwise it will be suffering that pushes us in that direction. Suffering may be the only way in life, but if we do the spiritual practices, if we meditate, it can be considerably reduced. If we come on the Path and we do our practices and we co-operate, then everything flows smoothly.

This week's retreat is approaching the end. It has been a wonderful occasion for helping the process. Now that we are sitting in meditation, we should try to do it with our best intentions, our full co-operation, with our full presence and concentration. We continue to stay in the centre, we keep minutely examining the centre, and we keep calling on Him.

We don't want to do anything but looking for Him, calling on Him, and praying to Him

“Do not consider our limitations, our imperfections. Just keep helping us and keep blessing us”.

7.00 am – Morning meditation talk

Satguru Sirio ji: *L'uomo non trovera mai pace*

“Man will never find peace, If he does not transcend the physical body, If he does not go beyond thought, and become absorbed in deep Samadhi.

First of all let's look at the body and carefully explore every part,. Wherever there is stiffness or rigidity let's melt and free it; this is our job.

To be able to meditate we need to do constant Simran, focusing all the attention in the middle of the forehead.

You have to look carefully into the centre, insistently and so penetratingly, Only in this way, will the inner vision open and the Divine Light appear.

When His light is manifested For the soul, it is a real big celebration in which it rejoices in the mystical union with His beloved in a bewitching blend.

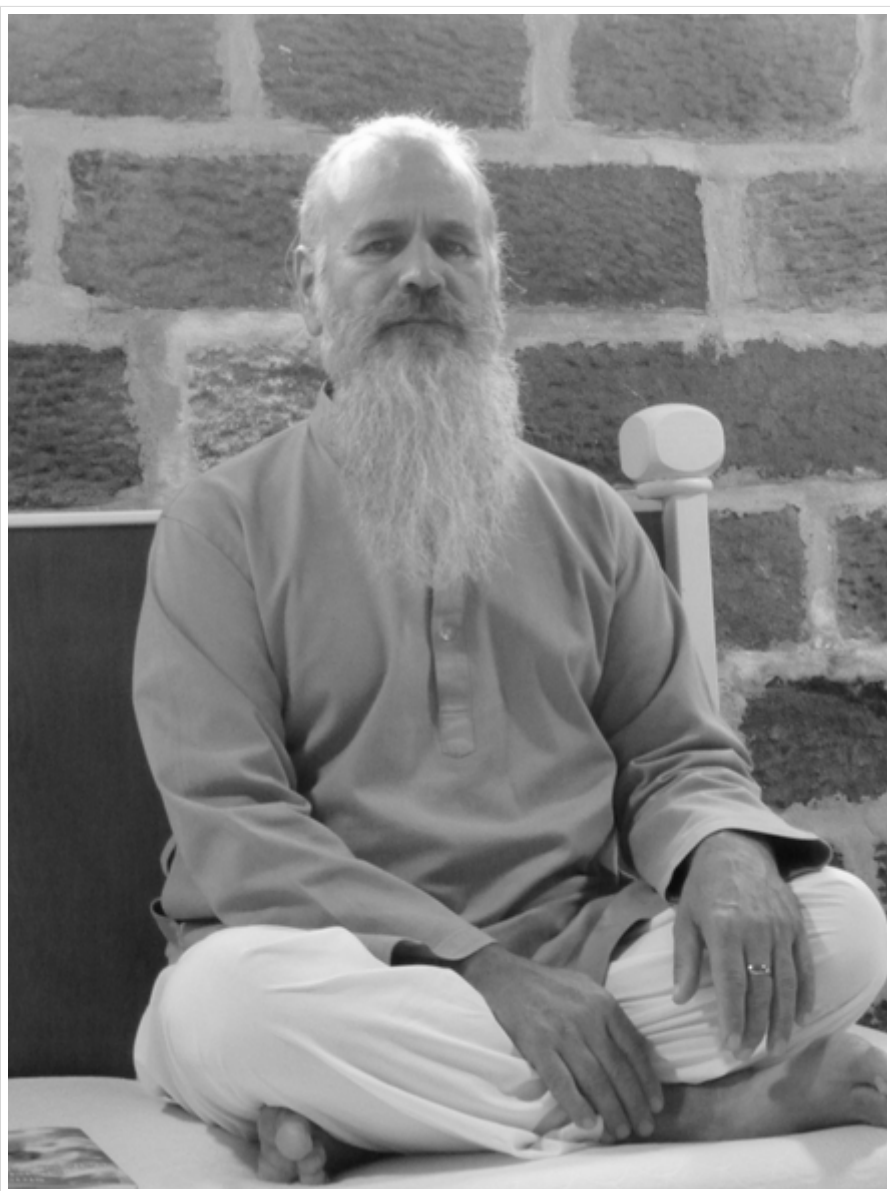
If you persevere and insist, soon you reach the true conscience In which the light becomes so blinding as to make us enter into Samadhi in an instant.

Once [we have] passed over the body we plunge into a vortex that leads us to His sacred presence where the individual ego becomes absent.

We no longer know who we are, if He is in us or us in Him, each division has been cancelled the Eternal Truth is manifested.

Man will never find any peace if he doesn't transcend the physical body and become absorbed into deep Samadhi.“

This song, this Bhajan, gives complete guidance for meditation, and tells us all we have to do if we want to go deep into meditation.



First of all we have to relax our body by exploring every part, and where we find tensions and rigidities, we just try to melt them down, let them go and relax. That is our job. That is what we can do.

To be able to meditate, we have to do constant Simran, concentrate all of our attention in the middle of the forehead. We have to minutely examine the centre. Only in this way does the Light manifest. And when the Light manifests, it's a great celebration for the soul, which enjoys such mystical union in an enchanting way.

Once we withdraw fully from the body, we step into a vortex of Light which takes us to His Holy Presence where no individual I is left. We no longer know who we are, whether it is we in Him or He in us. Every duality, every division has disappeared.

The Eternal Truth becomes manifested. It is not a Truth that decide is such because we have ponder on it or reasoned about it. No, we simply know that we are in the real state, the true state of consciousness, where Truth and only Truth prevails, where there is no trace of falsehood, or deceit.

All we know is that we are now in this supreme state and that there can't be anything better than this.

So let us try to actualize all of this, in this very meditation, in this very sitting, and begin by praying to the Supreme Sat Gurus Sawan, Kirpal and Ajaib to please help us actualize it all.



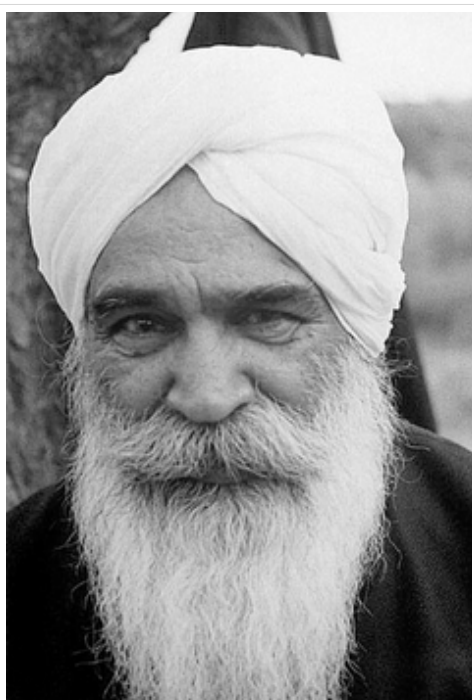
16.30 pm – Afternoon meditation talk

Satguru Kirpal Singh ji: Aja Pyare, Satguru Aja

“Come beloved Sat Guru, come show me Your face.

Your beautiful, beautiful face, Your beloved form.

In Your eyes one sees the glory and radiance of God, you are the one who attracts my heart – come.



*From your beautiful forehead
and the white turban, light
shines from every part.*

*Your eyes are cups full of love
and Your eyebrows emit
Light.*

*For every hair of Your body, I
sacrifice both the worlds.*

*Looking at the beautiful face
and listening to the Sound, I
get the mark of the Master.*

*The beautiful face and the
sweet voice put an end to the
burning of my heart. Your
pure beard flows down your
chest becoming whiter and
whiter, emitting light.*

The colour of Naam destroys ego. You are the one who teaches humility.

Come beloved Sat Guru, come show me Your face.”

So once we come into deep contact with the Inner Light, then we become fully aware that it's not me, it's You.

So this sense of I or ego smoothes down even if it doesn't disappear, because we become fully aware that *there is a vast sea of consciousness that envelopes all of us. We are all part of it, and this individual I, this sense of I is just an illusion.*

It's like the sun and its rays: if each ray of the sun pretended to be an individual it would be strange; they are all emanations of its light.

So too does this supreme ocean of Light emanate rays which we, the souls, are all part of. And we only find peace when we return to this ocean of Light. As long as we are separated from It, we will suffer, we will find no peace.

So the process of meditation is one of trying to go back to this Primal Source of Light. We try to invert from outside to inside. We try to disconnect our consciousness from everything external, even from the body. We try to be fully focused, to fully concentrate on what we see in front of us, right there in the middle of our forehead.

And we keep looking and looking, penetratingly, into the centre, as if we were looking for the most precious thing in the universe, because that's how it is, we are looking for the most precious thing, which is divinity, the Infinite.

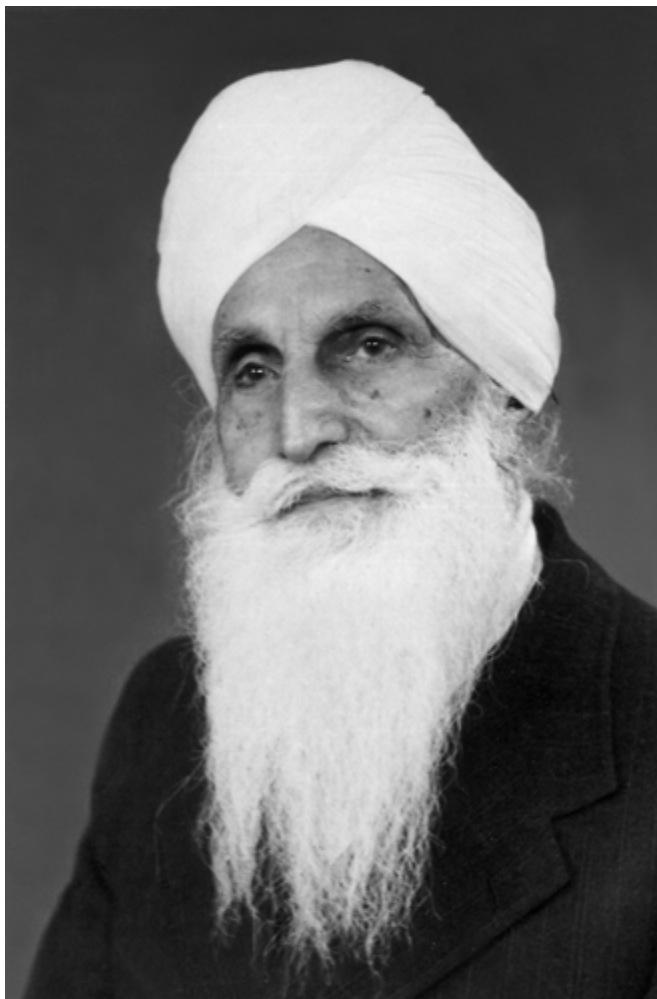
So when we look for something precious, we become very attentive, and this is what we have to do, this is the attitude we must have, one of being fully engrossed in what we are looking at in the centre. And we keep looking, patiently looking.

At the same time, to help ourselves further, we try to continuously call on Him by repeating His holy Names.

So we perform these two actions of looking in the centre, repeating the Simran, one beside the other, with the attention always focused. In this way, the mind will shut up and stop wandering, the Inner Vision will open, and instead of this dark veil that we normally see when we close the eyes, we

will see waves of Light coming up that will envelope us. And if we keep looking and repeating the Simran, this Light will become brighter and brighter and will transmit to us a sense of bliss, of deep peace, a deep intoxication which in time will become a very ecstatic state, a blissful state.

So let us keep meditating like this with full attention, and humbly pray that our supreme Sat Gurus who manifest to us as Sawan, Kirpal and Ajaib please bless us.



17.30 – Satsang

This is a song by Maulana Rumi to which I wrote a melody many years ago, and He says:

“Oh man, travel from yourself within yourself.

By taking such a journey the earth becomes pure gold.

*If the tree could move and have feet and wings, it wouldn't suffer being
sawn nor injury of hatchet.*

*If the sun did not travel with feet and wings every night, how could it
light up the world at dawn?*

*If the bitter water didn't rise from the sea to the sky, how would the
garden have new life from rain and streams?*

The drop left the homeland and returned.

It found the shell and became a pearl.

*Even if you don't have any feet, choose to travel within yourself like a
mine of rubies, be open to the influence of sunlight.*

*Oh man travel from yourself, within yourself, by taking such a journey
the earth becomes pure gold.*

*Move on from bitterness and acrimony towards sweetness, for from bitter
and salty soil come a thousand concealed species of fruits.”*

I've always been a lover of Rumi's poems, which I discovered while reading Master Kirpal's books. The first time I learned of Rumi was in reading Master Kirpal's books, because He often used to quote from Maulana Rumi, who was a sufi master born in what is now Afghanistan, although it was then Persia. Later on He moved to Turkey—to Konya—which is a very

beautiful town in Anatolia, where He lived there and taught. He became a Master and He had His own disciples.



He founded the Whirling Dervishes, a sufi order. He was a great writer and a great poet. He wrote many, many books. *The Masnavi*, a prose work of His, is a very big book. It has been published in English in five big volumes of several hundred pages each.

There are also many collections of His poems. This is one of His many poems in which he tells us,

“Oh man travel within yourself, because by taking such a journey the earth becomes pure gold.”

It is by taking this inner journey that man, from being materialistic, from being sensual, from being somebody always concerned with the body and its pleasures—they always come from outside—becomes pure gold, becomes a divine being full of Light, who no longer looks to externals to give sense to life, but who finds it within himself.

This inner journey is one that all the Masters advise us to take. Because it's the only way that we can change from ordinary human beings into special human beings, from physical human beings into Beings of Light. If we take this remedy we will be deeply transformed, our consciousness will be deeply changed. Consequently, our needs will be deeply transformed, our perception of life will be changed, and our perspective on life will also change.

That's the only way to change; nothing else will change us. We may try anything in this world but nothing in it can change us. The inner journey is the only thing that really frees us from all our troubles. There may be therapies, there may be methods to help us, but they're all temporary. The only thing that really transforms us and frees us from all the troubles of life,

of existence and of ourselves, is if we have the good luck of taking the spiritual journey. Otherwise we will stay ordinary human beings all of our life.

So how do we take this journey? Is it even possible?

Some very lucky beings have an innate capacity for it. At some point in life it comes up, it happens, and they have an inner experience of some kind. But most people don't, and I'm talking about those people who are common seekers after Truth. We try, we try various methods, various paths, but it doesn't happen unless we have the good luck of meeting somebody with whom we are deeply connected spiritually, with whom we have a very deep spiritual affinity, an energetic affinity. Then yes, if we are able to connect with a very Holy Man, and the spiritual atmosphere that is around Him, then something very powerful may happen to us.

If you read the stories of all the mystics, of all the masters they will tell you that when they met their guru, something very meaningful, something very special happened to them. We can't do it by ourselves. We may try and try again, but it just doesn't happen.

Before meeting Master Kirpal I tried very hard to have a deep inner experience for a full year. I tried really very hard. I read spiritual works or did yoga, pranayama, and meditation techniques of all kinds all day long. Yes, I sometimes came close to perceiving the spiritual world, but it was nothing compared to what I experienced when I met Master Kirpal. All that had happened during that year did not compare in the slightest with what I experienced when I was simply close to the place where He lived, let alone close to Him. So I agree very much with all those people who say that it's by meeting our own Master that a deep transformation may happen to us. Otherwise, by ourselves, we will never succeed.

Baba Sawan Singh used to say that

"It doesn't matter if you spend your whole life seeking your guru. If you don't find him, just keep trying, because although it might not happen in this lifetime, it will happen in the next."

As I often say, it's spiritual treasure that we acquire over several lifetimes. At some point something very powerful, something very meaningful may happen to us. We may not be ready for it in this life, but if we keep looking, eventually it will come to us. After all, a lifetime is a very brief event in the sequence of existences.

It's a process that takes several lifetimes before we are ready. Even though we don't know where we stand in our evolution, it's worth trying again and again. Because if we really keep looking for it, and really yearn for it, then it will be given to us. It's something very valuable. Divine Light, Divine Experience, Divine Consciousness are not common things. They're something of great value, and they come to you only if you really give them your utmost appreciation, showing this not only through your words but also through your actions and your lifestyle.

Here too Rumi says,

"If you want to become pure gold, take this journey from yourself within yourself."

And then He gives very beautiful examples to show how this phenomenon applies to everything in life. He says,

"If the tree could move and had feet and wings, it wouldn't suffer being cut."



Continuing to move on is very important. Because if we stagnate, then we are no longer alive. *A spiritual seeker never gets tired of looking for Truth, looking for spiritual realisation, because if we get tired then we stagnate, and we die spiritually.* So unless we are ready to keep moving forward, we are not worth anything spiritually speaking. Thus a seeker after truth keeps pursuing his goal for his whole life. He never gets tired of it, he never gives up, because it's

as I said: *you never know when it's going to happen, when you're going to experience a big spiritual awakening. Life is constant movement, pushing us forward whether we like it or not, whether we want to or not. But if we co-operate then it's so much easier. If we don't, then it's through suffering that we are pushed forward, but if we co-operate then we don't need to suffer.*

He said that if the tree could move, then it wouldn't be cut. So if we keep moving, then we don't need to suffer. We would always be in a blissful state, our life would make sense, have meaning, direction, and be full of purpose. That's what's gives sense to life.



We should never get tired of looking for Truth, of doing our spiritual practices, because that's what keeps us spiritually alive. Otherwise we become spiritually dead.

He said,

“Do not let the Light that is in you become darkness, because then it becomes a very thick darkness.”

So once we experience something on the Path, we should retain that experience. We should try by any means to keep it, because if it's taken away from us, if we lose it, then we become very dark, not just as dark as we were before, even darker. There is a saying by Jesus—it comes from the Gospels.

“Take care that the Light that is in you does not become darkness, otherwise it will be very deep darkness.”

And then Rumi ji says,



“If the bitter water didn’t rise from the sea into the sky, how would the garden have new life from rain and streams.”

Life is all movement. It’s constant movement, and we see this very clearly in nature. Water is evaporated by the sun, goes into the sky and then falls onto the earth, where it flows, finds its way, creates rivulets, streams, becomes a river, and then returns to the ocean.



Through this process, everything gains new life, gardens, flowers, plants, everything. That’s how nature maintains life on this planet. This movement, this dynamic process, is very important in our lives too.

We should never get tired. We should keep moving, keep seeking, because if we keep seeking we will eventually find what we are looking for. That’s why it’s always very important to expose oneself to the atmosphere of the Satsang. That’s the way to keep ourselves alive, to keep watering the plant of Initiation.



Sant Ji used to say,

“Keep watering it, because then it will grow.”

And how do we water it? We water it through Satsang, through our daily meditation, through bhajan singing, through the repetition of Simran. That’s how we keep watering it, and so it keeps growing. If we don’t give it any of this water, then it will shrivel up and die.

So a diligent seeker after truth wakes up early in the morning, prepares himself, wakes up by any means that work for him, sings the praises of God and sits in meditation. In this way he nourishes—he waters—his inner life. If we don’t do this, then we dry up and die spiritually.



Guru Arjan says,

“What does a true disciple of the Master do? He wakes up at dawn, takes a shower maybe, sings the praises of God, and then sits in deep silence trying to contact the Inner Light or Naam power.”

That’s what we should do. If we don’t do this then we lose touch with the Light, and our minds become restless again. Running after all possible situations, we become even more restless, even more frustrated, because we are never satisfied with anything external. It may be just for a period, but after a while we will again have this inner calling, yearning for something higher, because that is natural.

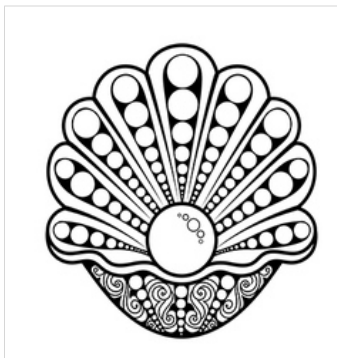
Nothing in this world can ever satisfy us permanently, because it’s in the nature of things to expand to infinity, and this includes the basic needs of life. The most basic need of life is to eat, to nourish our body, otherwise we die. If anybody is really hungry then that is the most important need for him or her, otherwise he or she will die. Once we have food, what is the next most basic need? We need to have shelter in the form of a house, and then we need things in the house to make our lives comfortable. Once we have those things, we then want a car. Once we have a car, what do we want next? Maybe a bigger house, or this or that, bigger and bigger and bigger and bigger! Because that’s the nature of things: to expand. If we don’t expand within, we will keep wanting to expand outside. Then we want to become president, or a dictator, and the invader of this and that. This is how it has always happened in history, because that’s the nature of things. Everything wants to expand to the Infinite. So if you don’t expand within, you want to expand externally. But this never ends, and eventually we end up very badly. So it is better to expand within, and to do so much practice, so much meditation, that our consciousness expands, and we reach the Infinite that way. As Rumi says, that’s the only way of doing it that will transform us “from earth into gold.”

Then He says,

“The drop left the homeland and returned. It found the shell and became a pearl.”

This happens to the lucky ones. There are so many drops of rain, but only the lucky ones find a shell, in which they are enclosed and turn into pearls.

So not all the drops of rain that fall down find shells. This is reserved for the very special ones. This is another example of how we are transformed from something unworthy and valueless into something very valuable. The transformation always happens within. The water gets transformed into a pearl within a shell. So too we can develop an inner pearl of great value inside of ourselves, not outside. Drops that fall outside the shell do not become pearls. Those whose attention is turned outwards, who are worldly, will never find a purpose in life.



Only if we turn within and work on ourselves can we really be transformed from ordinary human beings into very special human beings. That's the process—it is within us. It is inside of ourselves that our problems exist, and it's inside of ourselves that we find a solution.

Sant Ji used to say that

“The problem is with you and the solution is also with you.”

So it's inside of us that we have to work on ourselves in order to change and become ideal human beings, like those who have left an imprint in history. They will always be remembered because they were very special beings.

They really offered a great example to human kind. They're always loved and remembered because they were very special. We can also become like them if we really want to.

And then He says,

“Even if you don’t have any feet, choose to travel within yourself. Like a mine of rubies, be open to the influence of sunlight.”

Rubies become rubies if they are open to the influence of sunlight. Otherwise they don't. They remain normal stones. So too, if we open ourselves to the influence of Divine Light, then we also become precious like rubies. For this we don't need a car, we don't need an airplane, we don't need feet.

He says,

“Even if you don’t have feet, choose to travel within yourself, because only by taking such a journey will you be transformed.”

If we go within and open ourselves to the influence of Divine Light, then we are transformed from ordinary human beings into very special human beings.

You see Maulana Rumi was a very peculiar person. He was a very special Master, and He is remembered and greatly loved around the world, not only by sufis or by muslims. Maulana Rumi is appreciated and adored in all spiritual circles because of what He was and because of what He wrote, which emerged from His Inner Realization.

Even nowadays, if you go to Konya, and if you are receptive and stand in front of His tomb, His mausoleum, you can feel such an incredible energy. It's so incredibly powerful. I was knocked down by the incredible electricity I experienced there. It's not for everybody of course, but if you are receptive, it is so very powerful to experience such upliftment—such an incredible inner connection—just by going near the tomb of this man. How must it have been when He was alive?

According to tradition, He did a lot of spiritual practice according to His own

methods. He was a great lover of God, so He spoke of His own experience. He was a man of God, a man of realization. He was very intelligent, and He was very uncommon for His age. Because His language is so modern it appeals even to scientific people, people with a scientific mind. Because His mind was so smart and so bright, and His way of describing reality is so real, so touching, that it's very appealing, even nowadays.

At that time, there were many Masters of the past whose way of expressing themselves was really very ancient. If you read the Vedas or the Puranas, the old Hindu scriptures, they use language which is very ancient, an archaic kind of language. Rumi's language is really very modern. It could be that of a person of our Age. He was really very special.



If there is a Master of the past to whom I feel connected, it's not Buddha, it's not Jesus, it's not Krishna or Rama, it's Maulana Rumi. I was young when I came on the Path and that's why I had a very special connection with this Master. That's why I've read so many of His poems, and added melodies to so many of them. I've been singing them for thirty years.

“Oh man travel from yourself to within yourself—by taking such a journey, the earth becomes pure gold. Move on from bitterness and acrimony towards sweetness, for from bitter and salty soil come a thousand concealed species of fruit.”

Keep moving. We have to keep moving. We plant things in the earth. That's the magic of nature. From this soil, this mud, from this earth, we get fruits, vegetables, and so forth. It's an incredible act of nature. Then we take these fruits, these vegetables, this food, into the body and it changes into our bodily tissues, it changes into our thoughts, our energy. Isn't that magic? So incredible! If you want to see miracles, look how the earth transforms itself into fruits, into vegetables, into food. Then we partake of this food, and it transforms itself into bodily tissues, blood, muscles, bones, bone marrow, fat, energy, thoughts. It's such a miracle!

If we are created from the earth and transformed by the phenomena of fruits, vegetables and so forth, maybe we can also be transformed from bitter, salty, poisonous human beings into sweet ones. Why not?

If the earth can transform itself into such good things, why shouldn't we be able to transform ourselves from what we are now into very special beings. We have this capacity; much more than the earth I would say. It's our innate potential. This is the alchemy of transformation that we have to go through in order to change from ordinary human beings full of all kinds of mental deformities into human beings who are bright and capable of self-control, full of love, full of compassion and full of all the good qualities.

We can do it if we really want to. If we live the life-style that the Masters advise us to live, which They have gone through, and through which They learned to be different and transform themselves. If we apply those teachings

to our lives, we will also become like them. Why not?

Master Kirpal used to say,

“What another man has done, we may also do.”

It’s possible for some people and not for others, but it’s the innate potential of each one of us.

In this beautiful poem Maulana Rumi tells us that *we should never stagnate, that we should never give up, but that we should keep seeking, and that we should keep moving.*

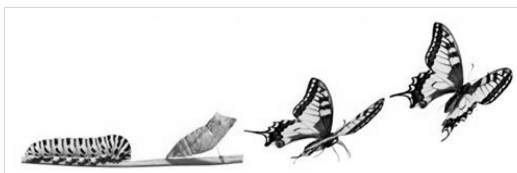
Movement is the law of life. We should never give up, we should never get tired, we should never stop. If we keep moving, if we keep doing our spiritual practices, if we keep trying again and again to nourish ourselves spiritually, then maybe we won’t need to suffer, to be cut like a tree. And maybe we will be able to reach our goal very smoothly.

So we should try and follow His advice. *We should keep trying, never get tired, never give up, always do our spiritual practices, and always try to improve, always try expose ourselves to the beneficial atmosphere of Satsang. We should always keep the company of the Master, meditate with Him. This will help a lot. In this way, by the end of our lives, we will be different from what we were when we came into this life.*

In another poem Rumi says,

“Make my last better than my first.”

Make it such that in the end I won’t be like I was in the beginning. That this life will have a sense, that I will have taken advantage of it and have really improved myself, so that by the end of it I really will be something different.



This is a world in which we keep acquiring spiritual treasures, in which we keep developing ourselves lifetime after lifetime. In the end we will become great human beings who will leave an imprint in history because of our actions, because of the kind of people that we were, because of what we did in life.

We thank Maulana Rumi for this beautiful poem, and we try to apply its teachings into our life.



3rd August

4.00 am – Dawn meditation talk

“When we tune in, we open the Inner Door, and we activate the luminous vision. We go deep inside and we lose track of duality; we experience the unity we want so much.”

This is one of the stanzas of this song dedicated to Hazur Kirpal, so this is a very important process. First, we have to tune in with the Naam power, the Sat Guru power, God’s power, because if this tuning in does not happen, then it’s not possible to meditate.

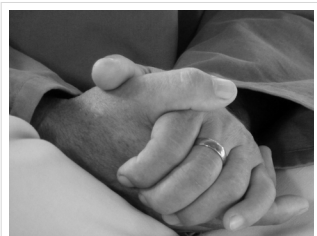
We have to become receptive to the Naam power, to the Divine Energy which is all pervading. This space is full of it, outside and inside of us, but if we don’t become receptive to it, if we don’t receive it, we won’t tune in.

That’s why we sing devotional songs. We sing them to open up the pores of our spiritual body, so that we become receptive to the Naam current, the Stream of Life.

Then the song says that

“When we tune in the Inner Door opens and the luminous vision is activated.”

Then we might go very deep within, get so absorbed that we completely forget our physical reality or consciousness, and our inner consciousness expands.



We lose track of duality, of you and I, and we experience the unity we want so much; We feel like an integrated being.

This is the purpose of meditation, to experience this state of consciousness. Therefore, in this

meditation too, let us attempt to go very deep within and experience this unity as much as possible. For this we have to be very well focused, keep our attention in the centre, keep digging within, and keep calling on Him by repeating the Simran.

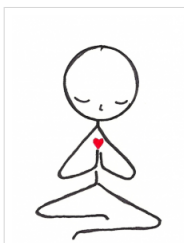
So let us be well focused and concentrate our minds, keep lovingly looking in the centre, and repeat the holy Simran word by word, while we begin by praying to Him to please come and bless us.



7.00 am – Morning meditation talk

The Path is a path of love, which we may pass through only if we are able to develop a very intense love for our Supreme Lord, our Supreme God, our Sat Guru. There is no other way to pass through the Path. Neither knowledge, discrimination, scientific research, logic nor reason will take us there.

It's only if we have the good luck of being flared up by a love of God that is like a consuming fire that we can go all the way on the Path.



It's only when we are caught by a powerful wave of love, of devotion, that we can take this leap, this jump, and get out of this—our ordinary human condition—and step into a divine inner state, saturated with His presence, with His incredible love, bliss, ecstasy, with all the goodness that comes when we are in touch with this all-pervading power.

All the other factors of the Path may be important, but its real fundament is love, the real building factor. It is the fuel that gives us the power, the energy, the strength, to fly out of this human condition.

There are people who investigate, who try to understand, who try to find all possible deterrents and contradictions on the Path. This earthly plane is a plane of imperfection, so anything that happens here is bound to have contradictions. Everything has its own opposite. So if we break our heads trying to find a solution to all the opposite factors and phenomena, it will never end. This will never take us anywhere. It will just break our heads. Why did the Master say this on one day and then say something else the day after? Why this, why that, how come? Will that happen, will the other thing happen?

There is never an end to this. I never considered these things when I was with my Guru. I only paid attention the fact that when I was with Him I was so incredibly intoxicated. Such a Divine wave of love and upliftment came over me, such bliss, such ecstasy. What did I care about such contradictory factors?

People are themselves full of contradictions, full of discrepancies and idiosyncrasies, and that's why they try to find them everywhere. Everyone connects with any reality according to the way he or she is, and what stands out to us is always our own image, wherever we are.

On the Path we will see all the contradictions that are inside of us. When we are full of love, we don't see any contradictions. We just see a flow of Love, a flow of Light, a flow of Peace, and we don't care about anything else.

That's how I always took the Path, and that's how I always was in my relationship with my Gurus.

As I said, *along the Path we can only take a great leap if we become intoxicated with His Love, with His Devotion.* We can only do it if we completely give ourselves up to it, if we surrender completely to His Inner Presence, Inner Call, and we leave behind all logic, all effort, all reasoning, and we just go into a complete state of silence, of surrender.

So in this meditation too let it be that we silence completely the mind and go into a state of very deep peace, very deep silence, and completely and perfectly focus our attention in the centre. Keep looking, keep steadily gazing into the centre. Don't let your mind waver or wander. And with an intense love, with an intense longing, keep calling on Him, like a child who has lost his mother.

That way we will be listened to for sure, and in His Infinite Mercy He will come and bless us.



9.00 am - Closing Satsang

It has been wonderful to spend time with all of you and feel so much of His presence, so much of His guidance, inspiration and love, devotion, and all possible good things that we may feel on the Path. To me, retreats are always very precious, because on them we really come to live the core of the Path as it should be lived, but, for whatever reason, we are otherwise unable to.

When we are on retreats we really experience the best of ourselves. We really manifest our best side. In the process we go through several stages. A retreat has a beginning, a middle and an end. It's a process of several stages in which we have fights with our mind, fights with our ego, fights with our weaknesses, and fights with our inner deformities, which we want to work with and change. It's a fight of course, but it's only by facing our weaknesses and fighting with them that we can eventually stop fighting. By the end of a retreat, we step into a state of wonderful inner flow, and grace, bliss and purification come.

Retreats are very intense because we really go digging into ourselves and experience what we are able to experience. As I said, this really is the core of the Path, and on retreats we live what really is the best of the Path, and have an experience of what it is possible to experience on the Path.

The teachings that come through Satsang, the guided meditations, are really what Naam power, Sat Guru power, wants to tell us, wants to instil in us according to the specific need of the moment. That's how I live it. I am fully aware that whatever I am inspired to say doesn't come from me. When I give the teachings, I never think about what I have to say; they just emerge. And, in all the retreats I have conducted, I always feel that they have been completely appropriate to the situation.

There is always this acknowledgement from those attending that the words I said were highly appropriate. Even people who are not on the path, who only come to a retreat once, have that impression that what was said was very relevant to them. This is because it does not come from the rational

mind. It doesn't come from pondering over things and trying to find out what has to be said. No, it come from the pure inspiration of the moment.

So as I said—sometimes quoting Master Kirpal—the stories that come to us without thinking are always perfect. In Satsang, the Truth that speaks to us through a mouth—the mouth is just instrumental—is the Eternal Truth which, at any moment, tells us exactly what we need to hear.

For me it's an honour, a gift that I feel that my Masters have given to me. I like to share this wealth, this gift, with those who want to partake of it. And I understand that it's a great thing to share such moments. So thank you for having the patience to listen, to be present, to be attentive, to most of all for coming to attend the retreat. Because it's important to each one of us. We are like flames that come together to create a big fire.

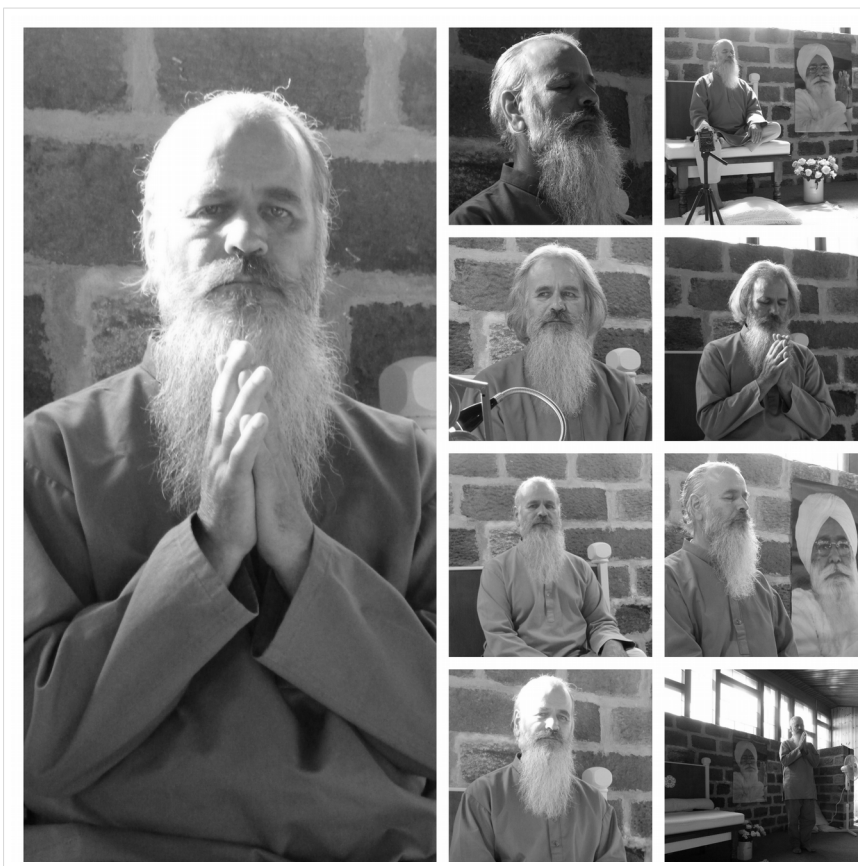
Thank you for all the love, dedication and attention that you put into this retreat. Perhaps each of you would like say something about how it has been for you. That would be nice. We can share our impressions, so each one of us can say something.

[The Sangat share their individual experiences. Then the Master continues]

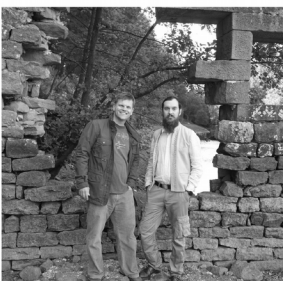


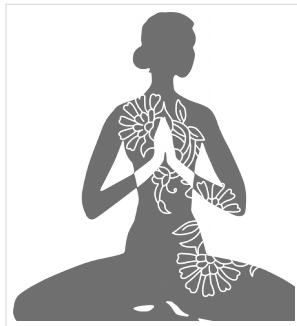
The gist of all this is that the Path really works. If we follow it, if we stick to it, if we stick to the Master and try our best, the Path really works and transforms us, that's the beauty of it. That is the luck of having a Path that works, and can really transform us into what we would like to become.











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