

SIRIUS MAGAZINE

THE MESSAGE OF TRUTH

INSPIRATION FOR THE
SPIRITUALLY INCLINED

SACRED WISDOM OF TRUTH

MYSTICISM & INNER
EXPERIENCE

SURAT SHABD YOGA

October 2024

Vol. 3

“LIFE ON EARTH, AS WE HAVE IT, HAS A
TREMENDOUS BEARING IN BUILDING THE BODY AND
THE MIND. WE MUST, THEREFORE, STRIVE TO
SIMPLIFY LIFE AND LEARN TO LIVE TRULY. IT IS
TRUE LIVING ON WHICH EVERYTHING ELSE DEPENDS,
EVEN THE SEARCH FOR THE SELF AND THE OVER-
SELF. THE IMPORTANCE OF TRUE LIVING CANNOT BE
OVER EMPHASIZED:

TRUTH IS HIGHER THAN EVERYTHING,
BUT HIGHER STILL IS TRUE LIVING.”

- SANT KIRPAL SINGH -



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EDITOR'S PREFACE

Sant Bani Ashram, October 2024



Dear Readers,

I happily introduce you this new, third volume of the magazine. It has been made in a challenging time for me, under great time pressure and outer circumstances. Telling you honestly, I was in doubt that it would reach the nice quality you might have seen in the previous volumes. But selfless service keeps showing to me again and again that in reality the impossible doesn't exist, because by the Grace of the Master everything is possible if one has the right attitude, the right (selfless) motivation and never gives up, but with determination goes to the end. Just as Master Kirpal quoted from Baba Sawan Singh: "Slow and steady wins the race" and as says Master Sirio, "Do not surrender, do not give up, just continue doing your practice."

That's exactly how it was for me this time and eventually, I feel that the final result of this volume has surpassed my expectations, once again in my life, I could experience the state of Amazing Grace. I got the chance to experience what it really means "We are not the doers, He is the Doer" through amazing moments of infinite inspiration, like a continuous flow. Everything I have written in this volume I dedicate to Him, laying this volume to His Holy Feet as the flower of my dedication and devotion. This is my sweet remembrance offered to the Satguru, that just matches so well the topics discussed in these articles. I cannot but think of Chris, my friend and brother in Master who can never emphasize enough when talking about the Masters and the Path that everything is Perfect, because things come from the Perfect Master, from the God-in-man. Do we need any other proof for this than this magazine that you are just holding in your hands (or reading on the screen) now?

Any mistake and any imperfection in it is due to my human failure and anything beautiful and nice, even to the smallest detail is due to Him. I am very grateful that I could perform this seva and I hope that you will like and enjoy reading and seeing it as much as much heartfelt dedication I have put into it. This is all my sincerity, my being, my energy, so to say a piece of my soul that I wish to share with you, as a bird that sings her soul out to describe the qualities of the Beloved, like the moth from the sufi story that annihilates itself in the flame of Love. In this volume you can read some tales of the mystic east about great Masters of the past.

So, probably there is nothing better to conclude this introduction, than another beautiful story, based on a poem of Rumi that describes the Mystical Love and Union, the Complete Transformation or Metamorphosis that happens when crossing the gate leading from the physical world to the spiritual realms, from the human to the Divine, the Highest Love.

With deep love and gratitude, Dorottya Fary

"Three moths had fallen in love with a candle. They visited the candle every night. The candle was truly beautiful. As its flame danced with the wind, it cast a magical radiance all round. The entire room was aglow with serenity and grace and joy.

The first moth danced around the flame with superb grace. A dance that was full of joy and happiness. The moth spoke to the candle — 'My love for you is the highest. See how every night I dance at the sheer joy of seeing you. Mine is the love that dances in your honor. Accept my love.'

The second moth went very near the flame, until the moth could feel the heat. Flying away, the moth spoke to the candle — 'My love for you is truly the highest. See, I have singed my wings with your flame. Your mark is upon me. Mine is the love that feels, that burns for you. I have the true right to your love.'

The third moth flew into the flame and became Love."

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INTRODUCTON OF AN ANCIENT PATH

THE WAY OF THE SAINTS



WHERE ALL THE PHILOSOPHIES, THEOLOGIES AND DOCTRINES END,
THERE THE REAL SPIRITUAL EXPERIENCE BEGINS.

SANT MAT

SURAT SHABD YOGA

NADA YOGA

SAHAJ YOGA

ANAND YOGA



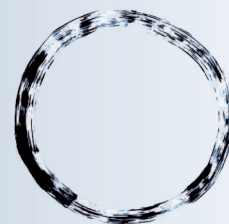
INTRODUCTON OF AN ANCIENT PATH

THE YOGA OF THE CELESTIAL SOUND CURRENT



THE BODY ITSELF IS THE TRUE TEMPLE OF THE LORD, IN WHICH THE LIGHT OF GOD IS SHIMMERING, AND IN THAT LIGHT THE SOUND IS VIBRATING.
SANT KIRPAL SINGH

THE ORIGIN



Sant Mat, the “*Path of the Masters*”, goes back to the dawn of recorded history, and references to it can be found in all scriptures and religious traditions of the world. It is also known as **Surat Shabd Yoga**, the “*Yoga of uniting the surat (attention) with Shabd (Inner Sound Current, Naam or Word)*”. It has been taught openly in India in its present form since the time of **Kabir** (1398-1518), who proclaimed the essential *unity of all religions and the possibility and necessity of the union of the soul with its Creator during one’s lifetime.*

Other name’s of this practice are **Nada Yoga** or “*Yoga of the Sound*”, **Sahaj Yoga** that means “*Easy Yoga*” or the “*Yoga of All*”, since its universal method makes it possible for anyone to practice it, no matter of age or physical condition. Ananda means bliss, beatitude, so **Anand Yoga** or the “*Yoga of Bliss*” happens when we come in touch with the Light which provokes deep in our being bliss and beatitude.



INTRODUCTON OF AN ANCIENT PATH

THE PATH TOWARDS ENLIGHTENMENT

EXCERPT FROM THE BOOK
BY SATGURU SIRIO JI

Sant Mat or Surat Shabd Yoga drew its philosophical basis by taking the best from the Sufi and the Hindu traditions: especially the tradition of the **Sant** which already adopted certain methods developed further in the Sant Mat.

The tradition of the Sufis - Islamic mystics - who - essentially - believe in one God (monotheism) and the **Human Pole** who is *the mouthpiece of God on earth and the instrument chosen by Him to convey the spiritual Light to the souls willing and ready for mystical union*. Obviously, Sufism also consists of many other doctrinal details, but these are the main concepts that Sant Mat took from Sufism.

From Hinduism was adopted the doctrine of **karma** (law of action and reaction, cause and effect) and the consequent doctrine of **reincarnation**, the concept of **Samsara** or the so-called **Wheel of Life** in which souls are forced to rotate continuously in an endless chain of births, deaths and rebirths. The force that compels souls to rotate between births and deaths without an end is the desire that is ever renewed and feeds itself. The desire for anything earthly that dominates the space of our consciousness at the time of the body's death forces us to be reborn in this world to reap the fruits of our desires. This forces the souls to be born and die and then be born again on this earth until they become free from all earthly desires while yearning only for liberation from continuous rebirths in the absorption of God.

When we realize that earthly and temporal things cannot procure true happiness, that they are indeed often a cause of renewed suffering and we begin to wish for freedom from this thinny game as a drowning person wants the air, then the Life - which is the Great Master - comes to our rescue by creating in our existence situations for growth. But

“

A HUMAN, BY HIS/HER ABILITY AND STRENGTH, WILL NEVER BE ABLE TO DIVERT HIS/HER MIND FROM EVERY MATERIAL OBJECT, FROM EVERY SENSUAL PLEASURE, FROM ALL ATTACHMENTS TO TURN HIS/HER MIND TOTALLY FOCUSED TOWARDS THE ETERNAL TRUTH THAT IS ALTOGETHER INCONCEIVABLE. HUMANS NEED HELP, RESCUE AND THE EXAMPLE OF SOMEONE WHO HAS FULLY REALIZED THIS TRUTH, THIS STATE OF CONSCIOUSNESS, AND HAS BEEN CHOSEN BY THE INVISIBLE POWER TO BE HIS MOUTHPIECE IN THE WORLD OF HUMANS...

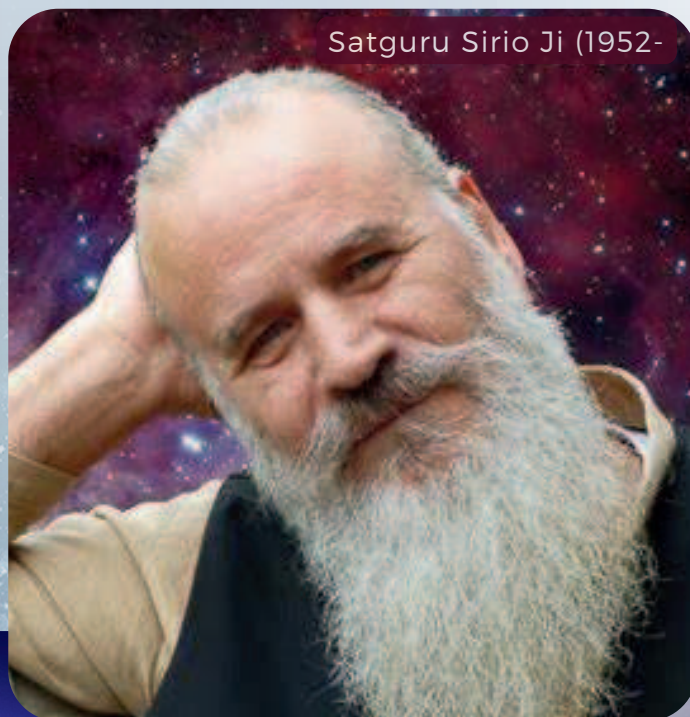
...His distributor Agent of the Divine Product (as I like to call it).

“

THIS IS THE HUMAN POLE CHOSEN BY GOD TO SERVE AS A BEACON FOR HUMANITY GROPING IN THE DARK.



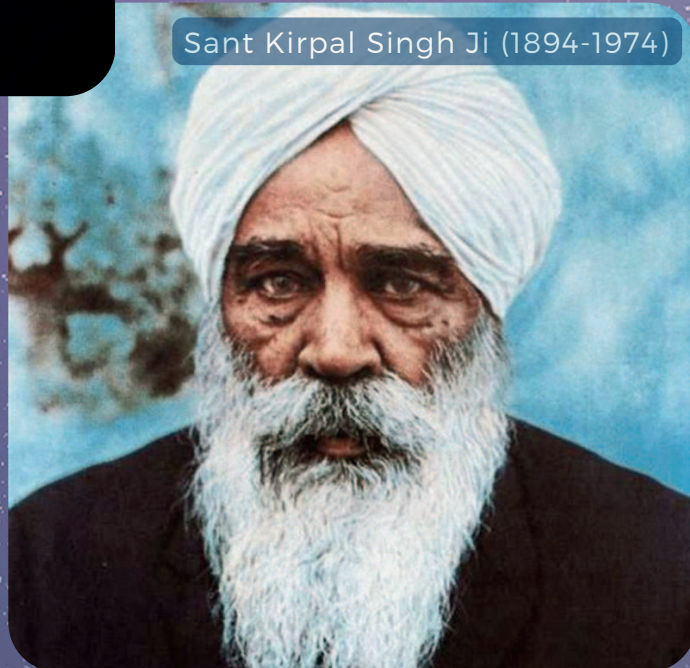
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Sant Ajaib Singh Ji (1926-1997)



Sant Kirpal Singh Ji (1894-1974)

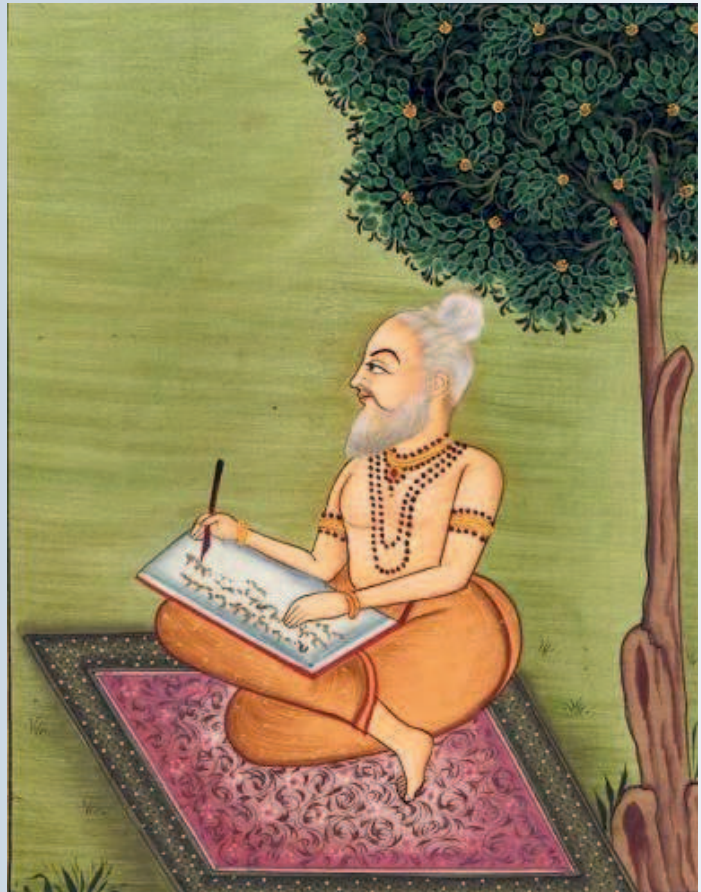


INTRODUCTON OF AN ANCIENT PATH

THE CROWN OF LIFE

CHAPTER FIVE: SURAT SHABD YOGA

EXCERPTS FROM THE BOOK
BY MASTER KIRPAL



In the foregoing sections of this study, we have seen how it has been taught since time immemorial by the Indian sages that behind the apparent self, of which we are conscious in everyday existence, the self that shirks pain and seeks pleasure, that changes from moment to moment, and is subject to the effect of time and space, there is the permanent “self,” the **Atman**. *This Atman forms the basic reality, the final substance, the essence of essences, and it is in the light of its being that all else assumes meaning.* Likewise, we have seen how the Indian mystics have analyzed the nature of the Universe. seen from the surface, our world appears to be a queer composition of contradictory elements. Faced with these contradictions, man is compelled to look for a Creator Who holds the opposing forces in balance and represents permanence behind the flux of existence. But as he penetrates deeper and still deeper, he discovers that the contradictions are only apparent, not real: that far



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

from being opposed in nature, they are differentiated manifestations of the same Power, and that they are not even “manifestations” properly so called, but are illusions of the ignorant mind which are dispelled in the light of realization when one begins to know that the ocean is changeless, though it appears to change. These two insights are basic to Indian thought, and on closer examination will be seen to be not separate, but one.



THE RECOGNITION OF THE ABSOLUTE NATURE OF THE INNER SELF, THE ATMAN [SOUL], IMPLIES RECOGNITION OF THE TRUE NATURE OF EXISTENCE OF THE PARAMATMAN [SUPREME SOUL], THE BRAHMAN [THE ABSOLUTE]; WHILE AN UNDERSTANDING OF THE NATURE OF PARAMATMAN OR BRAHMAN IMPLIES AN UNDERSTANDING OF THE ATMAN.

If behind the changing, time-ridden self there be an eternal, changeless and timeless One, and if behind the flux of mutability of the creation, as we normally know it, there be an Absolute Immutable Reality, then the two must be related and must, in fact, be identified. How can there be two Absolutes? How can the Atman be distinct from the Brahman, when all that is, is only a projection of Brahman? The moment we realize these truths about the nature of self and Overself or the One Truth about the nature of Reality, the problem that inevitably poses itself is:

Why do we in everyday existence experience the world in terms of duality and plurality, feeling ourselves separate from each other and from life in general; and what may be the means for transcending this unnecessary constriction of ourselves and merging into the Ocean of Consciousness that is our essential state?

The answer to the first part of this question has been that the spirit, in its downward descent, gets enveloped in fold upon fold of mental and material apparatus which compel it to experience life in terms of their limitations, until, no longer conscious of its own inherent nature, the soul identifies itself with their realm of time and space – nam-rup-pranch.

The answer to the second part has been that the soul can bear witness to itself, provided it can divest itself of its limiting adjuncts. The many forms and variations of yoga that we have examined are no more than the various methods evolved for accomplishing this process of disentanglement or spiritual involution. *The one recurring theme in the teachings of all great rishis and mystics has been that their insights are based not on inherited learning, philosophical speculation, or logical reasoning, but on first-hand inner experience or anubhava* – a word whose lucidity of expressiveness defies translation. They explain that seeming differences are not because of any contradiction inherent in what they say, but because men vary greatly in temperament; and what is possible for the man of a cultured and refined intelligence is impossible for the unsophisticated peasant, and vice versa. Various rivers may wend through different plains, but they all reach the sea. Patanjali's Eightfold Path is the first major attempt to correlate the many available avenues into a single coherent system for spiritual reintegration.



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

Later rishis and teachers derived much guidance from him, but their teachings implicitly embody the recognition that his system is too exacting and tends to deny spiritual attainment to the average man. Furthermore, it is so complex, that for the majority of sadhaks (aspirants), it is likely to become a maze in which they lose their way and mistake the intermediate goals for the final destination. And so, while *Mantra Yoga, Laya Yoga, Hatha Yoga and especially Raja Yoga* carry on Patanjali's tradition in modified forms, there emerge three other major forms that represent, in contrast to the *Ashtanga Marg*, a great simplification and specialization. **The Jnana yogin, the Karma yogin, or the bhakta no longer needs to retire from the world or undergo exacting psycho-physical disciplines.** Each approaches the goal from a particular angle and reaches it by **sheer purposeful concentration.**



The end of all yoga, as Shankara clarified, is absorption into the Brahman. All the paths, therefore, aim at samadhi, in which state such experience can be attained.

[Editors note: In the book Master Kirpal describes and analysies in details all these yoga traditions, so anyone interested can read it there.

As just a final summarizing conclusion, I would like to add that according to Master Kirpal, Surat Shabd Yoga is a complete spiritual path, as it inholds the aspects of all the above mentioned three yoga traditions, the Karma Yoga, Jnana (or Gyan) Yoga and the Bhakti Yoga as well. This completeness makes the practice of Surat Shabd Yoga into a total one and at the same time raises it above the avarage level on the map of Yoga.

In the followings we go to the part in which Master Kirpal writes about the characteristics and attributes of Surat Shabd Yoga, arriving to its main corner stones.]



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

THE SOUND CURRENT

... the Absolute, though free of attributes in Its primal state, projects itself into form and assumes two primary attributes: Light and sound. It is no mere accident, they point out, that in the revelatory literature of all major religions, there are frequent references to the "Word" which occupies a central position in their pattern.

... These references to Light and Sound, say the Masters of the Surat Shabd Yoga, are not figurative but literal, referring not to the outer illuminations or sounds of this world, but to inner transcendent ones. They teach that



THE TRANSCENDENT SOUND AND LIGHT ARE THE PRIMAL MANIFESTATIONS OF GOD WHEN HE PROJECTS HIMSELF INTO CREATION.

In His Nameless state, He is neither light nor darkness, neither sound nor silence; but when He assumes shape and form, Light and sound emerge as His primary attributes.



THIS SPIRIT FORCE, WORD, NAAM, KALMA OR GOD IN-ACTION IS RESPONSIBLE FOR ALL THAT IS; AND THE PHYSICAL UNIVERSES THAT WE KNOW ARE NOT THE ONLY ONES THAT IT HAS CREATED. IT HAS BROUGHT INTO BEING MYRIAD REGIONS AND MYRIAD CREATIONS OVER AND ABOVE THE PHYSICAL.

Indeed the whole is a grand unfathomable illimitable pattern in which the **Positive pole (Sach Khand or Sat Lok)** is *a plane of pure unalloyed spirit*, while the **Negative pole (Pind)** is of *gross physical matter* with which we in this world are familiar. In between are countless regions which those who have journeyed from one end to the other often divide into three distinct planes in accordance with the balance of Positive-spiritual and Negative-material forces in each plane. **The Masters teach that the one constant principle that links all these planes from pure spirit to gross matter is the principle of the flaming sound or the sounding flame.** The Word or Shabd as it descends downward assumes a varying density of spirituo-material forces. Mystics speak of the purple light and the light of the noonday or setting sun, and refer to the sounds of flutes, harps, violins, conches, thunder, bells, running water, etc., but though manifesting differently at different levels, the **Shabd** yet remains constant in Itself. As a river springing from the snowy peak of a towering mountain flows toward the sea, it undergoes many changes of setting, shape, motion and appearance; and yet its waters remain the same.



IF ONE COULD DISCOVER THIS AUDIBLE LIFE-STREAM WITHIN ONESELF, IF ONE COULD DISCOVER ITS LOWER REACHES, ONE COULD USE IT AS A PATHWAY LEADING INEVITABLY TO ITS SOURCE.



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

The currents might at certain points enter gorges and rapids, but nevertheless they are the surest way on the upward journey. Be a range howsoever unscalable, the waters will have cut a pass and carved a passage; and he who will avail himself of their guidance would never fail to find a way. And since this **Naam** or **Word-current** springs from the **Anaam** or the **Wordless**, he who holds firmly to It will inevitably reach the starting point, transcending plane after plane of varying relativity until he arrives at the very source of name and form; thence to merge into That which has no name or form.

THE CORNERSTONES

The sound Current undoubtedly offers the surest way to man for reaching from form to the Formless;

**but the question arises, how can man get access to It
and thus accomplish his inner journey?**

Those proficient in this path always maintain that there are three conditions that must be fulfilled before success in this truest of all yogas can be attained:

SATGURU

The first condition is that of finding a satguru or **true teacher** who is an adept in this mystic science. The subject is one **of practical self-realization**, not of philosophic dissertation or intuitive feeling. If it were one of mere theory, then books and scriptures would be enough for our purpose; and if it were one of mere feeling, then each could trust the promptings of his own mind. But the question before us is that of unlocking a “sixth” sense, one of direct transcendental perception, of inner hearing and seeing. One born deaf and blind may, with the help of Braille, learn the most detailed expositions of man’s rich and varied audio-visual experiences, but his study can never give him direct experience. The most that he can get from books is the realization of an extensive plane of experience wholly beyond him, and this can generate in him the urge to discover means whereby he can overcome his physical limitations. It is the expert surgeon or doctor who alone can effect a cure (provided his ailment is curable). And should he fall into the hands of a charlatan, his condition will only become worse and more complicated. In like manner,



THE ASPIRANT WHO SEEKS INNER SPIRITUAL MASTERY MUST SEEK THE AID OF ONE WHO HAS ALREADY MASTERED THE WAY.

All his readings of scriptures, all his thinking, can at best lead to a single conclusion, provided he is sensitive to the point involved: **the need for a living Master**. Without such a Master he cannot even understand the true import of the revelatory scriptures.



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

They speak of experiences beyond his level of experience, and even in his own language, they can only speak in metaphors and parables, for how can the discourses of the blind be made to express directly that of the seeing? To attempt to interpret the rich spiritual heritage in our religious literature wholly in terms of our own limited experience might lead to a distortion of the true meaning. We might gather a great deal of psychological wisdom, but the inner significance would be lost on us, and all our intellectual theorizing would only land us in unending theological contradictions with which the various institutionalized religions are encumbered today.



ONLY ONE WHO HAS HIMSELF EXPERIENCED WHAT THE GREAT SCRIPTURES DESCRIBE, CAN GUIDE US TO THEIR REAL SIGNIFICANCE.

But the task of a spiritual teacher does not end there. The elucidation of the true meaning of religion is no more than a first step. After the aspirant has understood the nature of his goal, he must pursue it practically and rationally.



TO KNOW IS ONE THING, AND TO DO IS QUITE ANOTHER.

It is only after he has explained to the aspirant the end to be attained that the Master's real task begins. It is not enough that the doctor diagnoses the cause of the blind man's ailment; he must perform the operation as well. so, too,



THE SPIRITUAL GUIDE AT THE TIME OF INITIATION GIVES THE DISCIPLE A FIRST-HAND EXPERIENCE OF THE INNER LIGHT AND SOUND. HE PUTS HIM INTO TOUCH WITH THE DIVINE STREAM, BE IT AT ITS LOWEST LEVEL, AND INSTRUCTS HIM IN THE SADHNAS TO BE FOLLOWED FOR CONSOLIDATING AND DEVELOPING THIS INNER EXPERIENCE TO ITS FULL EXTENT. HE WHO CAN FIND SUCH A TEACHER IS BLESSED INDEED.

But to discover such a one and be initiated by him is not enough. The germinal spiritual experience that he gives must be nurtured and developed to the point of full spiritual efflorescence. To be able to do this, one must accept whatever one learns and attempt to put it into practice.



TO KNOW SUCH A MAN IS TO LOVE HIM, AND TO LOVE HIM IS TO FOLLOW HIS COMMANDMENTS.

UNTIL ONE CAN THUS LOVE AND OBEY, AND SO TRANSFORM ONE'S LIFE, THE GIFT OF THE GURU REMAINS AS A SEED LOCKED AWAY IN A STEEL VAULT WHERE IT CAN NOT SPROUT AND GROW TO FRUITION.



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

SADACHAR

It is the **necessity for self-discipline** that makes sadachar the second cornerstone of the pattern. The word sadachar is not easy to translate. One can find many literal equivalents, but none of them really expresses its extensive and many-sided significance. In brief, it stands for **the good and pure life**. It does not imply any rigid code or set moral formulae, but suggests



PURITY AND SIMPLICITY, WHICH RADIATE FROM WITHIN AND SPREAD OUTWARDS, PERMEATING EVERY ACTION, EVERY WORD, EVERY THOUGHT.

It is as much concerned with one's personal habits, good and hygienic, as with one's individual and social ethics. And on its ethical side, it is concerned not merely with one's relation to one's fellow men but to all living things, i.e., harmony which is the result of recognition that all things are from the same Essence; and so a worm is as much a part of Brahman as the mightiest of gods, Indra. The first lesson taught by a true Guru is that of "the identity of substance," and he who has grasped this truth will discipline his life accordingly. He will not be a prey to inordinate desires; and his one aim will be



TO REACH THE STILL-POINT WHICH HOLDS IN ITSELF ALL ACTIONS, THE POINT WHERE TO HAVE NOTHING IS TO POSSESS EVERYTHING.

...

His would be **a life of detachment** or of **nishkama**. But detachment would not be for him a life of indifference or of ascetic renunciation.



TO KNOW ALL LIFE IS TO DISCOVER A NEW BOND BETWEEN ONESELF AND THE REST OF CREATION.

He who knows this cannot be merely "indifferent." He must perforce be filled to overflowing with sympathy for all that he confronts, and sympathy toward the whole must imply a certain holy indifference to the part. He will no longer be tied to his own narrow individual interests, but will share his love and resources with all. He will develop, slowly but surely, something of the compassion of the Buddha and the love of Christ. Nor will he feel himself called upon to leave the world for the solitude of the forest, the mountain, or the desert cave.



THE DETACHMENT MUST BE AN INNER ONE, AND ONE WHO CANNOT ACHIEVE IT AT HOME WILL NOT ACHIEVE IT IN THE FOREST.

He will recognize the great use of occasional retreats from worldly affairs and cares, to the silence of solitary meditation and concentration, but he will not seek to escape from life and its responsibilities. He will be a loving husband and a good father; but while being these he will never forget the ultimate purpose of life, always knowing how to give unto Caesar that which is Caesar's, and preserving for God that which is God's.



INTRODUCTION OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED



THE WAY FOR TRANSCENDING DESIRE, HE WILL KNOW, IS NOT THROUGH REPRESSING IT, BUT MEETING IT SQUARELY AND OVERCOMING IT.

... The two cardinal virtues that such a man will cultivate will be **charity** and **chastity**. He will be large of heart and bounteous, caring more for the sufferings of others than for his own, and easily forgiving those that injure him. He will be simple and restrained in his habits. His wants will be few and easily satisfied, for one



WHO HAS TOO MANY DESIRES AND TOO MANY ATTACHMENTS CANNOT BE PURE OF HEART.

For him chastity will extend even to **giving up meat and drink**. When all life is one, to live upon the flesh of other living beings would be to defile oneself. And when one's goal is to attain even higher realms of consciousness, to resort to **narcotics** and **intoxicants** is only to court regression.

... With the chastity in food and drink will go another kind of chastity, the one that pertains to sex. One will not suppress all sexual desire, for repression can only breed neurosis and prepare the way for a downfall; but he will be ever seeking to sublimate it. He will understand that nature's purpose in this instinct is to preserve the race, and will channel it so as to fulfil that purpose, never making it an end in itself, a source of physical pleasure; for when it becomes that, it turns into a drug that anaesthetizes the spirit and begins to defeat nature's purpose of procreation by encouraging the invention and use of contraceptives. In short, the sincere and conscientious aspirant will reorient his entire mode of life, in eating and drinking, thinking, acting, feeling, etc. He will gradually weed out of his mind all irrelevant and unhealthy desires, until he gradually attains the state of purity and simplicity that marks the child.

... Through all this process of reintegration, his inspiration will be the example of his Master and the inner experience he gives. His Master's life will be a living testament beckoning him toward the ideal of sadachar, and the experience he has of the Word within will stand as a proof of the truth of what his Master teaches.



SADACHAR IS NO DRY DISCIPLINE THAT CAN BE ATTAINED BY FOLLOWING CERTAIN SET FORMULAE. IT IS A WAY OF LIFE, AND IN SUCH MATTERS ONLY HEART TO HEART CAN SPEAK.

It is this that makes satsang, or association with a true Master, so important. It not only serves as a constant reminder of the goal before the seeker, but through **the magic touch of personal contact, gradually transforms his entire mode of thinking and feeling**. As his heart and mind under this benign influence grow gradually purer, his life more fully centers in the divine. In short, as he increasingly realizes in practice the ideal of sadachar, his thoughts, now scattered and dissipated, will gain equipoise and integration till they arrive at so fine a focus that **the veils of inner darkness are burnt to cinders and the inner glory stands revealed**.



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

SADHNA

Now we come to the third cornerstone of the spiritual edifice, that of **spiritual sadhna** or **discipline**. The one recurrent theme of a puran guru or perfect teacher, is that



THE GOOD LIFE, THOUGH HIGHLY DESIRABLE AND INDISPENSABLE, IS NOT AN END IN ITSELF. THE GOAL OF LIFE IS SOMETHING INNER AND DIFFERENT. IT IS AN ASCENSION FROM THE PLANE OF RELATIVITY AND PHYSICAL EXISTENCE INTO ONE OF ABSOLUTE BEING.

He who recognizes this will mould his life accordingly; first, because such a recognition implies a state of mind that, being free from ego and attachment, expresses itself in virtuous and creative action; and second, because without cultivating such a state of mind and of life, one cannot attain the poise and concentration required for inner ascension. so the basic stress of the enlightened teacher is laid always upon the **transcendental goal**.

... As mentioned earlier, the nature of creation and the way back to life's initial source is explained to the seeker. At the time of initiation, he is given a first-hand inner experience which he is taught to develop. **The seat of the soul is between and behind the eyebrows.** ... It is at this point that the sadhak, having closed his eyes, must focus his attention; but the effort at **concentration** must be an effortless one and there must be no question of any physical or mental strain. To assist this effort the teacher gives the disciple a **mantra**, or **charged verbal formula**, which is symbolic of the journey ahead. *This formula, when repeated slowly and lovingly with the tongue of thought, helps the disciple to collect his scattered thoughts gradually at a single point.*

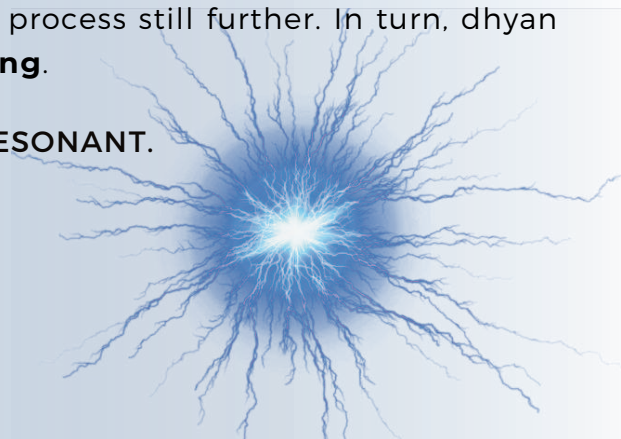


WHAT GIVES THIS MANTRA ITS POTENCY IS NOT ANY MAGIC INHERENT IN THE WORDS PER SE, BUT THE FACT THAT IT IS GIVEN BY ONE WHO, BY HIS OWN SPIRITUAL PRACTICE AND MASTERY, HAS CHARGED IT WITH INNER POWER.

When the aspirant, by his inner concentration and by the mental repetition of the charged words, has brought his inward gaze to a sharp and steady focus, he will find that the darkness within that he at first confronted, gets gradually illuminated by shifting points of light. As his powers of concentration increase, the lights cease flickering and develop into a single radiating point. This process of concentration, or the collection of surat, automatically draws the spirit currents, normally dissipated all over the body, toward the spiritual center. This withdrawal is greatly assisted by **simran** or **repetition of the charged mantra**; and **the perception of the inner light**, leading to **dhyan** or **one-pointed concentration**, quickens the process still further. In turn, dhyan when fully developed, leads to **bhajan** or **inner hearing**.



THE INNER LIGHT BEGINS TO BECOME RESONANT.



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

The practitioner, when he shuts his physical ears, gets rapidly absorbed into the music. It is a common experience that though light can catch the eye, it cannot hold it for very long and has no very magnetic quality about it. But with music it is different. He who hears it in silence and stillness, is drawn irresistibly, as it were, into another world, a different realm of experience. And so the process of withdrawal that begins with **simran**, is stimulated by **dhyan**, and is rapidly extended by **bhajan**. The spiritual currents, already moving slowly, are carried upward, collecting finally at the third eye – the seat of the soul.



THE SPIRITUAL TRANSCENDING OF PHYSICAL CONSCIOUSNESS, OR DEATH IN LIFE, IS THUS ACHIEVED WITH THE MINIMUM OF EFFORT AND TRAVAIL.

... Under the guidance of this **Celestial Guide**, the soul learns to overcome the first shock of joy, and realizes that its goal lies still far ahead. Accompanied by the **Radiant Form** and drawn by the **Audible Life Current**, it traverses from region to region, from plane to plane, dropping off kosha after kosha, until at last it stands wholly divested of all that is not of its nature. Thus disentangled and purified it can at last enter the realm where it sees that it is of the **same essence as the supreme Being**, that



THE MASTER IN HIS RADIANT FORM AND THE SOUL ARE NOT SEPARATE BUT ONE, AND THAT THERE IS NAUGHT BUT THE GREAT OCEAN OF CONSCIOUSNESS, OF LOVE, OF BLISS INEFFABLE.

Who shall describe the splendor of this realm?

... Having reached the journey's end, the seeker too merges with the Word and enters the company of the Free Ones. He may continue to live like other men in this world of human beings, but his spirit knows no limitations and is as infinite as God Himself. The wheel of transmigration can no longer affect him, and his consciousness knows no restrictions. Like his Master before him, he has become a Conscious Co-worker of the Divine Plan. He does nothing for himself but works in God's name.

... Freedom for him is not something that comes after death (videh mukti); it is something achieved in life itself. He is a jivan-mukta (free-in-life); like a flower shedding fragrance, he spreads the message of freedom wherever he goes.

... In actual practice of the **spiritual discipline**, stress is laid on **Simran, Dhyan** and **Bhajan**, each of which plays a specific role in the unfoldment of the self.

The Master gives **simran** or **mental repetition of the charged words**, which help in *gathering together the wandering wits of the practitioner to the still-point of the soul between and behind the two eyebrows, to which place the sensory currents now pervading from top to toe are withdrawn; and one becomes lost to the consciousness of the flesh.*

The successful completion of this process of itself leads to **dhyan** or **concentration**. Dhyan is derived from the sanskrit root dhi, meaning "to bind" and "to hold on."



INTRODUCTON OF AN ANCIENT PATH THE CROWN OF LIFE CONTINUED

With the inner eye opened, the aspirant now sees shimmering streaks of heaven's light within him, and this keeps his attention anchored. Gradually, the light grows steady in his sadhna, for it works as a sheet-anchor for the soul.

Dhyan or concentration, when perfected, leads one to **Bhajan** or **attuning to the music which emerges from within the center of the holy light**. This enchanting holy melody has a magnetic pull which is irresistible, and the soul cannot but follow it to the spiritual source from whence the music emerges.

The soul is helped by this triple process to slide out of the shackles of the body and becomes anchored in the heavenly radiance of its self (**atman**), and is led on to the heavenly home of the Father.

The entire process is nurtured by **Sat Naam**, **Satguru**, and **Satsang**, which in fact are synonymous for the **Master Power at work**.

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

There are two ways within: **jyoti marg** and **sruti marg (the way of light and the way of sound)**, respectively.

The holy Light keeps the soul anchored and absorbed and, to a certain extent, leads the soul as well; but the holy Word pulls it upward and carries it across from plane to plane in spite of various hurdles on the Way, like blinding or bewildering lights, densely pitch darkness, etc., until the soul reaches its destination



INTRODUCTON OF AN ANCIENT PATH
SATGURU KIRPAL SINGH JI MAHARAJ



HIGHLIGHTED BHAJAN MAN WILL NEVER FIND PEACE

ORIGINAL LYRICS

L'UOMO NON TROVERÀ MAI PACE

MAESTRO SIRIO JI

L'uomo non troverà mai pace
Se non trascende il corpo fisico,
Se non va oltre il pensiero,
E in profondo Samadhi si assorbirà.

Innanzitutto osserviamo il corpo
E con accuratezza esploriamo ogni parte,
Ovunque troviamo rigidità o tensione
La sciogliamo e la liberiamo
Questa è la nostra mansione.

Per riuscire a meditare
Un Simran assiduo bisogna fare
Concentrare tutta l'attenzione
Nel mezzo della fronte.

Bisogna guardare minuziosamente nel centro.
Con insistenza e in modo penetrante,
Solo così s'apre la visione interiore
E la Luce Divina apparirà.

Quando la Sua luce si manifesta
Per l'animo è una vera grande festa
In cui gioisce della mistica unione
Col Suo amato in un'ammaliante fusione

Se s'insiste e si persevera
Presto ci si trova nella coscienza vera
In cui la Luce diventa così abbagliante
Da farci entrare in Samadhi in un istante.

Una volta passati oltre il corpo
Ci immergiamo in un vortice che ci porta
Alla Sua sacra presenza
Dove l'io individuale va in assenza.

Non si sa più chi siamo noi
Se è Lui in noi o noi in Lui
Ogni divisione si è annullata
La Verità Eterna si è manifestata.



Giugno 2011



HIGHLIGHTED BHAJAN



ENGLISH TRANSLATION

MAN WILL NEVER FIND PEACE

BY MASTER SIRIO JI

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 tightness
let's melt and free it; this is our job.

To be able to meditate
we need to do frequent 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 party
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 canceled
the Eternal Truth is manifested.

June 2011



INTRODUCTON OF AN ANCIENT PATH CONTINUED



PARAMPAR THE SPIRITUAL FAMILY

Written by Master Sirio Ji



WHERE ALL THE PHILOSOPHIES, THEOLOGIES AND DOCTRINES END,
THERE THE REAL SPIRITUAL EXPERIENCE BEGINS.

All of these three: philosophy, theology and doctrines are meant to help us understand at an intellectual and emotional level the nature of existence, both in this world and the hereafter. The understanding of any topic at an intellectual level is important to convince ourselves of the need to come to experience that something within ourselves in a concrete way.

First, we read about a recipe in any cookbook, we like the idea, and we believe that by putting together all those ingredients, something delicious must come out that will satisfy our sense of taste. Then we begin gathering all these ingredients and put ourselves at work to cook that, supposedly, delicious meal. Yet, it is only when the food is ready and we actually put it into our mouth that we realize, *"Wow, how delicious it really is, it's even much better than what I could guess out of that written receipt."*

Therefore when we read books about any kind of philosophical system, if that system makes something ring within us, if the ideas there exposed are for us convincing, we develop a passion for that system. The more we read, the more we go deep into it and we understand more and more all the intricacies of that system, the more we would like to make it our own. Yet, we are not experiencing in practice what that method proposes to achieve something transcendental. For that, we need to experience the practical side of it.

Also, if we study books about any theologies or doctrinal system, according to any of the existing religions, we will only like that one with which we will feel some deep affinity, that one that mostly corresponds to our deep nature. In the past, according to the geographic area and prevalent religion where people were born, they would have to accept that system dogmatically and never question it otherwise, most of the time, one would run into serious troubles. That was (and even now it may be) because religions are usually sort of dictatorships which are never to be questioned. After all, their holy book is "the word of God" and nobody is entitled to question or disagree with God's word.





PARAMPAR

THE SPIRITUAL FAMILY CONTINUED

Different was the point of view of my Great Master Kirpal who used to say that



TO BE BORN IN A RELIGION MAY BE GOOD, A BLESSING, BUT TO DIE IN IT DOESN'T BRING ANY DIGNITY OR VALUE TO OUR PERSON.

He also used to say that to blindly believe in something without ever taking the trouble to question that sort of belief system and try to deeply understand, it is not a sign of being an intelligent person.

Therefore it is very important to find our own spiritual Path, our easily recognised spiritual practice that really fits with our way of being and that it's very effective.

In the same way, never have enough of the beautiful stories you may read about those Great Souls that came in the past and their interactions with their disciples. As beautiful and inspiring as they may be, yet it is not your story, nor your experience, therefore try to find your **living Master**, associate yourself with Him/Her, take **Initiation** from that Master into the **mystical Path** that He teaches, **love, serve that Master wholeheartedly, then His Path will become your Path and you will be blessed with all the great mystical experiences that will come along the way.**

Therefore, on the spiritual Path, associating with a LIVING Master is of great importance, an absolute sinequanon condition for having success on the inner journey.



WITH A LIVING MASTER, ABSOLUTE SUCCESS, WITHOUT A LIVING MASTER AN ABSOLUTE FAILURE.

We have to be Initiated by the Master we choose, into the Path He/She teaches, come under His **Sharan (protective circle)** and then do the practice wholeheartedly for the rest of our life.

What is Initiation one may ask?

Well, it is a boost, **a blessing that descends on our head and goes deeply into our awareness. We are taught how to correctly do the spiritual practice and given a very definite upliftment in order to withdraw to a certain degree from our body and mind, open the inner vision or third eye, and experience contact with the inner Light and the audible Voice of silence.**



PARAMPAR

THE SPIRITUAL FAMILY CONTINUED

We are **consciousness, awareness, attention, Surat**, therefore we must unite this fundamental side of us, what we really are, with the **Inner Light** that manifests when the awareness of our body and mind is reduced to the least possible. Then our third eye opens, the **inner vision** opens, and we come face to face with the Inner Light. If we are lucky enough and ready for such an experience, then we may merge with that blissful Divine manifestation to an extraordinary degree.

The Divine Power manifests in two main aspects:

Inner Light and Music of the spheres.

Therefore at Initiation, we are given the boon of a direct first-hand experience with these two aspects of the supreme Power of the Divine Reality. These two aspects i.e. the Divine Light, and the Inner Sound, on the Path of the Masters are called **Shabad** and the attention, is called **Surat**, the union of the two, it is called

"Surat Shabad Yoga".

Therefore after receiving the holy gift of Shabad Initiation, one has to keep practicing day by day to maintain the experience that was granted at the time of Initiation and keep deepening it until one completes the **inner journey** that goes from the human to the Divine. So, according to **Maulana Rumi,**

“

WE HAVE TO BECOME SIMILAR TO THE SAINT TO EXPERIENCE THE PLEASURES OF THE SOUL, WE HAVE TO CLOSE OUR EYES MADE OF FLASH IN ORDER TO SEE THE SECRET EYE.

And,

“

WHEN THE SOUL SAW THAT THE CHAIN OF THOUGHTS WAS BROKEN, IMMEDIATELY TOOK THE FLIGHT. WHERE HAS IT GONE? CERTAINLY TOWARDS THE EXPANSION OF GOD.

Thus, this Path is called "Surat Shabad Yoga" and the Masters of this Path are called

Sant Sat Gurus;

they are the highest Masters you can find on earth.

This is the only Path in which there is no financial speculation of any sort, the Master lives from his own earnings or pension, and whatever comes in from the intense spiritual retreats it is only used to make the Path available to people and to maintain the Ashram.



PARAMPAR

THE SPIRITUAL FAMILY CONTINUED

From whom did I get this holy treasure?

From my **Satgurus, Maharaj Kirpal** and **Sant Ajaib**.

Maharaj Kirpal is my first Guru whom I met in April 1973 and by whom I received the holy gift of Shabad or Naam initiation. **He woke my soul to its maximum extent, so much that after being initiated I spent the next two years in continuous deep meditation at the age of twenty-one.**

He was a giant of spirituality who priced the unity of all men irrespective of country, caste, religion or social status, he was the inspiring force for so many people in India and the West.

After eighteen months after my Initiation, He went back to His divine Abode, therefore after some time, in February 1978 I met the most Holy Man of our time in the Thar desert of Rajasthan called **Sant ji**, or Baba ji, (**Sant Ajaib Singh ji**). He was a lover of Kirpal like me, therefore there could be no better Master for me: a very Holy Man and a lover of my Satguru. With Him I had a very fruitful twenty-year association, I became a close associate of Him and His spiritual work with people. **He instructed me to give Initiation into Surat Shabd Yoga when I was twenty-five years old, in 1977, something I have done since then on. I organized several programmes for Him in Italy and according to His wish, I founded the Sant Bani Ashram in Tuscany forty-six years ago in 1979.** Ever since, we have kept organising here, intensive meditation retreats, which are a great blessing to all those who attend a great boost and an ever-renewing experience.



PARAMPAR

THE SPIRITUAL FAMILY CONTINUED

Who was the Master of Maharaj Kirpal?

The most dignified, honest and sage man you can imagine, **Hazur Baba Sawan Singh** of Beas, the most enchanting personality of His time. He ran a very big mission in Punjab and did wonderful work with hundreds of thousands of people in India, Europe and America.

The Master of Hazur Sawan Singh was **Baba Jaimal Singh**, a great meditator who gathered a big wealth of spirituality through His prolonged meditations. He used to live in a small hut on the banks of river Beas and was the brave man who brought the teachings of living Masters in Punjab, a land dominated mostly by the Sikh religion that refuses and fights against any possible living Master. He succeeded in creating a small following that later on, when Baba Sawan Singh became the Master, grew into a big colony, one of the biggest Ashrams in India and in the all world.

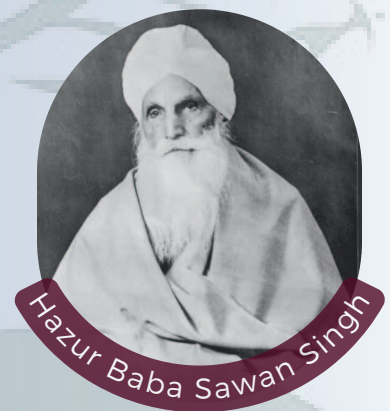
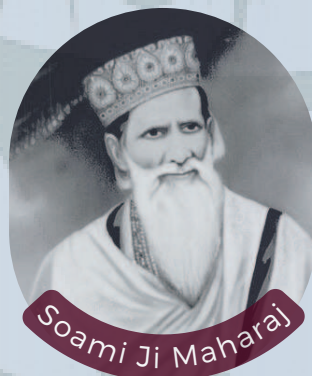
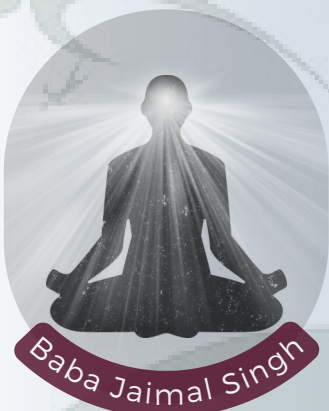
Well, then who was the Master of Baba Jaimal Singh ji?

He was none other than **Soami ji Maharaj** himself, the great Saint of Agra who invented the term Sant Mat, or Surat Shabad Yoga. Soami Ji's family was a close associate and devotee of **Tulsi Sahib**, the great Master of Hatras, a town not so far from Agra. Therefore, since His childhood, He was often in the company of this great Master who instilled in Him an ardour for God's realization. After Tulsi Sahib left this world, Soami ji went into a seventeen-year-long period of prolonged meditations that allowed Him to become the great Master that he revealed to be. Baba Jaimal Singh ji eventually travelled to Agra in his quest for a living Master, he met Soami ji who gave him Initiation into Surat Shabad Yoga by which he went into a state of Samadhi for three long days and nights. After this high experience, Baba Jaimal Singh remained devoted to his great Master for his all life and when Soami Ji left this world, as previously said, He settled down in Punjab, near the Beas river and there began doing his work as a Satguru, initiating people in the practice of Surat Shabd Yoga.



THIS IS THE PARAMPAR, OR, LINEAGE OF MASTERS, TO WHOM I FEEL TO BE BOUND SPIRITUALLY, IT IS MY SPIRITUAL FAMILY, MY SPIRITUAL ANCESTORS. IT IS VERY IMPORTANT TO BELONG TO SUCH A SPIRITUAL GENESIS BECAUSE THROUGH THIS AFFILIATION ONE IS ALWAYS PROTECTED BY ALL THE MASTERS OF THE LINEAGE.

NONETHELESS, OUR MAIN CONNECTION IS WITH THE MASTER OR MASTERS WHOM WE HAVE MET PHYSICALLY IN OUR LIFE AND FROM WHOM WE HAVE BEEN BLESSED WITH THE HOLY GIFT OF SHABD, OR NAAM INITIATION.



DISCIPLES WRITE: THE CUP RUNNETH OVER

FOR THOUSANDS OF YEARS

BY DONNA JEWELL POLLARD



For thousands of years, I lived in a forest, cold and dark,
cold and dark.

For thousands of years, I prayed for a saviour,
Save me now, save me now.

For thousands of years.

I lived in a forest, cold and dark, cold and dark.

For thousands of years, I prayed for a saviour, save me now,
Save me now.

For thousands of years non called me His own.

I lived all alone, I lived all alone.

For thousands of years and thousands of years,
And thousands of years.

I had no eyes, I had no ears, I had no song, I had no tears.

I had no Master for thousands of years and thousands of years.

Then He came, brought light to my eyes, sound to my ears, brought me new form,
brought me new tears.

Said He'd always receive me, always believe me, never deceive me, He'd never leave me.

For thousands of years, and thousands of years, and thousands of years,
And thousands of years.



DISCIPLES WRITE: THE CUP RUNNETH OVER



WHAT NORMAL HUMAN WOULD CALL "WONDER"

BY DIETRICH KLUEBER MD.

When young married, we and our maybe 2-yr. old daughter made a weekend trip to the northern sea (south of Denmark). At this place the water is receding back several hundred meters and after 6 hours or so flooding up again quite suddenly (due to moon influence and not so deep water). So it was a hot day and I played with Melanie on the mud-sands where water had been some hours before, wandering here and there quite a long distance -maybe 800 meters- also towards the waterline. We stayed there all day long and when it got evening, and water was coming up again, we packed our things for the car to leave for home. *But what a horror! I could not find the car keys.* We looked in all the luggage and camping articles but could not find it. Then I remembered that I had taken it in a small pouch of my bathing-trousers. I looked there, having changed it already, but there were no keys either!

So I had to have lost them on the beach. We looked every stone and sandcastle, but no key to find. By now water had come and was already 15 cm deep on the nearby beach.

Then I prayed to Master: *Master please help, without keys I would have to fetch a car service, which would last several hours to arrive. Child and wife will be suffering and getting cold after sunset. If you are so great as I think you to be, then help me finding the keys.*

Then I decided to walk into the low water to look for them. And really after just maybe 10 minutes, I saw them lying on the bottom of a waterhole about 7 meters far from the beach in the ocean. **What a wonder!**



DISCIPLES WRITE: THE CUP RUNNETH OVER

Hundreds of people around before, walking and digging in the sand, dozens of hectares I had walked on the "Watt" before (moist land with receded ocean-water) and I lost the keys just where HE helped me to find them on my last try within the last moment before water would have been too high to find them evermore. Meanwhile, I can imagine also, that He just materialized them at the place I was searching, but some people might interpret this as a false belief.



SINCE THAT DAY I KNOW, THE MASTER IS READY AT HAND, INSIDE AND AROUND US, WE ONLY HAVE TO PREPARE THE GROUND TO BECOME RECEPTIVE AND APPLY FOR HELP.

Another incident just in December 2023 for me is the absolute assurance, that Master is watching our every step and ready to help if we devote our life and trust to Him: On X-mas day I gave my wife and me as present a hotel-night in a fine hotel in Bremerhaven/Germany with wonderful views of the harbour and the ships going by to the northern sea. As a surplus we were allowed to take our oldest dog-lady (16 yrs of age, named „Tamani“) with us and the hotel provided extra food and a doggie-bed. In the evening I decided to make a stroll with her outside unto the pier of the harbour where many middlesizes boats were anchored. The waterlevel was about 2,50 meters down from the pier.

Though Tamani wore a dog-harness and her leash, she suddenly lost her sight and fell into the about 5 degrees centigrade cold water. When I tried to tear her up and out on her harness by the leash, the next drama was that she lost the harness somehow and I saw, that she was fighting with the water, swimming circles. I was so shocked and sent a heart-aching call to Master Kirpal: what will my wife say, if Tamani gets drowned here, how will our nice planned holiday end? Master, I have to jump in the water and even if I might drown, I have to do it for the dog and my wife. Thus I called to Tamani: „Come here to me, come to me“ - moving alongside the pier in between the ships, guiding her for about 25 meters to an iron ladder. When she was there, I took off my coat and went into the cold salty water I swam unto her, took her into my arm, until we reached the ladder and climbed the 2,50 meters ladder using my left hand, holding the 25 kg dog under my right arm -and alas- we reached the dry ground again. With my pullover I dried the dog as good as possible, and then on the leash again we walked to the backdoor of the hotel in a black cold night, me wet from head to toes, and took the elevator to our room. There both of us got a warm shower, me the longer, her a short and used all the hotel towels to dry Tamani and warmed her up with a blanket in her bed.

I am quite sure, that without Master´s intervention, we both might have died in the cold black water.

The older I get, the more of such **coincidences, that the normal human would call „wonder“**, are happening to me.



DISCIPLES WRITE: THE CUP RUNNETH OVER



MASTERPOWER REALLY IS ENDLESSLY WAITING FOR US TO BECOME ONE WITH HIM, AS HE IS FULL OF UNCONDITIONAL LOVE. DIETRICH



DISCIPLES WRITE: THE CUP RUNNETH OVER



HOW DOES THE MASTER (SATGURU) HELP THE DISCIPLE?

BY RICHARD KEKSZ

Not long ago, I was talking to one of my Master's disciples and we were discussing how the Master's grace had solved a problem we had with our work. Then an enquirer who was not on this path turned to me and asked:

- *Can't be that you only imagine that the Master solved that situation, but that it would have solved itself anyway?*

I replied:

- *Yes I understand what you are saying, because from the outside, as an outsider, it seems just like an explanation of what is happening, but if you are in the grace of a True Master, later on, you understand that you are with the Master at all times and his grace is always protecting you.*

For this, of course, **you have to experience the Master's grace! You have to go to a true Master, a Satguru.**

I share two of my own stories about how I experienced the Grace of my Amazing Master and then I would like to tell one from India about the same!

Here is the first story:

In July 2024, my beloved Master Satguru Sirio Ji held a programme in Amsterdam. The programme was a wonderful success. He gave several public lectures at different venues and two full-day programmes for the public at one venue. My family had the opportunity to participate in this programme. It was not a small thing, because we were



DISCIPLES WRITE: THE CUP RUNNETH OVER

going on this - for us - big trip with three small children and two pushchairs. Of course, neither the journey is easy with so many small children, nor the participation in the programme. Yet everything by the Grace of my Master went really smoothly. It was a very special programme held by BabaJi and we felt very blessed.



The time of the return journey has arrived. The arrival for the programme had been organised up to the last minute, but for our return journey, we had to make arrangements to get from Amsterdam to Brussels.

I tried several times to buy train tickets during the programme, but it wasn't possible. For some reason, purchasing tickets through the app was always rejected.

I was getting worried because with three children it is not easy to overcome the obstacles that arise. Then the afternoon before the return journey we managed to get to Amsterdam central station and I was finally able to buy tickets there. I went to the International ticket office and indicated that I wanted to buy a train ticket to Brussels. There I was put in the right queue and when it was my turn, I carefully and slowly explained all the important information:

-I would like to request tickets for tomorrow for two adults and three children from Almere to Brussels. The children are aged 2, 4 and 8. A helpful lady was at the desk and when I had to pay, I told her the facts again: two adults, three children and from the city of Almere tomorrow.

-Yes exactly -the lady replied and I confirmed that everything was fine. Then I paid and was happy because I still had some money left in my account. The next day arrived and the plan was to leave a little earlier, stopping in Amsterdam for an hour's walk, and still have sufficient time to catch the 3.00 pm train.

We said goodbye to our kind hosts, who are also Babaji's students, and even drove us to Almere station. In the Netherlands, entering to the stations is done through gates, as usually is in larger cities for the underground. Before you enter the platform there is an electric gate that reads your ticket and lets you through.

We walked up to the gate, took the tickets, held onto the ticket sensor and it started flashing red! I didn't understand. I put it there again thinking it must be just a bad contact and again it flashes red and the gate won't open. I went completely pale. I didn't understand, the lady I bought it from repeatedly assured me it would be fine. Part of the reason I was scared was that I knew the ticket was not cheap and we didn't have the money to buy new tickets! I also tried to ask a Dutch soldier standing there what the reason was, but he didn't understand what the problem was either. And then I saw the date on the ticket from the day before. I was completely overwhelmed, I realised that the ticket seller had given me the ticket for the previous day and it was no longer valid for today! So we simply didn't use it. I was freaked out, the kids were cranky, and I didn't have enough money- so I was puzzled, now what to do?

I suggested to Esther (my wife) that we should buy a ticket to Amsterdam and go back to the ticket office, maybe they would recognise us and after explaining the situation they might change our tickets since we haven't used them and it was a misunderstanding. She laughed, of course, because of all the people, how could they remember just me? But I felt that there was no other hope, we had to try. Unfortunately,



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we didn't have much of a chance, because if you have a valid ticket and you don't use it, why would they refund it?

We finally bought tickets to go to Amsterdam. We had just enough money for that and got on the train. On the train I was very nervous, of course, I had several possibilities running through my mind, in the worst case scenario if I had to pay for the tickets again how could I borrow money, transfer money or what to do. But I didn't want to do that, I didn't want to cause any complications for anyone with our situation. So I started praying to my Master:

"Oh Babaji, You are so Great, You are above everything and we are so lost now. Here we are in a foreign country with no money and we should go home. Please give us help, and shower your mercy on us so that this hellish situation can be resolved. Unfortunately, I don't have enough money left to buy tickets again and the plane will not wait for us, we have to be at the airport on time."

So I sort of pleaded to him and we sat on the train and as we started to arrive at the station I started to think about what I had to say and how I had to argue to get them to even listen to me.

We arrived in Amsterdam, got off the train and headed with all our faith to the ticket office. We went in and I automatically got in the same queue as the night before, but unfortunately, I saw that the lady from yesterday was not there. Anyway, I stayed in the queue and at my turn I said:

-Yesterday I bought these five tickets at this desk, there was a lady here in the evening and I told her everything, precisely, several times, but she issued the tickets for yesterday's date and not for today as I requested...

At that moment she heard it, she immediately called a manager. This man said:

-We know about you, please come over to the other desk!

I looked at Esther, surprised:

- Did you also understand what I did? Do they know about us? I don't understand...



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We went over to the other desk and I started telling the manager the same, what happened to us, but he confirmed that they knew about it and stated that they would give us new tickets! Esther and I looked at each other smiling, we couldn't figure out what they knew and how, but we started to feel a tremendous gratitude for Babaji's mercy and we started to see the possibility of a solution. Then they simply drew our old tickets back and printed new ones for us.

They checked the tickets and we had to pay less for the same conditions, so we even got a refund. They refunded even the extra tickets we had to buy to get into the ticket office in Amsterdam. We even found out that the train I had bought a ticket for yesterday was leaving half an hour earlier, so we might have missed it if we didn't get to the train station much earlier, as we did to change the tickets.

Well, that's the grace of the Master working over the disciple, protecting him, helping him through and literally holding him in his hands.



A DISCIPLE ALWAYS KNOWS THAT HE IS NEVER ALONE AND THAT HIS MASTER IS ALWAYS WITH HIM, ALWAYS PROTECTING HIM, ALWAYS WATCHING OVER HIM.

The second story:

This story is about the birth of my third daughter. Two years ago, on the 2nd of July, my wife started to have contractions, so we went to the hospital in the morning, where they examined Esther and told us to go home because these were just kind of predictive pains. We went home. I was still working at home, even though it was a hot summer day. I was thinking a lot about that day because I know a lot about astrology and I was trying to read what could be the right time for the birth of the baby. This was the third delivery for Esther and in the two previous births, Babaji's Grace was very present, always helping us.

I was very nervous because I knew exactly that there was a constellation in the sky that could indicate serious difficulties, and if the child was born at the time when this constellation was set, we could expect difficulties...

I tried to ignore this and tried to pay attention to the blessing of the birth. Of course, I didn't say anything to Esther about this, I kept it to myself.

Then towards the evening, the ten-minute contractions started and we quickly got in the car and hurried to the hospital, as we had heard from everyone that the third child would be born very quickly and the delivery should not last long.

We went to the hospital, they examined Esther and they confirmed that delivery was on the way.

We got into the delivery room - the same room where our other two daughters Kamili and Maja were born. We took this as a good sign. After two births you know roughly what to expect. How the pains come, what the contractions are like and, finally, what the pressure is like. I write this down because I was present at all the previous births.

So, around 11 pm the pushing pains started, I thought that if the baby was born by 1 am to 2 pm everything would be fine. As I said, the contractions started.



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I sang a Bhajan between each contraction, and when the contractions were coming, I was massaging Esther's back or showering her. Then the contractions became 5 minutes, then 2 minutes. As the contractions got shorter and shorter, the delivery became more and more painful. In the end, during the contractions, Esther was screaming so much that the whole maternity ward was resounding. She had never screamed so much before, on the contrary, I remember the doctor even joking by telling Esther at the previous delivery to make noise, shout and act like delivering.

Time passed and the pain got worse! When there was a pause, I would chant mantras or chant songs written by the Master, and then the pain would start and Esther would scream so loudly that even the people in the next building could hear her. I thought that they must not understand what was going on here, where the man was chanting in Indian and then his wife was screaming in pain. What a couple!

When the pain came I massaged her back with oils, which she felt like being on fire and the situation seemed more and more desperate, and we reached the time which, astronomically, does not represent life but death.

Unfortunately, the reading I did and what I understood said that at this time the pain could be such that mothers can't bear it and don't survive the delivery.

The entire building, all three floors with their forty to fifty rooms, were listening to Esther shouting and screaming in pain.

At that moment I could take it no longer and in desperation I wrote a message to my Master saying, "*Dear Master, Esther is in great pain, please help me!*"

I knew I was aware that if my Master did not help me, what I was afraid of could happen! You didn't even need to be an astrologer to know that, it was obvious that something was wrong.

The nurse came into the room and we told her to call the doctor because the pain was enormous. The doctor came and examined her and said that his working time was over. Esther asked him to help her. The doctor said, "all right, so let's deliver this baby".

From then on things started to speed up, and within 15 minutes our little girl was born. She cried and we sobbed because it was a terrible hardship that Esther was going through. Lujza was born at 7.30 in the morning.

Then, "for some reason", the doctor became very careful and helpful and put the baby in the incubator and examined Esther thoroughly. I didn't dare to move from the incubator until they dressed and gave our daughter a small wristband with her name, to make sure they didn't change Lujza with another baby.



MASTER'S GRACE IS ALWAYS WITH THE DISCIPLE, NEVER TIRED, NEVER SLEEPING AT NIGHT, GRACE IS ALWAYS AWAKE AND FULL OF BLESSINGS.



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When I wrote the message, my Master took care of us. A doctor came immediately, we had the baby soon and the burden was lifted from us.



MASTER'S HAND IS SO STRONG THAT IT PULLS ME OUT OF HELL AND LIFTS ME UP.

These are my two little stories, from the near past and I could write a book with so many miracles **I keep experiencing by the grace of Babaji because I know He is the helmsman of my ship and that's how I take Him.**

To close, here is this Indian story:

Once there was a merchant who had a boat. This merchant was of the Sikh religion. Sikhs are those who wear a turban and have a beard and are usually depicted with a sword. So this man was born a Sikh and he believed in Satgurus, even though he had no Master, even though his parents were very religious. This merchant was entrusted to take a certain cargo from one port to another. He accepted the task, loaded the cargo and set sail on the sea. They had been sailing for a few days when a great storm came. Dark black clouds came and huge waves. Waves were so huge that they even reached the top of the ship.

Everything that was on board was lost in the sea. People were shouting and screaming for help, but the dark black sky was only sending thunder and lightning. Then the Sikh man, seeing that the end was near, began to pray to Satguru. "O sweet Satguru, if you are alive or exist, please help me, for we are all perishing now, my ship can no longer stand this storm and we will all die here. If you help me I will find you, I will prostrate before you and give you 50 gold coins."

As he said this prayer, the storm began to subside and the wind began to calm, and soon it cleared out and the storm went away. The ship and crew were rescued.

The Sikh man again thanked God and after a few days, they arrived at their destination. As he made his oath, and knowing that it was a miracle of God that they had been rescued, he began to inquire about the living Guru. They told him who the popular Masters were and he went to them. He went and listened to their teachings and when the opportunity arose, He thanked the Master for saving his life:

- Dear Master, thank you for saving my boat, my crew and me from the storm, as a token of my gratitude, accept these 5 gold coins!

The Master thanked and blessed the Sikh man. Our Sikh man went to another Master and then to another Master and left 5 gold coins with each of them, thanking them for their help. They all blessed him. It went on like this, he went to everyone he heard of... He thought that he had already been to everyone, but he wasn't satisfied, so he started asking people if there was any other Guru they had heard of and he could go to. The people said, there was no other Guru, but a Sadhu in the forest, a holy man who has no disciples, he lives in the depths of the forest, alone.



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He decided to visit this Sadhu and thought if he didn't find the Satguru that had helped him, not even in this person, he would stop searching. He went deep into the forest and near a small cave a man was meditating.

- I came to thank you for saving my life, my crew and my boat. Please accept these 5 gold coins as a token of my gratitude.

The Sadhu asked surprised:

- 5 gold? You promised me 50! Look at the marks of your boat on my back and chest, what hard work it was to keep your boat intact!

At this, the Sikh man started sobbing and fell at Satguru's feet and kissed him with tears in his eyes, so happy that he had found his Master who had saved his Life!

It is said he never left his Master again, who became one of the greatest Satgurus of the Sikhs and he faithfully followed him everywhere.

This is the Grace of Satguru. Satnaam

[Editor's comment: The story reported by Richy ji is the one of Makhan Shah Labana and Guru Teg Bahadur the ninth guru of the Sikhs. You can find the original story online.



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THE SUBTLE HAND OF GRACE

BY DOROTTYA FARY

Since meeting my beloved spiritual Master, Satguru Sirio, my life has been profoundly transformed. His presence in my life touches every aspect, guiding me through every moment.



THE CONNECTION WITH A TRUE SPIRITUAL MASTER IS MORE THAN A MERE RELATIONSHIP—IT IS AN EVER-PRESENT FORCE THAT LIFTS US, SHAPES US, AND PROTECTS US, OFTEN IN WAYS WE CANNOT IMMEDIATELY PERCEIVE.

I would like to share with you a personal story of my life which greatly shows what it does mean to have the Master's and God's protection in our life, what it can mean if we have a real master on the level of the physical and astral planes. I am not writing now about the higher realms, such as the causal and super-causal planes, as my purpose is to show what actually is the phenomenon that "miracles" keep happening in one's life.

I have a son who's 15 years old now. One week or 10 days before he was born I had a terrible nightmare one night, of which I woke up with a heavily pumping heart and I was so frightened of the darkness I saw in my dream that it provoked an out-of-body experience. They say that sometimes when one has an accident or something happens that is too shocking for the mind, the soul goes out of the body to help reduce the trauma of the experience. Maybe some people don't believe it, but I know that's exactly what happened to me. This was not the first time in my life, but this was the most remarkable and soon you will understand why. I knew and felt for sure that a deathly peril was coming on me and my unborn son and that our lives were in danger. I knew that I needed immediate help and protection. As my soul went out of my body, I saw



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myself from up and the front sitting in the shade in the bed. as a spiritual being and the soul of my son, attached to me. I saw my husband Roland sleeping beside me and myself trying to wake him up, shaking him, calling his name aloud. But he wasn't moving. I knew that I wasn't sleeping since I was sitting, talking and moving my arms, feeling the different touches on my palms and fingers.

At that moment I understood that I was in a still point: time and space were stopped and it was only me to act, *given the chance to find a solution*. Recognizing this fact comforted me, and made me peaceful, capable of thinking again. So I finished trying to wake up Roland as I understood it was a useless effort, he wasn't someone who could help me. But at the same time, I noticed something - I saw his soul, as he was dormant in his body. but I noted that he had a star on his forehead. At that moment I knew who was the only one to help me. Roland received the Holy Initiation into Surat Shabd Yoga from Master Sirio one year before. The star was Sirio (in English Sirius), the Sharan, the protective blessing of the Master. My soul did call out aloud in the astral: **"SIRIO"**.

Something amazing happened. I found myself out of time and space in a pure and incredibly bright white light, soft as cotton that wrapped me and in the middle of that bright white light the face of Master Sirio appeared with closed eyes. I looked at him and in that moment he opened his eyes looking straight into mine. We were communicating mentally, without words. It was a fantastic experience that by and by made me understand why despite all my best efforts I could never reach him. How I was tested and tested again and made stronger and stronger, made to be changed just as it happened to him with Master Kirpal. **Now the disciple was fully ready and the Master appeared.** It also made me understand that there was a special bond between him and me. **My life and I had to be transformed to meet my destiny.** I understood that *I reached a milestone in my life, the point of no return, over which there was no procrastination and that a vortex, a powerful spiritual current was to soon grab me and take me far or to meet my destiny or to crash me.* I had to be ready for it. My nightmare was a warning before the world crumbled down for me. A note to tell me I had to be like a rock and never surrender, **just keep going no matter what, never losing sight of where was I heading in this life.**

When this experience was over and faded (interestingly as the light began to withdraw, the face of the Master was still in front of me and in the background there was his room, which later I recognised; I even heard the voice of Irena, his wife, calling out his name aloud) my soul was not yet returned into my body. I still observed myself from a few meters above, from the front. But there was a change - I saw a bright shining star on my forehead and that of my son as well. This made me feel safe and self-assured and I felt ready to face whatever had to come. In that moment I found myself back into my body, seeing the room through my physical eyes again. I was sitting in the bed, and raised my hands in front of my eyes to look at them from this different point of view, from near this time. It was not a dream. What happened was all real and concrete.

This experience was very important in my life, as nearly one week later unfortunately I had a minor accident and Janos was born extremely premature only after 6 months of pregnancy. The situation was critical. I don't want to go into details, because the happenings were really dramatic and very complex, shocking day after day, hour after hour, from minute to minute, changing in every moment. He was all the time on the edge of staying or going from this world. He felt to me like an etheric being, not yet fully



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part of this world and could have very easily gone. He was half in the spiritual realm, half in the physical world. As this was not enough, so many critical events happened to him that made his case extremely complicated also for the doctors. Unfortunately, some medical errors were also made, due to which he got very severe additional problems, nearly fatal, one after the other. Mentioning such things is just nothing to the complexity and the all togetherness I had to live with him in every moment. No one can understand or imagine it, so it would be useless to tell more about it. Anyway, what counts is the final result.



This situation required incredible inner and outer strength and I was ready for it. My whole world disappeared and Simran took the place of literally everything. My every breath: inhaling, exhaling, even the oxygen I breathed; my every step, my every movement, my every intention was Simran. **My body and mind were like an empty shell filled out with Satguru Power acting, moving, talking through me. A state without any thoughts, a condition merged into the living present moment.** Though things were dramatic and extreme, as soon as I got into physical touch with the Master through emailing, everything changed like a miracle. Even the most critical events then turned to be part of a higher design that taught me **not to think, not to want anything, just let it be, be part of the flow and shape everything through the Power of Simran, Dhyana, and Bhajan.** Though I didn't know too much about spirituality, nor the path and the Masters, all was as naturally coming to me as I was breathing and moving. **I lived a period of Amazing Grace. I felt high spiritual energy flowing through me in continuation. Like having fallen into the river of Grace.** This might sound strange to someone who reads that a child was born premature and the mother takes it as a blessing. Well, that was not the case, but this was part of the divine plan, an event that had to happen to change the axis of my life in a radical 90-degree way. Instead of going forward, I had to turn upwards and move towards the infinite and realize that instead of other things in this life.

Anyway, this was an unbelievable, and as I said, very complex story of long months with lots of details, so it's better to go with large steps. First I would like to step back to the moment when Janos was born. He was taken away from the delivery room, but I felt an incredibly powerful spiritual connection with him. At that moment I asked within me, without words, addressing the Master: *"Are you here? Come and see."* Once again I felt a strong and this time very **silent, deep presence of the Master.** He didn't communicate anything, but His presence was very heavily felt, filling up the space. I turned to Roland, who was holding my left hand, saying *"The Master is here."* He replied that he knew it, because he saw Him. He told me that as he was holding my left hand while the baby was born, he saw the Master all the time, holding my right hand, standing by my other side. At that moment I couldn't be aware of anything - as I am sure all who read this know, delivering a child is a particular moment in a woman's life. I think out of that situation no one can be aware of anything else.

I felt the Master's presence after Janos was born. Then I felt Him leaving us and following the baby, wrapping him. Actually, at the moment when my son was born, I got a second sensation in my body which I had for several years. Maybe for nearly 7-8 years.

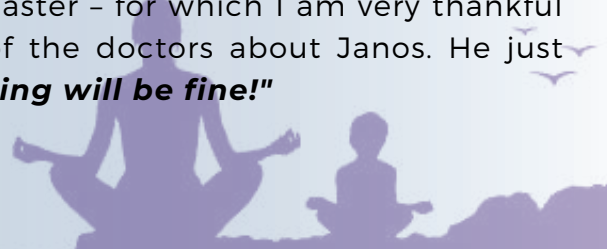


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It was like a second body within mine through which I felt the sensations of pain, thirst, hunger, cold, warmth, fear, anger and anything one can feel in the body. I knew this was Janos connected to me so that I could help him. This I understood by and by, through small things, eg. standing beside him and having a squeezing pain in my leg. Then I noticed that the band for the blood pressure monitor was too tight on his calf. So without asking for permission, I loosened it until I felt within, it was comfortable for me so I knew it was now good for him. Another amazing thing happened just the next day, he was born. I was informed that he wasn't collaborating with the breathing machine, he was fighting to breathe in a different rhythm, so he had not much chance to survive, he would get exhausted and go. I stood by him, looking at him attentively, asking his soul if he heard and listened to me. I felt without words, he replied as a communication arriving from so far away, telling me how he was afraid and not wanting this suffering. I conveyed to him this message, *"If you were born to be my son and it is your destiny to be with me and for me to be with you, now you have to give up your fight and collaborate. Gather your strength, the fight comes later. Relax and let things happen, I show you the rhythm, breathe along with me."* I observed the machine and began to breathe in that specific rhythm. Shortly afterwards, like a miracle, all monitor alarms of Janos went off, I saw his body becoming relaxed and he didn't fight against the machine anymore. Encouraged by this, I conveyed to him mentally another thing: *"I know what you are going through. Remember me, remember the impression I give and know that in this life, I am your mother. I promise that I will never let you down. I saw the darkness we have to face and cross. We're going through it together and believe me, we will reach into the Light. I won't be able to be by your side all the time. But remember Sirio. You have the mark of the Master. Don't be afraid. The way will be very long and it will take time to get out of the darkness, but you just do not give up, do not surrender and do not listen to anyone, but me and Sirio. Do not lose your way, fix your glance on the star that is leading you out of the darkness. By any means don't look either left, or right. Just look to the front and follow Sirio (Sirius, alas the Bright Star). He is the only one you can trust out of me. No one else."* I felt his consciousness confirming it. And it was almost like shaking hands in alliance. Then, as they say, all the rest is history...

So many times while being in hospital I felt the Master's Presence so powerfully, almost as if someone touched my shoulder in a supportive way. Sometimes I looked behind my back to verify with my eyes if he was maybe standing physically there.

When Janos was still in the hospital when he was nearly one month old, the Master came to Hungary and we went to meet him. As I entered the room where He was, it was like a bright light everywhere. I saw the Master in his radiant form sitting on the dice and Light emanating from Him wrapping everything and everyone. I became conscious of how people are not aware of what it means to sit at the Holy Lotus Feet of the Master. Following the meeting, we had an interview with our Satguru Ji. He asked me to tell Him about the actual situation (actually right from the beginning He told me to inform Him even the slightest details of what's happening to Janos and me). He was following up our story, which is not a common thing from a Master - for which I am very thankful to him. I mentioned to him the new estimations of the doctors about Janos. He just looked at me and mildly said: **"Don't worry, everything will be fine!"**



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This sentence burnt into my psyche. In the most critical moments, I began to hear the voice of the Master resounding within me telling this. This greatly helped me to keep my calm, as I had an infinite trust in Him, even in the most dramatic situations when terrible things were happening to Janos and anyone else would have lost their sanity of mind. I got to know several other mothers with premature babies in the hospital, who kept being shocked by all the things that were happening to us. So much less severe things happened to their little children and they were mostly depressed, collapsed, powerless, weeping and suffering. They always asked me how I was able to be so strong and just smile, sing and still be present in all the most critical moments. Some of them kept telling me that I should write a survival guide to give support to everyone with a premature child. The Masterpower was so greatly with us all the time, that everyone could witness it. As it is written in the bhajan:

"Tatti vao na laga di", "The hot wind doesn't blow on the one who has the Guru's protection". **I am a living testimony to this.**



I don't need to write a book, I am doing seva, writing this article and claiming aloud, that my receipt of success in anything is that I have a Master. Nothing is done by me, everything is done through me.



WE ARE ALL CHANNELS, BUT WE ARE NOT CONSCIOUS ABOUT IT, AND PROBLEMS ARISE IN MOST OF THE CASES, WHEN WE WANT TO DISTORT THE THINGS THAT COME TO US BY OUR OWN EGOISTIC WILL AND DESIRES.

Anyway, to take a jump again, this time ahead in time, after all the complications, when Janos was one year old, we decided to participate in the Summer spiritual retreat with Master Sirio in the Sant Bani Ashram in Italy. Finally, after waiting years for it, I received the **Holy Initiation** from the physical form of the Master. *For three days after the Initiation I felt like not being on this earth any more. I saw everything with*



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different eyes and my spiritual perception opened wide, living in a continuous state of samadhi with open eyes, experiencing the highest state of ananda, bliss ineffable.

Interestingly, as soon as the three days were over, the next morning Janos began to feel unwell and lost consciousness. The Master left the retreat and came with us to the hospital of Grosseto from where Janos was soon sent to Florence to one of the specialised pediatric centres for the problem he had. Still in the hospital of Grosseto, the doctor wasn't very helpful in the beginning as the emergency department was quite full and she was busy. But I witnessed the Master going to her, looking deeply into her eyes, saying a few things and immediately she was changed with us. In the case of Janos it was a life and death emergency to act immediately, we couldn't wait. So all the exams were quickly done and the doctor understood how urgent the case was and within a short while, we already found ourselves in an ambulance heading with full speed to the famous Meyer hospital.

Again we could say, what an unlucky thing, but it's the contrary. Janos had two emergency interventions, and the system which was applied to him in our country was changed to a different one which was not in use in our country, in fact, this one could support him much better in resolving his issues. This also meant that his development began to go more smoothly. **Isn't it a real great blessing, amazing grace again?** (Later at home, several people asked how they could also go to Italy to have the intervention done for their child as it was done for Janos. They all wanted to know, how we could organise it. We didn't do anything - it happened because it had to happen, by Grace.)

After this we had to bring him back every year for control to Florence which was very nice, as we always connected it with one of the annual retreats in the Ashram and we could come for much longer times, spending time with the Master. From my Holy Initiation till today, I never missed, but one spiritual retreat (the one in Transylvania in 2016) and **I can say, that this spiritual relationship with the Master gradually transformed my life.**

Taking another jump in time, eventually we moved to Italy so that Janos could go to school here, which was an excellent decision. He had fantastic 8 years doing his elementary studies with teachers to whom I am thankful beyond words. Now he just begun high school and his development keeps amazing me day by day.

I didn't mention it before, but when he was one week or ten days old after he had a terrible brain haemorrhage to both sides of his brain and the images were made of his brain, we were told that he would for sure never be able to walk, and he wouldn't be able to talk. Plus added that probably he might be deaf and maybe even blind but of this last they were not yet sure, adding that for sure he won't be 100% (intending his mental faculties). Wow... what a start to life, what encouragement for the parents! Though it wasn't nice, I understood the doctors that they had to tell me just like this - because that's what they supposed from the image. But there was something they couldn't see on these images, hence for them it's invisible: **the Subtle Hand of Grace.**

I don't think I need to explain anything about it if I say, Janos is now 15 years old and he takes the bus alone every morning to go to town (30 km) where the school is, gets off the bus, walks to school, carrying a heavy school bag and his guitar too (he goes to the musical lyceum and guitar is his instrument). *What else to say?* He can run, he can jump, he can swim, he can ride a bike and even a horse. He speaks three languages



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fluently, two of them on a native level. Well, as I wrote he plays music, so definitely, he is not like Beethoven, by which I mean, he hears everything - sometimes even too well. As it is a just thing *to remember important events in our lives, it is vital to have some reminders*. Maybe it is for this reason that his right side is slightly weaker than his left side, but it's almost invisible and yes, he doesn't see much with one eye, but he has two of them and with the two he sees good, though he has to wear glasses.

Altogether he is like a joyful ball of energy in motion, he gives no impression of any disability, and sometimes he begins to speak like a river flows, unstoppable with endless fantasy. He's quite smart at school, loves reading, loves music, loves to joke and laugh, loves his doggy and takes long walks with him in the woods. What else could we pretend of him? (Maybe to do more homework.) But please try to answer this question: what is he, **if not the proof of the Infinite Grace of the Master?**



There is no day that I don't think with gratitude about how the Master influenced and transformed our lives, **how the subtle Hand of Grace expanded over our heads like a protective shield in times of danger.**

This is not a little thing to experience in one's life. What else one could ask from life, but to have a Master and be under his Sharan?



IF YOU HAVE A TRUE MASTER, YOU HAVE EVERYTHING. NO NEED FOR ANYTHING ELSE, I ASSURE YOU. EVERYTHING IS GIVEN TO YOU WHAT YOU NEED. THE PROBLEMS BEGIN WHEN PEOPLE BEGIN TO WANT MORE THAN WHAT THEY NEED.



DISCIPLES WRITE: THE CUP RUNNETH OVER

I experience the Grace of the Master entering into my life at so many levels and in so many ways, beginning from the biggest to the smallest things. Just like for example finding a place to park with the car when one is late and everything is jam-packed, but as a miracle, just where I am going, a car leaves free a parking slot that I can immediately take and it always happens like this.

If I compare how the difficulties in my life are solved and how life flows for others who don't go under the Sharan of a True and Realized Master, I am always amazed. This possibility is open and free for everyone.

“

THE DIVINE REALIZATION AS A SCOPE AND PURPOSE IN LIFE AND SHOULD BE FOR EVERYONE. SO I BELIEVE IT'S VERY IMPORTANT THAT THOSE WHO RECEIVED THE GRACE OF THE MASTER BECOME TIRELESS MESSENGERS OF TRUTH AND CONVEY THIS FOR EVERYONE IN A SELFLESS WAY.

Then of course, some people don't believe in such things at all and for them, it's only a question of luck or misfortune and things just happen the way they happen by themselves because they're due to happen. But

“

WHEN ONE HAS FALLEN INTO THE RIVER OF GRACE AND IS BEING CARRIED BY THE SPIRITUAL CURRENTS, ONE FEELS IT EVEN DOWN TO THE BONE MARROW.

No wonder Maulana Rumi from the far away past advises people, that is actual even today: **"Stop doing like the wolf and the dog, instead try the Grace of the Shepherd"** - by which he means: **try the Grace of the Master.** It just means exactly what I wrote before.



“

LIFE IS NOT A MATTER OF GOOD OR BAD LUCK, LIKE THE DOG AND THE WOLF - ONE SHOULD RATHER GO BEYOND THIS LEVEL AND EXPERIENCE SOMETHING HIGHER, THE FORCE THAT IS A DRIVING ONE.



DISCIPLES WRITE: THE CUP RUNNETH OVER

I would like to mention some other small events from my life, when the protective Master Power was so evident, to give further proof that **the Master is not only present in the disciples' life at critical events, but can interfere in the smallest and most impossible-seeming, banal situations.**

Mind you: it's maybe we who don't keep the Master in our life at every moment, not He to abandon us for no reason.

But before going to my own stories, let me report one, connected to Dietrich, as my eyes stopped on the images of him in the magazine and I spontaneously remembered this small event. Once we had to take him to Grosseto train station from the Ashram after a meditation retreat. Due to some sudden problems with Jancsi though, we couldn't start at the planned time. Dietrich said, quite convinced that he would lose the train and for this he would lose his flight in Rome. Something which at that point seemed quite probable. He wasn't upset as he is not a bad-tempered person. He just stated it. I was feeling terrible and ready to go over all speed limits in order to catch the train. The Master was also there and came into play: *"Don't worry, you won't lose the train!"* Then we hurried to the station, but arrived 5 minutes after the scheduled departure of the train. The Master said, anyway, let's go inside. As we entered the station the first thing we noticed that the InterCity was in 15 minutes delay. Unbelievable, isn't it? So we went to the caffè shop, had a hot drink, then Dietrich took the train and peacefully arrived to the airport and went back to Germany. We both knew and felt the same, that once again we were touched by the Grace of the Master Power.



THE LEVEL OF GRACE ENTERING INTO OUR LIFE DIRECTLY DEPENDS ON THE LEVEL OF OUR SINCERITY AND INVOLVEMENT.

Then above this, there is our personal destiny too, that cannot be changed, as we could see in my case with my son. *But the level of suffering can be reduced to the necessary minimum and things can take a miraculous outcome.*

To continue, let me tell you about, that some while ago, I shared a personal experience with Dietrich. It was a story of how the Master's invisible hands saved us during a drive from Budapest to Ribolla. We were travelling through the early hours, and I was still recovering from an illness. As we entered a dark tunnel, the sudden shift from sunlight to darkness left me almost blind, my reflexes dulled by exhaustion. For a brief moment, I felt helpless, finding myself in a sharp curve with a wall in front of the car, sensing that an accident was imminent. In that moment of fear, I called out for the Master within and just as if He had taken the wheel Himself, we came out of the tunnel safely. **I was reminded that He is always with me, quietly watching over us even when we don't realize it.**

A short time later, during the same trip, we found ourselves in another life-threatening situation. A massive truck was entering from the right side of our lane on the highway, and there was no space or time to react, surrounded by other vehicles, with no room to escape, I braced myself for a crash, even closing my eyes for an instant, reaching out inwardly to Master Sirio with all my heart. Inexplicably, the moment passed and the truck was in the lane behind us without harm. This was a miracle, as our car was just beside the camion when it began to enter the lane, coming down the hill quite quickly, it seemed impossible that it didn't hit against us.



DISCIPLES WRITE: THE CUP RUNNETH OVER



THESE MOMENTS HAVE TAUGHT ME THAT WHEN WE TURN TO OUR MASTER WITH ABSOLUTE FAITH, HIS PROTECTION IS UNFAILING.

Dietrich bhai ji, in return, shared his own story with me – the one you can read in this magazine about finding the key of his car on the beach. The sentence he wrote about the Great Master Kirpal who initiated him, hit my heart and rang a bell within: **the Master for me is as great as I see and believe Him to be**. I became fully convinced:



IF I BELIEVE IN THE MASTER WITH ABSOLUTE FAITH AND NEVER DOUBT HIM, EVEN THE IMPOSSIBLE BECOMES POSSIBLE.

No wonder Master Kirpal made this formula for the science of spirituality as thought by Him:

God + mind = man ; man - mind = God.

A few months after this correspondence with Dietrich, when I was at the Sant Bani Ashram in Ribolla, Master Sirio had asked me to run a quick errand, using his car. But in the parking area, a car blocked the way and I had to turn lower with the car on the hill than usual, after a heavy rain. The grass was tall and wet and everything was muddy, so, very soon, I found myself stuck, the car kept sliding back from the hill, digging a ditch in the mud underneath as I tried to reach the road to exit the parking area. My three-year-old son sat in the backseat, and frustration started to rise within me. I tried everything I could – placing cardboard under the tyres, rocking the car back and forth – yet nothing worked. Defeated, I sat there, contemplating my shame that now, in front of everyone I have to ask Master Sirio to come and pull out the car with the tractor. I wasn't really feeling ashamed of myself, as it wasn't really my fault, there was no space for a different manoeuvre because of the other car - anyone would have ended up where I did. *I was feeling bad, defeated, because my Master asked me to do something, He trusted me that I would do it, and I failed, I am defeated, and now everyone will see it, and they might think that He made a mistake and entrusted the task on the wrong person. I felt too bad for this as if I was bringing shame on the Master Himself.*

At that moment, Dietrich's story of finding his keys came to mind and I decided to give one more try to the car and repeated with a sincere heart and full conviction the same phrase as Dietrich: **“Master, if You are as great as I think You to be, please help me.”** Miraculously, the car glided out of the mud and up the hill as if an invisible force was pushing it. As Master Kirpal used to say:



“WHERE ALL HUMAN EFFORTS FAIL, TRUE PRAYER SUCCEEDS” - AND I WOULD LIKE TO HUMBLY ADD, TRUE PRAYER AND THE MASTER'S GRACE SUCCEED.



DISCIPLES WRITE: THE CUP RUNNETH OVER

I realized that **His power always circondates us, pervades us, depending only on how open we are to it.**

“

EVERYTHING DEPENDS ON OUR MIND – THE MIND IS A POWERFUL TOOL IN CREATING DIVISIONS, AND IF WE REDUCE THE MIND, WE ARE UNITED WITH OUR MASTER AND CONSEQUENTLY LIVE IN A STATE OF GRACE, BLISS - ANANDA.

These stories reported are not just coincidences; they speak of the quiet, yet profound ways our Masters work within our lives, influencing it always for the good. These experiences – Dietrich’s, Ricsi’s and mine – are reminders that

“

THE MASTER’S GRACE IS ALWAYS AVAILABLE TO US. WE MAY NOT ALWAYS SEE IT OR UNDERSTAND IT, BUT THE CONNECTION IS THERE, GUIDING US THROUGH LIFE’S CHALLENGES. IT IS OUR SINCERITY AND FAITH THAT ALLOWS US TO FULLY EXPERIENCE THIS GRACE. WHEN WE OPEN OUR HEARTS TO THIS CONNECTION, WE ARE TRANSFORMED, AND TOUCHED BY THE MASTER POWER IN WAYS BOTH SUBTLE AND PROFOUND.

“

THE JOURNEY WITH A SPIRITUAL MASTER IS A JOURNEY OF INFINITE TRUST – KNOWING THAT NO MATTER WHERE LIFE TAKES US, WE ARE NEVER ALONE, WE NEVER GET LOST AND WILL ALWAYS BE HELPED AND GUIDED, UNTIL WE ARE SINCERE, HONEST AND TRUE IN OUR INTENTIONS AND RESPECT AND KEEP THE COMMANDMENTS OF OUR MASTER.

Though this is just one aspect of the relation to the Master which for us seems so great, being physically bound. But by

“

COMPARING THE GREATNESS AND VASTNESS OF THE ASTRAL, CAUSAL AND HIGHER PLANES TO THE LIMITED MINUTENESS OF THE PHYSICAL PLANE, WE MIGHT UNDERSTAND THAT THE PURPOSE AND GOAL IN ONE’S LIFE OF HAVING A SPIRITUAL MASTER IS FAR HIGHER AND GREATER THAN JUST MERELY SEEKING FOR SPIRITUAL PROTECTION AND GUIDANCE IN OUR LIFE.

As a conclusion, after coming to know, how greatly a true and realised master can transform the life of the disciples on the physical plane, **we can only try to imagine what He can do for the devoted and true disciples in the higher realms:**

leading us out from the darkness into the Resounding Light up to the Region of Truth without falsity, helping us realise the consciousness of Radhasoami, the Universal Soul and merging into Anami, the Nameless beyond all human words.

This the true Greatness and the Selfless, Unconditional Love of a realised Master!

JAI SATGURU!



DISCIPLES WRITE: THE CUP RUNNETH OVER

F O R G I V E

BY DONNA JEWELL POLLARD

Forgive Thy worthless servant who attempts to praise Thee with mere words.
Have mercy on the tuneless tongue that sings of Thy glory with mere melody.

Had I at my command the sweetest words ever written I should still be ill equipped to describe
one hair of Thee.

Had I at my command all the symphonies on Earth still their sweet melodious streams could never
reach Thy Holy feet.

Oh Master, my cup runneth over and causes my eye to fill with light, my ear to fill with sound, my
eyes to fill with tears, my lips to fill with song
Oh Master, how great Though art.

How blessed are the flowers that Thy lotus feet walk upon.
How blessed are the birds that fly above Thy holy head.
How blessed are Thy children who receive Thy gift of naam.

Oh Master, simplify me, purify me, make me worthy, of Thy mercy.
Then lead my way to Thee.



SPIRITUAL PRACTICE



IS A SATSANGI?

BY DOROTTYA FARY



SPIRITUAL PRACTICE: WHO IS A SATSANGI?

While preparing this volume of the magazine, getting towards the end, I felt that something was still missing. Wondering what it could be, I was pondering over the contents, outlining for myself how the thread of the articles starts, builds up and then finally how everything concludes. After considering everything I suddenly understood: the satsangi, the disciple was missing from here. More precisely, it was missing to talk about:

What makes a satsangi a true satsangi?

By now we could come to know the origin of this path and where to position it on the huge map of all the several yoga systems and paths. We have understood what the cornerstones were and got to know the Parampar, the spiritual lineage. Then we could read moving examples of how the Master is present in a protective way in the disciple's life. But it was exactly at this point where something was missing, something that shouldn't be overlooked. There is a bond between Master and disciple, but what exactly is that makes this bond? What's behind this special connection? Every coin has two sides, so this is not only about the Master. This is as much about the disciple, the satsangi. So, to have a complete, 360° picture, we need to understand how one can become a satsangi? Here I don't mean the fact of just simply going to the Master and asking to be initiated and then meditating daily. I know that already this is not a small thing to conclude in one's life. But being **a real satsangi, not only in name or title** is far beyond these mere and "dry" facts.

The path is the Master and the Master is the Path. The importance of the **Living Guru** is so much underlined. Something living is never constant, but is in continuous whirling, moving, following the law of Energy. Nothing ever really stops, in the Universe everything is always in motion. Without it's driving force things fall back into themselves and the dynamism might just switch off.



“THE WAY IS
THE GURU
AND THE
GURU IS THE
WAY WITHOUT
THE GURU
THE WAY HAS
NO MORE
SENSE.”

This can be taken as a fact, through logic and reasoning we can agree with this statement. But do we notice what else is there beyond the mere meaning of the words? It is like with the sea, when we observe it. What do we see? We can see the waves that keep washing endlessly the shore, waves that keep arriving, just coming and coming... But do we see them returning into the sea? No, we cannot, because the undercurrents are below the surface, hidden from our eyes. But it is still there and can be very powerful, as much as the visible waves. Now I leave the waves for themselves, as this article is not about analyzing the phenomens of nature, we only needed the example to understand that every dynamic force has at least two directions. Something that arrives, has to also return. Let's observe the spiritual currents treated here: we have a driving force on the spiritual path, that evidently is the Master. We have the strong statement by Master Sirio: "The way is the Guru and the Guru is the Way, without the Guru the Way has no more sense." But what about the disciple? How the disciple is part of the Way? Does the Way has sense without the disciple? But to go beyond: do we really follow the Master and treat the path - or do we only believe to do so? Are we real or are we unreal?



SPIRITUAL PRACTICE: WHO IS A SATSANGI?

All of us might have heard the famous statement: **“One could not pluck a flower without troubling a star.”** this just means the same thing - what is a flower to a star - and yet... Galileo, who I believe was an enlightened person, said: **“All truths are easy to understand once they are discovered; the point is to discover them”**. So what should we discover here? What is the truth behind?

Master Sirio told in a Satsang during the Autumn retreat in 2011:



SPIRITUALITY IS THE ART OF ADAPTING TO THE CONTINUOUSLY CHANGING CIRCUMSTANCES.

This was really inspiring, as He also says,



THE REAL SPIRITUAL PERSON IS THE ONE WHO STANDS WITH TWO FEET ON THE GROUND.

This begins to sound like a superman. So who is this being that is at the same time spiritual - rational, intuitive - concrete (sticks to things), steady like a rock - but adapts to all changes in a flexible way; goes through the difficulties with always trust and hope in the heart, with the head high, only bowing down to the Feet of the Master? *What is really that subtle thing that makes a satsangi?*

When I began to outline this article, suddenly the quote I added up on the inner side of the front cover came into my mind. A quote which I chose in July (more than 3 months ago) as it felt to me the right one for this issue. Then later I was wondering if this quote was really matching the topic, but I didn't get stuck in this thought. So it stayed there. Now I know why: this is exactly what was missing from this volume, the missing link. To save you the tiredness of going back to the beginning, I put the quote here again:



LIFE ON EARTH, AS WE HAVE IT,
HAS A TREMENDOUS BEARING IN BUILDING
THE BODY AND THE MIND.
WE MUST, THEREFORE, STRIVE TO SIMPLIFY
LIFE AND LEARN TO LIVE TRULY.
IT IS TRUE LIVING
ON WHICH EVERYTHING ELSE DEPENDS,
EVEN THE SEARCH FOR THE SELF
AND THE OVER-SELF.
THE IMPORTANCE OF TRUE LIVING
CANNOT BE OVER EMPHASIZED:
TRUTH IS HIGHER THAN EVERYTHING,
BUT HIGHER STILL IS TRUE LIVING.

This is what makes a satsangi into a satsangi, realizing Truth and to live by this Truth. This is the real quality of a satsangi!

“Truth is higher than everything, but higher still is true living.”



SPIRITUAL PRACTICE: WHO IS A SATSANGI?

Of course, it's not my task or intention to decide who is a true satsangi, therefore I humbly turned to Master Sirio, asking Him, to please shed some light on this topic for us and to write an article to make this volume of the magazine complete.

Before the Master's article on the topic, I would like to share with you an old story from India that was once told to me by Master Sirio and now it has come into my mind. The story is told in several ways, as it often happens with the old stories, but the geast and the main meaning is always unchanged. Sant Ji also used to tell this story in Satsang, but I chose now a way which combines a bit the versions that is a way I like this story the most.

GURU ARJAN AND THE COINS

One day, a member of the Sangat approached Guru Arjan Dev Ji, the fifth Sikh guru with a request. He asked for help to arrange his daughter's marriage but had not enough money for the dowry. Guru Arjan Dev Ji listened and replied to the man that he also didn't have money to pay that large amount. The man came up with an idea, insisting that Guru Arjan should ask money for him from the Sangat, since as he said, there are many satsangis and if each of them gave just one coin he could gather all that he needed.

Guru Arjan after hearing this idea, decided to give a special lesson to everyone about honest and selfless behaviour, hence he told the man *"Go to the Sangat and ask each satsangi for one coin. Satsangis will surely help you."* Then come back to me and I give you my part as well.

The man happily, already feeling the money in his pockets, did as he was told, approaching the Sangat. However, when after few days he returned to Guru Ji, he was empty-handed. *"No one gave me anything,"* the man said, feeling defeated.

Guru Arjan Dev Ji smiled softly and said, *"I see. It seems there are no true satsangis here. So let me give you my part."* He then took out 4 coins and a half, handed them to the man. *"I give you one coin in the name of Guru Nanak, one in the name of Guru Angad, one in the name of Guru Amar Das and one in the name of my master, Guru Ram Das, for they were true satsangis. As for myself, I give you half a coin, as I consider myself as half a satsangi and I am still striving to become one."*

This humble approach from Guru Arjan Dev Ji, despite his great spiritual stature, was a powerful lesson to everyone as it revealed that being a true satsangi is not about appearances [long beard, turban and sword] or claims or attending Satsang. It's about the inner qualities of selflessness, humility, devotion, sincerity and realising the teachings in our lives. A true satsangi serves selflessly with a pure heart, seeking no recognition, but the love and grace of the Guru.



SPIRITUAL PRACTICE

THE TRUE SATSANGI

BY MASTER SIRIO JI



SPIRITUAL PRACTICE: THE TRUE SATSANGI

Guru Arjan Dev Ji Maharaj, the fifth Sikh Guru, the one who compiled the Adi Granth Sahib, the holy book of that religion, a great poet, a great composer and singer, asks the question,

"Who is a true Satsangi?"

First of all, let us see what the word **Satsangi** actually means. It is composed up by **Sat**, meaning **Truth** or true, and **sangi** which stands for a **congregation, a group of people who seek for Truth. Satsang** means **a school of thought where one learns about the Truth of existence and ways to realize such Truth in one's life.**

Therefore, **a Satsangi is the one who attends Satsang conveyed by a living Master and by coming together with the Master and the Sangat (the congregation), becomes a Satsangi.** This is one of the Three jewels of Buddhism, the other two being the Buddha (the living Master), and the Dharma (the teachings).

Thus, a Satsangi puts into practice the main tenets of Buddhism without even knowing it. He is a seeker of Truth who associates with the living Master. At the same time he/she becomes a member of the Sangat (in Buddhism they say "Sanga") and learns about the universal teachings, the Law that governs this world, the Univers and all the planes of existence (the Dharma). In Christianity this same jewels are contemplated and given outmost importance: the living Christ, the Church and the Word uttered by the living Christ. I am sure, and I know, that most of the other main religions give importance, in one way or an other to this same most important elements.



SPIRITUAL PRACTICE: THE TRUE SATSANGI

Anyhow, on the Path of the Masters, "Guru Mat, or Sant Mat", the association with a living Master is of fundamental importance. In one of my songs I say,



WITHOUT GURU THERE IS NO LIBERATION, WITHOUT GURU THERE IS NO ILLUMINATION.

In another one it is said,



THE PATH IS THE GURU AND THE GURU IS THE PATH, WITHOUT THE GURU, THE PATH HAS NO MORE SENSE.

The Guru is the main jewel and from this precious stone, we get the other two, the Sangat and the teachings.

Now, in what do consist mainly the **teachings of the Master?**

In my opinion, after being on this Path for fifty-two years they consist of this;



DO NOT BE A BELIEVER, BE AN EXPERIENCER.

One who wants to come to know in himself, by his own experience what the Master teaches. Therefore you have to do your spiritual practice in order to see with your own eyes and hear with your own ears.

Maharaj Kirpal used to say that we have to **believe only what we see with our own eyes and what we hear with our own ears**. This may be understood in two ways, we have to listen to the Master's teachings and try to make them our own by living them practically in our life. Therefore, *after listening to the teachings for a long time, we must make our own interpretation of the teachings, make them our own, part and parcel of our life*. When we become very experienced in anything, we, by any means, come to the point of personalising that something, be it a therapy, a medical system, a sport, a spiritual Path etc. The other meaning that this advice of Master Kirpal wants to convey is that we must *believe only to our inner experiences, what we see and hear with our inner eye and with our inner ear*, because the Divine, manifests Himself to each one of us in the most welcoming way for our psyche our innermost way of being.

The answer that Guru Arjan Dev gives to the question by which I started this article it is the following one:



THE TRUE SEEKER OF TRUTH WILL WAKE UP EARLY IN THE MORNING, AT SUNRISE OR BEFORE, WILL MAKE HIMSELF/HERSELF READY, SIT DOWN IN PEACE, SING THE SONGS IN PRAISE OF HIS SATGURU AND THAN WITHDRAW WITHIN, IN THE SILENCE OF THE MIND TRYING TO CONTACT THE INNER LIGHT AND THE INNER SOUND (NAAM OR SHABD).

Do we need to become monks or priests to do so? Do we need to become ascetics, hermits, or renunciates of some kind? Not at the least. Master Kirpal used to say that **we learn how to swim in water, not on dry land**. This Path proposes a secular spirituality,



SPIRITUAL PRACTICE: THE TRUE SATSANGI

a life in which we stay in the world, study, then take a job to support ourselves and our family (if we have one); this way we live a dignified life in which we support ourselves and we do not beg from anybody or depend on a big religious institution to support our needs. Those who become monks or nuns, in my opinion, live a life of frustration in most of the cases. They choose that lifestyle in a moment of enthusiasm in their youth, but in most cases, after a number of years many would like to get out of that repressed and frustrating life, but... it is too late, out of that institution they wouldn't know what to do, how to earn their living because they are completely unable to make their living, to take any job. They have lost the train of life.

On this **secular Path**, we do our **spiritual practice** and also **contribute to the spiritual work of our Master selflessly**. This selfless service will allow us to expand, and develop a compassionate attitude in which we will wish for the good of others in practice and act in order to bring purpose, peace and joy in the life of our fellow brothers and sisters. Just like our **Master**, who **performs all His spiritual work for free** and supports Himself and His family with his work or pension. In the same way, we will also **support ourselves** and do our best to **support our Master in His spiritual work** for uplifting, in some measure, the consciousness (or frequency) of this planet Earth. In the long run, the result will be that **we will make the Path of our Master our Path and become competent in all of its aspects**.

What else should a real Seeker of Truth do for his/her spiritual progress? He will try to attend all possible programmes of His Masters, all the intensive spiritual retreats because on those occasions the mercy and Grace of Supreme Satguru will be stirred to its maximum capacity and we will experience the highest possible level of consciousness that we are capable of. In those programmes, the Master Power, God into expression Power will manifest in abundance and our meditations will be boosted up, as much as possible so that we may tune in with the Inner Light and the Voice of Silence. We will be deeply renewed, and transformed inside; our perspective of life and of ourselves will be enlightened and put into the right perspective. Going back after to our daily life, **we will be enthusiastic, charged up and we will be able to face the challenges of life with a sweet smile on our face**.



SPIRITUAL PRACTICE

QUALITIES AND LIFESTYLE OF A SATSANGI

“ B E G O O D , D O G O O D , B E O N E ”

To get a more complete picture of who or what is (might be) a satsangi, we can read a brief list about the requested lifestyle and the qualities of seekers of Truth who chose to follow the ancient spiritual path of Surat Shabd Yoga.

It doesn't mean that satsangis are like holy people, not at the least, we are all at a different level of our personal evolution towards self-realisation - but it's good to set high standards and try to realise them. It's not a problem if one makes a mistake, the problem is if one doesn't try with all his/her best efforts to correct it and improve one's life.

- **Spiritual Commitment:** A satsangi follows the teachings of the spiritual master (Satguru) sincerely, focusing on inner spiritual development and a connection with the Divine.
- **Moral Living:** Satsangis are expected to live by high moral standards, which includes truthfulness, humility, compassion, and non-violence.
- **Vegetarianism:** Satsangis maintain a vegetarian diet (no meat, no fish, no eggs), in line with the principles of non-violence and compassion towards all living beings.
- **Sobriety:** Refraining from alcohol, drugs, or any intoxicants is part of the lifestyle to keep the mind and body clear for spiritual growth.
- **Meditation and Practice:** Regular meditation and the singing of Holy Songs (Bhajans, Mantras) as taught by the Satguru are essential. Daily meditation helps to maintain and enstrengthen our spiritual commitment and to develop and improve spiritually. Further it has a good effect on the body and helps to have an equiposed, balanced mind.
- **Service and Charity:** Satsangis are encouraged to serve others selflessly, as service to humanity is considered service to the Divine.
- **Detachment:** A satsangi strives to cultivate detachment from worldly desires and ego, focusing on the higher purpose of life, which is union with the Divine, according to our spiritual commitment.
- **Spiritual retreats:** Satsangis are advised to regularly retreat from the world, the best is to participate in the retreats organised with the Master. Retreats are a great tool to renew ourselves spiritually, find new inspiration, motivation in treating the spiritual path and in our everyday life. To go on with more enthusiasm, and to by and by become more advanced human beings. (Read more about spiritual retreats in the previous volumes of the Sirius Magazine, especially Volume 1, issued April 2024.



SPIRITUAL PRACTICE

RISE TO THE SPHERES WITHIN

BY HAZUR BABA SAWAN SINGH JI MAHARAJ



SPIRITUAL PRACTICE: RISE TO THE SPHERES WITHIN

*From the book 'Spiritual Gems', first edition published in 1965
No. 147*

I have received both of your letters in due course of time, the letter having been written after Initiation. In my last letter I had given you some hints on concentration, of which you were expected to get a clearer idea after Initiation and application. You now have a better idea of your **DIFFICULTIES**.

The posture is not easy for you, and the usual course with you is to sit upright in a chair. You occasionally lose consciousness and muscular control momentarily, and the head falls backward or sideways until it ends with a jerk which awakens you. In the ordinary way, when one is about to sleep, what happens is that as attention withdraws from the eye focus, one loses muscular control, becomes unconscious of the body, and finally the eye gets vacant, and consciousness gives place to semi-consciousness and then to unconsciousness. **The loss of consciousness means that the attention did not stick to the eye focus but fell below this focus, onto the lower centers** – the throat or the navel. At the throat center it is almost in a semi-conscious state; causing dream; and at the navel center, there is a complete loss of consciousness. If it were held to the eye focus and, instead of falling down, it had gone up to that center, there ought to have been full consciousness and superconsciousness, not of the body or the external world, but of what you were doing within Repetition or grasping the Current, or seeing something within if anything was visible. Therefore, loss of consciousness means ordinary sleep. There cannot be unconsciousness if the attention is at the eye focus, or at the centers above the eyes. When you say the jerk awakens you, it means that you were asleep. There is nothing unusual in this. Attention, by habit goes down, and we wish to come up. It is here that the struggle commences. So, when you get the jerk, start again. **Consciously stick to the focus. When you are conscious of the focus, and repeatedly bring your attention to it when it goes off, you will, by and by, become unconscious of the surroundings and the body, and remain conscious of the focus or what lies in the focus.** It is a slow process, and takes time. But rest assured, sooner or later you will succeed. This struggle for achieving concentration has been compared to the rise of an ant on a smooth wall. The ant rises and falls sometimes after a climb of a few inches only, and, not infrequently, when the roof is in sight. The withdrawal of the current from the body to the eye focus is like the climb of the ant – a struggle, but a struggle with determination. The headquarters of the attention is at the eye focus, but its rays animate the whole body. They go beyond the physical body as well, into the sons, daughters, wife and other relations, into movable and immovable property, and into the country. They have a long range. It takes time to withdraw these rays to the focus. It is only when the rays have been focused in the eye center that man becomes a man. Otherwise he is akin to a beast. When these rays of attention begin to collect at the eye center, or the process of withdrawal starts, one feels the pricking sensation. It is a sign of concentration. It appears as if ants were moving on the skin. The inner waves are coming up, and as the waves come up, they should bring in a state better than the state of wakefulness instead of unconsciousness. You have not the habit to sit in the posture. We Indians have the habit. Only the fat people here find it difficult. But, like other things, **posture is only a means to an end**. The end in view is concentration, or



SPIRITUAL PRACTICE: RISE TO THE SPHERES WITHIN



holding the attention in the focus. ***The Light and the Sound are always present at the focus.*** They are never absent from the focus. We could not remain alive if the Current were absent from the focus. To get them (Light and Sound) you must reach the focus. Do not worry if you have not seen anything so far. You may worry about their absence when you reach the focus and do not find them there. ***Everything lies inside the focus.***

Your wildest dreams or imaginings cannot picture the grandeur of what lies within. But ***the Treasure is yours, and is there for you.*** You can have it whenever you go there. Take it from me, and once for all, that everything, including the Creator, is within you, and whosoever has attained it, has attained it by going inside the focus. There is no easier method to go within than the one of which you have been informed. Please be not in a hurry. ***With patience and perseverance, complete the course of concentration. Going within takes time.*** The rise within is comparatively easier. This part of the course is tasteless. Taste comes with concentration. ***Slow but steady wins the race.*** That which is acquired after struggle is valued, and that which comes easily is often not valued. The natural tendency of the soul is to rise up, for it is a bird of a different sphere. The mind and the body keep it down. The cream in milk automatically rises when the milk is left alone. ***The moment the body and the mind are stationary, the soul begins to rise up towards the focus.*** It is the disturbances of the mind and the body that keep it down, just as the cream does not rise if the milk is disturbed.

There are three bodies with corresponding minds: The physical body, the astral body and the causal body. We are all familiar with the physical body. We can have some idea of the astral from the forms we see in dreams, but with this difference, that the dream is a state of attention below the eyes, and the astral sphere is above the eyes. The idea of the causal body cannot be grasped as long as the attention does not go within the focus; but it may be compared to the tiny plant in the seed itself. Inside the physical is the astral, and inside the astral is the causal. When the attention reaches the eye focus, it has cast off the physical frame, and for the time being it is free and separate from it—just as we take off our coats.



At the top of Sahansdal Kanwal, the attention casts off the astral form, and at the top of Trikuti, it casts off the causal form. These three bodies are controlled or moved by their corresponding minds. So long as the soul is within the sphere of these bodies and minds, it is subject to births and deaths. At every death it changes the body, although itself is imperishable. The body dies, or changes, but not the soul. The change in the form of the body is determined by the fruit of our past actions, which is our karma.



SPIRITUAL PRACTICE: RISE TO THE SPHERES WITHIN

There is no "body" without action, and there is no action without "body". Every action that has been done has left an impression behind on the mind. It may not be in the memory for the time being, but may flash itself at any time. The point is that the impression remains, which will manifest itself in its own time. Now, so long as all the impressions (received ever since the soul entered into the spheres, of minds and bodies) have not been removed, the soul is not, free, and till then shall remain subject to karma. It performs actions only when it activates the mind, and this happens only when it leaves the Sound Current and associates itself with the mind. It is free from the mind as long as it is catching the Current. **So, practically the whole of humanity — leaving aside other creation — is disconnected from the Current and performs actions, leaving their impressions behind, and becoming the cause of rebirths.** At birth, a definite number of actions or impressions are allotted to the soul. They form, in a way, the mould in which the new life has been cast. They determine the temperament, span of life, and the trend of activities during life. During the lifetime, therefore, these impressions have been worked out, and new impressions have been received. These new impressions, together with the unallotted old impressions, are assorted again, and a definite number assigned to run another span of life. The process is therefore unending, and evidently there does not seem to be any way out of this cycle. But **Saints show us a way out.** They say that **the impressions that you brought with you in this life, form your fate, and you have to undergo this.** There is no escape from this, and if it were to terminate somehow immediately, death would ensue. Therefore, there should be no interference with them. They cannot be altered or modified. But **the new actions that you do, you may do, not as an independent, but as an agent of the Master.** As agent, you are not held responsible. A faithful agent does not misuse the powers and the property entrusted to him. Suppose that we take the body, the mind and the worldly properties we possess, as a trust from the Master, and work with them as His agents, then there is little possibility of our using them in ill ways. **The new actions, therefore, will not be binding.** The agent is responsible to the primary, and if he has done his work honestly and to the best of his ability, then for all his actions as agent, the primary is responsible. In addition, the Saints put us onto the Current. By these means they free us from the new impressions, and the assigned impressions are worked out during the lifetime. The unassigned impressions, Saints take upon themselves, and themselves render account. **Saints have the capacity to render account for the unassigned actions, for they come from a zone beyond the limits of mind. Without the help of Saints, and the travel on the Sound Current, there is no escape from the impressions.** The range of mind extends up to the top of Trikuti, and so long as the soul is in or below Trikuti, it is subject to transmigration. Souls that have taken shelter with the Saints, sooner or later — sooner if they follow Their advice — go beyond Trikuti to Sach Khand. You will thus see that **the Law of Karma is universally applicable, while "forgiveness" is the speciality of Saints.** Christ forgave those whom he initiated, and not those who did not come in contact with him. Christianity is wrong wherein it supposes that, in the name of Christ, they are forgiven. It is blind faith and self-deception. Christ played his part when he was present on this earth in the flesh. There are in our Satsang, Freemansons up to the twelfth degree. They say that in Freemasonry



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there is no such thing as actual concentration of the attention, nor the rise of the soul onto the higher planes. They call Freemasonry a society, more inclined towards charity. They do not find any spirituality there.

As to the journey within, there is no stage which is crossed by the show of passwords, mantras, signs or grips. Words finish at the third eye. The journey is travelled by the force of love and longing.



Religion means union of the individual soul with its Source. In actual practice, it is the concentration of the attention at the eye focus and rising up by following the Sound Current. It is, therefore, an individual affair. Everybody for himself. **You are to go within yourself. I am to go within myself.** To do this, **no outward ceremony is needed.** The moment one begins to concentrate his attention, he cuts off his connections from others. All outward ceremonies are meaningless. True religion admits of no external ways of devotion. Burning of incense, human and blood sacrifice, eating bread and drinking wine are non-essentials. Human and blood sacrifice indicate not only ignorance, but show perverted mentality. Idol worship, blood sacrifice, grave worship, pilgrimage to so-called holy places, and many other customs are common in India, and some of them in other countries as well. How they originated is riot difficult to trace. Take the case of idol worship in India. A being, by actual concentration, went inside the focus, saw the thousand-petalled lotus (let us say) with its big central light and the other subsidiary lights, together with the various sounds that are going on there. As an artist, he expresses that in wood or stone, or paint and brush. No wonder that he, having seen the Deity within, may bow his head to what he himself has made. He gives the idea to others. The sluggards, instead of rising up within, remain contented with bowing their heads outwardly. Some of the outward forms of worship are thus explained. But they are all meaningless.

Saints, if they like, may pass their magnetism to others. Christ, as we read in the Bible, passed it on to others. He cured the blind and the invalid. Saints may use their power, if they wish, through word, touch or look. They may not use the external organs but, instead, may use the mind or even the soul, and affect the mind or the soul of the other, without the other person even being made aware of it. These latter ways are the rule rather than the exception. **Christ passed his magnetism to bread and water,, and whosoever partook of it received the magnetism. The value lay in Christ, and not in the process. Christians now perform the ceremony, but the magnetism of Christ is absent.**

To get the magnetism, rise to the spheres within and be Christ-like.



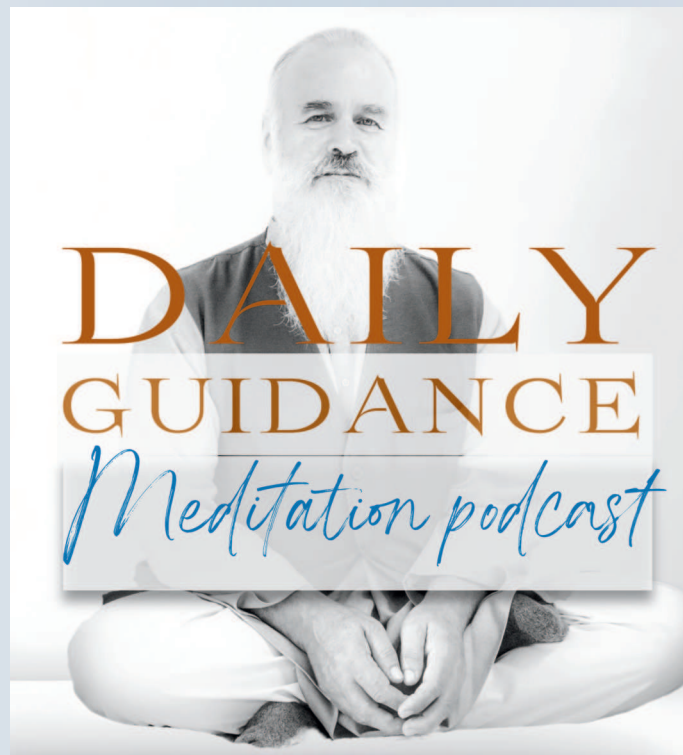
DAILY GUIDANCE

Meditation podcast

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A meditation podcast with a realized master to guide you daily in the Spiritual Journey. Each recording begins with a mantra to bring you into a favorable inner condition, followed by a brief talk in which the process of spiritual transformation and meditation is explained to you. These meditation talks were recorded during intensive meditation spiritual retreats with Satguru Sirio Ji.

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Connected to spiritual practice, as discussed in detail in the writing of Hazur Baba Sawan Singh Ji before, you might face difficulties in performing the practice. Nothing is ever the same in life, and so it is with meditation. Sometimes we might feel it easy to meditate, sometimes we might have issues, such as drowsiness, numbness in the body, the falling of the concentration etc. Luckily we have Satguru Sirio Ji who is an authentic spiritual guide in the field of meditation, having over 50 years (52+) experience. Several times in his life He went in complete retreat from the world and devoted Himself fully to spiritual practice, meditating 10-12 hours daily. The first time right after His Holy Initiation by Master Kirpal He had an intense meditation period that lasted for two years. So I believe He is one of those rare spiritual teachers who can give practical advice how to overcome these difficulties. Therefore, we collected some episodes that are focusing on this topic. Don't miss following the guidance of a True Master daily, listening to new episodes of this amazing podcast.



SPIRITUAL PRACTICE: DAILY GUIDANCE MEDITATION PODCAST

NO. 232. ACTIVATE THE THIRD EYE

The sun is Raising like on the first dawn.
The light is shining within my soul.
This light emanates from the Godhead.
And it shines on our forehead.
When we sit in meditation we activate the third eye.
When the third eye opens we are flooded with light
we experience ecstasy and inner delight.
Then we discover our divine nature, we bow down to
your endless stature.
Kirpal my Lord and Guru Deva
I will forever perform your seva.

So when we sit in meditation we are trying to activate the third eye. And **what is this third eye? The third eye is that sees even when our physical eyes are closed.** If we close our eyes we keep seeing maybe just darkness, but we see something. This that sees is the third eye which is also called **Single Eye**, In India it's called the **Eye of God**. It's through this eye that we may see the Divine Light.

Therefore when we sit in meditation. We keep staring in the center in the middle of what we see in front of our forehead. So as to well focus our attention, wanting to be sharply attentive, fully conscious fully awake. We keep looking in the center with full attention, full concentration.

There are some **tips** to help ourselves farther in being conscious and well-focused which might work. Like if you open slightly your mouth and look steadily, it helps. If you raise a bit your hands from your legs and keep them like in midair that also helps to be well-focused. Taking a sudden deep breath might be also helpful. **We want to try to be well-conscious. Fully attentive.**

So besides looking steadily and minutely in the center, we have to also repeat the mantra, the **Simran** as we call it. Because it is by this **dual action of steadily minutely looking in the center and repeating the mantra with love and devotion** - which are names of the Supreme - we can get to a **complete focus**. So that the inner vision may open, darkness fade away and the Light manifest.

Therefore let's continue meditating like this. By asking to the Supreme reality to be compassionate and bless our meditation.



SPIRITUAL PRACTICE: DAILY GUIDANCE MEDITATION PODCAST

NO. 237. FORGET EVERYTHING AND WITHDRAW

When we sit in meditation we are told to relax our body, and give up any tension. Just relax and be at peace. Then we are told that we have to still, silence the mind which goes on all the time with its running commentaries about everything. Above this, we have to activate our attention, our Surat by well focusing it in the middle of what we see in front of our forehead.

We have to forget everything: where we are, our body and its activities and withdraw from everything. Practically we shut the doors of sensory perception. Close our eyes so we don't see. We try not to be disturbed by noises so we try not to hear. We don't speak, we don't smell, we don't taste, we don't touch as these are the means by which we connect with the outer world. So we shut them all down.

But then it's very important to be awake. Master Kirpal always said, "**Do your meditation when you are fully awake.**" It means well conscious. This is a problem for most meditators - at some point, we may fall asleep. So we are not meditating but sleeping. How to avoid it? There are helpful tips, and I give you some. You can move your head from left to right or just turn it clockwise and anti-clockwise. From time to time take a deep breath like this [Satguru Sirio Ji breaths in deeply], it's like somebody shakes you. The other thing is the hands. Hands should never be together because if you keep them together they become warm and you fall asleep. They are always to be separated one on one leg and one on the other. They can be turned downwards or they can be turned upwards. Better upwards. If anyway, you tend to fall asleep then you can just raise them and not keep them on your body on your legs but raise them a bit.

Another helpful tip is to keep your mouth open a little bit. You know very well when you are looking at something that you really like by which you are enchanted, your mouth opens naturally. So also, when we meditate it's good to keep our mouth a bit open.

So, we need goodwill, we need to be acting. **We have to find our way which works better for us.**

So said all this, let's try to well focus our attention in the middle of what we see in front of our forehead. Let's try to keep repeating the Simran with love and devotion. Because as Sant Ji said, "**Meditation works only, it's effective only if we do it with love and devotion.**" It has to be a pleasure. Sitting in peace calling on our beloved by repeating His holy names.

Looking for the Inner Light by **staring in the center and by praying to the Supreme Satguru to please be compassionate be good hearted and bless us.**



SPIRITUAL PRACTICE: DAILY GUIDANCE MEDITATION PODCAST

NO. 239. FLOODED WITH LIGHT

When we sit in meditation. We activate the third eye. When the third eye opens we are flooded with light we experience ecstasy and inner delight.

Therefore when we sit in meditation we want to see something which we can't see with the physical eyes. We need another eye in order to see the divine light. This is the third eye, the inner eye, the mystical eye. It's **the eye of the attention**. And when this third eye opens it's like opening a gate of a dam. In that case, you're flooded with water and here you are flooded with light.

Our condition is that we are encaged, closed up in a cage and in order to transcend, to go beyond, open, and get free of this cage we need to open a door. This door the Masters also call the **10th door** and it's located in the middle of our forehead. This is what in yoga they call '**Ajna Chakra**'. In Ayurveda they call it '**Stapani marma**' and it is **the door that gives us access to the beyond**, what lies beyond the body and the mind.

To open this door we need to be well-focused and well-concentrated. Steadily look in the center. Master Kirpal used to say, **"If you can keep staring in the center for just a few minutes then this inner door will open and the light will manifest."** But these few minutes they have to be of **full focus** and **complete silence of the mind**.

Therefore we keep looking in the center and to help ourselves farther in stilling the mind we go on repeating the **Simran**. It's like looking out of a window waiting to see your beloved arriving and you keep calling that beloved. So we are looking out at this window, this inner door and we keep calling our beloved. That's what the Simran is about.



WE DON'T THINK OF ANYTHING, WE FORGET THE PAST, WE FORGET THE FUTURE AND TRY TO BE FULLY HERE IN THE LIVING PRESENT BECAUSE THIS LIVING PRESENT IS THE ONLY THING THAT WE HAVE, IT'S ALWAYS WITH US.

So let's try to be fully conscious, well-focused, and with love and devotion keep calling our beloved. That's all we need to do.

The other necessary thing is to humbly pray that **"For you it's possible for me it's impossible. So please , be kind, be compassionate and bless me, bless us."**



SPIRITUAL PRACTICE: DAILY GUIDANCE MEDITATION PODCAST

NO. 242. A COMPLETE GIFT



At the first light of dawn,
I fold my hands and turn to the inviolable one,
I pray: Do not consider my limits.
Your servant humbly implores you
to manifest your Light to him/her.
We sit in quietness, in peace, in surrender.
Let's relax our body till we make to Him
a complete gift.

We completely give up. We want to melt in this space till we make our soul satiated full of joy, ecstasy and loving intense for Him like a pain. We want to melt in this space and we insist and **we never have enough of the Peace we reach**. We want to keep concentrating till the Light becomes manifested.

Let's **enter into the third eye with the attention fixed in the center**. Looking and digging till the Resplendent Light becomes manifested.

Again, looking and without letting go of **fixing the Star, the Moon, the Sun**, the resplendent face of the Beloved with the eyes full of splendor.

Get lost in Him so as to **find the Real Self**, going beyond form, duality, till we reach **Unity beyond form, beyond duality**.

We pray to the Supreme Satguru to help us implement all of this.



SPIRITUAL PRACTICE: DAILY GUIDANCE MEDITATION PODCAST

NO. 246. YOUR NAAM IS NECTAR



YOUR NAAM IS NECTAR TO THOSE WHO HAVE TASTED IT.
CLOSE THE 9 DOORS OF THE BODY,
CONCENTRATE YOUR ATTENTION AT THE 10 TH GATE.



The 9 doors of which the Masters speaks are the doors of **sensory perception**. It means the 2 eyes, 2 nostrils, 2 ears, mouth, skin and others. These are the means by which we experience the world. These are the means by which we connect with this physical world, but as far as we are stuck into this sensory perception, we cannot cross the 10th gate, the 10th door, which is between our forehead, in the middle of our forehead and it gives us access to what lies beyond the sensory perception.

So Baba Sawan Ji Says, **“Close the 9 doors of the body”** - which means **try to withdraw from the sensory perception. Close your eyes to not see, try not to be disturbed by the outer sounds. Try not to smell anything, not to touch anything. Concentrate your attention at the 10th gate.** We should try to leave this body at peace and withdraw all of our attention from it, diverting our attention in the middle of what we see in front of our forehead, looking steadily, minutely, penetratingly in the center.

Master Kirpal used to say **“If you are able to look for a few minutes, without any thoughts with full concentration, then the inner vision will open. The darkness will disappear and the light will come.”**



SPIRITUAL PRACTICE: DAILY GUIDANCE MEDITATION PODCAST

When we are at this 10th door, we have to keep knocking. How do we knock? By **repeating the Simran** that's the knocking. So we have our **glance steadily fixed in the center** and we have a constant repetition of the Simran by the tongue of thought. That's all we have to do, **very simple and very complicated at the same time**. But **through our goodwill through our devotion and love we make it easy and simple**.

So eventually we want to **pray** to the Supreme Satguru that *"We try our best, but without your grace we won't succeed. We will only succeed by your grace. So please be gracious, come and bless us."*





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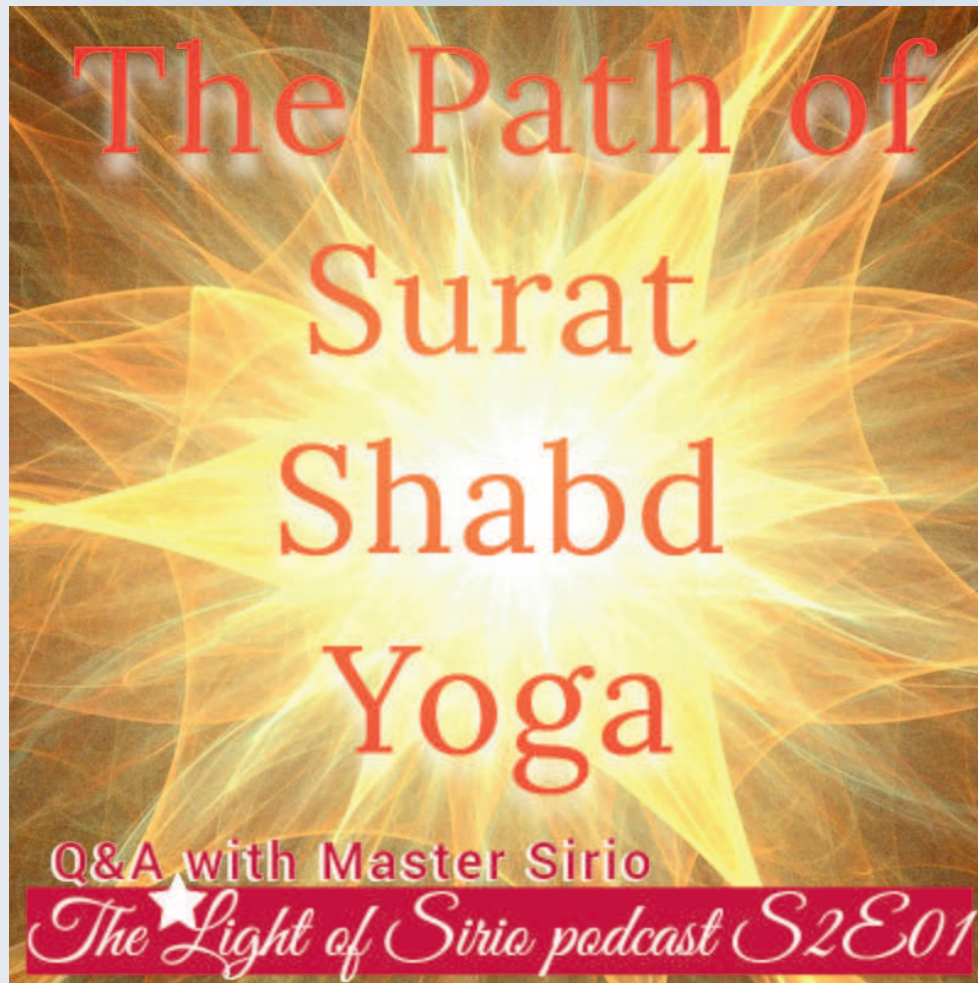
Talks with a realized Master on Life, Love and the topic of Spirituality. Join us on the spiritual journey under the guidance of an authentic spiritual teacher to raise consciousness and move towards spiritual awakening and enlightenment through the ancient teachings of Surat Shabd Yoga, Nada Yoga or as it's also called Sant Mat, the Way of the Enlightened Masters. New episodes follow every second week.

Following the central themes of this volume – Surat Shabd Yoga, the role of the Master, and the sacred bond between Master and disciple, you can read two brief excerpts from previous episodes of the Light of Sirio podcast. These episodes of 'Questions & Answers' give enriching insights into the spiritual journey and the guiding light of Master Sirio, offering clarity and inspiration to those who are seeking or already walking on this Spiritual Path.

Listening to this podcast can deepen your understanding and truly inspire you. Each episode offers not only valuable teachings but also a direct connection to the Living Master. It's like sitting with Him and receiving His wisdom firsthand, offering you a beautiful opportunity. Don't miss out – take some time to listen to the Words of Wisdom to awake the Light within. Please support the podcast by subscribing to it, following it and leaving a positive rating if you like it.

If you have any questions you would like Master Sirio to reply in one of the Q&A episodes, you can send them to siriopodcast@gmail.com.





THE PATH OF SURAT SHABD YOGA

SEASON 2 EPISODE 1

(Excerpt from the episode)

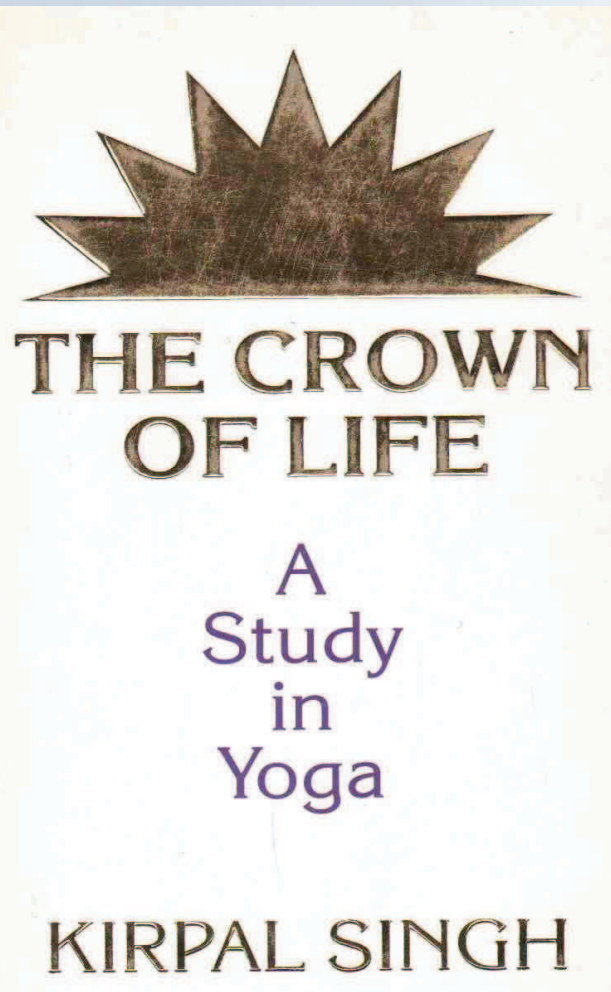
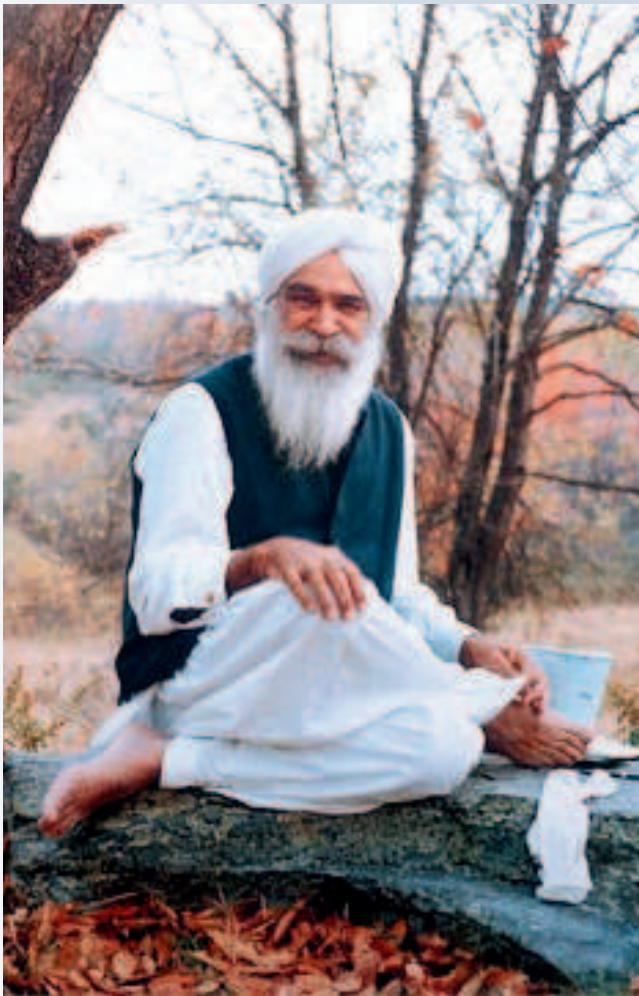
[Dori ji]

We are now at the first episode of the second season of our podcast. From the previous season, we could come to know about the spiritual quest of Master Sirio: how you got a sudden spiritual enlightenment when you were 19 years old, following which you travelled to India and found Master Kirpal and eventually were initiated into the tradition of Surat Shabd Yoga by Him.

This second season I intended to dedicate to 'Questions & Answers' and I thought to start by talking briefly about what is Surat Shabd Yoga, according to Master Sirio. Before going to the questions, sent to us by our listeners, and starting our conversation, I would like to read a quote from Master Kirpal Singh, written in the introduction part of the book called "**The Crown of Life**" in which He talks about Surat Shabd Yoga, *[Editor's comment: we can read some excerpts from this book in this volume in the Introduction of an Ancient Path section.]*



LIGHT OF SIRIO PODCAST: THE PATH OF SURAT SHABD YOGA



The quote goes like this.

"The spiritual path is essentially a practical path. It is only the Spirit disencumbered and depersonalized- that can undertake the spiritual journey. The inner man, the Soul in man, has to rise above body consciousness before it can traverse into higher consciousness. Or the consciousness of the cosmos and of the beyond. All this and more becomes possible through the Surat Shabd Yoga or the union of Self in man. Surat or consciousness with the Shabd, or sound principle, through the grace of some Master Soul."

So much information is here that is to be digested and opens up lots of questions in me. To begin with I would like to ask you to please explain to us, what does the first sentence mean: **"The spiritual path is essentially a practical path."** - what does this mean in practice?

[Satguru Sirio Ji]

Any spiritual path must be a practical path. Something on which you work, according to the method in order to come to experience what the path offers you. If you don't put it into practice, nothing is going to happen. This is not just about Surat Shabd Yoga or any other type of yoga. It's about everything in life, if you are given a theory about something, "how to do this, how to do that", and you don't actually do it, nothing is going to happen.



LIGHT OF SIRIO PODCAST: THE PATH OF SURAT SHABD YOGA

So a Master proposes something to a seeker. I propose to you a path called Surat Shabd Yoga. But if you don't put into practice the Path and the methodology, then nothing is going to happen. So, first of all, if you want to get any result, it has to be put into action, in practice. Otherwise, it's pure theory, a belief or doctrine which doesn't take you anywhere.

[Dori Ji]

At this point, I think it might be good to connect a question by Tamar from Amsterdam. She sent a question just about this, exactly what you said, so, we could open up more this part. The question is:

"Where does the spiritual Path want to take us? Is there a final stage we have to aim at and if yes what is this final stage?"

[Satguru Sirio Ji]

Here we are talking about Surat Shabd Yoga as the method and about where are you supposed to get to if you put into practice this method. What is the goal of this Path? **I think the goal of any path is to take you to a state of superconsciousness.**

Master Kirpal puts it in His book this way, calling it **"cosmic consciousness"** or **"consciousness of the Divine."**

[Dori Ji]

He writes: "higher consciousness or the consciousness of the cosmos and of the beyond."

[Satguru Sirio Ji]

These are all words that eventually mean the same thing. You may say the Beyond, you may say the Cosmic Consciousness or the Universal Consciousness - it means a state of superconsciousness.

Every path has its own method, and practice, that you have to do in order to achieve something. Surat Shabd Yoga has its own method. If you analyze the words themselves that compose this Surat Shabd Yoga, we have **Surat** first of all that means **attention**, but might also be translated as **soul**, or as Master Kirpal puts it here, **consciousness** or **self**. Again these are all terms that talk about the same thing, that is the inner man, what is inside of us which is not the body which is not the psyche, which is not the senses. It is something deep, and profound inside of us, which may be called, soul, or consciousness. I think consciousness is the most appropriate term, because what is consciousness? Consciousness is something that makes you feel alive: **"I am conscious, I am alive. I am alive, I am conscious."** Therefore, let's say consciousness, it fits better, and I like more this word. I feel it is more specific more clear about what we want to mean here. So, let's say Surat is consciousness. **Shabd**, what is it? It is **God into expression power**. Let's say there is an absolute God that is above all creation and is absolute; when He wants to manifest Himself, He has to use an energy. Whatever you want to do you have to use a power to make it. So when God wants to create, or manifest something, He uses this God into expression power.



LIGHT OF SIRIO PODCAST: THE PATH OF SURAT SHABD YOGA

The main aspects of the God into expression power are **Light and Sound**. Even if you consider it scientifically, scientists call the origin of creation as '**the Big Bang**'.

Maybe there was another Big Bang before, or many other Big Bangs, or many of them at the same time. Whatever way it was, this is all to be seen! Anyhow, what is the Big Bang? Isn't it a sound? BANG! So this Sound creates, and it manifests into many aspects! The main ones are Sound and Light.

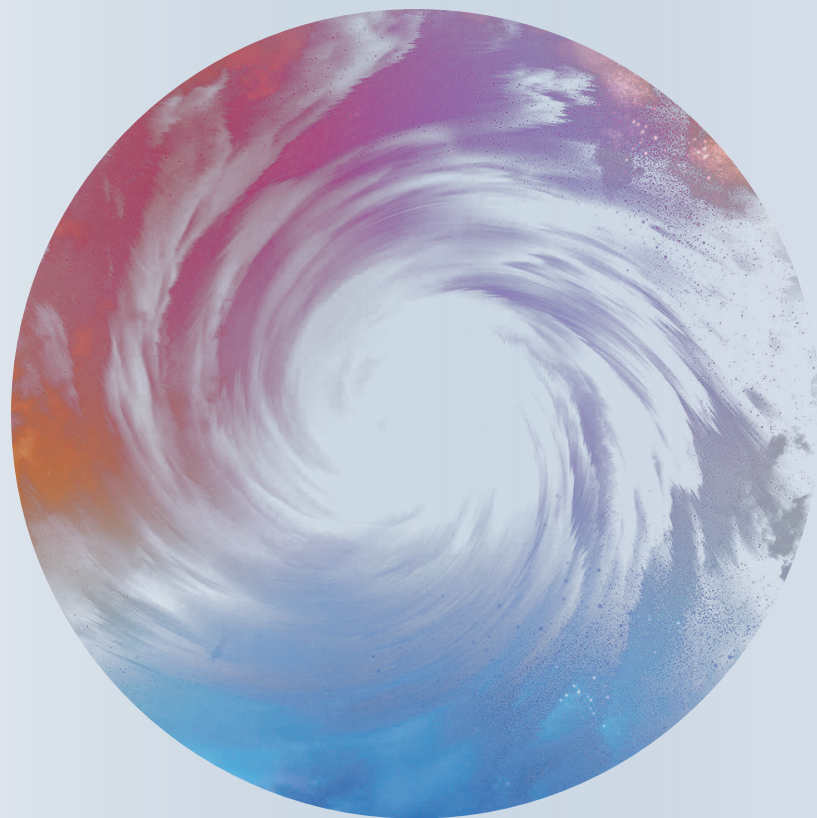
We have it in nature, too. We can observe what happens when we have a storm. There is lightning, and then there is thunder. It's the same way as the God into expression power manifests. So through this thunder, (the Sound) and the lightning (which is the Light), the whole manifestation happens.

Now we have to **connect the individual consciousness, Surat with Shabd which is the divine Power, the divine energy that creates all that's in the Universe.**

This is the link: once we connect, **unite** (that is what **yoga** means), Surat with Shabd, we have **Surat Shabd Yoga; Union of Surat, consciousness, with Shabd, divine energy or divine power.**

Once we are connected to it, then it's like a river that takes you - to where? Where do the rivers go? They go to the Ocean, they all go to the ocean.

Therefore, once you fall into a river, eventually you end up in the Ocean. Once you fall into the **river of Light and Sound** where do you end up? At the **Ocean of all Consciousness** which we may call God, we may call it Supreme Being, we may call it whichever way we want.



LIGHT OF SIRIO PODCAST



THE MASTER-SOULS

SEASON 2 EPISODE 2

(Excerpt from the episode)

[Satguru Sirio Ji]

A Master Soul, a Master of the Spirit, a Master that can lead us from the human to the Divine, that can help us experience something that goes beyond the physical perception into the spiritual perception, beyond senses and mind. **Who is this person?** He's a person who has dedicated so many years, a good part of his life or her life to this endeavour, to this quest, to this practice. Consequently, since he must have done intense practice in that field, has become competent to face any situation, to apply these teachings to any possible different person, anybody, to be effective, to get out something of anybody. He would be able first of all to present the teachings in a very skilled, attractive and clear way because he knows the topic very well. He has been applying this skill, let's say this "job" in his life for so many years, so he knows it very well. Moreover, he has also spent a lot of time with his master, because **a Master becomes a Master by learning from another Master.**



LIGHT OF SIRIO PODCAST: THE MASTER-SOULS

Master Kirpal used to say:

“If you want to switch on a candle, you don’t switch it on just by putting it in the space or in the air. You have to get it close to another lighted candle.”

This is an example, there can be many others of this kind, but anyway what I mean is if you want to learn something, if you want to be competent in something you have to learn it from somebody who knows it. So a Master first of all has learned this skill from another Master by spending lots of time with his Master, listening to the teachings of his Master, and then applying them in his or her life.

The practice without the Master is not as effective. It means that you may learn a skill by yourself, let’s say for example that you want to become a carpenter.

You begin buying some wood, and some tools and begin practicing by yourself. You will make so many mistakes, so many wrong things which you will have to repair and change and redo again. But if you go and study with a carpenter, with an experienced carpenter then you won’t make any mistakes or very few mistakes because he will tell you the way to do it. He will show you how to do it. So, it becomes so much easier.

Especially on the spiritual path we need so much the **guidance of a Living Master** because it’s something that **is not physical, it’s not mental, it’s not sensory**, but it is something of which we don’t know anything, something which **is immaterial**. So that’s much more important: **the guidance, help, and protection of a Living Master**.

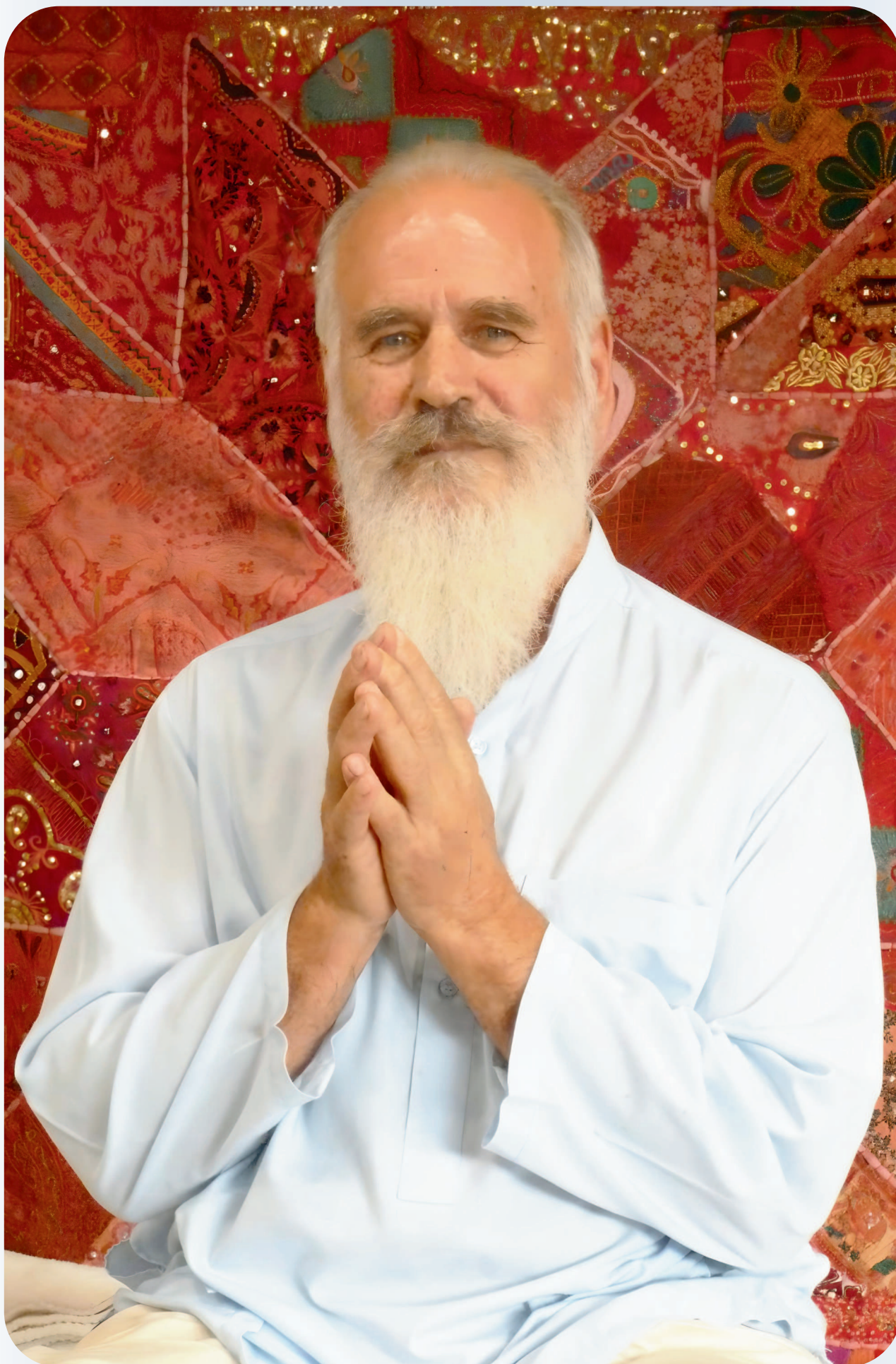
The **Grace of the Master’s soul is what radiates from the Master**, if you are receptive. **Receptivity** is very important for **spiritual experience**. In the spiritual field it’s not important the eating, it’s not important the doctrine, it’s not important the theology; what is important is receptivity. Because, **if you are receptive, a spiritual transmission happens**. But if you are not receptive, you have to develop receptivity by doing practices to acquire it. It’s a **skill**, a **quality** that you have to develop by doing certain things. But if, by the Grace of God, because you have been doing this practice or you had this spiritual realization already in a previous lifetime and you come into this world, ready for spiritual realization, you know very well this skill. It’s forgotten but the impressions are deeply seated inside you. So, as soon as you find yourself in an appropriate situation, a stimulating situation of that kind, then all this baggage of yours comes back right away. That’s how it was for me, when I found myself in the presence of Master Kirpal. All this, which I had done previously came back to me right away. What provoked this awakening inside of me, this upliftment was this **aura** which was **around the Master**.



**The grace of the Master comes from
the atmosphere that’s around Him.**



LIGHT OF SIRIO PODCAST: THE MASTER-SOULS





WORDS OF WISDOM



"By daily practice elevate this point of equilibrium as long as the whole attention goes within. Then it establishes connection with the Master within."
— Baba Sawan Singh



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



"Satguru never forgets anything, He never makes any mistakes. After giving us the Initiation He never forgets that He has initiated us. In fact, God Almighty Himself has come into the world in the Form of the Satguru. And while giving us the Initiation He never makes a mistake, and He always remembers us. He always gives us those things which we need. When do we lose faith in Him? When do we stop devoting ourselves to Him? Only when we start craving for more things than we need and create more desires than we should; when those desires are not fulfilled, then we start losing faith in the Master."

— Sant Ajaib Singh

"In life it's good to have what's really needed to have a dignified life. Above this all our energies, all our efforts should go towards uplifting our consciousness and experiencing something valuable that makes our life precious."

— Satguru Sirio



CONTACTS OF THE MASTER'S MISSION

Master Sirio Ji can be found on many platforms,
we are blessed to have the message of the saints at our finger tips.
We encourage you all to subscribe to any and all
that you feel will be a benefit to your life.

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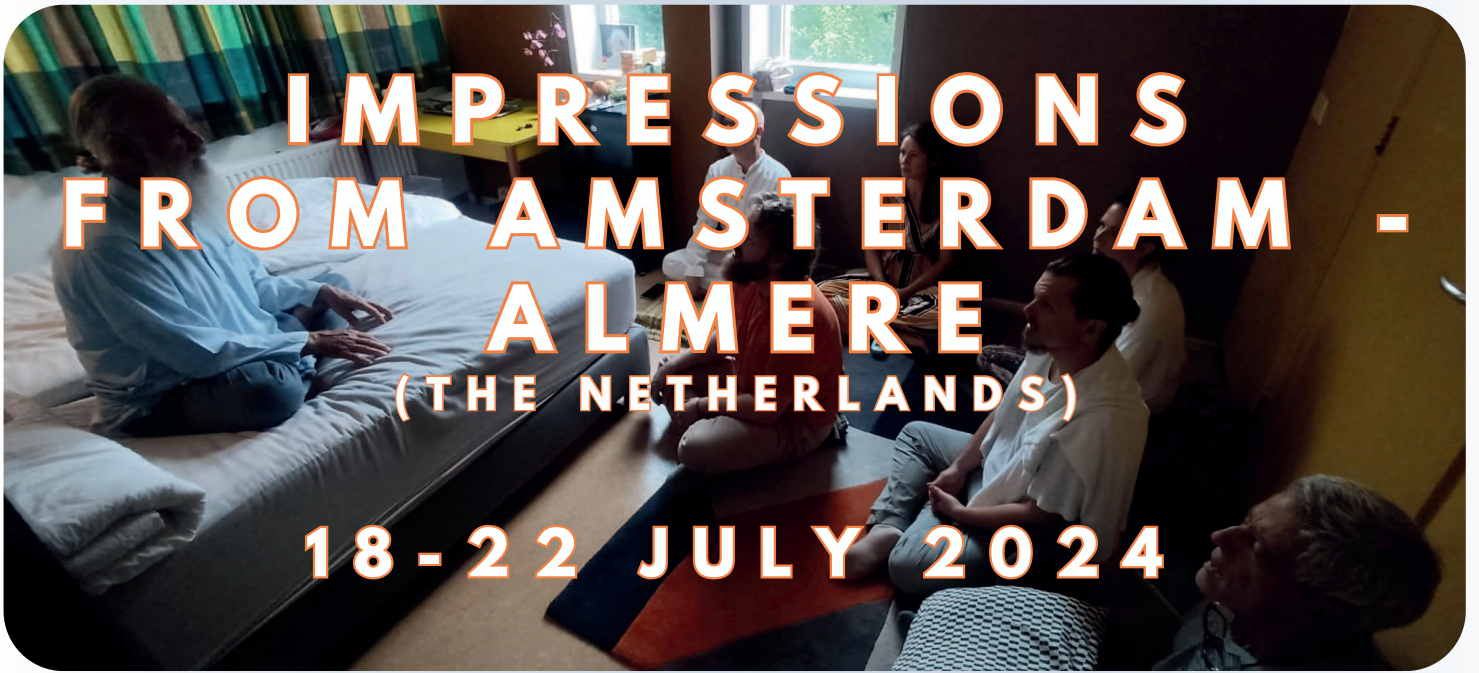
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SPIRITUAL RETREATS

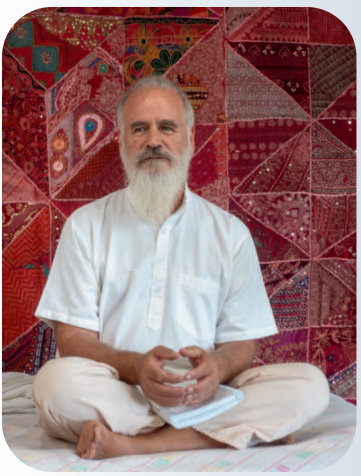
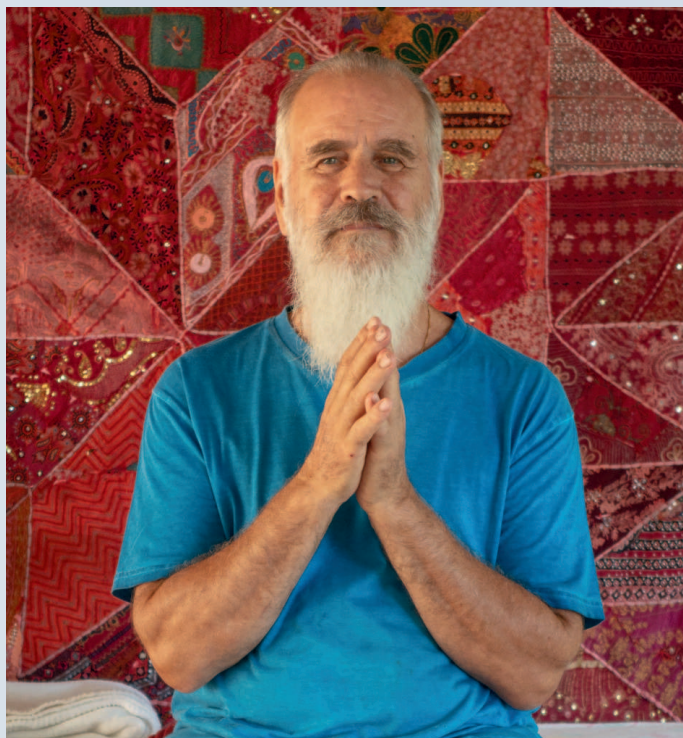


SPIRITUAL RETREATS

IMPRESSIONS FROM THE SUMMER

SANT BANI ASHRAM, ITALY

15-21 AUGUST 2024



SPIRITUAL RETREATS

There are some general guidelines for participating in retreats with the Master. You can read them along with some advice and tips in the 1st volume of Sirius Magazine, published in April 2024.

(You can download it in pdf for free from: siriosatsang.com/siriusmagazine)

UPCOMING PROGRAMS 2024 - 2025

27 OCTOBER - 1 NOVEMBER
SANT BANI ASHRAM, ITALY

2025
FEBRUARY, MALTA

MARCH, INDIA

25 APRIL - 1 MAY
SANT BANI ASHRAM, ITALY

JUNE, AMSTERDAM

15 - 21 AUGUST
SANT BANI ASHRAM, ITALY

28 OCTOBER - 2 NOVEMBER
SANT BANI ASHRAM, ITALY

To sign up or learn more, visit our website at siriosatsang.com or contact us at siriosatsang@gmail.com.

Spaces are limited, so if you wish to come, please register soon.

Please note that only those can participate in the programs who have booked prior and get written confirmation from the Sant Bani Ashram Team.

We look forward to welcoming you and sharing these special times together.



“ I LONG FOR AN ETERNAL FRIEND,
EVER TRUE, FROM END TO END ”

- GURU ARJAN DEV -



MAY YOU BE BLESSED!



SANT BANI ASHRAM, ITALY