



Know
Thyself
as Soul®

MAGAZINE

2019 Issue 2

Devotion

Two Types of Devotion

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Devotional Practices

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Know Thyself as Soul Foundation, International is registered as a 501(c) (3) nonprofit organization. We offer programs and publications on ethical living, spirituality, and the meditation practice taught by Sant Baljit Singh. With respect and love for all creation, we are dedicated to serving humanity through charitable activities.

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Welcome!



This issue of the magazine presents one of the great helping factors for the spiritual way of life—devotion. The spiritual Masters throughout time have shared a wealth of information about the importance of devotion and how to develop it.

In his talk “Two Types of Devotion,” Sant Baljit Singh describes two processes of finding oneness with God. One is through inwardly focused practices, such as meditation. The other is through outward practices, such as singing devotional songs. He explains that God is everywhere, so we can attune ourselves to Him within or without. With both ways, the goal is to realize ourselves as soul and as part of God.

It can be refreshing to take some time to reflect on the value of devotion and why it is important. The article “The Wings of Devotion” explains some of the benefits. Material things come and go, but devotion brings positive, inner changes that are lasting.

The next article, “Keys to Developing Devotion,” provides three simple yet profound principles to help us grasp the basics. Keeping these in mind is like forming a layer of nutritious soil in order to plant a successful garden.

In addition to embracing the foundational keys, we also can benefit from taking certain actions. The article “Devotional Practices” tells about four activities that deepen and strengthen the spiritual life. If the keys are like nutritious soil for a garden, then the devotional practices are like sunshine, water, and air—and a hoe for removing weeds!

The “Inspiration” article tells about the Lighthouse Centers, which are available in many areas of the world. Many people have found that a stay at one of these Centers was a turning point in their lives, helping them to strengthen their devotional practices.

Attending to devotion is like growing a garden of flowers. We can take steps each moment to make it happen, as Rumi expressed long ago: “With every breath, I plant the seeds of devotion; I am a farmer of the heart.”

Two Types of Devotion

Sant Baljit Singh



There are two types of people in the world. If I were to ask you what they are, you would answer according to the limits of your worldly knowledge. No doubt there are many types of human beings. However, in this talk, we will discuss only two distinct types.

I would like to clarify a certain concept in this talk, so please take note and grasp what is explained. If you do that, then many of your doubts and uncertainties will be put to rest. Then there will be no need for you to come and see me any further, and this is what I would like!

In any case, there are two types of people. You might say that there are shrewd and innocent types, or knowledgeable and naïve, or tall and short. Or you might say some are religious-minded and some are atheists, or some are educated and others are illiterate. You can keep going, for there are numerous categories. However, you might not have thought of the two distinct types that we will discuss today—those that are inwardly directed or intuitive and those that are outwardly directed or externally oriented.

This brings us now to a certain point. Why did the Masters bring an end to outer devotional practices and instead direct us to turn inward? The reason given is that there were some unscrupulous people in the priest class who were taking advantage of people by upholding themselves as the sole authority regarding religion. They had a monopoly on scriptural knowledge.

The people did not know better and were compelled to perform numerous rites and rituals and make payments to the priests. As a result, the people achieved nothing of spiritual value, while the unscrupulous priests became wealthy. For example, reciting a few mantras will not entice God to appear or cause any creative powers to personify. If it could, then everyone in the priest class would be content and their homes would be dwelling places for the gods and goddesses. Yet this is not the case. Many such people have only empty bookish knowledge, their intuition is invalid, and their lifestyle is deplorable. They have no first-hand information from spiritual experiences of their own, but have merely memorized what is recorded in the Vedas, Shastras, or other scriptures. So, to protect everyone from exploitation, the Gurus decided to guide people toward

Wherever you experience God, do not hesitate to be present there.

the inner way of devotion, forsaking the outward, since nothing significant was being achieved that way.

In the past, people were more simple-minded. We can imagine how people were 200 years ago or 5,000 years ago. Even in the span of these last 20 or 30 years, we can see how much the world has changed. For example, many parents today see the big changes that have occurred in the educational system since they were children. People today are more aware and consciously active from a worldly standpoint. From that viewpoint, people understand how to discriminate between the beneficial and the harmful. On the other hand, from a spiritual standpoint, people cannot perceive the difference at all. Therefore, to protect people from exploitation by the unscrupulous members of the priest class, the Gurus adopted the method of directing people to the devotional practice of the inner path.

Now, back to the basics regarding the two different kinds of humans, the inwardly and the outwardly oriented: According to the differences between them, dharma will certainly take birth. Both types need solitude, and then dharma comes into action. Nature has created more people who are outwardly oriented, the assertive types, than those who are inwardly oriented, the reclusive types, who are rarer. We call these the extroverted and the introverted human beings. It is these two varieties that you need to understand.

Each category—extrovert and introvert—has its own qualities. The extroverts seek God in the external world because creation exists on the outside. When they open their eyes, they tend to look first to the apparent world. For them, the Lord resides in the outer world, within streams and lakes, hills and mountains, jungles, plants, and trees. They perceive God among greenery or foliage and in birds and other small animals. Their innate nature diverts their attention toward the outside, and they seek God there.

On the other hand, introverts close their eyes and concentrate within, because they feel that God and the universe are within. Such persons rarely go on excursions or to social gatherings. They do not maintain a lot of friendships or close acquaintances. They prefer to be alone and often stay inside their rooms. While the extrovert experiences the Lord on the outside and experiences Him from others, the introvert introspects and searches within. The situation of each is different.

It is baffling how the vast cosmos could exist inside of us—it seems impossible! How can the sun, moon, stars, solar systems and galaxies, mountains, rivers, lakes, and jungles all exist inside the human body?

The miraculous feat of nature maintaining everything in balance and in proportion is amazing to observe. Nature maintains equilibrium between the inner and the outer. For example, when a container is filled, it flexes outward due to pressure. However, if the container is squeezed, it overflows and becomes unstable.

Balance is the law of nature, and everything is in equipoise. Nature, which is an aspect of God, sustains a perfect equilibrium. In nature's laws, the scales are not topsy-turvy. "My Lord, without using any scale or weights, balances all accordingly in this world."

We are also a part of this world, and God has maintained a perfect balance. Adopting deceitful techniques for acquiring worldly things is part of human nature, but it is not in God's nature. Rather, he balances everything appropriately and keeps an equilibrium between the inner and the outer. "The macrocosm of the cosmos exists within the microcosm of this physical body, and those who seek shall find" (Saint Pipa).

Abundance exists inside this small human body. Even in the physical universe, the distance that one could travel is beyond measure, regardless of the direction in which one proceeds. If you choose to descend, the depth is limitless. And if you transcend into the beyond, it, too, is inestimable. In each sphere, creation is endless.

According to Hindu mythology, when Brahma (the god of creation) and Vishnu (the god of sustenance) came

into being, they asked how they had come into form and what the origin of their manifestation was. A Light appeared between them and revealed that it was the cause of their creation. However, they both wanted to know how immense the Light actually was. So Vishnu decided to begin a journey downward, and Brahma traveled upward. They each kept traveling for a very long period, until Vishnu gave up and returned, saying that he had not reached the end.

Nevertheless, Brahma persisted with his expedition upward, wanting to know the origin of the Light. He did not waver in his efforts to reach the source. Then he noticed a flower descending. He asked the flower where it was from and why it was coming down. He also asked how long it had been traveling. The flower answered that it was not aware of how many ages had passed during its journey.

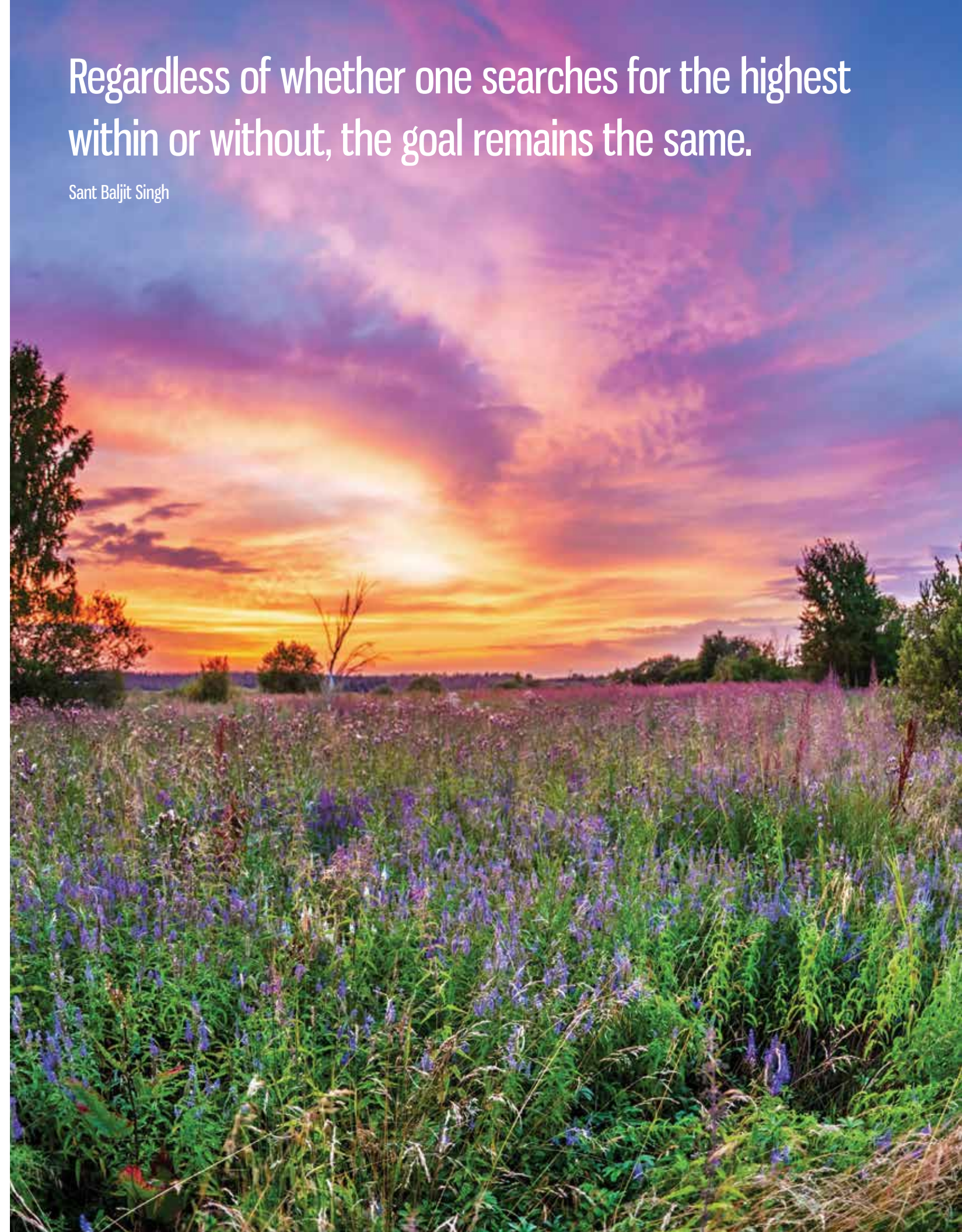
This must be the reason that Brahma looks aged, having a grey beard, because he spent his life searching for the answer, whereas Vishnu and Shankar are portrayed as looking much younger, since they made no efforts. Moreover, although Brahma toiled so much, he never reached the end. This is how vast the entire creation is. "The whole universe is boundless."

Absolutely no end to the universe can be known—it is infinite and limitless. It is the infinity of the Infinite and the limitlessness of the Unlimited. No one can comprehend the true nature of the universe. For this reason, I often mention that even if the Masters themselves had written all of the scriptures, the scriptures would still remain inadequate.

I understand that you may have considered the Guru to be an image of God, and you may believe it if you choose to do so; likewise, you should render to him the appropriate respect. However, every Master's knowledge is limited by how much God decides to reveal to him in order for his job to be accomplished. The scriptures are inspired only up to that level. Consequently, whatever has been written in the scriptures is incomplete knowledge and is not the complete reality. God is beyond comprehension. This is the reason that God has been termed *Nirankar*, the formless one. If God could be

Regardless of whether one searches for the highest within or without, the goal remains the same.

Sant Baljit Singh





completely realized, then He would be limited and could be described. If that were the case, then He would not be infinite and formless, without shape or form. Anything measurable falls within the grasp of human understanding.

Do you understand what I am saying? Even if we choose to travel within, the journey remains endless. There are no limits, either on the inside or on the outside. Each person can choose whether to look within or toward the outer world. If you are an introvert, look within. If you are an extrovert, then look on the outside. However, in order to see within or to see on the outside, the most important requisite is to have your eyes open. If the eyes are shut, then you will see neither inside nor outside.

The issue here concerns the inner eye, and this is the information that the Master tries to impart. He reminds us of the inner eye and shows us the pathway for acquiring it. The inner eye is also called the single eye and the *Shiv Netra*, the eye of Shiva. Why has it been called this? Because with this single eye, we can truly see. The Master awakens the awareness pertaining to the third eye center, also known as the tenth door. He unveils this inner eye and shows us the way.

Now, whether we look inside or outside, we still need eyes for that purpose. We may say that our eyes are wide open, and no doubt they are open—but only our material eyes are open. In spite of this, we remain in a deep slumber. One is enlightened when one becomes conscious and aware from within and realizes the aim and significance of what needs to be accomplished. This is when one is assured of being awake. There are those who sleep for eight hours with their eyes closed, and there are others who sleep with their eyes wide open for sixteen hours a day.

In other words, if you are not awakened at the level of soul, you remain in a deep slumber. Only those who are fully conscious can claim that their eyes are open. For this reason, many of you ask me to place my hands on your forehead to awaken the third eye center. So try to awaken, whether you are an introvert or an extrovert. Although the introvert will seek on the inside, while the extrovert adopts outer devotional practices—where one commences the spiritual journey is insignificant. Either way, our prime goal

should be realizing Father God. Such a person is called a *vimukshu*—unshackled, not bound by circumstances.

Each search is equally valid, because the quest pertains to realizing God. Even though the methods may vary, the mission remains identical. One is searching on the outer, and the other on the inner. We call the individual who seeks within a contemplator, because he attunes within by withdrawing and rising above body consciousness in meditation. We call the extrovert a *bhakt*, a devotee or an adorer of God, one who performs outer devotional services.

If one is a devotee of Hanuman, Ram, or Krishna, for example, this is evident because one's devotional practices are external. The world can see which temple or place of worship that a person visits and is fond of and which image of God that a person is attached to, but when someone is meditating, no one knows on whom he or she is concentrating. That is why an extroverted devotee is called a *bhakt*, and an introvert is called a contemplator, as he is meditating. The extrovert's devotional practices are easily observed and obvious, whereas the introvert's are not.

Regardless of whether one searches for the Prime Source within or without, the goal remains the same. The pathways adopted may differ because each is traveling on his own particular trail, but the destination remains the same—realizing God. "Only a few shall reach."

You ought to reach your destination, the Source from which you have descended. This is a journey that can be approached in two different ways. The only difference is whether one decides to dedicate oneself to practicing outer devotion or to accepting the inner way of life.

Now, how does the extrovert perform his practices? Initially he would have an idol, a statue of one of the various higher celestial beings, for example Hanuman, Shankar, Rama, or even Ganesh, Ambe, or Jagdambe. One is drawn to worship a particular deity based upon one's beliefs, faith, and feelings of love. The steps leading to the path of devotion depend on love, for without love, devotion cannot develop. Therefore, a *bhakt*, an outwardly devoted person, first has an inner yearning associated with one of the gods or goddesses and then

Devote your life to God,
and then everyone can
share the good things
that you have found.
Whoever becomes a
rose has fragrance that
all can enjoy.

Sant Thakar Singh

acquires an image of that god or goddess. The person offers a bath to the idol and beautifies and decorates it with flowers and a mark of vermilion on its forehead. In addition, the person makes an offering of food and sings heartfelt devotional songs or dances ecstatically in front of the statue, just as Mirabai, the princess and poet saint of the 14th century, danced in front of an image of Krishna. She was a devotee dedicated to practicing outer devotion, but she also achieved the Lord.

Likewise, Chaitanya Mahaprabhu, a saint of Bengal, walked in the alleys singing, playing a drum, and dancing as an ascetic lover, and he also attained God. He can be classified as an outwardly devoted person, a *bhakt*, an extrovert.

On the other hand, Guru Nanak and Lord Buddha were introverted contemplators who also achieved their aspiration. Therefore, both paths of devotion are equally important, regardless of whether one achieves God by inner or outer practices. I am not trying here to compare

God is within each nucleus.
He pervades all of creation.
He is present throughout
the macrocosm, as well
as in the microcosm. A
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the merits of each path or to establish a preference between the inner and the outer. Neither path is better than the other. Whatever helps us to fulfill the true purpose of life is good. Whoever attains that purpose is worthy, irrespective of the path taken.

So the outwardly devoted person will have an idol, believing it to be an image of God. However, many of you will state that this is merely a stone. But if that were the case, then the *Adi Granth*, the holy scripture of the Sikhs, would be in error where it says, "The Light is immanent in all, and that Light is God." If that statement were not true, God would not be called omnipresent. Yet God is present in each atom. He is also present in a stone, as we can see from the story about Dhanna, a saint in India who worshiped a stone with full conviction. God manifested in the stone and took Dhanna across the sea of life.

The issue is that of faith, belief, and devotion. Without faith, we will not have firm belief, without which we will not develop love. Without love, devotion cannot thrive. Additionally, due to the lack of devotion, no kind of divine power will manifest. And without that, a stone will not cross to the shore.

Dhanna had strong confidence that beloved God was latent in the stone that he worshipped, and with unyielding faith, he accepted nothing else. Therefore God had to appear to uphold Dhanna's unbending faith. God was bound to defend Dhanna's reputation. When the priests challenged Dhanna's faith and asked him to prove that the stone would float, the stone did.

Undeniably, God holds everyone in the highest regard and gives his great respect to all. He honors even the smallest of organisms, nourishing the ants and insects. In contrast, we shun beggars and compel them to go elsewhere. We do not take into consideration that they are human beings, but instead, we are disgusted by them and feel that they are inferior to us. Because of our own insecurity, we are easily disturbed by them, thinking, "How could a beggar have the nerve to enter our courtyard to beg?" What is more, if such an individual happens to come close to us in a public place, we start sweating with anxiety and try to induce him to go somewhere else. We do not look at the human factor



but have standards that are relative. However, God pays no attention to such standards. He honors all and holds everyone in high esteem.

So the outer devotee will have an idol and will decorate it, believing it to be an image of God. In an ecstatic mood, uttering sweet words, he becomes extremely joyous and sheds tears.

On the other hand, an introvert dispenses with all idols and claims that there is no need for anything outside, stating that everything is within and there is no need for an idol. Such an individual seeks inside and strives to realize God from within. Now, here the issue arises that the soul is inside of us, and so the matter becomes a bit complex, but the answer will unfold.

The soul exists inside of us, and that is why the awakening of the soul is called "self-realization." A place of worship is believed to be a place of God and therefore is called the temple of God, rather than the temple of the soul. An outwardly devoted person attains the Lord, and the one meditating within realizes the soul. However, in reality, the essence remains the same.

The outer devotee sits in front of the idol in a temple at home or at a place of worship, while a person meditating

sits reclusively and concentrates within. Still, both are trying to accomplish the same objective, to attain the Prime Source, and both put in efforts accordingly. It is only their mode of solitude that differs. And since they do differ, how would a *bhakt*, an outwardly devoted person, practice seclusion compared to one who practices meditation? When you look at it, an outwardly devoted person is sitting outside amongst a crowd, whereas the person meditating is sitting in a room. In spite of being in the midst of a crowd, one can still be alone; yet a person who remains solitary can be amidst a crowd. This is very important to understand.

If a person is in a public place, how can that person possibly manage to be alone? He can do so if he completely excludes from his thoughts all the people who are around him, as well as his very self. The person disconnects from others, completely dissolves his own existence, and dwells only on God. In this state, the outwardly devoted person is in solitude and is assimilated into God—and then only God Himself remains.

On the other hand, how does one who is meditating achieve seclusion, since he has already isolated himself from others? While meditating, one is confined within a room, focusing on the beyond. For such an individual, solitude is accomplished when even the idea of God is



dispelled and the individual is completely alone. If one concentrates on God as a separate being, there would be two different individuals in the same room. In that condition, one remains confined to duality.

It seems that people who are meditating are ignoring God. Yet in doing so, they attain God. In contrast, my dear ones, when you put your time into meditating and forcefully exert yourself at the third eye center, persistently demanding that God and others appear within, then you are not alone. As Saint Kabir said, “The passage of love is extremely narrow, and two cannot exist there.”

Duality is not what is wanted, because being two prevents further progress. As is said in the proverb: “In the dilemma of duality, one loses both alternatives, finding neither God nor worldly possessions.” This is the reason that many of you are not attaining anything within. As I said, once you listen to this message, there remains no need for you to come to me any further.

Questions have come up about whether to visit temples and worship gods and goddesses that had been put away some time ago. My talk today provides some answers to this. The Master’s duty is to explain things thoroughly to his disciples. I am also under compulsion—at times I am here; then I am at other places. Having said something one time or a thousand times, how many times can I repeatedly say the same thing? Whatever I point out here for those who are connected with me, I would say something similar elsewhere. Then what is the use of repeating? What I have been explaining in this talk is not only meant for the people who are present here today. This message is also for the entire world. People can listen to it or read it, as they wish. Everyone also has free will to believe what they wish, and the discretion is yours whether you opt to come see me any further or not.

However, please do not be under the impression that I have recommended the implementation of outer devotional practices in place of the inner or that I am placing more importance on outer devotional practices than on inner ones. Do not get entangled in a dilemma regarding the teachings of Sant Mat or feel ambiguity about the issue of the

gods and goddesses, because you will only become bewildered, my dear souls.

For example, when a patient arrives at a hospital, the doctor first diagnoses the disease and prescribes the medicine accordingly. Nevertheless, if the ailment continues to persist and that particular medicine does not prove to be effective, the doctor changes the course of treatment. Similarly, your medicine is in the process of being changed because the Master is concerned only about your welfare and wants what is best for you. The Master can only plead and pray for what is in your best interest, but the rest is up to you, whether to accept it or not.

I am not asking you to visit temples, gurdwaras, mosques, or churches, or go to forests, jungles, or mountains. Whatever you choose is up to you; the location does not matter. The subject is finding the truth, the real substance, regardless of the means you choose. The issue is to acquire that which all the saints have talked about and explained, which is to obtain the Beloved’s hand and find our true abode and be assimilated into God. Regardless of the means adopted, whether the mode is of an introvert or an extrovert, one should devotedly practice whichever method one firmly holds onto.

For the person meditating, being alone means that one even renounces the thought of God as something separate. Yet you constantly struggle in a tug of war, trying to convince God to appear within, as if by force! It seems almost as if you consider him to be a bull that you are vigorously trying to pull with reins.

The person who is meditating should forsake everything, and the individual alone should remain. That is complete seclusion. That is the state where one completely wipes the mirror of one’s heart and does not create any images there. Instead, many of you practice meditation while expecting God to reflect on that mirror. Many of you say that you have spent years meditating, such as four years, or ten years, and even forty years. To that I respond that it could take even four lifetimes—so do not feel overly concerned! Although you may have meditated for many years, if you do not wholeheartedly follow the prescribed methods, nothing will be accomplished. Performing the

The day will come when all your efforts, endeavors, and pursuits are focused on achieving God, and then nothing will be able to stop you from reaching your goal.

practices haphazardly will have a negative outcome, my dear souls.

Now just visualize that both types, an introvert and an extrovert, are sitting on the shore of a river. Although they might be on the opposite banks of the river, both are experiencing a void within. The one who is meditating, the introverted devotee, has forsaken everything inside, including the image of God. In the reflection of the heart’s mirror, there are no impressions or images. In an empty space, the person is concentrating on nothingness. Across from him is the extroverted devotee who sits in front of an idol singing devotional songs and performing various devotional services, such as *puja*, idol worship, or *aarti*, a ceremony with lit lamps. The two people may be sitting in different places and behaving in different ways, but their peaceful state is the same. A *bhakt*, an outwardly devoted person, gives up his own self and realizes the Lord, while an introvert lets go of God and realizes his soul.

It is only when *One* remains that your purpose is served, because as long as duality exists, the mission will not be accomplished. You need to reduce yourself to nothing, and this is what an outwardly devoted person does. This is the reason that the Indian saint Paltu Sahib said, “It is only by cutting off your head and bringing it on a platter, but rare indeed are those who can do so.” By this he meant not the physical head, but rather the elimination of the ego.

Self-renunciation is a prime requisite. As soon as your “I-hood” becomes extinct, then God appears. The moment that the extroverted devotee abandons his very self, God manifests. In surrendering one’s self, one eliminates the ego. We have created a false identity in this existence by being enmeshed in the imaginary egoistic image that we profess to be. As long as we claim to be the doer, nothing will be accomplished. It is only when God becomes the Doer Power that things are achieved. This happens only when God performs, and not when we claim to have done something. When we act as the doer, we entangle ourselves in birth and rebirth, the transmigration of our soul from one species to another.

When only One remains, the task is fulfilled.

When you say that you have put in eight or ten hours of meditation daily, this shows that you feel that you are the one responsible. However, nothing will be accomplished by maintaining this attitude, my dear ones. Learn to abide in God by surrendering yourself completely. This does not mean simply making an offering, but instead it should be a total submission at His holy feet. As Saint Kabir said, “Remembering You, I have become You, and nothing of me remains.”

When one lets go of the idea of God in meditation and realizes only the soul, it is called self-realization. The introvert tends to look at the soul, and the extrovert tends to look at God. One glimpses the spirit, and the other glimpses God, but undoubtedly the experience is the same for both. For example, in English, we say “potato,” whereas in Hindi we have a different name for it, yet the fundamental nature of the potato remains the same. In the same way, the inner essence is termed *soul*, and the same essence on the outside is called *God*. They are both the same, and so is the taste of the ambrosial nectar. The difference lies only in the name. The extroverts call it *God*, and the introverts call it *soul* and refer to it as a path of self-realization.

Therefore, we are souls. Did not our Master often say to us, “My dear ones, you are all souls”? When you concentrate within, you will witness the soul. Moreover, in order to experience the soul, you have to discard the idea of God as something separate. Alternatively, if you choose to seek God on the outside, then initially you will have to eliminate your own sense of self. So these are the two alternatives to choose from, and one has to decide which path to follow. Whether one adopts the inner devotional practices or the outer, both are equally beneficial. It does not matter which you choose.

So, to take up the journey within is not bad, nor is it bad to go to a place of worship. Wherever you experience God, do not hesitate to be present there. There is nothing wrong with treading an outer devotional path or traversing on the inner. God is omnipresent and all-pervading, and whichever place He becomes visible is good.

The Adi Granth says, “Why seclude yourself in the forest in seeking the Lord? For He prevails within at the very core of your being and in every atom of this universe.”

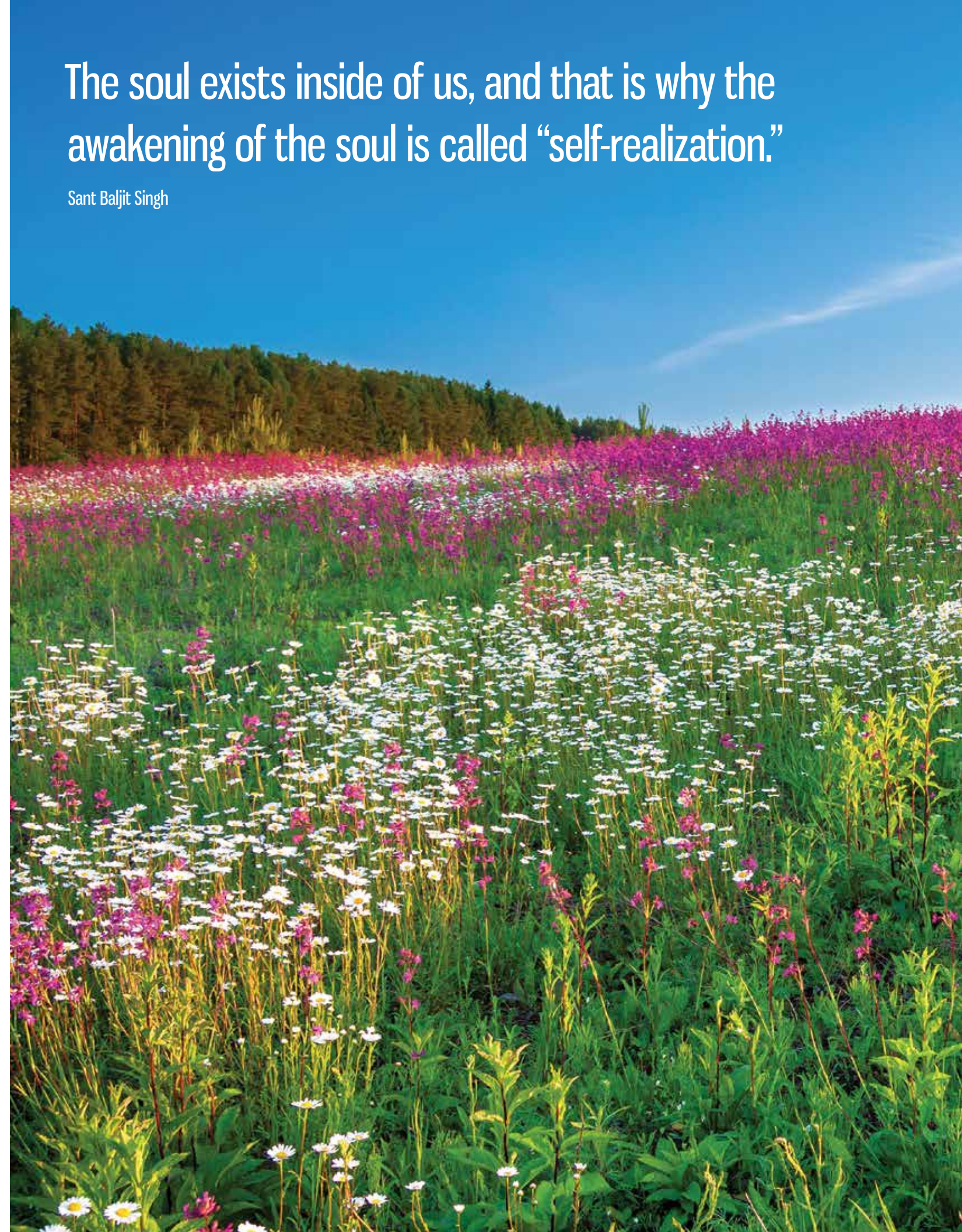
God is within each nucleus and pervades all of creation. He is present throughout the macrocosm, as well as in the microcosm. A great secret is concealed in all of this. When only One remains, the task is fulfilled. When there is duality—when the outwardly devoted person and the Lord exist separately—nothing is accomplished. Likewise, when the soul and God remain separate, the purpose remains unfulfilled.

Our objective will be accomplished only when a single being remains, either God or the soul. Therefore, if renouncing your identity attains God, then abnegate yourself completely. The issue here pertains to the One, for there are countless universes, but one God. When you move from diversity toward unity, that leads to God. When you diversify and divide into fragments, then you are of the world. When your love is concentrated and your attention is focused only on One, then that is God. On the other hand, when your love is scattered outside then you are connected to the world.

Certainly this world can be likened to a school. The earth is a learning institution. Perhaps many masters or saints have proclaimed that you should not disperse your love

The soul exists inside of us, and that is why the awakening of the soul is called “self-realization.”

Sant Baljit Singh



When your love is concentrated and your attention is focused only on One, then that is God.

in the world. However, I will state otherwise. I would rather say that you should love, for at least in doing so, you will come to taste bliss. Obviously, learning to love at a lower level eventually transforms into loving the Most Supreme. If you have not tasted the pleasure of love, then how would you even realize what love is?

Even in the world, people who have fallen madly in love with someone are in an ecstatic state. So we can imagine the situation of someone who falls blissfully in love with God. In ecstasy, one will dance with joy in the alleys like Mirabai, the mystical poet-saint. In such a state, one completely loses one's self-consciousness. Your usual tendency is to worry about the world's opinion of you. You are apprehensive about the effect of your circumstances and fearful that your image will be tarnished or that your status in society will be undignified. You always seem to be concerned about the world and its opinions.

You want to have a sweet in each hand. You pursue worldly possessions with one hand and God with the other, and you do not want to let go of one in pursuit of the other. Even though you do put in some effort for acquiring God, you consistently labor more for the world.

Nevertheless, the day will come when all your efforts, endeavors, and pursuits are focused on achieving God, and then nothing will be able to stop you. The event will happen instantly. As soon as the veil of ignorance falls, the gracious presence of the Master will appear. It is only from the One that this will happen. So try merging back into the one original source of all life, and that is God.

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(Part 3 of 4 parts of the talk given March 25, 2007 evening
in Nawan Nagar, India)





The Wings of Devotion

This physical body is made from the clay of this earth. So of what importance is it really? It is made from the five elements, the dirt of this earth. It has no distinctive quality, no importance, and no significance. Its one and only purpose is to serve you, so you should use it to your best advantage. You can use it for worldly gain or for spiritual benefit. You can wear this body thin gaining material benefits or treading the path of devotion. So make wise use of what you have been given.

Sant Baljit Singh
The Golden Opportunity (Edition Naam, 2011; p. 25)

You have a golden opportunity to obtain the supreme life. Accomplish it, and do not let your life go to waste. Use this life in true devotion so that liberation is attained—something you have not achieved in many births. It can be achieved in this lifetime.

Sant Baljit Singh
The Golden Opportunity (Edition Naam, 2011; p. 9)

The whole world is a manifestation of love. We are all brothers and sisters in God. The same Controlling Power is keeping us in the body. So this is the sum and substance of *bhakti*, the basic principle of devotion or love. *Bhagat* (the devotee) rises into *Bhagwant* (God). If we have got love for God, we will feel joyful in serving others. In this way, you will go into rapture, blissful rapture.

Sant Kirpal Singh
Morning Talks (Ruhani Satsang, 1970/1988; pp. 128–129)

A bird needs two wings to fly, and our two wings are devotion and love. So let us be devoted to God, and let us love His creation.

Sant Baljit Singh

There is a story about two friends, one wanted to play football, and the other wanted to go to the church. So both of them were headstrong in their own way. The friend who wanted to play football went to the fields, and the other one went to the church to pray.

But while one was playing football in the fields, and the other was praying in the church, what were they really doing? The one playing football in the fields was thinking, “My friend is in the church, he must be saying prayers.” The one who was in the church was thinking, “My friend must be enjoying himself playing football.”

So, do all your works, physical or outer, for the sake of the love of God only. Your heart should be attached to One. Sometimes people go to a holy place or to see a holy man, and they are attached somewhere else. What’s the good of it? It is better to be in the field and thinking of the church than to be in the church and thinking of the field.

This attachment is the subject of heart and develops devotion in due course.

Sant Kirpal Singh
Morning Talks (Ruhani Satsang, 1970/1988; pp. 118–119)

Our heart is at present divided. It should have no other thought except to whom you want to be devoted. I am speaking scientifically. When devotion sets in, you will become helpless. Suppose you are daily saying prayers at an appointed hour for one, two, three, or four months. One day, it might happen that you have no time to devote at all. Your heart will be upset, you will feel as if you have lost something. This is how devotion is developed.

The second thing is, just have the company of somebody whose heart is devoted to God. If you want to devote it to God, you must have such company that is devoted to God. If you want to devote it to the world, all right. For that you have got ample scope.

The third and most effective way is to come in contact where that devotion is manifested, where the Word is made flesh, where the letter “L” has been eliminated from the word “world”. What then remains is Word or God.

Sant Kirpal Singh
Morning Talks (Ruhani Satsang, 1970/1988; pp. 119–120)

Devotees are unblossomed flowers in the process of blooming to attain their life’s aim, to end up at the Lotus Feet of the Lord. It is your devotion to the Lord and meditation that will help you blossom to the fullest.

Sant Baljit Singh
Guru Purnima Message 2009

Keys to Developing Devotion

Devotion is a
subject of the heart,
not of the head.

Sant Kirpal Singh



Know That God Is in All

God is omnipresent—present in all, and all around us. Nothing exists that is not Him. When we accept and respect each other as part of God, then hatred and discrimination vanish. When we see the Light of God in others, we start to care for each other and everything around us. God is not a part or in parts, but whatever exists in the universe is all Him, and He is beyond that too. He is infinite.

Sant Baljit Singh
Guru Purnima Message 2013

About devotion, real bhakti: The first principle, the basic principle and I would say the grandest of all, is to know that God is everywhere. We are living in Him and He is in us. We live and have our being in Him, like fish in the river. The fish lives in the water, its whole life depends on water. It lives in water, it lives on water, from whence it gets its food.

Sant Kirpal Singh
Morning Talks (Ruhani Satsang, 1970/1988; p. 123)



Decide to Seek God

How is devotion developed? This is the first thing. It is just to be in contact with the object which we want to have, which we have decided on. Pity it is, that we are adrift. We have not yet decided on our goal, what we want to do. That is why I always press, “Well, decide what you want to become.”

Sant Kirpal Singh
Morning Talks (Ruhani Satsang, 1970/1988; p. 119)

At some point in our lives, we all have made life-changing decisions, and we also make smaller decisions many times each day. However, the best decision that we can make is when we realize that we no longer want to lead the kind of life we have been living, and we want to turn our lives toward God. At least, I would call that the best decision one can make. Only a few brave people make such a decision, because starting afresh, leaving behind a familiar lifestyle that one has been living for decades, making the decision to seek only one thing—to be one with God—is not easy. Of course, the purpose of life is to be one with the One, Father God.

Sant Baljit Singh
A New Way of Life (Edition Naam, 2015; p. 5)



Focus Wholly on the One

We are wherever our attention is. If our attention is on the material world, then we progress only in the material world. However, if our attention is on God, then we move toward God.

Sant Baljit Singh
New Year Message 2014

We have to develop attachment to God. Now we are attached to the world. All outer things are ephemeral, a changing panorama. The heart that is attached to that panorama, how can it not be affected! It too will always be changing. So first we have to develop attachment. We have just to change from the outside world to the God within us.

Sant Kirpal Singh
Morning Talks (Ruhani Satsang, 1970/1988; p. 117)

Love only God, for love is the way back to God. Without devotion, God is not attained. Love is a step towards devotion. If love is deficient, devotion is impossible. Belong only to one, and learn to merge with that one.

Sant Baljit Singh
The Lesson of Love and Devotion (Edition Naam, 2019; p. 5)



Devotional Practices

Meditation

We should always devote some time to meditation and always keep our highest trust and belief in our higher Self and in God. The person who does this will be saved from endless suffering and will become one with God.

Sant Thakar Singh
Live the Life of Soul (Edition Naam, 2005/2015; p. 23)

Meditate with full devotion according to the instructions of the Master. The Master points out the highway for you to walk on. Life is meant to be brimming with happiness and lived in service to God, in remembrance of God. Keep Him in your heart every moment so that a continuous stream of remembrance of Him is flowing within you.

Sant Baljit Singh
The Golden Opportunity (Edition Naam, 2011; p. 10)

Selfless Service

To serve God is to express our devotion to Him. To serve our fellow beings is to have compassion for them and to love them. Make meditation, devotion, faith, and contentment all part of your life, because these elements are inseparable. Meditate upon God and serve His creation. Give your deepest respect to everyone, and serve all. Everyone is God, and He is in everyone.

Sant Baljit Singh
India Report, 2015 (p. 17)

Selfless service is a major aspect of spirituality. We are not bodies, minds, or intellect; we are souls. In our worldly lives, we often render services to our relatives and friends, our possessions, and ourselves as body or mind, but not to our soul. All those services, duties, and efforts are good and necessary and are of some help on the physical level, but they prove to be bondage for the soul unless done in devotion to God.

Sant Thakar Singh
Sawan Ashram, Delhi, India; August 13, 1978

Self-Introspection

For love for Him, we are willing to do so many things and also are willing to do away with so many things, including shedding our blemishes like ego, anger, and all other misdeeds that cause us spiritual loss. Love has the ability to make us forget our “I- hood,” our false identity that keeps us from knowing ourselves as soul and achieving a higher purpose.

Sant Baljit Singh
Guru Purnima 2018

Satsang

Satsang, as the term implies, is association with Sat or Truth. Satsang meetings should therefore be exclusively devoted to the discourses on Sat, which in its broader connotation includes talks on God, soul, Word, the relation between soul and God on the one hand, and soul and the universe on the other, the God-way or the path of God-realization, and the Godman or Spiritual Master, what he is, his need and importance, and his teachings. It also includes discourses on allied topics like ethical life, love, faith, compassion, and all that which makes way for the healthy and progressive development of a divine life leading to efflorescence of spirit in cosmic awareness.

Sant Kirpal Singh
The Way of the Saints (Ruhani Satsang, 1976/1989; p. 283)

If we can attend satsang every week, it will be good for us because it will keep reminding us about the spiritual aspects of life.

Sant Baljit Singh
The Best Thing to Learn (Edition Naam, 2014; pp. 9–10)

The salt of life is
selfless service;

The water of life is
universal love;

The sweetness of life is
loving devotion;

The fragrance of life is
generosity;

The pivot of life is
meditation;

The goal of life is
self-realization.

Sant Kirpal Singh



Inspiration!

Lighthouse Centers

The retreat centers are for your benefit, so that you have a place where you can take a spiritual retreat and become more pure.

Sant Baljit Singh

Looking for a way to deepen the experience of devotion? Lighthouse Centers offer visitors the chance to spend time in peaceful surroundings and focus on the spiritual lifestyle. The daily schedule provides opportunities for practicing the meditation on the inner Light and Sound and participating in selfless service projects with others who share an interest in spiritual growth.

Meditation in the early morning sets the tone for the day. Meditation for an hour before lunch provides another daily anchor to inner development. In the evening, everyone gathers for satsang, which includes a video recording of a spiritual discourse from the Master, followed by meditation.

Visitors also participate daily in selfless service (seva), such as helping in the garden or kitchen, doing chores in the buildings or grounds, or working on charitable projects. Suitable seva is available for everyone. Through selfless service activities, visitors not only strengthen their inner devotion, they also have a chance to share their skills or learn new ones. These practical skills for simple daily living, such as gardening, carpentry, sewing, etc., can be useful for one's own life, as well as for reaching out to help others.

Each day, three meals of wholesome vegetarian food are served. These are offered for free to all visitors. Many Centers also donate food from their gardens or pantry to local soup kitchens and other charities.

Lighthouse Centers serve their nearby communities in many ways, such as cleaning up roadsides, beautifying parks, and assisting local charity work. Many Centers put together comfort kits with toiletries, snacks, and clothing for those in need. Many also provide care to local elders, visiting them and helping them with chores. In addition, many of the Centers have partnered with the Red Cross to serve as temporary shelters for those impacted by disasters.

Lighthouse Centers are established in many areas of the world, including Europe, Korea, Mexico, New Zealand, Russia, Ukraine, and the United States—in Florida, New York, and Oregon. Special activities and workshops are offered during the summers and seasonal holidays. Those who want to learn the meditation on the inner Light and Sound can apply to do so at any time at the Centers.

Visitors are always welcome. They can enjoy a visit of a few hours, a few days, a few weeks, or more. They can also volunteer to serve long-term at a Lighthouse Center if they feel interested in this option.

The Centers are a special treasure for all who want to focus on the spiritual aspect of life in a peaceful setting and in the company of others with the same interest. Many people report that a visit to a Lighthouse Center was a significant turning point in their lives.

More information about the Lighthouse Centers and meditation on the inner Light and Sound is available at this website: www.knowthyself.org

The best purpose in life is to become one with the Supreme Being, Father God, and to enjoy all the privileges we are entitled to in our true home, the Kingdom of God. We must make use of the retreat centers for this purpose.

Sant Baljit Singh



Natural Living

Tulsi

The herb tulsi (*Ocimum tenuiflorum*), also called holy basil, is a tropical shrub related to sweet basil and mint. Native to Asia, the bush has pinkish flowers with a sweet scent.

Known as “the queen of herbs” in India and “the king of herbs” in Greece, tulsi has been used for thousands of years in the kitchen, medicinally, and for sacred ceremonies. In the ancient scriptures of India, tulsi is said to have purifying powers for both the body and soul.

Modern science confirms many of tulsi’s health benefits. It protects the body from the effects of stress, helps normalize blood glucose and blood pressure, has anti-anxiety and anti-depressive effects, and can improve memory and other brain functions. It also strengthens the immune system and helps the body shed toxins.

Tulsi is beneficial to nature too. It can clean the air and reduce pollution. For this reason, thousands of the bushes have been planted around the Taj Mahal to help protect the historic building from air pollution damage.

The leaves of tulsi can be consumed raw, made into tea, or dried and taken as herbal medicine. The leaves and seeds can be added to savory or sweet dishes.

Tulsi is often grown near Indian temples. The leaves are used for sacred ceremonies, and the wood is carved into beads for devotional practices.



Put on the wings of love and devotion and fly to your original home. We cannot be devoted without love, and love is empty without devotion. Both complement each other. Thus, be devoted to God and love all of His creation, because He is prominent in everyone.

Sant Baljit Singh



Mango Falooda (Parfait Dessert)

2 tablespoons holy basil (tulsi) seeds
½ cup vermicelli (or falooda) pasta broken into small pieces
1 cup chopped fresh (or canned) mango
1 cup mango puree
1 cup milk (any kind)
2 tablespoons honey (or alternative sweetener)
2 scoops of mango or vanilla ice cream
2 tablespoons finely chopped nuts

Makes 2 servings.

Soak the holy basil seeds in ½ cup water for an hour. Drain. Cook pasta according to instructions on the package. Drain. In a small saucepan, bring the milk to a boil. Turn off the heat. Add the honey or sweetener. Cool to room temperature.

Assemble the falooda in 2 tall glasses. In each glass, layer half of each ingredient in this order: mango puree, mango pieces, holy basil seeds, cooked vermicelli, sweetened milk, ice cream, and nuts. Makes 2 servings.



Delicious Tulsi Tea

4 cups water
4 sprigs fresh tulsi or 2 tablespoons dried tulsi leaves
½ teaspoon chopped ginger
¼ teaspoon cardamom powder
2 tablespoons honey (or to taste)

Put all ingredients except honey into a saucepan. Bring to a boil. Simmer 1 minute. Turn off. Cover and let sit for 15 minutes or longer.

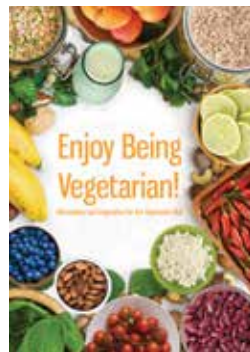
Strain the liquid into a teapot. (Discard or compost the leaves.) Stir in the honey. Pour into cups and serve warm.

This is a soothing tea when feeling stressed or under the weather—or enjoy it anytime.



Books from the Masters provide us with good teachings. We should follow these good teachings and apply them to our lives.

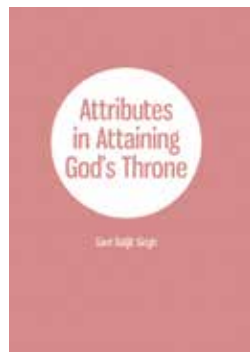
Sant Baljit Singh



Enjoy Being Vegetarian! Information and Inspiration for the Vegetarian Diet

This new booklet introduces the vegetarian diet to those interested in becoming vegetarian and maintaining this eating style. In a small, colorful booklet format, it offers information on all the basics, including making the switch to vegetarian, stocking the kitchen, vegetarian nutrition, recipes—and inspirational quotes!

Softcover booklet: 32 pages



Attributes in Attaining God's Throne

Sant Baljit Singh explains that our purpose in life is to realize ourselves as soul. He provides an in-depth discussion of some obstacles and also tells about positive qualities that help. Along with developing good qualities, meditation on the inner Light and Sound and the guidance of the Master are essential for realizing ourselves as soul.

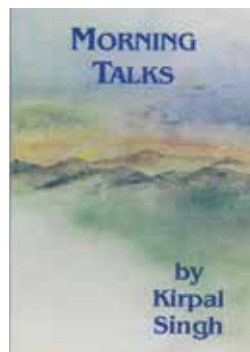
Softcover booklet: 36 pages



The Golden Opportunity

Sant Baljit Singh explains that we have a great opportunity in this lifetime to attain something of lasting value. He tells how we can experience the purpose of life and work toward true happiness, wisdom, and peace. He also describes the method for doing so—the meditation on the inner Light and Sound.

Softcover booklet: 40 pages



Morning Talks

Sant Kirpal Singh delivered these 40 brief spiritual talks in the mornings at his ashram in India during the years 1967 to 1969. Topics include devotion, charity, receptivity, higher consciousness, love, and more.

Paperback book: 258 pages



2019 Desk Calendar – great gift for friends!

This 12-month table calendar (5 x 7.5 inches) features inspirational quotes from Sant Baljit Singh paired with beautiful photos of nature close-up. Stands up on the table or desk. Wire binding at the top. Available in English only. A great gift for friends, family, and yourself.



2019 Wall Calendar – your inspiration for the year

The 12-month wall calendar (12 x 8 inches) features inspirational quotes from Sant Baljit Singh paired with new photos of him. Each month has a new quote and photo. Quotes are in English, Spanish, French, and Portuguese.



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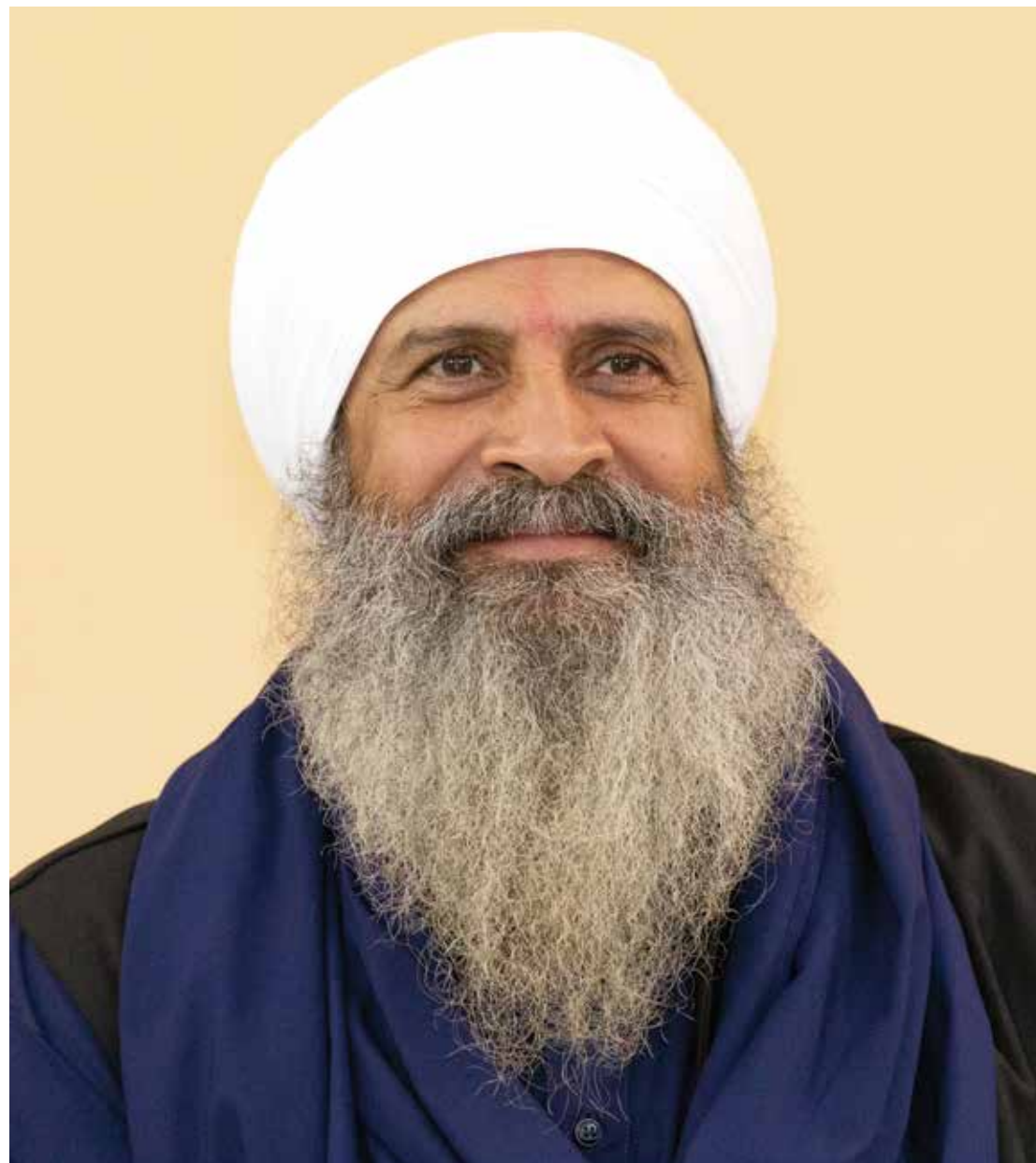
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Reflections

Sant Baljit Singh

We should attune our daily life with the purpose that we want to achieve. When we have love for God in our heart and spend the day in remembrance of Him while going about our worldly duties, reminded of Him as He is immanent in all creation, we have achieved the balance of living in the material reality while pursuing our spiritual purpose. Then we will see God all around us and be constantly reminded of Him.



See God in everything and everyone.



We are to embrace and respect God in His many, many forms, realizing that paying respect to any of His forms is as important as our desire to experience Him as ONE. On this earth, God is in multitude, so paying respect to a part of the multitude is paying respect to God. And once we have understood this, then we can enjoy God around us and see God in everything and everyone around us. Only in the human body are we able to sense material reality and fathom spiritual reality, and that is why the saints refer to the human birth as supreme and a gift of God.

Only in the human body do we have the free will and imagination to think beyond the material reality. When being given a human birth, we have the opportunity to have a spiritual experience on this material plane, and the Master is here to remind us that the key to this treasure within us is wholehearted devotion.

Sant Baljit Singh
Guru Purnima Message 2015



It is your devotion to the Lord
and meditation that will help you
blossom to the fullest.

Sant Baljit Singh

