



MOTH & THE FLAME
NAAM INITIATION

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Search for the Sun which never sets,
Listen to the Music which lasts
throughout eternity.

- Jalal-u-'dīn Rumi

DDiary: Early morning, February 7: Sunlight penetrates the damp haze and an occasional crow caw from the trees overhead drifts across the red brick-sand courtyard. Outside, the ordered chaos that is Delhi awakens throughout its dilapidated, labyrinthine and smoky streets. Within these walls of plaster and brick, four hundred sit in a screened-off area near the langar anxious to be amongst those accepted for initiation.

Today is the first time I observe the Master in person giving initiation. He arrives and deftly moves through the orderly rows of candidates, countenance serious, his eyes hidden behind furrowed brows. Inwardly concentrated on what for him must be a transparent spectacle, without hesitation he singles out approximately fifty individuals and motions for them to leave. A Master knows who and when, as he receives inner direction in this selection process from his own Master within. In an earlier heart-to-heart session, he revealed, 'Master can see into the lives of those coming to him just as one looks at the contents of a glass jar; he can tell whether it is pickle or jam, salty or sweet.' He knows who is ready and who is not.

When several of the rejected protest and weep, he assures, 'Sister (or brother), it is not yet time. Attend more satsangs and study the teachings of the Saints. Abide by the vegetarian diet a while longer and avoid all intoxicants. God will help you.' Two separate individuals actually manage to change his decision with their sincere pleas and promises. Perhaps this is their first direct test from the Guru. I learn that the divine Will working through a living Adept is flexible, especially when a cry comes from the core of one's heart. Kirpal is fond of quoting this Rumi verse:

*Even if an arrow has been released from God's bow,
The Murshid [Master] has the power
To turn it from the half-way mark,
Back to the quiver whence it came.*

347 remain, including a young man blind from birth. Detailing a wondrous cosmology of the five spiritual regions which begin only

when the body and its chakras are transcended, the Adept proceeds to reveal to the initiates the five sacred Names of power, repeating them aloud until the audience remembers. Impregnated with the attention of the realized Master, this ancient Gur-mantra helps collect the scattered attention at the inner eye focus. Furthermore, it functions like a passport to the regions within and fully protects the initiate from any negative influences or entities.¹ As he repeats the Names aloud over and over again, the atmosphere becomes charged. Once memorized, detailed meditation instruction is given.

At the close of one hour's silence, the Master meticulously makes a written record of the various inner mystical experiences reported by the novitiates. I am in awe as the blind brother relates various details of the Master's features, the color of his coat, the shape of his lotus-like eyes, the position of a mole on his face. Brij Mohan Sharma, my translator, comments, 'There are other initiates who are outwardly blind, but whose inner vision is open. In Sant Mat, the definition of blind is one who is unable to see the inner Light.'

Thirty minutes of bhajan follow. Bhajan is a separate sitting for listening to the inner celestial Sound-current. At the conclusion, Master moves closer to the new initiates. Orderly rows dissolve and re-congeal around his wicker chair, as he enjoins them to keep a unique spiritual record of all failings in thought, word, and deed, as well as detailing their experiences and any difficulties experienced within.²

Please send your diaries to me every three months for further guidance where necessary. Initially, you may find failings increasing; actually your failings may not be increasing, but awareness of them increases. Only by becoming aware of your shortcomings can you uproot and replace them with their opposite ennobling virtues. When you develop receptivity, and fill out your introspection diaries with love and regularity, you will find me in front of you.

Attend Satsang regularly, and give the bread and water of life to your soul before you give food to your body... My Master used to say, 'Leave hundreds of important works to attend Satsang, and leave thousands of important works to sit for meditation.'

When you are initiated by a true Master, his astral form takes its abode in your third eye. He's an Unpaid Counselor both in this world and in the beyond! Don't forget: in this human body, the true temple of God, you can progress one hundred times quicker than after death—so make hay while the sun shines!

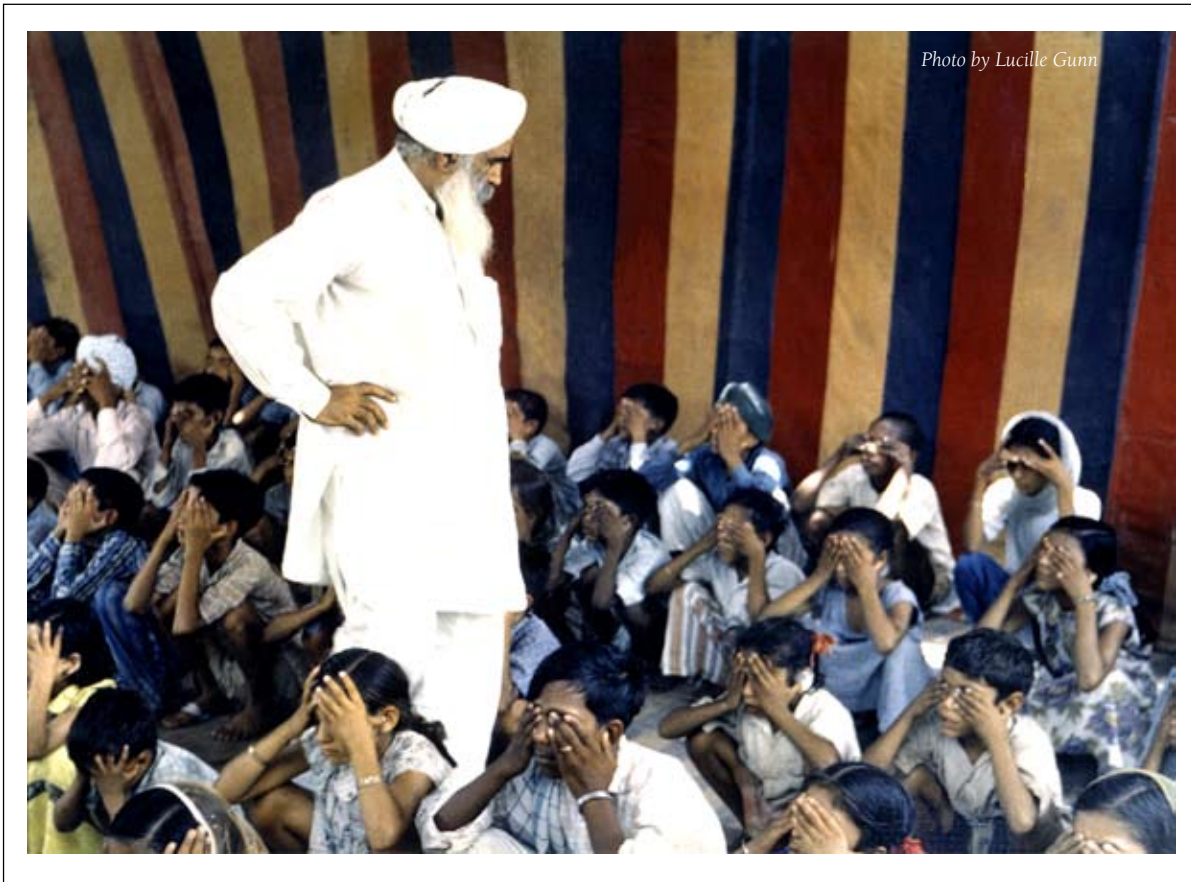
The initiates have a great concession: at the time of death, your Master will come to receive you, and not the angel of death. He usually appears several days or weeks before death to advise you of your coming departure from this world. I'm talking now of those who keep the precepts. For those who do nothing with the gift of Naam, He may or may not appear before they leave the body. But regardless, Master is responsible for your ultimate liberation. Those who are not initiated are taken by the angel of death to Dharam Rai—the Lord of Actions—who metes out punishments and rewards strictly according to their past actions, and after reaping these, they still have to come back into the gyres of this world. That is why Krishna has said, 'Bad deeds are like iron chains, and good deeds are like gold chains.' Both are binding, and both are the cause of further rebirths. We have to become neh-karma, or karma-free, by attuning with the holy Naam.

In your final moments, and much beforehand if you have gained proficiency in meditation, Master's radiant form will take you to a higher stage where you can make further progress. I tell you, at the time of death, the initiate will be as happy as a bride on her day of marriage! He may then place you in the first, second or third stage, or may take you direct to Sach Khand. In some cases, where worldly desires and attachments are predominant, he will allow another rebirth, but in circumstances more congenial for spiritual growth.

This is purely a spiritual practice and not an 'ism'! Remain in your societies and in your religions and learn this as a science.

You are my children, and I have love for the soul in you, the God in you. Be regular in your practice, keep in touch, and go jolly! The Master-power will always be with you.

Initiation for the children: Separate from adults, ninety boys and girls aged five to fourteen are given initiation into the Sound-current practice. In most cases they will have to wait until maturity to be given the five names and the theoretical side of the teachings. With the simplest of words and gestures, Master instructs them in the correct posture for hearing the Unstruck Sound. Amazingly, most of these normally energized, playful fidgeters manage to sit as instructed for forty-five minutes! Gurudev then slowly walks between the rows and lightly taps each child on the top of their head with his forefinger, then helps them to stand. Several require momentary support while sensory currents gradually return to their bodies. One by one they shyly confide remarkable experiences;



about sixty report the inner vision of the Master or his Master within. One twelve-year-old Hindu boy, beads of perspiration on his forehead, with gaze inwardly focused, whispers: 'I had darshan of Issa Massi on the cross. His body and face were filled with Light.'³ Another boy blurts out, 'I saw you, Maharaj Ji! You showed me my report card, which is due next week. With your grace I passed all subjects with good marks!' As Master looks around, his eye catches mine, and a beautiful smile lights his face.

Several report seeing the Master discoursing to multitudes on the astral and causal planes (as above, so below), and heard mystic melodies ranging from jingling bells, big bell, gong, conch, thunder, drums, sitar, violins to flute. Like a doting grandfather, he pats his charges before they scamper off to proud parents watching from the sidelines. Such mysticism is positive, effortless and spontaneous. When the innocence of a child is combined with the spiritual power of an Adept, the inner way is opened to a greater degree and in less time as compared with most adults. The Masters teach young and old alike to receive the Kingdom of Heaven in an innocent, trusting and childlike way.⁴ I see in Kirpal a perfect innocence.

Is it not said, *child is the father of man?*

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1. These names, if given by anyone other than a true living Master or his authorized agent, or if learned from reading spiritual literature, or heard from a tape recording, would carry neither charging nor protection.
 2. Sant Kirpal Singh devised this unique chart at the beginning of his mission after analyzing self-introspective and self-correcting habits of several past Saints. Many are the disciples who experienced first-hand the promise of spontaneous visitation while sincerely filling out the diary.
 3. The term Issa Massi (Master Jesus) is widely used throughout India, Kashmir, Afghanistan and Pakistan. St. Thomas, a direct disciple, traveled through these countries and established the world's oldest continuous Christian community in the Indian State of Kerala.
 4. When the child comes of age, providing he or she is ready for the final step, the second half of initiation is given—the sacred mantra, meditation instructions and a sitting for inner Light. This is done with the permission of the parents and at the discretion of the living Master.