

Self-Introspection Diary

SantMat-theTruth

Kirpal Singh

SELF-INTROSPECTION DIARY

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Which attachment brings us here in the world? Which attachment brings us back to the Eternal Home? Which attachment leads us to the Unchangeable Existence? Please, Beloved Master, explain it to us.

The attachment to passions brings us in the world. The attachment to Shabd or the Wort brings us back to the Eternal Home. The attachment within leads to realisation – to Unchangeable Bliss.

This contact can only be given by the True Master.

Kabir



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

The Importance of Keeping the Diary

If we would learn to obey and keep the diary, we would become gods and goddesses. It may be that he knows his condition; he reads, he thinks, he attends Satsang, he makes resolutions, but always falls back into old habits again and again. This is why I have advised keeping a daily Spiritual Diary. It is a method of self-introspection which I have introduced after much deep thought on the subject ... The benefit of this is a moral upliftment – this is a very sweet way of explaining it.

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

Spiritual Diaries have been prescribed after careful thought, and with deep purpose. Daily self-introspection must be kept up, and through this you will be able to see for yourself how far you are coming out of the senses' influence ... the diary is meant for one's personal use and helps to bring out many of the hidden underlying

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weaknesses to the surface so that one may begin to see them and try to remove them one by one, and with their removal life becomes pleasant and Spiritual Progress is accelerated. The diaries show how much time you put in and how many places your heart is attached to outer things in one form or the other.

Devotion requires purity of heart. Purity of heart requires that no other thought should strike in your heart other than of the One Whom you love. If there is no other thought in your heart for anybody else and it is vacant from outward attachments, then God is there. Devotion starts when you detach your heart from the outward things and attach it to God or the God-in-man. This is developed by coming into constant contact with Him. The ABC starts by regularity of devotion to your Spiritual Practices ... Those who are not maintaining diaries will fail constantly. In due course of time, their whole heart will be attached to the world. Outwardly they might appear to be very devoted, but they are really devoted to the world.

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

If some of the dear ones desire to maintain diary for self-introspection – before initiation – such like dear ones will eventually benefit from the Holy Path.



Self-Introspection and Man-Making

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

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

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

Although the Gracious Master-Power is ever at hand to held the disciple in this struggle, it is something which the disciple must go



through himself. Nobody can do this for him. You have been put on the way and have been given some capital to start with, which still exists with you. A seed has been planted in you which one day surely must fructify and you have as your constant companion the Master in His subtle form of Light and Sound. He is also quite capable of manifesting to you in His charming radiant form when you have learnt to rise above body consciousness. It is not reasonable to expect to attain to the higher planes without first perfecting yourself to a great degree. As in worldly studies, in which it is not unusual to spend twenty years or more to obtain the necessary qualifications to fit yourself for a career, so even greater is the time and effort that must be put in by the disciple before he can be made a fit vessel to receive the truths of his own soul and of God. It is a very odd outlook that some have: to expect self and God-realisation in a short time and with little labour, while the same people are willing to toil for years to obtain the pot of porridge that is all this world has to offer.

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

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



The Inner Divine links of Light and Sound are most helpful for controlling the senses. If you will follow these Divine Principles, the Inner Change of life will follow automatically. Truth is above all, but higher still is True Living.

Adopt a righteous way of life and be content. You may have certain desires, but stop there; don't increase them. Then reconsider the desires and where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through life; we are not even conscious of what we are doing most of the time. So the Guru advises us to handle all our affairs with tranquil serenity. Fear of God is the beginning of wisdom and a danger foreseen is half-avoided. One who is forewarned, is forearmed.

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



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

What constitutes desire? All conceptions in the mind are desires. So, be desireless. You will have noticed that when an obstacle blocks the achievement of one's desire, anger arises. Then there is pride – ,I must have this, or do this, otherwise I will be belittled in the eyes of others.' One can accept pride as being the basis of all sins, for it turns into I-hood. He recommends us to leave off perversity, or stop being obstinate. Always be sure to listen to the other person's point of view – you may find that what he is saying is correct. Perversity just binds a person more; there is no room for expansion. Dogmatic knowledge of books, for instance, which might be right or wrong, should be discarded. It goes without saying that all attachments should be broken away – you must finish up the give and take – you must leave the body and all its environments. If an obstacle comes between you and your desire, it grows even stronger.

Just put a large rock in the middle of a fast flowing stream and you will create two things: froth and noise. When a man is angry he cannot speak softly, and finally he froths at the mouth. If you do get the thing you desire, it turns into attachment. There is only one cure for all this: Only after seeing your True Self can you realise the Lord. Millionaires will leave their millions behind, those who have mud huts will leave them, this body did not come with you and will not accompany you when you return. Yes, you will take your actions with you.



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

With all this right understanding, what develops? Right thought, and furthermore right speech, and out of that right action will follow. If you can do this; if you can conquer the self and surrender it at the feet of the Master; if you can learn to see Him working through all things, if you can accept the fact of your own limited vision; if you can undertake a ceaseless and zealous watch over your thoughts and deeds, weeding out all evils and imperfections – then you shall not only win salvation yourselves but enable other to do likewise. Your example shall shine like a torch in the darkness, and men, even those who may first oppose you, will turn to you for guidance and help. You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but is an Inner State of mind that stands unshaken even in the most tempestuous situations.

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And this same quality shall enter not only your individual lives, but the larger life of the great Spiritual Movement of which you are a part.

Truth is above all, but higher still is True Living.



Attachment

The human body is the temple of God. In order to attain super-consciousness, one has to withdraw from all the physical attachments. So long as we remain identified with external objects, we cannot assume a subtle form.

All Masters say:

When you have got a man-body, the highest thing is to attach yourself to God.

Wherever you will be attached, there you will go. You have been coming to the world again and again. The reason is because you are not attached to God, otherwise you would have gone to God. So keep your diaries and eliminate all foreign thoughts from your heart. Our heart is at present divided. It should have no other thought except of Him to Whom you want to be devoted.

So generally, what do we do? We get something to start with and fritter it away by being attached to outside. The father will be pleased with the child who has made the best use of what has been given to him. If he becomes an honest man to be relied on, he will be given more and more.

We find people who say,

We were very well off before, but not now.



But why not now?

We have made beggars out of our own selves. So we have to be careful. Self-introspection is most necessary. Those who do not keep it, their capital will be dwindled away.

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

He is already there, but He will become manifest.



Self-Control and the Importance of Being self-centred

So the important thing is to first learn to handle your outer environment, consisting of your domestic and / or working life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's Inner State.

A measure of success of how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. It is to achieve this success that I introduced the self-introspective diaries ...

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

If we are able to make some progress in this regard, then we will be far on the way to controlling our self. This in essence, is the practice of *Raja Yoga*. Only when we have advanced far in the practice of living the life demanded of us – as implied in the keeping of the diary – ,



will we be become fit enough to reap the fruits of the practices of the Surat Shabd Yoga.

One can gauge his or her Spiritual Progress by the measure of conscious control that he or she has over his or her thought patterns. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stresses and strains that his environment may place on him. If one cannot rise above, be in full control of, and handle with ease the circumstances of his outer environment, he will never be able to succeed in the Way of Spirituality. To gain control of one's being, to bring one's whole life under that perfect control, to help oneself to cut away from outer attractions, requires self-introspection. Start by consciously controlling a small fraction of your life. You will be able to succeed if you are also enjoying a little Inner Intoxication of Naam. All Masters say there is no success without meditation.

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

Victory over the mind is victory over the world. You have been granted the yardstick for measuring your Spiritual Attainments in the form of an introspective diary, and you can surely judge things for yourself and see how far you have advanced on the Path.



Man-making precedes Spirituality. Unless and until you become the master of all the five senses, appreciable Inner Progress cannot be made. Control all desire, anger, greed, attachment; this play is loved by the Lord. Desire attacks through the eyes, anger through the ears. Attachments come through embracing. Rise above all these, and you will gain connection with the Truth.

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

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

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



How to do your Diary

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

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

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

Last and just as important as the foregoing, keeping the diary should not be allowed to stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to



make yourself aware of them so that they may be weeded out. To weed them out, it is not sufficient to cut off one or two branches; you must uproot the cause. Once you become aware of a failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you which has to be eliminated. By and by, the very cause of the failure will drop off by itself.

Now as to the lapses or departures from the right way, as you call them: the mind, as you know, works in subtle ways – too subtle for an ordinary man to detect and then detect rightly and in time before the mischief is done. It is from the abundance of heart that all actions, oral as well as physical, proceed. We have, therefore, to be mentally alert about our thought-waves, so as to be able in time to mark their ebb and flow and then by-pass them by the process of concentration, forgetting all about the mind and the mental states, including even the pure mind essence which gossamer-like envelops the soul ...

It is the memory of our experiences in the distant past and in the living present that constantly and irresistibly follows us at our heels and since we have not yet learned to keep aloof and above them the lapses occur in spite of us. The enumeration process is just the first step to be cognisant of our doings, which we are likely to overlook in our self-righteous assertiveness ...

Thoughts are to be watched which precede actions. It is a slow yet steady process of gradual improvement for which an all-out effort is necessary. A well disciplined and spiritually regulated life is very much essential.

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The Lord is not an innocent child, to believe anything you wish; He sees the true condition of your life, inwardly and outwardly.

Personal awareness of the transgressions of the Holy Commandments and immediate confession by way of Inner Repentance are all helpful measures for Inner Growth and Receptivity. However, recalling and counting such lapses at the close of the day and jotting them down on the diary forms has its own benefit when you regret such deeds and feel inspired to work for improvement. Pride and ego do not let us progress – when we make mistakes we will not admit them.

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

The diary forms should be a True Reflection of your own Inner State. The failures made should be as an open self-confession of the shortcomings which stand between you and the Master. Similarly, devoting regular time to the Spiritual Practices is an indication of the positive growth. If you live up to the sublime purpose behind the keeping of the diary, you will progress from day to day, and achieve your goal in this lifetime.



Naam is available for all those truly longing to reach God. With the Grace of the one God and the God working through our Master Kirpal Singh, initiation into Sant Mat, the Surat Shabd Yoga, is still nowadays given as a free gift.

So, whoever believes in the gospel of the Unity of Man, may ask for initiation!

Spiritual Diary (Page 2) for the month of:

Day	Extent of withdrawal from sensual consciousness	Inner experience of vision	Inner experience of hearing	Any difficulty in meditation
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2				
3				
4				
5				
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