

Sayings of Sant Kirpal Singh

1 / 2003

Master and His Mission



Second Edition: 2021

Published by:

UNITY OF MAN – Sant Kirpal Singh

Steinklüftstraße 34

A-5340 St. Gilgen – Austria / Europe

Sayings of Sant Kirpal Singh

January – June 2003

No 1 / Volume 21

SANT KIRPAL SINGH

Master and His Mission.....	2
Birthday Message.....	35

DR. HARBHAJAN SINGH AND H.H. SURINDER KAUR

The Highest Mission.....	6
Be in the company of the competent Master.....	12
The Master's Mission	26

*The Word of the Master is extremely sweet,
Such an Elixir one finds within,
Whosoever tastes of It, gets perfected,
O Nanak, such a one remains in perpetual bliss.*

Guru Nanak

Master and His Mission

From the book *Godman* by Sant Kirpal Singh

Master Souls come into the world out of sheer compassion for suffering humanity. Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matthew 11:28)

They have of necessity to put on the physical raiment, full of impurity as it is, because they have to work on the physical plane among human beings. God clothed Himself in vile man's flesh, that so He might be weak enough to suffer woe. (John Donne)

The way in which they come into and go out of the world is, however, quite different from ours. They come and go of their own free will; while we do so under the irresistible force of karmic pressure, just as a prisoner would enter a prison under a sentence of penal servitude. They come for the benefit of mankind – to grant the life impulse to such embodied souls as yearn for (true) life. Disembodied and eternally free, they come as saviours of souls. They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance. (Mark 2:17). Birth and death affect them not, for they come as saviours for the sinners. By transmitting their own life energy, they transform the disciples into Saints.

A Master Soul is the greatest benefactor on earth. His work is of the highest order. He comes to liberate the souls from the vast prison-house of mind and matter, so that he may take the exiles back to their glorious home and restore them to their rich heritage. A kindly soul may direct the prison warden to provide delicious food for the prisoners under his charge. Another may grant the boon of delicacies to them. A third may order for them clothing and lodging and so on. Each of them no doubt may do something to ameliorate their lot for the time being.

But if someone were to throw open the prison gate and ask them to escape the squalor and misery of the jail, his work would naturally be counted as one far excelling the works of others.

This is exactly the nature of the work of a Master Soul. He reveals to us the lost kingdom, and restores us to paradise from which Adam and, through him, his progeny were driven out for the original disobedience to God's commandment.

Man had an ignoble fall from the Garden of Eden, and none could restore him to the good grace of the Father and bring about reconciliation except the Son of Man. He takes upon himself the vicarious responsibility for the sins of man, purifies him of all ignominy and by transfusion of his own life impulse makes him arise into cosmic awareness and gain everlasting life. He that believeth on the Son hath everlasting life. (John 3:36)

Master and His Work

Master is like a wish-yielding tree. He always grants the wishes, whatever they are, of the seekers. The rich and the poor, the high and the low: everyone comes to Him for something. His greatest pleasure, however, lies in liberating spirits from the clutches of the body and mind. Irrespective of His denominational character, He attends to the spiritual needs of all.

He neither creates new "isms" nor does He denounce the "isms" in existence. He comes not to break the law, but to fulfill the law. All "isms" (spiritual), in fact, receive strength and solidarity from Him.

In His inimitable loving way, He takes everyone from the line of least resistance. He does not interfere with the creeds and beliefs of a person, whatever these are, nor does He meddle with the social order of things. He simply talks of the spirit, its intrinsic nature, its seat in the body, its various operative process, its latent capabilities, and how it can be developed in its relation with body, mind, and with God, and how it can be liberated, made selfpoised and turned Godward.

His appeal is directly to spirit, and His words sink deep into the very depths of the soul. He deals with ready cash at the counter and does not make people live in hope till the end of their lives or thereafter. He teaches:

Believe not the words of a Master Soul unless you see the things He tells about with your own eyes.

It is just for the sake of experiment that we have in the first instance to accept the words of a Master. But when we find the truth of what He says, by actual experimentation, then the hypothesis is turned into conviction.

When a person once sees the light of the sun, he cannot deny the existence of the sun even though the bats of the world may unite in denying the solar phenomenon.

Unless the inner vision is approached, the truth of the reality does not dawn, and the jivas or embodied spirits remain groping in utter darkness and ignorance of the highest and the greatest magnitude.

Whenever a Master of Truth comes into the world, the spiritually hungry and thirsty gather around Him and quench their hunger and thirst by the manna and the elixir of life He freely gives to the aspirants.

Gradually their love develops into a steady devotion that befits them more and more for the saving grace of the Master, and helps a jiva to travel quickly home.

My Mission is:

To fill the human heart with compassion, mercy and universal love, which should radiate to all countries, nations and people of the world.

To make a true religion of the heart as the ruling factor in one's life.

To enable each one to love God, love all, serve all and have respect for all, as God is immanent in all forms.

My goal is that of oneness. I spread the message of oneness in life and living. This is the way to peace on earth. This is the mission of my life, and I pray that it may be fulfilled.

Sant Kirpal Singh

The Highest Mission

Excerpt from a lecture by Dr. Harbhajan Singh, 23 June 1990

Dear brothers and sisters,

in order to understand our purpose of human life we must understand the mission of the Master.

All Masters dwelt in the world for a special purpose, which was to bring the awakening in man and help him to live with truth and go back with truth. They taught us the very life needed for it, as they knew what is there for us in the beyond and what is here in the world. So they had the discrimination that we haven't obtained yet. We have forgotten that place (our home eternal) and we have only one thing with us – that is (the experience of) the physical world, and therefore we cannot discriminate. His mission is to bring awakening in the world.

His mission is to establish a contact between the disciple and the Master. Mission means the purpose for which He (Master) came into the world or for which they (Masters) have always come into the world. This purpose has never changed. The teaching has always remained one and the same but the commandments of the Master differed from time to time in accordance with the prevalent condition of the time.

Every Master comes with definite views (purposes): He has to do such and such things in such and such time. Though He is not time-bound, He has still to honour the time (limits) because of our feelings and emotions in the world.

As the child is dear to the mother so is the mission to the Master. Mission is the life of the life for the Master. He has been commissioned (by God) and His concern is only to do that special work for which He has been blessed.

In His last Satsang in Amritsar and in Nag Kalan Master asked me, “Do you have any wish?” All the time we lived for Master's mission. We obeyed the Master and thought that we had not yet been able to justify the Master or the mission of the Master and this was the reason that we had to

come back into the world. Everyone has to justify (the Master and His mission) not only in the physical plane but until we transcend all barriers and go back to our home eternal; the work of the Master, the mission of the Master, also transcends with the disciple. Mission is a guideline for the disciple to overcome all barriers. Master asked, “Do you want anything?” I replied, “Yes, Master, I want that Your mission must flourish throughout the world.” He said, “This is also my wish.” This is Master’s highest wish. So it (the mission) will go on. Master said, “People may commit any mistake – that can be forgiven by the Masterpower – but those who defame the mission of the Master, they will not be forgiven.”

Master once asked Baba Sawan Singh: “Master, problems may come to me but not to my brothers and sisters.” (He said this) because He knew the mission and knew the condition of all those brothers and sisters. Baba Sawan Singh said, “Kirpal Singh, I will save those who work in the mission even if they jump into the fire. But others have to bear and have to finish with (the reactions) according to their wishes.” Even meditation is a wish, the wish to attain self-realisation, unless it (this wish) is put back into the mission of the Master. Life becomes real life if we do as our Master did. Then you are able to withstand everywhere and anywhere. Then you have legs to stand on and you do not bother to get any help from outside. Dependency is slavery but we do not have to be independent from Master. We always have to be dependent on Master. Without the dependence on the Master nobody can find the way inside. There are such mysterious, miraculous and strange ways (inside) that our soul can easily forget and lose the way. People forget and get lost with (what they see with) these physical eyes, but when the astral eye is open, then without the help of the Master, one cannot transcend any farther. It is not sufficient that the astral eye is opened, guidance is a must there in the astral plane. Without guidance our astral power cannot work, as well as on the higher planes. It is said that many people who tried to go independently could not move any farther. Wherever they went, they remained (and were bound) there. They became the skeleton of bones but they could not move from that place; they were caught there; such mysteries lie in the way.

Hafiz said, “There are many whirlpools in the way and the ocean of life is very dreadful, it is very deep, indeed, there one cannot die and one cannot live. There is no sight of the shore and one cannot move behind either. Such is the way.” But Bhai Nandlal, the devoted disciple of Guru Gobind Singh, said, “I didn’t face any such problems in the way.” This was because he had surrendered to the Master. Without devotion one cannot surrender. When the child surrenders to the mother, the mother hugs it and loves it to her utmost. All children may not surrender to the mother but if any one surrenders, she will definitely love this child much more than the others. She will bear (in her) the love of this child throughout all her life.

The mission of the Master has been structured by the Sat Purusha, the highest Power in the beyond and the Masters who come from that place, they have a different mission (as compared to Masters from other planes). There are missions of various types but the mission of God transcends all barriers and is structured there, (from the region of the Sat Purusha). Nobody can undo with it. It comes from above and takes to that very place all those who work in the mission, transcending them above. The higher the plane from where the mission is structured, the higher the soul is being developed. So with the mission of our Master there is no limit, there is no end. A major part of the development takes place on the lower stages but His mission even transcends Sach Khand or Sat Lok. It is the place where the competent Masters live and decide certain things. But the Sat Purusha transcends above that. With His guidance the (Almighty) Power comes into the world and is able to bring a very big change in the world. At all times such Powers are not supposed to come into the world, only for certain changes. Only for certain reasons are they blessed from above (with this task).

Master said, “Hundred thousand years ago this grace was there in the world, and now it has come again. Make the best use of this grace.” To sacrifice our wishes, to sacrifice all our wishes for the wish of the Sat Purusha, that is His mission.

So again and again much stress is laid on the same subject so that we may understand Him. He already understands us – this is no problem. He

knows where we stand, how we are. He understands all of His (disciples). So stress is laid on the subject that we must understand His mission once for all so that we are not misled. Master said, “When this time has passed away you will have lost your life once for all. Then nobody will be there to listen to you. Many can listen to you, many can hear you, but you will not get anything from them, it will not help you.” When His work, the work of the Almighty Power finishes, He can then order a Master from the fifth plane to do it. What will such a Master do for you? He cannot do as much as He, (the Almighty Power) thought for us. There is a great difference! So this is a golden time now. Master said, “This time (of His mission) has been stretched (it extends now over the whole age).” There is nothing written without His mission. Mission brings you life, mission brings you light. Mission brings you love. Whatever you demand in this world, only this mission can bring for you.

With Master’s blessing and with His grace, as it has descended now, you can do a lot with your devotion, and with your surrender and selfless service you can help a lot of those who are bound. You can help to release lots of those who are (bound) here or in the beyond. On the higher planes only the devotion of the disciples of the Master is calculated, but not how many disciples one Master has – this is not counted. If there is one who knows how to sacrifice oneself, how to bear the test of the negative power, how to move in the sphere of the negative power and come out with the sweet love of the Master, he can release lots of others from there. You know, Master told that many times the habit of the sheep is to go back into the burning fold and to burn themselves. This is what is continuing in the world, even with the disciples of the competent Masters. Not all have the same awakening. They vary in degrees of consciousness and awakening according to their background. But to give them that very right understanding you have got – that is His mission. To make someone fit for that work, that is His mission. It is the same mission, which all Masters held throughout their lifetime. It has never finished.

As I told you, Masters only come with different commandments according to the situation and prevalent conditions of that time. Some time their

“play” is finished at one place and then starts at another place. Then the Master has to work on the other place and not on the first place. Sometimes we say, “This Master did like this, why is this Master doing like this (in another way)?” Some people say, “Guru Gobind Singh used to fight only.” He had been given that job and He was sent right from above. He only spoke about Him (the Godpower) and all the time He remained the borrowed servant of that Power. He never said of Himself that He had ever been and ever would be a Master. Guru Gobind Singh said, “He who calls me a Master will go to hell!” But he who sees Him within graciously said lots of praises for his Master. He said, “He is far more beautiful than angels are. I would even want to sacrifice both the worlds for one hair of Him. “Guru Gobind Singh came from the seventh stage. The teaching tells us that He came from such a place. He did not want to come (into the world). He had become one with that Power. We cannot find any trace in His life that He had ever worked as a Master. (He always saw Himself as a bought servant of the Godpower.) But He went to that (seventh) stage. Which of His good deeds led Him to such a stage? It was His self-surrendering and devotion to the Sat Purusha. The Sat Purusha never wanted to send Him into the world. When He saw that now He was needed, then He sent His child. He said, “Now I send you into the world as my son. And you do like that!”

Kabir says, “Everyone wanted to be the doer in the world, but I bless that one who does not become the doer. I give all grace and protection to him who works for Him alone, who reminds (the human beings) of the Father and not of himself (who does not allow himself to be venerated).” In reality that is the highest mission on earth.

For that reason I have already told you that we have a direct and independent contact with Master. This means that you must not depend upon any person. Independent contact; this means that you (must) make the best use of your devotion. If you make the best use of your devotion, then your link will be very fast with Him. Since the disciple loves his Master, he loves all for the love of the Master and he seeks love from all because he knows that his Master lives in all, resides in all. So he helps all

and tries to overcome the shortcomings of all those who meet him. He is a friend of friends who awakens you from the slumber. His attention is with his Master and so he does for everybody.

His mission in the world is very sweet indeed. If you only learn how to live in His mission, it is a beautiful thing. It is a beauty in life, because then you have to be very perfect all the time and very fair to yourself and fair to all others. There is no beauty beyond that. Then there is a continuous flow of grace from Him. Those who are not bound with it are disturbed in life. Sometimes they choose this way, sometimes they choose another way. They are neither worldly persons nor do they belong to the higher cause. Throughout their life they do not select (and decide for) the right path. But when does that time come? When is the (right) time? Time is already there. We should never ask: “When is the time?” or “Where is the Master?” or “What are our duties?” It is already there! Where have we to go to find that which is very close to us? We find it there and then. It is with us. Our feet are already in the ocean, we only have to start swimming.

Be in the company of the competent Master

Excerpt from a lecture by H.H. Surinder Kaur, 1 July 2001

All of us brothers and sisters came here to attain something from the highest Power, who is giving the shower of His spiritual blessing in Khand and Brahmand.

Some were also yearning for the voice of the Master. Once Sant Kirpal Singh said, "If I could have the voice of my Master (on tape), I would never hold Satsang myself."

Whenever Master met a disciple, who had been initiated by Hazur Baba Sawan Singh, Master would say, "With what words can I thank You, (my Master), who can unite the separated souls!" So this is our condition, that we, who have been separated since long ago, are now being united by Him.

We have just been listening to Bhaji (when he described) how he passed his time in this world. When Master went to America, He wished that Bhaji should go along with Him and then in Amritsar He asked him (Bhaji) about all the conditions and then Master said, "No, as soon as you are settled in all your activities I can use you in the mission." Bhaji took this hint very deep and within two months he completed all of his activities and was fully prepared for the mission of the Master. Master likes such type of a disciple who fulfills the wishes of the Master. Then, when Bhaji had completed all his work, he was prepared to work in His mission and he wrote a letter to Master saying, "Now I am ready and will receive You at the airport." This scene never passes away from the eyes of the one who has seen it (one always remembers).

When on His last (Punjab) tour Master went to Amritsar, He went to that house (in Nag Kalan) and He took back from Bhaji all his property, his children and everything.

Only to whom he wanted to have, to him He spoke such words. There was much rush and in this rush Master gave the stream of His Shabd to His disciple, for He had already selected him while he was still in the family life.

Pardesi Ji, initiated by Hazur Baba Sawan Singh, told very loudly to the villagers, “Today the Masterpower is going through each of your streets and you can take His grace which is fully being given.”

After that Bhaji always used to say, “I am free for the mission.” He finished all the attachment of the world and his attachment was then only with the mission.

By the company of such a great Saint, one gets the intoxication of spirituality and by the company of such a Sadhu (Bhaji), Sant Kirpal Singh could also reach into the hearts of all people, of all the Sangat.

So we should only have the company of such a competent one, who can take us to the door of the highest one. Even in short time the company of the competent one gives much more fruit than our own bhakti (devotion).

Bhaji was sitting in such a boat, which was full of problems, but (with His grace) he was able to easily bear these things. As we have often listened to the story of Kabir Sahib, how He was tied and put into the Ganges River, and how one boat was there to save Him, in such a way we also saw Bhaji, how he was in a boat of problems and how Master saved him from all these things.

One cannot attain the highest one with yoga and with outer love....

Only in the Satsang of the competent one can one attain the Masterpower – His colour. With this (when we get His initiation) the pralabdh karma can be destroyed. So Sant Kirpal Singh has given such a power by giving Naam to His souls. If we want to find such a competent Master (in the physical body), it is very difficult; even after a hundred thousand years it may be possible to get Him back physically. If we wish that He should stand before us physically so that we were able to talk to Him, then it is also very difficult to meet Him.

Today we are so much covered in the wings of the attachment that we have much dirt on us, on our body, which was blessed by Nirankar, and given to us by Him. He who has blessed us with this beautiful body, He Himself is the owner of this body. So we should surrender to Him, who created it (this body).

When we came into this world, five thieves also journeyed with us. Master used to say that Guru Gobind Singh had also come into this world and had learned to fight with these five enemies but not on this earth. To destroy these five thieves we need the company of the competent Gurmukh, who has learned to live with the Guru and who has taken the intoxicant from Him. In his veins the blood of the Master is flowing. This stream we get from within but we have lost it in the world. The stream of Naam, that He has given to us, comes directly from the internal house (Dhur Dhan) and we can see the form of Master in it.

So we should only learn to travel with Him and with the bhakti of Naam so that our attachments (to the world) can be destroyed. Don't fall into the false picture (of illusion).

He is my pritam (beloved) who is the devotee of the Truth. So we should have the company of such a Master who has even made the Sahaj Marg Himself and who also dwells in it. He takes His souls in the same Sahaj Marg where He resides.

So, to kill these five enemies, we need the company of the competent Master. Only that one who is the owner, can give us the Anahad Shabd. Only that one can give who has attained it himself. Only that one can give us the light in whom this light is already burning. It is the sign of a competent Master: that He can tie the five enemies and can put us on His path.

In one whose earth, whose land is prepared, the seed of Naam will surely grow. He is the King of Kings and He came to take us back, but we, the manmukhs, couldn't see Him and He could go only empty, (means without us).

If you could surrender yourself to Him, you would be able to see the light in His palace. With this the darkness can go away and only then are we the disciple of such a Power. He, the King of Kings, awakens us and unites us to such a soul in whom the light is shining day and night. We should have the company of such a Saint so that our light can also burn within. It can only burn with the light of that one who has received it; only from that house can we get the charging to make it burn. Such a Sadhu (Bhaji) has

attained this light and sound, as we have just listened to Him when He was speaking about the journey in this physical world.

We should thank such a competent Master who finished the darkness within and opened the door. It is very difficult to go in the astral planes without a Guru (and come out again unharmed); many attractions are there in the astral plane....

One who attains the competent Master gets the shower of His blessing. Today we enter the month of July, when He gives the shower of His Naam. Only with the will of God can the soul cross (the ocean of life) and this is only our subject when we obey the will of the Master. By living according to the divine will of the Master, His disciple's, His Gurmukh's, (Bhaji's) inner eye could get more of His light. With us he was just living like a common man, but he worked for the competent Master as a real Gurmukh. By getting the company of such a Power he was able to see the form of the Gurudev (the radiant form of the Master within) and with his hardship of Naam (in meditation) he could reach that place.

So only He, the competent One, brings our attention towards Him and then we are able to listen to His Nad (His sound)....

As our devotion increases Master comes closer to us. Only by love can we recognise our Father. Only the Guru increases our love towards Him and makes us listen to the very sweet melody resounding within us. If the disciple knows how to pray to the Master, then it is not difficult for Master to appear. He then gives His shower (of grace) and opens His fountain in the heart of His disciple. With this we easily get the salvation to reach our goal (our true home) and to be free from this world. When the condition of the soul reaches this state your heart is clear and your soul is very close to Master, then there is no question – you will certainly get His shower. Then Master takes His soul above from the Gaggan (third eye) and unites the soul with the Anahad Shabd. As Soami Ji said, “You should have such a Satsang that you can attain the goal which you have not obtained yet.” If your soul does not go within to attain the inner water during the Satsang, then it is of little use to sit in the Satsang.

Our Master Sant Kirpal Singh has sown the seed of Naam while we are living in this body, and then He can give us the fruit of it. Then we are on the stairway to Master's house, where He is sitting. Where is the house of the Master? There where He gives the salvation to His souls. He is the foundation of all the dharmas (religions, beliefs). So we should know the basic teaching of the Master for He Himself is the book of our life and is all the time seeing our condition. He makes a very beautiful bouquet, so that any soul that goes inside, should see the inner beauty.

Master tells to the human beings, "Oh soul, you yourself should awake and give this awakening to others."

He is the competent one who has created this way of truth, and who enables us to see this truth. The competent Masters want to join humanity in spiritual unity, under the flag of humanity, so that all can sit together and work for His mission. This is the sign of the competent Master. He always gives the way of life to His disciples so that they can start to go up the ladder of His spirituality.

In any pole in whom He works, He turns the mouth of that vessel towards Him, so that he should not be entangled in the attachments of this world.

When we enter the astral plane, there are many other ways. The competent one, the Master, takes us above our sorrow and above our doubtful thoughts and makes us be in peace and gives us some time to be with Him....

It is the way of the Saints, but to get the salvation Saints also have to do bhakti (and meditation). The Sadhus and Saints also got the salvation only by doing bhakti in this world. We can only get His colour from Master's real Sangat, but if we are only entangled in the attachments of this world, we cannot reach this tunnel (of Bhanwar Gupha). The bhakti marg, the way of devotion, is very difficult and only when we reach there, do we get the pure, holy water of the Master. Then our mind and our body inside and outside feel very peaceful. If we say that just by getting Naam (initiation) we got this pure water of Master, it is not the truth. We can only speak (say that we got it) and can enter the ocean of Master with the hardship of Naam (in meditation), which He has given to us.

One who has got Naam, the initiation, from Sant Kirpal Singh, he has got the inner ticket, that is, He has opened the inner door, and by doing the hardship of Naam (in mediation) His disciples can reach this place where no worldly person can be.

So He cures our disease with the “five doses” of Naam. We only know which Power He is, when we live according to the Divine Will of the Master. When one has learned to live according to the Will of the Master, then Master can write with His own pen the life of such a disciple. Whatever Master has given to us, the Akal Purush has prepared within. We are used to say, “We have got the initiation.” But Master would say, “Before we get the initiation, before we get Naam, we should sweep ourselves from within.” If your inside is full with dirt, the Pritam, the Beloved, cannot come and sit within. As long as He does not wash you, He will not be close to you. It is the treasure and the knowledge of Sat Lokh, where He takes His Bhagat and His Saint and makes the class there (means has the sitting within).

The competent Master is the only one who makes us (meditate and) do His bhakti, and in this way enables and prepares us to read His book. (It means that we are developed so much that we can go inside and know His secret.) When we are doing bhakti, He unites us with Him.

Hansa (the mystical swan), the soul, came into this world to get the colour of Naam in this ocean. The Malik, the Lord, the owner who has sent us, He Himself prepares the food for the soul by digging the ocean (of Naam) very deep in which He has put the precious diamond (means the food of the soul). Only one to whom He gives the blessing can attain Him; it is not possible without good karma, without our good destiny. Then Master says, “Oh Hansa, oh soul, you cannot reach the kingdom of Master until you attain Shabd.” Only with His power are the souls prepared to meditate. He Himself comes and awakens the soul. Who is He, who awakens the soul? He is our Kirpal – the one who makes us listen to the inner voice in our ear. He has the countless fruits of His bhakti, which He gives through Naam and by attaining them from Him, the soul then knows that everything is already within us. He gives the shower (of His grace) upon

His souls with the voice of the eternal home. We need such a Master who knows our heart and who is able to unite us with the Soami, the Lord. There should only be one way, inside and outside, to reach to Your realm.

Only with the will of Master did we come into this world. He blessed us with this body. The soul says, “I came with the will of the Master into this world, but maya, the female snake, always tries to bite me. When I am able to destroy the attachment to this world, then this female snake cannot do anything to me.”

We have the company of such a husband, the Malik, who is the owner of His treasure. He has taken the bath in very deep streams, (this means that He went very deep in the inner knowledge). He used to say, “Come into the nagri (city) of the Guru, (develop yourself) and first think before you speak! You should do such a hardship, you should do such a sewa (selfless service) that you get rid of your disease!”

Only that one can give who has attained it himself. Only that one can give us the light in whom this light is already burning. It is the sign of a competent Master that He can tie the five enemies (lust, anger, greed, attachment and ego) and can put us on His path.

H.H. Surinder Kaur



*Master came to the world and along with Him Kirpal Sagar,
the ocean of grace.*

*Thus the foundation of spirituality and truth – Kirpal Sagar –
has been created as a strong fort.*

*It was prepared inside, but physically (outside) Master
made it to be built by His Gurmukh Bhaji.*

Biji, May 15, 1999

November 15 – 17, 2002

20th anniversary of Kirpal Sagar

On the occasion of the 20th anniversary of the foundation of Kirpal Sagar the “Sant Samargam”, a meeting of holy men, took place, with representatives of the four main religions of India – Sikhism, Hinduism, Islam and Christianity.

The program started on November 15 with speeches on the subject of “Unity in the holy scriptures”.

Thereafter, throughout the night, “Qwalis”, Sufi-songs with words of Kabir, Maulana Rumi, Shamaz Tabrez, Farid, Nizzamudin Aulia and others were sung, as an intense prayer filled with longing for this highest Power that gives life to Kirpal Sagar – a night of sweet remembrance of Him, to invoke His blessings and to pull Him towards us.



On November 16 the members spoke on the subject: “How peace can be cemented in the world”. H.H Surinder Kaur, presiding over all the events laid stress on the fact, that real peace can only come from within and that the pre-requisite for it is an over-all spiritual development radiating on others and helping them.





On November 17, as the highlight of the celebrations, the foundation stone of the symbols was laid. The celebration started with a common meditation. Thereafter all went on the parkama (surrounding the Sarovar). At each corner building the religious communities performed their prayers; the members paid their respect to all religions. This common prayer of all religions was not only an outer event, but happened exactly according to the scene witnessed inside by H.H. Surinder Kaur in 1995.





The foundation stone for the symbols was laid down by H.H. Surinder Kaur on the roof of the central building in the middle of the Sarovar.

In her address Biji said: “It was Bhaji’s dream that on the occasion of this celebration people may witness the essence of his life” – and – “He, who imbibed (and put into practice) the golden words of his Master: that a common ground should be created where people of different religions may sit together – today looks upon us from above, and sees how (the foundation stone) is being laid according to His instructions.”





When in the afternoon H.H. Surinder Kaur returned to her room, Bhaji told to her: “Today you (all mankind) have received the power of Master’s treasure, what more do you need today?”

Master's Mission

From the book *Forever with Master*, vol. II, by Dr. Harbhajan Singh

“Gurmukh is one who penetrates in himself (for the light of God). This then is the Mission of the Master – to demonstrate Truth in us and to make us consciously aware of Truth.”

Kirpal Singh

He who has more responsibilities is more afraid of the consequences (of his deeds). The Gurmukh would like to sacrifice his life to overcome the dire consequences in the Mission of his Master.

*

Otherness (duality) is a sin. If you break in the houses of others, you are caught as a thief. A Gurmukh knows much more beyond that, so he hesitates to do the least (mistake). His existence in the world is like the smell in the flower. People affected with name and fame have no access to him. His existence in the body is due to his Master; he has no time to attend to his (body).

*

Since he is wide awake in the service to his Master, mishappenings, sorrows, and afflictions have no access in the Mission of his Master. A borrowed servant has no wish than to obey the wishes of His Master; his full attention becomes potent and energetic day by day. In his developing stage he had seen lots of hindrances of his thoughts and was duly helped by his Master. Now the holy feet of his Master are his mainstay.

He sings in sweet remembrance the sweet praises of his Master. By doing so he has washed all his demerits. His love and devotion have held him to reside under the gracious protection of his Master.

*

There are three types of persons:

- a) Those who imitate in doing. When they see others doing, they do as well. When others do not do, they also stop.
- b) There are others who think too much to do but do not put it into practice. Their development is retarded due to their own non-doing.
- c) There are others who determine to do and do up to the mark. Such persons become conscious co-workers of the divine plan.

*

The development of God's Mission is entrusted to such persons by the grace of God. They get many possibilities and help due to their steadfastness in their thoughts, deeds, and actions. They plunge into fire and play with fire while in fire.

*

Many things regarding the Gurmukh are written by many philosophers of the world, but these do not credit the Gurmukh; the secret of the Gurmukhta (true discipleship) is hidden between his Master and the Gurmukh alone. The work done by the Gurmukh justifies (the competency of) his Master. When the Gurmukh fulfills all conditions in the Mission of the Master, his Master blesses him with a special blessing: As the Gurmukh may think, the same may happen. The Gurmukh becomes a trustworthy figure in the whole set-up of the positive Power.

*

All matters concerning the spiritual aspect of life which are needed for implementation (of the work) on the higher planes are done by the Gurmukh at the very right time, since such matters done today are not for today's function, but carry the essence for the required purpose on

the higher planes. Such acts of the Gurmukh overcome the untoward reactions in the Mission. *

He does not give undue importance to propagandists as he himself is never interested to flourish the Mission of his Master through fake and void ways. He flourishes the God's work by setting the holy examples (of the life) of his Master and brings home the life-giving teaching to the aspirants and the deserved. He does not throw the pearls before the asses. The Gurmukh knows the price of the gem and is the really rich person in the world, and he who merely knows the momentary value of the gem is the lover of the world. The Gurmukh does the right thing at the right time and does not delay the order of his Master. When he sees the lethargy and slowdown and high up patches of clouds of dust arising out of the nefarious ways of so-called masters, he remains silent but fully active to bring in the real change in man.

*

The Gurmukh has seen his Master working by manifesting His attention in all directions. The wonderful play of his Master has helped the Gurmukh to work in the Mission with undivided attention. His Master still remains carefree while doing good to all, but the Gurmukh bears all the cares of his Master and keeps them in the sanctuary of his heart. His Master feels happy, since His Gurmukh has undertaken all the worries and cares of his Master and directly surrenders them to the holy feet of his Master.

*

If in case of a controversy due to misunderstanding in the mission of the Master the Gurmukh answers, it is easy to understand. But if one does not believe the Gurmukh, and his Master answers from within, then one has to pay the high price for it.

*

The Gurmukh brings in noble ideas to be implemented in the mission of his Master to give it a better shape. This he does to participate with the thoughts of his Master, which further helps him to gain the further discrimination. When the heart regains whatever was once lost by the heart, one follows the way to become conscious co-worker of the divine plan. By verifying the misunderstanding he transcends the misunderstandings. Like a man who appears in the court seeking all possibilities in his favour, so does the Gurmukh who surrenders to his Master and seeks all possibilities in favour of his Master. For him his Master's work is his life, bearing a specific aim.

*

He does not make any bargain for selfish motive. His trials for benefits are for the mission of his Master. People create fortune for themselves out of their fake hopes. But he does not take anything entrusted to him on his personal level. Whatever is connected with him, is for his Master. The would-be benefits are for the best interests of the mission of his Master. He is not affected by the outer influence which is contrary to the teaching, although it may seem to be very prestigious for him.

*

If the Gurmukh finds any fault in his doing or in the doings of others in the mission, his heart begins to beat like a drum. He would rather accept all on his physical body, lest any untoward reaction would come in the mission of his Master. There is no higher worship for him than the smooth running of the mission of his Master.

*

Without discharging the duty, the duty itself comes to an end. Duty done not on the proper time loses its significance and charm in the life of the disciple. The duty given by the Master to the conscious co-worker of the divine plan and done by him further gives birth to another one and finally multiplies into lots of duties.

A second time duty is not given by the Masterpower. The duty one time given to the Gurmukh serves the whole cause of the Master here and hereafter. The duty in the mission of the Master is the new life blessed by the Master. This duty develops the man into perfection.

*

As it comes, so it goes (so he passes it on). The Gurmukh does not keep anything with him, which his Master provides to him. Everything bears its significance and its purpose, so it is utilized in accordance with the wish of the Master. His Master provides for the physical needs (of the Gurmukh) through His attention. Those who demand something definitely are not wise.

*

To love the Master is to live whole-heartedly in His mission. He spends everything to bring charm and beauty in the mission. He believes in voluntary offers through the devoted disciples and helps the aspirants to do and live for the Master. He shrinks from begging for the mission from the so-called followers of the faith or from a non-receptive one, for then his Master has to grace the so-called donor. In some cases such a donor may misuse the grace of his Master, and this is contrary to Gurmukhta (behaviour of a Gurmukh).

*

The mission of the Master is like a ladder which has eight steps:

1. To live and do for Him brings in
2. Devotion; this brings in
3. Receptivity; this brings in
4. Love; this brings in
5. Contentment; this brings in
6. True living; this brings in
7. Grace; this brings in
8. Oneness.

*

If something mishappens in the mission, he presents himself as guilty before his Master, since he knows that it happened due to his carelessness. He takes himself as responsible for every such act. He credits the Master with good acts, but discredits himself if misdeeds are done by others.

*

When he fails to accomplish something relating to the mission of his Master, he takes it as his own fault, though it may have been the fault of others; but he would like to do it on personal level and does not involve the prestige of his Master.

*

As the weak students become a hindrance for the brilliant students in the class, so it is for the Gurmukh regarding the development of the mission. Those who do not understand won't undertake, so those with background or those who yearn to develop are gifted with the heritage. He has learnt from his Master how to work in the mission. He does not go beyond the rules laid down by the Master. If Sita had not dared to cross the line, Lord Rama would not have faced so many problems. (In exile there was one border line around her, within which she was safe. Ravan came as a beggar and wanted her to cross the line to give him something. As she did it, she was captured.) The Gurmukh upholds the prestige of his Master with each breath and with each thought.

*

He does not leave the work of his Master in weal and woe. Because of the continuous relationship with his Master he is strengthened with unexhaustible energy from Him.

*

He does not compel any person in worldly compromise, bargain or transaction, since the compulsion would be done by his attention, and then his Master is bound with it. He gives his opinion, and he who

follows this opinion is graced by his Master. He does everything in the interest of the Master and surrenders his doing unto his Master and is not affected by the ego. He keeps his Master happy, hale and healthy, by doing everything in a good way and the best possible way. His mission is light and life for him, and he lives with each breath in his Master. Through constant thought and radiation of his Master he remains embedded in his Master. The holy feet of his Master are the true abode of dwelling and rest.

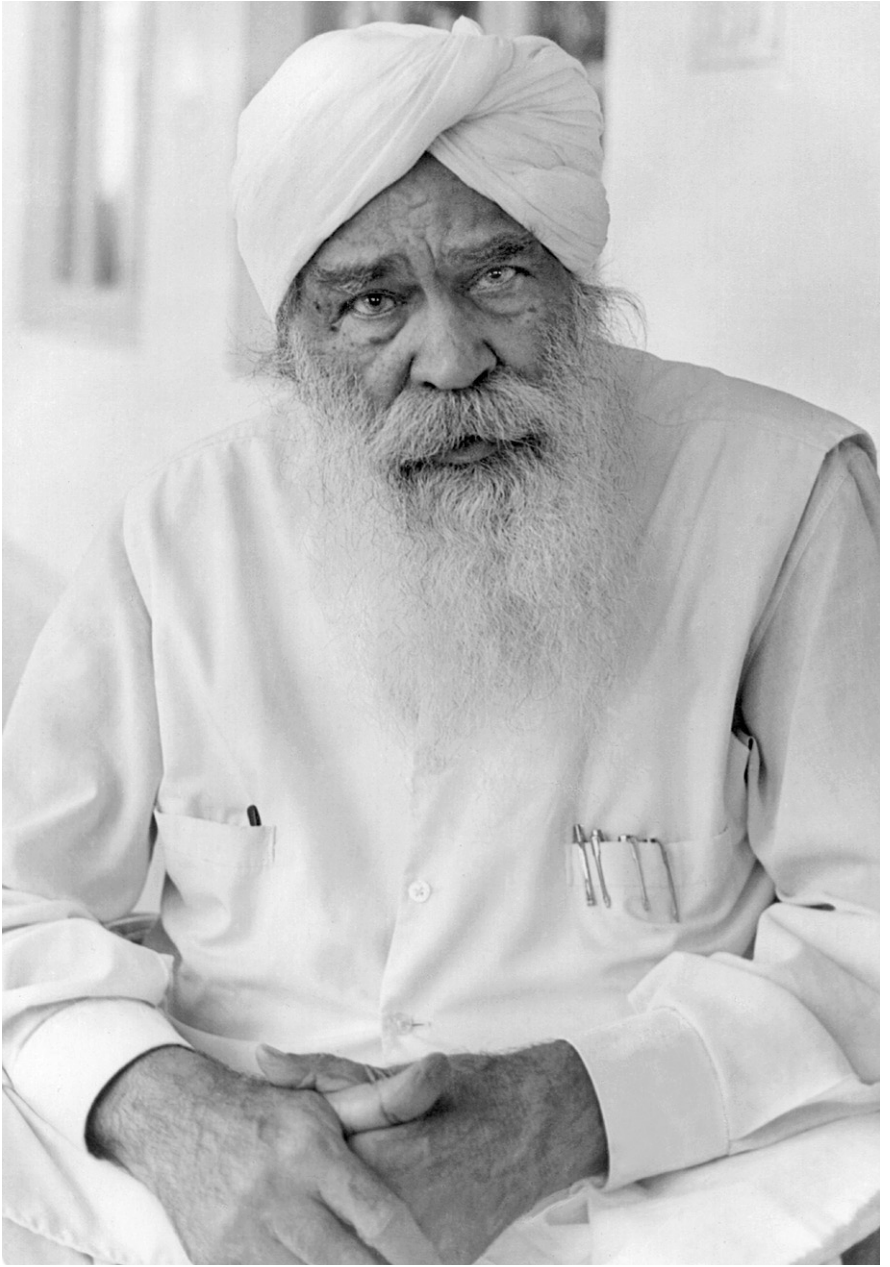
*Mission is a tree,
where you can have abundance of fruit.*

*And if the tree is cut,
then you won't have any fruit,
you do not have any flower.*

*This mission is a tree,
where you can have the fruit of love,
fruit of compassion and a fruit of this development,
fruit of meditation.*

Everything you can get.

Dr. Harbhajan Singh



February 6 – Birthday of Sant Kirpal Singh

Dear Ones,

On this day of my physical birthday I wish you all happiness.

Human birth is the highest rung of all creation. It is really a rare blessing which you have got. This has been given to you for attaining divine realisation and spiritual perfection. It is a supreme opportunity for striving and obtaining a sublime experience of All-Consciousness. It is to be utilized for this great purpose. The various religions and faiths are so many methods evolved for fulfilling this great purpose of human life. This is the one common basis of all religions.

You have been put on the way and given a conscious contact with Godpower residing within you. You have to develop it by regular practice from day to day.

To attain this goal purify your nature by living a good life. Manifest truth, purity, love, selflessness and righteousness in your life and activity. Give up all hatred, eradicate egoism and anger. Eschew violence, pledge yourself to love, sincerity, humility, forgiveness and non-violence. Abandon war. Abandon lust for power. Fill thy heart with compassion, mercy and universal love. Let the law of love prevail amongst you, which should be radiated to all nations and races.

Let true religions of heart be the ruling factor of your lives. Love God, love all, serve all and have respect for all as God is immanent in every form. Preach the gospel of oneness. Spread the message of oneness and live a life of oneness. There will be peace on earth.

This is the mission of my life and I pray it may be fulfilled.

With fondest love to all,

Kirpal Singh

Birthday Message 1959, *Spiritual Elixir*, by Sant Kirpal Singh

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BE GOOD – DO GOOD – BE ONE