

FOREVER WITH MASTER

The Conscious Co-worker
of the Divine Plan
(Gurmukh)

FOREVER WITH MASTER

Vol.II

The Conscious Co-worker
of the Divine Plan
(Gurmukh)

Harbhajan Singh

Sant Kirpal Singh:

*“ I have written books without any copyright
– No rights reserved –
because it is a gift of God, given by God,
as much as sunlight;
other gifts of God are also free.”*

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In Reference to the Author

“A Gurmukh is he who has become the mouthpiece of his Guru, one who truly takes the Guru as the ever-present Lord and keeps his head low before all his Guru’s commands. Thereby he has become the mouthpiece of the Guru, and the Guru is the mouthpiece of God. It is a constant law which never changes.”¹

Sant Kirpal Singh

A Gurmukh never tells anything from his side, he only delivers what is coming from his Master.

“Put the same question to the Guru and the same question to the disciple – he may live hundreds of miles away – he will reply in the same word.”²

Whenever the Beloved is remembered by such, new life surges within. So the Gurmukh’s life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance which increases that new life – it begins to surge within. It is a practical matter, for in true love there is incessant remembrance of the loved one – perpetual. Gurmukh’s remembrance is only one – continuous.”³

Sant Kirpal Singh

Gurmukhta – the relation between the disciple and his Master must be the key note in all affairs of life the disciple has to deal with. Only one who really lives it practically can tell about it – so far this is possible in terms of language – and to understand this book about the Gurmukh, one must live accordingly.

The book has been written by Dr. Harbhajan Singh, disciple of Sant Kirpal Singh. Though by reading it one may understand more about the author, a few words may be said at this place.

After the departure of our Master Sant Kirpal Singh on August 21, 1974, a big confusion came up among His disciples. Some helplessly

kept reserved, but many at once entered into the discussion about the successorship.

When we met Dr. Harbhajan Singh and his wife Surinder Kaur (Bhaji and Bhiji), we came to know that Master had left His body fourteen years ahead. This fact they told right from the beginning, since 1974, and meanwhile many details have been given about that. These fourteen years (Saarsathi) were a hard time full of tests. Master had gone inside to avert the great destruction that takes place when the Iron Age finishes. Lots of things had to be done inside, since in the Golden Age new laws become effective.

Whenever a Master leaves His body, a test is held by the negative power. In this test the competency of the Master Power has to be proved by the fact that He was able to develop at least one perfect disciple.

As Sant Kirpal Singh came with the highest competency, the test which was held right after His departure was very hard. It was Bhiji, the wife of Dr. Harbhajan Singh, who in this test – and in further tests held at a later time – proved the competency of Sant Kirpal Singh. Only in this way it was possible to bring His Mission into the Golden Age.

We are living in a special time now. When this change comes, the highest Power, the Almighty Power works and this Power is not bound with the physical body, He can work directly. But still outer guidance is needed, for “man’s teacher must be a man.” Sant Kirpal Singh commissioned His disciple Dr. Harbhajan Singh to give guidance to others together with his wife Surinder Kaur. So it is a particularity of this time that a disciple who is commissioned by the God Power works without holding the position of a Master.

“They are one in two and two in one, this is what is meant by Gurmukh. Suchlike people are chosen by God to continue all this work.”⁴

Sant Kirpal Singh

Though Dr. Harbhajan Singh was with Master when He left His physical body, many did not believe the facts and started to search for

the successor. In this way a lot of so-called masters had an easy play.

It can only be hinted here what Bhaji and Bhiji had to bear inside and outside to fulfill the instructions of the Master. From them we can learn what true discipleship means.

Initiated in 1969 and 1970, we both met Master physically in 1972. But when we met Bhaji and Bhiji, our real life with Master started. Once Master said “I have many followers, but only a few disciples.” These two disciples brought us near to Master and made us understand His competency. During so many years we could witness that even in the greatest troubles and difficulties they remained strictly true to the commandments of our Master, and we saw those progressing who trusted them. Whatever they told became true. Being an example of love and strictness, they prepare the place for Master to settle in the heart of others. We know, when they are with us, Master is with us. So we want to express our heartfelt love to them, to whom we owe so much, and from the core of our heart we thank our Master who brought us all together and thus paved the way for His children to come back to Him. His Mission has started now and the way is open for all who yearn to go home.

When Master said that He wants to work with thousands of hands, it means that He wants to work through His disciples – real disciples. Being the Supreme Power in the Golden Age He has the competency to make those Conscious Co-workers of the Divine Plan who determine their life and live and do for Him. It is our chance – it is our turn to meet God now.

16th November, 1992
St. Gilgen, Austria

Eva Wahl

Georg Wahl

*Oh God, in whose remembrances am I caught
in thoughtless thoughts and am arrested therein!
My attention kisses my tongue
but throat is choked and heart burns
and eyes get cold from the tears of separation.
What should I do now, oh my beauteous Beloved,
there is no parallel to You in the whole creation.*

Harbhajan Singh

Foreword

I had pledged my full faith in Him and surrendered all my saying and doing unto His Holy Feet. I felt all happiness within and around me, and I felt that the radiation and His love transcend all barriers, and from heart I felt Him as the Doer. All my doubts and illusions left my mind, and I felt Him more and more within me, and He helped to know Him in others as well. This has now brought me not only to see His glory, but helped me to know all His hardship and difficulties which He still bears due to our faulty nature and ignorance. This helped me to surrender to His will and now it is deep-rooted.

I feel hale and healthy as He blesses me with a lot of fresh food, and those who partake of the food feel fully pledged with Him.

He did not let me think and move away from Him, my condition with Him is that of a servant and a beggar, and I feel all joy and happiness in serving and begging.

How very compassionate He is! I could not know merely by hearing from others or reading about Him, but by living with Him.

He is king beyond all kingdoms and mighty lover of humanity and sustainer beyond sustainance.

I learnt by living and doing with Him that everyone has a lot of hidden energy in his actions and doings, provided one surrenders to His will, and thereafter one enjoys the higher values of life. By living with the higher values of life, one knows the hidden values of life. There is no other way than to know His Grace. I remember His lesson day and night through His Grace, lest I forget and repent forever. My utmost desire is to see Him in action in all and all in Him and for all the times to come.

True lovers of God ever remain in the selfless service entrusted to them by their Master, and through selfless service He dwells among His children.

16th November, 1992

St. Gilgen, Austria

Harbhajan Singh

*The Conscious Co-worker
of the Divine Plan
(Gurmukh)*

He who becomes conscious of the Divine Plan is the true man. In the true sense, the Lord's man is one who becomes a Conscious Co-worker of the Divine Plan.⁵

Kirpal Singh

The only way to become a Conscious Co-worker of the Divine Plan is to know that He's doing it, you are not. You will have to become a mouthpiece of God. Masters speak as inspired by God, and we all have to become that. There's nothing to be afraid of. Every king wants his son to be a king, not a minister. Every Saint wants his man coming up to be a Saint. That is why I tell you, you are to become ambassadors. Haven't I done my part so far? It is you people who have to carry on further. You are the budding hopes of the coming generations, I would say.⁶

Kirpal Singh

Whenever Masters come into the world, they bring their staff-members along with them. Master knows the subject and the staff-members learn to propagate the subject in the world.

*

The Master Power has to bear upon His own shoulder any consequences which are brought about by them in the selfless service to the Master. And they are committed to serve in weal and woe. Sometimes they had to sacrifice their lives to uphold the Truth taught by their Masters. Such disciples are very rare, but a rare one can bring a sweeping victory against the evil forces of the world and brings Grace, peace, and tranquility in the hearts of human beings.

*

Without sacrifice no work is possible, and he who loves to sacrifice for the right cause is blessed with right understanding.

*

He who learns practically to raise his thoughts above mind, intellect and physical body and surrenders to the will of the Master and does not create any misunderstandings, becomes the mouthpiece of

his Master and is blessed with rare right understanding. And he who becomes Conscious Co-worker of the Divine Plan and paves the way for others towards Godhood-journey and merges all his wishes into the grand wish of his Father, is blessed with rare right understanding of its special significance. He becomes a borrowed servant of his Master and an abode of virtues and serves the Master's Mission for all the times to come.

*

The life of the Gurmukh is like the gold which is useful in all climes and times. Thousand touchstones would appreciate the genuineness of the gold.

*

The Gurmukh is mirror-like and one can see one's actions and feel one's shortcomings by attuning his attention to the mirror. This mirror reflects for all yearning ones.

*

He would like to see all human beings in the grand mirror of his Master, so that all may know and see their imperfections. His happiness lies in communicating the wish of his Master.

*

In Holy Scriptures it is said: "He who sees Him in all and all in Him, is His real disciple." A Gurmukh is a living example in the world. His motto is to create this phenomenon for all others.

*

He does not injure the feelings of anyone, but applies a soothing balm to cure the oozing ulcers, since no one is above the level of the bodily attachments.

*

Everyone is benefitted by the Gurmukh. More one is the sinner, more he gets from Him (his Master). The need of everybody is fulfilled, if he who demands knows how to demand; then his demands are fulfilled by the Grace of the Master.

*

The Gurmukh is above the three gunas and is not controlled by any of the three during his whole life. So while doing everything in the best interest of his Master, he still remains above the effect of the three qualities. He has three different virtues unto his Master:

1. He is the devotee of his Master and obeys Him completely in the three worlds.
2. He is like a faithful wife who only knows her husband.
3. He is a warrior of Truth and is ready to sacrifice his life for the cause of Truth.

*

The Gurmukh is like a fruit tree, nourished by his Master, he gives fruit to everybody. He does not keep the fruit for himself, as throughout his life he bears fruit and nourishes others.

His loveable thoughts are like a shadow of the green tree, which provides rest and comfort for the weary and tired. By good thoughts he bears flowers and spreads the smell. By doing good deeds he bears fruit. The heritage in the Gurmukh is meant for spending. He begs from his Master for others and spends for others. More he spends, more the heritage grows.

By wishing and spending he makes his Master known everywhere as the sole distributor of the wealth of heritage. His main yearning is to provide the Truth to everyone so that all praise the One and speak of the One. His purpose is to remove the duality through the very holy hints and true facts of life.

The Gurmukh in his astral stages had fulfilled all good wishes of his Master, and in lieu of that his Master finished all the desires of the Gurmukh. Since the grand wish of the Master has fermented in the heart of his Gurmukh, the Gurmukh acts upon only with the grand wish of his Master.

*

The Gurmukh is like a distillery for a Master; he brings out intoxication by the crude material and helps the Master against the negative intoxication. This all is done by the Master Power through the Gurmukh, but directly under the guidance and competency of the Master.

*

The Master Power is the Word personified form, the God in Him, and not dependent upon anyone. The Gurmukh is a pole for the transference of thoughts of his Master. A little hint of the Master bears the full mystery along with the solution which is transferred to and applied by the Gurmukh. The Master Power is the source, but the Gurmukh delivers to the deserved and needy as it comes. His condition is like a post-man who only delivers to the addresses. The Gurmukh does not act and pose to gain the honour and praise from others, as he knows that the same is subject to their own feelings, emotions and views, which can further jeopardize the Mission of his Master.

*

The Gurmukh is a man of word and a man of life. He maintains these two factors until his last breath. These impressions work wonderfully and benefit others. His selfless service is an open book, and people remember him along with his Master forever.

*

The Gurmukh is the masterpiece in the display of the entire craftsmanship of his Master. The Master Power puts in hard labour to develop the Gurmukh according to His holy wish. One such example becomes a source of consolation to the Master, and the Gurmukh has full faith and devotion unto his Master. He does hundred percent for others and never hesitates in doing the right actions while in the most difficult time of his trial. In lieu of that his Master provides all feasible help which the Gurmukh delivers to others and never takes for his personal use.

Due to sweet remembrance and close nearness of his Master, sometimes the Gurmukh takes himself as his Master, he takes his hand as that of his Master and his voice as words spoken by the Master; and his ears begin to hear the commandment or any new assignment of his Master. Like fresh food the Gurmukh gets fresh energy along with the fresh instructions, so that the work is done without delay. Delay in doing brings lethargy in the physical life of the Gurmukh.

*

The life of the Gurmukh is entirely the wish of his Master and he does not do of his own. What is to be seen is seen by him, and what is to be felt is felt by him, but what is to be known further is still to be known by the Grace of his Master.

The most obedient servant for all the times with Master is a Gurmukh, who abides by Him without thoughts. He remains the wanderer of yearnings in the cold forests, high mountains, and in hot deserts. He has restless affairs, but rests in the sweet lap of his Father.

*

God forgives those, whom the Conscious Co-worker of the Divine Plan forgives, but the forgiveness of the Gurmukh is the guideline to repentance and remembrance of the Master Power.

*

The great joy and peace is attained in the company of a Saint, where lust, ego, desires, avarice begin to shake and lose their grip. A Gurmukh is a living example of this Grace from his Master. The life of the Gurmukh is washed crystal clear, and he sheds pearls and bargains in pearls and distributes the pearl.

*

As the early bird fulfills its desire of hunger, so does the Gurmukh who is the first and regular visitor of the vineyard of his Master.

*

He is the main drunkard in the vineyard of his Master. He takes the wine of Naam every day and reflects the Divine knowledge upon others.

*

The ornament that a Gurmukh wears is studded with jewels and pearls which shine beyond the sun and moons and is kept shining by the regular radiation of his Master, though this is not visible to the naked eye but is felt by the yearning heart.

*

Though God manifests everywhere, it is the Gurmukh in whom the presence of God is felt by others, because the Godly attributes shine in his life; the radiation in his life attracts others to ask him about the God-into-Expression Power.

The attention of the Master carries vision and word, and the Gurmukh absorbs them. He witnesses his Master with open eyes and talks and hears without his physical tongue and ears. The Gurmukh while in this state feels himself fully embedded in the full faith and fear of his Master.

*

The Gurmukh sees in the eyes of the Master, and the Master absorbs the reflection of the Gurmukh, and the awareness of the I-hood of the Gurmukh is lost there and then.

*

Without the support of his Master he is a useless instrument, since he cannot be reused for any other cause. He once undertook the slavery unto his Master which he never offers to anyone else. His contact of faithfulness towards his Master is forever. His Master thus becomes his protector for ever.

*

The Gurmukh spends his whole life in faith and devotion to his Master. Only he who suffers from the acute pain knows the intensity of pain. His constant faith and devotion have chained him unto the Holy Feet of his Master.

“I am a sacrifice to those who serve the Gurmukh with love; He is free himself, he frees his family, and the whole world.” Here he is not speaking of the Guru but the Gurmukh; and those who serve the Gurmukh sincerely with love not only will receive salvation for themselves, but also for their relatives and friends, for the Gurmukh comes to give salvation to the whole world. “Gurmukh frees millions with a spark of Naam.” His resources are everlasting, but those people who have gained a little and start distributing it everywhere only end up with regrets. They are doomed themselves and so are those who follow them.⁷

Leading a Life of Perfection

“One whose practical life is exemplary is my true disciple. He is like my Master and I am prepared to be his devotee.” The conduct of a disciplined initiate should reflect the greatness of his virtuous Master.⁸

Kirpal Singh

What is the writing of a Master's life? It is just to have the very qualifications of the Master in our own life.⁹

Kirpal Singh

The worldly people fight, play, and decay the life. The Gurmukh enjoys and saves the life and serves the life. He balances the life in full, and takes back his life as full. For him, as pure as the life came, so it got back. The life of the Gurmukh is spotless and ever shines in the high heaven. His high thoughts embedded in his Master shine like stars in the sky. The Gurmukh is a hidden treasure of his Master, which He delivered to the world, only a rare buyer would have the courage to buy it.

*

One little mistake destroys the whole situation. The Gurmukh is without an error, though worldly people may think of him in different way. His taste is one and relishes the One. Those who trust him relish the One, too. Without full attention one cannot relish the One.

*

His Master finds no lapses and discrepancies in the doings of the Gurmukh and blesses him with further and further Divine knowledge of higher stages with which the Gurmukh attains the higher status during this life-time.

*

He does not accept a dot of demerits, whereas he knows that sometimes a little poison can kill a man. Not accepting the demerits throughout his life, he cuts the root-cause of separation.

*

He has chastened his mind from attachments and has attained perfection and is gifted with the Divine knowledge by which he can discriminate between the demerits and merits of his life.

This is a beautiful and loveable life he possesses, and all good things add beauty and charm to his soul; and the Grace of the Master separates him from the poisonous effect of the world. This is due to

the devotional services unto his Master. His doubts are dispelled and he feels His radiation more than more. If He shows His sight for a moment, He leaves His impression forever – and what a Gurmukh wants more? With His single sight he becomes His borrowed servant here and hereafter, and for him the excellences of his Master become beyond expression. Those who laugh and do not weep over their shortcomings are to weep bitterly and not to laugh at all. If the Conscious Co-worker of the Divine Plan meets such a person, he teaches him consciously and reminds him to feel his day to day failures.

*

Those who laugh on others and do not overcome their own shortcomings are to weep a lot. They laugh and play on the palm of negative power. The Gurmukh does not laugh but weeps over the shortcomings of others and helps them to feel their shortcomings. He overcomes the miseries of others by communicating the sweet words of his Master. He is the friend of the poor, distressed and tormented, and lives near to their thoughts and does not forget to help them in their times of weal and woe.

*

He who clears the dirt of his heart, sees everything very clearly, and by seeing one feels more nearness. Everyone has the heart, yet a very rare one knows the heart. The heart of the Gurmukh has a smiling and joyful touch throughout his life. From the touch of his heart he proceeds to the heart of others. He spends his breath with his heart continuously.

*

If one always finds faults in others, he has no time to find faults in him. To find faults in others means to affect oneself with the problems of others. The beginning in the life of the Gurmukh started with finding the faults in himself. He continued to find faults in himself, till he did not find any fault in others. He rather advised the solution than to remind others of their faults. His purpose is to awake them and to affect and release them of their ignorance, but not to curse them.

*

If the scientists knew how to utilize the energy of the earth at certain stages there would not exist natural calamities, like earthquakes, volcanic eruptions, etc. Similarly if everyone were vigilant about his shortcomings, there would not be any mishapening in this world.

*

In the hope of Grace and forgiveness one commits lots of mistakes, but does not wind up the underlying cause of so many mistakes he did previously, and thus one creates a strong curtain and does not see beyond that curtain.

The Conscious Co-worker of the Divine Plan by the Grace of the Master followed the instruction and did everything exactly according to the wish of the Master.

Everything has a value in itself, but those values do not transcend the priceless heritage in man. Inner values, if compared and weighed against the outer values, provide instant relief to the Conscious Co-worker of the Divine Plan, though it creates emotional discrepancies in the life of so-called people. Sometimes heavy odds in his life are due to the wide differences of the Gurmukh from so-called people. The Gurmukh is conscious, careful, but never doubtful. He bears the holy wisdom without an error. Sometimes people do not recognize his words, though his views would verify the future happenings in the world. People believe his words a long time after spoken by him.

*

The dirt can appear in the atmosphere or in the water and on the most clear kept sites, but never on the Gurmukh. He is above the dusty and rusty situations of the world.

Way of life

Who is actually beloved of the Guru? He who becomes a true disciple – who lives up to the teachings of the Guru – who obeys the Guru’s every command. Such a follower is a Gurusikh. Otherwise he is a mansikh or disciple of the mind. Who loves a true disciple? Whoever has true love for his Guru. Would anyone who truly loved his Guru stand and fight in the court, or tell lies and cheat, as some people do? How could anyone do this type of thing if he truly loved his Guru? Try to understand these things fully, for they are an integral part of the Master’s teachings. A person who declares love for his Guru and sits at his feet should have love for each and every other person coming to His feet – especially those who are on the same path. And he who has this true love for everyone is a Gurusikh. He says, “Oh, Gurusikh, let me embrace you.” Why? Out of love for his Guru.¹⁰

Kirpal Singh

Master knows the secret of the hearts of those who conceal it from Him, and it remains secret until the barrier is broken. But he who does not conceal it from Him, breaks the bridge of illusion and gains the easy access to the Divine knowledge and feels ample happiness.

✱

An ignorant man says, “I wish I could do”, whereas the Gurmukh says, “I must do”. The former only thinks, while the latter does and serves. His determination from day to day becomes his destiny and helps him to hope and yearn, and serves as a good background for tomorrow.

If you know, which is the house and who is in the house of the house, you are not afraid of any fear. You are in the way to become the Conscious Co-worker of the Divine Plan.

*

If you do not read humanity from the faces of human beings, it is not sufficient to read it from the scriptures. The Gurmukh has read humanity and humility of his Master from eye to eye through the Grace of his Master, and he has seen how it reflects from heart to eyes and nourishes the entire body.

*

Egotism and sin have led astray the whole world and you, too. Do not be led astray by them. The Gurmukh takes only the easy and required steps with others and comes back to look after his heritage. He does not forget his subject whatever conditions he may have to face, and he imparts the Divine knowledge for the good of others.

*

Worldly people demand preconditioned sympathies from the Master. Such sympathies done to others, if forced upon Master by a loveable disciple, become a disadvantage and enclosures in the smooth work of the Master and his Gurmukh. The Gurmukh throughout his life never demands any such sympathies from his Master, whereas all sympathies without any hindrance overflow between the Master and the Conscious Co-worker of the Divine Plan. In spiritual way of life, sympathy and Grace are not asked for, for those come from the Master Power like the silent flow of water.

*

Those who lose their temper for little reason, they are still not human beings, but are to develop as human beings. A Conscious Co-worker of the Divine Plan is a living example for such persons. Those who repent, learn, and yearn, are helped by the Conscious Co-worker of the Divine Plan.

*

He would never ask for any guarantee from his Master, since he knows that everything happens with His sweet will. He would appreciate the good ideas of others and help to implement them, but he would like to give the credit of each doing unto his Master.

*

He is very stable, exact and brief in the worldly affairs. His dealings bear a remarkable effect in the world. He sets an example as how to be true to each other in the merchandise of the world.

*

What is known is learnt by him, and what is learnt is practised by him and what is practised is lived by him, and what is lived is co-shared with others. The life of the Gurmukh varies from others in lots of ways and is beyond the consideration of the man.

*

You must curtail the curtain, even if more or less shadow is there. Because deeds done in the shadow bear the reaction. The Gurmukh believes in a clear and clear-cut way of life. He does not believe in underhand activities. He remains true to himself, true to God in Him, and true to all others all the time.

*

Without knowing the game one cannot become a good player and loses the game in the playfield. Without being conscious lots of people rather discredit the Master than to credit Him. The Gurmukh is inspiration to work for the Master.

*

The Gurmukh does not lodge any complaint to any worldly head, though he may tell the true facts very clearly and boldly. He would lodge the complaint of whatever nature it may be to his Master who is the Supreme Power and does not care what the worldly justice will do or undo with him. He is bound with whatever his Master suggests for him.

*

Many people make business-like thoughts with Master. They would like the Master to bear all the consequences of their doings and to keep them happy in the world. They praise the Master as long as they feel happy, but curse the Master if their state of affairs is not according to their desires. The Gurmukh does everything wholeheartedly for the noble cause of his Master and never demands any reward, rather he feels happy and does not involve his Master in any unsolved problem which he could solve himself.

Whatever disinterests an awakened person must disinterest the others. The Gurmukh sees the phenomenon and feels unhappy when disinterested people lose their life day by day.

*

He does not take any person as his enemy. He appreciates even the good views of those who disbelieve him and his Master. For him the good views and good thoughts which may come from any side are welcomed by him. For him no one is bad or sinner, only circumstances had led them so. He suggests such persons not to be affected by the circumstances again and again. He knows that the Grace of his Master must come unto all such persons, even if it is delayed. The Gurmukh extends his arms to receive all who wish to be blessed by his Master. He would feel happy when others get experiences and are benefitted through his Master. The experiences of others appear to him as if those experiences had happened to him.

*

He is never crazy in doing, in saying, in dealing, and in giving etc. He does not change his attitude of love for others. He is against the evil in man, but not against the man. As he sees himself in his Master and his Master in him, so he wishes the same for everyone. He is a broadhearted person without barrier and hindrance for others. He goes through the smooth and shortest way of life and recommends others not to follow the zigzag path, which merely delays in reaching the destination.

*

The Gurmukh would never make any complaint to the opponents or to such persons who previously opposed the Master, but later on felt their ignorance. He knows, when his Master graces someone, He removes and overcomes the ill feeling and the sense of duality from him. To talk on the previous matter then becomes irrelevant and a way to non-receptivity for the Master's teaching. In the histories of the Masters the opponents sometimes became the staunch followers of the faith, glorified the mission of their Master and glorified their lives as well.

*

A little hint of his Master reveals a big mystery to the Gurmukh, and the Gurmukh bears it in his heart and does not disclose it before its implementation, as the same can be ineffective, if disclosed beforehand. To remain above ego the Gurmukh mostly favours this phenomenon in the best interest of his Master.

*

When one is equipped with theory, it is much easier for the Master Power to deal with the same practically. The Gurmukh always makes the place neat, clean, and ready for the arrival of his Master. His Master is responsible for all the good affairs in the human life all the world over.

*

If one knows and the other wants to know, he should yearn and follow the footsteps, otherwise his wish will never be fulfilled. What is contrary to this, is contrary to the teaching and is never acceptable for the Creator. The man who desires but does not help himself in the proper way, puts off the burning candle.

*

He who is not a good sportsman cannot be a good player. He who is not conscious cannot work in the Mission of the Master. The Gurmukh has learnt the forbearance. He knows all that is being played in the world, and he relishes it without any attachment.

*

With a single thought of life, the Gurmukh has known the values of life. So he determines to live with it. The life of the Gurmukh glorifies the competency of his Master. Unpolished and uncoated glass cannot be a mirror and cannot reflect upon others. The Gurmukh has got many super-coatings of various virtues and each virtue shines brilliantly upon others.

To demand compensations and options from the Master has become a way of life. Such people prolong their journey and bear heavy burden on their shoulders. The Gurmukh is a living example who never even thinks of such benefits, though he is gifted with lots of compensations and options for others, and he delivers them in accordance with the natural law.

*

A teacher who remains a student throughout his life is the best teacher. The Gurmukh learns throughout his life through the Life-impulse and inspiration of his Master and transmits the inspired values of His Grace like the fresh, nourishing fruits.

*

The Gurmukh gets the regular support and the continuous and loveable flow of His radiation through his respectful attitude towards his Master by doing and living with Him; whereas others, who do not pay attention like the Gurmukh, do lose the turn of their lives. What the Gurmukh does and how it is done by the Gurmukh, is what the Master likes to be done by all others.

*

“I don’t see, I don’t know, I don’t remember, I don’t like” are the offshoots of our ignorance, leading towards ignorance. The Gurmukh has learnt to play against the game of the world. He changes all such things into their opposite and makes them transitory by the Grace of his Master. When one learns through the Gurmukh, the lesson of years compacts itself in the basket of the day.

*

Those who bear superstitious stories are affected by the evil spirits and further guided into the fold of the evil. The Gurmukh never listens to superstitious happenings, but rather overrules those happenings through the practical instances which duly happened with the Grace of his Master within the natural laws.

*

The Godpower manifests in all human beings and sustains them. The Gurmukh is sustained with many other reasons.

- 1) He speaks through the life-impulse of his Master.
- 2) He lives with the continuous sweet remembrances of the Master.
- 3) People speak from the level of intellect and mind, whereas he speaks from the developed intellect (Holy wisdom).

The Gurmukh knows whatever his Master helps him to know. He is not dependent upon others to know more, since the knowledge of others has no significance because there is no radiation, whereas the knowledge of his Master becomes the source of knowledge of the whole creation.

*

Worrying about any problem and not seeing the solution makes the man unstable in his way of life. The Gurmukh has learnt from his Master never to worry about in the utmost bad situation, rather to overcome it by surrendering to his Master and seeking His help. The Gurmukh is a practical man, very receptive to his Master; he always finds the reasons and solutions out of the practical life blessed by his Master.

*

The Gurmukh is developed due to gratitude and the love of his Master overflows in him, therefore he accepts the receptive views of others joyfully. When he sees the poor and the meek due to their helplessness, he appeals to his Master tearfully, and his Master accepts his love for others which he learnt from the overall humility of his Master.

*

His way of life is to do good for all, so he would never indulge in the ill feelings of others.

*

He does not praise the world and the wonders of the nature and does not take them more than a momentary gift to use it in its right place. He sees the Creator and praises the Creator and keeps the contact permanently with the Creator. He sees his Master and helps to promote the power-into-action for its right and effective use. He helps the man to use the nature in the right way for the right purpose. He does not take the nature more than a one time fruit of the parent tree.

The Gurmukh masters his way of life and keeps it fresh, clear, and free for the arrival of his Master. He does not involve himself in the meaningless affairs of the world. No other talks of the world can nurture his soul. Amidst hue and cry of the world, he knows how to find a way out.

*

The condition of the evil-doer is like a scorpion, who after stinging runs to its hole. The evil-doer finds so many excuses for his sin, but would do the same again, like the snake who outwardly shakes off his skin but not the poison. But when the sinner meets the Gurmukh, the sins within him come up to the surface of the reservoir of his consciousness and he cries out of his sins. His sins cry.

*

Kabir says that the man's condition without realizing God is like a tree which was just burned into charcoal but burns a second time in the furnace of the black-smith.

*

The ant is wise, since it leaves the one grain and then takes the other one. Those who want the good but still do not leave the hold of bad things, they cannot bring either of them.

Discrimination and right understanding

All the differences can be solved with right understanding. Darkness cannot be removed by fighting but by just having a ray of light of right understanding. We should sit together in the company of the spiritual people, those who have experience with their Self and the Overself, and have heart to heart talk with them. We then will come nearer Truth. This we can do only on the level of man or on the level of soul. If we will have experience of Truth, we will understand that we are all children of the same light. We are brothers and sisters in God and children of the same Father.¹¹

Kirpal Singh

It is said that the paras-stone converts eight metals into gold. Has one ever seen it? In the three worlds discrimination is the paras-stone which turns the eight elements into the gold (right understanding). Beyond the three worlds the eight elements finish and discrimination ends. More powerful than the paras is the power of the Master. He alone can shape the disciple into His own image.

*

The Gurmukh has surrendered his wishes unto the Holy Feet of his Master and while bowing to the Feet of his Master he loses the power of discrimination and regains the power of discrimination through the crest jewel from the Holy Feet of his Master. Discrimination is a sign of approach to Him.

*

In everyday life everyone gains something on the level of senses and sense-organs. One is caught in the net of karma by everything,

except what one gained through consciousness and discrimination. Those who may gain consciously but not by discrimination are again caught in the astral as a thief. The punishment is due for such acts. The Gurmukh, while in the world, is more wide awake of the consequences of the good deeds than those of the bad deeds. As the reaction of the bad deeds cannot be concealed from the antiforms, one cannot transcend the lowest link.

*

If the man understands, what he had done and what he wanted to do further, all his heavy odds of life are solved. If he understands, how he behaves and how he must behave, how he got the habits and how to get rid of them now, he can overcome the heavy odds of his life. The Gurmukh goes through all these stages but with discrimination.

*

The mean and vain attitude of the worldly people do not help them to live within themselves, and this is the greatest separation. He who does not discriminate the dark and the light cannot see the sun of life. How will a Gurmukh help them in other way than to pray before his Master.

*

Deliberating over the right understanding blessed by his Master, the Gurmukh remains close to his Master. A competent Master is the only manifestation of God, and the Gurmukh being the manifestation of the Master overcomes the self-conceit and enters into the meritorious deeds of his Master.

*

He does not make an outward show nor misuses the virtues with which the Master blessed him. He takes those virtues for the benefits of others and never uses those virtues for his own use, because of the right use the virtues are multiplied and help further to bring a flood of right understanding in the world.

*

Devoid of misunderstanding and blessed with right understanding all the outer and inner senses of the Gurmukh are under his control. He makes no mockery of those who do not understand him, but feels

sad and unhappy, when good persons start misusing their senses and forget to believe in the right way of life. He has conquered his wishes and heart, and resides in the body as its sole owner. Once he has surrendered all his wishes to his Master, he finds no reason to get them back for any comfortable view throughout his life.

*

He does not force his opinion upon others, but brings them close to the right opinion by winning their heart with all love. By doing selfless service through the right understanding blessed by his Master, he sets an example of a common opinion.

*

Gurmukh is the gift of spiritual life of the God-into-action Power (His Master) unto the seekers of Truth. He is the one who is not affected by the law of cause and effect of the world. This is the special Grace of the Master, and those who come in contact with him rise above the reaction of the world. His Master is the Power of the cause of causes. The Master of the Gurmukh is the Doer alone. He preaches above the causal, so that the initiates do not suffer further with the reaction of the lower planes. With the Grace of the Master the Gurmukh works as touchstone and discrimination-power in the three worlds.

*

Some people make frauds in the name of God. Such people slumber very long in the reaction of their evil doings. A Gurmukh gathers a mass of wealth of right understanding from his Master and does not meet the reaction. By distributing the same to the deserved he multiplies his right understanding.

Everyday life

What is the condition of the lover of God or the Master? His attention is always riveted on the Master, the God in Him, even while eating, drinking or sleeping. Sometimes you may become so much engaged in the Master that you do not remember whether you have eaten or not, who you are or what you have been doing, who has come or who has gone. This is the ultimate goal. Such a man is awakened within to the Master and asleep outside to the world.¹²

Kirpal Singh

Who is not conscious of his outer life and the environment, is not conscious of his real life; if he claims to be, he only pretends so. There are favourable and unfavourable happenings appearing and disappearing in the life of man. If he is not conscious to develop in the favourable time, the unfavourable happenings are due to him. It is up to the man, as how he reacts. When one is not conscious, he is wavering, and everyone has different impressions on him. The thoughts of others have also different effects on him. Man learns more from the life of others than through his own life. The Conscious Co-worker of the Divine Plan is awake to the merits and demerits of life, and he easily discriminates and avails the right moment of his life.

*

He does not waste his time in reading novels or looking so-called movies or in idle talks. He knows that it is not beyond his outlook to know all what he needs with his attention. For him the essence of every matter is not more than a shadow.

*

The Gurmukh does not wear gaudy and attractive clothes, he wears simple, neat, and clean dresses and is not affected by any change in fashion. He keeps his body covered with full dress and does not use half-naked dresses etc. and does not wear any ornaments.

He does not eat from the plate of others and does not serve others from his used food; otherwise his Master has to bear the consequences in accordance with the background of such people according to the natural law. The food fallen from his hand or mouth while eating can credit the negative power. He is very conscious and does not make a display of eating. He does not throw his foodstuff before the dogs and cats or other animals, though he advises others to serve them separately.

*

He does not use meat, fish, eggs, wine and other intoxicants and the foodstuff mixed with the same. He does not serve the same to others and does not provide the money to buy it for others. A little fault committed in this respect will throw him away from the nearness of his Master.

*

His Master helps him to sip the unseen Water of Life and Bread of Life, the instant food for the soul to keep the body fresh and energetic. He is never affected by the outward hunger and thirst and can live from the inner energy for unexpected long time. In shortage of food he would provide his food for others and would like to take it afterwards.

*

The Gurmukh thanks for the natural gifts that he takes or uses for his physical existence. This he does to pay off the reaction beforehand. Thirst and hunger are the main forces in the world. While taking food he makes Simran and thanks the giver. This he does to get the right energy for the right cause of his Master. He does not take the water, rather he eats the water. Sip by sip he takes it in sweet remembrance of the Master. By doing so, he becomes alert and fresh to do the further work of the Master Power.

Sleep and dreams

You can make your home a lonely forest. Is not the night a lonely forest? Just consider for a moment. Those who have made the best use of their nights, by knowing oneself and the Overself, have themselves been made. Those who have wasted their nights in frivolous pursuits have wasted themselves. Even a student of worldly knowledge becomes intellectually strong, if he makes full use of the night as well as the day. Those men who exercise the physical body through the cold nights become giants in muscle and strength; it is obvious how strong they are. And the disciples who spend their nights in sweet remembrance of the Lord become God themselves. If man can control the dim hours from sunset to sunrise, he becomes a true human being. But instead we eat, drink, enjoy the worldly pleasures until midnight, and then snore the rest of the night away.¹³

Kirpal Singh

He overcomes the sleep consciously and spends his rest for the important work of his Master. He prefers to replace the excessive sleep by real awakening. His Master's radiation charges his physical body, and he remains hale and healthy.

*

What is cooked in darkness and served in darkness may develop sickness. The Gurmukh is very conscious of his night, he cooks his next-day food in the sunshine of the midnight sun. The nights of the Gurmukh are more charged and full of romance with his inner Master.

*

Everyone experiences either through dreams or by different ways of meditations subconsciously or claims to have experienced consciously, but still searches someone for the verification of his experiences. The Gurmukh experiences but discriminates consciously and does not depend upon the outer verification. Master's word works wonderfully in him. Thus to believe the word of the Gurmukh is to believe the word of the Master.

*

If the owner of the house is alert, the thief cannot enter the house or break into it. The Gurmukh during his sleep does not go into the subconscious state and is not identified with the senses and sense-organs and not affected by the Kal and Maya. Either transcending or descending on the beaming horizon of ten directions, the Gurmukh remains alert and buoyant.

*

His life is busy even during sleep. He joins his Master and his Master provides energy and Grace to His disciple to work effectively for the next assignment. This works like physical help. The urge of the Gurmukh is to dismantle the strong taste of evil and sin and to develop a beautiful mansion of Truth overnight. He wishes for this transcend his thoughts and he ever feels the work being delayed. When he feels helpless in his doings, his Master provides more beautiful hands to work along with him.

So when night comes along, be in His remembrance. Go into the Lord's lap and rest. If the night is used unwisely, the whole life is ruined, and those who use the nights to their advantage secure their whole future. Free your mind of all things and have but a single thought all night, and in the morning continue with that thought and sit in an awakened state; your soul will partake to the spiritual food, the very Bread of Life. With this, all gifts will be received.¹⁴

Kirpal Singh

Family life

Keep attachments to a bare minimum. You have certain work to do among these relationships, which God has given according to your karmas, which are the reactions of the past actions. These relationships have come as wife, husband, child, friend, and so on. Give to them whatever is necessary – pay your debts. Serve all men, for God is in all men, and do not forget the Almighty life sustainer.¹⁵

Kirpal Singh

The goodness of the Gurmukh is not his property, his kith and kin, and the environmental favour, but how he has developed those links in favour of his Master. (Generally the man thinks he is good because he is having some property and has done something for his kith and kin, but the Gurmukh develops all who are in relation with him and brings them back to the fold of the Master.) This is his real property and heritage which he pays back to his Master.

*

The relation of both, wife and husband, is to become Conscious Co-workers of the Divine Plan and to help their children in the same direction. To lose the faith in the interest of their worldly demands and wishes keeps them far away from the truthful life and the real relationship between wife and husband and their children. The result is confusion, misbehaviour, and lack of confidence in each other, which further brings in the diseases of the mind and so on.

*

He does not demand anything for his kith and kin from his Master, but develops them through right understanding, and both would like to develop each other. He does not believe in hoarding but believes in spending in the Mission of the Master.

In spite of all responsibilities from his Master he lives with his hard earned money and helps his family and its needs within his limits and does not exceed his limits and needs. He partakes with others and does not live on the income of others.

Two people are brought together by the unseen hand of God. Whom God unites, let no earthly power disunite. You are one soul in two bodies. Be like one candle light; be the same light in two forms. If one is asked a question, both should give the same answer. This can be done by those whose hearts are together. This beautiful union on the physical plane is, as yet, only a glimpse of the higher union, the everlasting marriage between the soul and God.¹⁶

Kirpal Singh

When the head of the family earns the livelihood through unfair means, those who partake become worldly, and he who brings in meets the reaction. The Gurmukh is the living example of pious living in the world. In the world he undertakes a good business and helps others to pay off their debts of previous Karma.

*

In his personal and family life he adopts a true way of life, means he does not lead his life beyond necessities. When the attention moves beyond needs, it bears reaction. So he makes the best use of right understanding, blessed by his Master to develop his family members on this pattern. When the right understanding is multiplied in the house, the house is blessed with multiple fortunes. Such a home becomes a best performance of his Master's wish.

Way of speaking

If we speak with a true heart there will be radiation; it will have its effect on others. It is a question of charging. The words may be the same as used by others; but they will have charging in them. Unless we live up to what we preach, our words will have no effect on others.¹⁷

Kirpal Singh

The Gurmukh's cherished desire is to speak about his Master or on those matters connected with the life of his Master, or to speak of the higher purposes of the human life. By doing so he helps to unlock the way for peace and tranquility.

*

His words are silent but potent in actions; speaking through his life he inspires many to yearn for the higher values of life. His Master is the great benefactor, and the work of the Gurmukh is prestigious.

*

The Gurmukh is linked with the eternal Truth. Harsh words and hatred have no effect on him and do not worry him. These words are hit back seriously to the one who once spoke them out of ignorance.

*

The whole world is in the strong controversies of 'whys' and 'buts'. He hears 'why' and never speaks 'but' unto his Master. Sometimes he may become very stiff and hard in his attitude, which can never be for any greed and temptation but to uphold the relation unto his Master.

*

It matters a lot to a man when he speaks ill of others, and it matters a lot to a Gurmukh when he speaks good to others.

*

While in selfless service among others he is conscious to keep the positive vibration going on there. The Gurmukh is well-equipped to

overcome the various and negative thoughts of others. He does it with sweet remembrance and Simran blessed by his Master.

*

His silence speaks wonderfully of his Master. His word carries the radiation of his Master. He is the mouthpiece of his Master. Let us hear what he says. To trust his words is to trust his Master. Due to the Grace of his Master both humanity and humility work simultaneously in him.

*

Taking the whole matter into consideration and knowing it from his heart, he keeps silence before his Master, unless he is asked by the Master to explain in detail, whereas his Master knows everything. He never speaks with his Master on the level of mind and senses. He leaves his intellect while speaking to the Master and remembers His words by heart.

*

Simplicity is a way of his life. He expresses his thoughts in the simplest and most effectful way. His words affect even the ignorants and illiterates. The simple language is spoken from the heart. He does not show his superiority upon others, but wins over their hearts out of simplicity in thoughts, deeds and actions.

*

He rather gives priority to listen to others than to become the mouth-piece of everyone. He uses his whim to give his own opinion, but never would ask for the help and Grace of his Master. His advice, if applied by the worldly people, will help them positively.

*

If the words and thoughts and deeds and actions are one, they become potent and have an effect on others. The worldly people adjust their thoughts in accordance to their wishes. As the Master dwells in the Gurmukh, he never breaks the sequence (speaks the right thing at the right time) but glorifies the word blessed by his Master.

*

He does not partake or laugh in useless talks. He does not involve the prestige of his Master in his individual and personal affairs. He does his work honestly and truthfully.

*

He keeps very clean in the give and take of daily life. He remains in good books among all in all transactions.

*

He would never accept any irrelevant remarks against his Master and His Mission. He would never get emotional, rather he would give the very befitting reply just to create a living example of the universal Truth.

*

He would never keep mixed up matters in his brain as he knows that it is not less than shadows upon reality.

*

He does not injure the feelings of anyone. Without curing the disease of the child the father has to weep over his carelessness.

*

When the Gurmukh speaks sweet words, his own Master is very kind unto others. When he is strict, it is a sign of his Master to help others to remind their shortcomings.

*

He would never say that this can be this, but he says that this is due to this reason. He speaks out of his full consciousness. His ears are very fine in hearing and his eyes bear all solutions to the problems of the world. There are hundred thousands of write-ups in his life, various subjects of his Master, which are not learnt by tongue, but which he followed and lived.

*

His talks are direct and heart-to-heart and convey the right and effective solution within the shortest possible time, because the Grace of his Master works overhead and provides all feasible help to the deserved.

A foolish person does not feel shame while speaking fake words, rather he feels proud of having spoken those words, whereas a conscious one feels shame merely by hearing.

*

The Gurmukh does not entangle into controversies and struggles, he remains aloof and does not waste his awareness. He does not deal with fools, as no help is possible to make them wise. Their condition is like a mouse, busy in cutting and throwing; they waste their time in useless matters and get nothing for them and cause heavy losses for others. The foolish one creates problems for many and can create problems for you as well. In order to keep the sanctity of the Mission and the prestigious work of the Master, the Gurmukh is very conscious of such fools.

*

He does not while away his time; if for certain reason he has to stay somewhere and has to say something on any matter, he would not speak beyond limits.

*

He does not put his fingers into boiling water. Hot discussions and controversies on spiritual matters and on the level of religions or measuring the depths of faith are all not more than grinding the stone in hope for pearls.

*

He does not criticize, nor does he hear the criticism. He would remain silent on fake and irrelevant matters, rather he would like not to stay there. He does not like to oppose in any matter, rather he would give a very benefitting and positive opinion if needed.

*

He is never thankless, because of no wishes in him, so his acceptance of good thoughts of others takes place without controversies. His surrender to the word of his Master is spontaneous and without any remark from his side. His words of thankfulness bring pearls to others.

*

The language of heart (feeling), ears (hearing) and eyes (seeing) is very familiar to the Gurmukh. He who finds a way through, is accepted and he who is accepted by him is accepted by the Master Power. It is unsurpassed Truth.

*

Everything in the world is futile, so the Gurmukh brings in the dissolution of all hopes, comforts, desires and attachments. He thereafter is embedded in eternal bliss of his Master.

*

Who may have learnt lots of languages, but does not know the language of the heart, is illiterate in the terminology of the Saints. The Gurmukh has an easy access to everyone through his heart. Even the animals, beasts, and birds understand the language of the heart. The whole world is controlled by the Master through this phenomenon.

*

Fake and void words spoken before a Gurmukh are hit back by the radiation of his Master. The Gurmukh further helps him to know his shortcomings and the so-called life he dwells.

*

Among the scattered view of others he does not display but teaches others to play. He does not give his opinion, till he sees the acceptance from every heart, otherwise it is a misuse of the Grace of his Master.

*

The days of all miseries and disbelief leading to discomfort, disharmony, and disinterest of the man while in his physical body disappear when he listens to the praises of the Master through His Gurmukh.

*

The words from your mouth can bring peace and harmony in you if you know what to speak. Those words spoken consciously carry weight and affect the whole body, the atmosphere and all those who listen to it. To remain with the conscious co-worker of the Divine plan even for a while brings in stability in thoughts, deeds and actions, and those who determine to live with his advice learn their lesson every moment of their lives.

Living within necessities

*We are not to leave the world. We are to live in the world; but while remaining in the world, the needle of our compass should always point to the North. And this is His Grace. We have the manbody; we have very magnificent buildings to live in; we have health and possessions: and it is His, everything is His. Masters don't tell us to leave the world and live in solitude, in out-of-the-way places. They say, "Remain in the world; but while remaining in the world, don't forget Him, that's all. Be thankful for all the gifts He gives us."*¹⁸

Kirpal Singh

Those who worship the mammon do not worship God. The Gurmukh had seen the mammon standing at the threshold of his Master for its acceptance, but his Master never accepted it. Various beautiful charms and attractions have no effect on the life of a Conscious Co-worker of the Divine Plan.

This credit entirely goes to his Master, who is the protector and keeps His Gurmukh within His attention.

*

The whole world is affected with the fear and the fire of mammon which is pervading everywhere; only by the Grace of the Master the Gurmukh is not affected. He has abandoned all and is under the direct protection of his Master. The so-called people exchange the priceless jewel against the shell, and it is their attention which keeps the shell shining, and the treasures of their virtues get exhausted. The Gurmukh abides by his Master, he renounces all efforts and hopes of the world and worldly promises and bargains in the precious commodity blessed by his Master. The hard earnings of the Gurmukh help to pay off the debts of many, many defaulters.

The Gurmukh is not bewildered by mammon and is above the attachment and the mental pride. He is above weal and woe, honour and dishonour of the world, because this is not more than a dream or like a shadow of a tree changing its site.

*

Mostly people believe and trust in God due to their helplessness and needs. When their needs are fulfilled, they are careless about their helplessness and forget the faith in Him. Disbelief in the faith in God has spread all over the world. This expansion among the population is evidently due to the excessive hunger for more and more possession in the world; otherwise there ever exists food for the hungry and water for the thirsty.

*

Earning through the false ways and spending through the false ways is prohibited by the Master, it makes one surrender to one's mind and one is affected with lots of diseases of the mind. The Gurmukh has realized the phenomenon consciously from the lives of lots of persons, and he is a witness of so many instances and mishappenings in the world. By serving his Master truthfully he has attained the priceless heritage of his Master.

*

He does not mix up what is needed and what is beyond need. Because of the value of everything in the nature he does not discard anything, but his acceptance is rare and is in accordance with his needs. He knows the value of both and knows the advantages and disadvantages of both. He keeps his head and shoulders free of any burden to carry whatever comes through the demands of his Master. Glittering views have a dominating effect on a common man, but that reminds the Gurmukh to remember and remain in touch with the ever existent glamour of his Master.

*

He is not affected by the outward delicacies and show of life, as he has beautified his inner life. The inner life of man gives the real food to the outer life. He is not affected by delicious food served to others, but he is very much satisfied with the food he takes. He takes it to

maintain the body and never to misuse the body, and remains contented with it. For him to disclose the need is to be affected by the need. He is not affected by the need, but can affect the need to change. He is the man of his own relishes and is not relished by the needs.

*

He does not live beyond necessities, as he knows and has learnt it from the practical life of his Master. To live beyond necessity is a sin, because one has to bear the reaction of his wishes. He lives on his own earnings, rather he lets others partake in his earnings.

*

The Gurmukh does not beg for his needs nor does he beg that others should look after his interests on the ground that he does for Master. Begging is the root-cause of dependency and its reaction is poverty, but begging for God's work is the higher cause and helps the needy and the poor to partake in the benefits. Begging for certain community or religion is also good, provided the money is used in the proper way. There are lots of such persons who do so, but there are very blessed souls who still rise above and help the common cause for all the human beings. For a Gurmukh, whatever comes from his Master is his real begging.

*

As the sugar is sweet and its taste does not end with the tongue, but if taken in excess creates acid and poisons the body with various diseases, the Gurmukh is conscious of all such attachments of the world which are not less than poison. The Gurmukh is conscious to live within needs. He repents if ever he lived beyond in his early life. He knows and feels as well the reaction of each doing beforehand, so he would never put his finger into burning fire.

*

The Gurmukh does not make a display of his offerings. Lots of matters between the Master and the Gurmukh remain secret and unknown to others. The Gurmukh pledges all attachments unto his Master so as not to bear the reaction or whatsoever.

He does not believe in begging and spending for his needs, even if he has to live from hand to mouth. He does his level best to overcome the situation. Sometimes such tests are from the Master and are momentary. Master is the life of the life of his Gurmukh, and the Gurmukh is also the life of the life in his Master; if the Gurmukh is hungry, the Master is hungry. There are so many inner tests and secrets, which his Master has to bear in this or that way. They are to be overcome and absorbed within and not to be disclosed. When Guru Amar Das fell into the well, the lady of the adjoining well said that who else could be there except Amaroo Nathawan (this Amar Das who is having no place). The Master of Guru Amar Das told, “He is not Nathawan, but he is a well-placed personality.”

Wishes and detachment

When attachment leaves, you will then know that you have truly met the Guru. When your children die, you cry. When there is no praise or respect coming to you, you cry again. If you are in such a turmoil, how can it be that you have met the Guru? When one rises above the physical form, then one can say that one has met the Guru – within. Save yourself from the outer fires of the body, of the desires of the world and other worlds. When you are free from all this, you will know that you have met the Guru.¹⁹

Kirpal Singh

The Conscious Co-worker of the Divine Plan deserves to fulfill the conditions of over-all perfection in his life and to mingle with the grand wish of the Master. For that he surrenders all his wishes unto Him. Being conscious and mindful of the dire consequences of the agony of the attachments, which may add to the woe and miseries and would prolong his journey towards Godhood, he would never delay his purpose of human life.

*

If the insect goes into the dust, nobody cares, but everyone wonders if a bird is got stuck fast in the mud. The Conscious Co-worker of the Divine Plan would never like to be affected by the worldly attachments during his life. If he does so, the Truth is affected. For fear of love, respect and prestige of his Master he would rather prefer to sacrifice his life than to do a sin in his life.

*

Attachments bring in the losing of faith in Master. Those who claim Him while in attachment simply while away their time and simply satisfy themselves and their minds as well.

The Gurmukh has attained the remarkable status through his Master by surrendering all his wishes and pleasures and is contented. Those who hunger for more and more desires are beggars and are never satisfied. Whatever the Gurmukh receives from Him is preordained for him.

*

He is detached permanently, and through his practical living his dependents attain this heritage of detachment on hereditary grounds. The blood of detachment serves the right cause and is committed to sacrifice (Master's blood is blood of detachment).

*

He would never create any wish, because there is no charming beauty equal to his Master in the three worlds, and there is no precious heritage equal to the word of his Master.

*

Those who deserve need not to desire anything. Those who surrender to the will of God deserve everything from Him. That is the secret in the life of the Conscious Co-worker of the Divine Plan who has learnt from his practical life with his Master. By doing so he has overcome all his wishes, and all his wishes have been fulfilled as well. He foresees the reaction of every wish, if created by any co-worker and he reminds him to be conscious, lest the fruit is eaten up by the anti-forces.

*

When it is our turn to meet God and create faith in God, then where is the necessity to identify into the world for other reasons? This is a hard fact which our soul cannot deny. The human body is gripped by the reaction of the past, and our attention does not ponder over the body and body-consciousness and is further gripped by weal and woe; one suffers from separation and is worst affected by the three qualities (gunas) of the world. The Gurmukh is above the three gunas.

*

As there is subtle sound in the fire with the help of which it burns, so is the condition in the Gurmukh, which helps to burn all his desires and the hindrances between the Master and himself.

The Gurmukh experiences the attachment widely diffused in every heart. He knows how to prick the flesh and bring out the thorn. The teaching of the Master cures the aching heart and dissolves all impurities into crystal clearness.

*

Disassociating from the wishes, one associates with the life. And only through life one meets the life-giver. Those who live for themselves are affected much more with attachment and ego, and those who remain more isolate, their condition becomes like the snake in the hole. All that ripples on the surface (forehead). The Gurmukh is blessed to know the condition. Life without wishes is like the morning breeze in the garden.

*

In the hues and cries of the world man finds ways and means to live happily with it, but a Conscious Co-worker of the Divine Plan finds ways and means to leave happily the hues and cries of the world.

*

The Gurmukh has only one attachment – the profound love of his Master. If he loses that attachment, all attachments of the world surround him from all sides. All this he sees with open eyes and remains conscious about the wishes of others and verifies all that comes and goes out of his thoughts and remains alert of advantages and disadvantages of every single moment of his life.

Know you have met the Satguru when attachment and desire are finished. From that day, your good days will start – but not by wavering your hands, dancing, jumping around, showing outer enthusiasm and demonstration. Only one who respects and follows the Master's words – is utterly truthful before him – will gain the spiritual riches.²⁰

Free from mind and maya

Whoever lives under the influence of the mind and senses will fall. You can compare it to the embers of a fire which, although they seem dead and are covered with ashes, yet will flare into life again with a little breeze. But if water is poured on the fire – then? This is what happens to the Gurmukh.²¹

Kirpal Singh

The Gurmukh has overcome his mind and has overcome the wishes. Those who try to overcome their wishes without overcoming their mind are bewildered again by the mind and prolong their decision and determination. He who controls his senses is above the good and bad effect of the world. He who chastened his mind blends his potent thoughts with real life. For a Gurmukh the happiness of the world is transitory, he provides all helps to the life in the body.

*

The Gurmukh is a really brave person, who has subdued his mind by surrendering it unto his Master. Along with mind he has sacrificed all desires of his life. The sacrifice of the mind and its desires helps to sanctify his sacrifices and glorifies the life.

*

He does not befriend his mind, since he knows only one friend, whereas he knows only how to serve the Mission of his Master. By doing so, mind is never an obstruction in his way. He says, "Let the mind burn in its own fire." The Grace of his Master transcends thousands tricks of the mind.

*

He believes in right thoughts, right deeds and right actions. For him this is the only criteria to get rid of the mind and matter and the falsehood of the world.

He has yoked his mind into the service of his Master and has risen above the physical, astral and causal illusion. The word of his Master burns down the great barrier, and the creator of the barriers slips away from the site of the barriers.

*

No one in the three worlds can charm his mind. This is entirely the Grace of his Master. If need arises, a single thought of his Master charms the soul of the Gurmukh and the Gurmukh forgets his existence in the three worlds. His Master is supreme and the Doer in the whole creation.

*

Those so-called masters who come from the three worlds preach the doctrines of the three worlds. They are affected very strongly with ego and cannot finish the ego in their disciples, since the ego is inherited in the three worlds. More they preach to get rid of it, more it gets strong. Mind, ego, and intellect make one purely negative in thoughts, deeds, and actions. Only the Grace of the competency which descends from above the causal makes the disciple to get rid of the ego. (Once I asked Sant Kirpal Singh Ji Maharaj that so many Masters had written lots of remedies for the mind, but that it seemed to be still difficult without the Grace of the Master).

Sant Kirpal Singh told: "I tell you the very secret. Let the mind burn in its own fire! Start living and doing for Him." When the mind finds no way, no hearing, and no time, it goes down and surrenders. Without living and doing for His holy cause, there is no way to overcome the mind.

*

The mind of the Gurmukh is very friendly to him, since the mind has seen its abode in the astral and causal plane. Since it cannot fly without feather, it is given only the direct food to live comfortably. His mind thanks him for providing it the right guidance, and now it is never shaky or emotional, like the mouse in the cage has surrendered all its efforts to run away.

*

His Master being the Conscious Co-worker of the Divine Plan carries no sin upon him. The mind of the Gurmukh is trustworthy in believing and doing and always stands still to obey him.

The mind of the Gurmukh is constantly happy, it hears the melodious music of the spheres and loves to transcend. The so-called tastes of the physical world are for the mind. The Gurmukh contemplates to hear something fresh from his Master.

*

The different versions of mind (sometimes the mind wants one thing, then another thing, then both together, so it is always wavering) one time upset the man and create controversies for him, and so the man does not take the right decision and does not find his right opinion.

*

The Gurmukh is free from the versions of the mind, rather his mind obeys the instructions and carries the order of the Gurmukh and accomplishes a lot of works and helps to accomplish the work at the appropriate time. The Gurmukh teaches others the necessities of the right version for the right cause.

*

The condition of the mind is like the mercury to be kept in tight container, lest it splits away and assumes into many, many forms. The split phase of the mind assumes uncontrolled condition and is seen vividly by the Gurmukh. The Conscious Co-worker of the Divine Plan is wide awake, since he has already seen the tentacles of mind and matter widely spread in the three worlds.

*

The gifts of the mind are well designed, beautiful, attractive, and are easily acceptable to all, but it is very hard to detach afterwards. The mind further stresses to remember the past, drags and binds the man with the same wish again and again. The Gurmukh is very conscious, since he learnt all these matters by his Master. Learning and doing have made him more conscious.

*

If the mind steals the attention, it may bring in the good and bad effect; both are not free from the reaction. Only the mind of the Gurmukh follows the dictation and footsteps of the Gurmukh and has no line of action of its own.

When the mind runs after unstable desires, it becomes restless. Thus the restless state of mind creates diseases of the mind which further affect the bodily health, and the man loses his life. The Gurmukh by the Grace of his Master has controlled the mind and the wishes before coming into actions. Only the word of God quenches the fire of desires. Only through the Grace of the Master the Conscious Co-worker of the Divine Plan understands his way of life.

*

Undesired elements arising out of the wishful mind of the common man disturb his life. The most effective way the Gurmukh acquired by the Grace of his Master helps him to determine and to beautify the belief and love to the Master and to do the right things at the right time.

*

Man has given the free will to the mind and is thus afraid of the mind and its tentacles and illusions, which it has created against the soul. The man does not know the remedy to overcome, but curses his luck as if it was a writ from God. With the first flicker of right understanding blessed by the Master all the illusion burns into flames with no residue thereafter.

*

The mind is one, but its activities are endless; like the disease is one, but if not controlled by the health authority, it may spread in an epidemic form. Mind, like the diseases, when spreads, is not seen but is felt through its activities. The mind creates attachments, and thereafter affects the man through those attachments, and man's condition becomes like a spider in the web or the silk worm in the cocoon itself. Its charming and alluring views create an adverse effect on the life of man.

Better to understand the mind than to follow it.

In spite of the right use of the word of the Master, the disciples thereafter out of wishes go back to please their mind, and their mind creates lots of sensational and bad effects in their lives. In them, mind creates aching and pain together, and one becomes restless.

Due to fear and entanglements of Maya some people renounce the world and adopt an easy life. Such people who are afraid of the Maya are affected by the Maya and its illusions. The Gurmukh is well equipped with the knowledge of the three worlds and thus is not affected by the good or bad effect of the Maya. While playing in the field, he wins over the game.

*

Five elements of the body exist due to the mind in the body. If the mind stands still, the soul will find its way back to its origin. Mind is the secret-holder of what mind has created, and what is created by Kal and Maya in the three worlds is also due to the mind. During the sleep the soul is left alone at the level of senses, dreams, or mixed up matters, whereas the mind moves through various places to gather the temporal sorrows for the soul. By the Grace of his Master the mind of the Gurmukh is a servant and helps to disclose all the secrets of Kal and Maya in the three worlds.

*

He who strays in doubt stays in the world. The doubtful eyes do not perceive Him. The doubt itself multiplies in man. The doubt quickens the beat of the heart and gives rise to the illusions. The Gurmukh does not believe in hearsay and does not help the doubt to settle in, rather he strikes it away with the right understanding. The solution for the doubt is only to see the reality for oneself. He never brings in hate or attachment through hearsay.

*

One may live and keep in contact with the Gurmukh for any times, but cannot find any reason to detach from him. Only the doubts and illusions created by the mind and helped by the negative power can however misguide him not to understand himself and the Gurmukh and the Master Power. In the past the so-called followers of the faith

multiplied their doubts and led astray lots of people. Such people face the after-effect of their doubts and suffer a lot before they were blessed by the Master Power again. Such people watch like the evil ghosts, but finding no fault in the Gurmukh and his doing are hit back. The Gurmukh bears the genuine stamp and seal of his Master's authority which no power in the three worlds can challenge.

Lack of self-confidence in man makes him to live a wavering life, but lack of confidence in the Masters' teachings makes the man to live an aimless life and to be born in the animal kingdom. Everything in the world does not stand on its own legs, so everything is baseless; what is baseless is faceless. The Gurmukh experiences the base and the face value (the value of the outer things) of the thing simultaneously and is not affected with both.

The momentary effect of the face value binds everybody with the shaky nature, which is not apparent to him in its real way.

Above doubts and illusion

“When the separation from God came, the illusion engulfed everything.”

It seems as if the illusion left all other work to cling to us. Illusion’s other name is forgetfulness. “The whole world is sleeping in attachment and forgetfulness, tell me, when will this illusion go?”

If the One whom we have forgotten comes before us, would not the innate love within us awaken?²²

Kirpal Singh

The Gurmukh was taught by his Master to overcome the inner delusion caused by the outer deceptions in man, he is well controlled in advance through the higher values of life and by truthful living. The words from the Gurmukh being potent in action help to get rid of many, many mishappenings in the world. People thus are bound to the foresightedness (care) of the Gurmukh.

*

The whole world is unreal, but it develops in such a way that everything appears real. It is not the face, but is developed into face. Except the Conscious Co-worker of the Divine Plan all are led astray, who for the developed lose the undeveloped heritage. (Developed means created).

*

If one remembers God as God and provides the highest place in his heart, the spark of eternal Truth in the form of awakening comes in, and one feels the awareness and feels free from all that is nothingness. Right from that moment the Gurmukh rises above the illusionary views which appear and disappear in the life like the tides in the ocean. For him to become receptive once for all, helps to merge with it forever. Only the Gurmukh would not lose any time, lest it may go against him. Now he cannot tell the worth of the union. Credit goes to his reverend Master. He merged with the priceless heritage from where he issued.

By rising above the body-consciousness, the Gurmukh has seen the glamour of true living, and now he is not affected by the empty charms of momentary happiness and unhappiness of the world. His Master is a scope of eternal peace for him, and the Conscious Co-worker of the Divine Plan is not influenced by the changing phenomena of the world.

*

The Master feeds the soul, and the soul must feed the attention, and if the attention feeds the thoughts in positive and potent way, it helps the awakened one to cut the tentacles of the mind forever. More the thoughts are potent with attention, more one understands his mind, otherwise mind is allured by attachment and ego; and spreading its tentacles over the soul it brings the soul in the field of illusions, and there it overburdens the soul with nasty reactions. Such a person is deluded with so many offshoots (illusions) of mind and is caught in the net of transmigration. The true worship of a Conscious Co-worker of the Divine Plan is to detach the mind by living and doing unto his Master whole-heartedly.

*

Illusion: Sometimes some people appear in the Mission and affect the innocent people through miraculous happenings and show them a lot of sympathies. On accepting the views of such persons, the negative powers find an easy approach to upset the Mission of the Master.

*

Those who create awful wishes after initiation are hit back by their own thoughts, which takes them a lot of time to overcome their diseases. The Gurmukh is well equipped with right understanding to weed out all such imperfections in the Mission and in the individual case.

*

Like the scattered clouds and the sun above, the illusions and the reality are scattered in the world. The Gurmukh sees the sunlight through the scattered shadows of the clouds and does not pay attention to the shadow (a temporary phase). No miraculous power can bar his way.

For him the whole world is like a hollow trunk of a tree wherein the worldly people are living as insects. Through the kind attention of his Master he opens the hollow wood and he shows to the human beings the world to be a mere place of attachment and not a worthy place to live in.

*

The clay molded into a beautiful pot bears all the qualities of the potter. So many customers see, pick it up and put it back, but there is only one buyer. The charm of one moment has put us into ages upon ages. The ideas of the Gurmukh are not for sale but free for one reason only. He who likes, breaks the pitcher and sees himself the broken pictures of the pitcher and remains satisfied of having done the right job. (Some people enjoy their life on the level of senses and even if they see the sad views of the sense organs, they think they have done the right thing.)

*

There is only one thing to understand – how to remove the separating curtain between “me” and “you”. Get the true bhakti from the Guru; then only can He invade the mind. When you have completely surrendered yourself to the Guru, no question or doubts remain. Everything becomes serene, calm, quiet, and the awakenedness springs forth. Life comes from life – there is no other way of realizing the Truth. Those who see the Truth in all its reality say, “This is a very curious image, this human form!”²³

Kirpal Singh

Unaffected by others

Forgive me, but a little praise renders us reluctant to humble ourselves before others – we prefer that others should bow before us. Such thinking must all be pushed aside. Leave all concern for the world's opinions, likewise the opinions of one's family. See for yourself what you really want – what your true aim is.²⁴

Kirpal Singh

As nobody can credit a man for his good doings in the world except the Doer, the Gurmukh never creates any wish for the praise of others towards him; rather ignoring what others may say, he credits his Master. Those who accept the praises of others are affected by the ego and lose the essence of their doing; good doings grip them with chains of duality. The Gurmukh is a living example of selfless service to his Master.

*

Some people want praises without doing good. Some people want praises by doing good to others. All are ignorant and do not know the significance and value of doing good. The first type of persons are utter foolish, the second type are the biggest egoists and their minds are still affected by attachment and ego.

He who suffers from the pain knows the hidden meaning and the intensity of pain. Without knowing the Master, foolish and ignorant people lose their game in draw. The Gurmukh is very conscious and sees all the conditions of life with naked eyes.

*

If someone praises his Master, he becomes happy from the inner core of his heart. If someone praises him, he feels shy and his eyes go down with shame, because he knows he is not the Doer. While in shame and shun, he apologizes to his Master for his helplessness and the ignorance of others.

Those who forsake their real work and follow or act upon the wishes of others lose the power of their soul while in action. Such people become slaves of others and never trust upon their own opinion, and for little reason consult others. They carry a heavy load on their shoulders and try to put it on others. This whole phenomenon troubles the Conscious Co-worker of the Divine Plan, and he prays to his Master to extend His care to such people as well.

*

The Gurmukh has more in his heart than in his hand. Those who approach him with heart, have their hands full of wealth by the Grace of his Master.

The Gurmukh never demands even the smallest favour from anyone. His way of life is to favour others through the overflowing Grace of his Master.

The Gurmukh is obliged to his Master for each act and once for all, and now there is no obligation. For him obligation turned in love and devotion, unlike worldly people who give only out of obligation.

The Gurmukh is obliged to all such persons, who bear the appreciation for his Master and give due place to Him in their heart.

*

He who is favoured from God needs no favour from others. The Gurmukh favours a lot of persons by doing the right favour to them, the reaction of which detaches them from the favour of the world.

*

He is ashamed of the cleverness of others and feels shy of unwanted respect of others for him. He is the true friend of humanity and serves the humanity like an ordinary man: He would never show his superiority or the power of imagination to others. He knows his value which is due to his Master. The Grace of his Master shines on him like an ornament studded with pearls and rubies around his neck.

*

Strong and violent reactions against the Gurmukh may affect him physically, but inwardly not at all. But such reactions upon innocent and poor affect him inwardly and outwardly as well.

Those who believe in doing would hesitate to be praised by others. Praising may bring ego. The Gurmukh only praises his Master and credits his work duly done by his Master. He who does throughout his life for his Master lives the eternal life with Master. He who does the selfless service has no time to listen to his praise.

If the disciple becomes something better, the credit is the Guru's; for it happened by His Grace and the praises should go to Him.²⁵

Kirpal Singh

Thoughts and attention

Cleanse the innermost depth of your heart for His arrival; remove all thoughts of others that He may take their place. You must clean the inner chamber of your heart if you want the Beloved whom you desire to come and reside therein. All alien thoughts must be banished and only one thought remains. This is the process of purifying the heart. What is the condition of one in whom this process has taken place? He is the child of God.²⁶

Kirpal Singh

Mere living with good thoughts will help you to reflect upon others with good thoughts. By doing so, you can subside their thoughts and feelings. The purpose of the Gurmukh is not to create reactions, neither for himself nor for others.

The soul in the body becomes mouse-like. With the continuous poisonous effect of the mind it has become very weary and does not move at all. Then it believes in non-doing and criticism and backbiting. The mind keeps it engaged in thoughts of otherness. Since the Gurmukh has arisen from these stages, he teaches others the most effectual ways to liberate the soul from the tentacles of mind and matter. If you believe him, you believe the God in him. When you believe God in him, you believe God in you.

*

Unattended thoughts are stored in the reservoir of consciousness and start to react for the purpose they were thought. The Gurmukh thus is very conscious and does not leave any thought unattended, lest the antiferces may not harm and upset the smooth working of the Master. This gift bears the unique value in the teaching of a competent Master and beautifies the life of the Gurmukh.

The thoughts of a person reveal his inner condition, and through thoughts the inner condition of the man is changed. The Gurmukh is busy to change the thoughts and potentialize those thoughts with all loveable condition and dye them in fast colour.

*

He has to be very particular and practical in his daily doings. He brings in good thoughts along with the sweet remembrance of his Master. Good thoughts with sweet remembrance of his Master develop him to shed pearls and discard all that he never needs during his whole life. His life is totally distinguished and sparks like a shining star.

*

The thoughts of the disciple are coloured fast by the Master Power and give birth to good deeds and actions. The Gurmukh remains in everlasting obedience unto his Master, who is the promotor of all good virtues in him. Trying to live with good thoughts, deeds, and actions without His radiation is a momentary phase and is forgettable.

*

Bad thoughts adulterate the intellect, and therefore one is affected with evil and sin. The Gurmukh keeps his intellect fully merged in the higher values of life, and with practical life he gains the merits for his intellect. Therefore his intellect supersedes the ordinary intellect and rises above the complicated matters. The evil has no access to the right intellect. When the intellect decides positively, the signs of negative facts of life disappear and find no place even in the subconscious state.

*

Undesired and uncontrolled elements have no access to the Gurmukh. His senses perform in well-defined way, and his mind does not interrupt his flowing thoughts. Any ill thought, whatever velocity it may bear, subsides before its reach to the Gurmukh.

*

Sometimes by thinking and thinking one becomes worried and ultimately comes back to the beginning from where he once started. When one has to merge back, then there is no beginning and end of his life. The Gurmukh is conditioned to beginning and end of his life both. He teaches us only to swim across the thoughts which become thoughtless and do not adjust anywhere.

*

Dizziness affects the man through his intermingled and mixed up thoughts. The Gurmukh is alert all the times, he finds no reason to mix up his thoughts. Each thought has its right purpose, and directed to the right way, serves the right cause in the Mission of his Master. Right thoughts are quick in action and transmit into many, many ways.

*

Better to forsake the thoughts than to try to forget the thoughts; more you try to forget, more your thoughts become potent and effective. The Gurmukh exchanged his thoughts with his Master and could forsake his thoughts easily.

*

The thoughts without attention become fake and void. Such people put their main subject behind the curtain and wait for a chance. Their condition is like the one who throws the dice and luckily it goes in his favour. It is a common phrase: "Think twice before you throw the dice." It means: let your attention work along with your thoughts before you say or do anything.

*

The Gurmukh is a well-established and well-conversant personality. His noble thoughts affect others, and he serves others by his selfless services, and worldly people wonder about his Divine way of life. His Master paves the way for his day-to-day living in the world. This happens automatically while he is in sweet remembrance of his Master. The negative forces do not hinder his way, but other forces (gods, goddesses or avataras) yearning for liberation help him a lot.

*

The potent thoughts of his Master do not vacate the consciousness of the Gurmukh. During day time he helps to do practically and during night he gives the practical shape to his imaginations. He prefers to do and finish earlier than expected by his Master. He puts in his head and heart and gives top-priority in accomplishing Master's work.

*

Those thoughts which are meaningless and useless when spoken by ourselves or heard from others, directly feed the antiforces and morbid the development of the hearer and the sayer. The Gurmukh is above the ill feelings and ill doings of the world, otherwise it limits his receptivity and limits the prestigious work of his Master. Coal taken to the coalmines minimizes its price. Pure water once mixed with impure water, loses its purity at once; the fake and void words have the same effect in man.

*

There is no place of undue or unwanted thoughts in the Gurmukh. As the straw floating on the surface of the water is visible to the naked eye, so the unwanted thoughts are visible to the Gurmukh and have no due place in the reservoir of the Gurmukh.

*

What is your condition, when someone, whom you love too much and he also loves you too much, runs immediately out of your thoughts? The Gurmukh is very much dreaded of this phenomenon lest it might happen during any time of his life. A little error which is negligible in the worldly way is considered to be the beginning of the downfall in the life of the disciple. With such a little error the Gurmukh has to repent with millions of thoughts. Though such things very rarely happen as we learn from the previous history, the Gurmukh remains alert and remains well equipped with fine thoughts.

*

The attention of the Gurmukh penetrates from one and the same source and does not affect his senses, otherwise he would feel himself humiliated and his Master would keep distance from him. It is entire-

ly the Grace of his Master that He keeps the attention of the Gurmukh occupied with His holy work for the benefit of others.

The Gurmukh is responsible and does not let his attention move into the so-called matters of the world. He does not like to be praiseworthy in worldly matters or to be a dignified figure among the so-called followers of any existing faith. His contact remains with the yearning souls and with the poor and the needy.

*

He who changes with the attention of the Master is the foremost runner, and he who does not do, should follow the word; and he who does not follow the word of the Master is affected with the physical diseases; and he who does not turn around with the physical problems is affected with the diseases of the mind; and he who does not awake at all becomes a man of no will. He looks as an ugly man without any virtues in him. When permitted by the Master, his Gurmukh reveals this mystery and a part of the hidden values of life unto such persons.

*

Mostly the Gurmukh conveys his thoughts blessed by his Master through the attention, since that one to whom the Gurmukh wants to convey, knows from within. And he who does not know from within is not conveyed outwardly, otherwise it does not interest the Master and His Mission. Overrunning the mind and the intellect, the attention affects the consciousness directly, and the ways of antiforms are totally cut off. The work of attention is the real work of the Master.

*

He does everything with full attention, since his attention is graced by his Master and is capable of transcending above physical, astral and causal maya. Each word spoken by him bears the testimony of his Master.

*

*“Get together in God’s Name and sit in the
Gurmukh’s company.”
What does this mean? It means that our attention
should be connected to the Lord – each one of us.²⁷*

Death

Kabir Sahib says that all men are asleep. “Man awakes only when the hammer of death falls.” When the end comes and the soul is leaving the body, then man begins to realize: “What have I done? What is happening?” But then it is too late; what can be done at that late hour? If while living he had learned about the Lord’s ways – how to rise above the body consciousness and go into the other realms within – he would not have been in that ignorant position. As a Conscious Co-worker of the Divine Plan, one’s coming and going is finished, but as it stands at present one must pay debts, which means coming again and again to the world. We eat the poison and lament over it; but we go on eating it.²⁸

Kirpal Singh

Kabir says, “The human body is but for four days; when there are not even the five elements, where are then Ida, Pingala and Sukhmana?”

When the body is gone, then where is the world? When the string is broken, the kite is lost. Oh man, there is only God who unites the five elements and brings you into the world, not for the world but for the very purpose which you never fulfilled.

*

Death has terrified the whole world but not the Gurmukh. He is gifted by his Master and he carries the panacea for all the diseases of the mind and helps others to use the panacea and get rid of the tentacles of the death. He helps in leaving the body at will.

*

He remains detached from the world by all means, to serve the cause of his Master. He has crossed the barriers of death many times during his life-time. His physical departure is an eternal wish of his Master. (Master wants their eternal union.) He drinks the sweet elixir of Naam and understands his wish of life. In the world he is the light of the Lord, and after the physical departure he abides in the house of his Master and serves the Master in the same capacity.

*

The Gurmukh does not retire from the services of his Master, rather he does it more loveably and effectively by the advancement of his age. The faultless nature of work done by the Conscious Co-worker of the Divine Plan makes him more energetic. His will gets so much power that it can easily be done and well in time. He takes his physical departure as a momentary change and does not forget the pending work of his Master.

*

For a man on the level of senses, the awareness of the dreadful death affects him more than his real life. If the awareness of the life takes the foremost and highest place, the awareness of death will disappear. The conscious people leave the body but are not forced to leave the body. Leaving the body is more enjoyable for them than to stay in the body. For them death is not the final phase of their life, rather it is the beginning of the eternal life.

Reactions and karmas

In the Gurmukh's company this game of life can be won, and the winner returns to his home. Those who unfortunately never meet the Gurmukh, continue round and round the everlasting circle of births and deaths.²⁹

Kirpal Singh

At the time of initiation Master burns the old karmas with the fire of the Word and makes the disciple free from the old, old reactions and further draws the line for the future. In Golden Age many concessions are withdrawn, and the disciple has to be very conscious. If one creates an action (not positive), he is at once bound with the reaction, and with the reaction one is bound with the past and future again. Though there is a concession with the one who lives and does for Him, still he has to bear it either on his own physical body, mind, or on the environments of home and home-affairs, in accordance with the nature of action.

*

The habits and mode of life of people differ from one to another in accordance with the Pralabdh Karma. Sometimes they have to weep or get emotional, or feel happy and joyful. This is the disturbed condition of their lives and not more than their feelings and emotions. The past, present and future of the Conscious Co-worker of the Divine Plan are fixed, predestined and dissolved in the grand wish of his Master, and he has no feeling of any of the three.

*

You can burn the karma, but from where do you bring the fire? Your own fire at your disposal has already solidified those karmas, which are lying heavily in your way leading to the consciousness. The fire you need has all qualities to burn them and blow them off and away. The Gurmukh has actionless deeds and transcends through narrow and broad ways consciously.

Action and reaction is the belief of ignorant people. The Gurmukh takes both of them and buries them back to the source from where they originate. Noble and positive thoughts of the Gurmukh bear full consciousness and are not affected by the mind and matter of the three worlds and thus bear no reaction. The action merges into action, and the result becomes actionless and one resides in the equipoise stage of his life. The reaction of hatred and enmity sometimes prevails in the world like a wild fire. This is the reaction of that what we are not doing in the righteous way. The Gurmukh is the source of forethoughts in overcoming such problems beforehand.

*

Everything is predestined according to the reactions of the past. The whole world is in the tight grip of this effect. This is the greatest misery, yet the greatest possibility.

In miseries man does not know how to open the knot and how to be free of it. If really one wishes to know, the Conscious Co-worker can help to overcome inextricable problems.

*

The Gurmukh does not believe in the fate, rather he believes in his Master who changes the fate of man. What is written is supposed to happen, but with the bliss of his Master it may or may not happen. The man is blessed to decide for the higher cause of life that appears beyond the fate, and he who knows the secret of fate decides for the higher opportunity.

*

When one crosses the barrier of the causal region, present, past and future disappear at once and from there one sees the cause and effect of the world. He who sees this phenomenon is a Gurmukh and will not be affected by the illusionary views and beauty of the three worlds. His Master blesses him with a drop of higher consciousness.

*

Since by the Grace of his Master he has seen the reaction through the physical action, he is very prompt and accurate in his actions, and

his Master has not to bear the consequence of any misdoings. Thus the Mission becomes very harmonious. The phenomenon of His Grace is then felt by many people in the world, and many people become receptive to have His Grace.

*

Only the Conscious Co-worker of the Divine Plan is blessed further with higher consciousness, since he is prompt, free and buoyant to proceed further. Past, future and present are buried under his feet, and the effect of the three worlds is not felt by him.

*

He does not taste anything, but would like to know the effect of that taste and would consume that thing only according to its right use.

*

By the Grace of the Master he knows beforehand the bad or good effect of any happening, and so he would remain aloof and rise above the poisonous effect of the atmosphere. But whenever he enters into such an effect, there he would bring a healthy atmosphere because of his higher and pious living.

*

He has to be very practical and particular in his daily doings. He keeps his life crystal clear and keeps himself above the effect of give and take. His life is totally distinguished for giving something to others and never for receiving anything for himself.

*

The Gurmukh must bear the reaction of any action immediately – mentally, physically or financially, but he is never affected by the so-called reactions. So he does only that what reacts positively. His advice to others to be positive satisfies his Master.

*

He who does good but binds himself with good, is to unbind himself. Even Master would not help him, because to yearn is not easy for

him, since he sees the fruit of good result and would like to relish it again. By the Grace of his Master the Gurmukh is helped and graced to witness such happenings.

When one does not accept the beginning, one has to see the end and come back to the beginning again. This cycle may go again and again, but the soul of the disciple remains in the fire like the iron in the fire of the iron-smith who finally gives it the desired shape.

*

The Gurmukh is a perfect man in worldly dealings. Neither he keeps the burden of give and take on his head nor he believes in sowing fresh seeds. He is a man of word and does according to his word.

*

Killing is negative or to take the meat is negative. What is negative is to be repaid. One is bound with justice and not with forgiveness. When one becomes conscious he sees this phenomenon that the killer is killed by the killed and so on. There the justice has no link with the repentance, only the repentance finds its due place in forgiveness. There no-one says, "Commit no more sin." The human body is the golden opportunity to live and do consciously.

*

On whom the sin is created, their sighs have great powers to consume the virtues of the sinner. Affected with the sin done upon animals, one goes into transmigration. Those who eat the animal, assume the form of the animal. This is the reaction from those animals, birds etc. who are dependent upon your mercy. Kabir says: "When the bellows from the skin of the animal can turn the iron into red-hot, what would their sighs do for the killer?"

Higher values and hidden values of life

There are different values in life. The physical body has its own value, the intellect has its own, but the spiritual life has the highest of all.³⁰

Kirpal Singh

The hidden values of life are concealed to the one who has not risen above mind and matter, and has not lived with the higher values of life. If these values are told to such a person, it would appeal him like an illusion. For a Gurmukh the higher values of life are to live with it, but with hidden values of life he becomes more conscious to live much more effectively with the Master through the higher values of life. Rare are those persons who attain that perfection as well.

The hidden values of life reveal the dire consequences of the misdeeds of the disciples of the competent Master who have not yet attained such consciousness.

*

The higher values of life are the heritage of everyone; if people get it back, hell and heaven get empty. The abode of one's principle exists within. Ignorant people do not trust and do not get conscious. This phenomenon sparks out of a Conscious Co-worker of the Divine Plan. For worldly benefits he does not exchange or sell even a single thought. He knows very well the price of it.

*

Truth, compassion, contentment, and charity – all are different positive values. All four working together bear a charm and are seen in the life of the Gurmukh. The individual value is good, but multiplied values are par excellence and wonderful.

*

Sofar one does not banish the desire from the mind, one cannot make a start with the higher values of life. The audible life-stream renders the desire of the mind ineffective. The senses of the Gurmukh always stay at ease. Simran and Dhyān (remembrance and contemplation) are deep-rooted in the Gurmukh by his positive doings.

*

One may find so many reasons to reason about his outlook regarding the higher values of life, but one finds so many reasons not to reason, and remains in a fix. The Gurmukh had given a collective shape to all reasoning and found a clear-cut view in fixing his views.

Real life

*All happiness and unhappiness is written from
Beyond; the higher life, He Himself gives.³¹*

Kirpal Singh

The man is well occupied in the miseries and happiness of the world and forgets the peace dweller. Only the Gurmukh deliberates for the real life, and he has run over his ego and intellect and is accomplished in his saying and doing.

*

His helping is a respect unto his Master.

His forbearance is a sign of love unto his Master.

His piety is a sign of love unto his Master.

His selfless service to others is a sign of love unto his Master.

His excellent way of life is a sign of love unto his Master.

His superiority in doing the Master-work is a respect unto his Master.

His generosity, his humanity, and his humility is a sign of love unto his Master.

His receptivity and whole-hearted dependency upon his Master is love unto his Master.

His responsibility and never ending sense of duty bear the respect unto his Master.

His permanent consciousness in the Mission of the Master is a sign of love and respect unto his Master.

His truthfulness and sincerity in performing various deeds bear respect unto his Master.

His sweet remembrance of his Master and loveable way of life charms the heart of the Master and is a token of great respect unto his Master.

The fear of his Master keeps this contact fresh forever and is in communion with the unapproachable and unfathomable Lord.

No one can attain peace without fear and respect of his Master.

*

The Gurmukh has surrendered for the higher cause before the supreme authority of the Creator (Master of the highest order). The so-called merits and demerits of life do not exist in him. Being free from the worries and cares for his personal end, he is blessed to do the higher cause commissioned by the Supreme Power.

*

Due to imperishable thoughts he lives beyond the physical life and the gallow of death. By the Grace of the Master his body becomes Word-personified. Thereafter his Master may take the work from him according to His will. Having all good wishes alone for the Master Power he remains clinged to the Holy Feet of his Master. He would never like to part away from his Master, and this is the desire of his Master as well. He knows the dwelling place of the Master. Wherever he goes, he follows the footsteps of his Master. The will of his Master ever exists in his heart.

*

He discards all the tastes of the world. As suggested by his Master, he never entangles in them. The words of his Master once transmitted have settled in the core of his heart. For him the pains arising out of disobedience are more painful than the arrow piercing through the heart.

*

The Gurmukh joins the mainstream leading to his Master; this he does with forethought and well in advance and at the appropriate time. For him to decide was the right need, lest he might not lose the golden chance in his life.

He sees the superficial life shadowing everywhere. The life of the Gurmukh is full of practical subjects and is open for all the time. Nothing is from outside views, it is worth reading, easily digestible and never to forget, trustworthy and believable, since his life bears the essence in sayings and doings.

*

The Gurmukh has a way of life of ready reference and is not dependent upon the borrowed references. The references of his Master are already inherited in him in abundance. More he uses those references, more they grow. The references of his Master have the instant effect on the lives of others when given out by the Gurmukh. The references of the competent Master have the positive impact and are easily bearable. They are universal and ever effective and useful for everyone. Those references arise out of the heart of the Gurmukh and transmit easily to the heart of others.

*

People raise objections to the authenticity of various past incidents. Whatever the Gurmukh perceives, while in sweet remembrance of his Master, is authentic. The Gurmukh is the living example having all balanced factors of human life in him. With the Grace of the Master he sees the present and past as well.

*

Those who affect each other through their mind and senses become parasites on each other and clutch each other. The Gurmukh does not pay attention to such affairs of life. Witnessing such things he prays to his Master to bless the intellect of such ones. Such affairs in the life of a man bring in the negative attitude. To provide disadvantage to the real life is to waste the real life for nothing. The roots of negativity are interwoven like the insect in the web and so is the condition of our soul while in negative thoughts.

*

The Gurmukh lives with the real life, so the life is very close and apparent to him. When he sees even a little spark of real life in the others, he finds chances to develop their lives. He can discriminate between the unreal and the real life very easily and he knows, as how to accept the real and finish the unreal or create yearning in the unreal persons.

Better to forsake the world than to renounce the world, because your physical body is bound with the physical world. Those who ignore the miseries but do not overcome the miseries are affected by the miseries. The Gurmukh overcomes the miseries but does not tell about miseries.

*

You are crowing like a crow without being hungry and thirsty and no one cares for your crowing. It has become your habit. Change your habit, oh man, otherwise your crying is not more than bemoaning your clever and shaky life. A Gurmukh never brings his sigh out of his heart but absorbs therein. A sheep while eating craves to get more; while demanding, it opens its mouth, and the food already in the mouth falls down. The worldly people get neither this nor that. While leaving the world they bemoan their helplessness.

*

The whole world is a playfield of mixed up matters, only the Gurmukh knows how to play for the right matters. To those who play for all matters, the real matter does not matter at all. He is not the renouncer of the world, but binds the world with his own view.

*

Because of the right use of the gift blessed by his Master, the Gurmukh attains the real value of the gift and turns the gift into the never-ending Grace of his Master. So many people misuse the gift, and lose the essence of the gift, and demand further gifts. The Master Power is more conscious of the further misuse of the gift, and the so-called people create headache for the Master Power.

*

The iron undergoes many changes before it is converted into stainless steel. The life of the Gurmukh undergoes similar phases, and like stainless steel he does not lose his glamour while in use and does not get rusty by the change of weather.

*

Fish of the ocean, live in water.
Your life is water, live in water.
Your food is there, live in water.
Outside is poison, live in water.
You look very smart and fresh, live in water.
Your beauty sparks out, live in water.
Hunter at the seashore, live in water.
Control your taste and tongue, live in water.
Your smell will kill you, live in water.
I want to see you in the ocean, live in water.

The Gurmukh
standing for the Truth

*He who lives truly for truth is my true disciple;
Such a one is my Lord God and I feel proud of
such a disciple.*

*We have to forsake the flesh for the spirit.
We have to leave the world for the word.³²*

Kirpal Singh

Religion and rituals

To remain in one's own religion is necessary, otherwise corruption will spread; but while in that religion one should seek out a Gurmukh – an awakened soul – one who has come into full realization already. Without such right company, right understanding cannot be gained.

“Meeting one through whom all durmat (wrong understanding) goes, He is our true friend.” If you search the whole world, such a friend you will rarely find.³³

Kirpal Singh

The Gurmukh refuses to pin down himself to any ritual, dogma or creed, since he knows the true significance of each doing. Though he pays outward respect to all such dogmas and creed, he does not accept them as a faith. With his continuous and whole-hearted efforts he emanates the fragrance of Divine love, and his life-long desire is to keep it ever emanating. It is difficult to recognize a Gurmukh. His vision is beyond the limited perception. The so-called people look contemptuously on him. The Gurmukh has the right understanding to scan the real from the apparent. To reveal the secret of life unto others is the regular display in his life.

*

He respects and obeys all rules and norms in accordance with the Divine will of God. He feels shy and remains shun and always bears the words of the Master and does loveably without any contradiction even by thoughts. He obeys the worldly rules as well as certain rituals and rites of the religion he belongs to. Further a stage comes in his life when he enters into the plane of love and intoxication; then he sacrifices all rules and norms of the world and that of the religion he belongs to unto the ever vibrating love of the radiating form of his Master. He does not care as what the people would say about him.

His vision is then distinct and discriminatory and upholds the prestige of the Master Power.

*

He respects all religions, rituals and rites of different religions. Once those religions and outer rituals and rites were made for a good cause. People forgot the real concept and are merely attached to the shackles. He would tell the underlying cause of all that came into formation.

*

He makes the parallel study of Holy Scriptures and finds no reason to condemn the universal teaching of all competent Masters. He respects all such Masters, as his Master has blessed him to see them working all together on the higher planes. Here all the disciples of various Masters are mixed up, who were initiated by those Masters at different times. The Gurmukh teaches the unity so as to serve the common cause and to liberate them from their shortcomings of their previous life.

*

The outer ritual and rites have no effect on him, rather he can glorify the ritual and rites by telling the basic root-cause of those rituals and rites. Whatever he tells, he tells out of his practical life which is the same as the experiences of competent Masters, and the same is being mentioned in the Holy Scriptures by the competent Masters. He is never interested in useless talks, which at the end are of no avail.

*

The words spoken through the Holy Scriptures and the same words spoken through the Gurmukh differ a lot. The latter bears and provides the essence of the words, and the former may tell only the significance of the words. The Gurmukh is the practical media to disperse the seed of humanity by the holy words of his Master.

*

Acting, posing, outward performance of different prayers have taken the place of Truth. This gives a momentary feeling or emotion to the affected ones. But when such people come in contact and listen to

a Gurmukh, his words leave eternal imprints in them. No one can deny these facts which the Gurmukh reveals to others by the Grace of his Master.

*

People get together on the various parties and ceremonies, make amusement and laugh and make each other feel happy by the self-designed actions, but do not touch the basic purpose of the ceremony. By doing so the man has changed the entire essence and good values and necessities of such purposes. If the Gurmukh visits such places – as he is already equipped with the knowledge of each belief and ceremony – he will tell the positive views of their gatherings and the necessity of their ceremonies. The purpose of each ceremony was to bring the man more close to the reality, but due to non-living it is entirely changed and they become shackles. The purpose of the Gurmukh is to bring an over-all change by hook or crook in the life of man.

*

Practically the non-believer in God has a certain reason to be a non-believer. Mostly the outer rituals and rites, the very hard and fast rules, and outer shackles existing in certain societies have compelled them to fix their own views. Such people, when tackled by the Gurmukh through the teaching leading to the very art of life, are helped to believe the Power in them. Such people sometimes become very effective instruments in the Mission of the Master. They have certain contradictory views which can be weeded out by practical living.

*

So-called followers of the faith stress the disbelief as a belief upon others, and many people become non-believers in God. To remain in the company of such 'saint' is to become a non-believer in the eternal faith. Faith in so-called can never be the faith in God. When such people, who may have heard several times about the higher values of life but did never live with it, meet the Gurmukh, they feel a marvellous change through the potent and positive words of the Gurmukh. His words remind them of the Word they need for their practical life.

The Gurmukh does not believe in acting and posing for self-realization nor does he tell others to perform such things as these will make the man lose the faith of God in him and makes him wander in the field of illusion. He tells to believe in the natural way of life and the simplest possible method to overcome the ever difficult traditions of the so-called followers of the faith.

*

Guru Nanak says, "Peace be unto the whole world, oh Lord." Sant Kirpal Singh expressed His views, that the purpose of politics and religion or spirituality is one and the same, that is man-making and man-service. If it is not done, many wranglings and differences do appear and give rise to divisions under the influence of the negative power. The Conscious Co-worker of the Divine Plan is the living example in this world, bearing all good wishes for all human beings of the world.

Truth

“Gurmukh becomes conscious of the Truth itself; Untouched by death, birth and rebirth.”

He lives on an elevated level, he finishes the give and take of the children, he is fully awakened and clearly sees the true condition of this illusionary world.

“Gurmukh bhakti (the devotion of the Gurmukh) is accepted at court; He is absorbed in the true Shabd.”

God accepts his devotion, because he is drenched in the Lord's colour. In him God has manifested; and he lives in God. His angle of vision is different from others: he has realized Truth itself.

“Night and day he sings, and goes with ease to his home.”

Constantly absorbed in the love of God, he can go to his true home any time he likes. While singing the praises of God here on earth, yet when he goes home he is one with Him.³⁴

Kirpal Singh

The Gurmukh has three main qualities. He is true to himself, true to everyone, and true to his Master. Secondly he is a self-disciplined personality, and thirdly he bears the Divine knowledge. Without those qualities service to the Master is impossible and does not bear the right food. With these qualities he supersedes the three qualities inherited in the three worlds.

When the Truth is forbidden and everyone is afraid of speaking the Truth, only the Gurmukh dares to speak without caring or taking the consequences into consideration. His life is eternal with his Master. He

is conscious of the phenomenon of death and life. Either living or dead he is in the lap of his Master.

*

When one is caught in the flames of fire, he forgets everything and prays and finds ways for his safety. The Gurmukh has learnt from his life that safety of one's soul is the foremost, and such a step will help him here and hereafter, otherwise there are ways to overcome the fire, but there is no provision of safety thereafter, if one does not think beforehand. The Master is embodied Truth, and his Gurmukh is in touch with the Truth. Both live together. To live without Truth is worse than to live in the hell. The relationship with the Truth through the Gurmukh keeps the world in action and helps others in their being in the world.

*

Because of the disordered views man does not see the Truth in himself; so it is very difficult to see the same in others and still more difficult to see it in the Master Power. The Gurmukh takes the teaching of his Master on personal ground and finds the place in the heart of his Master. For him it is so easy and simple and close.

*

No worship excels Truth. He becomes the embodied Truth. Those who learn from him are benefitted because of the truthfulness.

*

Falsehood is worse than sin, rather it gives birth to sins. Falsehood has no access to him. Because of their shortcomings so-called people would never like to approach him. Such people had slandered the competent Masters in the past and all the times. Because of the ever-existent Grace of his Master slandering and criticism have no effect on him. Being a true-natured person, he is not affected even by the utmost dirty atmosphere.

The Gurmukh accepts only what his Master gives him. The tastes and attractions of others do not affect the life of the Gurmukh. He foresees the falsehood working and clinging on human beings in thousand ways. The life of the Gurmukh is a symbol of truthful life and a sign of contentment and forbearance which convey the will of his Master.

*

The Gurmukh is faithful unto the children of God. He never defames or condemns others. Being true to himself he remains true to all others. His life is a symbol of truthful way of life like a stream of clear water and smooth flow. He would never mix up the supremacy of his Master, but keeps it brilliant and shining upon others.

*

Some people want to practise the Truth by merely copying, like the monkey copies what it sees. They are ignorant; otherwise the holy books would not be more than a gymnasium. Moreover some things can only be understood by direct revelation.

True prayer

*He will come to the heart that truly yearns for Him. Even if the heart is even slightly turned to Him, He will look after you. But for the heart that truly yearns in all fullness, what can stop His coming? In Gurbani it states that the Merciful Lord has given orders for whatever the child requests to be granted.
“The true child desires only this happiness: That his heart may reside in Thy lotus feet.”³⁵*

Kirpal Singh

Prayers and wishes are two different things, having different solutions. Prayer is heard by Him to whom it is made, whereas a wish is heard by all forces. A wish of the Master when duly accomplished by the disciples surpasses all barriers and cleans the way within and without. A wish of the Master and the wish of the disciple bear a different view.

*

The prayer of the Gurmukh unto his Master is heard by his Master and put into vibration, and people are benefitted. Each prayer of the Gurmukh is based on Truth and is never contrary to natural laws.

*

The Gurmukh makes the prayer with knowledge (Gyan). For him prayer is the holy sound within, and the knowledge is the holy fire. Each of his prayers is heard by his Master.

*

The daily prayer of the Gurmukh is to pray to his Master to bless all to know the par excellence greatness of his Master through the Grace of his Master. For him there is no higher meditation than this.

So-called people

What did Christ say: “Beware of the false prophets who come in sheeps’ clothing but are ravening wolves. “They appear to be very polite. The only criterion can be one who can give you a lift, open the inner eyes so that you see there is light there; not tell you that you’ll get it in due course. What other criterion can there be, tell me? Their propaganda? No! There is no dearth of propaganda anywhere. Money can buy anything. Propaganda can be paid for. But what is the criterion? Can he open the inner eye, remove the darkness from within for you to see? There you say, “God is Light”.³⁶

Kirpal Singh

The so-called people are invited and are served with a lot of delicious food, but they make holes in the plates they eat from. The Gurmukh does not accept such invitations from so-called people, but if he visits such places, he has to bear a high cost with his good thoughts to meditate for such a host. He cannot betray the salt he has taken. He cannot forget and deny, since he has to pay for it.

*

The so-called people display illusions and distribute poison, and innocent people take it as nectar of life. This puts more oil on the fire already burning their houses. The Gurmukh sees the phenomenon with his open eyes and helps by the Grace of his Master to extinguish the ever existent fire in them.

*

So-called people pretend to be pious and receptive to others, whereas their purpose is linked with their own name and fame. They earn their livelihood from innocent children of God.

They try to speak from the heart to find ways and means to be popular as the genuine one among others, since people move from one place to another and from one master to another master. Such people sooner or later defame the Mission of the Master; they are not the friends of anybody, but are the friends of their own likes and dislikes.

The competent Master due to his humilities does not disclose about them, but slightly can give hints about them. The Gurmukh knows the bad intentions of the so-called people and is able to repel such evils from the threshold of his Master.

*

Usually some brothers in faith of the Master do not take the competent Master as Master and suspect His competency. In the past such persons brought in so many miseries for the Master. The same ones propagated the mission of the so-called masters, or helped others or became partner to run the Mission on the parallel to the Master. The Gurmukh is ever vigilant about such disgruntled persons who even never belonged to his Master. Once he has tried his level best, he does not waste his time any more. He then neither helps them to overcome their misbelief nor to rely on the commandments of the Master. The Gurmukh would never be affected by alluring or charming words of such people.

*

The very teaching given through the so-called masters, if heard by a receptive man, has the adverse affect on his life. Instead of getting any Grace from there, he sheds off some of his virtues there, like the water flowing down from the higher level. The Gurmukh having all awareness finds no reason to visit such people. If per chance he is permitted by his Master of visiting such places, he would excel and dominate all the dirt and garbage hidden there through his own practical life.

*

To meet and remain in touch with a competent Master is due to the sweet will of God, whereas people select their individual masters according to their needs and choice. To search the master on individual trial is not free from hazard; it has brought into existence hundred thousands of so-called masters. The Gurmukh is the one who can

bring together the scattered opinions of lots of people and accomplish the common opinion among them. The Gurmukh is the key to unlock the door of understanding which further leads to a common platform for all men to sit together. He is the right source of explanation of the competency of his Master. The Master reveals the Truth directly to the rare one, but reveals to many, many through the hard labour of his Gurmukh. In both cases He is the Doer. The Gurmukh is a source of multiplying the teaching of his Master.

*

He who rejects the offer (purpose of human life), rejects his turn and is misguided by the negative, superficial and self-styled nature of life and meets a tragic end and remains in the domain of Kal and Maya. Such people create lots of problems for the Conscious Co-worker of the Divine Plan; because of their full co-operation with the negative power they are responsible for the harm to humanity. By the Grace of his Master only the Gurmukh learns how to control their activities.

*

The Gurmukh does not create any misguidance or rumours for the benefit of his own gains, as he knows that the shadow of the same pervails upon the one who creates it and that the effect of the shadow remains till one is forgiven by the misguided one; otherwise one may have to bear the reaction of misguidance and misunderstanding. The condition of such persons is like that of a mouse busy in darkness.

*There are Masters and masters, with due
deference to all. It is for us to see what we get.
Those who are after worldly things or
supernatural powers or mind-reading or perhaps
only healing are really not, at heart, after God.
These are side issues. They get that thing and
that is all; but they do not get God.³⁷*

Kirpal Singh

The Word of the Master

The words of the Master cannot be detached from the Master. It is from the abundance of heart that the tongue speaks. The Master is embedded in the Word and His words are expressions of what is in Him; that is, Word, Life-impulse, and Power. How then can the two be separated from each other? His words undoubtedly pierce through the hearts of the aspirants and none other can know the sweet pangs from which they suffer.³⁸

Kirpal Singh

The Gurmukh never thinks His word as mere words for a particular function, nor does he take His charged words as a mere help to get the merits of the skies (what can be seen there). He witnesses the Grace of his Master beyond the consideration of lots of disciples.

*

By practising upon the word of his Master, he serves as a touchstone in the Mission. He knows even the gold cannot be tested without a touchstone. By verifying the ins and outs, he does the practical duties. Sometimes while in sweet remembrance of his Master, he may appear carefree, but from within he is bound with all cares blessed by his Master.

*

Most of the people take the word of the Master up to the level of their mind and intellect, whereas the words of the Master directly are absorbed into the conscious reservoir of the receptive one who remembers those words for all the times to come. He further utilizes those words for the very purpose they were once spoken. Those words give Life-impulse to all those who take them consciously.

*

He pays due consideration and gives place in his heart for the words spoken to others by his Master and makes the best use of the words of the Master, which, spoken from time to time, bear the universal view and value for him and for the implementation in future.

*

He accepts each and every word of his Master gladly. If desired by his Master, he winds up the most profitable work. Since his Master knows the after-effect of each doing, the Gurmukh shows no inclination towards the worldly benefits. His belief in the word of his Master is more profitable than any heritage of the world.

*

There is such a difference between word spoken and word given, as to speak of the money and to pay the money. The Master always gives the word. Most of the people try to remember it with tongue, and it is not remembered. The word of the Master dwells in the Conscious Co-worker of the Divine Plan like the smell in the flower.

*

The word of the Master is positive and potent against all antiferces within and outside. Its right use helps the disciple to extend its positive effect far and wide; and its right use helps the disciple to foresee and settle everything in the best interest of the Master. Its right use spreads peace and comfort everywhere. Its right use brings peace and acts like a soothing balm on the ulcerating heart. Its right use makes close contact and reunion. Its right use avoids separation, hatred, ill will, ego, attachment, etc.

Its right use brings in right understanding, the source of which is beyond the three worlds. Right understanding is the only remedy in the Gurmukh to avoid misunderstanding, illusion, and endless diseases of the mind.

Its right use helps the nature to act upon in favour of the children of God and further helps to remove calamities and catastrophes etc.

Its right use brings in close association in the heart of the enemies.

Its right use produces awareness full of fragrance and smell, which further penetrates in all who associate with the Gurmukh.

Its right use provides the dire need to use everything in the right way within the necessities in the day to day life, and keeps the life fresh and buoyant without an error in it.

Its right use is determined in the life of the Conscious Co-worker of the Divine Plan for all the times to come in his life and thereafter.

*

The continuous right use of the word of the Master provides him with rare right understanding, with which he can help lots of people to gain the same right use and avail the right understanding.

The right use of the word of the Master is the only source of the Grace of the Master. With its right use the word of the Master overcomes the tentacles of mind and matter and all hindrances in the Mission of the Master. Its right use cuts the barrier of space and time and at once reaches to the yearning heart. All the barriers and hindrances in between lose their power.

*

Its right use in the Gurmukh gets link finally to the will of his Master. The right use of the word becomes the will of God, and whatever he does, is therefore done by his Master and is bound with the eternal Truth. The word spoken by the Gurmukh remains charged and is therefore trust-worthy. The whole credit goes to the God-into-action Power (his Master) who helped His child to trust His word and further helped to use the same in the sense it is given.

*

When the word of the Master is utilized to the satisfaction of his Master, his Master provides him with a further word which blesses him with rare right understanding. The use of that word is marvellous and is not expressed in words. This word is seen and is felt. By seeing it assumes into endless gracious forms of the Master, and it needs those hearts where it must manifest.

*

Those who misuse the word of the Master their attention loses the power of discrimination. The word of the Master does not lose the power and its positivity, but without attention it remains dormant. The seed is not destroyed by any force, it is the attention of the disciple which is adulterated and does not work with the word of the Master. The word of the Master once given is never taken back, though it may remain ages upon ages in a rare case, but a time comes, when it sprouts out and brings in the right way of life.

The misuse of the word of the Master brings in lots of miseries and unexpected wanderings. Through miseries and aimless wanderings one suffers to one's utmost. The disciple is thus on the negative wheel hoping for a good end, and when he goes through this unavoidable process lots of times, he then yearns, and the Master Power comes to help. There is no short-cut, but the disciple again has to move through all the phases of life through which all others went. There is no exception to the rule.

*

The misuse of the word of the Master may bring in wonderful results out of temptation, but it ends in worries and miseries.

*

The word of the Master feeds the soul, and the soul must feed the attention to discriminate all matters concerning the worldly sojourn and the journey thereafter. If one remains egocentric and does not feed his attention, his progress slows down and his condition becomes like a snake in the hole.

*

The attention of the Gurmukh works with his thoughts and thereafter through the Grace of the Master starts to work with the thoughts of others. The attention of the Master materializes into hundred thousand forms and transcends into the yearning hearts and further transcends into the whole creation.

*

If someone says that there is a mass of wealth on the roof of the house and your life is a ladder unto this house, you must believe only

then when you see with your own eyes. Since the Gurmukh made a good start by doing so, now he believes each word of his Master – even before seeing.

*

He practises the word of his Master with thoughts, deeds, and actions and helps others to swim across the terrible world. This is his real work, and he is acceptable to his exalted Lord.

The words of the Holy Scriptures appear through the life of the Gurmukh and affect others. The words spoken by the Master or the true disciple (Gurmukh) carry value since they are based on their positive and practical life. Those words have their values forever, and so they exist in the life of the Gurmukh for all the times.

The scriptures tell us:

“The Word of the Master is immanent in the entire creation.”

It emanates from God and God Himself makes it manifest wheresoever He willeth.

Again it is said: Whosoever gets in touch with it safely ferries over and gains life eternal.³⁹

Kirpal Singh

*The Gurmukh
knows Master's competency
and how to develop others*

"Son knows the Father and those to whom the son may reveal."

He is a living embodiment of the Father of Light and it is only through His Grace that he manifests this Light of God in others. I shall now tell you what the Guru is. It is best to know of Him from some Gurmukh, that is, one who has become a mouthpiece of the Guru, for it is said, "A prophet alone can recognize the prophet."⁴⁰

Kirpal Singh

After departure

After His passing away one may derive benefit from the Satsang conducted by a Gurmukh who is carrying on the duties of the Guru, and may consult him in case one has some difficulty. It is, however, of the utmost importance that the Master is not to be changed on any account. Loyalty to the Master who has initiated the spirit and whom the spirit has pledged his troth demands the recognition that the Master is competent to impart further guidance and instructions, even when He is working on the spiritual plane after having left the physical world.⁴¹

Kirpal Singh

After the physical departure of his Master, his condition is like a pious widow, who does not bother for another husband. This is the most pitiable stage of the widow, since she has to defend herself out of fear and respect of her husband. For her, the fear and respect do not finish after the physical departure of her husband, rather they grow, since she has to defend herself and she hopes to join her husband after the physical departure.

*

His Master was a living example of all humility and all favour unto the whole humanity, and the Conscious Co-worker of the Divine Plan keeps it ever fresh and ever available by the ever-existent Grace of his Master. His Master was Word-personified and has left His sweet remembrance in the heart of people. No measure could measure the depth of His love. What is left after Him is His sweet remembrance. The daily life of the Gurmukh is to help himself and others to keep His everlasting love and never to forget it in the dire consequences of life. The condition of the Gurmukh is not like such a widow who slowly, slowly forgets her husband and searches for another one.

The separation from his Master brings in endless sighs in his life. Throughout his life he maintains His commandments, and spends his life in the hope to meet Him soon. He is more careful of committing any mistake, lest he is shaken away with the otherness and duality. His life is a phenomenon, and he is the only one who witnesses it.

*

To attend a funeral or a marriage-party hardly makes any distinction for a Gurmukh. In the funeral procession he weeps over the tragic end of the departed soul and prays for the blessing of his Master. In the marriage-party he curses his lonely stay in the world, yearning for the eternal union with his Master.

*

He has constant touch with his Master, even if the Master is not physically with him.

*

The child would always like to sleep in the lap of his mother. So is the condition of a Gurmukh, who will never surrender to another one even during the testperiod of his life.

The loveable efforts of the mother to teach her child sweetly imprint the memory of the child throughout his life as the first and foremost lesson of the mother. So is the condition of the Gurmukh with his beloved Master.

*

He does not show his cleverness upon others, but remains there like an ordinary person, and through his simplicity and high thoughts he wins over the hearts of others. His lifelong desire is to see his Master in the physical body. He would never like to work in place of his Master. If unfortunately his Master leaves the physical body, he would never claim himself as His spiritual successor. His relation as Gurmukh with his Master is unbreakable, ever fresh, and permanent.

If the disciple simply becomes a mouthpiece of the Guru, he gets His place. But if he thinks he himself has become a guru, then... He'll know. It's a very delicate point.⁴²

Kirpal Singh

The Competency of the Master

*“Take hold of the garment of a brave soul, one who moves freely between earth and heaven.” We do need a friend capable of working on all the levels of existence, so that we may have the benefit of his instructions and guidance here in this life as well as in the life hereafter, on realms astral, causal and spiritual, and who will take us to the Home of our Father. Who then can do all this? None else than God Himself and He is the true guide and Master:
“One who stands supreme from beginning to end, take Him to be our guide and friend.”⁴³*

Kirpal Singh

The competency of his Master is displayed by His Gurmukh through the practical examples. The work done by the Gurmukh is the wish of his Master, and how the Gurmukh does it, is the way of doing of his Master. More the Gurmukh does it beautifully and practically, more the Grace of his Master follows. The purpose of doing by the Gurmukh is to create a super-structure of His will and to bring a spiritual revolution in the world. The Gurmukh is blessed with the next lesson, when he has already learnt the previous lesson completely and practically.

*

The teaching of the competent Master conveyed through his Gurmukh is very balanced, easy spoken, and most effective. It comes from the heart (Master) and reflects in the heart (Gurmukh) and affects others. Whatever a Gurmukh can speak about his Master, a Master cannot speak about His competency. It is the Gurmukh, from where the inspiration of his Master affects others in its gracious form.

*

The Gurmukh recommends his Master's competency to others. He does not do it as a duty but as a belief, and by doing so his belief strengthens day by day. By doing so he feels his life being full of charm. There is no higher and no more important work than to do and live for Him. He sees the eternal life in His work and is entirely dis-associated from the so-called inclinations of the world. Without doing His work he feels his life lost in dreams of no consequences. In reality he is embedded in Him, and He is embedded in him, and no one knows as how they are embedded in each other. Only those who follow and become conscious, are helped to reveal the same in their lives.

*

He makes prayer before his Master, "Oh my dear Master, appear to all through direct revelation, so that they may trust You and Your competency."

*

The wonderful and surprising ways of doing of his Master surprise his Gurmukh and all those who are helped further in witnessing it. The Conscious Co-worker of the Divine Plan is the witness of so many problems which were to happen but were averted right from the source of their actions with the single attention of the Master Power. The adulterated atmosphere is shaken and is turned healthy and nourishing.

*

Both, deeds and words of the Gurmukh, are the same. Whatever he says, he does, since debts are redeemed by deeds and not by words. He would say only those words which have the practical existence. He is very proud of the competency of his Master, since the word spoken by his Master carries the immediate solution to the problems. The most difficult tasks turn into easy doing, like the hard ice is turned again into water.

*

When he promises out of Truth and Grace of his Master, his Master comes to help and fulfills the promise. Such things are called incidents based on Truth. His Master fulfills the real desire within natural laws. By doing so the Gurmukh reveals his Master as the Supreme in the whole creation. Wherever such a Conscious Co-worker of the Di-

vine Plan resides, there the flood of Grace of his Master surpasses all miraculous powers.

Only the Gurmukh sees with his naked eyes that dust is playing with dust and the result is illusion, confusion, doubt and greed.

A monkey is caught due to the handful grain. Out of greed it does not leave the grain and is caught. The world is like the semblance of the she-elephant and the mind is like a lust-intoxicated elephant.

Only the Gurmukh knows that he has to depart from the world. Whatever he has acquired or acquires through the pious and self-determined way of life is sacrificed unto his Master. In no way he wishes the fruit of anything. From the heart of heart he knows that all is possible with His Grace and blessing. His lifelong happiness lies in crediting his Master to his utmost. He gets never tired in praising his Master; he rather feels happy to tell about the competency of his Master and binds others within the competency and releases them from the mind and matter of the world. His earnest desire is to see his Master and His glory in all human beings.

*

The teaching of the competent Master through his Gurmukh is very much balanced, easy spoken, and most effective as it comes from the heart (Master), reflects in the heart (Gurmukh) and affects others simultaneously. It transmits in one-line action. Whatever a Gurmukh can speak about his Master, the Master cannot say Himself. The Master cannot tell about His competency. The Gurmukh is a source of inspiration of his Master's competency unto others.

*

The Gurmukh does not compare the competency of his Master with another one. Always he takes the competency of his Master beyond his power of discrimination. He feels change after change in his life, and the change chained with another change helps him to be thankful but never to be satisfied with the change. This further helps him to know more and more the competency of his Master.

*

With a single glance of Him the Gurmukh has known the real value of the life, so he determines to live with it forever. The life of the Gurmukh glammers and glorifies the competency of his Master. Only the real life reflects on the real life. Unpolished and uncoated glass cannot become a mirror and cannot reflect upon you, even if you stand very close to it. The Gurmukh has got many super-coatings of various virtues, and no dust particles can stay on the mirror of the Gurmukh.

*

The real project of the Master Power, with which the world is blessed from time to time, bears the unique value in accordance with the competency of the Master Power. The Master Power does not finish with the physical departure of the Master; the God-into-action Power (Guru Dev) will go on sending various Gurmukhs in the world to accomplish the work of the Master Power.

*

So high as the Master attains His place on the higher planes, so do His high thoughts dwell in His Gurmukh. The competency of the Master and the development of the Gurmukh affect His Mission. If one is developed in the physical world, others are affected with the similar development.

*

He would tell some happenings which may take place in future, if duly permitted by his Master. He would never tell anything which is contrary to the teaching or tell about such affairs which become untrue afterward. If ever he talks something on the facts, his Master would help the word of His Gurmukh. Having discrimination he tells the supremacy that is lying in the competency of his Master, whereas his Master comes to help in the trial of his Gurmukh.

*

When the work of the Master Power is fully accomplished by the Gurmukh and His disciples, the competency of such a Master for His children transcends all barriers and strikes nail after nail in the head of Kal and Maya.

*

More you think of Him, more high and near He is, otherwise there is never nearness to His eternal height. The Gurmukh does in His competency and dwells in His competency. He is ever satisfied but yearns to satisfy more and more. The taste of satisfaction makes the Gurmukh yearn to relish in more and higher satisfaction.

*

If a competent Master does not create a Conscious Co-worker of the Divine Plan, his condition is like a married man without an issue. The Gurmukh is His real son who bears all qualities of his Father, and through his life shines the competency of his Father, and those who partake rejoice in the Grace of the Father.

Guiding others

He whose soul is strong can drag many broken-down vehicles.

Upon the spiritual health depends the life of mind and body both; and the cure for all ills is right understanding. So seek the company of an awakened person, a Gurmukh, otherwise: When the blind lead the blind, both fall into the ditch.⁴⁴

Kirpal Singh

When the soul awakens, it yearns and cries for help and searches for a guide. The God in him clears the way to meet the Gurmukh. The Gurmukh is the right guide in the service to the Master Power.

*

He is blessed with love, life, and light by his Master. Love, life, and light are the main true virtues by which he does a wonderful play. Through love he resides in the heart of people, and through his life he brings an example in itself and helps others to learn very fast, and through light (guidance) he brings those souls back to the fold of his Master.

*

His right guideline in solving the problems of others makes his Master more prestigious and respected, since all believe that it is all due to the Grace of his Master. This develops him more loveable and receptive unto his Master. He is a trust-worthy son of his Father, since his life is an open book to his Master. He submits his account of his daily doing regularly with his thought and in lieu of that he gets the maximum support of his Master. He does not get any gratification out of what his Master does for others.

*

The man of faith in God can be a man in action in the Mission of the competent Master and is sure to become a Conscious Co-worker of the Divine Plan, provided he does everything in the best interest of the Master without being attached to the after-effect of his doing. It is said that he who serves the Master deserves the Master, and he who is guided by the Master never misguides others. He who does in the best interest of the Master does also in the best interest of others. He who lives a hard life for the sake of self-realization distributes with full hands the precious heritage of his Master.

*

I learnt that there is water in the well (and I knew the existence of the well) so I did not dig a well, but yearned for the water. Thereafter I knew that there is water, but without life (effort) and light (guidance) I cannot drink the water. So I determined my life and got the life. Now I know that there is no light without life.

*If we have a guiding principle at the back of us –
the Gurmukh – we will be able to go through our
journey unharmed.⁴⁵*

Kirpal Singh

There is only one Doer

Those in the great Powerhouse know and say that without His orders, nothing can move, but those on lower levels think that all things are due to their own actions. If they would only come up to that higher level, they would see that it is not themselves but someone else in control, and their I-hood would depart. That is the stage when one becomes the Conscious Co-worker of the Divine Plan, and one sees that on every level, according to the laws there, he is working throughout.⁴⁶

Kirpal Singh

How a bird can fly without wings? A Gurmukh would never claim himself as doer. A man with his own knowledge is like a man without backbone. How a man without backbone can stand on his legs? He may stand on the legs of others.

*

His Master would ever deny to be a Master. This He does with all humility in Him. In fact, He is the God-into-action Power in the physical body. The wonderful play and the excellent beauty of his Master are concealed in the heart of heart of the Gurmukh. The discrimination-power of the Gurmukh and the Grace of the Master help lots of people to unlock the door of happiness.

*

He would never say anything on behalf of his own feelings or emotions, whereas he knows consciously that his Master is the only Doer.

Developing others

How can a strong house be built without proper foundations? Get your heart in tune with the heart of any truly realized soul, and daily you will progress spiritually. Those who remain the mouthpiece of the senses, whose attention is scattered in outer attractions, remain manmukh, even though they may follow the Guru: they will never become Gurmukh. Such people remain in ignorance of the real Truth, and the wealth of Naam.⁴⁷

Kirpal Singh

The whole world is devoid of faith, and utter falsehood is ever on the verge of confusion and death, and is accursed through its own doing. The Gurmukh is a living example to reveal the Truth in man and remove the confusion and fear of death. The Gurmukh is the lighthouse established by his Master in this world.

*

His purpose is to develop the man into a man. Man should not merely look like a man but should appear like a man. He spreads the radiation of his Master through sweet, sooth, and calm words.

*

Developing others with the Grace of his Master is the subject of his life. While developing others his wishes for others become very silent and loveable to the Master, which helps him to develop as well. With each thought and breath the sweet remembrance of his Master gets more place in his heart, and he becomes the abode of so many virtues of his Master. His loveable efforts towards the ever suffering humanity can develop him much more potent and strong in actions and doings.

He bears the miseries of others in his heart. His heart fills with emotions and eyes with tears. His Master manifests to relieve him and the sufferer. There is always a radiation out of the sweet remembrance of the Master. Wherever he goes, he leaves the radiation by seeing and by doing good to others.

*

The Gurmukh's heart is the right abode from where one can multiply his virtues by doing for the Master. Nearness of the Gurmukh is nearness of the Master. The Gurmukh is the source or a school of right thoughts for stressing the higher knowledge to learn and solve practically the various unsolved riddles.

*

Those who see the world on the level of the soul are happy, all others are unhappy. A Gurmukh is a true image of this phenomenon, he sees and speaks on the level of the soul. He does good for all and settles in the heart of all.

*

From one step to another step people measure the distance and demand its price. Greed has taken the place of the contentment, and the self-contentment spreads upon the contentment of others. Those who follow the Gurmukh get the unmeasured values of their efforts done to the Master and are blessed with the inexhaustible treasure of their Father. Further grand and great cares are undertaken by the Master Power for the co-travellers of the Gurmukh. Those who submit and surrender all their efforts unto the Master further become Co-worker of the Divine Plan.

*

The condition of the Gurmukh is like a housewife who cooks the food for her husband and his well-wishers. From morning till night she serves others and feels happy, if she could serve in the right way. Her lifelong desire is to please her husband and to serve others for the sake of her husband.

*

In the heart of heart of the Gurmukh lies the sweet love of his Master, and yearning and longing to develop his brothers and sisters. He

sacrifices even all what he has to possess to remain in the world and lives entirely with the support and Grace of his Master, and by doing so, each and every thought, potent with the beauty and touch of the Master, helps a lot in the development of the Mission.

To see or hear the agony of the environments or what others have to bear is beyond his tolerance. His Master helps the Gurmukh by overcoming the miseries of the innocent and the poor. If he sees anyone hungry, naked or sick, he sacrifices to fulfill his needs.

*

He provides a suitable remedy and way out to let others breathe in solace and comfort. All he does, he does without bargaining, since he knows that it is the heritage of his Master, which he has to spend for the needy and deserved.

*

He has forgotten any demand for himself, but he demands the Grace for all others. His joy knows no bounds, whenever someone experiences the Grace of his Master.

*

If a renouncer comes back to the world, he brings miseries to the world. But the Conscious Co-worker of the Divine Plan while remaining in the world teaches others through his practical life the very art of life. A friend in need is a friend indeed. He lives for others and serves others. To remove the dirt of ignorance is his true ablution, he has collected a lot of invaluable herbs from the Sumer-mountain (a place in the inner regions) to cure the deserved and the needy.

*

His Master is a lion of mercy. The Gurmukh displays the strength of his Master. The strength through His mercy helps the children to become more and more receptive to the positive facts of life and resistant to all the negative facts of human life. To keep the strength of mercy the Gurmukh keeps the candle of humility glowing, whereas he is provided with unexhaustable wick and oil.

*

All affairs of the world, either peace or destruction, concern his Master. Irrespective of nation or country, the purpose of the Master is to make peace and harmony from nation to nation and from man to man. He binds the attention of his Gurmukh to deal with the outer situation through the practical approach from man to man. The effect of that approach is marvellous.

*

The Gurmukh mostly advises lots of aspirants on the very important fact to bring them above the so-called feelings and emotions and to help them at the same time to weed out their imperfections. His inspiration carries the radiation of his Master and detaches them from the lower level.

*

Sometimes a ray of hope appears in his eyes and affects others simultaneously. He and all feel a serene atonement altogether. This happens since his Master wants to unite others with him to start for their real life unto the Master Power.

*

Man to man he teaches the man with good thoughts, good deeds and good actions and brings the love and compassion of his Master into the hearts of others. His appearance towards persons of various denominations is simple and full of compassion. In utter hatred and ugly situations people get solace and comfort through the words uttered by the Gurmukh.

*

He has learnt much inwardly and outwardly by his Master and is able to deal with the world philosophies, and each of his actions sets an example for others and benefits others.

*

Body is not the life, but we have to create the life in the body to help ourselves for our further existence in the higher consciousness. The life of the Gurmukh is a living example, and to know his life one has to acquire the hard and true facts of life.

*

The Gurmukh is the product of the Divine wish of his Master. He is gifted with the Divine knowledge which he disseminates to all. All that he deals with is his Divine way of life, and he who follows him, finds the Divine way in his life. His references and quotations for others may create a load on his shoulders, but carry the Divine vibrations to all.

*

The Gurmukh is a Divine link between the aspirants and the Master, between the yearning souls and the Master, and reminds them to have no attachment and no faith in otherness. His utmost desire is to help all to know the very secret of life and make them feel the nearness of the Master. The work of the Gurmukh continues throughout his life, and he finds no reason to divert his attention for any other cause.

*

He is the friend of the poor, distressed and tormented, and lives beside their thoughts and helps them in their weal and woe.

*

Simplicity is a way of his life. He expresses his potent thoughts in the simplest and most effectful way. His words being simple help the ignorants and illiterates to understand. Those words spoken from heart are easy to understand, so he wins over the heart of others. His loveable efforts to develop the man into a man credit his Master and help to develop himself. The words from his heart carry the radiation of his Master to the heart of others. The so-called people are not blessed with this Grace.

*

Unlike other persons, who may have many qualities, but restrict these qualities for their own benefits or for the benefits of their own kith and kin and thus become egoists, the Gurmukh has innumerable qualities which are used for others to create obeisance and reverence for God. Let others who create wishes upon others for their benefit reuse those in the development of others.

*

“Forgive and forget” by the Gurmukh has won over the heart of many, many people. The Gurmukh has multiplied his Divine knowledge by doing so. This is an unbreakable and continuous phase of his life. Whom he forgives, he loves as well, and that one is gifted with a little or more forbearance in his future life. The purpose of the Gurmukh is to teach others the Divine knowledge for the good of others.

*

The Master is the teacher and the subject, whereas the Gurmukh is the student, who learns the different versions of the subject for the benefit of others.

*

Such an example is potent and effective which changes the life of the listeners. The hear-say stories bring in a mixed up reaction. The Gurmukh is equipped with the practical life of his Master, and through his own practical life he helps others to demonstrate the same.

*

He speaks full of harmony and does everything in harmony, and his doings affect others consciously. His doings thus are remembered along with his Master for all the times to come. People get consolation and a way out of the worldly problems by following the receptive life of a Gurmukh.

*

The man commits evil deeds on the level of senses and is caught in the sphere of negative forces. If such a person comes in contact with a Gurmukh, his way of life is charged and bears the background thereafter. One only attains the Godhood in whose lot it is written so. The Gurmukh helps it to be written as such by the Grace of his Master.

*

The Gurmukh never gets emotional nor does something without taking it into consideration, rather he does everything with forethought. He does not misguide or hurt the feelings of anybody. Loveably and through his practical life he helps lots of people to correct their fault and to do the right in future.

*

Before the Gurmukh is blessed with the key of Divine knowledge, he has to go through the hardships and heavy odds of his life. Most of the heavy odds he bears in him and does not disclose it to others. Through the Divine knowledge he can overcome lots of hazards of others, as his Master has entrusted him with a panacea to cure the different diseases affecting the man in his various phases of life.

*

For him man-making is the highest assignment of his Master. There is no definite formula in this regard on the level of intellect. But all that is needed comes from the heart and is displayed by the heart. The Gurmukh thus serves others but does not expect service or help from others in return for what he has done. He renders selfless service to the needy and helpless. His good deeds earn merits among all.

*

The search of the Gurmukh in himself leads him to the same search in the heart of others. (He searches in the heart of others as he searched in his heart, because he is true to others.) This he does to bring the right opinion in every heart and teaches them to bear any consequences in their life. If one does not stay, he will slip away on ice, and also drown down into the deep waters.

*

The words of his Master are very potent in him and carry the radiation of his Master and affect others when spoken. His loveable efforts to develop the man into a man please his Master, and He entrusts the Gurmukh more to spend.

*

The credit goes to the Master for his loveable efforts to develop the student to bring him to the next step. The Gurmukh revives the loveable efforts and Grace rendered to him by his Master in his daily life and keeps these memories and events in the sanctuary of his heart.

*

By the Grace of his Master, the Gurmukh knows and is helped to know the real picture of every person, so that the visitor is perfectly benefitted and his heart-felt desire is fulfilled.

*

The Gurmukh is the ardent opponent of the negative facts of the human life, but he is not against the man. The whole world is the existing symbol of his verification and he exhorts his ideas for the positive living. Whatever he learns from the field of action and reaction helps him to develop others and to teach them a straight way instead of following a zigzag way. From the life of man he teaches the man, which is more relevant than anything else. The Conscious Co-worker of the Divine Plan is a disenchanted personality, the illusions of the three worlds have no effect on his inner and outer life, and he helps others to stand against the evil forces.

*

In spite of criticism and slander against him, the Gurmukh has no hatred or disdain for anyone in his heart. The Conscious Co-worker of the Divine plan is filled with a shining mirror within, which reflects the thoughts of others. The receptive thoughts of others are absorbed within and this brings back the radiation to the receptor.

*

His purpose is to develop the awareness of the Master in human beings and to bring them back to the fold of the Master-power. He makes the right use of the Grace and delivers it back to those who determine their lives.

The Unseen One uses a 'very selected human Pole', i.e. a person who by dint of his continued, untiring and unending endeavours, unequalled in self-sacrifice and boundless love for Him during life, contacts Him within, becomes His Conscious Co-worker, and is assigned the Mission of giving solace to afflicted seekers after God, to rescue them from the worries of the world and to unite all such ones to Him as His Own.⁴⁸

Kirpal Singh

Co-travellers

Now the question arises, what about those who are taken in direct service under Him, either to carry out the work of His Mission or at His home? It is the God in Him who selects, not the son of man. Those who are selected to work in His Mission are selected by His Grace. It is not everybody who is selected to work in His Mission or who are brought into closer contact with Him. When God wants somebody to come nearer to Him, He places that person in a position where he can serve God direct, either at His home or in His Mission. This is His Grace, so only he can serve God or the God-in-man whom God Himself wishes .⁴⁹

Kirpal Singh

The container without the label and the proper seal is suspicious. The Conscious Co-worker of the Divine Plan bears the genuine seal of his Master, and those who believe bargain the unadulterated merchandise and are helped to pay off their debts. The life of the Gurmukh is devoid of all negative factors, and no one can find any positive reason in doubting his genuineness.

*

The physical, mental and spiritual needs of the whole creation lie in the unexhaustible storehouse of the Creator which is sustained by the Gracious Master. The negative power has no direct access to the treasure. Those who know, believe, and wish to fulfill their needs only from the storehouse of the Master are gifted with the everlasting heritage. The demands of the Gurmukh along with all the Co-workers of the Divine Plan are fulfilled. There is the Water of Life and the Bread of Life from the very storehouse of the Father.

*

The true living of the Gurmukh overrides the shadows of all falsehood of the three worlds and brings home the truthful way of life to lots of people. Clouds bring shadow before it rains. His Master provides the gushing light before the Grace comes in. Lots of people are benefitted merely by following the Gurmukh's way of life.

*

More one remains separate, more one becomes stranger. Therefore Masters preferred to sit together. The Gurmukh eagerly awaits the company of good persons. This is his routine of life to contact someone and remind him of the separation. The higher values of life at once are felt by removing the curtain of separation. The Gurmukh masters over the separation of others and helps them to follow the real way of life.

*

He who does not recognize the man is not said to be a human being. Only the heart understands the delicacy of the heart. He who understands the man from his heart, understands all the worldly problems of human beings. He takes all human beings like he himself would like to be taken by others. He starts to live in the heart of others and provides ample place and time for others to live in his heart. Those who come up to his expectations settle in his heart permanently. Those in attachment may lose faith in him, but consciously are affected with the fear and agony of their attachments.

*

The Gurmukh is not bound with certain religions, but he takes all human beings as the children of God and as his own brothers and sisters. He loves all from his heart, and all others love him, too. Therefore his sphere of love continues in accordance with the purpose of his Master. The Gurmukh is the most affectionate friend of humanity in the world.

The work of the negative power is to put oil into the fire. He excites the man to multiply his wishes. A Gurmukh knows the affected one and tries to save such people. Through right understanding he saves lots of such people in the world. The negative power fulfills the wishes for all who co-operate with him. Whereas the Gurmukh teaches the

humanity the dire consequences of hatred, attachment, and bloodshed, and spreads the message of the brotherhood of man under the fatherhood of God.

The negative power weaves the unseen and illusionary net to capture the fish out of the water, whereas the Gurmukh ever weaves the thread of Kabir's Naam and provides the water of life to the fish of the ocean.

More one understands a Gurmukh, more one remains close to the reality and the life within. To remain in close contact with a Gurmukh is to remain in close contact with God.

To work with a Gurmukh is to work in the higher realms beyond all fears and the fear of death.

The Gurmukh and his associates blessed by the Master become fearless personalities in the three worlds.

*

He teaches all to become independent of wishes, this is true independence. He helps all to become conscious of their shortcomings. While one learns consciously, it benefits his soul. The Gurmukh by way of his own practical life is an example and hope for all his brothers and sisters. His Master is ever gracious and kind unto all.

The Gurmukh desires to upgrade the condition of man on all levels, and through the upgraded level one may beautify his inward and outward life.

*

The work of his Master can multiply in thousands of hands – provided one does it for Him – and loses all other faith and desire unto the Master. The Gurmukh had gone and goes through the heavy odd of his meditation and has revealed the secret of Kal and Maya unto his Master. The secret of Kal repels the Kal and he loses his strength. If all believe the Gurmukh, all can work as ambassadors of Truth.

*

He is conscious and is graced by his Master to make others conscious here and hereafter. He would like to sit along with his brothers and sisters and remains loaded with His unending work.

*

He serves the water from the holy reservoir of his Master to all such children who became weary and tired, and to his co-travellers to his Master. He himself going through the way runs over the thorny bushes and reaches along with his co-travellers the mansion of his Father. He has to finish endless work and he wants to do the maximum during his lifetime.

*

The Gurmukh brings the potent and positive and receptive thoughts of the co-workers to his Master, so as to have His Grace for them. He never brings the delayed or ill thoughts created by others to his Master, since his purpose is to develop everyone and to bring everyone back to the fold of his Master. His loveable and passionate yearning to develop others makes his Master more loveable to all. So he does not create or bring the already created problems to his Master. He does his level best to resolve and decide everything in the positive way. He prefers not to tell any solution he could bring about to his Master, unless required by the Master. He is the Gurmukh who sees his Master moving and doing everywhere and finds nothing which is concealed from his Master.

Living and Doing for Him

“By serving the true Master the Gurmukh will know the Unexpressed.”

Become the one who serves Him in whom the ever-existent and imperishable Lord is manifested: the Master. Who can know Him? Only a Gurmukh. And what is a Gurmukh? He who is one with the Guru.⁵⁰

Kirpal Singh

Master's Mission

“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.”⁵¹

Kirpal Singh

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

Mussan asked his father to cut off his head, lest the theft should be known to everyone. How a father could do that? But Mussan spoke in the name of his Master and his father had to chop off the head of the son. This he suggested to his father, fearing the dire consequences in the Mission of his Master.

*

Otherness 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. 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.

*

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 is hidden between his Master and the Gurmukh alone. The work done by the Gurmukh justifies 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 trust-worthy figure in the whole set-up of the positive power.

*

All matters concerning the spiritual aspect of life which are needed for implementation 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 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 sur-

renders 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 from 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 Master Power. 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. 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 the physical needs 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 in 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 donar. In some cases such a donar 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 layed 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.

Obeying His commandments

If you live by His words, what is left between you and the Master? The servant becomes the Master. Sevar becomes Swami. Gurmukh becomes a Guru. What is there? We don't keep the commandments. "If you love me, keep my commandments."⁵²

Kirpal Singh

Like an animal in the possession of his master has no option, so is the condition of the Gurmukh with his Master. Whether in the physical presence of the Master or in the absence of Him, his devotion is full of fear and respect for his Master. He feels His presence all the times. Devotion and responsibility have given his life a mirror-like appearance, and on him, who sees with attention, the life of the Gurmukh reflects.

*

The Gurmukh remembers the creative day of God, and he takes the separation from that moment. Each moment of his life surpasses all barriers of comforts and discomforts, and he finds his link with the One who sent him here, and now He is the One on whom the Gurmukh is fully dependent. His eyes do not believe and do not have interest in anyone than the One. He views the abode of Oneness in him.

*

Without sacrifice you cannot have anything in hand. The life of the Gurmukh is a living example of various lifelong sacrifices unto his Master. The sacrifice of his thoughts holds the most top place of his life. Through learning and yearning he got some virtues from his Master. Those virtues affect others through his physical existence.

*

His Master has destroyed the sense of acting and posing. What is left in the Gurmukh is the sense of faithfulness unto his Master and

the sense of piousness. He never creates any wish to see or experience anything with his astral and causal vision. He feels no bounds, whenever he experiences the joy with his Master within or outside. His faith, love and devotion and receptivity has made him a slave of his Master, which does not allow him to move away from the holy sight of his Master. His breathless obedience towards his Master serves the very secret and holy cause of the Master.

*

There is nothing hidden or apparent, as both make distinction. Whatever happens affects the Gurmukh at once and is transmitted to his Master at once. The Gurmukh desires and prays to his Master that whatever is needed by others may be given directly to them. The Gurmukh may or may not know, since his condition is that of a borrowed servant unto his Master.

*

He is tempered with forbearance and never turns violent; in spite of heavy odds during his lifetime he remains receptive for the cause of his Master. In the playfield of action and reaction he ever defends the cause of the Master loveably and respectfully and obediently.

*

In his physical body he is the borrowed servant of his Master. His status does not change after leaving his physical body. He remains with his Master and will remain with his Master forever in the same service unto his Master. The love of his Master is a free will which binds him like a silkworm in the cocoon, and he serves the Mission of the Master by sacrificing all his wishes. The sincerity and obedience unto his Master surprises the supernatural powers. The various possibilities with which he is blessed by his Master appear through the Conscious Co-worker of the Divine Plan.

*

He respects all equally, high or low, beggar or rich, since he would never lose the essence of love with which he is blessed by his Master. Ibrahim Adham, the devoted disciple of Kabir, brought a slave and

asked the slave what he would like to eat, and where he would like to sleep, and what sort of clothes he would like to wear. He did it from the core of his heart without thinking of his high position. The slave answered that it was up to him, what he would give him to eat or where he wanted him to sleep or which clothes he wanted him to wear. This was striking the heart of Ibrahim Adham, as he saw that he himself had not yet become such a slave of his Master. So a great change came in his life.

*

Being a borrowed servant of God, he never believes in non-doing or shows his inability to work. His sweet and everlasting thoughts to remain under the direct commandment of his Master please his Master, and He blesses him with the ever increasing radiation of His compassion. The Gurmukh is a holy ghost, a holy messenger standing near the threshold of his Master, waiting for His fresh orders.

*

The Gurmukh sees his responsibility and duty through the transparent mirror fitted by his Master and works accordingly. He has to keep the mirror clear and neat so as to work without break.

Whose mirror is broken into hundred pieces sees his work split into hundreds of forms. The Gurmukh sees his work in one form and does it in one way and one opinion.

*

The inner life of the Gurmukh is divided into many phases. Being cared for and blessed by his Master, he performs all the jobs entrusted to him in the physical, astral and causal plane. In the physical plane he discriminates between the merits and demerits. In the astral plane he grinds the demerits into merits, in the causal plane he grinds the merits for the Grace of his Master and surrenders them unto the Holy Feet of his Master. He generates the regular supply of humanity to the deserved and receptive.

*

He does His work in His sweet remembrance, and while doing he surrenders the work done unto His Master's wish and Grace. He would never like to take the fruit of anything he did; during his whole life, the fruit of his doing goes directly to his Master.

So far one wanders aimlessly in the world, one does no further good deed. Such people sometimes commit evil deeds and lose their aim in life. A Gurmukh does not while away his time. If for certain reason he has to stay for something else than the work of his Master, he repents over and overcomes such reasons in his further life. Knowing only the work of his Master, wastage of time or idle talk are a sin for him.

*

There are certain deeds in the entire creation which a Conscious Co-worker of the Divine Plan must do for his Master. When he overcomes and finishes, his work with his Master multiplies, and he cannot live separately.

*

The Gurmukh wants to accomplish much more than he is expected to do. When he finds no work, he transcends by the Grace of his Master and does his astral work blessed by his Master. In reality the purpose of the Gurmukh is to transcend and to cut the roots of reactions, which bind the man into transmigration. He is never more than a duty-bound labourer of his Master's order.

*

To think of possibilities and impossibilities is not the work of the Gurmukh. He starts doing and does not leave any work unfinished. For him the commandments of his Master do not touch his intellect, rather those settle in his heart. If the Gurmukh took it on intellect level, he would be surprised, as how such a work could be accomplished by him.

*

As the job, so is the like and dislike, and so are the people of various tastes. The work of the Gurmukh is the wish of his Master and does not change. The tastes of like and dislike are momentary, and the Gurmukh is above those tastes.

*

The physical life of the Gurmukh is very active. Mostly he does not get sick. Sometimes out of devotion unto his Master he is affected out of sympathies done to others. He is affected badly when he sees his

Master working on the higher planes, fighting against the negative power due to the reaction of what the human beings have done against humanity. What is against humanity, is against the Master, and His Gurmukh ever remains busy in doing good to the humanity. Something against the humanity means something against the positive power.

*

The Master radiates His loveable feelings for humanity through His Gurmukh. The effect of that love multiplies and transmits into many, many hearts through the Gurmukh. The Gurmukh's work is like a transformer. Even a little attention of his Master is used in the maximum possible way by the Gurmukh.

*

The eternal bliss of his Master enshrines the great wish of the Gurmukh and enriches his heart with everlasting happiness. He becomes a personality of all noble pursuits of life. The one who works constantly with the Gurmukh gets all gifts of his life. Both understand each other and their Master, their work and their responsibilities. There ever exist noble souls of such high criteria, but without a Gurmukh their services are difficult to utilize. This is the Gurmukh who brings lots of people unto the fold of his Master.

*

The Gurmukh moves in the world and does His work by remembering his Master with each breath and strengthens his positive way of life by sipping the Water of Life blessed by his Master through each of his doings. The life of the son dwells in the life of the father. Thus the belief of the son is sanctified, and the belief of the Master dwells in the heart of the son, replacing the reasoning.

*

In selfless service the Gurmukh does not compel anyone to do this way or that way. When others work, he is engaged in Simran. Only with his attention he helps others to finish the work as desired by his Master, otherwise the work done on the level of mind and wish does

not credit the Master, and the man who does it is like the glass above the pitcher.

He does not accept the life without His work (His life is His work). For him only the higher consciousness can affect his consciousness. Once he has determined and accepted, he thereafter does not like to come off his decision. For him there is truthful living and life in full in His work. He found the easy access to the love, contentment, and devotion unto his Master. By living and doing unto Him, he learnt that whatever is the easiest and the simplest makes him more receptive and devotional. He prefers only this way of life as it is very practical and potent in itself. Lots of Holy Scriptures speak of it also, but by living and doing it adds beauty and charm to those Holy Scriptures. Without doing in Him one suffers from duality.

*

Whenever the Gurmukh takes up a new assignment from his Master, he examines its ins and outs thoroughly and does not get emotional, otherwise he has to experience the consequences arising out of it in the worldly way.

*

Whenever a decision is confirmed by the Master and is for further implementation, the Gurmukh sticks to the decision, though he may have to take upon his own shoulders the problems affecting him while implementing it.

*

He who follows His commandments is the blessed one, and only he who serves is further blessed with His Grace. Without obeying the commandments the Grace is not possible. The Grace earned by doing His work is the highest of all and works wonderfully, when it is delivered upon the soul to lead to the eternal journey. It is the real heritage which the Conscious Co-worker of the Divine Plan multiplied while spending.

*

His brain is fully occupied with various duties and responsibilities, and he has no time to follow another way than the way blessed by the Master.

*

He follows the commandments of his Master all the times. His commandment is light and life to him. Throughout his life he teaches others the very art of life, and with light he helps others to overcome the riddle of life.

*

He never forgets the very exact word of his Master. He keeps His word on the top of the reservoir of his thoughtless thoughts.

*

His heart is devoid of otherness, there is no place of duality in him. He never keeps the ill feelings and unsolved problems and temptations of others in his heart. He keeps himself clear and clean and free for the commandments of his Master.

*

What is in the heart of his Master, the same is written in the unending pages of life of the Gurmukh. He sometimes closes his eyes and reads the commandments of his Master and compares the genuineness of his doing with the original. His joy knows no bounds when he experiences the exactness of his doings. He thanks the Master and credits Him by closing the chapter and forgets for ever. He would never think that he did such works without the Grace of his Master.

To live and do for Him

To become a mouthpiece of Master, expressing Master's will and purpose, you must surrender all to Master. This does not mean the giving up of employment, home, possessions, family and friends. It means simply – let the will of the Master work in and through you, let your whole life be dedicated to the service of the Master. Like a flute, be all vacant from within, so that the Master may make sweet music of your life.⁵³

Kirpal Singh

Think of Him and do for Him. Only by thinking of Him you will be helped to do for Him. This will further help you to think only in the right way and ultimately you will work hundred per cent for Him. He who learns it step by step becomes a Gurmukh.

*

The Gurmukh does every action in the positive way and is not affected by the reaction. All those actions done in living and doing for His Mission, bear no reaction, but yield the right solution to the problems. So the worldly problems of those who are engaged in the service to God, yield the positive solution as well, and they are saved from the severe effect of the attachment. This is how He does everything Himself in the best interest of the child.

*

In living and doing for the Mission of the Master, the attention of the disciple bears the fruit of life, which is bitter for the mind. So instead of getting tasty views and dues, the mind will try to run, but without your help it will fall down and surrender to follow you. The mind of the Gurmukh is in full tune with the Gurmukh. His mind never finds any reason to do or deal in any other way. With higher consciousness the intellect, mind, and ego collapse to something which is

nothingness for the Gurmukh. Without the Grace of the Master the remains of the intellect, mind, and ego create illusionary effects. Thus the Gurmukh prays to remain in the holy protection of the Master Power.

*

Some people take the work of the Master as an easy doing and do loveably, but during a hard test they hesitate to do. For a Conscious Co-worker of the Divine Plan it is his lifelong and cherished desire to live and do for the holy and noble cause of the Almighty God.

*

Who understands the purpose of human life is fit for initiation. When he obeys the commandments of the Master, he is fit for meditation and serves his Master selflessly. Who determines to live and do for Him is fit for the Mission. And who becomes responsible in the Mission of the Master finds due place in the heart of the Master. Such one is guided into the higher consciousness and becomes the Conscious Co-worker of the Divine Plan. The disciple going through all the stages and hardships of life becomes the Gurmukh.

*

He who lives for Him, does for Him. But he who claims to live for Him, but does not do for Him, deceives himself and from within keeps distance from the Master. Living and doing for the right cause is the way of life of the Conscious Co-worker of the Divine Plan. Those who make a show of what they do for Master feed their mind and the senses. The life of the Gurmukh is complete in all doings unto his Master.

*

His demand that others serve the Master's Mission physically and financially increases but never decreases. Already he has surrendered each and everything unto the service of others and is a living example.

Thus the Gurmukh clears the way for all by setting his own example to live and do for the Master. To live for the Master is to live forever. He teaches everyone to detach before the detachment, which is sure and certain for all human beings.

Only through the detachment the Gurmukh was able to remember the Master, and only through the remembrance he could get his eternal link. Now in no way anything – how attractive or desired it may appear – can divert his detachment from the world. By detachment he has acquired unexpected and marvellous changes in the physical and mental stages of his life. He is resistant to all likes and dislikes of the world and relishes the Bread of Life and Water of Life.

*

The Gurmukh follows the words and footsteps of his Master, with which he finds his easy going in the world. Every disease finds the remedy itself. He finds no better remedy than the submission to his Master. People may disbelieve the Gurmukh, but the words spoken by him are spoken by his Master, so he trusts those words and does not care for what the others may think. His submission is not time-bound but is the ultimate way of his life.

*

Because of the support of his Master no-one questions his authority in the three worlds. While descending and transcending he sees many drifted away by their wishes. The conscious co-worker of the Divine plan comes with the Divine wish of his Master and he spreads it in the three worlds.

*

The life of the conscious co-worker of the Divine plan is predestined according to his thoughts, deeds, and actions payed back to his Master. The work of the Master is his life and life-factor. His life is the exalted and prestigious work of his Master. His Master provides all feasible helps to maintain and keep his body fresh to live a better and a long life in the physical world.

Justifying the Master

What can cause the Guru's pleasure? There is no criterion for that. Whatever may appeal to him may incite His pleasure; for instance, the way a true Gurmukh lives by serving the Lord in humility, having love for everyone, and whose meditation is fruitful. This kind of service is true, and is likely to appeal to the Guru; so first become a Gurmukh, then one can truly serve the Lord. ⁵⁴

Kirpal Singh

It is not easy to justify the Master in accordance with the will of God. The Conscious Co-worker of the Divine Plan is blessed to justify the Master through the radiation of the Master. This is more easy and loveable through the Grace than through wishing for justification (never to wish that the Master may justify) at various stages during living and doing for Him.

*

The devotion of the Gurmukh unto his Master is full of love. Devotion without love is a laugh unto one's own self. The man who does not justify his position and is not true to himself, how the Creator might help him?

*

People say, "It is a token of love, please take." But where is the love? Sometimes these gifts are charged with mantras, and if they are accepted by a disciple, he can be badly affected, since his attention is again and again attracted by such gifts.

Oh bewildered man, stop talking lies, go and learn the transference of love from a Gurmukh who is dyed in the colour of love of his Master. How do you justify others when there is no justification without love? You justify voluntarily with emotions.

Whatever comes from Him after initiation and acceptance by Master is entirely to justify against the negative power. If it is concealed or kept as attachment or misused, it brings confusion in the life of the disciple. The Master Power provides the physical needs to His child in accordance with the natural law. If one does not detach, there is no possibility to justify and come above the problem. The Gurmukh is a living example who happily submits and justifies himself and his Master. The house of the Master is an unexhaustible heritage unto his Gurmukh.

Submission

This is what love demands from the lover and complete submission to the will of the beloved without any rhyme or reason. Love is just a one-way traffic so far as the lover is concerned. It knows no bargaining. All it connotes is implicit obedience. "Not my will, but thine," cries the true lover. A Persian poet has defined love thus: "What is love? It is to be a bondsman of the beloved. And to go wondering and offering one's heart."

Love then means to dedicate yourself – body and soul – to someone and to wander the earth over in his search. A real devotee dedicates his very life to the service of his Master and dissolves his will in that of His. It is a life of complete surrender with no mental reservations.⁵⁵

Kirpal Singh

Who is not perfect and positive cannot be a Conscious Co-worker of the Divine Plan. Only the perfection can make the heart perfect. Who maintains the perfect heart, perfection will follow him positively. Imperfect life is a revolt against submission. The submission makes everything stand still and thereafter one finds the life in stillness.

*

To generate the power and use the same in favour of mind is easy, whereas to generate the power to do beyond that level of the interference of mind and intellect is difficult. If one learns it from the life of the Gurmukh, the submission becomes very easy. Life comes from life and maintains the life.

*

Preparation is the wish of the Gurmukh, whereas the display is the wish of the Master. The submission of the Gurmukh credits the display unto his Master.

Meditation

Ego and attachment were both burned through the Shabd; a Gurmukh gets the everlasting light. This disease is destroyed only by the Shabd – contact with the God-into-Expression Power. And who gets this realization? He who becomes a Gurmukh.⁵⁶

Kirpal Singh

The meditation of the Gurmukh is to know more from Him. Sometimes his purpose of meditation helps him to weep over his shortcomings causing delay in his doing. If the desire of the Master is fulfilled, his meditation helps him to rejoice with his Master. The meditation which makes one feel happy on the level of mind, makes the man to cut sorry figure for the ignorance. The emotional and the surprising scene of the astral and the causal planes keeps the man quite away from the reality. The Gurmukh absorbs his first attention in the light and sound that appears in the midway; this helps him to cross the causal plane, whereas the light directly from the astral and causal plane binds the soul into its alluring charms.

*

A man of high thoughts, deeds, and actions can meditate high and can reach the maximum height of his life. The Gurmukh does it by taking the whole span of his life into the spiritual atmosphere. He does the maximum service unto his Master and attains the higher values of life. Breath spent on inferior motives morbidly affects the development. The discrimination-power of the Gurmukh is the touchstone during his whole life.

*

Most of the people make jokes of meditation because of their various wishes. Such people have no reverence for meditation and the God-into-action Power. To meditate means to stand in obeisance be-

fore the Unseen. No one knows what he must get from Him. It is only the Master who knows what He must give to the child. He gives according to one's capabilities, whereas one demands more than one's capabilities. Sometimes our demand does not tally with our capabilities. It is the Gurmukh who stands in the first and foremost row of service in devotion unto his Master. The Gurmukh is thus receptive all the time to meditate. For him his meditation is to obey His commandments.

*

More one gets conscious, more the meditation gets tough. The meditation of the Gurmukh to overcome the antiforces, which bar the way in the Mission of the Master, is the uphill task, which he does to keep the Grace of his Master available all the times. Though the Master Power does it Himself, it is more fruitful when the Gurmukh does it, as he glorifies and strengthens his Master.

*

Morning ends in evening. What is displayed in between, if positive, will help the sun to rise at midnight; otherwise, whatever deludes everyone, brings one into the wilderness of the world. The Gurmukh is above the ten doors of his physical frame as well as above the ten directions of the world.

*

Without living and doing for Him there is no access to the Guru Dev (the radiant form of the Master), and without this access there is no access beyond the causal. So far one does not know the cause and effect of the world, one does not become the Gurmukh. One such Gurmukh can develop lots of people and creates a link to the Guru Dev. Mere meditation without living and doing turns into a wish, and one is sure to be affected with ego. The barrier of the ego is strong enough to hold one below the causal plane.

*

Charghar-Ghat Meditation, the most difficult meditation, is done on the higher planes by the Master to overcome the effect of all such

forces including the negative power. Its fruit is utilized to liberate the souls from the physical bondage along with mind and matter. Only the Gurmukh knows the secret of this meditation. If we trust the word of the Gurmukh, we accept the Grace of the Master. The Gurmukh would never misuse this Grace. This is the eternal heritage of yearning souls and for those who do the selfless service unto their Master.

*

Kabir has told about the effortless way back to God. He says that He is situated on the peak of the mountain; the way leading there is so narrow, that a mustard seed cannot stay, and it is so slippery as well, that an ant would slip – and there people would like to go with their belongings loaded on a bullock. It is up to one's own acceptance of Truth within oneself, whether one accepts the mind like an elephant or develops it as little as it may pass through the gateway to heaven which is one tenth of the mustard seed. Oh man, think of the Grace of the Master unto his Gurmukh for a while, with whose attention the Gurmukh gets that status merely by obeying his Master.

*

The Master does not visit the astral and causal plane while transcending and descending on the higher plane. He directs His children while in the midway. The midway is the shortest and most effectful way his Gurmukh always transcends. The Gurmukh is not affected by the astral and causal beauty. To fulfill the demand of the transcending soul the supernatural powers show more charm and beauty to the wishful persons and help them to step down. The Gurmukh never keeps any wish while transcending or descending, and the charm and beauty of the astral and the causal have no effect on him. The supernatural provisions absorb the attention and strengthen the barrier against the man. Once the disciple is controlled by such powers, the charged words of his Master start to become less and less effectful, and ultimately the disciple loses the faith unto his Master. The word of the Master is potent for ever, and the attention of the disciple does not work with it.

Standing against the negative power

To cross the mental worlds is not so easy as it may seem to the untrained in the mysteries of the Beyond. It is the most delusive world where even the Mahatmas and the Rishis with all their learning and tapas fail to hold on their own ground.

What is there in that vast universe (of the three worlds) which Brahman would not like to offer to these earnest souls who try to escape through his domains and reach the True Home of their Father! At every step, be it in the physical world, the astral or the mental, he tries to block the way of the aspiring souls. The great Prophets and Messiahs and all others have given their experiences of the fierce encounters that they had with Satan, Mara, Ahriman, the evil spirits – Asuras, Demons, and their agents in countless ways, fair or foul, whereby they try to obstruct the way, to win over the seekers after Truth by assurance of worldly kingdoms and principalities; and if they do not succumb to these temptations, then by threats of violence by fire, thunder, earthquakes, heaven splittings, cloud-bursts, lightnings and what have you. It is in predicaments like these that one can only stand these trials when one has by his side his Guru or Murshid, for the Guru Power then draws and absorbs the disciple's soul into Himself and takes him along the path of "Ringing Radiance". For each soul the Brahman stakes his all, and does not yield, unless he is convinced that the seeker clings to the protection of the Master Power (Akal or Timeless).⁵⁷

Kirpal Singh

The whole creation up to the causal region is a mixed up play of so many forces, and the Master Power is a distinguished one. These forces are responsible for bringing about various changes in man through the various agencies at their disposal. By the Grace of the Master he has learnt how to control them and make them ineffective. He is vigilant and sees, hears and feels the effect of all such forces before it happens to the world, whereas those forces repent and beat their heads when they or their disciples are affected.

*

The negative power is ever bent upon to lower down the prestigious work of the Master and to create misunderstandings among the disciples of the competent Master. The main purpose of the Gurmukh is to overcome the effect of the negative power and to teach others the dire need for the everlasting love of the Master. The Gurmukh is blessed with so many outward advantages, and the use of those will drive far away the negative forces. Thus the Gurmukh helps to bring the disciple close to the heart of the Master. Those who identify with their wishes so much, so that they are caught in wishes, become a severe headache for the Master. A time comes, when one has to withdraw from the wishes; only thereafter he remembers and cries.

*

Before one enters as Conscious Co-worker of the Divine Plan, one has to undergo the test of the Master. This test not only deals with whatever one has learnt or known, but as how far one has lived up to it. Though this test starts from outside but finishes within, the inner condition of the disciple is taken into consideration by the Master Power and is compared with the outside condition of the disciple. Only the positive thoughts of the disciple can become thoughtless thoughts, and when they are put into practice, they only can develop him into consciousness.

*

Sometimes there had been very important issues based on Truth with frightful and dire consequences, but with fruitful reactions crediting the Master and His Mission.

The Gurmukh always puts his head and heart to win over those tests for his Master. He is never affected by the temptations of the negative power. He knows that the value of the three worlds is not more than a heap of dust. The Grace of his Master working overhead all the times knocks down all the ulterior motives of the negative power.

*

The water falls down from the mountain and remains water, so is the Gurmukh who remains a Gurmukh by going through the various apparent and hidden tests during his whole life. The weather is affected by the cold and hot waves of the wind, but the Conscious Co-worker of the Divine Plan knows all such effects, and his life is conditioned to all such happenings.

*

While sitting in the lap of life and compassion of his Master he enjoys the blissful, eternal happiness. If during the test in the playfield he happens to meet an awful situation full of hatred, he remains calm and happy as he requires the everlasting bliss of his Master. He determines even to sacrifice his life to win over the test rather than to lose the One for the sake of the physical body, which is not more than a heap of dust.

*

He does not partake and laugh with so-called worldly people. In each doing he has to take the test and cross the negative hindrances; he keeps the commandments of his Master and is careful and vigilant all the time. God's love is like a soft thread; it can break within a breath. This he knows by heart. He would never disrespect his Master.

*

The heart of the Conscious Co-worker of the Divine Plan becomes restless, if at any time his Master takes the test. He knows very well that he is the borrowed servant of his Master and that his Master must not feel unhappy at any time during his life-time. He has no wishes,

since all his wishes rest in his Master. Obeying his order and doing accordingly is his daily routine of life. For him the smile of his Master brings him the happiness beyond the three worlds.

Master tells us: "Love and everything shall be added unto you." What is added by the Master is not withdrawn by the Master. Without creating the wish, the Gurmukh has learnt to beg from the Master and never would create wishes upon others. The duty of the Gurmukh blessed by his Master is to help others to keep them above the misunderstanding, the effect of Maya and matter, otherwise one has to bear it with heavy and weary heart, and there is no exception to the rule. If people understood and lived up to the commandments of the Master, they would be free from attachment, ego, and avarice, and from the unnecessary after effects.

*

The cat is more vigilant than the mouse, this is why the mouse is crushed under the mighty jaws of the cat. The Gurmukh is more conscious than the astral and causal powers. If evil spirits try to display their forces in the Mission, he is fully aware to prevent them to enter.

*

He is not afraid of illusion or delusion by the supernatural powers. Such powers have no access to the Gurmukh. There exist lots of haunted places. The purpose of evil spirits living there is to disturb the natural way of human life and to delude them to live in the shadow of illusions. The weak and depressed persons would never get rid of such evil forces. The Gurmukh is a sure remedy to overcome this ever increasing depression in human beings through the theoretical aspect of life and then by living with the higher values of life.

The Gurmukh does not visit such places. He respects the natural law and is only bound with his Master, who is supreme in the entire creation. If a Gurmukh is invited to give a talk at such places, at the same moment those powers quit the place and the place does not remain a haunted place afterwards. The Gurmukh would never ask his Master to visit such places, but would like to go himself.

*

He is immune to negative tendencies and does not accept them at any cost. The holy fire blessed by his Master burns all such forces into dust. Many other supernatural powers, already well equipped with vast powers, do not obstruct the way of the Gurmukh. Some forces feel obliged, if the Gurmukh recommends their helplessness unto his Master. Usually people out of fear, which is mere an illusion, accept and surrender to the negative tendencies, and thereafter they are afraid of leaving them. The Gurmukh knows the action beforehand and also knows the reaction beforehand. He who does not know the consequences of the action is at once bound with reaction. The ignorant and egoistic persons are affected very badly.

*

By knowing the various secrets of Kal he is able to repel Kal, and Kal loses his strength and would never like to face the Gurmukh.

*

The Gurmukh attains the access to various hidden locations of the antiferces and justifies the Master there as well. He is initiated further with different words in accordance with the requirement of that plane. More he uses those charged words for the disclosure of the hindrances, more those words become potent. When he becomes competent to charge those words in accordance with the wish of his Master, he is given further other charged words for other purposes. Those words have different meanings and significances, but all help to know the Master, His competency, and His Mission in its original and effectful way. There the Gurmukh experiences the very unique values of the highest order. The purpose of the access to various places is to dominate the forces working there and reminds them of the will of God and their purpose of dwelling there.

Astral and causal dangers

“The Guru says that the whole world is blind, for they have not seen the inner world.” It is a very sweeping remark – “the whole world is blind.” Why? Because most of the world’s population never see this inner or spiritual path which goes across the physical, astral, and causal planes. In the Gurbani it states, “Oh blind man, you did not know of the path.” This is the hidden pathway which takes the soul beyond all planes and leads it to the Lord. Guru Ramdas has clearly told us: “The unfortunat manmukh received nothing; The ruby was hidden behind the point.”⁵⁸

Kirpal Singh

The Gurmukh never has the wish or yearns for the astral or the causal journey, but helps others to transcend both.

He never admires astral or causal miracles or recommends them for others. He knows that they are without any significance. For him they are not more than astral and causal dust.

*

Without the Grace of the Master, the vision and the discrimination-power of those souls living in the astral and causal begins to diminish due to the various attractive designs of the nature, whereas the attachment to those planes grows more and more for them. When the Conscious Co-worker of the Divine Plan was brought through those planes for the first time, accompanied by the Master Power, the Master Power extended all His helps and helped him to cross. When once those planes are crossed and the link is created beyond these planes, thereafter one does not suffer while coming and going through those planes. The Gurmukh transcends and descends more often and becomes more and more conscious about the fake values of those planes.

The work of gods, goddesses, and avatars is very popular in the world. The Conscious Co-worker of the Divine Plan gives a clear-cut view about the higher values of life, which start only if one rises above the philosophies of the three worlds. The Gurmukh does not interfere in the work of such powers and respects those powers due to their noble deeds, entrusted by the will of God. Gods, goddesses, and avatars respect the Gurmukh because of his link with the God-into-action Power (Master).

*

Sometimes all that is apparent to a man meets with his consent, if he desires so, and then he has to bear it, as he accepted it with his will. It is only the Gurmukh who never consents to the apparent view of the world. Going through the various phases of life, he is not attracted by the beautiful and marvellous places below the stay of his Master. His desire has no option than to the One and to stay with the One, who does not console him by consolation but by providing the remedy through His attention.

*

When one enters from one plane to another plane, one feels the change. This change is not according to one's wish, rather one has to change himself in accordance with the change (one's mind wants to identify in the way up but by the Grace of the Master, it does not happen). This change is not limited to our desires, rather it affects our mind and senses. The Gurmukh was conscious of his mind and senses and also of his thoughts before he could cross that plane. Many are affected from the beauties of those planes and were hit back from where they once started. The Gurmukh had taken all the cares and fears and traversed the arduous and long journey.

At times, the Master takes the initiate "under cover" far beyond certain planes which are bewitchingly beautiful so that he may not get entangled therein and be lost in the wonders of the way.⁵⁹

Kirpal Singh

Love and Grace

*“If you desire to join Me in the game of love,
come unto Me with your head on your palm as
an offering. If you want to tread the path of love,
never for a moment hesitate to offer your life.”⁶⁰*

Kirpal Singh

Remembrance

“Gurmukh’s remembrance is only one – continuous.

It continues without pause or end, unlike us who remember many times with breaks in between.

What kind love is here today and gone tomorrow – with this person one day and another the next?

Love is only one. That is not love which changes. And the truest love is that which the soul receives through experience; that never changes.”⁶¹

Kirpal Singh

The Gurmukh is wide awake and prompt in remembrance and in contemplation of his Master. Since he gratifies the senses in remembering and contemplating and by sweet remembrances of his Master, his mind does not feed the senses and sense organs. He is attentive and works twenty-four hours a day. It is a matter of attention. With attention everything goes smooth and easy for him. While sleeping his attention remains with the work of his Master.

*

More easily you remember Him, more easily you attain Him. More you are open to the Truth, more your mind gets stilled. The Gurmukh is wide awake in this way of life.

*

It is not in the interest of a man to judge the receptivity of the Gurmukh towards his Master. His thoughtless thoughts from the sanctuary of his heart ever remain in contact with the sweet remembrance of his Master. With the twinkling of an eye his Master comes to his rescue, takes him in His lap of love and encourages him in his noble ideas, which the Gurmukh ever does in the best interest of his Master.

*

As and when the river overbrims with fast currents of water, it creates a surging feeling in the heart of the onlooker. So is the condition of the Gurmukh. While in sweet remembrance of his Master, the waves of radiation tide his thoughts which go on appearing and disappearing regularly. The Gurmukh dwells in His eyes and He dwells in the eyes of the Gurmukh. Blessed are such ones, if ever they enjoy that phenomenon. They relish the life for some times.

Where those are who have developed receptivity, the atmosphere will be charged with the sweet remembrance of the Master. "Where more than one man sits, He is there" and you can enjoy at a distance. If you have developed receptivity you will become the mouthpiece of the Master; you will be talking and the charging will be there. Because in the atmosphere the words are then and there. Thought in the atmosphere will give you a boost.⁶²

Kirpal Singh

Fear and respect

I remember I once wrote a letter to my Master, in which I wrote, "I pray You to give me love, a love which demands no recompense, a selfless love, such a love that does not transcend the limits of respect." Sometimes, in love we transcend the limits of respect. And what did He do? He read that letter and put it on His breast: "I want such people who want to love within respectful moods." These are the things we have to learn practically. It is not done by intellectual inferences; it is a matter of living. These are almost practically the same. We must learn to love with a love which is selfless, which rises into surrender and devotion. When you love that way, you become a Gurmukh: this is what is called "to become a Gurmukh."⁶³

Kirpal Singh

The Gurmukh is afraid of two things. He keeps the fear of his Master in his heart and the fear for the poor and the needy. By fear of God one will not commit any sin in the world. By helping the poor and the needy he maintains the flow of Grace of his Master in all human beings.

*

He is obedient unto his Master and pays respect unto his Master through various ways of his life, and those who respect him shine in the heart of his Master. The dog is very faithful, it is his hereditary character. It is not faithful to the physical master rather it binds the attention of his master with whom it is faithful. It is the messenger of the negative power. The Conscious Co-worker of the Divine Plan is faithful unto his Master and he too binds with the God-into-action Power.

*

Love without fear and respect bears no significance in the teachings of the competent Masters. The Gurmukh bears it in the innermost of his heart. He loves the whole creation of God and takes it as a true temple of God. He does not criticize the negative powers, but overrules and surpasses them by quoting the true facts to others.

Grace in abundance

God's Grace is upon us. Actually there are three kinds of Grace. The first is God's Grace, when He gave us the manbody, within which one can receive that blessing of the yearning to realize Him.

There is water for the thirsty and food for the hungry. He arranges the meeting with the one in whom He has manifested. The second Grace is from the Guru, when He connects us to the Naam. We have now received two kinds of Grace; and the third is the Grace from our own soul. If we do not shower our own Grace upon ourselves and practise true devotion, neither God's Grace nor the Guru's can blossom forth and bear fruit. These are very clear words – very blunt. Take only one step, and – millions of steps forward will be given you. Just turn your face towards Him. Keep only the company of those who are the true devotees of your Guru. Those who have broken away – their company will break you also.⁶⁴

Kirpal Singh

The Grace given at the time of initiation is the life impulse of the Master. Most of the disciples spend it easily. In fact this is the seed sown by the Master to be watered and cared by the disciple. The life impulses of the Master are the yearning steps towards the destination. The Gurmukh has made the maximum use of the initiative words of the Master.

*

He does not make any bargain out of the Grace of his Master – as it comes, so it is delivered. The lover blesses those who deserve it. The Gurmukh knows, and the one who gets it. The gifts of His Grace

are to help others and are never for the use of the Gurmukh. The life of the Gurmukh is hundred percent for others. So the Grace of his Master is not misused.

*

The Grace of the Master is for the deserved ones and not for those who desire it. Those who desire it, they desire the Grace for their own purposes. The Grace finishes if their very purpose is fulfilled. So to deserve or to desire the Grace makes a big difference. By doing and living practically and by holding the heart against any reaction and consequences with full faith, contentment, and forbearance, the child pleases the Master and so gets His Grace. The Grace thus given is not taken back. The Gurmukh never desires, as he deserves all from his Master.

*

There are different versions from different people about the Gurmukh. All are not more than an iota in the praise of his Master. The entire Grace of his Master is concealed in the Gurmukh, and his Master opens it in accordance with the need. Need and deliverance move side by side. The Gurmukh feels happy and rather praises his Master than to be surprised, since he knows that his Master is far above all such Graces. People wonder as how it happened, whereas the Gurmukh thanks his Master that it had happened. People utilize the praise for their wish, and the essence is lost further, whereas the same settles in the sanctuary of heart of the Gurmukh and remains ever fresh and unbreakable for its proper use. In proper use of the Grace of the Master shadows the holy link of light and sound between the Master and the disciple, and gradually begins to dim further.

*

The Grace with which the Gurmukh is blessed by his Master is through different trials (tests) at different times, but not all of a sudden. A time came in his life when he became the abode of the Grace of his Master. More the Gurmukh passes through the hard and difficult trials, more Grace he possesses. The Grace limited to the personal need of the disciple does not nullify the hindrance of the negative power, but helps the disciple to overcome his existing difficulties. So

such a Grace a Conscious Co-worker of the Divine Plan would never demand from his Master. The Master Power would provide the Gurmukh with such a Grace, so as to overcome such difficulties and hindrances in the lives of all others. Better to cut the tree from the roots than to cut it through its offshoots and branches. The Grace of the Master which brings about true incident based on natural ways create an over-all positive effect on those who experience, see, feel or hear. The Grace of his Master in the Gurmukh remains ever fresh and unexhaustible in its action. By repeating the incidents through the Grace of his Master he keeps on watering the flower so that it blossoms with fresh flowers and fruits. He would tell the purpose of the incidents, which happened by the Grace of his Master, and about its overall due need for all others on the way to solve all such problems.

*

When the Gurmukh witnesses the incidents or the Grace overflowing unto others, he feels very happy and feels proud of his Master. He prays and yearns to be much more receptive to his Master.

*

His Master is the giver of Truth, compassion, contentment and devotion. The Gurmukh takes those factors in terms of reality and as his purpose of human life. With Truth, he starts true living, and by true living compassion, contentment and devotion are added to his way of life as a token of His Grace. Therefore he contemplates over the Grace of his Master, as never to forget His protection.

*

Without the Grace of the Master one dies in desires and is born again in desire and then again merges in desire. The Gurmukh is above the three attributes and is not affected by any of them. He knows the fourth state of bliss and Grace of his Master (equipoise state), and from there he learnt the one way to serve his Master. This is the sure way to receive the gift of devotion.

Ocean of life

The God-realized people stand on the edge of the world and survey the scene with an all-encompassing eye, but the poor people who are being tossed about on the ocean of torment, what can they know of the true situation? Literate, illiterate, singers, lecturers, readers of the holy books – all are drifting in the sea of life. Lacking in realization, they have no knowledge of their futile condition. A sleeping man cannot waken another; who will awaken those who sleep at the level of mind and senses? One can become learned through the help of a learned man, and a doctor can teach another medicine; an engineer can teach engineering, and so on. It follows naturally that only a God-realized person can give an experience of the God Power.

*“The Gurmukh has gone across;
He has embraced the Truth.”⁶⁵*

Kirpal Singh

He could overcome his problems by learning and yearning by the Grace of his Master. He gives top priority in living and doing for others, the only solution to solve the riddle of life. Everyone has to swim across the dreadful ocean of his life, but hardly anyone knows how to swim. Forsaking all else he never feels distressed in this world. He has acquired the support of his Master as his light and life, and he is blessed by his Master with all virtues to overcome the whirlpool of the dreadful ocean.

*

As the tune is in the instrument, so is the life in the body. He knows how to play in the body to listen the ever existent melodious tune. Without knowing the Incomprehensible, how can one know His abode and enter there?

People visit the ocean to see as how big the ocean is, but they do not see the whole ocean while standing on the seashore. The Gurmukh plunges into the ocean fearlessly and rides over the mighty waves of the ocean and never becomes curious.

*

The priceless heritage is within the man, but as he does not transcend within, he tries to get it outwardly, but he gets only the reflection of the real heritage and is debarred from his heritage and misled inside. Only the Gurmukh has dived down consciously and is seeing his heritage eye to eye and increases the charm and radiation of his heritage. He is wide awake as well as careful about the so-called mishappenings resulting from the misuse of the true heritage of others. He strikes the iron only if it is really hot, otherwise he does not waste his attention. The wasted attention credits the negative power. He does not put the pearls before the swines, since it is the preferred food for the Hansa, as these are to be swallowed and not to be crushed.

*

Water is not merely in earth, water surrounds us in every pore of our body, but the water which gives life to the whole creation is concealed within. Even he who dives down a little feels the presence of the water. The water overbrims in the life of the Gurmukh.

*

What is taught, if caught, helps to end all explanations. This desire of the Master is fulfilled by the Gurmukh. Those who bring their views and dues to the Gurmukh can swim across the ocean of life without caring about the knowledge of the belief.

Overflowing with love

*“Love and all things shall be added unto you.”
But devotion is still greater, and surrender
greater still. That love is love, where there is
devotion and surrender. Where there is no
devotion and surrender, there is no love. By
devotion and surrender, you lose your ego. You
reflect the same as He is, in you: you become He
Himself, without any effort. This is the highest of
all.”⁶⁶*

Kirpal Singh

The love beautifies the one who loves and the one who is loved. The attachment is like a borer in the soft pulp. No time to think, and no attachment to follow and suffer the after-effect, the Gurmukh beautifies his life out of love for his Master.

*

Contrary to the physical water, more you take the water, more you feel thirsty and more your lips get dry. This phenomenon is seen in the physical life of the Gurmukh. The behaviour of the Gurmukh unto his Master is childlike. Each of his actions is loveable unto his Master. As the child demands only two things from the mother – always to see the mother beside and to have milk on demand – so is the condition of the Gurmukh. His childlike relation unto his Master is for here and hereafter. As the child without the support of the mother is helpless, so is the Gurmukh without the support of his Master. In no way he is the Doer. He sees the Doer eyes to eyes as the child does see the mother, and both feel happy.

The love generates from the mother and affects the heart of the child, and the child shares the laugh of the mother, even if the milk is in the mouth of the child. So is the condition of the Conscious Co-worker of the Divine Plan. The love of the mother purifies the heart of the child and relaxes his whole body. When the Gurmukh is tired and restless, his Master feels the same.

The Master cannot see his Gurmukh unhappy, hungry or in bad situation. The Master himself feels hungry and unhappy, and He supplies and applies to overcome the situation in favour of His Gurmukh.

*

Your bed will smell like roses, if you yearn for the arrival of the Beloved. Only yearning makes the life beautiful. When one loses all in yearning, only then the Beloved comes beside you. Yearning ever remained the way of life of those who became conscious while following the footsteps of the Master Power.

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Like a rose in the thorny situation, the Conscious Co-worker of the Divine Plan passes his worldly sojourn smilingly. His life in this physical body and his contact with his Master is like a smell of flowers. He enjoys his life within himself and within the heart of his Master.

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The overall development in the life of the Gurmukh is due to the joint efforts of both – the Gurmukh and his Master. The Gurmukh gave his heart, head, and mind unto his Master, and thereafter Master gave His due care and attention, which further turned into Grace. The life of the Gurmukh bears the dual function, firstly he is developed and is conscious, secondly the wish of the Master to develop the Gurmukh like Him is achieved by the Master Power. The Master develops the Gurmukh to know the secret of His wish. The Gurmukh further learns the right use of the Grace of his Master, since the Grace of the Master stops at once if misused by the Gurmukh. The ever existing Grace of his Master is the life-impulse for him. Without the Grace of the Master his condition becomes like a fish out of the water. He remembers all the time that the Grace of his Master is to serve others without any bargain or hindrances.

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The love of the Master is like a frail thread. As the girl is conscious while spinning the frail thread out of the raw cotton, so is the Gurmukh who weaves the thread of love of his Master day and night.

His love towards his Master is par excellence, he would never like to see his Master in any trouble, whether physically or mentally.

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When his Master leaves for distant places, he prays in thousands of ways for His healthy return. Though his Master is the Word-personified form, the Gurmukh is still worried about His health, as the Master bears lots of karmas of others with all humility and compassion towards His children. His emotions due to love and separation together make him shaky and wavering during His absence. The consolation from Him is the only remedy for the Conscious Co-worker of the Divine Plan.

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The Master's love is not merely physical, astral, and causal, but gets pure and pure. The unbreakable link of the Master reminds the overall responsibility of the Gurmukh.

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Like the high waves of the ocean, the love of his Master upsurges in him, which reminds him of the temporary separation from his Master. This goes on throughout his life, and he feels nearness to his Master all the times. He who remembers the separation yearns for union.

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His heart is tied with a knot of contentment by his Master; no wonder of the world can affect his heart. His mind does not run away but finds rest within himself. While sitting on the shore of contentment, he can easily swim across the ocean of life. All beauties, joy, and the Beloved himself reside in his heart.

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His Master dwells in his heart and he dwells in the heart of his Master. The condition of one affects the other. More they live separately, more they yearn to live together. Whatever one thinks affects the thoughts of the other. Though they seem to be separate, in thoughts, deeds, and actions both are one. This credit goes to the Master who taught this very art of life to his Gurmukh. This way of life in yearning and learning remains throughout the life of the Gurmukh. This is the most beautiful stage in the life of the Gurmukh. When the lover dwells in the heart of the Beloved, then he speaks only of his Beloved and the love of his Beloved. He simplifies his tongue and thoughts in thousand ways to express the beauty and loveable attributes of his beloved Master and gets never tired in praising and praising. Each of his thoughts credits his Master. During his sleep he shuts his Master in his eyes and would never like to open throughout the night and makes a delightful play with his Master. The help of the Master for his Gurmukh radiates through his thoughts and works wonderfully. People call it a miraculous happening, but the Gurmukh says that it was reality based on Truth, because he sees when it is delivered.

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The love of the Master and his Gurmukh is the same in action (working the same way) with one difference, that the love of the Master is an ocean whereas the love of the Gurmukh is like that of rain-water flowing back to the ocean. In saying and doing the Gurmukh is very exact, like his Master. The tongue of the Gurmukh is sweetened by the elixir of sweet remembrance of his Master.

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“No pain, no rain” is the law in attachment in the world. It is the Gurmukh whose eyes rain without the cause of pain known by others. He cries for the eternal union and is never happy with any momentary relief. Thousand consolations would have no effect in his way of life. This is why a Gurmukh does not disclose his awful condition which he lives in without the physical presence of his Master.

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The sanctified love of the Gurmukh finds the way deep into the heart of the Master to seek the wish of his Master. The wish of the Master disclosed to the disciple, or the wish gained out of the sanctified love of the Master and done in the best interest of the Master, differ a lot. The latter helps the Gurmukh to become like his Master and appear like his Master. Such a wish radiates from eye to eye.

The Gurmukh is the lover, who out of love of the Beloved would ever like to remain in the courtyard of the Beloved. His Beloved knows the condition of his heart and conveys the feelings from heart to heart. To live with his Master, for him is to live beyond the wishes of thousand paradises.

*

No one can recount the praises of those souls who have sacrificed their lives for the cause of Truth. Death couriers have no access to such souls who live and die for their Master. By sacrificing all the wishes unto his Master the Gurmukh weaves the Divine garland of his Master's love. The Gurmukh is the Divine garland around the neck of his Master.

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Briefed by the single attention of his Master, he makes the river flow in tide (yearning) and makes the troubled water to flow smooth. The unseen attention of his Master works continuously and effectually till the purpose is solved. The Gurmukh is blessed with various powers to carry out the different functions at different times. This further helps the Gurmukh to maintain the natural law to fight silently and effectually against Kal.

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He would never demand anything, because the love of his Master is overbrimming in his heart.

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He thanks for the benevolent Grace of the Master through each breath during his life-time, and his thankful radiation permeates his eyes and goes to his Master. It is the Gurmukh who is blessed by such ever thankful eyes towards his Master. His love for his Master is reflected back to him, beautifies him and beautifies everything seen by the Gurmukh. The radiation, which leaves its effect, bears the fast colour to be seen and remembered from generation to generation.

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His Master does some incidents through his Gurmukh to bring His faith in the hearts of others. This helps the Master Power to spread the fruit of Truth through the right source in the world. The faith in the Gurmukh thus becomes the faith in the Master, whereas the Gurmukh surrenders himself and all others to the direct care of the Master. This is the most loveable and vibrating radiation between the Master and the Gurmukh and among all who rejoice in it.

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A single hint from the beloved fulfills the desire of the lover, and far more is the condition of the Gurmukh who relies on the one word of his Master. The ever nearness of his Master has taught him the supreme belief in his Master, and no power of the world could ever change his belief.

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The constant love and compassion of his Master has washed him crystal clear, whereas the yearning and longing of the Gurmukh has further dyed him into the never-fading fast colour.

*

Master forgives, when He is very kind, and each time His forgiveness is followed by His Grace. The Grace comes when whatever is forgiven it is also forbidden for the disciple throughout his life, otherwise the essence of the forgiveness is lost. This is the one Grace from the hidden values of life which the Conscious Co-worker of the Divine Plan got through his Master.

Conclusion

There are three stages of a disciple: Sikh, Gurusikh and Gurmukh.

He who becomes the Gurmukh becomes the mouthpiece of the Guru, and the Guru is the mouthpiece of God.

“How can we become Gurusikh? How can we be the loved one of the Guru? How can we become a worthy son or daughter of His?”

Guru Gobind Singh, the tenth Guru, clarified the matter by calling the true disciple a Khalsa.

There is no difference between a Gurusikh and a Guru. He says, “The Khalsa is my true form; in the Khalsa do I reside; Khalsa is my true companion; Khalsa is my perfect Master.” From the beginning to the end, and in between also, the Guru will never leave those He has taken under His wing. When I recommended the

spiritual diary, it was to help you all to become Gurusikhs. You have not yet become Gurusikhs. You will be a Gurusikh when you leave your body and transcend above, and have your Guru’s darshan in all crystal clearness, and can talk to Him. This is what is necessary to be a Sikh.

Then, if you advance further to become his mouthpiece, you will be a Gurmukh, when they say, “There is no difference between us!”

Just see what a noble future is awaiting you! You can become ambassadors of Truth, but first see where you are standing now.⁶⁷

Kirpal Singh

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For further information please contact:

India:

KIRPAL SAGAR (Near Rahon)
Distt. Shaheed Bhagat Singh Nagar (Nawanshahar)
Punjab 144517
INDIA

Phone: +91-1823-240 064
+91-1823-242 434

Mail: office@kirpal-sagar.org (*contact in Europe*)
info@kirpal-sagar.co.in (*contact in India*)

Internet: www.kirpal-sagar.org (*maintained in Europe*)
www.kirpal-sagar.co.in (*maintained in India*)

UNITY OF MAN – *Headquarters*
361 Mall Road
AMRITSAR, Punjab
INDIA

Phone: +91-183 22951

Austria:

UNITY OF MAN - *Center for the West*
Steinklüftstraße 34
5340 Sankt Gilgen
AUSTRIA

Phone: +43-6227 7577

Mail: mail@unity-of-man.org

Internet: www.unity-of-man.org

North America:

Unity of Man — North America
750 Oakdale Road, Unit 59
North York, ON M3N 2Z4
CANADA

Phone: +1 647-784-1653

Mail: uom.north.america@gmail.com

Internet:

<https://unity-of-man.org>

<http://spirituality.unity-of-man.org>

<https://sant-kirpal-singh.org>

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