

Sayings of Sant Kirpal Singh

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Truthful living
is still above Truth



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

Guru Nanak

The Science of the Soul

Substance of a talk given by Sant Kirpal Singh at Sawan Ashram

The Master-souls have time and again graced this earth for the humanity's spiritual enlightenment. They have left behind for our guidance the precious records of what they experienced within. Ever since the first flicker of life on earth, man has been mightily engaged in search of happiness. He has made a tremendous progress in all walks of life. Take, for example, physical research. Many wonderful sciences have come to light: Unani system of medicine, Ayurvedic system of cure, Allopathy, Homeopathy, Naturopathy, and the like. All of them aim at the smooth working of the physical body. Surgery has progressed to an extent unknown before – the finest organ of the human body can now be replaced or transplanted from one to another. Similarly, man has taken long strides in the field of intellect. Man has not only conquered the forces of nature, but has pressed them into his service. You can hear and see a person from thousands of miles afar with the aid of a wireless set and a television. Man is now trying to probe into the mysteries of space and establish interplanetary relations. All these are the miracles of the scientific mind.

With due deference to the scientific progress, man has ignored the most vital part of his life – the active life-principle in him, the soul, the very essence of life, or spark from the All-Consciousness, an unseen and invisible Power at the back of all creation. The Masters of the mystic science have been deeply engaged with the development of this mysterious Power called life, and the results of their experiments are recorded in the form of various scriptures of the world. This sacred literature, in spite of the apparent diversities, reveals a marvelous uniformity at the core – a basic unity testifying oneness of the source – the immutable radiance of the divinity. It is due to the lack of practical persons well versed in Paravidya, or the science of the Beyond, that we are offered shadowy rites and rituals, symbolic of the great Truth bubbling with life. So many faiths and isms fail to offer us a perfect solution of the problem of life. The maximum that priest craft can offer is a certain belief in

the goodness to come in the distant future. Thus, most of the people devoted to the so-called spiritual enlightenment remain in their water-tight compartments, make-belief of religious affiliations, following a code of set principles with the hope that all this will ultimately lead to liberation.

All the established religious orders have their origin in some Master in the past, who in His own good time guided the people to a higher purpose of life – the spiritual perfection. Every flow is followed by an ebb in the affairs of man. To err is human and people generally relax into ignorance with the passage of time. The Merciful Providence, however, in the fullness of time, provides the world with the means of regeneration. Another prophet, a new messiah, comes on the scene to fan into flames the dying embers and tries to knit all his children into silken bonds of world fellowship.

The Masters, as the true worshippers of life, adore only what is the highest life-principle at the back of all creation – visible and invisible. The Masters do not demand of us to leave our religions which, after all, are the various schools of thought and serve as a training ground for striving after the higher and true aspect of religion, but establish reunion of the soul with the Over-soul. Verily, where the world philosophies end, there the religion in its vital aspect starts. We may not get startled at this statement. The various religious orders are like the badges which students wear as distinctive hallmarks indicative of the various institutions or the university to which they belong. Take, for instance, the case of India with a plenitude of perennial river-systems. Here it is considered necessary that one must engage in meditation after a complete bath. Again, take Arabia, a desert-land with an acute dearth of water. There the people worship with just a “wazu” – a simple washing of hands, feet, and face. And in places where no water is available, the people are content with “taummum”– cleaning the hands with desert sand. If you were to think deeply, the basic reason for all these forms of purification is that one should do meditation with an alert mind with no signs of laziness or slothfulness.

Similarly, take the case of congregational prayers in religious places. In temples, mosques, and gurdwaras, it is considered virtuous for devotees to enter the precincts with their heads covered and feet bare, while Christians generally go to their churches with heads bare and shoes on. This is all due to the climatic differences in the East and the West, the object in each case being to observe proper decorum and maintain reverence and sanctity of the house of God. The Masters, therefore, find no fault with the religious orders as such with their traditional social background. But they offer us a higher way up – a way into the Beyond – which is purely a practical subject, wholly uncovered by the so-called religious and social make-up designed solely with the purpose of preliminary training as may help in self-realization and God-realization.

There are two types of knowledge – one is exoteric (aparavidya), and the other is esoteric (paravidya). While the former consists in the studying of scriptures, going on pilgrimages, observing fasts and vigils, and performing austerities and the like, all of which, of course, are done on the plane of senses, the latter is a practical way up into spiritual regions. The Masters, on the other hand, always lay stress on rising above body-consciousness, undertaking the spiritual journey into the regions beyond the senses. One may continue to observe and perform religious practices throughout one's lifetime. These would enable one to get into religiosity, but not into religion in its true aspect that comes by awakening the inner impulse for Divine Grace bubbling over with life.

A close study of man reveals that he is just a bundle of habits and leads a life of routine make-belief. He has no time to ponder seriously over the problem of problems of his existence and of the soul-entity in him. All his life he runs after shadowy things of no consequence and seeks to find happiness in material things. Just as a musk-deer, not knowing that the perfume is emanating from within him, he runs wild in the ever shadowy mirage until he is completely exhausted. Whatever pleasures man derives are purely sense pleasures and not happiness that comes from serenity within. Even the

so-called pleasures are the result of our own concentrated rays of attention falling upon the sense-objects which per se are just like a lean bone with no meat on it.

We are living in a world of constantly changing panorama. Whatever we see, we get attached to it and lend it a momentary charm. We feel the pinch of detachment and disappointment the moment either the scene changes or we are forced to quit the pleasures that we must, sooner or later. The Masters, therefore, lay stress on something of unique and permanent interest in the midst of change. They do not ask of us to leave the world and degenerate into a helpless recluse, but offer us a simple yet practical way to attain the real and eternal happiness right here and now. Mind as we know, like parasitic creatures, has no roots of its own. It derives its sustenance from the soul, and yet keeps its tentacles firmly fixed on our attention, the outward expression of the soul currents within. It is only in the serene moments of complete relaxation that one experiences the harmony of the higher order and unrivalled character when the mind turns back upon itself instead of staying out.

So, I was discussing the spiritual aspect of human life – the most important and mostly ignored. We assemble here from time to time for discussing the science of soul. Usually some composition of a Master-saint is taken as the basis for understanding the higher Truths of life, which They have left behind for our guidance. Today we take up a hymn from Guru Nanak, the first Sikh Guru.

The rich waters of life, to partake which you have come into the world, is Amrit; and this may be taken from the living Master.

Guru Nanak has extended a loving invitation to all. The Master tells us that we have a purpose in life. Have we ever cared to think why we have been granted this physical existence? Human birth is really a great blessing. Man is the roof and crown of all the creation. Man is a rational being, and this is what differentiates man from the rest of the creation. He has been gifted practically with the faculty of discrimination to distinguish between right

and wrong. It is for him to make the best use of his intellect and develop in him consciousness of the soul, which is lying dormant at present. Guru Nanak, therefore, reminds us that to attain Amrit, the Divine Nectar or the Water of Life, we should go to a living Master, who has access to the spiritual fountainhead and is competent to lead us to it. The living Master enjoys a supreme status. He is the very life and light of humanity. “Son knows the Father and those whom the Son reveals,” says Christ. The Master-souls are the children of Light and come to diffuse the Holy Light among those who come to them. The Vedas pose a pertinent question: What is that thing having attained which one is fully satisfied and desires nothing else? And then go on to explain that the crown of life is the realization of God, attaining which one enjoys perpetual bliss and harmony. Soul is a conscious entity. It is a drop of the Ocean of All-Consciousness. It is gifted with all the attributes of the Lord. Kabir tells us that it is of the same essence as that of God. Muslim divines regard it as Amar-i-Rabbi, or the essence of God. It is due to the mis-directed attitude of mind that it is overtaken by wild passions. So, when the Soul is analyzed from the body and liberated from the meshes of the mind and matter, it can, once again, wing its way to the Elixir of Life within. It is the Holy Naam – the Holy Shabd or the Audible Life Stream that the Master reveals to those who come to Him. It is the central theme of His teachings.

You may better understand it through a parable. Criminals are sent to the prison to serve their allotted sentence. A dignitary goes there and finds that the prisoners do not have adequate living quarters. He sanctions a large amount for the construction of good ventilated rooms for them. Another one goes there and discovers that the food for the prisoners is no good. He allots more funds for this purpose and the inmates are served with good food. Both of them have done a good deed, each in their own way. Another man – the master of the prison – goes there with the prison keys in his hand. Out of compassion he opens the prison gate and allows the prisoners to escape if they like. You will agree that the last man has done a magnificent service by providing the prisoners an opportunity to be free again. The world

is a large prison-house where each one of us is serving his term, the allotted span of life. We are mightily engaged in the various pursuits of life with no knowledge of the free life beyond the prison walls. The Master has the key into the realms beyond; and when He comes, He throws open the door of the prison-house and invites us to take our chance of breathing the free air outside. Those who take the chance are blessed indeed. In the succeeding verses, we will know of various factors that qualify a person to gain liberation for the soul.

Leave off artificiality, all outer forms and thy wit, for in duality and uncertainty you cannot get any spiritual benefit.

The Master tries to pull us out of our deep slumber. In compassion, He shows us the way to freedom. He asks us to simplify our life. It is a blessing to be born in a temple, but a sin to die in it. Just as discussed earlier, it is necessary to remain in the religion to which one belongs; but while remaining there, one must learn to rise above all religious and social barriers, expand the self so that it embraces the entire humanity, nay all the creation, and realize the principle of the fatherhood of God and the brotherhood of man. Once a person rises above body and bodily limitations, blinkers fall from his eyes and he sees his Self in all and all in his Self. All the narrowing prejudices of nationality, race, and tribe sink far below, for now he belongs to the one great family of man. We take up certain religious beliefs with the purpose of spiritual enlightenment; but after some time, we find to our regret that we are bypassing the very purpose of life and are caught up in a vicious circle of forms and formalities. One must be cautious to see which way the wind blows and how he is faring. Again, I want to emphasize that the basic concept of all religions – spiritual enlightenment – should never be lost sight of. We must keep the bull's eye constantly before us if we are out to be a good marksman. A lover of the Lord must, therefore, love God with all his soul, with all his mind, and with all his might. Too much of formalisms and formalities will necessarily bring in doubt, suspicion, and duality. There is a world of difference between an intellectual and a spiritual man. The two are poles apart. A

philosopher deals with theories, while a mystic deals with the Reality alone. Hence the need for disenfranchising the self from all limiting adjuncts that keep the soul smothered under the dead weight of rites and rituals.

O mind, be thou still and not run into the wilderness.

It is in the stillness of the mind that one can see the face of Divinity. A close study of the subject will show that the mind is generally in the grip of the senses and the latter are helplessly rushing out into the fields of sense-pleasures. In the Hindu mythology, soul is described as riding a chariot of the body with intellect as its driver, the mind as reigns, and the senses as powerful steeds which are whirling it restlessly into sensual enjoyments. So the first step for a spiritual aspirant is to control his senses and save himself from falling unwittingly as prey to the temptations. It is said that we receive 83 percent of our impressions through the eyes, 14 percent through the ears, and rest of the three percent through other organs. Just see how needlessly we are rushing head long into the wild drama of life! The Master not only guides us on how to free ourselves from this captivity, but actually offers a better substitute to the mind in the form of inner Light and Sound Current or the Music of the Spheres.

We have just seen that as a counterweight to both the faculties of mind, that of sight and audition, the Providence has provided us with a treasure of Divinity within which can be unearthed to our advantage with the aid of a competent Master. So mind can be controlled only with the Grace of the Master, who attunes it with something substantial within – the Light and Voice of God. We should always try to sit at ease at the eye focus, the resting place of the soul during waking hours, and try to get the mystic experience which the Master vouchsafes to all who come to Him.

The search without causes a lot of pain and sorrow. The well of life-giving Nectar is within and one need dip therein.

With all our gratifications at the sensual level, we get nowhere. “Desire is the root cause of all misery,” exclaimed Buddha. It is the intense craving for the



enjoyment of the senses which leads to untold misery and agony. It is a perverted viewpoint that we try to satisfy our thirst for enjoyment by our (outer) indulgence. Even in the field of spiritual discipline, many souls continue looking for the Lord outside in the scriptures, places of pilgrimage, ascetic living, or in other good acts, all of which mean searching the self outside, ignoring the fact that the fountain of bliss and immortality known as Amritsar (the Pool of Nectar) is within, and can be properly tapped with the Grace of a Master-saint. The bliss-giving Holy Naam, or the Word, is within the body; and we waste our precious time and energy in its pursuit in the wrong direction. The Divine Source of immortality is within us all, and those who intro-

vert and recede within do sip the Elixir of Life; and by drinking that, all their cravings come to an end. The holy initiation into this mystic science by the living Master gives a foretaste of the wine from the divine cup-bearer, who doles out and administers it under the divine commandment. No worldly enjoyments can equal the ineffable grandeur which lies far beyond the ken of human comprehension and apprehension.

After we have known that the very fountainhead of perpetual bliss and harmony is within us, and fortunately having been blessed with holy initiation by the gracious Master, the next question is how to derive the maximum benefit. The succeeding verses provide an answer to this question.

Leaving all vices, become an abode of all virtues. Whenever you fall into the vices, it behoves you sincerely to repent.

Herein lies the secret of spiritual discipline. To err is one thing, but to go on repeating past mistakes is unpardonable. Most people have no idea whatsoever of their doings. In the whirlwind of passions, we seldom care to look within and pause to consider about our lapses or shortcomings. Many of us do not know the maladies with which we are affected. This is why daily self-introspection is recommended, for unless we know of our faults, we cannot take the next step of weeding them out. Ethical life precedes Spirituality. It is only during the silent moments of deep thought and meditation that one comes to find these hidden thieves constantly keeping us in perpetual bondage. Every action has a reaction. It is a universal law. It works everywhere. The spiritual aspirant is necessarily required to keep a stern watch over his thoughts, words, and deeds. The evil has its roots deep down in the unfathomable past and grows strong with the present actions. You should know it for certain that the past cannot be undone, but one can take a stand somewhere. It is only possible when we have something more fascinating and more abiding than the sense objects that keep us in fascination. Mind loves to enjoy, and all enjoyments derived at the sensual level are but a reflection of the attention of the self within. The gross vices that at present hold a charm should be weeded out by self-analysis and self-introspection. These

should be replaced with their opposites, the ennobling virtues, by leading a well regulated life. Regular meditations and continued self-examination help a lot in this direction. The changeover cannot, of course, be accomplished overnight; but patient and persistent efforts do go a long way in achieving the desired results. We may fall and fail here and there; but with each failure, we get more strength to fight and overcome the evil. A sincere repentance and prayer for divine help and guidance make us invincible in the long run. Thus, by continued vigilance and check, we can get good dividends. The mind is a treacherous gamester. With every loss it craves for more gain. Unless we stop eating any more poison, we cannot possibly wash off the poison in our bones and blood.

Man does not differentiate between good and evil with the result that he again and again goes deep into the quagmire of delusion.

This is our true state of affairs. We can hardly foresee the results of our doings and foolishly cling to the pleasurable sensations, caring little for the consequences. Having been fully engrossed in the lures and temptations of the physical life, we are unwillingly going down in the scales of moral values. Our flight is like that of an ignorant man held fast in the quicksands of time who at every step forward goes deeper into the treacherous sands. A mighty hand of some friend may come to our rescue and pull us out of this condition of helplessness. Our mighty little soul is woefully entangled in the physical limitations; and only the gracious Master, in the form of the Holy Naam, may come to our rescue. Otherwise, there is no hope for our safety. Like muck-worms, we are rushing in the mud. In spite of it, O Lord, have pity and take us out!

*Within thee is the dross of false attachments.
How can the washing of the body help?*

The water can wash off dirt from the body, but not from the mind polluted with vices. There are many vices lying hidden in the mind including those

of falsehood and greed. These are the dormant latencies of the mind and require a strenuous effort for eradication. Falsehood does not simply mean telling lies, but it means and includes the great gulf between what is in one's head and heart and what one says and does. Many persons come up and take the spiritual course as a fancy, but inwardly with some ulterior worldly motive. They fail to attain their goal. We should be true to ourselves, and delve deep into our hearts to find out as to what is the underlying factor for which we are taking up the Holy Path. The Master is competent to grant us anything we cherish of this or of the other world. But He advises us always to keep our target high; that is spiritual perfection. Greed is equally a strong fetter. It should be overcome by renunciation. Greed breeds hatred and feeds fat the latent ego. It blinds the inner eye and thickens the dark veil. A spiritual aspirant should always feel grateful for the manifold blessings, which are granted to him by the grace of the Master. If we awake to the sacred Truth and comprehend the grandeur of the Holy Naam granted by the Master, we will be dumbfounded with its divine ecstasy.

Let the peerless Naam be ever with the Gurmukh.

This will make manifest all the inner secrets.

This Holy Naam is immaculately pure and its constant practice confers the greatest blessings. One must, however, try to be a Gurmukh, the mouthpiece of the Guru, in his daily life. It means that we should follow the behests of the Master implicitly. The term Gurmukh has a special significance in the sacred terminology of the Saints. It literally means the mouthpiece of the Master or a prototype of the Master. We should always yearn for spiritual perfection, which the Master has set before us by precept and action. One with all his attainments should never consider oneself as perfect, because there are innumerable spiritual realms, one over the other, as so many mansions in the palace of the Father. Always look up for the charming radiant form of the Master within, and follow Him lovingly. The holy meditation on Naam will open up many a new region, and Divine Grace will fill in with abundance.

Give up covetousness, censure of others, love of mortal things, and take to the search of Truth through the Word of the Master.

The Master repeats His admonition in yet stronger terms. We should give up the habit of useless talk for and against others. Censure means criticism, but Masters have gone a step further. They include in it both praise and dispraise. Whatever we talk about has a bearing on our character. If we talk about the evils of a person, naturally these will gradually begin to reflect on ourselves. Similarly, if we give undue importance to somebody, it will lead to misrepresentation, for we cannot possibly know the intrinsic worth of a person. It is, therefore, enjoined that we should always be calm, cool, and collected within. Nothing is perfect save the Gracious Master on whose chosen human pole that Divine Power works. If there is anyone who commands our reverence and adoration, He is the Master. And it is our own mind with all its blemishes that deserves scrutiny and censure. If we throw a brick-bat into a pool of dirty water, we are sure to soil our own clothes. So we must always be cautious in this respect and always dwell on our own selves by keeping our faculties well under control by self-examination and spiritual discipline. The holy words of the Master when cultivated carefully will bring much reward.

Redeem us, O Lord, in any way it pleaseth Thee.

Thy servant Nanak adores the Holy Shabd.

Humility is the highest watermark in Spirituality. Guru Nanak concludes the hymn by invoking the Lord to take any course that pleaseth Him and prays for redemption from the whirlwind of lusts and passions. I always adore and appreciate the greatness of the Holy Shabd – the God-into-Expression Power – that has blessed me with this rare union. So the Naam, or the Audible Life Stream, is the central theme of the teachings of the Masters, through whose grace one finds everlasting peace and harmony. In fact, the living Master is Word personified, as it is through Him that the Divine Word is made manifest to us and helps us in attaining perfection in due course.

The Art of Life

Excerpt from a lecture given by Dr. Harbhajan Singh

7 July 1988, St. Gilgen, Austria

Dear brothers and sisters,

today let us decide for the higher noble cause, which is the heritage of everybody. Man comes in the world with positive views. He has contentment, love and compassion; he has awakening and discrimination, and he has the intellect which has direct link with all those possibilities. And the intellect is linked with the spirit, with our Self. By using them, we can become the men of actions. Kabir says, that only the men of actions can cross the worldly ocean. They make the best use of the talents which are gifts from God.

You know, in the world there is everywhere misguidance. You know, we are more attracted by misguidance, as misguidance is the outcome of the attachments. This is somewhat a worldly way we are dragged. But this is not the right way. Truth is like sugar in the sand, an elephant cannot catch it. Only an ant can take it. So humanity and humility is (needed) there.

I told you, contentment, awakening, discrimination, all those things are within the man, within this holy body. But all those talents and virtues will only work with your attention. You may go anywhere, you may remain anywhere in the world, you may remain with impious and sinners, but if your attention is working in accordance (with those talents), then you will not be affected.

You know children flying kites: they talk to their friends, they laugh, but their attention remains in the string. The girls bring water from the wells, they make joke, they make merry with each other, but the attention of the girl is fixed on the pot. The mother, whether engaged or unengaged in the home, but her attention always remains with her child.

The men of actions do not care for the flattering from other persons, rather they don't care whether they are called good or bad, because they know that they only came in the world for the right cause, for the work of their Fa-

ther. Because once they have determined their life, no wind and storm of the world can shake them. And God wants such persons. From above He sees, who is broad hearted, who is full of humility, who has the contentment, who loves all human beings, who sacrifices his wishes. So I tell you what he gives? His purpose is to give the right understanding everywhere, though such persons are very rare in the world. But Masters tell in the Holy Scriptures, one person can move the world. One person can teach the whole world.

You know, the Christ teaching is there. How many persons all over the world now believe in Christ! How many people believe in the teaching of Kabir, Guru Nanak and Guru Gobind Singh! I tell you, if we are alive in the world, if we have (got) the right of human birth in the world, it is due to them, it is due to Their Grace. Either we had this old contact with such Holy Persons or we had the wishes, we created the wish to see them, we created the wish to follow them. And there after this power sent us with a promise.

So we have to become a man of action. In the right sense it is our purpose to use our hidden talents, to multiply our virtues, then to develop others, and live ultimately 100% for others.

I tell you, if we misuse something and have lots of attachments, we cannot carry those attachments. The effect of the attachments remains with us and that is a big burden, much more burden than the burden of this whole earth on the soul. Soul is fully blackened, I tell you.

Amir Chosrau was a disciple of Nizamudin Auliya, a Sufi Saint. Every day by using his inner love towards the Master his thoughts became very potent. And with these potent thoughts, though within, he thought they get very shaky sometimes. And he thought what is the problem, and what is that due to? He thought over and thought over and thought over. Ultimately he could realize his mistake. He said, mistake is not from the God Power or from the Master, the mistake is always from the disciple. So he could realize his mistake. He started to correct those and ultimately he came to one conclusion. He thought, it is better to remain unattached from the world, and he learned

this subject from the Master. It is difficult to remain unattached in the world of attachments. But this is the only subject for what we came. One side is the negative and one is the positive. He took each and everything, put them on the camels and went straight to his Master.

One person who was poor and had no money, he had engagement for his daughter. He had to spend something (for the wedding), but he had not (anything). He went to his Master Nizamuddin Auliya and demanded something. You know, Masters have the property, Masters have the money, their property are His disciples. Guru Arjan Dev Sahib says, "The Sangat, the disciples are the heritage." Nizamuddin Auliya said, "Okay, you stay here for some days, if money will come I will deliver it to you." But few days passed, no one came. So He gave His old pair of shoes and said, "Sell it and you can engage for the marriage of your daughter." He at once thought, "These old pair of shoes either nobody will like to take it or the price will be too little, it won't serve my purpose." But he trusted his Master. He said, "There is something, anyhow." And he obeyed the orders of his Master and went.

Meanwhile Amir Chosrau, the disciple of Nizamuddin, was coming. Once he decided to remain unattached, this vibration, radiation, the whole glory of the Master and His contact he started to realize from within and made him more and more light. He was very happy whole the journey. He was in full remembrance of his Master and he forgot the world. I tell you, world is only due to the attachments! Once you do not have the attachment, what this world will have to do with you? And Amir Chosrau saw that person coming and thought, "This smell, this fine smell, this vibrating smell is coming from that side, maybe the man had some perfumes." He went nearby and inquired, but the disciple said, he does not have anything. Amir asked, "What is that?" The other man said, "It is the pair of shoes of my Master." – "Whose Master?" – "Nizamuddin Auliya." Amir Chosrau embraced him and said, "You are very fortunate that you got this pair of shoes of the Master. How could you get it?" The other one narrated the whole story and Amir Chosrau said, "I cannot give you the price of that shoes, I can simply give you a lit-

tle gift.” And he handed over to him everything he had. He said, “O.K., you engage for the marriage of your daughter. You help your business, you help all others whatever you want, and I think, this will be sufficient. But I only beg for this pair of shoes if you can give it.” He surrendered Amir Chosrau went back with the pair of shoes on his head. When Amir was close to the outer gate of the Ashram, his Master came out Himself and embraced Amir Chosrau, loved him very much. His Master asked, “How much this pair of shoes cost to you?” He said, “Nothing, I am very happy to have it. Because of the attachments I had to suffer and I had to come back into the world to get those attachments back.” Because where our attention is there we must come. He said, “By the Grace of my Master I have been able to use it for the higher cause, for the eternal cause. I am benefitted in both the ways: here and here after.” The purpose of Nizamudin Auliya was (to see:) “Is there any disciple of me who brings back my shoes (and really can surrender)?” That was his purpose, and so He had one disciple. Everything with attachment is destructible, but this love and this incidence is ever living in the world. It is a refreshing contact which he could realize from His Master. So, he was a man of actions, he did it. Master does not tell you that you do like this, but you (should) learn how to rise above these things. We are sick, only due to the attachments. We have to learn, how to come out of it. I told you, it is a matter of attention. Now your attention is working with your attachments, you have just to mould it to the higher cause, to the right cause. All those things we are miserably attached to, we are miserably identified into the world and beyond that, it is all due to lack of right understanding. After all, how far or how long we will continue with those things? These things will exist in the world, their life much more than us. But we are here for only a moment, because we have come for a special purpose. Their (the things) purpose is to keep us in the world. That is a big illusion. So I mean to say, every one of us has to learn how to live in the world and it only matters if we learn to live with attention.

This is not the world where we have to live eternally. Our home is far away, is beyond all barriers. There is all the time life, there is no death. There is eternal happiness. Kabir tells about the beauty of the home, “The Grace of

the Master is overflowing there and there is gushing light, this light is without sun, without the moon. There it rains, it is a (rain of) bliss, and that rains without clouds.” He told of a lot of things. What else He said: “Those who only glimpse of that place, they would never like to come back into the world. They would even never like to stay in the world.” We have forgotten it and that is because our contact is self-created. This contact in the world is self-created, I tell you. It was never the wish of the Father to leave the child in this world. And Father is worried about the child. The love of the Father and the child being unbreakable, so the Father sees the calamities, unhappiness. All those negative factors He knows. He comes lot of times, rather all the times to develop His child. Many times He sacrificed His life to save the child. But child would not understand. He is always crazy, he is silly. But the time comes when one has to weep because of his short-comings. When the last time comes near, then awakening comes only for a moment. And within a moment he understands the full purpose of his human life. And then he starts to weep. But this time nothing can happen, and he goes weeping. One side he now knows the purpose of human life, which he never could know throughout his life, and the other side there are the forced factors by the negative power. The negative power does not spare anybody, has no love for anybody, its purpose is only to control everybody, to make everybody a servant of his wishes, a servant of his attachments.

You know, the negative power created a wish before the God Power, it wanted a separate kingdom from the God Power – this is the negative power. So we are living in the negative kingdom, a separate kingdom of the negative power. We are all in the exile, we are fully cut off from Him. But the Master Power comes to give that contact, He suffers, but He does all the times His level best to take us back. But once we lose the golden opportunity, then we no more stand on our legs. Then ultimately one has to weep over.

This is a golden opportunity, if you are reborn, if you solve the mystery of death. And this thing is available. But it is very rare (to find One who can give the inner contact) maybe one throughout the world. You know, God-

power is one, and there is only one who can give you this contact. Sometimes in the world there are two, but very rare. They have the different bodies, but the Power is one. They know each other, though they are living far away from each other, but they knew each other. They know their work, they have very fast contact also. I mean to talk about the Christ Power or God Power or Master Power and not about those who are functioning in the world through different process (the false masters), they can be hundred thousands. Nothing to say about them. But my purpose is only to tell the higher value of life. You must learn what is the higher value of life! You must know what you want! We are very wise in the world. Whatever you want, you will be strict to have it, you won't accept anything else, you won't accept less than that. But why you accept the lower values of life? Only due to ignorance, only due to lack of understanding, because we have not used our right understanding. So far we do not use our right understanding that is inherited in us and everyone is gifted with it. Those who use it, they are the men of actions. Those who do not use it, they are arrogant. They lose their life, I tell you.

Master says, "Even do not believe the words of the Master, unless until you see it with your own eyes, because reading, writing, to tell some emotional things, drawing inferences, all these things can be subject to error. Only seeing is above all that." What is your heritage? You must open it and look into it. Christ said, "Knock the door and it will be opened unto you." This door is here (at the Third Eye), but you must learn how to come out of the body and knock the door. You are to be born in the spirit, with the spirit. The man is spirit embodied, he has forgotten. He has forgotten his worth. Although knowing all those things we say, "O.K., it is right, but we cannot do it." Why they cannot do? It is a flaw, it is a negative factor. The negative factor is so strong in man, it has clutched.

Master says, you learn to live in the world. Master helps you all the time, all the way. He gives you a practical hint to solve each and every problem, rather He makes you able to get those things with your right understanding, you are not dependent anywhere. You are dependent only upon the Master, upon the

Christ Power, God Power which is within. And He is too near to us, so that even our clothes and this flesh is far away from us. He is the life of our life. He is our friend, only due to Him or due to that contact we are alive in the world. But we disobey and enjoy our attachment. So you can know where the discredit is. It is everywhere, wherever you go, you are discredited. You have to fulfil something higher, but you lose everywhere. This is what is going on in the world, I tell you. We have to learn the art of life.

Sant Kirpal Singh never said, you do this or that, you do these outer ritual and rites. He always told the higher teaching, Christ teaching, Master teaching, God teaching, and that is unique. It is only one way. You can identify with lot of methods, and the experiences of those persons differ from one book to another book. If you read those books, you will see that their experiences are different, because they are all going down and into the world. One could move this side, one could move that side, so they have diverted the human being. Somebody says, "He is our master, he is very good, he is higher than all." Others say, "My master has shown this way, I like this way." It is all nonsense, I tell you. The Masters way is only one, they all have come from one and the same plane, and we have also come from the same plane. And we have to go back to the same home. It is a time to discriminate, what is going on in the world and what is our purpose. I tell you, that it is only due to this contact (with the God Power), that we are alive. We must not forget it. If our attention starts to work in that direction, maybe it is only very little then it is like one example of one bean, a black bean (with one little white spot). Its contact is white there, this contact was due to this flower, and the flower was due to the branch and the branch is due to the tree, so this white contact in the black bean is only due to the tree. Master says that you must have attention, even if it is only a little bit, but it should be all the time. When your attention goes in this direction, Master Power from within helps you to go the right way. But when we forget this thing, then we lose. You know, there is a very big shadow of the negative power, but when Master comes, He comes with Light and all this shadow is off.

So we are born as human beings and we have to remain human beings. To be a true Christian means to remain a human being, to be a true Sikh or a true

Mohammedan, true Hindu, true Buddhist means, to learn the art of life and to remain true human beings. And we have to go back (to our true Home) as human being, this is our purpose. We have to follow our Masters, not only follow, but to digest and to have that very experience which they got. Their experiences written in the Holy Scriptures, must become our experiences.

There was one poet, a very renowned poet from India, Iqbal. He met the son of Soami Ram Tirath, who used to work in coal mines. Iqbal said to him, “Your father died digging the heaven and you are digging the mines?” You feel the difference? I tell you, it is for wise person to discriminate. In the Satsang only the right subject is taught. The Satsang is a place where that Power on whose behalf something is told is there. And He looks after every child. He sees who is ready, who is fit, who tries to know Him, then He will give Grace. So the vibration which we get in the Satsang that is not momentary. That is a life giving thing, I tell you. If people come in the Satsang regularly, they can attain the Godhood. But if you come to Satsang, then come in the real way. You need not to force yourself. Once you have the vibration, let your attention work. You should be very careful. Then Master will attract you. After all He needs His children.

You know, the teaching of Sant Kirpal Singh is the same teaching as that of the Christ or Kabir or of any other Master. Whatever they gave, He revived this teaching. You won't find any difference. They gave the bread of life and water of life. He also gave the bread and water of life. By taking it you are automatically detached from the world. The effect of the attachment will not effect you. Then you are free from it. And once you are reborn (in the spirit), you are a new person. He opens your Third Eye, as it is said in the Bible: “If thy Eye be single then your whole body shall be full of light.” And then you are reborn. When you are reborn, then you will take the bread of life and water of life. When you are reborn, you are delinked from the world, your contact (with the God Power) is established. When it is established, it is up to you to grow it more and more. You know, just like a sapling, a little flower,

you have to be very careful for the little flower, because a goat or a sheep can eat it. But when you care for it, it will grow like a strong tree. You can tie an elephant and it will not break. Once you are reborn, then help is there, I tell you. Guidance throughout the life is there. Once Master gives you (the inner contact) He will never leave you, I tell you. You may leave Him, but He will not leave you. Because His hand is very strong. That is the same Hand as that of the Christ, I told you. "I shall never leave thee, nor forsake thee till the end of this world." He will not leave, because He has the most potent Hand. Where the world's philosophy ends, there the religion starts. He will catch you where? - Beyond the philosophy of the world. There you are bound with that Power with the soul, with the spirit. He also knows how to disconnect you from the attachment. He knows all those things. It is the wonderful job He does for the child. Our purpose is now to rely the teaching, the higher value of life, and to discard all other things. Lots of people are coming or pouring in, they teach, this is a good way, that is a good way. After all, how many good ways are there? There is only one good way you have to follow. There are many ways to spoil, there are thousand ways to go into the world or spoil our self, but there is only one way to come back. So we have to go through this way. We should remember it.

When Masters come in the world, they say one thing, "Now it is a golden opportunity for all of you." A very good idea – golden opportunity for all of you, because He comes with all those Powers with Him. There is a demand, there is a supply. This method is always eternal, because nobody can prevent Him giving something. Because spirituality is not taught but caught. Thousand people are sitting there, He can give it with attention. His purpose is to deliver those things with attention. He gives it with attention. He knows how to develop the (Inner) Eye, that Eye which can see the glory of God. When He sees the child that it is fit for this work, fit to know himself and to realize his Father, He gives him the Eye. He also does it with attention.

We can deceive the whole world, but we cannot deceive the Power that is within. We cannot deceive the Master Power, God Power. We must know that our contact is with the One who sustains all; in the body and from the

same Power we are dependent. We are not dependent on the other forces, I tell you. Masters never say that we should follow them physically, Masters say that we should follow them spiritually, we should follow them with attention. You know, where your attention is, there you must go. Where there is love, there you will lose the head also. When you give the heart, you lose the head, then you are a wanderer of the wood, you have nothing to do in the world. You will get the unique thing in the world, I tell you. While living in the human body, really we have the golden opportunity and if this is lost, then we are lost. Body is to be lost, we have to lose the body. But why do we lose ourselves, that is one question? If we lose the body and the soul within, our self within also, it is a misfortune. Where it is written? Everywhere it is written, "Learn to detach consciousness from the matter." Matter and consciousness, they are two. By the Grace of the Master they are living together, but if consciousness is withdrawn, matter is no more. So we are due to whom? Only due to Him. And this body is due to us (because our consciousness works). So it is a golden opportunity. And we have to make the best of this time. Master says, "What you have to do tomorrow, do it right now." Because that is the most urgent matter we have to do in this world. But now we are fully entangled in these side issues. This is a misfortune. Supposed one has to go tomorrow, what food he has with him? Simply he has to go very heavy-headed. Master always says, "Take your every day, every morning that it is your last day in the world." Because nothing is fixed. Though it (the day to go) is fixed, but you do not know. So, take every day your last day in the world.

Truthful Living is still above Truth

Excerpt of a speech given by Mrs. Biji Surinder Kaur, 10 Dec., 2012 Kirpal Sagar

Beloved Sangat of Master,

The topic of today's conference is, "Truthful living is still above Truth."

Today we are looking at one highly lived truthful life, the life of Bhaji (Dr. Harbhajan Singh). I have seen how he lived his life, how to lead a real truthful life.

What is the purpose of celebrating the birthday (of such personalities)? Whatever our Muslim brother said, it was actually the voice of my heart. He said, "Bhaji often shed lot of light on my life." Bhaji always used to say, "Kirpal Sagar is a common platform." He did not only say it but showed it by living it practically. In the Sarovar you can see all the corner buildings, with gurdawara, church, mosque, temple, and when you go straight (after entering), there is a central common building, which is telling us that the way for everyone, whether he is Hindu, Muslim, Sikh or Christian is the same, the way to come (in the world) and the way to go.

Kabir's daughter once went to take water from a well, and there people of high cast abused her and told not to fill water from there, because she is from low cast, from low society. She told to them, "If you are from such a high cast, high society, then why you also came through the womb of the mother like me and were not born in another way?" Saints always come to open the inner door. I also got the chance to witness such a truthful life of a Saint, the life of Bhaji, of Dr. Sahib.

I like the Qwalis (songs from Sufi-tradition full of love and yearning) very much, because last night during the singing of the Qwalis, a lot of knowledge was opened through the Qwalis. I could gain a lot from this knowledge. Dr. Sahib often used to say, "I will believe that my birth was really successful, if the waves of Nectar will come from the Sagar, Kirpal Sagar."

For example, one time a man came with a bomb to blow up Master. Master was sitting in Satsang and was seeing from inside that he was coming. He very politely stood up and went out of the gathering in the ground where He saw this person coming. When he came (near) He just hugged him and loved him a lot. And when Master gave him so much love, he asked Him, "But why you love me so much?" Master answered, "Because my Master has told me to do that only." And this man said, "Now ask me what I have come for, I have been given a job." Master said, "O.K., that you can also do, that is why I have come outside." This Formless is always taking a man body and comes for us. And thereafter what did Master with this man? Master will not leave anybody. He is always helping everybody to develop and He gave him the duty of His personal telephone, and that person did that duty till his last. Saints are always Love Personified, they always come for us to save us, to save the soul.

Our Muslim brother told one story of three men who looted some gold from somewhere, and two of them said to the third one, "Go and arrange for the food." And while he went to arrange for the food, the others thought, "Now we have to divide in three, why not to kill this one and it will be divided into two." And when the third one came back, they killed him and thereafter they started to eat the food (he had brought). But they also died, because the other one was also asking himself, "Why to share with others?" and he put poison into the food. Why it happened? The third one who went to bring the food caught that from the other two. Master often used to say, "Whatever is inside us will react through what we say." As Master used to give the example: When the air is coming through fire, it will be hot, if it is coming through cold water, it will be cold. So whatever is inside of us, whatever we are from inside, whatever we say, whatever we look at with a certain intention, it will happen, it will react on the others. So their intention was not right, when they were sending him for the food. So he also got that poison (of their bad thoughts) from them and then all three were corrupted.

The other way round, in the same way when we are having good intentions, when we are having good things in us, and we are having a truthful life, then whatever we say will have good effect on others.

Bhaji always showed the unity in practical way. Even today people of different religions are sitting on the stage. This is our community of the spiritual people. There is one kajal which everybody is putting on the eyes to decorate the eyes, even to open the eyes, and there is a stream of kajal from the Saints with which they use to open the inner eye.

I see that some heads of the surrounding villages are also present, and I am happy that they are here. When Bhaji came to this area, he used to say, “I have come to your area and you should know that I have come to do something for you. Make the best use of me.” His life was always practical. And at that time he announced in the area that there will a hospital with 500 beds. We have already started to build the first 100 beds of that phase. And the foreign Welfare Society has given the Mobile Clinic to help to serve the area.

As Bhaji wanted to serve the area, we are doing that. In our old-aged home we are having 35 people living there, and they are not only living there, they live in our hearts. We always care for them, whether they need food or medicine, or anything. We always feel that they should be living comfortably. This is the seva which we have got and this can only be done by those who got it.

It was Bhaji’s wish and he used to say, “If 500 students are studying in the Kirpal Sagar Academy, all 500 will be my children. When they will study here and then go out, they will do service in the high office in the country. And when they will work hard and honestly, everybody will ask them, “From where have you come? From where you got the education?” And then they will surely say from where they got it – from Kirpal Sagar. And Bhaji said, “When they will say, ‘In Kirpal Sagar ’ – that will be a reward for me. I will be happy.”

Our Kirpal Sagar is always dedicated to help everyone, to help everybody to develop. Yesterday, when the marriages were held, one man who was there to

get married collapsed. I and my son were both so much upset, felt pain and went there to see what had happened. Immediately the doctors went there and checked him; and they found that it was not a disease, but he felt very weak.

I remember the time when Bhaji participated in the UN Human Rights Conference in Vienna; there someone said to him, “But the country to which you belong is very poor.” Bhaji said, “Maybe it is, but I have plans for my country, I wish to start factories which can give employment for the unemployed, so that there is no one unemployed. I would like to build hospitals for the sick, so that everybody gets good health facilities and no one has to remain sick (due to poverty).”

When in Bhaji’s hospital in Nag Kalan people used to come, they got a very humble and polite service from him out of compassion. They used to say, “He is the savior of the poor, the savior of those who are sad and do not feel well, he is the savior of those who have suffered”. And I see that the same thing is happening in our hospital in Kirpal Sagar, the same culture is there. When all doctors come to me and ask if I have any demand, I always tell them, “Whenever any suffering person comes, he always believes that doctors are like God, so deal them very politely. If you will speak politely, loveably with a smile, they will be half O.K.” This is what I want: that people should remember that in this hospital the same culture is developing (as in Bhaji’s hospital). I am happy about that.

I do not teach others. First the knowledge is for my own self, my knowledge is practical. I try to teach to myself, to build up myself, and then it is for others. We should always try to build up everybody, we should always try to develop others, we should not try to bring anyone down.

I was happy that there were also teams from New Delhi in the Volleyball tournament. The captain of one team met me and said, “Biji, I come here and participate since many years.” I said, “Yes, this is your home.” I was very happy about him. And he said, “I will come next year also.” Similarly, in the

Medical care in the Kirpal Charitable Hospital





Kirpal Sagar blood donation campaign



From time to time eye specialists come to the Kirpal Charitable Hospital to perform eye operations.



Mrs Surinder Kaur provides disabled persons with invalid carriages

Qwalis, the head of this Qwali group came down from the stage and said, "I also need something, give me something. I feel that I have become yours and I would like to come every year." I said, "Yes, you can come, this is your home, it is open for everybody." This is how we should try to build up and develop everybody by supporting him, we should not criticize or bring anybody down.

How can we go above the physical body? It will not be possible by talking. Only, when we will become subtle and go in the subtle world. Because we have to go on that level, to go in that world, then only it will be possible. We should try to build up ourselves, we should try to build up others, and that will also help to build up ourselves. If we build up others we will also build up ourselves.

Once again I say, I was happy with the Qwalis. The Sufi writings were sung in the Qwalis and they are full of knowledge. I could learn a lot from it. There was one Qwali about the experience of one disciple (Bulleh Shah) whose Master was not happy with him and did not want to see him. He worked really hard to please his Master, and he said, "It is really hard to make a Master happy, but it is easy to make God happy." It is hard to make the Master happy – that is true.

Everyone is going somewhere and participating in conferences to establish peace, but this is not how peace will be established. Peace must be there in our own house, in our village, in our city. Our body is the house, our heart is the village, and it should be established also in the city, means when we rise above body-consciousness. So if there is peace in us, we will be able to bring about peace in the outer world. If there is no peace in us, we cannot bring about peace outside. Peace will be established when we cross the jungle, when we cross the forest, means when we cross all the difficulties in us and rise above the body.

Time has passed so soon, 9th December passed with the marriages, 10th is also passing quickly, everybody will go back, then we will remain here alone. It was so good when everybody was here.

We could not achieve this time what Master wanted to bring about, when He said, “We are all one”. We could not demonstrate (this unity) and give a deep message, but next time, on the next Bhandara (celebration) in February we will do it. Either we will go to some conferences to which some people of different religions, invited us, or we will invite them to come here. We will demonstrate and give this message to all, because our stage is a practical stage. We don’t give others just fine words, “There should be unity, there should be unity.” But we invite everybody. We demonstrate to the people what unity means, and that it is not wrong what everybody says (on the stage). Every religion says the same, we only have to follow. Such unity should exist.

“O God, bless all of us with this real truthful living, as truthful living is still above truth.” This is my prayer.

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