

# Sayings of Sant Kirpal Singh

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Keeping Master's  
Commandments



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# *Sayings of Sant Kirpal Singh*

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## SANT KIRPAL SINGH

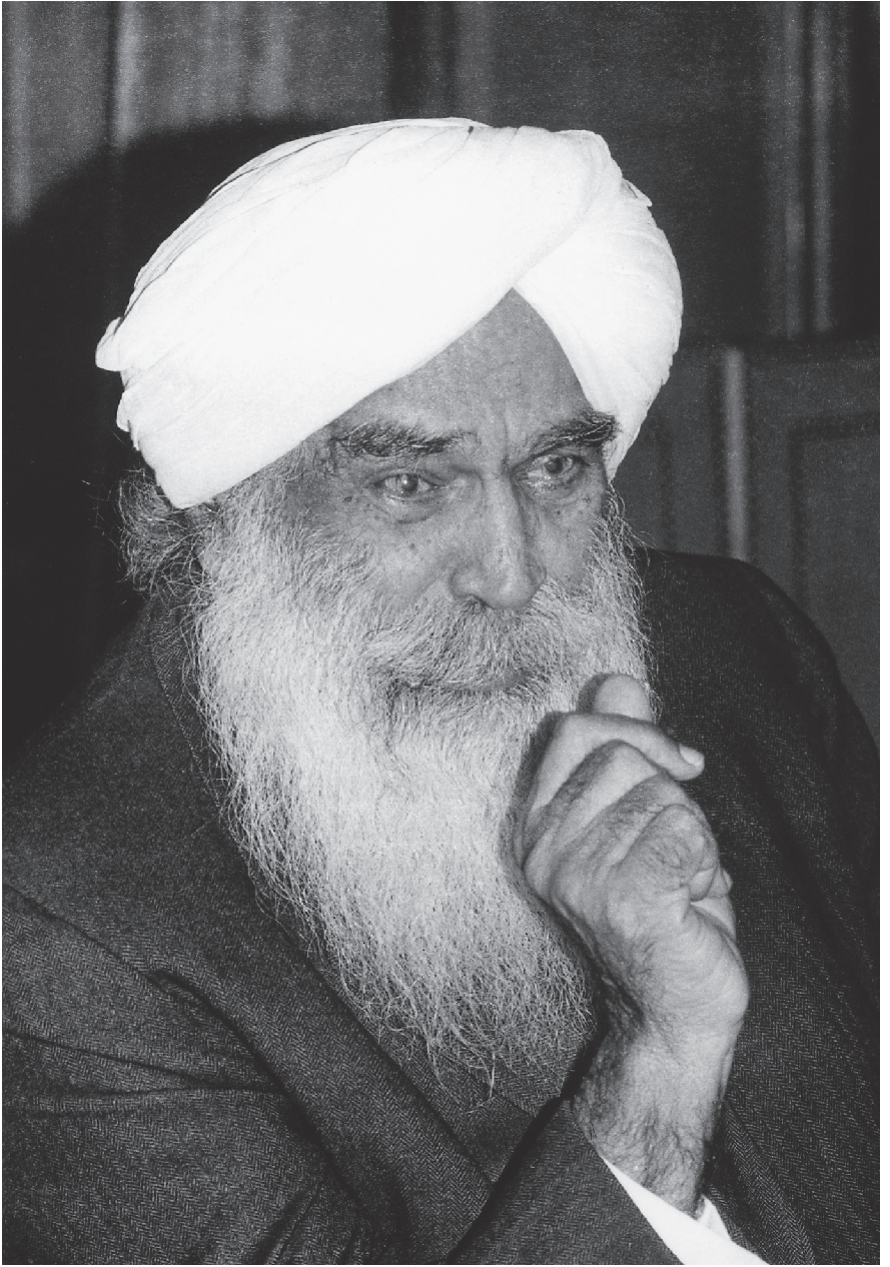
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*The Word of the Master is extremely sweet,  
Such an Elixir one finds within,  
Whosoever tastes of It, gets perfected,  
O Nanak, such a one remains in perpetual bliss.*

*Guru Nanak*



# *Your life should prove that you have met the Master*

Lecture by Sant Kirpal Singh, March 28, 1974, Manav Kendra, Dehra Dun

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From the time of man's birth, his eyes and ears being open, he is drawn by the impressions which come through them. From the very onset, we have been receiving these impressions from outside to such an extent that we have formed a superficial way of living which is not what we truly are, but is only a collection of the impressions received from outside. We are so much absorbed in these outer impressions, that we fail to see which we should be seeing – and that is? In Christ's words: *Take heed therefore that the light which is within thee be not darkness.*

In the mother's womb the child is maintained by two things: Light and Sound. If, after birth, he begins to cry, simply show him a lighted lamp or ring a small bell and he becomes quiet. As he continues through life, man is no longer aware of the inner Light and Sound, but is solely absorbed in receiving impressions from outside of himself: scenery, etc., through the eyes, and voices, etc., through the ears – the two chief faculties for receiving outer impression. Living a life of superficial existence, we have forgotten ourselves, the inner Light, and the inner Sound. Through all our outgoing faculties, the five dacoits or bandits are attacking: lust, anger, greed, ego and attachment. Lust attacks us through the eyes or the touch, anger through the ears, and the more you hear the more anger you bolster up. Attachment comes when you cling to the environment around you. As a result, of those born on earth, Kabir Sahib says, *We have seen no man happy on earth.* You may be a millionaire; even then you are a prey to five dacoits. King or pauper, the worldly man, the cynic – all are victims, through the outgoing faculties. Do you follow this? No man can save you from them; no brother, father, or other, for all are in the same plight as you. We are so much intoxicated with our condition that we cannot even think of anything else; we are quite pleased with ourselves.

The basic factor or crucial point in all this is the attention – our awareness. If one's attention is with the ears, one hears; and if it is with eyes, one sees;

and so on. The more you are attracted by things outside, the more you are involved; you cannot be saved from onslaughts. You may perform any number of penances or practices; but as they are all at the level of mind and intellect, they are all related to the five outgoing faculties. As you are already leading this superficial life, and are fully identified with it, how can you rise above it? There is but one way out, and that is to come to the feet of some competent Master. The Master is also a man like you, born in the same way; he has two eyes, two hands, two feet; but the big difference is that he has solved the mystery of life: he has rent the veil of ignorance.

The Master says, "I am not the body – I am the driving force of the human body, of the machinery of the human body. There is a higher power controlling me, and I am conscious of that." There is nothing and no one in this world that can save us from the onslaughts of the five deadly enemies; no worldly authority or ruling power can help, for everyone is in the same plight. For example, you may go to meet someone who lives in a bungalow, but he has five dogs guarding the place. (People do keep dogs to avoid be attacked by thieves, etc.) Now you want to go inside and meet the man within, but the dogs will not allow you to enter. One will bite your leg, another will tear you clothes; if you offer them something to eat or money even, yet they will not allow you to go into the bungalow. There is but one way out, and that is to call the one that you want to meet; and when that voice reaches him, he will come out and the dogs will disappear.

When you have met the Master, he has two ways of saving you from the onslaughts of the five dacoits. One is his gracious glance, for as long as you sit attentive and absorbed in the Master, no harm can come to you; you are safeguarded by his radiation. The reason for this is that all outgoing faculties derive their strength from the soul – the outer expression of which is called the attention. When you have learned how to control the attention by the soul's radiation gathered from all over the body and concentrated at the seat of the soul behind the eyes – then you become attentive. When the attention is attentive for a little while, the outgoing faculties do not work; therefore you cannot be affected by any attacks from outside.

His other way of saving you is the very science that this teaches, for as long as you are above the eyes, all the faculties are below. There are two parts of man – one here, and one in the Beyond. While you are receiving impressions from outside yourself, you are subject to the onslaughts; but he gives you a way up. When a man dies, his eyes are upturned, towards the seat of the soul in the body. The Master demonstrates this for you at initiation, for a while. While you are concentrated at that seat, you see Light, which is the outward expression of the God–into–Expression Power, and that has two aspects: Light and Sound. By daily practice of controlling your attention, you will find you can work through any particular faculty you wish; it will be at your command.

What is happening at present? We are being dragged like anything by the outgoing faculties, which are in turn being dragged by the outer enjoyments and attractions. How then can the Master be met while these five dogs are surrounding you? He will hear the true cry or urge from the heart. Where is He? He is already within you, controlling you in the body, and the body is truly the temple of God. When that true cry reaches the Lord, He makes the arrangements to bring you in contact with someone in whom He is working, and through whom you may have the great concession, the privilege, you can say. No one else can help you in this subject – no relative, no friend, no king or queen or millionaire. It only happens when God condescends; and when He condescends there is pity; and then He brings you in contact with the one in whom He is working. This is the best way, the most competent way, and the Master is met through the grace of God. That grace descends on whom? On whosoever cries out from his heart of hearts. Some people have got some background, and that is all right, but they do not know what to do further. Such a person needs further guidance; God's grace must descend, to bring him in contact with someone who will take him further.

The Master is a man like you, eating and walking like you – earning his livelihood too. If you want to cut down a tree, it is better you first cut off the branches, and then the trunk afterwards. Your trunk will be cut only when the ego is not there, and that happens only when you are a Conscious Co-worker of the Divine Plan and you see that He is the Doer and not you. The Master gives you a contact with the God–into–Expression Power, the Word, the Naam,

the Kalma, the Shabd; and the two aspects of that are Light and Sound. The more you come into contact with that, the more you will see that He is the Doer. This is achieved when you become a Gurmukh and sit face to face with the Master. To meet the Master means something that most people do not understand. There is seeing the Master; people saw Christ also. Those very people who placed a crown of thorns upon his head and nailed him to the cross also saw Christ. Many people saw Guru Nanak, but he was persecuted and banned from a certain town called Kasur, being accused of bewildering the people and spoiling their lives. Some Masters were put to the stake, others were stripped of their skin, or burnt alive, by the people who saw them. But seeing a Master means something far deeper than just seeing. There is seeing, and in Punjabi there is a word called *bhetna*, which means when two souls meet together – through the eyes. The eyes are the windows of the soul, and when one is absorbed through the eyes the power working in the higher soul has a radiation which helps one to rise into the Beyond. This is what is meant by meeting a Master.

There are three criteria which show that you have met the Master; I will tell you. First, one is put on the way, but that is not the only thing. There are three criteria to judge whether you are following the Master. If you daily put in time for meditation and rise above the body consciousness, above the level of all your faculties, to enjoy the higher bliss of the God–into–Expression Power of Light and Sound, to the extent that the outer bliss has less and less fascination, you will lose your outer attachment. What is that? That means, if someone dies, perhaps your friend, you do not feel it; or if someone is born you are not unduly overjoyed. These are all results of give and take – reactions of the past – and when you are not affected by them it shows a way of living; it shows that you have met the Master.

During the time of the ten Sikh Gurus, a man came to the Master and asked him, “Can you show me one of your followers whom you consider to be on the way?” The Master agreed and gave the man a chit (letter), and the man went off to the town where the follower, by the name of Bhikari, was living. He showed Bhikari the letter from the Master, and was in turn welcomed and invited to stay. Bhikari was busy at that time, preparing a bier and other items that are used in the funeral rites. The visitor asked about them, and Bhikari



replied, “Oh, they will come in use.” After a few days the marriage of Bhikari’s son was celebrated with very jolly arrangements, and throughout all the festivities Bhikari was completely calm and quiet; unaffected by it all. The marriage was performed, and they were bringing the bride home; but on the way the bridegroom developed a colic and died. When they arrived at the house with the dead body of the boy, Bhikari brought out those very things which he had already prepared, still with a calm, quiet and unaffected manner. The visitor, observing all this, said, “Look here, this is strange; you must have known your son would die – why else would you prepare all these things? – But knowing it, why did you arrange his wedding?” Bhikari replied, “Yes, I did know of my son’s approaching death and made everything ready beforehand; but I could not change that which had to happen.”

Do you follow this? When you find God you develop an attitude of mind. Judge for yourselves – simply meeting the Master will not do. He has given you a contact – to rise above the body consciousness daily. *Take up the cross daily*. Christ implied that those who did not take up the cross daily were not his disciples. All Masters say this. At least one tenth of one’s time should be given, although we have made a concession of two hours.

Now there is a second criterion. Things happen in life; sometimes one is rich, sometimes poor, sometimes one is bankrupt and one pays, sometimes one has a golden or silver spoon in the mouth. They are all enjoyments and should make no difference because you are not attached to them. This indicates the second criterion. If you are sick, you are not worried or upset. Outer things do no pinch you, for you are air-conditioned. The air-conditioned rooms, do they not help you to get away from the heat? So nothing affects you.

The third criterion is this: if for instance a bomb fell and there was danger of losing your life, you would say, “All right, let’s go,” without any worry or attachment – quite jolly about it. Now see where you stand; for these are the criteria which show that you have met a Master. If you leave everything to the Master, He takes care of all your affairs. It happened to me when my daughter died. It was night, and I had to go and give a talk somewhere – a duty given to me by my Master. So I told someone, “Please get everything prepared according to the custom.” The custom was to throw the body into

one of the sacred rivers. The person replied, “All right, you leave everything to me and I will carry out all that is necessary.”

My son once fell ill, and the doctor announced that his condition was so dangerous that within three days he would probably die, and so I should take leave from my work and sit beside his bed day and night for he might pass away at any moment. Of course I took the leave, but it happened that one of the three days was a Sunday; and it was my duty, as ordered by my Master, to give a talk at the Satsang at Amritsar. Faced with this I said, “All right, we are all in the Master’s lap, we cannot control life and death, it is all in His hands.” I left home and went to Amritsar to give the talk. After the Satsang, it was about noon time and, as the Master lived in Beas, just about twenty miles away, I thought, well, let us have a glimpse of the Master. The day was bright with sunshine and I reached the Dera at Beas about 2 p.m. When I entered the Master’s house he was upstairs, and though I gave no intimation of my arrival, he sent a man down saying, “Call him.” The Master was lying on his bed, but he sat up and asked me, “What about your son?” I told him what the doctor had said, and that I had followed his advice and taken leave from my office work to sit beside his bed. When Hazur asked me for further information I told him that I had done my Sunday duty at the Satsang, for all life and death was in the Master’s hands, and that I had left the Satsang and come straight to Beas for his darshan. The Master sat very quiet, with his head in his hands. I spoke to him, “Hazur, whoever has even a single thought of you for a moment is released of all his worries, and yet you are sitting like this. How can that be?” He replied, “Well, Kirpal Singh, you have thrown all your burden on me.” Do you follow this? If we leave everything to the Master, we are saved. (This son lived for many more years.)

You may have seen men from a certain section of the Sikh faith – they wear very big turbans covered with hoops of metal. Well, one such member of this sect was once ordered to climb a tree. He was carrying all of his belongings with him, for they have no permanent place of residence, and he promptly started climbing the tree clutching all his belongings to him. A bystander was observing this, and asked him, “Dear friend, you have to climb a tree, but you are coming down again; why not leave your belongings here?” The Sikh replied, “When I get to the top, how do I know that I will not get another order to go on from there? So I must be prepared.”

Such criteria show that we follow a Master. Merely seeing a Master is not enough. If you listen to his words, that will only give you one third of His knowledge: His commandments. The other two thirds are received through receptivity, and for that you have to develop devotion. There are hints or tips I am giving you; judge for yourselves. People may speak very highly of you, or me, or anybody else, but you should see for yourself where you stand. It is a great achievement to be free from the dangers and onslaughts of the dacoits of lust, anger, greed, ego and attachment. Taking your food, your thoughts will be elsewhere, and you will not taste sweetness of it, to such an extent that at times you will not know how much you are eating. People judge you from these things I am pointing out. They cannot know how far you have progressed inwardly – to the first plane, the second, or third, or fourth, or fifth; they can only judge you from outward things, as I have explained. Take note every day how far you have proceeded. Your progress to date may be good – I am glad – but it is not sufficient. The real ABC of the matter stems from the things I have just been explaining: your living should show that you have met the Master.

See things clearly, and you will not be led away at heart. Often when I used to meet my Master, there were objections: “Oh, he has gone in to the Master again” – so much opposition. It is but natural. If you put duck’s eggs among the hens, after the hen has sat on them for some time the little birds will all be born – some chickens and some ducks. When they all go near the edge of the pond, the little ducks will plunge in, for they have a natural affinity to water; but the hens and chickens will stand on the edge, crying, “Oh dear, you will drown, drown, drown!”

I was the first man in my village to be initiated, and it started some trouble. I was called to temple there and I tried to explain to them, finally saying, “All right, there is a difference; why not take a few men, say four or five, and we will go and talk together heart to heart – you may choose the most learned men.” A number of people took a vow to kill me as a result; they fixed a meeting place, choosing the time at ten o’clock at night, with the purpose of killing me as I walked through the village to the appointed place. But when the hour came and I walked to the meeting place, they did meet me on the way, but had no courage to attack me. Some months after this in-

cident, the ringleader of this plot came to Lahore and I met him one day in the street. I at once invited him to my home, telling him, “Come, dear friend, have your food with me today.” When we reached my house, he sat down and cried. Naturally I asked him what was wrong, and he replied, “You knew I was the one who led that plot to kill you, and yet you have welcomed me to your home.” He was quite overcome. This is the kind of attitude one can have toward life. You will remember that Christ said, “Father, forgive them for they know not what they do.” Such criteria will show people that you have met the Master; even when things go wrong and everyone is against you, glaring at you with hatred, yet within yourself you will be calm and quiet and unaffected by it all. If, on the other hand, you are praised with all honor and grace, even then you will remain quiet and unaffected – not puffed up with pride. Others judge you by these things, and you may also judge yourself.

We are all children of God, brothers and sisters in God. We were born the same way, with equal privileges, and He Whom we worship is one and the same Lord, though He is called by different names. Some of us sit on a chair like ministers, and some of us are standing to attend, to carry out orders. Such positions are given according to the reactions of our past, and when one really understands this, he remains unaffected by praise or criticism. One receives honor or hatred in the same calm and quiet manner. There is no other way to judge. The more you advance, the more such criteria will take their place in you, without the necessity of praying or demanding for them. Guru Nanak tells us that if one continues hearing the Sound Principle, all virtues find their abode in that one. All virtue will find its abode in you. He also gives an example of grass which when cut is laid down in a certain place preparatory to having the seed removed. That place has a special name, all the grass is taken there for the removal of the seed. So it is something like that, and if you continue contacting the Light and Sound all virtues will find their abode in you – of themselves.

You may ask why it is necessary to keep diaries. Because, we are just on the way. In the past ages, the people had to sit at the Master’s feet for many years before they received anything. You must have heard of King Ibrahim Adham, who left his crown and kingdom to become a disciple of Kabir. He lived with

Kabir for three or four years, during which time he displayed a calm and quiet manner, acted in full obedience to all orders, never objected to anything, ate and wore whatever he was given, sat wherever he was told. Loi, who was the housemaid there, one day asked Kabir Sahib, “Well, he has been here so long now, can you not give him something?” But Kabir replied, “He is not yet ready.” Loi was surprised and asked what more signs of readiness could there be, when the king was showing implicit obedience and so forth. Kabir said, “All right, when he leaves the house tomorrow morning, throw a basket full of the household refuse on his head, and listen to what he says.” Loi did this, and the king cried, “Oh, had this happened in Bokhara (his kingdom), someone would have paid for this!” He was a king, you see, and that kingship was still in his head. Loi reported the incident to Kabir who merely said, “I told you he was not ready.” It is a good illustration to show us that outer form and action mean nothing, and one cannot judge by a person’s action outwardly; it is a matter of heart, in our very makeup, and how that develops.

A few more years went by, and one day Kabir Sahib said to Loi, “He is now ready” Loi was astounded, and said, “But he is no different; he shows the same obedience and humility.” So Kabir told her, “This time take the night soil waste in a pitcher, and as he leaves the house in the morning, pour it on his head.” She did this, and the king cried, “Oh God, I am still worse than that!”

The goal is still ahead, please; never think you are self-sufficient. You may be the head of some department, or a co-worker among others, or anything else; but regardless of your position you must have veneration for all around you and under you. Never feel offended. Everything is due to God’s grace, you see, and as a reaction of the past we are given different responsibilities here on earth, but we should never feel the weight of them. The true attitude to life will come when you truly meet the Master.

When on tour outside India, I gave these things in a nutshell; but here there is more time and we can have a heart to heart talk. I wish all of you progress, so that on your return people may easily see and judge that you have been with the Master. You are not the same person, each one of you; you are changed. If you have not changed, people will ask themselves, “Is there anything in this science?” The medicine given to you is a panacea for all the ills

of every day, but you have not progressed if you have not kept the commandments and have also not developed receptivity to the Master. As I have told you, one third of the teachings are given by the word of mouth, and they are for your obedience; and the other two thirds are given by receptivity, for which devotion is necessary. Others will judge you by this, and you can judge for yourselves also.

The more you progress while in the body, the more blessed will you be. On leaving the body, you will be whatever you have achieved while in the body, here and now. By merely leaving the body at death you cannot become a Saint, overnight or in a flash just like that. You are in the make. Guru Armar Das tells us, *I was once like you, but now I have risen above with the grace of God.* Remember, with the grace of God descending through someone. If I pick up my watch, my fingers may be holding it, but really it is the hand holding the watch – through the fingers. Similarly, God works in the Godman – the grace of God descends through the Godman – and if this happens, one is no longer that which one was before. What were we before? Drowned in the poisons of the outgoing faculties – like anything – but have now risen above them, by the grace of God.

You are meant to be ambassadors; all your future depends on this – you are the budding hopes of the coming generation. Every Saint wants his followers to become Saints. Every king wants to see his son a king, not merely a minister. The more you work for it, the more you will progress. For instance, you may put in two hours normally, but two hours are a must; and when you come here you put in more time, and progress. I am giving you these sweet sugar pills when you leave, and if you want to oblige me, then take one sugar pill for every hour of meditation you put in over and above the two hours which are a must. Then I will be obliged to you – for two reasons. I am pleased to see you progress on the way; also my labors will be crowned with success, and I will enjoy too. When children gain the first division in their examinations, is the teacher not pleased? And those who pass, they are honored, too.

This is why I always impress upon everyone: please, this is your work; only you can do it for yourself – you and you alone. No one else can do this work for you. The Guru is a help, the way up, a protection; He is everything to the

disciple, just as a child entrusts everything to its mother, to learn to stand and walk and run; but we must be receptive. This is most important. First, if you love Him, you must keep His commandments; that is one third of the education. And for the other two thirds: develop. Develop devotion and receptivity.

I was so pleased to have you all here at this time, at the plea of the Conference which was held at the level of the human body. I think this was the first conference of its kind since King Ashoka – centuries ago. Many conferences have been held at the level of religions, but at the level of man it was a great revolution – to which those who were here will bear witness – to tell you a great truth.

I wish you all to continue and progress. This is your own special private work; all other things are but a question of paying off your debts, as a son or as a father, or a daughter, or mother or brother. Do these things lovingly, because you have been united by the flowing pen of God, which writes according to the reactions of the past. We should enact that part which God has given us, and pay off our debts. And then? We must go back home. You are leaving us; all right; I wish you all progress. But see where you stand, and if you do progress, I will be overjoyed.

When they gave me a medal – the Order of St. John – I was called to Pandit Nehru who was Prime Minister of India at the time, and he told me, “It is an honor to my country.” When you progress, it is an honor to me, you see. To do something worthwhile is an honor to your Master. People will ask, “Who is your teacher?” just as an academically learned man is asked, “Who has taught you?” Is this not so? I repeat, in my heart of hearts I wish you progress while the time is imperative and the golden opportunity of the human body is yours – make the best use of it. How calm and quiet is it. All right; go; and God bless you.

## *Obeying His commandments*

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

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

*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 mirror-like appearance, and on him, who sees with attention, the life of the Gurmukh reflects.

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The Gurmukh remembers the creative day of God, and he takes the separation from that moment. Each moment of his life surpasses 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 other 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 have 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.

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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 what 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.

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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 astral plane he discriminates between the merits and demerits, 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.

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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.

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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 a 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 is a sin for him.

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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.

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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 laborer in his Master's order.

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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.

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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.

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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.

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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.

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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.

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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.

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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 the 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.

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Whenever the Gurmukh takes up a new assignment from his Master, he examines its in 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 de-

cision 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.

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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.

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He follows the commandments of his Master all the times. His commandments are 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.

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He never forgets the very exact words 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.

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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 forever. He would never think that he did such works without the Grace of His Master.

*It is all His treasure,  
whom He gives it, he is blessed*

Farewellsatsang, by Surinder Kaur, St. Gilgen, July 27, 2003

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Today, we all brothers and sisters are sitting in the house of Master, in the remembrance of Master to celebrate His (Baba Sawan Singh's) birthday. In this poem, the poem which Master wrote, He wrote all from His inner condition. Master wrote this poem when Baba Sawan Singh left his body and he was bringing (the ashes) to the riverside for the last cremation.

Master was silent but His heart was crying and from heart He was singing: "Oh my Master You are very beautiful and somebody should bring You back so that I can see Your beautiful face again. When I will see Your face again I will not get tired and I will kiss Your feet." Then He told, "You have given the initiation to so many, and many children are crying for You and You should show the further way to them; there is nobody who can understand my heart and to whom should I speak? So I am looking everywhere to see You again, Your beauty, but I can't see outwardly. We have got the arrow of separation in our heart and warm water is all the time flowing from our heart."

Whenever this time came, 27<sup>th</sup> of July, we all were happy but Master always seemed to be sad. We all were very happy to celebrate at the feet of the Master the birthday of Baba Sawan Singh but Master was all the time sad. The one who can't see physically to the Masterpower, for them the birthday and the leaving day is equal.

Who was that Power? He was the ocean of grace. As much as you swim in Him it could not get less. He was the source of spirituality and everybody knows His name. He was the competent power who could give us the consciousness. He was the ocean of consciousness and He came to give us the light and to take us back. All His children who are wandering in this world, in ignorance, only He can give the inner knowledge to bring them above. One can see the life of the competent Master and that is the lesson for us.

Baba Sawan Singh had a close relationship with all the saints, whosoever came into this world. It is very nice, one who has seen with his own eyes the

Masterpower physically, how Master could give the grace – how He could bring us above all our problems. Then Master told that that power was only my Hazur, Baba Sawan Singh. Whose birthday we are celebrating today, His eyes were not like normal eyes, He was the competent One – Almighty. He was not having the worldly hand. He was caring for all of us only with God’s hand. He was not having the worldly tongue. He was speaking only the words of God. He was the source of intoxication and He came over here only to bring us back. He came in the human pole but the voice was from God directly. He himself was the light and He took the birth on 27<sup>th</sup> of July.

Master told the worldly example that there was a Kal (dryness) – Kal means that there was no rain at all – and in the month of July normally it is the rainy season, monsoon – then Baba Sawan Singh took birth at this time. When that competent Power came into this world it was outwardly also day and night rain and one couldn’t see the sun the whole day. So He was called Sawan, means the month of monsoon. One could see the greenish everywhere and the desert (dryness) was over. The whole month of July was full of rain – it is all the outer sign, when the Master Power comes into this world.

So He has not given only the outer greenish, He has also given the greenish to the soul to overcome (all hindrances) with (the help of) Naam. Whenever Sant Kirpal Singh used to tell the competency of His Master He was above the body. The competent One, the Master Sant Kirpal Singh, He could become one with Baba Sawan Singh whenever He told his life history.

Whenever we come into this world He is having the key of our palace, of our inside. He colored everybody from His inner treasure. He Himself had developed so much that He was able to reach in the higher plane, in the Sat Lok, and so He was able to bring His children there. But it can only be with the hardship of the Naam; when one is colored only in His Bhakti, only then one can rise above.

So long as we are not getting the holy five words and we are not doing the practice every day we cannot open the inner door. As Hazur gave an example, and it also exists in the book, and he prayed before God, “O King of Kings, You yourself have closed the door very tightly and You are sitting beside.” Bulleh Shah has said, “O Maula, o God, You yourself came in the human pole

and You brought the consciousness and You awake everybody.” Then he said further, “O Maula, if You would not come into this world we could sleep very deeply into this world.” One cannot go inside without the help of the Guru. He is the only One who will open the door.

One simple lady can also give the five words but it is not the subject of Naam. We can only go within when we get the five names, when they are charged by the Master, with His color. With the help of the five Shabds we are able to go in the region of Sat Lok where there is no more need to meditate (to make Simran). Then the soul dissolves in the Sat Purusha, in Sat Guru, with the competent One and then there is no more need to do the Simran. The further work is in the hand of the Sat Guru, the Nirankar, that He absorbs us with Him; that our soul can see all only within. Sat Purusha and Sat Guru are the one light. The soul itself cried that the Sat Guru and the Sat Purusha are the One and the soul is one part of the Sat Guru. So there is the pure consciousness, the drop of the ocean, where the soul will dissolve forever.

When our soul absorbs in the Maha Sagar inside, there is not His Naam, there is not His form and there is not His Akhar – his shape. He Himself is Anaam (the Nameless) who prepares the Naam. He is everything and it is very difficult to explain Him, who He is, with our worldly tongue. We are one part of that power and we should see our own self. We are not the light and we are not the Shabd. He is everything and all Shabd, Light, everything is within and He created everything within.

When the soul will not recognize it today then we are only deceiving our own self. What knowledge do you need now? Not only the knowledge of the outer books. We need such a knowledge from where the knowledge came and from One who has prepared the whole knowledge, so that we can simply have the treasure of that knowledge. All the Masters who are competent, they are giving the experience of the Light and Sound. So the teaching of Baba Sawan Singh was the same.

All the Banis, the teaching of the Masters, when we are taking within, when we are not only reading, but when we understand and we take within, then only we can get the clear way. So we should have only the company of such a competent Master who is the habitant of the Sat Lok. He is the only one who is able to bring the soul above the body consciousness. When we come



into this world to do this practice then the Master Power also comes along with us. This earth, this world, is never empty, never without the Competent One.

“O Soul, to whom are you looking for? He Himself is Shabd, Shabd is our Guru and He is all the time giving the sound from within. He is all the time with you.” So, we cannot go inside without the Shabad, without the hardship of Naam. “Oh soul, you should always get up at the Amrit Vela – early morning – and you should do such a hardship that you get the swing which comes from Sat Lok.”

Our eye cannot be opened by someone who himself is not lost in it. So, everybody has his own background and one must not follow another one. The Master, the God-Power Himself, He disunited us from this maya and He united us with His Gurubhakti and with His Guru-shakti – the Power of the Guru. He is filling our heart full of joy and love of Him that we are feeling peace all the time. As we came over here to get the love and the peace, we reached on the birthday of Baba Sawan Singh.

It is all His property and to whom He is giving and when one is blessed to get it, the seed of Naam can flourish like anything. The Sarovar which is within us is over brimming. By crossing all the problems one can be able to cross all the stages and can reach above. These are only the powers who awake themselves and who make the others to awake.

When we leave this physical world then we are leaving our body, then the rest of the work is in the hands of the Master to bring the soul above. Baba Sawan Singh used to say, “You sit and see and this is not your work, it is the work of the Akal Purush that He will bring you within not only in the Khand Brahmmand, He is also able to show you the form of the Anami.” Then He used to say, “The whole power of Baba Jaimal Singh is in me and for this I will never agree that His teaching will be changed.” These are the words of Baba Sawan Singh.

When we will not do today, when will we start it? One cannot leave this physical world and physical body till we learn to come above. We cannot interfere with our own intellect in this path. So, it is the Naam of the competent One who has prepared it, with His color. Our Master, to whom we met, Sant

Kirpal Singh, He came into this world and He was also the owner of this light and He gave us the consciousness and He was able to bring us within.

Even all the competent Masters who came into this world, they have also to get the Naam of the five words. They also become perfect only by coming into this world. When He Himself opens his door from within for both worlds then He also takes us along with Him; as His Satsang and the Naam, the sea of Naam started from Him.

When the competent power makes the disciple perfect and develops him in the Bhakti then the wire of the competent One goes more within. At that time Baba Sawan Singh told, “The inner Bani is coming in me and you listen. The wire of the inner treasure, the key of the inner treasure is within which I want to open.” Then He told, “The Power which comes from the Sach Khand, from the heaven which one gets, here I want to explain and I want to open.”

All these signs one can see when one is leaving the body and when one is speaking in this way and one sees the other power along with that power – then one can feel that now this power will leave the body. Then He told that, “Today I want to open the ocean of Kirpal which will be green forever.” He meant to say that nobody should have misunderstanding that the teaching which comes from within, from Soamiji, and which treasure He has opened, it will only work through Kirpal. Before He left His body He openly told who will be the further competent One and He will do the further work.

One could see the form of Master in the Div Mandal himself and even it was in this physical world. Then He told, “All the teaching of Shiv Dayal Soamiji I have filled in Kirpal, in the Ocean of Kirpal.” Then He told, “Soamiji Himself will take work from Him and He will work under His shadow and I will fulfill all the work whatever I have got from my Master. He is helping us in both worlds, here and inside.”

Baba Sawan Singh told in His life history that when He saw that Master Power was already working in the Khand Brahmmand, means Sant Kirpal Singh, then there was one disciple of Him, Pandit Gurudit, and He told him to write the life history of Soamiji – his meaning was that the life of Kirpal will be opened.



Then Baba Sawan Singh asked Gurudit whether he had already completed the life history of Soamiji and he gave the answer, “I am writing very fast.” So in this way one, two years passed and Baba Sawan Singh already left His body and then our Master Sant Kirpal Singh asked Gurudit whether he had completed the life history of Soamiji. He told, “Yes, I am writing very fast.” Then another asked, “What is that life history which is still not completed – could you tell us a little part of it?” He told, “When I am writing the history then I am going within. I am fully absorbed in the history. So, for this it takes too long for me to write.”

In the end he told, “I will become fully perfect as I am writing the life history of Soamiji and Baba Sawan Singh has given me this duty to write so that I should become the example like him; that will be the life history, which will be seen through me.” So, in the same way, Sant Kirpal Singh told to everybody that we should also write the life history of our Master – means we should also become like Him.

He was not only the Sawan, He was the King of Kings. It is very difficult to explain about that power. So long you will not go within, absorb in Him, you can’t explain or tell about Him. For Baba Sawan Singh it was more difficult to open His Master, to tell about the teaching of His Master, because He was very, very strict – Baba Jaimal Singh.

Baba Jaimal Singh used to say to Hazur Baba Sawan Singh “Babuji” and as He, Baba Sawan Singh told before that the whole power of Baba Jaimal was working in me, because Baba Jaimal Singh made the full time (schedule) when he has to meditate, when He has to eat and how He has to take the food so that He can also give this food to all others. So He was working according to the diary of Baba Jaimal Singh. So, we cannot tell very easily the life history of any competent One while we are living under our mind.

He was only speaking what was coming in Him, the stream from within. He became part of the inner treasure and this He filled in His Gurmukh – in Master (Sant Kirpal Singh). He was free from mind and from everything – He was the competent One – and all that was coming through Him was the power of the Div Mandal. Whenever He went inside He saw that Kirpal had reached before Him.

When ever anybody put question to Baba Sawan Singh, He used to say, “If you want to get the short answer you can get from me and if you want to get the answer in detail, then go to Kirpal.” Then He told, “Kirpal, He knows each spare part of the rifle, how to clean it and again to fit together.” (Means how to explain each aspect of something and make intelligible to others.) How happy the Masterpower can be when the disciple is so developed. Whenever we come into the Satsang of the Master we should become only the lover of Him, and if we want to be the lover of this world, then this place does not belong to us. Here is only the love of the spirituality and one has to go in it.

It is very easy to wear the white dress and to show that we are the saints but it's very difficult to explain the inner thing as a Saint – means to copy is very easy. It is very easy that when one calls the other Saint, but it is difficult to fulfill all the work of a saint. One can't explain with the outer things. It is not in his hand because that power is the different one. He was the living, He was the competent One and whenever we come in the Satsang, we should come to get something and we should also be only with Him to attain something. When we will learn to come above body- consciousness then our inner eye will be very clear open.

Today, we all brothers and sisters are sitting in the nagari of Hazur, in the house of Master, as a beggar, to beg something from Him.

We are the disciples of such a competent One and He will never leave His children alone. He is the competent One who will care for His children here and in the next world. We should not think that our Master has left us. He is far from the outer steps but He is residing in our heart, but one has to become very strong and make the heart strong to know about Him. That house is very high and everybody has to learn to go within.

We have very good luck that we are attaining the knowledge of Master. When our soul doesn't get the clear way of the higher knowledge then our soul is wandering into the world. Then the walls of this palace, of this house, become weak without the Guru. It is very high to get the Darshan of the Guru. The eyes never get fulfilled; they never get their thirst quenched until getting the

Darshan of the Guru. With the grace of the Master, with His help, we are crossing the way He has given us.

So Master should give a blessing to everybody to make us perfect. Now the 21<sup>st</sup> of August and the 25<sup>th</sup> of September are soon appearing and we are going to Kirpal Sagar and then we will celebrate these days there. One needs a big heart to bear everything and to tell outside as Bhaji when He left from here, on the last tour, and on the way we were speaking a lot of things. As Baba Sawan Singh made a very perfect Gurmukh, Sant Kirpal Singh, in the same way Bhaji, He gave a very nice and strong color to this mission.

He used to speak with Master in a smiling and laughing nature and he could always get promises from Master, “Master, You should take us along with You, without You there is no one to take us.” Then he asked Master, “Before we leave our body, You should tell four days before, so that we can be fully prepared and complete all our outer and spiritual work.” Master’s words were always very deep, very powerful and then He gave answer, “When you will dig the mountain then you will see, you will get such a power which will never end.”

It was always Bhaji’s wish that I should not listen to any other name, except of Master. By seeing all this love then Master also gave such a power, (He told), “You will only put all the souls in the line and the rest of the work will be Master’s work to take them all back.” His words were very high, that the consciousness will come into the world. Master told, “You need not to go anywhere or to wander to give the teaching. The conscious ones will come automatically towards you.”

I can see the result, whatever Master told that today I can see all the brothers and sisters from different countries. Two of my brothers, who came yesterday, I received their message and it was a very strong longing to see them. So in the end, yesterday, they came and we met each other. They have also not much time, but the arrow of love was very deep, they couldn’t bear, and so they could also come to this place. They reached on the 26<sup>th</sup> and on the 29<sup>th</sup> they will fly back. It is all His grace, and with His grace we all are together over here.

I will again say the words of Master, that it is the center of Unity of Man, it is the center of spirituality, and when we come into this world we should

only have hunger for this (spirituality) and not other things. This is the place of the lover of the Bhakta, lovers of God, and is not the place of the outer lovers. These words I told many times to all of you, that Master, He very openly told in the Satsang, “Whenever you come in the house of the Satsang to listen to the Satsang, you should come to listen but not only to listen, you should also come to share, to make the Satsang.”

When we will have the hunger of spirituality, Master will surely give the food for the spirituality. Whenever we are in the Satsang we should forget our own self. At that time one should not know who is sitting beside him – there should only be Master and a third one should not be in between. With this atmosphere you will see that you help to make the Satsang. These were the words of Master.

Today I (Biji) can feel the feeling of Kirpal Sagar, the seva in His Kaaba is going on. I have been with all of you for two months and we spoke much about how to we should develop our selves so that we come nearer to Master; that we should share something from His hidden treasure. Somebody asked Baba Sawan Singh, “How can one know the competency of the Master?” Then He gave the answer, “Simply see Kirpal.”

When Baba Sawan Singh was about to leave His body there was much question, answer and discussion. Then He opened His eyes and told, “Kirpal you should also put any question.” Then Hazur Baba Sawan Singh again went within and He was seeing like the air of this world, means the feeling of the people who were sitting over there. Then in the end Master put one question, that, “When one soul is leaving the body, in which form and in which stages is the Guru helping the disciple?” “Which Shabd is helping at which time?” There many were standing but nobody could give the answer because nobody learned to go within. Baba Sawan Singh, He already reached within, and He again gave answer from within that, “Kirpal, you yourself should give the answer to your question.”

Then Master told, “Guru is helping in four forms to the soul.” The first form of Guru starts from the Kanval and that power brings the soul from the physical world. The second Shabd brings till the Para Braham, and from the Para Braham one removes the outer cover, then one goes in the Sach Khand. Then the last form of Master brings (the soul) from Sach Khand to Anami

and that form always stands on our head side – means when one leaves the body. So He always puts the umbrella over the soul so that He can always see the condition of the soul. Then Master closed His hand – means Sant Kirpal Singh – and told to others that you should see the condition of Hazur. Soul is not suffering, but Master has to suffer due to the soul.

There are very dreadful ways within and it is very difficult to go within without the Guru. So I would say to everybody that today is a great day and we all brothers and sisters all together here from different countries and Master has surely opened the door of His treasure and we should make ourselves able to attain it. This special blessing will be from the 27<sup>th</sup> of July until the 25<sup>th</sup> of September. So we should try, as much as we can to get the grace from the Master. On the 1<sup>st</sup> of June I left the Sangat of Kirpal Sagar and so I will leave from here on the 29<sup>th</sup> July.

The time that is passing, we know how difficult it is, but we all should devote our time for meditation. All what was the message of Master I could tell and whatever He promises, He will surely fulfill. We should learn to live under His will and He will always see us alive.



*With what an abundance of love  
these teachings been given  
and with what authority the words spoken.  
If we do not try to understand and follow,  
the loss is ours.*

*Sant Kirpal Singh*

*It is a beautiful way back to God,  
provided we live according to His commandments*

Lecture by Dr. Harbhajan Singh, St. Gilgen, May 30, 1993

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I am very happy to see all of you. We are together, it is the grace of the Master. He has helped us to sit together because we all can find the way within and we can again get together in His Mission. I think for this reason we should be very thankful to the Master. This is the highest thanksgiving to the Master that we are together and working in His Mission. There are so many reasons to thank Him. But He has told that Master has blessed us with His work, with His commandment. That is the highest blessing Master ever gave to a man.

Why Master stresses upon the commandment? It is His desire. He wants His child back to His fold. That is His desire; because through those commandments we should renew our contact with God. Because by using all those virtues we can get a lot of merits in our life and by misusing those virtues we can attain a lot of demerits in our life. So on this ground we were gifted with His commandment. The commandment of all competent Masters bear the same essence, it does not differ.

What is this commandment? This is a binding force. It is just like cementing something. Sand and water you mix together, those cannot fix together. If you want to fix you need cementing. Cementing it, you need cement. So Master's commandment, His grace, is just like a cement, our ties with the Master. Last night we left our subject before the commandment. The commandment of the Christ or any Master is that which reminds us to go back to home eternal. That refreshes our memory and brings us back to the source of our life. And what do we have to do with it? That we are born as man, we are looking like man but that is not sufficient. By attaining all those virtues, merits of life through the true living we should appear in the world like a man. That is his purpose. Master wants that His child should look like Him. In no way he should feel humiliated with any aspect of life; he must rise into the life. He should appear into the life – all people should see Him through his life. That is what Master always said, "You are the true picture of the

Master, and others should feel the Master through you. You should become a right example of the Master.”

So those commandments of the Master are the greatest wish for the child. It is a summary, it is an extract of His love. Without devotion, without love we cannot keep all those commandments. We have to create receptivity and love for that purpose.

On this subject they taught – time and again is create a fast link with that Power. And worry not what the worldly people will say because there are people who want to enjoy the world and for this sake, for the worldly sake, for their amusement, they can sacrifice the heaven. And there are others who love to be in the heaven, they would sacrifice the amusement of the world. But those who are the lovers of God, they will prefer to sacrifice the world as well as the heaven. They care not for both the things because they know that there is a heaven and there is a creator of the heaven. So they will like to have love with the creator and not with the heaven.

Guru Gobind Singh tells us, “If you want love, then come forward with your head on your palm.” What does it mean? Don’t care what the world would say to you. Carrying the head on your palm means, you need not to worry for the world, for what the world says, for what the worldly people say. And then you are welcome there. Means, what is that love? Where you give the heart, you also lose the head there. And you keep on wandering there. This is self-surrender. The ten commandments of the Christ, I think, it is the essence of life. It is self-surrendering to the Masterpower in a very short way.

Once Master was asked by one person, “Oh Master, we cannot meditate, we have so many irons in the fire, we have no time.” Master said, ”Okay, while sleeping you can remember Him.” He said, “At the time of sleep it is too hard to remember. At once I sleep and forget everything.” Master said, “Remember Him with your attention.” Anyhow he said, “Master, I would say that sometime I forget and do not remember You. Then I have to repent for it.” Master said, “It is your attention.” It is the attention. When you repent for what you didn’t do that is repentance. Repentance takes your attention back to the Masterpower. So at the last moment Master said, ”When you sit

beside a Conscious Co-worker of the Divine Plan, you will not stay in the world. Your feathers will be cut off from the world. You have to renew your wings; you have to fly into the higher consciousness.”

This anyhow, this matters, as how we love the Masterpower. If we love Him only to fulfil our desire and worldly things, gain of worldly things, this or that, all this is not love. The worldly love is a lust. Lust is attachment and attachment is not life. We have forgotten it. For the sake of others, for the gaining of some things we love God. That is not love. Let this love radiate in you. You surrender to the Masterpower within and He radiates within you. That is a love. It is reciprocal. You know, every lover needs a beloved. Those who are the lovers, what do they want? They don't want any reward in their life.

Once Amir Kusro was asked, when he was going to be put to death, put to the gallows, “What assurance did you get from your Master? Any assurance for salvation?” He said, “No, I have to go this way, but no assurance at all.” What is that? This is a radiation of the Master. Those who get the radiation of the Master they don't speak from the tongue. They say, “Okay, we have surrendered to the Masterpower.” No assurance for salvation because there is still something higher than salvation.

Worldly people become obstructions in the way of the lover. Once another saint, Sarmat, his skin was taken off, separated from the bones. As someone asked, “What did you get from God? You are going to meet such a fate. What He has given to you?” He said, “I do not know what He has given to me but I know what I have given to Him. I have given my body, my life and all the merits which He gave to me, back to my Master. I have given everything to Him.” You know, if you surrender to the Masterpower, think that you have surrendered everything to Him. You are not the body, you are not the mind, you are not the intellect, you are not the senses or holding the senses. You are above all these things. This is the highest way of love, I tell you: to surrender to the Master and to do according to His wish.

So Kabir says, “His radiation takes me above the three worlds. I feel joyful. I rejoice with Him and then come back into the body and I feel I am in the hell

again.” So those who are the lovers, they know they have the fortitude in their life, they have the contentment in their life, they know their subject and they know how to reveal it. And they reveal it with silence. Not with hue and cry.

What is the true love? The tongue, the mouth does not speak. But the tears roll down from the eyes. Only the tears tell us how far we are connected with the Godpower or within ourselves. How do we live with the pure life? If there is a poison, yes, the eyes will get dry. Then we are not able to do that thing. You know all that, the practical examples of various competent Masters – because they lived with it – they always spoke through their life and each one of us has to speak through his life. You know, when Master helps somebody to speak through his life, he becomes fully dumb. He says, “Master, better I don’t speak and I go back. I don’t want to remain in this world because now I am not the man of the world. If I speak something and if I am caught there” – he is afraid of this fact, he does not open his mouth, he says, “Oh God, take me there.” Because out of devotion, out of self-surrender, whatever he got at the end, that is entirely the radiation and the grace of the Master which helps him to transcend all the barriers of life and he goes to the equipoise stage where there is no death, there is no clutching, no barrier, there is eternal happiness which is beyond the three worlds.

Those who surrendered and kept the commandment of the Masterpower, they became Conscious Co-workers of the Divine Plan and became word-personified form. “The word was made flesh and dwelt amongst us.” Means, they were commissioned from God to work on behalf of God. And what did they have? They had all possibilities; they had the bread of life and water of life. Those who took it they went along with them. And there were others who followed them; they were also forgiven and they were also taken back. This is a way, blessed by the Godpower. “Father knows the son and other whom the son reveals.” Christ always told about his Father. Sometimes people asked, “You always tell much about your Father but can you once show us your Father?” And the Christ, Jesus, got indignant over it and he said, “You lived with me for a very long time and you didn’t know that I and my Father are one. And those who have seen me, they have seen my Father.” What does it mean? If you transcend according to the commandment, you can see the

Father and the child and you can see your own condition there because you can only see when you rise above the plane of senses. You feel that you are fully embedded in them. It is how this link is created in us.

You know, Majnu was a great lover. In the worldly way his love was very pure. He loved Laila and it is said, that he started kissing the feet of a dog. So people told, “Oh Majnu, you are mad. You are getting mad day by day. Now out of this extreme love you are kissing the feet of a dog.” He said, “No, I am doing the right thing; since this dog goes to the street of my Laila off and on. So I have some affection with this dog.” It is extreme love because he who loves God, he loves all fellow beings. From heart he loves. He has no enmity with anybody because on the level of soul we are one. On the level of mind we are scattered. Masters come in the world; they cure our diseases, diseases of the mind, also diseases of the body as well. Because He knows that He wants to develop His child as a symbol in the world. So His task is very great.

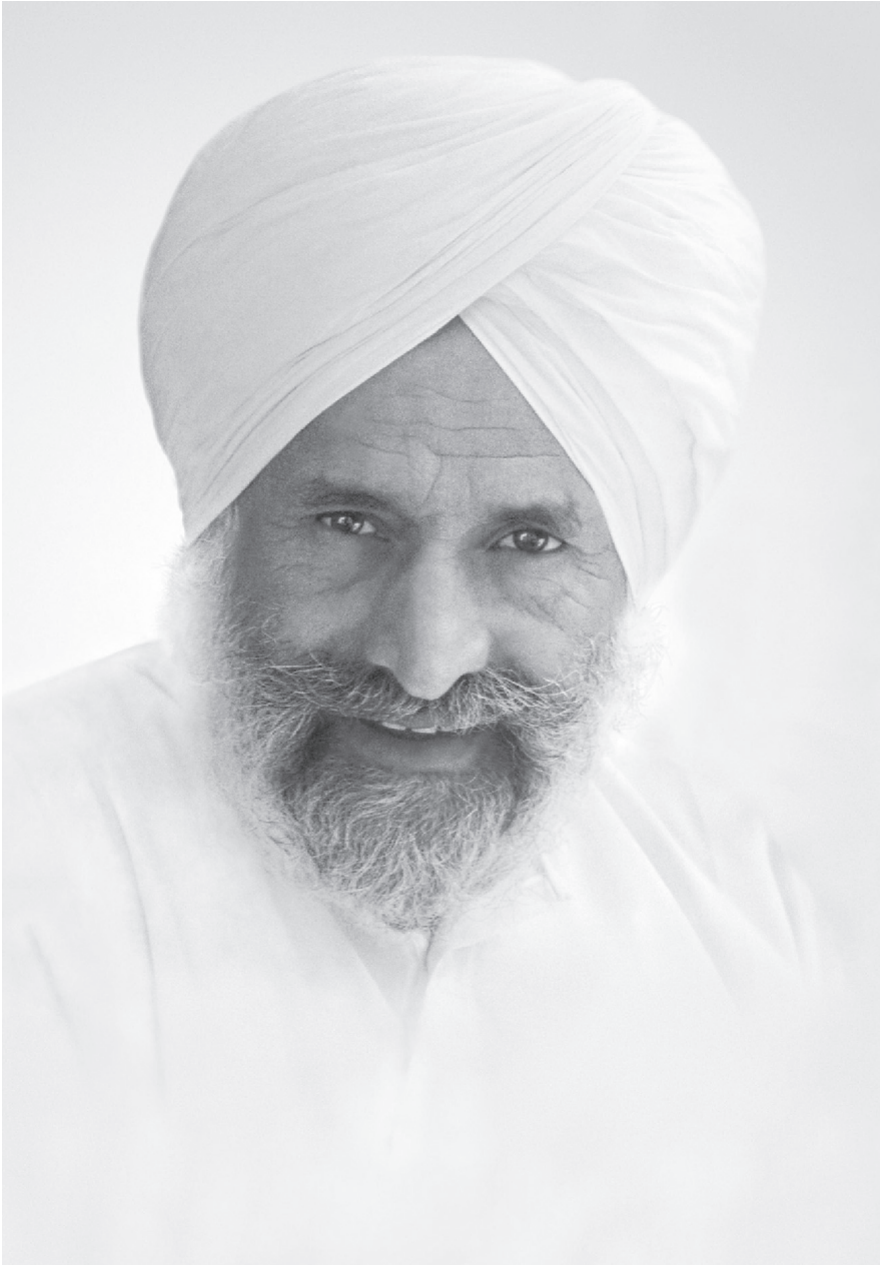
Once Majnu also went along with beggars to the palace of Laila. Laila used to give something to the beggars just to eat. She used to give alms. So he wanted to have the glimpses of his beloved. He also took a bowl in his hand and sat along with the beggars. She gave everything to everybody but when the turn of Majnu came with the help of the finger and the thumb she threw it from the hand of Majnu and this bowl broke down on the floor. And immediately Majnu started to dance there. People asked, “Majnu, you are foolish. Your bowl is broken and Laila has not given anything to you.” He said, “No, she has given me everything. She has taught me that you have to break this pitcher. You can only come in contact with true love with me, if you break this pitcher.”

This is the body, we have to break it. Break it means, die before death, as told by the Christ. If you have to leave this body, then why not now? “Learn to die so that you may begin to live.” Means, you have to withdraw from the body once in your life. Then why not now? This is the biggest gift Master has given to us. It is a laboratory; you can do your practice every day there. You must learn how to leave this body, otherwise it will create a problem.

There are lots of ways how the Master teaches us. From different levels He teaches us time and again. Just the child should have more close contact with (Him). He is within us. He is not far away from us. It is our attention. When our attention moves within and then it starts to work within then our work becomes very easy. Our work becomes more simple and more loveable and more nearer to the goal. So what we have to do? We have to simplify our life so that our work which is very tedious, our thoughts which are not controlled by us, they all become very simple, easy to handle and easy to move away from the world and worldly affairs. All these are the higher values of life.

Master tells us the very simplest and very effective and potent method just to take us back to home eternal. Just to know what we are, who we are, from where we came, how we came and now what is the purpose of human life. It is one subject and that is a total subject. You need not to make rounds; you simply have to dip into it. And you can see that your subject is in the hand of Godpower and you know that He is the Saviour, He is the Gracious, He is the beautiful Lord within because His beauty, His glory transcends all the worlds. He is the Sustainer beyond sustenance; He is the King of all Kings. There is no higher Power than that. He is the supreme Power in the whole creation. We have this contact with that Power. Master said, "Christ lived before Jesus." So He is the Master – Jesus meditated on the Christ. He got this Christpower to work on his pole. He was very loveable and you can become the same. You can become one with your Father; He can help you on the higher consciousness, on the way back to higher consciousness.

What do we need? It is said, "By remembering and remembering we become one with Him." Remembrance is the greatest and potent factor in human life. Whatever you remember, you become a picture of that Power. Where your attention is, there you must dwell. If your attention is with the high Power that is within us, then you certainly have to dwell there. Remembrance is when? All the times. While eating, while sleeping, while talking, simply you have to rise above your thoughts. If your thoughts become thoughtless, that does not interfere with your work, with your bodily movement. All that you do, you do it above your thoughts, above the level of the body and your con-





dition becomes like Him. It is said, “You reside in the heart of someone and let Him reside in your heart.” So there is a constant vibration. If you remember Him, He will remember you. Remembrance is the greatest commandment by all competent Masters. Remembrance does not come without affection, without self-surrender, without devotion, without living with the higher values of life. Otherwise we forget it. Life should be such that there is a continuous flow of remembrance and you dwell there.

There is a story about Lord Krishna and his wife. One time Lord Krishna had to go out for six months and Radha was alone there. She had no work. Simply she remained in constant remembrance of her husband, of her Lord. She was the wife and she was the devotee. She knew that he is the Lord. Continually she remained in remembrance for six months. After six months Lord Krishna came and he knocked at the door and Radha inquired as who was he, who is knocking at the door. He said, “I am Krishna.” She said, “Why you have come now? Now I have also become a Krishna by your sweet remembrance. I don’t need you. You are dwelling in me.” She showed her inner condition to her Lord, that, “I am one with you”.

So we should make the best use of the separation. Now we are separate. Even at the time of Master’s life, during His lifetime, many of us kept separate from Him, physically. Some people even didn’t meet Him, some people used to meet Him after one year, two years, three years. And some people used to meet Him off and on. But separation develops us. Separation makes a constant remembrance in us.

For love, for home going, remembrance is a must and with remembrance you definitely will get radiation when you continuously remember that Power that is within us. Just to get the happiness, a momentary happiness, our attention sometimes goes outside. We cling outside and we do not know whether we get some good response or not. But if you love your own self – what you are? You are the micro-god. You are the son of God. You are the drop of consciousness. You are the same essence as that of your father and He is within us. He is the life in life. He is the breath of our breath. He is too

near to us, even our flesh is far away from us. In this situation, who is the Saviour? He is the Saviour who is in the body.

It is said, it is a big story that when Draupadi, the wife of the Pandavas, she was won by the Kauravas and now they wanted to defame her because she was taken away by the Kauravas and she prayed to Lord Krishna. But Lord Krishna didn't come there. He came later on. And she blamed Lord Krishna as why he didn't come at the moment when she remembered. He said, "To whom you remembered?" She said, "I remembered Lord Krishna who dwells in such and such city." He said, "Yes, then I had to come from that place. But didn't you know that He is the life in your life?" So it is said, it was the Karunamae (who appeared there to save her). Who was the Karunamae? The Power, the Almighty God. The radiant form of the Master, who is the Creator, who is the Master of all the creation (who saved Draupadi). Our Father is one, we are all His children. He is the radiant form of the Master and He lives in each one of us.

But how can we get in touch with Him? Simply we have to rise above the plane of senses and mind and He will help us to transcend from the three worlds. His work is entirely different from all other Masters. He is only the One in the world. He never comes in flocks. His work is also different from others. He will not give you any hope, assurance or some wishes to be fulfilled. But He will try to detach (you) from those things. Because you already enjoyed all those things and you are addicted to those things. Master wants to remove us from this sphere. He says, "No, it is nothingness. It is a delusion in nature. Why do you go back into the burning places?"

You know what is the condition of the sheep? When their place is burning where they live, if you want to take them out, they would like to go there and burn there. They would not come out of this ward. That is our condition. We go back to our attachment again and again. And Masters come and they remind us of our task, remind us of our higher values of life again and again – till we reach back to home eternal. But such Masters they only come to create love. Love in the heart of the child. That is their purpose because this world is a playfield of negative and positive power. They are the impelling

forces in the world and their destination is fully fixed. They cannot ignore the rules which they themselves lay down.

So we have to know about the golden rules, all those golden rules and those golden rules are also connected with the commandments. Commandment means: you must find a way out of your own ignorance you have created for your own self. This is our ignorance with which, through which we are suffering all the time. In this way, our condition is like a – you know, like a wine-addicted person. When he sees the wine in the beautiful glass his attention moves like the tides in the ocean. He says, “Yes, I want to drink it.” That is the condition of our mind. Because we are the servant of the mind. We are not separate from our mind. This is why we cannot decide something permanently. And what the Master does? He does it loveably. He knows that reaction is there. He has to live for such period. So slowly, slowly He moulds the soul to the right direction and His ways are very beautiful. Once He forgives, He will never take the account again. But He will not leave you. If somebody leaves Him, goes away from Him, He would like to give everything. He can give the punishment, He can give you the disease, He can give you some sufferings. You can suffer with poverty, illness and you have to repent over it, but still He will not leave because He knows, if my child goes back to the hand of negative power, he will go back to hell. There he has to repent for a long, long time. Because He will do everything but He will not allow His child to go back to the fold of negative power because He loves from the core of His heart. Because once He has dwelt, He will not leave us. “The word was made flesh and dwelt amongst us.” He dwells in each heart, He is already there and he who has got the glimpse of His dwelling, he will surely become one with Him. It is only a time-factor, I tell you. It is a matter of right understanding as how far we have advanced on this line.

So all this teaching, all these commandments bless us with right understanding. If we have understood the purpose of human life in the very right way, it is right understanding. Right understanding is not something – it is not some miraculous thing. We must understand our life in the very right way. We must understand our subject in the very right and exact way so that we do not forget it. That it becomes our remembrance. No power then can snatch us

from those facts; these are the positive facts of human life. That is the right understanding. You can have hundred percent way out from this world. You cannot only escape from this world, you can help lot of people to escape from this world. How you go from this world– not only do you have to run from this place, you have to make all other things run away from your side. You know, that you have a fast companionship. You see that this heaven and this world are under your feet and you are above that. You are the creator, you are the son of the creator, you become there. You see that you and the creator are not two – “I and my father are one.” These are the words, very potent, because this Power wants us like this. Nothing else – no king wants his child to be a minister, he wants that his son must become a king in his place. He should become like Him. So such is the condition, I tell you, which we have to develop.

What are those conditions? What we have to do by following those conditions, observing all those facts of human life? We have to rise into the higher consciousness. When you do the real work – we have only one real work, that we should do something for our soul. Not only for the body, not only for the intellect and mind. The food for the body we are taking daily. We should take it; we should take a good food, nourishing food and reading, writing and so many other things that concern our intellect. And what we are doing on the level of our mind we are identified through the senses and sense organs in the world. It is too difficult for everybody to come back at the source. How important and how difficult subject it is! Can you do it without the help of a Master? You cannot do it. You need the help of somebody. What is that help? He simply knows it practically. He has already solved the mystery of death and He will tell you about the competency of your father. When you believe the competency of the Master you are on the same line. You become a follower of the faith and this is not a new faith, this is oldest of all faiths. All faiths came out of it. But this is the very potent and simple faith. We have to rise above the shackles. So there are many, many shackles.

Just last night we were talking about our purpose of human life. That is our Dharma, that is our religion, our real religion. Religion means our real work. What does the religion tell us? We should become real persons, we should become pious persons: we should become one with God. This is our real

work. So the religion of everybody is one and the same, this is the purpose of human life. We have to rise into the higher consciousness, that is our religion. Simply we have to rise above the shackles. And there is not only one shackle, these are hundreds of shackles. Simply by coming in contact with our real purpose of human life, the very true purpose of human life, automatically we can get rid of all the shackles.

At the time of Master I saw, Master stood before a man, the man was standing there, he put a question, and Master gave the answer. Master moved away, he was standing there like a statue. Someone went there, "Oh, Master has gone there," and he was not moving at all. He stood there like a statue. Standing nearly twenty minutes there. Master said, "Give him some water to drink," then his attention came (down again).

He is the holder of our attention. He does everything, because His attention is working in all of us. But we are not attentive to His attention. If we look back and if we see very minutely within, we see that He is working too much for us. He is watching all our action day and night. Why He is watching? Because He has to give the account. In reality He says, "As you sow so shall you reap." If this is the law, then we cannot get rid of this body, I tell you. It is the grace of the Master who helps us to undo with all these things. He gives the account. How He gives the account? He nullifies everything. Master says, "Don't commit such a deed where Master is held responsible." Means, if you make the Master responsible, then you yourself have to become responsible there. Do in such a way that it does not bother the Master and those things which do not bother Him that is all relevant. We should not do such an act in our life with which we are caught by other forces. Simply there are golden rules.

I was telling you some golden rules of life. Never go so far away, that your turning back becomes very difficult. Do everything in the very simplest possible way, the simple way of life, simple doing, simple dealing with no doubt, with no duality, with no otherness, that affects the heart of the Master. Master's heart is very polite, I tell you. He is very polite and He wants to simplify all our actions and doings. He wants us, so for that reason He gives solace and comforts within; because our soul has become very hard due to

the clutches of the mind. Sometimes we don't want to develop. We say, "No, still there is much time, we will think over. We are too young to do all these things." But when will you do it? People while losing the age they are getting more unconscious. They lose some consciousness. It is the high time when you can regain your consciousness. You are not conscious; you have to regain your consciousness that is within you. So far we are identified into the world, we are unconscious about our consciousness. If we just come back, you can have it back. So it is a high time. Every time is the high time, the sooner, the better. So like this we have to start our work. Let all other things be side-issues.

The main important work is the self-analysis. To know ourselves means we should know all our short-comings. We should know all our difficulties. We should know where we are lost. The heart is like a mirror. We have to see through it. Now it is broken. It is scattered at a hundred places. Wherever we give, we leave one piece there, just, "Okay, please, I will come, we will meet again, we will have this compromise, we will do this business," this or that. We are saying on the level of mind, we are saying it on the level of intellect. Master says, "Only do one thing at one time."

To live beyond necessity is a sin. It is from the Holy Scripture. I mean to say, we should simplify our life. We should have ample time to think over our short-comings, to think over our difficulties in life because whatever you are doing now, out of which some difficulty can follow you later on, that will severely hit you back from the place you started once. And how you can find the way out? Master says, "Stop it and do it in the right way, right now." Master will help you to bring all pieces together and bring it back into a whole mirror. You can see your reflection there. If we see our destiny, close your eyes, think over as what we are, who we are, nobody justifies himself – nobody justifies. If he (man) ever remains true to himself (he becomes conscious of it) and if we are not true to ourselves then how can we be true to our Father? These are the golden rules, very important rules in our life. That we have to become the same as our Father is in the heaven. "Yee be perfect as your Father is in the Heaven," that is what Jesus told.

So perfection is in your hand, your destiny is in your hand. Simply Master will help you. He will multiply our efforts. If you do one thing in the positive way, He will give you thousand blessings to start with others. Means, the rain comes with big showers. Okay, it is hot, you need a blessing. He showers, He showers on your soul. There you see that everything is there. You are developed. Simply we have to start with one good point in our life and Master will help to multiply it. You know, Masterpower – what the Masterpower does? He sees, that there are ninety-nine percent faults in the disciple. He sees only goodness, only one goodness. Out of one goodness, He will start qualifying His child. Out of this goodness He will try to develop the man. He will never hate anybody.

You know, once a prostitute, she fell down on the holy feet of the Christ and begged pardon. And Christ took her and embraced her and said, “Do no more.” Simon who was there, he said, “Oh, what is that power who is embracing the prostitute. He must not have done like this.” He said, “Simon, look at – you have given me the food, you have given me the place to rest but you have not washed my feet. And she has washed my feet out of her tears. So she is blessed.” We want to be blessed, we want to be forgiven, we should weep over our shortcomings. We should repent our shortcomings. Means, we should not do it again. That is the commandment of the Masterpower. Means, we have to be vigilant for all what we did and we should not repeat it. And we should repent over what we did.

You know, a time comes in the life of man when the stones begin to melt. What is that stone inside? That is the mind. Mind is a matter. Everything can melt but the mind will not melt. With your life changing, the mind will melt. The stone will also melt away. When it melts then it will not give you any untoward reaction in your life. So it is a beautiful way back to God, provided we live with His commandment.

We have to show our faithfulness, we have to show our devotion, we have to fulfill our promise which we made before we came into this holy body and we had a link beforehand. No man comes in the world without a link. This link is there, it is ever fresh and it reminds us all the time of our purpose

of human life. In happiness, in pleasures, in displeasures. Kabir says, “When we are unhappy we remember God, we meditate on Him. We make prayers. But when we are happy, we don’t do it.” Had we done it when we are happy – so Master says, “You should be thankful for Master has given you all humanities, all happiness to live in this world. You should be thankful to Him. If you do it when you are happy, then unhappiness will never come to you.” Master says that in unhappiness, in sad affairs you remember Him and you didn’t do it while you are happy and then Kabir says, “Who will hear the prayer of that person?” These are His words which He also speaks from His heart. You can speak some harsh word but that – you know what happens with you? You have to – there is a great stress on your nerves. But when you speak by the loveable way of life, that will relax all the nerves. So you know, when Master says in such a way, He has to stress upon – what happens with Him? He only tells, He is a word–personified form. When He speaks from the heart, when He says some words which are difficult to digest, it is out of love. In Gurbani it is said, “If Master tells you this way or that way, everything is in your entire interest, keep His word.”

Be loveable to Him and never forget the purpose of your human life because it is only the God-into-action-Power with whom you have the fast contact. All others will leave you. If you want to take all your contacts back, all your attention, where is your attention, Master would take all along with you; because He will never leave your attention anywhere. If your attention is moving somewhere you have some affection anywhere. Master will also take such one with Him. Baba Sawan Singh used to say, “He will care for your dog and cats.” It is a reality because He has to withdraw your attention. So it is very long, so thank you.

Today’s Satsang is finished and I am wishing you all that is always good for you. I am happy that you are also doing the higher cause of your Master. That is a supreme service to the Master and by doing so you can attain your godhood there. So thank you once again.



# *Keeping the Master's Commandments*

Lecture by Sant Kirpal Singh, from "Remembrance", February 1968

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What does it mean to serve a Master? It means that with respect, yearning and devotion one should keep His commands ... Those who do not place the Master's words on the altar, accepting them as God's commands, will not succeed. "We know how to talk, but do not know how to do."

There is a cure to the condition: keep a spiritual diary, just as if you were in school doing your lessons. With the aid of this diary, you can search out your faults and failings and note down your weaknesses. Slowly, gradually, these weaknesses will be weeded out.

Along with this, there is meditation. How much time do you put in? And through meditation, what progress have you made? In this way, you will yourself know where you stand, with spiritual advancement and with ethical life alike. Without keeping a diary, interest and concern for these two important factors cannot be upheld. Following disinterest, meditation ceases altogether.

What else do I ask you to do? Only to keep your life pure and good, and to weed out the weaknesses. Then, food of the soul is your meditation, so meditate regularly. Do not feed the body until you have fed the soul.

Furthermore – to attend Satsang is like having a protective hedge around your meditation; it (Satsang) also increases the incentive to meditate. Attend the Satsang even if your time is limited. Cancel some other appointment in order to do so, if necessary, for the benefits of Satsang are invaluable. All I ask you to do, again and again, is to be pure and chaste and keep your diary. Do you know of any means by which you will obey the Master's instructions? There is a cure for our failures, but if you do not take the cure, then what is the cure for that omission? There is no cure for not doing anything...

The pain in my heart is speaking when I ask you of any means whereby you will follow the commands. Having tried all means, in defeat I can only say that you should try yourself, and see how that invaluable Gift (the inner Light and inner Sound) will increase. If after doing what I ask, you do not gain progress, then you may come and complain. Start from today. Where there

is a will, there is a way. You can find the time if you really want to. You have got the greatest good fortune to be linked with a personality who is the form of the Truth.

King Janaka was one soul who got something from Ashtavakra, in those days, but each and every one of you has had (inner) experiences from the very first day (of Initiation). If you don't continue it, how do you expect to progress. Attend the Satsang and have the advantage of a protective hedge around your meditation.

I once asked Hazur Maharaj (Sawan Singh Ji), "What are Your orders regarding Satsang?" He told me, "If you are very sick in your bed, but you can move, then attend Satsang." Just note that He did not say that if you have the strength to walk, then attend Satsang. From this single instance, one can see how important it is ...

The cause of not following the instructions is just laziness and concern for bodily comfort. Remember that this is the Path of inner intoxication, so why worry about the body's comfort? Do not drift away on the waves of the mind: do the work which you have to do.

When the lion wants to quench his thirst, he goes straight to the river. Become lion-like – you are soul, the entity of the Lord. Make the keen aspiration you had in the beginning (at the time of initiation) into a reality ... Leave the consideration of bodily comforts and the demands of the mind for the sake of that aim. Instead of obeying the mind, place the Master's commands on the altar of the Lord. "If ye love Me, keep my commandments." Would you not wish to obey the one you love? A true lover is more afraid of Fdisapproval than he has consideration for body and mind. Go all out for your Goal.

Listen to the Satguru's sound – by rising above. Put all your attention, in full consciousness, upon that inner place, upon the Naam. The intoxication of the senses will start wearing off, and you will awaken to a new life.

## **For further information please contact**

### **Headquarter – India**

**UNITY OF MAN** (Regd.)

Kirpal Sagar, Near Rahon 144517

Distt. Nawanshar, Punjab

**INDIA**

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

Mail: [office@kirpal-sagar.org](mailto:office@kirpal-sagar.org) (contact in Europe)

[info@kirpal-sagar.co.in](mailto:info@kirpal-sagar.co.in) (contact in India)

### **Centre for the West** (Europe)

**UNITY OF MAN – Sant Kirpal Singh**

Steinklüftstraße 34

A-5340 St. Gilgen

**AUSTRIA** (Europe)

Phone: +43-6227-7577

Mail: [mail@unity-of-man.org](mailto:mail@unity-of-man.org)

### **Center for North America**

**UNITY OF MAN**

750 Oakdale Road,

Unit 59 North York, ON M3N 2Z4

**CANADA**

Phone: +1 647-784-1653

Mail: [uom.north.america@gmail.com](mailto:uom.north.america@gmail.com)

### **Websites**

[www.unity-of-man.org](http://www.unity-of-man.org)

[www.kirpalsingh-mission.org](http://www.kirpalsingh-mission.org)

[www.kirpalsingh-teachings.org](http://www.kirpalsingh-teachings.org)

[www.sant-kirpal-singh.org](http://www.sant-kirpal-singh.org)

[audio.sant-kirpal-singh.org](http://audio.sant-kirpal-singh.org)

[www.kirpal-sagar.org](http://www.kirpal-sagar.org) (Europe)

[www.kirpal-sagar.co.in](http://www.kirpal-sagar.co.in) (India)

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