

# Sayings of Sant Kirpal Singh

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Gurmukh –  
the perfect disciple



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# *Sayings of Sant Kirpal Singh*

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## **By SANT KIRPAL SINGH**

The destiny of a Gurmukh .....	3
Become a conscious co-worker of the divine plan.....	22

## **OTHER FEATURES (by Dr. Harbhajan Singh)**

Gurmukh – a perfect disciple .....	9
The mouthpiece of God .....	16

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

*Guru Nanak*



# *The destiny of a Gurmukh*

A talk given in Hindi by Sant Kirpal Singh

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When a true Master accepts a disciple, that person's status changes. *We were lost wanderers whom not one befriended. Accepted by the Satguru, we were then recognized.* He becomes an "accepted" soul, under the care of the Master.

We all live in the human form, but a really true human being is very rare. One who has compassionate feelings for others, who is the very image of love – so much so as to be filled with nothing else – can be called a true human being. Such a being has the power to radiate this love to the whole world.

God is love, but we have not seen Him. However, we can see the personification of Him manifested in some true human being, who is the Power of God working on earth in a human pole. That person is love personified.

In the Gurbani it is written, "The Guru's pleasure is like a permanent springtime." When we receive His gift, it is like an everlasting breath of spring to the yearning soul, which then revels in the spiritual sustenance. There are two kinds of devotion: one at the sense-level, and the devotion of the Gurmukh.

*Take the Lord's name through the Guru's word.*

The I-hood is banished by the latter, not by the former.

*In the Gurmukh's bhakti, the Sound is easily audible.*

You cannot become absorbed into anything until all is stilled; for that the Naam is necessary. In the heart, the Light is apparent when you are absorbed. That Light, which is already within you, then bursts forth into brilliance. And into what should we become absorbed? That intoxication of God's Naam, through the Guru's teaching.

That Naam will take you back to God. It is sometimes called mysticism, and it is also called the Surat Shabd Yoga, but it is a natural practice which either child or venerable adult can equally do. Other practices are far too lengthy for this age. In Patanjali's yoga, for instance, one must transcend through six centres, one by one, before one can catch the Sound. So it is a wonderful concession that God has given in this age, that He has made it possible for anyone at any age to walk the Spiritual Path. In the olden days, a man had to spend many years at the Guru's Feet before he would be given anything – in these days, who can do this? The Guru must now first give something, and then the disciple learns to purify his life. You will be able to observe that the more the Kali Yuga (Iron Age) increas-

es its force, the more grace does the Guru bestow – to save any soul.

*He who is of one colour enjoys perpetual freedom; He has no fight with anyone.*

He has right understanding; he has full awareness of the oneness of all life. He remains unaffected through each passing phase, while the ripples on the surface of the ocean of life come and go. He works endlessly, tirelessly in this field of action – yet is above the effects of action.

*If he is a Gurmukh, he is unsusceptible to the vicissitudes of life; manmukh is undependable.*

The Gurmukh is he who is one with the Guru. And the Guru? He is the Word made flesh. He manifests Himself in the Guru and distributes the Shabd. He is not separate from the Shabd; He joins others to it. But a worshipper of the mind and senses – the manmukh – continuously falls. What can be said of the rishis and munis of the past who perhaps fell only once or twice, when we stumble at each step we take. Whoever lives under the influence of the mind and senses will fall. You can compare it to the embers of a fire which, although they seem dead and are covered with ashes, yet will flare into life again with a little breeze. But if water is poured on the fire – then? This is what happens to the Gurmukh.

Once Guru Arjan sent one of his disciples to stay with another disciple in

Gujarat, an Indian state near Bombay. (My Master also sent people to me sometimes, saying, “Go brother, stay near him for eight or ten days.”) So Guru Arjan gave this disciple a letter of introduction in which was written, “Keep the bearer of this letter with you for a few days.” At the time he arrived and presented the letter, his host was busy preparing a funeral bier, so he asked him, “What is this for?” The host replied, “O, it will be useful.” After a few days a marriage was arranged for the host’s son, and after the ceremony at the bride’s house they were returning home, when the son collapsed and died. When they brought the body into the house, the father went to his workroom and brought out the bier he had made. In amazement, the visiting disciple said, “When you knew that your son was going to die, why did you allow him to marry?” The host replied, “It is the give and take of the karmas.” The disciple considered carefully and realized that when the man had been making the bier, he had shown no sorrow, and when his son was married, he had shown no rejoicing. Who then was he? He was a Gurmukh, the mouthpiece of the Guru. Guru is the mouthpiece of God, and he who respects the Guru’s every word will assuredly gain salvation. But a Guru like this is found only through great destiny.

*Now he tells of the manmukh: He is a manmukh who does not know of the Shabd, and does not fear the Guru’s greatness.*

The manmukh has no knowledge of the ever-existent God; but if you ever come to know what a Guru is, then there is nothing left to learn. The Guru teaches this with love, with persuasion – after all, they are his children! If a child is covered with filth, he cannot kill it. Under the influence of the mind, the manmukh has little understanding; he does not obey the Guru, he does not live for the Guru's pleasure, but he is concerned with his own will. The reason? He has little or no connection with the Shabd. When a person gets the connection, he should keep it intact and not break it; only then will all the virtues come, without effort. The precious attribute of true humility will grow in his heart. Just listening to the Shabd is a treasure of all virtues.

*Gurmukh becomes one with the Shabd, which is Creator of all; and all is His manifestation.*

All is the Guru's or God's play – inside and outside – for the Guru is the Shabd itself. When Guru Nanak was asked, who his Guru was, he replied, "My Guru is Shabd, which is the Creator of all."

*Only when you become a Gurmukh you do know the Truth; this is the gain from the Guru.*

Whoever sits before a God-realized person in all sincerity, in his company he will come to understand what the Shabd is, and what is the true gain from the Guru.

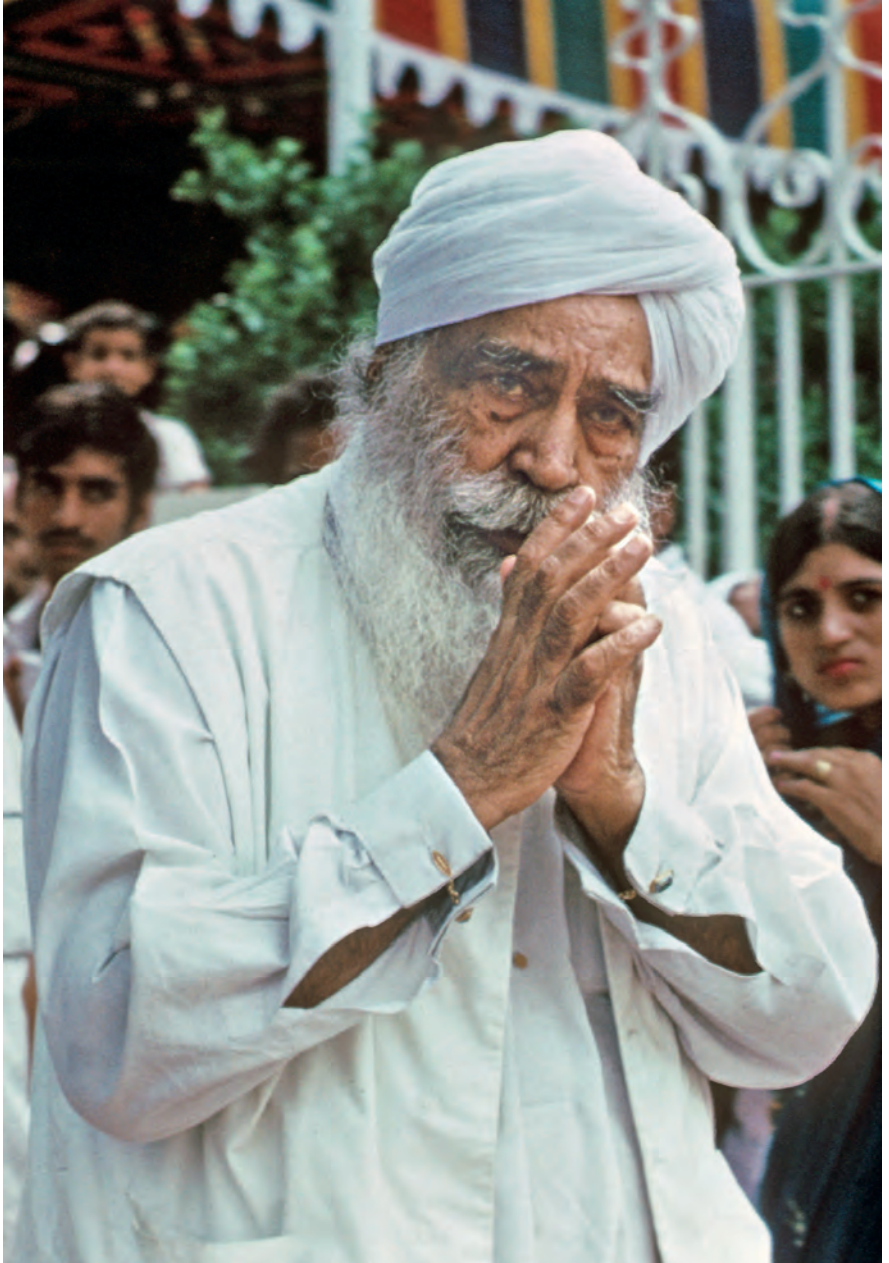
*Gurmukh knows the Lord of all karmas; in all four ages he proves the teaching of the Shabd.*

The Gurmukh sings the praises of Shabd in all ages. St. John tells us that in the beginning was the Word. All creation was made afterward.

Beware of those who declare themselves Gurus, for a true Guru will never say this; instead, he sees that God is the Doer. Sometimes it might be that an intoxicated man may murmur, "I am God, I am God" – that is something different, but there is no comparison between the ocean and a drop from that ocean. The sun and its ray are incomparable. When the ray realizes what it is, deep humility comes, and he is humble. Such realization of the Lord is like an overlaid fruit tree, the weight of which bows the branches to the earth. He sees that some Power is working, and even if brickbats are thrown at him, yet he will give his blessing. Shankara said, "There is no difference between you and me; but the wave is of the ocean, the ocean cannot be of the wave."

*Gurmukh does not die, he is not born. Gurmukh is one with the Shabd itself.*

How can one who is one with the Shabd be born, and how indeed can he die? He returns to his Father's home, and does not come back to the world. If he does happen to return, it is not as a





prisoner but as a doctor: a guide to humanity.

*Gurmukh defines the ever-existent, imperishable Naam.*

He gives the right understanding; he sees and then speaks. Without seeing, an explanation is like a blind man's knowledge.

*With one Name, salvation swept the four ages. That Name is called the Shabd.*

The Naam Power, though one and the same, is known by different names. O my mind, repeat the one Name. When the Master gives the contact and opens the inner eye, what is outside will be the same as is seen inside.

*The Gurmukh is in permanent peace and bliss. In his heart does the Naam reside.*

So contact with him will also give an inner peace and coolness. He is the Bread and Water of Life. He is saturated with the Love of God – is desireless. The ups and downs of the world may come and go, yet he never worries; even if his body breaks into pieces, yet will he be whole. Daily he leaves his body; he dies daily, and death holds no sting for him. Christ told the people to take up the cross daily. Mira Bai says, "My Beloved is resting on top of a scaffold (on the top of the skeleton of human body, at the Third Eye) – how can I meet Him?" How can those who are sitting at the sense-level meet the Lord?

A hundred wise men will think alike, no matter what the difference in their language or mode of speech. He who has unravelled the mystery can give an experience to others, who, by daily increasing it, will become as wise as he. Do not all loving fathers desire their children to be even more successful than themselves? And which child will achieve that success? He who keeps the father's commandments.

*Gurmukh becomes conscious of the Truth itself – untouched by death, birth and rebirth.*

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

*Gurmukh bhakti (the devotion of the Gurmukh) is accepted at Court. He is absorbed in the true Shabd.*

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

*Night and day he sings (in praise of God), and goes with ease to his home.*

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

*The true Satguru reveals the Shabd.  
Daily do the bhakti, and keep your at-  
tention on Him.*

The Satguru makes audible the inner Sound, which is above the five senses. Bhai Gurdas Ji says that if one wants to hear the Sound, one must rise above the five elements. And the more you transcend, the more will be revealed unto you. Only he who goes high enough can know Him who is the highest.

*If you sing the Song of the Lord, for-  
ever will the virtue of tranquillity reside  
in you.*

The Guru Sahib says that he is overflowing with joy to take His Name. By His grace, everything blossoms. He on whom rests the Guru's grace is perpetually in bloom.

Extract from a talk 'The destiny of a Gurmukh' –  
Sat Sandesh/July 1971

*He whose soul is strong  
can drag many broken-down vehicles.  
Upon the spiritual health  
depends the life of mind and body both;  
and the cure for all ills  
is right understanding.  
So seek the company  
of an awakened person, a Gurmukh,  
otherwise: When the blind lead the blind,  
both fall into the ditch.*

*Kirpal Singh*

# *Gurmukh – a perfect disciple*

Dr. Harbhajan Singh

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

\*

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

\*

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

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

\*

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

\*

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

\*

The Gurmukh masters his way of life and keeps it fresh, clear and free for the

arrival of his Master. He does not involve himself in the meaningless affairs of the world. No other talks of the world can nurture his soul. Amidst hue and cry of the world, he knows how to find a way out.

\*

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

\*

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

\*

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.

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

\*

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

\*

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

\*

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

\*

The relation of both wife and husband is to become conscious co-worker of the divine plan and help their children in the same direction. To lose the

(spiritual) faith in the interest of their worldly demands and wishes keeps them far away from the truthful life and the real relationship between wife and husband and their children. The result is confusion, misbehaviour, lack of confidence in each other which further brings in the diseases of the mind and so on.

\*

He (the Gurmukh) does not demand anything for his kith and kin from his Master, but develops them through right understanding, and both would like to develop each other.

He does not believe in hoarding (riches) but believes in spending in the Mission of the Master.

\*

When the head of the family earns the livelihood through unfair means, those who partake become worldly, and he who brings in meets the reaction.

The Gurmukh is the living example of pious living in the world. In the world he undertakes a good business and helps others to pay off their debts of previous Karma.

\*

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

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

\*

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

\*

Those who forsake their real work and follow or act upon the wishes of others lose the power of their soul while in action.

Such people become slaves of others and never trust upon their own opinion, and for little reason consult others. They carry a heavy load on their shoulders and try to put it on others. This whole phenomenon troubles the conscious co-worker of the divine plan, and he prays to his Master to extend His care to such people as well.

\*

If one always finds faults in others, then he has no time to find faults in him.

To find faults in others means to affect oneself with the problems of others. The beginning in the life of the Gurmukh started with finding the faults in himself. He continued to find faults in himself, till he did not find any fault in others. He rather advised the solution than to remind others of their faults. His purpose is to awake them and to affect and release them of their ignorance, but not to curse them.

\*

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

\*

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

\*

The Gurmukh does not beg for his needs nor does he beg that others should look after his interests on ground that he does for Master. Beg-

ging is the root-cause of dependency and its reaction is poverty, but begging for God's work is the higher cause and helps the needy and the poor to partake in the benefits. Begging for a certain community or religion is also good provided the money is used in the proper way. There are lots of such persons who do so, but there are very blessed souls who still rise above and help the common cause for all the human beings. For a Gurmukh, whatever comes from his Master is his real begging.

\*

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

\*

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

\*

Bad thoughts adulterate the intellect, and therefore one is affected with evil and sin. The Gurmukh keeps his intellect fully merged in the higher values of life, and with practical life he gains the merits for his intellect. Therefore his intellect supersedes the ordinary intellect

and rises above the complicated matters. The evil has no access to the right intellect. When the intellect decides positively, the signs of negative facts of life disappear and find no place even in the subconscious state of the Gurmukh.

\*

Many people make business-like thoughts with Master. They would like the Master to bear all the consequences of their doings and to keep them happy in the world. They praise the Master as long as they feel happy but curse the Master if their state of affairs is not according to their desires.

The Gurmukh does everything whole-heartedly for the noble cause of his Master and never demands any reward, rather he feels happy and does not involve his Master in any unsolved problem which he could solve himself.

\*

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

\*

His Master is the giver of truth, compassion, contentment and devotion. The Gurmukh takes those factors in terms of reality and his purpose of human life. With truth, he starts true living, and by true living compassion, contentment and devotion are added to his way of life as a token of His grace.

Therefore he contemplates over the Grace of his Master, as never to forget His protection.

\*

The Gurmukh is wide awake and prompt in remembrance and in contemplation of his Master. Since he gratifies the senses in remembering and contemplating and by sweet remembrances of his Master, his mind does not feed the senses and sense organs. He is attentive and works twenty-four hours a day.

It is a matter of attention. With attention everything goes smooth and easy for him. While sleeping his attention remains with the work of his Master.

\*

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.

\*

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

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

\*

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

\*

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

The child would always like to sleep in the lap of his mother. So is the condition of a Gurmukh, who will never surrender to another one even during the test period of his life. The loveable efforts of the mother to teach her child sweetly imprint the memory of the child throughout his life as the first and foremost lesson of the mother. So is the condition of the Gurmukh with his beloved Master.

\*

The Gurmukh is such a priceless diamond which is never sold in the world. It may appear and disappear in the world, but is never lost in the world.

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

*Kirpal Singh*





# *The mouthpiece of God*

Talk by Dr. Harbhajan Singh in Kirpal Sagar on 7 Nov 1991

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Dear brothers and sisters,

In today's Satsang Master has spoken about the mouthpiece of God and the mouthpiece of mind – manmukh and Gurmukh. He has explained lots of virtues, which the mouthpiece of God possesses, due to the grace of the Master. He gets everything from the Master and surrenders it back to the Master. You get something from your Father and you put it back to the Father. This is very beautiful because the mouthpiece of God depends entirely upon his Father. He (always carefully) thinks that not anything may happen during his life span; he is very much afraid of each and everything which he has to perform in the world. He thinks twice, maybe more, before he does anything. His purpose is to do all entirely in the interest of his Father, in the interest of his soul. As for example, if per chance he didn't obey what his Master said, he repents it for his whole life. He remembers it, "Oh I could not (obey). I did this at that time!" Master, however, says, "Forgive and forget!" He forgives and He further finds a way to overcome such a problem.

But a mouthpiece of God is like a shady tree, which gives cool and comfort to the travellers during the summer weather and also gives the fruit to the weary and the tired. That is its purpose.

When Masters come in the world, they bless the humanity with thoughts, words, and actions. They put their full attention to develop others. And they also take upon their shoulders the burden of other people, because they know that they cannot carry this burden. If this burden continues, he will not come to the senses and he will never be enlightened. What does the Master do on the very first day (at the initiation)? He burns all our previous karmas and He shows us the way back to God; this is a wonderful job He does.

At the time of Baba Sawan Singh there used to be one practice: In the open Satsang people used to stand and say, "Well Master, I have committed this thing. Master forgive me!" And Baba Sawan Singh used to say, "Is there anybody who can bear the burden of this problem he committed?" Nobody would stand up. We cannot even bear the problems which we created ourselves – how can we bear the problems for other people? What did Baba Sawan Singh say then? "OK..., don't do it later on, don't do it in future!"

That is also what used to be with Christ. Once a prostitute came there and people said that she had committed this problem (adultery). Christ asked, "What punishment would you recommend according to your religious

books?” They answered, “She should be stoned to death.” – “Well, only that person should throw a stone who has not committed any sin!”

It is said that, when Christ went somewhere in the public, he also forgave one prostitute. Because, when she saw Christ, she started to tremble. Why? Due to lots of sins in her. And she got hold of the holy feet of the Christ and started weeping. Christ picked her up and held her. Simon (in whose house he was received as guest) thought, “What a Christpower he is? He is embracing a prostitute?” Christ said, “Well, Simon, you have given me everything, it is well and good. You have given me food, you have welcomed me in your house, but you have not washed my feet with tears. So I forgive her.” He told (her), “Don’t do it in future!”

This possibility (to forgive sins) is only with the Masterpower, I tell you. If we have surrendered to Him, automatically He will forgive everything. And once He forgives, then He does not take it into account again. And then, what more does He do? He draws a line and says, “O.K., now don’t do this again in future. Your way is clear.” This is a grace which comes direct from the Masterpower. Because His purpose is very unique in the world. His words are charged. Whatever He speaks, He speaks from His Master, from the Godpower, from the Power which is working in Him. He does not speak at the level of intellect.

You know, once there was a saint and this saint used to call “Hari bole”. It was a way of mentioning the Godpower. He went to a washerman-place, a public place where washermen used to wash their clothes. He said, “Hari bole”, which means, “Speak of God!” So those people thought that he was a beggar and he wanted some money from them. But he didn’t stop saying, “Please, Hari bole!” He started again and again. There was one wise person, who said, “If we want to get rid of this person, we simply have to speak ‘Hari bole’.” But there was a radiation in his words, they were charged words, and the one who spoke them, he started to dance. So when he started to dance, he also loudly spoke “Hari bole, Hari bole”. Then the other persons got this infection and also started with it and in a few seconds the whole surrounding started to say, “Hari bole”, and they started to dance there.

So this is something that we can only get from an awakened person, from the mouthpiece of God or from a Saint. Because what is their purpose? They only serve the Godpower, they only serve the humanity, they come to bless the children. Their purpose is unique and carries all the time positive thoughts. Thus they serve the humanity with thoughts, deeds, and actions, and they do not keep anything with them, not even medicine. You know, once Master was sick. I said, “Master, You prescribe lots of medicines to others, but You Yourself cannot prescribe

medicine to Yourself?” He said, “This is the only problem, that I cannot do myself. But you are the doctor, for what you are here? You suggest something!” So even these medicines or (other) worldly things, worldly heritage, is for worldly people and not for Saints. They come into the world, but they do not have anything, nothing can affect them. Only the good thoughts of the disciples, only the good thoughts of the child can be accepted by Him. Otherwise (if there are no such disciples) they come into the world as if they came into an empty house. In an empty house your arrival and departure has no meaning. Without an awakened person this world is an empty house for the Masterpower. If He comes into and goes from the world, it has no meaning. What has the world to do with the Master, or what has the Master to do with the world? He has no give and take process, He has no Pralabdh Karma. He only comes to bear something upon Him.

Master used to say, “Give me everything what you have, give me all bad things, give all bad thoughts to me! I have the reservoir to put it there and burn it for all the times.” Nobody can have it, I tell you, only the Masterpower can take all our poison and put it somewhere. Otherwise there is no sympathy (no salvation), and one cannot be free from the poison, from the poisonous tentacles of the world. You may move in any direction – you will find this problem anywhere in the world. This whole world is poisoned. By

whom? By our own actions. You may be forced (to do something wrong), or you may do it by yourself, or such circumstances which may come into your life, may clutch you – only afterwards you know, “Oh, it was this problem. Now it has come to me.” Because such are the things which tackle you just above your intellect.

Those people who do not understand what the astral tendencies are, what the astral play is, they can be affected at any moment by the negative power. Provided they have surrendered to the Masterpower, this has no effect. You see, here it takes some time to do the work, but there it works with attention. So sometimes with attention you are affected. And once you are affected with the attention, then – with the one attention – it will affect you in the positive or in the negative way. If you meet a good person, you have a better chance to improve and to develop yourself. But if you meet a negative person, it certainly will have some effect (to bear). And that will continue with you, if you do not know how to get rid of it. These are very little, little things, but only the mouthpiece of God knows how to discriminate it in the very right time to get rid of the effect of these things. Other people are affected.

Sometimes by looking into the eyes of the opposite sex you are affected immediately. You want to control it, but the effect is there. What will happen? Once you are affected with it, your de-

velopment is retarding. Maybe for a little reason or for little time, but your development is retarded. I only gave you one example.

We should have a certain view in our life – to become a Gurmukh, the mouthpiece of God. And how? In order to become a mouthpiece of God one must know the very hidden values of life. These hidden values of life reveal a secret – this very secret will work wonderfully when we leave the physical body. Then we really have no problem.

You know, whenever you meet such an awakened person (you will get something). We used to see our Master: He gave something. When He said something, that was always positive. We should never doubt it, if He says something. Maybe, I have told you beforehand: There was one person working with me in the Mission of the Master. He was my secretary and I was president in the Amritsar Centre. Master said, “This man will not work with you for more than six months.” Master came there after one year and He said the same thing again. I thought, “Master told beforehand that he will not work for more than six months, then he will leave me, but now one year is over.” But I thought, “No, there must be some secret in it.” Next year Master came again and He said the same thing, “I told you that this man will not work with you for more than six months.” In the third year He told me the very same thing. It was 1973 then, in the month of

October, when He came, when He visited Amritsar for the last time. It was the third time that Master said, “This man will not work with you after six months.” So it had continued for three years, but I never had any opinion from my side. (I thought), “It is said by the Master, so there is no problem, something will definitely happen.” Master left the body and fourteen days before the six months were over – this man wrote one letter, saying, “I cannot work with you.” So it happened after three years, but the word of the Master was very potent and positive and it became true. So (that was it) what I had to learn. When Master left the body, I thus came to know that now this man will no longer work with me, maximum he will leave me in six months. So within six months I could do so much just to make myself stand on my legs, and I knew how to control the Mission of the Master. I learned many things from these words of the Master, because this man had played a very foul game. Just to dismantle this whole thing, he celebrated a very big meeting where many busses (full with people) came. He wanted to get us away, but we managed everything beforehand, because we knew the word of the Master, and as we knew, Master helped us also.

We have to learn so many things – little, little things. If you really know what you are doing, not only by intellect, but if you take everything seriously, you say that this is positive and this is negative. Everything is either nega-

tive or positive. Everything has its reaction, whether it is a very little or it is a big mistake, a reaction is there. You know, even in our daily life we see this problem. If we live being only surrendered to the Masterpower, this reaction will not be there. So Master says, "When you serve the Master, then surrender! Surrender your thoughts, surrender each and every thought to the Master. Do it whole-heartedly in the sweet remembrance of the Master." And if your mind disturbs you, what should you do? Do Simran! By charging the Simran or having His sweet remembrance the Master will work wonderfully. Then you will have hundred per cent benefit of what you are doing.

So Master has told lots of signs how a mouthpiece of God must live in the world. In which capacity he has to live he knows from his Father. So his life becomes very distinct. Apparently we cannot judge how he lives in the world, but only the Master knows that His disciple is now living in the right way. Then He is going and is giving the Grace. If the disciple is falling somewhere, He directs him and tells him how to go on doing it. So he is safe.

Sometimes we say, "No, it is not the right thing. We have to do it this way or that way." But the same moment the Masterpower guides and directs him, telling him this is this, and that is that. This is the way how the Masterpower used to help us when there were so many problems. Or when Master want-

ed some solution, He said, "No, this is this and this is this."

During our life there were only very few times, when we mixed up something and could not decide. Then we sat in His sweet remembrance and Master helped us. That was in the beginning, I tell you. And Master said, "OK., now do like this!" Master paved the way out. We saw that it was very easy. Then we said, "Master, we have no power to control this thing. We do not have any power to overcome this problem – now guide us!" There was one reason (why Master guided us), that our attention was focused to do all in the right way, to do it in the interest of the Master. Whenever you intend to do it in the best interest of the Master, then the Masterpower will definitely guide you. He will give you the way out, He will give it to you clear-cut. When we want to mix up certain things just to get rid of this problem, then maybe there is a lack of guidance. Master said, "If you want to do something for the Master in the positive way, then don't be slow. Do it for the Master in the right and possible way and you will succeed."

So there are certain things which a mouthpiece of God must do throughout his life. Suppose you have some money or some very precious thing and you want to put it in lock and key, but you cannot find the key. It doesn't mean that you should put it away and put it not in the lock, but you search for the key. When you search the key, then you

can put it there. Maybe you have put this key somewhere and you cannot find it now; you should remember where you put it the last day. Yesterday you put it somewhere, but it was you who put the key somewhere. It was not anybody else. You must (find the key) to open this very lock and put your valuable things there.

So the key is with you to open the mystery, the very secret that is binding you with Master. You have the key to unfold it and go straight along with the Masterpower. We should never forget that we have to apply the key just to find the right solution to our problem.

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

*Kirpal Singh*

## *Become a conscious co-worker of the divine plan* by Kirpal Singh

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Master: Pay off all previous seeds and don't sow new seeds to sprout forth. That you do only when you become a conscious co-worker of the divine plan. Otherwise, every man feels he is the doer. When you are the doer then whatever you do will react. "As you sow, so shall you reap." So, if you have become conscious co-worker of the divine plan, there'll be nobody to reap, you see.

*Question: Madame Blavatsky used to have this phrase, "The lords of Karma." Is that a valid phrase?*

Master: "Lords of Karma" means negative power. You see, that law of action and reaction is after all controlled by some power. As you sow, naturally that bears forth fruit. So we should be very cautious not to sow fresh seeds, new seeds, because we have to bear the reactions.

*Question: What if in spite of everything we do, we do sow some fresh seeds?*

Master: Yes, that you cannot differentiate now.

*Question: That means we have to come back in another life?*

Master: Now, as I have said, we do not know what is the reaction of the past or what (is the reaction of) fresh deeds we are doing. We do not know these

things unless we come to the third plane. Now, what to do? Know it is God who has united, and pay off sweetly. Adjust yourself.

Don't think evil of others. That's sowing the seed. In thinking evil of others – even in thought, that is sowing a seed. To tell lies, just to say something and mean something else, these are sowing seeds. So you should have love for God and love for all humanity. In that way you won't have any fresh seeds. If anything comes up, that will be as a reaction of the past, you are helpless, you will have to do it. But you do not know. Even if you sow fresh seeds, and you become a conscious co-worker of the divine plan, they won't react. They will nullify because the doer won't be there.

*Disciple: Suppose we don't get to that exalted state of becoming a conscious co-worker of the divine plan and we do have an evil thought about somebody – in a future life, how would we have to pay that back? By them thinking evil of us or doing an evil action toward us?*

Master: If a man becomes a conscious co-worker of the divine plan, he never thinks evil of others. When he sees He is working, how can he think evil? He sees all are gods, micro-gods. That's (right) understanding, you see





that all mankind is one, all are soul – conscious entities in the same controlling power. So right understanding will result in right thoughts; right thoughts will result in right speech and right speech will result in right action. You cannot do otherwise. So it is always better to be guided by the Master. He will say, “All right, adjust yourself. Cooperate to the best you can and leave the rest to God!” If you get His guid-

ance, it will help. Sometimes it will help. Surrender: The whole thing lies right there and that is very difficult. To surrender completely is very difficult. It is better to do your best and leave the rest to God. If you have the right understanding, then naturally everything will fall off and won’t be binding. (The book) *The Wheel of Life* explains in more detail.

*Disciple: Yes, I've read it, but I can stand reading it again, I know.*

Master: Digest it more, that's all. Masters' teachings are sometimes given very straight – they don't mind who is who. People say, "O Master, what is the good of our coming to You if we have to go round on the wheel of actions?" They say if you go to a lion and are afraid of jackals, what's the good of it? It's the work of the Master to wind up in His own way. Any reactions which cannot be set aside are made to happen. Even little thoughts can be adjusted and those are also finished with. But the ultimate goal is to make man conscious of the divine plan. An example is given. There are loads and loads of wood, heaps of wood. If you put a little spark of fire to them, all will be reduced to ashes. Similarly, you've committed an unlimited number of heinous crimes in past lives; if you have a spark of light from a Sadhu (Saint) that will burn away. That means you become a conscious co-worker. This is something you start to develop. That's not the end-all. You see the Light. Then naturally

you will have the right understanding. You'll feel buoyant to sing in an inspired way. As a man develops he feels that way. He becomes a mouthpiece (of God).

Learned and unlearned both are sinful. Even good actions are binding. Chains may be of iron or gold. That makes no difference. They are all binding. So the only way to become a conscious co-worker of the divine plan is to know that He is doing it, you are not. You will have to become a mouthpiece of God. Masters speak as inspired by God. And we all have to become that.

There's nothing to be afraid of. Every king wants his son to be a king, not a minister. Every Saint wants his man coming up to be a Saint. That is why I tell you, you are to become ambassadors. Haven't I done my part so far? It is you people who have to carry on further. You are the budding hopes of the coming generations.

Extract from the book '*The Light of Kirpal*', chapter 4

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