

Sayings of Sant Kirpal Singh

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Marriage and
family life



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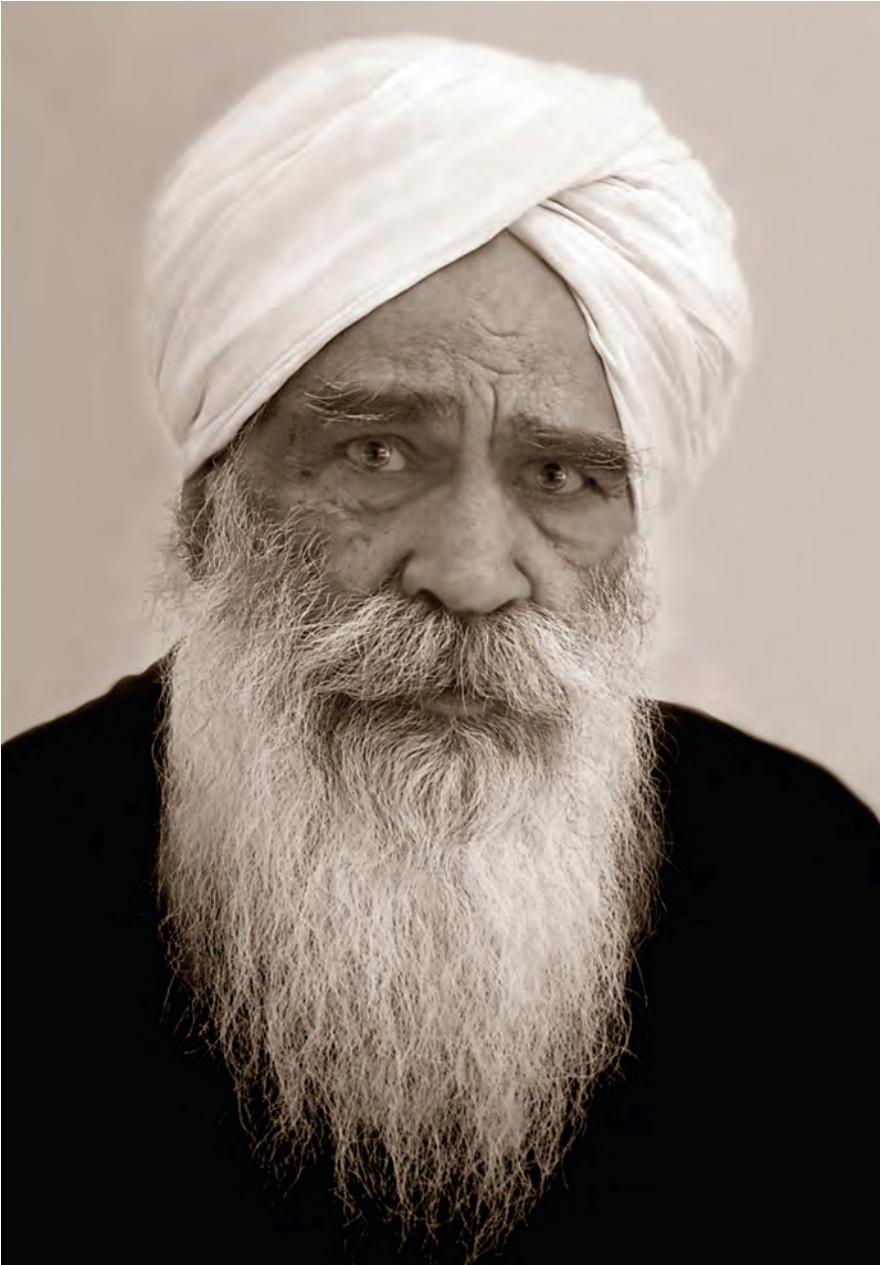
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*The Word of the Master is extremely sweet,
Such an Elixir one finds within,
Whosoever tastes of It, gets perfected,
O Nanak, such a one remains in perpetual bliss.*

Guru Nanak



The inner and outer meaning of marriage

Excerpt from a speech by Sant Kirpal Singh on 27 January 1964

All Masters say that marriage is a sacrament, not a contract. This system began ages back. We are entering into life. For that, Masters always enjoin that we must have good lives: we should be righteous; that is, have good thoughts, good words and good deeds.

All scriptures tell us that outer marriage means taking a companion in life for weal or woe on this earthly sojourn to help each other to know God, which is the highest aim before us in the manbody.

One duty of marriage may be that of begetting children, it is not hundred per cent of our duties. We need a companion in life. Whoever God unites, let God disunite. It is the unseen hand of God working behind it, that brings two souls together to wind up the give and take of the reactions of their past.

But marriage is meant for a higher purpose of the union of soul with God. All scriptures and all religions tell us that. The Sikh scriptures have given as the first step that we should have righteous lives: good thoughts, good words and good deeds, and love for all: not to hurt the feelings of anybody. Naturally, love knows service and sacrifice. One who loves knows only to give, give and give: to help himself, and to help others, too. An ethical life, with the normal duties of a householder, is a stepping stone to spirituality. The ultimate goal is to know God, and we should help each other to know God. The first step is an ethical life.

We have joined various schools of thought or religions for the purpose of having spirituality. What is spirituality? Spirituality is the subject of analyzing spirit from the bondage of mind and outgoing faculties, to know ourselves and then to know God. God cannot be known by observation (of outer rituals and dogmas): “You cannot enter the kingdom of God by observation” (St. Luke, 17:20). These are the elementary steps of the outer religions we have taken up; the main purpose is to have love and devotion to God. Also, as God resides in every heart, and we are spirit in man, we should have love and regard for everyone: even for creatures, not to speak of men.

With that object in view, what have we to do? The ultimate goal of union of the soul with God is the true marriage. Naturally, to be married in the outward way, you have to call for the minister. Here a minister is supposed to be a

very holy man, and he knows about the marriage business. Similarly, for the inner, true marriage of soul with God, we need somebody who knows the way and who is adept in there, in that subject. So learn to sit at the feet of somebody who has known God, because we want to know God. Those who have known God have all said the same thing; of course in their own languages. But the purpose is the same. What do they say? Man is the highest in all creation, and the highest aim before us is to know God. Remain in any religion you like.

This outer union of two bodies – embodied souls – together, is the first step toward the ultimate. The second step is to help each other to have union with God. That is the true marriage: the soul with God eternal. Mira Bai said, “I now have the eternal marriage with God; now I have nothing to fear. He is unchangeable permanence; so I have a marriage that will never break.” For that marriage, you will naturally need somebody who has that inner contact or achievement. Call him a minister or a Master or anything. He is supposed to have known God. In all churches, ministers are meant for that purpose. They should unite with God and help others to unite with God.

So, have pure lives and guidance: sit at the feet of somebody who has known God. What will he do? Naturally, if he has known God, he will know what are the helping and what are the retarding factors to the union of the soul with God. He will tell you how to withdraw the outward attention, which is the expression of the soul and which is now devoted to the world, from the outside, and then how to rise above body-consciousness and come in contact with God, who is already there (in us). Such a soul becomes enlivened, you might say, other souls are “dead”. They have “died” from the sense of consciousness; they are always thinking of matter and of outside things, they will know nothing further than that. Guru Nanak says, “Only he is alive, o Nanak, who is awakened, who is conscious of God, as I see you and you see me.” This is also what Christ meant by “the soul dies”. Soul does not really die; this is the meaning behind it.

I think, you remember that in your biblical scriptures some of the saints said, “Christ has given me a ring.” That is the elementary step: the soul’s marriage to God. They became conscious of it, and they thought that their soul was married to God.

The second step is what He gives you. He gives you a contact with the God-power within, which is called Word. The outer expression of Word has two aspects: Light and Sound. He gives you a contact with them. The result is that, day by day, you get more and more bliss and enchantment within yourself. Naturally, you become more attached inside and less outside. The result is that Sound begins to reverberate, and you hear. That is already reverberating, but we are not in contact with it. When you are given a contact with that Sound and Light Principle, you begin to hear that Sound all twenty-four hours of the day and night, without closing your ears. The result of contacting that eternal Sound or Music of the Spheres is that you become more attached to that higher bliss than to the outside; then you are in the world and yet out of it. This is the first result. Passions do not assail you, because you have more bliss inside: your attention is always drawn by that higher Power within you. You will feel that you are in the world and yet out of it. Just as, if you sit by fire, all cold is gone, and when you sit by ice, all heat is gone, similarly, the more you come in contact with the Light and Sound Principle within, the more you will become unattached to the world, and all passions will begin to leave you. When you have that realization in your life – that you are in the world and yet out of it – you take the second step toward the union of the soul with God.

What happens further? You begin to see Him within this temple of God, the manbody. You see that the Light is within you, and you also hear the Music of the Spheres. Then, when that expands, you see that the whole creation is the temple of God. Wherever you look, He is there, and there is no place where He is not. That inner vision opens. When you see God within and all around you, you sometimes feel as if you forget yourself. When that realization comes, you have taken the third step toward the union of your soul with God.

And what comes last? You become one with God. You lose all individual consciousness, like a drop of water which, when it unites with the river or ocean, becomes one with the ocean. This is the ultimate consummation of the soul with God: you become one with God; you see He is in you and you are in Him: “I and my Father are one.” This is the ultimate feeling. Feeling? No, seeing. It is not even seeing – seeing remains in the third stage. The ultimate is that you become one with Him. It is *becoming*. This fourth stage is the ultimate goal. But still, those who attain that goal experience some duality. Shankara said, “O God, I know there is no difference between You

and me, but I am Thine, Thou art not mine; because a wave can be of the ocean, but the ocean cannot be of the wave.”

First, those who become one lose all “I-hood” and become the conscious co-worker of the divine plan; then, they *become*, they rise into Him. This is the ultimate consummation of soul with God: union with God.

This is the higher form of religion within each one of us; and for it, we have joined various schools of thought or religions. They have been a helping factor to those who have attained that stage. In the Sikh scriptures, the four stages are given, step by step. Generally a teacher gives the first step, and in all religions they give a little reference to it. What do they say? “God has united you; let God disunite you.” If you are together for the same goal, you will even live together after leaving the body, too. You are going the same way.

Love is not love that changeth from place to place. What is that love that changeth and is here today, there tomorrow? Christ said, “If you cannot love your brother whom you see, how can you love God whom you have not yet seen?” This is a form of outer marriage, which is a symbol of the higher marriage that you have to attain in due course. Blessed is the man who has had the manbody and his soul has united with God forever: he is one with God. This is what is meant by the goal. God has united you. Continue, and go on through weal or woe to help each other, with the ultimate goal being to know God. Maintain whatever children you have, and set your lives as an example so that the children may copy you.

I’ve come here, I’ve had the occasion to see three marriages. And others, also – hear me! Instead of running here, there, and everywhere, either be purely chaste, or, if not, be married; it would be better. That is the last thing I would advise you. Marriage does not mean, all along, a sensuous life. It is a very noble thing: a sacrament. Help each other. But running here, there, and everywhere is not a good example. Either remain hundred per cent chaste: good – I’ll wash your feet – or, if not, be married. That will help you on your way back to God.

In the old days, in the times of the rishis (seers), there were three grades of chastity. The lowest or third grade was of twelve years. The second grade was twenty-four years of complete celibacy. And the first grade was forty-eight years. Now, just look to our own selves. This is the power that makes

body, mind and soul. We do not value this very important thing. We raise our buildings on sand. This is a very valuable thing: it is not meant to be given to a sensuous way of living. It is something that gives strength to our body, to your mind, to your soul. It is a very great helping factor.

Marriage is very noble. You'll find that many Masters were married. They had one or two children, and that was all. When they took up the role of Mastership, they left off all of that. The pity is that these things are not taught. We think it is below our dignity. But these are the things which I think are sapping the very life of the coming generation. We should wake up: it is time. I request those who come here to be chaste and to have righteous lives. If they are married, they should be married in the true sense of the marriage, and help each other to know God; that is all.

For that purpose they have the company of the those who have succeeded that way. They can give you right guidance and can also help you on the way. And what is that helping? It is first the giving of the outer, righteous way of living and the inner, higher contact; and then the development of it.

First, we will see and find that the body is the temple of God. Then, that is developed further, and with open eyes we will see that the whole universe is the temple of God. And sometimes, in that intoxication, we will forget ourselves. So, it is a matter of seeing – not seeing, but *becoming*. The ultimate goal of soul is God.

Masters have been giving such teachings, but we simply ruminate over them and do not go into the right import of what they taught. These are only ceremonies that are performed, and ordinarily they are taken very lightly; but they are very serious; they have some meaning behind them.

From time to time I have been laying before you the digest, in a few words, of what I came to know intellectually and spiritually. Just strive to live up to it. Truth is above all, and true living is still above truth. If you have very chaste lives and a righteous way of living, you will have truth; and that will earn my pleasure, too, and the praise of all who see you. They will praise you, they will praise your school of thought, and they will praise the person at whose feet you sit. If you don't live up to that, you will simply spoil the good name of the school of thought and also the name of the Master at whose feet you sit.

Marriage Hymn

by Guru Ram Das

*By the first nuptial circling
The Lord shows you His instruction
for the daily duties of wedded life:
The words of the Guru are the words of the Lord;
learn the right way through them,
and the errors of the past will be washed away.
Hold fast to righteousness,
Contemplate the Naam as the scriptures prescribe.
Devote yourselves to the Sant Satguru,
and your sins and errors will go.
By great good fortune the mind is filled with bliss
And imbued with the sweetness of Naam.
Then comes happiness without effort.
Nanak, His slave, proclaims:
In the first circling
the marriage rite has begun.*

*In the second nuptial circling
the Lord brings you to the Satguru.
The fear in your hearts has gone,
the filth of ego is washed from your minds.
Fearing God and singing His praises,
you see His presence before you.
The Lord, the Master, the soul of the universe –
There is nowhere where He is not.
Within and without, there is one God only.*

*His song of joy is heard in the company of Saints.
Nanak, the slave, proclaims
that in the second circling
Divine music is heard.*

*In the third circling
comes the longing for the Lord
and detachment from the world.
By great good fortune we meet Him
in the company of the Saints.
The Immaculate Lord is found in His purity
through His blessed holy Word.
By great good fortune we find the company of Saints
and hear the ineffable story from their holy lips.
The Naam resounds in our hearts,
its echoes absorb us within;
it is written on our foreheads from ages back.
Nanak, the slave, proclaims
that in the third circling
the love of God has been awakened in the heart.*

*In the fourth circling
the mind grasps the Divine Knowledge,
and God is realized within.
Through the Grace of the Guru
we have reached the Lord with ease.
Body and soul alike are filled
with the sweetness of the Beloved.
Dear, dear, very dear is He to us,
and dear are we to Him.*

*Night and day our minds are filled with Him.
By putting Him first we have reached Him.
That which we wanted we received.
The Beloved has finished His work.
The bride takes her delight in her Beloved's Name.
And blessings fill our minds,
the Naam rings in our hearts –
and the Lord is united with His holy bride,
her heart blooms in response to the Naam.
Nanak, the slave, proclaims
that in the fourth circling
We have found the eternal Lord.*

This hymn refers to a wedding-ritual of the Sikhs, where bride and bridegroom walk four turnings around the Guru Granth Sahib, the holy scripture of the Sikhs. This ceremony was started by Guru Ram Das under the instructions of Guru Amar Das in 1637 and has been the custom till now.

The four circlings refer to the four stages that the soul has to go through till it has reached the permanent matrimony with God. In His wedding talk Sant Kirpal Singh explains in detail these various stages.

*I now have the eternal marriage with God;
now I have nothing to fear.
He is unchangeable permanence,
so I have a marriage that will never break.*

Mira Bai

The role of women

Excerpt from a letter by Sant Kirpal Singh written to a lady who wrote to Master out of the depths of her frustration and feelings of inferiority over being a woman

Dear ...,

I am glad to have received your letter of August 15, 1968, and have carefully gone through the contents of the same.

There is nothing in life to feel perplexed or puzzled about. We have to take the facts of life with a broad smile. We, at times, feel agitated because we are not aware of God's plan and purpose of creation. From the Perfect One nothing but perfection comes into being. Since we see only the events and effects on the surface-screen before our eyes, we imagine that things have come suddenly and swiftly as if out of the blue without any pre-thought or premonition and we get flabbergasted. If we could but know that there is nothing that is haphazard or by chance, we will be saved much of the bother and pother to which we subject ourselves.

Now that you happen to play the role as a female, it does not mean that you will be assigned this role through eternity. It is really surprising as to how you have assumed that you have been playing this role in the past and shall continue to do so in future, ad infinitum. It is just a temporary phase and you should take it as such. Again, it is merely a role and not what you really are. You are a living soul with the breath of God quickening you. "Know ye not that ye are the temple of God and that the Spirit of God dwells in you." (I Corinthians 3:16; again in I Corinthians 6:19). "Know ye not that our body is the temple of the Holy Ghost which is within you." As the Spirit of God (the Supreme Power) dwells in us, what are we but the Spirit of God? "As we are the Spirit of God, and the Spirit of God is eternal, why think we can die and become extinct? You are of the same essence as that of God."

You should think of the indweller in the body – the spirit and power of God in you – rather than of the body in which you are dwelling. Sooner or later this dwelling place shall have to be vacated and you shall rise into higher life – the life of the Spirit, where the question of sex will not bother you. There is no sex in the soul – outward vestures of bodies are as the result of reactions of the past.

Even in the living present, you can know, understand and practise the art of life in fullness and learn how to rise above body-consciousness. It is a regular science of practical self-analysis and once you become familiar with it, you will get rid of all horrors that you imagine are in store for you simply because you belong to the 'weaker sex'.

Again I would advise you to forget your past, whatever it was, and not to trust the future, however rosy it may appear to be. We have to make the best use of the living present and of the God-given opportunities, especially the human birth which is a rare blessing for it is in the 'tabernacle of flesh' – whether male or female – that we can gain the experience of life everlasting which consists in knowing 'the only true God', as the Gospels tell us. Let us 'live in the Spirit' and also 'walk in the Spirit', is the injunction of Master Jesus, who came 'to seek and find the lost sheep' – sheep lost in the wilderness of the world. One should not suppose that women are inferior to men in any respect. Women play as important a role in the drama of human life as men do, and at times excel men beyond all measure. In this twentieth century we have on record memorable accounts of the heroic deeds of women in the various fields of life – art, science, technology, law, medicine, surgery, engineering, and the like. One fails to understand in what way they are inferior. Except for the different type of bodily raiment, they are endowed with all that is noble in life. They are bubbling over with the milk of human kindness. But for the healthier and holier influence of women, men for the most part would have been much different than they are. In the art of government and administration, which is the most difficult one, women of today do not in any way lag behind. They adorn some of the highest offices in some of the states and are doing admirably well. They have, both in the east and the west, now come out of the seclusion of the home-life and and vie with men in all walks of life. With the spread of education and awakening, vast fields of activities are opening out, and women are taking an active part with their (male) counterparts in ameliorating the conditions of society.

God is the God of all, men and women alike. Each has one's own sphere but part of one is complementary to that of the other, and together they make a composite whole and work better for evolving the best in them.

Wedlock is a sacrament, a divine institution, meant for development of the inward spiritual graces. Procreation is just a minor part of it, though a necessary one. But mind, that marriage is not a hurdle in spirituality. Far from arresting

the spiritual growth and stature, it rather helps and helps immeasurably if the significance of married life is properly understood and practised.

All the ills that one imagines are due to our lack of knowledge on such vital issues as the meaning and purpose of life, the true happiness, and how it can be had. We have no time and leisure to get a clear-cut conception of the (real) problems of life. And the result is that we, in the course of time, become double-minded and try to be wise by changing positions as may suit the exigencies of the moment. This habit works to make us unstable and unsteady.

“Awake thou that sleepest, and arise from the dead” is the exhortation of St. Paul. The scriptures of each religion provide a blueprint on the art of living – its meaning, its value, its purpose and its uses and how to conduct ourselves in the work-a-day world. But unfortunately we tend to forget our scriptures and find no breathing space to refer to them for our guidance. St. Paul in his Epistle to the Ephesians has given clear guidance – particularly in the chapters five and six. If the women were to work for the ‘kingdom of heaven’ half as zealously as they do for their household chores, they would certainly hasten the advent of the same on earth for which we all pray so fervently.

The aim and purpose of life, as said before, is to know the true God alone, to practise Him in daily life, and to consciously live in Him. “Love the Lord, thy God with all thy heart and with all thy mind, with all thy strength and with all thy soul.”

“This is the first and greatest commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the laws and the prophets”, is what Jesus said.

And again, “Love the kingdom of God and all things (of the world) shall be added unto you”, for “all things work to the good of them that love God”.

God Absolute is no doubt an abstraction. But God-in-action is the Spirit and Power of God – the Holy Word – which can be both seen and heard with help of subtle senses within. God reveals Himself in His own life and light, and when one gets in touch with these lost strands of Reality, he comes to know the plan and purpose of God. It is of course a practical subject of self-analysis which is offered free and freely to all alike, like all other gifts of nature, provided one is prepared to observe and abide by certain dietary restrictions and to lead a life of rectitude and continence.

I need hardly assure you that the Masterpower above is ceaselessly taking care of you though you may not be aware of it. You need have no doubts and misgivings in this behalf nor should you get disheartened and dismayed. I appreciate your feelings and the spirit of enquiry. May God help you with His Light of Life, that is what I wish for you. My loving good wishes will be always with you.

With kind thoughts and best wishes,
Yours affectionately,

Kirpal Singh

Keeping together in weal and woe

Excerpt from a talk by Dr. Harbhajan Singh, Kirpal Sagar, 22 April 1992

Marriage is the holy union pledged in the name of God. This means that we have to lead a very holy life. The meaning of marriage according to the holy scriptures is not explained to the people – one does not speak about it, not even theoretically one knows what its inner meaning is. The real meaning of marriage, as Master says, is to unite ourselves with God. Wife and husband should get together only for the noble cause, only for the very right cause. The worldly things, the worldly issues are secondary. First thing is to maintain the marriage in the right way. If we know how to maintain the marriage, the issues who will come out of the marriage will also lead a true life.

Second thing: marriage is also a reaction of the past – who has been connected with whom (is a reaction of the past). Master wanted to finish all this in a very lovable way. Master used to say, “God unites, and also disunites.” It is alone His work.

Once we are married, we should not commit adultery and we should not allow mixed up affairs. In this respect the wife has many duties. The inner development of the wife depends upon (the fact) as how she has developed her husband and her children. Not merely must she meditate, but she must also know how to develop her husband and her children. Even if she does not meditate, but is able to develop her husband and her children, she is considered a holy woman. She has access to the three worlds, for she gives birth to the child, and so all possibilities are there in her. She can give knowledge to the child, and the child gets this knowledge right in the womb of the mother. It is said that already in the womb of the mother God provides the way back to Him. Because the child in the womb is blessed with the continuous music of the spheres, the Light and Sound Principle within. When the child is born and comes out of the womb, it cries for the same. When we show the baby a light or ring a bell, the child hears the sound with the physical ears and sees with the physical eyes, and it is satisfied.

The wife can also help her husband to cross the region of maya and matter – that means to cross the three worlds, because she has free access there, if she controls herself and follows the directions of the Master. She can transcend to the three worlds and has free access to work there and help the mission

of the Master. Whatever a woman can do in the three worlds, a man cannot do. But a man can do much in the regions above the three worlds.

There is one story about Savitri. Savitri used to meditate, and she could rise above the body-consciousness. She knew the purpose of human life, she had solved the riddle of life and knew how to rise above the body-consciousness and come back again into the body. She also knew that her husband would leave the body on a certain day. When Yama, the angel of death, came, she was sitting beside her husband, and when the angel of death took his soul from the body, she also left the body and followed the angel of death. She was able to free the soul of her husband from the clutch of the negative power. This means, wherever he was confronted, there the wife went and answered instead of him. She said, "I am his companion, he belongs to me, I have this fast relation with him, I am his wife." If I tell all these inner things now, they seem to be incredible. Whatever happens with the soul after having left the body, is very strange, many strange things do happen, which cannot be understood with the intellect now. But it is sufficient to say that one has to meet a very tragic end, if one does not solve the mystery of life.

So actually this woman had to appear many times at various places. Wherever they took her husband, she represented him and in this way could free him from all the clutches of the negative power. So those negative powers, the angels of death, could not overpower his soul, as she helped him to free himself from them.

So marriage is a noble cause, but only if this union, this bond of trust, remains a pledge in the name of God. On the other hand it is also a reaction of the past. But God has made this provision to take us back in a very easy way. It is the easiest possible way. Otherwise, a woman who is alone can also meditate and go back, and also a man can do so, if he is not married – everyone can go back alone, but marriage is a very simple and lovable way.

We are in this body, and mostly our mind does not help us. How can we make it help us in this way? It is a big task. It is said that married life is no bar to spirituality, it is rather a help because in this way our mind is controlled, we trust each other, and certain wishes that appear from time to time, disappear in the course of marriage. Then one realizes that the marriage or getting children is only a reaction of the past, or it is the wish of the Godpower.

So many things regarding marriage are to be said. The real marriage is the marriage with the Oversoul, with the Godpower. We can have this pure relation, this holy relation in this world, while we are in the manbody. Marriage is a close cooperation; without cooperation or without efforts you won't have anything in your hand. You can only have something in your hand, if you undertake some efforts, otherwise not.

If we really have the strong wish to marry, Master will provide His help to us. If we do not earnestly think about this very important matter, the possibility of Master's help diminishes. If one really wants to marry, he should have a strong wish for Master's help: "Master, let my wish be separate (it should not matter), but what is Your wish, that should come forth in my heart." What wish is that? "O God, I want to serve humanity, I want to serve You in any capacity, You take work from me!" If we have the ruling passion to work for the Master and remain receptive for Him for ever, then there is only one thing to follow: Master's instructions. These instructions are in the holy scriptures, but more even they are within the manbody. Our sincerity will help us. He will unite us with one who is already united with Him. Sometimes we have our own wish and say, "Okay, we want this or that." In this way we run over Master's mission, we run over Master's grand wish. We say, "No, these are our likes and dislikes." When we start to have our own likes and dislikes, this is not a help.

Something can be seen especially in the west: People do not tackle the thing with the help of the Godpower, they follow their own likes and dislikes, and do not depend on their own self. They do not pray to the Godpower to have the marriage for the real sake, where one tries together to reach God. If they did, God would help them. Instead, they say, "We want to marry him or her, we want our enjoyment."

Let God decide, let Him decide, but He will only decide, if you have the very strong wish to help the mission of the Master, and not to live for yourself, but to live for others. You should have noble ideas like a saint. Then God will see that His child is coming up to His expectations. When He sees that, He will provide each and everything. What will He do? He will remove all barriers that one has to face on the way. Master has a great responsibility – but we do not know anything about our future and what is our background.

A man may appear good (outside), but unless until he does not become receptive to the cause of the Master, there can be many problems. But once Master has become responsible for someone, all worries go away. Then Master does each and everything for him. He sees the many problems and the difficult times which one may have to face according to the reactions of the past, and Master cuts and minimizes them.

I tell you, in my case my mother decided for my marriage. When she left the body in the hospital, I was at home and had an inner experience which showed me that it was the wish of my mother (that I should marry Bhiji). I saw within how she was doing all the formalities for my marriage. It was midday, two o'clock, and it was very hot. When I went inside, at once I saw my own marriage. My mother was helping me with all these things, she prepared me (for the ceremony), and I followed all that she told. When all ceremonies were finished, I came to myself and got up. Someone had entered the room and said, "You have been called by the hospital, you must go there!" At once I knew that my mother had left the body and this was the last wish of her.

Many people advised lots of things for my marriage, but I said, "No, I know what I have to do." It had been the strong wish of her, and I followed her instruction. In this respect I really had not desired anything for myself, so God (in the form of Kabir) helped me and went to the house of my wife, and the same Godpower came to us in the form of an astrologer.

You know that after we had got the initiation, we at once followed in one opinion. She said, "We must work for the Master," and I said the same. If once we had felt something to be a necessity, we put full attention to it, and did each and everything to do it in the best interest of the Master. So Master helped us again, "You have come for this cause (for the mission), do that, and I am responsible for everything else." This is what Master said. I think, this is the supreme thing in the world. So we should determine ourselves what we really want to do and what we really want to become. If we have really determined our life, Godpower will come to help us. Then the Godpower comes to fulfil our desire. If this desire is very potent and positive in actions, then the Masterpower is very happy.

Take it for granted that Master is the supreme Power, and He will always remain the only one Power that is in the manbody. That has nothing to do



Dr. Harbhajan Singh (Bhaji)

with any religion, caste, colour or creed. This is a subject of all human beings, it concerns alone the human being. Service to God remains the subject of those who are true to their heart, who belong to the Godpower. He who is true to his heart is the owner of his heart. Otherwise the heart is disturbed all the time. In reality, people will love you only when they see something good in you. But when this goodness in you has been spoiled, they will hate you, they will keep you at a distance. So our purpose is to be very strong and potent. We have to create such a beauty in us that lives in us for ever, that will not vanish, when we have to leave the body, but which goes with us for ever. This is beauty. This is the right way of life we have to live. If we know how to live, how to live beautifully in this body, we also know how to live with the Masterpower for ever and ever. Our life with the Masterpower will be eternal, so now we have already to live constantly with the Masterpower. We lived somewhere in this world in this form or in that form, and we do not even know, which problems we had to meet in the past and what we will have to meet in the future. This comes alright only with Master's help. So this subject is very important. Those who have already decided themselves and live with it see that it is the most important thing. If we neglect or forget it, it becomes a hindrance on our way.

Man must decide what he wants. If he has not decided yet, what his purpose in life is, he must decide right now. That awakes him, makes him more active and more conscious. Lastly, it is only up to what you want to become, how you want to develop. Then Master gives you all possibilities.

If a woman is developed in the world, if she is really developed in the family, Master says, this family can be blessed up to seven generations. For seven generations Master will send very noble souls in this family. This is possible. This power can be given by the Masterpower.

We should have the view that first we have to fulfil the purpose of our life, and that purpose is to serve the Master. That should be our ruling passion in life. Once you have this ruling passion, then your attention will not waver this way or that way (and you will not think) that anything else is more important than Master's work. After all, we have to live in this body – actually this is not difficult. But to (let the attention) leave the body and live outside in the world is more difficult. To search for happiness in the outside creates problems. Otherwise, it is very easy to live in this body. What more do we

want? We simply have to live with the Masterpower in this body. That is very healthy, quite natural, and it is very lovable. But if we want to live in a different way, it becomes difficult. We ourselves create the difficulties.

But if we have all good wishes for the holy cause, Master will provide all help and means. Then, whatever would have to come in our way will be totally washed away by the Masterpower. Your way will become very clear and clean, with no hindrance in it. Some people worry for little, little things. “O, this thing will disturb us on the way, I have to manage it in this or that way.” One who is very conscious, who is helped by the Masterpower, he never worries: “Whatever is to come, it is all in my Master’s hand.” He does not become responsible for any act and does not become the doer.

So all these things we have to do in our life in order to be marriageable. To be marriageable means, you have not only to create responsibility, but you have to create some noble actions in the world. That is the real meaning of marriage.

*What does marriage mean?
It is uniting two souls together in earthly life.
They should help each other in weal or woe,
and both of them should try to reach God.
Be of use to your own self and to others as well,
because God resides in every heart.
So what God has united, let no earthly power disunite.
They should work as one soul in two bodies
under the instructions of the Master.*

Sant Kirpal Singh



Centre in Karnal, about one hour's driving from Delhi.



Bhaji's and Bhiji's house in Nag Kalan near Amritsar. Remebering the many incidences which have happened here, it is always impressing to visit this house.



Inner court of the Centre in Amritsar, which already existed at the time of Master.



New block of the Kirpal Sagar Hospital.

It is time to awake

From an interview with Dr. Harbhajan Singh at the World Conference on Unity of Man which took place in Kirpal Sagar in February 1994

Question: The situation in the world is very bad, many wars are going on, people do not understand each other, and there is so much hatred and ill will. What can be done in this respect?

Dr. Harbhajan Singh: It should start from ourselves. First we have to settle our home and home affairs. And if we are true to ourselves, we are also true to others.

The problems start from man to man, and then they go from country to country, from religion to religion. I told you to consider all those things from the very core of our heart. Lots of people have not set their own homes, what to say of the world. I want to give you one example: At the World Conference on Human Rights in Vienna (in 1993), there were many women present who were maltreated by their husbands. I said (in my speech before the assembly of the states), “Why are only women crying, not men? So the problem lies with the men.”

When the woman cries, she cries only because she is disregarded and does not get love and understanding. If that is not given to her, her life becomes fake and void, and the whole family is disturbed. Right from their childhood the children, who are very tender-hearted, become like strangers; they are not fit for a life in society. They are not loved by their parents. They are not given the love they need and they are not looked after by their parents.

If we really start from ourselves (to make things better), this radiation can go to our neighbour, to our city, from our city to our country, and from one country to the next. There can be a big revolution in the world. So awakening of man is needed, and it is time to create this awareness in man. If you cut only the trunk of a tree, it is difficult to remove it completely. If you cut the evil right from the root, it can be easily done. So the root-cause of all these problems starts from ourselves, from our own home and home-affairs.

You see the example yourself – in Unity of Man in Austria and Germany, all strive to be very lovable, they understand the teaching of Christ, they live up to the commandments of Christ. And, the commandments of Christ put

into a nutshell mean to be true to oneself and to be true to others. We should become human beings, not only look like human beings. Our purpose is to appear (and behave) as human beings.

I have seen how peacefully and lovably wife and husband are living together there, because they are trying to develop each other according to the holy scriptures. So the atmosphere is very harmonious, and the children there are also developing. So there has already been a big change, and I have seen that there has hardly been any divorce during all the last fifteen or sixteen years. If such a teaching is lived in a family, the house becomes a true temple.

So I would say that strife, bloodshed, and hatred that exist in the world does not come from above, not from the heaven, that comes from the heart of man. So we should control it right from the beginning. It may take some more time, but it is a permanent solution to the problems we cannot explain.

If such awakening starts anywhere, then it will go like a wildfire, and there will be a permanent solution to the problems. When one knows that we are all one, one has love for another. When the Masters come into the world, they love all human beings because they see their Master in every human being. This is why they love all irrespective of caste, colour, religion, or country. So that is our concern! If I hate someone but I say, I love God, it is absurd. It is impossible. God is love, love is God, and the way back to God is also love.

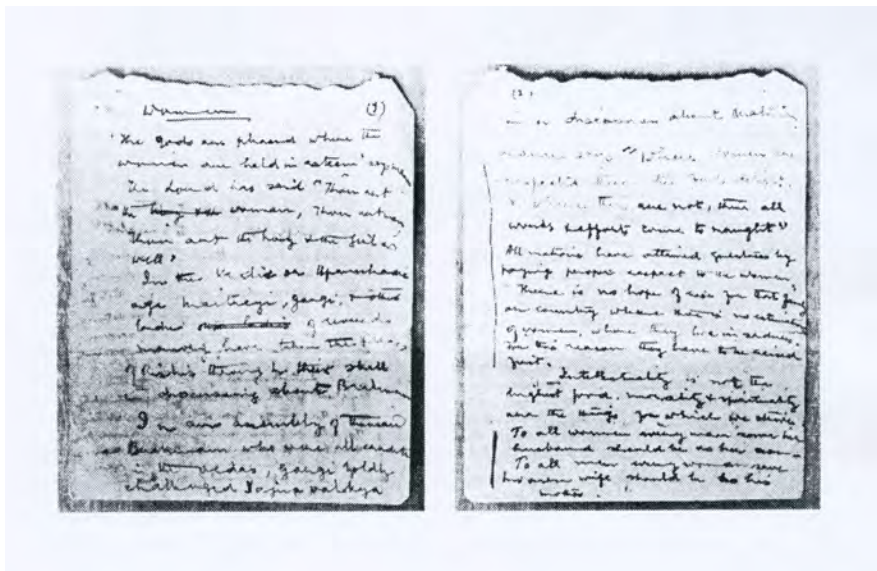
A life with higher values

Excerpt from a manuscript by Dr. Harbhajan Singh

- Marriage is not a wish or to fulfil a wish, but to take a companion to live for the higher values of life and serve God's Mission on earth selflessly throughout the sojourn with one opinion and live together in weal and woe.
- Since they are conscious, they never judge each other with mind, as they know that one cannot judge others, since by judging others with mind one is judged oneself. (In marriage) the wife improves the husband and husband improves the wife.
- If you want to see a wife, you can see her husband as how far he is developed. Wife can help her husband spiritually and transcend him beyond the barrier of maya. She is blessed to impart right understanding to the child in her womb – the true temple of God.
- The child is nourished with the ever vibrating Sound and Light from the heaven. This is the reason why the child only yearns to see the Light and hear the Sound when it is born. The mother has the power to transcend all barriers of maya and can overcome the mammon's noose for herself, for her husband and for her children.
- There are three stages of maya (illusion): *maya*, *prakriti* and *pradhan* (corresponding to the physical, astral and causal plane), which are very difficult to overcome by man. The wife can help the husband to overcome these regions. Christ said, "Husband should love his wife as Christ loved the church." The husband becomes the partner of the grace she gets, and they live together to fulfil their purpose of human life.
- The woman has given birth to humanity, to lots of Saints and noble persons in the world.
- Inner development of a wife concerns not only her devotion and meditation, but lies in the (spiritual) development of her husband and her children and her environment. The more she serves in her life, the higher she develops along with her husband and children.

- The first Master of the wife is her husband. If her husband is happy, the Godpower is happy with her. According to a divine law the wife cannot cross the barrier between matter and consciousness without the help of her husband. She is dependent upon her husband to cross over to the conscious planes. Thereafter the Master provides them with abundant grace, love and protection to lead them above and above. If for any reason the husband does not help his wife on that plane to overcome that barrier, then the highest power (the Grand Form of the Master) helps the wife to overcome and cross that barrier.
- The woman is more identified with maya than man, but she can get rid of maya faster than man and she can help the Master in the astral and causal plane.
- Only the Grand Form of the Master (Param Sant) can develop such a woman and take work from her in the three worlds, which serves as a nail in the head of the negative power. This shows His grand competency.
- The Masterpower unites wife and husband and brings them to home eternal to live together forever, whereas the negative power separates the wife from the husband and the husband from the wife so that both may not find any chance to think about the higher values of life, and he keeps both of them in his fold, either to bring them into hell or astral heaven and keep them directly in his domain.
- The main development of the child starts with the noble and holy thoughts transferred from the mother while the child is in her womb. The child is then fit to be a seeker after truth.
- A woman can easily develop (her child to become) a thief, a dacoit, an egoist, lusty or greedy, whereas she can also create a warrior, a saint, a devotee, or a noble human being.
- The wife can bring hell into her house. She can be death as well as life to her husband, whereas she can also bring heaven into her house and make it a dwelling place of God where her husband, children, and even all others who visit that house can be nourished with good thoughts, good deeds, good actions, and with right food.

- Her husband is like a child in her custody, and the wife must love her husband like her child. When the wife teaches her husband lovingly, the husband is developed.
- When wife and husband have strange and doubtful relations, the children being polite and tender like a flower cannot bear it within their hearts. What happens to them and how they bear it, is beyond the thoughts of wife and husband. The condition of such a heart cannot be described in words. They will therefore enter a miserable life, if they are misdirected. Only God knows the condition of those children and provides consolation and help to them.
- The ever increasing relation between wife and husband will develop the children and help them to be receptive and respectful to their parents. Then their hearts bear both respect and love for their parents.



Handwritten notice by Sant Kirpal Singh

Manu (an ancient Hindu law-giver) says, “Where women are respected, there the gods delight; and where they are not, there all works come to naught.”

All nations have attained greatness by paying proper respect to the women. There is no hope of rise for that family or country where there is no estimation (esteem) of women, where they live in sadness. Intellectuality is not the highest good. Morality and spirituality are the things for which we strive. To all women every man – save (except) her husband – should be as her own son. To all men every woman – save his own wife – should be as his mother.

On raising children

Excerpts from letters written by Sant Kirpal Singh to His disciples

The raising of children is a virtuous duty. The young ones imitate their parents, who should reflect peace, harmony, and sobriety by leading a disciplined life full of spiritual beatitude. The assertive attitude of (your son) shows the greatness of his soul. Self assertion is the innate attribute of soul which is all divine in miniature scale.

This kind sentiment is mostly predominant in promising personalities who inherit congenial environments most helpful for their spiritual progress. You need not worry over his learning late about dressing or talking. So far as his demands are concerned, these should as far as possible be met with lovingly, so far as these are legitimate and within the scope of his raising. The young sentiments should not in any way be injured. It is the unbounded love of the parents for the children which makes them bold, brave and adventurous in their lives. You must be an affectionate and bravely stern mother so far as your love and discipline is concerned toward your children.

*

You may please try to lavish the things for her which she is prone to steal. You will find that when everything is procured for her, the tendency to obtain them by stealing will be overcome in due course. Simultaneously, you can ingrain in her mind that anything and everything she is desirous of having will be provided for her.

*

Mother's affection for the child is innate and should not be misconstrued as unchaste. Your recurring desire to hug him is a natural human instinct. You should know that mother's love is an inner impulse and goes a long way in the healthy breeding of the child. Every soul coming to this world relishes such loving care and affection which creates an inner sense of bravery and boldness.



In the guesthouse: Shooting of a children's programme for television with students of the Kirpal Sagar Academy



H.H. Surinder Kaur (Bhiji)

The King of kings

Excerpt from a Satsang by H.H. Surinder Kaur, Kirpal Sagar, 18 November 1998

Become the friend of the true One, the Masterpower, the Gurmukh, in whom Master has manifested. The Gurmukh helps you to wash off the dirt and to rise above it.

Who was that great Power, Sant Kirpal Singh? Where can you get Him? He was hidden in the human pole, and we saw Him only as a human being. But the Godpower radiated through Him. To know something about Him one has to rise above the body. His eyes were windows of Dhur Dhan (the highest place), and with these eyes from inside He was looking at His souls. The light of His Lord was shining in Him, and He was an example in this world.

He brings us above the body and gives intoxication to these eyes. Without worldly food He was always satisfied. Through His eyes He made us intoxicated. From where was the colour that He gave to us? He was one with the Almighty, and He gave us into His hand. What He had in Him He passed on to His children. He did not want His children to be ordinary souls, He wanted them to become Saints. Our outer eyes have lost the chance of seeing Him physically. He was not an earthly man, He came from the true Home. The earthly man is imprisoned in this body, but the Almighty Power is totally free from this. This Power works in all planes, and it does not work through the intellect.

He goes to the highest stages, and to whom He wants, He gives the strength of His power to unite (the soul) with Him. From ordinary souls He made us true disciples and develops us further to bring the soul to the highest plane. He is one with the Almighty, there is no difference between them. He was given the duty to work as a Saint to develop the human beings. He was the owner of truth, and He passed on the truth, such a Satguru was He. He became the source of love, and in the form of Shabd He came to dwell in us. He is the one who bestows peace. He lives in us, and in this way He does the work. He awakes us and gives His light. Where did He light His lamp? Where His Sangat is.

Bhaji took the commandments of His Master, and then He spent some time with us. Man needs a teacher who is in the human form, this is a law of nature.

He (the Master or the Gurmukh) comes into this world, when man loses his faith in God. Then this Power has to assume the form of a human pole and has to come into the world. Then He gives us the inner contact, and with this He develops the soul. With His power He can make somebody see this Power inside, when He wishes. He is conscious, and with His highest light the soul lives in that colour which He has given to him. He keeps His commandments and works according to them. He does the work, and according to His order He goes back. Such a Master must also be recognized from His physical signs, and one can learn a lesson from His life. He teaches only the truth, He lives in the plane of truth and spreads only the truth. He was not the body, He was above the body. He also wants to bring His disciples above the body and the bonds of the body. In order to see His glory the disciple must go to the place where the (inner) sun rises. If He gives this vision (of His greatness) to the disciple, he gets one with Him. He is the creator of this creation.

This is the teaching Master wrote in His private diary, which was written in an inner language. Bhaji translated it.

When the disciple has seen the glory of his Master, you can see the signs in him; you can see that he has no attachments in this world, all attachment to the world is broken. In search of Master he goes inside and finds wonderful things. And inside one cannot differentiate, if the Master is God or God is the Master, inside they become one.

Bhaji told that Kabir Sahib said to Sant Kirpal Singh, “When this Power comes into the physical world to work here, then the Almighty Power merges with Him (you can see no difference).” Then He is inside and outside, He sees with the outer and inner eyes. With physical eyes He sees outside, and with the inner eyes He speaks inside. He need not even sit in meditation, He is washed with such a soap that twenty-four hours He can see His Master. The Almighty Power sees to the Master (who works in the world) and gives Him the spiritual water, the water of Naam, so that He is not only always fresh but also very powerful.

And where is that Power? He lives in the highest heaven. He sits on such a throne where there is no physical sound and no inner sound to be heard, there is only He, the Almighty Himself. The Master is sitting in the Sangat and every day He meets His Father and tells Him the story of our heart. He writes down all our deeds, and there should not be anything because of which we

might be separated from our Master and weep. One cannot get all these things so easily. When will you get it? Only when you become a Gurmukh.

On 26 September, after Bhaji had left, I was together with the Sangat and I prayed to Bhaji that I should not have any attachment except that of the mission so that I may not get any problem. I prayed, "The attachment which I had for You should now be with the Sangat and with His mission. My faith, the purpose of my life, everything is connected with the mission only." A third thing I do not keep in my head. I only live with these Powers (Bhaji and Master), but I am tied with the Sangat in the bond of love. But I want to see everything practical. We are very late. When Bhaji was asked, He said, "Only a part of Kirpal Sagar is left unfinished, don't be worried." I want to work faster so that I may also get more of His love.

When the hearts of two persons are one, the demand of the one is heard by the other. And this was the case with my prayer. When I prayed to Him, (He heard this prayer inside), and the Sangat gave me much love. The love which I used to get from Master I get from the Sangat now, and I see that Master is dwelling in the house of the Sangat now, and He is doing the work through them. The work we are doing now and the light (the grace) we are getting for His mission come directly from Him. As we were working in His (physical) presence, in the same way we are working now, and in this way the work is flourishing.

He sees that there is no difference in the work, the work was done in the same way in His presence as it is done now, when He is not (physically) present. When the living Master becomes the example for the disciple and this disciple becomes an example himself, the perfect disciple remains, when the Master goes back. Then it is just as if one goes from one room to the other, he remains the same, so the same Power is still working in the perfect disciple, and the work goes on in the same way as before.

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

Kirpal Singh

To speak about love is not sufficient

From a lecture held by Dr. Harbhajan Singh at St. Gilgen, 28 July 1991

The waterlily is a plant that blooms at night only when the moon is full. This flower has a close connection with the moon, although they are very far from each other. Distance is no bar, they are very close.

There is some bird who lives on the bank of a river. The love of these birds is considered something very special. During the day it sometimes happens that on their search for food the male and the female bird are separated from each other. In the darkness they cannot find each other, so they are flying from one bank of the river to the other, the whole night thirsting to meet again. Whole the night they do not take rest because they are separated. They want to be together but they cannot meet. When the sun rises, they meet each other and they feel very happy.

Kabir says, “What will be the condition of that person (who is separated from God and) who meets Him neither at day-time nor at night-time?” He does not live with the Master, not by heart, because he is not true to himself. If he were true to himself, he would definitely come in touch with Him.

Once Kabir came into a garden. There he saw a bird called “papihar”. This papihar is always thirsting for rain, for one drop of rain that comes from the sky. It would never drink any water from the earth, from a pool or from a pond. The bird was crying because it was very thirsty. Kabir was watching very carefully as what would happen with the bird as there was no rain coming from heaven. At last, the bird fell into a tank full of water. But in spite of that it did not drink the water.

Kabir became very sad, as this privilege (of such determination) was given to man but he never uses it. How disciplined this bird is, who only wants to take the water that comes from the sky, not from the earth! Kabir says, “Even the birds need it, the animals, even the wild beasts need it, but man, whose turn it is to go back now, he does not need it.” So we do not really live a disciplined life, a life of determination and devotion. How can we start with it? It is not sufficient only to talk about love, we must begin with it. How? It is very simple! Go back to your holy scriptures, everything is there: Charity begins at home.

It is said, “Husbands should love their wives as Christ loved His church.” These words are very potent. In Guru Granth Sahib there are even more clarifications to these words. Why should a husband love his wife as Christ loved His church? What is the “church”? Church is the mission of Christ. The Master loves His mission more than anything else in the world.

Master says that the love of the husband lies in the heart of the wife, and the love of the wife lies in the heart of the husband. Why is it like this? There are the three worlds, the physical, astral and causal world, and in the three worlds, there are the barriers for the man and for the woman. The distinction of man and woman exists only within the three worlds and not beyond them. Due to this distinction one has to strive very hard and one must know very exactly all about the art of living.

The wife gives birth to the child, and in the womb of the mother there is the true temple of God. There the child gets the Light and Sound, and in the womb of the mother the soul (of the unborn child) is given the lessons by the Masterpower, the Godpower Himself. When the child comes out of the womb, it cries for that Light and Sound, and we provide it with something artificial – outer light and outer sound – for what it is missing. So the woman can give to the child in the womb the right understanding up to the three worlds, she has the possibility to transcend all barriers there, to move from the physical to the astral, and from the astral to the causal region – there is no hindrance to her.

The wife can beautifully help her husband because if she has transcended these three planes, she can help her husband and take him there, too. This is why the husbands should love their wives as Christ loved the church. Only if the husband loves his wife as much as Christ has told, this help is there. Then both can very easily go there. And at this barrier the work of the male partner becomes very easy, whereas the physical, astral and causal regions are very difficult for the man to transcend, as they are full of maya (illusion), and maya creates many problems for the man. From the causal plane onward all other planes can be easily transcended by the man, whereas they are difficult to cross for the woman. The three lower planes can be easily transcended by the woman, but the other planes above are very hard for her to cross. There the husband can help the wife to transcend above. So this help is reciprocal, and it starts from the home.

This is why right from the beginning I told you, once you are married, you are not supposed to leave each other, because marriage is a holy bond – you cannot break it. God may break it, but you cannot break it. Here in the West, there is the problem of divorce. Marriage is considered as a play of the mind. Those who want to live with the truth have first to live a holy life. They have to settle their homes. Without settling their homes, they cannot rise above, they cannot find the truth, they cannot find the real love. This is very important. In the Guru Granth Sahib there are many details given about the meaning of the marriage. If we understand the meaning of the marriage, we will start direct from the home, and then God gives us all possibilities.

When husband and wife are united, God is with them. This is a law. Fortunately over here we have one condition according to the teaching that only those will be admitted here who determine to live like this – a holy life. Once they are united, they are supposed never to leave each other, and by the grace of the Master there is a very good vibration.

All know the real subject, and so they are living very nicely with their family, and their children are also getting benefit from them. You know, when wife and husband are developed, their children get something from them, and a time comes, when the children will help their parents. What did the children of Guru Gobind Singh learn at His time? It was a very critical time, it was a period of terror and murder. Nobody was save, and Guru Gobind Singh was the main figure amidst this hostility, and along with Him His whole family. When the family used to sit together, wife and husband always sought the help of the Godpower. They had only one aim: to save the humanity and to save the truth.

Whatever they said, they did practically the other day.

Sometimes we speak very nicely with our children, but in our practical life they see that it is not conform with what we spoke before. Our children are affected by what we do practically (not by what we say). All Masters have said: If you want to get Him back, the Power that is innate in you, which is very close to you – then live a true life. With true life it automatically comes. It has not to come from outside – it is already within us. Kabir says, the thing which has been lost in this room can only be found in this room again, not outside. Maybe there is darkness in the room, but the thing is in the darkness – you can get it there!

The husband should develop his wife, and the wife should develop her husband – that is their purpose. It is said that if you want to see the condition of a wife, then see her husband. From the husband you can know about the wife. Therefore the (spiritual) development of the wife in the house is a must. If she is developed, she can develop her husband and her children, and she can also develop her surroundings. Master tells us that both should live as an example in the world. How can they live as an example in the world? Master tells us, you do not have to break all the ties to the world, but very lovably you have to finish with all give and take. You may perform all outer rituals and rites like other people are doing. Master never says, you should break with all these old traditions and follow another tradition instead, no, He never says so. You are Christians, so you may follow the rules carried out by Christians, but you must not be affected by the shackles of a religion, because with all rituals and rites there are also the shackles, which are binding man. You should not be affected by the shackles, but all other things are permitted. Don't look like an extraordinary person – you must be someone extraordinary but from within, not from outside.

So we have to live as a very ideal person in the world to get the love of God and to go back home to Him. This provision is there, and it starts from the home.

Sometimes there is a big test. In case the husband wants to leave his wife, it is a test for the wife not to leave him. If the wife wants to leave the husband, it is a test for the husband not to leave her. So there are very hard and fast rules, which Master has provided us with. But at the level of the mind we create doubts, and we see only the things which are separating us, and when you feed the doubts, doubts multiply. Master says, "If there is anything between you, forgive and forget!" He who knows how to forgive and forget, is a really brave and very strong person – he is a real human being. If you know how to forgive and forget, you get the love of the Master. Then the Masterpower which is within, which is innate in the soul, is very happy because you have followed His commandment. The greatest commandment is to lead a holy life while we live in the world, while we live in our family.

So we have not to break all the ties to the world but we have to detach from it. If you are detached, nobody will see from outside that you are detached. Your inner condition can only be known by him, who himself is detached from the world, not by others. When people see what a good life you live,

they will also wish to live like that. But if you retire from the world and break all connections to the world, they will say, “No, he is separating himself, he is in a sect.” Masters never come to create any sect. Man is a social being and he should live in a society. Don’t think that detachment means you should look very extraordinary – no, this is not detachment. A boat-swain knows that the boat must remain in the water, but water must not enter into the boat – that is detachment! This is a holy life, and we have to start with a holy life, without which there is no way out. All Masters have spoken in one and the same opinion. We have to be true to ourselves, but we also have to prove the truthfulness in the hearts of all other people, otherwise they can affect us. If your truthfulness is seen in the heart of other people (so that they are convinced of your truthfulness), they will say, “O, he has changed very much, he does not accept (anything wrong) – he only accepts the right things!” They will be afraid of you and they will respect you – both things will be there. Who is a man of detachment? He is one whom people are afraid of and for whom people have respect, because he is the embodied truth, he is near to the goal, and all want help from him.

Live in the world like a flower that gives smell everywhere. If everyone who comes to you learns a good lesson from you, you are a symbol of truth, embodied love. I give you a very simple example: those whom we call reformers, were not reformers beforehand. How did they start? Good wishes came from their heart, and these good wishes developed themselves first. It is like a fire which makes the place warm first where it is burning. Then the heat which cannot be consumed by that place, is transmitted to all the other directions. So when you have good wishes for other people, it will develop you first, then it will go to others. Your good thoughts, good deeds, and good actions will create love in you and will create a very harmonious life. You can become the embodied truth – that is how it starts. When we start like this, the Power, which is within us, will provide all help. He says, “Well, my child is developing.” He gives His treasure and says, “You can spend it!” He gives us such a treasure which is unexhaustable. The more you spend it, the more it will grow. The love of the world becomes less and less, when you use it, but the love of God grows more and more, when you use it for others. There is no end to true love, and with it you can cross all barriers.

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

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.

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