but fragrance to all around him, as so many children in the one Grand Family of Man.

One thing more, which I cannot help but emphasize for the benefit of all the dear ones on the Path. If at all, any of you, at any time, feel that you are the most favored in divine manifestations, you should try to exercise restraint and observe decorum in society, rather than be carried away by the emotional tide that may take you off your feet. Humility is the first and last adornment that embellishes the noble soul.

My best wishes are ever with you and nothing will give me greater pleasure than to see you all, well set on the spiritual Path, with appreciation of each other, moving shoulder to shoulder, forming one spiritual phalanx so that those who see you will admire you and get inspiration from you.

Wishing you, one and all, God-speed on the God Way.

Yours affectionately,
KIRPAL SINGH

HUMILITY, *the second of the 1967 series, was issued on July 1 of that year, and served as the Master's message for the birth anniversary of Baba Sawan Singh. One of the most popular of Master's short writings, it is distinguished by an exceptionally acute analysis of the psychological components of humility and a clear differentiation between genuine humility and its false counterpart. Reprinted many times, it appeared in* Sat Sandesh *in July 1971.*

Humility

DEAR ONES: On this auspicious day of the Birth Anniversary of Hazur Maharaj Baba Sawan Singh Ji, I send you one and all, my heartiest wishes for your progress on the spiritual way back to the Home of our Father—through the Natural Yoga of Light and Life and Love—the Surat Shabd Yoga.

In my previous years' messages, I have been mostly dwelling on rising above body consciousness, to be reborn, and to learn to die while alive, etc., so as to enable one to enter the Kingdom of God, which is within us—as prescribed by all the past Masters now come to us through His Benign Grace. There are many aspects of His Divine Life, but I will now dwell on the two most important ones, viz., humility and simplicity—the most needed at this hour, which if followed will set our lives in the right direction and enable us to achieve perfection.

All Masters, such as Jesus, Mahavira, Buddha, Kabir and Nanak, etc., of the past, and Ramakrishna, Hazur Baba Sawan Singh, Sadhu Vaswani, etc., of recent days, radiated this divine luster from their personalities.

Man knows so many things, but he does not know himself. A man has so many sheaths in himself, covering the depths of his heart. Man learns and unlearns all through life. It is wiser to remain a student than to be a teacher; a student of the Mystery of Life.

A parable goes to say that a seeker of God, in the quest

of Heaven, wandering here and there, found himself perchance at the Gate of Heaven. The gatekeeper asked him, "Who are you?" The seeker answered, "A teacher." The gatekeeper asked him to wait, and went in to report. After a while he returned and said that he could not let him in, as there was no place for teachers in the heaven-world. He was told to go back and wash the dust of dead words clinging to him in the waters of Silence.

So many teachers are vain; they parade their learning. How can there be a place in there for him who lives in a world of vanity?

Every day he sat in the silence and listened to the words of Saints, and his self-consciousness began to develop, and he became humble, and prayed to be the servant of all men, lonely and lowly ones, and animals—a servant of God's creation. Then the portals of Heaven were opened and he entered in and beheld the Master's face: pure and fair beyond compare.

All the Masters of the past and the present say that, "The Kingdom of God is for the humble of heart." So many of us, alas, are proud, vain; in ego lost; and blind to the wisdom, we do but wander from darkness to darkness.

The God that rules millions is the ego; enthrone on your heart the God of Love, and cease to wander—and what should be done to do so? Become humble as ashes and dust.

The world is full of the proud of purse or power or learning. Whereas, we should be humble and simple and empty ourselves of all "self" that the Lord might do with us what He would.

The life worth living is life in the Spirit. Its basis is hu-

mility. We should be reduced to a cipher and God becomes all. "Let us be perfect as our Father is in Heaven."

The truly humble are the truly happy. For want of humility, men and women are leading an unbearable, miserable life. All this misery is from within. It is not a change in our circumstances, but deliverance from the thraldom of the self, the petty "ego" that sits a tyrant, robbing us of the bliss that is our heritage as children of God. We are, as it were, in a cage of self-centeredness, and until this prison is opened by the key of humility, the swan bird of the Soul is not free and cannot swim to the regions of radiance and joy.

The way to true blessedness is the way of humility and love. He who is humble has no problems. He has God as his Guide. Significant are the words of the shepherd boy singing in John Bunyan's *Pilgrim's Progress:*

He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much;
And Lord, contentment still I crave,
Because Thou savest such.

Rightly has it been said that if there were no humility in the world, everyone would long ago have committed suicide.

When the light of humility dawns on the soul, the darkness of selfishness disappears and the soul no longer lives for itself, but for God. The soul loses itself in God, lives in God, and is transformed into Him. This is the alchemy

of humility. It transforms the lowest into the Highest. The great Chinese sage, Lao Tse, expressed the thought in beautiful words:

How does the sea become the king of all rivers and streams?
Because it lies lower than them.

St. Augustine said the way to God is, "First humility, second humility and third humility." He who is proud of possessions or of learning or of authority will not go to any Saint unless he is humble. Even if he goes to the Saint, but considers himself superior to Him, he will not listen to Him. A glass which is kept above a tumbler of water will remain empty—until it is put below the tumbler. You know what you know; just listen to what the other says. Perhaps we can learn something from him.

Yes, the branches of a fruit-laden tree bend of their own accord. Even so, the man who, losing himself, finds God—finds Him everywhere and in everyone—bends before all, offers homage of his heart to all. This is true humility. It is not a forced sense of lowliness. Such a one lives in unity with all. He is in others and others are in him.

It is the fake ego-self that gives rise to the sense of discord and separation. When the illusion of ego is broken, one feels, "I am not apart from others, but others are parts of the One—God—The Master—and all of us are engaged in the same service of God."

Each one of us is unique in his own way. There is a divine purpose behind the life of everyone who comes into the world; no one has been created for nothing. We have something to learn from everyone. This is the mystery of humility.

The truly humble person does not compare himself with others. He knows that none of us, however evolved, is perfect; none of us is complete in himself. The humble person does not regard one as better than the other; he believes in the divinity of each. If one says and asserts that he is better than others, then he is not perfect as yet.

It is only when one realizes his nothingness that God comes and fills him with Himself. Where man is, God is not; where man is not, God is! God cannot enter the heart of the self-seeking person. He who is full of himself considers himself as above others and so puts a limit on himself. God is without limit. How can the limitless enter the limited?

O ye who seek God: See that you do not set yourself above others. Give up all that you are and all that you have, empty yourself of all "self," cast the ego out, and you stand face to face with God.

Wondrous are the words of the Sufi Saint, Abur Hassan:

Brothers! This is the Law:
He who cometh nigh to God
Loseth what he hath,
Aye, he loseth himself,
But gains instead the Gift Supreme,
The gift of humility.

A man may strive to be humble, but for all his efforts, may become all the more proud. There is such a thing as the pride of humility; it is a very dangerous thing, for it is too subtle to be discerned by the inexperienced. There are some who will take great pains to be humble; they make humility impossible. How can a man be humble who is all the time thinking of how best he can be humble?

Such a man is all the time occupied with himself; but true humility is freedom from all consciousness of self, which includes freedom from the consciousness of humility. The truly humble man never knows that he is humble.

The truly humble man accepts everything as coming from the hands of God. He knows that in him there is nothing praiseworthy. All the good that is in him is from God, and the praise that men give him belongs to God. When the young man called Jesus "Good Teacher," Jesus quietly said, "Why call me good? There is none good but God."

"Humility," says Lacordaire, "does not consist in hiding our talents and virtues, in thinking ourselves worse and more ordinary than we are, but in possessing a clear knowledge of all that is lacking in us, and not exalting ourselves for that which we have, seeing that God has freely given it us, and with all His gifts, we are still infinitely of little importance."

So the truly humble man may accept sometimes the praise which men give him, and quietly passes it on to God, keeping nothing for himself.

The man who is not truly humble behaves in a very unnatural manner when he is not praised by men. He becomes upset, loses his patience and even becomes angry. He repulses them with his irritation and creates for them an awkward situation. Sometimes he suppresses his feelings and remains silent; but he cannot forget the things that are said about him; they haunt him again and again, and do not give him peace of mind.

The humble man makes no fuss. He is at harmony with himself and others. He is gifted with a wondrous feeling of peace. He feels safe and secure, like a ship in harbor, un-

affected by howling storms and lashing waves. He has found refuge at the Lotus Feet of the Lord and the storms of changing circumstances have no power over him. He feels light as air. The burdens which we carry all our life —the burden of the self and its desires—he has laid aside, and he is ever calm and serene. Having given up everything, he has nothing to lose, and yet everything belongs to him, for he is of God, and God is in him. Having broken the bondage of desire, he is as happy with a piece of dry bread as with a sumptuous meal. In every situation and circumstance of life, he blesses the Name of God.

He who would be humble regards himself as a student. He learns many new things, but what is more difficult, he unlearns many things he has learned. A scholar came to a Saint and said, "O Seer of the Secret, tell me what I may do to live the life divine." And the Saint said to him, "Go, unlearn what thou hast learnt and then return and sit before me."

He who would walk the way of humility must renounce his earlier ways of living. He must give up the opinions he has formed, the standards to which he is accustomed. He must have a new outlook on life. The things the world would worship are to him of no value. His values are so different from those of other men. *Rich food,* fine houses, costly dresses, positions of power and authority, the applause of men, honors and titles, no longer attract him. He feels drawn to a life of simplicity. He is happy in living a hidden life in the Hidden Lord.

He is dead to the world; he is alive in God. At times he actually behaves like one dead.

Yes, the truly humble man is, in that sense, the "dead" man. He has "died." God alone lives in him. His self has

been annihilated. His self has vanished into God, and only God remains. God works in him and through him, and God emits in his eyes. God speaks in his words. On his feet, God walks the earth; and through his hands gives His benedictions to all.

Such men are the real strength of the world—its illumination and inspiration. To see them is to commune with God, for God dwells in them. They are the living, moving Temples of the Lord. They are the ones who keep the world intact, though they do not know it themselves. The whole earth depends on them without anyone being aware of it. Their hearts and minds are in tune with the Great Heart and Mind of humanity. They are in complete accord with all that lives. They give their love to all living beings, as though they were the sons of the one sweet Mother. They have broken all fetters and entered into the freedom of the children of God. God does their will, because they have merged their wills in His. God fulfills their least desire, for it is He Who desires all their desires. They are the little saviors of humanity.

I wish each one of you to follow the lesson of humility, born of love and simplicity.

BLESSED ARE THE POOR IN SPIRIT *was issued on November 11, 1967, and was the third of the 1967 circulars. It was first published under the present title in* Sat Sandesh *in November 1971.*

Blessed are the Poor in Spirit

DEAR CHILDREN OF LIGHT: Blessed are ye, who, for the sake of righteousness, offer to work in the vineyard of the Master, and more so, those who are actually engaged in the work. It is indeed a rare privilege which comes in one's way as a matter of grace, and not because there is anything special in us, and we must not on that account feel elated and exalted. On the contrary, we should thank our stars for having been given such an opportunity, and try to serve the noble cause with contrition and humility. It should always be our earnest endeavor to make ourselves worthy of the trust and responsibility with which we have been entrusted, in spite of our weaknesses and shortcomings.

It would always pay us if we occasionally make a pause, to take stock of what we are, for at times we are carried away in our zeal to limits; limits beyond the limits of reason. The human mind is very tricky and treacherous. In diverse ways, quite imperceptibly, it starts playing antics. At times, we begin to feel that we are God's elect. We know full well the Divine Plan, and that the power of God cannot but work through us. We should know that we are yet on the way to perfection, and not in any sense near perfection. Perfection is the goal that has to be achieved. *Be ye perfect, even as your Father which is in heaven is perfect* is what Christ taught two thousand years ago, and his teachings are as true today as they were then.

A disciple is not above the Master, nor a servant above his Lord. It is enough for a disciple that he be as his Master, and the servant as his Lord. We have therefore to develop in us the virtues of the Master and the Lord. And what these virtues are is the next question. Humility is their greatest embellishment. Humility first, and humility last, is what they preach. *Blessed are the poor in spirit for theirs is the kingdom of heaven.* So the emphasis here is more on "poverty in spirit" than on anything else. This, then, is the keynote for all who work for the sacred cause.

Next comes LOVE—love for one and love for all. *Love thy neighbor, for love is the fulfilling of the law of God. He that loveth not, knoweth not God, for God is love.* A little leaven of love will leaven the whole lump and infect all those who are around you. Again, *perfect love casteth out fear.* Whensoever there is the least fear lurking, know it for certain that love hath not yet perfected in that heart.

Naturally enough, from love spring forth the ideas of service and sacrifice. Love believes in giving—giving away the best you have and not accepting anything in return, for that would be a barter and not love. "Service before self" is what love teaches. *By love, serve one another,* is what the Apostle Paul taught to the Galatians, and through them to all mankind. If we look critically, we will soon realize that all service which we seem to be doing to others is not to anybody else, but to the ONE SELF-SAME SELF, pervading everywhere and in all, including our seemingly individualized self clothed in raiments of flesh and bones. This being the case, there is no ground for claiming any credit whatever. Loving service must therefore flow freely, fully and naturally, as a matter of course, refreshing all hearts, for it will convert the otherwise dreary and desolate

earth into a veritable garden of Eden; for which we so earnestly pray every day, but find it receding from us, the more we wish for it.

Where loving service begins to flow freely from the innermost depths of a heart, that heart naturally gets saturated with the milk of human kindness and becomes meek, as meek as a lamb. Freed from the thorns and thistles of arrogance and pride, one becomes *harmless as a dove.* He cannot then injure the feelings of others, by thoughts, by words or by deeds. He would ever fear to judge others and make unruly remarks and comments. *Judge not others, lest ye be judged and found wanting by the Great Judge.* This thought would keep him on his guard. Human heart is the seat of God, and should in no wise be injured. A Muslim dervish goes to the length of saying, *Burn the holy Koran if you will, and raze Kaaba to dust, but injure not a human heart for it is the seat of God.* Courtesy, you will realize, costs nothing, but pays rich dividends. It is from the abundance of heart that the tongue speaks. If you studiously cultivate purity of heart, your tongue will automatically become honeyed sweet. A tongue-cut is always deeper than a sword-cut, and remains ever green and gangrenous. We should avoid all idle talk, *for every idle word that men shall speak, they shall give account thereof in the day of judgment.*

These are just a few of the axiomatic truths that have been placed before you for your guidance and welfare, so that you may benefit therefrom—not only yourself, but you will be able to benefit others as well by your noble example. An example is better than hundreds of sermons and an ounce of practice works more than tons of theoretical disputations and dissertations.

One thing more: There is a growing tendency with some persons to make divisions among the Satsangis—"good" Satsangis and "bad" Satsangis. All Satsangis are Satsangis, and one who has been chosen, called, justified, accepted and glorified by being linked with the living strands of life within, the Light and Sound of God—the Audible Life Stream—is truly in touch with Truth (*Sat*) and accordingly is a Satsangi. To classify Satsangis into good and bad Satsangis is hardly justifiable, for it is said, *God first created the Light; We are all children of the Light; The whole creation sprang from the Light; Why then dub anyone as evil?* This being the case, we are all equal in the sight of God. Whosoever thinks otherwise has, I am afraid, not yet come by the rudiments of the sacred science. Some may be slow and some rapid in their inner development; that is quite a different thing, for each one has his or her peculiar background and mental make-up, as coming from past incarnations, but to give a bad name to any is not justifiable in the least. And if one does that, he shows a bad taste and the sooner he rids himself of this habit, the better it will be for him and for all concerned. A child is dear to the mother even if he/she is smeared with filth, and the mother washes him down with love and hugs him to herself. Know it for certain, that *he who feels exalted is abased, and he who humbles himself is exalted.* A tree laden with flowers and fruits bends with their weight; while the palm tree that stands tall and erect bears nothing. Again, a tree is known by the fruit it bears. Be ye truly the children of Light and shed light to others that they may take heart, and your light prove a lamp unto their feet; and that they may not stumble, but are guided to the Way of God, for therein lies your duty to God and the

Power of God with which you have been united by the grace of the Master Power. If you will live up to these instructions, it will hasten the Master's coming to you, to see you all in loving harmony.

I may add a few words about Initiation into the esoteric science of the soul, before I close. Initiation, you should know, is granted not haphazardly or for the mere asking, but according to certain inner principles. Your recommendation is required so that you may be satisfied, as far as possible; so that you may have no qualms of conscience afterward and feel hurt if anything goes awry in course of time. Sometimes it may even happen that certain individuals may not, according to ordinary standards, appear to be qualified for the gift of Naam; and yet Naam is given to them simply because it is ordained from above. So these are matters which can not, in all instances, be judged on the human level.

With all love and kindly thoughts for all,

Yours affectionately,
KIRPAL SINGH

BEFORE THE YEAR RUNS OUT *was issued on December 28, 1967, and concludes this series, as is noted in the circular. It appeared in* Sat Sandesh *in December 1971.*

Before the Year Runs Out

DEAR SOULS: Before the year runs out, I would like all the children of light to manifest that light in abundance, and take care that it is not darkened through any default. You have had an experience of this light, the light of God; the light that never is on sea or land, but burns day and night, unquenchably, in the human breast. Let this light be a lamp unto your feet, and serve as a beacon light and signal fire to the world-weary traveler trudging on the sands of time in search of a haven of peace. All of you must know that you have voluntarily and joyously taken upon yourself a great trust and responsibility—an obligation which you have to discharge under the Law of Divine Dispensation, and it is your proud privilege and a sacred duty to serve the great Cause which is so very dear to the Master.

All the Initiates of the Master, wherever they be—in the East or in the West—form one great family of the Master and as such are equally dear to me, and nothing will give me greater pleasure than to see you all living in loving peace and harmony as His children, serving one another with love in your hearts. Love is the highest and the greatest attribute of God, and all other virtues flow on their own from it.

All of you have been put on the Godway, which of course is the same. It is now for you to hasten the advent of the Master within you, and thereby complete your

Guru-bhakti, or single-hearted devotion to Him. The proof of this you can experience within you as the self-luminous form of the Master appears, stays with you, talks to you face to face, and helps you within by instruction and experience, in the same way as he does without: *Behold! I stand at the door and knock, and if any man hear my voice, I will come in to him, and will sup with him, and he with me.* From here begins *Naam-bhakti,* or devotion to the Holy Word, and it is the Master's job to make you proficient in it, and lead you to perfection and make you perfect *as your Father in heaven is perfect.*

Thus you see you have all been put on the Path leading to God. The proof of the pudding, however, lies in tasting it. The more you will taste of the Truth in you, the more your life in a work-a-day world will reflect the Light of God in all your dealings with one another, and you yourself will feel that each day sees you nobler than before as you tread Godward.

It is from amongst you that representatives, group leaders, and workers are chosen by the Master for administrative convenience, to carry on the work efficiently—to wit, to arrange spiritual get-togethers (Satsangs) for mutual help and benefit. My Master, Hazur Sawan Singh Ji, used to say that Satsangs served a very useful purpose as a protective hedge around the field of Simran and Bhajan, so that these vital and life-giving processes continue to develop and thrive, in spite of the otherwise busy life in the family, in society, in your respective avocations, and the like.

I cannot help emphasizing that all Satsangis, whatever their qualifications and the degrees of advancement, are equally dear to me. With all our seeming righteousnesses,

we are yet far from righteousness, for none are righteous in the real sense of the word, and there is no ground for us to feel exalted simply because we had the good fortune to work in the vineyard of the Lord. On the contrary, this very thing—the work entrusted to us so graciously—casts upon us an added responsibilty to make ourselves worthy of it.

I would very much like you to forge and strengthen loving links in the ever-expanding fraternity that is ours. The representatives should, in a missionary spirit, travel from center to center in their areas so as to see things for themselves at each center, and strive to make them live centers in the spiritual fabric, and in a loving spirit, exchange their views with one another, and offer suitable suggestions for improving the position wherever necessary. To facilitate work at each center, we should set up small committees of three to four members with the idea of division of work as may make for more efficiency and better understanding, and also enthuse a spirit of good will and fellowship among all who are engaged in the holy work. It may be worthwhile to establish separate study circles for mutual discussions on one or the other spiritual subject, so that those participating in them get a training to give small inspiring talks on their own, and be able to keep the work going without any let or hindrance. A small lending library with essential literature on Sat Mat will be a great help to all, old and new Satsangis as well as fresh aspirants for and seekers after Truth.

A tree is known by the fruit it bears, and so we should act and behave in a manner that glorifies God and is befitting to us as children of God. It will be a healthy beginning if representatives, group leaders, and workers invite

each other for talks and addressing the Satsangis and others interested in the subject in their respective areas; and the invitees in their turn should give out their best to their listeners without in any way interfering with their susceptibilities and loyalties as may tend to estrange them from each other, and cause any to stumble on the way. This, it is hoped, will in a way help to expand the "Self" in you, and your hearts will go out to serve the Lord whenever and wherever you may get an opportunity to do so. This is the greatest service that one can do to oneself, and to the self-same Self in others around you, and those with whom you may come in contact from day to day.

Those going around in connection with Satsang work at different places should not accept any offering whatsoever for their personal benefit. However, they are allowed to share lodging and simple food with the dear ones, if possible and necessary. The travel expenses and other allied charges incurred may be debited to Satsang funds. The non-acceptance of gifts for personal self is one of the prescriptions given by the ancient sages for persons living the spiritual life. It will be easy to see how this rule becomes more important for those who are in their service to God, and have been placed in a position of public authority. It is the duty of the spiritual leaders and counsellors, whatever their capacity, to remain impersonal servants of all. Since the acceptance of gifts involves one, even against his or her will, in some measure of obligation to the giver, it may cause unwittingly a lowering of his or her ideals. This should be considered sufficient to avert serious difficulties that could arise from laxity in this principle.

In this respect it would be worth your while and profi-

table for you to read this, along with the previous circulars of June 6, 1967, and November 11, 1967, together with the Birthday Message of July 1967, as all of these, including this one, present an integrated view of true living as enjoined by the Masters.

I would also greatly appreciate it if you would chalk out the lines for yourself, and also send periodical reports on the progress made from time to time. The Master Power overhead, I am sure, will help us to achieve the desired results. My best wishes are with you.

With all love, and more of it,

Yours affectionately,
KIRPAL SINGH

THE MESSAGE OF THE MASTERS *was the very first article in the very first issue (January 1968) of* Sat Sandesh *magazine, and conveys both Master's high expectations for it and the protection that has always been with it since the earliest days. The magazine was very dear to his heart, and those of us who were associated with it will treasure forever the memories of him reading it and going over it so carefully.*

The Message of the Masters

DEAR ONES, I am sending you *Sat Sandesh*, the message of the Lord, all saints and prophets have been bringing from time to time for the guidance and uplift of man. Kabir says: "I am the knower of the True Home of the Father and have come to give you the message of God."

God's message is:

"I am the Lord of all creation. Man is the highest in all creation. He is next to Me. I have given equal privileges to all mankind. They are born in the same way and with the same outer and inner construction. This is the golden opportunity you have been given to know Me. Ever since you were sent down to the world, you have not returned to Me—the True Home—but have stuck fast in the enjoyments of mind and outgoing faculties so much so that you have forgotten even yourself, what to speak of Me. I sent saints and prophets to awaken and to bring you back to Me but you did not care to come. Instead of appreciating their services, you have been molesting them.

"I sent Christ—the Word made flesh—who reminded you vehemently: change your mind, for the Kingdom of Heaven is at hand. Religions came into being to keep the teachings of all such Masters afresh. Religion in its pristine beauty means a living reality. It is a state of universal God-consciousness, in which you live, move and have your being in My loving presence. All your activities or insti-

tutions should have been inspired by love of Me. Then there would have been left no stranger, no alien, no hatred, and strifes would have been unknown.

"If you like to seek Me, conquer all fears; this you can achieve only when you shake off attachment for wealth, family, body, as one and all are Mine, and have been given to you to make the best use of them to reach Me. This detachment of heart can only come when you love Me 'with all thy heart, with all thy mind, and with all thy strength.' This is true renunciation which is the highest expression of religion.

"All saints and prophets I sent to the East or West; their lives were filled with the rapture of the vision of the unity of all races and religions in the spirit. The outer world is the expression of the mind. Unless you first establish unity in your hearts, you cannot develop unity of all men.

"There are two methods by which you can achieve this end. One is the interior method of meditation to go into the silence of the heart where flows the fountain of My love, all bliss and joy. You must be reborn; except you be reborn (or twice born) you cannot enter into My Kingdom which is within you. Those who have once drunk the water of life from this fountain are intoxicated forever and love flows out from them in all its joy and gracefulness to all humanity—overflowing as they are with the love and intoxication of Me—giving vent to 'peace be unto all the world under Thy Will, O Lord.' Mind that it is not religion that failed you; it is you who have failed religion.

"The second method is to understand the meaning and the purpose of knowledge which in one single thought is 'service' to all My creation—men, beasts, birds, etc. The

meaning of true life is service and sacrifice.

"So long as you want, first and foremost, to be blessed yourselves and you expect others to minister to you, you will remain a stranger to the way of spirituality. When you will wish others to be blessed, you will begin to speed on your way back to Me.

"Let you not be a reformer to whip others into goodness, but be a witness of the Great Love radiating all love in thought, word and deed. Be an example rather than give precepts to others. You are indulging in oceans of talks but how many ounces of action? An ounce of practice is more than tons of theories. 'Wanted: reformers—not of others but of themselves.'

"Religion decays when forms and rituals become more important than Me [God]. The inner light within you fades away giving place to intellectual acceptance of dogma or creed which you hold tenaciously, for the vindication of which you willingly lay down your lives. Religion further decays when neither Me [God] nor the Church rules you, but you become slaves to mammon and material power of the once virile religion; only the form remains ending in selfish ends by the so-called defenders of faiths and contractors of religions.

"You are all dear to Me, sweet children, I advise you all, residing anywhere, to sit together as brothers and sisters and understand each other. Dissolve all differences and misconceptions—you are already one as man, as soul (conscious beings), as followers of the same Master Power, and I reside in each one of you as Controlling Power keeping you in the body. Remove all duality and otherness. You will be able to sit together only in My name and will realize this unity in Me in the company of saints."

May this lesson go out to the hearts of each one of you on this blessed Christmas Day and New Year Day so that the purpose of life is dedication to the Eternal and the meaning of life is consecration to the Eternal Value of life.

May the benediction of the Master shine upon you forever and forever more.

With love and best wishes,

Yours affectionately,
KIRPAL SINGH

ON KEEPING THE DIARY *was issued on October 19, 1968, for reasons explained in the text, and published in* Sat Sandesh *under this title in April 1972.*

On Keeping the Diary

DEAR ONES: It appears that Column No. 6 on the diary form has caused some confusion among the dear ones, in that some record in this column failures to observe Selfless Service, physically and financially, while others treat it as a record of positive contributions made.

The confusion has apparently arisen because Column No. 6 has its own total quite separate from the first five columns and is also adjacent to the positive record of time spent in doing the spiritual practices.

However, since it is desirable to have the diaries kept in a uniform manner by all, Column No. 6 should be looked upon as a failure to observe the virtue of Selfless Service toward others, physically and financially.

In addition, it has been observed that few initiates have been informed as to how they should fill in the diaries. Instead of entering the number of times that they fail in thought, word and deed in the appropriate columns under Ahimsa, Truthfulness, Chastity, Love for All, Diet and Selfless Service, there is a tendency to put ticks or crosses. It is the same case with filling in the column under Spiritual Practices.

The diary forms are divided into seven categories. The first six categories deal with the failures to observe the virtues indicated by the heading of these categories, while category number seven is a record of the time spent in spiritual practices. In the first six categories, you are to

enter the number of times that you fail to observe the virtues indicated, in thought, word and deed. For example, if you fail in "Non-violence" in thought, word, and deed, four times in one day, you are to enter this figure in the column provided under the day on which the failures occurred.

It is also important that all must fill in their diaries for regular submission to me every three months. Representatives and Group Leaders are not exempt from keeping the diary, as it is just as necessary for them to maintain regular self-introspection, so as to set an example to others as well as to ensure their own spiritual progress. Those who do not maintain the diary will lose valuable ground in making steady spiritual progress. In time, they will cease to apply themselves to their spiritual practices and in consequence the virtues stressed on the diary forms will be observed less and less.

The summaries of progress made in developing the Principles of Light and Sound, and any difficulties in the way of making such progress, should be written concisely, neatly, and clearly in the boxes provided for this purpose on the right-hand side of the diaries. It would be greatly appreciated if notations, explanations, and even letters were not to be written on the backs of the diary forms but confined to their proper places on the front of the diary forms. Letters should always be written separately, if at all necessary. In this way, the report of spiritual progress may be read at a glance from the diaries and other matters not relevant to the diaries, if any at all, should be included in your covering letter. Correspondence received shows that in about fifty to sixty per cent of the cases, the letters are sent monthly and sometimes bi-monthly, which

if avoided will lessen the burden of correspondence. In cases of real importance the usual time limit can be ignored by the Representatives and others.

The diary forms should be a true reflection of your own inner state. The failures made should be as an open self-confession of the shortcomings which stand between you and the Master. Similarly, devoting regular time to the Spiritual Practices is an indication of the positive efforts that you are making toward your spiritual growth.

If you live up to the sublime purpose behind the keeping of the diary, you will progress from day to day, and achieve your goal in this lifetime.

SATSANG: All the dear ones are advised to read carefully Circular No. 4. This circular deals with the proper way to hold Satsang meetings. All Satsangs should be conducted strictly in accordance with this circular.

Satsang is not a meeting place for a hotch-potch of different schools of thought. The teachings of the Surat Shabd Yoga only should be the subject of discourse.

Books other than those of the Master should not be read from, sold or displayed at Satsangs. Other books or saints which speak of the Surat Shabd Yoga may, however, be referred to in your talks.

All such subjects such as astrology, palmistry, astral projection, psychic phenomena, or other allied schools of thought, should not be brought into the Satsangs and discussed. You may refer to the book *The Crown of Life* in which you will find how the teachings of Surat Shabd Yoga differ from all other Yoga and modern day movements.

I cannot stress strongly enough that it is most important that all Representatives and Group Leaders must be fully convinced of the supremacy of the teachings of the Surat

Shabd Yoga, which is the simplest and easiest way back to God. They must have this understanding as well as faith in the God Power working through the chosen human pole of the living Master, otherwise they cannot deliver the teachings to others with the firm conviction that the Surat Shabd Yoga is supreme above all other paths. If, however, some Representatives and Group Leaders are not fully convinced of this at heart, then I am afraid that they will not be able to do full justice to the onerous work entrusted to them. We have, of course, respect for all other teachings that point the way back to God.

Satsang is of the Master and every initiate is also part of the Satsangs and can contribute to the general atmosphere of the Satsangs by setting an example in living up to the Teachings of the Master. Christ said, "Let my words abide in you, and you abide in me." The words of the Master are the Master, and the Master cannot be separated from His words.

With all love,

Yours affectionately,
KIRPAL SINGH

HOW TO DEVELOP RECEPTIVITY *was issued in five parts between 1969 and 1973, on the dates indicated in the text. The last four parts were published in* Sat Sandesh *when issued. The first three parts were published in pamphlet form in February 1970, and the last two were issued separately. This is the first time that they have been published in their entirety as a unit.*

How to Develop Receptivity

I

June 13, 1969

DEAR ONES: Over the past two years, the foreign correspondence has almost doubled and the time which I have to take to attend to it has increased correspondingly. Over the same period of time, my commitments here in India have also greatly increased.

Much of the time that I spend in doing the foreign correspondence could be saved if the Representatives and Group Leaders played a greater part in looking after the areas and individual Satsangs for which they are responsible. By giving due consideration to their responsibilities and by setting a good example, the causes that prompt the dear ones to write numerous letters to me on routine matters concerning the running of Satsang affairs would be avoided. In addition, the majority of the basic questions asked by those non-initiates who are interested in the Teachings of the Masters as well as by initiates could and should be dealt with by the Group Leaders, who can answer from their own level or by referring the questioner to one or the other of the books written by me. I have written books on almost all phases of Spirituality, which contain the answers to most of the questions that non-initiates or those already put on the Way may care to ask, but still letters keep coming in asking questions which could be answered by giving a proper study to the books.

The time has come for all Group Leaders and Representatives to evaluate their position and be ready to assume larger responsibilities than they have hitherto carried out. They should have sufficient knowledge of the Teachings to be able to answer most questions on the Path and also deal with questions asked on comparative religions, with special reference to the Bible, when compared to the Surat Shabd Yoga. If a Group Leader believes that he/she cannot answer a particular question or solve a particular situation, the matter may be referred to the Representative for reply. If a Representative believes that he/she cannot deal with it honestly, only then should it be referred to me.

I should also like to say a few words about the numerous personal problems which the dear ones refer to me for a solution to their difficulties. While I am happy to give the right guidance, it should also be remembered that those initiated by me are looked after by the gracious Master Power working overhead, Who is ever with His children and can solve all of their problems if they but put themselves in a receptive mood. In this regard, an application of sound common sense together with a calm consideration of the facts can work wonders in developing receptivity to the Master Power. Receptivity is the key which can not only solve your material difficulties, but also unlock the Kingdom of Heaven within you.

At the time of Initiation, the Master imparts His own life impulse. When we remember Him, He remembers us, with all His heart and soul. He is not the body. He is the Word made flesh. To get the full benefit of the Master Power, the disciple must develop receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay

heed to the Master's Words, then that is a sign that you are growing in love for Him, and the more you grow in love for Him, the more receptivity you will develop.

At this time, I should also like to clarify certain misunderstandings on Initiation. Some experience of the Light and Sound is always given, whether little or great, depending on the background of the person being initiated. It sometimes happens that a man is tense at this time and so reduces his receptivity to the gracious Master Power working overhead. The best results are achieved when the person being initiated is relaxed and quite fresh and buoyant. However, too much emphasis is placed on the initial experience received at the time of holy Initiation. It is the first sign that God's grace has descended on a soul when that person receives Initiation from a Living Master. Such like people who are connected to the WORD or NAAM Power are most fortunate. It is through the grace of God alone that one is initiated. The greatest service that a disciple can render to the Master is to become a fit receptacle so that he can be attuned to the NAAM Power to which he has been connected. However, this takes time. The spiritual Path is a difficult one and requires a rigorous self-discipline. We must forever be on the alert against anything that draws us away from the Path. We must carry out the Master's instructions to the very letter and devote regular time to meditation. We must learn to overcome self-love which is a fire that consumes and destroys and learn to cultivate love for God, which is a fire that purges and purifies.

Initiation also means that one is accepted by the Master to enter the College of Spirituality. It is not by any means a graduation. To give you a worldly example, when a student is accepted by a university for a course of study, he

is generally overjoyed at the mere acceptance. He does not immediately go to the President and demand his graduation certificate. He knows that he must work hard at his studies in order to pass the intermediate and final examinations before he can be called a graduate. If he does not apply himself, then he should not be surprised if he fails in his examinations. After passing his final examination, the student is then rewarded with a degree, which entitles him to undertake post-graduate studies.

If one has to put in so much hard work to obtain worldly knowledge, then how much harder should he expect to work and discipline himself in order to make himself worthy to receive that which the Master wishes to bestow on him.

Until such time as the disciple begins to develop within and enjoy contact with the Inner Master, he must of necessity have firm faith in the Outer Master. The Master does not disclose all of His greatness at once, but only in proportion as an aspirant shows his keenness and makes progress on the Path, just as a student, when he advances in his studies, gets to know little by little something of the ability of his teacher. Similarly, the Master starts just like an ordinary teacher and imparts instructions as any friend or well-wisher would do. In the course of time, He demonstrates the authority of a Master and is finally seen to be embedded in *Sat* or Truth as *Satguru*. At this stage, He and God appear to be merged in one another and there is no difference between them.

Finally, Initiation does not mean that life will be a bed of roses for the disciple. In the task of self-purification, physical and mental suffering play their part. Who is there that does not suffer at some time of his life? After

Initiation, the process of lightening the load holding the soul in bondage is started. This process can be gone through speedily and happily if the disciple keeps sweet remembrance of the Master in his heart and endeavors to remain jolly in his spirits. As the disciple advances on the Path, he is given spiritual strength and outer adversities lose their pinching effect.

I wish you all speedy progress on the Way and, side by side with your own spiritual development, let the Light shining in each one of you be a source of inspiration to your fellow man.

I hope that this Circular Letter will inspire you all to greater effort, so that by the time I come among you, God willing, you will derive greater benefit from the Physical Presence of the Master.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH

II

November 5, 1969

DEAR ONES: In my Circular Letter of June 13, it was explained in detail what is the responsibility of each and every initiate, the true meaning of Initiation and the life to be led by one who wishes to progress on the Path.

In continuation, I should like to say a few words on *Sadachar* or the righteous life, without which one cannot sit in the quiet of his own self and, with concentrated attention, pierce through the inner darkness.

To achieve true spiritual progress, one must lead "the good life," I may even say a "God-like life," before much inner progress can be made. At the same time, one must

be fully dutiful to regular meditations, as both are essential. To lead a good life without devoting time to one's spiritual practices will not raise the attention to the seat of the soul. Similarly, devoting hours to meditation without eliminating bad habits and cultivating good ones in their place, will not get one anywhere. Purity of life is essential for fruitful meditations.

What is "the good life?" It is to have good thoughts, good words and good deeds. Sadachar is a life of continued rightness from beginning to end. It is for each initiate to occasionally pause and introspect as to how far he has succeeded in molding his life in accordance with the commandments of the Master. We talk of God, hear of God, and read of God, but we seldom practice God in our daily life. It is the practice of the Presence of God that matters and we can only have the awareness of this Presence by leading a God-like life; there are no short cuts on the way back to God.

Truth is higher than everything but higher still is true living. Truth and true living are not exclusive of each other but go together; one supplements the other and their combination forms the God-like life. One who practices true living will always earn his living by the sweat of his brow and feed himself and his family on rightly procured foods consisting of fruits, vegetables, nuts, cereals and permitted dairy products. Furthermore, he will be honest and aboveboard in his dealings with others. These three aspects of conduct are indispensable aids to true living. One can gauge his or her spiritual progress by the measure of *conscious control* that he or she has over his or her thought pattern. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stress-

es and strains that his environment may place on him. *If one cannot rise above, be in full control of and handle with ease the circumstances of his outer environment, he will never be able to succeed in the way of spirituality.*

So the important thing is to first learn to handle your outer environment, consisting of your home and/or work life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's inner state. A measure of success in how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts. It is to achieve this success that I introduced the self-introspective diaries. How many really keep their diaries properly? Very few, if any, I am sorry to say. If the diaries were to be taken advantage of, you would see a change in your behavior, your mode of thinking, and consequently, you would progress spiritually by leaps and bounds. The purpose of the diary is to reflect your own inner state, so that you know where you stand. It is a tool, which if used properly, will chisel you into a receptacle fit for the manifestation of the Master within you. You should put just as much devotion and attention into keeping your diary as you put into your meditations. The following points will give you the right understanding on the sublime purpose behind and benefits to be had from keeping the diary:

(1) When, at the end of the day, you recall your failures in thought, word and deed, in which direction will your mind be turned? Naturally, it will go to the

One who has asked you to keep it. So keeping the diary is also remembrance of the Master; you are saying something to Him. If you remember Him, well, He remembers you, and in time, you will develop receptivity to Him wherever you may be. There can be no true spiritual progress without receptivity, and the daily maintenance of the diary with full attention and a true yearning to be freed from the lapses which are recorded therein goes a long way to developing this receptivity.

(2) In the Christian religion, I understand that those who wish may make a confession of their lapses before a priest. They may go once a month or weekly, but generally not more often than once a week. But by keeping the diaries, you are making a confession every day. Let your confessions be honestly and openly recorded in the various columns, so that you know where you stand and can take rectifying action. The best and easiest way to cure your ills is to yearn to be free of them, and, as mentioned above, to have sweet remembrance of the Master at the time you are filling in your diary.

(3) Last and just as important as the foregoing, keeping the diary should not be allowed to stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to make yourself aware of them so that they may be weeded out. To weed them out, it is not sufficient to cut off one or two branches, you must uproot the cause. Once you become aware of a

failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you that has to be strengthened. By and by, the very cause of the failure will drop off by itself.

Another important aspect of "the good life" concerns outer behavior, which should be natural to the society into which one is born; no acting or posing is required. There are some dear ones who believe that they should adopt the outer symbols of dress and name that characterize the society into which the Master was born, in the belief that this is pleasing to Him. The life of the spirit does not call for conversion to outer modes of living in name, appearance or apparel. The Masters do not come to make or unmake social orders. Their mission is just to fulfill the law of God, which is to redeem His lost children. They simply ask us to convert ourselves inwardly, to be poor in spirit and pure at heart. We should cultivate true humility, which is neither servile nor assertive. These are the things that will please the Master and make us receptive to the gracious Master Power working overhead. If you live a life of humility and simplicity, you will have peace of mind. After all, what is there on earth that belongs to you? Why be attached to the vanities of the world when the treasures of divinity lie within you? If you live for God, all things shall work out in your best interests, not only spiritually but also materially. This is the fundamental law of God and can be realized by all who will practice true living.

The reward of true living will be that you will become receptive to the Master Power working over your head.

No real progress can be had unless this receptivity is developed. By receptivity a disciple is cast into the same mold as the Master, but before one can become receptive, he must have right understanding. This is given either by word of mouth by the Master at the Satsangs conducted personally by Him or through His writings in the form of the many books and circular letters to those who live afar. Right understanding by word of mouth or through His writings constitutes only one third of the teachings of the Master; the other two thirds are achieved through developing receptivity. Christ said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The first sign that a branch is receptive to the life-giving sap that rises in the body of the vine will be blossoms, and the second, the fruit that it will bear. If a branch cuts itself off from the sap, then . . .? It will become but a dead piece of wood, fit only for the pruning shears of the gardener. The vine gets its food through its roots which are intertwined and embedded in the nutriment-giving soil. Therefore, the branch that is receptive or attached to the body of the vine gets the same food. Similarly, the Master's roots are embedded and intertwined in the Godhead. So the disciple who is attached to or becomes receptive to the Master can not only be fed by the life-giving sap of the Master but can actually pass through His roots until he too becomes embedded or intertwined in the Godhead, and this can only be done by developing receptivity. To attempt to gain the Godhead without being receptive to the Master Power is fraught with danger. Maulana Rumi says, "Do not go within without the Master, as there are

many dangers inside." If one should happen to rise above body consciousness without being receptive to the Master Power, he will become hopelessly lost in the lower astral planes and runs a great risk of being deceived by the many manifestations of the Negative Power. There have been instances where even great Rishis have fallen because they relied on their own power to carry them over the dangers that abound in the inner regions.

So receptivity is important for success in all phases of life, both mundane and spiritual, and it can be achieved by following the right understanding given above. First, one must lead a God-like life; second, the spiritual diaries must be maintained in the accurate way as already explained, and third, you must learn to develop receptivity. If you succed in the first two, the third will follow of itself.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH

III

January 27, 1970

Dear Ones:

THE RECENT increase in correspondence received here indicates that the many books written by me, in addition to the Circular Letters issued over the past two years, especially those dated June 13 and November 5, 1969, have not been read, appreciated and digested by the dear ones. This is confirmed by the contents of the letters written to me by most of the initiates, which bring up the same questions and problems which had been answered in previous letters, or could have been answered by a proper study of the books and circulars already referred to.

My Circular Letters should be read again and again, both at Satsangs and individually. Again, I should like to stress that the Circular Letters dated June 13 and November 5 give the right understanding and guidance for all situations, and any problems or difficulties that may be encountered in the day to day living of the initiates. You must put this right understanding into actual practice if you wish to succeed in the task of man-making, which you alone can do. The more you succeed in this way, the more receptivity you will develop to the Master Power within you. The Circular Letters mentioned above should be given to every new initiate, to give impetus to their Initiation. To give further help and encouragement on the Way, my new book *Morning Talks* will soon be available for general distribution. This book, which covers most aspects of Spirituality, is a God-given spiritual textbook to which all initiates should constantly refer to see how they are measuring up to the standards required for success in their man-making. I cannot stress sufficiently the importance of reading this book, digesting its contents, and then living up to what it contains.

The dear ones should also be regular in attending Satsang, which is where the theoretical side of the Teachings are given, to enable them to increase their understanding of what the books and Circular Letters written by the Master contain. When you have right understanding, you will have right thoughts, and from right thoughts will automatically flow right words and right action. Satsang is not a place for gossip or social get-togethers. It is a sacred forum where all meet to sit in sweet remembrance of the Master as well as to increase their understanding. While I permitted meditations also to be held at Satsang in

the past, generally after the Satsang, I would now suggest that those dear ones who would like to meditate together, do so before the Satsang commences. This will avoid the incidence of social chit-chat that has, in many cases, been reported to me as going on at the beginning and end of Satsang. It will also avoid the participation of non-initiates in the meditation period, which is not desirable, except in cases of sincere seekers after Truth, who are desirous of initiation. When Satsang is finished, everyone should leave. Those non-initiates who are interested in the Teachings should be advised to first thoroughly study the books and other literature available, before asking any questions. If after such a thorough study of the Teachings, they still have some questions, these may be answered by the Group Leader. By attending Satsang in the right spirit, the Master Power within each initiate will radiate, and the resultant charging of the atmosphere will give a boost to all. At times like these, the Master Power is given the right environment to do Its work, which is to prepare the dear ones for their second birth into the Beyond.

If all initiates give a proper study to the books and Circular Letters and also attend the Satsang in the way described above, there should be no need for them to write to the Master with any question or problem, the solution of which already lies at hand. Every initiate should understand that to write to me on any problem or with any questions is to limit the Master Power working within them. It but delays the answer, which could otherwise be known within a short time by following the advice given above. In my Circular of June 13, I advised the initiate who had some problem or question to which he required

an answer, to sit quietly in a receptive mood, thereby attuning himself to the gracious Master Power within him. Then he would surely receive his answer and have full confidence as to what course of action he should take. For example, there is one story from the life of Lord Krishna. One of his disciples, a lady, was attacked by some men in a lonely place. So naturally, she cried out to Lord Krishna for help, but thought of him as being in the place where his physical body resided, which was many miles away. So, just when her condition was becoming desperate, Lord Krishna appeared and she was saved. When she remonstrated with Lord Krishna for taking so long to come to her aid, he replied, "Well, you thought of me as being many miles away from you, so it took some time for me to come to your help. But if you had realized that I am always with you, am in fact your constant companion, I would have appeared instantaneously." The diary forms on which you record your spiritual progress should of course continue to be sent to me, so that I can give further guidance on inner, spiritual progress. If any initiate feels that he must have some outer guidance on the Teachings, he should discuss his questions and/or problems with the Group Leader or Representative of his area. In this regard, Group Leaders and Representatives should be thoroughly familiar with the Teachings. They will greatly reduce their own workload if they read out at Satsang the Circular Letters already referred to in addition to selections from the books written by me. The new book *Morning Talks* will provide them with invaluable material for this purpose. But most of all, they should set an example to others in their actions. Example is better than precept. If they carry out their responsibilities in a loving and hum-

ble manner, they will become more receptive channels for the Master Power to work through. Their very radiation will benefit others without them uttering one word.

However, there is one very important point that must be borne in mind by all, whether initiates, group leaders or representatives. This is, that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group Leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose. So to summarize, group leaders and representatives are there only to help others to have right understanding of the Teachings (which they can do only if they are thoroughly conversant with them), and to provide a healthy example of the life to be led. It should be remembered that the Master Power is within each initiate and that each one should be an inspiration to his fellow, whether initiate or non-initiate. Those who have developed more receptivity than others can by their very example and radiation give a boost to their less developed brothers, without exerting any sort of superiority over them. I always used to pray to my Master that if any

goodness went out of me to the benefit of my fellow man, then I should not know about it.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH

IV

February 20, 1971

OVER THE PAST YEAR, I have observed from the spiritual diaries sent in by the dear ones, that they report little or no inner progress, some even mentioning that they have made no headway since the time of their holy Initiation. Because there appears to be a lack of right understanding as to why steady progress has not been made, I should like to clarify the process by which such progress can be achieved.

If the dear ones were to do their spiritual practices correctly, with due regard to self-introspection, they would, as sure as two and two make four, rise above body consciousness and transcend into the Beyond, where the Inner Master is patiently waiting to greet His children at the threshold of the astral plane. But because they are unable to do this, even for a short while, they erroneously believe their meditations to be barren of all concrete results.

If you were able to follow the Master's instructions accurately, you would be sure to agree with St. Paul, who tells us in the Bible: "I die daily." Therefore, what is it that prevents you from following the Master's instructions? It is your own mind, which you have not yet been able to coax away from the outer attachments of the world to the bliss that awaits it inside.

What the Master tells you to do is not really difficult if you could but *comprehend the simplicity of it.* He tells you to sit in a position most comfortable to you, one in which you can sit the longest without moving; that while sitting in this position, you are to remain wide awake with your attention directed at the seat of the soul behind and between the two eyebrows; that you are to look sweetly and serenely into the middle of the darkness in front of you, repeating the Simran of five charged names slowly and at intervals.

Some succeed in performing their spiritual disciplines in the prescribed manner in a short period, others do not for want of the conscious control of the mind and the outgoing faculties. This is why it has always been stressed to weed out all undesirable traits and habits, and to replace them by the opposite ennobling virtues; and for this, the maintenance of the monthly self-introspection diary is mandatory. The more you progress in man-making, the more your mind and senses will come under your conscious control. This has already been dealt with very thoroughly, as well as others aspects of spiritual development, in my previous Circular Letters which together with *Morning Talks* constitute the yardsticks which you may apply to measure how far you have succeeded in your disciplines, both outer and inner.

So what is meant by "not doing the practices properly" is simply another way of saying that the one-pointed concentration preluding complete withdrawal to the eye focus has not yet been achieved by the dear ones.

You are the indweller of your own body, but are not yet its Master. Your servants, the mind and five senses, have usurped the throne on which your soul should sit.

Until they are dispossessed and placed in their rightful place as servants, they will not allow you to withdraw and go in. The Master within, like any loving Father, is eagerly awaiting the day when you have set your house in order. He only requires one opportunity to snatch you from the prisonhouse of the body, and like an expert angler, once He has successfully hooked His fish, He will not allow it to escape until He has it safely in His basket.

Man is so constituted that he cannot for long remain at one level. He either progresses or slips back. You may judge for yourselves which way you are going by seeing how far your minds and senses are coming under your conscious control.

This is achieved not only by ethical living, but also by the inner help and strength you get every time you sit for your meditations. So, if no apparent inner headway is achieved, know it for sure that the ground is being watered. Every time you sit, you are creating a habit which one day the mind will accept as in its best interest, as opposed to its present habit of seeking enjoyment in outside things. Habit strengthens into nature, and this is the reason for the present difficulties experienced by the dear ones in their routine meditations. The habit of the mind in running after outside enjoyments has become natural to it. Therefore, it resents sitting in the quiet. By creating a new habit, you will, in time, change the nature of the mind from one seeking pleasure in things external to one thirsting for the bliss and sweetness to be had from things internal.

"Thy restless mind continually goes astray; how can it ever be brought to heel? Only by giving the heart and soul to the Word or Name of God; no other way has ever been

found or ever will be found." (Swami Ji)

So I wish for you to tread the Path having full faith and confidence in the Master, and above all, be grateful that you have been accepted for Initiation in this difficult age we are living in. Persevere, persevere, and persevere again. Perseverance combined with full faith in the gracious Master Power working overhead will one day remove all obstacles, and your cherished goal will be achieved.

With all love and best wishes,

Yours affectionately,
KIRPAL SINGH

V

July 6, 1973

DEAR CHILDREN OF LIGHT, REPRESENTATIVES, GROUP LEADERS, INITIATES, SEEKERS OF GOD AND ASPIRANTS:

It is a pleasure to see that the Vineyard of Hazur is in full bloom and His family is growing from strength to strength with the passage of time. Along with this, there is a corresponding increase in the work load, especially in the incoming mail that is growing in bulk each day.

In this connection, I have already issued three detailed Circular Letters—dated June 13 and November 5, 1969, and January 27, 1970, as printed in *Receptivity*—followed by another on February 20, 1971. The main purpose of issuing these Circular Letters was to provide useful and practical guidelines to the dear ones on the Path and consequently to streamline and cut down the unnecessary and avoidable correspondence. But it appears that the instructions contained therein have not been read, appreciated and followed in the spirit in which they were issued. It is evident from the incessant inflow of numerous routine and

stereotype letters/communications received over here in large numbers.

You would please realize that it takes a lot of time to dispose of it by working late hours in the night—many times beyond midnight. It is, therefore, once again desired to limit the correspondence work and to keep it within rational bounds. For this purpose it is suggested that every one must strive to do his or her mite to achieve the desired results positively so as to leave ample time for the Master to attend to more important matters of policy, planning and projects in hand relating to Man-making and spiritual upliftment all around.

I have, time and again, emphasized that each one should make oneself thoroughly conversant with: (a) the guide-lines provided in the various books published so far, and (b) the contents of the various Circular Letters issued heretofore.

It is all the more important that the Group Leaders and the Representatives should, by careful reading and reverent study of the books and circular letters, make themselves thoroughly conversant with the basic tenets of the Science Spiritual and induce those in the fold, both old and new, to do likewise so as to have a clear and correct insight into the day to day problems of life which are, more or less, alike in their nature and are of a routine type. In this way, there would be a division of labor and each one would learn to stand on one's own legs and will also be able to help his or her brethren. By helping others you are, in fact, helping your own self in so many different forms. Selfless service has its own reward and being born of innate love for all, embraces the totality of His being.

Until now, it was suggested that the self-introspection

diaries should come directly to the Master for obtaining instructions and guidance, but it is now felt that in the overall interest of the entire work and to lessen the strain on the Master, this work can safely be decentralized and left to the sagacious care of the Representatives and Group Leaders. The two things to be carefully observed in the diaries are:

(1) Regular and accurate meditations from day to day and as a corollary, therefore, experiences will be gained in Vision and Audition;

(2) Lapses in cardinal virtues, especially in thought, for mind is the greatest foe and has to be turned into a useful friend and ally by coaxing, cajoling and gradual restraint, by a careful watch over its antics.

Victory over the mind means victory over the world. One who can contain himself by controlling the mind is the greatest hero and the bravest of the brave. If this is achieved, lapses in words and deeds will take care of themselves and will automatically go down.

Another thing worth noting is difficulties and obstacles met with by the practitioners. These are, in the main, due to lack of carefree relaxation in practice, and consciousness of *pranas* (respiration), which supply a fulcrum to the mind and set it to woolgathering. Ignore the pranas as we ignore them in all our bodily activities.

Again, most of the dear souls crave for spectacular results and complain of slow progress. But, be it known that the time factor is an essential element and it differs with different individuals, depending on so many factors: each one's background, mental development, present environments and the degree of receptivity acquired. The spiritual Path is an arduous up-hill journey and requires steadfast

patience and perseverance. Slow and steady wins the race in the long run. The Master Power is more anxious to pull us up than we are prepared to repose in Him. He knows our needs more than we do and is ever ready to extend His helping hand to us if we care to grasp it. Instead of completely giving ourselves to the healthier, higher and holier influence coming from above, we remain, for the most part, hide-bound or mind-ridden and thus we stand in the way of the Divine Power which comes down like a gentle dove if we are but ready to receive Him. On the contrary, we stand between God and ourselves and keep surveying the process of withdrawal instead of engaging in the spiritual practices with all our heart, mind and soul.

Next, there are three types of common ailments which usually haunt and afflict our footsteps: physical or bodily, emotional or mental, and those caused by *Vis-Major* or the Divine Power. The major events in life are, for the most part, charted out beforehand and the rest too are the effects of causes set going in the past, and there is no escape therefrom. It is better to accept them smilingly and take them sportively than to rue over them and keep a long face all the time. Being in the flesh it is not wise to expect wholeness all the time. We have to adjust ourselves to the surroundings, conditions and circumstances and then the storms and stresses will just blow over like a gentle breeze. The initiates have, however, the added advantage of the LONG and STRONG arm of the Master Power which always works to their good, even in seemingly adverse situations.

These are some of the problems which, at one stage or another, crop up in the life of everyone, and most of the correspondence is of a stereotype nature and as such can easily be handled and disposed of locally, by explaining

matters sweetly and gently and putting things in their right perspective. In this way you can relieve the Master to a great extent. It would be better to read the instructions carefully, and an attempt should be made to make each realize the importance of minimizing the work load at this end.

These are just a few tips. All these matters are, as said above, fully explained in the various publications and circular letters, which cover a wider range of subjects and situations, and can easily be pressed into service to meet.

Last but not least, there is a cardinal need for developing inner receptivity. The Master Power, as you all know, is not confined to any particular place. It is working in and around you. You have but to turn your face towards Him inwardly to get the required help and guidance wherever necessary. Learn to sit still and be mentally still, and the silence thus generated will be more vocal than words spoken and written; and you will have an instantaneous solution not only to your personal problems but to the problems of others as well. This is the greatest secret of success.

I am always there to help you, both within and without. I shall welcome all the references that are really of an important nature which cannot be easily resolved over there by the Group Leaders and Representatives.

My Love and good wishes are always with each one of you. You cannot imagine with what longing the Master Power awaits you at the eye focus ready to receive you with open arms. I wish you the best of luck and pluck in all your endeavors.

With all Love and kind thoughts,

Yours affectionately,

KIRPAL SINGH

ON THE UNITY OF MAN *dated May 15, 1974, was the Master's last circular letter, issued just three months before his passing. It clearly indicates the direction he wished his disciples to follow during his physical absence.*

On the Unity of Man

MAN, THE HIGHEST RUNG of all creation, is basically the same everywhere. All men are born the same way, receive all the bounties of nature in a similar manner, have the same inner and outer construction, and are controlled in the physical body by the same Power, called differently as "God," "Word," *Naam,* etc. All men are the same as souls, worship the same God, and are conscious entities; being of the same essence as God, they are members of His family, and thus related to each other as brothers and sisters in Him.

2. All awakened and enlightened Gurus and spiritual teachers who came to this world at various points of time and in various parts, have invariably emphasized this Truth in their own language and manner. According to them all men, despite their distinctive social orders and denominational religions, form but one class.

3. Guru Nanak, the great teacher and Messiah of peace, said:

The highest order is to rise into Universal brotherhood;
Aye, to consider all creation your equal.

4. India's ancient mantra, *Vasudeva kutumb bukam,* also lays down the same principle that the whole world is one family. However, it is common knowledge that despite long and loud preaching by various religious and social

leaders professing the Unity of Man, the world today is torn by strains and tensions of every kind, and presents a sorrowful spectacle indeed. More often than not we see individuals at war with one another and brothers at drawn daggers with their own kith and kin. Similarly, nations are constantly involved in conflicts and clashes with each other, thus spoiling the peace and tranquility. It seems that the root cause of this present-day situation is, that the Gospel of Unity of Man, however well accepted in theory, has not struck home to humanity at large and is not put into practice. It is only a form of slogan-mongering done with calculated motives.

5. It is universally accepted that the highest purpose of this human body is to achieve union of the soul with the Oversoul or God. It is on this account that the physical body is said to be the True Temple of God wherein He Himself resides. All religions spell out the ways and means of meeting the Oversoul or God; and all the ways and means so suggested, however different looking, lead to the same destination, so that one need not change from one religion to another for this purpose. One has only to steadfastly and genuinely tread upon the lines drawn by the torch-bearers for achieving the goal.

6. It is necessary, however, that greater effort should be made toward the realization of Unity of Man. We have to realize that every human being is as much a member of the brotherhood as we are, and is obviously entitled to the same rights and privileges as are available to us. We must therefore make sure that while our own children make merry, our neighbor's son does not go without food; and if we really practice this, much present-day conflict

will be eliminated. Each of us will develop mutual recognition, respect and understanding for the other, thus wiping out the gross inequities of life. In this process, as the mutual recognition and understanding develops, it becomes a vital force generating a reservoir of fellow feeling which in turn will bring culture and ultimately humility—the basic need of the hour.

7. The holding of the World Conference on Unity of Man in February 1974 in New Delhi was a clarion call to the world. This conference was perhaps the first of its kind since the time of Ashoka the Great, held at the level of Man with the noble purpose of fostering universal brotherhood leading to universal harmony. This message of the Unity of Man must reach every human heart irrespective of religious and social labels so that it comes home to every individual, enabling him to actually put it in practice in life and pass it on to others; in this way, the entire human society could be reformed. Truly speaking, Unity already exists: as man—born in the same way, with the same privileges from God; and as soul—a drop of the Ocean of All Consciousness called God, Whom we worship by various names; but we have forgotten this Unity. The lesson has only to be revived.

8. The so-called world-wide campaign for Unity of Man is not intended to affect the existing social and religious orders in any manner. In fact, each one has to continue to work for the upliftment of man in its own way as before. Additionally, however, this campaign has to carry the clarion call of Unity of Man to as large a mass of humanity through its own vehicle as it can, so that the message cuts across the barriers of misunderstanding and mu-

tual distrust and strikes home to every human heart. Further, the said campaign has to be carried out not by intellectual wrestling, but with optimum desire and anxiety to put the Unity of Man into practice so that it becomes a real living force. The method of propagation has to be by self-discipline and self-example rather than by declarations and proclamations.

9. It would be prudent to clarify that the campaign for Unity of Man has to be carried out above the level of religions without in any way affecting any religious or social orders. It has to obtain in practice the blessings and support of all those who believe in the Gospel of Unity of Man, and could give it strength by taking this Gospel to every human heart around them and convincing them of the need of its acceptance in daily life. It will neither be tagged with Ruhani Satsang nor with any other similar organization. The enthusiasm of its admirers will be the real force working behind the campaign.

10. It is therefore earnestly requested that all those who believe in the Unity of Man and wish to carry its message must work ceaselessly so that it may reach the lonest corner of the world.

A World Conference on Unity of Man may be arranged in the West as was done at Delhi in the East—both ultimately work as one whole.