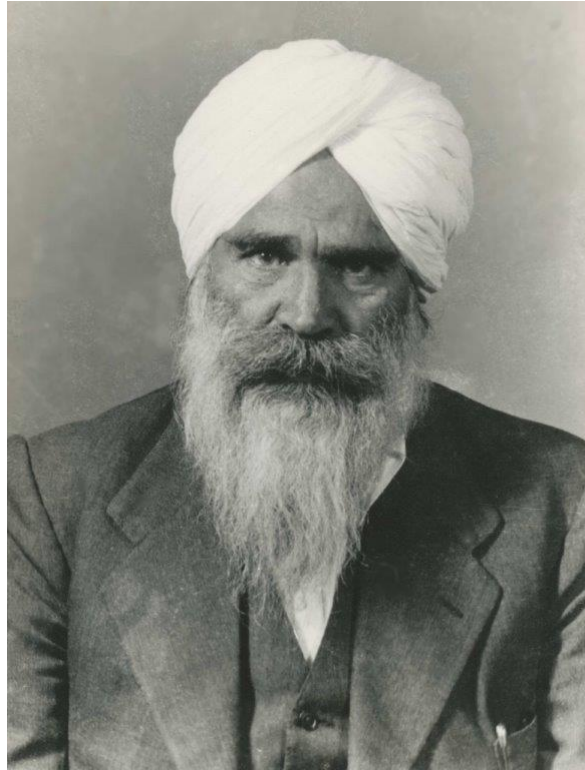


Before the Year Runs Out . . .

The Master's Circular Letters of December 28, 1967
(Originally published in the December 1971 issue of Sat Sandesh.)

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 responsibility 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 Sant 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 offerings 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 profitable 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 [these three talks appear next].

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

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By Love, Serve One Another

June 6, 1967

(Published June 1971 Sat Sandesh)

How fortunate you are that you have been initiated into the secret inner Path leading to the Kingdom of God; the Kingdom that comes not by observation (without), but that which lies within you. Know you not that you are the temple of the Holy Ghost? Verily you are so, and you have witnessed within yourselves the primal manifestations of the Godhead, no matter at what level, according to your mental makeup and the receptivity developed by you. *You have seen what many prophets and righteous men desired to see but did not see, and you have heard what they desired to hear but did not hear.*

God is Spirit and can only be worshipped in Spirit. You must therefore try to rise over and above the body-consciousness and strive to arise into the consciousness of the higher order — I mean spiritual consciousness — rather than remain tied to your own persons or in fact to any other person, howsoever great he may appear to be in his own eyes or in the eyes of others. Principles are higher, much higher, I would say, than personalities. Persons may come and go, personal cults may linger for a while, yet principles, the spiritual values, last and last beyond time.

Your main concern should now be to develop the inner experience granted to you. Love the God-in-action Power with all your mind, with all your heart, with all your strength and with all your soul. This will enable you to expand beyond all measure, so as to embrace the totality of His Being, far above party affiliations, party politics and all politickings.

A tree is known by the fruit it bears. Do glory unto the God-Power and you shall be glorified in return without any effort on your part. That is the law. And again, a fruit-laden tree bends with the weight of the fruit it bears. Try to cultivate and attain the divine virtues of love, humility and understanding for all. Who is there under the sun who has no failings and shortcomings? *With all our righteousnesses, we are but filthy rags.* Be polite and courteous with all. Courtesy costs you nothing but it pays rich dividends. Human heart is verily the seat of God and must be kept sanctified at all times and at all costs, no matter what the sacrifice. Learn to live peacefully and amicably with each other, giving due regard to the feelings and sentiments of others. *By love serve one another,* should be your rule in life. A loving service adorns both the server and the served alike.

The above injunctions apply equally, nay with greater force, to the Group Leaders and Representatives of the Master, for they have to set a better example to all those who are within the sphere of their influence. They must know that they are just instruments in the Divine Plan and not the flywheel running the Plan itself; and unless they work smoothly in loving harmony and cooperation,

they are bound to generate heat by constant friction, damaging not only the quality of the work but even themselves.

Ye are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing. Should the protecting hedge itself start nibbling the farm enclosed in its fold, you can well imagine what would remain of the farm: a pestilence-stricken arid ground of no consequence.

It hardly serves any useful purpose to cast aspersions upon anybody, or assign motives to whatever one says or does, for it is not given to us to read anybody's mind when we cannot read even our own. *Judge not, lest ye be judged and found wanting in the Divine Scales.* Therefore, arraign not anybody, much less your colleagues and brothers in faith. In the case of honest differences of opinion, which sometimes may arise, try to iron them out lovingly and in private, rather than wash the dirty linen in public meetings and public places, spreading a nauseating foul smell around you. If you cannot do so between yourselves, for one reason or another, you will do well to refer the problem to the Master for solution and reconciliation of the apparently divergent views.

I, therefore, enjoin on all of you to keep loving and friendly relations among yourselves as children of the same Father, and do not do anything that may make anybody raise a pointing finger at you, and bring disrepute to the Highest Knowledge — the Science of the Beyond — which you have come by after an evolution through ages past. *Ye are the light of the world,* and hence should keep this light aloft on the hilltop so that those who see it, even from a distance, are encouraged to seek you for advice, and bless you for your sage counsel and the Master Power that helped you to it. As such, you are to help your brothers in faith, keeping them firm in their loving devotion to the Master, instead of coming in between them and the Master — for all belong to Him.

All of us are, in fact, fruit-gatherers in the vineyard of the Master. We have nothing in us to recommend us to His Grace. The puppets in a pantomime show dance not by themselves but by the wire-puller behind the screen. To assume any importance, in doing the Master's work, is not worthy of noble souls, as you are.

We are all of the Master and for the Master, but not the Master — Gurbhais and not the Guru, for Guru-Power is only in one commissioned from above. The Master knows best how to carry on the Divine Plan. Let us, therefore, submit our individual wills to His Will and not appropriate to ourselves any credit for the gifts freely and lovingly bestowed upon us by Him. After all, what is there in the conduits that simply pass on the refreshing and life-giving water that comes from the overhead reservoir (the Master Power).

The greatness of the Master is not to be judged by the strength of his following or by the outer glamor of his court. He is not after wealth, nor after name and fame, nor after the numbers that follow him. He, standing on the hilltop, knows

in what hearts the fire of anguish is smouldering and, like oxygen, comes in so many diverse ways to fan the flames of loving devotion in them. So nobody should feel that he or she is indispensable and, therefore, put on airs which others may resent or cavil at. Remember that we cannot add to or detract from the glory that is His. If we can be of any service in His Cause, that may, on the contrary, be taken as a privilege coming from Him in His Grace.

In the end, I hope that every one of you, whatever your position in life, whatever your place in the administrative setup for furthering the Holy Cause, will contribute his mite, as best as possible, in a spirit of loving and selfless service, and try to enrich himself inwardly by living in peace and amity in his respective circle, radiating nothing 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

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Blessed are the Poor in Spirit

November 11, 1967

(Published November 1971 Sat Sandesh)

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 seen 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.* Whenever 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 cannot, in all instances, be judged on the human level.

With all love and kindly thoughts for all,
Yours affectionately,
KIRPAL SINGH

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Humility

Master's Message on the Birth Anniversary of
Baba Sawan Singh Ji, July 1967
(Published in the July 1971 issue of Sat Sandesh)

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 humility. 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 thralldom 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 is 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 to 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, unaffected 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.

KIRPAL SINGH

[Note: The birthday of Master Sawan Singh is July 27, 1858. This message was also published in India under the title *Humility and Simplicity*, General Circular Number 57.]