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# SANT NIRANKARI

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Nirankari devotees at a Blood Donation Camp in Kuwait

Sevadal volunteers at a training camp organised in London

Holy congregation at Saha (Haryana)

# SANT NIRANKARI

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# ONENESS

RLIGION and the Earth have an intimate relationship. Everyone is aware of the Darkness prevailing in the world. As religious sects increased, people became more and more oblivious of God. The Mother Earth's feelings were hurt and her heart was filled with pain. Responding to the Mother Earth's cry, holy beings manifested to give the message of human unity. But ignoring the teachings of the holy beings, the people went on being divided. This division led to the creation of many different religions. No one can tell the religion or caste of a newly born child. The religious guides inject in the child's mind the idea of multiple religions and castes.

The devotees of God belong to no caste. A true devotee does not discriminate between man and man. Similarly, God cannot be related to any specific religion. A person, who realises God, is blessed with an equable vision. The Adi Granth enshrines the divine utterances of the devotees, too. Despite their different dresses, languages and regions, they were one in their thought. Tarlochan was a Brahman, Pipa a Khatri, Butcher Sadana a Sudra, Dhana a Jat (farmer), Kabir a weaver and Ravi Das a cobbler but they were all the devotees of God. The vested interests dubbed them as atheists and looked upon them as the enemies of religion and consequent atrocities and bloodshed.

Untouchability, in fact, is not a physical malady for which one has to search for a remedy. We have imbibed it due to our pride and hatred. All the holy beings have opposed casteism and untouchability. God is one and all are His children. The same Divine Light shines in all : none is better or worse. Saint Tulsi Das says : Casteism is irrelevant; the one who worships God is a devotee of God. Mahatma Gandhi termed untouchability as a crime against God and humanity. In other words, discrimination is a sin against God and humanity. Avtar Bani says : All beg at the one door (God), one Giver, one King. In other words, beggars are all but the Giver is one. Forgetting this truth, the people follow their own paths and their own principles. Consequently, the world is becoming vicious and hateful.

4 May God bless all with the wisdom to realise and perceive the truth—oneness of the Creator and of the creation — so that peace, bliss and harmony may prevail in the world.

# FAITH AND INQUARY

**Lt. Gen. (Retd.) A.S. Bhullar**

FAITH is very much part of human behaviour. So is the property of inquiry by a human. How each of them plays a part in human behaviour is the subject matter of this article. Let us take faith first. Faith can also be wrongly used as well as misused. By nature, the Eastern people are having more faith and the Western nations predominate in inquiry and logic. Examples are many and varied in the wrong use of faith.

> For example, there is a misconception routinely preached and propagated that a visit to a particualr place of worship brings you much benefit and perhaps fulfillment of your desires. This can also be said of a certain person, religion and practice. Whereas the basic truth is the fact of the prevalence of the Divinity at all places and at all times.

There are very many examples of good use of faith. The most famous example is of Gopis (female devotees of Lord Krishna) of Brindaban. They were approached by Uddhava, a preacher, who advised them to concentrate only on the Creator of all creation. Their reply was a matter of faith in their Shyam Sunder (Lord Krishna) which no other type of teaching or no other teacher could replace. Similar is the case of Mira Bai who surrendered herself to her Girdhar Gopal (Lord Krishna). The love of Bhilni for Lord Rama is also well-known. The love of Mary Magdalene for Lord Jesus falls in the same category. Similar is the case of Hazrat Ali for his devotion to Prophet Mohamed. Many such examples are there for the correct and redeeming nature of faith. So, what we see is that faith by itself is neither good nor bad. The choice lies entirely with the person reposing the faith rightly or wrongly.

We also have the cases of blind faith in certain ceremonies and rituals. A special havan (sacred fire), a special mass or a special prayer meeting is all that is considered as just and sufficient cause for a given situation. A ceremonial and a ritual do have a space and meaning in the human scheme of things if the real purpose behind such a ceremony/ ritual is understood and grasped.

No discussion can be complete unless you mention and take into account the Guru-System into account. This is mostly an Eastern and particularly Indian tradition. What is demanded of a devotee is to shed the human tendency for logic, reasoning and perhaps questioning and doubting. What is demanded of a devotee is the full surrender to the direction and guidance of the Guru, Satguru, Lord Master or Murshid. Such a system and direction does lend itself to misuse and wrong usage. It is up to a discerning devotee to be very careful in selecting his/her Guru, Guide or Mentor. One can only quote the example of artificial flowers. Their value lies in the fact that a real entity does exist somewhere.

The other common human trait is the 'Questioning and questioning' tendency of a human being. The usual query is preceded by what, why, when, where and how. Sometimes 'If this, then what...?' The basic fact remains that almost any thing, any incident, and any happening may be questioned. There is one other factor which is entering here which pertains to the mental make-up of a human being. The question could be based on some preconceived notion involved which could be in the person asking the question or this attitude could be on the part of the ultimate listener, who is to examine the explanation offered. So we do come across a situation of a question which may be redundant and the wrong reason for raising a question. There is no doubt that one valid reason for human progress is the questioning and enquiring mind but one must also remember the deficiency in the procedure and know the illogical and self-aggrandising type of question.

Summarizing, we may state that the either extreme position is wrong and un-fruitful. One takes us to the alley of blind faith and having to accept a wrong and perhaps retarding stand. The other extreme is the taking a stand of rigidity and denying all new and beneficial things. The correct answer is perhaps lying in between these two extremes. This mean, acceptable and logical point would be difficult to know and enunciate. It is, however, this type of reasoning and thinking which leads us towards the belief and surrender to the Guru-System and, of course, the belief in the intervention of the divine being. Luckily, the Nirankari devotees have the Nirankari Baba to look up to, in all matters of spiritual guidance and clarifications on all wrong notions a human is likely to have.

# SPIRITUALITY IN EVERYDAY LIFE : SOME SOUND BYTES

**Roopwant Bhumra (U.K.)**

THE topic of how we attain spirituality in our everyday life has been illuminated and elucidated by prophets and great saints throughout the history An issue of such significance, magnitude and importance requires us to constantly be introspective of our own devotion. The topic itself is massive.

His Holiness Baba Hardev Singh Ji has bestowed God-knowledge upon us and by living an everyday spiritual life, we need to turn this into God-realization and achieve an effortless transformation from a worlding to a devotee. We have also taken the five vows and the vows of Seva (selfless service) Simran (prayer) and Satsang (congregation of saints). All of these are important and worthy of rumination on their own, and therefore not fully explored here.

But how do we kick-start, refresh, even reflect our current progress and assess our everyday spiritual living? Here are a few sound bytes that merely act as a springboard for us: a mental everyday spiritual health tick list.

**What is spirituality?**

A simple dictionary definition explains that it means to be "attached to particular values" and is a "state of being". Furthermore, it can be a "sense of deep concern or connection to this state of being".

Quite simply, our spiritual is our own individual deep connection to this Formless (God) that His Holiness Baba Ji has graciously revealed to us. Within that, we operate amongst certain parameters of ideological, moral and guiding values that our living Satguru has bestowed upon us. He illustrates so easily and evidently that true spirituality permeates from within us as it is our relationship with God.

**In our everyday life**

How fortunate we are to have a living Satguru, a teacher of Truth, to be a shining beacon of exemplary living in the modern society which we all inhabit today! His Holiness Baba Ji is the true testimony of how we should live and aspire to achieve spirituality

in everyday life. He explains to us that:

One's conduct reveals one's religion.

Our very actions and behaviour, how we conduct reflect our connection with the Formless. In our everyday life, do we show compassion for all, goodwill without prejudice or support without a sub-clause? These factors reflect our true spirituality and manifest in our everyday life. These cannot be faked: these are inherent within us. Our quest or challenge, if we choose to accept, is to imbibe these attributes within all that we do.

One of the steps we must take to move towards this is love for humanity . This will undoubtedly influence our actions and behaviour, and in turn our connection to God.

Love is priceless: it imparts beauty and fragrance.

—Baba Hardev Singh Ji

Spirituality is fading fast within the society at large. Baba Ji explains that having love for all, without prejudice, can help change and prevent further erosion of spirituality. To do this, we must tackle our thinking and perception. Baba Ji explains that each of us possesses mind, physical form and wealth. Spirituality must start with the cleansing of the mind; making it pure. Once we conquer our mind and our thoughts, this then naturally follows into our actions conducted through this physical form, with a desire of using wealth in service of mankind, honourable deeds and the betterment of humanity. In essence, our mind moves us closer to spirituality as our intentions move towards goodness; life becomes beautiful, thus strengthening our deep connection with the Formless. So simple in our everyday living!

**Cleansing of the mind:**

How do we cleanse our minds so that we impact on our actions and behaviour? Again, it is Baba Ji who clarifies how:

A fish cannot live without water, so a saint cannot live without God-remembrance.

Seeing, sensing, remembering and praising the Formless at all times is essential. God-remembrance or prayer comprises three elements. Firstly, praise of the Almighty, secondly, surrendering to the Almighty and thirdly, prayer for forgiveness from the Almighty. A word of caution however:

Everybody recites Ram, Ram,
But mere recitation is of no avail;
If Ram dwells in the mind by the grace of the Guru

One is redeemed.

—Guru Granth Sahib

The Guru Granth Sahib explains that it is easy to chant the words of prayer; we can all do this. The true worth of prayer is only attained by the grace of the Satguru. The sweet fruit of prayer or Simran can only be tasted if the Satguru so desires. Then and only then, will the thoughts and concentration upon the Formless become an intrinsic part of us.

**Lessons for everyday spiritual living:**

His Holiness's message of spirituality is timeless truth eternal. Each of the prophets has shown ways to achieve spirituality that still hold resonance today. I share with you one from Lord Ram Ji and other from Guru Nanak Ji. Guru Nanak Ji says:

Company of saints is the first step of devotion.

Lord Ram Ji explained to his devotee Shabri that she must live within this world around her, with all the objects and worldly possessions, but within this she must remain ever steadfast in her focus upon the Formless. This must be reflected in her thoughts and actions. In a nutshell, she must target the Truth above all materialism.

Indeed, His Holiness Baba Ji explains that when we use one eye to look forward and the other to took backward, we become cross-eyed: that is, there is no focus and we ultimately suffer in what we see or perceive around us. Therefore we must "walk the middle path," Baba Ji proclaims. We must live in this world and discharge our social responsibilities whilst remaining in deep connection (our spirituality) with the Formless.

In the Jap Ji Sahib, Guru Nanak Ji uses the analogy of an old tradition that befell kings. Holy men would advise them when it was time for them to give up their throne and connect to God by means of penance and solitude in the forests. Their attire would be wooden shoes and the the simple earrings (Mundara). Around their neck would hang an empty bag (Choli) which they would use to carry food or clothes that were donated by others. They would also cover their face with ash (Bebooth) which signified that they once came from dust and would eventually return to dust; so having dust on their faces would be of concern or consequence to them. Over five hundred years ago, Guru Nanak Ji explained the way of spirituality to his devotees and this still holds true to this very day:

Let contentment be the earring
Religion the bag and
Meditation the ash.

—JapJi Sahib:
(Guru Granth Sahib)

He makes clear that the earrings we should wear are not of material rather those that are of patience, serenity and calmness. Rather than focus on material accumulation (possessions in our bags), we should be mortified that we are not achieving our true destiny on the earth. We should carry this embarrassment with us and hence we must be introspective and self-reflective of our actions: have we accomplished what we were born to do? Finally, rather than paint our faces and concentrating on our physical attributes, our faces must show the constant thought, focus and concentration upon the Formless. This message has not changed: it is timeless and Baba Ji desires us to follow it. Spirituality should be achieved by our thoughts, actions and conduct in our everyday life!

So whenever we look for the method of achieving spirituality in our everyday life, it is not complex. We have been given the answers time and again, from the prophets of the past and today by His Holiness Baba Hardev Singh Ji. Quite simply, our thoughts must be of unconditional love for all. Naturally, from there, our thoughts will then be followed by our actions and behaviour, which will then in turn be filled with love and goodness. God-remembrance and a steadfast focus upon the Almighty at all times, whilst living within the society, coupled with the grace of the Satguru mean that our connectivity with the Formless will strengthen our state of spirituality.

Spirituality creates a sense of synergy in that the outcome from living an everyday spiritual life yields a greater return than the sum of all of the individual component parts that we imbibe in our lives: our thoughts, our behaviour and our actions. The result is for the betterment of humanity. Our Satguru desires this. This is what we should aspire to become and make this the focus of everyday living.

And with love, do what you will, there is no risk; there is no conflict. Then love is the essence of virtu. And a mind that is not in a state of love, is not a religious mind at all.

**— J. Krishnamurti**

# UNIVERSAL BROTHERHOOD THROUGH SOUL-CONSCIOUSNESS

**Rajan Suri, I.R.S.**

PROFESSOR CHANG was a highly reputed Chinese philosopher of his times and was known for his profound discourses on various aspects of philosophy. Every evening, his followers used to assemble around him to listen to his views on various philosophical matters with keen interest. However, one day, they found Professor Chang in a very disturbed and sullen state of mind. They wanted to know the reason for this sudden change in his mood. On query, Professor Chang told his followers, "I saw a dream last night, wherein I found that I have turned into a butterfly and after flying around for long, I went to sleep in the lap of a beautiful flower." The followers could not still understand the reason of his perturbance and remarked, "This was only a simple and beautiful dream. In anycase, the dream is now over, and so, why should you continue to feel troubled over it?" Professor Chang replied, "The trouble in fact started after I, in the form of butterfly, went to sleep. In my slumber as a butterfly, I again went into a dream and found to my utter surprise that I had become Professor Chang and was discussing philosophy with you all in this garden. I am now at my wit's end to comprehend my true state and whether being the professor or being butterfly is my real form of existence."

When I came across the narration of the above episode sometime back, my thoughts immediately went to a story of the mighty King Janak, which I am sure, most of us have already heard. One night sleeping in his palace, the King saw a dream in which he found himself as a wretched and hungry beggar wearing old and torn clothes. Taking pity on his pathetic condition, a man gave him a chapatti (loaf), but before he could eat it to mitigate his acute hunger, a ferocious dog snatched it from his hands and ran away. King Janak woke up with a jolt and found himself perspiring on his gold-plated royal bed with regal splendour of his magnificent palace all around. In a highly confused state of mind, he approached his Spiritual Master.

Rishi Ashtavakar Ji. Narrating his strange dream, he asked the Master whether being a king or a pauper was his true state of existence. The Spiritual Master cleared the doubt of King Janak by explaining to him, "Neither being a king, nor being a pauper, is your true state of existence and you are nothing but the soul, which acquires different apparels at different times."

If this concept of soul-consciousness is not firmly ingrained in our thoughts and actions, we begin to make the mistake of evaluating ourselves and others in terms of our respective physical possessions and attributes. Someone becomes superior and someone inferior to us. In the process, we heap our minds with various forms of inequalities, which give rise to severely negative emotions like envy, hatred and anger in our minds. We forget to be thankful to Nirankar (Formless) for endowing us with various bounties and instead, we begin to complain to Almighty for our perceived shortages, shortcomings and inadequacies. The virtues like tolerance and sense of gratitude become the victims of this thought process and before we realise, our Bhakti (God-devotion) flies out of the window. Consequently, we may continue to consider ourselves as Braham-gyanis (God-realised) but we are no longer in a position to practise what is preached to us by the Divine Master.

In today's world, where one experiences the dangerous and open display of ego and its disastrous consequences all around, we are indeed extremely fortunate to have been blessed by the Divine Master Satguru Baba Hardev Singh Ji himself. Through his divine teachings, we learn to accept our true status as a soul and all human beings as our soul-mates. Being souls, we know that all souls and therefore all human beings are equal and there is no place at all for ego-driven inequalities and strife based on material possessions, which in any case are transitory in nature. Being the children of God, all souls are in fact tied together in the harmonious band of universal brotherhood. With unconditional kindness, Satguru Baba Ji is striving every moment to spread his divine message of universal brotherhood through soul-consciousness in all corners of the world. With his divine blessings, let us all also make our meager contribution to the spreading of this noble message of universal brotherhood through soul-consciousness by our exemplary conduct as his true disciples.

# WAKEFULNESS

**Dr. Balak Ram Kashyap**

***Arise, awake, and sleep not,***
***till the goal is reached.***

IT was Swami Vivekananda, the great Indian genius ascetic, who uttered these inspiring words. The message contained in them is of far-reaching importance and is as relevant today as it was at the time it was uttered. Simply speaking, it implies that wakefulness is essential for attaining any objective or goal. One, who is asleep and is not wakeful towards his environment and social, political or religious conditions, cannot hope to reach the ultimate objective or goal of life.

Now before we proceed to consider how to achieve the goal let us pause for a while and consider what the goal is, or, plainly speaking, what is the the goal of life. Scriptures and sages tell us that man is the supreme creation of the creator, God Almighty. Even otherwise when we look around, we find the truthfulness of the stark truth. There are numerous creatures/ species on the earth, in water and in the sky. The degree of intelligence, strength, understanding and freedom of action with which man has been gifted has not been made available to any other creature/species in the world. It is for this uniqueness that man has been branded as the "king of all creation". Bible declared that God created man in His own image. Likewise, holy Quran confers upon him the supermacy over all other creatures. If man is a unique entity, the purpose for which God created him also must have been unique or special and the goal or ultimate objective must also similarly be unique or special. And so it is. The creator did not create man only for eating, sleeping and procreating because these functions are akin to all other creatures. Man is unique in view of the fact that he is endowed with the power of realizing the SELF or God Himself. No other species are given this power. But in order to be able to use this powser judiciously, we have to be in a state of constant wakefulness, awareness or consciousness. The

special status which man has from the power no less than God Himself makes it incumbent upon him to remain wakeful towards all that tend to negate human virtues and lead him away from playing the divine role which God has destined him to play.

The divine role (which is also the goal of human life) destined for man is LOVE, COMPASSION, HUMILITY and SERVICE. He has always to be in a state of wakefulness so that all the factors interfering with these values do not dissuade him from following these values. The factors which tend to lead man astray are EGO, JEALOUSY and HATRED as they draw a cleavage between man and man. They are the enemies of the mankind. They have played havoc in history and have been the cause of much bloodshed and misery.

So, there is need to be constantly wakeful towards these perennial foes of human. They have vitiated whole atmosphere by contaminating the mind of humans. As a result, we find much misery, trouble, caste and colour distinctions and economic classification in the society. In fact, the human society has been divided and subdivided into smaller units of caste, colour, nationalitie, etc. The result is frequent communal flare-ups, murders, rapes, burning of houses and wanton destruction of public property.

All these unwanted and undesirable incidents are happening because of the ignorance or delusion, the direct outcome of absence of wakefulness. Sant Nirankari Mission is trying to bring about wakefulness in the society by spreading the Spiritual Knowledge or Brahma Gyan. The soul (spirit) present in all living beings is an imperishable spark of God, Brahma or Nirankar. God being a spirit—immortal, omnipotent— has no form, therefore the True Master of the present has named it Nirankar(Formless). After a man realizes Lord Nirankar (God), he will be one with God. Once equipped with this Divine Knowledge, he will be filled with love, compassion and humility. He will not hate anyone on the basis of invidious caste distinction. He will not discriminate between man and man because of the differences in religious belief, dress, food habits, etc. He will live as a useful member of the society contributing towards its upliftment rather than retiring to forest in

(Contd. on page 26)

# DISCOURSE

*The Annual Sant Samagam of Uttar Pradesh and Uttarakhand was held at Kanpur on February 28 and March 01, 2009. It was blessed and addressed by Satguru Baba Hardev Singh Ji Maharaj. A free translation of his discourse delivered on February 28, 2009. is given below.*

SAINTS,
SDHAN NIRANKAR!

We are meeting here at Kanpur for the Sant Samagam of Uttar Pradesh and Uttarakhand. The devotees from other places and countries are also participating in it. In January, the Sant Samagam of Maharashtra was also a massive one. Here too we find a huge assemblage.

The devotees have been striving for fostering love and fellowship. The message of human welfare given by the holy beings from age to age is being ignored as due importance is not given to it. Consequently, instead of evolving higher, man has been degrading. Man has entered the 21st century but humanism is still weakening. The number of humans is unlimited but those, who imbibe humanism, are few, which is evident from the prevailing unrest and violence all

around. Those who imbibe humanism are a blessing for the earth. They help in sublimating the environment and are truly religious. They inspire the people to be God-conscious. They reiterate the holy teachings and inspire man for realising God so that he may turn a true human. In the absence of God-realisation, misconceptions persist. The darkness of ignorance has to be dispelled to shed misconceptions. Today man is shackled in the bonds of caste, language, faith, culture, etc. Saint Kabir says:

**The world is bound by the chain of mine and thine.**

**However, I am free because I have identified myself with God.**

Due to the ignorance, man is the victim of misconceptions and is not liberated from the birth-death cycle. Holy beings stress that to be redeemed, the soul must realise its Origin. The mind is also engulfed in the darkness of ignorance; hence the victim of misconceptions. The sense of mine and thine leads to hatred and enmity. When there is hatred, how can there be love? We feel concerned at the shortage of things but not at the shortage of love. Hatred rules everywhere, on one ground or another. The ignorance and misconceptions lead to conflicts, clashes and alienation. That is why the devotees inspire man to be enlightened so that his misconceptions may be dispelled, the sense of mine and thine be shed and the walls of casteism be not raised.

**O fool, be not proud of caste, because pride leads to evil.**

**Saints wish well of all. Perceiving God dwelling in all, they are not concerned with caste.**

Despite the above message, man raises walls of casteism and treats others as inferior.

A time was when the society was divided on the basis of calibre and occupation: intellectuals, artisians, warriors and traders. In due course, these divisions were turned into castes which wrought havoc.

It was thought that enmity and hatred

would decrease because the people read and recite the sacred scriptures and because of the efforts of the social reformers. Mahatma Gandhi also worked for the uplift and awakening of the society. However, we find that these beliefs are being strengthened. It is said: Be Human. Nowhere it is said: Believe in casteism, rather be human. Not by mere birth but man should be a human by conduct. If instead of turning a true human, one becomes something else, it has no importance in the eye of God. We ourselves have imbibed so many misconceptions and therefore we have no value in the eye of God. That is why it is said:

**The clay is the same and the potter has made pots of different shapes from the clay.**

**All are composed of the same five elements;none is good or bad.**

**Be not misled, the Creator dwells in the entire creation and the entire creation in the Creator.**

**The same light shines in all, male and female, Brahman, Khatri, Vaish or Harijan. All are God's creation.**

When the clay is the same and the same is the potter, why the discrimination? The reason is ignorance. We are caught up in the vice of mine and thine and high and low, causing maximum harm to the humanity. That is why the earth is not turning into a heaven. There is progress all round but what has man achieved? Man has achieved much but not humanism. Has man imbibed humanism? No. His mentality is the same and he indulges in clashes. First, man dwelled in caves and fought with stones. Then he used leaves and animal skins as his garments. Then he built lofts and then houses to dwell in, but his mentality remained the same: to cause harm, to kill. This mentality seems to gain strength. Then how can we regard it as progress? It was expected that having been born as a human, man would turn into a god but he has turned into a beast. Is this progress? Is it proper that things are being developed but man is degrading? We should give importance to humanism and strengthen

human values which will help us in turning into good humans. We should love and interact with one another and not turn cruel or tyrant. We should not be mean, rather sublimate ourselves. We should share happiness and not cause mourning. We should rehabilitate and not uproot. A person imbibing positive traits is called a god and attains greatness. However, man displays his degradation. He thinks that he is wise when actually he is unwise: he has not attained the real wisdom. The tyrant kings Kanasa, Duryodhana, Ravana and Hiranayaakashapu regarded themselves as the wisest and the devotees foolish, but history tells us how foolish they were. Man makes tall claims of being wise, educated but conducts himself as unwise.

We have not learnt to walk on the earth though we have left our footprints on the moon. In other words, we have not learnt to be humans. There is a need of awakening, otherwise humanism will not be imbibed by man. Therefore, holy beings exhort: Having attained the human form, man should conduct himself as a true human. Be what you wish to be, but first be a human. A doctor may be famous but is he also a true human if he sells others' kindneys for making money? A true human will not indulge in such evil acts. A true doctor feels for and relieves others of their pain and suffering. Think of king Janaka who never indulged in wrongs. Because of his nobility, he is regarded and revered as a saint. He is praised because he was a devotee of God. He never discriminated against anyone and served all selflessly. On the other hand, we know of kings who exploited the people and inflicted atrocities on them. In other words. one may be a king but one should

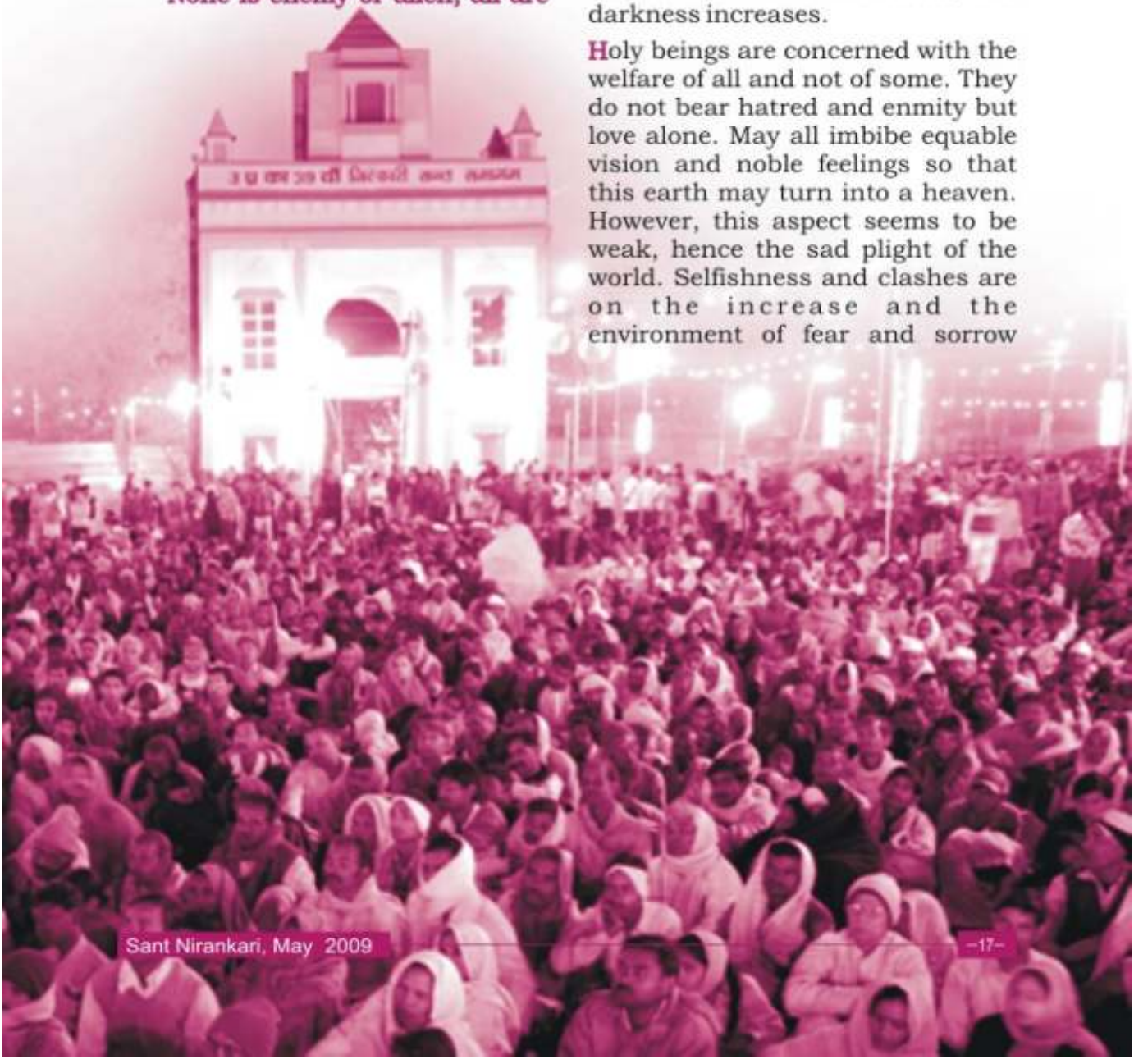
not be inhuman: one must conduct oneself as a human. That is why the devotees inspire us to follow the teachings of the Holy Masters. We should tread the path which they themselves trod and wished us also to tread.

The devotees imbibe equable vision and not bias and endeavour to bless us with the equable vision.

**None is enemy or alien, all are friends.**

Holy beings always wish for the welfare of all but those, who discriminate against, are concerned with the welfare of a particular caste, community or religion. Saints imbibe equable vision, while the ignorant raise walls after walls with the result that ignorance is on the increase, As the number of walls increases, the darkness increases.

Holy beings are concerned with the welfare of all and not of some. They do not bear hatred and enmity but love alone. May all imbibe equable vision and noble feelings so that this earth may turn into a heaven. However, this aspect seems to be weak, hence the sad plight of the world. Selfishness and clashes are on the increase and the environment of fear and sorrow



prevails. The aim of holding Sant Samagams is to awaken man to know where his good lies. Let us carefully think what the holy beings have said and taught and tread on the path which is beneficial. We should not tread on the wrong path leading us away from the goal. Marching forward means imbibing love, interaction and sublimation of the environment and bringing people closer. Instead of rising higher, we are degrading. We should tread the path which leads us forward and redeemes.

Religion has a great role to play. However, today religion is leading to degradation. Instead of turning humans into gods, religion is turning humans into devils and sowing in our minds the seeds of hatred, enmity and provocation. Religion which was to play a constructive role is playing a destructive one. If the religious people imbibe destructive mentality, can the earth turn into a heaven? Religion has a big role to play in inculcating noble feelings while so much cruelty and bestiality is being perpetrated in the name of religion.

May all be enlightened and imbibe noble thinking and lead a noble life which brings glory and inspires for marching ahead. May everyone, speaking any language and hailing from any country, attain enlightenment. Those who are playing such role deserve congratulations. They are enlightened and enlighten others. They shed their own misconceptions and dispel others'. They imbibe and share love. They deserve to be complimented. They are a boon for the earth. They always give importance to love but those who imbibe base feelings and selfishness banish love from their own heart and from others'. They have been doing so in the past and are doing so today too. May man attain enlightenment so as to do good to himself and fulfil the prime purpose of human life and redeem the soul and treading on the path of righteousness be a true human. May man bring glory and not discredit to religion. May God bless everyone with the strength to tread on the right path.

Saints, Dhan Nirankar.

Human life is an opportunity to discover one's true abode i.e. God. The time span of human life is absolutely uncertain. One may be summoned back any moment, without notice. Yet, ironically enough, we pay all attention to mundane affairs and never bother about securing our true abode—the prime aim of human life. Sans this, all worldly achievements are futile.

— **Baba Gurbachan Singh Ji**

# THE PARTY-LESS MANIFESTO

**C.L. Gulati**

Whenever the General Elections are announced, the political parties swing into action making alignments and equations for gaining power. Painting a rosy picture, the parties announce their respective programmes in the event of their getting a chance to govern. These policies and programmes deal with the current issues and major problems of the day as also the long-term development of the country. This is true in almost all the countries of the world. The end-statement of all the Manifestos would mean purity, peace and prosperity, ensuring health, wealth and happiness of the people.

Now, concentrating on this statement, we find that health, wealth and happiness are interconnected. They all go together and can not be enjoyed in the true sense if only some have and others do not have them. These have to be in abundance for all the people to experience the joy of life. If there is a disease, poverty or unrest in any part of the country, there can not be complete peace.

The rosy picture shown by the Manifestos would be a fleeting phenomenon only, if spirituality and divine virtues are not ingrained in human character. Therefore, either it must be a divine sovereignty and everyone an embodiment of divine virtues or it would be a moth-eaten hollow society devoid of any real substance. But we find that no party comes out with any such Manifesto which talks of man turning divine or the society a divine sovereignty. Contrarily, to vouchsafe their vested interest, the parties use some traditions selectively and superficially to divide man against man on communal lines, plaguing the society with hatred and violence.

Religion meant to be a binding force has lost its gravity and started working as a dividing force, disturbing social harmony and peace. One wilts like salad under salt on watching the insensitiveness extending to mass killings in the name of religion. All forms of terrorism are dangerous but the one fueled by the religious fanaticism is the greatest enemy of human race. Communally divided mankind appears to be more dangerous than a divided-atom. One wonders if the society would ever feel intimate and lovingly one!

So, the era which the political parties promise to usher in remains a dream only as long as nature of the people is not transformed. This is the task which they can not perform because they do not have any magic wand to transform human character into divine one. They also do not have such know-how or expertise as would help them to accomplish this superhuman task. In fact, this is the work of True Master (an embodiment of

God) who places before mankind the Party-less Manifesto of complete purity, peace and prosperity based on Divine Knowledge followed by the spirit 'pro-bono-publico'.

The most important and urgent problem facing the Brave New World today is therefore the crisis of character. Materialistic values and outlook have weakened the fabric of the society to the point where selfishness has become endemic in all walks of life. The higher human values that spring from the awareness of the spiritual basis of our being must be re-awakened, if the crisis is to be resolved. The spiritual and moral development is essentially required in order to bring about a non-violent social transformation.

By the time of Independence, we had been blaming the foreign rulers for their policy of "Divide and Rule". Even after decades of Independence, this policy has not been wiped out; rather it has been perpetuated. One of the most famous poems Faiz Ahmed Faiz wrote was for the first Independence Day in 1947. He called it Subhah-e-Azadi. Witnessing the communal riots, he said it was a false dawn, "Yeh voh Sehar to nahin." This is not the dawn for which we waited. How ironic that in the same way the fanatics and opportunists playing with communal fire dash our hopes to the ground and compelling us to say, "Yeh voh Dharam to nahin." The society at large is torn asunder helplessly blaming the fanatics:—

**"Aag ko hoti nahin apne paraye ki khabar**
**Baat yeh bhool gaye aag lagane wale."**
***(The men spreading fire forget the trend,***
***fire distinguishes not between a friend***
***and a foe)***

The breakthrough occurs when there is a breakdown. The religion, like the white light of heavens, stands broken into many coloured fragments by the prisms of men. What the Vedas and the Upnisads talk of "Vasudhaiv Kutumbakam" (entire universe is one family), Prophet Mohammad reiterates, "Al-Khalgu Ayalullah" (entire creation is Allah's family). The curves and contours of this sacred message runs through all the acknowledged scriptures. The intention is the same and does not brook any conflict, provided we leave behind our ego and megalomania to understand the purpose behind the intended message of soothing oneness.

One God is the corner stone of all religions. In the words of Nirankari Babaji, realization of one God can iron out all conflicts. Proclaiming, "Sara Sansar, Ek Parivar" (The whole world is one global family), he says that distance between all physical places on the planet earth can be covered by one or the other mode of conveyance. But the distance among the hearts of persons can be abridged by a singular method of revelation of Fatherhood of God, the spontaneous byproduct of which is the emotional brotherhood of mankind.

With the watchwords, "Know God, Know Peace," Babaji brings out that when there is light in the soul,there will be beauty in the person. When there is beauty in the person, there will be harmony in the house. When there is harmony in the house, there will be order in the nation. When there is order in the nation, there will be peace in the world.

It was exactly this party-less manifesto in his mind, when William Burke claimed that religion is the foundation of the society, the basis on which all true civil Governments rest, and from which power derives its authority, laws their efficiency and both their sanction. If it is once shaken by contempt, the whole fabric cannot be stable or lasting. ■

# FAITH

**Preet Sahi (USA)**

HERE'S a story told by a man about his frightening yet thought-provoking experience. He had been on a long flight. The first warning of the approaching problems came when the sign on the airplane flashed on : "Fasten your seat belts." Then after a while, a calm voice said, "We shall not be serving the beverages at this time as we are expecting a little turbulence. Please be sure your seat belts are fastened." As the man looked around the aircraft, it became obvious that many of the passengers were becoming apprehensive. Later, the voice of the announcer said, "We are so sorry that we are unable to serve the meal at this time. The turbulence is still ahead of us." And then the storm broke. The ominous cracks of thunder could be heard even above the roar of the engines. Lightning lit up the darkening skies within moments, like a cork tossed around on a celestial ocean. One moment the airplane was lifted on terrific currents of the air; the next, it dropped as if it were about to crash. The man confessed that he shared the discomfort and fear of those around him. He said, "As I looked around the plane, I could see that nearly all the passengers were upset and alarmed. Some were praying. The future seemed ominous and many were wondering if they would make it through the storm. And then, I suddenly saw a litte girl to whom the storm meant nothing. She had tucked her feet beneath her as she sat on her seat and was reading a book. Everything within her small world was calm and orderly. Sometimes she closed her eyes, then she would read again; then she would straighten her legs, but worry and fear were not in her world. When the plane was being buffeted by the terrible storm, when it lurched this way and that, as it rose and fell with frightening severity, when all the adults were scared half to death, that marvellous child was completely composed and unafraid."

The man could hardly believe his eyes. It was not surprising therefore, that when the plane finally reached its destination and all the passengers were hurrying to disembark, he lingered to speak

to the girl whom he had watched for such a long time. Having commented about the storm and behavior of the plane, he asked why she had not been afraid. The sweet child replied, "Sir, my Dad is the pilot, and I KNOW that he will take me home to my mommy." The little girl had all her trust and faith in her dad, that he would take care of her, no matter what...

Friends, such is the faith that we need to have in God. What may come and what may go, we need to know that He will take care of us. Don't be afraid of pressure. Remember that pressure is what turns a lump of coal into a diamond. And worry is like a rocking chair; it gives you something to do, but doesn't get you anywhere. Always Trust God!!!

"Why worry? If something is big enough to worry about, then you know God has already thought of it. If it is not big enough for God to be concerned about, then it doesn't even matter..."

That's why they say that God answers prayers in three ways. He'll say YES and He will give you what you want, or He'll say NO and He will give you better, or He'll say WAIT and He'll give you the best, but when the time comes.

If we don't pick the flowers for fear of thorns, we cannot have the flowers. Devotees are not put off by hurdles. They pick up the flowers of goodness from anywhere. They know if they get detracted by the fear of worldly thorns, they will not be able to perform the task of living life, which the Lord has entrusted to them. We always need to understand that what He does is for the best, but it is us who do not understand what is best for us. Sometimes we ask thinking that this is what is best for us, and when we get it, we realize that we had made a mistake.

If we can learn the art of surrendering to God and His will, we will realize that in the long run, what He does IS the best. Remember, you're in safe hands... with God...

I asked for Strength...
And God gave me Difficulties to make me strong.
I asked for Wisdom...
And God gave me Problems to solve.
I asked for Prosperity....
And God gave me Brain and Brawn to work.
I asked for Courage....
And God gave me Danger to overcome...
I asked for Love....

(Contd. on page 28)

# SPIRITUALITY

**Kavita "Bekal"**

NO DOUBT, life is a struggle, but it does not mean that one should simply walk out of it and accept a defeat once and forever. There is nothing that cannot be achieved by the kind grace of the Almighty, provided one takes fullest advantage of the body and mind bestowed by Him. Sometime we wonder: Does God too practise partiality? Does He select a few to shower His grace on, while He leaves others to suffer? No, it is not that He chooses someone that He likes or favours those who sing His praises. His grace showers on all except those who have turned their pots upside down, so that these never get filled. If your pot is upright, it is bound to be filled. Of course, the filling takes place by His grace, but the pot has to be placed in the proper position and there should be no cracks or holes in it. His grace pours on everyone equally but one has to surrrender oneself. There is no room for ego... Nirankar (God Formless) gives but expects nothing in return except self-surrender...

Bekal, ebaadat mein shartein hain varjit,
Ebaadat hai kar dena khud ko samarpit...
("Bekal," in the path of devotion conditions are forbidden
Devotion demands self-surrender).

When your desires end, you begin to experience His grace. The day your demands drop, the correct form of prayer takes shape. Observe your life carefully and you will see that all the ills you suffer from are the result of your own desires. Every morning at prayer a priest says loudly to God: Remember, I need a hundred rupees, not a paisa less; remember ninetynine will not do. His neighbour used to hear him every day and decided to play a joke. He filled a bag with ninetynine rupees and dropped it in the room where the priest was praying. He was sure the priest would not accept the gift, because one rupee was less. As soon as the priest saw the bag, he found ninetynine rupees and said: 'Well done God, you are a businessman; you deducted one rupee for the bag!' Man is not prepared even to acknowledge and

thank to Nirankar (God) for what he is blessed with; he still makes complaints...

*Vayoppar hai yeh ebaadat nahi hai,*
*Soudagiri yeh ulfat nahi hai...*

(It is trade and not worship,
It is bargaining and not loving.)

There are many instances to show that people became successful even after they had failed badly. The only thing you require is a strong determination and firm faith; Nirankar is great and He will certainly show you the way... So start marching on the journey of life once again with courage, determination and faith.

*Berung ki rangeen masti mein kho kar,*
*Havas, bhaiy, khushamad, se nirlep ho kar,*
*Khayalon mein murshad ke ehsaan piro kar,*
*Ebaadat hai jhuk jana mashkoor ho kar...*
(Lost in the colourful ecstasy of the Colourless,
Shedding greed, fear and flattery,
Thread the thoughts with the favour of the True Master,
Worship consists in bowing with gratitude).

## Matathon For Peace And Not Pieces

The devotees of the Sant Nirankari Mission from all over Europe joined a Marathon *(Smi de Paris)* on March 8, 2009, at Paris, for raising funds for the sufferers of Leukaemia. Before the Marathon, they held a holy congregation at Paris on March 7, 2009. To spread the Mission's message, their shirts bore Babaji's slogan : PEACE, NOT PIECES. Over £ 3,500 were colleected for the noble cause.

## Medical Camp In Tihar Jail

A medical check-up camp was organised by the Sant Nirankari Mission at Ladies Jail No. 6, Tihar Jail, Delhi, on April 2, 2009.

It was inaugurated by Mrs. S. Pahawa, Superintendent Jail, A total of 355 women were examined and free medicine as also 297 pairs of spectacles were given.

The occasion was graced by Rev. Mata Swinder Ji, spouse of Satguru Baba Hardev Singh Ji Maharaj.

**Believe nothing, no matter where you read it, or who said it, unless it agrees with your own reason and your own common sense.**

**— Buddha**

# SANT SAMAGAM OF NEPAL

**S. R. Prajapati**

The Annual Sant Samagam of Nepal was held at Tikapur on March 21-22, 2009, with devotional zeal and fervour. On both the days, grand processions were taken out with Satguru Baba Hardev singh Ji, Revs. Rajmataji and Mataji sitting in a palanquin, preceded by singing and dancing squads in Nepali attires.

Addressing the holy congregation on the 21st, Babaji said:

* If we imbibe love and wish well of others we are truly religious.
* The objective of the Samagam is to propagate the true religion. Today, oblivious of the true religion man is given to rites and rituals.
* Only on realising God, one realises that whole of the humanity is one family: God permeates everyone.
* For the salvation of the soul realisation of God is essential. This is the message being given to all, irrespective of language, country and culture.
* Millions persons are born daily but only a few realise God and are redeemed.
* Lord Buddha inspired the people to practise non-violence: non-violence is the true religion.

Blessing the congregation on the 22nd, Babaji said:

* The devotees contribute to the sublimation of the environment and hence sublime environment prevails here. May such environment prevail all over the world.
* Humanism is the eternal religion. Today too humanism is the hallmark of religion. If religion is devoid of humanism, nothing worthwhile is left.
* Man has reached the moon but has not learnt the art of living on the earth. In other words, he has not imbibed human values.
* Interpreting the name Tikapur (venue of the Samagam) Babaji said : "Tika" means an injection against disease. Let us have an injection which saves us from the disease of hatred. "Tika" also stands for the forehead mark. Let humanism be the "Tika" to embellish the humanity.
* Saints and devotees have been giving the message : shed not love and bear not hatred. We should

not hate anyone on any ground. May each human be an embodiment of love and huild a word of love.

* Whether it is mine or thine, suffering is the same. Similarly, tears, mine or thine, are the same, irrespective of language or country.

* May man imbibe a universal vision. Instead of only self, may man wish well of all—family, society, country and humanity.

* There prevails an economic recession in the world today. It is transitory and may be over soon. But there is a permanent dearth of the human values which is a serious matter for the entire humanity. Due to the lack of human values. the world environment is getting polluted. There is a dire need to strive for the revival of human values. This is the message being given through the Samagam.

Earlier, addresing the congregation, Rajmataji said : Whosoever attains the wealth of God-knowledge sings: I have attained the spiritual wealth. Those who attain the spiritual wealth are truly rich.

Shri Tilak Raj Aryal, Chairman, Municipal Committee of Tikapur, and Shri Gian Moorti Aryal, President, Tikapur Citizen Society, welcomed Babaji. Speaking on the occasion, Rev. K. R. Chadha said that the Samagam would accelerate the pace of propagation of the Mission.

On this occasion, CDs of Hindi and Nepali songs and Ghazals were also released by Babaji.

In the evening, at the Guru Vandana, the devotees in Nepali attires presented devotional cultural items, including folk songs and dances.

Blessing the assemblge, Babaji said: May the devotees remain dyed in the devotional hue. He interpreted the word "Nepali" as "Pa li" (I have attained the wealth of love) and (I have found the loving congregation). In other words, may this world of Love continue to exist and the devotees remain dyed in the devotional hue.

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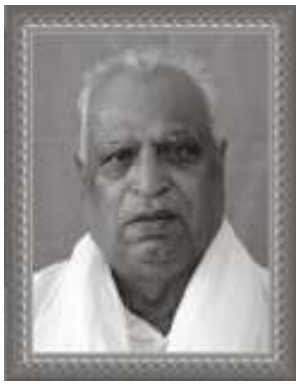
(Contd. from page 12)

search of God. The truth will dawn upon him that all human beings are in essence the sparks of Almighty God. It is not desirable to hate anyone. In fact, all human beings constitute one family. Being the children of the Father God (Nirankar), all are brothers and sisters and as a natural consequence, they have to love each other and live in peace and harmony.

# KESHORAMJI DEPARTS

**S.R. Prajapati**



Rev. Kesho Ram Nandwani, Zonal Incharge and Parmukh, Chandigarh, merged in Nirankar on March 18, 2009, at the age of 78. He belonged to a deeply religious family and sought company of the saintly. He was just 10 when his father Shri Lorinda Ram expired and he had to give up his education to support his family. On the partition of India he migrated to India and was blessed with God-knowledge by Baba Avtar Singh Ji on July 14, 1956. Thereafter, discharging his domestic and social obligations, he also served the Mission wholeheartedly. In 1997, he was nominated a member of the All-India Working Committee. He was also incharge of All-India Children's Congregations. He wrote a book, entitled *Baal Sangat Ke Badte Kadam* (Advancing Steps Of Children's Congregation) and compiled a book of spiritual songs entitled *Sab Rang Ek Sang* (All Hues In One) and an autobiography *Apni Kahani Apni Zabani* (My Story In My Words).

Kesho Ram ji was a prominent personality in social and religious spheres in Chandigarh. His wife Shrimati Bhagwan Devi and their children are all devoted to the Satguru and the Mission.

A holy congregation was held at the Manimajra (Haryana) Satsang Bhavan on March 25 to pay homage to Rev. Kesho Ram, addressing which Satguru Baba Hardev Singh Ji said : Like a coin, life has two sides: birth and death. While life is false, death is true. What is important is how one has lived. There are a few who share others' pain and sorrow, sincerely. Attaining God-knowledge Kesho Ram Ji dedicated himself to Seva (selfless service), Simran (God-remembrance) and Sangat (holy congregation) and lived up to Satguru's teachings. Besides domestic and social, he also discharged whatever responsibilities were entrusted to him in the Mission, conscientiously, and inspired others to do so.

Starting from Chandigarh, Children's Congregations have been established all over India. For inspiring children, he also made use of literature. Along with the written word, spoken words have also importance. During the vacations, he took the children to different States to learn. Inspired by Kesho Ram Ji, besides studies children also take interest in the congregation. Formerly, they shirked the congregation but now they attend it on their own and are eager to express their thoughts. The children too have talent which he harnassed.

Kesho Ram Ji's contributions in different fields will be remembered for long. As Kerala State is known for literacy, in the Mission Chandigarh is known for the discipline in the devotee. He always endeavoured to discharge his duties in the light of spirituality. He was totally dedicated to the propagation of Truth not only in India but also in other countries.

He was unwell for sometime but his enthusiasm never sagged. Sharing others' pain was his nature. All are not imbued with such spirit. He was ever equipoised. He was serious and child-like. He contributd a lot to the Mission. He ever thought of providing comfort to the devotees. It is a characteristic of the devotees to share others' pain and bear their own with patience.

Among prominent personalities, Shri Pawan Kumar Bansal, Union Minister of State for Finance, and Shri Sat Pal Jain, former M.P. from Chandigarh, also paid tributes to Shri Kesho Ram Ji. Shri Jain read out a message from Shri L. K. Advani, former Dy. Prime Minister, on the occasion.

From the Mission, several Executive Members and others also paid homage to Kesho Ram Ji. In the end, Rev. Mahinder Nandwani, elder son of Kesho Ram Ji thanked the audience and announced that the family would set up Shri Kesho Ram Nandwani Charitable Trust for imparting free education to the poor children.

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(Contd. on page 22)

And God gave me Troubled people to help.
I asked for Favors....
And God gave me Opportunities.
I received nothing I wanted...
I got everything I needed!
And dear Lord.... I thank you for that....

Remember to pray as if everyhting depends on GOD, and work as if everything depends on YOU.

*(This is the text of the speech delivered by the author on Radio Florida (USA)*

# Sant Nirankari Mandal Gets Central Advisory Board

**S.R. Prajapati**

In the two-day Special General Body Meeting held at Delhi on April 17-18, 2009, Satguru Baba Hardev Singh Ji Maharaj (i) reshuffled the Executive Committee and the Seva Dal (ii) decided to divide the Branches of the Mission in India into five Zones for administrative convenience (iii) set up Regional Committees of specialised persons and (iv) annonced the formation of Sant Nirankari Charitable Society.

Baba Ji appreciated the devotion, dedication and services of the Members of the existing Executive Committee and to take advantage of their long experience, a few of them were nominated to the newly constituted Central Advisery Board, which will frame policy and pass the Budget.

| | | |
|---|---|---|
| 1. | Rev. Gobind Singh | Chairman |
| 2. | Rev. K.R. Chadha | Vice-chairman |
| 3. | Rev. Amrik Singh | Member |
| 4. | Rev. Gurbax Singh 'Rajkavi' | Member |
| 5. | Rev. S. L. Arora | Member |
| 6. | Rev. J. D. Sharma | Member |
| 7. | Rev. P. S. Ahluwalia | Member |
| 8. | Rev. Man Singh 'Maan' | Member |
| 9. | Rev. Radhey shyam | Member |

# Executive Committee Reshuffled

Certain changes were introduced on April 18, 2009 at the conclusion of the two-day Special General Body Meeting of the Sant Nirankari Mandal in Delhi. It was decided that while 11 Members of the Executive Committee will be elected by the General Body, the remaining (as may be required), will be nominated by His Holiness.

The General Body will include all Members of the Central Advisory Board, all Members of the Executive Committee, all Zonal Incharges, all Pramukhs, all Central Sewa Dal Adhikaris and all Kshetriya

The New responsibilities from May 1, 2009 of the various Members of the Executive Committee are given below. The tenure of the Committee is three years. It may, however, be reduced if required. The members are;

**1. Rev. J.R.D. Satyarthi** President and coordinator of the Executive Committee.

**2. Rev. D. R. Bajaj** Vice-President and Member Incharge, Branches (Southern States, Orissa, West Bengal, North-East States, Sikkim, Andaman & Necobar Islands); and Zonal Incharge, Southern States.

**3. Rev. V.D. Nagpal** General Secretary Member Incharge, Building Construction and Adminstration of Branches (Jammu & Kashmir, Chandigarh-UT, Himachal Pradesh, Haryan, Punjab, Rajasthan, Madhya Pradesh, Chhattishgarh, Gujarat, Maharashtra, Bihar, Jharkhand, Uttarakhand and Uttar Pradesh)

**4 Rev. Mangal Sain** Secretary; Member Incharge, Transport, Langar and Administration of Branches (Delhi and Greater Delhi).

**5. Rev. C. L. Gulati** Secretary, Sant Nirankari Mandal; Member Incharge, Magazine Department.

**6. Rev. D. R. Sikka** Treasurer, Member Incharge, Finance Department.

**7. Brig. (Retd.) Shamsher Singh** Member Incharge, Medical and Social Welfare.

**8. Brig. (Retd) P. S. Cheema** Member Incharge, Security, and Addi. Member Incharge, Medical and Social Welfare.

**9. Rev. Harbans Lal Arora** Member Incharge, Foreign Department and Sewa Dal.

**10. Rev. M. S. Alagh** Member Incharge, Accounts, and Human Resources and General Administration Department (HRD).

**11. Rev. S. L. Khurana** Addi. Member Incharge, Accounts.

**12. Rev. Joginder Kaur** Member Incharge, Prachar Vibhag.

**13. Rev. Ashok Kumar** Joint Member Incharge, Land Purchase and Stores.

**14. Rev. Brijmohan Sethi** Joint Member Incharge, Land Purchase.

**15. Rev. Rajnish Kumar Jhamb** Member Incharge, Sarover Complex, Canteens and Nirankari Studio.

**16. Rev. Kirpa Sagar** Member Incharge, Press and Publicity; Computer and Internet; and Publications (Except Production and Sales).

**17. Rev. Raj Vasdev Singh** Member Incharge, Publications (Production and Sales).

**18. Rev. R. S. Kapur** Member Incharge, Education.

# Central Sewa Dal Adhikaris New Set up

The Sant Nirankari Sewa Dal will have a new set up the sant Nirankari Mandal headquarters in Delhi, with effect from May 1, 2009. The blessings came from His Holiness Baba Hardev Singh Ji Maharaj during the concluding session of the two-day Special General Body Meeting of the Sant Nirankari Mandal on April 18, 2009. The Adhikaris are :

| | | |
|---|---|---|
| 1. | Rev. J. S. Khurana | Mukhya Sanchalak |
| 2. | Rev. H. S. Kohli | Up-Mukhya Sanchalak (Admn.) |
| 3. | Rev. O.P. Nirankari | Up-Mukhya Sanchalak(Field) |
| 4. | Rev. Vasdev Singh | Up-Mukhya Sanchalak (Training) |
| 5. | Rev. Tajinder Singh | Up-Mukhya Sanchalak (HQ) |

# Readers' Column

## Nirankari Magazines

THE team of devotees working in the Patrika Vibhag deserve congratulations. The Nirankari Magazines, *S*ant *N*irankari, *E*k *N*azar and *H*ansti *D*uniya, have become very attractive both in presentation and content. These magazines are well received and one can happily gift them to anyone. *Sant Nirankari* (English) has gained importance among the children everywhere. It is particularly useful for the youth participating in the English Medium Congregations.

The circulation of the Nirankari Magazines is increasing everyday. But comparing it with the number of devotees and seekers, there is still a big gap. Visualising the need and scope of conveying the Mission's message to every doorstep, it is now expected of all devotees of all the Branches of the Mission in India and abroad to launch a campaign to increase circulation of the magazines by making at least one more member by each devotee. I strongly feel that despite the rising cost of paper and printing the price of the magazines is very nominal and every person can easily afford their subscriptions. But these can be subsidised by Seva, Patrika Vibhag, at least while celebrating family functions like birthday, marriage anniversary, inauguration of business, house-warming, promotions, etc.

The life membership of the magazines is now restricted to 20 years. Those subscribers holding membership prior to 20 years, may kindly renew their membership at revised rates. It is worth remembering that spreading and subsidising Nirankari Magazines means effectively spreading the Nirankari Mission. Let every devotee join this campaign wholeheartedly and earn the blessings of His Holines Babaji.

H.S. "Upashak",
Secretary, Sant Nirankari
London Mandal, (U.K.)

## Inward

Dhan Nirankar Ji!

I am a regular reader of *Sant Nirankari* Magazine (English). I have been reading it since 2000. Every month when it reaches my home, first of all I search for Rev. Col. (Retd.) Dr. Karam Singh Ji's article on the contents page and feel happy when I find his article. Really, the way he starts writing is remarkable. From the beginning to the end we find coherence. Starting from how the word originated, then main body, then in the last conclusion, his way of writing is excellent. The topics he chooses too are having much

implication in our day-to-day life. The clarity of his thoughts leaves indelible imprint on our mind and these articles are much of use to our youth. This time also I found his article "Voluntary Simplicity: The Hallmark Of Spirituality" *(Sant Nirankari* March, 200), and felt joyous. After reading it I too felt the need of simplicity. Nowadays people are whirling out where they have to whirl in. In the time of modernization and materialism, simplicity must be taught to our children and young ones. Man evolves outward to the periphery of complexity rather than inward to the central simplicity. This is clearly explained in this article.

**Mhow (MP)** **Renu Marothiya**

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# SANT NIRANKARI MISSION

**L.R. Nirala Parihar, Lecturer**

Hard as diamond, yet soft as cushion
Is the great Sant Nirankari Mission.
Humanism is its true religion,
Owns broad international vision,
Above all caste, colour or cread,
Fulile rituals, dogmas, indeed.
As the sun shines for all,
Hear O man! its clarion call
Of universal brotherhood
Through one God—the soul's food,
That enchants a man with eternal bliss,
By far better than any mortal kiss.
The devotees follow Sat Guru with submission,
'To know thyself' is their sacred mission.
'Dharma[1] unites, not divides', says Baba Hardev
Be thankful to Lord, for all what to you He gave.
One who surrenders at his holy feet
Above the horizons occupies the holy seat.
Such is the miracle of this great Lord.
Sows the seeds of love, home and abroad.
The devotees align not with any Ism
They are the true followes of Humanism.
Come one and all and have Brahm Gian[2]
If you wish peace, bliss and your Kalyan[3].

1. Dharma : Religion
1. Brahm Gian : God-knowledge
3. Kalyan : Salvation

Babaji, Rajmataji and Mataji at homage congregation of Padamshri D.R. Shah, Vice-President, Sant Nirankari Mandal, at Delhi

Babaji addressing homage congregation of Rev. Kesho Ram Nandwani at Manimajra (Haryana)

Mata Swinder Ji and holy sister Sudiksha with children at Medical Camp organised by Sant Nirankari Mission at Tihar Jail, Delhi

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BabaJi being welcomed by the devotees on his arrival at Tikapur (Nepal) for Annual Nirankari Sant Samagam

BabaJi addressing Annual Nirankari Sant Samagam at Tikapur. Also seen are Rajmataji and Mataji

Holy congregation at Sant Samagam at Tikapur

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