SANT NIRANKARI

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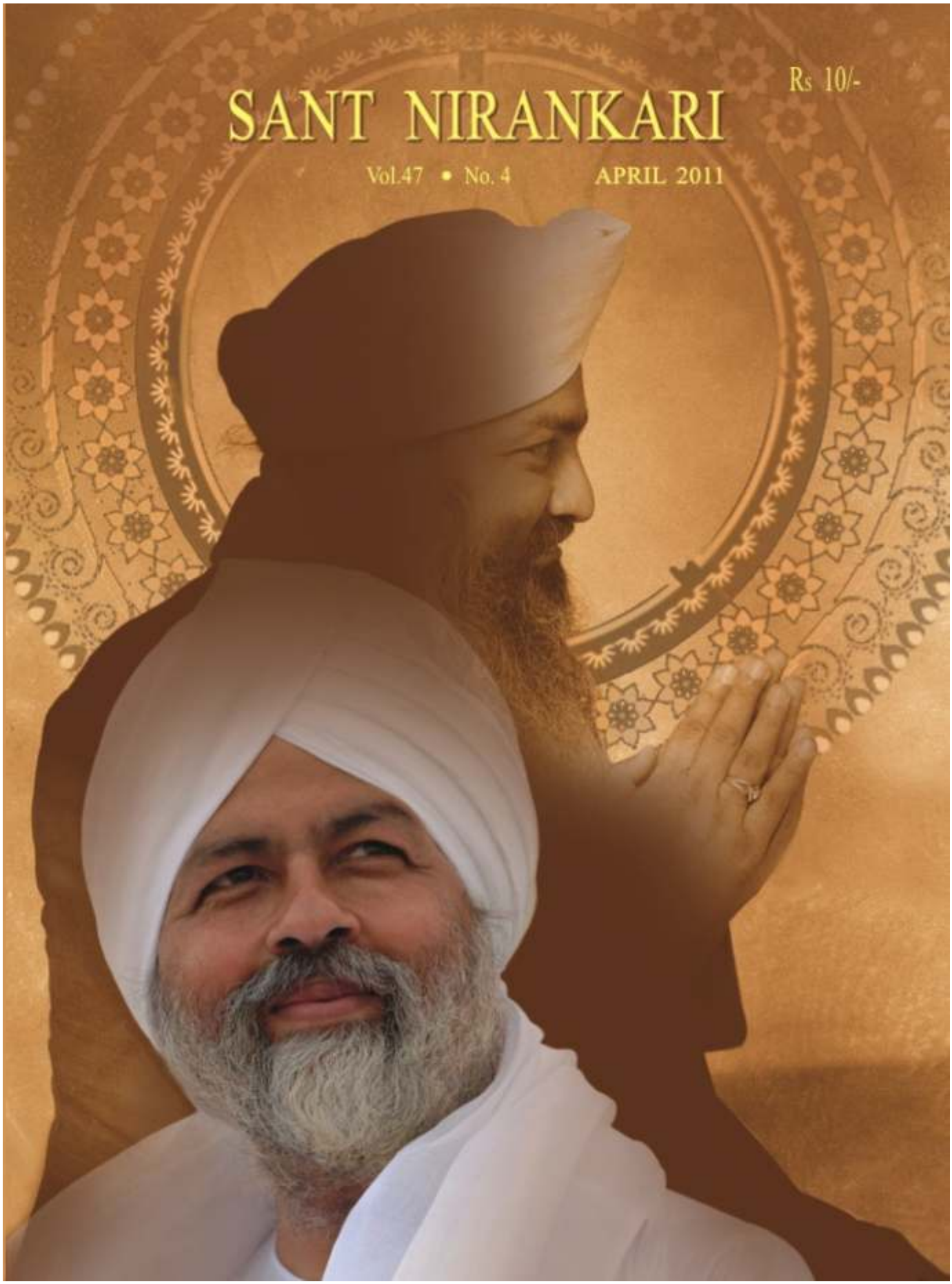

On the occasion of Guru Pooja Diwas, Pujiya Mata Sawinder Ji planting tree in the august presence of His Holiness Satguru Babaji

Satguru Babaji, Nirankari Rajmataji, Pujiya Mataji alongwith team members of Exhibition in the Sarover Complex on the occasion of Guru Pooja Diwas

Satguru Babaji and Pujiya Mataji inspecting the Sewadal Rally organised on the occasion of Guru Pooja Diwas

SANT NIRANKARI
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"Sant Nirankari"

"Sant Nirankari" is yet to go a long way to become an effective medium to propagate the Mission's message to millions of the people in India and abroad. It is in the dire need of literary contributions highlighting the supernal glory of spirituality, the foundation of the Mission. Our writers have a special role to play which they can ill afford to be oblivious of. The journal in hand is not only in a foreign language but also has foreign circulation. It has to maintain a standard.

As members of the spiritual family we should always be eager to share our thoughts and experiences with our brothers and sisters thousands of miles away. We should also be mindful of the fact that the written word is much more of permanent nature than the spoken one. In our reference to different scriptures, holy books and Holy Masters we should show our deepest respect, regard and reverence for them as taught by the Master of the Mission.

> All references to Prophets, Avtars and Gurus of all religions should be made in respectful manner and there should be no criticism about them, because all of them belong to us. This is also the directive of the Lord Master.
>
> — Baba Gurbachan Singh
>
> (Mussoorie Conference, 1973)

All quotations/excerpts given in the articles should be cross-checked and bear a reference to their authority. If a reference is given from some vernacular language, the original should also be given in Roman letters.

Regular and diligent study of the scriptures and holy books of different religions as also religious and spiritual literature, including that of the Mission is a source of joy for ever. It is essential to realise that the same spiritual thread runs through all the holy books and the fundamentals of different religions complement and supplement each other.

DISCOURSE

The 44th Sant Samagam of Maharashtra was held at Navi Mumbai on January 21, 22 and 23, 2011, with devotional zeal and fervour. It was blessed and addressed by Satguru Baba Hardev Singh Ji Maharaj. A free translation of his discourse delivered on January 22nd, 2011, is given below.

SAINTS,
SDHAN NIRANKAR!

On the second day of the Maharashtra Sant Samagam also there prevails sublime environment and the devotees are imbued

with love and devotion. All are sitting with their minds focused on Nirankar the Formless God. Thoughts expressed here can sublimate life if imbibed.

Thoughts

We have also heard sublime, appropriate and beneficial thoughts from the child devotees. The speaker and poet devotees also expressed valuable and beneficial thoughts in different languages. Only those, who live up to these thoughts, value these. For ages holy beings left no stone unturned to teach man : Understand the real purpose of life and achieve it. No aim can be achieved without efforts. Even to achieve a worldly aim one has to be enthusiastic and march ahead. This has been the message of holy beings. Inspiring thoughts will surely inspire. If one is inspired one will surely achieve one's aim. But if even after listening the inspiring words one is not inspired, what shall one gain? Words are important because these inspire us. Inspired we make God as our mainstay and act accordingly and are redeemed. If one is inspired to make God as one's mainstay i.e. enlighten the mind and befriend. God, one will imbibe more and more virtues: shed ill feelings and imbibe good feelings. After listening such thoughts if we live up to these, our life is sublimated and transformed. Then we can be a boon for others. But how many are there who accept these thoughts? Acceptance does not mean merely to believe these to be true. Many listen but a few understand. Among those, who understand, there are a few who imbibe. Even if they imbibe, a few live up to the same: 'Well, I understand but I do not accept.' In other words, many hear but a few understand and among those who understand, a few accept. Accordingly, the next step is to live up to the same. How many do? What is required is to live up to the same. When one lives up to these, one is blissful. Then one is like a lit lamp shedding light for all. That is why these words are valuable. 'People say that it is a song but it is divine knowledge!' These are words but the one who lives up to these is wise.

Humility

It is being prayed here : May God bless all with the strength to live up to what we have been hearing for ages and which are enshrined in the scriptures and utterances of saints and sages. The message of the scriptures is not meant for birds and animals but for humans. It is the responsibility of humans to live up to the message and not merely glorify it. A few who do so are truly humble. Humility and selflessness are the highest states. The one who sheds his 'I' wins the hearts of others. On the other hand, the one who imbibes 'I' suffers. Holy beings teach that if we have accepted that humility is a great virtue, why do we hesitate to be humble? Humility is the mark of a

devotee. All those, who have been revered as devotees, were revered due to their humbleness. Human is not revered for his powers. There were many who also possessed powers. King Ravana and his brothers possessed great powers. In his kingdom there were many who possessed occult powers. However, the status of Hanuman was higher because despite possessing many powers and achievements he maintained his humility. He never attributed his powers to himself but to the grace of Lord Rama. We also find in the Bible that the humble are considered great and eminent: they shed their ego and serve.

All say that humility is a great virtue but a few imbibe it. Ego is deep rooted in their minds. You have just heard that none is more 'empty' than those who are 'filled' with ego. In fact, they are absolutely 'empty' and they will be considered 'filled' only if they are devoid of ego. When one is devoid of ego, only then 'filling' will be possible. But if one is already 'filled' with ego, one is considered to be 'empty'.

Ego

It is said that water does not stay at heights but at a lower level. The one who bows drinks to his fill and quenches his thirst, while the one who stands erect remains thirsty. As already stated, water does not stay at heights; it falls down the mountains. Water flows in a stream and if one stands erect on its bank, one will remain thirsty. If one has to quench one's thirst, one shall have to bow. People are proud of their physical strength, wealth, knowledge and powers. A ruler may be proud of his kingdom. But people take pride in their insignificant achievements and regards themselves as the rulers of the entire world. Even a rising drop of water regards itself as the ocean! It forgets that it is a mere drop: in fact, we are all drops!

A saint visited a wealthy person. The palatial house was aesthetically decorated. Everything was costly and well placed. The master told the saint that those things were costly ones. 'It is my palace where you have come. I have many other such palaces and such costly items. Besides, I have several mills.' The saint called his child at a study table and asked him to bring the globe. The child did and the saint pointing to a particular spot asked, "What is this?" "It is Asia." "What is this like a small guava?" "It is India." "What is this like a small crystal ball?" "This is Mumbai city." "O, Mumbai city. It is just a dot. Tell me where are your palaces and properties?" The saint was asking the child the questions and the father was listening quietly. The saint did not address the father; he

was asking the child but giving the message to the father. The father fell at the feet of the saint and apologised.

'You'

It we take into consideration the eternity, what is the significance of our life? If we measure life in terms of years, what is our significance? Holy beings teach that we should be humble and not proud and humbly recite: "You, You alone." Then we shall give all importance to "You" and not to "I." If "You" reigns the head and heart then there is no room for "I". When we do not give importance to "You" we imbibe ego. It is said: The one who claims to be great degrades and harms himself and earns disrepute. It is seen that if a person imbibes ego, there are many to applaud him in his presence. But the moment he leaves, they would say: How proud is he! What is meant is that instead of praise, he earns criticism. God does not approve of pride. What is meant is that holy beings have always given all importance to God and glorified and focused their mind on God alone. They never forsake God. There is a Marathi saying : There is only one God and we should give all importance to Him. May we ever perceive Him so that we may maintain a higher state of mind. To this end, we should be ever God-conscious. In other words, we should be ever conscious of God, who is the Creator. To maintain humility one must perceive God all the time. If we turn oblivious of God, we give up humility and imbibe ego. When we imbibe ego we forget God like a drunkard who cares for none and regards himself all important. This has

been the message of holy beings who imbibed compassion for us and were our well-wishers. They knew that in this lay our well-being. If we do not imbibe and live up to this message, we shall gain nothing, rather we shall cause harm to ourselves and others and repent.

Day of Judgement

How will you face God? Who will plead for you? Here, at the law courts, even truth is falsified and vice versa: everything depends upon evidence and those who pass judgements have their limitations. But on the Judgement Day we are talking about and which has a reference in the Bible, on that Day no argument, no intelligence or cleverness can help one. Man with his intellect and wisdom thinks that he will attain a high status and he will be redeemed. This is an illusion. If a person standing on a weighingmachine squeezes his stomach, cannot deceive the machine; his weight remains the same. Whom is he trying to deceive? On the Judgement Day, no pleading will be of any avail. Despite use of intelligence and cleverness, at times, people cut a sorry figures. At times, pleadings are strange. One person said that this world is a stage. The other person asked: where are the spectators? Thus people do not understand what is being said. People often advance useless arguments. Holy beings have been striving to save the people from such arguments. The touchstone will test whether it is pure gold or a base metal. If a metal is gold-plated, the touchstone will expose it. If it is pure gold it will be so proved with a few rubs. God is all-

knowing and man cannot hide anything from Him. Those who try to be clever may come to grief.

Cleverness

A clever person saw a crowd. He wished to see what had happened. On learning that it was a case of accident, he asked the people to give him way as the one who had met with the accident was his relative. The people made way for him and he saw a donkey was lying dead. Then the people told him: Now take care of your relative! In this way man makings use of his cleverness has to cut a sorry figure. Holy beings teach man that clerverness and cunningness are of no avail. One can attain a high status only if one imbibes truth and not insincerity and selfishness. Only those are elevated who are pure, pious and sincere: who wish well of all and ill of none; who do not cause harm to anyone. Only such persons are blessed by God and are revered Here and Hereafter. This has been the message of holy beings and has been reiterated times without number.

Thick-skinned

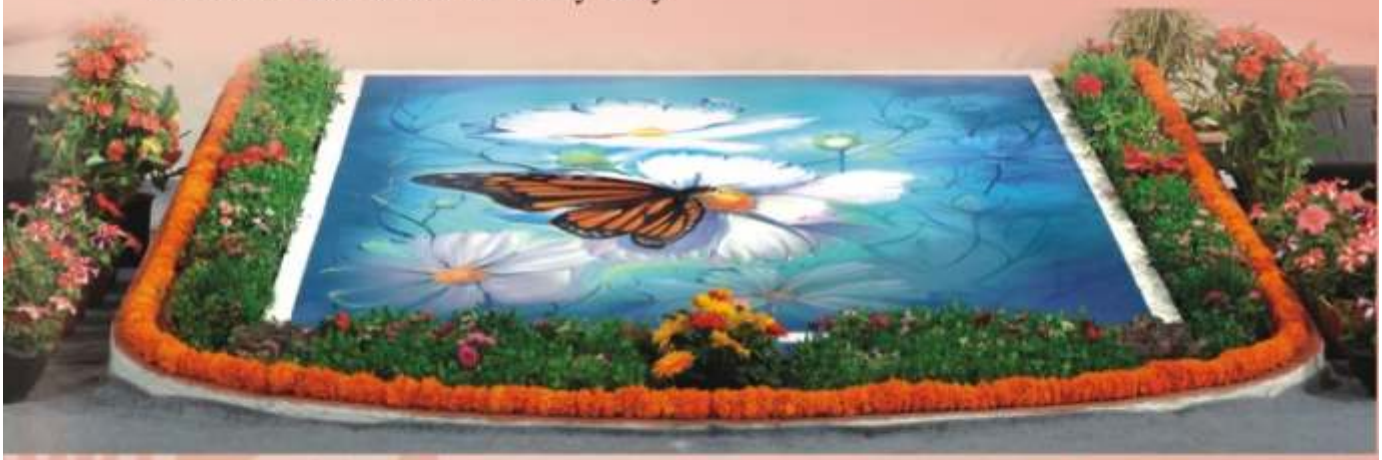
Often it is said that if a person does not understand after being told repeatedly, he is thick-skinned. He cannot rise above evil ways. He does not tread the path of Liberation. Yet holy beings inspire him for Liberation. It is also said that one imbibes falsehood easily but has to toil to realise the truth. If the world and all that it compasses is called false, then it is natural for man to imbibe falsehood. Therefore one has to struggle to realise the truth. Water naturally flows down. But if we have to push it up, we shall have to use a waterpump to fill the overhead tank. In other words, we have to toil to push water up. As already stated, one imbibes falsehood easily but one has to struggle to realise the truth. Therefore, teachings of the holy beings have great importance in one's life and the one who values these, realises the truth and achieves the prime purpose of his life. May God bless all with the wisdom to realise this in time and tread the path of humanism which other incarnations cannot.

Meeting devotees

It is pleasure to meet with the devotees imbibing such thoughts and feelings, may they be in India or other countries, repose faith in any Holy Master, read and recite any scripture or holy book, don any type of dress, speak any language and have any culture. Blessed are those who tread this path and imbibe such virtues. They are really great. They possess the wisdom to awaken and enlighten those who are ignorant of the high saintly state. Such wisdom may dawn upon even small children like the daughter of (late) Vivek Shauq who has spoken just now. She gave the example of her father who

had firm faith in the holy congregation. In the olden age we had the child devotee Prahlada who had unwavering faith in God. No difficulty or ordeal could dent his faith. What is meant is that one may be young or old, but if one gives all importance to God, makes God the mainstay of one's life, and remains dyed in the divine hue, earns glory for himself and becomes the source of inspiration for others. We may not see a flower but we still enjoy its fragrance. Similarly, we still remember and revere so many holy beings who treaded the path of Truth long back. Here also we find the devotees sitting in the congregation with faith and devotion for over six hours because they know that each moment is invaluable and why not to make the best of it? Time is passing. Let us embellish our life with devotion and imbibe feelings which are considered the best at all times.

Saints, Dhan Nirankar.



Request to Writers

Kindly ensure that :

(i) Each writing bears name, full postal address and telephone number/s of the writer;

(ii) Paragraphs are serially numbered;

(iii) Indian terms should be used when absolutely essential and that too with their English equivalents in brackets.

(iv) If a writing is to be e-mailed, it should be a doc file; and if it is to be mailed through postal service, it should be in duplicate and typed minimum at triple space.

— Editor

The First And The Last Discourses

Below are given, in brief, the first and the last discourses of Satguru Baba Gurbachan Singh Ji Maharaj.

After having taken over as Head of the Mission, Babaji for the first time addressed the congregation on the morning of December 9, 1962, at Paharganj (New Delhi). However, before commencement of his discourse, Baba Avtar Singh Ji, who had headed the Mission for a number of years but had then joined the ranks of the disciples, implored the devotees to address Gurbachan Singh as Baba Ji and not as Seth Ji or Bhapa Ji, pet names of Baba Gurbachan Singh Ji. Incidentally, his last discourse on the fateful night of April 24, 1980, was also delivered at Paharganj (New Delhi).

Baba Gurbachan Singh Ji's utmost humility, total dedication and devotion to his Master, all respect and regard for the devotees, an unflinching faith in God Almighty and full surrender to the Supreme Will, evident in his first discourse, are also reflected in his last one. There was no change in his way of thinking and attitude towards life despite adverse and trying times through which the Mission had to pass during his stewardship.

Throughout his life Baba Ji referred to himself as 'Dass' (humble self).

— Editor

Paharganj (New Delhi)
December 9, 1962

Saints Dhan Nirankar!

On Monday last, when Shenanshah Ji (Baba Avtar Singh Ji Maharaj) made a pronouncement in the congregation that Dass would address this holy assembly today, Dass could not sleep the whole night and was thinking what kind of directive it was. Dass had rendered no service to the Mission that could earn me this position. How is it then that Dass has been so commanded? Dass thinks this is a sweet punishment given to me to bring me on to the right path. The man who had his place to sit at the shoes, has been made to preside over this holy gathering. How fortunate Dass would have considered myself if Dass had been directed to sit at the

shoes. Baba Ji might have thought that Dass might not sit at the shoes. He felt that sitting in the Sangat (congregation), Dass would listen to the precious thoughts of the saints and change myself. It is in obedience to this directive that this humble self is sitting before you; not that Dass has some position or distinction. Let there be no illusion about it. Shehanshah Ji has given this directive only to set Dass right. We are all here to obey and carry out his directives. We are to do whatever pleases him. It is to bring round this humble person (referring to himself) who does not know how to speak, the Lord has devised this method. Dass has done no study of religion nor does Dass remember anything of the scriptures. Having been brought up in the lap of Shehanshah Ji, Dass has been blessed with God-realisation from the very childhood. Dass has no knowledge of the other side or the negative side of the world. Dass does not know anything about the religious places, temples and Gurdwaras just as a man living in Mussoorie knows nothing about the scorching heat of plains which can melt even iron in the hot season, May and June, which only people living in Multan (now in West Pakistan) or Ajmer can know. Dass's state (of mind) is very much like that of the man living in Mussoorie.

Being so near to the Guru, Dass could not have an idea of the greatness of these saints and devotees as you have. One values only those things which one gets after a long search and labour; we do not value what we get without asking and without toil. It is only to enable Dass to know the real value of the divine knowledge that Shehnshah Ji has so directed me.

Dass prays once again that Dass may renounce my ego at the feet of the Lord. It is because of such ego that Dass sometime argues with the saints and differs with them. Now Dass prays that I may live upto the directives of the Lord Master till my last breath.

Dass also prays that I may put my heart and soul in the service of the Lord Master.

Dass wishes to give up my ego before these saints and every child of this holy family of the saints. Dass prays: Consider Dass as the dust of your holy feet. The dust of the feet may even rise to Dass's head. This is why here we are taught to apply the dust of the feet to our heads. Humility is the first lesson of this Mission.

What would be the gain of humility? You will get what you want. So far as this humble self is concerned I got what I never dreamt of. Dass did not even dream that Dass would be exalted to this highest position. Dass would consider myself more fortunate if Dass was given the freedom to sit amongst you. Dass does not know what act of mine has been so rewarded. Dass might have done some good deed in my previous life that I was born in Baba Ji's family and thus got the chance to be in

the company of saints like you. Dass has been blessed with all this without asking.

One should sit by the side of one's Master with all attention as you saints do. Bless Dass that I may obey and love the Lord Master. Also pray that Dass may submit to your directives as well.

All our desires are fulfilled at the feet of the Lord. The devotees have numerous desires, may be for wealth or anything else. Every wish is granted. In truth, these are the bonus. The main purpose of our life is to get liberation from life and death and this purpose is fulfilled here.

One can get all treasures from the Satguru. Whenever a devotee comes to the Lord Master, he is blessed with a spiritual state of mind. All these saints, whether one is sitting at the shoes or on the stage, are equal. Every one is superior to Dass.

Saints, Dhan Nirankar.

Paharganj (New Dehli),
April, 24, 1980

Saints, Dhan Nirankar! (God be eulogised). Uptil now you have listened to the spiritual and devotional songs. All these devotees were singing the praise of God, the saints and their Satguru. This divine eulogy purifies our minds and hearts.

Today we find many people in the world who praise God but it has no benefit in the absence of God-knowledge. But those, who sing in praise of the known God and the Satguru, the eulogy not only brings about a marked change in their life but it also ensures a great future for them. Such devotees have had an honourable place from the very beginning. They were praised in their own time and are being honoured uptil now. Lord Rama appeared thousands of year back. So did Lord Krishna, Jesus Christ, Hazrat Mohammad and Baba Nanak. But even now we remember them with all reverence. During those times many men of wealth also appeared on this earth. There were powerful people too. There were great intellectuals also. But none of them is remembered with the same reverence as the men of God of those times. No one worships them. Whosoever took refuge at the feet of Satguru ranked higher among the men. May be, they were poor people like Bhilini or Ravi Dass or prophets like Guru Nanak or Hazrat Mahammad. Maybe, they were kings or were humble people, we remember them all in our morning prayer. In fact, they were in communion with God, an eternal power that has no end. On the other hand, the worldly people were attached to worldly wealth and other good things of life which are themselves a passing show. As you think, so you become. Your reputation is linked with your thinking. If people are asked who was their saviour, some will point to the government, others to their parents, relatives or friends. But a true saint will always point to God Almighty and the Lord Master. They (true saints) never

think of any other support in the world.

A true devotee has a firm faith in God and inspires others too with the faith that the Lord is the real saviour and it is He who keeps the devotees in communion with Him. A true saint never thinks himself as the doer. He always considers that it is God Almighty who inspires him for everything he does. If he gets elegant clothing, he considers it a God's gift, and if he is praised in the world, he considers it a God's blessing. True worship does not consist in rites and rituals but in devotion to God and Satguru, the True Guide. Unless we follow the guidlines laid by the Satguru for changing our way of thinking, we cannot live in communion with God. This is the faith of a true devotee and so his worship has blessing of the Master and it is he who protects the devotee in all situations. You are observing day and night how these devotees are marching on the path of Truth. It is not something which is required to be told.

Whenever a devotee has a problem, the Lord Master appears there in one form or another and solves his problem. God has in-numerable ways, innumerable hands through which he protects his devotees. This is an eternal law which prevails since the time immemorial. Whenever one depends on one's own resources, one is not protected. Dropadi thought that she would be able to save her honour with her own power, the power of her own hands, feet and teeth. But she could not. But as soon as she thought of Lord Krishna, there started an unending flow of saris, heaps of them, and she could not be stripped naked. What it meant is that if she depended on her own power, she could not be saved. But if we leave it to God and the Satguru, our protection is ensured.

God always lives close to his devotees. This is the difference between the saints and the worldly. The saints are always nearer to God, and God too listens to their prayers. But, those who consider God to be at a distance, cannot be sure of His protection. As and when we are in trouble, we always call the one who is nearer to us. The one who is far away, maybe he is our best friend, maybe we remember him much, he cannot reach us soon. But our neighbour, whom we know and who knows us, comes to our help at once. This is exactly the case with the devotees. When the devotees accept God as their nearest friend, they do not have to call God from a far-off distance. Every moment they are saved. Due to ignorance people consider God to be far-off, above the seven skies, or far away in the jungles. They are under an illusion. All our prophets whom we all hold in reverence, never made any such indication that God is away from us. On the other hand, they emphasised that God is there in very drop of our blood, in and around us, in every particle of dust. It pervades all beings. There is no place without God! But today people are rushing and running

after God as if He is far off. The one who is living in Mathura, is running to Kashi. The one in Kashi, is running to some other holy place. People think that God is a distant town or station where we can go by road, rail or air. People also think that God is confined to some place where we have to go. They forget that God is all-pervading. We can be nearer God only if we get rid of this illusion. This illusion is the cause of all misery in our life. With bandaged eyes, we cannot see. We grope in the darkness. Therefore, while walking, we may stumble, we may slip. But when the bandage is removed, we can see. Then we cannot stumble. Similarly, God is not to be brought in from somewhere. He is all-pervading from the very beginning. The Satguru removes the bandage of ignorance and illusion from our eyes and we see God all around,

Whatever the devotees beg of the Lord, it is granted there and then.

Whosoever is devoted to God Almighty, whosoever submits to His will, Dass bows to such a devotee. Such a devotee is surely great. Whosoever tries to please the Satguru through show, cannot please him. But he who adopts his teachings, the Satguru is surely pleased with him. The Guru is for one and all. Whatever the Guru wants us to pledge is what the Guru wishes us to do. It is his teaching that we should consider all our physical and mental possessions as belonging to God. If we consider the possessions as our own, we are egoistic. Similar is the pledge not to identify oneself with any religion, caste, creed, etc. If we consider anyone as belonging to a high or low caste, we shall be deviating from the teachings of the Satguru. In the same way, if we hate others on the ground of dress or diet, we shall be deviating from his teachings. Also if we pose to be saintly and exploit the world, we shall be deviating from the Guru's teachings. We are true devotees only if we are working for our livelihood and are rendering service to others. The Guru likes and loves only such devotees. No sign or symbol can please the Guru. No particular colour of clothes, blue or yellow, or long hair or a shaven head, can please the Guru. The Satguru always peeps into the mind of the devotees. Symbols only mark men of one religion from those of another. On the other hand, the true saints who appeared (on this earth), gave no importance to colours or symbols. When Guru Nanak was asked if he was a Hindu or a Muslim, he replied: If I say that I am a Hindu, Muslims beat me; Muslim I am not. I am just a being of the five elements. At that time, Muslims were in power. True saints always consider themselves as just beings of the five elements. When Guru Nanak rendered the divine music, those who accompanied him were Bala and Mardana. One was a Muslim and the other was a Hindu. No one could say whether Guru Nanak was the prophet of the Hindus or that of the Muslims.

He always preached universal brotherhood. None of the Gurus, who succeeded Guru Nanak, preached sectarianism. Today people say that Guru Govind Singh Ji was the Guru of the Sikhs. On the other hand, if you study his life and teachings, you find otherwise. Were not Ghani Khan and Nabi Khan his Sikhs? Was not Bhai Mati Dass his follower? Stories have been cooked up by the people who wish to divide us. No true saint or a man of God has ever uttered such things.

When Dass listens to the praise of a devotee he feels happy and delighted. When a student gets some distinction, the happiness of the teacher knows no bounds. He always tells others that his student has secured a good position. Though the students do not give anything to the teacher, it gives him immense pleasure to praise the students. So is the case with the Satguru. He is well pleased and happy when he finds that his devotees follow his teachings in letter and spirit. You devotees are truly great who through your dedicated life are fulfilling the prime purpose of life. The Satguru (True Master) is, in fact, the formless spirit (Nirankar), which is eternal and knows no death. Welfare of one and all is uppermost in his mind.

Saints, Dhan Nirankar!

A Letter from NEW YORK

Oct. 13, 1975

My Dear and Respected Master.

You may recall that in the past, the salutation at the beginning of my letter read, "Dear and Respected Babaji[1]". However, now more than ever, I feel that you, Sahib, are truly my Master. It sometimes takes me a long time to learn a thing, but when I finally do learn it — I leant it well! Please forgive me my ignorance and egoism—for a year ago (during your last visit to USA) I did not fully understand or realize your greatness and your significance. Since my visit to India and my return to USA, I now know that my life lies in your hands—to do with whatever you wish. I always remember you with so much love and I will always be devoted to you. When I reflect back on my past, remembering the time when I was an atheist and had no use for spirituality, and compare the past to the present, it overwhelms me. Because of you, Baba Ji, my soul has matured and I have evolved into a much more beautiful human being.

Yesterday we held Satsang[2] —and these gatherings are a source of great pleasure, joy and comfort to me, as well as to all the Saints. Jade Green[3] shared the letter that she received from you with all of us—it made her so happy to hear from you. It meant a lot to me because after Jade wrote to you about her sick friend; he became critically ill and was admitted to the hospital. The next night, Jade called me on the phone and was weeping and telling me that Knackle[4] was dying. I told her to come over and spend the night with me. When she arrived, her eyes were red and swollen from crying and I took her into my arms

1. Babaji : Baba Gurbachan Singh Ji
2. Satsang : Holy Congregation
3. Jade Green Ji : Ms. Jade Green Ji
4. Knackle Ji : Personal friend of Ms. Jade Green Ji

to comfort her. We went to bed, and lying there in the darkness, we actually had a Satsang—and also prayed for Knackle. We prayed to Nirankar[1] to make him well if it was His will—and if He could not do this—then we hoped that the young man could at least have a peaceful death. Two days later, Knackle started to improve—and you knew it all the time, Sahib. He is out of the hospital now and with your blessings—he will recover completely. I hope he will want to take this Gian[2]. That night Jade and I spent together and it was one of the most beautiful and profound experience that we both ever had. I had never before prayed aloud in front of someone else. We both felt God's presence so strongly—and I suspected that someone by the name of Baba Gurbachan Singh Ji Nirankari was there too.

During Puri Sahib's[3] visit to New York, about eight people took the Gian. I feel that Jade's recent involvement with the Mission is a gift to me. I needed to be able to share this Mission with a friend from my own culture—just to reinforce my own faith.

1. Nirankar : Formless God
2. Gian : Divine Knowledge
3. Puri Sahib : Prof. Joginder Singh Puri Ji
4. Malik Ji : Tirlok Malik Ji
5. (Late) Harbhajan Singh Arneja Ji : Elder brother of Surjit Singh Arneja Ji of Montral
6. Sandeep Lal Ji : son of late Bhagat Ram Ji Barnala
7. Ashok Wahi Ji : A dedicated devotee of New York.

Professor Puri gave himself to all of us—but he suffered for it later, I'm afraid. There were times when he was in considerable pain—nevertheless he continued to share his knowledge with anyone who requested it. I am worried about his health, Baba ji. Puri ji told me, and I'm sure you know, that he experiences dizzy spells and has difficulty in sleeping, which are consequences of the traumas he suffered in the auto accident. I pray that no permanent or serious damage has been done. If anything were to happen to him, it would hurt me deeply. All of the saints and myself love Puri ji very much—we need him very much and we learn from him. Please Baba ji — would you bless Puri ji with good health, so that he can continue in his work unhampered by the botheration of physical discomfort?

As you know, Malik[4] is waiting to see about the details of the restaurant. I hope it works out, because he is ready to use his energy and creativity toward building a successful business. I know your blessings are with him, so everything will be okay.

Oct. 15

My writing was interrupted because I had to go to Harbijan Arneja's[5] home for Satsang. Sandeep Lal ji[6] arrived in New York for two days and we took care of him while he was here. The second night he stayed with Malik and I and the three of us and Ashok Wahi[7] spoke late into the night about you, Sahib, about Nirankar and about this Mission. I feel

so peaceful and contented during these times—I forget myself and become my "Real Self".

I just now spoke to Malik on the telephone (I'm writing the remainder of this letter from work) and he told me that he got the restaurant! Wonderful. Thank you Baba ji for doing this for him. He is a deserving person because he has complete faith in you, Sahib.

These days, I am attending regular singing lessons and they are going very well. My teacher feels that I can be very successful. Truly, the sound of my voice is becoming better. Baba ji, with you blessings, I hope that one day I can be a worthy artist and be able to make my living by singing. This is really what I want. As far as my weight goes, well, I'm ashamed to admit it, but I go off my diet a lot. This is the most difficult thing to overcome. I am a food addict—just like people who are addicted to alcohol or drugs. It comes from complicated psychological problems. I'm struggling with it. I need your help. Sometimes I just don't try. I don't allow myself to pray sincerely for help for dieting because I want to indulge myself with food. I guess I'm still not loving myself enough to do this. Perhaps, emotionally, I'm not ready to be thin. For some reason, I'm afraid to become more attractive. I'm scared of my own power. Being overweight is a very effective way of holding oneself back. What is your opinion, Sahib? Do you feel that this problem will ever be overcome?

I hope I have not burdened you with too many problems and worries. And if I have been too bold, or offended you in any way in this letter, please forgive me. I pray to Nirankar that you are in excellent health and whatever projects you are involved with be very successful. Convey my Dhan Nirankar to dear Mata ji. I miss laughing with her. Also Dhan Nirankar to Secretary Ram Saran ji, Chacha Pratap Singh ji, Babu ji Mahadev Singh, Man Singh ji, your respected family, and all the other dear saints (too numerous to mention). Dhan Nirankar to you, Sir, from Malik and Wahi, and all New York Satsang.

With undying love,

Dayle[1]

P.S. Sandeep Lal told us that your visit to States is postponed until June or July 1976. I am disappointed that I will not see you, Sahib, in January, but if you will be in Canada and for two months, that is much better. You understand how desperately the West needs this Mission. We all will be blessed to have the Master of the day within easy reach for two whole months!

P.P.S. So sorry for the length of this letter, but once I got started-

I couldn'T stop!!

(Reproduced from :"Sant Nirankari, January 1976)

1. Dayle Ji : Dayle Frick Ji, an American devotee

The STORM is CALMED*

Col. A.S. Bhullar

Sadh Sangat Ji,
Dhan Nirankar!

I have been asked by the organisers to speak to you in English about my own personal experience. This is a very difficult subject to speak on. However, I will make a try. My message is specially directed to the new truth seekers who have gathered here today. Everyone of us, sometimes or the other during our life time is faced with the following doubts:—

Who am I?

From where has this creation arisen and where will it go?

What is the purpose of this existence?

What is the true relationship between two human beings?

Is there a state where one can have constant peace and joy?

What happens to a man when he dies?

These are some questions which arise. Mostly they remain unanswered.

Today I want to tell you, that not only are all these questions fully answerable, it also does not take a long time provided, of course, you ask the correct person. Nirankari Baba is here to dispel all your doubts and worries. You have to only approach him in all humility.

"How is this miracle possible," you might ask. I can best answer your question by telling you about my experience. It was the 7th of January, 1976. It was the usual day at the office full of cares, worries, grievances, annoyances, petty jealousies, etc. To sum up, life for me was a burden which I bore from day-to-day by keeping an outward show of courage and happiness.

Then on the afternoon of 7th of January, 1976, Baba Gurbachan Singh Ji Maharaj in his great mercy sent one of his chosen apostles to our house. I am referring to none other than Baoo Mahadev Singh Ji. The outward pretence was to have a cup of tea with us. Baoo Ji, however, immediately sensed the worry and misery underlying our life and our thirst for peace and bliss. This followed the most momentous event of our lives. My

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* Extracts from a discourse delivered on April 1, 1976, at Chennai, by Col. A.S. Bhullar. Rev. Bhullar retired as Lt. Gen. in 1992.

wife, my son and myself and a few other lucky souls were bestowed the free gift of Gyan (Divine Knowledge) by Baoo Ji. From that moment we became the children of Satguru Gurbachan Singh Ji and Rajmata Ji. Being a soldier I quelled my tears and bid a reluctant farewell to Baoo Ji who was leaving for another programme. But inside me was a riot of ideas, each clamouring for attention.

Is the ultimate reality so simple to understand? Then why all the penances, early baths, long havans, (sacrificial fire), arduous pilgrimages, etc.?

Is this the truth which the Upanishads describe as "That by knowing which every thing else is known?"

Is this the Virat Swaroop (Universal form) seen by Arjuna on the battlefield of Mahabharat?

Is this the fearless, timeless being, whom a sword cannot cut, water cannot wet and wind cannot blow away?

Is this the creator, sustainer and destroyer—Vishnu, Brahma, Mahesh of the Hindu Philosophy?

Is this the Rahim and Karim of the Koran?

Is this the Father who is in heaven, which Jesus speaks in the Bible?

Yes, my friends, such were the questions which whirled around in my mind. Till today I have tried to apply many tests to the truth which was revealed to me. It passed all tests. I tried to find a flaw in it, but could not detect any whatsoever.

Perhaps, I am striking too philosophical a note. Let me not therefore talk of what was revealed to me. Instead I will try to describe as to how the revelation affected me and my family.

Every being became our brother. I would literally feel the Biblical truth of "Brotherhood of Man and Fatherhood of God" permeate our being.

I suddenly had a reservoir of love, patience, self-control, which I never knew I possessed.

There was no hurry or worry left.

The work became easier. The boring talks were no longer boring and the difficult task no longer difficult.

All the family members were brought very close to each other.

We could only see love, peace and order all around us.

Now you might say that all this is either a miracle or a hoax.

Yes, my friends, it may look that way to the uninitiated. But do not be in a hurry to pass judgement, unless you have yourself tried the experience. Yes, experience is the correct word. In this scientific age no one should jump to any conclusions, unless you have

(Contd. on page 32)

A Letter to BABA GURBACHAN SINGH JI

Readers will recall the 1st letter[1] from Rev. Regina Sackmary[2] published in our April 1977 issue. Now she has been blessed with the Holy Communion. Here she expresses her state of mind after the initiation.

— Editor

Dear Most Honorable Sir :

A dear friend asked me recently in conversation two questions : What is healing? What is love? And these stay in mind, and lead me to write some thoughts to this fine Mission, for these questions are central to life. The are the questions of a seeker of truth, which what all of us desire to be; they belong, truly, to the idea of service.

Regina Sackmary with Baba Gurbachan Singhji

One of the principles of the Nirankari Mission concerns tolerance for the habits, customs and behaviour of others, no matter what their creed, race or religion. Of all the tenets, surely this one is the most difficult to follow, and yet it is perhaps the most important. For within that tolerance must lie love, a love open to all mankind, or else when troubles or conflict occurs, the tolerance will fade to the degree of the difficulty. And it is only through that kind of love that a universal healing can take place in this oppressed and confused world.

But achieving the active surrender to such a concept of love requires all

1. Already reprinted in our April 2010 issue.
2. Now Dr. Regina Clarke
3. Divine Knowledge

our energies — for human weaknesses often overcome us even when we wish for their absence. The Gian brings to each of the initiated a blessing beyond expression. From the point at which one receives the knowledge of the rest of one's life, that blessing remains. Because of it, one experiences an enveloping of faith that gives to life a beauty that was always there, waiting, but never seen. But it is true that after the knowledge, yet many times our troubles do not cease, our faults and weaknesses do not disappear. Rather, they change form. Slowly, surely, we grow in our faith, and go forward, but we also must encounter ourselves at every point and recognise our shortcomings. We have always to seek to understand our failings, and search out in our hearts and souls the origions of them—to erase them, through the blessed faith in Nirankar—to erase them one by one. If we cannot hope for perfection, yet we seek compassion, the compassion that is the fullest expression of a heart that is able to see through itself.

The difficulty with the tenet of tolerance I mentioned at the beginning is that we are afraid of things that are different or unfamiliar. Our own resistance clouds the beautiful love and light shown to us through the knowledge, and we tend to make judgements about others based on our fears and insecurities. Each moment we do not recollect the faith another world closes upon us, one we ourselves create—and one which is a response to the desire for the familiar stability of our own ways of thinking and activity. Yet, if we are able to reach out with love to everyone despite differences, we become free from our weaknesses. For the knowledge gained from the Gian is not ours alone. With it comes a special responsibility. We cannot rest with the beauty received, but must enter the souls of all whom we encounter. The soul reveals itself in the actions of an individual when they are motivated by sincere compassion. Positive, noble actions are the fruit of a mind at peace, and heart that has no boundaries, but which sees in every person that core of being that waits for enlightenment, so that he or she too can reach out to all others.

Life is such a gift. Even moments of pain or confusion have within them a sense of infinite and precious existence. But yet, even the sincere life, led well and in happiness, should not end there. Each saint reaches out to everyone even as our Holy Master Baba Gurbachan Singh Ji does — each saint, through the deepest part of his or her soul, belongs to all who have need.

Every moment we criticize anyone for their customs and traditions is a moment lost from Nirankar. It is the same when we have no interest, curiosity, or understanding of other cultures. These are moments of blindness, perhaps not ones we are conscious of but existing nevertheless. And it is the same when we think ourselves justified in imposing our ways upon others. But by turning our love to the active living love of humanity, we enter the realm of healing, wherein the countries of war, of poverty, of unhappiness that have filled the earth will no longer shape the future.

All the problems of the world wait for that love, and that healing. We cannot turn away from them, even if in our own lives we obtain bliss and peace from the Gian. If we live the tenet of tolerance, truly live it, we have thereby not yielded to narrow vision—instead, we have accepted the vision of ourselves that was bestowed upon us with the Knowledge. Our surrender to faith, to the Formless God, is a process renewed with every thought and action. So long as the world is in distress, and need of the grace of spirit in the Gian, as it is conveyed to us through Baba ji, so long therefore are we, as Nirankaris, unable to rest with our own contenment alone.

Love is the infinite healer, and we are only the instruments of its revelation; this requires, however, that we turn ourselves to life, in all its variety, for each one of us is a manifestation of that ONE-ness that is Nirankar. Unless we extend a hand across the dividing lines of traditions and beliefs, habits and customs, opinions and ideologies, we have lived the Mission for ourselves alone after all. This cannot satisfy us, so long as others wait for relief from the consequences of man-made darkness and distress, nor can it satisfy us so long as anyone remains hungry, or in pain, or so long as war remain an ever potential reality.

All these misfortunes are products of misunderstanding, fear and indifference of peoples to each other, of nations to each other, of individuals to each other. But with the sincerity of the tenet of tolerance, growing out of the love and healing power of the Gian, we can begin to find the means to give light to all unhappiness.

Dhan Nirankar.

Regina Sackmary

220 West 98th Street
Apt. 11-L
New York, N.Y. 10025

(Reproduced from "Sant Nirankari", September 1977)

Guru Pooja Divas Samagam

Harjeet Nishad

February 23, the birthday of Satguru Baba Hardev Singh Ji Maharaj is celebrated as the Guru Pooja Divas (Worship of the Guru). A massive holy congregation was held at the Samagam Ground, Burari Road, Delhi -110009 in which the devotees from India and other countries participated with devotional zeal and fervour.

Addressing the congregation, Babaji said: When a devotee worships, he expresses reverence for and gratitude to the Master for having blessed him with God-knowledge. Imbibing Truth he eulogises God and strives to propagate the message of Truth to the best of his capacity. The love bestowed by Baba Avtar Singh Ji, Jagatmata Budhwanti Ji, Baba Gurbachan Singh Ji and Rajmata Kulwant Kaur Ji upon me has been the source of human welfare services of the Mission. May I continue to be blessed with the love of the devotees from India and abroad.

For the last seven years, with the Guru Pooja Divas have been associated Cleanliness Drive and Tree Plantation for the purification of the polluted environment of the world and the devotees are contributing their mites in this regard. At the same time, they are spreading the message of Truth.

On this occasion, Revs. K.R. Chadha, O.P. Nirankari, holy sisters Vishwaspreet and Navroop garlanded Babaji, Rajmataji and Mata Ji respectively. When Babaji cut the Birthday Cake, the devotees rented the sky with the slogan: Hall, Satguru Baba Hardev Singh Ji Maharaj and the singer and poet devotees surcharged the environment with good wishes.

Speaking on the occasion, Rajmataji said: Today everyone is overjoyed. The Satguru is most loved in the world and there is nothing but love for the Master in the hearts of the devotees. She sang:

If there was no moon, there would be no stars,

Babaji, if you were not there, there would be no devotees.

A documentary on the life of Baba Hardev Singh Ji was also shown.

To mark the Birthday of Baba Hardev Singh, Cleanliness Drives and Tree Plantation were also launched. Thousands of the devotees took part in the cleanliness drive in their respective colonies besides New Delhi Railway Station, Nigambodh Ghat and Inter-State Bus Terminal, Sarai Kale Khan. Speaking to the media persons Rev. K.R. Chadha said: Satguru Baba Hardev Singh Ji wishes to awaken every human to get rid of the pollution, within and without.

Satguru Baba Hardev Singh Ji himself planted a sampling followed by Rajmata Ji, Mata Ji and organisers of the Mission.

On the eve of the Guru Pooja Divas a photo Exhibition, depicting multi-facted personality of Babaji was a big attraction.

Sant Samagam of North-Eastern States

S.R. Prajapati

The Sant Samagam of the North-Eastern States was held on February 12 & 13, 2011, at the Amarvati Maidan, Kolkata.

Procession

The Samagam commenced with a grand procession with Satguru Baba Hardev Singh Ji Maharaj, Revs. Rajmata Kulwant Kaur Ji and Mata Sawinder Ji seated in a decorated vehicle. The devotees singing devotional songs and hymns passed before Babaji's vehicle. The procession also depicted the messages of Gurudev Rabindra Nath Tagore, Paramhansa Sri Ramakrishna and Swami Vivekananda

Holy Congregation

Addressing the holy congregation held in the 12th afternoon Babaji said : All the holy beings gave the message of Truth. As the sun sheds light on the entire earth, holy beings strive for human well-being. Language, attire, culture, boundaries may change but Truth is eternal. Today too the message to realise God is being given to whole of the humanity.

Alluding to Swami Vivekananda's address to the Parliament of Religions at Chigago, U.S.A., Babaji said: Swamiji gave the message given by all the holy beings in every age. Human unity should be based on universal truth. God is all-pervading and on realising Him one imbibes this outlook and owns all and shuns none. On realising God one's thinking is transformed and one is

happy Here and blissful Hereafter. This transformation changes narrowmindedness into broad-mindedness.

Due to material facilities and amenities man thinks that he is modern but his thinking is still primitive. Holy beings strive that man may realise his real nature and exalt humanism. Today human values are being disregarded due to which humanity is being defamed. It is our prayer that we may follow the holy teachings and lead an exemplary life to inspire others.

Sevadal Rally

On the 13th morning, a Sevadal Rally was held. It commenced with unfurling of the Mission's white flag by Satguru Baba Hardev Singh Ji. Then the volunteers rendered a chorus:

O Satguru, O Nirankar,
I am proud of you.

Rev. O.P. Nirankari conducted the PT and Parade. The volunteers also staged Yoga, Pyramid, Selfless Service, Cleanliness Campaign and Tree Plantation.

Blessing the volunteers, Babaji said: The Sevadal volunteers highlighted selfless service. Service is exalted when rendered selflessly and in all humility. The worldly people do a little but talk big, while the volunteers do a great job but attribute it to the grace of the Master, the devotees serve not only in India but also in other countries.

Holy Congregation

Blessing the holy congregation held in the afternoon, Satguru Babaji quoted Swami Vivekananda saying : The one, who loves fellow humans, loves God. Irrespective of one's caste, culture, language, faith, race and nationality if one does not love, one cannot be called a lover of God. That is why holy beings teach man to tread the path of love, humility and goodwill. The humble scale great heights, while the proud lick the dust. A rising drop of water regards itself to be the ocean, while it is an insignificant entity.

The life of a devotee is like that of a lotus. He perceives virtues in others but does not overlooks his own evils.

On both the days speaker, singer and poet devotees expressed the their noble thoughts.

Guru Vandana

On the 14th, a Guru Vandana (obeisance to the Satguru) congregation was organised. The devotees expressed their devotion through art and culture.

Blessing the holy assembly Babaji said: When one imbibes love, one reflects it through one's conduct. May all keep the light of God-knowledge lit all the time. An enlightened person leads a simple and smooth life even in the ups and downs of life. Divine Knowledge divinises life — a blissful life.

On this occasion, an Exhibition depicting Mission's ideals, ideology and social services as well as publication stalls were set up.

Simran*1

Robin Mallor, U.S.A.

Tuhi Nirankar[2], Main Teri Sheran
Mujhe Dattar, Tu Bakshlena
Yahi Pal Pal Karo Simran
Yahi Pal Pal Karo Simran
Tu Datta Laj Rakhlena
Charanamrit Peo Subka
Subhi Duk Dur Hotai Hai.

Dr. Greg Mallor with wife Robin Mallor

(Thou Formless, I take refuge in Thee
Lord, forgive me
Recite this in every breath.
Lord, protect me.
Sip footwash oa all
To be relieved of all suffering).

As the lines from this popular song say: Do Simran with each breath. As Nirankaris, that is our goal. My husband and myself attained divine Brahm Gian[3] from Baba Gurbachan Singh Ji and now we must grow in that knowledge. How can we achieve this goal?

An effective way to begin was taught to me by a saint who was present when we attained Brahm Gian. He suggested, sitting for 15 minutes every morning and doing Simran. I suggest deepening this practice by attaching Simran to the breath. Inhale, breathing in "Tuhi Nirankar", exhale, breathing out "Tuhi Nirankar". This makes the practice more conscious and the mind less likely to wander.

If sitting is uncomfortable or makes you sleepy, Simran can be done while walking. Begin by synchronizing the steps to breathing, for instance, inhale for 4 steps and exhale for 4 steps. When the breathing/walking practice is established, add the Simran to each inhalation and exhalation. The Simran is not actually spoken, rather it is recited in the mind. Doing it this way, one can combine a healthy walk in the open air with conscious Simran practice.

Another method was taught to me during my stay in India. When I first arrived in India, everything was new

(Contd. on page 32)

*1. Simran : Gor-remmbrance
2. Nirankar : Formless God
3. Brahm Gian : God-knowledge

Residence of Satguru

Col. (Retd.) Dr. Karam Singh

Who is Satguru and where does he reside? Let me try to answer this question as far as humanly possible. Meaning of the word Satguru as ordinarily understood is the personage who can reveal Truth (Sat) and lead others from ignorance (darkness: 'Gu') to knowledge (light : 'ru'). Residence means a house/ cave/ cottage/ dwelling/ inhabitation where a person permanently stays. Since our Satguru (Nirankari Baba) is in human form we say he resides in Sant Nirankari Satsang Bhawan, Nirankari Colony, Delhi – 9. So simple is the answer. But he is always on the move to preach the precept of universal brotherhood based on universal Fatherhood of God for whole human race. He hardly stays at Delhi and goes on long duration tours to various states of India and different countries of the world. As written by one poet: 'Morning travelling, evening travelling, Nirankari Baba, your name is travelling'. Therefore it is difficult to tell where is his permanent residence even from physical (bodily) point of view. But what about his spiritual (divine) aspect ? Where does he reside from spiritual point of view ?

Sri Ram Chander Ji during his initial period of 14 years of forest life, asked Maharishi Balmiki Ji for some suitable place as his residence. Balmiki Ji understood Sri Rama's dual (human and Godly) nature and told 14 suitable dwelling places for him emphasising his real divine nature and stating that Ram Ji Maharaj stays in the heart of following devotees :

(i) Whose ears, never get completely satisfied by listening to stories/ description about your holy activities, like ocean never getting filled completely by streams ever flowing into it. That is a suitable cave for your dwelling.

(ii) Whose eyes remain restless (yearn) for a glimpse of your holy being disappointed with colours and forms of the world like a sparrow hawk (Papiha) craving and waiting restlessly for a single drop of nectar (Swaati) falling from a particular cloud during a particular season and not bothering about availability of large amount of water of ponds, lakes, rivers and oceans. That is good cottage for you to reside.

(iii) Whose tongue picks up pearls of your divine/ sacred praises and virtues of other saints from congregation of devotees (Sangat) like a Swan (Hans) picking up jewels from a large lake (Mansrover). That is a sacred Mandir for your stay.

(iv) Whose nose enjoys your

fragrance of taking food after offering a first morsel to you/ other saints, puts on clothes as Parsad (gift) from you, bows before saints lovingly and attends holy congregation (Satsang). That is the proper mansion for you as residence.

(v) Who remembers constantly the 'Mantar' (Word) given by you along with all members of the family and caresses your feet (Sewa). That is a peaceful home for you.

(vi) Who avoids worldly desire, anger, greed, attachments, arrogance, hypocrasy and falsehood. That is a home for you free from disturbance.

(vii) Who prays for the well-being of everybody and maintains equanimity during praise and blame, pleasure and pain i.e. who transcends the duality. That is a suitable place for you to reside.

(viii) Who avoids tanking others' wealth, criticism and remains chaste. That is the comfortable dwelling place for you.

(ix) Who considers you as mother, father, brother, sister, friend and relative. That is the homely place for you.

(x) Who avoids vices, adopts virtues and endures pain/ suffering for security of saints. That is the proper place for you to reside.

(xi) Who considers a good happening as due to your Grace and a bad happening as his own fault. That is a good place for your stay.

(xii) Who has developed Vairagya (detachment) from worldly comforts and Anurag (attachment) for concentration (Dhyan) on you. That is a beautiful Bhawan as your residence.

(xiii) Who considers the world as manifestation of God, remains above consideration of heaven and hell and serves you humbly with thought, word and deed. That is a nice house for your habitation.

(xiv) Who is desireless i.e. who wants nothing and only loves you spontaneously. That is a supreme palace for your dwelling.

Satguru resides in the heart of Gursikhs (devotees) and devotees reside in his heart. Also God resides in Satguru and devotees and Satguru and

devotees reside in God. This fact (wonder and mystery of existence) is evidenced by Avtar Vani as under:—

May I tell you the dwelling place of God, in whose quest this world is ever engaged : God dwells in the hearts of True saints and rests in their speech.

Hymn No. 73

Dwelling on the True Master's word illuminates the mind fully, one starts dwelling in the heavenly abode, which is eternal ; Avtar says, the world is just an illusion, a falsehood.

Hymn No. 114

The True Master himself appears in the form of his disciples. He merges his own identity in his disciples. Great is the True Master and great are his disciples who merge in each other and become one.

Hymn No. 281

Guru Gobind Singh ji stated this truth as under :

Holy ones are my special form. I reside in them. Holy ones are my perfect Satguru.

During my service in the Army some body asked me about the residential address of Baba Gurbachan Singh ji during extremely stressful period of terrorism against the Nirankari Mission during late nineteen-seventies / early nineteen-eighties and was referred to a couplet written by a poet as under:-

If (when) you find (come across) a lamp burning steadily in storms that lamp will tell you the address of Nirankari Baba (Gurbachan Singh ji)

This is applicable to the present Nirankari Baba Hardev Singh ji Maharaj also. It was a great wonder to witness how Baba Gurbachan Singh Ji passed through such a stressful (life-threatening) period with serene cheerfulness (so gracefully) and kept his devotees also serenely cheerful. It was possible only because his heart resided in his devotees and he was totally imbued and one with Formless (Nirankar). Ultimately he and many of his devotees laid down their lives for the sake of Truth accepting it as the will of God (Nirankar).

Those who took upon themselves the propagation of Truth were opposed tooth and nail by the world. The saints, however, put up with every ordeal without any fret or frown.

Avtar Vani, Hymn No. 8

Avtar says, the dear ones of the True Master do not bother even about death.

Avtar Vani, Hymn No. 177

Witnessing the manner of living and leaving the body (for the sake of Truth) by the Satguru as well as his devotees reveals that the physical body of Satguru / devotees and the house of bricks and stones is an illusion. The essence of God / Satguru / devotees is spirit. They are interdependent, interpenetrating, interresiding and

ultimately one universal (Advaita) Existence. The question of Residence and Resident from spiritual as well as physical point of view vanishes and only one thing remains : Formless Nirankar : call it Residence or Resident, it makes no difference because duality disappears: Seer and the Seen, Residence and the Resident are One.

> The one who is devoted to the True Master, sings the glory of the Formless (Nirankar). God dwells in him and he dwells in God.
>
> Avtar Vani, Hymn No. 99
>
> As the light of the human soul merges with the eternal light, it becomes eternal itself. Avtar says, a drop of ocean become the ocean itself after merging with it '
>
> Avtar Vani, Hymn No. 139
>
> Avtar says, except God the entire fabric of the world is false.
>
> Avtar Vani Hymn No. 172
>
> The True Master dwells in God and God dwells in the True Master and he has no separate entity.
>
> Avtar Vani, Hymn No. 106

■

(Contd. from page 20)

carefully carried out the experiment and recorded the observations. I call upon all ye, truth seekers, to come to the Nirankari Baba, or one of his apostles, now or later, and try this experience. Don't delay, don't hesitate. A river of nector is flowing here. Come, dip your cups and drink to your fill. My Baba's supply is limitless. Dhan Nirankar.

(Reproduced from "Sant Nirankari", August, 1976)

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(Contd. from page 28)

and I'll admit to fear, especially when out in traffic. In those days, most families got around on scooters. One devotee used to take me to Satsang[1] and other places. I sat behind him, on the pillion screaming when the traffic, jammed in fear that we were going to crash. He suggested that when I felt the urge to scream, I should scream with 'Tuhi Nirankar'. It took a while for this practice to take hold in me, but eventually it became automatic. Then, the practice spread to anytime I felt a strong emotion, like sorrow or joy. Then it spilled over into anytime I heard a bad news or a good news.

Finally, it has come to the point that the Simran is breathing me. In other words, every occasion, every moment is a time for Simran. I say it 'with the breath, on the breath, under the breath', quietlly or loudly. Sometimes a person asks me, "What did you say?" I reply, "I called on the Formless One to bless us." May Babaji bless me that Nirankari Simran will be with me until I breathe my last breath.

1. Satsang : Holy congregation

■

Prayer

Nahar Singh

Hail to my Satgurbachan, Master benign
Victory, Victory to lotus feet worthy divine
Glory to thee, wish we the humblest children thine
O' Saviour, protect us, the humblest servants thine
Bow we humbly to thee, many many times
Enjoy we countless blessings daily thine
We ever owe to benevolent, happy grace thine
Pointer thine to Nirankar is knowledge Divine
We thank thee for God's vision shown so sublime
Hurrah! God's near, dear now by Hint thine
Oh! God was far off, so blind was first sight mine
O' Joy! now enshrined Lord so large in heart mine
Mystery miraculous rather ineffable grace thine
Victory, Victory to Gospel Truth and Cue direct thine
Hurrah! Your mercy saved us in high time
Satgurbachan, Thou art Holy Lord, Saviour mine
We can't forget thy benignity and solace sublime
We owe body, soul and property all to thine
Let me O' Merciful, live as trustee fine
Save us O' Saviour from this world dire
Rid us from the wicked worldly dirty mire
No words to thank thee for benedictions thine
Let me ever serve humbly saints thine
And remain till end clung to lotus feet thine.

(Reproduced from "Sant Nirankari", February, 1977)

Nirankari Baba — Man, Master and Mission

B.N. Kaul

Great men do leave deep impression on the minds of their admirers but this may prove temporary and in some case may be confusing and bewildering. Only the True Divine Master, possessed by the glow of God, makes abiding and permanent impression on the minds of ordinary mortals, the impact of which grows deeper and becomes more blissful, as the raport between the Master and man increases.

Such great seers and servants of prophetic order are epitom of simplicity, humility and compassion for the suffering humanity. They are possessed by the divine urge to fulfil the Mission of delivering the human race from evil. In ordinary form and in ordinary dress, they bear a magnetic personality which charms you at the first glimpse and which attracts you spontaneously as you go closer. Every word they utter is cherished for ever. They appear to guide the human race when it is groping in darkness. They bring about total transformation in human life and give a purpose of the age.

Naturally, my first meeting with prophet of this age, Nirankari Baba Gurbachan Singh Ji, was a unique life time experience which changed my whole outlook about life. His very simplicity and humility charms you instantly and with the second close glimpse you feel his divine touch, a rare feeling which is difficult to describe. A closer contact unfolds before you the deep meaning and deeper significance of his 'ordinary' self.

Divine Touch

The Holy Baba does not usually speak much. And what he says is simple and supple. Gifted with a matchless sense of sweet humour he puts everybody, be he a child or young man or woman or elder, at total ease, by making him or her to laugh and smile with him, as his sweet touch begins to unfold his true personality and dimensions of its greatness. There is every thing serene, sublime and stimulating to thought in him and the environment he lives in.

There is a complete informality in Baba's surroundings but it is

systematised with spontaneous and self-operating discipline, orderliness and cleanliness. There is the piety of hermitage in his abode accompanied by tidiness and artistic refinement of man of very sophisticated tastes. In this simplicity there is poetical beauty, brimming with divinity.

When he talks on spirituality or affairs mundane, the Nirankari Baba uses fewer words, simple but meaningful and convincing. He talks with every body at his own level and in his own language. To an ordinary man from a village he will use rural idioms and with sophisticated urban man he will use the urban parlance. But the most remarkable fact is that he conveys so much in so few words that his listeners, whoever he may be, a Minister, an Ambassador, a Governor, an industrialist, a farmer, a factory worker, a trader, a technocrat, a housewife, a student or an old and retired person, derives full satisfaction.

The Baba himself listens attentively and sympathetically to boost the confidence of the interviewer and encourages him to speak out his mind with clarity.

Once a friend of mine, a foreigner of European nationality, asked me to show him the real spiritual miracle of India. He had been totally disappointed with the so-called Yogis and others peddling in spurious

spiritualism. He even wondered that India which had the thousands of years old reputation of being the abode of spiritual realisation had lost its great inheritance entirely. I told him that he was quite wrong there. Happily, the Annual Samagam of Sant Nirankari Mission was on in Ramlila Grounds, New Delhi, and I took him to the venue. He saw the vast disciplined congregation. He saw the votaries of Baba displaying great respect and brotherly feelings towards each other. He studied gay faces, then he went and saw the Baba himself from a distance. He looked for sometime wondering and then whispered to me, "He looks like an ordinary mortal in ordinary garb. But how does he control so many people and how do they adore him so much?"

Who he is?

I replied, "That is his spiritual power, bestowed on him by the divinity and he bestows divine enlightenment, and those who are gifted with the communion with God by him, know who he is." When I explained to my friend various aspects of the Nirankari way of life and their idea of Fatherhood of God and Brotherhood of Man, my friend exclaimed! "Why, these are the teachings of Christ." I explained that these are also the teachings of Lord Krishna, Lord Rama, Gautama Buddha, Guru Nanak, Prophet Mohammed, in short, every prophet and seer. The Baba shows how like one God, the true religion also is one and the same. My friend was greatly impressed. Later he touched the holy feet and got the enlightenment. He left India as a happy man having accomplished him mission.

Still another unique thing about Nirankari Baba is that he does not merely preach but himself first practises what he advises to be the right course. He says that God can be realised all along leading normal and purposeful life and he has done exactly this himself to set an ideal of a happy domestic life for his votaries. The Baba never puts on so-called saintly robes. He dresses like ordinary people. He is married and has children. Even though he leads a massive spiritual organisation spread all over the world, he has his own vocation to support him and his family He is a trained motor mechanic and progressive farmer, also adept in Homeopathic therapy, which he uses to serve the suffering.

The Baba does not claim any supernatural powers. His concept of spiritual enlightenment is scientific and logical. And that is what makes him truly divine, because God is Truth and truth can be only logical.

In matters of simple marriages and eradicating social evils like dowry the Holy Baba has set personal example before exhorting his followers to do the needful in fighting these evils. He married his son and daughters in the simplest possible manner and on inter caste basis.

Again, when noticed that the drinking habit was causing great harm, he asked his followers to observe total abstinence from all kinds of intoxicants. The result is that no Nirankari drinks or indulges in drugs. By a simple but sincere appeal the Baba has achieved what no prohibition law could do anywhere in the world. Something what our worthy Prime Minister should take note of — that only spiritual discipline could eradicate such completely.

(Reproduced from "Sant Nirankari" December 1977)

Baba Gurbachan Singh's Place *in History*

C.L. Gulati, Secretary (HQ), Sant Nirankari Mandal

The saying "Union is strength" reminds me of a story that I heard in my childhood. An aged and ailing person, on death-bed, calls his 'heterogenous' sons and also procures a bundle of sticks. When asked to break the sticks, each son readily breaks the individual sticks but fails to break the same sticks when tied in to a bundle. Through this example, he advises his son to remain ever united and be strong.

The moral is quite inspiring: union decidedly provides strength. But how to practically foster lasting union? We can scale and cover distance between various places by adopting several modes of conveyance. However, it is quite difficult to abridge the 'inner distance' between the persons living even under the same roof. The true meaning of this moral is lucidly explained by Baba Gurbachan Singh Ji when he said: The singular method of gaining inherent strength is to seek union with the mightiest power, God Almighty. The bye-product of such a union vouchsafes spontaneous unity among men also.

Baba Gurabachan Singhji brought home the truth that union with God is the real strength of a person, spelling out subjective satisfaction and objective homogeneity, promising a Millennium on the earth. Those who had ever the chance to be with him for any time, recollect that Babaji always remembered God, reciting "Tu Hi Nirankar" (Thou Formless God) even in the busiest of his schedule.

The Baba often mentioned that man is an amalgam of the physical body and the divine soul. For harmonious and blissful living, the soul needs be united with the all-pervading God and the body maintained with the requisite materials. Paradoxically, man has 'connected' his soul with the unending material desires and his body with religious rites and rituals. These 'wrong connections' create short-circuiting and man makes material gains as the be-all of his life. However, his gaining the whole world would be of no avail if he loses his soul. The Baba, therefore, gave a clarion call to man to unite himself with God to be strong enough to lead a smooth and blissful life here and hereafter.

The Word of Babaji gave a plastic turn to the character of his followers. He preached that all assets, material

and mental, belong to the divinity and we as mere trustees are ordained to use them for the common good of all. This spells a living above narrow prejudices and dogmas of caste, colour, religion and nationality. One becomes tolerant and respectful to others' mode of dress, food and culture. Thus man lives in harmony with others. Babaji said : The whole world is bound to co-work with those who are themselves united with the Supreme Creator. In all His dispensations God is at work for the good. In prosperity, He tries our gratitude, in adversity, our steadfastness and at all times, our trust and obedience to Him.

Feeling the pulse of the ailing and erring society, Baba Gurbachan Singhji laid stress on the role of individual. By reconstructing the broken relationship between man and God, Babaji brought about objective results from the subjective spiritual links. While the Government controls man outwardly, Babaji sublimated him inwardly by uniting his soul with the Ultimate Reality, God, thereby eliminating the baser instict in him. He brought about a revolution in the hearts of the individuals. He asserted that religion in its true sense concerned the relationship between man and man in general and between man and God in particular. He said that by dividing mankind, one may rule the bodies but only by uniting men through realisation of Fatherhood of God, one can rule their hearts and souls.

Even an ordinary person tries to lead an extraordinary life. But extraordinary Baba Gurbachan Singh Ji behaved as an ordinary being to set an example for the society. Babaji with well defined features and soft spoken words would often express his satisfaction and happiness when he saw the devotees co-operating with and helping each other, unmindful of their rank, position or status. He always inspired his followers to be polite, positive and practical in life. 'It is nice to be important but it is more important to be nice' was his watchword. Both by disposition and inheritance Babaji was a great spiritual personage. His humility was of the first water, which can be gauged from his following words:

"O Master, let thy word be dear to me like life,
I should not be swayed by praise but be a servant of servants thine."

All existence is history in the making, and the true history of man lies not in wars or in the rise and fall of the rulers but in things which touch more nearly the life of the individual. It is the individual who was the real subject matter of Babaji, who united him with God and made him strong, eventually to make the whole human family rise like a phoenix from the ashes. That is why, it can be said that Baba Gurbachan Singh Ji (1930-1980) made history.

(Contd. on page 39)

Remembering Baba Gurbachan Singh Ji

Sunil Nagpal, Delhi

"April is the cruellest month
Breeding lilacs out of the dead land
Mixing memory with desire."

These are the lines from the poem Wasteland by T.S. Elliot. When April comes we are reminded of the supreme sacrifice of Baba Gurbachan Singh Ji. Our heart is filled with sadness. He travelled the length and breadth of India and overseas and spread the message of love, peace and universal brotherhood. It was a great task that he undertook to fulfil He wanted this world to be a better place to live in . He was a great visionary and wanted to take the Mission to dizzy heights. He laid the solid foundation on which the Mission stands scaling new heights. He believed in the proverb 'No one's head aches when he is comforting another.' He wanted to sooth our frayed nerves to live in peace and harmony. He was so loving and compassionate. His heart was over- flowing with the milk of human kindness. He brought happiness and joy in the lives of all those who came in contact with him . He believed in 'Let brotherly love continue. Be not forgetful to entertain strangers for thereby some have entertained angles unaware.' (Hebrew xiii: 21)

His memory will remain ever enshrined in our hearts and minds. We are thankful to him as he left us under the worthy guidance of Baba Hardev Singh Ji, day and night who is busy spreading his message of truth and divinity. We are lucky that he is lifting the clouds of ignorance and darkness to fill our life with bliss of light. His message of love, kindness and universal brotherhood is reaching every nook and corner of the world courtesy Baba Hardev ji Maharaj. ■

(Contd. from page 38)

His unbounded love for the humanity has now become a household word.

Many have had the good fortune to be with Baba Gurbachan Singh Ji to enjoy the warmth of benign love and affection of the great benefactor. But, those, who could not, can now experience the same bliss under the umbrella of Baba Hardev Singh Ji Maharaj. ■

With the blessings of
Satguru Baba Hardev Singh Ji Maharaj
Sant Samagams will be held as under:

SANT SAMAGAM OF NEPAL

Dates : April, 09 & 10, 2011

Venue : Janakpur Dham, Wahviggha Rangbhumi Maidan
Janakpur, (Nepal)

PROGRAMME

SATURDAY, APRIL, 09, 2011

Procession : 10.00 a.m. to 12.00 noon
Holy Congregation : 2.00 p.m. to 8.00 p.m.
Babaji's Discourse : 8.00 p.m.

SUNDAY, APRIL, 10, 2011

Holy Congregation : 11.00 a.m. to 3.00 p.m.
Babaji's Discourse : 3.00 p.m.

H.L. Arora
Member Incharge
Foreign Deptt. & Sewadal

MANAV EKTA DIVAS
(HUMAN UNITY DAY) SAMAGAM

Date : Sunday, April 24, 2011
Venue : Samagam Ground Burari Road,
Delhi-110009

PROGRAMME

Holy Congregation : 10.00 a.m. to 4.00 p.m.
Babaji's Discourse : 4.00 p.m.

A BLOOD DONATION CAMP
will also be organized at the same venue
from 9.00 a.m. to 2.00 p.m.

C.L. Gulati
Secretary (HQ)
Sant Nirankari Mandal

Some devotees from abroad seeking blessings of His Holiness Satguru Babaji during the Regional Samagam of Uttar Pardesh in Agra

Huge assemblage of devotees from Bihar and Jharkhand gathered at the Regional Sant Samagam in Samastipur

Local devotees presenting a devotional item in Samastipur at the Regional Sant Samagam of Bihar and Jharkhand

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Satguru Babaji, Nirankari Rajmataji and Pujiya Mataji blessing the devotees in Shobha Yatra during the Regional Sant Samagam held in Agra

A sea of devotees from North-Eastern States gathered at the Regional Sant Samagam held in Kolkata (West Bengal)

On the occasion of Guru Pooja Diwas, organisers and devotees seen cleaning the area of New Delhi Railway Station under the global cleanliness campaign

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