

ENLIGHTENING THE WORLD

(Part-1)

(Discourses of His Holiness
Nirankari Baba Hardev Singh Ji Maharaj)

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From the Author:

MY EXPERIMENT WITH TRUTH

My experiment with truth started on September 17, 1948. It was on this auspicious day that I was blessed with the divine light by His Holiness Shahenshah Baba Avtar Singh Ji. He gave me the abstract eye so that I could look at the world as my own and derive happiness from the service of humanity.

In a way, this was the day when the 'storm' in me was 'calmed'. My search for truth, a struggle for it, my doubts, my apprehensions and my misunderstandings, all appeared to have ended. It gave me the impression that I had found my destiny. I had a feeling of satisfaction mixed with sweet hope that I had understood and realized my 'self'. I considered myself to be fortunate to have been blessed with God-knowledge.

My parents had brought me up with the belief gathered from my horoscope prepared by the ablest Pandits of Mathura that I would have a spiritual leaning and there was every likelihood of my turning a recluse, a Sanyasi. They were perfect Snanis. So they had given me of religion everything that I could assimilate or digest during my childhood and the years that followed. The customs and rites observed regularly in the family in the name of religion had only increased my appetite to know the reality, the ultimate truth. This appetite to know the reality, the ultimate truth. This appetite stood satisfied at the holy feet of Shahenshah Baba Avtar Singh Ji. The profound joy that I experienced from the spiritual enlightenment that dawned on me with his kind benevolence, convinced me that I had achieved the 'purpose' of my life.

As I looked around, I found people in the same state of mind as I was a little before. The followers of the various religions, without any exception, had tied themselves with rites and rituals. On the one hand this separated them from one another and on the other exhibited their ignorance, I realized that they all had the truth within. What they needed was the benevolence of a perfect Saint to bring it out. Why should they not do this by spending a few minutes with the true master instead of going through the rituals day after day, week after week, month after month, year after year? The general belief that the human soul had to travel through eighty-four lakhs births (and deaths) appeared to be convincing. Why could man just not understand it and find a way to salvation? It reminded me of a couplet from a great devotee of God:

BHIKHA BHUKA KO NAHIN, SAB KI GATHRI LAL;
GANTH KHOL DEKHAT NAHIN, IT VIDH BHAYO KANGAL.

Every human being is rich from within, but outwardly poor. Nobody is supposed to be hungry but they are found crazing for food. The problem is that they do not take the trouble of knowing what they are and what they have.

In comparison to others I found myself fortunate. Now the question arose whether one should stop at it. Is there nothing left to be accomplished after one has realized

God? Will it be proper to consider this state of mind as the end of the quest for living?

PHAL KARAN PHOOLI BANRAI, PHAL LAGA TAU PHOOL BILAYE;
GYANAY KARAN KARM ABHYAS, GYAN BHAYA TO KARMAN NASS.

The answer was, however, found in the words of Shahenshah Baba Avtar Singh Ji: 'Treat all your possession-physical, intellectual and material as a gift to you from the Almighty and use the same as per the divine will for the good of yourself, the society, the humanity'. Perhaps, there could be no better service to my relatives, friends and the society at large than to share the ecstasy of spiritual enlightenment with them. I was fully aware of the fact that the divine knowledge I came to possess was the requirement of one and all. People all around were following all kinds of practices in the name of religion, which could be defined only as their superstition and nothing else.

MIGRATION

Following the Partition of India in 1947 I had settled in Mathura. After the divine light dawned on me with the benign blessings of Shahenshah Ji, I wanted to visit Delhi as often as possible and be at his holy feet. And I found that the distance between Mathura and Delhi did not come in my way. My devotion to Satguru and the desire to listen to him kept me shuttling between the two towns. I always left Delhi in a mood of optimism and hope.

Even in Mathura, as a result of Shahenshah Ji's blessings efforts were made by this insignificant creature to start the Sangat. The efforts bore fruit and soon the number of devotees swelled into hundreds and Satsang became a daily feature. Shahenshah Ji also graced the spiritual meetings here quite often. Due to his benevolence I could also reveal God-knowledge to the seekers, on his behalf.

The rapid progress of the Mission in Mathura was a matter of surprise for me. From my association with the saints, however, I gained a lot, which was important for spiritual development. I felt grateful to Nirankar for all that was happening during those days.

In Delhi, the Mission was still trying to recover from the shock of Migration. Naturally, Shahenshah Ji was in search of such people who could look after the organizational matters. For quite some years the Sangats had confined to Paharganj. The only important institution owned by the Mission so far was the Paharganj School. Even congregations were organized in the school campus. On the loving persuasion of Shahenshah Ji I shifted to Delhi in 1954. Shahenshah Ji moved to Gali No. 2 of Paharganj, where the official headquarters of the Sant Nirankari Mandal were also taken subsequently. The school and Gali No.2 of Pahargah became the centers of my activity. Every evening I would be found at either of the places. Evidently, Shahenshah Ji was happy with my assistance both in the School and in the organizational matters related to the Mission. A stage arrived when I left Government service and Shahenshah Ji blessed me with a non-

teaching job in the School. This brought me still closer to the Mission in general and the Satguru in particular. I felt doubly blessed. No doubt the emoluments in terms of money were much less than what I used to receive from Government, but who could ascertain the value of satisfaction and joy I derived from the blessings of the Satguru! In any case, this gave me an opportunity to learn how things were organized and administered under the benign leadership of a spiritual master. Definitely it turned out to be an absolutely different experience as compared to a Government office.

By this time, Prabhat Pheris, processions and Samagams had started being organized regularly. This humble being was fortunate to play a leading role in such activities. Now that my services were available to the Mission on whole-time basis, efforts were stepped up to organize Sangats in other colonies. With the benign blessings of Shahenshah Ji new Sangats were established in Rajinder Nagar, Patel Nagar and some other colonies in West Delhi. Since I was staying in Moti Nagar, it was not very difficult to attend these Sangats regularly. People from all castes came in. Since the disease of casteism was in full swing and most of the people felt the sting, they welcomed the forum of our Mission where all of them were seen as equally respected and dignified members.

Along with the Sangats, a beginning was made to organize Sewa Dal also. Originally, the effort had to be modest. As is the case elsewhere, it is rather difficult to inspire the younger generation to adopt or participate in a new voluntary organization, particularly the one related to spirituality. Even then, the spirit of service picked up gradually.

BABA GURBACHAN SINGH JI

His Holiness Baba Gurbachan Singh Ji who received the spiritual mentorship from Shahenshah Baba Avtar Singh Ji in December 1962, was known to be a meticulous administrator. Right from the day he took over the holy command of the Sant Nirankari Mission, he paid attention to its organizational outfit i.e. Sant Nirankari Mandal as also the Nirankari Sewa Dal. He constituted Sewa Dal Board in order to streamline the functioning of the Nirankari volunteer corps. The Board had three Members, one from the Mandal, the second from the Sewa Dal and the third, a nominee of His Holiness. I was fortunate to be his 'chosen one' and represent Baba Ji on the Sewa Dal Board. The expansion that has taken place in the Sewa Dal and the progress it has made ever since is well known to the Nirankari world.

Baba Gurbachan Singh Ji held a conference at Mussoorie in July 1965. It was attended by all-important functionaries of the Mission. Certain decisions were taken to spread the message of the Mission and provide suitable facilities for holding congregations on regular basis. Besides the construction of Satsang Bhawans with all essential amenities, an important decision taken was in favour of foreign tours of His Holiness, Rajmata Ji and senior missionaries.

The decision for the tours to other countries by His Holiness was guided by the fact that the Sant Nirankari Mission is a spiritual movement, a service to humanity. It

seeks to have a social order based on human unity, equality and fraternity i.e., universal brotherhood. Claiming not to be a new religion or even a sect of an existing one, the Mission seeks to highlight the fundamental philosophy of the great spiritual masters, Gurus and Prophets of the past and the message contained in holy scriptures. It helps man to understand the self, the soul and its relationship with the Almighty Nirankar. It underlines the eternal truth that God is the creator and sustainer of the universe. Every object owes its origin to the Almighty and moves as per the divine order. God dwells in each and every one of them, animate as well as inanimate. In other words the soul that dwells in each human body is the spark of the same divine light. Hence all human beings are bound with the chord of universal brotherhood as children of the same Father, the Almighty.

BY LEAPS AND BOUNDS

Within the country, the Mission started making progress by leaps and bounds under the benign mentorship of Baba Gurbachan Singh Ji. Besides Mussoories conference, several decisions were taken which had far reaching significance. Considerable stress was laid on the streamlining of the Sewa Dal. In fact the Wing had to be strengthened in order to match the challenges of growing popularity of the Mission, which meant the organization of more and more Sangats and thickly attended Samagams. Luckily for me, I was in close touch with the Sewa Dal first as a volunteer and later as a member of its management. With the gracious blessings of His Holiness, I was the Deputy Chief Organizer (Up-Mukhya Sanchalak) from 1963 to 1987. Today I derive tremendous satisfaction when I find a large number of young boys and girls vying with each other to snatch an opportunity for participating in the Sewa Dal activities.

FIRST TOUR ABROAD

It was on July 31, 1967 that Baba Gurbachan Singh Ji left for his first tour abroad. Rajmata Kulwant Kaur Ji and Rev. O.P. Tandon accompanied, besides many other dignitaries. It was a month-long tour covering Iran and U.K. The congregations were held in the open with the help of devotees who had gone to these countries in search of employment. Besides Teheran, the places where Sangats were held included Slough, Smethwick, Leicester and Huddersfield. In addition, Baba Ji and Rajmata Ji visited several devotees at their respective places.

I had the privilege to associate myself with the arrangements for a befitting send off to the holy entourage and subsequently for a welcome. The enthusiasm shown by devotees on both the occasions is still fresh in my memory.

In 1968, Shahenshah Baba Avtar Singh Ji visited U.K. While Baba Gurbachan Singh Ji's tour the previous year had been devoted to simple familiarization, Shahenshah Ji utilized his visit for an intensive communication of the message of the Mission. Instead of holding congregations in the open, he preferred to contact individuals on person- to person basis. The result was that many people came

forward to seek God-knowledge. Once they were blessed with the divine light, they were keen to take it to others and help them come out of the spell of ignorance. Before Shahenshah Ji left U.K., several Sangats had been established formally.

In 1969, Baba Gurbachan Singh Ji planned another tour to U.K. He was a little reluctant because Shahenshah Ji was not well. It was the latter, however, which persuaded him not to abandon the proposed tour. He was conscious of the excitement of the devotees in U.K. So he would not like to frustrate the same by asking Baba Gurbachan Singh Ji to stay back for the reason of his ill health. Baba Gurbachan Singh Ji accompanied by Rajmata Ji left for U.K. The tour had, however, to be cut short, because of sudden deterioration in the health of Shahenshah Ji who breathed his last after a few days of their return. In any case, Shahenshah Ji had proved how keen he was to see the Mission find roots abroad for which he had been able to show the seed himself. His benign gesture to send Baba Gurbachan Singh Ji and Rajmata Ji to U.K. in spite of his illness will remain unforgettable in the annals of the Nirankari history.

In 1970, I had the privilege to go on a missionary tour to U.K. with Rev. Labh Singh Ji, President of the Executive Committee of the Sant Nirankari Mandal, affectionately addressed as Pardhan Ji, Rev. Behan Nand Ji, Rev. Hari Mohan Sharma and Man Singh Ji. The entire tour was undertaken by road. For most of the time, Rev. Man Singh Ji was on the steering. We went enroute Afghanistan, Iran, Turkey, Bulgaria, Yugoslavia, Austria, Germany and Belgium. Baba Gurbachan Singh Ji and Rajmata Kulwant Kaur Ji reached London direct. All the Sangats organized in U.K. were covered by road. At most of the places, I had the privilege to go in advance to ensure the arrangements.

RAJMATA JI

On return journey, the divine couple also opted to travel by road. It was a wonderful experience. On the one hand on display was the highest esteem in which the Sant Nirankari Mission held women and on the other how helpful could be the latter to promote its message. Our holy mother Rajmata Ji was seen working shoulder to shoulder with Baba Gurbachan Singh Ji. While in U.K., she would love to address the congregations. The devotees, particularly the womenfolk, were impressed and inspired by her words' which were spiritually revealing and worldly soothing. There was always a personal touch, a motherly touch, in her dealings, in her conversations. During our journey, she took every care of Babaji's requirements. She would cook the food and wash the clothes herself. To the other members of the entourage, she was more than a real mother. In my humble opinion we in the Mission owe a lot to this holy mother for cradling us, for bringing us up and getting the Mission touch the heights it does today.

The first two visits of Baba Gurbachan Singh Ji as also the one by Shahenshah Ji created a lot of demand form devotees in the USA., Canada and other countries. It was, therefore, decided to have the first world tour of His Holiness and Rajmata Ji in 1971. The itinerary included Far East. USA., Canada, UK. and some other countries. The immediate impact of the first world tour of Baba Gurbachan Singh Ji

was that Sangats outside India started taking a formal shape. Branches of the Mission were set up along with Sewa Dal outfit at several centers. The construction of Bhawans was also taken up.

Baba Hardev Singh Ji Maharaj who had been brought up in a spiritual environment was taking interest in the Mission since his childhood. He accompanied Baba Gurbachan Singh Ji in 1973 and then in 1976 to visit several countries. He worked as any other devotee of His Holiness who accompanied him. He took keen interest in photo coverage, recording of Baba Ji's discourses and various activities connected with the media.

TRUTH BECOMES BITTER

Let me have a pause here and deal with an important aspect of the Mission back home. It is the opposition it incurred because of its growing popularity in India in general and abroad in particular. In fact, as expected, the voice of Truth first raised by Baba Buta Singh Ji and Shahenshah Baba Avtar Singh Ji and now spread by Baba Gurbachan Singh Ji was bound to be opposed by the orthodox. Otherwise, history might have gone unrepeatable. The rapid progress the Mission made under the divine leadership of Baba Gurbachan Singh Ji upset these elements to the level of depression. Baba Gurbachan Singh Ji invited them to first understand the Mission and then point out if there was anything wrong. But all his gestures fell flat on them.

Nirankari congregations were disturbed at many places. Violent attacks were also reported from several centers. The worst in the chain was the Baisakhi Samagam in Amritsar on April 13, 1978. His Holiness Baba Gurbachan Singh Ji was scheduled to address the Samagam. But before he arrived, about 200 fanatics attacked the congregation. The police opened fire. Eighteen precious lives were lost. The incident was followed by a false court case. Several Nirankaris remained in judicial custody for about two years before they were acquitted honourably. In order to meet the challenges of the turbulent station created for the Mission, His Holiness Baba Gurbachan Singh Ji set up a 51-Member Working Committee in February 1979. Rev. Gobind Singh Ji was nominated its Chairman while this humble self was made the Vice-Chairman. Since Rev. Gobind Singh Ji was in jail, I had to look after the Committee as its Working Chairman. It was only the benevolent blessings of His Holiness and the confidence he reposed in me that gave me the needed strength and courage. Personally, Baba Ji did not want to sit back and give an impression that he was cowed down by the adverse reaction. On the other hand he would declare that such an opposition Truth had always to face and the greatest quality of the saints is that they do not feel frustrated, realizing that the Truth is on their side and it must triumph in the long run. As a result, instead of bringing down the tempo of the Mission's activities, it had to be accelerated. I do not know how I managed to find time and energy for all that was required to be accomplished by this humble servant. I can give the credit only to the benign benevolence of His Holiness. By the way, I must confess that ever since I joined the Mission, I did not have the need to look back and worry about domestic problems. I just left things as they were. But

today, no member of my family has any reason to complain and, for that matter, I to regret.

The things, however, did not end with the historic Karnal verdict in the Amritsar case, acquitting all the accused Nirankaris including Baba Gurbachan Singh Ji, honourably. The fanatics made Baba Gurbachan Singh Ji personally the target of their violence. They made an attempt on his life first in Kanpur in Uttar Pradesh and then near Durg in Madhya Pradesh. Ultimately, His Holiness fell to their bullets in Delhi on April 24, 1980. Naturally every peace-loving person lamented the senseless act of the fanatics. Baba Ji's assassination was described as an attack on love and peace by the forces of hatred and violence.

BABA HARDEV SINGH JI

The mere condemnation of the brutal act would, however, not suffice. Entire Nirankari world was in dismay. Both their tolerance and patience were under stress, rather under a severe test. It was only for His Holiness Baba Hardev Singh Ji Maharaj to come to their rescue. He put aside his own worldly sentiments usual for a son on the demise of his father and consoled every follower of the Mission to face it boldly.

In order to pacify the million of Nirankaris, Baba Hardev Singh Ji undertook extensive tours within the country and abroad, the situation in the country elsewhere being what it was, it was not an easy affair to travel and organize mass congregations on a large scale. Even then Baba Ji encouraged one and all including this humble servant to keep the flag of love, peace and universal brotherhood flying.

Like Baba Gurbachan Singh Ji, His Holiness is also known for attending for details. In any programme, he would like to ensure that the participants or devotees are not put to any inconvenience. Naturally, this is a challenge to those who are responsible for such arrangements. My personal experience, however, is that when His Holiness is at the helm of affairs, why should a devotee worry? Everything becomes easy when his blessings are there. Today, every one in the Mission is full of excitement and anxiously awaiting an opportunity to serve the Mission in whatever manner it may be possible. Let me admit that Baba Ji has no dearth of talent and experience at his disposal. So if someone gets an opportunity to work in any department, he should consider himself fortunate. It is all due to the benevolence of His Holiness. And from this angle, I must thank my stars for having been picked up for planning, organizing and supervising the various activities of the Mission. Today I am looking after the Publications Wing, Legal Affairs, Centers Abroad, Liaison with Government Departments, Planning of the Tours of His Holiness and Samagams in Delhi and other places.

As mentioned above, Baba Hardev Singh Ji had visited a number of countries when he accompanied Baba Gurbachan Singh Ji, first in 1973 and then in 1976. He was thus aware of the impact that Baba Gurbachan Singh Ji's assassination might have had on their sentiments. So he did not lose time and planned a tour in 1980 them. I

was also included in the entourage. The countries included in the itinerary were U.K., Germany, Austria and Denmark.

In 1984 I was asked to visit some countries of Europe and prepare a base for Baba Ji's visit. With Baba Ji's kind blessings, I was made Secretary of the Sant Nirankari Mandal on March 18, 1985. Baba Hardev Singh Ji Maharaj took a world tour in 1985 and I was one of those few who had the privilege to accompany him. This took us round Europe, Canada, U.K., USA, Dubai and Kuwait. Subsequently, I accompanied Baba Hardev Singh Ji Maharaj in 1988 and 1990. In 1992, I had to go in for heart surgery, a few days before His Holiness was scheduled to leave for another world tour. I could join the entourage in U.K. almost the midway.

LATEST TOUR

This year (1994), His Holiness Baba Hardev Singh Ji Maharaj and Pujya Mata Sawinder Ji had a long and hectic world tour from July 14 to September 24. Again, this humble self was chosen to accompany the divine couple. The itinerary included Thailand, Philippines, Hong Kong, Taiwan, Japan, Canada, U.S.A., Holland, Belgium, France, Spain, Switzerland, Germany, Sweden and U.K.

The scenario everywhere impressed me in many ways. It took my imagination back to 1971, the year when Baba Gurbachan Singh Ji took the first world tour and I accompanied him as his Personal Secretary and Public Relations Officer. Those were the days when we had only a few devotees here and there and Sangats used to be organized in the open. Baba Ji had to travel from place to place to oblige the devotees. Now, we have regular Sangats at many places. Important centers have spacious Satsang Bhawans. These include London, Bedford, Birmingham, Bradford, Toronto, Montreal, Tracy, Chicago, etc. in Toronto particularly, we have 90 acres of land of which 10 acres is used for the Bhawan. In U.K., U.S.A. and Canada, the Mandal is registered with the respective Governments.

As regards the congregations, many devotees traveled to other towns, states or countries in order to seek blessings of His Holiness. Interestingly, one of the devotees came to Toronto to Canada all the way from Australia to participate in the congregations addressed by Baba Ji. He made a special request to His Holiness to find some time for a visit to that country also. Australia is yet to be visited by any Head of the Sant Nirankari Mission.

During the latest tour, thickly attended Samagams and congregations were organized at important centers so that maximum population of the country could be covered in the shortest possible time. As mentioned above, devotees from adjoining towns, states and counties came to these centers. For example, Chicago hosted 'Manav Ekta Samagam' which was attended by devotees from all over North America. Saints also attended the Samagam at Nashville from the neighbourhood towns and states. Toronto had the privilege of having the farewell Sangat on behalf of Canada on 27th July 1994. Similarly, the Sangats organized at London and Leicester were attended by saints from all over U.K.

On the one hand these largely attended Samagams and Sangats gave an opportunity to a vast number of saints to seek Baba Ji's blessings and on the other made an indelible impression that the Mission belongs to the entire humanity and is a movement of Universal Brotherhood in the real sense of the term.

DIPLOMATIC WELCOME

That the Mission found respect at the highest levels in diplomatic world is proved from the fact that the Indian Embassies /High Commissions were represented by senior-most officers almost everywhere, particularly at the time of Baba Ji's arrival and departure. The India Ambassador in Spain came all the way from Madrid to Barcelona to receive and then to see off His Holiness. Our Ambassador in Sweden attended the Samagam in Stockholm personally. Later, he hosted a dinner in honour of the divine couple. The Mayors/Lord Mayors either came in person or deputed their special representatives to pay their compliments to the 'Apostle of Peace'. Baba Ji was presented with Proclamations, Honorary Citizenship and at some places the Key of the City. In this context the hospitality shown by Mayor of Brownsville, U.S.A. was praiseworthy. The Prime Minister of Canada sent special emissary to thank His Holiness for his visit to their country. He sought blessings for the entire people of Canada.

A notable feature of the tour was that our young boys and girls born in foreign lands were seen to be taking lot of interest in the activities of the Mission and coming forward to join the Sewa Dal. Their spirit of devotion and service was really admirable. It was quite amazing to me personally because I had seen Sewa Dal being instituted with a comparatively small beginning about 24 years back. It was really fascinating. I was all the time praising my stars for the opportunity I got to attend the Sewa Dal rallies in Vancouver, Tracy, Toronto and London. Except the uniform, these were comparable to any such rallies in India.

KEY TO MENTAL PEACE

Europe and America are known for the affluent life of their citizens. The people are so rich with the latest items of luxury that they appear to do want nothing more. But the only thing that they lack is mental peace. His Holiness noted the vacuum and preaches for contentment right from his own lands. He pointed out that all the worldly wealth at their disposal could give them only a sense of ego, resulting in hatred, tension and violence, unless utilized for the welfare of the humanity as a whole. He told one and all, particularly our Indian friends to treat the entire mankind as their own. Baba Ji clarified that it was not essential at all to discard all their worldly assets and seek renunciation. Instead, he said such assets would become a boon for blissful life if they were used in the service of the needy. For this Baba Ji emphasized almost in every congregation the need for the company of saints. It is here that one would not only be helped to realize God, the Omnipresent, but also to develop a spirit of service to others. He described the company of saints as the only source of lasting happiness.

As is known to the Nirankari world, His Holiness practices what he speaks. It is his own example that inspires devotees in their day-to-day life. During this tour Baba Ji did not give even the slightest indication that he was not feeling at home wherever he went. He addressed people in different languages. Similarly Baba Ji did not mind the congregation being organized in Churches and temples and even in clubs and hotels. This was ample to prove that His Holiness was not only preaching the omnipresence of God but also practicing it with all sincerity.

No doubt as a principle, larger congregations were preferred during the tour, yet Baba Ji gave no impression that individual devotees settled in comparatively far off places were being ignored. He was rather found to be equally anxious to go to new places and meet new people. I was really touched when I saw Baba Ji including such places in his itinerary in spite of his visits being in great demand from the places with considerable concentration of the Mission's followers. It reminded me of a story from the Holy Bible relating to the shepherd who cared more for one sheep that had gone astray than the whole herd safe with him. Obviously, while looking after the beautiful garden already yielding fruits and spreading fragrance, His Holiness was equally affectionate towards the tiny buds. He visited Sweden and Taiwan for the first time. The way he was received at Stockholm turned out to be one of the most memorable events in the history of the Mission in general and in the personal experience of this humble being particular. The Indian Ambassador sat through the congregation. Impressed by the spiritual message, he invited Baba Ji and Pujya Mata Ji to dine at his place. Taiwan was equally fascinating. The towns that Baba Ji visited for the first time included Phoenix, Houston, Brownsville, New Orleans, Murfreesboro and Nashville in USA, Los-Palmas in Spain and Stuttgart in Germany. One can be confident to see the Mission flourishing at all these places in much shorter a time than taken in the past for a similar achievement. The reason for my optimism is that people are no longer having questions or enquiring about the Mission to remove their doubts, but simply joining the movement. Evidently they are convinced that the Sant Nirankari Mission to remove their doubts, but simply joining the movement. Evidently they are convinced that the Sant Nirankari Mission and its Head, Baba Hardev Singh Ji Maharaj have the answer to all the problems agitating their minds and holding them back from the real bliss. They appeared to be real quest of truth so that they are liberated from tension and strife. Obviously they are fed up with the prevailing cult of violence that is afflicting the whole mankind. They would very much like to listen to Baba Ji and follow the path of love and peace shown by him.

A word about media coverage. There was a time when Baba Gurbachan Singh Ji would invite newsmen and love to talk to them in detail about the Mission and its message. He took it as a service to humanity to spread the message of love and peace and provide them some relief from the prevailing tension. He was always anxious to seek the cooperation of our friends in the media so that this message gets communicated far and wide. Today, also the Mission would like the media to take full interest. We, however, invite them to see for themselves and then report as they feel. No doubt one may feel that we are becoming too optimistic but the fact is that it is proving correct and effective. Wherever Baba Ji went this time, media persons did take interest and report in their respective newspapers, radio and television channels on their own initiative.

PUJYA MATA JI

The story of 'my experiment with truth' would not be complete if I do not mention the contribution of Pujya Mata Ji towards the promotion of the Mission in general and her role during the present world tour in particular. She is a source of strength for the sense of devotion of every Nirankari. It is known to every one in the Mission how pleased she is to be called "Sawinder Nirankari". It is really delightful to see her working shoulder to shoulder with His Holiness Baba Hardev Singh Ji Maharaj. She takes full care of his personal needs. Whenever some people come to see Baba Ji and seek his blessings, she is there to shower the motherly affection. She would look after the visitors, as any devoted housewife would do in the case of close relations and important guests. With her delightful taste for culture, she would keep the surroundings neat and tidy, studded with rare pieces of art which go a long way to add fragrance to the atmosphere already profound with spirituality.

Pujya Mata Ji remains an important source of inspiration for the younger generation. She has her own pleasant way to attract them towards the Mission and persuade them to take part in the various activities rising above all kinds of worldly considerations normally baffling our youth. The recent world tour owes its success to Pujya Mata Ji in many respects. She did not only receive the visitors, including diplomats, with her usual affection finely blended with spirituality, but also attended to the minute details about the arrangements made for the congregations at the various centers. She was particularly keen to see that the devotees coming from other places were not put to any kind of inconvenience.

Let me have a few words about our youth abroad also, before I close this chapter. Like in India, they are the backbone of the Mission. The Nirankari Sewa Dal must expand itself to match the increasing popularity throughout the world. It is one of the duties of the senior missionaries, therefore, to attract as many young boys and girls to participate in the activities of the Mission, particularly, by joining the forum of Nirankari Sewa Dal. My humble experience, of course, shows that self-less service is an inspiration by itself. It brings joy to self and serves as an example for others. It is really inspiring to see the volunteers of the Sewa Dal working in the scorching heat or chilling cold, all smiles. Like an artist, they appear to be enjoying while performing, the reward of any nomenclature being immaterial. If we describe a congregation to be a success, a good share of credit automatically goes to these devotee volunteers. A congregation for them starts at least one day in advance and the Samagam at least one month. The spirit of unity and equality exhibited by them, with men and women working shoulder to shoulder, is better to be seen than described. As I said earlier, the beginning in their case too was modest, but the miracle of the benign blessings of first Shahenshah Ji, then Baba Gurbachan Singh Ji and now His Holiness Baba Hardev Singh Ji has evidently worked wonders.

There was a time when our children in other countries appeared to have lost interest not only in the Indian culture and tradition but Indian languages also. They were so deeply rooted in the culture of the land of their birth, that they had virtually forgotten their mother tongue, their regional language as also the national language of India. It was His Holiness Baba Gurbachan Singh Ji who took notice of it and

stared encouraging the youth to take interest in the languages and culture of their parent country also. He encouraged them to attend congregations and participate in whatever form they liked. Songs and speeches in English were also welcomed. Gradually they came out started taking interest in the India culture. This time, it was a fantastic experience for this humble being to find our youth in other countries not only wearing Indian dresses but also presenting their songs, poems and other items in Indian languages. The script was, of course, Raman. As I mentioned above, Pujya Mata Ji inspired them a lot with her benign presence during the congregations as also by her conversation before and after the Satsang.

In the end, I wish there were a way to be proud of one's modesty. Whereas I have remained a humble servant of the Mission right from 1948, I feel like raising my head high to see the Mission having grown from a tiny seed into a flourishing tree providing its cool shelter and sweet fruit to everyone who comes. From a small Sangat held in Paharganj on the as-and-when-possible basis, today we have Annual Samagams at Headquarters, in different States and now in different countries also. The Mission that began as a small effort towards spiritual enlightenment has become today a mass movement of God-knowledge as well as universal brotherhood. I do not know how to thank my stars and the True Masters who enabled me to be a close witness to this immense growth. As Babaji says, our greatest motivator is our own behaviour based on spiritual enlightenment. And for this, I have no doubt, the blessings of His Holiness is our first requirement. I would, therefore, pray to His Holiness to give strength to all including this insignificant being to continue to serve Him and the Mission, come up to his expectations and prove worthy of the divine light he has blessed us with. To borrow the words of His Holiness again, this Mission is to work as a deep reservoir of peace, love and understanding to stem the wild fire of hatred, jealousy and ill-will. As regards the Mission's popularity abroad, I have only to add that whole-hearted leaning towards the Mission witnessed this time was seen never before. Those of us, who have anything to do with the organizational activities of the Mission, must rise to the occasion. On my humble part, I would very much like to continue with 'my experiment with Truth'.

BANGKOK (THAILAND)
(15th July 1994)

Great masters have described human life as a rare opportunity for the soul to seek communion with its source, God. They say, one is not fortunate to take birth as a human being again and again.

Human life has been proclaimed as superior to that of any other creature. No doubt there are several factors common to man and animals, birds, etc. the superiority of the human being lies in the matter of God-knowledge. It is said:

NIDRA, BHOJAN, BHOG, BHAY, YEH SAB PASHU SAMAN,
GYAN ADHIK IK NARAN MEIN, GYAN BINA PASHU JAAN

Like man, even animals sleep, eat, procreate and fear. The speciality of human life lies in the fact that it is man who can seek God-knowledge. To realize God should,

therefore, be our aim. We must be thankful to the Almighty for blessing us with this opportunity; we must see that it does not slip from our hands.

True happiness flows from the realization of God. Whether we talk of Satyug (Golden Age), Treta (Silver Age) or Dwapar (Bronze Age), only those found salvation that realized God and remembered it wherever they stayed, whatever they did. Others remained deprived of this bliss in spite of the fact that they lived in Satyug, Treta or Dwapar. Whether we talk of Lord Rama, Lord Krishna, Hazrat Mohammed, Jesus Christ or from Guru Nanak Dev Ji to Guru Gobind Singh Ji, all had to face during their own times, people guided by the feelings of hatred, jealousy, enmity and violence. Such people were not different in their appearance; only action separated them from the devotees of God. Blessed were only those who sought to know God. Everybody may be hungry, but only those are able to remove their appetite who do take food.

We describe our times as kalyug, the Black Age, the worst of all the times. But so far as truth is concerned, time makes no difference. Truth was always the same and continues to be the same. Even the method of realization of the truth has not found any change with the passage of time. The devotees of God belonging to different ages, who are remembered even today, realized God only with the kind blessings of Satguru, the True Master and the same holds good even today.

Man has always been advised to seek God-knowledge, because it helps him to get rid of all kinds of misunderstandings and prejudices and then makes the journey of his life easy and smooth. This finds relevance even today. The happiest man on the earth is the one who is blessed with God-knowledge:

NAAM DHAN JIS JAN KE PALLE, SO HI SACHE SHAH

You are the wealthiest, the noblest and the highest in real sense, provided only that you are blessed with True Name, the ultimate truth, the knowledge about God.

Men of wisdom further say:

SUT DARA AUR LAKSHMI, PAPI KE BHI HOYE;
SANT SAMAGAM HARI KATHA, TULSI DURLABH DOYE

Even a sinner finds son, wife and wealth but the company of saints and opportunity to praise the Almighty, which are more valuable, are rare to be found. Today we recall Kabir Ji, Meera Ji and other great saints with reverence. We do not recall with the same respect the kings and monarchs having huge wealth and other resources. Saints are remembered because what they earned or amassed, that is, God-knowledge was meant for the soul. Thus, they could manage to take their wealth with them even after death; while others had to leave everything here because whatever they earned or amassed was meant for the body that does not go with the soul.

MANILA (PHILIPPINES)19th July 1994

In order to bring purity in life, we have always been advised to go in for the company of saints. It is in their congregation that we are associated with God. Water is water, but clean water is good for human health, while contaminated water is harmful. Similarly, the company of saints promotes joy, while that of the un-saintly persons causes pain and distress. That is why wise men say:

SADHU KI SANGAR RAHE, JAU KI BHUSI KHAY;
HONHAR SO HOY HEIN, SAKAT SANG NA JAYE.

We should not go to the company of the un-saintly persons. We may always stay in the company of saints even if we have to eat the husk of barley. It is here that we are able to remember God, sing the praise of the Almighty, which one should not like to leave. That is why the spiritual masters have always favoured the company of saints. They would like to join their company not withstanding a storm or any other obstacle.

The call in favour of the company of saints had been given by the spiritual masters in all the ages. If there is a mention that man must attain salvation, the source has also got to exist, in all the ages. In fact, there is no truth, which belongs to Satyug, or, for that matter, any other single age. Once the human soul achieves communion with the Super Soul, man recognizes the self automatically. Man identifies himself with humanity in such a manner that nobody appears to be stranger to him. Caste, community or language does not stand in his way. He is convinced that every human body is composed of the same five elements.

The company of saints is useful not only to ensure happiness in this world, but hereafter also. That is why it is said:

KARON VINANTI SUNO MERE MITA, SANT TAHAL BELA;
IHAN KHAT CHALO HAR LAHA; AAGE BASAN SUHELA.

Saints believe in selfless service. That is one reason why they are anxious to share their blissful experience with every human being. They know that those who remain deprived of the truth will neither be happy here nor hereafter. Saints are like a lamp at the crossing, where everybody can avail their light. They want that everybody should behold the truth and be benefited; everybody should be able to realize God.

Saints do not feel satisfied with what they read or listen. They describe what they perceive or behold. Kabir Ji says:

BAITHA PANDIT PADHE PURAN, BIN DEKHE KA KARE BAKHAN,
TU KAHE KAGAJ KI LEKHI, MAIN KAHUN ANKHAN KI DEKHI.

Similarly it is said:

SUN VADDA AKHE SAB KOYE, KEVAD VADDA DITHA HOYE.

We had been listening from saints and reading in the Vedas and Shashtras, but the reality was known only when we could realize it or behold it. This was, however, made possible only by those who were already blessed with the knowledge of truth.

We must realize God during this lifetime. We should not defer it because we do not know how soon is the end coming:

SWAS NAGADA KUCH KA, BAJAT HAI DIN RAT.

Every breath is an alarm of death; any breath may be the last. It sounds the warning that nobody here is immortal. Everyone has to go:

VAID MUA, ROGI MUA, MUA SAGAL SANSAR.

What to talk of the patient, even the doctor who is supposed to save the dying is bound to die. In fact everybody in this world is to go. Lord Rama has gone, proud Ravana has gone. Whosoever has appeared in human form must go one day or the other. It is quite simple to understand that any creature, which is born, has its end also.

Then the question arises: 'How should we live here, how should we complete the journey of life?'

BUDDHA HOA SHAIKH FARID, KAMBAN LAGI DEH;
JE SAU VARYAN JIVNA, BHI TAN HOSI KHEH.

Even if someone lives for a hundred years, he has to die. The human body must go back to the dust.

Man spends most of his time in the fulfillment of various ambitions, which are generally meaningless. Swami Vivekananda says that man must have the quest for realizing God. He should be as anxious to realize the truth, as a drowning man is to come out of the water and be saved.

No doubt, man is busy performing his worldly duties. The spiritual masters, however, do not advise him to leave all that as an essential requirement to attain spiritual enlightenment. This can be done in the normal day-to-day life. We should not postpone this noble task from childhood to youth and from youth to old age. Who knows at what stage one may breathe one's last!

It is not proper to point out to others; we must act ourselves. In other words, we must start doing what we require others to do. Once a spiritually enlightened saint declared in a congregation, 'I want reformers'. Many people came forward, the

saint, however, repeated, 'I want reformers, who can reform themselves'. Today also we need only such reformers.

HONG KONG

20th July 1994

Man has always been advised to realize God and wish for the well being of all. Instead of hatred and enmity, our life should be guided by the noble feelings of love, affection and kindness. We should not be selfish. We should not discriminate between one group of people and the other.

The Great spiritual masters have always tried to demolish the walls of discrimination between man and man on the basis of caste. Unfortunately, there are still some people who are proud of their caste and religion and do not hesitate to spread violence on this account. As a result, there is bloodshed of the innocent. The hatred on the basis of religion is spreading of wide that even one country is prepared to fight against another. On the other hand those who believe in truth have always pointed out:

UNCHE KUL KA JANMIA KARM UNCHE NA HOY

In case of you claim to belong to a high caste family, do you mean to say that your body is composed of six elements and the body of the person you hate is comprised of only four? Truly speaking a person can be high or low only by his actions. If you have goodwill for others, do not speak ill of others, extend them full respect, you are definitely great. But if you claim to be noble only because your parents were noble, this is wrong.

If you are proud of your caste, you are not a wise person. The spiritual masters say:

**JAATI KA GARV NA KAR MURAKH GAVARA
IS GARV SE UPJE BAHOT VIKARA**

A man who says he is proud of his caste has been described here as senseless. Pride is just like a thorn that pricks all the time. Unfortunately, even the question of language is being exploited for dividing humanity and spreading hatred. There are many examples in India. This is, however, not a good phenomenon. Language is a means to convey one's feelings or thoughts to others. What is there in it to be proud of? As regards religion, it is quite strange that people are confusing their community or sect for a religion. If somebody is saying that Hindus and Muslims belong to different 'religions', they are mistaken.

KASHI KABA EK HAI, EK HAI, EK HAI RAM RAHIM

There is no difference between Ram and Rahim. They are two different names of the same Almighty. Kabir and Ravidas never disputed the oneness of God. It is only the followers of 'religions' who erect these walls, which are harmful for the entire humanity. Disputes on the basis of religion are not confined to India or for that matter to Hindus and Muslims. We find even Ireland and England are suffering from

this disease. Several other parts of the world are also experiencing hatred and tension created in the name of religion.

All human beings are inhabitants of one and the same earth, receive light from the same sun. All the walls dividing humanity are man-made. If we demolish them, it will prove a blessing for the entire humanity. There is only one light, pervading the entire universe and that is the Formless God, Nirankar. God dwells in every creature, in every object. We must, therefore, show equal love and respect to all:

SAKAL SANG HUM KO BAN AYEE.

We must be friendly to all. If all are happy, we are also included:

SAB MEIN SANJHAEKO SOYE

God is the common chord uniting the entire mankind. Men may differ in appearance, their modes of living, their culture, language, etc. Even then they can be one. This is what we call 'unity in diversity'. If we look at nature, we find it is full of diversity. At places we find deserts. At others we see rocks, rivers and oases. But in spite of all these diverse objects the nature has unity, it has harmony. If this is possible in the case of nature, the same can hold good for humanity also. We can also enjoy peaceful co-existence on the basis of God-knowledge.

HONG KONG

21st July 1994

Love is such a wealth that brings happiness not only to the one who holds it, but to others also. The source of love, eternal love is, of course, the Almighty, God Nirankar. If God is there in our hearts, love enters automatically. It is just like the electric bulb, which gets light as soon as connected with the main.

Love is such a wealth that increases with distribution. Once we possess it, we tend to forget all other ambitions. It kindles the divine light of truth in our hearts.

When we face the sun, the shadow is at our back and when we turn our back towards the sun, the shadow is in our front. Our face should, therefore, be towards the sun, towards God, so that the shadow of untruth remains in the background. A saint said to someone, "Son, do not worry, God is with you" The man replied, "God is with me, but the problem is that I am not with God". Thus God is never absent. The absence is from our side. The only thing we have to do is that we remember God all the time and serve humanity with love and affection. We shall enjoy the bliss ourselves and make others also happy.

It is said that the saints do not give up their saintly qualities even when the circumstances are not favourable. Thorns surround the flower. But this does not

mean that it should give up its fragrance. Similarly, the saints continue to work for the welfare of others, even in adverse worldly conditions.

HONG KONG

22nd July 1994

To know the truth and carry it to others with the feeling of selfless service is a saintly quality. Such saints have always wished that the whole environment of the world should be free from hatred. They want man to rise above narrow-mindedness and make the world more loveable and livable.

One feels so pleasant in the company of such saints. It is just like a small rivulet becoming sacred by merging itself with Ganga or a piece of iron being converted into gold by Pares (touch-stone).

The Saints are never selfish. It is not that they become enlightened and then go and sit in seclusion, in penance, remembering God and forgetting the world. On the other hand, they utilize their God-knowledge for the welfare of all; their word is for the entire humanity. They warn man against wasting time. They say:

TUDH CHITT AYE MAHA ANAND JIS VISRE SO MAR JAYE

It means that man is happy so long as his heart is the dwelling place of God. He 'dies' as soon as his relationship with God is broken. This relationship is not to be taken in the worldly sense. It relates to the spiritual alliance of soul with the Supreme Soul. So long as they are together, human heart is full of love and good will. As soon as the chord is broken, all kinds of wickedness come in.

Both truth and untruth are there. We have only to make the choice. This too requires enlightenment. While taking our meals, we prefer to take only the tasty food. In case we find a piece of stone, fly, etc. we discard it. The saints and sages also care for the truth, real and useful. Whether we mention Sant Kabir, Ravidas or Meera, we find that their greatness was in the fact that they followed the path of truth and remained aligned with God all the time. Otherwise, their bodies too were composed of five elements like any other human being. We must also follow their examples and focus our mind of God Nirankar while performing our day-to-day duties.

We are familiar with the example of women carrying vessels full of water on their heads. They talk to each other and walk though uneven ground, keeping their mind all the time in the vessels; they do not allow them to fall down. Similarly, when the cow is grazing grass, it does not remove its attention from its calf.

A devotee loves God just as a mother loves her child. He never forgets God. On the other hand whatever he does, he associates the Almighty with him and thus enjoys every action. He would love the company of saints, where he is free from worries.

TAIPEI (Taiwan)
23rd July 1994

All worldly achievements in which man does not associate God have been described as meaningless. The spiritual masters say:

NAM BINA JO PAHRE KHAYE, JYON KUMAR JUTHAN MUNH PAYE;
NAM BINA JETA VYAVHAR, JYON MIRTAK MITHYA SEEGAR.

Unless we remember the Supreme Giver, all that we eat or wear becomes meaningless. Take for instance a street dog. It moves from place to place, from door to door and eats whatever is left or thrown. Is a life? Wiseman say that human life becomes as futile as decorating a dead body.

All that we see in nature has been created by God and placed at the disposal of man. There is air, there are mountains. Then, there are so many objects which man may not even be able to reach. Therefore, man has always been advised by saints and prophets to rely on the Creator of the universe. This is the way to become noble. This is the factor that distinguishes man from other creatures.

We come across examples of people attaining salvation in different ages. It shows that this is the privilege of man alone. Here also we hear that if we have faith in God, we shall be able to realize it. This has its own advantage. We can make our life noble and purposeful. Men of wisdom also point out that we must realize the Truth without any loss of time. They try to wake us up and tell that we should not mind even if the time at our disposal is not much. We should not sit back on the pretext that most of our time or age has already gone. We should seek God-knowledge even in old age. Spiritual masters mentioned about death again and again simply to warn that man should try to come out of ignorance and the divine light as early as possible. It is said:

RAM GAYO RAVAN GAYO, JAKA BAHU PARWAR;
KAHO NANAK THIR KICHH NAHIN, SAPNE JYONE SANSAR.

Lord Rama had to go, Ravana had to go, because they has human body. We must, therefore, realize God while this body is there.

Take the example of a film-roll. It gets up a picture only when put into the camera. In other words the roll functions only so long as it is there in the camera. Similarly, human being can realize God only while the body is there.

Man is unable to control his mind and concentrate on God. It runs after worldly wealth and gets engrossed in whatever it comes across. The mind has been compared with as bird that starts eating the fruits of any tree it saints on. In order to control the mind and link it with God, the company of saints has its own importance, saints always help our mind to concentrate on the Almighty. This imparts noble qualities to the human mind. It becomes a real blessing for the entire earth. The earth becomes heaven. 'Ram Rajya' is not known by a particular design of clothing of the people. It rests only in noble qualities like kindness and non-discrimination

between man and man on account of caste, etc. We must meet saints. It is essential for the mind to be noble and sublime for Ram Rajya to set in.

TAIPEI

24th July, 19994

If a thing sounds soothing for the ear, one can imagine how delightful it can prove to the heart. The divine masters have always talked about giving God a place in the heart and attain virtues. They have always sounded man against hatreds and stressed the need to acquire noble qualities of love and kindness.

Unfortunately, man does not give place to the words of the saints in his heart. The result is that he continues to create walls to divide man against man. The divine masters had to demolish these walls. They crusaded against casteism and other social diseases. Since they were aligned to Truth, they did not speak against anyone. That is why, we respect them, and we worship them.

If a person says that he must be shown the same respect as was extended to his parents, this is not possible. Today there is no dearth of such people. It is, however, nothing but a sign of ignorance, the pride of caste etc. does not pay; it does not make one noble and respectful automatically. Such people have been described as uncivilized only.

Saints point out that such feelings are not helpful even for the man himself. They prick him like thorns and make his life a hell. Then, why does he allow such feelings to enter his heart? Why can't he discard ego that gives rise to hatred and violence? There are many examples in India and elsewhere where people are fighting in the name of religion. In fact, they do not know even the real meaning of the word 'religion'. Saints have always tried to make him understand that there is no difference between Ram and Rahim, they being only two different names of the same Almighty. They realized the Truth themselves and asserted that it was futile to quarrel over religion. They pointed out that all human beings live on the same earth and enjoy warmth of the same sun. People having different religious faith do not have different planets to inhabit. We have many places like Hong Kong where people of different ethnic origins, having different religious faith and culture etc. stay together. Does each section of the population have a different earth, a different sun, different air, and different water of their own?

Saints here repeat the same message. They advise us to break their walls dividing humanity, whatever the pretext. We must, however, give place to the noble feelings in our hearts. Let us keep on reminding ourselves:

EK KO JANO, EK KO MANO AUR EK HO JAO SAB MEIN SACHA EKO SOI
NA KO BAIRI, NAHI BEGANA, SAGAL SANGA HUM KO BAN AYEE.

Know one, believe One and be One. God dwells in every human being. Nobody should be taken as a stranger. We should accept everyone as our own. But it would not be sufficient to utter these words of wisdom. We must adopt them and act upon them.

While talking of unity, the divine masters do not mean uniformity. No doubt they refer to 'All', but 'All' does not mean to them that everybody in the world should be wearing a turban or sporting a cap. They pointed out that even the various parts of our own body are not uniform. Even the fingers of the same hand are not of equal size. What they talk about is the uniformity of hearts, the unity based on virtues. We should wish well for one and all. We should remove hatred and usher in love and understanding. This is how we can prove to be useful to the society, become a source of happiness for the humanity. We should discard ego and bring in humility, the fountainhead of real happiness for ourselves as well as others.

TOKYO (JAPAN)
25th July 1994

Since ages saints have been singing the praise of God, Creator of the universe. They found happiness and serenity by associating themselves with this sublime, supreme power, steadfast and permanent.

Here we also glorify the same God almighty when we say Dhan Nirankar. Generally people would like to glorify themselves, establish their own superiority. But here we praise and glorify Nirankar, the Formless. We rely on it for every breath and for everything it has created for man. We wish to remember God all the time.

Unfortunately, it is Almighty that is forgotten the most in the world today. If we forget something else, we try to recall it without any loss of time. But when we forget God, we do not tend to do so. That is why the spiritual masters say:

SAYEE PIARE MEL JINA MILYAN TERA NAAM CHIT AWE.

Let us have the company of those who may remind us of the Supreme Lord. As we incline towards the company of saints, we acquire nobility, which makes our life happy.

Our mind is in the nature of flying. It said:

KABIR MAN PANCKHI BHAYA, UD UD DAH DIS JAYE;
JO JAISI SANGAT KARE, TAISA HI PHAL KHAYE

Mind is just like mad elephant with an unhealthy master having no iron-hook in his hands to control it. Here we try to control and link mind with the Almighty by seeking the company of saints. Once we are here, we get the inspiration for selfless service also, along with praising the Almighty. We are devoted to God, so we surrender to it all our worldly possessions. We take it that everything we have belongs ultimately to God. We dedicate ourselves to the service of humanity. Nothing that we eat, drink or wear detracts us from this path. All worldly possession - physical, mental and material, in fact, became pure and sublime when dedicated to the Almighty and utilized in the service of others. The divine masters have always taught us that we may forget anything on the earth but not God Nirankar. They say:

CHINTA TO EK NAAM KI, AUR NA CHITWE DAS;
JO KUCHH CHITVE NAAM BIN, SOI KALL KI PHAS.

If there is any worry, that is the divine name. Unlike worldly worries that prove fatal, the worry of divine name is, however, pleasant, a source of joy. A stage arrives when this worry (Chinta) attains the form of 'Chintan' i.e. remembrance of God. It imparts peace and harmony and makes human life serene. We are no longer affected by the ups and downs. We become firm and steadfast.

The saints and prophets, who appeared from time to time in the past, dedicated their belongings to the Almighty and utilized whatever they had, for the welfare of humanity. It may be that they did not possess much of worldly wealth. They had only the divine knowledge to share with others and they did. They showed equal respect to each and every human being, considering none as a stranger. To them, nobody was high or low. Rich or poor, black or white, and so on. They were, convinced that every human body was composed of the same five elements and in this respect a Brahmin was in no way superior to the down trodden. They declared:

MAATI EK ANEK BHANT KAR SAJI SAJAHARE

All human bodies are the creation of the same Almighty, are from the same material. So the saints wished well for all.

Today, we find man fighting against man on account of caste. Casteism had become a reason of pride, giving birth to hate and violence, but when God starts dwelling in the heart, all such feelings of discrimination as also the pride disappear. It is no use being proud of one's worldly possession. If man is proud of his physical strength, who knows he may fall sick and become helpless even during the prime of his youth. Similar is the case with wealth. Saints, therefore, always pray to God that they may not suffer from ego on account of their worldly possessions. They say:

KABIR RAM NA CHHODIYE, TAN DHAN JAYE TO JAYE.

They are prepared to forgo all their possession - physical and material, but not the divine name. Naturally, there is no room for pride in their life. They say:

MERA MUJH MEIN KUCH NAHIN,
JO KUCHH HAI SO TERA;
TERA TUJH KO SONPTE, KYA LAGE MERA.

When we declare that nothing belongs to us and everything belongs to the Almighty, what do we lose in dedicating the same to the Supreme Giver?

Look at the Almighty. It creates everything. It controls everything. The entire universe belongs to it but still it keeps itself away from the human eye, claiming no credit as the Doer. Let us pray to God that our mind should also be free from greed. Only God may dwell in our mind, so that it remains pure and sublime.

The world has never been totally free from wickedness. We had Kansa, we had Harinyakshyap, we had Duryodhana and even today we find anti-social elements disturbing peace. We must join hands with those who believe in humanity, and endeavour to improve the quality of life. The task is definitely gigantic, but someone must come forward and fulfil the need which is so urgent. Our efforts should not be

confined to one part of the world. The message of love and peace must go to humanity as such, so that everybody becomes happy.

VICTOIA (CANADA)

28th July 1994

The company of saints is always cherished because it strengthens one's own faith in God and at the same time inspires others to have devotion for God. The saints are always anxious to share their wealth of divine knowledge with one and all. They know that the very purpose of human life is to realize God. So they want to see everyone flourishing in life, as they do themselves. They want every human being to be happy here and be salvaged hereafter. They want that everybody should acquire and possess the sacred wealth of divine name, which is best utilized when distributed.

The company of saints strengthens one's faith in the true master. A devotee ceases to use his own worldly eyes and ears. He uses the divine eyes and ears with which he has been blessed by the true master. It means whatever he hears or looks at, he uses the scales of spirituality to weigh the same. This enables him to pick up or adopt the noble things only, discarding those which do not fall in line with the spiritual conduct. In regard to such a devotee it is said:

GURSIKH GURU DI AKH NAL VEKHE, GURU DE KAN NAL SUNDA EY;
GURSIKH GYAN SAROVAR VICHON, HIRE MOTI CHUNDA EY.

It means that such a devotee is blessed with the true wealth of pearls and diamonds picked up from the ocean of God knowledge. His attitude towards love, his behaviour towards others is no longer narrow minded. Hence it is virtuous.

This divine wealth is to be guarded against give robbers: lust, anger, greed, passion and pride. They may come in any time and attack. The best way to safeguard this divine wealth is to seek the company of saints. This is the only way to make life blissful. Once feels at home in the company of saints.

KAMLOOPS (CANADA)

29th July 1994

When we say that there is only one Father, the Creator of the entire mankind or we talk of universal brotherhood, human fraternity, we only endorse what has been said by the great spiritual masters from time to time and written in the holy scriptures. Nowhere it has been mentioned that the Creator of a Brahmin is different from the one who created Shudras.

Every spiritual master emphasized the need for human unity, goodwill and tolerance. They never treated one man as different from the other. We may go through Ramayana, Quran or Guru Granth, all refer to one Creator of the entire humanity. In case we differ, it means that we go through the scriptures without associating our mind. We read stories about Bala and Mardana receiving equal

regards from Guru Nanak. Had Guru Nanak believed in casteism, we should not have found Bala and Mardana together in his company.

Division or distance between one man and the other brings distress for humanity as a whole. If there is a calamity in one part of the world, the people elsewhere too are equally affected. This is something that must be understood by those who with ill of others. A poet says:

O JALANE WALE TERA HI THA WO NASHEMAN,
JISE TU NE PHOONK DALA, MERA ASHIYAN SAMAJH KAR.

In other words, those who wish to harm others, in fact ruin themselves. We have the example of Ravana. He himself lost everything. The men of wisdom, therefore, always advised man to treat all other human beings as his equal, the children of the same Father. They did not favour casteism. They said:

MANAS KI JAAT SABHAY EKO PAHCHANBO

There is only one caste, one religion or one tribe of the entire population of the world and that is humanity. Unfortunately, we only read what our spiritual masters have said or written; we do not display by our conduct that we have really followed their message. Look at Kabir Ji. He says:

KABIRA KHANA BAZAR MEIN, SAB KI MANGE KHAIR;
NA KAHUN SE DOSTI, NA KAHUN SE VAIR.

He has no friends, no enemies. He prays for the welfare of all. If we also want to be happy, let us wish well for all. If we do not have such a feeling, it will mean that we are guided by hatred, we suffer from ego. Nobody can find coolness for himself, if he is carrying burning coal in his hands. Nobody can live in peace, while being violent against others. That is why great masters preached against ego, whether it was based on caste, creed or colour or any other consideration. They endeavoured to unite humanity with the bonds of spiritual enlightenment, with the realization that all are children of the same Father. They were convinced that once everyone understands this, nobody would be able to divide humanity. In the words of Kabir Ji:

TOR MOR KI JEVRI, BANT BANDHA SANSAR;
EK KABIRA KYON BANTE, JAKE NAAM ADHAR.

You, can divide humanity in groups, so long as they believe in 'mile' and 'thin' but a person who rises above these considerations and relies on one God Nirankar, can not be made a party to such a division. You just cannot take him to this side or the other.

VANCOUVER (CANADA)29th July 1994

There were there clay models. In one model, you put a straw in one ear and take it out from the other. In the second you put the straw in the ear and take it out from its mouth. In the third one you put a straw in the ear and it goes to its stomach. The value of the first one was adjudged the lowest because it represented a person who would hear something and forget about it at once. The second was considered to be a little better, because it showed that the person hears a thing and tells it to others. The third was, however, proclaimed to be the best, because it meant that the person heard something and digested it. Similarly, here in the realm of spirituality the best devotee is the one who listens to the praise of God, digests it and adopts it in action. The beauty of his behaviour will automatically attract and fascinate others.

Today, we remember Lord Rama not because he was a powerful king but because his conduct was pure and righteous. We should also endeavour to assimilate similar qualities. We should behave like a flower, distributing fragrance all over, and not like thorns causing pain. We must not be influenced by hatred prevailing in the world. On the other hand, we should feel delighted to see others progressing and prospering. It is in the nature of saints to wish well for the entire world. They do not feel discouraged by the mischievous behaviour of the wicked people. They promote good qualities only:

SANT NA CHHODEN SANTAI, CHAHE KOTAK MILEN ASANT.

Even millions of un-saintly persons cannot compel a saint to give up his noble qualities. The sandal tree does not give up its trait of shedding fragrance in spite of the fact that it is coiled by snakes. A flower, whether it is surrounded by flowers or by thorns, remains a flower.

Look at a small candle. It does not feel frustrated with the vastness of the darkness. It continues to shed light even though its range may not go beyond 8 or 10 feet. Then, it gives light till its end. Similarly, throughout their life the saintly people do their best, without being frustrated by the magnitude of the task, the vast range of the darkness of ignorance.

Suppose there is a piece of stone in the food. Wisdom lies in the fact that you throw away the stone or for that matter any other unwanted object, and eat the delicious food, this is what saintly people do. They discard everything that tends to make one narrow-minded. They endeavour to promote such feelings that may make the world more beautiful, lovable and livable. One such feeling is that of humility. They say:

APAS KO JO JANE NICHA, SOYU GANIYE SAB TE UNCHA

The humblest is the noblest, the greatest. Saint never feel proud. They treat themselves as a drop, the Almighty being the ocean. Their motto is: "If it is nice to

be important, it is more important to be nice". That is why they are respected, they are revered.

On the other hand, there are people in the world who spoil everything noble. Suppose somebody prepares the sweet dish of Kheer with rice and milk, they will try to throw filth in it. They are like the fish of aquarium who will not feel at home in the vast ocean. They are like plants that grow in pots, not to follow such people. If we want to be important, or to be great, we must follow the devotees of God.

VANCOUVER (CANADA)

31ST July 1994

We must give the words of the saints and prophets the highest place in our life. We must plant them into the soil of our hearts, so that we reap the harvest of joy.

The goodness of man is not to be judged from his appearance or the dress. It is indicated by the noble qualities of his conduct, such as self-sacrifice, service to others and, of course, remembrance of God. The great saints and prophets who appeared in the past are remembered and revered till today, because they possessed such noble qualities. Lord Rama us bit worshipped because he was son of a king. It is because he showered love and affection and made this world attractive and beautiful. Instead of being carried away by the worldly weaknesses, we must endeavour to render the world beautiful and fragrant like flowers, through our conduct. We should work for the removal of hatred. In fact, it is the saints, who influence the world by their behavior; they are not influenced by the world.

Goodwill knows no barriers, it is always for all. We must, therefore, rise above all kinds of produces and embrace the entire humanity as our own. Saints have always desired that those who come into their contact should also become as noble as they are themselves, it is not that you require to give up your day-to-day activities. You have the examples of Gurus and projects who worked for the welfare of mankind for the salvation of humanity while fulfilling their worldly responsibilities. What we require is to shed our ego. Only then we can love one and all. We should always remember God and express our gratitude for all that we have been blessed with. We must realize and declare that, but for the benevolence of the Almighty, we would have been nothing.

Love is never conditional. So is the case with devotion. Saints do not love God or remember it for worldly gains like social respect etc. They know that it is nice to be important, but more important is to be nice. Even a good sportsman would bring bad name to the country if he quarrels with the umpire in the ground.

EDMONTON (CANADA)

1ST August 1994

The world has always been like this. The situation for the great spiritual masters, who appeared from time to time, was not different. The world was full of shortcomings during their times as it is now. Whether we talk about Lord Rama or

Lord Krishna or from Guru Nanak to Guru Nanak to Guru Gobind Singh. Whether we talk of Satyug, Treta or Dwapar, there were always people who did not follow the path of truth. These great spiritual masters, however, aligned themselves with God and filled their minds with coolness, nobleness and goodwill. They remained pure and righteous, without being affected by the ups and downs of life.

The situation today is quite alarming. If the fire of hatred and violence is controlled at one place, the flames engulf another. In India alone, we find that if violent activities are suppressed in one state, they raise their ugly head in another. The spiritually enlightened people, however, make their hearts a dwelling place for God and do not allow petty feelings to disturb them. They always try to extinguish the fire of hatred through love and affection, true and sublime. It has been seen that the fire in a forest goes on spreading and it stops only where there is some water. The saintly people perform this role in the world afflicted by violence:

SANT NA HOTE JAGAT MEIN JAL MARTA SANSAR.

In case the saints were not there, the entire world would have been burnt and finished. It is only because of the saints that humanity is alive. Otherwise, a little power makes man so mad that he starts creating trouble for others, causing harassment to them. In order to establish peace, what is required is to eliminate ego or pride. Lord Jesus Christ once said, "Blessed are the peace makers". But today we find that those who claim to be religious and want to be praised for their being religious are spreading hatred and violence in the name of religion. They are killing people and burning properties simply because the latter happen to belong to a different religion. Only those, however, will stand glorified in the realm of divinity who work for the establishment of peace and for the welfare of all.

Every spiritual master and religious book lays stress on the word 'all'. We must understand that 'all' are the children of the same Father, God Nirankar. Once we understand this, we will not discriminate between one man and the other on the basis of caste, creed, and colour. Here the greatest person is the one who is the humblest. We know that Ravana, who was a great scholar of spirituality, suffered because he had ego. Every spiritual master had warned against ego or pride:

KABIR GARVA NA KIJIYE, UNCHA DEKH AWAS;
AAJ KAAL BHOEYN LETNA, UPAR JAME GHAS.

O Man! Why are you so proud? You must remember that a day will come when you will be buried in the earth and grass will grow over you.

Today, man does not want to look towards the spiritual masters and what they taught. Out of ignorance, he is spreading hatred. The light is there, but he is putting a dark cover on it. Every human being is blessed with the divine light, the soul, but man is unable to appreciate the same because of his own ignorance.

We must follow the spiritual masters and adopt the noble traits of love, affection and compassion in our lives. Suppose a man is taking photographs but a cap covers the lens of his camera. Obviously his labour will go waste. We must, therefore, see to it that we do not confine only to the repetition of what is said by

great masters. We must remove the cover of ignorance and follow their teachings in day-to-day life.

CALGARY (CANADA)

2nd August 1994

Saints always wish that God may continue to dwell in their hearts all the time. If everybody brings faith on what they say, they can surely be happy. The moment the mind is detracted from God, the saints feel upset. So long as the mind is associated with God, it remains pure, full of goodwill. It is blessed with peace.

Saints stay in the world but do not allow themselves to be affected by its ups and downs. They rely on God who is free from shortcomings, who is complete and perfect. God is pure and virtuous and remains steadfast. That is why the saint remains always virtuous.

Such peace is, however, not be found by those who spread the cult of violence, unfortunately, there are many who are creating turmoil in the name of religion, in the name of great masters it is an irony that the fire is being spread in the name of those who always remained cool, calm, and peaceful and preached against violence, in India, one State after another is being engulfed by this fire, the violence in the name of religious. Several other parts of the world are also facing the same kind of situation. It appears that man is leaving no stone unturned for self-annihilation. The saints, however, remain aligned with God and act as water to stop this fire from spreading. No wonder, it is said that if the saints were not there, the entire world would have been finished.

The noble people always desire that the spirit of nobleness should spread to the entire world. They do not want their own name to be glorified. They are unlike those who seek to exploit religion for their self-interest and wish to become popular. They find praise in the kingdom of God. They are blessed.

The entire world or universe is the creation of God. The saints realize this fact. Therefore, while they realize the existence of God, they serve humanity to see them happy one and all.

That is why the saints here would like the world to be spiritually awakened. They endeavour day and night to spread the message of peace, love and understanding based on God-knowledge. They are not very keen for social recognition. They just want to see everybody happy and prosperous treating the entire mankind as single family, the children of the same Father, God Nirankar. They do not discriminate between man and man on the basis of caste, creed, colour, place, language, dress or diet. They wish well for all.

FREEMONT (CANADA)4th August 1994

There is no end to our worldly demands. No doubt, man proclaims that he will not ask for anything more if he is given a particular article or facility, but he forgets his promise as soon as the desire is fulfilled. Another demand takes its place. Today, when man has made tremendous progress in the fields of science and technology, the chain of human demands is increasing further day by day. Man does not seem to be happy even after acquiring the best articles of luxury.

We have not to search for the reason. Our saints and prophets, who appeared in different parts of the world in different ages, have always told us that worldly materials are subject to decay and, therefore, cannot be taken as a source of everlasting joy. Man has been advised to treat his worldly assets as a gift from God and utilize them in the service of humanity. We should, therefore, not discard what we have but must remember the golden principle that they are best utilized only in the service of the fellow beings.

The divine masters taught man to realize God. Once you are spiritually enlightened, you realize that nobody in the world is stranger for you. Naturally, you are inspired to devote yourself to the service and welfare of all. Like a flower, you boom and lend fragrance to the atmosphere, wherever you stay, whichever country, whatever part of the world.

The sign of a true devotee of God is that he surrenders everything he has at the altar of the Divine Power. Their mind goes only by the will of God. They move in the old as done by the great devotees of God like Kabir and Ravidas. These saints did not attach importance to the worldly wealth. They are respected, revered and worshipped because of their spiritual alignment with the Almighty. Why do we worship Hanuman? It is not because of his physical strength. It is because of his devotion to Lord Rama. He gave credit for all his achievements to the Lord and on his part preferred to remain a humble devotee.

There great devotees of God, saints and sages showed to the world through there conduct that it is humility and not pride that pays in the long run. Ego is seldom helpful in making man happy. In case someone is proud of his physical strength, worldly wealth or intellectual achievements, he is still ignorant. It is our modesty based on spiritual enlightenment that can bring happiness and praise. Even if you want to please God, you have to be humble, kind and helpful. You know Lord Rama salvaged Shabri for her humility. The Lord did not go by the yardstick of penance, meditation or the performance of some rites and rituals. Similarly, Lord Rama forgave Manthra. We must learn this golden principle from our saints and prophets and adopt it in our own conduct, so that we can find joy not only for ourselves but for others also.

MONTREAL (CANADA)23rd August 1994

Devotees of God have always given importance to service of humanity (Sewa), company of saints (Satsang) and praise of God (Simran). This strengthens their faith in God and keeps them aligned with the Almighty all the time everywhere and in every situation.

Here also, the saints have the same feelings, the same approach. They call for the promotion of noble feelings like love, affection and contentment. They want that everybody should lead a life based on spiritual enlightenment as professed by divine masters from time to time, through word and deed.

Unfortunately, materialistic things consume the entire attention of the people. Unlike saints, they seem to be satisfied with the worldly possessions. The saintly persons, however, give priority to God, treating worldly pleasures as futile. They are convinced that everything visible is changeable and not ever lasting. We are fascinated to see the stars at night, but they disappear with the sunrise. It means the glory of star fades.

We should also, therefore, attach importance to God, the creator of all that is seen. If we attach importance to God, we too become important, noble, pious and righteous. We also become pure and clean. We here, do not condemn the worldly comforts. The only care that we have to take is that the pursuit of material wealth should not take precedence over the search for Truth, realization of God. We must understand that the entire mankind is because of God and not vice-versa. A painter may produce thousands of paintings, but no number of paintings can produce one painter.

Let us learn a lesson from history where we find that even kings went empty handed from this world. Everything has to be left behind along with the body because all the material wealth was meant for the body. Mind or the soul may take with it only something that is not meant for body and that is God-knowledge, the Divine name. Once we realize this and utilized our worldly assets as 'gift' from the Almighty and keep our mind aligned with God all the time, the journey of our life will automatically become easy and pleasant and the end blissful.

TORONTO (CANADA)27th August 1994

Great spiritual masters have always advised man to seek the company of saints so that he can touch the heights of life, he can make himself noble and virtuous. They also warned us against the company of unsaintly people, because there we will tend to acquire qualities not conducive to happiness. Unfortunately, people prefer to go to the second category. The result is:

KABIR DEEN GAVAYA DUNI SYON, DUNI NA CHALI SATH;
PAYEN KUHADA MARYA, GAFAL APNE HATH.

It means we give up the company of saints for the sake of the world, but the world lets us down, in the long run. It was our ignorance to have relied on it.

The devotees of God always prefer the company of saints. We drink only clean water and discard which is not clean. We take something to improve our health. We do not want that disease, if any, should also flourish along with the body. We have the example of a crop. We sow the seeds, put in manure and so on, with the intention to get a good crop. But we find that certain unwanted grass also grows in the field. The farmers who are wise enough, weed out such unwanted growth, similarly, saints go on discarding bad qualities. They acquire only such qualities that promote goodwill and happiness. They seek communion with God that is infinite and their life is filled with peace. They feel no suffocation in this eternal vastness. They are like fish in the ocean, not very easy to be caught, unlike those living in a small quantity of water. Kabirji says:

KABIR SUMUND NA CHHODIYE, JO ATI KHARA HOYE.

Don't leave the sea, even if the water is not so sweet. The idea is that once we are aligned with the Infinite we need not care for the small worldly considerations. Let us be liberated from all such feelings as make us narrow-minded. Let us not worry about the language used, but concentrate on the substance, the knowledge it seeks to communicate. We may stay in any part of the world, love, understanding and humility should form the basis of our dealings, our conduct. We should always be keen to collect the wealth of divine knowledge and ensure its sage possession. It must be guarded by constant company of saints (Satsang), selfless service (Sewa) and praise and remembrance of the Almighty (Simran).

When you switch on a light, the darkness goes. Similarly, once we are spiritually enlightened, aligned with God, bad feelings disappear. But this is not sufficient by itself. The light may be there. Our eyes may be perfectly in order, functioning. Even then we may strike against a pole if our mind is somewhere else. It means that even when spiritually enlightened, we must concentrate on the One Almighty. We must be conscious of its value. Wise men point out:

CHANDAN LEP UTARE DHOYE,
GARDABH PREET BHASAM SABG HOYE.

A donkey does not know the value of sandal. It loves the dust only. We should value the sandal and impart the coolness and fragrance to others through our conduct.

The circumstances change, situations change, but the conduct of the saints remains the same all the time everywhere. They are not affected by the ups and downs of life. Like touchstone, they will turn iron into gold, notwithstanding the place, time or situation.

SAN FRANCISCO (U.S.A.)3rd August 1994

This Mission seeks to highlight that all great saints and prophets who appeared in different ages in different parts of the world adopted the same truth as base of what they preached. They wanted man to realize God and remain conscious of its omnipresence. They explained that all human beings are the children of the same Father, the Almighty and, therefore, they must live together in peace and harmony. Their message did not change with the change in times. Lord Rama, Lord Krishna, Hazrat Mohammed, Lord Jesus Christ and from Guru Nanak to Guru Gobind Singh appeared in different parts of the world at different times, but their message was the same and for all.

In a way, this is true of those who opposed them also. Such people too lived in all the ages. They did not follow the noble message of their contemporary spiritual masters. They only created problems, caused distress.

Today here we all wish to discuss the message of great saints and prophets, follow the same and show the way to others. We want that God may dwell in our hearts. We are convinced that people show respect and faith only to those who remained devoted to the Almighty. Whether we mention Kabir, Ravidas or Meera, they were great because they adopted such noble feelings in their life. They never identified themselves with a particular language or any such factor. Only devotion to God remained their distinction. We have the example of the gem of a devotee, Hanuman. In India, perhaps we do not have as many places of worship connected with the name of Lord Rama as Hanuman. We do not worship Hanuman because he had tremendous physical strength. Had this been the case, Ravana was also not less powerful. But we do not worship Ravana. We worship Hanuman because of his humility. With all the physical strength he possessed, he gave credit for his brave actions to Lord Rama.

Today, however, man thinks quite contrary to it. He is proud of his physical strength, he is proud of his wealth, he is proud of his caste and so on. Consequently, he treats others as inferior, he hates them. He is ignoring the truth that all that he is proud of is perishable, we find people confined to their bed, unable to move. They cannot even sit up and take water without the help of others. Similarly, we saw people losing vast properties in the wake of the Partition of India.

The saintly people, however, rise above all narrow considerations of the world and endeavour for the welfare of one and all:

SANTAN KE MAN RAHAT HAI, SAB KE HIT KE BAAT;
GHAT GHAT DEKHEN ALAKH KO, PUCHHEN JAAT NA PAAT

The noble people do not go by the caste of others. Their message is common to all. They know only one religion, and this is humanity. Let us all also follow them and rise above all considerations that cause hatred, tension and strife. No human being should be a stranger to us. We should love even those who do not love us. We

know the treatment that Manthra gave to Lord Rama. But on this return from the forests, Lord Rama did not treat Manthra unkindly.

Lord Jesus Christ says, "Blessed are the peace makers"! So if we wish to have blessings of the Lord, let us also be peacemakers. Mankind heaved a sigh of relief when the Berlin Wall was removed. But then, there is Bosnia, there is Yaman. We find violence in many part of the world. Innocent people are being butchered. Let us, therefore, remind ourselves of the teachings of the great spiritual masters, wherever we stay, wherever we come from, we have one earth, one sky, one sun. Let us remember that the world is one.

TRACY (U.S.A.)
6th august 1994

True happiness flows from remembering God and being conscious of its presence all the time everywhere. It is such a realization that imparts peace and contentment. Even for a few moments when we forget the Almighty and ignore its presence, our mind slips into wickedness and we are overwhelmed by ego, by hatred. That is why it is said:

SWAS SWAS SIMRO GOBIND

Let us remember and praise God every moments of our life. Unfortunately, often we fail to do so. We concentrate only on the repetition of its name, recitation of the word and are not able to integrate ourselves with the Almighty completely, the divine masters have, however, been telling us to ensure our association with the Formless. They did not only preach, but practiced it also. They warned:

JIN MAN HOR MUKH HOR SE KADHE KACHYA

It means those who are just repeating the name of God with tongue and do not involve their minds, are rather imperfect.

In Swan, they have a night-market on the footpaths. We found a man sitting right in the market, telling beads, with his eye closed. Suddenly, a motorcycle stopped in his front. The man at once held out his bowl towards the rider for collecting alms. We understood that while he was telling beads, repeating the name of god, his mind was somewhere else, looking for somebody who would offer a few coins to him. It is for such people that Kabir Ji pointed out:

MALA PHERAT JUG GAYA, GAYA NA MAN KA PHER;
KARKA MANKA DAAL DE MAN KA MANAKA PHER

It is one use turning the beads and repeating the name of God with one's tongue only. God must be remembered with heart and soul, all the time, everywhere, in all situations. Only this realization can be helpful in making our life meaningful no only for ourselves but for others also.

We use candle to drive away the darkness. This is, however, not correct to presume. The darkness stays very much there. Put out the candle and you have it. Similarly, the moments man forgets God, his mind is overtaken by the darkness, by wickedness. All the enemies of his happiness are there all the time, watching only for the opportunity to attack. They are: Lust, Anger, Passion, Greed and Pride. So long as we are spiritually enlightened and our mind is fully conscious of the presence of God Nirankar, the very angle of our looking at things is changed. Our attitude will be that of good will. There will be peace all over. Nobody will feel hurt by what we speak. We will be free from ego:

MITHAT NIWIN NANAKA, GUN CHANGIYAN TAT

The best trait of human being is his humility, accompanied by sweet tongue. All the prophets, Sages and seers, who appeared in different ages, are remembered with reverence even today, because they had these qualities. Let us also follow them and make our lives content and blissful. It is said:

JO PAYE SANTOSH DHAN, SAB DHAN DHOOL SAMAN

Contentment has been described as the greatest wealth. Material wealth is just nothing before the noble quality of contentment. Wise men say that poverty is not confined to the huts of the poor, if he is not contented with what he has.

Contentment is the outcome of the realization of God, omnipresent. Once we become conscious of the omnipresence of the Supreme Giver and feel all the time grateful to the Almighty, each moment of our life is blissful in the real sense of the term.

Contentment does not mean that we should become lazy and sit back. Just as we tell a school-going child that he must work hard, similarly we must perform our worldly duties with full sense of responsibility. We must not give up everything on the pretext of God remembrance. On the other hand, we must continue our day-to-day activities, surrender to the divine will and be contented. We should not spoil our happiness by being jealous of others, who might happen to be better blessed.

Once a person was distributing sweets. It was found that he had been sanctioned an increment in his salary. After a few days the man was seen sitting remorse. On enquiry, he stated that he was sad because one of his colleagues had been sanctioned Ra. 200/- more than what he got by way of increment. This is what is happening everywhere. The divine masters have always advised us to remain contented with whatever God has given to us and lead a life based on love and affection. We should always realize that there are many in this world who are less fortunate than ourselves. Through selfless service, we may endeavour to bring happiness in their lives also. The young boys and girls working in the Mission's Sewa Dal are already setting an example in this direction.

Once a person got worried because according to him there was very little land to produce food for the entire population of the world. He pointed out that about three-fourths of the earth is under water, while another considerable chunk has been taken away by rocks, forests etc., rendering the same unavailable for cultivation. It

was, however, pointed out to him that there was no reason for him to worry, because in spite of all this there was ample food for man. What we mean to say is that we should not worry for what is not there; we should feel grateful to the Almighty for what we have.

LOS ANGELES (U.S.A.)

6th August 1994

Today man is keen to show himself as great, as most important, superior to all. The message of the divine masters has, however, been quite contrary to this. Age after age, they have called upon man to give precedence to the realization of God, the source of lasting bliss. The pride based on worldly possessions is of no avail, because all material objects are subject to change, meant to decay.

If we go through scriptures carefully, we find that all of them seek to proclaim that man should behave like a true human being. No doubt man does have faith in the holy scriptures, but their message is lost. Our behaviour tends to be in total contradiction of what we read. No religious book teaches us narrow mindedness or hatred. On the other hand, each one of them calls for self-realisation through divine light, we must know the creator of the universe, the Father of humanity. We must understand we are from the family of God, children of the Almighty, human fraternity, universal brotherhood.

Once we realize this, we will understand that the various barriers put up by man to divide humanity on the basis of caste, creed and colour and so many other considerations are futile. They are against the principle of oneness of Father and brotherhood of mankind. They are anti-human.

Today, when we see humanity threatened by mass annihilation, we are constrained to condole automatically that this is the handiwork of the feelings of hatred and violence taking birth in the human heart, due to ignorance. As a direct consequence the image of man is falling down day by day. People belonging to the different religions point out to the same Father of the mankind but with different names. The difficulty arises when they fail to realize that they are all the children of the same Father. They do pronounce that God is one, but practically they do not display their truthfulness by means of action. May be they believe but they do not act.

Lofty principles are written on the walls of the various shrines all over the world. Do we follow that in practice? Then there should have been no hatred, tension or warfare in any part of the world. We must give a thought to it and reform ourselves.

LOS ANGELES (U.S.A.)

8th August 1994

The importance of Satsang lies in the fact that here we know the Almighty. The company of saints gives us an opportunity to understand the message of the divine masters of the past as also the holy scriptures.

All the men of wisdom and holy scriptures tell us that there is nothing wrong about the material world. Every object of the universe has been created by God. All spiritual masters led a chaste and spotless life even though they stayed in the midst of the material world. The reason was that they did not attach importance to the creation; they concentrated on the Creator. They made use to the various objects considering that they were all a gift to man by the Almighty. They never felt proud of the worldly wealth. Whatever they had, they used it for the welfare of all.

Unfortunately, the man today gives preference to the creation, which is perishable. He does not choose to rely on God, the unperishable. The result is that man runs after the things that are false, short-lived and subject to decay. Naturally, he suffers from the sense of pride, which gives rise to all kinds of ill will.

There is hardly any part of the world where man is free from fear. There is tension, because there is hatred. It appears that nobody feels like remembering the teachings of our great masters. Lord Christ said 'Love thy neighbour'. The neighbour here does not mean your next-door resident. It includes the neighbour of the latter also. Thus if each neighbour loves the other, the whole population of the world will form part of the chain. Then, who will be a stranger? Your neighbour's neighbour will also become your own neighbour who will be entitled to your love and affection as per the great principle enunciated by Lord Christ.

The problem today is that although we know that God is one, we stick to the name that we have given to the Formless. The name we attach becomes so sacred for us that all other names sound to be different, not to be accepted, not to be tolerated. Hence, tension and suffering all around. We must get rid of this kind of ignorance, if we want to live in peace and be happy. Peaceful co-existence will remain a mere dream, if we do not realize that there is only one religion and that is humanity. All these barriers and walls dividing humanity on different excuses are futile. We must rise above all kinds of narrow mindedness. Instead, we must usher in the spirit of love and tolerance, only then we shall be able to turn this earth into heaven and set up the kingdom of God the Ram Rajya as we describe it.

PHOENIX (U.S.A.)
9th August 1994

There should be sweetness in our tongue. We should be very careful in the selection of words. It takes no time to speak out something but who knows whether it is going to hurt the feelings of others or prove a healing balm to their wounds?

BANI TO ANMOL HAI, JO KOI BOLE BOL;
HRIDAY TARAZOO TOL KE, PHIR MUCH MAHI BOL.

Words are precious. They must first be weighted on the scales of heart. We must realize the impact that they are going to have on others. We must realize the impact that they are going to have on others. At times, a few words spoken may cause suffering for years. We may, therefore, speak only such words as produce good will for others.

It is well-known that the iron which is cool can easily mould and break the iron which is hot. Parshuram came all in rage. His hot tamper was, however, compelled to give way before the sweet words of Lord Rama. There is another example. Somebody attacked a spiritual master and hit him with his foot. The great master did not complain. On the other hand he fondled the man's foot and regretted that being an old man his bones might have hurt the same.

Pride leads to bitterness and disgrace. Duryodhana suffered from this feeling. He refused to give even five villages to Pandavas, in spite of the fact that Lord Krishan recommended it. We know the result. It was his downfall, his decay. Man must remain humble. That is the only way to attain peace of mind. It is said:

EK MIAN MEIN DO KHADAG, DEKHA SUNA NA KAAAN;
PEENA CHAHE PREM RAS, AUR KARNA CHAHE MAAN.

One sheath cannot hold two swords at the same time. Either there can be love or pride; the two cannot stay in the same heart. Animosity or ill-will does not produce welfare or good will. Even a small piece of stone in the shoe cause pain. The same is the case with pride. Unit and unless we remove it from our heart, it will continue to make us bitter. The sugar mixed in sand cannot be separate and eaten by the elephant, but a small ant does it.

In the absence of God-knowledge man forgets his real traits. He is over taken by animal tendencies. Instead of building something, he starts destroying what he finds. Suppose someone works hard for years and converts a barren piece of land into a beautiful orchard. Then somebody else comes and destroys it in one day. This is what we call animal tendency. It is very difficult to construct the house, but quite easy to raze it to the ground. It is for the saints to venture for the difficult, but constructive work. They never cause destruction. Wherever they go, they treat the world as their own. Therefore, they will not do anything that may harm others.

HOUSTON (U.S.A.)
10th August 1994

Man should not be a man in appearance only; he should be a real human being, the best of creations of God. This can be proved only if he aligns himself with God and owns the entire mankind. He must liberate himself from the feelings of hatred, jealousy and enmity and inculcate noble sentiments of love, affection and humility.

Man cannot claim to be superior to other creatures simply because he has the wisdom to build a house. Even a tiny bird makes a beautiful nest, collecting straws one by one. Man can also not claim superiority because he has the capacity to develop or produce things. A small worm produces silk which is so valuable. Then, we have jade obtained from the elephant. It proves that if man is proud of his real identity. No wonder, the spiritual masters have often pointed out:

KARTOOT PASHU KI MANAS JAAT

It means that man is a human being only to look at, otherwise he is no better than animals so far as his actions are concerned. The men of wisdom have, therefore, always advised man to become a man. He should treat the entire world as a human family. They have always warned him against dividing humanity and creating hostility. The real proof of manhood lies in creating an atmosphere of peace and inspiring everyone towards devotion of God. Suppose, somebody acquires a piece of barren land and develops it into a beautiful garden with, of course, a lot of hard work and labour. Now suppose, somebody else comes and destroys it in no time. Naturally, we shall describe the former as a man and the latter as an animal. Today, there is no dearth of those who are engaged in destruction. Everywhere we find them creating riots, killing people and burning houses. Even small innocent children and their mothers are not spared. How can such unhuman persons be happy and acceptable to God as per the principles laid down by spiritual masters?

Why destruction is so easy and development or construction very difficult? In fact, every great act, noble act has got to be difficult. In order to build a house we have to collect lot of material and put in hard labour for months together. On the other hand, it takes on time to demolish it. The man walking along water can be thrown into it even by a child, but how many are there who will come forward to see him? This is definitely a difficult task. Anybody can hurt another person, but how many are there to heal his wounds?

The act saving is noble but at the same time difficult. The actions of saintly people have always been difficult but for the welfare and happiness of the mankind. Lord Rama, Lord Krishan, Hazrat Mohammad, Lord Jesus Christ and from Guru Nanak to Guru Gobind Sing all great spiritual masters worked for the amelioration of the suffering, for the rescue of the drowning humanity. They always tried to provide joy and happiness to the mankind. They preached love that would enable humanity to live in unity and harmony. They illumined the minds of the people with love, affection and compassion and they never upheld the feelings of hatred, jealousy and enmity. They showed the path for man's own welfare as also the welfare of others. Whether we live in India, America or Pakistan or for that matter in any other country, whether we are black or white, educated or illiterate, well dressed or not,

we must abide by the noble teaching of the great masters, follow them in our day-to-day life. Only then we will find peace all around. Once we are out of the darkness of ignorance, every action of ours will please God. Let us link ourselves with God, promote the feelings of love and compassion and establish a real human family.

It is our actions that make the world a heaven or hell. If our hearts are filled with the darkness of the ignorance, this very world becomes a hell for us. On the other hand, if our hearts are illumined with God-knowledge the same world turns into heaven. We often refer to Ram Rajya, the Kingdom of God. It means nothing but the realm of the noble feelings like tolerance, harmony and selfless service. Tama Rajya is naturally not to be confined to a particular part of the world. Lord Rama was being offered a throne, but he preferred to go to the forests, as an obedient son. We are touched by his greatness. Then, we find that he has no ill-will even for those who tried to harm him. This is Ram Rajya. This is heaven.

We find many people confine themselves to the recitation of the name of God. Outwardly, it appears to be an act of devotion, but in reality it is not. Because the man has not known God he worships. That is why spiritual masters advise us: "Know One, believe One, be one". We must rise above the considerations of high and low, rich and poor. We must rise above the considerations of high and low, rich and poor. We must realize that every human body consists of the same five elements as ours. Instead of claiming to be superior and becoming proud of our caste, creed and colour we should create an atmosphere of love, free from any kind of hatred. Pride is never upheld in the realm of divinity. It makes man wicked.

It is said that once Yudhistra was asked to search for the most wicked person of the world, while Duryodhan was required to search for the noblest. After sometime, both of them returned, without bringing any third person with them. Yudhistra said that wherever he went he was reminded of his own shortcomings. So he concluded that he himself was the worst man on the earth. On the other hand, Duryodhana explained that he did not find a person nobler than himself. Now, we know how much regard we have for Yudhistra and how much for Duryodhana! We must avoid false pride. We should be grateful to the Almighty for whatever we have been blessed with and nothing should become a reason for pride.

BROWNSVILLE (U.S.A.)

11th August 1994

The great masters, who appeared in his world from time to time, always preached that love must abide in our hearts. None of them suggested that we should hate each other. They never told us to be proud of our own caste and look down upon others simply because they come from some other caste. On the other hand, they always advised such a person not to think that his own body is made of six elements while others are comprised of five and, therefore, are inferior to him.

In fact, the divine masters considered a family superior only if it had produced a saint, a devotee of God:

KABIR SOI KUL BHALI, JA KUL HAR KO DASS.

In the words of Kabir Ji, if there is any person who can claim superiority on the basis of his family, is a devotee of God. Otherwise, on man can be superior to others. In case somebody has such feelings, it will mean that he is suffering from pride. It is said:

APAS KAU JO JANE NEECHA, SAYU GANIYE SAB TE UNCHA.

In fact, the greatness of man lies in his humility. Today, man feels proud of his physical strength, his wealth and condemns others as inferior. His is, however, not right, if you want to drink water, you have to bow your head. One who is not prepared to bend cannot have the nectar.

Spiritual masters, who showed the right path to man, always pointed out that one must be humble and treat others as superior.

KABIR SAB TE HUM BURE, HUM TAJ BHALO SAB KOYE

The greatest sign of an enlightened person is that he considers himself low. Naturally, it is he who receives the nectar. Even the prophets who appeared to show the way to others described themselves as the humblest of the humble. They pointed out that the king riding a horse, with a decorated umbrella above, does not stay there for ever. The palaces are also not ever lasting. They should, therefore, not be a reason to be proud of.

Pride makes man devil. Suffering from ego, he considers others as low and hates them, which may lead even to violence. There will be no violence if man gives up his arrogance or pride. Pride is a fire that burns everything. It makes no distinction between a hut and a palace. The poor and rich, the black and the white, the Indian and the Pakistani or an American, all are equal to fire, because burning is its very nature. It ruins man. Take for example Ravana. In spite of the fact that he was a great scholar and even spiritually enlightened, he suffered because of ego. He lost his entire family. While Kabir and Ravidas are remembered with reverence, nobody shows any regard to Ravana. Similar is the example of Kansa, who gave no importance to anybody else than himself, so much so that he did not bother about Lord Krishna. He always talked in terms of 'I'. He had to suffer because of false pride. That is why spiritual masters always warned man against ego or pride as a reason of downfall and decay. They always preached for an attitude of welfare for all. It is said:

PAR DUKHE UPKAR KARE, MAN ABHIMAN NA ANE DE.

It means even the service to others has to be free from ego. Our help to others should not become a source of pride. Otherwise, it will fail to produce any happiness. Let us, therefore, do whatever we can for others without taking any credit for the same, without being proud of it.

Moreover, our behaviour should be based on love and sweet tongue. What is the difference between a crow and a cuckoo? Why do we not like a crow? Why so we

always scare it away? Does it steal our wealth? On the other hand, why do we not extend the same treatment to a cuckoo? The reason is quite simple to understand. The cuckoo has a charming and sweet voice, while the crow has not. The cuckoo fascinates us with its voice, with its songs. This is what we call an act of service to others, an endeavour that produces welfare. Let us, therefore, understand that if we praise others, instead of condemning them, it is a great service to them.

We should always give love to everybody. We should live as one society, one humanity having one and the same Father. No Christian, Muslim or a Hindu will say that there are more than one Father, the Creator, God Nirankar. The only thing, however, is that if one says God is mine, the other will say Allah is mine, and there will be still another to say Ram is mine. The reason for this is that they do not have that actual realization of God, Allah and Ram. They consider it their duty to read the scriptures and this is being done also but they do not realize what exactly they mean.

The message of love is not only to be read or recited, it has to be adopted. Only then, we may become the embodiment of peace. Only then we shall be able to spread the divine light and remove the darkness of hatred. We have candlelight so that we do not stumble in darkness. The divine light also saves us from stumbling in life.

NEW ORLEANS (U.S.A.)

12th August 1994

The well-known devotees of God have always shown us the way to a happy life. For example, they say that if you help others, you are a great religious man. If you cause pain to others, you are a sinner. If we understand the meaning of religion as defined by them, we should be able to avoid so many problems.

Religion does not mean only to read about it. It means to show love and kindness to others. Pride must give way to humility. Even our service to others should not become a reason for pride. This human body should not be a source of pride. We must realize God before it is too late. This is the method, which was followed in all the ages to attain salvation. Today, we remember only those who realized God. Otherwise there was no dearth of people in any age in the past. That man shall be salvaged only if he develops noble feelings of love, kindness, modesty etc. is true of the present age also.

Devotion to God is strengthened by the company of saints, service to others and, of course, remembrance of God. The company of unsaintly people, however, takes us away from the Almighty. The company of saints is like a hammer that keeps the peg of our devotion to God firm in the soil of our hearts.

NASHVILLE (U.S.A.)14th August 1994

The praise of God sounds soothing and pleasant as it comes from the hearts of devotees who are pure, simple and innocent, free from ill will. No wonder such devotees get equated with God because of their godly qualities. They have physical form, their bodies are composed of five elements like any other human beings, yet they command reverence, normally extended to God, because they possess divinely traits.

Such devotees of God are not extended love and faith normally meant for the Almighty as an appreciation of their intellectual qualities or material achievements. Had it been so, the kings who were great scholars and ruled over cities of gold should also have commanded the same regard and respect. Alexander, the Great should also be worshipped like God. But the fact is that unlike them, the devotees of God are remembered for their godly qualities. They had the spirit of tolerance. They remained humble, they were kind and merciful.

In India alone we have number of such enlightened devotees and saints who are regarded as spiritual masters and extended the same reverence as we offer to God. Tanna Ji and Ramanna Ji are popular in Andhra Pradesh and other Southern states. Kabir, Ravidasa, Meeara and others are prominent in the North. Similarly, if you go to the Western, parts of the country, you come across the names of Tukaram, Namdev and others. In the East you have Panchsakhya in Orissa and many others in Bengal and other States. In this way, we find different saints and devotees of God revered and worshipped just like God Almighty.

We remember and praise these enlightened saints and devotees of God so that we may complete the journey of our life purposefully and successfully taking inspiration from them. We may like to possess love for everyone. Otherwise, we know that this human body, howsoever strong, must give way one day.

That is one reason why men of wisdom have always advised man to realize God without any delay and while this human body exists. We must put aside all other considerations and attach importance to this noble task and be salvaged at the end:

JINI KAMMI NAHI GUN, TE KAMMRE VISAR;
MAT SHARMINDA THEEVAHIN, SAIN DE DARBAR.

If is further said:

FARIDA KOTHE MANDAP MARIAN, USARENDE BHI GAYE;
KURA SAUDA KAR GAYE, GORIN AYE PAYE.

It means that even those who raised big bungalows had finally to rest in graves. This however, does not mean that the saints were advising us to shun everything in the world. They did not mean to say that man should not have a house or shelter. What they sought to underline was that since human bodies are short-lived, one must attach priority to divine name as compared to other worldly responsibilities.

The message of love, tolerance and kindness proclaimed by the saints and sages from time to time was meant for the entire mankind as a whole. None of them said that the noble feelings he pleased for were meant only for those who lived in India or any other particular country. They projected their teachings as the need of the entire world. They were keen that the entire mankind should come out of darkness of ignorance. They pointed out that the light was available all the time; it was man who kept himself shut into a cave. He would find the light as soon as he comes out, steps out of the cave.

CHICAGO (U.S.A.)
20th August 1994

Centuries have passed since that spiritual masters have advised man to do away with all kinds of discrimination, but his pride seems to know no limits. Instead of being humble and giving importance to the Almighty, he is overwhelmed by false pride based on religion, caste, language, etc.

Whether we talk of Vedas, Ramcharithmanas, Guru Granth, Quran or the Bible, none of them is addressed to any particular sect. The style of presentation or the examples quoted may be different in different scriptures, but they seek to address the mankind as a whole, they want man to behave like man. They suggest that man must realize that the entire humanity is the creation of the same Father, God Nirankar. All are, therefore, members of the same fraternity, the same human family. Man is mistaken, when he tries to erect walls and divide humanity. This is only promoting the cult of violence. This kind of outlook is not based on truth or reality.

The truth is that every human soul is the ray of the same Supreme Light. We read this in our holy scriptures day in and day out. But we do not go further and act on the same. Whether it is India or any other country of the world, religion is being exploit to spread violence and ruin the mankind. Unless this is changed, the walls dividing humanity will not be shattered.

We must realize the Ultimate Truth and recognize our own self. No spiritual master in the past created divisions. Their real contribution to humanity is that they endeavored to remove all kinds of misunderstanding, bring the reality to light and establish union between man and God. They wanted that the darkness of ignorance should go forever. Their message was that of truth and love. And this message was for the entire mankind. They never wanted humanity to be divided.

Today, our misfortune is that we are interpreting the message of the divine masters in our own way. The result is that we are ruining ourselves with our own actions. Once a deer being chased by a tiger hid himself beyond the bushes. Instead of sitting quietly, it started eating the branches of the bushes. Soon the tiger spotted him out and killed him. This is the condition of man today. The teachings of the saints and sages that were meant to save humanity are being violated.

We often say that such and such age i.e. Satyug, the Golden Age, Treta, the Silver Age or Dwapr, the Brosze Age, was the best. In fact, no particular period of time or age is good by itself. We find that Hiranyakashyap too lived in Satyug. Everybody was not like devotee Prahlad. Similarly, Treta had Ravana and Dwapar Kansa, condemned for their wickedness. All times are great provided we seek blessings of saints who bind humanity with the common chord of divine truth.

CHICAGO (U.S.A.)

21st August 1994

The need for the spirit of universal brotherhood is felt by every right thinking citizen of the world. We here also wish that people should live in harmony, rising above considerations that smack narrow-mindedness, hatred and jealousy. The Divinity provides the best route to universal brotherhood. If we all know God, the source of divine light, there will be no darkness in our mind. But we must understand that it is the earth that moves round the sun and not stand that it is the earth that moves round the sun and not vide-versa. It is for man to take initiative to realize the truth.

We must be thankful to God for blessing us with everything in nature. We should, however, be guided by the sense of contentment and optimism. We should prefer to say that t a glass is half full of water instead of proclaiming that it is half empty.

Let us remember that flowers and thorns are found together. We should learn a lesson from the life and reaching of the great devotees of God and collect flowers avoiding the thorns. We should go in for such actions as produce joy and shun the attitude that may cause trouble or bring pain for others, let us be like flowers and spread fragrance of righteousness. We know that people search for flowers whatever the nature of occasion, happy or sad. Thorns are never sought after.

AMSTERDAM (HOLLAND)

28th August 1994

Man feels fascinated by worldly wealth. He becomes so much engrossed in the material objects that he gets no time for any other thing. Obviously, he seeks happiness in them. Unfortunately, he forgets that all these sources of happiness are not ever lasting; they are not likely to continue to be the source of joy for all times to come. The divine masters say:

JO SUKH KO CHAHE SADA SARAN RAM KI LEH

In case you want to be really happy, if you want eternal bliss, seek divine shelter. This is the only source of lasting joy. It is not perishable at all. May be you don't find big bungalows, huge wealth. Even then the happiness that you receive will be ever lasting. Look at Kabir, Ravidas or any other such saint. They lived in small huts. But they were the happiest people, because they were knew that even those who had money or wealth were unhappy. Therefore, they did not attach any importance to the worldly wealth.

Great spiritual masters described human life as the greatest opportunity for man to know God, for the soul to be integrated with the Super Soul. They always preached for man's alliance with God. Worldly people, however, think that such a communion is not possible during this life. They declare the human body as a barrier; unless it is removed, human soul cannot be linked with God Almighty. But what has Kabir Ji to say?

KABIR SUTA KYA KAREN, BAITHA RAUH AUR JAAG,
JAKE SANG TE BICHHDA, TAHI KE SANG LAAG.

He advises that man must align himself with God. Had it not been possible while this human body is there he should have not said so. In fact, Kabir Ji proclaims that he himself has acquired this state. He says:

AB TO CHADHE SINGHASAN, MILE HAI SARANG PANI;
RAM KABIRA EK BHAYE HAI, KOI NA SAKE PAHCHANI.

It means he has attained salvation. And this he has done while remaining in human body or during this life itself.

Then we have examples of Meera, Arjuna and others. They realized God or the Ultimate Truth during their lifetime. They proved that we require only to approach a spiritually enlightenment person. God-knowledge can be had only with the benevolence of such a person. Once we approach the True Master and realize God, we shall derive happiness from its praise, from the very realization that God is with us all the time, everywhere.

This is the message sought to be given here. We may come from any part of the world, speak any language, belong to any caste, creed or colour, we must seek the communication of human soul with the Supreme Soul, with the kind benevolence of the one who may be already blessed with spiritual enlightenment. We have only to express the desire.

We must remove the feelings of hatred from the minds of the people and usher in love and compassion, so that every human being considers the other as his own. No doubt it is a difficult task. Humanity does not only suffer from out ward divisions. The very hearts are diseased by selfishness and narrow mindedness. In any case, we have to ensure humility and purity.

PARIS (FRANCE)
29th August 1994

Men of wisdom do not believe in prayers alone. The divine masters who appeared in this world from time to time realized the need for the realization of God by man. They, however, did not keep this realization to themselves. They gave a call to humanity as a whole to follow this path.

Today, man boasts of tremendous progress and achievements in the fields of science and technology. But does happiness essentially flow from all of them? Why not bring faith and rely on God?

As man moves away from God, he invites sufferings. Neither he is happy in this world nor is likely to be salvaged hereafter. He should, therefore, love humanity and bring faith on God. It is the only way to please the Almighty. You cannot expect a mother to be happy with you, if you slap her child in her presence. No words of praise can please her. If you discriminate between man and man on the basis of caste, feel proud of your own caste and hate others, it is not going to be accepted in the Kingdom of God. History is full of examples where people suffered because of pride.

Hatred and violence in the name of religion is perhaps the most unpardonable act of man. If you want to 'safeguard' religion, the only way is to act upon the teachings of the saints and prophets, rely faith on God and remember the Omnipresent, in all circumstances, in all situations.

TENERIFE (SPAIN)

31 August 1994

We should always think of good things. This is the only way to get rid of evil thoughts. When we are devoted to the truth, falsehood does not find room in our minds and thus we are saved from the feelings of hatred and ill will.

Once we decide to enrich ourselves with virtues, we must look for the source. And that is the Almighty. Noble men have always advised man to align himself with God. This is the only way to avoid bad company and be saved from its consequences. We may wish for such company as may remind us of this Formless, God. Automatically we may be relieved of worldly worries. Saints do not, however, advise us to run away from the world. We must have our boat in the water. The only care that we have to take is that water does not come into the boat. It means we may stay in the world but keep aloof from its false attractions so that the boat does not sink.

God is not away from us. Being omnipresent, it is there, it is everywhere. We have a story about Guru Nanak visiting Mecca. He was advised not to sleep with his feet towards the holy shrine. Guru Nanak said that those who had the objection were welcome to turn his feet to the direction where God is not present. This is how the saint's endeavour to remove superstition based on ignorance.

It is not that we fail to perceive God because it is hidden behind a curtain. The divine light is there everywhere. If there is any curtain, it is from our own side. We have covered our eyes with the veil of ignorance. Once we remove it, we find ourselves face to face with the ultimate reality i.e. God.

LOS PALMAS (SPAIN)

1st September 1994

The greatest ambition of a saint is to remain aligned with God. He is convinced that this is the only source of lasting happiness. While it dwells in the heart, there is no room for bad feelings like hatred, tension and violence.

Ego is the biggest source of bad feelings. Once may be proud of one's caste. He will automatically start hating others, declaring himself superior to them all. He ignores the fact the all human beings belong to the same caste, that is, humanity. We can understand the animals being divided into different categories, as they really happen to be different from each other. For example, a horse is different from an elephant and an elephant from the goat. But man does not give any impression like this.

The trouble with man is that divisions are being created in the name of religion by those who claim to be the worshippers of God. As a matter of fact, their hearts are not the dwelling place of the Almighty. Has it been so, they would not have treated any human being as not their own. Even if we take it that some people appear to be different culturally, it does not mean that the Father ceases to be one. A tree has branches, leaves, flowers and the fruit, but the seed in the roots remains the same.

Man is seen reciting holy scriptures, having faith in them and worshipping them. But there is hardly any evidence to show that he acts on what he reads. We hear that God is Almighty and we believe it because others have said it. But the reality can be known only when one beholds the Almighty. Unfortunately, man does not take the trouble of acting upon what has been rightly pronounced by the divine masters.

However, the saints who know God, realize its omnipresence and the supreme power, enjoy the communion to such an extent that they find no difference between God and themselves:

ABTO JAYE CHADHE SINGHASAN, MILE HAI SARANG PANI;
RAM KABIRA EK BHAYO HAI, KOI NA SAKE PAHCHANI.

Similar are the feelings of Meera. There was stage when she was wandering in search of Lord Krishna. She was carrying a small image of the Lord in her hands. But she was not being able to reach at the reality. Her condition is described in these words:

LAKDI JAL KOYLA BHAI, KOYLA JAL BHAI RAKH;
MAIN ABHAGAN YON JALI, KOYLA BHAI NA RAKH.

The wood becomes coal and the coal reduced itself to ash. Look at me, the fire is very much there, yet I fail to become coal or ash. In other words, she envies the wood for having found its destiny, whereas she is still in bewilderment. Fortunately, she met Guru Ravidas who revealed the ultimate truth. Now she says:

PAYO MAINE RAM RATAN DHAN PAYO,
VASTU AMOLAK DI MERE SATGURU,
KAR KIRPA APNAYO.

Then we have the example of Arjuna. He realized the Truth only when Lord Krishna was kind to reveal it. Lord Krishna told Arjuna that one does not require to go to forests for the realization of Truth. This can be done while performing one's normal duties of daily life.

So, when we are accepting God to be Almighty or omnipresent simply because somebody says it, we are only making a guess which is nothing but ignorance. Kabir Ji says:

VAST KAHIN DHUNDAT KAHIN, KABHU NA AVE HAATH;
KAH KABITR TAB PAYIE, JAB BHEDI LIJAY SAATH.

The object is somewhere else while it is being searched for somewhere else. The misunderstanding can go only when one is blessed with the vision to recognize it. God is very much with him, but man is searching for it here and there.

The Mission also seeks to take the same message to humanity. We want to bring home to man that he must not miss this golden opportunity of human life to get associated with God. He must put aside all the worldly consideration and know the ultimate truth. Let him not be satisfied with the worldly possessions alone. He must seek the wealth of divine knowledge, this is the only way to uproot hatred and promote love, understanding and peace.

STUTTGART (GERMANY)

5th September, 1994

Human mind remains restless so long as it goes after the worldly attractions. Once it achieves concentration on the One, God Nirankar, remains conscious of its presence all the time and seeks the company of saints, the life becomes blissful, content in all respects. There is no ill will, there are no bad feelings.

We find that the world is full of pitfalls. One may stumble anywhere. Only those are able to hold themselves who follow the teaching of great spiritual masters. Such persons or devotees of God find an identity of their own in spite of the fact that they stay in the world like any other human being. It is such people that turn his earth into heaven.

We must, therefore, keep our mind aligned with God all the time. Mere repetition of the name of the almighty once or twice a day is not sufficient. We have to remember the Omnipresent all the time. Man may be handsome to look at, but his real attraction lies in the quality of mind. He will be liked by people if he has a pleasant heart. He must be free from ego. In case he wants to have peace of mind, he has got to be humble. Only a person free from pride will be praised by others. Unfortunately, today, the entire humanity appears to be diseased by ego. It appears that man does not remember God. He has forgotten to be grateful to the Almighty for all that he has been blessed with. It is all because of human mind. Mind is a horse pulling the chariot. We have, therefore, to train or control our mind, unlike any other part of the body.

Once man realizes the Truth, he will understand that he Supreme Doer is God:

SAB MAH SACHA EKO SOI TISKA KIYA SAB KICHH HOYA.

God dwells in every human body. All that is happening because of it. Let this truth be known to everybody. All that has been said by great spiritual masters is for the salvage of the mankind. If man wants to be happy, he must follow them. This is the only way to remove tension and then live in harmony, usher in the lasting bliss.

BERLIN (GERMANY)

6th September 1994

Lucky are those who remember God after knowing it. Otherwise there is no death of people who are spreading hatred and violence in the name of religion. They do not realize that it is mere ignorance to fight in the name of God just because the nomenclature used by one happens to be different from the other. The truth is that God is formless and omnipresent. It is one. Once this is understood, the very reason to quarrel may disappear.

The man will not be able to appreciate the eternal truth so long as his mind suffers from prejudice. Separately, the followers of different religions will agree that there is only one Creator of the entire universe. Even the holy scriptures they subscribe to tell the same thing and they recite it, repeat it. In spite of this they treat each other as strangers. That is why the saints and prophets have always advised man to get associated with Truth, know the reality so that he can rise above the sense of discrimination and live with others in love and unity. Once this feeling is adopted, there will be peace all around.

Peace cannot be brought without human unity. For this we will have to remove ignorance and bring man in close communion with God Nirankar. It is through the oneness of God that we will realize the unity of mankind. This will bring man closer to man. This will create a situation where one seeks the welfare of all.

Since man is failing to align himself with God, he is failing too to become a human being in the real sense. Naturally, he stands deprived of the eternal joy that flows from God-knowledge. Kabir Ji says:

SACHE KA KOI GRAHAK NAHIN, JHOOTHAY JAGAT PASIJAY JEE.

Truth has no taker. People are more interested in the objects that glitter. They are so much fascinated by the worldly wealth that they think it to be everything for them. They do not realize that everything in the world is short-lived. They are not a source of eternal happiness. The spiritual masters say:

JO SUCH KO CHAHEN SADA SHARAN RAM KI LEH.

O man! If you want real happiness, please go and seek the reality from saints. You must align yourself with the Truth without any loss of time. What you see is like a dream, perishable and untrue. It is just like a shadow of an object. And it must be understood that it is the object that produces shadow and not vice-versa. A painter may produce thousands of paintings cannot produce one painter.

Although one must look for the object and be more concerned with the painter, yet these saints and prophets do not reject the worldly wealth. They only want that we should make use of worldly objects remaining conscious of the fact that the law of change governs them and only the Supreme Power is above it.

Moreover, we must remember that it is not sufficient to utter the name of an object or write it on a piece of paper. The real happiness will flow only from its realization. The same is true of the Almighty God.

While in Berlin we are reminded of the famous Berlin Wall. History tells us how it came up and now it is no longer there. The whole world felt happy when it fell. It brought an end to the suffocation the people were suffering from. The fact, however, is that there are many walls in our minds. They seek to divide humanity, create hatred. The reason is that people are ignorant. We must remove this ignorance and shatter the walls of hatred. Instead, we should bring in the noble feelings of love and affection.

STOCKHOLM (SWEDEN)

7th September 1994

To be born a human being is not sufficient by itself. Man must prove worthy of it. Going by body alone, there is no difference between man and other creatures on the earth. It is the inner virtues that make man a real human being.

Spiritual masters and holy scriptures were always found counseling man to be man. What they meant was that man should acquire the noble feelings of love and understanding as against narrow mindedness, hatred and violence.

Today, we find people fighting in the name of religion. One wonders, how can man love God, if he has not been able to love man! Suppose, we start beating a child while the mother is looking at. Then we approach the mother and start praising her. Will the mother be pleased? Lord Christ called upon us to become peacemakers. Instead, we have become peace breakers. How can we expect God to be pleased with us? How can we deserve the divine blessings?

When we visited Berlin in 1987, the famous wall was there. Subsequently, when we happened to be that side, we found that the wall had been demolished. The whole atmosphere had gone under a change, people appeared to be happy all had gone under a change. People appeared to be happy all over. In fact, such walls symbolized man's own narrow mindedness. The real walls are built in the minds, to quote a scholar: we often think that this is a great republic or that is a great republic. Why don't we talk about one great republic of mankind? Although we live at different places, we share one earth, one sky, and one sun.

Man seems to be happy to be known as a member of a particular group or community. He is forgetting the One, the creator of all. In the words of Kabir, they are pleased to own different branches, leaves and flowers of the same plant, but they forget the roots. Men of wisdom, however, always remember the root. Once

they realize the truth, diversity in culture, eating habits, styles of dress and even climate does not baffle them. They go by the unity lying at the roots of diversity.

LONDON (U.K.)

11th September 1994

Wherever they may stay, the saints are known as members of the same family, children of the same Father, God Nirankar. Their only outlook is that humanity should realize its source. Considerations of nationality, language, etc. did not come in their way.

For realizing the Truth, man requires an abstract eye. It is only the divine light that helps him to recognize that this 'self' is not confined to his physical form, which is perishable. He must value the spark of the Supreme Light that keeps this form moving. This Supreme Power is neither perishable nor changeable. So long as man does not realize this Truth about self, he will be taken as asleep, ignorant. He must wake up and know the Truth without any loss of time.

It is good to read about Truth. The perfection lies in its realization. In fact, the very purpose of life is to realize, is to know God, the Eternal Truth. We must realize this purpose can be achieved only while we are in physical form, we have this human body. The soul is very much there in the body, but it does not attain salvation, so long as it is ignorant about the Supreme Soul, its source.

The company of saints is essential for removing this ignorance. Our worldly responsibilities should not stand in our ways, because the purpose here is the noblest and which cannot be ignored. If we go after worldly worries, they have no end. One must give priority to what is most important and that is the divine knowledge.

It is the true master who removes this ignorance from our mind and enables us to behold the divine light:

GYAN ANJAN GUR DIYA, AGYAN ANDHER VINAS;
HAR KIRPA TE SANT BHETYA, NANAK MAN PARGAS.

The true master reveals God-knowledge to you. This removes the darkness of ignorance. All this can, however, take place only with the benevolence of the Almighty. It cannot be achieved by rituals. The monster of darkness of ignorance can be driven away by the divine light. A poet says:

IS DUNIYA VICH HANERA EY
EY TILKANBAZI VEHRA EY
VAR ANDAR VEKHO KERA EY!

These are the words of Bulle Shah. He says that this world is full of darkness. One may stumble or slip anywhere. We must know who is causing this darkness. And this can be known only from within. Obviously, the great saint is referring to the

darkness that has engulfed the human mind. It can be driven out only by the spark of the divine light.

BIRMINGHAM (U.K.)

12th September 1994

Saints have always wished that everyone received the knowledge of eternal truth that they have attained. The reason is that they have realized the noblest thing of their life, i.e. divine knowledge. This is the highest attainment one can achieve in life. Whosoever receives God-knowledge is highly regarded and respected.

The attainment of divine knowledge does not require one to give up one's worldly duties. In fact, the saints have always continued to fulfill their responsibilities towards the family and the society, while living a spiritually oriented life based on selfless service to fellow beings. The great saints like Kabir and Ramanand are the glaring examples. They continued to look after their families while keeping this Formless Almighty in mind all the time. The worldly wealth that they were earning was not the real target of their life. It was only a means to sustain themselves and their families. They did not chase the material possessions, for getting God. They continued to respect the saints. They did not care if they were criticized or they had to face certain hardships. They remained Steadfast in devotion to God. They were not influenced by materialistic illusions.

When it comes to worldly illusion (Maya), one may refer not only to the physical body, buildings, money, diamonds and pearls. In fact, everything that tends to take man away from God is illusion. A little praise may make a person proud and take him away from God. Similarly, if the self-image one holds is not acknowledged or admired by the people around, he turns away from saints looking for admiration elsewhere. This too makes him distant from God. Whenever there is self-indulgence, self-importance or anything else that creates distance between man and God, it is a barrier and illusion. It is with the blessings of saints and the True Master that one can remain close to God. Man is trapped by the worldly illusion, while he is linked with his mind rather than Almighty. And so long as man is ruled by his mind, he cannot escape from pain.

When one is tangled in lust, anger, greed, passion and ego, one tends to neglect the service of others, it means one is tangled in illusion. That is why saints have always advised man to utilize the worldly materials in the service of others. This takes one to the higher spiritual realm of love and joy.

Saints who attain God-knowledge receive this spiritual ecstasy and complete the journey of life remaining detached from materialism. They serve others with word and deed. They pray to the Almighty that all may enjoy the spiritual bliss of devotion that one attains after realizing truth and completely surrendering to God. No piece of advice about married life will be useful before the actual marriage. Similarly, going through scriptures will fall flat on the human mind if it is not preceded by the realization of divine light.

Man has no value, when he forgets this Creator. One must give precedence to the Almighty. One must admire the sculptor and not the statues because it is the sculptor who can make any number of statues while it is not true the other way round. Here the creator happens to be the sustainer also. Even though formless, it is omni-present.

God-knowledge is the true treasure of life, which can be secured and stored with wisdom. Life the worldly wealth, even this divine treasure can be shared with others. Thus God-knowledge brings happiness not only for the one who possesses it, but for others also. Truly speaking, the divine treasure proves to be more valuable than any worldly possession. While all materialistic objects tend to fluctuate, God is steadfast, omni-present, all-pervading.

Look at the clock. While its pendulum moves left and right, the hands move forward only. Similarly, saints continue to move forward unaffected by the ups and downs, gains and losses. One does not find oscillation in the life of saints: A poet says:

BAHAR AYE TO GUNCHEY,
BHI MUSKURATE HEIN,
BANDA WO KYA JO MUSIBAT,
MEIN BHI MUSKRA NA SAKEY.

There is nothing great about the tiny buds blossoming into flowers with the arrival of the spirit. The real test of the man lies in facing the hardship also with a smile. This is the trait of the saints. They are like a ship that stays afloat even in a storm and sets sail as soon as it is over. Others are like a ship that sinks even in calm waters simply because it has a hole. Let us all try to follow the path shown by the saints by their noble and steadfast actions.

BIRMINGHAM (U.K.)
13th September, 1994

Devotees of God avoid hatred. They know it is like a thorn or a piece of stone in the shoe and gives pain. It makes one feel restless. The pain and suffering resulting from hatred may be far reaching. Again like a thorn and a piece of stone, it will go on pricking until and unless removed from the heart. That is why saintly people do not allow hatred to enter their hearts. It is the noble feelings like love and humility that dwell in their hearts. This makes them comfortable, cool and calm. They touch the heights of life, because they remain humble and modest. It is they who are praised by the world. Saints shun ego, because they know:

HAR JIO AHANKAR NA BHAVAAE

Ego fails to please God. It emanates from hatred which finds no approval. Ego does not help even the one who possesses it. It creates tension. It does not allow man to cooperate with others and extend goodwill.

No wise man will, however, advise to retain something that is not likely to produce any happiness at all. We must get rid of the same. Unfortunately, we do follow this principle in the matter of worldly objects, in our business, but we do not act when it comes to human weaknesses like hatred and ego.

Everybody knows that water does not stay at a height. It flows down and settles there at the level, which is the lowest. Even the man who wants to drink water has to bow down, bend himself. Similarly, one must discard one's ego in order to be successful or happy in life. Your victory lies in the sacrifice of ego. So long as you fail to get rid of it, you are bound to be defeated or ruined. Nobody will show you respect or have any praise for you. It has always been accepted that one sheath cannot hold two swords at the same time. Similarly, pride and devotion to God cannot stay together in the same heart.

Humility is often considered as a sign of cowardice. But this is not correct. It is a sign of greatness. We are reminded of Kabir Ji. He says:

KABIR NA HUM KIYA NA KARENCE, BA KAR SAKE SHAREER;
KIYA JO KICHH HAR KIYA, BHAYO KABIR KABIR.

He does not seek any credit for what he does. He described the Almighty as the real doer, even when he earns praise. This is the virtue of saints.

Self-less service has been described as the noblest ornament that adorns the conduct of saints. All great devotees of God are revered because they describe themselves as humblest of the humble, as servants of humanity. They were known for the beauty of their heart, their humility, their sense of tolerance. Even a man with handsome appearance may be shunned if he is not noble at heart. Shahenshah Baba Avtar Singh Ji says:

MAIN BANDA HAN BANDE VARGA, HASTI NAHIN KOI VAKH MILI,
SATGUR BAKSHI GYAN SALAI, VEKHAN VALI AKH MILI.

To look at I may appear as any other person. There is no difference between others and myself. It is only with the benevolence of the True Master that I could realize God. What we should appreciate is that even though he attained the divine light he remains too humble and modest to claim superiority over others or being different from the fellow beings in any respect. In fact, saints establish an example of love, affection and humility only to be followed by others. This is what glorifies their life.

Narrow mindedness does not pay in life. It does not allow one to enjoy the freedom even when it is there. It is said that once a few fish were tied in a net and placed in the sea. The result was that they could swim only to the extent the net allowed them. After some time, the net was removed. Surprisingly, the fish continued to move in the same limited area. We are fortunate to have been introduced by the True Master to this vast ocean of God-knowledge. Let us not subject ourselves to the barriers of narrow mindedness. Let us feel liberated and treat the entire world as our own. Let us go on distributing love and affection not with standing the worldly obstacles.

GLASSGOW (U.K.)15th September 1994

Saints always call on man to live a life based on noble feelings of love, peace and harmony. Man can assimilate such qualities in his heart, if he too chooses to follow the path shown by the saints. No doubt, the saints and prophets blessed man with the holy scriptures. But the real meaning of what they taught lay in their action. That is why we say that the greatest quality of a devotee of God is that he acts on what he says. There is no gap between their word and deed.

We learn about the life and teachings of the saints and prophets of the past only when we are fortunate to come in contact with devotees of God or we attend congregations. The company of saints here does not enable us only to know the Supreme, but also to strengthen our faith in the same. In this way, the saints are our best friends. We call a person benevolent only if his company or his contact brings happiness. If somebody's company is not going to prove a source of joy, we reject the person as useless.

Unfortunately, people today are not able to realize this simple truth. They prefer the company of those who show them one favour or the other without realizing that the latter too are guided by self-interest. That is why it is not lasting. On the other hand, the benevolence of the saints is free from self-interest. They help us because they are helpful by nature. No wonder, their friendship, their kindness is lasting too. It is always a source of joy, a source of peace.

The saints and prophets never distinguished between man and man even in the matter of divine-knowledge. Their message of divine-light was addressed to one and all without any preference for a caste, community or country. In fact, they repeatedly proclaimed that they saw every human being as an image of God.

It is a pity that even though we remember our spiritual masters, we do not exhibit from our behaviour that we have understood them in word and spirit. In case we want to be known as their true followers, their faithful devotees, we must demonstrate the same through our conduct in day-to-day life.

Tolerance is one noble feeling, which marked the life and teachings of all divine masters. They displayed utmost patience even in the face of hardships. They ignored all kinds of opposition and criticism and continued not only to preach truth but also to follow its path. Even violence did not deter them from their noble crusade.

Let us also not sit back simply because we know about our spiritual masters and their teachings. We must translate the same into action. Only then we can hope to bring about peace in the world, happiness for mankind.

LEEDS (U.K.)16th September 1994

Noble feelings keep the mind cool and calm while ill will makes it restless. That is why saints always pray to God to dwell in their hearts. The Almighty is the reservoir of virtues. That is why the saints focus on the Almighty, putting aside everything else.

While God dwells in the heart, the mind remains illumined with the divine light. It shines and becomes clean and pure. And this beauty of the mind is everlasting. The presence of the Almighty does not allow it to gather dust of the worldly feelings. Just like a constant flow of water keeps a place clean, the presence of divine light keeps the mind free from the darkness of ignorance. No wonder, the divine masters suggest that man should not try to go away from the Almighty, the divine light.

VISAR NAHI DATAR, APNA NAAM DE.

O God! Let me not forget you. Look at the greatness of the saints. They want only their association with God, because they know that this supreme power will automatically take them towards virtues, make them pure at heart and sweet in conversation. This will keep them safe from the bad feelings like hatred, greed and intolerance. This will deter them from harming others.

While the saints pray for their alignment with God and the blessings in the form of virtues, they also give a call to other people to purify their minds with noble feelings as they have done themselves. They persuade man:

BHARIYE MAT PAPAN KE SANG OH DHOPE NAVEN KE RANG.

A sinful mind can be washed clean only by divine name. So, you must be devoted to God. True devotion does not lie in mere repeating the name of God. You must give it place in your heart and remember all the time. Your relationship with God must be like the fish living in water. You take it out for moment and place the most precious articles of the world at its disposal, but it will like to go back to water without any loss of time. We should never forget God because otherwise there is only pain and suffering.

Unfortunately, today man attaches more importance to worldly wealth than devotion to God. He does not understand that the source of all virtues is God. Once you align yourself with God, these virtues flow in and bring appreciation from one and all.

BRADFORD (U.K.)17th September 1994

Saints have always advised us to lead a life based on spiritual enlightenment. We should move in the world, remembering God, the Omnipresent, all the time. It is said that the devotees love God just as the fish loves water. The fish just cannot live

without water. The other example is that of a mother looking after the child. She fondles and brings him up without keeping an eye on the reward. It is said:

DHAN DHAN RAJA JANAK HAI,
JIS SIMRAN KIYO VIVEK;
EK GHRI KE SIMRANE, PAPI TARE ANEK.

Janak has been remembered her as a true devotee of God. His own devotion to God became reason for the salvation of many others, his name has not been recalled here as a king but as a well wisher of humanity, a saint who gave the highest place in his heart to God.

In the world today, we find people who would like to give importance to themselves. But man cannot be great unless he glorifies God. This is the message of all the holy scriptures. One who is completely devoted to God is happy in the real sense of the term. Worldly wealth is neither everlasting nor a source of true happiness.

All our worldly relations are founded on self-interest. That is why they are short-lived. They are like our shadow that parts company in cloudy weather. We should, therefore, attach priority and give prominence to our devotion to God even if we may have very little time at our disposal. Only then shall we make our life happy.

LEICESTER (U.K.)

18th September 1994

Those who realize the Truth, they do not make a secret of it. Rather they call upon every human being to follow their path and share the bliss.

Unfortunately, man is keen to know everything on the earth except God, the Creator and Sustainer of the universe, the cause behind all that is seen. The great spiritual masters have always warned man not to miss the opportunity to know God. They always wanted to share the divine light with every human being, so that they could also be happy.

This has been described as a great service to humanity based on selflessness. In a way, it is a greater gesture than any other help. You lend money to someone who needs it. You help an unemployed person to get a job. But it is nothing as compared to the help extended for man to know God and seek communion with the Almighty. This help goes to the soul while any other kind of service was related to the body. The soul has a long journey of births and rebirths. God-knowledge lends it salvation from this cycle.

This is the kind of help or service rendered by saints to the world. When they preached against hatred, they were guided only by the spirit of selfless service to humanity. They did not have any ambition of their own or any self-interest. Unfortunately, their contemporaries did not care for them. Meera invited everybody to share the bliss that she had found in the divine knowledge received from Guru Ravidas. But even her own relatives did not listen to her. On the other hand, they

and the other people in the society created obstacles for her. Kabir Ji also realized the Truth and invited the people of the world to share the joy. Lord Jesus Christ also did the same, but unfortunately he was only crucified. What we mean to say is that people of the world who were under the influence of ignorance and ego always created hurdles for the saints. They laughed at them, they criticized them. But the saints did not get agitated or frustrated. Guru Nanak says:

KOI AKHE BHUTNA, KO KAHE BETALA;
KOI AKHE ADMI, NANAK BECHARA.

It shows that people cursed him, condemned him, but from his side he did not hate them. He continued to give a call to them to know the Truth, before it is too late.

The saints congregate to give a similar call to the mankind. A farmer knows that all the seeds he spreads are not going to sprout, yet he does not stop sowing. Similarly, the saints continue to give a call to know God with the hope that at least some of them may care for the same and feel blessed. They glorify the eternal truth and seek to make others happy. They all know that devotion to God is the only way to make their life purposeful. This is something noble, something important. Those who develop it, they may be praised here and find salvation hereafter. Neither the tension for worldly wealth nor rituals and superstitions will bind them. They will realize that mere recitation of the name of God, pilgrimage or a holy dip will not be sufficient to realize God. These do not represent the real worship of God. It is said:

PAHAN PUJE HARI MILE, TO MEIN PUJUN PAHAD;
US SE TO CHKKI BHALI, JO PEES KHAY SANSAR.

If it were possible to realize God by worshipping stones, I would like to worship the mountain itself. However, I am sure it is of no use. More useful are the stones that grind the corn.

The truth is rather different. It is God, the Formless, the Omnipresent, All-pervading. If it could be realized by wandering in forests, even animals are doing that. The human being can boast of being better than animals only if he realizes the Truth with the blessings of saint or by seeking the company of saints.

BEDFORD (U.K.)
19th September 1994

The company of saints and service to others strengthens our devotion to God. When we remember and praise God, it brings peace and tranquility to the heart and purifies the mind. Our life is filled with harmony and remains unaffected by worldly fluctuations.

Devotees rely on God as the fish on water. Their love to God is pure and selfless as that of a mother for the child. Here also you remember and praise God, realizing its presence all the time. You do so while performing your worldly duties. Devotion to God does not mean that you should sit in seclusion with your eyes closed and go

on repeating the name of God Nirankar. There is no better way to praise God than to remember it all the time:

TUHI TUHI NIRNKAR KARO;
TE HAR PAL ISNOO YAAD KARO.

While devotees praise God, they seek the company of saints. When we are in the company of saints, our faith in God is strengthened, we remember the Almighty and sing its praise. At the same time, we develop the spirit of service to others. We realize that all our worldly possessions - physical, intellectual and material are best utilized when devoted to the service of others. The gifts of God must be dedicated for the welfare of humanity. We are reminded:

JISDI VASTU USDI SAMJO, KAM KI TAKRAR DA EY;
KAHE AVTAR EK PAHLA PRAN EY, TAN MAN DHAN NIRNKAR DA EY.

This is the first principle here (in the Sant Niranakari Mission). We consider the Almighty as the ultimate owner of all that we have. Therefore, we dedicate the same to the service of mankind. If we dedicate all for the well-being of the mankind, this imparts sanctity to our possessions - physical, intellectual and material. It is said:

TAN PAVITAR SEVA KIYE, DHAN PAVITAR KIYE DAAN;
MAN PAVITAR HARI BHAJAN SE, IS VIDH HO KALYAN.

Service for others purifies our body. The monetary wealth becomes dignified by donations. Similarly, all our intellectual ability is sanctified when deployed in the praise of God.

When we talk of service, body, mind, and wealth, all the three are required to be put in. Baba Gurbachan Singh Ji used to give the example of business. In order to make it successful, you have to put in all the three together - body, mind and wealth or capital. If somebody feels that he has planned the enterprise well and invested money and now he need not attend to it physically, the enterprise will definitely fail. Similarly, when we talk of devotion to the service of others, we must dedicate all the three, i.e. body, mind and wealth.

Our service to humanity must be free from the desire to have a reward. In the words of Kanir Ji:

PAL KARAN SEWA KARE, TAJA NA MAN SE KAAM,
KAHE KABIR SEVAK NAHIN, CHAHE CHAUGUNA DAAM.

A true servant is not the one who has an eye on reward. A story goes that one painter received a very small price for his painting. A friend, who was sitting by his side, pointed this out. The painter however, took it as an insult to his labour. He said he enjoyed while painting the picture, while he was on the job itself. Nobody could value in term of money the joy derived from the labour. In other words, he attached importance to the joy of the art, actual labour, instead of the price it fetched. This is exactly the attitude of the devotees towards service to others. They do not mind any

inconvenience to their body. They are guided only by the spirit of love, without an eye on the reward at all.

When we meet such devotees, our own faith in God is strengthened. Once a member of the Sewa Dal lost his son, who was quite young. He, however, did not disclose it to other saints and continued to do his duty in the congregation, with his face smiling as ever. Others came to know about the death of his son only after the Sangat. Everybody was impressed by the spirit of his selfless service and his faith in the truth that everything belongs to God, who may take away anything any time.

The company of saints has been described as a mirror. Here we come to know what we are and receive inspiration to remove shortcomings. We develop humanity and respect for others. We receive through our devotion the joy, which is everlasting.

GLOUCESTER (U.K.)

20th September 1994

Man is often forgetful of the teachings of the prophets and saints. He gives priority to things related to material world. It appears that he is more interested in satisfying his ego. He tends to ignore the reality that he is not above all. He does not realize that the one who is above all is God Almighty. This is the eternal truth. While God is infinite, man is finite, a drop in the ocean.

History testifies that people who gave prominence to themselves rather than the Almighty received no regard. In fact, we find that nobody is above decay, however great one may be. Some are proud of their strength and claim that they are able to lift large boulders. Others are proud of their wealth. All this is, however, perishable. They may not remain the same always. If somebody takes them as imperishable, he lives under illusion.

Then, why should man be proud of such things? Why does he not give prominence to God Almighty, who is who was and who will always be here? Sages and seers whom we regard as great, always gave prominence to God, while they themselves remained humble and modest. They always had regard for others. They never thought and spoke in terms of 'I'. Instead, they always had the feelings of 'thy' and 'thine' and glorified the Supreme Almighty.

Wherever we go, wherever we sit, God is with us. God is never absent. The absence is from our own side. In fact, God cannot be absent even if it may desire so, because it is omnipresent. The limitless cannot be veiled or hidden. If we fail to perceive the all-pervading, it is because of the curtain of our own ignorance. This ignorance, this curtain has to be removed so that we are face to face with God Nirankar, the Ultimate Truth. It is like a mirror, where we see our face, our body, and can recognize ourselves. In case a person never goes in front of mirror, he is always in darkness. He does not know what he looks like. Just imagine a child who is brought up in isolation and is never shown his face in the mirror. When he grown up, he will not be able to recognize his own photograph of childhood. Instead, he

will feel astonished, perplexed. Similarly, once this soul faces the mirror or realizes the Truth and is in communion with it, the veil of ignorance will stand removed. It comes to know what it is. Then it does not identify itself with the physical being. And there is no scope, no reason for hatred.

All-pervading God cannot be identified with a particular sect. A section of population or even a nation. Once this is realized, man will not hate others on the basis of cast, creed, colour, language or nationality. He will rather work for love and peace. He will see everybody as his own. He will realize that all are the children of the same God Almighty. He will come to know that the Father is the same, only names are different.

Man today is fighting in the name of religion, caste and creed. Not only that, he is creating differences and making people fight against one another. Such people are ignorant. They think that Allah, God, Wahegurur and Parmatma are different from each other. They do not realize that these are the different names given to the same Almighty.

This ignorance must be removed. In order to be one, first we have to know the One, God Almighty. This is the message of the Mission. The difference between a spiritually enlightened person and an ignorant man is that the former sees the brighter aspects while the latter confines himself to the darker side. One brings man closer to man while the other creates barriers. One says that a line between two nations is their meeting point while the other describes it as the dividing sign. We must, therefore, illumine our hearts, our minds, our thoughts so that we see this world as heaven.

ILFORD (U.K.)

21st September 1994

O man! God has made you the best of the creatures. You must be worthy of it. You must praise God after knowing it. You must promote human qualities and possess goodwill for all other human beings.

Your devotion to God, whatever the name you give, cannot be true or real unless it is accompanied by love and affection for the fellow-human beings. You must be a true human being for which devotion to God is essential, love for humanity is essential, goodwill for others is essential. Only then your image as a man will become noble and clean.

Such people always wish that man may be blessed by God with wisdom to develop the noble human values. He should leave the darkness of ignorance and come out in the light of God-knowledge; he should give up the behaviour of devils and inculcate the human qualities. In case he remains in the dark, he will be unhappy and move towards downfall. He will be able to do good neither to himself nor to others.

It is the saints who have been merciful to man and linked him with the Eternal Truth. Man begins to behave like man only after he realizes God with the benevolence of the saints. Once he acquires human feelings and moulds his life accordingly, he is himself known as a devotee or saint.

A man is not described as a saint on account of his costumes, the colour of his dress or the symbols he wears. Saints are not those who go to forests, stand on one foot in water or have faith in a particular religious book. A person can be called a saint only if he possesses noble qualities. This is what Lord Rama taught. Instead of starting a new religion or sect, he preached against devilish behaviour and wanted man to be helpful to others.

Similarly, Lord Krishan taught the lesson of having faith in humanity rather than hatred and pride. Baba Avtar Singh Ji says: "I am an ordinary human being like anyone else. My body is composed of the same five elements. However, I have been blessed with eh abstract eye of God-knowledge by the True Master." A person who does not approach the True Master, a man who is far from the reaching of the saints and prophets, creates only distress for others. For such people the Almighty is either Allah or Parmatma. They exploit the name of religion for vested interests and sow the seeds of division. They provoke people to fight against one another in the name of saints and prophets who otherwise stood for love and goodwill. Thus, they do only a disservice to their spiritual masters:

JAD TAK ISHQ NA HOSI DIL VICH, RAB NA HOSI RAZI.

So long as you do not have love in your heart, you cannot please God. It means one has to possess true devotion towards God and not merely perform rituals.

Kabir Ji says that in order to become a true devotee of God you must not be a hypocrite. You must give up your ego. There is a story in the Bible. Some seeds were dropped on the earth. Some fell on the rocks, some in the barren land. They failed to sprout. There were still some others, which were eaten away by birds. However, only such seeds grew into plants and yielded corn as were dropped in fertile land. Similarly, Truth will dwell only in the heart that has the capacity to hold it, which is free from ego.

There are so many stories that seek to make man wise. A deer was being chased by a lion. Somehow it hid itself behind some bushes. Suddenly, it started eating the branches of the bushes. The lion spotted it our and killed it. It shows that man is his own enemy. He seeks to destroy what he is supposed to rely on. We must rise above such feelings and lead a happy life as true devotees of God. There is fire of hatred all around. Let's do the job of water and endeavour to extinguish it.

LONDON (U.K.)
22nd September 1994

Man without devotion (Bandagi) is not man at all. Humanity comes from the devotion to God based on spiritual enlightenment. Noble qualities of man, like love

and affection, flow from such devotion. They make him great, they make him steadfast. It is essential that man should possess the feeling of love for others so that one can appreciate his nobleness. The darkness of ignorance may only bring distress.

Saints are not known by their appearance or the colour of the dress. No religious book defines a saint on the basis of his appearance. They mention only qualities of their character, their behaviour. They have been described as true human beings.

In order to become a true human being, you do not require adopting a particular dress or certain symbols. In fact there is no such consideration so far as saints are concerned. Lord Rama did not lay the foundation of a separate sect. His teachings were for one and all. He wanted man to discard evils and be humane. Similarly, Hazarat Mohammad and Lord Krishna too did not address people belonging to a particular sect. The message of all the Gurus, from Guru Nanak to Guru Gobind Singh, is also meant for the entire humanity. Each one of them wanted man to be guided by noble qualities of humanity and universal brotherhood. Guru Nanak preferred to call himself a mass of five elements rather than a Hindu or Muslim.

All great masters first became true human beings themselves and only then showed the way to others. Unfortunately, man in this world is far from their teachings. He is suffering from ego and is caught into the web of his own ambitions. As a result, he is spreading thorns instead of flowers in the path of others. He is promoting hatred instead of peace. Divisions are being created in the name of religion, so much so that people belonging to one are prepared to attack those who believe in another. This is so, in spite of the fact that spiritual masters never preached this kind of culture. They always inspired others to love humanity, render selfless service and usher in happiness. No doubt, today we are reciting the names of the spiritual masters, but we do not follow the path shown by them. They never wanted that we should exploit the ignorance of others and create tension in the name of religion. A poet says:

KYA KAREGA PYAR WO IMAN SE, KYA KAREGA PYAR WO BHAGWA SE;
JANAM LEKAR GOD MEIN INSAN KI, KAR NA PAYA PYAR HO INSANE SE.

A man, who fails to love man, cannot love God. In order to become a true Muslim or a true Hindu, one must be a true human being in the first instance.

There are people who falsely claim to be well wishes of humanity. About such people Kabir Ji says:

KABIR KASOTI RAM KI, JHUTA TIKE NA KOYE;
RAM KASOTI SO SAHE, JO MARJIVA HOYE.

God loves those who are free from ego and pride. Noble and great are those who follow the teachings of the spiritual masters. Let us also try to follow the same path and spread the message of love, peace and humanity.

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