

ENLIGHTENING THE WORLD-II

By

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SANT NIRANKARI MANDAL

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FOREWORD

As indicated on the cover, this is the 2nd Volume of the book titled “Enlightening the World”. The readers will kindly recall that the first volume was devoted to the world tour of His Holiness Satguru Baba Hardev Singh Ji Maharaj and Pujya Mata Swinder Ji, from July 14 to September 24, 1994. The idea was to share with our esteemed readers the blessings that were showered by His Holiness on the saints migrated from India and settled abroad as also the native people of the various parts of the world. Personally, this humble being had the privilege of prefacing the holy discourses with a chapter ‘My Experiment with Truth’ that sought to bring out the eventful history of the progress of the Mission, particularly in the countries outside India.

The book received loving response and the Publication Department got several letters of appreciation. The saints appeared to have liked it particularly because they were served with the gist of Baba Ji’s holy discourses during as many as 47 congregations. The use of easy vocabulary was also liked.

During 1995, Baba Ji and Pujya Mata Ji visited Malaysia, Australia, New Zealand, Indonesia and Singapore from May 8 to 30. This humble being had the privilege once again to accompany the holy couple. The present book “Enlightening the World-II”, now in your benign hands seeks to share my experience of this spiritual tour of His Holiness. Since three of the five countries covered during this spiritual tour happened to received Baba Ji fro the first time, the holy tour became interesting in its own way. Whereas the previous year’s tour highlighted the tremendous expansion in the Mission in Europe, America and certain countries of Asia, the stress here is on the planting of the new saplings and the sense of devotion and selfless service with which our saints in these countries are prepared to nurture the same.

Keeping in view the size of the book, the style of its presentation is also slightly changed. For this I much express my gratitude to Rev. Kirpa Sagar who assisted me in editing the same Apparently, he gave us full benefit of his ling and brilliant experience in the Press Information Bureau, All India Radio, Doordarshan and other Media Units of the Ministry of Information and Broadcasting.

I am also grateful to the distinguished Editor, Writer and Poet of the Mission, Rev. Man Singh ‘Maan’, who helped the Publication Department in the matter of selection of photographs and printing of the book. The Publication Department is also indebted to all those saints who transcribed the holy discourses from audio-cassettes and assisted in typing the manuscript at its various stages. Among them I must mention the names of Rev. Gurdayal Singh, Urmil Sethi, Santosh Dhawan, Gopal Ram Dev and Bharti. I pray to His Holiness Satguru Baba Hardev Singh Ji Maharaj to bless all these saints with strength and ability so that they continue to serve the Mission with greater and greater zeal.

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CHAPTER – I

INTRODUCTION

As mentioned in the Foreword, His Holiness Satguru Baba Hardev Singh Ji Maharaj and Pujya Mata Swinder Ji visited Malaysia, Australia, New Zealand, Indonesia and Singapore from May 8 to 30, 1995. The humble author had the privilege to accompany the holy couple. Other saints in the entourage were the leading geetkar of the Mission, Rev. Baba Lal and versatile devoted saint Rev. Dilbag Singh.

One of the notable features of the tour was that out of five countries, three had the privilege to receive the Nirankari Baba for the first time. They included Australia, New Zealand and Indonesia. Even in the case of Malaysia and Singapore, Baba Ji's spiritual tour took place after a long gap of seven years. Therefore, while preparing the itinerary, most of the programmes were kept open. Not many big congregations or Samagams were scheduled.

In this respect, our memory takes us back to late sixties, when Baba Gurbachan Singh Ji as also Shahenshah Baba Avtar Singh Ji first took this Mission of Universal Brotherhood abroad. The saints who had gone from India to U.K., U.S.A. and Canada in search of employment were scattered all over with very few concentrations of Indian nationals. The number of members of the Mission could only be counted on fingers. The approach, therefore, was to meet the saints at their respective places. This pattern, of course, produced very good results. On the one hand, the saints felt happy to receive the Master at their own humble places and at the same time it helped the Mission to be introduced to their relatives, friends and neighbour who were invited by the saints almost invariably. Moreover, the new seekers had the advantage of meeting the Master personally and receiving clarifications on questions which generally agitate one's mind while entering a new spiritual movement.

They rightly say that habits die hard. People who had been performing certain rites and rituals and organizing several ceremonies on the various occasions during the year, felt astonished when Nirankari Baba talked about their futility. They were rather perplexed to know that Baba Ji did not condemn these practices and performances outright just for the sake of condemning them. His message was only to know the God one worships. The Sant Nirankari Mission did not speak against any religion, its Gurus and Prophets and other great devotees of God, the holy scriptures and what they all sought to preach. Here was only a common forum for those who believed them.

The new seekers were further astonished to find that the Sant Nirankari Mission did not want them to give up their religious faith or get converted. This was really something new for them. Naturally, they would like to ask searching questions because it is not easy to accept for any human – being that he had adopted certain practices in the name of religion without knowing the reality. Anyhow, Baba Gurbachan Singh Ji was so kind that he welcomed anybody asking any question which he would answer with the smile so familiar to the Nirankari would. This had the desired effect and the person would return a blessed man, a saint.

Baba Gurbachan Singh Ji's first world tour for spiritual enlightenment took place in 1971. But His Holiness Baba Hardev Singh Ji Maharaj accompanied him

during the second world tour in 1973. As a young saint, Hardev took keen interest in the media coverage of Baba Ji's congregations and other activities. This, however, equipped him with good experience which he was ordained to use subsequently. As a privileged being, to be a witness to the spiritual experience at that time and now, I have no doubt in my mind that Baba Ji fully utilized during the course of the present tour the wealth of experience he gained in the holy company of Baba Gurbachan Singh Ji Maharaj. No wonder, Baba Ji himself recalled his first visit to Singapore in 1973, while addressing one of the congregations there on May 28, 1995.

Throughout the tour to these five countries, Baba Ji traveled a lot to meet the saints at their own place. Naturally, the saints considered it rare privilege for themselves and their families. They also made it a point to share the benevolence of the True Master with their neighbours, relatives and friends, some of whom covered long distances to have a glimpse of the divine couple and listen to His Holiness. Although it may not be very relevant to compare, but still I feel that the number of natives that turned out this time was distinctly more than those in the late sixties and early seventies. They simply sat to listen to His Holiness and expressed their satisfaction, their gratitude at the end. Many new souls got blessed almost every day during the current tour.

Perhaps, it is not very difficult to know the reason. The world today is afflicted with hatred and violence which in most of the cases is connected with religion directly or remotely. The people, particularly in the countries included in the holy itinerary, are supposed to be affluent from the worldly point of view. They have all comforts of life at their disposal. They are in possession of the latest gadgets developed by the advancing science and technology. But still they feel a vacuum in their life; they do not have peace of mind. Naturally, they found a direct answer to their problem when Baba Ji would declare that by reducing the distance between man and God, you can reduce the distance between man and man, rather automatically.

CHAPTER – II

MALAYSIA

(May 9-12, 1995)

During this overseas spiritual tour, Malaysia was the first country to be blessed by His Holiness Satguru Baba Hardev Singh Ji Maharaj and Pujya Mata Sawinder Ji. The divine couple left Delhi late in the night on May 8 and landed in Kuala Lumpur around 7.00 A.M. on May 9, 1995. Earlier, the Sunday congregation of May 7 was utilized by the Sangat of Delhi and adjoining areas to mark a loving send-off to Baba Ji, Pujya Mata Ji and the members of the entourage.

As a matter of protocol, the concerned Indian Embassies and Missions Abroad are informed in advance about the spiritual tours of His Holiness, through the Ministry of External Affairs. Their senior representatives are, therefore, at the airport at the time of reception and then the departure of His Holiness. At Kuala Lumpur, it was a pleasant surprise to us all when we found Shri Deepak Vohra standing ahead of our saints to receive the divine couple. Having seen him compering the break- fast TV Programmes in India, the face was quite familiar. Here he was representing the Indian High Commission in Malaysia. Deepak Vohra is Deputy High Commissioner of India there. Naturally, this lent the occasion an air of informality, which in turn added to the pleasantness of the environment already washed sublime with the morning dew.

Local saints were led by, Rev. Preetam Dass, Parmukh. His distinguished wife Mrs. Bhagi and several other saints accompanied him. Some saints had come all the way from Singapore also. At the airport they were represented by Mrs. Rita, the wife of Rev. Sohinder Mohan Singh, Pramukh and Mrs. Lata Kulwani, Mrs. Rajan Ramchandani and Rev. Sunil Bajaj. Some saints had also come from U.K. They included Rev. Gurvail Singh and Sandeep from Bedford. Rev. Gobind Ram and his family had come from Hong Kong.

It may be mentioned here that it is a new phenomenon among the saints abroad to come down to such places where they can hope to seek Baba Ji's blessings a little more intimately, the number of local saints being not very large. In countries like U.K., U.S.A. and Canada it has already become almost impossible for Baba Ji to meet the saints at their respective places. It is preferred to organize big Samagams at convenient centers where saints come from nearby states and countries to seek Baba Ji's blessings. Some of them who would like to spend more time at the holy feet of Baba Ji and Pujya Mata Ji, travel long distances and come down to places like Kuala Lumpur. It was the same phenomenon again that prompted Rev. Vivek Chadha and Mrs. Jagjit Harbans Singh to travel from U.K. down to Sydney in Australia.

Rev. Preetam Dass, Pramukh had the privilege to invite the divine couple at his residence the same day i.e. on May 9. The host had invited a large number of friends, relatives and neighbours to the reception, which turned out to be a regular congregation. The atmosphere was filled with spiritual fragrance and everybody seemed anxious to listen to His Holiness. Baba Ji also appeared to be happy to see saints flourishing in other countries. In the sermon that followed, he emphasized that, wherever they are, the saints must try to reduce the distance

between man and God so that the distance between man and man gets automatically reduced. Indirectly, he wanted to convey that the saints are never surrounded by strangers, whether they live in their own countries or any other part of the world. They always feel at home. The holy discourse delivered by Baba Ji on this occasion is given below.

Saints, it is a pleasure to meet you all in Kuala Lumpur after a gap of seven years. You are all devoted to this Formless God; you sing His praise and join in the prayer that is motivated with goodwill for all. Here, the prayer is for such noble qualities that may elevate man, turn him from human into an angel. In fact, when they wish for something, the devotees of God are never motivated by self-interest. They would not only pray for their own prosperity, for improvement in their own living, but for peace and progress, for the happiness of the entire mankind.

Since ages, we have known the great spiritual masters and heard about the noble feelings they had. They never discriminated one person against the other. All the prayers enshrined in the religious books that we read today, speak of 'all'. Saints always wished for the welfare of all. That is why it is said:

SANTAN KE MAN RAHAT HAI,
SAB KE HIT KI BAAT.

The reference here (in the Sant Nirankari Mission) also is not for the welfare of someone belonging to a particular caste, coming from a particular community, wearing a particular dress. On the other hand, the reference is to the welfare of one and all.

The great spiritual masters wish to tell man to rise above narrow-mindedness and look at humanity all the world over with the same eye. By doing so he will not only receive happiness for himself but distribute joy to others also. The life of all great saints, sages and seers who appeared in this world carries the same message:

NA KO BAIRI NAHI BEGANA,
SAGAL SANG HUM KO BAN AYEE.

It means that nobody is a stranger, none is other than our own, everybody is ours. Again it is said:

MANUSH KI JAT SABHAI
EKAHAI PAHCHANBO.

Why divide humanity into castes and communities? Take it as one. But today our guides tell us: "Your caste is the highest, his caste is low; the other person should not be allowed to draw water from where you do and you should not take water from where he does." This is the type of differences that are sought to be created today and such differences are becoming a cause of trouble for others, a cause of oppression and exploitation of others. If we really care for what the great spiritual masters have said or written and we adopt the same attitude of life as they had, we shall certainly behave in such a manner that nobody appears to be alien and thus we always wish for the welfare of all.

Saints, when we think carefully, we shall find that if we pray for the welfare of all, leaving aside some against whom we may carry the feelings of hatred in our hearts, certainly our mind shall not get peace. On the other hand, if we pray for the welfare of the entire humanity without any exception, certainly this will make us happy and blissful. To wish for the goodwill of all in the world makes us cool and calm.

We all know about the life of Lord Rama. We find what kind of treatment he received from Manthra. She poisoned the mind of Kaikayee with such feelings as resulted in Lord Rama's going to jungles for 14 years. But when Lord Rama returned to Ayodhya, he had no ill-will against Manthra or Kaikayee. No doubt Manthra was shivering to imagine the kind of treatment she expected to receive from Lord Rama after these 14 years. But all her misgivings stood removed when Lord Rama treated her kindly. Similarly, Lord Rama bowed to Kaikayee in the same manner as he did in the case of his other two mothers. In fact the life of all Prophets and great spiritual masters teaches us the same message of love.

We are familiar with another example, the story of Bhai Kanhiya. He was putting water into the mouth of each and every wounded soldier. When some narrow-minded colleagues made a complaint, he explained that he saw only the Lord Master in every person. He could not know whether the wounded was a friend or foe. Nobody appeared to him to be a stranger. Hence he offered water to everybody without any discrimination whatsoever.

What we mean to say is that if we want to lead a life that is cool and calm, we must develop the attitude once possessed by the great masters, Gurus and Prophets. It is by imbibing such noble qualities only that we can strengthen the spirit of universal brotherhood. Once the spirit of universal brotherhood is strengthened, peace shall stand established. Where there is enmity, where there is jealousy, there can be no peace, no calm. Therefore, we must adopt such attitude as enables us to look at the entire world as one, treat all human beings as made from the same five elements. One may be highly qualified while another may be illiterate, yet both of them remain the combination of the same five elements. Whether a person is black or white in complexion, belongs to a developed or an undeveloped country, the fact remains that all the human beings are made of the same five elements. The great masters teach us:

MATI EK ANEK BHANT KAR
SAAJI SAJANHARE

It is just like a potter making different kinds of pots from the same clay. They may differ in appearance, but the clay from which they are made remains the same. It is the people with such attributes who have salvaged this world, strengthened this world, strengthened the feelings of love. Let us also follow their example and make similar contribution to the world. Now that we are born human beings and we are passing through the journey of life, we should endeavour to leave behind us something pleasant for the world.

It is known to one and all that everybody has to go, irrespective of the fact whether one is healthy, wealthy or otherwise. Nobody is going to stay here forever. The history is before us. All great kings and emperors, including those who claimed that they had conquered death, all had to leave this world. So we,

who are currently on this journey of life, will also have to say good-bye to this world. Then, why not live in such a way, act in such a manner that it brings happiness not only to ourselves but to others also? We may go on strengthening the forces of love and dismantling the walls of hatred. In case we continue our journey of life like this, it will certainly become meaningful and we shall fulfil its real purpose.

For example, we find that several people travel together by train. One passenger may stay for a short distance, while some others may go a long way. Now suppose the man who leaves the train first, has spent whatever little time he had, with love. He did not carry any bad feelings about others; he did not abuse the fellow-passengers. Rather he accommodated them on his seat, offered water to the thirsty and so on. No doubt his journey was comparatively short, yet he impressed his fellow passengers with his good behaviour. On the other hand, take another passenger who travels a long-distance. While traveling, he harasses others, abuses them, pushes them and shouts all the time. In any case, he too is to disembark or get down. But what kind of impression does he leave on the minds of the fellow passengers? Certainly it is that of pain and distress. Today, we have also to choose as to what we propose to give to the world. In case our devotion towards Gurus, seers and prophets is true, we shall certainly like to pass through the journey of life carrying goodwill for all, peace and happiness for each and everybody. Now that we have got this valuable human life, we must go in the right direction.

Saints, in this congregation you have shown your faith and devotion to God. You have shown respect to the Gurus, seers and prophets. May God bless you and strengthen your faith. You may continue to align yourselves with this Formless Almighty and bring man closer to man. If people are away from one another, it is because they are not united with God. If distance between man and God is removed, the distance between man and man too shall stand removed. If we are away from God, the walls that divide humanity will continue to stand. If we unite ourselves with God, these walls will go on falling and all human beings shall live in this world as one single fraternity.”

The next day, the saints of Kuala Lumpur hired a bus and took the divine couple to a place of historical importance called Genting. This turned out to be a Nirankari Sangat on the wheels. Even time spent at Genting was utilized more to admire the Formless who appeared to be so bountiful to the place. Everyone in the party seemed to behold Nirankar in big stones and read His name on every blade of grass.

The party returned to Kuala Lumpur in the evening. Rev. Jethanand had invited Baba Ji and Pujya Mata Ji for dinner. There was a gathering of about two hundred people representing the cream of Asian community in Kuala Lumpur. Both the High Commissioner and Deputy High Commissioner of India attended the get-together. The elaborate hospitality of Indian tradition stood beautifully blended with the divine glow that sparked from spiritual enlightenment. The spirit of humility and modesty on the part of the host family was something that the gentry was unable to miss. Everybody realized that this was all because of the presence of His Holiness and Pujya Mata Ji.

While addressing the gathering, Baba Ji said:

“It gives joy to the mind to praise, as we do here, this Formless Lord and recall what the great spiritual masters have said since ages towards awakening the man. They lived a life based on Truth and thus exhibited the art of true life, to the people of this world. This is the greatest boon that they gave to the mankind.

These great saints and seers whom we remember, whose names we recite, did not attach importance to the material goods of the world. They taught us that the one who values these objects cannot attain salvation. They told us:

NAM BINA JO PAHRE KHAYE,
JYON KUKAR JUTHAN MUNH PAYE;
NAM BINA JETA VYAVHAR,
JYON MIRTAK MITHYA SINGAR

It means that while man is away from God, all that he eats, all that he wears is meaningless, useless. Similarly, it is said:

KOTHE MANDAP MARIAN
USARENDE BHI GAYE;
KOORA SAUDA KAR GAYE
GORIN AYE PAYE.

It sounds quite harsh, quite bitter. But the attempt is only to make man understand that bereft of the divine name, whatever he eats is sour, has no taste, no use. It is just like a dog sinking its mouth into the rubbish, eating the filth. And even the finest clothes worn by such a person are nothing but an effort to decorate a dead body. What the great masters want to convey here is that man must not keep God away from his mind, his heart, his brain, his life. He must not try to live independent of God, otherwise he cannot be happy. Truly speaking, without God he is not even a man, a human being.

Today, we remember the great spiritual masters of the past, the Gurus and Prophets, because they spent every moment of their life in company of God. Since they adopted the divine name in their life, we hold them in high esteem, we revere them, irrespective of the fact whether they came from a palace or a poor hut.

And this is true even today. We feel so pleased to find several people coming from backward villages like many in India, whose faces shine with joy, notwithstanding their worldly adversities. The secret of their happiness lies in the fact that they have found the real wealth, the treasure of divine name. Truly speaking, a man who enshrines the name of God into his heart is always happy, whether he lives in a big palace or a small cottage. In the palace he is not happy because he is surrounded by all kinds of worldly luxuries. Similarly, in a hut he is not unhappy because he does not feel the absence of worldly comforts. He is equally happy in both the cases, because his joy, the real joy, comes from the divine name, the wealth that he values more than any kind of worldly assets.

The difficulty with us is that we run after worldly assets and forget the supreme giver of everything is the Almighty God. So we must give importance to God, the creator and not to the worldly wealth, the creation. We must understand that it is

the worldly wealth that makes man fight against man, that creates ill-will and makes one lose temper on the other. Some run after political power, some after property: everybody wants to possess one thing or the other.

In case we remember God and be grateful to Him for whatever He has blessed us with, even these worldly assets become a source of human unity. They do not create distance or give rise to hatred.

The great spiritual masters have always endeavoured to teach man that he should give place to God in his heart. He should motivate his life with the spirit of love. This will not only make himself happy, but keep others happy also.

Here also the saints are trying to recall and repeat the same message of Truth through their speeches, poems and songs. In fact, the principles of truth do not change with the change of times. It will not be correct to presume that the sun had different functions in Satyug the Golden Age, than it had in any other Age. No law of nature has changed. If food and water were the requirements of the human body in the past, this is so today also.

From this one can conclude that even the means of salvation for man have not changed with the change of times. Therefore, if we attach importance to the Formless God, give place to Him in our heart, if we adopt noble principles of love and politeness in our life, we shall certainly be making ourselves happy and feeling exalted as human beings.

Here (in Sant Nirankari Mission) also we get the inspiration to perform all our worldly duties, fulfill all the responsibilities but remaining all the time dedicated to this Formless God. This is the only way to imbibe noble qualities. In order to enjoy the coolness of water, one must come in touch with it physically. Once we are united with God, we enjoy the bliss of having divine qualities. Once we assimilate ourselves with the Source, the root, we also shed the same divine fragrance. That is why the great spiritual masters advise man:

KABIR SUTA KYA KARE,
UTH KEH NA JAPEH MURAR:
IK DIN SOWAN HOYEGA,
LAAME GOD PASAR.

KABIR SUTA KYA KARE,
BAITHA RAHO AUR JAAG;
JA KE SANG TE BICHHRA,
TA HI KE SANG LAAG.

Kabir Ji says: why are you asleep? Why don't you get up and remember God? After all, a day is bound to come when you will sleep forever.

Again Kabir Ji says: Why do you sleep? Keep awake and align yourself with the One, whose company you have lost. This will make you happy; this will enable you to live like a true human being.

This is the prayer here. No doubt, the life is moving fast. Man must appreciate its real objective. He must be able to decide what he would like to achieve, what kind of dignity he would like to impart to humanity. He must be able to declare that he was born a human being and he lived as a human being also. He should in no case be condemned as:

KARTOOT PASHU KI MANAS JAAT

Human by appearance but animal by action. Let us try to avoid such a charge. To behave like a man is the sign of being a true human being.

And what do we mean by living like a true human being? It is to have the divine qualities, to be always guided by the noble feelings of love and humility, to have goodwill for one and all, to try to make others happy instead of troubling them, to try to give them shelter instead of uprooting them, to make them smile instead of giving them tears.

The very signs of a true man are the signs of a true saint. Mere robes do not make a saint. In case one wears the dress of a saint, but is bereft of the noble feelings of kindness, the divine quality of forgiveness, he is not even a human being in the true sense of the term and it implies that he cannot be a true saint either:

NHAYE DHOYE KYA HUA,
JO MAN MAIL NA JAYE;
MEEN SADA JAL MEIN RAHE,
DHOYE BAAS NA JAYE.

It means, a mere holy dip is not sufficient. If that were so, the fish that stays in water all the time would have been the holiest. The fact, however, is that its bad smell does not go with all the washing.

So what we require is to unite ourselves with this Formless God. This is the only way to make our mind pure, sublime. No amount of rites and rituals can bring this about. No particular dress can make it possible. There are many examples where thieves stole the uniforms of security personnel and used them in robberies. That is why great spiritual masters advise us not to attach importance to the dress, to rites or rituals, but to inculcate the inner human qualities.

In fact the great masters are described so because they were great as men. They were human beings in true sense. They were full of mercy, full of kindness. They had no feeling of hatred. They did not suffer from jealousy. Whether we take the example of Kabir Ji, Guru Ravidas or Meera, we do not find them suffering from feelings of duality or jealousy. They are not seen treating anybody as a stranger. We find their hearts full of mercy. We see them sacrificing whatever they have so that others can be made comfortable, made happy. We do not find them hurting anybody; they are seen only consoling them, sympathizing with them.

Let us also understand what these saints wanted to teach us through their actions. Let us follow their conduct, the way of their living, and gain peace and happiness. Mere remembering them or celebrating their birthdays will not be sufficient; we have to adopt their qualities. Like them, we must have the feelings of love and humility. We must shed ego and be polite. We must not discriminate

against or hate others on account of their religion, caste, etc. If we are unable to do so, it will mean that we are not their followers in true sense.

It is good to follow the great spiritual masters. We follow Lord Rama, we follow Lord Krishna, we follow Guru Nanak and so on. It is good. But it will be far better if we act upon what they said, follow what they did. It is such followers who glorify their masters and at the same time find respect for themselves. Like them, let us also avoid bitter words:

AISI BANI BOLIYE,
MAN KA AAPA KHOYE;
AURON KO SHEETAL KARE,
AAP BHI SHEETAL HOYE.

You have the example of a crow and a cuckoo. You scare away the crow, because you do not like its voice. But you cherish to be in the company of cuckoo because it has a charming voice. All great masters, Gurus and prophets had sweet tongue. They never spoke the language of ego. Lord Rama, for example, could win over Parshuram because he answered the latter's angry words with sweet language. We have also to follow them and give respect to everyone else as superior. They say:

BURA JO KHOJAN MAIN CHALA,
BURA NA MILYO KOYE;
JO MAN KHOJA AAPNA,
MUJH SE BURA NA KOYE.

Saints, these are the qualities that we must adopt from the lives of these great people. Whether we live in India, Malaysia or America, we do require these noble qualities. Otherwise, we shall be living only in darkness. For example, you must take a picture through the view finder of the camera. If you operate independent of the view finder, you are likely to waste the reel because you would not come to know if by chance the cap of the lens is on. Similarly, if you only recite what is said or written by great masters, independent of what they sought to teach through their actions, you are likely to stumble, whereas there is no such risk if you follow their conduct.

In other words, we must speak through action. As followers of these great masters, it is our duty to follow their conduct, to adopt their actions in our own life. Otherwise, we shall not be able to attain happiness, we shall not deserve praise.

Like in the past, even today we need to follow the path shown by saints. You must bring man closer to man. You must remove the walls that seek to divide humanity in any manner. And when you do so, you become important wherever you are. People show respect to you. I pray to God that like you all here, we may have devoted saints in every part of the world and this pleasant atmosphere is found all around. Just as man is making this earth loveable with all kinds of development and use of natural resources, let him blend his effort with humanity and turn it into heaven. Let there be no violence, no wars as we find them today. Let man learn the language of love. Let everyone understand:

“Although we hail from different lands,

We share one earth, sky and the sun;
Remember friends, the world is one.”

We belong to one earth; let us be one. Let us not be charged that in spite of being born human beings, we could not love human beings:

KYA KAREGA PYAR WOH IMAN SE,
KYA KAREGA PYAR WHO BHAGWAN SE;
JANAM LEKAR GOD MEIN INSAN KI,
KAR NA PAYA PYAR JO INSAN SE.

If you fail to love human beings, how can you love God? Without having goodwill for man in mind, how can you love your religion? In the words of Swami Vivekananda, in case you have no goodwill for man, how can you prove that you believe in God? We are also saying the same thing here; only words may differ.

Today, man seems to have forgotten what is important for him. Instead of trying to become a good man, he appears to be turning devil; he is moving just in the opposite direction. In worldly matters, he is never found interested in reversion; he always endeavours for promotion. In fact he is deemed to be a fool if he asks for demotion. But when it comes to humanity, he is seen moving only towards downfall.

This reminds me of an incident. Sometime back, we went to see a wild life sanctuary near Bangalore in India. Somehow, we had only one jeep, while the security staff with us insisted to accompany the party. At this, the Ranger said to them, “My friends, with due respect to you all, let me tell you that there is no danger from these four-legged animals here; they will never become violent unless you attack them. I take full responsibility on their behalf. You kindly take care of your two-legged animals there in the towns. Only they attack or kill innocent people dining at home, sitting in peace, watching TV, having nothing to do with the attackers, having not offended them at all.”

“This is really a sad commentary on the man’s behaviour today. He must pause and think. He must rise above self-interest and hatred. He must lead a life based on love and kindness so that the whole mankind becomes a universal brotherhood and there is peace and prosperity, there is happiness all around.

No doubt, the time we got to spend here together was quite short. Still, it was a pleasure to see your faith and devotion. May this Formless God help you maintain this forever. You may always remain united with this Almighty and fill your life with everything noble, good and pious. Let this world too be benefited by the fragrance of your love.”

As already mentioned, the divine couple’s programme in Malaysia had been kept open. The saints, therefore, decided to take them to Penang, another interesting place in the country, on May 11. Even though the distance was quite long, Baba Ji gave his consent readily. He did not even point out that the party had been traveling the whole day. He must have known that the saints were keen to repeat the joy of the Sangat on Wheels, which they had tasted so lovingly during their trip to Genting. So, immediately after dinner at Rev. Jethanand, the saints chartered a bus and left for Penang. Baba Ji and Pujya Mata Ji followed them

early in the morning. Apart from Rev. Preetam Dass, a saint named Harkishan Dass 'Hira' who had been blessed with the knowledge of this Formless a few years back in Bangkok, played leading role in organizing this visit to Penang.

Penang is a center of great tourist attraction. People come to see the wonderful 9-km. long bridge constructed over sea-water. The divine couple also took a stroll and thus imparted sanctity to this grand positive achievement of human effort. Sea waves on both the sides seemed to welcome the holy couple with their natural excitement and the sound.

Baba Ji's visit to Penang appeared to renew an old cultural link between India and Malaysia, based on, of course, spiritual enlightenment. He went to a Buddha temple and paid his homage to the great master who preached the message of human unity and fraternity among the people of the world 2,500 years back. For a moment, we all stood silent, comparing our fortune with the people who might have had the opportunity to sit at the holy feet of Lord Buddha, listen to his sermons and then move with him from place to place, from country to country carrying the divine light to remove the darkness of ignorance.

On way back Baba Ji blessed the Samtani family. Rev. Samtani is one of the cousins of Rev. Preetam Dass. He received the divine couple and other saints with great sense of devotion. As soon as the saints settled, the get-together turned into a Sangat. There were devotional songs, followed by Baba Ji's blessings, brief but sumptuous. The best part of the benevolence of His Holiness got showered on Samtani Ji, when he was blessed with Brahm Gyan, the divine knowledge.

The party reached Kuala Lumpur in the early hours of May 12. The divine couple was scheduled to leave for Melbourne via Singapore at 5.30 p.m. So, those who wished to be blessed with God-Knowledge thronged the residence of Rev. Preetam Dass right from the morning. The seekers were so anxious to be blessed that they had to be divided into three groups for receiving divine Knowledge. It is interesting to point out that Rev. Santokh Singh who belongs to a Nirankari family but had been reluctant to join the Mission, also came forward to realize the Truth. Apparently, the change was a direct result of the benign presence of His Holiness and Pujya Mata Ji.

As the divine couple reached the Kuala Lumpur airport in the afternoon, many saints had already reached there to see them off. Naturally, their number was much larger than those who had come to receive them just three days back. This bore an expression to their feelings of gratitude towards His Holiness as also symbolized how blessed were feeling the people of Malaysia by this visit. Shri Deepak Vohra, Dy. High Commissioner was also present to see off the apostle of peace, a rare Indian VIP visiting the country of his posting. He thanked Baba Ji for his revealing discourses and the message of love, peace and human unity he brought for the people of Malaysia.

Before closing, I must have a word of appreciation for the love and affection the saints of Kuala Lumpur showed to this humble being and other members of the entourage. They made our stay comfortable and the journey happy. Their sense of devotion and selfless service was more than saintly. There were many things

that one would like to learn from them and take advantage while serving the fellow-saints.

With the blessings of His Holiness Satguru Baba Hardev Singh Ji Maharaj, the Mission seems to be in safe hands in Malaysia and the number of saints may rise by leaps and bounds. The relevance of the Mission's message to the needs of the people today has already been understood and appreciated, particularly by those who want to improve the quality of life for themselves and strengthen the forces of love, peace and understanding for the fellow-beings.

CHAPTER-III

AUSTRALIA

(May13-15 & 18-24, 1995)

The divine couple landed in Melbourne in Australia in the early hours of May 13. The mercury showed the sudden fall from 31 degree celsius in Kuala Lumpur to 5 degree celsius here. As stated above, Satguru Baba Hardev Singh Ji was the first Head of the Sant Nirankari Mission to visit this continent. In spite of terrible cold, Baba Ji was given a warm welcome. The saints at the airport were led by President of the Sant Nirankari Mandal in Australia, Rev. Chanbir Singh Chadha, Rev. Shashi Grover, Vice-President, Rev. Vinod Ahluwalia, Secretary, Rev. Davinder Singh, a very enthusiastic follower of the Mission, and several others were present. They had come all the way from Sydney to receive the holy couple. The local saints included Rev. Harbhajan Singh Panchhi with his respected father and other members of his family, Rev. Himtu Ram and his sons Rev. Radha Krishan, Rev. Ramesh and Rev. Mahesh. Besides, two young Nirankaris, Rev. Robin Mitra and Rev. Bhushan Khanna were also present at the airport.

Even though the Australian saints were not expected to have any previous experience to host a spiritual visit of His Holiness, they gave no impression howsoever that they were new to the task. They had made independent arrangements for the stay of the divine couple. They had put up a reception tent outside and the security arrangements were also as formal as they should be.

The lunch on May 13 was hosted by the young saint, Rev. Ramesh. He had invited a number of his relatives, friends and neighbours. The get-together was quite impressive. The atmosphere was quite gay but sober, giving definite impression of its being softened by the sublime air of spirituality. Every host and the guest touched the True Master's feet and received a loving response in 'Dhan Nirankar' with a smile, that appeared to be satisfying each one of them personally. Then the get-together turned into a mini Sangat which was blessed by Baba Ji with a brief discourse.

A similar programme was held in the evening at the residence of Rev. Inder Jit, Chief of Phantom India Restaurant. He had also invited a number of guests, including several Australians, to share the pleasure of Baba Ji's visit to his place. A brief sangat was held before the dinner.

Earlier, on their way to the residence of Rev. Inder Jit, the divine couple consecrated their restaurant.

The enthusiasm of the saints in Melbourne was marked by the Nirankari Samagam they organised in the famous East Bentaliah Hall on May 14. They decorated the Hall as tastefully as a family would like to do on the happiest occasion. Perhaps the saints had become conscious of the fact that they were preparing for a Samagam that would remain a landmark in the history of the Sant Nirankari Mission- the first such Samagam to be held in Australia. So they wanted it to shine as glamorously as possible. Their spirit of service was speaking for itself indeed.

The Samagam was attended by about 200 people. Although the majority of the gathering was of Punjabi origin, their Australian friends also turned up in a good number. This humble being had the privilege of conducting the programme. The devotional and a few speeches presented by the saints were ample to show their faith in the Almighty and devotion to the True Master. Baba Ji complimented them for the opportunity they had provided t him to visit Australia and said:

Saints, on your repeated calls and with the grace of this Supreme Lord, we are meeting in this part of the world for the first time. It is a great pleasure to see you all and listen to the views expressed by you during this Satsang (congregation). In fact these are the feelings have always been expressed by saints and seers since ages. They wished every human being to have the same. Whichever part of the world or culture a man might belong to,if he has the feelings of love, tolerance and compassion, he would be a blessing for earth, a boon to the mankind.

The great spiritual masters always reminded man that he is the crown of creation by God. But he seems to have forgotten his exalted position. Like the animals he is living in ignorance. Since God has blessed him with the power of reasoning, he must use the same and enrich his life with the right feelings.

Unfortunately, when we look around, we find man bereft of such feelings. Instead of love, tolerance and compassion, man today is living in hatred, discord and enmity. Not to speak of tolerance, people do not want even to see others. As a result man is neither himself happy and nor he is able to make others happy. A person with such adverse feelings, whatever age he appeared in, was always a source of trouble for others. It may be Satyug (golden age), Treta (silver age), Dwapar (bronze age) or Kalyug (iron age), the man with such feelings was never considered great. In fact it is not the age or time that makes man great; it is the other way round. Had it been so, these great ages should have had to mention the names of Lord Rama, Lord Krishna, Lord Jesus Christ, Hazrat Mohammed and from Shri Guru Nanak Dev Ji Maharaj to Shri Guru Gobind Singh Ji Maharaj only. But we find that people with adverse feelings too lived side by side. We find Ravana, Duryodhana, Kansa, Hrinyakashyap; we find those who crucified noble men, gave them poison, asked them to grind the corn and even those who assassinated them. Thus it is proved that ages or times had no importance of their own; it is the men with saintly qualities, the devotees of God, the Gurus and prophets who made them important. Otherwise, men with contrary feelings too lived in all ages.

History has already proved that such feelings failed to win any praise for Ravana, Kansa, Hrinyakashyap and other such people because they always caused harm to others. Even then, if we follow their path, shall it testify that we are really wise people or we are using our sense of wisdom? Who will appreciate if we prefer to be appreciated if we prefer to follow Ravana and Kansa ignoring Lord Rama, Lord Krishna, Lord Jesus Christ, Guru Nanak and so on? We do exercise this wisdom while choosing worldly things and we go in for only such objects as are likely to benefit us, produce some gain. But when it comes to the question of choosing the right kind of human life, we fumble, go astray and keep on moving in the wrong direction. In worldly matters, we all would like to progress, to prosper; and we do know what kind of steps we have to take for the same. Today, if we find people born in India settled in other countries, it is because of

this consideration, they desire to make progress. It is with the same consideration that within India we find people migrating from villages to cities. Every employee, even an officer, working in a company would like to be promoted. Every man in business would like to increase his income, increase his turn over, expand his enterprise. In short, man in every field of material life would like to touch new heights. But when it comes to spiritual life, we find him moving backward only. Whereas he should have aspired to become an angel and from angel tried to be one with God, we find him not even able to hold himself as man in the real sense. He is degrading himself to the level of an animal. It is just like an officer seeking reversion as a head-clerk or a head-clerk wanting to be made a clerk and so on. This is the condition of the man today. Instead of going up, he is moving towards downfall.

Saints, the great spiritual masters taught only such principles as, if acted upon, would bring man honour, raise his status, make him happy and enable him to become instrumental in making others happy. Here (in the Sant Nirankari Mission) also whether the medium used is a devotional song, speech or poem inside the congregation or it is selfless, untiring service outside, the object is only to infuse the feelings, to promote the principles upheld by great men of spirituality.

We must know the Truth, realise God. Only then we shall understand that as compared to the worldly assets and achievements which merely cause degradation, we must treat this Truth as the highest, the best and the most important aspiration which will certainly enable us to get rid of the hostile feelings of malice and hatred and take us above the craze for worldly wealth. In case we fail to attach importance to this eternal truth and remain obsessed with contrary feelings, we shall continue to move in the opposite direction.

This is, of course, a great human service. It was with this spirit that great masters advised man to get associated with the Truth, be united with God. They told him: By this, your soul will stand blessed and you will see God dwelling in every living being. You will, then get rid of the feelings of hatred and rise above the narrow-minded considerations of caste, community and language etc. that cause harm only. Since you are not familiar with God, you have such perceptions as produce oppression and strengthen your ego. Once you are spiritually enlightened, all your misconceptions will go. You will also acquire the same vision that was possessed by saints. They declared:

AWAL ALLAH NOOR UPAYA,
KUDRAT KE SAB BANDE;
EK NOOR TE SAB JAG UPJAYA,
KAUN BHALE, KO MANDE.

LOGA BHARAM NA BHULOH BHAI;
KHALIQ KHALQ, KHALQ MAH KHALIQ,
POOR RAHYO SARB THAI

They saw every human soul as the spark of the same Super Soul-God. They saw the image of God in every human body. They advised others too to remember this. They firmly believed that:

SABHAY GHAT RAM BOLE, RAMA BOLE,
RAM BINA KO BOLE RE.

God dwells in each and every heart. And there is only one God. God, the creator of those who wear a cap is not different from the one for those who don a turban. The creator of the English speaking people is the same who created the Punjabi, Hindi or Arabic speaking people. All belong to the Almighty. Meaning of the word 'all' is well-known. While using this word, we do not make any exception. We wish well for the mankind as such.

Unfortunately, what is happening today is that we utter the word 'all' alright, but do not accept it in practice, whereas great masters declare:

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

Saints always prayed for the welfare of all. They never discriminated between one man and the other on account of caste. We, of course, recite these words, we repeat what the great masters have said. For example, we do read these words of Shri Guru Gobind Singh Ji Maharaj:

MANAS KI JAAT SABHAY
EKAHI PAHCHANBO.

Treat the entire mankind as one. The matter of regret, however, is that mankind has divided into castes not only itself, but even places of worship. Suppose there are four different castes; they will have four different places of worship. And interestingly, at all the four places they will declare: 'Treat the entire mankind as one'. Does it not prove our ignorance? Is it not a sad commentary on the way of our thinking, our perceptions?

Today here effort is being made to make man realize that without knowing God, any amount of meditation, worship, recitation of holy scriptures, etc. would amount to the wasting of life time. In this way, he will not be able to get rid of his misapprehensions and shed hatred. No doubt, we have to know what the great spiritual masters said. Whether they lived in palaces or humble cottages, whether they belonged to backward rural areas or advanced countries, whatever they said aimed at the welfare of mankind.

Here, that is what we pray for. Let every human being be blessed with such vision so that everyone else appears their own: there is no feeling of hatred, every human being becomes loveable, deserves to be revered and proves a blessing to the earth. Let everybody be adorned with the qualities of man. Only then we can know as saints. Mere recitation of holy hymns etc. would not make us saints. A saint is not known by his robes, either. So, let us try to inculcate human qualities and join the category of saints. Only this will prove that we are wise. Otherwise, life is going, none can stop it. That is why it is said:

AUSAR BEETO JAAT HAI

O' man, this opportunity, the human life, is moving fast towards its end. You must be cautious and live like a man. If you fail to love your fellow human beings, how can you love God?

Let us pray that every part of this earth is adorned by people who have in them the humane qualities, the qualities of man. Wherever we make others happy, we uplift the fallen, we have humanity. The place becomes beautiful, full of fragrance. We have not to look for heaven beyond the sky; we shall convert this very earth into heaven. And every great master tells us to follow this path of humanity, if we wish to be blessed. The holy Bible says:

BLESSED ARE THE PEACE MAKERS.

Blessed are those who are always working for establishing peace on this earth and not those who are spreading hatred, sowing the seeds of hatred. Blessed will be those who are always working to bring man closer to man and establish such situations where all are loving each other, where all are boosting the feelings of universal brotherhood.

So saints, that is what has been taught by all the prophets, sages and seers since times immemorial. We have to adopt these feelings and by doing so, we will always get true happiness. It has been pointed out, "We are such advanced people that we have now guided missiles and misguided man." Man should not be misguided; he should be guided. And that guidance should not be from the Satan; it should be from the saints and prophets, so that this whole human kind may always be moving forward and gaining greater and greater heights.

I pray that Nirankar may bless each and everybody, so that we shed all the hatred and break all the barriers. One wall which was symbol of hatred, which was created in Berlin, when it came down, everybody felt happy. Similarly, wherever there are barriers, they have to be pulled down so that everybody can live a peaceful life, a life based on human fraternity. May this earth become a heaven!"

In the afternoon, the saints took Baba Ji and Pujya Mata Ji to Phillip Island, about 120 kms. drive from Melbourne through picturesque landscape. The island is known for penguin parade at the time of sunset. It was really fascinating to see such a large number of beautiful birds dancing together.

Back in Melbourne, the party reached the residence of Rev. Radha Krishan for dinner. Here, it was a rare experience to participate in what was described as Mother's Day celebrations. Pujya Mata Ji was requested to cut the cake to mark the ceremony which was being attended by about 80 people representing the cream of the local gentry.

On May 15, the day the divine couple was scheduled to leave for New Zealand, saints started pouring in from the morning itself. Baba Ji complimented them for their hospitality. He also appreciated their enthusiasm for the Mission and its message. As the number of saints increased, it became almost a formal briefing for them on how to take the voice of Truth to more and more people and how to remove the darkness of ignorance with the divine light. This humble servant also got an opportunity to explain the working of the Mission, with particular emphasis on the role of the Sant Nirankari Mandal. Before leaving Melbourne, just as in

Kuala Lumpur, the party felt convinced that the Mission would expand here with the devoted efforts by the saints.

By the time the briefing was over, it was time to make a move for the airport. The flight from Melbourne to Auckland was scheduled at 1.25 p.m. All the saints present also came to the airport. Here, we found Mr. Don Armstrong of Qantas Airways was also present. It was indeed a very warm send off. The only question that could be read on each face was as to when Baba Ji and Pujya Mata Ji would visit them again.

SYDNEY

Australia had the privilege of receiving Baba Ji once again on May 18, this time in Sydney. The divine couple flew in from New Zealand. They were received at the airport by several saints, while the Counsel General of India there was represented by a senior official Shri Vijay Kumar. As mentioned earlier Rev. Vivek Chadha and Mrs. Jagjit Harbans Singh had traveled for over 24 hours from U.K. to be at the lotus feet of His Holiness here in Sydney. The local saints present at the airport included Rev. Chanbir Singh Chadha, President, Rev. Shashi Grover, Vice President, Rev. Vinod Ahluwalia, Secretary and several others. In all there were about 100 people at the Sydney airport who had come to receive the divine couple.

In the evening, Rev. Chanbir Chadha organized a reception for the holy couple, at his residence. About 100 people representing the cream of Asian society attended. The house which looked like a palace was tastefully decorated giving a view of Diwali festival in India. Everybody present was impressed by the sublime combination of modesty with prosperity.

The next day, several saints took out their cars and led Baba Ji to a number of places of historical importance and tourist interest. These included Blue Mountain, Three Sister Hills, the National Aquarium and Australian Wild Life Sanctuary and the world famous six caves (Jenolan, etc.). The party had a nice experience of a down the hill railway journey. On return, the divine couple had dinner at Vice-President Rev. Shashi Grover's residence. She and her husband Rev. Dharam Grover were very happy to receive the divine couple. It was a real royal tradition that they adopted to welcome His Holiness and Pujya Mata Ji. They convinced Baba Ji that to devoted disciples the True Master is more than a king.

A special feature of Baba Ji's stay in Sydney was that there was a Sangat everyday at the place where Baba Ji would take his dinner. Secondly, Baba Ji would stay with the host of the dinner to add to his blessings for the family. These Sangats were attended not only by the relatives and friends of the family but their neighbours also. This brought the Mission closer to the native community. As in Melbourne, this humble being had the special privilege of conducting these Sangats. This gave me good opportunity to explain the various aspects of the Mission and its working. The devotional songs presented by Rev. Babu Lal and Rev. Dilbagh Singh were appreciated a lot. Another important feature of the Sangats was that on almost every occasion some seekers would receive the Divine Knowledge.

On May 20 again the party went round certain places of historical and tourist interest which included Circular Quay, Mandy Beach, Opera House and Darling Harbour. This was, thus, another day of Sangat on the wheels.

On Sunday, May 21, Sydney also hosted a Samagam. It was held in the Quaker's Hill Community Centre. Among those who attended was Shri S.S. Batish, Deputy Counsel General of India. The programme turned out to be one of the best in Australia. The audience received every item with due attention. Their own involvement in what was being told was quite evident. The pin drop silence throughout the hour long holy discourse was really remarkable. Baba Ji said:

Saints, it is really a matter of delight to get together in such an environment, to have the privilege of listening to the valuable words of wisdom from fellow saints that inspire us towards devotion to God. They remind us of the teachings of the spiritual masters of the past which, if acted upon, can make our life pleasant, happy and purposeful.

Whatever these great masters sought to preach, was addressed to the entire mankind. It was meant for every human being. Their message was neither for a particular community nor caste. They might have appeared in any part of the world, but all of them directed their message to the mankind as such. Whether we take the example of Lord Rama, Hazrat Mohammad, Lord Christ or Guru Nanak Dev Ji to Guru Gobind Singh Ji, their message of truth was meant for the entire humanity.

Those who followed the teachings of great masters, adopted them in their day-to-day life, were benefited, whether they belonged to the Golden Age (Satyug), Silver Age (Treta), Bronze Age (Dwapar) or the Iron Age (Kalyug). It would be wrong to say that a particular time or Age was important or great by itself. It would not be correct to presume that only in Golden Age only people heard the message of truth, adopted it in their life and became great. In case the Age were significant, one should not have come across the name of cruel Harinyakshyap along with the great devotee Prahlad in the Golden Age. Yet we have this arrogant and egoist father who wanted his son to leave the path of devotion to God. Prahlad, however, went on repeating

JAL BHI RAM THAL BHI RAM

Similarly, in the Silver Age, while we hear of Lord Rama and the living example of love and devotion - Shabri, we have Ravana too. Then, in the Bronze Age along with Lord Krishna, we find the mention of Duryodhana. Similarly during the Iron Age we have the names of the Gurus who bestowed the divine light to remove darkness from the world and promoted the feelings of human unity and universal brotherhood. But at the same time, we find those who made them grind the corn as also those who beheaded them, hanged them. In case the Age had any significance or importance of his own, we would have found only devotees or saints and not the people who opposed to them.

In fact, in every age man found salvation by acting upon the teachings of the great spiritual masters. If it could be true in Golden Age, it must be possible even today, during what we call the Iron Age. What man is advised to do is to listen to what is taught by the men of wisdom and act upon the same during human life itself. They say:

BADE BHAG MANAS TAN PAWA,
SUR DURLABH SAR SAD HI GAWA

It means, it is a sign of rare fortune that one is born a human being. Even angels are anxious to have it. This is the opportunity, as the great masters advise man, to realise the truth, to know that human soul is part and parcel of the Super Soul i.e. God, and that man is recognized by the soul and not the physical form which is perishable and which must go one day:

RAM GAYO RAVAN GAYO,
JAKO BAHU PARVAR;
KAHO NANAK THIR KICHH NAHIN,
SAPNE JYON SANSAR

Here is the example of the body of Ravana who was so proud and the human form of Lord Rama, who was so noble. Both of them had to go. Whosoever comes must depart, whether he is a king or the beggar. Here it is said:

UGA HAI SO KATIYE,
PHOOLE SO KUMHLAYE;
JO BANA SO GIR PADE,
JO AYA SO JAYE.

This is the law of nature, the divine rule. What grows must get harvested, what blooms must wither away. Similarly, what is constructed must fall and the one who has come must go. Man is further taught that body or the outer appearance does not symbolize truth, whereas he takes it so and goes on working for it, looking after it. But man must realize that while body has a limit, the soul does not have. So, if the duration of the soul is longer than that of the body, he must pay greater attention to the former. Even otherwise, given a choice between two things, one less durable and other more, wisdom demands that one should opt for the more durable. One must go in for comfort, peace and happiness that is more lasting.

The joy or bliss for the soul lies in its communion with its Supreme Source, the Formless God. It is by realising God that the soul comes to know its own identity, realises itself. It is like one coming to know himself only when facing the mirror. Suppose, a person never gets an opportunity to see his image or reflection and is suddenly shown his own photograph. Surely he will refuse to recognize it. That is why it is said:

MAN TU JOT SARUP HAIN,
APNA MOOL PACHHAN.

Man must know his soul which is living and a particle of the Super Soul, a spark of the Celestial Light. Its importance must be realized, its significance appreciated. The unfortunate fact is that man attaches more importance to the body and remains entangled in matters related to it throughout his life. It is said:

PANCH BARAS KO BHOLA BHALA,
AB TO BEES BHAYO.
MAGAR PACHISI MAYA KARAN,

DES BIDES GAYO;
TIS BARAS KI JAB MATI UPJI,
NIT NIT LOBH BHAYO,
MAYA JORI LAKH KARORI,
ABHOON NA TRIPT BHAYO.

Your life is moving fast. At five, you were a small innocent child. But soon, you grew up and became 20, 25 and 30 and so on. And during all this time you were running after material wealth and felt never satisfied, were never content. The reality, however, is that all this material wealth will have to be left behind. After death nothing will go with you. Why talk of death? These objects do not help even if something untoward happens during lifetime itself. What stays with the soul is the Almighty and in case the soul does not seek Him, does not unite with God while in human body, continues to wander. It does not get peace.

So, what the spiritual masters emphasized is that man must realize that the aim he has set for his life is not going to help at last, even though fulfilled. Wisdom lies in the fact that he should seek the help of those who are spiritually enlightened or blessed with divine light and know the truth from them. But, suffering from ignorance, man is just wasting his time:

RAAT GAWAI SOYE KE,
DIVAS GAWAYA KHAYE;
HIRE JAISA JANM HAI,
KAUDI BADLE JAYE.

This human life is as precious as a diamond and you are spending it, wasting it for the sake of cowries. In the words of Swami Vivekananda, man should be as anxious to realize the truth as a drowning person would like to come out of water as quickly as possible. In fact, every man of spiritual wisdom has given this friendly advice to the human being that this is the time to serve saints and seek their blessings. This will make him happy here and get honour hereafter. They say:

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

GURMUKH LAHA LAI GAYE,
MANMUKH CHALLE PAT GAWAYE

While disciples of the True Master take the advantage of this human life and earn respect, the waywards go losing it all. Again it is said:

PAPI KARAM KAMAWANDE,
KARDE HAYE HAYE;
NANAK JYON MATHAN MADHANIAN,
TYON MATHE DHARAM RAYE.

Man commits all kinds of sins, runs after material wealth, but suffers at the end. However, it is only man who is advised to realize the Truth. Such advice is not

offered to animals. Truly speaking, this is what distinguishes man from other creatures. All that is seen is subject to change. The body changes from childhood to youth and from youth to old age. The same material goods may be found useful at one time and harmful at the other. For example, milk is good for health but it is the first thing the doctor advises to avoid when the stomach is upset. It is the divine name, the Truth, God Nirankar that remains steadfast and does not undergo any change. Whosoever is linked with this supreme power enjoys the ever-lasting bliss. Often, I have the opportunity to go to small villages in the various States of India. I find people living in modest huts. Even then there is a vivid glow of joy on their faces. They are happy simply because they are linked with the Formless. They are content with the wealth of divine name. They do not attach any importance to their poor huts. Such blessed people enjoy the same bliss even if they live in palaces. There too, they do not attach importance to the palaces. The secret of their happiness lies in the wealth of divine knowledge. You may find people to be poor even though they may be living in palaces. This is so because they are not content. Instead of being grateful to God for what they possess, they keep on grumbling for what is not. On the other hand, even a person living in a cottage may find himself on top of the world simply because he is content with the wealth of divine name found with the benevolence of God. It is rightly said:

JO PAYE SANTOSH DHAN,
SAB DHAN DHOOL SAMAN.

Man who has the wealth of contentment finds every other wealth to be equal to dust. Naturally, having contentment in abundance, he is happy, notwithstanding the fact that he stay in a poor hut only. It is also said:

KAKHAN DI OH KULLI CHANGI,
JIS WICH GURMUKH RAHNDA EY.

Even a hut made of straw is auspicious provided it is the dwelling place of a saint, a devotee of God. On the other hand, even the palaces suffer from poverty because one does not find anything except the grumbling.

This brings us to one of the principles of this Mission which has stood the test of time. We must aspire for what is essential for the body, such as food, clothing and shelter. We must look after the family. We must work and acquire what is essential to meet their requirements. The only care that we have to take is that we should not get entangled only in these pursuits and ignore the Truth. Just as the body has no meaning without breath, the worldly materials have no value without the divine name.

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

The men of wisdom say that without the divine name, even the best food is like the filth eaten by a dog and the finest clothes are like decorating the dead body. Then, why not try to acquire the precious wealth of the divine name, while living

in this world? Why not try to know where God is and why not try to realize the Almighty? Here we are told:

SUN VADDA AKHE SAB KOYE,
KEVAD VADDA DITHA HOYE.

Hearing, everybody says God is great, but nobody says so on the basis of having seen God. Seeing God is, however, very essential, before bring out faith on Him:

JAB JANYA TO MAN MANYA

This is how Kabir Ji put it. Another great saint, Tulsi, also has something similar to say:

HAI NIKTE SUJHE NAHIN,
DHRIG DHRIG AISI JIND;
TULSI IS SANSAR KO,
BHAYO MOTIABIND

God is so close, but still man fails to see Him because he suffers from the cataract of ignorance. So he is fumbling and stumbling. He is restless.

KAHE RE BAN KHOJAN JAI;
SARV NIWASI SADA ALEPA,
TOHE SANG SAMAI.

God is always with you, within you. Then, why search for Him in Jungles? What is required is only the vision to see Him. Meera had lot of love and devotion for Lord Krishna. She was also carrying an image of the Lord all the time. But she could not develop the divine vision to see the Lord until she sought the blessings from Guru Ravidas. Similarly, we find that Arjun stayed with Lord Krishna for 32 long years. Yet he could not know the Reality unless he attained the divine vision from the Lord. It is rightly said:

GYAN ANJAN GUR DIYA,
AGYAN ANDHER VINAS.

It is only after the divine master blesses one with the spiritual vision that the darkness of ignorance stands removed. The soul is salvaged only when it finds the divine light. Once man stands aligned to the Supreme Lord, all his doubts and apprehensions are over. He suffers from no inhibition of caste, creed and colour. He finds God dwelling in every human being:

SAHIB TERI SAHIBI
GHAT GHAT RAHI SAMAY

O' God, Thou art there in every human being. Once man acquires this vision to behold the Almighty in every human being, he is relieved automatically of all kinds of hatred and enmity. He does not find anybody a stranger. He has goodwill for all:

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

Saints carry goodwill for all. They think of the welfare of all. They do not go after the caste. Here man ceases to claim that his own caste is superior and, therefore, he would not love those who come from inferior castes or he must look down upon them. He does not suffer from arrogance. He does not suffer from the feelings of hatred and violence. For him, there is no distinction between any two persons coming from two different religious faiths. He stands united with the entire humanity, the universal fraternity. He is convinced that the same common divine chord is uniting each soul with the other.

So we see that once man is spiritually enlightened, even worldly illusions stand resolved. He is happy here and finds respect in the Kingdom of God.

Let us, therefore, remember that we have to first know God, understand Him and then realize and associate Him in our practical day-to-day life. Certainly, this will make the journey of our life smooth. Every human being shall be a blessing to the earth. Let us endeavour to put out the flames of violence currently appearing to have engulfed the world. Let us spread the message of peace and love. We must live as one single human fraternity, notwithstanding the fact whether we are inhabitants of Australia, India or any other part of the world. Let us strengthen the spirit of universal brotherhood, human unity and spread the fragrance of love wherever we are. For every human being, it is the same earth, the same air, the same nature, the same creator. It is, therefore, imperative that we must give up the feelings of hatred and promote peaceful co-existence.”

After the Samagam, the divine couple visited Rev. Jaipal Bhandari's house. The evening programme i.e. dinner and Sangat took place at the residence of Rev. Hemant Manak, the distinguished son of Smt. Dharm Manak of Delhi.

On May 22, Baba Ji had his breakfast at the place of Rev. Surender Bhandari. This was followed by a brief congregation. Baba Ji also visited and blessed Rev. Purshotam Pawar of Chandigarh, Rev. Virender and Mrs. G. Sodhi (Rosy). The evening Sangat took place at the residence of Rev. Vinod Ahluwalia. Rev. Vinod is the son of a known missionary, late Lal Singh. All the brothers showed lot of respect not only to Baba Ji and Pujya Mata Ji but everybody present. Here Mrs. Jeet Basson and several other seekers got blessed with Brahm Gyan.

On May 23, the saints of Sydney again enjoyed a mobile Sangat. They traveled about 350 kms. to reach Canberra, the national capital of Australia. Baba Ji saw the Parliament House and other places of historical importance. Next day, on their way back, they had lunch at the place of Rev. Sunil Kataria.

In Sydney, the evening programme on May 24 took place at the residence of Rev. Chanbir Singh Chadha. This turned out to be a formal send off. Everybody had only one appeal to make and it was for Baba Ji's early second visit.

On May 25, Baba Ji's flight was a little early in the morning. In spite of terrible cold, a large number of saints came to the airport to see off His Holiness and Pujya Mata Ji. The Indian Embassy was represented again by Shri Vijay Kumar.

CHAPTER-IV

NEW ZEALAND

(May 15- 18, 1995)

Like Australia, New Zealand had also the privilege to receive a Head of the Sant Nirankari Mission for the first time, when His Holiness Satguru Baba Hardev Singh Ji Maharaj landed in Auckland on May 15, 1995. The First Secretary in the Indian High Commission, Shri Madhu P. Gavai came all the way from Wellington, the capital of New Zealand, to receive the apostle of peace.

Nature appears to be very kind to this small country of 3.75 million people. Of this 1.25 million live in Auckland alone. The hospitality of the Sachdeva and Amarjeet Singh families as also that of Rev. Jasbir Singh and Gulshan Sachdeva was praiseworthy. They took the divine couple and the entourage to several places of historical importance like the One Tree Hill, Dr. Eden Domain, Auckland Museum, Observatory, West Heaven, Tamaki Drive called the water front, etc. We were also taken to see the Waitom Caves, about 250 Kms. away. The beautiful road and bountiful landscape pleased Baba Ji so much that he himself drove from the Caves to Rotoura City, our next destination and a drive of more than 200 Kms.

Although there was no formal congregation, yet Baba Ji's visit proved useful because many people got the scent of the holy presence of Baba Ji and Pujya Mata Ji and felt interested to know about the divine message they sought to preach. Before His Holiness left for Sydney, he addressed a small gathering in Auckland and said:

"Saints, ever since we came here in Auckland, New Zealand we have found you working with great enthusiasm. Your spirit of service and sense of devotion are worth appreciating. You praise God, thank Him for all His benevolence which you use for good purposes and lead a life based on the will of God.

In fact, this is the way of life of the real devotees of God. At no time, however, their number was large. All those who were born in this world were not great. Very few of them associated themselves with their beloved God and treaded the path of humanity; and only they were glorified. On the other hand, many others followed the path of jealousy, hatred and selfishness, notwithstanding the fact that they too had been blessed with human life, the best of all creatures. That is why great spiritual masters had to tell man at every step that he should rise from slumber and try to be face to face with the Truth. They reminded him that so long as he turns his back to the divine light, he is bound to see only the dark side of life in his front. They always cautioned man, saying:

LAGGA KITT KUPHAKARE,
SAB MUKKDI CHALLI RAIN.

Why are you wasting your time in useless pursuits? Why don't you realize that the end of life is approaching fast?

JINHIN KAMMI NAHIN GUN,
SE KAMMARE VISAR;
MAT SHARMINDA THEEVAHIN

SAIN DE DARBAR.

Forget about every action that takes you away from God, so that you have not to cut a sorry figure in the divine court.

AVAR KAAJ TERE KITE NA KAAM,
MIL SADH SANGAT BHAJ KEWAL NAAM.

Everything else you perform is of no use; go to the company of saints and remember the divine name. The deeds that keep you entangled all the time shall not bring lasting peace or joy, they will not get you salvation. Associate God with all your actions. Adorn your life with divine, noble qualities of love, affection and kindness. This will add to your honour and respect, your dignity as human being. You will gain happiness yourself and become instrumental in making others happy.

Although born as a human being, the man today appears to be behaving like a devil. As you read in Avtar Bani:

BANDE NALON NEK PARINDE,
JO PANDE TARTHALI NAHIN.

Birds are nobler than human beings. Unlike man, they do not create turbulence, they do not cause terror. So the great masters would caution man not to allow a situation arrive where even animals and birds may leave him behind. He must conduct himself in such a way that it is proved that man is really supreme on this earth and all other creatures are subservient to him:

IS DHARTI PAR TERI SIKDARI,
AVAR JON TERI PANIHARI.

BARE BHAG MANUSH TAN PAWA,
SUR DURLABH SAR SAD HI GAWA.

You are fortunate that you have been blessed with this human body; even angels cherish to have it.

Thus the great spiritual masters advise man not to go the devil way, not to create terror, not to be brutal. Otherwise, what value do we attach to the words of our sages and seers? They say: Know yourself, realize your importance and behave like man in the real sense. Once this is realized, your life will be a source of welfare not only for yourself, but others also.

Man, however, does not understand this. That is why today we find violence prevailing everywhere. It is a matter of surprise that the man who has set his foot-prints on the moon, never learnt how to walk on the earth. He has advanced materially, but seems to have lost his humanity in the process. It has been rightly pointed out that "We have guided missiles but misguided men." Let him know that bereft of human considerations, worldly progress and achievements will have no meaning. As we see, it will cause only destruction and devastation.

Here in this congregation also we pray that every human being may wake up from the slumber of ignorance while there is still time. Let nobody waste this valuable opportunity, this human life. Let nobody waste this valuable opportunity, this human life. Let everybody be praised and remembered for living in this world as a true human being, for showing love and mercy and for selfless service to others; for not giving priority to worldly ambitions or being narrow minded; for his large heartedness and sense of tolerance; for having faith in the Formless God; for his sense of contentment; for bringing happiness to others against tears; and for having not suppressed or offended others.

In fact only such a human being imparts dignity to humanity, brings glory to mankind and he is a saint, a devotee of God in the real sense. Often we think that these devotees of God are different from men. This is, however, wrong. Man who follows the path of humanity or is a real human being is a saint or devotee. Bereft of the noble quality of humanity, one cannot become a saint or a devotee, even if he wears a particular dress. For being a saint, one must have the qualities of a true human being. The great masters, sages and seers have always advised man to become saintly or lead this life as a true human being. We should not only have sweet tongue, our conduct should also prove whatever we speak. We must display happiness, distribute joy; there should be no bitterness in our life, either in word or in deed.

When we look at the life of the great masters whether they belonged to the Golden age, Silver age, Bronze age or the Iron age, we find all sweetness, all pleasantness in their life. Whatever they spoke, was sweet, was full of praise of the Almighty God Nirankar. Even to others they said:

AISEE VANI BOLIYE,
MAN KA AAPA KHOYE;
AURAN KO SHEETAL KARE,
AAP BHI SHEETAL HOYE.

Address others in such a way that neither you have to lose your peace of mind nor cause tension to others. It should be like a flower or scent in one's hand that gives fragrance not only to him but also to the passer-by. The great masters, sages and seers would like to share with others whatever brought happiness to their own life. And bitterness is just not there; their life contains humanity, love and humility.

Let us take the example of Lord Rama. The world gives him the highest regard, worships him as God. But look at his modesty. Parshuram goes on uttering hot words in anger, while Lord Rama maintains his patience, does not lose his peace of mind. Then, we have the example of Kabir Ji, who says:

KABIR SABSE HUM BURE,
HUM TAJ BHALO SAB KOYE;
JIN AISA KAR BUJHYA,
MEET HAMARA SOYE.

He is so humble that he declares himself as the worst of all, having no good quality to boast of.

Saints, here also we pray to God to bless everyone with such wisdom that man should be able to conduct himself like a man, so that automatically he becomes a saint, a devotee of God. Otherwise:

BAHAR GYAN DHYAN ISNAN,
ANTAR VYAPE LOBH SWAN.

One talks about God-knowledge, meditation and holy bath, but suffers from greed within. The real sign of a human being does not lie in his colour or creed, dress or the mode of worship, but the qualities like love, kindness and mercy. As I repeat quite often:

KYA KAREGA PYAR WOH IMAN SE,
KYA KAREGA PYAR WHO BHAGWAN SE;
JANAM LEKAR GOD MEIN INSAN KI,
KAR NA PAYA PYAR JO INSAN SE.

What kind of love one can show to his religion, if he fails to love the fellow-beings? Today we see that innocent people including children are being killed and their houses burnt in the name of religion. The devotees of God, however, proclaim that in case we have no faith in humanity, we just cannot claim to have faith in a religion or be a saint. They say:

PAR HIT SARAS DHARAM NAHIN BHAI,
PAR PEERA SAM NAHIN ADHMAYE.

O' brother, no religious faith is as good as to work for the welfare of others and there is no meanness worse than to cause pain to fellow-beings. This is the true definition of religion and the man who starts following it becomes a saint, a devotee. Man may live in any part of the world, he must follow the path of love, humanity and service to others.

Let us pray for such company as may strengthen our faith in God, keep us united with the Almighty. The company of saints can be had only with the divine benevolence. Here we feel grateful to those who remind us of God. We praise them too because it is their company that aligns us with the Formless and we remember God. These congregations are, thus, for the welfare of the mankind. We receive blessings of the saints and strengthen our faith in God. Moreover, along with remembrance of God (Simran), we get an opportunity for selfless service (Sewa). Whatever part of the world we inhabit, wherever we find the company of saints (Satsang), Sewa and Simran, there is joy, there is happiness. Humanity as such stands glorified.

CHAPTER- V

INDONESIA

(May 24 – 26, 1995)

As already mentioned, Indonesia also received the Nirankari Baba for the first time when His Holiness landed from Sydney in Jakarta on May 24, 1995. Although some senior missionaries had visited Indonesia in the past, Satguru Baba Hardev Singh Ji Maharaj was the first Head of the Mission to visit this country.

The party landed in Jakarta in the afternoon. The weather was quite pleasant. The divine couple was accorded a very warm reception. Shri D.S. Bhandari, First Secretary, received Baba Ji on behalf of the Indian Embassy. A senior official of the Embassy, Shri Gokul Chand, who is an old follower of the Sant Nirankari Mission was also present. The local saints included Rev. Vinod Laroya and his wife, Rev. Ashok, Rev. Anil Mishra and his family, Smt. Jaya Bhagnani, Rev. Nari L. Sawlani's family, Rev. Ashok from Delhi and Rev. Tom and his wife.

From the Airport, the party was taken to the place of Rev. Vinod Laroya. Here it was a grand reception. With the blessings of Nirankar, Rev. Laroya has a beautiful house in good locality and they had made very good arrangements for the reception and stay of the holy couple.

In Jakarta, Baba Ji visited the places of Smt. Jethanand, Rev. Nari L. Sawlani, Rev. Anil Mishra, Smt. Jaya Bhagnani, Rev. Ashok, Rev. Subhash Adwani and Rev. Gokul Chand. Mrs. Veena from Madras and Rev. Bhagwan C. Meerapuri's family came to see Baba Ji in the morning on May 26.

Although we did not expect it, the saints in Jakarta organized an impressive get-together with the local opinion leaders. The congregation was held in the Satnam Sakhi Hall on May 25. Rev. Pritam Singh, President, Asian Association welcomed Baba Ji on behalf of the citizens of Jakarta. His Holiness appreciated their sense of devotion and said:

It is for the first time that along with New Zealand and Australia, we are getting an opportunity to visit Indonesia for the first time. It is indeed a matter of delight to meet you all in Jakarta in a congregation like this. One is really impressed to see you all over-whelmed with the sense of devotion to God, remembering and praising the Almighty.

Irrespective of the part of the world and the time of taking birth as a human being, life has always been considered as praise-worthy, if it is spent by associating the Formless with it. Whether living or dead, only those are considered to have led a distinguished life who spend it in devotion to God, dedicate it to the path of humanity. Here also the saints pray that they may continue to remember God and follow the path of humanity.

Today, we find that man has become man's enemy. Selfishness and ego are causing conflict at every step. Although man has been described as the crown creation of God, yet he is lowering his dignity rather badly. Born as a human being, he seems to be behaving like devils. That is why spiritual masters had to say:

KARTOOT PASHU KI, MANAS JAAT

To say, all other creations are inferior rather subservient to man. The conduct of man, however, is not better than that of animals. If he continues to behave like this, even after being born as a human-being, who will call him a wise man?

The great masters have always exhorted man to know his own place among the creatures of God, realize his own dignity and lead a life worthy of man. He must follow the path of love, instead of hatred. He should not erect the walls of caste, creed, colour or even nationality. He must treat his fellow beings only as human-beings and serve them as such.

This is all the more essential, when man claims to be in love with God, to be in love with God, to be a devotee of God, to be worshipping God. In case he does not love humanity, he should forget about his claim to be in love with God. This will be an utter delusion and misunderstanding on his part. God worship without love for mankind has no meaning.

What is religion? You must know the definition of true religion and then glorify the same through your conduct. It is said:

DAYA DHARM KA MOOL HAI,
PAAP MOOL ABHIMAN;
TULSI DAYA NA CHHODIYE,
JAB LAG KHAT MEIN PRAN

Mercy is the root of true religion. It enables man to think of the goodwill of others. If the roots of a tree are removed, it cannot stay green, it cannot bear flowers or fruit, it has only to go dry. Similarly, religion cannot stand if the root of mercy is not there.

Unfortunately, man has failed to love man as a human being even though the great masters advised him from time to time to do so. Today, man is known by the family he is born to. Then the family is identified with a caste and a religion, which in turn are symbolized by different attires or styles of dress. Even when we describe that one belongs to the family of God, we have to identify the God it belongs to. No doubt, each one claims that there is only one God, but still mankind continues to be divided. There is hatred, jealousy and enmity. The fact, however, is that God is pleased with those who are kind to His creation, show mercy to fellow-beings. In the absence of this, any amount of praise will not please the Almighty.

The person who understands this, proves a blessing to the earth. Here also we pray that every human being may be blessed with such a vision as enables him to perceive God, to recognize the Almighty. People belonging to different religions do say that God is one, but they do so only separately (they do not sit together and repeat the same truth). One says he is man of Ram, while the other claims he is man of Ram, while the other claims he is man of Mohammed. The fact, however, is that both of them are mistaken. They are quarelling over outer appearance, their religious symbols, while from within they are only human beings. As stated by Kabir Ji:

KASHI KABA EK HAIN,
EKAHI RAM RAHIM;
MAIDA EK PAKWAN BAHU,
BAITH KABIRA JEEM.

Different people are like different kinds of snacks prepared from the same wheat-flour. There is no difference whatsoever between Kashi and Kaba and Ram and Rahim. These different names are related to the same one, God. Naturally, all the creation is one, because God Himself dwells in each and every human being.

The entire humanity is the image of One God. Nobody can, therefore, be described as superior or inferior to others. If somebody does so, he suffers from serious misunderstanding. God dwells in the entire humanity as the entire mankind dwells in God.

Our difficulty is that man reads this, listens to this and recites this to others, but does not act on it. He must, therefore, promote the feeling of love. We must remove hatred and pride of caste etc. Men may belong to any sect or religion, they are the children of the same Supreme Father. If there is anybody superior among them, he is the devotee of God. His humility denotes his greatness. Rising above caste considerations, he proves his love for humanity.

Pride does not stay alone; hatred must accompany it. One suffers from hatred only so long as he considers others to be inferior, to be belonging to a low caste. Pride is, therefore, such a disease as goes on aggravating only. That is why Kabir Ji says that one must give up pride:

KABIR GARAV NA KIJYE,
UNCHA DEKH AWAAS;
AAJ KAAL BHOYEN LETNA,
UPAR JAME GHAS.

Why do you feel proud of your body? Why do you not allow others to come near you? A day will come when your body will lie in the grave and grass will grow over it. Another great devotee of God, Farid also says:

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

You may live hundred years, yet ultimately the body will stand reduced to dust. We find strong and healthy people being reduced to helpless persons and they may not be able to take water without the help of others. The lesson here is that man should not be proud of his body, caste or religion. On the other hand, he must express gratitude to God for whatever assets he does possess - physical, mental and material. Spiritual masters warn man:

EK MIAN MEIN DO KHADAG,
DEKHA SUNA NA KAN;
PEENA CHAHE PREM RAS,

AUR KARNA CHAHE MAAN.

O' man, if you want to enjoy the bliss of divine love, you must shed your ego. Ego and love are like two swords which cannot be contained in one sheath. In this connection, great masters further say:

TIMIR GAYO RAVI DEKHTE,
KUMATI GAYEE GURU GYAN;
SUMATI GAYEE ATI LOBH TE,
AUR BHAKTI GAYEE ABHIMAAN.

O' man, devotion to God does not stay where there is ego. Therefore, you must give up ego and enjoy the peace of mind that follows.

There is no peace of mind for a man who suffers from ego. Peace of mind is the share of those who are humble and modest, those who always consider themselves inferior to others, rather servants of the servants. It is such blessed people who are being worshipped today. It is they who enjoy the true bliss of human life. It is they who are glorified during their life time. It is said:

UNCHE PANI NA TIKE,
NEECHE HI THAHRAYE;
NEECHE HO SO BHAR PIYE,
UNCHA PYASA JAYE.

A man will remain thirsty if he does not bow his head for drinking water. A man with ego also will ultimately miss the nectar. Look at the modesty of saint Kabir. He says:

KABIR SABSE HUM BURE,
HUM TAJ BHALO SUB KOYE;
JIN AISA KAR BUJHYA,
MEET HAMARA SOYE.

All except myself are noble and whosoever believes this is my friend. On this we have the example of Yuddhishtira and Duryodhana. It is said that Yuddhishtira was asked to search for the worst person of the world and Duryodhana the noblest. But after the stipulated time for the search was over, both of them returned without bringing any third person with them. Yuddhishtira explained that wherever he went he found that he himself had more shortcomings than others. So he accepted himself as the worst person of the world. On the other hand, Duryodhana explained that he did not find anybody superior to himself. So he returned alone. The sign of great men is that they look at their own shortcomings and declare others to be superior and nobler. We, on the contrary, prefer to go by the thinking of Duryodhana which strengthens our ego only.

Then, it is also declared by spiritual masters that God is not pleased by man's ego:

HAR JIO AHANKAR NA BHAVAEE

Let us, therefore, pray that man realises the truth and sees the Formless, the Supreme Lord dwelling in every human body. Let him see God pervading every object of the universe, every particle of it. Let him behold the Omnipresent. Let him shed his ego and render selfless service to others. Let him not suffer from jealousy and hatred. Let him lead a life based on peace of mind. Let him prove himself to be a blessing to the earth. Let him add to the dignity of this world and prove that having been born a human being, he lives like a human being too.

And this man can prove not by boasting of his birth in a particular family, but through his conduct. He must prove that after taking birth as a man, he did not behave like animals. He must prove that all his actions were for the betterment and not for lowering the dignity of the mankind. Let him have the ambition of becoming an angel, let him strive to become one with God. For this he must realise the Truth. He must shed his ignorance. He must give up hatred, selfishness and narrow-mindedness. Only then he will become the real image of God.”

Another important get-together, although comparatively small in size, took place at the residence of Rev. Vinod Laroya before the departure of the divine couple from Jakarta to Singapore on May 26. The gathering represented the cream of Indian society in Jakarta. They included Rev. Mohan Lal Lohia, Chairman, Indo Rama Synthtecis (I) Ltd., Mrs Kanchan S. Adwani, Rev. K.K. Tulsian and Rev. Pritam Singh.

The departure of His Holiness was rather emotional. Everybody was requesting Baba Ji to come next soon.

CHAPTER – VI

SINGAPORE

(May 26 – 30, 1995)

For Baba Ji, Singapore was not a new place. But during his last leg of the tour he followed the same pattern as in the other four countries. The divine couple visited several places and blessed many saints and their families, friends and neighbours.

The party reached Singapore on May 26 rather late in the night. Even then a large number of saints had reached the airport to receive the divine couple. The Indian High Commission was represented by a senior official Shri Jacob John. The Singapore Parmukh Rev. Sohinder Mohan Singh who is the illustrious son of Brig. Manmohan Singh, Vice-President of the Sant Nirankari Mandal at the Headquarters, led the saints who had come to receive Baba Ji and Pujya Mata Ji. The other saints included Rev. Tom (Arjan) Kalwani, Rev. Rajan Ramchandani, Rev Sunil Bajaj, Rev J.C. Ramesh, Rev. Anil Bhatia and their families, friends and well wishers.

Several saints had come to Singapore from Malaysia, Thailand and Hong Kong. This gave one the impression that Singapore saints were hosting a mini Samagam.

The divine couple stayed at the residence of the Parmukh, where a formal reception was organised. The gathering was marked by the members of the Bal Sangat who had turned up in good number.

On May 27, Baba Ji visited Mrs. Sushil, wife of late Atma Ram ji. She is a devoted saint. Unfortunately she is unable to move. Baba Ji also visited the Rajan family and had lunch at the residence of Rev. Sunil Bajaj. Rev. Bajaj had invited a large number of friends and neighbours. The afternoon tea was hosted by Mrs. Rekha.

In the evening a big congregation was organised in an auditorium. It was attended by the cream of Asian community. Shri Y.P. Kumar, First Secretary in the Indian High Commission, was also present. Rev. Chello Narain Dass welcomed His Holiness on behalf of the people of Singapore. Addressing the gathering, Baba Ji said:

“It is after a gap of seven years that I have got the opportunity to meet the saints in Singapore again. I am indeed glad to listen to the feelings expressed by saints in this congregation. They all inspire us to be united with God, lead our life as true human beings, treating this Formless God as the base or source of inspiration for every action. You seek to tell others to follow the path of humanity and have love, tolerance and goodwill for every human being.

In fact, such inspiration is available to us only in the company of saints and not anywhere else in the world. Outside, we find the world full of hatred, full of conflict. Instead of self-sacrifice, we find people ready to snatch things from others, make them deprived of even what they have. There is ego in place of humanity. That is why the company of saints has always been described as important and significant. For example Lord Rama tells Shabri:

PRATHAM BHAKTI SANTAN KAR SANGA.

The first step towards the devotion is to seek the company of saints, attend their congregation. It is only in the company of saints that man gets such feelings as inspire him to devotion to God. But what is happening in the world? Man is concentrating only on material wealth, conveniently forgetting to know God. That is why the great spiritual masters have always tried to awaken the man and make him realise the importance of concentrating on the Formless. Lord Rama, Lord Karishna, Lord Jesus Christ, Hazrat Mohammad and from Guru Nanak Dev Ji Maharaj to Guru Gobind Singh Ji Maharaj, all gave this message to the world. They wanted that man must realise this objective of life while living as a human being. They said:

MANAS JANAM DURLABH HAI,
HOT NA BARAMBAR;
JYON BAN PHAL PAKE BHOYEN GIRE,
BAHUR NA LAGEY DAR.

It is quite rare to be born as human being. One does not get this opportunity again and again. Once it goes, it may not be available again. Once the fruit is ripe and falls down, no amount of effort can put it back on the branch. Similarly, once this human life comes to an end, it can not be restored. One must try to fulfil the aim of human life wherein lies its importance, its significance. It is said:

NIDRA BHOJAN BHOG BHAI,
YEH PASHU PURUSH SAMAN;
GYAN ADHIK IK NARAN MEIN,
GYAN BINA PASHU JAAN.

If there is any difference between man and the animal, it is the divine-knowledge which can be had only during human life. That is what makes man superior to all other creatures. Bereft of this, man is just man because he is born man, otherwise by action he is only an animal:

KARTOOT PASHU KI MANAS JAAT.

Spiritual masters have always tried to tell man that he must realise the sense of highest dignity that has been bestowed on him as compared to all other living creatures. They asked him to shed ignorance and not to identify himself with what was taking him towards downfall. Here also it is the same message being echoed. The saints here also are making people in the various parts of the world realise that they are all children of the same Supreme Father. They advise them to remove their ignorance, realise the truth. In this way they will feel happy themselves and become a source of welfare for others. The saints here pray that every human being must realise God during lifetime itself or before it is too late. They point out that there is hardly any time to lose because life is fast moving from childhood to youth and from youth to old age. One does not know when the end may come.

It is, therefore, a friendly request from the great masters to man that he should not lose this opportunity to serve the saints and be happy during this life and

hereafter. What they said was meant for action and not just for reading or reciting. We go to a backward village and find small huts. If we make a mention of big bungalows, this is not going to help the poor people and replace their huts by big buildings. Similarly, if we just make a mention of the wealth of divine name, it is not going to get us the salvation. We have to acquire it from the company of saints. The mention of divine name is there in the holy scriptures, but unless we acquire this wealth practically, we are bound to remain paupers. So you must try to realise God whose mention you find in the holy scriptures. Meera did possess the image of Lord Karishna since her childhood and she remembered him all the time. But still she found vacuum in her life. She wanted to know and actually meet the Supreme Lord, the eternal, the One who was never born. This vacuum was, however, removed when she met Guru Ravidas and realised God. She was overwhelmed with joy to find this precious wealth of divine knowledge. She announced that she could find this wealth only when the True Master pleased to own her, to bless her:

PAYO JI MAINE RAM RATAN DHAN PAYO;
VASTU AMOLAK DINI MERE SATGURU,
KAR KIRPA APNAYO.

Kabir Ji too describes the entire world as poor. He says only such a person can be accepted as rich, as is in possession of the wealth of Divine Name:

KABIR SAB JAG NIRDHANA,
DHANVANTA NAHI KOYE;
DHANVANTA SOI JANIYE,
JA KE RAM NAM DHAN HOYE.

Once man realises God, the eternal power that was always there and shall always be there, it ceases to matter whether he lives in a royal palace or a poor hut. If King Janaka was happy it was not because he had all the luxury at his disposal. And similarly, the absence of a big bungalow and luxuries of material world did not make Kabir Ji unhappy. Both of them were equally happy because they possessed the same wealth of divine name, attaching no significance or importance to the worldly assets.

Here also the saints are happy because they are in possession of the wealth of divine name. Having realized the Formless, they have risen above their cultural background, the country they came from. In fact whatever the worldly condition or status, one must realise God, be united with the Almighty. One must do so and feel blessed and glorified. Only those were praised who united themselves with God and not those who went on postponing this noble task throughout their life. Such people were convinced that every breath sounds a warning that one may leave this world any moment:

SANS NAGADA KOOCH KA,
BAJAT HAI DIN RAIN.

Man cannot live forever. Rather nobody knows when the end may come. That is why it is said that man must realise God without any delay. This will relieve him from the cycle of births and deaths. He will attain salvation. Once he is aligned with God, his outlook will change. He will not find or consider anybody a stranger

or not his own. He will rise above the feelings of hatred rooted in caste, religion, social status considerations, etc.

Today, if we find man fighting against man, it is because they have failed to attain the outlook mentioned outlook. Otherwise they would have carried in their hearts peace and joy in place of hatred and jealousy. When we see God in every human being we cease to distinguish man from man on the basis of caste, colour and creed. Once we understand that the Supreme Source of what man has is One, nobody remains high or low. All differences disappear; all disputes come to an end. It is people with such approach who work for cooling the flames of violence. They distribute love and peace, wherever they go. They are happy themselves and become instrumental for bringing joy to others.

God may be remembered by any name, but one must see Him before doing so. God is pervading every object but cannot be seen with ordinary eyes. It is said:

SAHIB TERI SAHIBI,
GHAT GHAT RAHI SAMAYE:
JYON MEHENDI KE PAAT MEIN,
LALI DEKHI NA JAYE.

The Supreme Lord is there all around. He lives in all the human beings. Then why should there be any consideration of high or low? Why should some appear as one's own and others as not?

All these differences are there only so long as there is ignorance. Once ignorance is removed, all these differences also disappear. Today, man is suffering from ignorance. He is engaged in all kinds of rites and rituals, forgetting about God, without realizing the Formless.

The saints here have, therefore, to spread their fragrance all around. Like great masters of the past, they must endeavour to establish universal brotherhood. In fact, this is something to be understood by one and all. It is only this way that man will deserve the divine blessings. He cannot earn these blessings by mere rites and rituals. Moreover, God is never pleased with the one who hates his fellow-beings. God showers His blessings only on those who are adorned with feelings of human fraternity. Blessed are the peace makers, it is said and rightly so. Moreover, one must love the child if he wants to please the mother. So, one must love the mankind, if he wants to please God. One must love the creation in order to please the Creator. Just as the mother cannot be pleased with the man who harms her child, God too cannot be pleased with those who harm His children, indulge in bloodshed of the innocent, even though such people may perform number of rites or rituals for the purpose.

Indeed, those who strive to remove this ignorance please the Almighty. At the same time, they render a great service to this world. They make the world more lovable and livable. And this is what we do here, this is what we pray for.

On May 28, the saints of Singapore hired a coach and led Baba Ji and Pujya Mata Ji to Howpur Villa (Tiger Balm Gardens). The lunch was arranged at the residence of Mrs. Uma Bhatia. In the evening, the party was invited by Rev. Tom for dinner at his place. The open air dinner was preceded by an impressive

Sangat. About one hundred people representing the cream of Singapore gentry were present. Baba Ji spoke to them as intimately as in any other gathering. His Holiness said:

Saints, we have been in Singapore for the last two days and got the opportunity to meet many saints. Even today, I find many new faces in the congregation. Obviously, everybody came here to participate in the praise of God Nirankar, to glorify the Almighty. In fact, this is essential because, fascinated by material world, this flagrant mind of ours does not remain steadfast and finds purity and peace only when associated with the Formless. Saints say:

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

Human mind is just like a bird that keeps on flying in all directions and eats the fruit of the tree it settles upon, notwithstanding the fact whether it is sweet as Mango or bitter such as Neem. Likewise, human mind also has the tendency of getting stuck to and influenced by whatever company it finds in the world. We talk about associating our mind with God so that it enjoys the bliss, attains peace and becomes pure:

KABIR MAN NIRMAL BHAYA,
JAISI GANGA NEER;
PACHHE LAGA HAR PHIRE,
KAHAT KABIR KABIR.

It means that the mind of a person who thinks of God becomes pure and even God follows him, ready to do anything for him. In a way God looks after His devotees and blesses them with praise, with glory.

In order to associate the mind with God, man has always been advised to seek the company of saints. Once Kabir Ji was weaving the cloth, when a person came and asked him why it was necessary to go to the company of saints, why he was advised so again and again? Kabir Ji did not say anything. He just left his work, picked up a hammer and struck it on the peg already pitched in the ground. The man thought that Kabir Ji was busy, so he decided to wait. After sometime he put his question again and Kabir Ji too repeated his action. The man tried for the third time but Kabir Ji only struck the hammer on the peg. He did not speak even a single word. On this, the man got a little upset and insisted on Kabir Ji to answer his question. Kabir Ji asked the man to repeat his question. The man said that he wanted to know why man is advised again and again to seek the company of saints, why it is needed. Kabir Ji said, "I have already replied your question thrice." He explained that "Each time the hammer was struck on the peg, it became more and more firmly fixed into the ground. In case we do not apply the hammer for quite sometime, the peg is likely to become loose. There is every possibility that it may even come out of the ground and get lost, not to be found again. The same is true of human mind's relationship with God. The same is true of human mind's relationship with God. The company of saints keeps it steadfastly associated with God." Here, in the congregation of saints we remember only God, while elsewhere we talk of our property, our social status

and other things that produce ego. Man is so engrossed in thoughts related to livelihood that he has forgotten the Supreme Giver. Saints, however, always pray for such company as may remind them of God. Here we heard certain songs, certain poems and even speeches. They were so only to say. In case you put aside their tunes, their rhythm and concentrate of the idea they sought to convey or the feelings they wanted to express, you will find that in reality they were communicating the same message to man that the spiritual masters preached in the past:

SANGAT KARIYE SADH KI,
ANT KARE NIRBAH;
SAKAT SANG NA KIJYE,
JA TE HOT BINAH.

SADHU KI SANGAT RAHE,
JAU KI BHUSI KHAYE;
HONHAR SO HOYE HAI,
SAKAT SANG NA JAYE.

Man has been advised time and again only to seek the company of the saints and not to go after those who are way wards, who do not trust God. Unfortunately, the man has the tendency of running away from the company of saints. Naturally, if one runs away showing his back to the sun, his face will be in darkness. On the other hand if his face is towards the sun, it will glow. Similarly, if our mind is face to face with God, it is pure, its thoughts are pure. Influenced by the Formless, each and every word spoken is full of sympathy for others, inspires others to be associated with God. Like tongue, other parts of the body such as hands will also come forward to rescue the fallen, to work for the betterment of others, only when the mind is pure on becoming the dwelling place for the Almighty. If, however, the mind is not with God, the tongue may speak bitter language and the hands may not hesitate to cause pain to others, commit violence against the innocent.

Even to remember God or repeat the divine name by tongue is not adequate by itself. The mind must be associated with God at the same time. Only then the turning of beads of the rosary will produce the requisite joy or the bliss. Mere turning the spoon in the delicious food is of no use. The real joy lies in the eating.

Saints, you all came here because you believe that this Formless God is the Supreme Lord, the creator of the entire universe. It is because of God that man could receive all that he has. God remains the ultimate source of every object. You believe that this approach makes life pure and beautiful. You wish that the entire world should have the same kind of approach. In other words, you want to give unto others something that carries welfare for all.

Let us not forget that God is omnipresent. God is with us all the time, wherever we are. This divine truth is the same whether we are in India or Singapore. It will only exhibit our ignorance if we say that God can be subjected to any kinds of boundaries. What we need is only to know the Formless. Once we realise God, the mind will stand controlled and there will be no wandering for it.

In short, one must see God, know the Almighty and then only accept the Divine Truth. And finally, one must adopt this divine knowledge in practical life. Only such a person gets real happiness or lasting joy from his childhood, youth and old age and this is what he would like to give to the world as his legacy at the time of his departure at last.

I must once again say that these two-three days spent in Singapore were indeed delightful. We enjoyed the visit. I remember, I visited Singapore first in 1973 with Baba Gurbachan Singh Ji. It was a world tour. Then, I got an opportunity to visit Singapore after long time in 1988. This is my third visit to Singapore again after a long gap of 7 years. I find that during the course of this time Singapore has witnessed lot of development, experienced lot of expansion. I pray to the Almighty that the number of devotees of God may also expand, so that the divine light gets spread as widely as possible. This is the only way to remove hatred, promote love and bring about peace and happiness for one and all in this world.

On May 29, the party was divided into three groups to go round the city. They reassembled for dinner at the residence of Mrs. Sapna. We were surprised to find a gathering of about 200 people. The Sangat before the dinner took an interesting turn when the participants started asking questions about the Mission and its message. His Holiness did not mind and the Sangat practically became a question-answer session. The saints who had already been blessed with divine knowledge enjoyed it for a change. The clarifications sought in the benign presence of His Holiness proved quite effective. The most important thing that impressed the guests was the love, humility and the spirit of service shown by the host family. Coming from a family quite affluent from the worldly angle, this really surprised them. In any case, everybody was impressed with the influence that His Holiness and his message of truth, love and humanity was having on the practical life of the Nirankari saints.

On May 30, Baba Ji visited the house of Rev. Arjan Kriplani and Rev. Chello Narain Dass. In the evening, the holy couple concluded the spiritual tour and returned to Delhi.

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