

# **GURUDEV HARDEV**

Part -1

**Writer**

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**Translated by  
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## Preface

'Gurudev Hardev', written in Hindi by this humble being was first published in 1983. Presenting the book to the esteemed readers, the then Member Incharge of the Publications Department, Rev. Moti Ram 'Saraf' expressed the hope that 'it will go a long way to fulfill the needs of those interested in spirituality in general and to clarify the doubts expressed sometimes in relation to the Mission's ideology in particular.' This came true as the demand for the book continued to increase not only in Hindi but in other languages also.

The book was translated into English by a devoted saint, Rev. Madan Lal Ji and published in 1988. The present version in your benign hands is altogether a fresh attempt by Rev. Kirpa Sagar Ji, my colleague in the Publications Department and Member Incharge Press & PR. It is hoped that our English-knowing readers will welcome the book. I pray to His Holiness Baba Hardev Singh Ji Maharaj to bless Rev. Kirpa Sagar Ji and all his colleagues who helped him to give the book its present shape, so that they are able to serve the Mission, particularly the Publications Department, with more and more vigour, sense of devotion and spirit of dedication in future also.

Delhi,  
October 31, 2001

**J.R.D. 'Satyarthi'**  
**Publications Department**

## Submission

With the grace of the Formless One, this humble self had the opportunity to serve the great reformer of his times, His Holiness Baba Gurbachan Singh Ji Maharaj, Head of the Sant Nirankari Mission, for many years. It was indeed a privilege to work as his Personal Secretary during the last few years of his life.

After the sudden assassination of Baba Gurbachan Singh Ji on April 24, 1980, the Publications Department of Sant Nirankari Mandal decided to compile and publish an account of important activities of Baba Ji's life and his valuable thoughts for the benefit of general public. The work was assigned to the scholar-writer of the Mission, Shri 'Nirmal Joshi'. It was but natural for Joshi Ji to think of this humble self at that time, to provide him the details and relevant photographs of Baba Gurbachan Singh Ji's tours which he undertook for the mankind's spiritual awakening. I had however, to cut a sorry figure, because I had failed to maintain a tour dairy and to keep a detailed record of Baba Ji's activities. Shri Joshi felt incredibly shocked and said, 'Satyarthi Ji, it means that all these years you have been sitting on a diamond mine and only watching its glitter. You failed to collect the diamonds. Had you done that, those gems could have been shared with the rest of the mankind today'. These words of Joshi Ji are still resounding in my ears.

Right from that moment I made a promise to myself not to allow this oversight to repeat itself and decided to do my best to keep an account of Gurudev Hardev's activities. And I sincerely tried my best to act upon the same. I tried to maintain, as far as possible, not only a record of Baba Ji's discourses at various congregations but also his views as expressed by him during his different meetings with different people. However, I have no hesitation to admit that in spite of my best efforts, I have not been able to succeed fully in my effort. Each and every word of His Holiness and every sentence spoken by him contains some message or the other for the devotees and it is our moral duty to communicate the same to the readers. But I could still not note down a lot of things because of my own laxity. Still, I have succeeded in collecting substantial material with the benign blessings of His Holiness.

A few months ago, my colleagues in the Publications Department suggested that the real benefit of keeping such a record lies in sharing it with the inquisitive readers. I agreed with them. Hence I have tried to present some part of that collected material in the form of this book.

In this venture, I have endeavoured to give a brief account of Gurudev's missionary activities from April 27, 1980 to August 15, 1982. While presenting the views of His Holiness expressed during his informal meetings and discussions, I have, however, tried to include only those which contained solutions of various

problems and clarifications of certain doubts. That is why the detailed account of Baba Ji's tours has not been included in this book. Gurudev visited almost every nook and corner of the country during this period of a little over two years and blessed the devotees with his divine presence but only a glimpse of these hectic tours has been presented here.

During the meetings, many aspects of various matters were discussed. I have, however, picked up only those parts of the conversation which I thought were more important than the rest and adequate enough to explain the matter under discussion. It is, therefore, possible that I might have dropped certain portions which others might have considered relevant or essential to understand the subject.

Every effort has been made to reproduce in this book the expressed thoughts of Gurudev in his own words. However, the possibility of shortcomings while taking them down, can not be denied. I might have failed in reproducing the words and feelings of Gurudev in their best form, for which I most humbly beg to be pardoned.

While Shri 'Nirmal' Joshi, a great scholar and Chief Editor of 'Sant Nirankari' gave all possible help in the selection of topics and the activities to be covered, the distinguished Editor, Shri Bhupender 'Bekal' extended invaluable co-operation to compile the same and give the book its final shape. I am grateful to both of them.

Finally, I pray to His Holiness Baba Hardev Singh Ji Maharaj to accept this humble presentation and bless me so that this humble self continues to share his experiences with the readers in future also.

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Dated 03.10.1982

Making Baba Gurbachan Singh Ji Maharaj's mortal frame a target of their bullets on April 20, 1980 at about 11.00 p.m. in Nirankari Colony, some fanatics thought that perhaps now the Sant Nirankari Mission would be finished for ever, or that the message of Truth would be silenced for all the times to come. At that time, of course, the entire Nirankari world had plunged into darkness. The 'silence' of Baba Ji, seemed to be hanging heavy upon the Nirankari world. Thousands of Nirankari devotees had started rushing to the headquarters of the Mission in Delhi - every heart in deep agony. Everybody appeared to be worried about the very future of the Mission. Though all the devotees were firm in their belief that 'Satguru' or the True Master does not ever die, yet they were all eager to see him manifest and lead.

Baba Gurbachan Singh Ji had given a clear indication during the last days of his life that 'Satguru' would now manifest in the form of Baba Hardev Singh Ji Maharaj. He confirmed the same before he breathed his last. Even though this was known to every Nirankari saint, yet everybody was still ascertaining as to how the young 'devotee' whom they all knew as 'Bhola Ji' or 'Seth Ji' and who could always be seen clicking his camera or rendering some other service during the Samagams but who had never been witnessed speaking or uttering even a word in the congregations, would be able to cast an impression on the hearts of millions of devotees. Breaking his long silence, how would he be able to give the necessary guidance and instructions. Would the 'Silence' break and show the way - this might have been the apprehension of devotees, but there was not even an iota of doubt in any one's heart that 'Satguru' had already manifested as Baba Hardev Singh Ji Maharaj. This divine personage was turning out to be a source of inspiration for every devotee reaching Nirankari Bhawan, to surrender to the will of God. Even at a time when everybody else was wailing in pain, Gurudev Hardev remained unperturbed and calm.

The saints had already witnessed His Holiness consoling Rajmata Kulwant Kaur Ji by stroking her back in a patient manner, trying to relieve her of her profound grief and pain at the loss of her husband. A son consoling his mother in such a forbearing manner is generally not seen under similar tragic circumstances. The saints were quick to understand that 'Bhola' in Hardev had already been transformed into 'Satguru' - to function as a messenger of Eternal Truth.

The mortal remains of Baba Gurbachan Singh Ji were cremated at the Electric Crematorium with full honours on April 27, 1980. Thereafter, thousands of Nirankari devotees started assembling in Avtar Park awaiting to be blessed by the Satguru in his new physical form. The formal announcement regarding the manifestation of 'Satguru' in the form of Hardev Ji Maharaj was also to be made the same day.

Prior to the open congregation, the representatives of the Nirankari Sangats - Pramukhs, Mukhis, Pracharaks, office bearers of the Sewa Dal and other Saints

connected with Management assembled in the hall on the first floor of Nirankari Bhawan. His Holiness Baba Hardev Singh Ji Maharaj, following holy mother Nirankari Rajmata Ji in an absolutely serene and unperturbed manner, entered the hall and both of them took seats on the dais laid for them. At that very moment, all of a sudden his face started radiating in such a divine manner that the hall started resounding with 'Dhan Nirankar' from all sides. The hearts that had been smothered with grief and the faces that were looking withered and dejected started beaming with smiles quite spontaneously.

I had been spending my life in Baba Gurbachan Singh Ji Maharaj's service since years. For some time, I had also been given the responsibility as the Personal Secretary of His Holiness. Because of that, I had the good fortune of being in close proximity with Baba Ji on a regular basis. Even during the last moments of his life, I was with him at the spot. As a result, I was well aware of his last command and was assigned the task of announcing the same. The moment I said the words, 'from today onwards, we make His Holiness Hardev Singh Ji sit at the throne of our hearts, as the Satguru, as per the command of Baba Gurbachan Singh Ji Maharaj', the whole atmosphere started resounding with greetings hailing him as the Satguru. Every face lit up. The Mahapurashas started feeling secure and re-assured once again after finding their Satguru. Despite such an atmosphere, this 'Divine Embodiment' was still as serene and calm as earlier and spreading divine radiance all around. On behalf of the entire Nirankari Sangat, President of the Sant Nirankari Mandal, Rev. Dr. Des Raj Ji put 'Tilak' on the forehead of Gurudev Hardev. Rev. Nirankari Rajmata Kulwant Kaur Ji 'coronated' His Holiness by placing a crest on his forehead and bowing at his feet. She then requested His Holiness to show the way as Satguru from that moment onwards. She also requested His Holiness to give words to whatever he desired of everybody. At this everybody missed a heartbeat once again. Everybody was anxious to know if His Holiness would break his 'silence' today.

However, as the mike was placed in front of Gurudev Hardev, His Holiness started speaking in an extremely spontaneous and natural manner:

**"Saints, Dhan Nirankar. As all of you know, this humble being is devoid of any merit for this great responsibility. Baba Gurbachan Singh Ji Maharaj was a repository of every virtue that one could think of. To follow his footsteps is going to be possible only with your blessings. You are well aware of the fact that I have neither any worldly qualification nor any specific scriptural prowess. I have, of course, got the privilege of your company which I availed all along as I grew up in your loving laps. Rev. Mata Ji always taught me to remain as the dust of your holy feet.**

**I believe that the Formless Almighty Himself bestows the individual with the requisite capacity to carry out the assigned duty. I also trust that with your good wishes, the blessings of Rev. Mata Ji and with the benignity of the Formless One, I will be able to live up to the responsibility that I am entrusted with. Otherwise, I do not consider myself worthy of the onus that has been put on me. I have heard that Baba Buta Singh Ji, the founder of this Mission, remarked to Baba Avtar Singh Ji while handing over the duty of taking the message of Truth to each and every corner of the world that the garland put around his neck was not that of roses but of blades in fact. He should be extremely cautious while walking lest he cuts his own throat. Saints, Baba Avtar Singh Ji was a great master. He discharged his duty in the best possible manner and thus converted the garland of blades into that of roses. But I am a novice on this path. Only with your benevolence, will I be able to serve you according to the wishes of the Formless. The world is ablaze with the fire of hatred and animosity. Only with the grace of the benevolent Formless, will I be able to douse this dreadful fire with the message of peace and unity while treading the path of Truth."**

Thus the 'silence' of Gurudev Hardev did break that day. His soulful flow of humble and simple words touched a deep chord within every body's heart. Everyone felt assured that the 'silence' conferred upon this divine personage so far by the Formless was nothing but the preparation needed to give a new direction to the future. In his first discourse itself, His Holiness had made all his disciples fully aware of their duties. In an indirect manner, Gurudev had wanted his disciples to know that they should be ever ready to accept and discharge whatever duty is assigned to them as the beneficence of God. They should also be humble and selfless while rendering their services, always take the blessings of the saints and give due regard to the elders.

While on one hand, this programme was proceeding in the hall, on the other, a huge gathering of thousands of people was anxiously waiting to hear a few words from Gurudev himself. The moment His Holiness reached Avtar Park, the whole place started reverberating with the cheers of 'Hail, Baba Hardev Singh Ji Maharaj'. The discourse that His Holiness gave that day would be written in golden letters on the pages of history. All the delegates whether religious, political or social, who were present that day would have definitely concluded that the words of His Holiness were clearly foretelling the advent of a spiritual revolution. The multitude of people was listening to the discourse in a spell bound manner. The 'Silence' had definitely found eloquent expression. Speaking in an extremely natural manner, Gurudev addressed the audience:

**"Saints, today we have assembled here to commemorate the great master who spent his whole life working and wishing for the welfare of society. Today, it is being said that he has been assassinated. It is not he who has been killed; it is the thoughts and ideas of all those saints and Prophets, who said: 'With Thy grace let everybody be happy' (Tere Bhane Sarbat Ka Bhala), which have been massacred. This is the slaughter of the feelings of Bhai Kanhiya. Nobody can kill Baba Gurbachan Singh Ji. Guru always preaches the Truth in the world; those engulfed in the fire of hatred are provided cool showers of love by him. Since ages, whenever any great master proclaimed the Truth, people under the mire of ignorance, and those who in their wilfulness were oblivious and are still oblivious of one Supreme Father - God, did not spare him.**

**If somebody feels that only those ten or fifteen people who paid tributes to Baba Ji today in this congregation, have benefited from his teachings, it would be an error on his part. Each and every child, youth as well as senior Mahapurushas sitting here today have the stamp of Baba Gurbachan Singh Ji on their hearts, on every breath that they take. The grace and the benevolence that he showered upon all of us can never be forgotten.**

**When I was asked to sit here today, I implored that I was not worthy of this position as I have no special qualification whatsoever. But when it was ordained by the Sadh Sangat and the Satguru, then I prayed to the Almighty to bless me with the strength to carry out my duty, to perpetuate the very message of humanism that Baba Ji had instilled in every heart despite many odds. The way he provided strength to his disciples is more than obvious from their unwavering faith today.**

**From worldly point of view, Babaji was my father. I can never forget the lessons that he taught me. If I do not measure up to Baba Ji's actions as well as words, then I would feel that I was not able to perform my duty. Even Rev. Mata Ji gave this blessing a few moments ago that we have to follow whatever Baba Ji taught us. During the last two years especially, Baba Ji's message has been to wish for the welfare of all and cherish such lofty feelings for everyone in our hearts.**

**Saints, we have to maintain the same noble feelings in our hearts and carry on attending the congregation on regular basis without showing any laxity. The greatest tribute that we can offer to Baba Ji would be to spread this message of Truth, for which Baba Ji strived all his life, in the whole of mankind and to follow whatever he ordained.**



Saints, many eminent leaders are present here today. We also have over here several members of the Namdhari family. I appreciate their feelings for Baba Ji as well as the Mahapurshas. May God shower His blessings on them and everybody else in the world.

I grew up in the hands of the great 'Sewadar', Chacha Partap Singh Ji. He showered a lot of love upon me since my childhood. His eagerness to render his services was not limited to formal programmes only. He was ever-ready to act upon any call for service. I remember an incident; I was studying in Patiala at that time and was in Delhi for a week during the vacation. Because of a strike by the sanitation employees, many drains in this colony were choked. Suddenly, I noticed that a lot of people had gathered in a street. As I wanted to inquire about the reason of the noise that was going on, I saw someone wearing a 'salwar' and a 'kameez' and covering the face with a scarf approaching. Since I failed to recognize the person, I asked someone to tell me. I was told that he was Chacha Ji and that he had been cleaning the houses; he had been clearing whatever filth and garbage had been lying around. Saints, such noble feelings can never take root in a human being till the time God Himself blesses him. Similarly, these volunteers of 'Sewa Dal' have such lofty feelings in their hearts all the time to serve the Mission and the Mahapurushas. The people of the world might mock at their appearance. But these Mahapurushas spend their own money to get their uniforms stitched and meet other expenses with the sole purpose of rendering service to the Sangat. They have imbibed such noble feelings only because the True Master has taught them by the practical example of his own life.

Saints, let us pray to the Almighty to bless us all and give us the required strength to never be enticed by evil. May we never harbour any ill-feeling towards anyone. Let the love and shelter that Mata Ji has been giving us for years together remain with us in the same manner. I am narrating an incident about Mata Ji for the first time from the dais. Whenever I received a letter from Mata Ji while I was studying in Patiala, she would always end her letter by writing - 'I am the dust of your feet.' Sometimes I used to feel extremely ashamed of myself because I felt that I was not able to give Mata Ji the respect that she deserved. There were times when I used to be wilful. Saints, we should all become her support and keep on giving her the support. It is my humble appeal at your holy feet that we should all lead the kind of life that Baba Ji himself led and ordained and thus create an atmosphere of peace and happiness in the world."

I had heard this discourse very attentively and thereafter read it also time and again from the book 'Dev-Darshan'. Every time I read it, I got a fresh lesson for life. The following words of Gurudev would keep on jolting the mankind forever:

**"This is not an assassination of Baba Gurbachan Singh Ji; rather the thoughts and feelings of all those saints and prophets, who said, 'with Thy grace let everybody be happy', have been massacred. This is the slaughter of the feelings of Bhai Kanhiya. Nobody can kill Baba Gurbachan Singh Ji."**

These words have clicked a vivid and a magnificent picture of solid reality. Our great Gurus have always uttered the same words under all circumstances 'Tere Bhane Sarbat Ka Bhala' - 'with Thy grace let everybody be happy'. 'Sarve Bhavantu Sukhin; Sarve Santu Niramay' were the feelings behind the words of all the Gurus.

Bhai Kanhiya's legend of annihilating the misery of others would always keep on moving the mankind. Bhai Kanhiya was a Sewadar soldier of Guru Gobind Singh Ji whose job was to look after and render service to the wounded soldiers of his army. He had truly imbibed the teachings of his Gurudev to the core of his heart. For him the discrimination between a friend and a foe had ended. So he used to give water to the soldiers of Mughal army with the same love and attention as he used to quench the thirst of the loved ones of his own master. When the matter was reported to Guru Ji, Bhai Kanhiya presented himself before his master and explained, "O, True Lord! It is you only who has blessed me with the vision of God knowledge which makes me perceive your image in all; that is why I do not find any difference between 'this' and 'that'; I find everybody as my own." Baba Gurbachan Singh Ji also preached such compassion and large heartedness all his life.

As far as the assassination of Baba Gurbachan Singh Ji is concerned, everyone's body is mortal. Whether a prophet or a demon, all have to leave this mortal frame one day. But the Truth which a prophet carries with him is ever-alive. It has neither ever been destroyed nor can it ever be extinguished. Prophets stay alive through their ideals; till the time their ideals live, they too live. Guru is immortal and so is Guru's fame. Baba Gurbachan Singh Ji is also immortal because his ideals are immortal. There is no question of his ever being assassinated.

A few facts that were highlighted by this discourse were that this saint would neither get entrapped in the quicksand of narrow-mindedness and revenge himself, nor would he let his devotees do the same. He would inspire his devotees to follow the divine feelings of 'Vasudhaiv Kutumbakam' - Global family and 'Manurbhav' - be humane.

After listening to this discourse, none of the devotees could ever make the mistake of cherishing the feeling of harming anyone in his heart. The whole world was a witness to the fact that thousands of devotees, who had gathered to pay their last homage to Baba Gurbachan Singh Ji, returned back to their homes

without giving vent to their feelings of resentment after the funeral procession. In the absence of Gurudev's guidance, nobody knows, what course of action would have been adopted by the Nirankari devotees in India as well as abroad on account of the assassination of the Lord of their hearts. After getting a hint from His Holiness, Nirankari devotees engaged themselves in the service of humanity, wishing for everyone's happiness and welfare. The people of the world tried their best to provoke Nirankari devotees but failed miserably to shake them from their path of love and welfare of all.

Every Nirankari, be it a child, an elderly person or a hot-blooded youth humbly accepted the instructions given by His Holiness. Everyone got re-engaged once again with the missionary work in an undaunted manner. The credit for this peaceful environment and self-surrender goes to His Holiness and the guidance provided by him. But to teach the lesson of humility and graciousness to us, the disciples, His Holiness, while giving the full credit for all this to his 'Satguru', once said,

**"Saints! The force in Baba Gurbachan Singh Ji's words is more than obvious to the world today. His empathy was so intense that in spite of whatever happened to his own self, the power of his word made all the Mahapurushas surrender to the sweet will of God Almighty, despite such an ugly happening. This is the force behind the voice of Truth. Only those who know the Truth can endure, accepting everything as the sweet will of God even in the wake of such atrocities."**

These words by Gurudev Hardev that only those who know the Truth can endure and accept everything as the sweet will of God despite such atrocities, enthrone human mind on the lofty pedestal of a devoted disciple. A devotee lives and dies within the perimeter of God's will. A true devotee puts the wish of God above all; he never imposes his will upon God's will.

A saint leads an exemplary life to give right direction to human mind. Gurudev Hardev realized that there were still some disgruntled voices, complaining against the complacency and spinelessness of the government to take any action against the real culprits. Some were heard going to the extent of saying that some means must be adopted to bring such people to book. Such statements were definitely hinting towards answering violence with violence. The new direction which Gurudev gave to pacify the human mind in such turbulent circumstances is rarely to be found anywhere. Showing the way to his disciples, His Holiness once remarked:

**"I had a two-fold relationship with Baba Gurbachan Singh Ji. He was my Satguru as also my father. I should, therefore, be the first to reckon some means to avenge the brutality meted out to him. But**

**his teachings overpowered my personal feelings. His compassion for others and the purity of his heart won over."**

Gurudev further stated:

**"This is all a play of the Formless. The unenlightened ones feel that this sacrifice would definitely bring about an aftermath. They can only think to the extent that there would now be only bloodshed all around. The Mahapurushas too say that this sacrifice would definitely have an aftermath. They, however, feel that it would not be blood which would spread all around but peace and happiness. We have to enshrine such lofty and noble feelings in our hearts and minds and thus carry the message of Truth even further. We should not have any fear or apprehension, so that we can put this message across to the world that we can also live upto the teachings of our Master."**

History is a witness to the fact that maximum violence was committed either in offences in the name of or in defence of some religious faith or belief. Had the Formless God not been benevolent enough to have gifted Nirankari Mission with a torchbearer like Gurudev Hardev, millions of Nirankari devotees too would have taken to similar means.

The words of Gurudev Hardev that **'this sacrifice would definitely bring about an aftermath'**, remind me of Baba Gurbachan Singh Ji's words that the dew drops on the grass early in the morning are interpreted differently by different people. The ones who are happy from within will exclaim with joy and call them pearls, whereas the ones who are sad and miserable from within would equate them with teardrops. Similarly, those who are endowed with love, peace and happiness in their hearts, see the possibility of welfare of humanity even in such tragic incidents. But those who still have some amount of violence left in some dark corners of their hearts, or those who have the feelings of envy and animosity for somebody else, do not see anything beyond bloodshed and brutality in such circumstances. These thoughts clearly differentiate between the state of mind of the saints who are ever linked with the Eternal Truth and the ordinary people ever engrossed in dualities like profit-loss, fame-infame, life-death, etc.

The Nirankari world was clearly understanding that their Lord Master definitely wanted their way of life to be like that of saints and seers. As a result, Nirankari devotees were saved from getting swept in the tide of emotional fervour. The people, especially the religious world got the message slowly and gradually that those who know God and then believe in Him, start imbibing the virtue of extreme tolerance very naturally. They also started realizing that religion does not teach one how to take but how to give life. The lofty ideals of true religion and true

saints started finding place in human heart once again after a gap of ages. The world had to agree that without adopting true religion, it would not only be difficult but simply impossible to bring an era of peace and happiness.

Once, under the influence of emotional excitement, some youth conveyed the feelings of 'blood for blood' across to Baba Ji. In this context, addressing a mammoth gathering of thousands of people, Baba Ji tried to put some sense into such youngsters though indirectly. He said:

**Different Mahapurushas have different opinion regarding the assassination of Baba Gurbachan Singh Ji. A fraction of the youth feels very agitated and volatile. If somebody feels that we have to take revenge, then I feel that the only way this blood can be avenged is by taking the message of Baba Gurbachan Singh Ji to every nook and corner of the world. We should provide cool showers of love to the world smoldering in animosity."**

For sometime Gurudev was addressing Nirankari devotees chiefly. During this time, whereas on the one side His Holiness touched upon the current situation being faced by devotees, on the other, he did not leave any universal or global topic too untouched. Along with inspiring Nirankari devotees to cast away hatred from their minds, Gurudev also kept on inspiring them to imbibe the art of leading an ideal life of perfect disciples. His discourses on such feelings often calmed the feelings of revenge in the minds of Nirankaris, which could have otherwise erupted like an inferno. But some minds were still perturbed. As it is, it is difficult not to do evil to an evil person. And to go a step ahead and wish well of even an evildoer seems not only difficult but impossible. Some people were finding this ideal impractical and thus were still feeling upset.

One day, a Mahapurusha mustered up courage to ask His Holiness, "Baba Ji! You always say that we have to wish well of everybody. We have to forgive even the evil and cunning people by looking upon them as immature children. It sounds very pleasing as far as only the feelings are concerned. But to be able to always do the same in practical life is generally impossible, I feel. How can we wish for the welfare of an evil doer?"

He had asked all this without looking into the eyes of His Holiness. After he finished, he looked up instinctively to get an answer. But the face of His Holiness was reflecting the same spontaneity, ease and equivalence. Yes, there were clear hints of a faint smile on the lips. Closing his eyes for a moment and then lifting his eyelids, His Holiness started speaking in a very resolute manner: "**I have not spoken these words to the people of the world but to those God-realized saints, who, after knowing and realizing the Formless One have become one with the Formless."**

After a pause, His Holiness started speaking again: **"I do not know much of Gurbani but you must have read it. It is written there:**

‘Brahmgyani Ka Sagal Aakar Brahmgyani Aap Nirankar.’  
 ‘A God-realized person has cosmic-consciousness,  
 A God-realized one is himself the Formless.’

**Now you can understand yourself that for a God-realized person, the whole world becomes his own self. Not only this, after God-realization, he himself becomes a repository of those divine virtues which are found in the Formless. After reaching this state, he manifests those divine traits in his practical and day-to-day life also."**

Seeing that seeker's lips move still, Gurudev realised that he needed to understand it further. Therefore, continuing with his own words His Holiness said, **"Just as the Formless is untainted, fearless, similarly, His devotee too starts imbibing such virtues in a very natural way. Now I do not have to tell you that there is nothing unnatural about someone acquiring the habits of a drunkard or for that matter a gambler by living in their company. In the same manner, by living in the presence of the Formless day and night, one gets the required strength to lead such a noble life very naturally."**

That gentleman might have felt that to pursue the topic further might be taken as imprudence and not inquisitiveness on his part. So, he prepared to leave. But after staying quiet and thoughtful for a few moments, Gurudev started speaking once again on his own. He said, **"In this context, it is extremely important to keep one fact in mind - that the nearness of the Formless can only be attained by those who adopt and maintain the company of God-realized saints and Mahapurushas. Seeing this Formless ever-present with them, they always try and lead their lives within the perimeter of His will and His awe. If someone gives up the company of a saint either because of fear or embarrassment, then it is not only difficult but impossible for him to lead such a life."**

Feeling extremely elated, that Mahapurusha bowed at the feet of Satgurudev. He appeared to be perfectly satisfied. After taking blessings of the Satguru, he went back.

**Generally, it is seen that with the proclamation of non-violence, people tend to seal their lips and prefer staying huddled within their homes; or the feeling of non-violence starts speaking the language of cowardice. The regular propagation of non-violence and tolerance by the Mission had started appearing**

to affect a few Mahapurushas in a similar manner. To caution Nirankari devotees against such a pitfall, Gurudev Hardev stated once:

**"Mahapurushas do not feel unnerved to spread the message of Truth to every nook and corner as only those get scared who are not true and want to deceive. For example, a police constable who has been deputed by the government, and has also been given the uniform and the authority by the government, does not fear anyone. Even if some body suspects him or wants to check his credentials, he does not get shaken because he is a government constable in reality. If somebody is only pretending to be a constable, then he would always be worried because he is not a real constable and he might get caught. In the same manner, those who are true and have the knowledge of Truth do not get perturbed. You have realized the Truth, attained the knowledge of God, therefore, you should take this message of Truth to each and every home in a fearless manner."**

Gurudev went on to the extent of saying:

**"Saints, people of the world try to intimidate by imposing a fear of death. But we have seen that Mahapurshas do not ever get terrified of death because they have already been emancipated by the True Master."**

On another occasion, asking the Mahapurshas to talk about the Mission in a resolute and fearless manner, Gurudev said,

**"We should not be apprehensive about any outside forces. Wherever we happen to be - on the road side, in the market place or anywhere else, we should not hide but reveal the fact that we are Nirankaris."**

Along with fearlessness, one needs to use all the means of publicity in the best possible manner to spread the message of Truth. For this it was essential that not only should the congregations (Sangats) continue wherever they were being held, but the attendance in them should also increase. This could only be made possible if all the Mahapurushas kept attending the Satsang enthusiastically as also spreading the awareness of the Mission's Truth to their near and dear ones by meeting them regularly. For this, along with fearlessness, courage and enthusiasm were needed. Showing the saints the right approach in this direction, Gurudev stated,

**"Wherever we go, we must have this passion in our hearts that we have to take Baba Ji's message of Truth to each and every corner. Wherever we go**

**for our personal work, whether to a shop or to the office, we should start the topic of God-knowledge on our own."**

It is an invincible truth that the impact of the practical life of a saint on general public is much deeper as compared to his words. Shallow words can allure but cannot be a source of inspiration for the elevation of life. To stress upon the need of practical life for the same, His Holiness stated once:

**"We have to mould our lives according to our Mission - a life, in which nobody's feelings are hurt. No one should entertain the feeling of getting rid of us at the earliest. On the contrary people should form a positive opinion about us and should want to continue sitting in our company. Our life should inspire them to lead their lives in a manner similar to us. People will, of course, form such feelings about us only when we are not egocentric and proud."**

On one side Gurudev Hardev was busy giving practical shape to his plans for human welfare by touring from place to place, but on the other side, some Mahapurushas associated with the Management were busy discussing that Satguru Baba Ji should not go for many tours because of the tension all around. They felt that the Mission should slow down the pace of missionary work for some time and avoid organizing congregations. Let devotees sit at home and remember the Formless and thus enjoy the peace of mind. If the world does not like the Truth, they said, why should we go out of our way to bear the brunt of their wrath and anger? We have attained God for ourselves and should feel blissful herein and hereafter.

The devotees in general, however, did not have such a weakness of heart. Only some organizers were heard giving expression to such a feeling once in a while. To mention the same, one day, Rev. Gobind Singh, Chairman of the All India Working Committee, presented himself at the holy feet of Gurudev. He took me also along with him. Both of us conveyed the feelings of our colleagues to Gurudev Hardev. We also requested Gurudev with folded hands that he may halt his tours for some time and allow us also to enjoy the bliss of devotion in solitude.

Gurudev could instinctively gauge the weakness of our minds. Therefore, trying to make us understand, he stated, **"Shastri Ji, I am surprised to hear such words from you. You have been telling the devotees yourself that till the time your neighbour does not sleep in peace, you would also not be able to do the same. Your own home might be the cleanest but till the time there is stench emanating from your neighbour's house, you will not be able to rest in peace. If the neighbour's house is on fire, your own house cannot be saved from turning into ashes. Our welfare lies in the welfare of all."**



Elucidating his point, Gurudev further stated, **"For example, you are driving your car yourself, but will you be able to avoid an accident if you come across a driver who is heavily drunk? No. Therefore, it is a fact that if we want to be happy in all respects, we will have to make sure that good feelings spread in all directions. Till the time even one person has hatred and animosity in his mind, the world cannot have real peace. At this hour, our responsibility has increased manifold. We must take this message of Truth as early as possible from home to home so that we can extinguish the fire of hatred and hostility that is raging in our neighbourhood, at the earliest. We are also well aware that fire brigade is needed only when there is a fire. It is not needed once the fire is extinguished. The message of love is needed all the more when hatred is spreading all around."**

After pausing for a moment, Gurudev stated further, **"Even otherwise, saints live for the welfare of others. A Mahapurusha continues to spread the message of Truth without caring for his personal profit or gain."**

Gurudev became quiet. It seemed he had said what he wanted to say. We looked at each other for a moment, bowed to Gurudev and came back. My mind was in turmoil. I felt as if I had deviated from the path of duty though for a short time. The divine images of Lord Rama, Lord Krishna, Lord Christ started coming to my mind one after the other. I felt as if they were all endorsing this counsel by Gurudev that to run away from the path of action is no devotion. For us, real devotion means that we should rise above fear and inaction and get busy day and night in this Mission for human welfare.

I remembered the words of a saint:

'Taruvar Sarvar Santjan Chautha Barse Meh;  
Par-upkaar Ke Karane Charon Dhare Deh.'

'The tree, the reservoir, the saint as well as the rain, exist only for the service of others.'

To my own surprise, my inner strength as well as, my enthusiasm started renewing themselves. The cowardice of my mind began to disappear. I took a pledge that I shall devote the rest of my life for the welfare of humanity. Another thought that struck my mind was that at this young age of 26-27, if this saint (Gurudev Hardev) wanted, he could have lived an extremely comfortable life in every manner; but if he has turned his back on all the comforts of the world, then it is the supreme duty of people like me, who have already enjoyed all the comforts of life, to engage themselves in spreading this message of Truth with all their physical strength intellectual ability and material resources.

The speed of the missionary activities started gaining momentum day by day. Gurudev continued touring different places for the purpose of spiritual awakening. In one day he would visit two or three places and meet and talk to as many devotees and other people as possible.

During one of such tours to Haryana and Punjab, when His Holiness reached Chandigarh, a reporter asked him in an outright manner: "These days, there is a lot of activity in Punjab because of elections. During this visit of yours, what instructions have you given to your disciples in this regard?"

Gurudev replied smilingly, **"I am a spiritual person. I have no relation whatsoever with politics. Kindly ask me only those questions which are related to spirituality"**

During the same tour, in Jalandhar, answering a reporter's query about the case of Baba Gurbachan Singh Ji's assassination, His Holiness stated, **"I am a messenger of spirituality. It is the government's job to sort out the case or deal with the assassins. I have no comments to make in this connection."**

In the course of this spiritual tour, Gurudev Hardev was seen stressing chiefly upon the fact that the lives of Mahapurushas should be pure and chaste in every respect. His Holiness also explained that besides the company of saints, there is no other means of bringing happiness and bliss in life. Satsang only can make life tranquil. To make the Mahapurushas further understand this, His Holiness stated,

**"Saints, we have only this prayer that God may be kind and keep us linked with the Sadh-Sangat that He has gifted us. We may keep on seeking its blessings so that our life may be happy, we do not have to face any difficulty, and no worldly greed bothers us. Sadh-Sangat is the only means to protect ourselves from avarice. In the company of saints, we enjoy only the bliss of the Formless God forgetting all our problems. This sweet-heartedness that the True Master has bestowed upon us, the love and affection that he has taught us, and the way he has connected us with the Sadh-Sangat, can only be maintained if we stay linked with Sadh-Sangat. Only in the company of saints is it taught that we should be humble and loving and wish for the welfare of every one."**

At another place, explaining the importance of the company of saints, Gurudev stated:

**"Saints, God-knowledge is attained because of the benevolence of the True Master, but the faith on it is strengthened only in the company of Mahapurushas. The more we attend Satsang, the more our mind becomes tranquil and peaceful; it becomes strong because it realizes that the omnipotent God, who is Formless, is ever-present with it. It is only in Satsang, that the mind develops a firm faith that the bestower of all the happiness and bounties is God alone."**

I pondered over these discourses of Gurudev repeatedly. My mind went to such Mahapurushas who had been attending congregations regularly and listening attentively to every word spoken therein for the last fifteen or twenty years. Whenever I got a chance to speak personally to them, I felt that, like me, they too were distressed because of one reason or the other. This inner turmoil

would always keep bothering me as to why was there not much change in our lives despite attending congregations regularly as ordained by our Master? Why were we not prospering?

I discussed this matter with many Mahapurushas. A few of them felt that it is essential to render service along with attending Satsang. For sometime I felt that the problem had been solved. But then once again I thought of many such Mahapurushas who appeared to be unhappy despite attending regular congregation and rendering services with their body, mind and wealth. The problem got complicated once again.

At last I mustered up courage one day and asked Gurudev, "Maharaj! What could be the reason if a person's life is not endowed with happiness despite his attending Satsang regularly as well as rendering service according to his means?

Smiling tenderly, Gurudev explained, **"Attending Satsang does not mean that one should come and sit like a statue in the Satsang. On the contrary, one should listen to every word being spoken there and after going back home, one should ponder deeply over the same with full concentration. If one feels that a particular speaker spoke some words which stemmed from his own selfish interest, then he should not remember them. But one must follow all the words spoken selflessly with the aim of welfare of all and mould one's life according to them.**

**Similarly, true service is that only which is rendered within the will of God. To do something according to one's own wishes cannot be termed as 'Sewa'. Those who attend congregation and render service in this manner, definitely find happiness."**

On finding me quiet, Gurudev elaborated his words further and said, **"If despite doing all this, there is no happiness in life, then one must know that there is still a subtle ego of doership functioning somewhere in some corner of the mind. You are educated. You know it very well that the feeling of doership produces ego, and pride always brings about the downfall and obstructs all the achievements. Man gets badly entangled in the bondage of his actions; it becomes difficult for him to get out of the same. Under the influence of pride, he treats other Mahapurushas as inferior and insults them. Now you can think for yourself that if a person is insulting and hurting others, discriminating between Mahapurushas on the basis of high or low, then how can his own mind stay tranquil? A mind stuck in the mire of duality can never be peaceful. Therefore, only those who stay devoid of pride, render their services in utter humility, accept lovingly the sweet will of God and do not ever entertain the feeling of doership, are the ones whose lives are transformed. Their life keeps becoming purer and happier in a very natural manner."**

After saying all this, Gurudev paused for a few moments and added: **"A Gurusikh (disciple) earns through Sewa, Simran and Satsang but loses his earnings by indulging himself in slandering and hatred. He earns in hundreds but loses in thousands. A Gurusikh who saves himself from**

**slandering and hatred, will always be rewarded by the merciful God by filling his empty bowl with abundance and happiness."**

With the passage of time, Gurudev started focusing his discourses more on spiritual topics compared to contemporary issues. Nirankari devotees appeared to be peacefully engaged in the Mission's activities. But the resentment within a few hearts had still not been mollified. Every now and then, some rude comments were over-heard. Despite all this, the dam of forbearance built by Gurudev stayed firm and unshattered by anybody. By then, the time came for the Annual Sant Samagam of 1980. The Samagam this year was named '**Shraddhanjali Samaroh**' to pay homage to Baba Gurbachan Singh Ji and take inspiration from his life and thoughts. Mahapurushas arrived in tens of thousands from India as well as abroad to attend this Samagam.

The peaceful atmosphere during the Samagam was presenting a live picture of Gurudev's teachings. The lesson of wishing for the 'good for all and bad for none' was getting clearly reflected from the words of devotee speakers even though a few of them could not contain their feeling of giving vent to their inner resentment. Every Mahapurusha who had come from abroad appealed at the holy feet of Satguru to bless them all with his physical presence in their respective countries at the earliest, so that the devotees living in those far off countries could also find some solace after obtaining the sacred glimpse of Satguru.

On the concluding day of 'Shraddhanjali Samaroh', giving clear instructions to devotees, Satgurudev stated in his discourse:

**"We are calling this occasion Shraddhanjali Samaroh. I feel that the only way we can pay homage to Baba Ji (Baba Gurbachan Singh Ji) is to take his message of Truth everywhere. All of you must understand that it is through his message of Truth that Baba Gurbachan Singh Ji will travel to all the places wheresoever it is taken. The real homage would be to adopt these teachings in our life."**

During the same discourse His Holiness stated further:

**"Numerous reactions have been overheard since the happening of this incident including some sentiments expressed to take revenge. I humbly believe that Baba Gurbachan Singh Ji avenged falsehood on the very day of 24<sup>th</sup> of April. All the saints till date took revenge in a similar manner. To taint the face of falsehood forever, Jesus Christ accepted the cross. To tarnish the face of even the coming generations of falsehood, Guru Arjun Dev Ji sat on scalding griddles. Saints, it is not the time to take revenge but to repay the good-will and benevolence of Baba Gurbachan Singh Ji today. Therefore, we have to give honour and respect to every Mahapurusha so that we are happy herein and hereafter."**

After the conclusion of the Samagam, devotees returned back to their homes. But the Mahapurushas who had come from abroad, stayed back in Nirankari Bhawan for a few days. It seemed as if they personally wanted to

make an appeal at the holy feet of Satguru. Out of those Mahapurushas, whosoever met Gurudev wherever, had only one request to make, that Baba Ji should now visit their respective countries at the earliest. I often saw Gurudev smile in reply.

One day, the representatives of those countries including Rev. Upasak Ji and Amar Singh Ji from U.K., Rev. Amarjeet Ji from Austria, Rev. Parwana Ji from Denmark and Rev. Paramjeet Ji from Canada, along with their other companions entered the room of His Holiness. Bhai Sahib Amar Singh Ji appealed to Baba Ji on everybody's behalf, "Huzoor! We cannot impose our will upon you, but we have a few problems which can be solved only by your visit to our countries. Therefore, we have come once again to implore you to bless the Sangats in our countries with your physical presence."

Carrying the conversation further, Rev. Upasak Ji said, "True Lord! As you are aware, the situation in our countries is different. The way you uprooted the feelings of vengeance from the minds of the Mahapurushas in India within a short span of few months with your grace was simply incredible to all of us during the Samagam. We could never have dreamt that the atmosphere would be so peaceful during the Samagam. Be kind and bestow your grace upon our countries too, so that the same atmosphere may be established there too."

Gurudev replied simply, **"The Formless One would set everything right."**

Rev. Upasak Ji was quick to reply, "Yes, Baba Ji, only the Almighty would set everything right, that is why we pray to you that you may visit us soon."

Seeing His Holiness quiet still, another Mahapurusha said, "True Lord! The Mahapurushas residing in those countries are in a very odd situation. As it is, being far away, they are deprived of your physical presence. On top of it, they are extremely bitter about the calm prevailing the Indian Sangats, despite a mishap of such a magnitude. Their minds are in a strange turmoil. They are looking upon this as our cowardice. If you do not calm them down personally with your physical presence, then nobody knows when any one of these Mahapurushas may take an extreme step."

Smilingly, Gurudev replied, **"As you have observed with your own eyes, the Sangats over here are not terrified on any account. All the Mahapurushas are busy taking the Mission's message forward in a fearless manner and the atmosphere is also completely peaceful. You should go and inform your respective Sangats about all this."**

Rev. Upasak Ji appealed all of a sudden, "True Lord! We have all seen with our own eyes that this transformation has been the outcome of only your divine presence, your life-giving discourses, and your grace. I have not even an iota of doubt that had you not gone personally and provided solace to Mahapurushas, peace could never have prevailed in such a short time. We are confident that this transformation is the result of your grace and benevolence only; the Prabandhaks (organisers) or the Pracharaks (preachers) like us did not play any

role in it. Therefore, the problems in those countries will also be solved only with the grace of your holy presence physically."

Everyone was looking anxiously towards Satgurudev. At the same time Rev. Parwana Ji pleaded, "Your Holiness, even otherwise, all the Mahapurushas are pining for your divine glimpse. The Sangats here have already been blessed by your presence. Be kind and bestow upon the Sangats abroad also the grace of your holy glimpse. If, because of the prevailing circumstances, you can not come for a long period, then oblige us at least with a short visit."

After staying silent for a few moments, Gurudev said, **"I can understand your feelings. I deeply value your love. You should all return to your respective countries. I will also reach there in a few days time and have the opportunity of seeing all of you there."**

The faces of all the Mahapurushas became ecstatic on hearing these words. All of them bowed to Gurudev in gratitude and came out happily. The live demonstration of 'Bhakta Ke Bas Mein Bhagwan' - God acts as the devotee wants, made my heart euphoric too.

In December 1980 Gurudev went abroad on a tour for a few days. In this spiritual tour His Holiness was accompanied by his gracious spouse Rev. Sawinder Kaur Ji as well as Rev. Nirankari Rajmata Ji as also Rev. Khem Raj Chadha (Vice-Chairman, All India Working Committee), Rev. Kaka Balbir Ji, renowned lyricist, Rev. Anthak Ji (Patiala) and this humble self (J.R.D. Satyarthi).

This was the first overseas tour by His Holiness after his personification as 'Satguru'. The devotion, the reverence and the spirit of service of devotees living abroad which they showered upon His Holiness was worth watching.

When the plane landed at Heathrow Airport in London, I was surprised to see hundreds of devotees present there to accord a welcome to Satguru despite severe cold. The moment His Holiness put his foot on the land of U.K., the atmosphere started resounding with the slogans of 'Hail! Nirankari Baba'. Prof. Joginder Singh Puri from America, Bhai Sahib Kulwant Singh Ji and sister Nand Ji from Canada were also there to welcome His Holiness and receive his blessings. Besides all the devotees, the High Commissioner of India to U.K. as well as senior officers of Pan America were also there to welcome His Holiness.

From the airport Gurudev was taken to Slough in a convoy of cars with utmost reverence and spirit of devotion. Rev. Bhagmal Ji, Chairman of the Working Committee of Sant Nirankari Mandal, England lives in Slough. A large number of devotees were present at his residence and felt extremely elated after attaining Gurudev's holy glimpse. The eyes that had been yearning to see Gurudev had started reflecting contentment. All the Mahapurushas wanted to pay obeisance at Baba Ji's holy feet and receive his blessings and the same continued till late at night. When it became very late, the organisers requested everybody to take blessings during the Satsang (congregation) next day. Only after that could His Holiness be given some time to rest.

The programme of Gurudev during this foreign tour was very hectic because of its short duration. Actually, Nirankari Mission is like a family in which all the Mahapurushas live as siblings and Satguru is the protector or the father of this family. That is why, whenever Gurudev or any other Mahapurusha visits any place abroad, all the resident Mahapurushas of that area wish to invite him over to their homes personally. This time also when Gurudev went abroad, the Mahapurushas made the same request. But it was simply not possible for Gurudev to visit everybody's house during such a short period of twenty days. Therefore, an arrangement was made that after the conclusion of the Sangat, the Mahapurushas may sit with Gurudev for sometime and talk to him there only. After every congregation, Mahapurushas would sit with Gurudev for hours together and discuss a lot of topics and Gurudev would satisfy their queries in a lucid manner.

Thus, the Satsangs were arranged in such a way that within a span of few days all the Sangats of U.K. could benefit from the presence of His Holiness. The physical presence of Gurudev, his discourses on tolerance, brotherhood and love calmed the turmoil within the minds of all resident Nirankari Mahapurushas. The feelings of resentment ended and animosity was replaced with love.

During this missionary tour, Satsang programmes were held in Bedford, Leicester, Hitchin, Luton, Illford, Bradford, London, Birmingham and some other places. The Satsang in Bedford was arranged in the hall of Foreign Exchange building whereas in Leicester the same was held in Nirankari Satsang Bhawan. During this Satsang, the Mayor of Leicester not only welcomed Gurudev on behalf of all the citizens of the town but also thanked this apostle of non-violence, unity and peace for his efforts for stringing human hearts in the thread of unity. The Deputy High Commissioner of India along with other prominent officials also welcomed Gurudev during the programme.

Gurudev halted in Birmingham for three days. Regular Satsang programmes were held there. Mahapurushas got an ample opportunity to sit with Gurudev and express their feelings. Whenever they got the chance, they would seat themselves near Gurudev and seek a lot of information regarding the situation in India. Gurudev kept on satisfying everyone by answering in a clear and simple manner. Some Mahapurushas went to the extent of appealing at Gurudev's holy feet that the challenge thrown by the fanatics with the assassination of Baba Gurbachan Singh Ji must be accepted and avenged too. Trying to make everybody understand, Gurudev said, **"The challenge of darkness can not be met with darkness, but by spreading the light. Similarly, the fire of hatred ignited by the fanatics has to be encountered with the showers of love and co-operation."**

Gurudev stated very clearly that, **"the only way to avenge the assassination of Baba Gurbachan Singh Ji is to take his message of Truth to every nook and corner of the world."**

The presence as well as the words of Gurudev had the anticipated effect on the Sangats there. On the last day of the tour of U.K., a meeting was held in which Prabandhaks, Pramukhs and Sewa Dal Adhikaries of U.K. participated. The

organizer of Sewa Dal as well as the head of U.K. Mandal, Upasak Ji thanked Satguru from the core of his heart for acceding to the request made by the Sewadars of U.K. Rev. Sukhjinder Singh Ji, General Secretary while conveying the love and reverence of all the Sangats of UK to Gurudev said that it was indeed the result of the grace of His Holiness that the atmosphere had become peaceful; their shaken hearts had found their anchor once again, their agitated minds had been calmed and strengthened and that their despondency had changed into happiness. Trying to make everyone comprehend, Satgurudev stated:

**"Saints rely only upon Nirankar. They lead their lives with a firm faith on Nirankar alone. They do not look towards anyone else for support. We too, must have faith in Nirankar alone. We must have an unyielding faith that whatever is ordained by the Almighty is always right. We have to accept the will of Nirankar cheerfully, love everyone and wish for the welfare of all. We must never let the feelings of revenge arise in our minds. May God help us all in maintaining such feelings."**

After U.K., Gurudev went to Austria and Germany and gave solace as well as blessings to the devotees there. Special Satsang programmes were held in Innsbrook in Austria and Frankfurt in Germany. The Sangats at both these places felt overwhelmed after receiving the grace of Satguru's holy glimpse as well as his words of wisdom.

During the foreign tour, I felt that it was indeed imperative for Satgurudev to have personally visited these countries. The discourses of Gurudev had not only provided the required right direction to Sangats but also pacified their embittered and agitated minds. I felt as if the whole Nirankari world had now truly become peaceful. All the Mahapurushas, whether in India or abroad, got busy with the work of propagation of the Mission's message in an undaunted manner.

After returning from his visit abroad, Satgurudev blessed the 'Bhakti Parv Samagam' with his holy presence and blessed the saints from Delhi for a few days before proceeding on a tour to Punjab, Haryana and then Madhya Pradesh and Maharashtra. Visiting innumerable places en route, when Satgurudev reached Bombay, thousands of devotees from Maharashtra and Gujarat accorded him a warm welcome. On the request of devotees, His Holiness stayed there for three days.

The Sangat of Bombay is a live picture of unity in diversity. The peaceful co-existence of Mahapurushas belonging to different states, speaking different languages, wearing different attire, and having divergent modes of living is the beauty of the Sangat of Bombay. A majority of Sangat consists of Mahapurushas belonging to working class. Though they are not affluent economically, yet their spirit of service and enthusiasm are worth watching. During every programme of Satsang, one generally hears four to five languages. This time too the devotees expressed their feelings of devotion in Marathi, Gujarati, Hindi and Sindhi etc. throughout the programmes held during three days.



In those days, the Satsang programmes were generally held in Nirankari Satsang Bhawans. Government provided elaborate security at the Bhawans. During these three days also, the Government of Maharashtra had provided special security at the Nirankari Bhawan. Several senior police officers were there personally to look after the arrangements. After talking to a few police officers, I felt that even they entertained a lot of misgivings regarding Nirankari Mission in their hearts. Thus out of natural curiosity, they used to listen very attentively to all the discourses during the Satsang. But they were extremely baffled when they heard exactly the opposite of whatever misunderstandings they had. The conduct of the saints, the words of Mahapurushas as well as the discourses of Satgurudev provided them the correct picture of the Mission.

Shri Khem Raj Chadha had been given the responsibility of keeping a regular contact with the senior police officials. On the second day of Gurudev's stay in Bombay, an officer from the C.I.D. met Chadha Sahib and expressed a desire to meet Gurudev. Chadha Sahib took him to His Holiness. After making a short conversation, the gentleman said, "Maharaj! I attended yesterday's programme and quite liked it. I am surprised that the propaganda that has been spread against you brands you as someone who dishonours the past Gurus and Avatars. But in yesterday's programme, I did not find or hear any such thing."

Gurudev said simply, **"We give equal respect to all the Gurus as well as the prophets. As you have seen for yourself, people from all religions and castes attend our Satsang. If we show disrespect towards any Guru or prophet, then these people belonging to such diverse religious backgrounds will not like to come and sit together in such an amicable manner."**

That gentleman asked a little hesitatingly, "Maharaj! Some people belonging to Sikh Community have propagated over here that you insult their religious scriptures. They accuse you of sitting atop Guru Granth Sahib." On hearing his comments, Satgurudev remained silent for a while. Then, trying to explain, he stated, **"I cannot perceive as to how does the educated class start believing all this. People like us who belong to Indian culture cannot ever do such a thing. As you must be knowing yourself that if by mistake we ever drop even an ordinary book on ground, we always pick it up, kiss it and place it on our heads in reverence. Guru Granth Sahib contains the holy message of our great Gurus. How can we ever dishonour it?"**

After pausing for sometime, His Holiness stated further, **"You attended the Satsang yesterday. You must have observed that we do not display any religious book during our Satsang. In the absence of a religious scripture, where is the question of keeping it either on top or at the bottom? We give due and equal respect to all the scriptures. We try to incorporate in our lives whatever is written in them and consider it our duty to mould our lives according to them. Yes, this point must be understood that we do not worship any religious scripture as a ritual, because we believe that the real worship of a scripture lies in leading one's life according to the words written therein."**

"You too have a scripture by the name of Avtar Bani," that gentleman asked. "It is being heard that a lot of objectionable things have been said about other religions in the same."

Gurudev replied in this context, **"Avtar Bani is written by Satguru Baba Avtar Singh Ji. It has been in print for the last 20-25 years. Nobody ever raised any objection to it earlier. For the last one or two years, a few comments have been overheard. But till date, nobody has ever told us specifically as to what their objections are. You must be aware that the Government had also stated that the objectionable parts in Avtar Bani must be reported so that the same can be investigated. Till date nobody has come forward with their objections. The fact is that there is nothing objectionable against any religion in it."**

"Maharaj! There is another scripture by the name of Yug-Purush which is being commented upon," that gentleman said further.

**"Yug-Purush is not our scripture."** Gurudev informed, **"This is the biography of Baba Avtar Singh Ji that has been written by a devotee. We have not found anything objectionable in it too. You must be knowing that during his life, Baba Gurbachan Singh Ji said many times that objectionable parts, if any, may be brought to light so that they could be amended by the concerned writer. Till today, however, nobody has apprised us of the same."**

The gentleman was completely satisfied with Gurudev's answers and left after bowing. Thus blessing the Mahapurushas of Bombay for three days, Gurudev reached Allahabad after passing through a few places in Eastern Uttar Pradesh. The Annual Samagam of U.P. had been organised in Allahabad. During that Samagam Gurudev stated that devotees take only the shelter of the Almighty Nirankar.

Thereafter, Gurudev arrived at Calcutta for the Annual Samagam of West Bengal. This programme had its own unique splendour. The venue was packed to its full capacity with the presence of Bengali Mahapurushas. A major part of the programme was held in Bengali and the culture of Bengal was more than clearly evident throughout. During his discourse Gurudev appreciated the zeal and the zest of Mahapurushas belonging to that part of the country and inspired all to link themselves with Almighty Nirankar.

Gurudev went on a tour to South India after this Samagam. Giving the eternal message of devotion to God to the Sangats of Madras, Bangalore, Hyderabad, etc., His Holiness reached back Delhi en-route Warsa, Nagpur and some other places. Thus, while His Holiness was busy with the spiritual tours, the month of April 1981 approached.

'Manav Ekta Sammelan' had been organised in the month of April every year in some part of Northern India or the other ever since the time of Baba Gurbachan Singh Ji. A decision was taken in the current year that 'Manav Ekta Sammelan'

would be held on the 24<sup>th</sup> of April every year as the apostle of the unity of mankind had laid down his life for this noble cause on this very day in 1980.

The Sammelan was held in the Ramlila Ground of Delhi this year. The same venue had hosted Annual Samagams of the Mission many times. During this Sammelan, Nirankari world took two important decisions. One was that henceforth, we would not ask the Government to nab and bring to book the assassins of Baba Gurbachan Singh Ji. We would leave everything in the hands of the Almighty Nirankar. The second decision was that we would rely only upon Nirankar and from that day onwards, we would not ask for any security cover from the Government. It could take its security arrangements back.

Nirankari world could never have taken these decisions without receiving the regular guidance of Gurudev Hardev that we should merge our personal will in the will of God.

After this Sammelan, Nirankari Missionaries got busy with their missionary activities once again in a fearless and dedicated manner. Holding of huge programmes of Satsang in public places was started. Besides Nirankari Sangats, a lot of people from different religions would come to attend such open programmes. They wanted to know more and more about His Holiness as well as the Mission. Some people would meet Gurudev personally and discuss several topics.

Once, a large Samagam was held at Indore which is a religious as also an ancient city in Madhya Pradesh. It would not be wrong to call it a city of temples. A large number of local devout population came to attend this Samagam. Highlighting the principles, beliefs and ideology of Nirankari Mission, Gurudev stated:

**"Sadh-Sangat! We are not propagating some new belief. The One who has been termed as 'Nirakar' by the Vedas and Shastras is being called by the name 'Nirankar' by us. The difference between Nirakar and Nirankar is only lingual. The meaning of both the words is the same. This Formless God permeates each and every particle of the universe. There is no place which is not pervaded by this Supreme Power. All the scriptures as well as the saints and seers till date have affirmed that this Almighty Nirankar is ever present with us. He is closer than even our 'jogular vein' to us. God is essentially one even though He was remembered by different names by different saints and Mahapurushas during their respective times. Some called Him 'Allah', some named him 'God' whereas others termed Him as 'Waheguru'. The one who realises this Formless God with the grace of Satguru, contemplates Him and does not give any significance to any other power of nature besides Him, is a 'Nirankari' and together - such God-realised devotees are known as 'Nirankari Mission'.**

**Nirankari Mission has some simple tenets. One of them is that all our belongings, be it material, intellectual or physical are a gift of**

**the Formless God. We should not have any pride on their account. We have to live our life in total surrender devoid of any feeling of doership. We must rise above all the feelings of duality and love everyone without getting entangled in the distinctions of high and low. We must earn our livelihood by honest means and not be a burden upon society.**

**Sadh-Sangat! These tenets have not been created by us. Since the beginning of this universe, these principles have been propagated. If all the people of the world start loving each other forgetting all the differences, everybody becomes duty conscious, be it a mother, or a father, the government or the public, everyone becomes conscious towards one's responsibilities and starts working hard, then not only this country but the whole world would become happy.**

**If we adopt only this tenet that we will not have any pride on account of our body, mind or wealth, then all other discriminations would come to an end automatically. All the feuds of the world are rooted in the pride of body, mind or wealth. If we get rid of pride then we will not only enjoy the bliss of salvation during our life time but also obtain the fruit of eternal life very naturally."**

After the conclusion of the programme, a few persons expressed their desire to seek some information from His Holiness. Gurudev had to reach another place according to his pre-planned programme. That is why His Holiness beckoned me to stay back and listen to them and he himself left after accepting their greetings. I started talking to those gentlemen. After expressing their appreciation for the discourse by His Holiness, one gentleman asked me, "When you people are also expounding the same Truth and the same tenets which have always been glorified by all the Vedas, Shastras and other religious scriptures since ages, then why are you giving it a new name and also giving rise to another sect? As it is, our country is already divided in different sects and beliefs."

The gentleman had still not finished before another person interrupted him and said, "Your Baba Ji did not say anything new. Our 'Upanishads' and Shruti-Smritis are full of such inferences." And in one breath, he read out three Shlokas :

**Isha Vasyamid Sarva Yatkinch Jagatyan Jagat,**

**Tein Tyaktein Bhunjitha Ma Gridhah Kasya Swidri Dhanam.**

(Whatever is there in the whole of universe, whether animate or inanimate, is all pervaded by God. Live in it in a detached manner, do not get attached. Do not consider the material powers as the be all and the end all).

**Kurvatreveh Karmani Jijivishechhante Samah,**

**Evam Twaye Nanyathetoasti Na Karma Lipyate Nare.**

(While performing one's duties, one should wish to live up to a hundred years. The actions performed with a detached mind do not entangle a human being. There is no other means of getting free from bondage).

**Yastu Sarvani Bhutanyatmanyevanupashyate,**

**Sarvabhuteshu Chatmanam Tato Na Vijugupsate.**

(The person who sees all the beings in God and God permeating all the beings, does not hate anyone).

After quoting these Mantras rapidly, that person asked in a pointed manner, "Sir! Did your Baba Ji not repeat the mere meaning of these very Mantras? If so, then you only tell as to what was new in what he said? We know all this even otherwise."

In the same manner, a Sindhi Mahapurusha also expressed similar feelings by saying that they have been reading these lines almost everyday:

**Avval-Allah Noor Upaya, Kudrat Ke Sab Bande;**

**Ek Noor Te Sab Jag Upjya, Kaun Bhale Ko Mande.**

or

**Na Koi Vairi Na Hi Begana,**

**Sakal Sang Hamko Ban Aayi.**

or

**Karam Karat Hoi Nih-Kaami,**

**Tis Ko Prapat Hot Swami.**

or

**Aap Gawaiye Taan Shauh Paiye.**

Humbly listening to whatever they had to say, I was awaiting the moment when they would give me a chance to speak. At last, an old gentleman from their group could not contain himself and said, "Will all of you stop talking and give this gentleman also a chance to speak?" As a result, they all said in one voice that I should clear their doubts.

Remembering Nirankar-Satguru, I said humbly, "I agree whole-heartedly with whatever you have said. I have no hesitation in saying that Rev. Baba Ji did not say anything new, rather he expounded different perceptions of Truth as experienced by different saints and seers."

After pausing for a while and looking minutely at their faces, I asked the gentlemen a question: "Can you tell me if Truth can ever be new or old?"

All of them replied promptly, " No! Truth is eternal."

To this I submitted very humbly that if Truth is eternal then whatsoever was different yesterday, or is different today and will be different tomorrow, cannot be described as Truth. All of them agreed to this.

At this, in a solemn manner I told them that if Rev. Baba Ji wants to give the message of Truth then naturally, he cannot say anything which is new. Had he said something new then it could not be termed as Truth. After saying this when I looked at them, I felt that they had agreed to whatever I had submitted.

Proceeding with my words further, I appealed to the gentlemen, "Bhai Sahib Ji! As far as the question of our separate way of propagation is concerned, as to why do we not join hands with the existing organizations for this purpose, I want to make only one submission that we have not created any new path. We are treading the eternal path of Truth and trying to make efforts to bring back the ones who have divided themselves in various groups after deviating from the path of Truth. History is a witness to the fact that Mahapurushas have always been doing the same from time to time. Ironically, the ones who follow different groups themselves often commit the mistake of considering such Mahapurushas as the creators of new sects. Today, we are also being misunderstood in a somewhat similar manner. It would be extremely insensitive to view such Mahapurushas in the light of sectarian or dogmatic beliefs- We are providing only a common forum where all human beings can sit together. It is not right to call such a get-together of human beings by the name of any sect. God only knows as to what extent is this experiment going to succeed, or for that matter if it would really succeed or not. We are only performing it as a part of our duty towards humanity and would keep on doing the same till the time the Almighty Nirankar gives us the strength to do so. I humbly hope that you too would agree with this."

After finding them quiet, I humbly took leave and reached the house of that Mahapurusha where Baba Ji had gone to take rest. After reaching there, I found a young man asking Satguru, "Huzoor! You said today that the one who after knowing Nirankar, leads one's life in total surrender to Nirankar, is a Nirankari. But there are other people who tell us that they too are Nirankaris. To augment their argument, such people insist that if the one living in Hindustan is a Hindustani, the one living in Japan is a Japanese, then similarly they too are Nirankaris because they live in Nirankar. How do we deal with such people?"

After listening to the young man, Gurudev said, **"What they say is right. But you must tell such people that when a person lives in Hindustan, uses all its resources but glorifies some other country then he would definitely not be called a Hindustani by anyone. Rather he would be given a different name. Similarly, the one who lives in Nirankar but chases 'Maya' all the time would be called worldly-minded and not a Nirankari."**

Thus clarifying the misgivings of seekers from place to place, Gurudev reached Saharanpur. The Satsang programme had been arranged in an open ground there.

In Saharanpur one can see a live picture of the unity between Hindus and Muslims. Both the communities have been living like one family since decades. As a result, both Hindus as well as Muslims participate in all the programmes of the Mission that are held here. Even this time, they were present in a large number. The peculiarity of the Satsang in Saharanpur is that such a large number of Mahapurushas residing in the neighbouring villages also come to attend the Satsang that the programme always takes the shape of a Samagam and it also reflects a clear image of the culture of those villages.

During this Samagam, Satgurudev thoroughly expounded the eternity of the Formless God and the transient aspect of nature. After the conclusion of the Satsang, a few local residents reached Nirankari Satsang Bhawan, where Gurudev was halting for rest, to meet him personally and receive his blessings. After paying their obeisance they seated themselves in front of Gurudev and there upon one of the seekers said, "Maharaj! We have heard and read it also that our ancestors worshipped the Sun, Moon, Stars, Earth, Fire etc. as gods. Even today, millions of people not only in India but all over the world worship them. You opposed their worship in your discourse today. Your words appear to be anti-Shastras."

Gurudev heard that gentleman very attentively and then stated in a solemn manner, **"If our Shastras have not prohibited their worship, then, when have I spoken about turning away from them? I humbly made only one appeal that these are the forces of nature and that they have their own respective importance. But to call them God and worship them as God can not to be called correct from any angle."**

Clarifying his point even further, Gurudev stated, **"Psychologists tell us that the observer becomes the observed. According to this, we become whatever we contemplate. As you all know that the force in all the objects of nature is limited and that they are all changeable. If we link ourselves with them, then we too would be prone to change; we will not be able to stay equable and undisturbed. As God is static, equable, beyond time and eternal, therefore, by linking ourselves with Him and by worshipping Him alone, we too would reach the state of equability, immortality and liberation from transmigration."**

After pausing for a moment, Gurudev said, **"I humbly hope that you will agree that whatever I have said is in accordance with the Shastras."**

After listening to this explanation by Satgurudev, that person said in a devoted manner, "Maharaj, your words have cleared all my doubts. I have understood that only by linking with God can we attain salvation. But now the question arises as to how do we link ourselves with God?"

Gurudev answered simply, **"Only with the grace of Satguru. We will have to find a saint who knows God himself. Only that person can unite us with God."**

That gentleman asked smilingly, "Maharaj! But how do we come to know if the person who is going to grant us God-knowledge is himself God-realised? If there was only one saint in the world, we would have gone and bowed at his holy feet. But there are innumerable people who profess to be Gurus; so much so that the number of seekers is less as compared to the Gurus. Now you only tell us as to how do we solve this problem? Do we keep wandering from door to door like this?"

Gurudev stated simply and spontaneously, **"One has to seek as that is the prerequisite:**

**Jin Khoja Tin Paya Gehre Pani Paith,**

**Main Bapuri Boodan Dari Rahi Kinare Baith.**

**Saint Farid has said to the extent:**

**Uth Farida Sutya Duniya Bhalan Ja,**

**Mat Koi Theeve Bakhshya Tu Bhi Bakhshya Ja.**

**Only he will find who seeks. As far as the question of the mark of a God-realised saint is concerned, it is only one and that is, he would give the knowledge of God to the seeker in a moment."**

After pausing for sometime, Gurudev clarified his words further and said, **"There is only one condition and that is, the seeker should go to the saint only with the aim of seeking God. He should express only the desire of knowing God to whomsoever and wheresoever he goes. If that saint can satisfy his curiosity in that very moment and give him God-knowledge then he should bow at his feet. But if the saint tries to entangle him in things other than God-knowledge, then he should proceed further on and keep searching till the time he finds the Satguru who can grant him God-knowledge. You must have faith that God is kind. Therefore, if you are true in your seeking, then Almighty Nirankar would definitely bestow His grace and give you a chance to meet such a God-realised person at the earliest and fulfil your wish."**

"Maharaj!" the gentleman said a little hesitatingly, "This point is valid that to get linked with God, a God-realised person is needed. But is it a must that only a human being would reveal God-knowledge. We have Vedas and so many other scriptures which are the creation of God-realised sages. Everything about God has been written in detail in them. In my opinion, if we study them and adopt the methods explained therein, we would automatically realize God. This way we can save ourselves the strain of going from place to place in search of someone who has God-knowledge."



While trying to make that gentleman understand, Gurudev stated, **"You are absolutely correct when you say that these scriptures are full of God-knowledge and that they are the creation of God-realised saints. But you would also agree that these scriptures can be understood only by those who are God-realised themselves. An ordinary human being can read them, memorise them but cannot understand them. A medical textbook can be understood by a doctor only. The words, diseases, medicines etc. mentioned in a medical journal can be decoded only by a doctor."**

Elucidating the point Gurudev explained, **"All of us are house holders. We send our children to school for their education. You must have noticed that a textbook of Mathematics is written by a teacher of the same subject. That textbook not only contains questions but also the methods to solve them; there are solved examples too. Not only this, the textbook also contains answers to all the questions in the end. Even when the text book is perfect and contains all the knowledge, we never ask our child to consult the book and learn Mathematics from the same. To know and understand the knowledge contained in that book, we send our child to a teacher of Mathematics. Similarly, to understand the scriptures and perceive religion, to grasp the Shastras which expound God, one needs to take the shelter of a God-realised True Master (Satguru)."**

After saying all this, Gurudev paused for a while and trying to bring that gentleman's attention to his own words, His Holiness said, **"Bhai Sahib! You had mentioned that one should read the scriptures sincerely and try and adopt the methods recorded therein, in one's life. The same counsel has been given even therein that God-knowledge can be attained only through the True Master. Therefore, to act upon whatever is written in the scriptures also one has to seek the shelter of the True Master."**

Gratified by the explanation, those gentlemen bowed at the holy feet of Gurudev.

After Saharanpur, Gurudev reached Mussoorie attending a Satsang at Dehradun en route. During those days, a part of Nirankari Bhawan at Mussoorie was under construction. Therefore, Gurudev had to halt there for a few days.

That is the time of the year when Mussoorie is crowded with tourists from all over India. Congregations were held in Nirankari Satsang Bhawan every day. A lot of devout seekers of Truth would attend the Satsang and listen to Gurudev's discourses. Many distinguished people would also reach the Satsang Bhawan to meet His Holiness. Many seekers would sit for hours together with Baba Ji and discuss matters related to spirituality.

One day, Gurudev discussed 'salvation' during one of his discourses and stated that salvation can be attained only through God-knowledge. After the conclusion of the Satsang, a gentleman approached His Holiness and said, "I was delighted to hear your discourse today. I also liked your views on God-knowledge as well as salvation. But if you will kindly excuse me, I did not understand one point made by you. You said in your discourse that various religious practices i.e. sacrifices, rites and rituals, fasts, acts of charity, recitation of holy scriptures and

other such modes of worship affirmed by religious books can not bestow salvation; whereas our ancient seers and sages advocated them strongly."

After listening to the gentleman's words, Gurudev said in a polite manner, **"Of course, I did not ask anybody to give up these practices. My humble request was only this much that the practice of such rituals cannot bestow salvation. Salvation can be attained only through God-knowledge. These practices have their own significance but they are not an alternative to God-knowledge."**

Satguru stated further, **"Truly speaking, today we have forgotten the real message behind these practices. We have lost sight of their hidden significance. These practices have taken the shape of mere rites and rituals. We are following them either as habit or under social pressure. We are not perceiving their true meaning. You will agree to the fact that if we do anything without thinking or realising its meaning, it might harm us more than help us. For example, all the drugs at a doctor's clinic are life-saving drugs, but the same can be life-threatening to someone who is ignorant and takes them without consulting the doctor. In the same manner, these beneficial practices, if performed in an ignorant manner might not prove to be useful."**

Duly impressed with Gurudev's words, that gentleman implored, "Baba Ji! You only tell me the true significance of these practices."

Expounding the true significance or meaning of these practices, Gurudev said, **"All these practices are mainly related either to our body or our social life. Some of them are related to religion too. But they have very little connection with our spiritual life. If some of them do have any relevance, then those practices ought to be practiced only after knowing God."**

**The Yoga postures, fasts etc. keep our body fit. Charity and donations help in the social work of running schools, colleges, hospitals etc, which benefit general public. Sacrifices help in keeping the environment clean and getting rid of pollution. Recitation (Japa), contemplation (Dhyana) and evening prayer (Sandhya) can be called religious practices but they can not be performed without God-knowledge because till the time we do not know God, how can we contemplate Him? Whatever practices are being performed by a common man today are not religious practices in reality but a mere show of them. Because of his blind faith, man is performing them like a machine, without knowing their reality. Now you only tell me as to how can such practices bring salvation? I humbly believe that salvation is linked with soul and God. When a soul merges in God after attaining God-realisation, it frees itself from transmigration and this only is called salvation."**

Thus convinced, that gentleman bowed humbly and left the place.

After staying in Mussoorie for a few days, His Holiness returned back to Delhi and blessed devotee Mahapurushas with his discourses during various zonal

programmes for sometime. Thereafter Baba Ji proceeded on a tour to Punjab. Mammoth congregations were held in the open public places of every city as well as village he visited. The fervour of Mahapurushas everywhere was worth watching. I was simply dumbfounded to see the enthusiasm as well as the spirit of service of the devotees and marveled at their devotion for their Guru. The faces of those Mahapurushas did not show even an iota of the tension prevailing in Punjab at that time. The bliss, the equi-poise, the enthusiasm, the insuppressible longing for a glimpse of the Guru, the groups of smiling and singing devotees atop trucks and tractor-trolleys and the atmosphere resounding with the slogans of 'Dhan Nirankar' - everything was the same as it always used to be. Their devotion and faith in the Guru had an extremely humbling effect upon me.

In Jalandhar, Bhai Sahib Gobind Singh Ji brought an extremely affluent gentleman to meet Gurudev. He greeted Baba Ji in a formal manner and along with Rev. Gobind Singh Ji, seated himself in front of Gurudev. After some formal conversation, the gentleman said to His Holiness, "Baba Ji, we have been living in this city for the last three generations. Our family is one of the well-to-do families of the city. With the grace of God we do not lack anything; we are happy as we have all the comforts available and there is no problem whatsoever. Rev. Gobind Singh Ji is always inspiring me to attain God-knowledge. I do not understand as to why do I need God? What more will I get from God?"

Looking at the gentleman, Gurudev said, "**You are right. You do not need God to receive anything but you do need Him definitely to give something.**"

The gentleman was taken aback by these words. At this, Gurudev smiled and said, "**You said it rightly that with the grace of God you have got everything. But just give it a thought; if a person has taken the agency of a prestigious company, his shop is filled with the goods of that company and he is also provided with all the facilities by the same company. Or you can also say that the shop, the goods therein as well as all the luxuries like furniture, air-conditioners etc. have been provided by the company and the shop is also doing a business of millions of rupees. Now you only tell, if that person comes to know that the owner of the company is on a visit to his city, then will that person not be eager to meet the owner? Is there no need for him to meet the owner of the company?**"

"Why not! Of course, that person would try and meet the owner as also look after him in every possible manner," that person replied promptly,

In a very simple manner then Gurudev started speaking, "**All that you have, has also been gifted to you by someone. Do you have no need to meet the Master of all these gifts?**"

On finding that gentleman quiet, Gurudev stated further, "**Whatever we have, be it our body, mind or material possessions, is not our own because we have no control over them. Neither can we acquire nor can we leave them on our own. The bestower of all these gifts is someone else and can take them away whenever He wants. This makes it clear that we have no right**

whatsoever on any of these belongings. They do not belong to us, they are the gifts of somebody. But after using them over a long period of time, we often make a mistake of considering them as our own. We get so attached to them that we cannot even think of leaving them. If the Lord of all these objects wants to take his gifts back, we become agitated because of our identification with them.

Actually, we are only the trustees of the body, mind and other possessions that we have. If somebody wants to snatch the same from us, we would definitely resist and protect them with all our might. But there should be no anxiety if their Master only wants them back. That is why it is essential that we should know their real Master.

God is the Master of this universe. All our possessions are His gifts, be it our body, mind or wealth. We feel happy when we receive them but we should not regret losing them either. This can only be possible if we come to know their ultimate Master. Somebody needs God to receive all these gifts whereas someone else might need God to retain them and still someone else may need God not to feel distressed at their loss."

The gentleman was simply dumb struck by Gurudev's explanation. Clarifying his point even further, Gurudev said, "**All the possessions that we have cannot be termed as everlasting. Still if we want to believe that they last forever and that they will not be taken back by their owner, yet we can not deny the fact that our body would definitely be taken back. Then what will happen? How will we give back this body willingly which feels happy to enjoy all the things?**"

The moment Gurudev paused, that gentleman spoke in an anxious manner, "Baba Ji! I agree with you. But would our possessions become everlasting after God-knowledge? Will God not take them back then?"

Seeing him disheartened, Gurudev turned his attention towards the real issue, "**Of course, everything can happen. Lord Master can do whatever he wants. But we should at least understand as to what exactly is happiness? What we call happiness is nothing but a few short-lived pleasant halts in the journey of our desires. The happiness attained after the fulfilment of a specific desire is not any better than a single night's sleep. The next day's work always starts after one night's good sleep; similarly the journey for the consummation of a new desire starts after the completion of the earlier one. If somebody has a desire that he should have a house, then he will definitely feel happy after building his house; but that happiness may be short lived because it would now further lead to a new desire of owning a bigger bungalow. We can also say, that what we call happiness, comes to an end after it instigates us for the fulfilment of another desire; not only this, it becomes the root cause of our anxiety. That is why saints have equated our happiness with dreams only.**"

After pausing for a moment, Gurudev said further, "**Now you only judge as to what is the significance of such a short lived happiness which depends**

**upon such objects as can be taken back anytime; it is certainly not permanent."**

Gurudev's words were hanging heavy in the air. Everybody was feeling empty from within. Trying to change the mood, Gurudev said, **"There is no need to feel worried on this account. If we want permanent happiness, eternal bliss, then we have to take the shelter of God because He alone is static, permanent. We attain eternal bliss only after realizing God. A claim for eternal bliss cannot be made without God-realisation. You can ask your own self and introspect; do you not ever feel worried? Can you ever stay equi-poised in the ups and downs of life? You will agree that it is not so. You do feel worried at times on some account or the other. The reason for the same is clear. The worldly happiness is not permanent. To abide in permanent happiness we need to unite ourselves with God who is the source of eternal bliss."** Gurudev became quiet after speaking thus. The gentleman bowed his head in utter humility.

During the same tour, when Baba Ji reached Amritsar, a huge Satsang had been organised there too. Amritsar is a religious and a historical place. Ever since the April 13, 1978 violence there, a lot of local citizens had started taking special interest in the Mission; with the result, the Prabandhaks of Amritsar had established a strong rapport with them. On the invitation of the Prabandhaks, a large number of people belonging to different streamlines of thought had come to attend the congregation. Gurudev stated during his discourse that without the knowledge of God who is Truth-Consciousness-Bliss, it is not possible to attain eternal bliss and God can be realised only with the grace of a True Master.

After the programme, a few seekers approached Gurudev for a discussion on spiritual matters. A gentleman appealed, "Baba Ji! After listening to your discourse, my heart has been longing to contemplate God. But I feel so helpless as I am extremely wicked and sinful. I am entangled in 'Maya' day and night. The mirror of my heart has become so dirty that it is impossible to see the reflection of God in it. Be kind, and show me the way to cleanse the same, so that I too can see the clear reflection of my beloved God and be happy herein and hereafter."

Even the rest of the people who were accompanying that gentleman, agreed with him and said, "Maharaj! What can the mind do? It feels so helpless in the prevailing atmosphere of mental pollution. One has to indulge in all kinds of treachery and double-dealing to make both ends meet. Mahapurshas like you always say:

**Kaami, Krodhi, Lalchi, In Se Bhakti Na Hoye,**

**Bhakti Kare Koi Soorma Jaati Varan Kul Khoye.**

We are worldly beings. We are all the time engrossed in the world. Now you only tell us as to how can we link our minds with God?"

As usual, consenting to the genuine feelings behind the gentleman's words, Gurudev said, **"Whatsoever you have said is absolutely correct but there is no need to get worried about all this. Neither the circumstances of the world nor time can impede the path of a seeker. The only thing that the seeker must understand is that a pure heart is not a pre-requisite to attain God; rather the heart gets purified by God-realisation, by being in the company of God. Evils like lust, anger, greed, attachment and pride of one's caste, creed, etc. can only be eradicated when we surrender our mind to the Formless who is beyond duality."**

Interrupting Gurudev Hardev, a gentleman said, "Wheresoever we have gone, we have been told that God cannot be remembered without purifying the heart; whereas you have put us in a dilemma with your words that the heart can not be purified without realizing God."

Smilingly, Gurudev stated, **"You forget what the others say. Give it a thought yourself; only by uniting with pure can one become pure, there is no other means of attaining purity. If a drain of dirty water has to be purified, then we have only one means of doing so; and that is to connect it with pure Ganges. If you have ever been to the banks of Ganges, you would have noticed that the moment dirty water of the whole city converges with Ganges, it becomes as pure as the water of Ganges. Similarly, when this impure mind is linked with the all-purifying God then it does not take any time for it to become pure. After uniting with the pure all pervasive God, the mind too becomes pure automatically."**

That gentleman asked another question, "Baba Ji! What you are saying is right. Without attaining God, mind cannot become pure. But whenever we approach a Mahatma for God-realisation, he asks us to purify our minds first and then come for God-realisation. Now you only tell us as to what should we do?"

Smilingly, Gurudev said, **"A God-realised saint would never talk like this. The person who considers purity of mind to be a pre-requisite of God-knowledge cannot be called a saint. Only that person is a real saint, who sublimates our mind by linking it with the sublime and the all-pure God."**

**The one who talks of purifying the mind first, is like a washerman who wants that the clothes should be clean before he washes them. Such a person cannot be called a washerman. Similarly, the one who insists on purity of mind for God-realization can never be called a true saint. Mind can attain perfection only by uniting with Perfect God."**

In utter devotion that person bowed humbly before Gurudev.

After the tour of Punjab, Gurudev proceeded on a spiritual tour of a few cities of Uttar Pradesh. In Kanpur, a huge Satsang had been organized. The Sangat of Kanpur has a special place in Uttar Pradesh. Despite the sad incident on September 26, 1978 in Sant Nirankari Bhawan at Kanpur, there were no visible signs of any lack of enthusiasm on the part of devotees. On the contrary, the curiosity of the local population about the Mission has increased manifold. That is why, whenever any programme is held there, it always assumes the form of a huge Samagam. It is the natural outcome of the spirit of service as well as devotion of the local Prabandhaks and the Pracharaks.

This time also, the Satsang that was held in Kanpur was just like any big Samagam. Satgurudev, while depicting the Formless-God as omniscient and all-powerful, said that **"the Almighty Nirankar is the real doer behind everything, Mahapurushas always stay within God's will and that we must always maintain such lofty feelings in our hearts."**

Gurudev halted at the Satsang Bhawan of Kanpur that night. There is a beautiful park adjacent to the Bhawan and it is named Hardev Park. After dinner, when Gurudev went there for a stroll, an active member of the Publications Department, Rev. Bhupender 'Bekal' also accompanied His Holiness. Bekal Ji was not only the editor of 'Hansti Duniya' (Hindi) but also helped the Mandal in the publication of Hindi literature for Mandal. He edited a few books also.

While accompanying Gurudev during the walk, 'Bekal' Ji started an interesting discussion with Satgurudev. He said to Gurudev, "Baba Ji, I do not understand one point; when God is the doer behind every action and everything is happening as per His will, then why is man held responsible for his actions? Why is man punished for the same?"

Smilingly, Gurudev said, **"You have asked quite a few questions in a single attempt. God is the doer behind everything or everything happens with God's will; these two are quite different from each other. Then man is not punished only but he is rewarded and honoured too. You did not mention this."**

After pausing for sometime, Gurudev explained, **"There is a need to think and analyse deeply to understand these questions. God Nirankar is Omniscient. His will, His command is His law. According to His will, man is free to do whatever he wants. Man can perform all his actions because of this freedom that God has given to him. That is why, whatever is happening, is within the will of God."**

The fruit of every action has also been ordained by God. So according to whatever a man does, he reaps the respective fruit of those actions under the same will of God. Or you can say that a man has the freedom to act as per the will of God and he also gets rewarded or punished as per the will of God".

Trying to explain with the help of an example, Gurudev said, **"We know that to understand a book, we need to know the language in which that book is written. Or we can also say that we read the book only because of the knowledge of that language. But we are free to choose what we want to read. The knowledge of the language does not interfere with our choice of books."**

When Gurudev paused after saying this much, 'Bekal' Ji said again, "Baba Ji! It means that God does not do anything."

**"Yes, God is non-doer, but also the doer,"** Gurudev said. I had been thoroughly enjoying the intellectual discussion on such a deep subject. Gurudev stated further, **"In reality, God is a Supreme Energy, a super conscious force. A force which is pervading each and every particle of the universe in such a manner that not even a single leaf can move without it. The will of this Supreme Being is also as immovable and impartial as He Himself. That is why the freedom bestowed upon an individual under God's will is not obstructed in any way by God Himself. Therefore, God is non-doer while being a doer."**

After this explanation by Baba Ji, 'Bekal' Ji asked Gurudev another question, "Baba Ji! When God is a Conscious Energy then why does He not stop us from doing evil?"

Gurudev continued to explain with a natural flow, **"As you know, the scientists have proved today that energy never does anything on its own even though nothing is performed without it. The instrument which is connected to the energy is the one which operates. For example, electricity is an energy. It does not function on its own; but when we connect it to a heater, it starts giving heat and by connecting a cooler with it, we start getting cool air. The heat, light or the coolness does not depend upon the electricity but on the instrument connected to it. Even though the instruments run with electricity, yet it does not interfere with the way the instruments are using it. Electricity is the same in all the instruments. What do you want? Should electricity agree to give coolness but refuse to produce heat? It cannot happen. In the same manner this Conscious Energy also operates. It does not act on its own; the living being (Jeeva) connected with it like an instrument, performs various acts under the influence of his own subtle agents like mind, intellect, consciousness and ego etc.**

The living being gets its life force from the same Conscious Energy but at the same time this Super Energy does not interfere with the way the being uses it according to his own individual traits and free-will. The being also



**gets the fruits of all his actions according to the will of the Almighty Nirankar. Because of the freedom of action decreed by Divine Will, this Supreme Force does not stop us from performing any act."**

All three of us continued with our walk after Gurudev became quiet. I felt that 'Bekal' Ji was still doubtful about something. Trying to probe what he was thinking, I said, "So, 'Bekal' Ji! What are you thinking?"

'Bekal' Ji addressed me and said, "Baba Ji has clarified everything, but I am still confused on one point. God-realised ones are considered to be free from the fruit of their actions; does Divine Will not apply on them?"

I looked at Gurudev silently. Gurudev smiled and started saying, **"It is not like this. God's will is applicable to everyone. The one who is a doer will definitely get the fruit of his action. But since a God-realised person is devoid of the feeling of doership, he always stays within the perimeter of divine will and since he has surrendered everything to the Almighty Nirankar, he cannot be bound by the bondage of the fruit of his actions. For example, if a person hits someone with a baton, then it is not the baton which is going to be challaned or punished. Similarly, the baton would also not be rewarded if somebody saves a person with its help. The one who performs his actions considering himself to be the doer, would definitely be bound by his actions."**

Thus speaking, Gurudev became quiet. After walking for sometime, Gurudev resumed talking once again and stated, **"A God-realised person is linked with Nirankar, he has already surrendered his everything to Nirankar; so he performs all his acts within the will of God. God's will is always kind and benevolent for everyone. Therefore, the actions of a God-realised person too are always virtuous and kind. As long as he is linked with Nirankar, he cannot do any evil action and the moment he commits anything evil, then one may know that he is not linked with Nirankar; that action has sprouted from his own ego and even a God-realised person will have to reap the fruit of such an action."** My heart was feeling extremely elated after listening to such a lucid and wise explanation of such a subtle topic. 'Bekal' Ji also appeared to be fully satisfied.

The campaign for 'spiritual awakening' thus kept proceeding in a steadfast manner. Gurudev Hardev kept on going from city to city and village to village to enlighten people with his teachings and to link man with God. Along with that everyone was inspired to stay calm and embrace virtues like tolerance, brotherhood, humility, etc. On one side Gurudev was crusading for bringing an atmosphere of peace and happiness in Punjab whereas on the other side the orthodox extremists were busy with their vicious conspiracy to poison the same.

Just when under the influence of the practical teachings of Gurudev on tolerance, compassion and goodwill, the Nirankari world had immersed itself in devotion to Nirankar-God, the assassination of Rev. Shadi Lal Ji, a member of the All India Working Committee, once again shook everybody. Rev. Shadi Lal Ji was an

efficient 'Prabandhak', fearless 'Pracharak' and a sincere devotee. He was also a member of the Action Committee of Sant Nirankari Mandal. The local population of Anandpur was much impressed with his personality as well as his spirit of service. He was a popular leader of the place, who would never offend any person.

For years, Rev. Shadi Lal Ji had been elected the Chairman of the local Municipal Committee. The news of his assassination shocked the whole of Anandpur. Within minutes all activities in the town came to a halt. The local citizens held out a massive demonstration to condemn this inhuman act. Nirankari world too was numbed by this astounding news.

Nirankari world was still in the process of digesting this tragic news when another incident took place in Chandigarh Secretariat. An attempt was made on the life of a senior officer of Punjab Government, Shri Naranjan Singh, IAS, just outside his Office in the Secretariat. With the grace of Nirankar, he escaped but his younger brother Shri Surinder Singh Ji fell to the bullets of the assassins. The assassins managed to escape unhurt. Thus bullets were showered on a senior officer of the Government responsible for the safety of the citizens, right under its nose in the very headquarters of the Government in broad daylight.

Shri Naranjan Singh Ji is a popular Nirankari saint. Shri Surinder Singh Ji also used to actively take part in the activities of the Mission. Nirankari world was much impressed by his spirit of service. Quite recently, he had appeared in IAS examination. This incident not only distressed Nirankari world but the general public was also disappointed as it started feeling insecure and nervous. The funeral procession was attended by thousands of local citizens of Chandigarh. The public not only felt hurt but resentful too. It was only because of the teachings of Gurudev Hardev that the situation could be saved from taking an ugly turn.

After these incidents, Nirankari world felt shaken once again. Nirankari youth was finding it hard to suppress its fury. Their sentiments wanted to raise their heads but they were helpless in the wake of Gurudev's teachings on tolerance. They did not have the nerve to go against his teachings but were at the same time finding it hard to comply with the same.

These incidents had created a dilemma for the Prabandhak as well as Pracharak Mahapurushas. On one side was the responsibility to make arrangements for the Annual Sant Samagam of 1981 and on the other; this sudden twist in the perspective of the situation was making them baffled. They were finding it difficult to create an amicable balance in a situation like this. Nobody had any doubt about the fact that the Samagam would be attended by even a larger number of devotees than ever before. But Prabandhaks were worried as to how

would the deeply stung emotions of Nirankari Mahapurushas be contained when they collect in such a large number to attend the Samagam after only ten or fifteen days of these incidents. Everybody was worried about the possibility of this tidal wave of highly volatile sentiments in the wake of these incidents, cracking the dam of tolerance built so painstakingly by Gurudev. The only ray of hope in this difficult situation was, however, the equipoise of Gurudev himself. The beatific face of Gurudev somehow reassured everybody that this tempest too would pass without causing any harm.

The annual Sant Samagam of 1981 was celebrated with a lot of enthusiasm in Delhi. Lakhs of devotees from India as well as abroad expressed their devotion towards Satguru by attending this Samagam. The attendance of devotees surpassed even the wildest estimate of all the Prabandhaks. The elaborate arrangements made for accommodating the devotees proved inadequate even though the expected number was already kept on a higher side than ever before.

The programme of Samagam proceeded in an atmosphere full of devotion. A number of lyricists, poets and speakers expressed their feelings. The fast changing and tense atmosphere of Punjab was also discussed. But the devotees present there were also keen to listen to Gurudev himself and receive appropriate guidance. Baba Ji delivered four discourses during the three-day Samagam (three during the Satsang and one during General Body Meeting). Giving clear guidelines to the devotees, Baba Ji stated:

**"The test of a sweet does not lie in its appearance but in its sweetness. In the same manner, saints and Mahapurushas are assessed by the way of their life and their actions. I feel that all of us should lead our lives like true saints; we should keep moulding our lives according to the sublime and eternal words of holy personages and keep following them in the same manner as earlier; as devotees only can perceive the words of holy personalities. I pray humbly to the Almighty to give sense to those, who are causing anguish to saints for some political gains, so that they understand that the saints are not only true but also firm and tenacious in their principles."**

Trying to inspire the Mahapurushas to rise above worldly way of thinking and adopt saintly attributes, Gurudev stated:

**"The world is over-flowing with the feelings of self-centeredness and alienation. The hands gifted by God are being used to kill rather than to help somebody. Instead of using kind words, abuses are being hurled. In times like this, people of the world have their hopes pinned on all of you as**

**only the devotees of God can save them. Saints do not entertain any animosity in their hearts; therefore, they do not consider anybody to be their enemy; all of you should hold such lofty feelings in your hearts. Whether someone is a fellow saint or not, you must always help him; you must share the weal and woe of your neighbours. We must be vigilant not to do any such action which might blot the name of our Guru as every act of ours would be put under his name."**

A saint is always centred on spirituality; wherever he goes and whosoever he meets, he is ever discussing Nirankar and the teachings of his Guru. Alerting the Nirankari saints about their duties, Gurudev stated:

**"During an army meeting, the defence strategy for the country is discussed and not some other problems related to agriculture or social welfare. Failing to do so, the purpose for which the meeting was called, would not be achieved. Similarly, the saints should act like saints only; the saints always remember God (Simran), and respect and serve all other saints and Mahapurushas (Sewa). We should not start paying attention to the shortcomings of others. We must always look at others' virtues. If we concentrate on the evil in others then our actions too would manifest as evil and project us as evil doers in the eyes of the world. Therefore, we must always look for virtues and take this message of Truth to the world with love and humility."**

The Samagam concluded successfully. The turmoil caused by tension in Punjab settled with clear guidelines provided by the discourses of His Holiness. Fellow saints had got the message that Satgurudev expects to see every Mahapurusha in a detached and unfaltering state of mind.

Along with this, Gurudev's instructions to adopt noble virtues and to lead a chaste life were also more than clear. Thus, after being guided by Gurudev as such and with the motivation of giving a practical shape to his words, Mahapurushas returned back to their respective places in India as well as abroad.

The congregations started all over once again as usual. The Pracharaks started visiting different places to inspire people for God-knowledge. Once again the situation started appearing to be normal.

Just at that time, another incident took place in Kapurthala which once again shook the confidence of Mahapurushas in the success of their efforts to maintain peace. This time, the terrorists had made Rev. Prahalad Ji and his father Rev. Dewan Chand Ji a target of their bullets in broad daylight. Rev. Prahalad Ji was an active member of All India Working Committee of the Mission as also a devoted Pracharak adored by one and all. With the blessings of Satguru, he had played a key role in bringing the vicious atmosphere of Punjab back to normalcy. His fearless spirit and firm faith in Satguru was a constant source of

inspiration to the Sangats in Punjab. Rev. Dewan Chand Ji had also contributed a lot in the propagation of the Mission.

The city of Kapurthala came to a stand still as soon as the news of Pralhad Chand Ji's assassination broke out. The whole city was present to pay homage to him, which in itself was a proof of his popularity with the local population. The agitation of the public at a time like this could have taken the form of an untoward incident but Gurudev's advice to bow before the will of God as also a wise handling of the situation by the Prabandhak Mahapurushas helped in restraining it and maintaining calm.

The incident was, however, enough to shake the faith of people like me in non-violence and tolerance. Nirankari saints appeared to be composed outwardly but this calm appeared more like the stillness which prevails just before the onset of a storm. My heart was also feeling the turbulence of this tempest. But my reasoning too was trying to prevail upon me time and again that a God-realised person should have an inexhaustible forbearance; since with the blessings of Satguru we are God-realised, we should not get affected by the ups and downs like others and we should accept everything as God's will.

Despite all this, one thought that was bothering my mind again and again was that even though a God-realised person gets beyond the duality of 'Mine' and 'Thine' and also gets the required strength to tolerate all the atrocities, yet the failure to restrain an evil doer would definitely result in the further spread of unbridled evil. This thinking of mine was not unfounded either. All of us had been mere silent spectators while orthodox fanatics had been gunning down Mahapurushas one after the other. The savagery of those barbarians appeared to be on a rise.

When my mind became so turbulent that I could have adopted any means of violence, I went up to Gurudev without any hesitation. Feeling my restlessness, Gurudev said, **"What is the matter today, you appear to be a little upset?"**

Bowing my head, I appealed, "Maharaj! The matter is such only."

After hesitating a bit, I said, "Baba Ji! I agree that a God-realised person gets the required strength to bear everything. He wishes well of everyone even after bearing all the atrocities. But this tolerance appears to be producing extremely alarming results. Look at the prevailing situation, the anguish our Mahapurushas are going through. Not even a month passes when those savages do not target one or two of our Mahapurushas and we watch it silently accepting it as the will of God. Are we not committing a wrong by giving evil-doers the freedom to commit evil?"

Gurudev listened intently to whatever I said and then explained in his usual manner, **"Reacting in a sentimental or emotional manner is never the solution for any problem. Everything has its own different perspectives, good as well as bad, and we must judge everything from every angle before we reach any conclusion. After that our actions should be such which aim at the welfare of all the human beings. Try and give it a thought with a cool**

mind and you will automatically get an answer that the path which you are thinking of adopting would never lead to the end of evil."

Gurudev became quiet for a few moments. Then throwing light on his own words Gurudev said, **"World history is full of such vengeful incidents. Sometimes one group attacked another group whereas at other times the second group got even with the first one. The ones who were fighting with each other perished but sowed the poisonous seeds of revenge in the minds of their next generation. The result of such dreadful vendetta can be observed in different parts of the world even today. Even in families, vengeful feuds are carried from generation to generation leading to law-suits, murders, etc. and there is no end to it ever. Do you want that even the Mahapurushas should start plying such a horrible game and lay the foundation for the destruction of coming generations?"**

**Though it is a strange fact, that in such vengeful vendetta, the real culprits often go unscathed whereas the innocents get murdered, yet Saints do not believe in this kind of a revenge."**

When Gurudev paused, I said once again giving expression to my doubt, "But Maharaj! This will encourage the evil-doer even more. Will it not lead to an increase in evil?"

**"No, it is not like that," said Gurudev. "On the contrary, the fact is that tolerance only stops evil. Yes, temporarily we do feel that evil is on the rise but in time this truth manifests itself that evil has been subjugated."**

**History is a proof to the fact that evil has always been defeated and brought to an end by the tolerance of saints. Everyone knows that Jesus Christ left a deep impression upon everybody's heart in the world by accepting the cross. On the other hand, nobody seems to remember his tormentors. In our own country our great Gurus endured so much. Those who put up with atrocities are remembered even today and the ones who committed them perished with the passage of time. Now you only think, had the give and take of revenge only continued, could the evil ever be terminated?"**

After pausing for sometime Gurudev said, **"Even otherwise, the saints have already surrendered their body, mind and possessions to the Almighty Nirankar. Because of this, they leave everything to Him; so much so that they do not consider themselves to be apart from God. Therefore, whosoever commits any atrocity on any saint, God's will automatically sets the score with such a person. Therefore, those who have a firm faith in God do not worry about adopting any other means besides surrendering to the will of God. They stay linked with God under all circumstances."**

Another doubt arose in my mind after listening to this analysis by Satguru. Hesitatingly, I asked, "Maharaj! When we do not want to take revenge then why should we even file court cases?"

Gurudev clarified, **"There is no revenge involved in this. The law suits are settled by the government according to its law. As responsible citizens of the country, it is our duty to co-operate fully with the government. You know that all of us cast our votes too. In Democracy everybody has got this right. Every Mahapurusha of ours uses this right according to his wish during elections. Now if somebody accuses us of taking part in politics just because we exercise our franchise, then it is going to be a mistake on his part; as casting a vote is a moral duty of every citizen. Nobody becomes a politician by performing this duty. Similarly, when the government wants our co-operation to protect the law and we give it, we too are fulfilling our duties as responsible citizens and not avenging ourselves."**

Such plausible reasoning by Gurudev was enough to convince me thoroughly. After paying my obeisance to Gurudev, I went towards the office of Publications Department. There I met a Nirankari devotee from Punjab. I had been so impressed by Baba Ji's instructions that the moment I saw him, I could not contain myself and exclaimed, "Bhai Sahib! It was so marvellous to hear Baba Ji explain so beautifully that oppression can be ended only by tolerating it."

That gentleman was quick to reply, "Such words sound pleasant theoretically only. But when it comes to living such words personally, they always fall short."

The moment I heard his words, I could not control my temper and said in a harsh tone, "Bhai Sahib! This teaching is neither mine nor yours; rather these words belong to that saint whose father sacrificed himself for the Mission. On Baba Hardev Singh Ji's one signal, millions of Nirankari devotees could have done anything to avenge the death of Baba Gurbachan Singh Ji; but Satguru did not do any such thing. He taught us by the practical example of embracing tolerance in his own life and action first."

After pausing, I said again, "You know it very well that Baba Ji did not act in this manner under any pressure. Even if we look at it from a worldly and not a spiritual point of view, millions of devotees are always eager to obey their Master. I am sure you can imagine as to what could have happened at a single word from Gurudev; but Gurudev did not act in any such manner. Had something untoward or negative happened, none of us could have been saved from its dreadful consequences. Is it not an infinite grace of Satguru on all of us that he saved us all from such a horrible conflict? Bhai Sahib! This teaching of Baba Ji represents his depth of perception as also his practical approach. Baba Ji has preached whatever he has practiced and spoken through his deeds."

That devotee left after bowing his head, but I kept sitting there. Baba Ji's words as well as his benevolent face started appearing before my eyes time and again. The thought that the others too would be facing a similar dilemma of conflicting thoughts in this tense atmosphere, was prevailing upon my mind. Another thing which I realised clearly was that such a predicament could be put to rest only by the teachings of Satguru. Accomplishing such a task was beyond the capacity of Pracharaks like me. We can only convey Satguru's teachings to saints but their effect would be produced only when Satguru himself

delivers his practical teachings by visiting each and every corner of the country personally.

Satguru is all-knowing. While I was still contemplating these thoughts, I got a message that Gurudev is already in the process of planning a tour for spiritual awakening. A series of tours thus started all over once again. It is my extremely good fortune that Gurudev took me along with him during most of the tours.

The tours would span over a period of days, covering different towns, cities as well as villages to enable devotees to be blessed personally by Gurudev. Baba Ji would clarify every doubt of every devotee; he would try and suggest a way to solve even the personal or family problems of anyone under the light of his spiritual message. Thus in a short span of time, Gurudev reached almost every place in the country to deliver his message.

Once during the tour of Uttar Pradesh, Gurudev reached Lakhimpur Khiri, which is a small town and clearly reflects the vibrant culture of the state in its mode of living as well as dialect of speech. The local people are very simple and dress up traditionally in their dhotis and caps; the effects of urbanization as well as mechanization are still not visible there. Though economically backward, yet the residents cherish a deep religious inquisitiveness.

On Gurudev's arrival, the Satsang was held in an open ground. As usual, the general public thronged the place in thousands to listen to Gurudev's discourse and quench their religious thirst. A major part of the programme was held in Hindustani language. Gurudev stated during his discourse that God-knowledge can be acquired within a moment on meeting a God-realised saint. There is no need for any other means for the same. The only requirement is that we should be able to find a Satguru who has realised God.

After the programme, Gurudev halted for a short while in Lakhimpur Khiri. During this time, a few seekers approached His Holiness and after paying their obeisance asked very humbly, "Guru Ji! You stated in your discourse today that God can be realised in a moment only. But in olden times, the saints and sages used to perform austerity for thousands of years and then only one of them could find God."

Gurudev looked at them and stated in a simple manner, **"As far as acquiring of God-knowledge is concerned, it takes one moment only. I will not say anything on why did the saints and sages perform austerity for thousands of years, but you can not deny the fact that Vashisht Ji gave God-knowledge to Rama in a moment in Treta Yug; he said to the extent that it takes more time to crush a flower than to behold God. Similarly in Dwapar Yug Sri Krishna showed his All-pervasive form to Arjuna while standing in the battlefield. You can well imagine the extent of austerity that Arjuna could have performed at a time when he was surrounded by armies on both sides, ready to start the war anytime; how much time was there for him to even discuss God-knowledge?"**



After listening to these words, that person started looking at Gurudev in an extremely thoughtful manner. Just then, Gurudev clarified his words further and said, **"A similar reference is there in Gita too; when Arjuna surrendered himself completely, Lord Krishna gave him the God knowledge and said - 'behold, my all-pervasive form' and Arjuna was enlightened within a moment; it has been explained in full detail in Gita. Similarly, you must have read about God-realisation by Raja Janak. He too, was given God-knowledge by Ashtavakra Ji in a moment. History is full of such innumerable instances."**

That gentleman got lost in deep thought after listening to such a convincing explanation by Gurudev. Perhaps it was difficult for him to accept the fact that God can be realised in a single moment. He said a little hesitatingly, "Guru Ji! Those people were extremely devout as well as wise scholars. They must have realised God in a moment. But we are the people of this Kali Yug. Can we too realise God in a moment?"

**"Yes', of course. This knowledge has simply no connection whatsoever with any specific Yug or time. God-realisation in a moment is an eternal truth which applies to all the ages. The same truth is explained in different religious scriptures. If God was realised in a moment in earlier ages then the same can happen even today. Let us leave aside history for sometime. Everybody believes that God is Omnipresent; He pervades each and every particle of the universe. It means that God is present even here with us. Now think for a moment; what should we do to know something which is present here with us? We have to only ask a person who knows about it and he will point it out to us in a moment. For example, an outsider comes here and asks you about the whereabouts of Satyarthiji; you will not be able to tell him anything even though Satyarthiji is present here and sitting next to you. But if a person who knows Satyarthiji and points him out to you, you would come to know him instantly and then you too can point him further to that outsider by a mere gesture. There is no need for any learning or austerity for the same. The only thing you need is to know a person who has the knowledge."**

When Gurudev became quiet, that gentleman said, "That means, we need to find a person who knows."

**"You are absolutely correct,"** said Gurudev smilingly, **"the need is always to find a God-realised saint. That can definitely take some time. Even earlier it must have taken them time to find a true saint. They might have undergone even difficulties and hardships for the same. But this is a truth that God-knowledge took one moment only after finding a God-realised saint."**

When Gurudev was leaving Lakhimpur Khiri after sometime, I saw that person bow devotedly to Gurudev again and again.

During the same tour Gurudev went to Farrukhabad, which is again a small town. The Satsang over there is attended by a large number of devotees from

neighbouring villages too. Gurudev is related personally to that place as Gurudev's in-laws belong to Farrukhabad; Gurudev rested at their place for the night. A Parcharak Mahapurusha, who was in Baba Ji's service there, made an appeal at Baba Ji's holy feet, "Baba Ji! You always teach that we should neither blame nor ridicule anyone. But in order to proclaim Truth as Truth, we have to expose falsehood also."

**"You are right to the extent that Truth has to be proclaimed as truth only,"**Gurudev stated simply, **"our Mission is to spread the message of Truth. There should be no doubt about the same."**

Hesitating a little bit, that Parcharak Mahapurusha said, "Baba Ji! For this we have to condemn the falsehood which tremendously upsets the orthodox people. Our own Mahapurushas stop us from criticizing them."

Smilingly, Gurudev said, **"Nobody stops you from proclaiming the Truth, but there is no need for criticism in spreading the message of Truth."**

Clarifying his words further, Gurudev said, **"Bhai Sahib, Mahapurushas are linked with Truth and they have to proclaim the Truth. Therefore, they always expound and reveal the Truth only. The more they reveal the Truth, the more they themselves are upheld by Truth. There is no need for any criticism anywhere in this. For example, to bring light somewhere, all that we need is only a lamp; there is no need to criticize or slander darkness. Therefore, one needs only to reveal the Truth to spread the message of Truth."**

On finding that Mahapurusha quiet, Gurudev tried to explain further by stating, **"Mahapurushas adopt such means only. They always glorify Truth and inspire others to adopt the same. There is no need for criticism in it. Yes, sometimes Mahapurushas do point towards falsehood to warn people - but not with an aim to criticize but to correct. For example, a teacher points out the mistakes of a student with the sole aim of improving and not condemning him. In the same manner, whenever Mahapurushas make any such comments, they do so with the intention of helping and not criticizing; because their goal is not to exploit falsehood but to warn against it."**

The moment Gurudev stopped explaining, that Mahapurusha expressed another doubt: "Baba Ji! I have understood that there is no need to even touch falsehood to spread the Truth but falsehood cannot be ended in this manner. Along with Truth, falsehood too would keep flourishing."

**"No, it does not happen like that,"** said Gurudev, **"With the spread of Truth, falsehood starts declining automatically. Like I said earlier too, there is no need to malign darkness to remove it. The arrival of light is enough to expel the darkness. Similarly, with the unfolding of the light of God-knowledge, darkness of ignorance would simply disappear. For this**

**purpose we have to keep distributing God-knowledge. There is no need to pay attention to anything else besides that."**

After concluding the tour of Uttar Pradesh, Satgurudev proceeded towards Rajasthan on another tour for spiritual awakening. On Gurudev's arrival at Bhilwara via Jaipur and Ajmer, the Mahapurushas there were simply overwhelmed with joy.

The spectacle of Bhilwara Sangat has to be seen to be believed. Local Mahapurushas bedecked in their traditional costumer dance and sing joyfully to express their heartfelt devotion towards Satguru. This time too, an impressive congregation was organised at Bhilwara. A large number of devotees from neighbouring villages had also come to attend the same. One could see a sprinkling of yellow and red turbans all around. One also got an opportunity to enjoy the local dialect of Rajasthan in full measure during the programme. Gurudev stated in his discourse that **we can attain true happiness only through the knowledge of God and that God-knowledge can be attained only with the grace of Satguru. Anybody can know God with the blessings of Satguru.**

After the Satsang, when Gurudev was resting, an army officer along with his wife came to pay his obeisance to Gurudev. After bowing at Gurudev's holy feet he said, "Baba Ji! I have been posted at Assam since quite some time. I attained God-knowledge from a Pracharak there and came to know God. A lot of time has passed ever since; neither do I find any change in myself, nor do I experience any bliss. We have come to this place for a few days. All the Mahapurushas that I have met here appear to be very happy. They also say that there has been a tremendous change in their lives after attaining God-knowledge. I do not understand the reason for this discrepancy of God-knowledge in their lives and my life."

**"There is no discrepancy in God-knowledge,"** said Gurudev trying to explain the essence of God-knowledge, **"The difference lies in perceiving and realizing the Formless."**

After pausing for a moment, Gurudev clarified, **"We are all house-holders. All of us know that mere introduction of a husband and a wife can not give them any bliss of family life; marital bliss can be experienced only after the two of them start living together."**

In a quiet manner, that gentleman kept on looking at Gurudev. Gurudev then stated further, **"All of us are aware of the fact that a wife has to live in her husband's home after marriage. Leaving behind her parents' house, when the wife forms a loving kinship with the husband's family, then only can she enjoy complete happiness of family life. This is the only means to**

**increase love and faith between the husband and the wife which then further leads to happiness in their marital life."**

The husband as well as the wife nodded their heads in agreement. Continuing with his words, Gurudev said, **"Similarly when the individual soul (Jeevatma) gets the knowledge of its husband - God through God-knowledge, then she too has to leave falsehood (Maya) which is like her parents' home and live in the family of God-realised saints and form a kinship with them. In spiritual language, we call it Satsang and it brings about an increase in love and faith. Satsang is essential after God-knowledge."**

Both of them looked at each other and said hesitatingly, "We have never attended Satsang."

Smiling simply, Gurudev stated further, **"We also know that the wife not only lives with her husband's family but also gives full co-operation and respect to all the family members. This way she earns the happiness as well as the love of her husband which makes her life prosperous. Same is the case in spiritual life. After God-knowledge, it is essential for a person to offer service (Sewa) which makes his life prosperous. You must be offering Sewa?"**

That gentleman shook his head thoughtfully and said, "Baba Ji! We have never carried out any Sewa."

Pointing out the third pre-requisite to bring about a transformation in one's life and to attain bliss of God-knowledge, Gurudev said, **"This is also a well known fact that even while living at home, serving all family members, and looking after the house, a wife never forgets her husband. Her attention is always centred in her husband. In spiritual terms, we call it 'Simran', which implies remembrance and not mere word repetition. Only when we remember Nirankar can we utter the words 'Tu Hi Nirankar'; Simran brings serenity in our lives. The Mahapurusha who gave you God-knowledge must have mentioned Simran too?"**

Both of them looked at each other once again. Thereafter, looking down the gentleman said, "That Mahapurusha did mention about Simran but we did not pay any attention in this direction."

Gurudev clarified, **"There can be no real bliss without Satsang, Sewa and Simran. It is not enough just to receive God-knowledge; it is equally important to mould one's life according to it. Like I explained the conditions which need to be fulfilled to acquire marital bliss, similarly Sewa, Satsang and Simran are essential to seek bliss in God-**

**knowledge. Without them there can neither be any bliss nor any transformation in one's life."**

Both of them were listening very intently to every word being spoken by Gurudev. Other people sitting around too were keen to absorb this fundamental rudiment to fill one's life with bliss. After a brief pause, Gurudev explained, **"Even from worldly point of view, we do not get any happiness by merely seeing a thing. When we go to the market, we come across different kinds of clothes displayed in show-windows. But our purpose is not achieved by only looking at them. We feel happy only when we acquire them and wear them. In the same manner, mere God-knowledge is not enough, we can attain bliss only after embracing and accepting God-knowledge in our everyday life and by making it a personal living experience; and the only means for doing so is Satsang, Sewa and Simran. Without moulding one's life according to God-knowledge, one can not attain any bliss"**

On finding that couple silent, Gurudev said smiling in a simple manner, **"There is not much to think in this. You might not have been able to attend Satsang because of its non-availability at your place of residence. Since both of you have God-knowledge, you can sit with your family members at home and have a Satsang. In the same manner you can do Simran. On meeting some Mahapurusha you can render some Sewa also. Nirankar would bestow his benevolence and you will start experiencing bliss yourself. Your life will be full of happiness."**

Seeking Baba Ji's blessings, the gentleman appealed, "Baba Ji! The fault was entirely ours. We do have the company of God-realised families and Satsang around the place where we live. Please bless us so that we can attend Satsang with them."

After speaking thus, both of them paid their obeisance to Gurudev and left. I was astonished at the way Gurudev had expounded such an important fact through an ordinary example of day-to-day life. I offered a prayer in my heart that we too may be able to adopt the teachings of Gurudev in our daily life, lead our lives in total surrender so that our life too becomes blissful.

**After Rajasthan Gurudev went to Gujarat. After blessing the Sangats at Ahmedabad, Baroda and other places on his way, His Holiness then entered Maharashtra and blessed the saints who had gathered for the Annual Samagam of Bombay. Thereafter, Gurudev reached Madras after blessing the Sangats of Bangalore and surrounding areas with his holy words.**

The Sangat of Madras consists of a large number of Sindhi Mahapurushas. A major part of the programme was held in Hindustani. A few resident Mahapurushas expressed their feelings in Tamil also. Gurudev stated in his discourse:

**"Saints selflessly work for the welfare of all. The God-knowledge and the bliss that they attain with the grace of their Satguru is**

**further distributed to the world by them. They do not keep it to them alone but give it to others as well. Mahapurushas' hearts are devoid of any feelings of high or low. They do not discriminate on the basis of caste or creed. They have an equable vision and do not differentiate between rich or poor. They love everybody in an equal manner. Their only concern is that the happiness that they have attained through God-knowledge should be enjoyed by others too; everyone should benefit from it. That is why they visit each and every street as well as colony to give this message. They do not keep the bliss of God-knowledge limited to themselves only."**

The unique feature of the Sangat of Madras is that after the conclusion of Satsang, most of the Mahapurushas reach the place where Baba Ji halts for rest. Virtually, another Satsang is then held there in a homely and informal manner. There is neither a stage nor a stage secretary for such a gathering. Sometimes one finds a Mahapurusha singing a devotional song and some time later one finds another Mahapurusha seeking Gurudev's guidance in his personal matters. Actually it is always more like a family get-together.

This time too, most of the Mahapurushas reached the place where Gurudev was halting for rest after the congregation. The discussion there proceeded once again in a friendly and co-ordial manner. Gurudev said very clearly that we should try and take the message of the Mission to local residents and for that we should encourage and take the help of local Mahapurushas.

On hearing Gurudev's words, I remembered an incident of a few days ago, when a Mahapurusha from Tamilnadu who had come to attend the Samagam of Bombay, had discussed the same matter with Gurudev. He had appealed to Gurudev in an overwhelmed manner, "Baba Ji! Bless us, so that the Sangat of Madras too increases in number as the Sangat of Bombay. We should also hold a Samagam in Madras just like the one in Bombay."

With his natural smile, Gurudev had said, "**The Almighty Nirankar would bestow His benevolence. But you must have definitely observed during this Samagam that the Sangat in Bombay consists of Marathas, Gujaratis as well as Mahapurushas from U.P. and Bihar. There are Sindhi and Punjabi Mahapurushas too. But this is not the case with Madras. There is a very small number of resident Mahapurushas there.**"

Making an effort to explain his helplessness that Mahapurusha had appealed, "Baba Ji! Language is a major problem there."

Trying to unveil the secret behind the popular acceptance of the Mission, Gurudev had said, "**It is not the spoken language, but love and feelings of co-operation and brotherhood that spread our message. One needs the language of love to spread God- knowledge and the language of love belongs to heart; it is neither Tamil nor Sindhi nor Hindi: everybody can understand it.**

You mentioned about the Sangat of Bombay sometime back. You must be knowing that Vyas Ji is a Punjabi. He spread the message of God-knowledge amongst thousands of Gujarati and Marathi Mahapurushas with the same language of love. He took the help and co-operation of resident Mahapurushas for the same. He worked hand in hand with them, gave them respect; so much so that all of them are great Parcharaks of the Mission today. It is because of the inspiration of Vyas Ji as well as the spirit of dedication of resident Mahapurushas that the Sangat has assumed such large proportions here. You must also be knowing that most of the Mahapurushas of Bombay's Sangat belong to economically weaker sections of society. Many Mahapurushas work in mills, some are harbour workers whereas others do ordinary jobs on daily wages. They live in very small houses in extremely narrow streets. Some of them do not even have electricity in their houses. The Parcharaks of this place have been visiting their homes and spreading the message of Truth with the same language of love. Parcharaks have become like their family members, and meet them as such during all their family functions, whether sad or happy. The local Mahapurushas love Paracharak Mahapurushas like their own kith and kin and reciprocate their feelings of love by going out of their way to serve them. Because of this natural co-operation, all the Mahapurushas have started understanding each others' spoken language also."

That Mahapurusha was listening intently to Gurudev's words. May be, this mode of spreading the message of Truth was new to him. Proceeding with his words, Gurudev had said, "You might be knowing perhaps that Bengali Sangat of Calcutta too is increasing manifold like Bombay's Sangat. And you must also be aware that this expansion was made possible by the love and spirit of dedication of Pradhan Ji (Bhai Sahib Labh Singh Ji), who could not speak even Hindi properly. Still he succeeded in giving such a huge shape to Bengali Sangat. All this could be achieved only through the language of love."

Clarifying his words even further Gurudev Dev had said, "Pradhan Ji had invented a very good solution to solve the problem of language. He gave prominence as well as respect and inspiration to the resident Mahapurushas to spread the message. It was through their help that the message of the Mission could reach each and every corner of the city in their local language. For this purpose, Labh Singh Ji did not bother to highlight his own services and project his personality; rather he gave eminence to other Mahapurushas. As a result, the Sangat there has multiplied into thousands. Bengali Pracharaks are busy day and night to spread the message of the Mission. All the Pracharaks feel that their recognition as well as the expansion of the Sangat is an outcome of Pradhan Ji's spirit of service for the welfare of all."

Concluding his words, Gurudev had stated, " The Sangat of Madras has a firm –faith, a strong spirit to render service as well as enthusiasm. In Madras too, by encouraging the resident Mahapurushas and taking their co-operation, the message of the Mission can be spread. By making a

**contact with the general public and sharing their weal and woe, we would definitely bring them closer to us. It would help in an increase in Sangat."**

I had been lost in thinking the above mentioned incident for sometime. All of a sudden, I was pulled out of my reverie with somebody's laughter and found myself sitting in the same homely atmosphere. I tried looking for that Tamil gentleman but he was not there. During the time when I was lost deep in thought, I do not know as to what all was discussed.

I offered a prayer in my heart to the Almighty God to bless us so that we can understand the hint of Gurudev and devote ourselves to spread the message of the Mission with love and compassion along with giving due respect to fellow Mahapurushas. This way we can take the Mission from door to door and increase the Sangat manifold.

After blessing the saints of Madras, Gurudev reached Bheemavaram, a small town in Andhra Pradesh. A Samagam had been organized there at the inspiration of resident Mahapurushas.

Bheemavaram is an ordinary town but the Sangat here is quite large. The local residents are very simple and religious minded by nature. They accorded His Holiness a traditional (Sanatan) welcome. While reciting Mantras from Vedas and sprinkling flowers all the way, they brought Gurudev to the venue in a colourful procession. Then they performed 'Aarti' in front of Gurudev in an extremely devotional manner. Several women clad in their traditional costumes also sang a welcome song. The elegance as well as the beauty of the venue in which the Samagam was held has not left my mind till date. The complete venue had been studded with leaves. Even the ground was covered with leaves instead of carpets. One felt as if one was sitting in the cottage (Ashram) of an ancient sage (Rishi) as depicted in holy Puranas.

A major part of the programme was held in Telugu. Two of us who had come from outside, the Chief Editor of 'Sant Nirankari', Shri 'Nirmal' Joshi Ji as well as myself expressed ourselves in Hindi. Raju Ji and Rajesh Ji, two dedicated Pracharaks solved the problem of language. They know Hindi as well as Telugu and have contributed a great deal in the spread of God-knowledge in their area. They were simultaneously translating the views expressed in Hindi into Telugu and vice-versa on the mike. This way everybody could partake the thoughts of each other and enjoy the same. A Mahapurusha who had come from outside, expressed his devotion towards Satguru in an extremely emotional manner. Each and every word by that Mahapurusha was reflecting his devotion as well as his deep faith in the Satguru.

After the conclusion of the programme, when Baba Ji halted there for sometime, the same Mahapurusha came and sat near Gurudev. Just then, another Mahapurusha who was standing near by, said, pointing towards him, "Baba Ji! This Mahapurusha speaks so well. He is so full of love. He is indeed great."



That Mahapurusha submitted in an extremely humble manner, "Lord! I attained God-knowledge quite recently, just six months ago. I come nowhere near those Mahapurushas who have been at your holy feet since many years."

Gurudev looked smilingly at that Mahapurusha and stated, **"God-knowledge is neither new nor old - it is always the same. Whether somebody got it today or ten years ago, that does not matter; God-knowledge is always the same. Just as gold is always gold, whether you bought it today or ten years ago, it would have the same value today."**

On hearing Gurudev's words, that Mahapurusha said in a gratified manner, 'Lord! You are kind and can exalt even a lowly being; but these Mahapurushas have been devoted for years together. They have been enjoying the bliss of God-knowledge; I will take many more years to reach the state that they have attained."

**"You are right,"** Gurudev said smiling benevolently. **"The devotees who have surrendered themselves after God-knowledge, accepted the will of God and moulded their life according to God-knowledge are definitely enjoying its bliss."**

Sensing that Mahapurusha's curiosity, Gurudev stated further, **"Time is not an important factor here. The vital factor is the genuineness of feeling and a keen desire to embrace God-knowledge. For example, a shopkeeper's shop might be well-stocked with a vast variety of goods but if the shopkeeper is himself lazy, careless and arrogant by nature, he will not be able to do a good business. Even after years of shop-keeping, his business would not expand and give him the desired profit. On the contrary, another shopkeeper might have opened a shop quite recently; but if he is hard working, takes a keen interest in business and is also pleasant in his dealings with customers, he would definitely be able to do better and make more profit; he would be more successful and thus happier too.**

**Same is the case with spiritual life. If someone does not use the God-knowledge that he has attained, he is not polite and humble in his behaviour towards fellow Mahapurushas, rather he is arrogant and disrespectful towards them, then he will not be able to derive any bliss even though he might have received God-knowledge much earlier. On the contrary, if a person has attained God-knowledge quite recently, surrendered himself completely, and is ever-eager to obey the instructions, then his life would definitely be filled with bliss. What I mean to say is that bliss comes with the application of God-knowledge in life. The variation in time has no connection whatsoever with bliss."**

Hesitatingly, that Mahapurusha submitted again, "Guru Ji! Your words are indeed true. This humble being has been enjoying the bliss of your grace for the last six months only. Naturally, other Mahapurushas, who have been enjoying this bliss since years must have accumulated a treasure of bliss within them, they must be extremely blissful."

Gurudev explained in his natural manner, **"It is right that bliss is attained the moment God-knowledge is perceived. But bliss is not something to be stored or accumulated. The examples which are generally quoted, as I gave the example of a shop just now, are related to worldly objects and are cited only to simplify the explanation of a certain topic. If we apply them to spirituality in a hard and fast manner, then it would be an error on our part. They are only a means to explain subtle spiritual matters. Therefore, do not take bliss in the verbal sense of a shop's earnings. Spiritual bliss is ever-consistent. The moment soul attains unison with God, it becomes blissful. Till the time we stay linked with God, we remain blissful. Therefore, the state of bliss enjoyed by devotees, whether old or new, is the same. The difference is there only because of the variation in the application of God-knowledge and not because of its being new or old."**

After pausing a little, Gurudev explained further, **"Yes, one thing is there, the older the God-knowledge of a Mahapurusha is, the more he would have rendered service to saints, dealt with them in a loving manner and helped in spreading the message of the Mission, which in return, essentially helps him in his day-to-day life. He becomes a source of inspiration to new devotees quite naturally."**

Thus satisfied, that Mahapurusha paid his obeisance to Gurudev. After sometime Gurudev left to attend another Satsang.

After the tour of Andhara Pradesh and blessing devotees in a large number of villages and cities in Maharashtra, Gujarat, Madhya Pradesh, Uttar Pradesh on his way, Gurudev reached Delhi. Devotees from Delhi and the neighbouring areas came in huge numbers to attend the Sector programmes organized at different places in Delhi and received Baba Ji's blessings.

During these days, once Gurudev was sitting in his room in the evening when a Mahapurusha from Madhya Pradesh came to pay his obeisance. He said, "Baba Ji! You were extremely kind to pay a visit to our city a few days ago. On your arrival, many such Mahapurushas attended the Satsang who otherwise were extremely irregular. They say that they are linked with Satguru and that they would attend Satsang only when Satguru himself is present. They find it irrelevant to attend Satsang without Satguru's physical presence."

On hearing this, Gurudev became thoughtful for a while and then stated in a solemn manner, **"It is not correct to think like that because it is not the physical body which is Guru but the God-knowledge; Mahapurushas link themselves with God-knowledge, the Formless One and not any physical frame. Those who get attached to the body can not enjoy the bliss of God-knowledge fully."**

Gurudev clarified further, **"In Satsang, God is glorified, God-knowledge is discussed and Mahapurushas talk about their life experience. Such words give strength and thus faith in the Formless Satguru is strengthened. Saints have said to the extent that Sangat, Guru and Nirankar are three names of one entity only. By leaving even a single**

aspect out of these three, one loses one's grip on the others too, slowly and gradually. As one moves away from Satsang, his love and faith in Satguru starts diminishing which further leads to a decline in his contemplation of the Formless. Satsang has always been considered the first step in spiritual life or devotion to God. The Mahapurusha who attends Satsang everyday finds a natural increase in his love for Guru and faith in the Formless."

After a short pause, Gurudev explained further, **"Any Mahapurusha who claims that he loves the Guru, should definitely attend Satsang because you always obey the one whom you love and it is ordained by Guru that we must attend Satsang. Therefore, the devotees of the Guru always make it a point to attend the congregation."**

At that moment, the editor of Sant Nirankari, Shri Man Singh Ji 'Maan', who was sitting close by, said softly, "Baba Ji! Some Mahapurushas say to the extent that Satsang is attended to strengthen one's faith and since their faith in Nirankar has already become firm, there is no need for them to attend Satsang any more."

Gurudev smiled and began to say, **"The one who has a firm faith in Nirankar can not stay away from Satsang. It is in the company of saints that his divine beloved is glorified and discussed. Therefore, a devotee always feels drawn towards Satsang. For example, you are a poet and love poetry. If there is a poetic symposium being held somewhere and you cannot reach it somehow, then naturally you would feel restless. A devotee's love is a great deal more than a poet's love for poetry. Therefore, how can he stay without attending the Satsang?"**

Trying to explain his words from a different perspective Gurudev said, **"As it is, we are all house holders. We have to deal with the world the whole day. Mind can collect a whole lot of undesirable impressions while wandering in this materialistic world; it can get perturbed also with the ups and downs of life. Satsang helps in ridding the mind of all such influences. By getting linked with the static Formless, we too become unwavering despite the turbulences of 'Maya'. Therefore, the devotees must attend Satsang."**

After a brief pause, Gurudev stated further, **"Even if we believe for a moment that a specific Mahapurusha has an abiding faith in Nirankar which never wavers, then it is all the more imperative for such a devoted saint to attend Satsang so that he can strengthen others' faith with his own faith that the Almighty in His kindness has bestowed upon him. A saint lives his life for the welfare of others. Therefore, from this point of view, it is his moral duty to attend the Satsang and provide inspiration to other Mahapurushas too to strengthen their faith."**

The importance and the role that the company of saints or Satsang plays to embellish a Gursikh's life as expounded by Gurudev made me bow my head and pray that I too should stay linked with Satsang all my life.

After blessing the saints in Delhi for a few days, another spiritual tour of Gurudev was planned for Haryana and Punjab. Blessing a large number of devotees in small as well as big towns on his way, Gurudev reached Ambala Cantt, where a huge congregation had been organised.

At the inspiration of the Pracharaks of Ambala, thousands of devotees from all around had gathered to accord a warm welcome to Gurudev and attend the programme. Commenting on the spirit of service or Sewa during his discourse, Gurudev stated that Sewa only makes man's life prosperous and happy and that it is an integral part of a Mahapurusha's life.

After the congregation, Gurudev proceeded towards Patiala. In the car, along with the driver and myself, Rev. Hari Mohan Sharma Ji was also sitting at the rear seat of the car. Baba Ji was seated along with his gracious spouse Pujya Mata Sawinder Ji. The moment the car crossed the boundary of the city, Pujya Mata Ji asked Gurudev, "Today you mentioned a great deal about Sewa but did not tell as to which Sewa is the greatest of the three i.e. physical, mental or material?"

On hearing this query, I too became attentive and turned my face towards the rear seat. In his usual unassuming manner, Gurudev said, "**Sewa is simply Sewa - neither big nor small. Every Sewa is great if it is timely, selfless and devoid of any desire.**"

On hearing Gurudev's answer, Rev, Sawinder Ji said again, "Generally every action of a man stems from some desire or the other; how can then any Sewa be devoid of desire?"

**"Sewa can be rendered without any desire if it is as per the will of God,"** said Gurudev, **"Rather, one should say that only that Sewa is selfless which is rendered within the perimeter of the Lord's will because then there is no place for any personal wish or want of the one who renders it. On the contrary, the actions which are performed according to one's own will - even if they are done for the welfare of others, are always directly or indirectly linked with some desire. Sewa rendered in a wilful manner can never be devoid of any desire."**

After staying quiet for sometime, Gurudev stated further, **"Even otherwise, whatever we do according to our own will can not be called Sewa because in Sewa, two entities are needed, the Master as well as the servant. But in an action performed in a wilful manner, the Master as well as the servant is the one who is doing it. It can be called a good deed but not Sewa. Great service (Sewa) is that only which is rendered within the will of the Lord - be it physical, mental or material."**

The conversation took a different turn after Baba Ji's reply and I started pondering over the difference between Baba Ji's views on Sewa and the

impression that we have of the same in our minds. I was offering this prayer again and again that we too should be able to render service as per the will of Satguru.

During the same tour, Gurudev reached Chandigarh where a huge Samagam had been arranged.

The Sangat of Chandigarh is well known for its discipline. The local Mahapurushas are mostly educated and belong to the working middle class. Most of them are economically sound. Even this time the programme was conducted in an extremely disciplined and peaceful manner.

After the programme, an editor of a local newspaper came to meet Gurudev. After asking a few miscellaneous questions he said, "Baba Ji! Devotees are supposed to be renunciants; they do not have anything to do either with the wealth or the fame of the world. But your disciples live in good houses and enjoy all kinds of comforts. They are absolutely entangled in 'Maya'. How can they be called devotees?"

On hearing these words, Gurudev started smiling and said, **"It has ever been believed that a person can not be called a devotee if he has all the comforts. Actually, presence or the absence of comforts has nothing to do with devotion. Devotees have been rich as well as poor. History tells us that Hanuman Ji was the Minister of King Sugreev. Lord Rama, Lord Krishna who are revered as God were kings themselves. Arjuna, a great devotee of Lord Krishna also belonged to a royal family. On the other hand, Shabri, Vidur, Sudama, who were poor are also considered great devotees. All this is old history. If we go back only three or four hundred years, we come across devotees like Meera who belonged to a royal family and Ravidas Ji and Kabir Ji, who were poor. We are well versed with the history of Guru Sahiban in Punjab too. What I mean to say is that the presence or absence of wealth does not make any difference as far as devotion to God is concerned."**

That editor was simply dumb-founded at the mention of so many illustrations from history. Smiling gently, Gurudev clarified, **"Bhai Sahib, devotion has no connection whatsoever with wealth; it is related only with God. A devotee is always hued in God's hue. He considers this worldly wealth also a gift of God but does not get attached to it. If God blesses a devotee with comforts, he accepts it as a grace of God; and if He does not give anything, then too a devotee stays happy within the will of God. He stays equi-poised in the ups and downs of 'Maya', - in an unwavering state, even though outwardly he looks like any other ordinary human being."**

Interrupting in between, the journalist said, "Not only outwardly in his looks, but in his dealings too he is just like anybody else."

**"Yes, outwardly he appears to be like that but inwardly his outlook is diametrically opposite,"** stated Gurudev. **"For example, a cashier in a bank handles the transactions of millions of rupees, keeps an account of each and every penny and is responsible also for the same. Outwardly he appears to be absolutely engrossed in money; but he neither feels elated when extra money is deposited in the bank nor does he feel sad when extra money is withdrawn from the same. On the contrary, a shopkeeper is all the time worried about the profit and loss from his sales. This is the difference between the dealings of a devotee and that of an ordinary person."**

Perhaps the editor did not have anything else to ask. On finding him quiet, Gurudev himself clarified his words further and stated, **"Even otherwise, we find that when a worker pleases his master with his services, then the master too rewards him with every possible comfort in return. A devotee is the servant of the Lord of this universe. Why would he not get all the happiness and comforts? I do not know as to how this notion got created that a devotee should neither have a home nor clothes; rather he should be living in forests; as if a devotee has committed a major crime by being devoted to God.**

**You should try and look at Nirankari devotees in this perspective that those who have got in plenty with the grace of God are also singing His glory in the same manner as the ones who have got comparatively less. Both are happily immersed in their devotion to God. Neither do they feel any pride when they receive something from the Almighty nor do they become remorseful when something is lost. Their detached state of mind is a proof that they are devotees."**

After blessing the saints of Chandigarh, Gurudev reached Calcutta to attend the Annual Sant Samagam there.

The grandeur of Calcutta Samagam was magnificent. Most of the programme was held in Bengali. Defining the life of God-realised devotees, Gurudev stated in his discourse.

**"There are two types of people in the world - those who regard this world as every thing and believe in spending all their life in thoroughly enjoying all the pleasures, giving top priority to physical comforts, and those who consider this world to be transitory and say that they do not want to get entangled in physical pleasures and comforts. They adopt all sorts of different means to attain spiritual bliss and talk of renouncing the world. But the ones who are God-**

realised Mahapurushas do not agree with both these extreme points of view. They believe that the world is neither a place to get attached nor detached. They have a wider outlook. Even while living in the world, they stay detached from it. They fulfill their worldly obligations as a part of their duty and not as the very objective of their lives.

**The life of a God-realised person is an example to the world. There is nothing as good or bad for him; he acts in a detached manner. He rises beyond the qualities which are held dearly by the world. The saints feel that in the absence of God all such qualities are a big zero. Therefore, Mahapurushas always stay linked with this Formless One."**

After the conclusion of Samagam, Gurudev halted at Nirankari Satsang Bhawan. Later, when Gurudev came out, many Mahapurushas were there to meet him. Several topics were touched during discussion. Looking for clarification to a doubt rising in his mind, a Mahapurusha appealed at Baba Ji's holy feet, "Guru Ji! You stated in your discourse today that there is no distinction of good or bad for a God-realised person. Does it mean that he is free to do whatever he feels like and that there is no need for him to lead an ethical life?"

Gurudev looked at that Mahapurusha and said politely, **"To a certain extent it is like that only, but still it is important for him to be ethical. The meaning of ethical is that his dealings with others should always be fair. Every ethical person is not God-realised but every God realised person should necessarily be moral as the life of a Mahapurusha is meant for the welfare of all. How will he do good to others if he himself is not moral and righteous? One finds this reference in Shastras too. They also say that though a God-realised person does everything in a detached manner, yet he should always do good deeds as the people of the world take inspiration from him. If he does not perform any virtuous deeds, then the society too would not adopt them. For the sake of the feeling of doing good to others, a God-realised person must be ethical in his conduct."**

That Mahapurusha was much impressed by this interpretation by Gurudev. Seeking further guidance on practical life, the same Mahapurusha said again, "Guru Ji! Another doubt is arising in my mind. You stated today that a God-realised person lives in this world but still does not get attached with the same. How can that be possible? Living in this world, fulfilling one's duties towards family life, how can we save ourselves from material attachment?"

Gurudev explained, **"Material attachment means to get attached with materialism and keep the mind always linked with it. A person who does not get entangled with the world even while living in it, is free from worldly**

**attachment. The life of a God-realised person is such only. He leads his life like a lotus in water."**

Clarifying his words even further, Gurudev said, **"All that is visible is the materialistic world. It is constituted of five elements; even our physical body is made of the same five elements. Therefore, there is a deep affinity between the body and the materialistic world.**

**The person who considers himself to be the body, gets linked with this materialistic world. On the other hand, a God-realised person knows that he is not the physical body, therefore he does not get entangled with the materialistic world based on five elements. Rather he stays detached. He knows that it is for him that the world has been created and not vice-versa. Like a house exists for the use of the owner and not the owner for the house. If the owner identifies himself with the house, he would definitely get perturbed by the wear and tear of the house. On the contrary, the same does not disturb the one who is aware that he is only a temporary occupant of the house. If need be, he gets the house repaired; if the house becomes unliveable, he leaves it also. He treats the house as a means to live and does not consider its wear and tear to be his own. He has a relationship with the house but no attachment. In the same manner, a God-realised person maintains his relationship with the world, works for the welfare of all but does not get entangled in its attachment. The one who realizes his True Self and perceives the Formless One, stays detached even while living in the materialistic world."**

The Mahapurusha seemed to have understood the way a saint should lead his life and relate to the world; thereafter he paid his obeisance to Gurudev in a grateful manner and left.

After Calcutta Gurudev went to Durgapur - a well-known industrial town. A huge congregation took place there too. After the conclusion of the programme, a few local residents came to meet Gurudev and candidly asked a question: "We agree that religion is essential in life but then religion is not everything. Everyday needs of a human being cannot be fulfilled by mere religious discourses. What is your Mission doing in this direction for the society?"

**"Nirankari Mission is giving good human beings to the society,"** said Gurudev smiling in his usual way, **"because we believe that good human beings only can make a good society. It is the religious faith which inspires a man to be humane; that one should become truly humane before striving to be anything else. Only a true human being can understand the pain of a fellow human being and share it too. Therefore, if we can become truly humane before achieving anything else, we would definitely be able to transform the society. All the conflicts and problems of the world would be solved, as only a good human being can be a good officer, a good employer as well as a good employee. A good human being is devoid of ego, hatred and selfishness to grab the rights of others. Similarly, he entertains no envy, antagonism or the feeling to assert his own**



**superiority. Therefore, Nirankari Mission is creating true human beings by giving the knowledge of true religion.**

**As you know, there is no dearth of resources in the world; but because of the prevalence of selfishness, pride, envy, etc. every human being is unable to make full use of the same. As a result, there is social unrest and the society is facing some problem or the other every day. The good human beings on the contrary, have virtues like fellow-feeling, humility, co-operation, love and a desire for the welfare of all. If all the human beings come to cherish such noble feelings in their hearts, then all the social problems can be solved automatically. Hence, Nirankari Mission is rendering the service of creating good human beings who are full of humane values."**

On hearing these words, that gentleman bowed before Gurudev in utter devotion. After the tour of West Bengal, Gurudev blessed devotees at a few places in Bihar and thereafter, reached Uttar Pradesh.

After visiting some other cities, Gurudev arrived at Azamgarh, an important district town of Eastern U.P. The local residents hold 'Ram Charit Manas' in high esteem and are deeply devoted to God. The untiring dedication and inspiration of the Pracharaks of that area, has resulted in the formation of a huge Sangat there.

A massive Samagam was held in Azamgarh in which not only local citizens but people from surrounding areas also took part in large numbers. Gurudev stated in his discourse,

**"Saints do not preach verbally only but also set an example of their lives before the world. They preach through their actions. Every action of a saint becomes an ideal for the society. For example, whatever Lord Rama did in his life remains an ideal for the society even today."**

Towards the conclusion of his discourse, Gurudev stated:

**"Mahapurushas give a lot of importance to the company of saints - Satsang. It is through Satsang that our faith in the Almighty Nirankar is strengthened. Even in Ramayna it is mentioned that when Lord Rama gave his blessings to Bhilani (Shabri), he explained nine kinds of devotion to her and said that linking oneself with the saints is the first and foremost of them all."**

The audience listened to Gurudev's discourse in a spell bound manner. After the dispersal of the congregation, Gurudev arrived at the local Nirankari Satsang Bhawan to take some rest. At that time, along with Hari Mohan Sharmaji, I was also there with His Holiness. Sharamaji wanted to seek Baba Ji's clarification to remove a doubt that had arisen in his mind. He said, "Baba Ji! It was indeed very pleasant to hear a few incidents of Ramayna from you today. Nobody can quote these examples without reading Ramayana first. But I have heard some

Mahapurushas say that there is no need to read any religious scriptures after attaining God-knowledge.

Smilingly, Gurudev said, **"What those Mahapurushas say is correct. There is no need to just read but perceive and follow the message of the scriptures."**

After hearing Gurudev's reply, Sharmaji looked keenly towards Gurudev. Clarifying his words, Gurudev stated, **"These scriptures have been created by God-realised saints for God-realised people. Only a God-realised person can perceive and follow the essence of religious scriptures as they have been created solely for God-realised people. They can be comprehended only after God-knowledge. These scriptures expound the Formless; they contain the life stories of Mahapurushas, their experiences, and also describe devotion, Satsang, Sewa etc. These concepts can be understood after God-knowledge only. An ordinary person generally leaves them on the pretext of being too complicated and too mystical to be understood. When we match our experiences with the ones explained in these scriptures, our faith in God-knowledge is strengthened even further and our devotion for the Satguru also increases manifold."**

After a pause, Gurudev stated, **"Even otherwise, one needs to know the scriptures in order to work for the spiritual regeneration of the people as they have an abiding faith in them, and when we quote examples from these scriptures they listen to us more attentively and with a deeper sense of faith. This way God-knowledge can be explained quite easily to them. For this purpose the knowledge of these scriptures attains all the more significance. We are able to quote them correctly. Sometimes, people quote such examples which they have only overheard and which may not even exist in scriptures or even if they do exist, their context may be different. The sentiments of general public can be hurt by such inaccurate illustrations. Therefore, God-realised saints are attentive in this direction too. They study the religious scriptures themselves and cite only those examples which they have read themselves. Yes, one thing is there, like the rest of the world they definitely do not read scriptures to gain respect. They study them for their knowledge and to follow them in their practical life and with the aim of the welfare of others because it becomes easier to spread the message of Truth with their help."**

Sharmaji nodded his head in agreement, paid his obeisance to Gurudev and went out of the room. After a brief halt in Azamgarh, Baba Ji's tour continued once again and blessing the Sangats of numerous cities as well as villages of U.P. on his way, Satgurudev arrived in Delhi.

During Gurudev's stay at the headquarters, a correspondent from a magazine came to meet His Holiness. After obtaining Gurudev's views on several issues, he said, "Maharaj! I attended your Satsang for sometime before I came to meet you. I got a chance to sit in your office too. I found that the tall claims of equality made by your Mission are only a hoax. I found discrimination being made on the basis of high and low even over here just like the rest of the world. Even during

the Satsang I noticed that some people were seated on the stage whereas others were seated on the carpets on the ground. In the office too, some were sitting on chairs while others were only standing at the gate with folded hands. The distinction between high and low is clearly visible here also."

On hearing these words of the journalist, Gurudev started smiling. Explaining the key to the secret of equality in the Mission, Gurudev said, **"Whatever you have observed is correct. All that I want to say in this connection is that you have observed us only from one angle and that angle is concerned only with the organizational aspect of the Mission. All the members of an organization have to perform different duties in order to run any organization smoothly. Now, all the members cannot be given the same duty or responsibility. How will any organization run if all its members insist on performing the same duty. For this purpose, the work has to be divided.**

**Even otherwise, equality has no connection whatsoever with the job being performed but with the feelings as well as the respect being extended; whether everybody is getting the same regard or not; whether the workers are working like officers and servants or like fellow companions. If you observe these Mahapurushas closely, you will find that all of them have respect for each other in their hearts. Nobody has either pride or the feelings of inferiority. If you want to see a practical example of what I am saying, then you may go to the Park where Langar (free food) is being served. You will find the ones who were sitting on the chairs as also those who were serving water, sitting together and eating from the same plate. You will find the rich as well as the poor, the high as well as the low and people from all the castes and communities sitting together and partaking Langar."**

The correspondent was listening very attentively to Gurudev's words and appeared to be duly impressed also. Satgurudev stated further, **"In the same manner, you will find the person whom you saw on stage sometime ago, touching the feet of the ones who were sitting on the carpets, in a devoted manner. The seating on the stage is provided because of the need of the organization of the function and not because of any distinction of high or low. Only those people sit on the stage who have to speak during the Satsang. If you had observed minutely, you would have noticed that there were many ordinary looking men amongst the speakers."**

Concluding his words, Gurudev said, **"There is no distinction on the basis of high or low in Nirankari Mission. There is no discrimination whatsoever here. You might not be aware, but a lot of Pramukhs of our branches belong to the so called backward classes. Even the extremely rich and highly posted Mahapurushas pay their obeisance to them in an extremely devoted manner, render service to them and feel gratified to be blessed by them."**

Gurudev's reply made the correspondent bow his head in agreement.

After a brief stay in Delhi and blessing the saints, Satgurudev proceeded on a spiritual tour to Haryana where a large number of Satsang programmes were organized in which devotees from Haryana took part with a lot of dedication, enthusiasm and devotion. There was perfect order throughout the programmes. Gurudev had transformed their agitation into forbearance and dedication just like a touch of Alchemist stone (Paras) converts iron into gold. During this hectic tour of Haryana, Gurudev stressed on the need for a right balance between God-knowledge and actions. His Holiness also reminded the devotees to lead a chaste life, have compassion and wish for the welfare of whole mankind and lead exemplary practical lives.

Thereafter, Satgurudev blessed the annual Sant Samagam of Rajasthan in Jaipur with his holy presence. After inspiring the Mahapurushas of Rajasthan to be devoted towards God-Nirankar, Gurudev proceeded on a tour towards Western parts of India. Blessing the Sindhi Sangats of Kolhapur and Kalyan and then passing through Bombay, Surat, Dhulia etc. Gurudev arrived at Madhya Pradesh. Then, blessing and guiding the Sangats at a few places in Uttar Pradesh, Gurudev reached the capital of the State, Lucknow.

Thousands of Mahapurushas came to attend the annual State-level Samagam at Lucknow. In his discourse Gurudev stated:

**"The ancient Gurus and prophets always sought to remove the feelings of hatred, envy and animosity from the hearts of all the human beings and spread the message of love. They preached unity by uniting man with this One Formless God. On realizing the common Fatherhood of God, we come to know that all of us are fellow-brethren. Thus all our differences come to an end automatically; hatred vanishes; animosity is replaced with love.**

**Unity could thus always be preached only by the blessings of saints. It is not possible to bring unity without the knowledge of God. If everybody gets united with the Formless God, gets to know the One Supreme Father, the feelings of brotherhood would automatically arise. The realization that all of us are the children of one Supreme Father would be enough to bring about the feeling of unity without the need for any other efforts in this direction. Once there is unity in the mankind, peace and happiness will naturally prevail everywhere."**

Thereafter, blessing the rural Sangats of Saharanpur on his way, Gurudev reached Mussoorie. After a brief halt there, His Holiness went up to Tehri Garhwal to bless the devotees living in those hilly areas. The innocent Mahapurushas of hilly region won over everyone by their innocent and informal way of talking, profound devotion and the spirit to render service. After blessing the Mahapurushas of Tehri Garhwal and surrounding areas with his holy words Gurudev reached Rishikesh.

Rishikesh is a famous place of pilgrimage. Thousands of pilgrims throng this place every year. With the blessings of Satguru, Nirankari Mission too, is busy with the campaign of inspiring religious seekers towards the religion of Eternal

Truth. Baba Gurbachan Singh Ji had laid the foundation stone for a big Satsang Bhawan in this place with the sole aim of spreading True religion in the this area. On reaching Rishikesh, Gurudev inaugurated the same Satsang Bhawan. In his discourse, His Holiness stated:

**"I am feeling extremely happy to inaugurate this Satsang Bhawan in Rishikesh. People belonging to all the religious faiths, castes and communities come and sit together in Nirankari Satsang Bhawans as they have been constructed for the welfare of all the human beings. Only God is glorified here; these places are sacred as Truth is spread from here. I humbly feel that like the rest of the Bhawans in other parts of the country, this Bhawan too would prove to be a center for spreading God-knowledge.**

**Saints! Nirankari Satsang Bhawans are an outcome of the physical, mental and monetary Sewa rendered by all of you devotees. These places are permeated with the feelings of devotion, dedication and spirit of service of all the Mahapurushas. They have been created out of the hard earned money of devotees, rich as well as poor. These Bhawans represent your sentiments. They are a common property of all the devotees and do not belong to any specific person as his private property. The Mahapurushas who are given the responsibility to look after these Bhawans are always aware of the fact that these Bhawans belong to the Sangat. Therefore, they try their best to keep them clean and pure. Each and every object of the Bhawan is used for the service of visiting Mahapurushas. I pray to Nirankar to fulfill the lofty aspirations of Mahapurushas."**

After leaving Rishikesh, Gurudev blessed Nirankari devotees at Haridwar, Shankarpuri, Narsan Kalan (Gurukul), etc. Hindu brethren have very strong emotional ties with these places. I was pleased to see the dedication as well as the enthusiasm of Pracharak Mahapurushas in dispensing the message of Truth amongst local residents. The way the Pracharak devotees visit each and every colony as well as village to spread the message of devotion to the Formless God is really praise-worthy.

A few devout gentlemen wanted to meet Gurudev and comprehend Nirankari Mission's point of view on a few religious matters, after the conclusion of Satsang in Gurukul. Gurudev satisfied their curiosity in his simple and effortless manner. During the same conversation, a gentleman said, "Gurudev! You are spreading the light of uncomplicated and simple devotion; we can not deny your simple and yet logical reasoning; yet a lot of your principles do not match with our beliefs." That gentleman paused for a moment and then said, "You say that one should lead a devoted life along with living a house holder's life. While living a family life it is not possible to escape from the onslaught of evils like passion, anger, greed, attachment and pride. Our religious books or Shastras too convey that one cannot be truly devoted to God without controlling these evils. Now you only tell us as to how can anyone save himself from these evils even while living in the world?"

**"Devoting one's life to the devotion of God while leading a house holder's life is not something new which I am teaching; rather it has been held forth**

**by all our Avtars, Gurus and other great masters,"** stated Gurudev in his simple manner. **"Even Lord Rama and Lord Krishna who are our ideals and who are worshipped by us, led a life devoted to God while living like normal householders and fulfilling all their responsibilities. They set an example for all of us to follow."**

Gurudev paused for sometime, and looking at those seekers stated further, **"As far as the evils are concerned, none of the Mahapurushas have ever talked about leaving them or annihilating them. You said it yourself that devotion is not possible without controlling these evils. Controlling something does not mean to finish it. Similarly, the control of these vices means that they should be within the control of man rather than the man getting controlled by them. For example, a horse is used for riding. Till the time it is under the control of the rider, the ride is enjoyable and useful; but as soon as the horse gets out of the control of its rider, then the ride can be a source of anxiety and also life threatening. In the same manner one should deal with evils like passion, anger, greed, attachment, etc. Till the time they are under man's control, they can be put to good use by him and may not cause him any misery; rather they help him to prosper in the society. But the moment a man is possessed by these evils, they become a source of his worry as well as his downfall which harms the society as such."**

Those gentlemen were listening to Gurudev's comments very attentively. Citing an example from everyday life on the appropriate use of these 'evils', Gurudev said, **"Nothing is good or bad by itself. It is the use which makes a thing either good or bad. A gun in the hands of a dacoit makes him a criminal whereas a soldier holding a gun in his hands is respected. All of us use knives in our kitchens to cut fruit and vegetables. But if someone murders a person with the same knife, it is considered a crime. Same is the case with these so called evils. They are neither good nor bad by themselves. Their way of use makes them so. The suitable use of these instincts in family life has never been considered wrong by anyone. A person makes their use for the purpose of the happiness of his family, to bring up his children properly and teach them good conduct - not for his selfish interests. Similarly, if they are used by someone in a selfless manner for the betterment of society, then there is nothing wrong in them. God-realised saints always work for the welfare of all; they have an expansive outlook; they always think for the welfare of every human being. They have no self-interest left in them, therefore they use them for the welfare of all, the prosperity of the mankind. These so called evils do not become obstacles in their path of devotion."**

After listening to Gurudev's analysis, that gentleman said, **"Gurudev! Your words agree with the Shastras, but it is beyond the capacity of a human being to make use of these evils according to his own wishes."**

**"You are right because an ordinary person can not control them,"** Gurudev said, **"but they can not over-power God-realised devotees as they are always linked with the Omniscient God and every evil is helpless in front of the Almighty Nirankar. God-realized devotees have already surrendered**

**their all to God, they live within the will of God and work for the fulfillment of God's will. God's will is always kind, therefore devotees too can use them for the welfare of the world in a very natural manner."**

After pausing for sometime and making a decisive comment on this topic, Gurudev said, "**Bhai Sahib! What you are calling evils are an essential part of Nature governed by three Gunas (cosmic forces).** (They are: Tamas-the dull forces of darkness, indolence; Rajas - the tense passionate forces of lust, greed and worldly activity; and Sattva - the harmonious forces of Love and Knowledge). **Life is existing because of these Gunas. The movement in Nature is caused by these. To eliminate them would mean to deprive the Nature of its movement. Therefore, the need is not to annihilate them but to change their direction; to put them under one's control and make good use of them. God-realised people do the same; they enjoy the bliss of devotion while living in the world. They work for the welfare of all."**

The faces of those gentlemen had clearly started reflecting their satisfaction.

After passing through Muzaffarnagar and blessing Nirankari devotees of surrounding areas on his way Gurudev reached Delhi where the organizers were busy preparing for Mukti Parav (the Spiritual Liberation Day). It was going to be held at Santokh Sarovar. Sewa Dal and other devotees from Delhi as well as surrounding areas were busy clearing and decorating the land around Santokh Sarovar. Gurudev mostly stayed in Delhi during those days and blessed the Sangats with his holy presence at the grounds. Rev. Sawinder Ji, the esteemed spouse of Baba Ji also gave a lot of co-operation for the Sewa - for hours she would work with her own hands along with the rest of the Sangats. Nirankari Rajmata Kulwant Kaur Ji too would reach the grounds often and encourage the Sangats. During these days, however, Gurudev went on a spiritual tour to Himachal Pradesh. He addressed several thickly attended congregations in those hilly areas. The Nirankari devotees of Himachal Pradesh were overwhelmingly pleased to have Baba Ji's holy presence amongst them.

During the days when Gurudev Hardev was in Delhi, one day I saw the Chief Editor of 'Sant Nirankari', Shri 'Nirmal' Joshiji going towards Baba Ji's office with a note-book in his hands. Joshiji had a versatile personality. He was a great philosopher, a logical thinker as also a popular speaker. In literary field he was called the Secretary of the Lord (Khuda Ka Munshi). Joshiji told me that he wanted information on some basic matters concerning the Mission from Gurudev.

I too wanted to listen to the conversation between the 'Lord' and 'His Secretary'. So I picked up my diary, reached Gurudev's room and seated myself in a corner after paying my obeisance. There was dim light in the room. Right in front was Gurudev sitting with his familiar smile. Joshiji was squatted in front with a note-book and pencil in his hands and a mischievous smile concealing his earnestness. The conversation which followed was on the following lines:

Joshi Ji:       Baba Ji! In the last year and a half, you went on two or three nation-wide tours for the purpose of spiritual awakening. The Sangat belonging to which place impressed you the most?

Gurudev: **Sangat is only Sangat and Sangats of all the places are good. Otherwise, wherever I went, I found the number of Sangats to be increasing.**

Joshi Ji: Baba Ji! The number of Punjabi devotees must be definitely more in the Sangats of all the places?

Gurudev: **It might have been like that earlier, but these days one finds a maximum number of local Mahapurushas at every place. I was in Maharashtra a few days ago. There were only two or three Punjabi Mahapurushas who had accompanied me from Delhi; rest were all local Maharashtrian Mahapurushas. The same is the case with the rest of the places. As you know, most of the Pracharaks of our Mission are also local residents now. A large number of Maharashtrians, Gujaratis, Bengalis, Sindhis and Mahapurushas from the South are propagating the Mission in their regions in their own languages.**

Joshi Ji: I still feel that our Mission has been propagated the maximum in Punjab as compared to other states.

Gurudev: **It is but natural. As you are aware of the fact, that Baba Buta Singh Ji started this message of Truth from Peshawar (now Pakistan). His disciples too belonged to that area. After the partition of the country, Baba Avtar Singh Ji came to Delhi and laid the foundation of the Mission in Delhi. Other Mahapurushas too, who migrated with him, started living in and around Delhi. Some of them settled in a few places in Punjab and started the Sangats there. In the beginning, Baba Ji too would visit those places only. That is why the spread of the Mission was more in Delhi and Punjab initially. But slowly and gradually the Mission spread to other parts of the country. Today the Sangat of every State appears to be like that of Punjab only.**

Joshi Ji: Baba Ji! Is the lineage of Gurus hereditary in your opinion?

Gurudev: **In my opinion it is not necessary to always happen like that. If it were like that, then right from the beginning, the lineage of Gurus would have belonged to one family only, but it is not like that. Actually, whichever body is used as a medium by God-Nirankar to manifest the Truth, is given the name 'Guru' by people. Quite naturally, that person would be somebody's father, son or relative from the worldly point of view. By coincidence he can happen to be the father, son or relative of the earlier Guru also.**

Joshi Ji: Baba Gurbachan Singh Ji introduced a lot of organizational changes. He formed a 51-Member Working Committee, a 13-



Member Executive Committee instead of seven members and also formed many Zonal Committees and Boards. Do you also intend making some changes in the organization? Do you want to show a new path to the Mission?

Gurudev: **Nirankari Mission is a spiritual Mission. There are not many paths in spirituality; it has only one path - to reveal the Truth. The path was the same in olden times and would remain the same even in future. There is no question of any change in the same. As far as the organisation is concerned, changes do keep occurring according to the need of time and situation. There is nothing exceptional in the same. If certain changes are needed to improve the organisation, they must be undertaken because the intention behind them is to sincerely make the organisation more efficient and not to introduce new rules only.**

Joshi Ji: Some people have a misconception that Baba Gurbachan Singh Ji used to take interest in politics whereas you do not seem to be nurturing any such interests.

Gurudev: **It is erroneous to say that Baba Gurbachan Singh Ji showed interest or took part in politics. Yes, it is true that as the number of Nirankari Sangats kept increasing, a large number of politicians too started visiting him. Such people always pay a visit to various saints to seek their blessings. In the same manner they used to visit Baba Ji too. Satguru's door is open for everyone. Baba Ji used to bless every visitor and every one benefited according to his/her faith. But it is not right to form a judgment on either Baba Gurbachan Singh Ji's or for that matter, my interest in politics simply on the basis of whether or not the politicians have been visiting us. The truth is that neither did Nirankari Mission have any interest in politics in the past nor does it have now. Our aim is only to propagate the Truth.**

Joshi Ji: The homes of the Mahapurushas should be ideal homes - living examples of love and peace. But the homes of many of our Mahapurushas do not seem to be like that. What is the reason for that?

Gurudev: **Our family life is connected with the society and the world, which have their own norms of conduct. Whenever one fails to obey these norms, one faces problems.**

Joshi Ji: What are those norms of conduct, Baba Ji?

Gurudev: **Like, everybody should be treated with respect at home. Every relationship has its own place as well as importance, whether it is that of a mother or mother-in-law,**

sister or sister-in-law, father or father-in-law. Whenever any member of a household crosses the perimeter of his/her code of conduct, there would naturally be turmoil in the house. Another thing which is essential in family-life is that all the family members should understand each other's nature properly and then deal accordingly. They should respect each other's interests. Instead of asserting rights, they should concentrate more on performing their duties.

Mahapurushas should not at all be having any tension in their homes as they treat everybody as their own; no one is a stranger to them. Love, humility, tolerance are their natural virtues. Even if there is a difference of opinion because of some misunderstanding in their homes, it gets solved very quickly because of their large heartedness. The differences of opinion of Mahapurushas are momentary and are as short-lived as a line drawn on water; Mahapurushas do not stay clung to petty disagreements which take place at home. If there is a perpetual fight in somebody's house, then, I feel, that family has alienated itself from God-knowledge and that they have no fear of the Guru in their hearts; because there is no chance for the ego, adamancy, selfishness, envy etc. to stay as long as God-knowledge is there.

Joshi Ji: Baba Ji! You say that we should not expose evil. If we do not do so, how will we eradicate the same?

Gurudev: It is not necessary to expose evil to remove it. If we want to remove some filth lying somewhere, we have two means of doing so - either we remove it by pouring water on it or we cover it with some mud and then pick it up and throw it away. I personally feel that the second method is more practical because when we throw water on filth, the surrounding area gets filled with stench for sometime, whereas with the other method we can not only remove the filth but would also succeed in not causing any stench. Our aim is to remove the evil and not to malign the evil-doer.

Joshi Ji: There are many Mahapurushas in the Sangat who are much maligned by people on account of what they used to be (a thief or a pick-pocket) prior to God-knowledge.

Gurudev: This is the misfortune of our society that it neither forgives nor gives a chance to repent. To err is human. If we do not give a man the chance to repent, how would he improve? For example, does a thief who has already been punished by law, not have a right to be forgiven? It is not right to further humiliate him by calling him a thief. Saints forgive such a person and give him a chance to improve whereas the people of the world convert him into an even worse criminal by

repeatedly calling him a thief. You should not go by the word of other people. You should judge for yourself if the Mahapurushas who are being slandered thus have not become true saints? Have they not transformed themselves completely? During the course of Satsang, you must have often heard such Mahapurushas admit their past actions and repent publicly. It is only because of this rightful handling by the saints that Balmiki could become a 'Maharishi' and Kauda Rakshasa's life could be transformed.

Joshi Ji: What is your opinion about such a Mahapurusha whose deeds do not change for betterment after God-knowledge, who carries on performing the same actions that he did prior to God-knowledge?

Gurudev: **If someone does not change even after coming in contact with Mahapurushas, then that person can not be called God-realised or a Mahapurusha. Such people cannot stay for long in Satsang too.**

Anticipating Joshi Ji's next question, I looked at him but he was already picking up his note-book and thanking Gurudev for sparing so much of his precious time. Both of us paid our obeisance to Gurudev and got up to leave. On coming out, we saw the volunteers of Sewa Dal busy with the preparations for Mukti Parv.

This time, Mukti Parv was commemorated at Santokh Sarovar. Thousands of devotees from Delhi and adjoining areas took part in the programme. The ideal lives of all those Mahapurushas who had spent their whole life in the spread of the Mission's message were eulogized by lyricists, poets and speaker Mahapurushas. Describing the sentiments behind the celebration of Mukti Parv, Gurudev stated in his discourse:

**"This day has been named 'Mukti Parv' so that all those Mahapurushas can be remembered who imbibed Truth in their own hearts, stayed firm on it till the last breath of their lives and did not hesitate to make any sacrifice for the same."**

Throwing light on the way a devotee should lead his life, Gurudev stated:

**"A Gurmukh is humble at heart and has an abiding faith in the Formless, Guru and Sadh Sangat. Saints do not feel proud of eventhe fact that they are impressive speakers, poets or lyricists; rather they consider everything to be a gift of God. They feel that it is God who is making them speak, write or sing. They are also aware of the fact that the voice that they are using for the purpose of speaking or singing is a gift of God. If God had not gifted them with the voice, how could they have spoken or sung?"**

Alerting the devotees about the errors made unknowingly, Gurudev stated:

**"If a Gurmukh is humble at heart, does not pay attention to the errors made by others and deals sweetly with everyone, then only can he please his Master. Often it is said that one should not lend one's ears to the slandering of the Guru. There would not be many who would actually slander the Guru. But there are other ways through which one can malign one's Guru. The ones who disrespect fellow-Gursikhs are actually disrespecting their Guru only."**

Expounding the secret behind the honour and glory in spiritual life, Guredev stated:

**"Gurmukhs always talk about the virtues of others. That is why their lives too, start permeating with virtues. For example, to remove a heap of dirt, if we start spreading it, then the stench which had been covered so far would start emanating. Similarly, the one who always looks at the faults of others, and looks for a chance to expose them, is always lacking in his own life also. But a 'Gurmukh' always acknowledges the virtues of others from the bottom of his heart. And the more he reveals the virtues of others and glorifies them, the more he himself is upheld by the Almighty and his fame too starts spreading."**

The silent revolution which Satgurudev brought about in a short span of two and a quarter years, is a live example of his spiritual personality. The credit for the peaceful conduct of Nirankari saints and the fearless manner in which the Pracharaks remained busy in spreading the message of the Mission despite unfavourable circumstances, goes to the life-inspiring teachings, divine guidance and genius of Gurudev. The fast increasing propagation of Nirankari Mission and the tolerance of Nirankari Mahapurushas is an outcome of Baba Ji's regular spiritual tours as also his own practical life.

The Mission to spread God-knowledge, which was started on April 27, 1980, is gaining momentum by the day. The sacred flow of Gurudev's teachings has been continuing ever since. The never-ending campaign of spiritual tours has been continuing and will continue in the future also.

The fast changing circumstances of today are a clear indication that very soon this spiritual revolution would take the whole world into its fold. The spread of Truth and unity would establish universal brotherhood ending hatred, animosity, envy, pride etc. and bring about the kingdom of love, co-operation, compassion and humility. As a result, the whole world would transform into one common human family.

These tours of Gurudev for the purpose of the spiritual awakening of mankind will carry on like this, the man as well as society will keep on receiving the required guidance from Gurudev's teachings and the grateful human society would also keep on describing its experiences and glorifying Gurudev.