

## THE UNIQUE MISSION

The Sant Nirankari Mission, as its name denotes, is a Mission of the Formless God. It is neither a religion nor a sect, nor a denomination of any conventional religion. It represents the religion in practice. The true religion always binds and unites man with the Supreme being (God). The word 'religion' is derived from the Latin word – 'religio' that means 'that binds and unites'. It is a system of faith and worship that leads to unification with God.

The true religion always unites people of all religious faiths, beliefs, cultures and nationalities, it never divides them on grounds of religion, region, culture, caste, creed, colour, language, diet, dress and nationality. The true religion is the religion of love, for love is God and God is love. It knows no taboos and traditions, rites and rituals, omens and superstitions. It does not recognize any divisions and dissensions, barriers and barricades – geographical, political, economical, cultural, etc. It is cosmopolitan in nature and outlook, and all-comprehensive, all-pervasive, and all-embracing. The true religion is the religion is humanism. Nirankari Baba Gurbachan Singh Ji said, " I am an ordinary human being and humanism is my religion." In the holy Adi Granth it is stated:

***"Tajo Sabh Bharam, Bhajo Parbrahm,  
Kaho Nanak Atal Eh Dharam."***

This means one should shed all doubts and delusions and know and remember God-Nirankar; Nanak says this is the eternal religion. In 'Avtar Bani', Nirankari Baba  
Avtar  
Singh Ji says,

***"Rab Noon Hazar Nazar Takna Is Ton Wada Dharam Nahin,  
Sadh Janan Di Sewa Bajhon Wada Koi Karam Nahin."***

This means that there is no greater a religion than to perceive and realize God in front of us and all around; and there is no greater action than the service of saints.

The Sant Nirankari Mission is unique, unparalleled and matchless as it does not discriminate between people belonging to different religions and it takes whole humanity as one world family of God. One of its basic principles is "Vasudhaiv Kutumbakam", which means the whole world is one family. It enjoins upon every human being living in any part of the globe, speaking any language, eating any food and wearing any dress to know, to realize God, the Supreme Father through benign grace of the True master (Satguru).

The difference between the gurus and Satguru is that generally all other gurus only show the way or simply put their disciples on the track and prescribe certain rites, rituals, pilgrimages or penance, meditation, while the distinction with

Satguru is that the True Master reveals God to the seeker in a moment and does not look into the disciple's qualifications and disqualifications, his faults and failings, his caste, his creed, his social status, etc.. He unite the separated soul with the Supreme Being in no time just when the seeker bows down his head in humility at his sacred feet and beseeches the glimpse and vision of the omnipresent formless God.

The unique Nirankari Mission under the stewardship of the spiritual Mentor Nirankari Satguru Baba Hardev Singh Ji Maharaj ensures instant revelation and visualization of God as enshrined in the sacred scriptures and enunciated by the founders of various world religions. The Mission says that Truth (God) is one and there is one method of God-realization i.e. thorough the benediction and grace of the True Master (Satguru).

*“By grace are ye saved through faith and not of yourselves,*

*It is the gift of God and not of the works lest any man should boast.”*

*- Holy Bible*

It is also laid down in Shrimad Bhagwat Gita by Lord Krishna that the Universal Vision which was perceived by Arjuna cannot be attained by the study of Vedas, sacrifices, alms-giving, good deeds and austerity. It can be bestowed only by the grace of the Lord.

Nirankari Mission represents the crux, essence and fragrance of all religions and the truth expounded by the True Master of the time, Nirankari Baba Ji reflects what was revealed by the great Gurus, prophets and seers down the ages. We have the touchstones in the sacred scriptures – the Vedas, the Upanishads, the Ramayana, the Gita, the Bible, the Koran, the Adi Granth. They all testify that life without Gyan is meaningless, that the aim of precious human life is to know and realize the omnipresent formless God and that God can be perceived only with the divine grace of the True Master and by no other means.

Nirankari Mission neither imposes any conditions nor prescribes any rites and rituals and the unique privilege of the seeker here is that he can conveniently realize God which he/she has been worshipping without knowing. In the Holy Bible it is so stated:

*“Ye worship what ye know not; we know what we worship. God is a spirit and they that worship Him must worship Him in spirit and in truth.”*

The Sant Nirankari Mission's distinction also lies in that it unites all people of the world under the banner of the One formless God. All men and women are united together as members of the Universal Brotherhood. They live together in peace, enjoy spiritual bliss and bounties, love and respect all other human beings, who

constitute one world family as the children, as the creation of God. The devotees of Nirankari Baba Ji are replicas of Divinity and they are imbued with divine virtues of humility, love, piety, tolerance and selfless service to the community.

Another unique feature of the Nirankari Mission is that it is creating ideal world citizens, who have transcended all bondages and barriers of religion, caste, creed, colour, language, race, region and nationality etc. The Mission's endeavour is to create spiritual awareness among people all over the world and its lofty aim and object is to transmute men with animal instincts into true human beings so as to become angels of God on earth, to be harbingers of peace, love, humility and upholders of human values .

Another distinction with the Sant Nirankari Mission is that it provides one common forum and platform where people belonging to all religions – the Hindus, the Christians, the Sikhs, the Muslims, the Buddhists, the Jains and the believers of other faiths and sects do sit together to offer prayer and to sing the glory of the omnipresent all-pervading formless God . In this Mission the beggar and the king, the rich and the poor, the high and the low, the Greek and the Jews, the Palestinians and the Arabs, the Americans, the Europeans, the Indians, the Pakistanis, the Bangladeshis, the Chinese, the Japanese and the Australians, all are treated alike, they sip the same Divine Nectar and enjoy the same perpetual peace, bliss and salvation – the aim of human life .

The uniqueness of the Nirankari Mission also lies in that it builds the bridges of understanding between men of different nations, different countries, different hues and cultures so as to create one world society, one universal brotherhood, one world family of God-realized people, where there is no place for hatred, jealousy, enmity, duality, lust, anguish, pain, misery, chaos, confusion, tumult and tension, discord and dissension, violence, war and domination of one over the other. All live together in peace as world citizens, as children of God, loving and respecting and helping one another, always trying to uplift the fallen ones, to provide succour and support to the weak and the down trodden, serving the saints and the mankind with all their might and strength in the name of God, in the name of Satguru. This is the glimpse of the heaven on the earth which the supreme architect and Head of the Mission – Nirankari Baba Ji is wanting to establish by working day and night.

Yet another distinction with the Sant Nirankari Mission is that in this strife-torn society where we find plethora of religions and sects, with different faiths and ideologies, conflicts, clashes and contradictions, tumult, turbulence, war and violence, the Universal Brotherhood Mission is bringing about unity in diversity and endeavouring to replace pride with humility, war with peace, hatred with love, ignorance with divine knowledge, darkness with light, evil with good, vice with virtue, pollution with purity, sin with forgiveness, fanaticism with tolerance, sadness with happiness, lust with desirelessness, attachment with detachment and

death with immortality. The Mission has the rare remedy of God-realization and it does escort the seekers of truth straight to the Kingdom of God, uniting them directly and constantly with the all-pervasive omnipresent omniscient God. The man is purged of the ego by Divine Knowledge, which cleanses and purifies the mind and divests it from pride and prejudice, false notions and convictions and pollutions of all types.

The Nirankari Mission practices the spiritual knowledge bestowed by the True Master and actually dispenses instant knowledge of God. It cordially invites people to come forward and know the Ultimate Truth (God) which it hopes will stand any touchstone of holy books they believe in and hold in high esteem.

In short, the Sant Nirankari Mission is unique in that:

1. It arranges communion of man with God.
2. It unites the soul (man) with Supreme Soul (God), dispels darkness and removes all doubts, delusions, pride and prejudices and superstition.
3. It does not prescribe any rites, rituals, penance etc.
4. It does not discriminate human beings on grounds of caste, creed, colour, status, diet, dress, culture and nationality etc.
5. It fosters the concept of One God-One Religion-One Human Race and cuts across all bondages, barriers, divisions and dissensions, which divide men on sectoral, regional and factional grounds.
6. It brings together people of all shades of opinion, all religions and faiths and makes them live amicably as members of Universal Brotherhood.
7. It transmutes the depraved society and seeks to create a new socio-spiritual order based on human unity, equality and fraternity.
8. It advocates practical saintly life imbued with divine virtues – humility, piety, peace, love, tolerance and selfless service to the mankind.
9. It provides a common platform, where all human beings professing different religious faiths, cultures and nationalities sip the same Divine Nectar (Amrit) of Divine Name and enjoy ever-lasting peace, bliss and solace.
10. It holds the True Master in highest esteem as only He imparts Knowledge of God.
11. It escorts seekers of Truth straight to the Kingdom of God and establishes direct and constant unification with omnipresent God.

12. To make one's faith steadfast and stable, it enjoins upon its devotees to cultivate company of saints (Satsang), to render service to humanity (Sewa) and to always remember God (Simran).
13. It shows the middle path i.e. neither to renounce the world nor to get too much entangled in it. The saints live in the world, yet do not become worldlings.
14. It improves the quality of life by restoring human and moral values and translates into action the philosophy of Gyan (Divine Knowledge).
15. It practises what it preaches and accomplishes what it claims.

## **HISTORY AND IDEOLOGY**

Today when the world is surrounded by the gloomy clouds of ignorance, superstition, ego, jealousy, hatred and violence wherein every individual, group and nation feels insecure and unstable, the Sant Nirankari Mission shows the way that certainly leads to lasting peace and happiness. Transcending all religious taboos, caste prejudices and other layers dividing human society, it aims at uniting mankind as one single fraternity i.e. Universal Brotherhood based on the oneness of the Supreme father, God.

As a movement of spiritual awakening Sant Nirankari Mission dates back to 1929, when Baba Buta Singh Ji started it in Peshawar, now in Pakistan. Baba Buta Singh Ji was a man of simple living having absolute faith in the Formless God Nirankar. He started the movement so that every individual could realize the Ultimate Truth and gets rid of the shackles of superstition finding expression in all kinds of rites and rituals.

Baba Buta Singh Ji was determined to take this message of Truth to every doorstep. This received the desired boost by the coming in of Baba Avtar Singh Ji who got initiated by him. The two worked day and night and the movement gathered momentum. Gradually, saints started coming in as the followers of their Mission and dedicated themselves for the propagation of its message of Truth.

When Baba Buta Singh Ji breathed his last in 1943, the responsibility to lead the Mission as its Spiritual Mentor fell on the shoulders of Baba Avtar Singh Ji. In fact, Baba Buta Singh Ji had already convinced one and all that no other disciple deserved this Divine Distinction. The followers of the Mission also saw the True Master (Satguru) manifesting himself in faith and reverence to him as they did in the case of Baba Buta Singh Ji.

Baba Avtar Singh Ji migrated to Delhi in 1947, when India was partitioned. He gave the Mission sound organizational base. He got the Sant Nirankari Mandal registered in 1948 with its Headquarters in Delhi, which went a long way to organize congregations and other activities of the Mission. The galaxy of Seven Stars, the chosen saints, as members of the First Executive Committee of the Mandal to manage the activities of the Mission proved a landmark in the history of the Mission. Avtar Bani, the book that is regarded as key to the Mission's philosophy and is held in highest esteem by the followers of the Mission also remains one of his outstanding contributions to this unique Mission.

In 1962, Baba Avtar Singh Ji decided to revert and work as ordinary Missionary, while Baba Gurbachan Singh Ji followed as the next spiritual head of the Mission. Baba Avtar Singh Ji surrendered to him completely as the benevolent custodian of Divine Knowledge. By his conduct, he showed how an ideal disciple should live by the Divine Truth revealed by Satguru.

Baba Gurbachan Singh Ji had been brought up in an environment full of Divine grace and spiritual enlightenment. He acquired from the very childhood the noble qualities of love, tolerance, selfless service, discipline and above all, faith in God Nirankar. He spread the mission not only in India but overseas also. It was during his time that the first sapling of the Mission overseas was planted in UK in 1967 followed by a person to person contact by Baba Avtar Singh Ji accompanied by his gracious spouse Nirankari Rajmata Kulwant Kaur Ji and leading missionaries traveled far and wide almost every year for the propagation of truth, love and peace.

Baba Gurbachan Singh Ji carried the Mission close to the masses and linked it with their day-to-day life by holding two important conferences in Mussoorie – first in 1965 and then in 1973. Baba Gurbachan Singh Ji streamlined the functioning of the Mandal so that it could cater to the latest requirements of the fast expanding Mission. He did not only provide diversification to its activities, but also founded structure for a disciplined growth and expansion of the Mission in a systematic manner. The Missionaries received all the requisite encouragement and they came forward in large numbers to work for the Mission voluntarily on whole time basis. Consequently the Mission became popular enough to touch upon welfare needs of the society along with its spiritual message, serving as a logical, legitimate and powerful instrument of communal harmony, social equality and human cohesion and integrity.

As in the case of any radical crusade for Truth and against falsehood or large – scale popular movement for spiritual awakening, social reforms and moral regeneration in the world, the Sant Nirankari Mission also had its share of opposition, false propaganda and violent attacks. Baba Gurbachan Singh Ji, however, did not deter because he was always confident that the Truth was by his side and was bound to prevail in the long run. He fell to the bullets of the

orthodox fanatics in Delhi on April 24,1980, along with Rev. Partap Singh, his bodyguard and a distinguished devotee of the Mission.

Perhaps the Mission could not pay a greater price for peace and human unity than the martyrdom of Baba Gurbachan Singh Ji. It came as a stunning shock which even the most devoted Nirankaris could not easily digest as a mere Will of the Almighty. In fact, every peace-loving person lamented and condemned the senseless act of fanatics as an attack on love and peace by the forces of hatred and violence. The world lost an apostle of peace, a Messiah of human unity and a true social reformer. Every right thinking citizen of the world felt that humanism had been ravaged.

Baba Gurbachan Singh Ji was succeeded by the present Head of the Mission, His Holiness Baba Hardev Singh Ji Maharaj, who came as the greatest source of solace to the otherwise disturbed minds of Nirankaris. He displayed an utmost sense of patience and tolerance. He went round the country and many other parts of the world to reiterate the message of the Mission consisting of love, peace and harmony and, of course, Universal Brotherhood. Eversince, he has continued to take the voice of Truth to the masses, realizing that the real happiness in life and peace of mind is what they need even in the most affluent countries. His stress is on the fundamental unity, equality and fraternity of the mankind though the oneness of the Supreme Father, God. He asserts that once distance between man and god is removed, the distance between man and man is bound to vanish. No wonder, the Mission is flourishing by leaps and bounds day by day across the globe, under the divine stewardship of His Holiness Baba Hardev Singh Ji Maharaj.

## **THE FIVE BASIC PRINCIPLES**

The Divine Knowledge ensures face to face vision and perception of all-pervading spirit of formless God. Life without Divine knowledge (Brahm Gyan) is, of course, imperfect and incomplete. Man is composed of the physical body and the divine spirit (Soul) resides within. Just as body without the soul is non-functional, similarly, man without God has no existence. It is just like a flower without fragrance, a stream without water, and a house without the lamp. Howsoever lofty his achievements and accomplishments may be, the man's mind is not satiated and yearns for more self and power.

Every human being should, therefore, endeavour to know his real self. In fact, it is only the human being, the crown creation of God, who has been bestowed with the rare faculty of discerning the Truth from falsehood (world of materialism). Today, the Sant Nirankari Mission is rendering this most important service to humanity. Every individual is sought to be spiritually enlightened so that he or she enjoys the lasting bliss that flows only from the realization of God – the supreme source of all noble feelings like love, compassion, peace and unity. In order to

enjoy this bliss practically all the time everywhere, in day-to-day life, the Mission, however, suggests five basic principles to be followed by every seeker of Truth. It is felt that Gyan can be received by the mind and enshrined in the heart better when the disciple firmly abides by these fundamental principles. Just as the doctor, while prescribing the medicine for the cure of some physical ailment, tells the patient to take certain precautions and enjoins upon him or her to do and not to do certain things for the purpose of deriving maximum benefit of the medicine, the Mission has laid down these principles which one must practise in life to understand the Brahm Gyan (Divine Knowledge) in its true perspective and put it into practice. The Principles are:

1. This beautiful body, the discerning mind, relatives and friends, near and dear ones – all have been gifted to man by God. These are given to the human being as a trust and man possessing them is a mere trustee. The ultimate owner of every thing – animate or inanimate, is God Himself, the Creator of the universe. Unfortunately, obsessed by ego, pride and false vanity, man wanders in the darkness of ignorance. He is unnecessarily proud of his possessions, though he has not acquired them of his own and any or all these assets can be taken away by the Almighty, the Great Giver (God) at any time. All that glitters is not gold; the entire visible world is false like a fleeting shadow. So, man should use all the assets as a trustee, shedding the sense of I-ness, ownership and possession. In this way only the one divested of ego would enjoy the bliss of life. Every human being must, therefore, accept, acknowledge and practise this principle in his daily deeds and dealings. So, the first principle lays down that the body, the mind, the mental and material assets – all belong to God and man may use them as a trustee. This will keep him free from ego and bring happiness.
2. The second principle, which follows the first one is that all human beings are made up of the same flesh and bones and the same spirit of God dwells in every human being, male or female. Caste and creed have no relevance in the realm of God. The structure of every body living in any part of the globe is just the same i.e. the physical body is made up of the same five elements – the earth, the water, the fire, the air and the ether, and the sixth vital component is the Soul (the spirit of God). The divisions of regions, religions and sects are man made and the wrangles of caste, creed, colour and sect etc. are false and frivolous. So every human being must love other human beings as children of God, as creation of the Almighty, whether they are good or bad. There should be no discrimination on grounds of caste, creed, colour and culture, because the same spirit of God dwells in all. Just as filth becomes Ganga (purified) when immersed into river Ganga, none deserves to be hated when united with God. Therefore, shedding pride of caste, tribe, clan or family, one must acknowledge and accept the universality of the entire human race. Every seeker must abide by the second pledge that he or she shall not be proud of his or her caste, creed, colour or culture etc. and hate none on this account.



3. The third pledge enjoins that because people living in different countries, continents and regions do have different diet, dress and way of living, there should be no discrimination among people on this account. One may take any diet and wear any dress. All these are related to the sustenance of body and have no concern with the science of soul. So a man should ponder and analyse as to how does it concern him if others take a particular food or wear a particular food or wear a particular apparel. So the third principle requires the disciple to shed pride and arrogance of all types and not to be spiteful about others on account of their diet, dress and mode of living.
4. The fourth pledge enjoins every disciple not to renounce the world, the family and the duties and responsibilities as a householder. One should not become an imposter, an ascetic and go from door to door with a begging bowl, and wander aimlessly. One must earn his livelihood by honest means and should not be a burden on society. Hence, one should submit to the will of God and should not waste the precious human life engrossed in superstition, dogmas, doubts and delusions. This principle enjoins upon every disciple to lead a pious life as a householder and not to become self styled Sadhu (ascetic). God can be realised with the grace of the True Master while leading normal life as a householder. In fact, all great prophets, Gurus and saints lived life as house-holders and none of them favoured renouncing the world and going to the woods in search of the omnipresent God.
5. The fifth principle requires the disciple not to dispense Divine Knowledge to any person without the permission of the True Master. A student going to school on the first-day cannot become a teacher. A person who goes to the jeweller's shop cannot learn making ornaments by sitting at the shop for one day. Unless a student completes his studies and has learnt his lesson well, he cannot be expected to teach others. One must remain firm to repose faith in the Divine Truth as revealed by the True Master and should not disclose the Divine Knowledge(Brahm Gyan) to others without the command of the True Master.

## **CONCLUSION**

For enjoying the bliss of Divine Knowledge in life, one must accept, acknowledge and follow the five fundamental principles. Brahm Gyan dwells in mind and one can attain peace and bliss only if he or she abides by and translates into action these cardinal principles of spirituality. These do erase and wipe out the virus of ego in man - the root cause of all ills and ailments, conflicts and discords, feuds, wars and violence-oriented crimes and corrupt practices plaguing the world-society. Ego and pride breed selfishness, self-aggrandisement and evil-mindedness. The saints and sages have never tried to extinguish fire with fire. They have done so by sprinkling and pouring water on it. They have always devised unique method of eliminating the ego and reforming the man by uniting

man with God and creating spiritual awareness that the man is not a mere body; the body is mere instrument wherein soul resides. If mind gets purified by instilling God-name (Brahm Gyan), it mingles with God, and one enjoys everlasting peace, bliss and salvation here and hereafter. Living in this world, man rises aloft the world of materialism. He lives in the world, performs normal duties and responsibilities as a householder and yet does not become a worldling. In short, he gets exalted and elevated so as to cross the fiery ocean of the materialistic world. He transcends pleasure and pain, loss and gain, self-praise and condemnation and lives like a lotus in the muddy water and attains immortality. This is the net worth and value of seeking Divine Knowledge (Brahm Gyan) with the guidance and grace of the True Master, which yields the desired fruit fortified with the Five Fundamental Principles.

## **ROLE OF THE TRUE MASTER**

God's attributes are countless; most of which have been scribed in the Holy Scriptures. The salient features are stated in the following lines:

God has two forms – one is the visible manifestation, the Nature – the living and non-living objects and creatures, while the other is invisible spirit of God. God is omnipresent, omniscient, omnipotent, all-pervading, formless, permeating the whole universe and in betwixt the earth and sky and beyond that. God is dimensionless, unsurmountable and beyond comprehension.

God cannot be known by merely reading and reciting the scriptures, performing rites and rituals, meditation and penance, visiting shrines, having dip in the holy waters and such like other Karam-Kand. This true entity of god can be known, understood and perceived only through the Spiritual Guide, who reveals the face of God and one does behold the all-pervading God by divine gesture. This Formless spirit of God can be revealed to the seeker only by grace of God Himself and none else. God is manifested in the form of the True Master (Satguru) and his sacred task is to disseminate Divine Knowledge to every one who asks for it. He comes to redeem the errant and to spiritually enlighten the people of all shades of opinion, religions and faiths, cultures and nationalities all over the world. The True Master (Satguru) belongs to the whole humanity and not to any particular religion, sect, community and country.

There can be no peace without God and no God religion is possible without the Satguru. The True Master has countless qualities. He is the Messenger and Son of God, God-incarnate. But the most outstanding feature and distinction of the True Master is that he makes possible what others consider as impossible i.e. he reveals God and establishes direct and constant link of man with God. He loves one and all and takes into his divine lap every human being, irrespective of his caste, creed, colour, status, symbol and nationality. The True Master does not take into account the seeker's faults and failings. He is kind, compassionate and merciful,

forgives past follies and bestows the Knowledge of God. The enlightened person attains peace, bliss and salvation and gets relieved of barricades and barriers, taboos and traditions, rites and rituals, omens and superstitions. Having perceived God in His True Formless form, man feels the presence of God always with him, refrains from evil doing. A devotee of the True Master always remembers God (Simran), attends fellowship of saints (Sadh Sangat) and renders selfless service (Sewa). He does good to all but never considers himself to be the doer. The True Master takes the whole humanity as one family of God and all human beings living in any part of the globe as children of the same Father and as members of Universal Brotherhood. The True Master preaches the concept of one God, one Religion and one Human Race. The True Master - Nirankari Baba says - "I am an ordinary human being and humanism is my religion." This concept has been stated in the Avtar Bani, wherein Baba Avtar Singh Ji says:

***"There is no greater a religion that beholding the formless God face to face and there is no saner an act than serving the saints."***

The great Prophets and Gurus conveyed this universal message that for sublimation of soul, the knowledge of God is a must and for attaining knowledge of God (Brahm Gyan) the need for the True Master (Satguru) is imperative. It has also been amply made clear that no peace, bliss and emancipation of soul is possible without the Divine Knowledge attainable from the True Master. One has to shed one's ego and pride and humbly ask for Divine Knowledge (Brahm Gyan) from the True Master. Just as light and darkness cannot co-exist, ego and Divine Knowledge cannot go together. Whosoever sheds his ego and pride and knocks at the Divine door of the True Master, gets enlightened and is saved from sin and clutches of death:

***"He that heareth my word and believeth in Him that sent me has everlasting life and will never be damned for his sins, but has passed out of death into life."***

***- Holy***

***Bible***

The Guru is like a river with waters clean and clear. When you meet him all dirt and dross is washed away. The True Guru gives us a perfect bath, turning brutes and demons into angels and saints. The Guru considers himself as the servant of the whole mankind. He has the same attributes as God and is perfectly in tune with Divinity. Guru is God-like and there is no difference between Him and the Supreme Soul (God) Saint Kabir says:

***" Those people are intuitively blind who consider the Guru as different from God".***

***" If God is displeased, the disciple can go to the Guru for solace but if Guru is displeased, the disciple will have no rescue".***

Lastly it may be added that the Guru is the embodiment of Divine Light and the human frame is only the clay instrument wherein Divinity dwells. Only the rare few do recognize the need and importance of the living True Master, with whose grace one can know the eternal Truth. The True Guru is the one whose very sight (glimpse) provides peace and bliss and the duality and doubt in mind disappear and one attains the supreme state of mind.

Every human being must, therefore, look for the Spiritual Guide (Satguru) so as to know God they worship without knowing. The good news is that the Spiritual Guide is there in the present times. His Holiness Baba Hardev Singh Ji Maharaj is at your doorstep in your own country.

*" Ask and it shall be given, seek and you shall find; knock and the door shall be opened."*

*- Holy Bible*

*" To be spiritual minded is life and peace, to be carnally minded is death."*

*- Holy Bible*

*" If you know Him within this life then it is good, but if you do not know Him, it will be your greatest loss."*

*- Kena Upanishad*

To conclude, it may be submitted that the need for meeting a spiritual guide has been stressed by all the great Gurus and saints in all ages. Those who believe their divine word get peace and bliss while the non-believers lose the game of life and they are left with repentance at last. During life time one can make or mar one's life. Man has the option to choose for the ideal saintly life or to continue leading the life as a lover of the mammon.

## **BRAHM GYAN**

Brahm Gyan means first hand knowledge of the all-pervading omnipresent God attained by the seeker purely with the benign grace of the True Master (Satguru). None has ever realised God and none can realise God without the guidance of the God-realised Soul (Brahm Gyani). This Gyan cannot be attained merely by study of the Vedas, Shastras or any other religious books or the Holy Scriptures. It is a personal divine experience which one has on meeting the True Guru, who reveals God – the formless One, and the disciple beholds, perceives and feels the

immediate presence of God within him, with him, all around or everywhere in every human being and in every other living and non-living object.

It is not by mere repetition of Divine Name, a particular word or by practising some religious drill or even meditation that one can realise God and have God's view and vision face to face everywhere all the time. This state of mind imbued with Divine Knowledge (Brahm Gyan) can be achieved only with the grace of the Satguru:

***“Bin Satgur Kiney Na Paiyo,  
Bin Satguru Kiney Na Paiya.”***

In short, Brahm Gyan is the highest spiritual state of mind whereby the Soul gets sublimated being in unison with Super Soul (God). This unification of soul with God is arranged by the True Guru, and none else. If one thinks that God Knowledge (Brahm Gyan) can be acquired by self-effort or performance of rituals, he is sadly mistaken. A Brahm Gyani is a God-realised (enlightened) person who is at one with the Almighty God and duality disappears from his mind, and he perceives the oneness of God in the whole universe. He attains the SEHAJ, which is the elevated state of mind possessed by a Brahm Gyani, wherein one rises above pleasure and pain, loss and gain, and transcends death. He possesses qualities and attributes as that of God and the True Master, such as humility, righteous, tolerance, kindness, compassion and mercifulness. Having realised God, he becomes fearless and does not hate anyone as he perceives God in all. To him, none is friend or foe, native or alien. He becomes an embodiment of enlightenment and fragrance of spirituality emanates from him and he looks at others with divine vision. A Brahm Gyani does good to everybody and never thinks ill of others, and does not harm any one. He loves all and leads a pure, noble and righteous life, extending love, truth and divine light to others. In nutshell, the God-realized person merges with God and his soul mingles with the Ocean of Divinity. Such illumined persons inspire others to seek Divine Knowledge and this they do through the practical saintly living.

Brahm Gyan is a must for every human being. The purpose of life is to attain divine Knowledge so as to get perpetual peace, bliss and spiritual solace. The great Gurus and saints have enjoined upon man to be a true human being. He must attain God Knowledge and this Vivek (Knowledge) helps man to become a real man, otherwise he remains an animal though in human form, and behaves like a savage, a brute. Unless and until the mind is enlightened, the man cannot acquire purity in his life and character. In order to attain the purity of mind, nobleness of character and the instinct to share others' pain and not to give pain to others, to be kind and compassionate, to be free from sin, and to rise above narrow-mindedness, one has to cultivate company of saints. Without Sadh Sangat, none can reform himself. It is only after, acquiring God Knowledge (Gyan) and attending congregation of saints (Satsang) that one's mind gets cleansed of impurities and pollution.

In order to attain this Divine Knowledge (Brahm Gyan) and imbibe it in practical life, one has to shed one's ego and pride and humbly seek Gyan from the True Guru. The Gyan has to be fortified with triple (righteous) action i.e. constant remembrance of God (Simran), being in the fellowship of Saints (Satsang) and rendering selfless service (Sewa). Every human being should seek Brahm Gyan from the True Master to accomplish the aim of life and to enjoy peace, bliss and comforting solace.

## **UNITY – UNIVERSALITY – UNIFIED VISION**

This is the age in which the fabric of society is worn and torn. The institution of 'family' seems to be decaying and heading towards extinction. Everywhere one can see division, dissection and dissension – geographical, political, social, economic and even on grounds of caste and religion. The believers of one faith and one religion are also divided into several sects and there are feuds and discords between followers of different ideologies and faiths. Like many politicians, religion leaders also tend to follow the policy of divide and rule.

Man was born free but everywhere he is found in chains. All barriers and divisions are man-made, not created by God. Saints have been striving hard from time to time to unite man with God, bring man closer to man and thereby unite the mankind. As one gets the vision of the Formless One, he perceives the image of God in every human being; he loves all and hates none. The concept of unity, human integration and oneness wipes out duality from the mind and the great Gurus have been trying their best to bring about unity in diversity. This unity and human integration as conceived by the sages could not be achieved by mere speeches, good counseling and any utterances, recitation of scriptures and so on.

God is one and the whole creation is the manifestation of the Formless One. Unless one knows the One, and is united with the One - God, he cannot experience and perceive oneness and there can be no integration of the mankind.

The bond of spiritual vision and enlightenment is stable and eternal, which establishes unity of thought and action. The concept of duality disappears and one looks at the entire world and all the people as members of one world family (Universal Brotherhood). This unified vision is bestowed by the True Master of the time, whose mission is to preach One God, one Religion and one Human Race. Nirankari Baba Ji says "Know the One, repose faith in the One and be united". This is not a mere slogan or a piece of advice, this unity and oneness is actually being established in the entire world by spiritual awakening and enlightenment. This is a silent and steady revolution, which has deep roots and indelible imprint upon the minds of the aspirants of Truth. The great Gurus of the past had also exhorted all people of the world to know and adore the One and

always remember the One so much so that God, the One, dwells in mind and heart and by so doing, one's soul gets liberated and emancipated.

God is one and the True Guru - His Messenger is also one. It is through Him that one can perceive oneness of God, which is the very basis of human unity and integration of the mankind.

This theme has been fully illustrated in the allegorical parable of Baba Buta Singh Ji, who asked the saints assembled in a congregation (Sangat) one by one to tell how many persons were sitting in the Sangat. Two or three of them counted the heads and replied that so many persons were in the Sangat. Baba Avtar Singh Ji, however, said that only one (person) was sitting in the congregation. Baba Buta Singh Ji was well pleased with this answer, which he said was correct indicating thereby that it is all the game of the formless One and only One is permeating all and only One is present in the Sangat. Those who had counted the bodies physically were not speaking spiritually, so they were not giving the correct answer. This also shows how the concept of one God, universality and unified vision was being instilled in the minds of the devotees.

The prophets and great Gurus belong to the universe and not to any particular religion, region or country. Their message of Truth is universal and all-embracing. It is through their spiritual teachings and words of divine wisdom that the cherished dream of Universal Brotherhood gets a practical shape and a paradise is created on earth where all people of this world live together in peace and cordiality, loving and respecting one another.

Nirankari Mission reflects the essence and highest common flavour and fragrance of all religions. It is true for all humanity, since it is in consonance with the Truth expounded by the prophets and great Gurus. It is universal in that it recognizes the absolute sovereignty of God and the redemption of all humankind. Nirankari Mission is unique in bringing about unity among people of different religions, cultures and nationalities by bestowing the unified vision.

## **AVTAR BANI**

'Avtar Bani' was written and produced by Shahenshan Baba Avtar Singh Ji in 1957. Its revised and enlarged edition, *Sampuran Avtar Bani* was published in 1965. It contains gems of divine wisdom in a simple language and easy to understand style. The truthful teachings of Satguru (True Master) have been embodied in 376 hymns covering a wide range of spiritual topics such as attributes of the formless God, the pivotal role of the True Master in the process of God-realisation, the benign grace of the True Master, the aim of human life and how to achieve a pure, simple and purposeful living; the life style of devotee-saints, the five fundamental principles, man without God-knowledge, the real

religion, the true devotion, the futility of rites and rituals and penance, and the message to all human beings to know the God they worship. 'Avtar Bani' is available in more than ten languages, including Punjabi, Hindi, English, Urdu, Sindhi, Marathi, Gujarati, Bengali, Tamil, Telugu, etc.

Some of the citations from 'Avtar Bani' are given below to highlight the significance of the book and to bring home the message of truth, love, light and Universal Brotherhood to every human being and every seeker of truth in this world.

### **Message to Man**

"O' man, cultivate company of True Saint, this would remove impurity of your mind". (56) "O' man engulfed in muddy materialism, why do you not know and remember God?" (131) "O imprudent, engrossed in rites, rituals and penance, you are wasting precious human life, you shall have to bear the brunt of countless births and deaths". (139) "O' man, why are you slumbering with the eyes of the mind closed? Awake and accomplish the task for which you came into this world". (167) "O' man, you should know the Divine Light of which you are the tiny spark; you should know the great Donor, whose bounties you are enjoying." (231) "O' man, shed pride of body, mind and wealth and seek shelter of the True Master; You shall realise God in a trice, whom you have been searching for." (280)

"The greatest gift of God to man is this beautiful body, but one must realise that all assets belong to God and nothing is ours." (9A) "The same celestial light dwells in every human being, male or female; people of all religious denominations and Varnas belong to God. The Hindus, the Muslims, the Sikhs and the Christians are all the children of One God; one must love all human beings alike irrespective of their caste, culture and religion." (9B)

"The message to all men of the world is to come forward and have the perception of God; the True Master is transmuting men with animal instincts into true human beings". (346)

### **True Master**

"The True Master appears on earth to redeem all people of the world; the True Master appears on earth for emancipation of whole mankind." (67) "The True Master is one, who reveals God in His true glory; the True Master enables the seekers to transcend the fiery ocean of materialism." (101) "The consequence of the divine glimpse of the True Master is that it purifies the mind; the dust of the lotus feet of the True Master cleanses the pollution of mind." (108) "By singing



praise of the True Master, one has spiritual radiance on his face.” (125) “The True Master has given me divine shelter and removed all my doubts and delusions; all my worries and anxieties have gone and I perceive the glimpse of God everywhere. The sin and suffering have ended and I am surrounded by peace, comfort and happiness; I do not look toward anyone else for shelter, and I rely entirely upon thy succour and support. As the True Master was pleased, with his grace, the fear of births and deaths was transcended; I sing the praise of the True Master day and night and I feel like sacrificing my all unto the True Master.” (270)

### **God can be Seen**

“Glorifying God without seeing the Almighty amounts to crying for the moon; glorifying God without seeing Him is just as setting the Thames on fire.” (144) “One who knows and then sings the glory of the Formless God transcends the cycle of countless births and deaths and attains salvation for ever.”(145) “God who is shapeless, colourless, formless and dimensionless; Avtar says, God cannot be seen without the True Master.”(79)

### **No God Without True Master**

“There may be millions of donors, but none is like the True Master; Avtar says, none has ever realised God without the True Master.” (23) “People spend their lives in search of God, yet they do not perceive Him; Avtar says nobody can realise God without the True Master.” (87) “O’ people of the world, the True Master reveals God in a moment; Avtar says I adore and sacrifice my all unto the True Master again and again.” (168) “This (Formless God) is true Abode of Soul, this is Thy splendid form; none can know God without the grace of the True Master.” (189) “The lamp of light cannot be lit except with a lit lamp; the dirty clothes cannot be washed without soap. One cannot become literate without a teacher; one cannot reach the destination without a Guide. Just as bath is necessary to cleanse the body, Avtar says likewise, for seeking divine knowledge, it is essential to meet the True Master.” (199) “None on earth can be emancipated without the True Master; Avtar says divine knowledge cannot be attained without the True Master.” (229) “O’ man, why do you go to forests in search of God? You can realize the omnipresent God with you, if the True Master is pleased.” (269) “To preach unity and integration is of no use unless one does realize the Formless God; Avtar says, none can realize God, without the perfect True Master.” (350)

### **True Devotion**

“Most people do not understand as to what the devotion (Bhakti) is; the devotion means leaving aside all doubts and superstitions and pleasing the True Master with faith and devotion.” (301) “The true saints are those who have nothing else to do, except practising the Divine Name; the true saints are those who cannot live

even for a moment without remembering God. The true saints always sing the praise of God, day and night; the true saints drink the nectar of Divine name and get rid of all diseases. To the man of God, God's name is the only solace; the True Master's word is dear to him in every moment of his life (sitting, standing, eating and drinking). The devotee - saints of True Master lead a better life than anyone else in the world; Avtar says after coming under the shelter of the True Master they always do good, speak good." (41) "The devotee obeys every command of the True Master but the wayward declines; the devotee serves the True Master, but the wayward argues unnecessarily. The devotee loves the True Master from the core of his heart, but the wayward only pretends to do so; the devotee is the same from within and externally, but the wayward is jealous from within. The bargain of devotees is instantly rewarding but the wayward's dealings are false; the devotees have firm faith in God, but the wayward does not believe. The devotee perceives God everywhere, but the wayward cannot see Him; pride does not come near the devotee, but the wayward is obsessed by pride. Though both are the same to look at, they are inwardly different; Avtar says, the devotees are engaged in serving others selflessly, but the waywards only beat about the bush." (166) "True Saint is the one, who remembers God's Name by every breath, who by his kindness rids people from the rigours of religious practices; True Saint is the one who reveals God all around in a moment. None can separate God from these devotee-saints; Avtar says it is just as man's shadow cannot remain isolated from him." (258)

## **True Religion**

"There is no greater a religion than beholding God face to face in front of you; there is no wiser and better an act than the service of true saints."(154)

## **Humility**

"The True Master teaches everyone to be humble and polite and speak sweet language of love and to think of and do good to every body."(314) "As one disciple of the True Master meets another disciple, they get overwhelmed with joy; and bow their heads at each other's feet. This is the tradition of the devotees and this is true discipleship; this path is finer than a hair and sharper than a sword's edge. The True Master shall not protect disciple, who forgers humility; Avtar says the True Master shall not stand by such a disciple."(327)

## **Peace**

"In this world of tension and turmoil, peace would come only by practising God's name; and one shall find the comforting solace only by knowing and remembering the formless God."(114)

## **Pure and Sublime Life**

"Peace, perseverance and equable vision are the jewellery of the saints; their most precious ornament is the submission to the will of God."(28) "The true devotee views others with the vision bestowed but the True Master and listens with the divine ears granted by the True Master; the true devotee picks up pearls from the Ocean of Divinity."(106) "The distinctive feature of the saints is that they comply with every command of the True Master; they cheerfully submit to the will of God and they never decline the word of the True Master. The true saints have realized God and their every endeavour is directed towards preserving the Divine Knowledge imparted to them; they are true from inside and outwardly and they have ended the concept of duality. They are always true to their word and practically live upto what they say; Avtar says, such saints do regulate their lives in the mould of the Guru's instruction."(291) "A person who gets shelter of the True Master never suffers from any want; he is true and pure from within and externally he does not have any impurity whatsoever.

### **Simran (Remembrance of God)**

"The one who remembers the Formless God, always has the spiritual radiance on his face; the one who remembers the Formless God, remains aloft sin and sufferings. The one who remembers the Formless God, does conquer his mind; the one who remember the Formless God, is always pure at heart."(37) 'Remember God every moment to break the vessel of ego; remember God incessantly in order to remove all anxieties from your mind.'(76) "Keep on saying Tuhi-Tuhi Nirankar [Thou Formless One] and remember God every moment; drink this divine nectar to your fill and secure comforts for the body and bliss for the mind."(98) "Keep on remembering God, saying Tuhi Nirankar [One Thou Formless God] and keep on singing the praise of God; do remember Him every moment and make Him dwell in your mind."(117) "If one remembers God, the Supreme Sovereign of the universe, he shall not be afflicted with pain; if one remembers God, the Supreme Sovereign of the universe, he shall be free from want."(276) "The one who does not remember God, should be taken as dead; cursed is the life of the man who moves about without the Divine Name."(292)

### **Satsang (Congregation)**

"Seek the company of True Saint, this will bring spiritual glow on your face; seek the company of True Saint, this will remove impurity from your heart."(56) "If you keep company of True Saint, the vagrancy of mind shall vanish; if you keep company of True Saint, your mind shall be filled with divine intoxication. If you keep company with True Saint, you shall know God instantly; if you keep company of True Saint, you shall rejoice in luxury and divine pleasure."(57) "O man, seek the company of saints and do think and talk about God; keep the True Master's word in mind and do have absolute faith in the Formless God. All other efforts and endeavours you make are futile and false; divert your mind from the mundane materialism, and concentrate upon sacred feet of the True Master."(112) "In the fellowship of the True Saint the barren life turns pleasant; it removes

hunger and want and ushers in prosperity. Eat, drink and be merry, is not the aim of life; cursed is the man who enjoys all bounties but does not remember the Supreme Giver – God.”(138) “Whatever is preached by the True Saint, must be intently listened and communicated to others; one must go to attend the saints’ congregation, and serve the saints with body and mind. One must sing the praise of God and see the divine glimpse of Guru; one must bow his head at the sacred feet of the True Master with love and devotion. The disciple who does all this shall attain all the three types of fruit [divine, physical and material]; Avtar says, the True Master shall be pleased, and he [the disciple] shall be glorified by the saints everywhere.”(223)

### **Sewa (Selfless Service)**

“There is no better place of pilgrimage than the lotus feet of the True Master; man is no better than animal and cannot become a true human being without the True Master. Seek the dust of the True Master’s lotus feet, besmear and bathe in it; do surrender all your assets – physical, mental and material, in the service of saints with love and devotion. Only such a person can serve the True Saint upon whom God is so pleased: Avtar says only such a person can sing the glory of God upon whom the True Master is well pleased.”(72) “The wealth for which man struggles so hard and works day and night; it falls to his feet, if he serves the True Master. The comforts which you are always craving for; will all be in your lap, if you love and serve the saints.”(113) “He is the highest of all, most revered and the chief amongst chiefs; the one who has erased his ego and pride in service of the True Saint. The one who adopts utmost humility in everyday life; he is the loftiest, greatest and distinctive among all.”(153) “Loftier is the service even than the surrender of the body, mind and wealth; which a devotee renders selflessly, without any consideration and is acknowledged by the True Master.”(226)

### **SOME PARABLES USED BY BABA JI**

The True Master holds the treasure trove of divine wisdom. He is Ocean of Divinity and dispenses Divine Knowledge to the people all over the world.

The present preceptor – Nirankari Baba Hardev Ji Manaraj, in his sermons and discourses often cites parables from everyday life to illustrate and bring home the exposition of truth in a simple and easily understandable manner.

We have attempted to collect some parables and present them in this booklet which are intended to convey the Truth and truthful teachings by Baba Ji to every human being, to every seeker of truth:

1. Man is stuck in the deep ditch of muddy materialism. He cannot come out of this dungeon on his own unless the True Master (Satguru) throws a rope down and extricates him.

2. In villages, women fetch water from the well. They walk with the pitchers on their heads. They go on talking among themselves and yet they keep their mind focused on the pitchers. They walk so carefully that they do not allow the pitchers to fall down and get broken. Likewise, an enlightened person, even while performing normal vocations of life, keeps his mind focused on the formless omnipresent God.
3. As one climbs up the mountain, he is seen bending forward in order to keep the body's balance, but as one descends, he keeps his body straight in erect posture. It shows that if a person is humble and polite, he soars higher and higher in life, particularly in the spiritual field but if he is arrogant, he is bound to descend or climb down.
4. A king ordered his minister that all jewellery, gems, and other valuables be displayed in a show room and all the queens be asked to pick up any one of the articles of their choice. The minister complied with the orders. Each queen went around and got one or the other gift. But one wise queen asked the king who was also sitting in the room, "O' Lord! Are you also included among the gifts displayed?" The king replied, "Yes, I am." She at once said, "I ask for Thee." And it was granted. The king was over-pleased with her wisdom and she was made the prime queen. Thus she became the owner of all the treasures and bounties in the kingdom by opting for the king instead of his precious gifts. Likewise, saints opt for God and all material gifts automatically fall to their feet.
5. It takes a lot of time to weave a cloth and prepare a garment, but it takes only a second to tear it off. Likewise, it takes several months to construct a house, and hardly any time to pull it down. Similarly, it takes a very long time to create a deep and lasting relationship, but it takes only a few seconds to break the bonds of love and friendship.
6. A glass is half filled with water. The sage questions a layman as to how much water is contained in the glass. The worldly person answers that it is half empty. The wise man, however, looks at it in a different way and says that the glass is half filled with water. Thus a saint looks at every object with a positive outlook.
7. Suppose some filth is lying at a busy place. A wise man will try to cover it or put a lid on it so that the stink does not spread and pollute the air around. Similarly, saints do not highlight the faults of others, they always try to cover them. They look towards others' virtues and their own faults and infirmities and try to make amends for the future.
8. The fuel is important for starting the engine as well as for keeping it moving. Similarly, receiving the Divine Knowledge is just a beginning. In order to

ensure that the bliss continues, one must keep on doing Satsang, Simran and Sewa on regular basis.

9. A renowned athlete takes part in the world Olympics. He runs fast and competes with several others to win the race. However, if he steps out of his lane, even at the fag end, he is disqualified. So, saints always observe discipline in their dealings and do not cross the parameters of Guru's word.
10. There is utter darkness everywhere during "Amavasya", the darkest night of the month. A person who is moving about forlorn sees a ray of light at a remote distance in a cottage. Although the light is dim, it has lot of value in terms of guiding the person to proceed in the right direction. Similarly, an enlightened person may illuminate the path of several others. He should never consider his contribution as insignificant.
11. 'Sandal wood' transmits its fragrance to all trees and shrubs growing near it. However, a bamboo tree is an exception. It does not take in and assimilate the fragrance of 'sandal wood'. Thus, mere being near a saint is not sufficient. One must take and adopt his qualities.
12. A rose gives fragrance to everyone. It does not care for the thorns nearby. Likewise, saints keep on transmitting spiritual radiance, unmindful of the disfavoured environment of hatred and hostility around.
13. On television screen, one watches all kinds of programmes. Sometimes we see violence or some shots of war and sometimes there are scene of love and affection. The screen, however, remains unaffected and there is no change in it. Similarly, saints remain blissfully indifferent in all situations.
14. As the wind blows, we cover a burning flame with our palms around it so that it does not get extinguished. Those are the lucky ones who got the lamp of divine knowledge lit in their minds. In order to keep the light aglow in the face of the wind of materialism, one must go in for the cover of Simran, Satsang and Sewa.
15. We see a balloon filled with hydrogen gas soaring high in the sky. It will, however, not go beyond a certain height if it is obstructed by a ceiling, a tree or any other object. Likewise, the spiritual development of a devotee also gets receded if his thought, speech and action are obstructed by pride, prejudice and narrow-mindedness.
16. Two goats were coming from opposite directions, wanting to cross a stream by walking over a fallen tree connecting the two banks. As they moved and faced each other in the middle of the stream, both quarrelled and stuck their horns at each other. Eventually both fell into the stream and died. Both were adamant to cross the stream first, but they lost their lives.

After a few days another two goats came to cross the stream at the same point. As they approached and confronted each other, one goat yielded and sat down allowing the other to pass over. Thereafter, the other goat could also cross the stream unhindered. In this way, both were saved. Saints do not suffer from ego or arrogance like the first two goats did. They follow the second example and try to accommodate others even at the cost of their own comfort.

17. When someone is driving a vehicle on high speed, he looks forward and proceeds on the path to the destination. If the driver looks right or left, he may get involved in an accident. Likewise, saints keep on following the path of truth unmindful of what is happening around or what the world says.
18. It is said that while walking during their exile, Lord Rama used to lead, while Sita Ji would follow immediately after him. Laxmana, the Lord's younger brother would follow only next to Sita Ji. It is further said that while Sita Ji would walk exactly behind the Lord, Laxmana would take a little side. He did not want to lose sight of the Lord even though he followed Sita Ji and watched her feet as she walked. Like this, while performing his normal pursuits in life, a devotee would keep his or her mind concentrated on God, the Supreme Giver.
19. The light bulbs, fluorescent tubes, fans, radio and TV sets, VCR's etc. work as long as they have connection with the Main. If there is a slight disconnection somewhere, one of these electrical appliances would stop working and everything would become non-functional. Similarly, the saints would not like to be disunited from the Almighty even for a moment.
20. The best way to overcome the thorns in one's way is not to remove them one by one, but to put on shoes with strong soles. This is exactly what the saints do. They walk over the thorns of the worldly life with the most durable shoes of God Knowledge on.
21. In a sawmill, we see logs of wood being pierced through by the saw blade causing a lot of sawdust to accumulate. The saw blade indeed is acting as an instrument to produce the sawdust. It will not be correct if the sawblade feels that the sawdust is being produced by it. The main source is wood only. Similarly, a devotee feels that all his noble deeds and accomplishments are the result of God's grace, and not his own effort.
22. There are two trains at the railway station. The one in which we are sitting is stationary while the other on the second track is moving. If we look towards the moving train we feel as if the train in which we are sitting is moving, but if we look towards the stationary platform of the railway station, we find that our train is not moving. Likewise, those who worship and rely upon the

visible and the moving (Maya), do not find stability and keep on shaking, but those who focus their mind on the eternal omnipresent spirit of God remain firm and unshaken in life.

23. When the sun rises, there is broad day-light and the sky is clear. When clouds appear, they eclipse the sun and obscure its light. Although the clouds have created the darkness temporarily preventing the rays of light emitted by the sun, the sun continues to glow and its potential to create day-night remains intact. Likewise, the clouds of hatred, jealousy and ill will seem to shroud the light of divine knowledge, but the True Master continues spreading the celestial light unabated.
24. A blacksmith uses bellows which provide air to the furnace as he polishes the utensils. As the blacksmith blows the bellows, they sound as if they are breathing, but in reality there is no life-breath within them. Similarly, we see men moving about breathing but the wise men think that they are floating lifeless bodies if they are bereft of the eternal Truth.
25. We find a big stone which has been lying in deep water for a pretty long time. Yet it has not lost the quality of igniting fire. Likewise, a saint does not give up his divine nature despite being surrounded by disfavoured environment for long.
26. Water in a shallow stream in mountains makes lot of noise. As the water moves to the plains and attains depth, it becomes calm and tranquil. Likewise, a saint who is imbued with rich qualities of the mind and heart becomes calm and serene in thought, words and action. But one who is devoid of these virtues, talks meaninglessly and is rash and arrogant in his behaviour.
27. The sun gives light to everyone alike. Sunlight is, however, more prevalent in the outer room of a big building, while there is correspondingly less light in the rooms situated in the interior, because of the walls in between. Likewise, a saint gives light to every seeker/disciple alike but those who keep confined to themselves because of the narrow-minded walls of caste, community, etc. are unable to enjoy the bliss of divine light.
28. Pure gold is the same internally and externally. Likewise, the life of a saint is true and pure both intrinsically and externally. Saints are true at heart and their dealings with others are also truthful.
29. Light and darkness do exist at all times but the two cannot co-exist. Where there is light, the darkness gets automatically dispelled. But the moment the light is gone or switched off, the darkness makes its appearance in no time. Likewise, the saints who have been enlightened remain in tune with divine light all the time and do not allow the darkness of ignorance to appear again.



30. We use clean and pure water, which is good for health. But if one uses contaminate or polluted water, he or she shall be afflicted with water borne diseases, which may cause even death. Water is the common factor in both cases, but while clean water gives life, polluted water may take it. Likewise, saints and worldly persons look alike, but they are recognized from their deeds and dealings. Saints live for others, not for themselves, while others are selfish and narrow-minded. So the noble company of saints makes one spiritually illuminated and elevated, while the company of evil-minded persons may lead to one's downfall.
31. There are two fields, one has wheat and the other opium. Hard work is needed in growing both the crops. Opium perhaps needs more effort than wheat. But if we see the result, wheat fills the empty stomachs and satiates hunger, while opium is an intoxicant, which is harmful for human body and may cause even death. Hence, the saints always prefer the actions that may produce good for all.
32. Criminals commit murders during broad day light. This, of course, symbolizes displaying courage and valiance. But nobody will approve of the purpose. In another case, also a man exhibits courage and conviction and stakes his life in order to save some one. Here again, the courage and bravery are being used, but in order to do good to others and not for any negative purpose. The latter course of action is admired, while the latter is deplored.
33. A stream always has two banks; there is no stream with one bank. What matters most is not the banks but the kind of water that flows in between them. Is it filthy water or the stream contains neat and clean water? In case the water in the stream is dirty and polluted, giving foul smell, nobody would like to go near it, but if the water is clean and clear, it is useful for various purposes. Likewise, birth and death are two vital edges of life. The one who is born must die on the appointed day. But here also what matters most is not the kind of birth or death one may find, but the kind of life one leads. We go by the fact whether the journey of life was pleasant, giving comfort and solace to others or it was full of ego, sin and suffering, giving pain and misery to others. The former is the ideal life, which the saints live, and the latter is the cursed life of the wayward perverts.
34. We see a moth sitting on the chimney of a lamp and its shadow on the wall opposite. If we want to remove the moth, we must remove it from the chimney. It will be no use attacking its shadow on the wall. Similarly, all our negative thoughts and feelings like jealousy, hatred and violence originate from the mind. So they have to be attacked and tackled in the mind itself. No efforts elsewhere will be of any use. For this let the Almighty dwell in the mind. Since God is the supreme source of all that is good and noble, once the Almighty dwells in the mind, all that the mind produces will be good and noble only.

35. A bird must have two wings to fly. It cannot fly without wings or even with one single wing. Similarly, man does need God-Knowledge and good actions to soar in the skies of spirituality. God-Knowledge unaccompanied by righteous actions will not suffice. If both are absent, man's life is just meaningless.
36. Suppose a bottle contains poison. The stuff just cannot change its character, if we merely paint the bottle from outside or decorate it. Similarly, not amount of cosmetics can change the heart within, which is filled with the poison of hatred and animosity. This can be done only by changing the stuff inside. We must replace the feeling of hatred with love and that of animosity with cordiality. This, of course, can come by uniting with God.
37. A frog in a well moves about in a limited circle. It cannot realise the vastness of the ocean, until it leaves the well and starts living in the ocean. Similarly, man will continue to be narrow-minded unless his mind is united with the vastness of the Almighty. And once man is united with God, he will automatically start thinking of the whole mankind or service to humanity.
38. Quite often, the human mind is likened with a temple. The mind can, however, become a temple only if God dwells in it.
39. God is to man what ocean is to fish, but with a difference. No doubt, the ocean or water is everything to fish; it just cannot live without it. But the fish cannot realise this while living inside the water. It realises the importance of water only when it is taken out of it. It realises the importance of water only when it is taken out of it. It struggles to go back and dies within moments if it fails to do so. The position of a human being is slightly different. No doubt, he does stay like a fish in this Ocean of God who is everything to him or her. But he or she need not be taken out for realising this truth. A human being can realise the presence of God and his or her own relationship with the Almighty during life-time itself.
40. If a particular part of the body is diseased, we go for the best available medical treatment to cure it. We do not chop it off or throw it away. Similarly, saints do not shun others on account of their faults. They own them not withstanding the same. In fact, they help them to overcome their shortcomings.

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