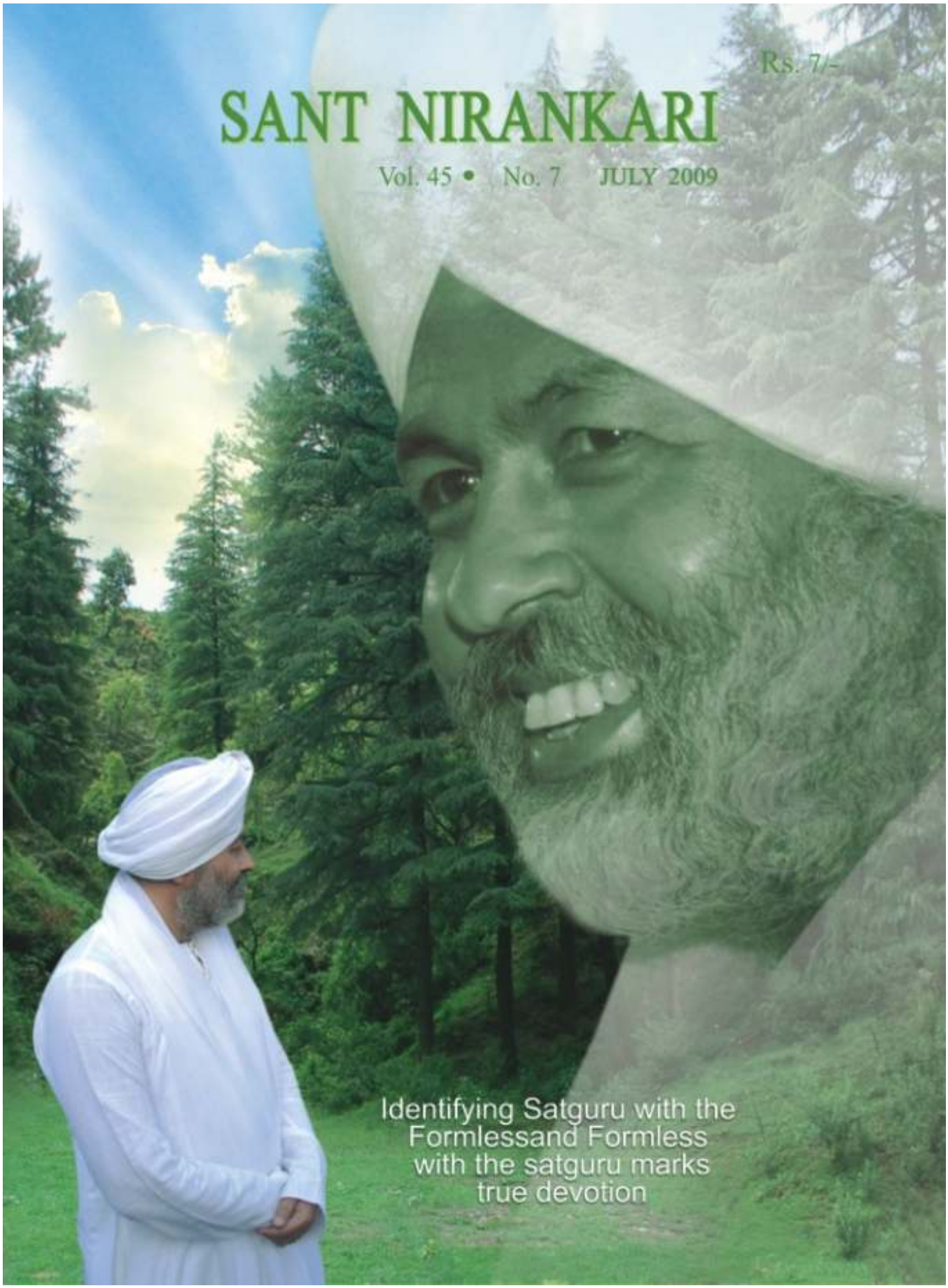
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SANT NIRANKARI
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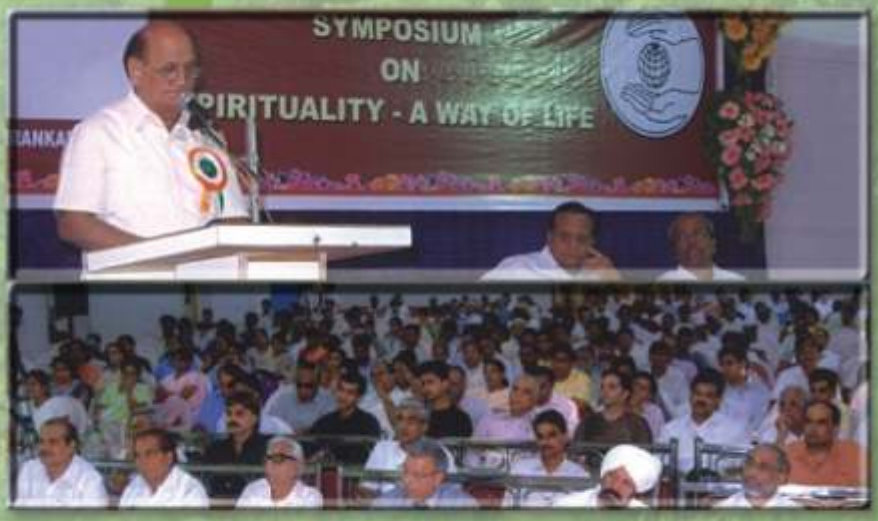
Identifying Satguru with the
Formlessand Formless
with the satguru marks
true devotion

The youth taking part in the Career Guidance Counseling Camp organized by the Social Welfare Deptt. of SNM in Pradhan Memorial Hall,Sant Nirankari Colony, Delhi-110009



Sh. C.L. Gulati, Secretary (HQ.),SNM, sharing Mission's philosophy in a Symposium held in Pune (Maharashtra) on "SPIRITUALITY - A WAY OF LIFE". Rev. Vilayatrai J. Lulla, Zonal Incharge, Pune also seen on dais.

A huge gathering listening to the message of Babaji in a Samagam held in Gaja (Uttrakhand)

SANT NIRANKARI

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EQUIPOISED

WHEN one aspires for happiness, one has a feeling of suffering. Therefore, abandoning the desire for happiness makes for a peaceful life. In this state, neither suffering gives pain nor relief makes one happy. A person in such state is considered wise, even strange.

A human is constituted of the five elements and is destined to die one day. Similarly, suffering and happiness related to the physical body ebb and flow with the time. The desire to accept or reject happiness or suffering is the cause of pain and suffering. To this desire are related pleasure and pain. In truth, life devoid of the desires is happy and not disturbed even by the fear of death. Therefore, such a state inspires one to lead a life bereft of desires. Since man does not live up to the holy teachings, he is unhappy. And the one who expects the fruit of his action is also unhappy. It is so because it is not always possible to translate hope into reality or to have better results which is not in human control. Selfless action is the only way which enables one to remain unconcerned — equipoised.

A human blessed with the faculty of thinking can distinguish between good and bad and of translating wish into reality. With the faculty of thinking and action, man has the ability to change his destiny. With this he can bring about a revolution in the society. The faculty of thinking is weak as well as strong. Because of the weakness anxiety, fear and tension haunt man. Yet, man is a slave of thought and intellect. Habituated to the use of his intellect and with the craving for material gain, man cannot remain contented. With his intellect, he stuggles for the mastery of the transitory world. It is sad that not sure of his survival even for a minute, man is ever ready to cross his limits.

All suffering and happiness are related to the world which entangles man into a serious problem. It is essential to solve the problem, and only the one who is himself not entangled in the problem can solve the same. Once freed from the problem by the grace of such a one, man should remain alert and safe from the worldly bonds.

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PRESENCE OF GOD

Dr. Iqbaljit S. Rai (U.S.A.)

WE live in the age of science to which even spirituality has got quite close. We can, if we like, examine our spiritual aspect. The presence of Nirankar (God) may be felt around and talk held to experience its bliss. Nirankar is infinite with so many aspects and facets. Each one of us needs to play his/her own song for evoking it. In this way the Infinite can perform wonderful deeds through us. What God wants, ultimately, is to turn us into His vehicles. This is God's purpose: our duty is to act accordingly. "Be delighted with the Lord. Then He will give you all your heart's desires. Commit everything you do to the Lord. Trust Him to help you do it and He will." (Psalm 37). Proverbs 3:5, 6 says: "Trust in the Lord with all your heart, and lean not on your own understanding, in all your ways acknowledge Him, and He shall direct your paths." This is possible only after getting spiritual enlightenment. An enlightened soul spreads His Word out to the seekers of the Truth. As Lord Jesus Christ had said, "The lamp lit should not stay in a box, but be placed on the crossroad. " Gradually you will feel in continuous conversation with Nirankar.

An enlightened soul looks around to find that "God made man in His own image." Those with enlightened souls hurt no one but pray for each and every being. Vincent Peale, the well-known evangelist who was a spiritual advisor to several US Presidents, demonstrated power of prayer. He believed that a prayer was capable of transmitting vibrations from one person to another and finally to God. The entire universe gets vibrant when prayer goes from one person to another. Then you transport from yourself to the other person a feeling of love, help, sympathy and profound understanding- and in this process you dispense a vibration in the universe around through which God brings to pass the good objectives prayed for. Experiment with this principle and you will know its amazing results. When you pass through supermarkets even or travel on the highways, consciously try to pray for others. You will see so

(Contd. on page 23)

SELF-AWARENESS: A HUMAN COMPULSION

Lt. Gen. (Retd.) A.S. Bhullar

SELF-AWARENESS is a human compulsion. Right from the moment a person is born, he or she is examining and exploring the world and the surroundings one is encountering. Along with this, comes the attempt to analyze and understand the surroundings a person encounters, utilizing all faculties of observation, analysis and understanding.

For example, when a person is very young, his or her life revolves around the mother and the mother's milk. When he grows up, the awareness comes of the father and other close relatives. Much later, comes the knowledge of the the spoken language written word, and the counting method. Slowly the person's understanding expands to abstract ideas, logic, reasoning, analysis, self-awareness and values in life. Ultimately, a person acquires an unaided personal view of 'Me' and 'Mine'. The 'Me' usually includes the person's physical body. The 'Mine' could include close relatives, friends, possessions such as clothes, houses, conveyance, etceteras. So a person tends to acquire what he or she calls his/her 'Self'.

This awareness of 'Self' is acquired as a normal sense of self-awareness by a human being in the process of growing up. It comes with a sense of personal values of what is right and what is wrong. For such a view, being a human being is sufficient qualification. No other preparation or struggle is called for or necessary. This could come early in life or quite late in life. There could also be variations in the values a person holds dear for guiding his/her further actions in life. So there is the view of the 'Self' and the 'Values' held sacred and sacrosanct. Both the 'View' and 'Values' then guide a human, person's further life.

This 'Self-View' is an irresistible and automatic function of a human being. From the initial stages of mother's milk and mother's company, a person rises to the state of 'Me' and 'Mine'. At this stage, he or she begins to experiment with what may be termed as objects of self-pleasure. Unfortunately, none of these suffice to give the person any

permanent respite or bliss. In Eastern thought it is called 'ANAND' (Bliss), No amount of trial and experimentation gives the craved-for Anand (Bliss), to a dicerning human individual.

So a human arrives at the self-awareness of 'Me' and 'Mine' as a common, automatic process of development. Experimentation at this stage brings some pleasure which is illusory and transicent. He or she is truly caught and held to this never ending cycle of frustration and remorse. No everlasting bliss and solution is in sight. At this juncture, may come help and succour in the shape of an enlightened person such as the Nirankari Baba. Such an enlightened person can tell a person about a person's true 'Self' and its 'Origin'. It is only thereafter that a person adjusts his/her life to values, leading to true happiness, satisfaction, bliss and contentment.

The human compulsion for discovering and knowing the true Self continues. A human may discover that he or she is a drop of the Divine Being, called 'Nirankar', 'Formless', 'Allah', 'Waheguru', 'Brahman', and many such names of this all-pervading, all-powerful, everpresent, never changing, Creator, Preserver and Terminator. The process of discovering and knowing this Divine Being is a never ending cycle, because this Divine Being is vast, multifarious and limitless. Absolutely no one has been able to fathom the full depth of His vastness and extent.

Still some pointers and guidelines are mentioned for a truly eager and sincere devotee. In the Nirankari Mission, the stress is on three practices, namely, 'Seva' (Service), 'Simran' (God-remembrance), and 'Satsang' (Keeping company of enlightened persons or the Holy Congregation). Maybe the terms of Seva (Selfless Service), Simran (Constant Remembrance) and Satsang (Holy Congregation) need a little further explanation. The Seva (Service) can be by Tan (Physical), Mun (Mental) and Dhan (Financial). All this service has to be without any expectation of reward or the fear of consequences. Hence, a concept of DUTY is implied and included in the service. It is the same principal of Nishkam Seva (service without reward) as explained in the Bhagvad Geeta. The Seva (service) could be for your family, relations, friends, society, human race, country, etc. The word Simran (Remembrance) has an effect and meaning only if a devotee is aware of the object of remembrance. A mere mechanical repetition has no purpose,

(Contd. on page 25)

GOD-KNOWLEDGE IN OUR DAY-TO-DAY LIFE

Rajan Suri, I.R.S.

THOSE who have delved deep into the nectar of God-knowledge do experience and relish the rare state of absolute bliss with the blessings of the Satguru. Their life becomes an endless song of gratitude to the True Master. With every beat, their heart thanks the Satguru for his unconditional love, kindness and for his benign presence in their lives.

In a forest, a very poor grass-cutter lived in a small hut. One day, the king came into the forest on a hunting expedition and got himself badly injured, as his head struck against a protruding branch of a tree. He fell unconscious in front of the grass-cutter's hut. With the devoted service and selfless care of the grass-cutter, the king regained his health in a few days. Seeing the absolute poverty and the torn clothes of the grass-cutter, the king took pity on him and appointed him as his royal gardener. In his new assignment, the grass-cutter worked very hard and earned king's apprectiation. After a few months, the king elevated the grass-cutter and appointed him as in-charge of royal stable. The hard work and sincerity of the grass-cutter continued.

With the passage of time, the king developed so much faith in him that he appointed the grass-cutter as his minister. Seeing the rising career graph of the grass-cutter, the other ministers of the king became jealous of him and started plotting his downfall. One day, they went to the king and complained to him that the grass-cutter behaves in a very odd manner, in as much as every morning before coming to the king's palace, he goes to his small hut in the forest wherein he is suspected to be hiding some precious royal goods in his old trunk. When the allegations were repeatedly made, the king went into the forest to verify the facts. He hid himself near the small window of the hut. After some time, the king observed that the grass-cutter entered his hut and took off his royal dress and crown. He opened his old trunk, took out his old and tattered clothes and wore them. He closed his trunk and placed a photograph of the king on its top. With tears rolling down his cheeks, he began to

thank the king for his kindness and for bestowing all luxuries on a poor and humble person like him. Singing the praises of the king, he prayed, "May I never in my life forget my earlier state of being a lowly pauper and may my heart never stop expressing my gratitude for the benign king." The king entered the hut and gently placed his hand on the grass-cutter's head. The king told the grass-cutter that he had done nothing special for him and it was only the grass-cutter's hard work, sincerity and devotion which were responsible for his elevation to the status of a royal minister. The grass-cutter bowed before the king and said, "O King, there are many labourers who work much harder than me, day and night, but are not so amply rewarded. I have been rewarded not for my labour. It is all thanks to your very benign eye which happend to take pity on my plight. It is solely your kindness which made you pick up a humble person like me and place him on the throne."

Like the grass-cutter, when we realize our original status as a soul, we observe that God has mercifully bestowed so many gifts upon us in the form of physical body, family, wisdom and worldly possessions. Further, the benign eye of Satguru Baba Ji picked us up out of millions of masses and he blessed us with eternally blissful God-knowledge without expecting anything in return from us. All the flutes are good but lucky is the one which is picked up and played upon by a master musician. The sweet notes emanating from the flute are solely due to the expertise of the master. Instead of becoming an egoist, the flute should always salute and thank its master who is enabling it to spread the sweet music all around.

One does not learn the art of swimming by reading books on the subject or by singing hymns about the famous swimmers of the past. Delivering lectures or writing articles on the subject of swimming may not also be of much use. To learn the art of swimming, one must enter the pool and surrender oneself to the expert trainer. If one seeks the guidance of the expert trainer and abides faithfully by his instructions on the subject, one can easily learn how to swim and enjoy its bliss. As devotees, we should always surrender ourselves to the mighty wisdom and blessings of the Satguru so as to attain the blissful state of a true *brahm-gyani* (God-realised).

OUR HOMAGE TO THE PAST

Dr. Farida Khanam

GEORGE BERNARD SHAW once said of Shakespear, "He was much taller than me, but I stand on his shoulders"—fitting tribute from a greater modern writer and philosopher to his most illustrious forerunner. Almost two and a half centuries before this, Shakespear had refined and enriched the English language through poetic form in which he cast it, and his literary successors strove to continue his good work. It was this ongoing process of refinement and enrichment which made it possible for Shaw to scale the literary peaks for which he is now renowned. Yet, if Shaw's predecessors had not provided this 'shoulder' for him to stand on, he could never—despite his best efforts—have reached such an outstanding level of excellence.

This dependence on the achievements of our forebears is an essential feature of all creative, constructive processes. Without our ancestors having made their contribution, it would be impossible for us to attain our objectives, no matter in what field. In many cases, we might not even understand what our objectives ought to be.

All our journeys have to commence from the point at which we stand, and we must go through all of the intermediary stages before reaching our ultimate destination. We cannot just make one gigantic leap into the future, ignoring everything which ought to take place between the beginning and end of our journey. But before we can even begin, we have to receive that essential initial impetus from the past, just as we cannot build the upper storey of a house until the lower walls have been completed.

The people who are most likely to lose sight of these basic truths are those whose minds have been so clouded by romantic poetry and so overheated by provocative oratory that they have lost all sense of reality. Their thinking is made irrational by giving way to excessively emotional outbursts and their energies are simultaneously so drained by this that they fail to see that there could be anything wrong with the 'protest and demand' approach to life. They tend to rush into politics

(Contd. on page 10)

BE A TEMPLE

Vilayatrai Lulla

THE poor and hungry people are often seen around places of worship—sitting in rows, seeking alms and bread. Their worship is for alms and bread. Therein lies their devotion and prayer.

Now imagine a lower middle income person who earns a meagre sum of Rs. 5,000 per month. He has to run his household with his income. His prayer is: O my Lord, please be kind to me and improve my lot and give me more income.

Take middle income persons with an earning, say Rs. 25,000 per month, each. All they pray and say: O my Lord, you have given us quite sufficient. We thank you, but please do not reduce our income.

Let us now imagine an industrialist. He constructs a Lord Krishna's temple in or near every factory he sets up. He is praised all over the country. His prayer could be: O my Lord, you have really given me a lot of wealth. I am constructing a new temple near every factory and am prepared to construct one more temple when you bless me with another factory.

Such bargaining in the name of devotion is not uncommon. But nobody cares, not even the rich to know the God he worships. All are enjoying and are happy with their prayers and no body cares to approach a Satguru or True Master who reveals God through God-knowledge. All they wish is happiness which they think comes from materialism.

Now let us imagine someone from the lot feels the need to know the Almighty God. But instead of approaching a Satguru, he runs to a forest, sits under a tree, and builds a small hut for prayer, meditation, etc. He believes that one day he will see God. Alas, he gets confused and frustrated in spite of his worship and meditation, for a long time and ultimately comes back to his home. Later he comes in contact with a devotee who takes him to the Satguru and is blessed with God-knowledge. He is simply surprised to find that God-realisation is so easy and so simple.

Now his new phase of life starts: a life of a devotee; a life he never imagined before. He sings, he prays and he inspires one and

all to come to the Satguru and attain God-knowledge.

A question can now be asked: What is the difference between devotion before God-realisation and devotion after God-realisation. These are certainly two different ways of devotion. Babaji says that if you wish to be a true devotee, be yourself a temple wherein God dwells after (God) realisation. This is the true devotion.

Now let us understand what exactly Babaji means. He desires that all the devotees be revered like temples. A temple is a place with an idol of God installed therein. But in the true sense the temple is the body wherein the Divine dwells, without which there cannot be true devotion to God. It is in this context that Babaji quotes: We are not human beings having spiritual experience, rather we are spiritual beings having human experience.

The God-knowledge casts a responsibility on every enlightened person to inspire everyone who comes into contact with him for attaining God-knowledge. If he cannot spread the Light of God-knowledge effectively, let him be a mirror to reflect the Light, as Babaji says. In other words, his life should inspire others for Truth.

(Contd. from page 8)

without first having a sound education, or at least the valuable experience to be gained from a solid commitment to commerce or industry. They are people who are barely aware of their backwardness and who, in consequence, do little or nothing to improve upon their own conditions of living. They are quick to make claims upon society without giving a thought to the contribution which they themselves ought to be making. It is lamentable to think how probable it is that such people will spawn a whole generation which is even more inward looking and un-self-sustaining. If so many of the present generation are swept off their feet by mere demagogy, what hope will there be for succeeding generations who are likely to be even more deficient in mental resources? They need to grasp the fact now, and for always, that mere words cannot yield a crop of deeds.

When nature sets out to grow a tree, it begins by nurturing a seed in its bosom. This is the lesson tacitly given by the nature to men: if you want a tree, start with the seed; you will achieve nothing by trying to start with a tree.

DISCOURSE

Manav Ekta Divas (Human Unity Day) Sant Samagam was held on April 24, 2009, at the Samagam Ground, Burari Road, Delhi, with devotional zeal and fervour. It was blessed and addressed by Satguru Baba Hardev Singh Ji Maharaj. A free translation of his descourse is given below.

SAINTS,
DHAN NIRANKAR!

Today we are meeting here at Delhi to strengthen the spirit of human unity. We have been observing Human Unity Day on April 24. I remember, on April 24, 1980, I along with others was taking meals in the office of the (Mission's) school at Paharganj, Delhi. Twice or thrice Baba Gurbachan Singh Ji said: "We have to reach the Satsang Bhavan (Nirankari Colony, Delhi) soon." We children had not yet had our meals. Then at once, Babaji told us: "You may come later on" and left. After sometime we left Paharganj and had just crossed the Octrai Post at the Burari road that we saw a crowd and sensed that something serious had happened.

Baba Gurbachan Singh

Today we remember the great personage who sacrificed his life for human unity. We have heard the devotees speaking of Baba Gurbachan Singh Ji's multi-dimensional personality. At the time of Partition of India, when he was just 17-18 years old, he made arrangements for the transport, food, etc. of the devotees, migrating from Pakistan to India. From his laudable service at the Refugee Camp, one can imagine the level of maturity of Babaji. Thereafter, he guided the devotees in the right and definite direction. He not only showed the path of penance and sacifice but himself trod the same. He never cared for his personal comfort. His only resolve was to fully discharge the responsibility entrusted to him by Baba Avtar Singh Ji and to come up to his expectations.

Mission

The mission of Baba Gurbachan Singh's life was to spread the Message of Truth as well as to bring efficiency in the organisation of the Sant Nirankari Mission. He was conscious that the crusade of Baba Boota Singh Ji and Baba Avtar Singh Ji for propagating the Truth was not for a limited period but had to continue. The poet devotees have beautifully dilated the virtues and services of Baba Gurbachan singh Ji. He always took care that not a single paisa of the Mission's funds was wasted. He spent hours in the Mission's Workshop with a view to curtail the expenditure on transport. To this end, he made experiments that the Mission's expenditure was economised. As you have heard Rajmataji explaining that during his missionary tour from India to England in 1967, Babaji travelled by road all through the Middle East and that too in scorching summer. Though he could have travelled by air if he so wished but he did not want to burden the Mission. He thought that by travelling by road he could also meet the people who would know the Mission and its Message. This is how he always thought and acted.

Bhavans

When construction of Satsang Bhavans started, he took care that these were constructed with minimum expenditure and maximum benefit for holding congregations and spreading the Mission. Some feel satisfied that they have laid the foundation and others should construct the building.But Baba Gurbachan Singh Ji not only

laid the foundation but also constructed the Bhavans. He also created other facilities and inspired the devotees and organisers to avail themselves of the same. For this he also held conferences at Mussorrie (1965 and 1973) and Ludhiana (1975). He always wished everyone to avail oneself of the human life and redeem oneself as well as others.

Blood Donation

Today a Blood Donation Camp has been organised at which the devotees have donated their blood, which is an exemplary act of sacrifice. Though such camps started from 1986, Babaji had already inculcated the spirit of sacrifice in the devotees who are imbued with the same.

Missionary Tours

Babaji also used to meet and coverse with various heads of organisations and highlighted the human values. Though most of my early years were spent in the hostel, from 1970 to 1980, I had the opportunity to live in Delhi. In 1973, he took me with him on his foreign missionary tours and again from 1976 onwards. In 1975, during winter, I again accompanied him on his foreign missionary tour. I learnt so much from him and also watched his total devotion and dedication and his inner strength. There, too, he gave similar guidance. He entrusted responsibilities to a few devotees so that the Mission might spread in those countries. Like in India, he took steps that Satsang Bhavans may come up in other countries too. In his way, he inspired everyone for service and devotion.

Truth

In every age, truth is not tolerated for long. A few days earlier, we celebrated Good Friday when Lord Jesus Christ was crucified. History testifies:

No one 'buys' Truth.
Everyone strives for Falsehood.

Again :

Listening to Truth people do not trust,
Hearing Truth they do not accept but fight.

Saint Kabir also says:

When I have accepted One as one,
Why should people grieve?

A poet has stated:

When the tree bore fruit,
Thousands hands threw stones.

The Light of Truth is so dazzling that no one wishes to behold it. And when the eyes are blinded by the dazzle, people wish to cover their faces with a blanket! This has been the way of the world for

ages. But the true seekers of God realise God unmindful of the 'traditions'. Saint Bulle Shah also transcended the 'traditions'. He knew the reality and was in love with God. So was the case with Mian Bahu, Shah Inayat and Meera Bai. Sufi saints say:

Let us to pray to our Beloved,
Tell us about our Friend now,
We can talk about the 'traditons' later.

Again,

Each cell of mine remembers my Beloved,
When should I rotate the rosary?

Those who crucified Lord Jessus Christ were the traditionalists. So were those who made others die of thirst or made holy beings sit on hot plates. That is why it is said : There is a vast difference between love and 'tradition' Those who did not love God, suffered here and hereafter. Those who have realised Truth, remain engrossed in love and march ahead on the path of love. They enjoy the bliss and inspire others. So many holy beings made the supreme sacrifice. We are talking of Baba Gurbachan Singh Ji, Chacha Pratap Singh as also so many other devotees. Let us draw inspiration from them and keep in mind their spirit of endurance and sacrifice and be ready to make sacrifices to spread the Message of Truth and do good to the humanity.

Human Unity

Today is being observed as the Human Unity Day. Human unity means knitting together humans all over the world. The slogan 'we

are one', is the greatest but what is needed is to imbibe the spirit of oneness i.e. we are members of one and the same family and work for human unity. If we limit ourselves to only shouting 'we are one', nothing worthwhile will be achieved. It is aptly said :

Though I perceive Your glory all around,
Would that You dwelt in me.

In other words, I do not merely raise the slogan to unite but I also strive to forge human unity. Today there is much talk of globalisation. Hearing this we think that if our local authorities cannot handle the situation, United States of America or countries of G-20 or all of them should do so. We think that they should help us because we are also inhabitants of the globe. It is not that we should imbibe universal outlook only when there is some calamity rather we should be ever conscious that we are members of the Human Family. Why should we cause harm to each other? Rising above selfishness and individualism, unity can be fostered by demolishing all the walls. If there is a wall between two persons, how can they shake hands with each other? They can shake hands only when the wall between them is demolished. Unless we shun selfishness and narrowminded-ness, we cannot shake hands. Hands cannot be shaken also with clinched fists. Hands can be shaken only when the fists are opened. The fists are closed with the sense of caste, language, culture, high and low,

inferior and superior, status consciousness, etc. The fists must be opened. Only then we can shake hands.

Do Good

Holy beings have been repeatedly exhorting in every age that apart from praying for universal welfare, we have also to do good to all. There is a saying:

Strangers are also friends whom you have not yet met.

In this way, one does not regard anyone as an enemy or alien but owns all. If one understands this truth, establishment of human unity becomes easier. Guru Nanak Dev Ji, Lord Jesus Christ and Prophet Mohammad, all emphasised:

The first lesson of the Book of Instructions is to regard whole humanity as the family of God.

Human unity means that all humans are members of One Human Family. The path being followed by the people of the world is a total violation of the teachings of Holy beings. Tolerance and fellowship are vanishing and taking a heavy toll of innocent lives. This is the state of affairs in the world. Holy beings, have therefore, been drawing man's attention to this sorry state of affairs for ages. Today, on the Human Unity Day, we remember with gratitude the services of Baba Gurbachan Singh Ji in fostering human unity as also his kindness and compassion for all humans.

Welfare

On the occasion of the Human Unity Day, it was stated some years back that Baba Gurbachan Singh Ji had the welfare of all humanity at his heart. Babaji wished a devotee to get employment in a firm in Daryaganj (Delhi). The incharge of the firm, who happened to be a devotee of the Mission, was asked to accommodate him in the firm. After a few days, Babaji enquired of the incharge whether the person was working well and he responded: "Babaji, the person is hard of hearing. He does not hear all that is said. He is entrusted with one

job but he does another. All the employees of the firm wonder as to why such a person has been employed." Babaji enquired: "Is he hard of hearing?" "Yes, Babaji." Babaji then called for the person and asked him. "Do you perform all the duties?" And he responded: "Yes, Babaji. I serve water and carry books." The incharge of the firm later told this humble self that while questioning that person, Babaji raised the volumne of his voice to the maximum so that the person could hear. What is meant is that Baba Gurbachan Singh Ji was kind and compassionate and had the welfare of all, high or low, at his heart. Today, we remember his services with gratitude.

Mission

Babaji greatly contributed to the spread of the Message of Mission started by Baba Boota Singh Ji and Baba Avtar Singh Ji. Rajmataji worked with him shoulder to shoulder. Many other devotees too contributed to the spread of the Message of Mission. Let us draw the inspiration from him that we shall serve with the same zeal and fervour to spread the Message of Truth and foster human unity.

Teachings

At the Special General Body Meeting held at Delhi on April 17-18, 2009, to devise ways and means to streamline and strengthen the Mission, teachings and guidance of Baba Gurbachan Singh Ji were remembered and emphasised. While we have to observe prohibition, we should also perform simple marriages, which should be solemnised during the day. His teachings were for our good. Whatever he said was for our welfare. Since he wished well of all, he directed that we should not indulge in wasteful expenditure on such occasions. This would also brighten the Mission's image. He gave these instructions twentynine years ago. While remembering his

instructions, it is also needed that drawing inspiration from the same we should march ahead. We should intensify our mutual love and spread the Message of Love.

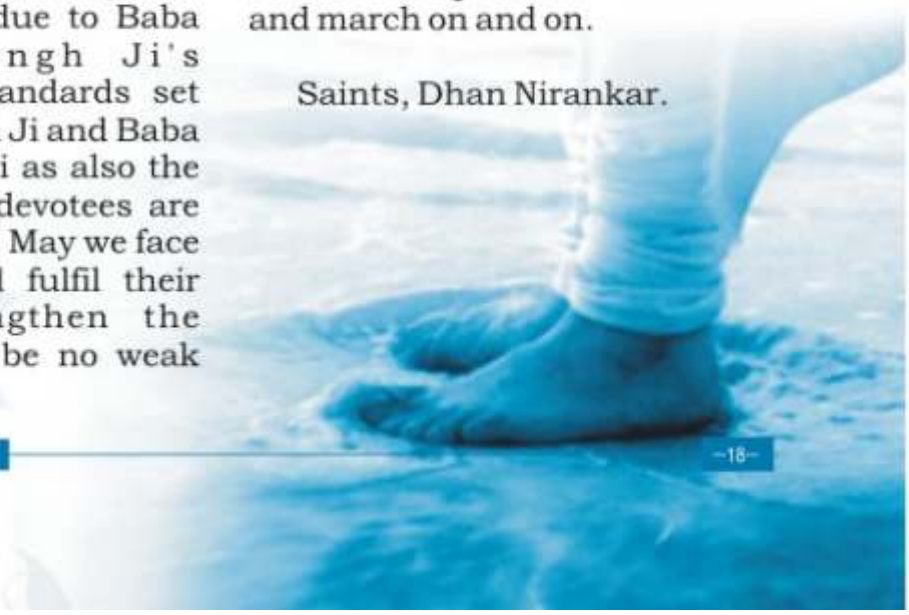
Achievements

In the Special General Body Meeting, it was also stated that Baba Avtar Singh Ji discharged the responsibility for twenty years as the Head of the Mission and Baba Gurbachan Singh Ji for seventeen years. Since 1980, today twentynine years have elasped but what Baba Gurbachan Singh Ji might have achieved in one month, this humble self could not achieve in twentynine years. This humble self could not imbibe the spirit and scale the heights of Baba Gurbachan Singh Ji. When I visualise Babaji's achievements, I feel Babaji climbed seven or eight steps in one leap, whereas I have to set my foot thrice only on one step. What is meant is that what has been achieved by this humble self is all due to Baba Gurbachan Singh Ji's inspiration. The standards set by Baba Avtar Singh Ji and Baba Gurbachan Singh Ji as also the cooperation of the devotees are our biggest support. May we face the challenges and fulfil their dreams to strengthen the Mission. Let there be no weak link in the chain. May we discharge our responsibilities — spritiual, social or any other— conscientiously. May our faith be firm. Let us imbibe the virtues of kindness and compassion and own all.

Welfare Services

The Mission also undertakes social welfare services. Today Blood Donation Camps have been organised all over the counry. Other social welfare services are also being rendered not only in India but also in other countries where the Mission has Branches. Formerly, Blood Donation Camps used to be held in India and Western countries only but now such camps are being held in the Middle East countries too. The devotees living there are donating their blood to save others' lives. They also redeem the souls through God-realisation. May everyone contribute his mite to it. We have so many inspiring examples. Let us draw inspiration from them and march on and on.

Saints, Dhan Nirankar.



THE TEACHER

Jintendra Mandal (U.S.A.)

A man filled with earthly knowledge—what he calls learning, is often only the knowledge of names and forms—has no capacity for the knowledge of Truth or God. It is the innocent and pure mind which has a capacity for learning. When a person comes to take a lesson on any subject, and he brings his own knowledge with him, the teacher has little to teach him, for the doors of his mind are not open. His mind that should be empty in order to receive knowledge is occupied by the knowledge that he already had acquired.

Intellect has the knowledge of names and forms, their character and nature, gathered from the external world. It shows in an infant from the birth, when he begins to be curious about all he sees; then, by storing in his mind the various forms and figures he sees, he recognizes them as an addition to his knowledge of variety. Man thus gathers the knowledge of numberless forms of the world in his mind and holds them...and calls that 'learning'. This becomes his world, although it neither gives him a sense of lasting comfort, nor does he thereby gain an everlasting peace.

Wisdom is different from intellect which is illumined by the light within; it comes with maturity, and opens up the sight to the unity in all things and beings, as well as in names and forms. The wise man penetrates the spirit of all things; he sees the human in the male and female, and races and nations. He sees the human in all people and the divine immanence in all things in the universe, until the vision of the whole humanity becomes to him the vision of the One Alone, the most beautiful and beloved God.

Although the tongue of God is continually speaking all things, yet in order to speak to the deaf ears of many among us, it is necessary for Him to speak through the tongue of man. He has done this all through the history of man: every great teacher of the past having been this guiding spirit living the life of God in human guise. In other words, their human guise has been

(Contd. from page 20)

PEACE AND PROGRESS

Gobind Singh

TRYING to live superhumanly, modern man has sunk in purely mental sphere towards a kind of sub humanity. He has no time to think of God, but with all his achievements and grand schemes for future development, there is at the bottom an emptiness and yearning for peace.

Not ritualism, responsible for creating artificial walls suffocating mankind, but spiritualism based on actual realization of God, is the nead of the hour. With the help of divine knowledge bestowed by a True Master (Satguru), an enlightened person perceives God in all and all in God. With such a mindset, not to talk of committing any wrong, one cannot even think of doing any wrong to anyone.

The Sant Nirankari Mission is an all-embracing spiritual movement dedicated to human welfare. It endorses the age-old truth that realization of Fatherhood of God through a living True Master is the goal of human life and its spontaneous bye-product is the cherished achievement of universal brotherhood which is essentially required for peace and progress of society at large.

The Sant Nirankari Mission does not convert anyone to a new faith, but 'reverts' the seekers to their respective faiths with added firmness to discover for themselves: "No God, No Peace; Know God, Know Peace."

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various coats worn by the same being, who only appeared to be different in each: Shiva, Buddha, Rama, Krishna on the one side; Abraham, Moses, Jesus, Mohammad on the other...Those, who knew the Messenger when they saw him, recognized him in whatever form or guise, while those, who could only see the coat, went astray. To the Nirankari devotees, therefore, there is only one Teacher, whatever name he may be given at different periods in history; and he comes constantly to spiritually awaken the humanity from the slumber of this life of illusion and to guide man onward towards the divine protection. As one progresses in this view one recognizes his Lord not only in the holy ones but also in the wise and the foolish,in the saint and in the sinner.

MAGAZINES DISPEL DOUBTS

Baba Hardev Singh

C.L. Gulari, Member Incharge, Magazine Department

ADDRESSING the Special General Body Meeting, held at Delhi on April, 18, 2009, Satguru Baba Hardev Singh Ji said: There is a need to increase the circulation of the Mission's Magazines. Some increase has been noticed in the recent past but still the number of the readers needs to be increased. To this end, some devotees pay subscriptions from their own pockets for others. Mention has been made about subsidizing the Magazines. It is not that the devotees are inspired to enrol members for the Magazines so that the Mission may collect money. In fact, there is a big gap between the expenditure and subscriptions. The emphasis to increase the membership is not to earn money but that more and more devotees may read the same.

Some devotees nurse doubts and articles published in the Magazines can dispel the same. There may not be capable devotees in the Branch to touch upon such aspects. However each magazine carries 3-4 solid articles to dispel doubts and answer the questions. We do not read the magazines and there is none to guide us. In other words, we remain ignorant and our doubts continue to linger. That is why it is emphasised that Mission's magazines and books should be read. It will dispel our doubts and we will also have material to talk to others.We may not be knowing the appropriate words and examples but we get the required material on reading the magazines to coverse with others. It also enhances our confidence level: I have read about these things and now I can convey the same to others. This shows the importance of the magazines.

The magazines also cover missionary tours, Samagam, and other activities of the Mission. Our magazines are being published in many languages. The States in which these languages are spoken, membership should increase. There are so many prosperous families which can pay subscriptions for the magazines for others.

We have a separate department for Mission's publications. There has been progress in the same. So many books have been published. These books should also be read, especially by the preachers. Other devotees will also benefit if they read these books. The Mission has a history which the younger generation might not be knowing. What is meant is that we get information only from our magazines and books. The organisers and preachers should themselves benefit from these

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SUBMISSION TO DIVINE WILL

Bal Krishan Sharma

SATGURU Baba Avtar Singh Ji says:

> The greatest ornament of saints is to remain always submitted to the Divine Will.
>
> — Avtar Bani, Hymn 28

This trait, submission to the Divine Will, is essential to lead a peaceful and joyful life. None can always enjoy moments of happiness; there are moments of sorrow also. If you feel that both joy and sorrow are ordained by God and submit to His will the pain of sorrow decreases a lot. If we are leading our pet dog, holding the chain round the dog's neck, it will be at ease if it moves as we lead it. In case it goes astray, it will suffer pain due to the pressure on its neck.

We crave for joy and try to avoid sorrow. The fact is that sometime sorrow is for our good. For instance, if a mother forces her child for an injection, the child cries as it cannot understand the benefit of the injection but the mother does. In the same way, we are unable to understand what is beneficial for us but God does. We are like a child, who attracted by the glow of fire, tries to catch it. But the mother does not let it do so. God is more caring than even the mother. He knows what is good or bad for us. So when we demand something from God, we should also understand that the demand may not be granted if it is harmful.

It is true that pleasure and pain are the result of our past deeds and we have to reap their fruit. Good actions are termed as virtues and bad actions vices or sins. Even in suffering we should be grateful to God that we have been rid of one of our sins. When there is a loss of money, we should feel that God is preparing us for the situation when we will have to leave everything behind. Such an attitude will minimise the pain. Baba Avtar Singh Ji has stated:

> If we remember God, Lord of the universe,
> Even misery is not painful.
>
> — Avtar Bani, hymn 276

I had a relative who was a pious person and always tried to do good to others. He was a devotee and recited Gayatri Mantra (a Vedic prayer) regularly. Once his daughter-in-law committed suicide. Though he was not the least at fault, he had so spend a few days in jail. When I met him, he said: 'When a child is dirty, the mother washes it. During this process, the child cries. After washing the child, the mother

picks it up in her lap and loves it. Similarly, my mother Gayatri is washing my dirt and after purifying me, she will love me." Thus he bore his misfortunes resignedly and calmly. This is submission to the Divine Will.

If we are praised by others, we feel happy. If others speak ill of us, we are upset and unhappy. It means that the remote control of our happiness and unhappiness is in the hands of others. We are puppets controlled by others. This is not true of a person who has submitted himself to the Divine Will. For him, public opinion is just like the wind that blows sometime from the East and sometime from the West. Not bothering about it, he treads the right path.

The circumstances do not change. However, due to the changed outlook of those who, submit to the Divine Will, it seems as if the circumstances have changed for the better. Suppose it is the month of June and it is very hot. But a person sitting in his air-conditioned room does not feel the heat outside. In the same way, the mind of a person who has submitted to the Divine Will, is like an air conditioned room. Such a person is calm and quiet whatever the circumstances.

May God grant us the state of submission to the Divine Will.

(Contd. on page 3)

many sad faces, but try to send good wishes to those who are sick or suffering, unhappy or in need of encouragement. Send them your peace. These heartfelt feelings can create a new reality.

Scientists are increasingly taking note of the relation between spirituality, faith and health. Researchers are studying a broad range of issues, trying to determine if faith can lengthen life, strengthen the immune system, lower stress and blood pressure as well as decrease the odds of heart disease and dying from cancer. Dr. Stephen E. Straus, Director at the National Institute of Health's Center for Complementary and Alternative Medicine, has observed, "We have begun to understand how the mind interacts with the body." He has further observed, "The mind does send chemical messages to the body." According to Swami Vivekananda, the infinite Self is the illuminator and human mind is the vehicle in its hands and through it. It gets the perception of the external world. The enlightened Self will send no harmful signals to hurt others. All its signals are benign meant for the well-being of others.

SCIENCE AND SPIRITUALITY

Prakash Joshi

SCIENCE may have helped a deaf person to hear through replacement of eardrums or hearing-aids but has made no device to listen to only what is good and ignore what is bad.

Science may have helped a dumb person to speak through surgery or medication but has not invented any instrument to speak only what is good.

Science may have helped a blind person to see through eye-implanation or laser surgery but has not given a vision to perceive only good in everyone and God everywhere and in every human being.

Science may have made cosmetics to remove ugly spots on the body and enhance physical beauty but has not invented something to remove the stains of jealousy, anger and ego for inner sublimation.

Science may have the ability to replace a heart but it cannot make it kind, compassionate, loving, affectionate, merciful and altruistic.

Science may have prolonged life and even helped revive a person on the verge of death but cannot teach the true art of living: leading a pious, meaningful and fruitful life.

Science may have invented life-saving medicines to cure diseases thought to be incurable but has not provided a medicine to instil bliss, tranquillity and contentment.

Science may have even helped to give motherhood to a barren woman but cannot inculcate virtues in a child.

Science may have enabled us to replace the diseased blood and organ of the body but cannot instil the sense to use these for human welfare only.

Science may have given us various modes of transportation to reach distant places in a short span of time but not the sense to reach out to a sad and needy neighbour.

Science may have made communication so easy and quick that messages can reach within seconds a person thousands of miles apart but no means to communicate with an estranged member of one's own family.

Science may have helped to reduce external pollution but has not devised a contrivance to reduce the pollution of the mind.

Science may have helped man to fly in the air faster than birds

and swim in the sea faster than a fish but not to live as a true human on this earth.

All the same, we cannot deny that science, meant to be a boon for mankind, seems to have become a curse in that the inventions of deadly weapons, especially, the nuclear ones, has pushed humanity to the verge of extinction.

However, when objectively analysed, we find that the responsibility for this lies not with science but with the selfish, greedy and arrogant persons in power.

Science's contribution to human welfare as also to overcome physical disabilities cannot be ignored. At the same time, we also cannot ignore the fact that a heart, which beats mechanically but is devoid of human feelings, is no better than a clock. Here spirituality can play a vital role, because only spirituality can inculcate higher values such as love, compassion, kindness, mercy, fellowship and the spirit of self-sacrifice and selfless service. These values can bring about a transformation in the thinking and perception of humans, promoting the sense of equality, sharing and partnership. In a family, all the children have equal right to what a father has. Even the earnings of an elder brother are shared by everyone. Similarly, we are all children of Father God, equally entitled to His bounties and blessings. Blessed with a divine vision, spiritually enlightened personages change the concept of "Science Versus Spirituality" into "Science Plus Spirituality" for human welfare and well-being. Consequently, humans live for one another in perfect harmony, ushering in Human Brotherhood.

(Contd. from page 5)

attraction or value unless the entity of reverence is known, understood and felt to be near and dear. The word 'NIRANKAR' (meaning Formless) is introduced and explained to the devotee in the Nirankari Mission. NIRANKAR is the true origin and self of the devotee and hence he/she should have no difficulty in remembering it as an ever-present, all-encompassing and all-powerful entity. Satsang is the name given to the holy congregation or the activity of keeping the company of enlightened persons. This gives a push and direction to a devotee towards self-discovery, bliss, happiness and onward spiritual awakening.

So, self-awareness is a human compulsion, but one does need the help of an enlightened person for this purpose.

UNIVERSAL BROTHERHOOD THROUGH GOD-REALIZATION

Manisha

The problem

- God pluralism
- Master differentiation
- Religious pluralism
- Division of mankind

The result: Hatred, Violence and Intolerance.

The root cause of most of the problems in our society is the concept of God pluralism, because as we see, God of one is different from the God of another.

This leads to 'master differentiation', that is, I believe in Lord Rama, he believes in Prophet Mohammad, or they believe in Lord Jesus. This 'master differentiation' leads to 'Religious pluralism' because somehow during the process religion gets attached to the Master; for instance, the name of Prophet Muhammad got attached to Islam and that of Lord Jesus got attached to Christianity. Whereas, a True Master believes in a 'global family' and he does not belong to any particular religion.

With this 'religious pluralism', we have the mankind divided into Hindus, Muslims, Christians, etc. And the final result is mutual hatred, intolerance and violence.

Sometimes people say that this is the result of religion; in fact, it is not because of religion, but because of the 'God pluralism', as stated in the very beginning.

The Solution

- ONE God....
- Oneness of Masters
- Spiritual oneness
- Universal Brotherhood

The result: Love, Com-passion, Humility and Harmony.

The solution lies in realization of the one God, which leads to oneness of Masters as their message has been one and the same. Now because oneness of Masters is being realised, there is no scope for 'religious pluralism'; instead what we have now is religious oneness—spiritualism.

And once we start talking of religious oneness', the concept of 'Fatherhood of one God' emerges, and consequently universal brotherhood. Very simple, when the Father of the whole mankind is one, His sons and daughters can only be called brothers and sisters, and that is what is called 'Universal Brotherhood'.

Finally, the result is a life full of love, compassion, humility and service to mankind.

OH FAITH! THY NAME IS 'NIRANKAR'

Dr. Praduman Bhalla

My Mission gives you a welcome warm
Without any hesitation and harm,
If you touch a devotee's feet,
Inevitably, you become sober and sweet.

Here devotees say and surely you get
their company unconditionally profits you net.
Don't believe you can have a bet,
the only thing is your faith set.

Meera or Kabir, Janak or Shabri, pauper or prince,
Bulla or Nanki each one wins
Him with his love and devotion,
As the whole is His and only His creation.

Guru Hardev is highly heightened
full of grace, goodness and enlightened,
None here feels frightened
faith is God and Satguru is brightened.

Love, peace and bliss everywhere
hatred, jealousy, anger only rare,
But only when faith in Him is taken care
let all his blessings do share.

(Contd. from page 21)

magazines and books and convey the information to others. Audio and Video cassettes and CDs have also been produced by the publication Department.

(Contd. from page 2)

Attaining the knowledge of the Invisible (Nirankar), one should not try to play God. This is a state which can be attained by the grace of a Satguru. Would that man with his faculty of discrimination enjoyed the bliss of the Invisible and equipoised with God-knowledge and refuge in the Satguru, attained the zenith of noble conduct. Only then can he proclaim : There is no difference between Lord Rama and Kabir : They are one.

IN BRIEF

West Coast Youth Conference and English Medium Samagam was held at Vancouver (Canada) on May 16-17,2009. Nearly 190 young devotees participated and expressed their thoughts on a variety of spiritual topics such as "Unity in Diversity". "Simple Living and High Thinking", "Difference between Faith and Belief". Each participant wore a T-shirt bearing the Mission's Message "Unity in Diversity".

In his message, Baba Hardev Singh Ji said : Such an occasion becomes a unique example to be followed by the world where the youths are being misguided and motivated to take part in acts of violence and terrorism.

As social welfare service, the Mission has set up 72 Tailoring & Embroidery Centres in the country, including one at the Satsang Bhavan, Sector 30-A, Chandigarh, for girls / windows and poor women. The one year course starts from January every year and minimum prescribed qualification is middle class. The machines are provided by the Mission and training imparted by qualified teachers. On completion of the course, certificates are issued to the successful candidates.

In recognition of the blood donated by the Nirankari devotees on April 13, 2009, the Australian Red Cross Blood Service presented a certificate to the Sant Nirankari Mission.

READERS, YOUR ATTENTION PLEASE

The circulation of the Nirankari Magazines is increasing every day. For facility of the subscribers and the public at large, the Magazine Department had started a direct telephone **HELP LINE No. 91-11-27605151.** This number has since been changed to **91-11-47660360.** For the sake of convenience and saving time, this Help Line may please be used to get full information regarding **Sant Nirankari, Hansti Duniya** and **Ek Nazar** on the following points:—

* The old subscribers will mention the name of the magazine, chit number or receipt number before seeking any information.
* To change or get corrected the address.
* To seek change of language of the same the magazine or exchange with another magazine.
* To report delay or non-receipt of the magazine.
* To get any other incormation related to the magazines.

C.. L. Gulati,
Secretary and Member Inchagge, Patrika Vibhag
Sant Nirankari Mandal Delhi- 110009

Album Photo - The youth and organizers rejoicing together the success of the West Coast Youth Conference, Vancouver, Canada

Musical presentation by young artists in a socio-spiritual Sammelan (Test of India) held in London (UK)

Local saints giving warm welcome to Revs Rajkavi Gurbax Singh Ji, Sandeep and Samta Khindaji at New York (U.S.A.) Airport

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Babaji addressing a mega Samagam at Haldukhata (Uttarkhand)

Satguru Babaji inaugurating Sant Nirankari Satsang Bhawan at Kotdwar (Uttrakhand)

Artists from Ludhiana (Pb) expressing their gratitude, through a devotional song, to Babaji, Rajmataji and Pujya Mataji

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