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Babaji addressing a holy congregation at Manimajra, Chandigarh

Babaji and Mataji blessing the devotees at Joshi Math (Uttarakhand)

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REGULAR

Editorial		2
Discourse	Nirankari Baba	3

ARTICLES / REPORTS / POEMS

From God-knowledge to Self-knowledge	Naranjan Singh	11
Presence of God	Dr. Iqbaljit Singh Rai	13
A Simple Mind Can Bring Happiness	Mrs. Winifred Mission	14
A Sacrifice for Love	Bill Wazniak-Fleury	15
The Ultimate Base of All Humanity	Lt. Gen. (Retd.) A.S. Bhullar	17
Equable Vision	Jitendra Mandal	19
The Pleasure-Motive	Dr. Satya Bhatia "Anand"	20
Winning Words	C.L. Gulati	22
Prime Message of Baba Hardev Singh Ji	H.S. Nirman	23
Tolerance, the Key	Nitya Nand Poojari	24
Sant Samagam of Himachal Pradesh	S.R. Prajapati	26
Excerpts From Babaji's Tour Discourses	S.R. Prajapati	29
Love, the Panacea	Dr. V.K. Singh	31
My Love (Poem)	Ajay Bhatia	32

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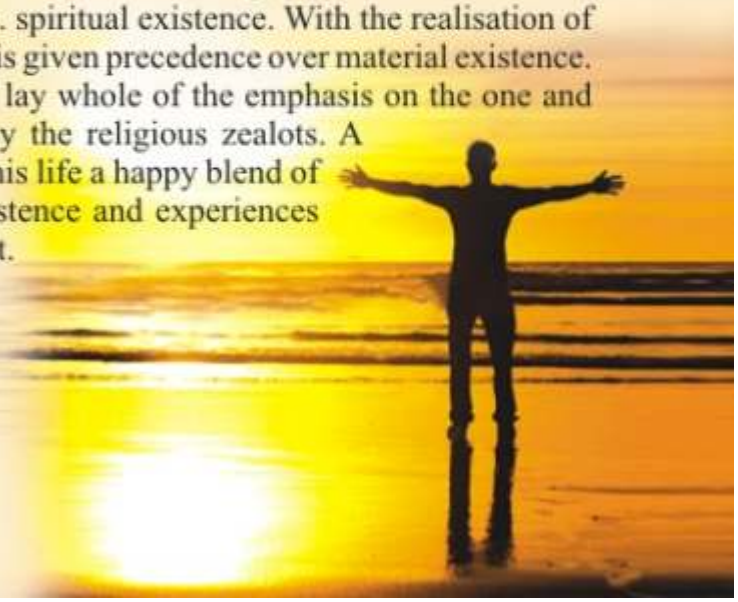
Editorial

Contentment

Everyone wishes to exist and everyone strives hard, day and night, to find ways and means for the purpose. It is an irony that in the process man remains perplexed and suffering. In other words, he is constantly haunted by anxiety and tension, as if death is staring in his face. What is the reason? Nurtuing of the wish? No. There is nothing wrong in one's nurtuing wishes and striving for their fulfilment. Then why suffering? It is due to man's deflection from the goal, so much so that he becomes oblivious of it. This blunder gets him caught up in the mire of wishes and desires for material possessions and gains and makes his life miserable in their fulfilment. He forgets that their is no end to wishes. Fulfilment of one wish gives rise to another and yet another wish. It is really strange that man should quickly become oblivious of the wishes fulfilled and remain engrossed in the fulfilment of the new wishes. Thus despite comforts and conveniences at his disposal, he is not at peace; he feels disappointed and discontented.

Saints and sages have cautioned man against this folly. They teach that God has already endowed man with necessities for his existence. But owing to his greed, he craves for more and more and in the process suffers. Instead of feeling contented with what he is provided with, man becomes envious of the material prosperity of others and, unwittingly, falls a victim to jealousy and greed, making his own life miserable. Should man introspect, he would realise that what he possesses is far more than what many others possess. He should, therefore, feel contented and be grateful to God. There is nothing wrong in wishing to be materially prosperous by honest means. But it would be wrong to make the material prosperity the goal of life. Unlike the lower creatures, for whom the material existence is the be-all and end-all, human beings, regarded as the crown creation, must have a higher goal i.e. spiritual existence. With the realisation of the spiritual goal, spiritual existence is given precedence over material existence. However, it would not be proper to lay whole of the emphasis on the one and reject the other, as is often done by the religious zealots. A spiritually awakened person makes his life a happy blend of spiritual existence and material existence and experiences the rare boon of supernal contentment.



Sant Samagam of Gujarat was held on April 17 & 18, 2010, at Vapi. It was blessed and addressed by Satguru Baba Hardev Singh Ji Maharaj. A free translation of his discourse delivered on the 18th is given hereunder.

DISCOURSE

SAINTS,
SDHAN NIRANKAR!

Today too we are experiencing the same sublime environment endowed with love. The environment is sublime due to the devotion and dedication of the devotees. Here all are eulogising God and sublime and beneficial message has been given.

Man's attention is being drawn to the aspect which he often ignores. We see many things which do not draw our attention unless someone does so. Someone has just pointed out that when we write in English the figures from 1 to 999 in words, the letter 'a' does not figure in the same. When we ponder we find that we have never thought of this

simple thing even in our dreams. Similarly, there are many things in life which we do not pay attention to. Holy beings draw our attention to that we remain totally oblivious being engrossed in the world. However, while in the world, one should also accomplish what redeems one 'here' and 'hereafter'. By so doing one fulfils the prime purpose of human life—one realises God who is the creator of the universe. In other words, man remains oblivious of what is most valuable.

Someone may say: We glorify God and have built places of worship of God. However, holy beings teach that such a link with God is no link. One should actually realise God and then worship Him. Unless one realises God, one cannot be redeemed. Here at this platform the emphasis is being laid on a holy communion with God who permeates each particle. According to the Avtar Bani:

> God, you dwell in each particle,
> I see you in each particle and leaf all around.

Only those, who realise God, realise the truth. We see a spectacle and enjoy it. In other words, there is a sight and a scene. To enjoy a scene, a sight is essential. The one who says that he sees God, he sees God in each particle. This is the Truth. One sees God only by the sight bestowed by a True Master. If one has not attained that sight, one cannot see God. Our physical sight can, no doubt, see mountains, hills, animals, trees and flowers. But here we are talking of that sight which Arjuna attained in the battlefield of Kurukshetra when the war was about to start. There was neither renunciation of a home, nor keeping of a fast, nor performing of rituals, yet Arjuna attained that sight. This should dispel the prevailing illusion that God can be realised only by retiring to a secluded calm place because Arjuna attained that sight right in the battlefield. When Arjuna attained the divine sight and saw God all around he exclaimed: God, I bow to you, right and left, up and down. Arjuna also expressed his gratitude to Lord Krishna by whose grace he attained the divine sight to see God.

The God to whom Arjuna bowed has no left or right, east or west. We make use of the directions with respect to an object or a building. In military terminology, nine o clock means to see to the left—towards the hour hand of the clock. In other words, a direction is always in relation to an object. But God is in all directions; He is all-pervading. That is to say we should bow to God who dwells in all directions and permeats in each particle. Those, who have not realised God, confine Him to a particular direction or place. Holy beings say:

> You are unaware how to see God;
> If you wish to see God, first ask for the divine sight to see Him.

That is to ask without the sight how can one see God.

Holy beings hold that God can be realised only in human life. Saint Kabir

realised God during his life and not after his death. If the soul can be redeemed after one's death, then the souls of robbers, dacoits and thieves, should also be redeemed automatically after their death. If on one's death the soul is automatically redeemed, then the soul of everyone would be redeemed even if one is ignorant of God all one's life. That is to say everyone dies including robbers, dacoits and thieves, and he is said to have left for his heavenly abode! What is meant is that everyone dies and according to the above mentioned notion everyone leaves for the heavenly abode! If so, then what the scriptures teach that one should attain the divine sight and realise God is meaningless. Holy beings contend that it is an important aspect i.e. to realise God as He really is, which in turn is possible when one attains the divine sight. Saint Kabir says:

> The True Master blessed me with God-knowledge and my ignorance has been dispelled.

Again :

> I have met a saint by God's grace and my mind has been enlightened.

The divine sight has made the tremendous difference: what is supposed to be far off, is seen so close. Holy beings say with full confidence that God dwells in each particle and that they see God dwelling everywhere.

From this platform it is said: I have realised God. However, people often say that it is not possible to realise God. When we hear such things we are surprised. People daily recite the scriptures and holy books which proclaim that God can be realised, yet the people contend that God cannot be realised. The fact is that God can be realised not by mere recitation of the scriptures but by attaining the divine sight. The scriptures are categorical : Know the God ye worship by the grace of a True Master. Those, who have not met a God-realised Master to attain God-knowledge, contend that God cannot be realised. On the other hand, we have the great devotee Meera Bai who proclaims:

I have met a God-realised Guru—Ravidas Ji
who has blessed me with the divine sight to see God.

Even at that time, people did not believe that Meera Bai had realised God. Holy beings teach : It is good that you read and recite the scriptures and give in charity but if you have not ralised God, you will not be fulfiling the principal purpose of human life to realise God. Therefore, the call is repeated, again and again : We have realised God, so should you. We are fuly convinced. We were also reciting the scriptures earlier and now that we have realised God and recite the scriptures, we feel blissful.

As said earlier, the letter 'a' does not appear when we write the figures from 1 to 999 in words. The letter 'a' occurs only after the figure 999. This is a fact, yet we never thought of it. Similarly, we read and recite the scriptures for the whole of our life but we never think of realising God. But on attaining God-knowledge when we read the same scriptures we feel joyous. If everyone could realise God on one's own where would be the need of a True Master? It is written:

One cannot swim across the ocean or life without the grace of a True Master,
May one be equal to Brahma (the creator) or Shankra (the destroyer).

Our life can be transformed when we meet a God-realised True Master. When Lord Rama knocked at the door of Sage Vashishta, the former heard a voice from inside: Who is there? And Rama

submitted: Sage, this is what I have come to know. Having read a little, we think that we need no Guru; we shall be redeemed on our own. Wood contains fire but we cannot heat water, boil milk or cook food unless fire manifests from the wood. Only when fire manifests can we heat water, boil milk or cook food. Similarly, God permeats each particle, pervades everywhere, but we can be redeemed only when we realise God. That is why holy beings teach that God can be realised only during human life and that too by the grace of a True Master.

None has ever realised God after one's death. Meera Bai, Bulle Shah and Kabir all realised God while they were alive. Bulle Shah says:

> Realising God is as easy as uprooting a plant from here and replanting it there.

Again:

> Except God, nothing exists but we lack the sight to see Him.

Bulle Shah met his mentor Shah Inayat during his lifetime. So was the case with Swami Vivekananda, earlier known as Narendra. When he met Ramakrishna Paramhansa, he put the same question, can God be seen, and Ramakrishna, who was a God realised personage, answered : As you see me and I see you, I see God. After realising God, Narendra was known as Swami Vivekananda. One has to realise God during one's lifetime.

Holy beings point out that while leading a worldly life one forgets one very important aspect (God-realisation) and remains unenlightened. Man amasses so much but that will not do.

Therefore, man should also redeem his soul. God-knowledge which is related to the soul is also related to the mind. Therefore, redemption of both mind and soul has to be attained. The mind has a great role to play in the redemption of our 'here'. At the same time, redemption of the soul is essential. Human life is valued due to the soul. If there is no soul, the body has no value which is either buried or burnt. The soul is so valuable, yet we do not think of it.

A son of a rich man insisted on taking a bath in a stream. The rich man told his servant to accompany the boy to take care of his costly possessions. While the boy was swimming, he was caught in a whirlpool and started drowning and shouting: save me, save me. Incidently, the rich man arrived there and saw his son drowning and the servant sitting pretty. He jumped into the stream and rescued his son from drowning. He questioned his servant: Did you not hear the cries of the boy to save him? And the servant replied: Sir, you instructed me to take care of the costly possessions which I was doing. Hearing this the rich man said: No doubt, the possessions were costly but not more costly than the life of my son. The things can be procured again but not the invaluable life of the boy.

This tale reflected the foolishness of the servant as well as ignorance of so many people who do not care for their soul which is invaluable. They are worried only about their body and thus waste away their invaluable life. Holy beings inspire man to realise God well in time:

If one realises God 'here',
One will be blissful 'hereafter'.

Man should redeem his real self during this lifetime to be blissful 'hereafter'. In this way, holy beings repeatedly remind man that if he misses the opportunity to realise his real self, he will repent.

What is the use of repenting after not availing the opportunity,
What is the use of rain when the crop has dried?

When the crop needed water, it was not irrigated. Irrigating the crop after it has dried, will be of no use. In other words, if one misses the opportunity to realise God, one will repent. Man should realise God while he is alive to secure his 'hereafter'. If the soul fails to realise God, it will not be liberated from the birth-death cycle. Therefore, one should also think of the soul and take necessary steps for one's redemption.

There is a tale. In a kingdom the king could rule for a certain period after which he was exiled to an island full of shrubs and ferocious animals and the man who first entered the kingdom, was made the new king. It went on like this. People were horrified on hearing that after the stipulated period the king would be exiled to the island and no one knew what would happen to him. Once a person who happened to enter the kingdom first was made the king. When his tenure was coming to an end and he was to be exiled to the island he was

greatly frightened. While on a walk, he met a sage and enquired what he should do to avoid his fate. The sage told him that he had a solution: Since he was still the king, he should order that all the ferocious animals be caged and the island cleared of the thick jungle and instead a beautiful garden laid out. The king issued the order accordingly and on the expiry of his term went to the island free from fear of the ferocious animals and the thick jungle . The moral : We should also accomplish the prime task of human life 'here' to be blissful 'hereafter' — redemption of the soul. Holy beings say:

Man is born and dies again and again,
He suffers for long.

Further:

Failing to realise God,
One is crushed like a seed in an oilmill.

Man should attain the prime aim of human life to be free from the birth-death cycle. We have to take the step right now. Holy beings bless us with such state during our lifetime which redeems our soul and we complete the journey of life happily. Here the devotees are giving the clarion call to man to realise the God he worships and glorifies. Only on realising God life can be redeemed and blissful.

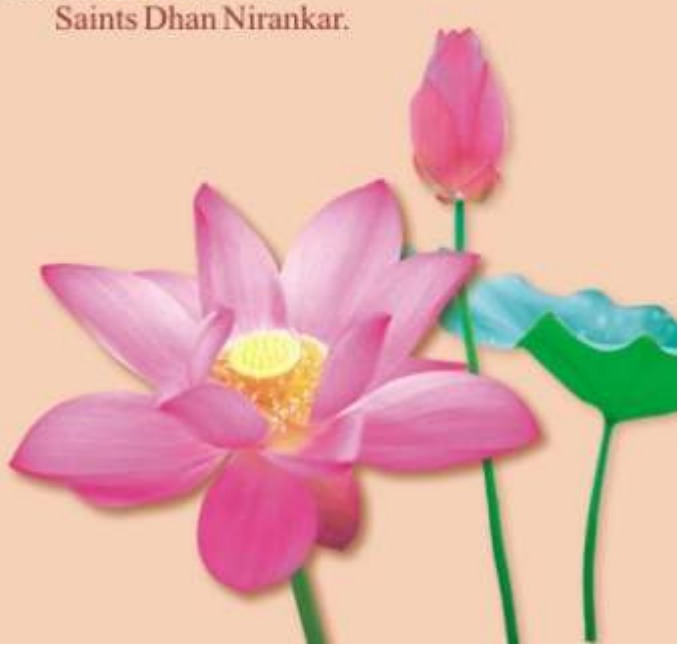
In the morning the Sevadal volunteers demonstrated through games that besides physical ailments, there are ailments of the mind such as hatred, enmity, jealousy, greed, etc. and that in the company of saints the mind is enlightened and rid of the ailments. Consequently, it imbibes love, compassion, kindness, tolerance and broadmindedness. Now the mind imbibes sublime feelings. When we plant a sapling in a flowerpot, the surrounding sides do not permit it to spread its roots and it dos not grow into a full plant. However, as soon as we plant that very sapling in the open, the confining sides of the flowerpot are

eliminated and the roots spread far and wide and it grows to its fullest extent. Similarly, there is a need to broaden the mind. The sense of mine and thine alienates us from others. But when narrowmindedness crumbles, fellowship blossoms. Then the mind is broadened: instead of hatred, enmity and jealousy, we imbibes love and fellowship. Instead of condemning others, we praise each other. Instead of maltreating, we respect and honour each other. Instead of discriminating on the grounds of caste, the one who worships God turns a devotee of God: there is no question of high or low, rich or poor. The mind is free of all such ill feelings and is transformed and no one is treated as an alien or a foe; all are owned by all. Now the soul is redeemed and when the body dies, the soul will not wander about; it has not to take on a body. Due to enlightenment of the mind, the chief task of life has been accomplished. All depends on the mind. As the mind has been enlightened, life has assumed a new meaning; it is full of love, compassion and kindness. Instead of denouncing, one loves others. There is no conflict on the grounds of diet, dress, language, culture or name of God: a great transformation has taken place in life. This has become possible only on attaining the company of the God-realised, otherwise we would have not realised the truth nor attained the divine light nor dispelled our misconceptions nor the mind enlightened nor life transformed: nothing was possible. Here the devotes declare: We have met with a God-realised Master and our life has been transformed; pray, you should also come forward and achieve the real goal of life: Know the God ye worship and glorify Him; get rid of your misconceptions; come out of the narrow circles of caste, community and clan and be a member of the vast human family; shed enmity, jealousy and hatred. This is what the holy books and scriptures teach.

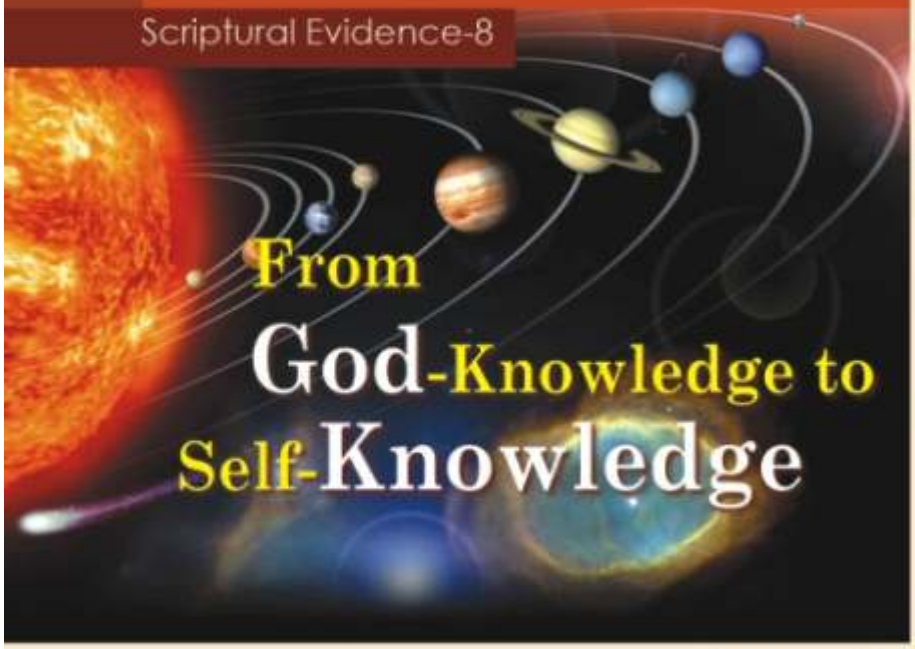
The earth is being damaged due to pollution of the environment and ecological imbalance and humans are playing a great role in this. Humans are also responsible for creating an environment of violence and they have to take steps to check both types of pollution. If a human is reformed, the world will be reformed. As such a great responsibility lies on humans to concentrate and cooperate to bring about the required changes.

May all of you remain devoted to God and imbibe love and humility and embellish the world.

Saints Dhan Nirankar.



Scriptural Evidence-8



From God-Knowledge to Self-Knowledge

Naranjan Singh, IAS (Retd.)

We have seen that the approach of all the earlier prophets and the Nirankari Mission is exactly the same i.e. it is first God-knowledge then self-knowledge. If we analyse this approach it will look absolutely logical and scientific.

The cosmos is built in a manner that it is one piece organic and inter-connected. Although each self seems to be different from the other, yet all the selves are interconnected with each other and also connected to the objective cosmos. The intelligence of the individual self is part of the cosmic intelligence that governs the whole of cosmos. At all tangents, human self is connected to the Universal Matter as well as Universal mind.

The Scientific Approach

As per the new world-view of the science, human self, physical and mental, is like a flowing organism sustained and evolved by primordial cosmic intelligence. Each cell of the human body is a terminal connected to the cosmic computer.

Just see the functioning of the human self. All its components like 'Earth', 'Water', 'Fire', 'Air', 'Sound', and conscious being (Jiva) are all made out of cosmos. They are sustained and maintained by cosmic forces / elements. Without cosmic connection, the self will wither away in no time. The self is unthinkable without cosmic connection and cosmic support. The cosmos is an extension of the individual self. With present scientific knowledge we can say that

As is the Macrocosm
So is the Microcosm
As is the cosmic intelligence
So is the intelligence of the self.

Human self is like a pyramid which is empowered by the cosmic forces. In this case self-knowledge is first the knowledge of cosmos and all its constituents. With this knowledge, the self understands its cosmic form. This

cosmic form and cosmic connection first percolates in the intellect, then it is transferred to mind for implementation. Implementation implies faith and utilizing it for giving direction and purpose to mind and all the organs of the body. The mind then gives directions to senses for day to day functioning as per God-knowledge. We can very well see this structure in human organism created by Nature itself. The physical organs always work as per the directions of senses, the senses as per mind, and mind as intellect. The intellect works as per knowledge and experience bestowed on it by outside agents. So it is always from above to down below that human self functions. It is never the other way.

According to latest research in physics, the sub-atomic particles don't have any meaning as isolated entities but are to be understood as interconnections between themselves. In fact, entities are nothing on their own but their interconnections. Out of this observation emerges the one-ness of the cosmos. It further implies that it is the whole that determines the behaviour of the parts. It also means that it is cosmos who decided the working of the units and not the units.

Cosmos is not a mathematical collection of different selves or material particles. It is one whole. Each self (Jiva) reflects and represents the glory and potentiality of the cosmic. When the self is ignorant of its cosmic connection, it evolves a world-view of isolation and egoism. It is then selfish and not cosmic. Its condition is like the part of a machine which when isolated is just a piece of metal. Only as a functioning part it has value which is much more than the value of the metal of which it is made of. So when a self realizes its component role, it is self in the real self.

The purpose of the whole is always the purpose of the part. It can never be otherwise. The purpose of the part is to know first the purpose of the whole whose part it is. Then all the working is only to help, cooperate and contribute to make the whole realise its purpose. Just think if a part of a machine evolves its own purpose then it shall become a stumbling block in the functioning of the machine. This is why God-knowledge i.e. knowledge of cosmos is pre-requisite for each self. Absence of this knowledge is the root-cause of pervasive egoism with consequential hatred, violence, ill-will and total mal-adjustment in society. In such a situation, there shall be no harmony, no cooperation and no love.

God-knowledge may not be misunderstood especially in the age of science. In spirituality, God is the sum-total of cosmic forces or rather the whole of cosmos as such. It is not God of organised religion which differs from religion to religion. Such a God is

(Contd. On page 28)

Presence of GOD

Dr. Iqbaljit Singh 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 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 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 persons 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 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.

(Contd. on page 25)

A Simple MIND Can Bring HAPPINESS

Mrs. Winifred Mission, England

Today's world is anything but simple. We are actually in quite a mess with economic downturn, global warming and growing political, social and personal instability.

When there is a crisis, there is always the opportunity to learn from that and to take the initiative to do something differently. A lot of people are now asking: What can we learn from this? What can we do to change things for the future?

If we observe how we spend our time, energy and money, we may see that we are trying to fill a gap in our lives. Yet the contentment we are looking for will not come from anything we have to do on a physical level, but by awakening our spiritual identity. The treasures we are looking for are not out there; they are within. We just have to find some quiet time to rediscover and nuture them and then use them in our lives. Life will then become simpler and much more satisfying.

The things by which we generally define ourselves — appearance, personality, abilities, work, relationships, etc. can all change. Our sense of self can be influenced by what people say, the situations around us and the problems we face. What is it, then, that defines who we are?

Much of the unhappiness and insecurity in the world is a result of our limited, external perception of ourselves. I believe it is the inner, spiritual identity that people are searching for today. The spiritual identity can give me hope in a situation of despair, show me a solution to any problem and inspire me to change the direction of my life. And it is through recognising and experiencing my spiritual self that I can connect myself with God and receive the strength and broader vision that I need to contribute positively to this world.

(Contd. on page 30)

A Sacrifice for LOVE

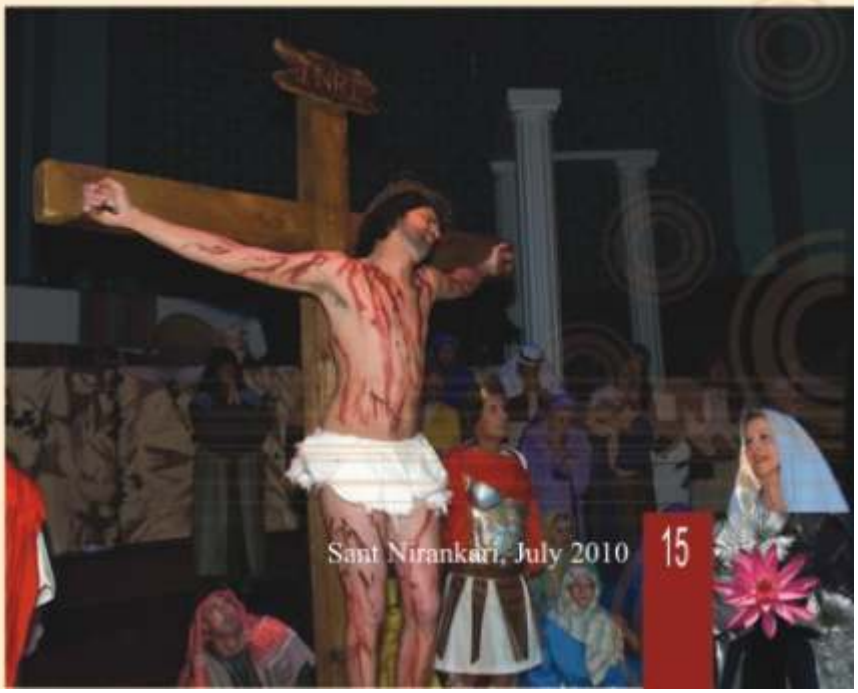
Bill Waziak - Fleury, U.S.A.

Love is a very vital part of our lives. And above all, God's love is the most cherished part of human life. In His plan, God commanded the greatest sacrifices to benefit mankind. Is this not what God planned as he put Jesus to the task of dying on the cross for the sins of all mankind? The miracles that followed have kept his message and teachings centre stage, never to be forgotten, never to be taken lightly!

As with Jesus, our Holy Master Baba Gurbachan Singh Ji also discovered God's same plan for himself as well. This ultimate sacrifice would mean the end his worldly existence. It would show all of us, his decision to accept and follow God's plan. He knew of this plan many weeks in advance. He tailored his discourses to prepare the followers for his ultimate sacrifice which left all his devotees in a tragic sorrow. He could foresee the transition and the following continued success of the Mission under the guidance of his son. He could also see that this success would proclaim to the world and any foes that this Mission was true to God's plan.

Love also includes in its sphere our ability to shed any thoughts of revenge. The ultimate sacrifice of Baba Gurbachan Singh ji and the enlightening guidance of Baba Hardev Singh ji to shed all thoughts of revenge is the greatest example of love and of acceptance of God's principle of 'giving' — of 'sacrificing'. So we honor and cherish the loving memory of our Holy Master by donating blood on his day....Manav Ekta Divas — Human Unity Day.

We all know that blood is essential for life and cannot be created except by the human bodies. In the same manner, Love is essential for our emotional and spiritual life. And, It cannot be bought, sold, or manufactured. Pure and simple love must come through our spiritual and emotional connection with God.



With this knowledge, we too can make a great sacrifice for and express our love for humanity by donating blood and saving lives in the name of our Holy Master. It was his act of love.

Without a doubt, Love is the most vital part of our lives and real existence. It has been noted that a new born baby cannot survive without motherly love. You can provide food and upkeep but without the loving motherly embrace, the baby will die. So, how does one describe what love is?

In English, love is just one small word. And, it has so many meanings to many different people. Other languages have specific words for the love of food, the love of a friend, or the love of a devoted relationship. Take a moment and examine for yourself how do you describe the meaning and qualities of love in your life?

When I realized that God was encouraging me to examine the meaning of love in my life, I wrote the following description:

> "Love is pure and simple, colored with honesty, sincerity, humility, gratitude, harmony, compassion and trust. And, it is listening and understanding. Love is continual caring. It is communication with others while keeping its flow pulsating through your own being."

However, when love becomes complicated, it loses it intoxicating power.

All mankind is created in the image and likeness of God. Love is the main reason and purpose we find ourselves here. And like God, we are made with the abilities to love all. This likeness to God makes us rise above all distinctions and love all. A good example of this would be the ability of human beings to speak all the languages of the world even though some are more difficult than others. Therefore even the persons, who are seemingly not religious or spiritual and we may hence think are the farthest from God, can experience love for themselves and also love others. Perhaps, they just need that one great example to follow – the example of Jesus, the example of our Holy Master, the example of saintly people. And, the rewards are eternal. Life becomes full with the gift of abundance of God's love for all times.

The Knowledge of one's identity with the Self that negates the wrong notion of the identity of the body and the Self sets a man free even against his will when it becomes as firm a the belief of the man that he is a human being.

— Adi Shankara

The Ultimate Base of All HUMANITY

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

The ultimate base of humanity is also the base of all creation, since the humanity is very much a part of the creation. The heading is chosen for humanity, since the article is addressed to humanity. Further, the article is written from the viewpoint of human being.

A human being is said to be the supreme creation, because of his intelligence, observation, analytical and deducing ability, not found in the animals. A human being is quite capable of dominating and training animals. There are the advances in communications, travel, metals, construction, electronics, engineering, air-conditioning, power generation, genetics, and many such fields. According to the author, the most valuable is his ability to wonder and examine the source of his own base and origin.

When we use the word 'Base', we also imply the origin, the creator, the self, and the support. There are, of course, many words denoting this entity or God which in this article we are calling the 'Base'. The famous one's are God, Allah, Brahma, Waheguru, and many others. There is, of course, a long list of His qualities or attributes. The basic question which arises is the ability of a human being to know and understand this 'Base' or 'Entity'. Hopefully, this desire arises in a human being sometime or the other. The subject is discussed endlessly in books of religious precepts and philosophical treatises. It is also a subject of discussion, debate, surmise, and deduction. A somewhat logical and pragmatic discussion is attempted here.

The 'Entity', which is the 'Base' of all humanity and hence of all creation, can be known and its essence grasped by any human being. The process of introduction to this 'Base' is called 'Gyan Daan' (The bestowal of Enlightenment). What happens is that a deserving and keen devotee is introduced to this 'Base'. What

he gets is a spatial and existing relationship with the 'Base'. It is also called 'Nirankar' (Formless). One should understand that, it is a mere introduction, perhaps giving a conceptual understanding only, The full understanding, unwavering faith, and the removal of all doubt are yet to follow. Unfortunately, some individuals never reach the stage of enquiring and questioning their origin. Some others, reach the stage of 'Gyan' (Enlightenment) but never proceed further, due to the pressure of their past beliefs and mental make-up.

The present head of the Nirankari Mission, Baba Hardev Singh Jee, advises three things for a devotee. These are 'Sewa' (Selfless service), 'Simran' (God-remembrance), and 'Sat-Sang' (Company of Enlightened persons). All these, of course, come after the Enlightenment. The dovetee must at least be clear of the basic concept and be aware of the spatial location of this Formless God ('Nirankar'), before following the trio of 'Sewa', 'Simran', and 'Sat-Sang'.

'Sewa' (Selfless service) has to be 'Nishkam' (without the desire of hankering for return or reward). 'Sewa' (Service) could be bodily service, or from the heart, which is somewhat more difficult. For example, a true devotee is full of love, compassion and care, instead of the negative qualities of anger, hatred, malice and ill-will. Service could also be of cash, food, clothes, necessities and household goods.

'Simran' (Remembrance) implies remembering the Divine Element. The most important point, however, is knowing and feeling the presence of 'Nirankar' (Formless God), being near and ever present. Without this ever present awareness, any type of 'Simran' (Remembrance) is of little avail.

'Sat-Sang' (Company of enlightened persons, who know the Truth), is actually a congregation or meeting, presided over by a qualified, enlightened person. Such a congregation/meeting is held on a regular basis at all branches of the Mission and information in this regard can be obtained from them. The importance of regular attendance of 'Sat-Sang' (Congregation/meeting) can never be overstressed. It is perhaps the overriding important activity to be performed by a devotee, after 'Gyan-Daan' (Enlightenment)

One scientist has very rightly stated that the world is nothing but a dream in the mind of God. A couplet from the Guru Granth Sahib describes the situation very aptly and correctly:

'Ghale ayey Nanaka,
Sadey uth Jaayey'

(We come to this world when we are sent and we go back when we are called back by Him).

We originate and come out from the 'Base' (also the Self, Origin, God,

(Contd. on page 30)

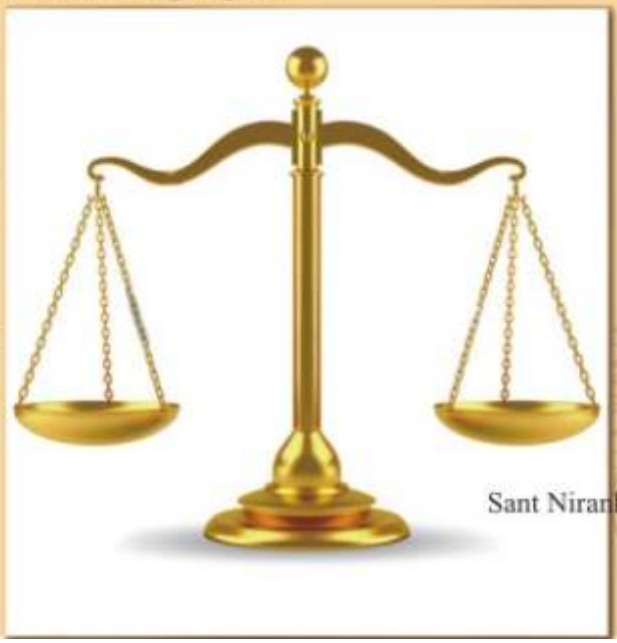
Equable VISION

Jitendra Mandal, U.S.A.

Q: What is equable vision? How to achieve it and experience it and translate it into one's own life?

A: In the dictionary one will find and word "equable" has the Latin root "aequabilis", which means "to make equal". Equable vision, therefore, should mean making our vision equable. The words "to make" are the most important. They mean "effort" on the part of the person interested in developing equableness as a worthy goal in life.

One should think, speak and act equally in life. It means thinking, speaking and acting fairly under all circumstances and in all situations. That is the toughest part of living. In principle, only human beings are capable of being equable under all circumstances and in all situations, though a majority opt to behave differently, primarily, because of EGO, fuelled by desire, anger, covetousness, attachment, lustfulness and jealousy. One can cultivate and attain the much required state of "equable vision" only by shedding the above six vices day by day with faith in oneself and faith in the Almighty.



The person with equable vision can be said to be in the state of "Samadhi". The need is to be in that state round the clock throughout one's life. Tough, but can be achieved. Those who achieved equable vision are known as saints, sages, rishis (seers) and, above all, God in Human Form. A Manava (human being) in a perennial state of Samadhi is no different from Madhava (Divine Being).

Equable vision is being aware of the well-being of one and all.

When one sees the Beloved everywhere, that is equable vision.

When one has risen above the differences and distinctions that divide mankind, that is equable vision.

The great deceiver in this matter is the human body. The sense organs of the body constantly proclaim the boundary between "this" and "that", the boundary between "self" and "other".

But, alas, the sense organs do not tell the full truth. Beyond the confines of this little self, there is something greater, there is a greater Self.

The Pleasure MOTIVE

Dr. Satya Bhatia "Anand", Delhi

How to overcome the pleasure-motive? Unless the pleasure-motive is overcome, no matter what else we do, we can never perfectly control the mind. This statement may give a rude jolt to many, who struggle with their minds. But it is a fact, and the implications of this fact need to be grasped.

It is easy to say bluntly that unless the pleasure-motive is renounced one cannot have a strong will to control the mind. But the pleasure-urge, being elemental in us, is so deeply ingrained in our flesh and blood that it can be got rid of, if at all, only with the greatest difficulty. We must not, however, complicate our inner situation by imagining that we are wicked in seeking pleasure. The pleasure-motive is not in itself sinful, though, of course, indulgence in immoral pleasures, which create greater bondage and retard our higher self-development, is. Exept for a microscopic minority— who, in response to a higher call, have renounced worldly pursuits and about whom we are not speaking here — except for them, life itself will hardly be possible without some satisfaction of the pleasure-ugre. What to live for, if not for pleasure?' will be the honest question of the majority of mankind. This urge is a living force in man, and a force by which he lives. Yet, it is true that the pleasure-motive eats away our will to control the mind. What then is the solution of this inner problem?

To be sure, ascetic denial is not the answer for the vast majority. Neither is the answer the indulgence. The answer is in gradually educating our pleasure-urge, and in understanding the dimensions of our own being and how to harness the pleasure-urge for the purpose of self-fulfilment. This will need some elaboration.

Incidently, it is well to make it clear that we are now discussing a general problem that faces beginners who are worldly in their dispositions. For those, who, are advanced aspirants some of the points we are going to discuss will not hold good. They will know what these points are, for example, the enjoyment of legitimate sense-pleasure is permissible for the ordinary person who has yet to make a start in a spiritual life, but not for the person who has taken several steps in it,

'Do not seek pleasure' is hardly a practical precept for any one who has a pronounced craving for pleasure in his nature. The illumined teachers of India, besides being knowers of Truth, were also masters of human psychology and compassionate preceptors. What they taught on this subject can be put in a few words : seek pleasure but in a way which will not spoil your physical or mental health, or obstruct your higher development. If you must seek physical pleasures, seek them in such a way that your powers may be preserved for enjoying the joys of the mind; seek the joys of the mind in such a way that your powers may be preserved for attaining the bliss of the spirit. Do not seek pleasure in a way that will destroy you. This should make sense to thinking people, Ethical principles, the observance of which is helpful in controlling the mind, are all meant to protect a man from harming himself. Thus these serve his profoundest interest. The wild pleasure-urge has first to be domesticated in the frame of the requirements of self-development before it can be ready for graduation. What do we mean by 'graduation'? There are three kinds of ananda — joy — the joy of worldly enjoyment (vishaya-nanda), the joy of worship (bhajanananda) and the joy of Brahman (brahmananda) The joy of worldly enjoyment is the joy of sense objects which people always enjoy. The joy of worship one enjoys while chanting the Name and glories of God. And the joy of Brahman is the joy of God-realisation. After experiencing the joy of God-realisation, the Rishis of olden times went beyond all rules and conventions.

The passions cannot be destroyed but can be harnessed and purified. Joy—Bliss (Ananda) is not pleasure; it is beyond pleasure and pain, which can never be separated on the physical and mental plane.

8In the Infinite alone is bliss; there is no bliss in the finite. Therefore one must realise the Infinite by the grace of a True Master to enjoy the infinite Bliss.

I do not want my house to be walled in on all sides and my windows stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

— Mahatama Gandhi

Winning WORDS

C.L. Gulati, Secretary (HQ)
Sant Nirankari Mandal

An adage goes : "Watches and women never agree, yet everyone believes his own." This tendency creates an attitude of sticking to one's own viewpoint, right or wrong. This difference in views leads to an effort to win an argument, unmindful of losing a person. With ego and selfishness becoming endemic in all walks of life, normally, persons may not realise that they are difficult. Thus, taking things personally, everyone is living in his own dream and own version of life which culminates in rising tide of intolerence in society and becoming a social problem of deep concern.

The more successful one wants to become in life, the more difficult people he has to meet and cope with. Therefore, avoiding difficult people does not solve the problems in question. It is essentially learning how to deal with a difficult person that gives you smooth sailing. Once you master this art, difficult people will start liking you.

It is not unusual that sometimes very small things go a great way in handling difficult persons. These small things are the use of words "Please", "Thank you", "Sorry" and "Welcome". Whenever, we interact with each other, the use of these polite words substantially iron out the differences. Whenever we need help or something from someone, it should not be a sort of claim but humble request with the use of word "Please". Once necessary help is extended, we should not fail to convey "Thank you". If ever there is any slip on our part in dealing with a person, we should not hesitate saying "Sorry". Also, we should not pose as unaccessible. Whatever help we can render to someone, we should "Welcome" him.

When we learn to listen and listen to learn, these basic etiquettes become part of our life and spell normalcy and humility which are the other names of divinity.

A chimaera, in Greek mythology, was a monster with a lion's head, a goat's trunk and a serpent's tail; more generally it meant a compositive animal. Throughout the ages, painters and writers of fantastic tales have been found of creating chimaeras. My own favourite brainchild is the momiphant. He is a phenomenon most of us have met in life; a hybrid who combines the delicate frailness of mimosa, crumbling at a touch when his own feelings are hurt, with a thick-skinned robustness of the elephant trampling over the feelings of others.

— Arthur C Koestler

Prime Messages of BABA HARDEV SINGH JI

H.S. Nirman, Chandigarh

Permanent perception of God, leading to humanization of Homo sapiens is very much possible.

Entire humanity is one interdependent family but this is to be realized in a practical form. Unity of God-knowledge in the diversity of cultures, geographical divisions, political demarcations, socio-economic ideologies, dietary habits and philosophical/religious beliefs is available with the Nirankari Mission. There is no question of any religious conversion. Rather, a re-discovery of one's own religion in the light of God-realization is needed. Amicable co-existence between various beliefs is possible. Appreciating the good traits of others and unseeing their habits which look not good to us, is imperative. No place for hatred and condemnation of others on any grounds is to be allowed. Mutual understanding is more necessary than an undue emphasis on uniformity of variable factors.

Love, compassion and mercy for everybody irrespective of one's status, position or belief is to be practised. This includes taking care of fellow beings with one's available resources is to be ensured.

Mutual tolerance and forgiveness leading to productive co-operation for socio-economic development and prosperity of individuals and communities is to be developed.

Love as the supreme trait of human life, and gentle and affectionate language in all walks of life are to be sincerely used for own and others' happiness.

TOLERANCE: The Key

Nitya Nand Poojari, Mumbai

One of the many interpretations of tolerance in the online dictionary is, "a fair, objective, and permissive attitude towards opinions and practices that differ from one's own." During our daily routine we come in contact with many people, An assertive or liberal attitude towards their viewpoints plays an important role in shaping up our relationship with them. It is this accommodating nature of man that helps him build up a better life.

There has to be a peaceful coexistence in order to practice and achieve universal brotherhood. One has to learn to forgive others' misconduct and errors by being patient and tolerant. *"The weak can never forgive. Forgiveness is the attribute of the strong."* One can develop such a state of mind through attaining God-knowledge and practicing tolerance in daily life. It is through tolerance that we overcome our shortcomings like anger, intolerance, greed, etc.

A single incident or situation evokes different reactions and emotions from different people. But the one who is tolerant not only deals with the situation in an apt way, but also helps others to overcome sorrow and trouble. It is through tolerance that we can help the needy, bring a smile to a crying face, spread love and shun hatred and turn enemies into friends. Tolerance is the towering trait of a saint. If one imbibes tolerance his reactions to situations benefit all and hurt none.

In order to spread Divine Knowledge throughout mankind, a devotee has to be tolerant enough to overcome the obstacles of time, distance, narrowmindedness, hatred, anger and greed. Tolerance helps

synchronization of speech with actions. He attains the state of equipoise. He is ever thankful to the Formless God for all his worldly achievements and possessions and he uses these as a caretaker and not as the owner. He imbibes abundant love which is the need of the hour in this world riddled with violence and hatred.

One finds it difficult to have patience and practice tolerance in this lightening speed hi-tech age. The question arises, how to practice tolerance? The key factor in scaling greater heights of tolerance, after attaining Divine Knowledge, is total surrender. It is when we surrender to the will of the Formless God, that we develop a forgiving 'attitude, a positive approach to situations and large-heartedness — roadway to tolerance.

Life affords us abundant opportunities and enormous experiences to cultivate tolerance.

> "I have learned silence from the talkative, tolerance from the intolerant, and kindness from the unkind; yet strangely. I am ungrateful to these teachers."
>
> — Khalil Gibran

Thus, tolerance, as we know, is one of the most important trait to practice to be blissful. Tolerance imbibed by a human being in his present, helps him and shapes his future, both spiritually and materially. Tolerance is the key to spread warmth, love and universal brotherhood across the globe.

(Contd. from page 13)

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 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 gets hold of external instrument which brings about perception. The enlightened Self will send no harmful signals to hurt others. All its signals are being meant for the well-being of others.

> The moment one definitely commits oneself, then providence moves too. A whole stream of events issue from the decision, raising in one's favour all manner of unforseen incidents and meetings and material assistance, which no man could have dreamed would come in his way.
>
> — Goethe

Sant Samagam of HIMACHAL PRADESH

S.R. Prajapati

Sant Samagam of Himachal Pradesh was held at Kulu on May 22 & 23, 2010, with devotional fervour. The devotees from neighbouring places and states also participated in a large number.

The Samagam commenced with a grand procession with Satguru Baba Hardev Singh Ji and Mata Sawinder Ji seated in an open flower-bedecked vehicle. The devotees in their traditional attires reflected their folk culture. Singing and dancing squads preceded Babaji's vehicle. The locals turned out in large numbers to have a holy glimpse and blessings of Babaji.

Blessing the holy congregation held in the afternoon, Babaji said: We have assembled here at Kulu, a beautiful place of Himachal Pradesh, full of natural sceneries, to give the message of human unity. Real unity can be established when the mind imbibes love, humility and tolerance. But if the mind imbibes the feelings of hatred and enmity, even natural beauty becomes meaningless. Kashmir Valley is a living example. Known as a heaven on earth, now-a-days it is fear-stricken owing to killing of the innocent. Holy beings strive that every heart may feel the pain of others and imbibe fellow feeling and mutual goodwill. May everyone imbibe sublime feelings. Today man is smouldering in the fire of hatred, enmity and jealousy which is turning the earth ugly. The one, who realises God, imbibes sublime feelings and sublimates the world. Mere mention of sublime feelings will not do. We have to take meaningful steps in this direction.

The environment of violence prevails not only in India but

throughout the world. India is known as a religious country and the land of the holy who gave the message of peace. But it is an irony that the country is riddled with hatred on the grounds of caste, language and religion. People in other countries are said to the materialistic but we should evaluate ourselves how religious we are. To sublimate this world we shall have to follow the saintly teachings and tread the path shown by saints. This is what all of we wish for.

The devotees living in this part of the country, caring not for the difficult terrains and hilly paths, are propagating the message of Truth. As the sun has importance in every age, so is the importance of Truth. God alone is truth and all else is false. God alone is stable and one can experience abiding happiness only on realising God. One can be blissful only in communion with God. If we are disconnected from Him, we are far off from human values. Great are those who give importance to God. Our thinking and conduct is transformed in the company of God-realised beings. Unity can be achieved even in diversity. However, one has to open his fist to shake hands. On realising God we own all and rid ourselves of the bondage of ignorance.

Earlier, in his message to the humanity, Babaji said: The devotees have created a sublime environment here which needs to prevail all over the world. Beauty should be internal and not merely external. This is what saints have been inspiring the people for. People fight with each other on the grounds of religion, caste, colour, language, faith and culture and the beauty of life is vanishing. May peace prevail everywhere. This is the aim of holding Samagams.

Language, attire and culture change but the message of Truth has always been one and the same. For fostering unity in diversity, realisation of the One is essential.

Addressing the massive congregation on the 23rd, Babaji said: Not by birth but by action and conduct man should prove that he is a human;

should imbibe human values. What is important is one's thinking and not whether one dwells in a cottage or a castle. If one imbibes goodwill, one will be regarded as a true human. The humble are truly great. If one follows the saintly teachings, one is a true human.

S.C. Harmeet, District Judge and Shri Ajit Thakur, Sub-Judge.

On this occasion the Nirankari Exhibition, depicting the history and social services rendered by the Mission, was a great attraction.

Generally man is selfish. It depends on him what he chooses. In worldly life we have a choice. We should be wise to choose to tread the beneficial path. Only awakened beings choose and tread the right path. We should choose the right: see the right, hear the right and do the right.

On both the days speaker, singer and poet devotees highlighted the importance of God-knowledge, holy congregation, selfless service and God-remembrance.

Among the prominent personalities who attended the congregation and welcomed Babaji and Mataji were Shri Maheshwar Singh Raja of Kulu, Shri

(Contd.from page 12)

always a dead concept as it was never a living force. Prophets such as Jesus, Abraham, Moses, Mohammed, Krishna, Guru Nanak revealed a living God of the cosmos and not a dead concept. The tragedy is that such a God is lying buried under the dead-wood of religious acts and ceremonies. The prophets analyzed the cosmos and separated the spirit from the material, the chaff from the corn. With this analysis the self knows itself and becomes submitted to the cosmic spirit called Nirankar—Nir-akar.

Excerpts from BABAJI'S TOUR

Karnal

S.R. Prajapati

HARYANA

Karnal, 29-04-2010 : Despite variation in language, culture and lifestyle, the message of aTruth has even been one and the same. Truth does not change with the change of time and place. If one reposes firm faith in Truth, the mind is transformed. Holy beings wish that man's vision, feeling, thinking and conduct may be transformed. True transformation is one which can sublimate the world. The seed of hatred is sown in the name of language; every language has its importance but the language of love is the supreme language.

All differences vanish when one attains the Light of God-knowledge. Holy beings always lay emphasis on imbibing love, kindness, compassion, tolerance and braodmindedness but people imbibe negative thinking and are not ready to imbibe altruistic teachings of the holy beings. If man is linked with the great God, his mind will be enlightened.

Saharanpur, 30-04-2010 : Man should know the God he worships. Mere repetition of the name God will not do. Man should know the all-pervading God' is the message given by the holy being and this very message is being reiterated here. Man takes falsehood as truth; he feels that whatever exists in the

Saharanpur

Muzaffarnagar

world is true but this is not so. God alone is true and only the fortunate few realise God.

Muzaffarnagar, 01-05-2010: It has always been the earnest wish of the holy beings that man may realise God well in time so that he may choose the right direction. The message of holy beings has always been for the benefit of man. The one who, lives up to this message, is redeemed and redeems others. The message is not new but eternal. Since man does not heed it, it has to be repeated in every age.

(Contd. from page 14)

A good way to get to know myself on a deeper level is to start with the question: What do I really value in life? I will probably find that I value qualities such as love, happiness, compassion...the things that make me feel valued and bring inner happiness. I then think about whether or not the way I live my life reflects that, and what is there in my life that matches what I value? Seeing myself as a spiritual being, I rediscover my natural, inner treasures of peace, love, happiness and wisdom, which I tend to forget. It is like having a beautiful instrument in my cupboard. Well, why not play it? When I experience these qualities within myself, I become a much happier, more stable person. Understanding my own value value, I am able to keep my self-respect, even when someone is trying to bring me down, and so can help others come out of their limited perception.

That is why it is so important to spend time in prayer every day. It helps me understand myself, reflect in this deeper way and become strong in my spiritual identity, so that I maintain my happiness and inner strength and can influence the world around me in a positive way.

(Contd. From page 18)

'Nirankar', and many such names) and we revert to our 'Base' on dissolution or termination. This 'Base' is our real home, origin, and the end. This 'Base' is the changeless, everlasting and all-powerful Entity. We originate from it and return back to it. All other existence is temporary and illusive. The question of identification of a human being with colour, caste, creed, nationality, religion or any such arbitrary division has no relevance or importance for human existence.

LOVE, the Panacea

Dr. V.K. Singh, Varanasi (U.P.)

Today we are living in age of turmoil, and the pace of change is indeed frightening. Even in most advanced countries many human beings feel insecure at the individual level, while in the countries of the third world there is an unimaginable poverty, want and suffering. We need a new philosophy to resolve these problems. This requires a radical change of attitude not merely on the part of the governments of the countries and international organisations but more importantly at the level or ordinary individuals. Love is a sure and simple remedy to achieve this goal. Only a man full of love can share and spread love.

When an astronaut saw the earth from the moon, he exclaimed that it was so beautiful. From that distance he saw the earth not as countries or continents or regions inhabited by people of different races and colours but as one. If we are not able to see the earth as one it is because we confine ourselves to countries, continents and regions, of which we can be free of by the blessings of the True Master of the time. He make us realise our real self which is a constituent of the One — Super Self. Ignorance of the Super Self leads to man-made divides and divisions and consequent alienation between man and man. The True Master knits together all humans with the thread of love, compassion, kindness and tolerance.

Addressing the Uttar Pradesh Sant Samagam at Gorakhpur on March 7, 2010, Satguru Baba Hardev Singh Ji laid utmost emphasis on love as the panacea to rid ourselves of ailments of caste, culture, faith, language, race and nationality.

A view of the Seminar on Universalism And Peaceful Co-existence, held at Satsang Bhawan, Atlanta, U.S.A.

My Love

Ajay Bhatia, Nabha

I have a deep secret,
I know others won't understand
That my soul's not in love
with any woman or mortal man.

I've always kept this secret,
never wanting others to 'see'
That my first love is God
who first created me.

My first and secret love
the joy to see His face,
All my other loves
just have to take second place.

Many will say that my focus
should be on spouse and kids,
But my soul is secretly focused
on my Love for what He did.

You just have to tell your wives
or hope your husbands under-stand;
There's a secret spot in your heart,
can't be filled by woman or man.

And, although I love the children
and all the grandchildren, too.
My first love is God
who made my soul anew.

We can all mingle together,
find comfort in each other.
But it just can't closely compare
when I'm alone but with my Lover.

You see it's a personal secret,
I've made a wonderful trip.
I've come to know my God,
we developed a relationship.

I know I'll always love Him,
a sacred eternal bond.
A deep and perfect love,
lasting, eternal, and yet beyond.

And although I love my family
and everyone dear to my heart.
My passion is for God
who gave me a brand new start.

It's really a deep spiritual thing
that many will never understand,
Its roots are deeply seated,
when creation first began.

If you feel the same as I do,
then I know you'll understand.
That my secret love for God
is part of His Holy plan.

So now you know my secret,
it's open for all to see
That my first love is God,
who first created me.

Children seeking blessings of Babaji at a holy congregation in Haridwar

Babaji and Mataji being welcomed by the Head Priest of Badrinath Temple (Uttarakhand)

Rev. H.L. Arora, Incharge, Foreign Affairs, with local Parmukh and the newly initiated devotees at Kampala (Uganda)

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Babaji, Rajmataji and Mataji at a holy congregation at Dehradun (Uttarakhand)

Shri Khazan Das, special representative of Chief Minister and Disaster Management Minister, Uttrakhand, welcoming Babaji and Mataji at Srinagar (Uttarakhand)

Rev. Mata Sawinder Ji blessing local devotees during her visit to China

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