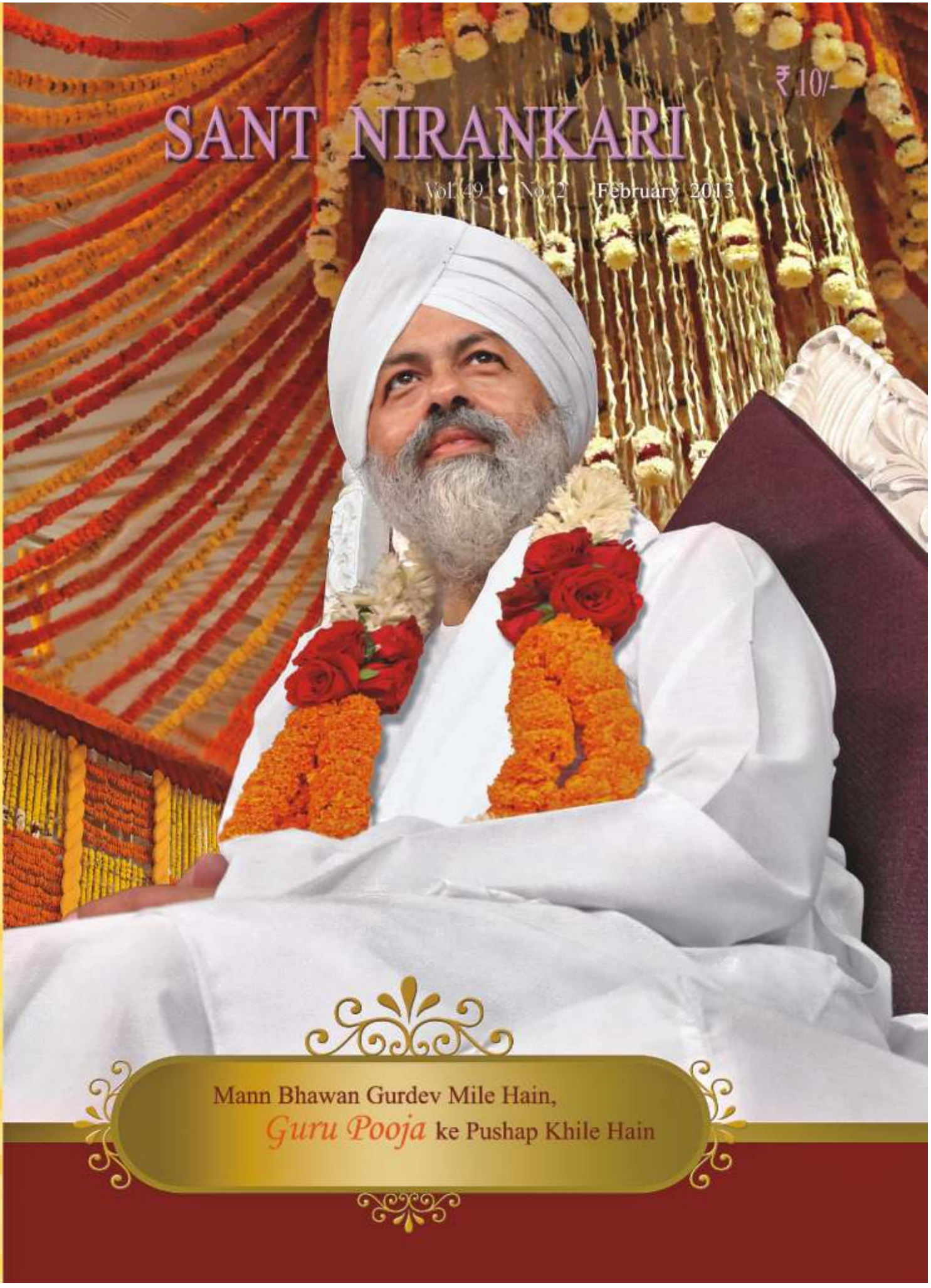
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SANT NIRANKARI
Vol. 49 • No. 12 February 2013
Mann Bhawan Gurdev Mile Hain,
Guru Pooja ke Pushap Khile Hain

Devotees heartily welcoming Satguru Babaji in Bercilona (Spain)

Satguru Babaji blessing devotees in a Samagam held in Birmingham (U.K.). He is flanked by Pujiya Mataji

A mammoth gathering of devotees listening to Satguru Babaji in a Samgam organized in Rajpura (Punjab)

Sant Nirankari

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Editorial

True Worship of Satguru

Je Sau Chanda Ugveh Suraj Chadhe Hazar,
Aite Chanan Hondian Gur Bin Ghor Andhar.
— Adi Granth - 463

This beautiful couplet aptly describes that the glory of Satguru is beyond description.

Saints, it is yet again time to celebrate Guru Puja Diwas- time to rejoice under the glory of Satguru who has lit up our lives with 'Truth'. It is time to express our gratitude to benevolent Satguru for bestowing God knowledge on us and showing us the light to lead a righteous life. It is time to pray and seek His blessings that we continue to bask under the light of 'Truth'.

It is with the grace of Satguru that a devotee gets that all important realisation of the existence of the omnipresent every moment in his life. He paves the way for integrating devotee with God. As Guru Nanak Dev Ji has said that God is omnipresent, surrounding everyone but can not be realised without the grace of Satguru. Avtar Bani throws light on the divine knowledge. It says that unless the mind visualises God, it is not convinced and unless it is convinced, there can be no love. Only the True Master reveals God, convinces the mind and teaches how to love. Devotion is not possible without the grace of True Master and divine knowledge from him is essential for love and devotion to God.

We often make the mistake of distinguishing True Master from God simply because God is formless whereas True Master is one amongst us in a physical form. But Avtar Bani teaches us that True Master dwells in God and God dwells in True Master. He has no separate identity. His worship is equated to the worship of God. A well known verse from Skanda Puran also reiterates this:

'Gurubrahma, Guru Vishnu, Gurudevo Mahesh waraha;
Guru hu saakshaat Parambrahma tasman shrigurava namaha'

That is Guru is venerated as if God is manifesting through him.

A devotee gets all bounties of life if he pleases the True Master. And the big question is how can a devotee please True Master- simply through true worship/devotion. And what's true worship. It is to lead righteous life by imbibing the 'Truth' revealed to a devotee by the True Master. As Avtar Bani says- True worship of Satguru is to completely surrender to Him and obey His every command. And one who obeys gets redeemed.

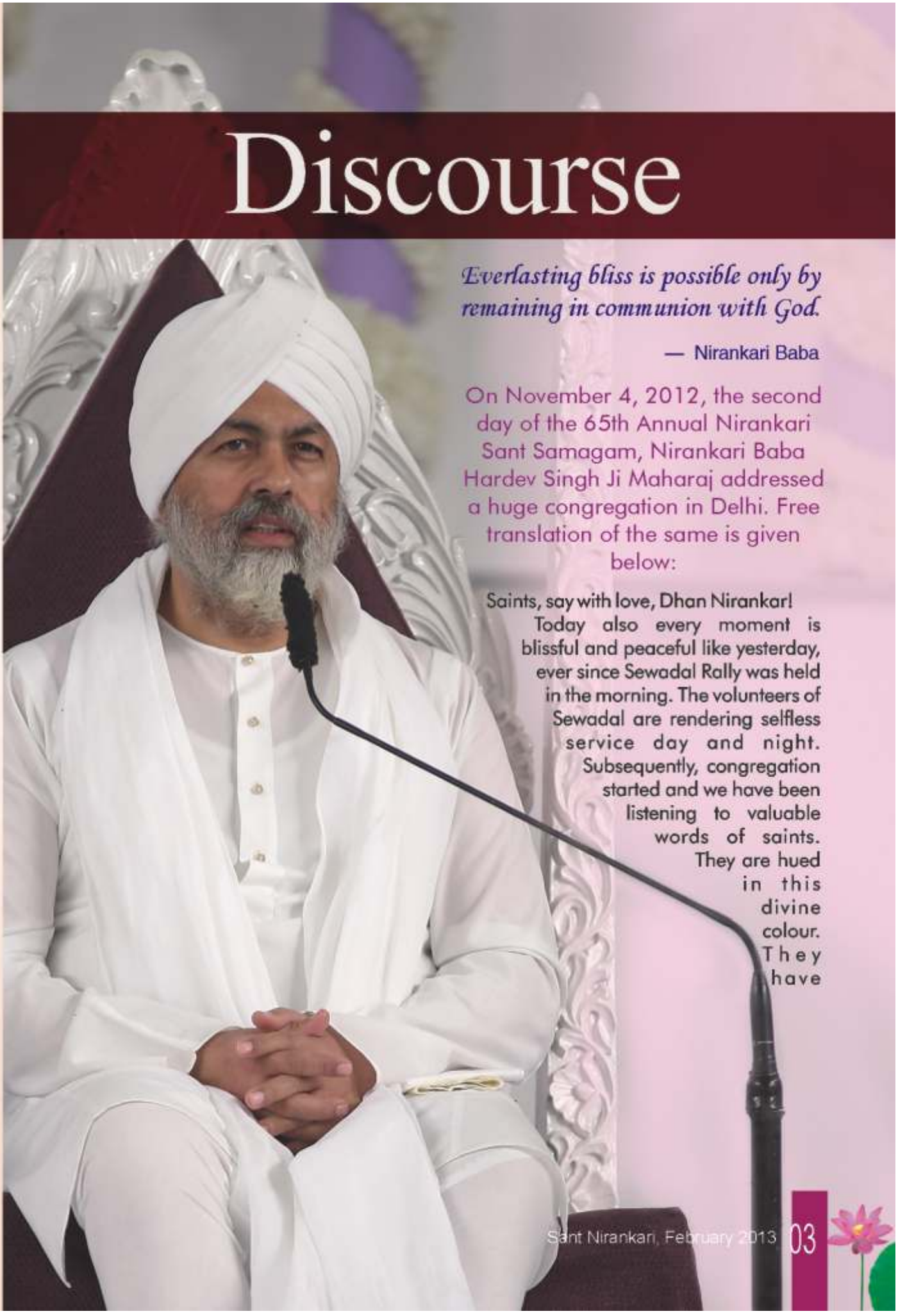
This month the festivals of Lohri and Makra Sakranti also taught us about true worship. Lohri teaches us to pray to Almighty to uproot dust (vices) from our minds and cast its roots in fire to usher into purity. And Makra Sakranti signifies that we should turn away from the darkness of delusion in which we live and begin to joyously let the light within us shine brighter and brighter. As in a Puja (worship), pure things are offered, a devotee should offer pure heart and pure feelings. Baba Ji wants his devotees to usher into that purity by imbibing divine virtues and by adopting Satguru's teachings in spirit and deed.

So saints, on this Guru Puja Diwas, let us all introspect whether we are truly devoted to our Satguru. Baba Ji stresses on the need to introspect whether our life has been useful or harmful to others. He cautions that one may keep listening to discourses the whole life but there will be no use. Merely talking about divine virtues is not enough. We must adopt these in our life. Baba Ji says that a devotee lives life based on the principles of humanism. And as such working for the welfare of humanity amounts to the glory of True Master in true sense. That's the true celebration of Guru Puja Diwas.

So, saints, on this Guru Puja Diwas, let us all pray that the worship of Satguru becomes a way of our life and seek the blessings of Almighty to give us strength to lead our life with that divine awareness.

— Vinod Behl
vbehl2008@gmail.com

Discourse



Everlasting bliss is possible only by remaining in communion with God.

— Nirankari Baba

On November 4, 2012, the second day of the 65th Annual Nirankari Sant Samagam, Nirankari Baba Hardev Singh Ji Maharaj addressed a huge congregation in Delhi. Free translation of the same is given below:

Saints, say with love, Dhan Nirankar!

Today also every moment is blissful and peaceful like yesterday, ever since Sewadal Rally was held in the morning. The volunteers of Sewadal are rendering selfless service day and night. Subsequently, congregation started and we have been listening to valuable words of saints. They are hued in this divine colour. They have

attained God-knowledge and are trying to imbibe this Truth while embarking on their journey of life.

Such valuable words had been there in the form of holy scriptures from time to time. Today, the same message was being reiterated and emphasized in simple words, keeping in view that this message is not meant to be ignored. And by ignoring it one will be losing a big bargain. So, the saints' messages are for welfare of all. If we pay heed to these messages and follow them, then soul attains salvation and life gets refined and we win the battle of both the worlds.

Yesterday, you heard the message in 16-17 languages from different states of India. Today also you listened to songs and speeches in several languages. These messages were, however, the same as have been given by saints, gurus and prophets to mankind, and not to any animals. Can anybody mention a scripture addressed to some animal? All these messages are addressed to man only since it is man who has to adopt them and raise his stature and attain the ultimate destination. These messages are for mankind, keeping in view that man doesn't agree to tread this path easily. That's why saints, gurus and prophets have appeared on this earth since ages to awake man who spends his entire life pursuing materialistic goals. The precious human birth becomes useless, if you don't realize your Self, the Truth, your source, and you lead the journey of life without this awareness. Though one makes numerous materialistic achievements during this life, yet one leaves the world empty handed as one undertakes the journey of life without awareness.

You were just listening to the words of Shahenshah Baba Avtar Singh Ji:

Think it over O' man, why you've come to this world, what is the aim of your life. Eating, drinking sleeping and gratifying desire is common to other species also. But human life has been given so much importance for some reason. Otherwise, based on instincts, you'll also be counted among animals as animal instincts and human instincts of sleep, food and gratifying desires are similar, there is no difference.

But man still does not realize and gets awakened. He has been awakened repeatedly and told that his life is very precious. He must realize this and value it. And its value doesn't lie in acquiring worldly wealth, knowledge or good health. Life does not become precious by having kingdom through any skill, medium or capability. Your life will become valuable only when you realize the Truth and base your life on it and undertake the journey of life, soaked in divine colour. And by liberating your soul during lifetime, you will accomplish the most important task. But due to ignorance, you think that you'll live on this earth forever.

"Hasti apni hubab si hai ye numaish surab si hai ke iss parkar se hasti hubab si hai ki ik bubble Jisko hum kehte hain ki budbuda toh hasti to itni

hi hai aur ye numaish surab si hai ek miraj Jisko hum kehte hain ki"

As it is said - your existence is like a bubble which looks like a mirage. Like in deserts or during summers, one sees as if there is a water, but on moving closer, one fends nothing but desert. So, one keeps chasing water but does not find it. One only feels the presence of water. In this way man's existence is like a bubble. And what one considers to be a reality is no more than a mirage, delusion or shadow.

One spends entire life chasing it and departs from this world, with a losing bargain. So, saints have given this message to man repeatedly that if he realizes this Truth, his delusions will end and he despite living in this materialistic world, will attain a unique state of mind which is a source of bliss and peace.

No doubt man wishes to have peace. Is there anyone who doesn't want peace, comfort and happiness? Whether one believes in God or not, whether one lives in a palace or a hut, no one will say that he does not want bliss and peace. Everyone desires that. So, saints say that your desire is there but the path you've adopted doesn't match with the desire.

Like I often give an example of a person who is shouting and crying for coolness and comfort. But what means does he adopt? He sits near a burning furnace. Now, what shall we call such a person? If a person shouts that he is desirous of coolness and comfort, one expects that he'll go to a river or look for the shade of a tree. However, this strange person who talks about cool comfort, goes to a burning furnace. So, man has continued to commit such mistakes. He doesn't adopt the means which have been suggested by scriptures, saints, gurus and prophets, since ages.

Be it Lord Rama, Lord Krishna, Jesus Christ, Hazrat Mohammad, or Guru Nanak Dev Ji to Guru Gobind Singh Ji, Tukaram Ji, Namdev Ji, Meerabai, Kabir Ji, Ravidas Ji, Farid Ji or Bulleh Shah Ji, they all appeared on this earth and prescribed the right path.But ironically, despite reading and listening, man has made the worldly wealth and false fame as his means to achieve bliss and peace.In this manner, man is proving his imprudence only, learning neither from history nor from the teachings of saints. He remains ignorant,

undertaking the journey of life in that manner. When man finds company of enlightened saints, then he realizes and understands about true basis of his life and how his mind will find peace and comfort. Then he spends each moment in communion with God. It is not possible through any other way, delivering speeches repeating the name or singing the praise of God. It becomes possible only through communion with God.

So, saints realize that only Truth is eternal and eternal bliss can be experienced only by connecting with Truth. And so they go on gaining the sublime

status. Yesterday and today also you heard that if man takes this step, then he attains salvation. But to attain this real life, he needs to die first (kill his ego) to become humble to the core. As it's said, man must accept death first and leave the desire to live if he wants to live a blissful life. Man must first die i.e. surrender completely and attain God-knowledge in the company of saints. Once it is attained, man becomes immortal, he attains immortality in true sense. Transmigration of soul from one form to another can't be termed as immortality.

In true sense, only those became immortal who first accept death (shed ego) while living. They set aside their wisdom and seek the shelter of True Master. Then they were bestowed with knowledge that gave them such life. And they realized that real life transcends time and death. They attain this sublime state and underline the reality of this body and the world also. They realize that human life is short-livedtransient like a bubble of water. Man realizes that death is inevitable, there is no doubt about it. He knows that whatever is truly alive, must die.

Look at the flowers- only the plastic flowers do not die. Whatever is truly alive, must die. Once man realizes this, he lives life rising above physical bodies and material world. When soul realizes Truth, it gets liberated from transmigration. Then man leads the journey of life rising above the worldly considerations. It means that he is living an enlightened life, dispelling darkness of ignorance and rising above worldly attachments (Maya). Once ignorance is dispelled, delusions disappear. And in this way a lesson is learnt.

Man gives up his earlier feelings and his preferences and priorities change. He attains enlightenment in company of saints and in the shelter of the True Master. In this way, he attains sublimity. Illumination of mind liberates him from all delusions as his misconceptions get cleared. In this way, man attains a state which is gainful. Saints have always pointed out that man lives in all kinds of delusions. That's why he remains in the quagmire of the material world, has enmity with fellow human beings and raises the walls of hatred and jealousy. The man clashes with fellow men in the name of religion. He hates and shun others in the name of caste. He is proud of his own caste, birth and race. This is the kind of beliefs he lives with. But when this change occurs and revolution takes place on attaining enlightenment from the True Master, then his vision gets transformed.

As Bulleh Shah Ji says

"Gal samajh lagi te rola ki"

Once Truth is understood, there is an end to all discords. Then the man's vision is no more limited and narrow as that of a frog living in a well. He no more dwells in darkness, rather he is settled in broadmindedness. As compared to his earlier life, his feelings and thoughts get changed and hence his way of life also undergoes a change.

As a poet says-

"Sabak aisa padha diya tune, dil se sab kuch mita diya tune".

That's you taught me a lesson that has erased all the existing feelings. Now there are renewed feelings in my mind and I wish well for others. Now attire or appearance do not matter- whether one wears a turban or a cap, whether one has shaved off his head or is keeping long hair, whether one has long beard or not, it simply does not matter. Neither colour, nor languages matter now.

Such are my feelings now that all the walls in mind have collapsed, and all delusions have gone. Now we can say that we are established in Truth. This is not possible until darkness and delusions remain there. We are mistaken when we think we are established in Truth and have reached our destination. We presume that we are awakened. While people are in slumber, they are under the impression that they are awake. It's, however, not a reality, it's just an illusion. People believe that they have reached the destination, while they have yet not even come across the right path. What can be a bigger delusion than this?

It's just like a foolish person considering himself as most intelligent. He continues to consider himself as wise even when he repeatedly, proves himself to be a fool. This is the kind of presumptions under which man leads the journey of life. However, there are no quarrels or walls of division for those whose delusions are removed. They will not raise sectarian slogan and torture one another in the name of religion. Now they will wish well for all, which will raise the status of mankind. They will glorify true religion of humanity and will not be able to defame it. Religion was defamed only when massacres took place and the innocents were killed in the name of religion.

That's why atheists also came to limelight. Those who used to believe in religion, now say - No more. I've become an atheist! Why did they forsake religion? This is because religion caused disputes amongst people instead of guiding them in the right direction. People are made to commit heinous acts in the name of religion. Hence the one who understands the Truth, won't indulge in such activities as now love and compassion dwell in his mind.

"Jidhar dekhta hu udhar tu hi tu hai,
ke har sheh mein jalwa tera hu-ba-hu hai"

Now he knows that God is everywhere and in everything and when he dwells in all, whom should one envy or hate. One perceives divine light and realization comes that the soul which is a particle of God dwells in everybody. Now at whom to throw stones and whom to torment? Now with such state of mind and feelings, how can one hurt anybody.

"Khoon aapna ho ke paraya ho,
naasle aadam ka khoon hai aakhir
zang mashrik mein ho ke magrib mein,
amne alam ka khoon hai aakhir"

A murder means murder of humanity and a war means violation of universal peace, no matter where it takes place. People may discriminate but ultimately it's

the bloodshed of human beings. Similarly, a war may be fought in East or West, the bloodshed is of human race, since it's human beings who lose their lives and devastation of all kinds takes place.

So, this is what saints, gurus and prophets taught to the world. But man doesn't learn this lesson and treads the wrong path, bringing bad name to the saints, gurus and prophets. As such, the tendency of man is not to understand this, else, the problem will get solved. Once a mathematics teacher said to his student - When I was of your age, I scored 100% marks. The student retorted back - You are lucky! You must have got a good teacher. So, here, a question mark is put on the competence of the teacher. The student is blaming the teacher for his own failure.

There's another example that you have heard earlier. A father saw his son's marks sheet and said Such poor marks! I'll teach you a lesson! The son replies Yes, dad come on, let's go. I've seen the teacher's house, Let's teach him a lesson. So, man has been blaming others, without realising that he himself is foolish. He himself is not becoming aware, not rising above ignorance and narrow-mindedness. He himself is not shedding his ego and embracing love. In this way, man has always been blaming others. Even today, saints were making us realize to come face to face with the ultimate Truth so that all delusions of mind and soul end. Let's not spend our entire life this way in ignorance.

You heard today also that perhaps people think that realization of Truth is impossible. It is like someone asked - How much time it takes to see the Moon? The reply was - It could take a whole life to open one's eyes but it's a matter of a few seconds to have a glimpse of moon once the eyes are opened. So, man's eyes can remain closed and they remain so throughout life.

That's why, such is the condition of the world and man is groping in darkness. Otherwise once the eyes are opened, there is no delay in looking at the Moon. This delay is there so long as eyes are closed. With open eyes, moon can be seen there and then. So, the question here is whether eyes are opened or closed? If eyes are not opened, how can Truth be seen? Hence ignorance will continue to prevail. So, saints repeatedly tell man to fully understand this Truth, refine his life and attain redemption here and hereafter.

With these words I would take leave of you, because it is much beyond the stipulated time. This is the result of dedication that ever since Sewadal Rally concluded at around 2:45 p.m and the congregation started, you have been sitting patiently for so many hours and enjoying yourself. People may be lured to sit for even longer duration for some worldly events, but man does not have time or patience for attending congregation with devotion. So, in this way, you have proved that you have this colour & intoxication of devotion. And that's why you've gathered here from different places and presented this spectacle yesterday as well as today. Let us pray that such a blissful environment gets established tomorrow also.

Saints, Dhan Nirankar!

By A Special Correspondent

Peace is not a new religion, but the basis of all faiths

— Maulana Wahiduddin Khan

Having Studied all the major religions. I can say with conviction that peace and harmony are the greatest concern of all religions. The goal of each is to develop the human personality spiritually. A mission of this kind can only be carried in peaceful atmosphere.

It is true that some Muslims are engaged in violence in the name of Islam, but these violent activities are quite against Islamic teachings. Since the word Islam is derived from 'silm,' which means peace, there is no association of a peaceful religion with terrorist movements at all. You have to judge Muslims in the light of Islamic teachings, and not vice versa.

Peace is the base and religion is the edifice of humanity. Without the base, there is no edifice, there is not human society.

Jesus Christ has said: 'Love your enemy.' It means that love all including your enemy. Defuse enmity through love. This is the essence of all religious teachings. The Quran States; 'A good deed and a bad deed are not alike. Do a good deed in return for a bad deed. And you will see that your enemy has become your dearest friend." (41:34). It means that human beings are always subject to change. Thus the difference between a friend and an enemy is relative. Your enemy is potentially your friend. You have to turn this potential into actuality to evoke the feelings of universal brotherhood.

Those who do not agree need to understand that our world is a world of differences. But these differences do not pose any obstacle to cultural harmony or religious understanding. Nature has been very generous to human creation by giving man a great capacity to accommodate difference and diversities in his personality.

Swami Vivekananda has provided a very simple formula. He says: "Follow one and hate none." Here I would like to add the Quranic solution. In chapter 109, the Quran says: "For you your religion, for me mine." (109:6). I have formulated this Quranic teaching in these words: Follow one and respect all.

History shows that difference of opinion leads to dialogue, and dialogue results in intellectual progress. Differences in opinion lead to high thinking. And high thinking is the only key to human progress. It is hatred which has to be eliminated and not difference of opinion.

Here I would like to quote an event in the life of the Prophet to illustrate the true spirit of religious tolerance. As you know, the Prophet of Islam was born in Mecca, in 570 A.D. He migrated to Madinah in 622 and lived there until his death in 632. At that time, there were some Jewish tribes in Madinah. One day, the Prophet of Islam saw funeral procession passing through a street in Madinah. The Prophet was seated at that time. On seeing the funeral, the Prophet stood in respect. On this gesture, one of the companions said, "O, Prophet, it was a funeral of a Jew, not a Muslim," The Prophet replied: "Was he not a human being?"

According to this, every one is worthy of respect. There may be difference in religion, and culture, but there is absolutely, no difference between the people.

(Courtesy : Hindustan Times)

The Vampire

— *Prof. Rajan Sachdeva*
Secretary S.N.M. (USA)

The concept of a Vampire is that she sucks out the blood, and thus the life out of the body. Prior to the advent of modern medicine, we did not know the concept of many fatal diseases such as cancer. If someone had a similar disease, their energy was being drawn out slowly; they were becoming weaker and sicker by the day. So people came up with the idea that some invisible evil force was sucking the life out of the person and called it a Vampire. Now we know that the cause of such symptoms is fatal diseases such as cancer.

There is another invisible evil force like the Vampire that works in our mind. This evil force is "Negativity". Negative thoughts also suck out energy from our brain, as well as from our body.

We all, at one point or the other, become a victim of this "Mind Vampire". However, we must not give into its evil power. We must focus on positive thoughts, and not allow negativity to take over.

Thoughts not only have a great influence on our minds, but also on our surroundings. Just like a small stone thrown into the still waters of a lake causes ripples up to a great distance, our thoughts can also create a similar effect in the universe. In the book, 'The Secret', it is explained that whenever we have a thought or desire, whether negative or positive, the whole universe begins to work towards fulfilling that desire.

Long time ago, I heard a story from Shehanshah Baba Avtar Singh ji, that once there was a man traveling through the desert. It was a very hot day and he soon became exhausted. He yearned for a tree so he could rest under the shade, and suddenly he saw a tree in front of him. He sat down in the shade and wished for some water as he was thirsty, and suddenly a glass of water appeared under the tree. He then thought how great it would be to have some food as he was hungry, and in a matter of seconds a plate of food appeared under the tree. While eating, he began to wonder, since there is no one else around, who fulfilled all of my wishes? 'There must be a ghost around here' he thought, and 'what if he appears?' With that thought, suddenly a ghost appeared. Fear overcomes him and he thinks, 'what if the ghost eats me?' And at that point, the ghost proceeds to eat him.

Shehanshah Ji explained that our thoughts, even though invisible, are very powerful. Whether they are negative or positive, they have a strong influence in our life. When we think negative, something negative happens, and when we think positive, something positive happens. So we must control our thoughts at all times, which can be accomplished by changing our thinking process in the subconscious mind, by constantly reminding ourselves to stay positive. With positive thoughts, we can find the solution to every problem, and cause for every effect. Our thoughts can

heal our illnesses, troubled minds, and broken hearts.

As explained in the book, 'The Secret', our subconscious mind works in accordance with the law of faith. First-most, you must believe that your mind is powerful. All experiences, events, conditions, and actions that happen are indeed the reactions to our thoughts. It's the believing in something that brings the results.

At the same time, we must be careful about what we believe in. Believing in myths and superstitions, or fears that are widespread in the world may lead to negative impact on us. Therefore, we should only believe in the Eternal Truth.

Our mind is an empty ground, and our thoughts are the seeds. The thoughts we sow in our mind, leads to the outcome of our life. Holy scriptures and great philosophers have repeatedly proclaimed, 'change your thoughts and you can change your destiny'.

'Ye yatha maam prapadyante,
Tanstathaiv Bhajaamyaham'

(Howsoever people approach me,
So I approach them.)

Bhagvad Gita 4:11

If our approach is negative, then negative will come back to us, and if our approach is positive then something positive will happen. By accepting God's will without complaints, we can find peace within ourselves, as well as with our surroundings and situations.

I would like to narrate another story here.

There was a potter in a small village

who used to make clay pots. One morning, when he was getting ready to start his work, his neighbour came and asked him what he was going to make that day. The potter said he was planning to make an 'angeethi', a small clay stove. The neighbour stood there to watch him work. The potter took some clay, placed it on the moving wheel, and with his hands started to give it shape. When he was done, the neighbour saw that what the potter had made was not an 'angeethi', but rather a 'suraahi', a long jar to store water in the summer. Surprised, the neighbour asked 'you said you were going to make an 'angeethi', but this is a 'suraahi'. 'What happened?'

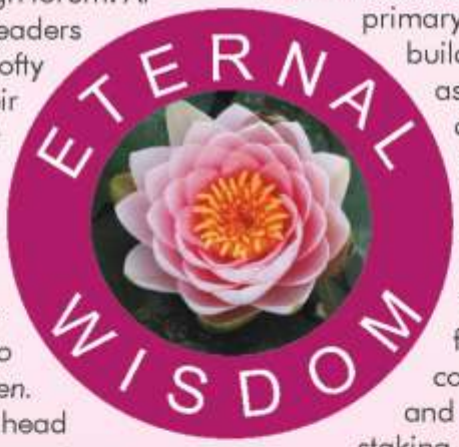
The potter replied 'I know, but while working on it, I changed my mind'.

According to the story, the Suraahi said, 'my dear potter, by simply changing your mind, you have changed my whole life ... my destiny. Had you made me a stove, then I would be burning inside myself, and all those who would come in contact with me. Now that I am a Suraahi, I will always stay cool and keep others cool by providing cold water to everyone else.'

So remember, by changing our thoughts, we can change our destiny.

Investment in Children

The State of the World's Children 1995 Report, contained a special message-cum-caution from an authority no less than James P. Grant, Executive Director of the United Nations Children's Fund (UNICEF): *"Unless the investment in children is made, all of humanity's most fundamental long-term problems will remain fundamental long-term problems."* Mr. Grant recalled that, leaders from 159 countries representing 99% of the world's population made a promise at the World Summit for Children. It was the first time that the needs and problems of children were examined at such a high forum. At that Summit, the world's leaders not only endorsed the lofty principles but also put their signatures to a document committing themselves and their governments to a Plan of Action. *A Plan of Action that, in effect, invites the world governments accountable for what they do or do not do for their children.* He exhorted that each of us head of state, legislator, bureaucrat or private citizen must now work to ensure that the unprecedented promise is kept and wished to make 1995 the Year of Children and this New Year's Resolution on everybody's list. It is made incumbent on all citizens of the world to produce a heave in unison to establish world's pride by ensuring children's smile.



This concern at such a high level is a positive proof to the fact that all eyes stand focused on children. Some people call children as the wealth of the humanity and some call them as the future of the world. It is admitted on all hands that children's protection and proper unbringing is a prerequisite for prosperity of the humanity at large. Now a question arises how should the children be brought up so that they become good citizens and add to the pride of the society. Going by the historical experience and the grotesque picture of the present day society, one can witness the fact that while fulfilling the material needs of the children, it is essentially required to equip them with righteous thought also. In the absence of purity in thought and action, we cannot anticipate any improvement in the human society. Good and pious thoughts can help solving intriguing problems of society, whereas evil thoughts and deeds can spoil even the best set of circumstances. The primary stress in on the character building. The loss in any other aspect can be recouped in due course of time, but character once lost ruins the person. It is probably for this reason that, in the past, parents used to send their children to the their family Guru, so that they could develop as educated and morally sound persons, staking their life for pro-bono-publico.

The promising Resolution in respect of children that has been adopted by the UNICEF in the year 1995 and shown determination to accomplish it by the year 2000, had already been given a practical shape by the Sant Nirankari Mission on the very first day of the New Year, 1995 by holding a National Nirankari Bal Sant Samagam at Chandigarh, a beautiful city of the world. It has shown new light and way to the world through this historical event. In fact

the Nirankari Babaji keeps his fingers on the pulse of the human society and whatever he does, is an ideal for the world. Starting in the sixties, now there are over 1000 functional units of Children's Congregations, in India and abroad.

Historically speaking, the UN had declared the year 1979 as the International Year of Children. The Government of India had specifically set in 1978 a Board for the upliftment of children. In the meantime, a study was carried out by the Universities of Ranchi and Osmania (India), which observed: "Any intervention to develop sentiments of secularism and national identity has to be done in early childhood, because the religious identity in the children emerges at the age of four and reaches its peak by nine." **As though religious slots are drilled into little heads, a whole new generation of haters gets prepared for action.** No doubt, they identified the genesis of the problem but without reference to any solution.

What the Universities were making the subject matter of their research work, the Govt. of India was feeling concerned about and the UN the dire need, was already finding a concrete shape with the blessings of the Nirankari Babaji. In a mammoth Children's Samagam, held at Chandigarh on the New Year Day of 1995 in the divine presence of Satguru Baba Hardev Singh Ji. Rajmataji and Pujiya Mataji, Child-devotees from other States enthusiastically participated in large numbers. The children presented a wide variety of items of spiritual, moral and ethical import: to be fair in doings and dealings, to be obedient to parents and elders, to be conscientious students and to avoid bad company, violence and use of intoxicants.

In his concluding discourse, Baba Hardev Singh Ji Maharaj who has always evinced a keen interest in the activities of the child-devotees made a special mention of the United Nations decision, declaring 1995 as the Year of Tolerance and exhorted the devotees to imbibe and to foster tolerance. He added that at a time, when man is drifting away from man as a result of intolerance this thinking should develop in every mind, every house, every locality and in every country. As children in a school pick up quarrel and the next moment exchange rubbers and pencils to be friends again, the elders should also imbibe this spirit not to bear permanent ill-will against anyone. The oneness of mankind is natural, divine and self-sustaining. Any departure from this basic truth is detrimental to the peace and prosperity of the humanity.

Unfolding the concept of one earth and one family, Babaji further said that when a child is born, he automatically becomes a partner of the family's property. What is more important than the worldly property are the noble and secular thoughts of the parents that are shared with the child to make him an ideal human. The home environment is, therefore, the basis of a child's development. The children can be likened to the malleable clay and we need to catch them young to mould them the way we like. The parents, who desire to see their children grow into law-abiding citizens and prosper in life, must themselves imbibe human values and the sense of duty and discipline. This will vouchsafe combining the art of living with lasting inner peace worth the name. The watchward is:

Je chaho sabh sukh pana, Sangat naal jado bachian noo,
Jeevan je swarg banana, Sangat naal jodo bachian noo.

— C.L.G.

Man and Religion

— *Hem Chand Sirohi, IAS*
Election Commissioner, Bihar-Patna

While going through a magazine, "Bharat Sandhan, Bhartiya Chintan ki Swadhaya Patrika" (Issue-15, October 2012) I had a cursory look on one of the sayings of a Buddhist Saint mentioned in the writing of Aldous Huxley and immediately I was reminded of a similar statement with same meaning, made by Nirankari Baba Hardev Singh Ji Maharaj in one of his divine speeches in Delhi recently. H. H. Babaji had said that while seeing a pointing finger, we concentrate only on the hand and the finger, but forget to see the target being pointed, and thus we lose the real meaning of the scriptures and the messages of our great holy masters. I could find the write-up very relevant for readers of the Nirankari literature, and hence I am reproducing it verbatim to be evaluated and judged by the revered readers.

Aldous Huxley (18941963) was a famous English writer and philosopher. Best known for his novels including Brave New World and a wide-ranging output of essays, Huxley also published short stories, poetry, travelogues, film stories and scripts. Huxley spent the later part of his life in the United States, living in Los Angeles from 1937 until his death. Aldous Huxley was a humanist, pacifist, and satirist, and he was interested in spiritual subjects such as parapsychology and philosophical mysticism. By the end of his life Huxley was widely acknowledged as one of the pre-eminent intellectuals of his time. Beginning in 1939 and continuing until his death in 1963, Huxley had an extensive association with the Vedanta Society of Southern California, founded and headed by Swami Prabhavananda. Together with two well-known authors Gerald Heard, Christopher Isherwood, and other followers, he was initiated by the Swami and was taught meditation and spiritual practices. In 1944 Huxley wrote the introduction to the 'Bhagavad Gita:-The Song of God', translated by Swami Prabhavananda and Christopher Isherwood which was published by The Vedanta Society of Southern California. From 1941 through 1960, Huxley contributed 48 articles to Vedanta and the West, published by the Society. In the 1940s, while living in California, Huxley came in contact with J. Krishnamurti and encouraged him to write about his insightful ideas. These writings were later published as Commentaries on Living (in three parts). Both Huxley and Krishnamurti remained lifelong friends. While attending one of Krishnamurti's talks, Huxley observed, "Listening to Krishnamurti is like listening to the discourses of the Buddha". The article given here has been extracted from his book The Human Situation.

Religion as a system of beliefs is a profoundly different kind of religion, and it is the one which has been the most important in the West. The two types of religions the religion of direct acquaintance with the divine and the religion of a system of beliefs have co-existed in the West, but the mystics have always formed a minority in the midst of the official symbol manipulating religions, and the relationship has been a rather uneasy symbiosis. The members of the official

religion have tended to look upon the mystics as difficult, trouble-making people. On their side the mystics have spoken not exactly with contempt they don't feel contempt but with sadness and compassion about those who are devoted to the symbolic religion. Because they feel that the pursuit and the manipulation of symbols is simply incapable in the nature of things of achieving what they regard as the highest end, the union with God. Within the tradition of Western Christianity, the Mystics have been assured of a tolerated position by the perpetuation at an early stage in Christian development of what is called a pious fraud. What has been the attitude of the proponent of religion as immediate experience towards the religion as expressed in terms of symbols? Meister Eckhart, one of the great mystics of the Middle Ages, expresses it in an extreme form: 'Why dost thou prate [chatter] of God? Whatever thou sayest of Him is untrue.' He would have denied that there was any possibility of the final end of man, the union with God being achieved by the means of manipulating theological symbols.

This insistence on the inefficacy of symbolic religion for the ultimate purpose of union with God has been stressed by all the Oriental religions. We find it in the literature of Hinduism, in the literature of Mahayana Buddhism, of Taoism, and so on. Hui-neng says that the truth has never been preached by the Buddha, seeing that one has to realize it within oneself. Then we get a paradoxical phrase: 'What is the ultimate teaching of the Buddha? You won't understand it unless you have it.' The author goes on to say, 'Don't be so ignorant as to mistake the pointing finger for the moon at which you are pointing,' and he says that the habit of imagining that the pointing finger is the moon condemns all efforts to realize oneness with Reality to total failure. There were even Zen masters who prescribed that anybody who used the word 'Buddha' should have his mouth washed out with soap because it was so remote from the goal of immediate experience. This has been the usual attitude of mystics at all times, but above all in the Orient period, where philosophy has been in one respect profoundly different from Western Philosophy. Oriental philosophy has always been what I may call a kind of transcendental operationalism; it starts with somebody doing something about self and then, from the experience attained, going on to speculate and theorize about the significance of the experience. In contrast, all too frequently Western philosophy, above all modern Western philosophy, is pure speculation based on theoretical knowledge that ends only in theoretical conclusions.

However, there have been many exceptions to this rule in the West, above all among the mystics, who have insisted just as strongly as their Oriental counterparts on the necessity for direct experience and on the inefficacy of symbols and of ordinary discursive thought. St John of the Cross says categorically, 'Nothing that the imagination may conceive or the understanding comprehends, in this lifetime, is or can be a proximate means of Union with God.' What is the mystical experience? I take it that the mystical experience is essentially being aware of, and while the experience lasts, being identified with a form of pure consciousness, of unstructured transpersonal consciousness which lies, so to speak, upstream from the ordinary discursive consciousness of every day. It is a non-egoistic consciousness, a kind of formless and timeless consciousness, which seems to underlie the consciousness of the separate ego in time.

Why should this sort of consciousness be regarded as valuable? I think for two reasons. First, it is regarded as valuable because of the self-evident sensibility of

values. As William Law would say, it is intrinsically valuable, just as the experience of beauty is intrinsically valuable, but much more so. Second, it is valuable because as a matter of empirical experience, it does bring about changes in thought and character and feeling which the person who experiences and those about him regard as manifestly desirable. It makes possible a sense of unity and solidarity with the world. It brings about the possibility of that kind of unjudging love and compassion which is stressed so much in the Gospel, where Christ says, 'Judge not that ye be not judged' (Matthew 7:1).

There are other fruits of the mystical experience. There is certainly an overcoming of fear of death, a conviction that the soul has become identical with the Absolute Principle which expresses itself in its totality. There is an acceptance of suffering and a passionate desire to alleviate suffering in others. There is a combination of what Buddhists called Prajnaparamita, which is the wisdom of the other shore, with Mahakaruna, which is the universal compassion, given out in love. This is the value of the experience. As for the theology of it, this is profoundly simple and is summed up in the three words which are at the basis of virtually all Indian religion and philosophy: 'Tat Twam Asi' (Thou art that), the sense being that the deepest part of the soul is identical with the Divine nature, that the Atman, the deep soul, is the same as Brahman, the Universal Principle, or, in Eckhart's words, that the ground of the soul is the same as the ground of the Godhead. Now, very briefly, I must touch on the means for reaching this state.

It has been constantly stressed that the means do not consist in mental activity and discursive reasoning; they consist of what Roger Fry, speaking about art, used to call 'alert passivity'. You don't do anything, but you are determinedly sensitive to letting something be done within you. This has been expressed by some of the great masters of the spiritual life in the West. St Francois de Sales, writing to his pupil St Jeanne Chantal, says, 'you tell me you do nothing in prayer. But what do you want to do in prayer, except presenting your nothingness to God?' This attitude of the masters of prayer is in its final analysis exactly the same as that recommended by the teacher of any psychophysical skill.

The man who teaches you how to play golf or tennis, your music teacher or piano teacher, will tell you the same thing: you must somehow combine activity with relation, you must let go of the clutching personal self, in order to let this deeper self within you, which you interfere with, come through and perform its miracles. In a certain sense one can say that what we are doing all the time is trying to get into our own light. Our superficial selves eclipse our deeper selves and so don't permit this light force, which is an impartial fact within us, to come through. In effect the whole of the technique of proficiency in every field, including this highest form of spiritual proficiency, is a dis-eclipsing process, a process of getting out of our own light. Of course, one doesn't have to formulate this process in theological terms. I myself happen to believe that the deeper self within us is in some way continuous with the mind of the universe, or whatever you like to call it. But as I say, you don't necessarily have to accept this. We see that there is no conflict between the mystical approach to religion and the scientific approach, because one is not committed by mysticism to any cut-and-dried statement about the structure of the universe. You can practice mysticism entirely in psychological terms, and on the basis of an orthodox religion, and yet come to knowledge-gnosis and joy, peace, and the capacity to help other people. And as Christ said in the Gospel, 'The tree is known by his fruit.' (Matthew 12:33)."

Discourse

Keep spreading the fragrance of Guru's wisdom and create the environment replete with love in the whole world

— Nirankari Babaji

On November 5, the third and final day of the 65th Annual Nirankari Sant Samagam, Nirankari Baba, Hardev Singh Ji Maharaj addressed a huge congregation in Delhi. Free translation of the same is given below:

SAINTS SDHAN NIRANKARI

Saints, we are continuously witnessing a blissful environment. And you are enjoying this bliss which you have

When the Sun of Truth and devotion rises, there remains no impact of polluted thoughts, suffocation or sense of dejection. Then love, humility and feeling of welfare of all becomes dominant. Let everyone contribute towards establishing such an atmosphere.

If one wants to worship Truth, one must become a temple oneself. A building turns into a temple when an idol is installed there. May everybody attain this state of mind. May all be able to transform their hearts into a temple. And by doing so, they may attain bliss and contribute in making the whole atmosphere harmonious and beautiful.

established with your contribution.

Every moment is providing peace, comfort and inspiration. You've come from far-off places from all over the country like Assam, Darjeeling, Kerala and Kashmir. You are guided by the desire to live life based on Truth which you have attained, wishing further that the people of the world may also attain it and make their life sublime.

You don't have any feelings of hatred or jealousy for anybody. This is because you've realized God and are living with the feeling of oneness. When worldly people tread the path of discord, violence and plunder, the enlightened saints get hurt to see that they are spoiling their life here and hereafter. They don't have an idea of the pain that soul would have to undergo because of their ignorance. Limiting their vision to their own body, intelligence and powers, they remain unaware of the fate of soul. Hence, saints feel pained at man's imprudence and the losing bargain he is making. Why doesn't he understand and mend his ways. And why doesn't he prove his human birth as valuable? Instead, he is being termed as demon in human form. So, moved by this heart felt pain, you all have come here from various places. And you wish that everyone attains this realization as it is this realization that can enlighten human life.

This darkness has prevailed since ages. This divine light can be attained now which will illuminate life here and hereafter. Even soul will get illuminated. With this goodwill you've reached here from various places. It is also a sacrifice that you have spared so many days for this Samagam even when you are fulfilling various worldly responsibilities within the family. It's not so easy. Only those who are hued in this colour of devotion and realize the importance of doing good to others, can do so. It's with such feelings, in such a state of mind that you've reached here. Since day before yesterday, we have been listening sweet and beneficial words in the congregation.

You got a chance to listen to thoughts of saints in several languages of India. Saints gave their messages in the languages of their respective states. They gave the message about humanity, brotherhood, unity, humility, broad-mindedness and tolerance. However, this is not a new message. Saints, gurus and prophets have given this message since ages. Their forms, languages and cultures kept on changing. Jesus Christ and Lord Rama were born in different places with different cultures and spoke different languages. Similarly, Hazrat Mohammad and Guru Nanak Dev Ji were born in families speaking different languages. In Maharashtra, there were saints like Tukaram Ji, Namdev Ji and Sant Gyaneshwar Ji. In South, we had saints like Bothanna Ji and Vaimanna Ji. There are many more such saints But even though they were born in different cultures, speaking different languages, their message was the same - Oneness. Here also, the central theme of Samagam is Oneness.

The same message of Oneness was given during the 2-day Samagam held in August in Birmingham, England. The same is being carried forward. And you are also feeling delighted that in past 64 years, we used to have only one International Samagam in Delhi, and in 2012, we had two international Samagams. One was held in England and the other is being attended by you here. The message is that of oneness, peaceful coexistence and brotherhood.

We say that the world has become too small and distances don't matter now. Communication is so advanced that messages can be exchanged within seconds. We live in a world which has narrowed down to neighborhood, as if we are living in wards. This is because of communications, transportation, information and scientific developments. We live in a world which has narrowed down to neighborhood, but it has yet to broaden to brotherhood. The feelings of brotherhood are not expanding even though we've narrowed down to a global village. Feelings of cohesion, empathy and not exploiting others but comforting them, are yet not established. We are still maintaining distances. There are distances in minds, because of which people torment one another.

Saints have always cautioned man against the absence of the feelings of brotherhood and nearness to one another. These are age old conclusions that if man doesn't come closer to man, it is not possible that he can come closer to God. Closeness to God cannot be achieved through prayers, holy dips or pilgrimages. One can come close to God only by coming close to his people, by embracing mankind. Caste, religion, language, culture, diet and dress are no reason to hate or shun others. It's indeed the goodwill for one another that brings man closer to man. And once man comes closer to man, he comes closer to God also. This is what saints have told since ages.

Today and in past two days also, you listened to poets along with others presenting songs and speeches. In the poetic symposium today, the poets presented their poems on a common theme in which they drew our attention

that we should introspect and improve ourselves. Do we really wish for welfare and happiness of others? Have we become free from the feelings of jealousy when others prosper? Have we become large-hearted enough to be tolerant towards others? Poets evaluated this and drew our attention towards it.

As when Swami Vivekanada once said - I want reformers, many people raised their hands. Then Swami Ji said - Just wait, I have not yet finished my sentence. My complete sentence is that I want reformers who can reform themselves, by concentrating more on their own shortcomings. Often we emphasize more on improving others than ourselves. We don't realize our own shortcomings and the vices we are yet to get rid of. Our talk and language is not yet like that of saints, it's still that of worldly people. Sometimes our ego becomes so dominant that we can't tolerate others. So, we need to evaluate ourselves. And those who realize the Truth, never tread the wrong path. They shun worldly thoughts and ways and they do not adopt evil tendencies. What is happening in the world is that on one hand people are worshipping God and doing charity but on the other hand, they are carrying on with their wickedness.

As a poet says - You worship God and have friendship with the devil Iblis as well. So, on the day of judgement who will you ask for reward for your faith. That's why saints inspire us, shake us from slumber to make us realize that self-evaluation is very essential. Let's analyze how we are leading our life and what are our thoughts and feelings. Saints, do not just make people understand or awaken them but also alert them against going astray while undertaking the journey of life in a state which has been considered that of saints since ages.

So, different saints have given this message in different forms to mankind since ages. What is required is to pay attention to it and adopt it in life. It is wished and prayed that everybody attains this state of mind. This way everybody makes the contribution in this direction. Let's remember that we are being

observed.

Today also we heard that even children at home listen to us minutely. I have given an example few times about a couple inviting some guests for dinner at home. On arriving, the guests started gossiping with one another as the dinner was yet to start. They had also brought their children with them. The children got busy doing something or the other. The housewife who was busy preparing the dinner, could not tolerate all that was going on. When the dinner was laid, she said to her daughter My child dinner is going to start and you know that we have to say a prayer before we have supper. The daughter however replied that she would not be able to say the prayer as she was feeling nervous. The mother said - Nothing to worry, child! Just say what Mama says. Daughter asked- I have to say what Mama says? Mother said yes. The daughter then closed her eyes and folded her hands. All others also folded their hands and the daughter started praying - O' God, why on earth I invited all these guests to my house? I am fed up with them. So, the daughter was observing this. Hence the children at home and people in society keep on observing us, evaluating us. Those who realize this remain careful. They never stumble from the path of Truth.

Even today it was said - Reform yourself before reforming others. The poets also drew our attention towards this. First be firm in your mind and then say anything to others. We first need to keep ourselves firm and unwavering. We should not have friendship with devils and should not have devil like tendency. We should not develop evil tendencies, cunningness or temptation to exploit others. We should be pure inside out.

If we call ourselves as the humble servant, we should have the same feeling inside us. It's very easy to say it and people do that quite often. And often this terminology of 'Dass' 'humblest of the humble', is used. But 'Dass' is not just a word, it's a feeling too, just like 'devotion' is a word but a feeling also. 'Love' is a word but a feeling also. In this way, saints explain that whatever the words, we have

to act accordingly. If we refer ourselves as 'Dass', we should have that feeling also. If we say that we should love everyone, then our hearts should also be filled with love.

And we should undertake the journey of life with love. There should be no scope for hatred. Love should be so strong, that it doesn't leave any space for hatred. Even today you heard that the whole life is short for loving, how do people get time to hate others? Even if you live for 90 or 100 years, still it's very short span of time for love. But people have plenty of time for hatred. There is big difference in thinking. One finds entire life short for love and the other person ruins everything in a moment with hatred. His words will be so bitter that he'll spoil the whole environment in a moment.

There are many who don't realize this. For example, a wedding is a joyful occasion where so many people gather. But in a gathering, a relative gets angry and starts talking nonsense. The entire joyful environment gets disturbed and everyone feels restless. The person doesn't have the least wisdom and sensibility and loses self-control. In this way saints explain that saintly people are recognized by their virtues and feelings. And it's always required to remain alert and strengthen the virtuous feelings. And along with this aspect, the importance of the feelings of brotherhood were also emphasized. We need feelings of love and brotherhood to replace the prevailing restlessness in the world with peace.

Those who get instilled with these feelings, make important contribution to beautify the world's environment, irrespective of the various prophets they believe, have faith in the culture they come from and the language they use. They will always do good. They'll never defame their religion. You heard an example today also that I quoted around 20-25 years back. A fire-brigade's function is to extinguish the fire, whether it breaks out in North Delhi, South Delhi, or some place in Haryana, Maharashtra, or overseas in America or Canada. The fire brigade extinguishes the fire, whether it breaks out in a house, shop or factory. Similarly, irrespective of their language or culture, saints seek to promote peace and not create strife.

They justify their respect towards gurus and prophets by promoting peace and brotherhood. Otherwise, their feeling about thinking good of others is fake. Hence, the importance of the feelings of brotherhood and love is being emphasized. God is being worshipped in many ways, but as saints say Everybody is seeing propriety of rituals and not love. Whether Mian Bahu or Faridji or any other saint, all of them felt that importance is being given to rites and rituals by people but there are very few

who give importance to love. The destination which is realized by love, is not even known to people who take rites and rituals for devotion.

Love is God, the one who loves attains God. People who simply believe in dogmatism, reading and reciting, they are limited to the considerations of holy or unholy deeds.However, Kabir Ji's words make it clear

"Pothi padh padh jag mua, pandit bhaya na koi,

Dhai akshar prem ke padhe so pandit hoye"

Reading and reciting doesn't may make one well-versed in scriptures and that will not amount to love.

People read and consider themselves as scholars. They believe they have read all the scriptures and therefore know everything. They think they have become scholars and nobody can teach them now and rather it is they who are worthy of becoming a preacher. This is what man believes in. However, saints repeatedly tell man to pray for strengthening the feelings of love. Love is God.

If you give up love, you will not be considered as the true followers of your prophets either. And this will prove that you still don't believe that God is love. It means that if you have not embraced love, you haven't embraced God either. Although you are under illusion that you've let God dwell in your mind, but, no God is not there. He is not dwelling in your mind. Don't be under this illusion. God can be said to be dwelling in mind, when we embrace and spread love, when we don't hate, envy or snatch the rights of others or hurt them. And when our language becomes sweet, we shun ego and praise the Almighty God. When we attain such a state, we prove that God dwells in our heart.

As I often say, if you wish to worship God, then you'll have to become a temple yourself. A place becomes temple when God is established, there otherwise it is just a building. It becomes a temple

If one calls himself 'Das' (slave), then one should be inclined to serve the master like a slave. If we are saying that love should prevail everywhere, then we must go on loving others. Let love be assimilated in our hearts, leaving no scope for hatred.

If one worships God (the creator) and at the same time keeps friendship with 'Iblis' (Devil), also, then from whom will he expect reward for his faith on 'Doom's Day'. So saints inspire people like that and shake them out of slumber so that they may not become forgetful of the Truth. It is essential to keep evaluating oneself.

when some holy image is installed there. So, it's height of sublimity when we say that for worshipping God you'll have to become a temple. May God bless all with such a state of mind.

Let everyone be hued in this divine colour, enjoy the bliss and earn praise for themselves. May they transform this suffocating environment into peaceful and beautiful one. Like we have been witnessing smog - the mixture of smoke and fog, for the last 3-4 days. There seems to be darkness during the day and suffocation is felt in the environment. If this continues even for one or two days, one feels restless. In some European countries, the sky mostly remains overcast, with no sunshine and brightness and a study shows that there's spurt in the cases of depression there. It means that such environment is suffocating due to which one feels low.

But when this Truth shines in the mind like sun and illuminates it, it gets rid of all kinds of pollution (negativity). There is brightness, happiness, love, humility and the feeling of welfare of others. May everybody attain this illumination in life. May all contribute towards establishing such a beautiful environment in the world.

I'll not speak further as the time limit is already over. With God's grace, since the last two days congregations are going on for 8 hours. Even today it started at 2.15 pm and now it's 11.15 pm. Several speakers expressed their thoughts. But same 8-10 days back, when the Programme Committee showed me the list of speakers, there were fifty times more names of speakers than what you heard. And even after allotting so much time for congregation, several speakers were left out today, yesterday and day before as well. However, this shows that God has blessed so many devotees with ability to spread this message of truth. Let us pray that everyone contributes in spreading this message. And may they lead an exemplary life, which is rarely found in today's world.

With this prayer, I would take leave of you. Although you are aware of tomorrow's programme, but formally there are three days of Samagam and today is the last day. Many saints will return tonight and some shall leave tomorrow morning. I pray that the way you established a beautiful environment here and learnt to live with Guru wisdom and the message that you all gave to mankind, may you carry the same feelings, back home. I pray that you spread this fragrance there as well. This is my pious wish and prayer.

Saints, Dhan Nirankar!

By A Special Correspondent

Discourse

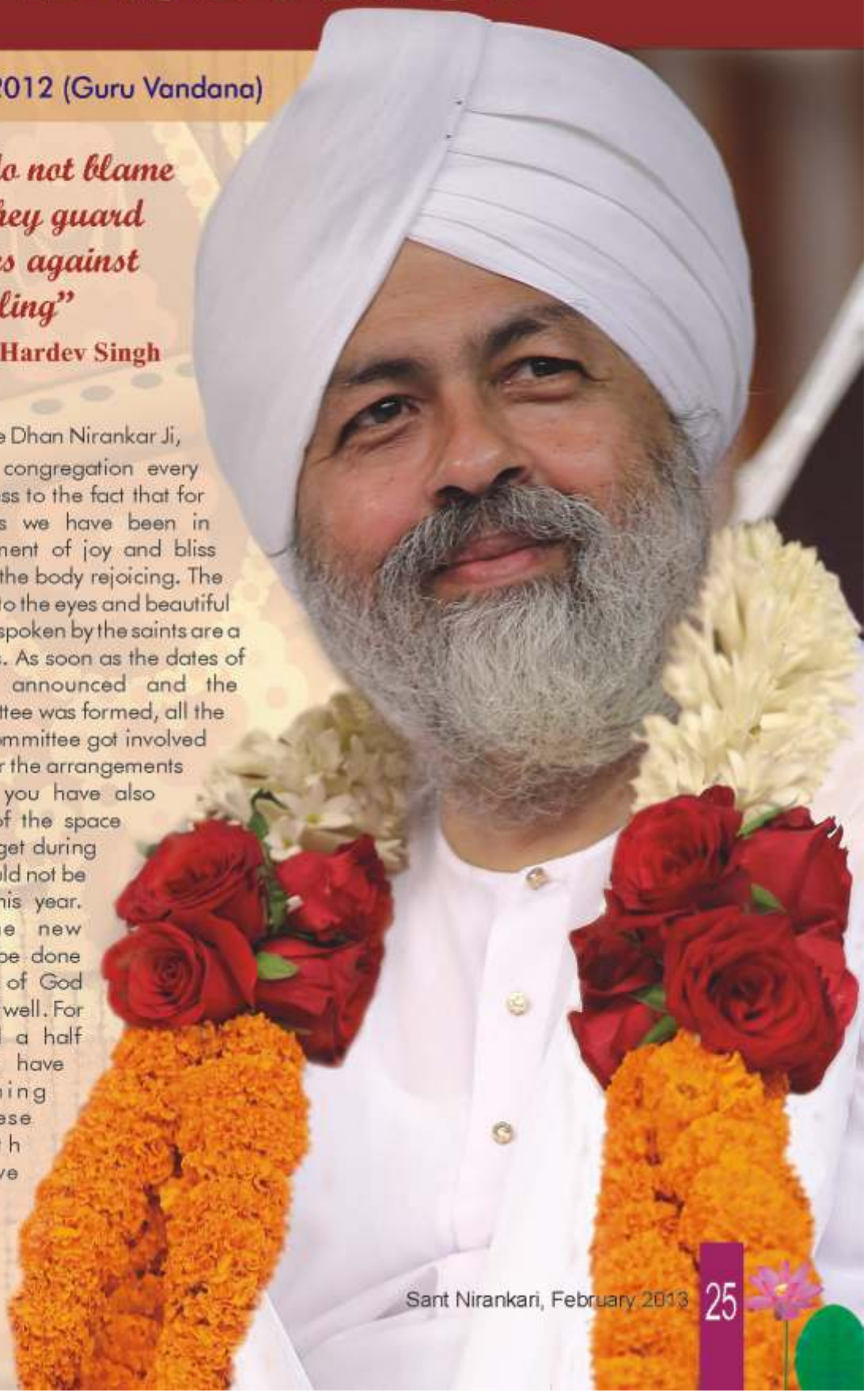
November 6, 2012 (Guru Vandana)

"Saints do not blame others, they guard themselves against stumbling"

— Baba Hardev Singh

Saints, say with love Dhan Nirankar Ji,

Today in this congregation every member is a witness to the fact that for the last few days we have been in heavenly environment of joy and bliss with every pore of the body rejoicing. The holy view is a treat to the eyes and beautiful and truthful words spoken by the saints are a melody to the ears. As soon as the dates of Samagam were announced and the Samagam Committee was formed, all the members of the committee got involved in making plans for the arrangements to be made. As you have also observed, some of the space which we used to get during previous years, could not be allocated to us this year. Therefore, some new planning had to be done but by the grace of God everything went off well. For the last one and a half months devotees have been performing services in these grounds with enthusiasm have



been happening continuously and every saint present here also has the same spirit of service.

Saints wait eagerly throughout the year for the announcement of dates for Samagam and thereafter they start planning enthusiastically to visit Delhi. On arriving here they create such a beautiful environment which touches everyone, be it an ordinary person, educated one or the one associated with administration. When such a huge gathering conducts itself in a disciplined and orderly manner with devotion, not bothering whether they got proper place to rest and sleep at night or not, it creates a blissful and inspiring environment.

When I visited the residential tents on Saturday night from 12:30 am to about 2 am in a car, the enthusiasm of visiting saints was seen to be believed. Despite all the arrangements made by the organisers, some saints were sleeping outside the tents under open sky. Next day more arrangements were made but when I visited again some of them were still sleeping outside in the open. On asking if the tented accommodation was totally full, I was told that though some space could be managed inside the tents, the saints were happy and rejoicing even in the open. The organisers informed me that saints told them that the whole year they sleep under a roof and there was no problem spending two nights in the open. When devotees like you show such devotional spirit and enthusiasm, it would definitely have a positive effect on others and it is prayed that the devotion of saints should influence all the individuals in the world irrespective of their country of residence so that they also get soaked in devotion. Man however gets involved in bickerings and creates differences and wastes the precious life in irrelevant and unproductive things. A poet has said:

"Main phool chunne aya tha bage hayaat main
Daaman ko khar jar main uljha ke reh gaya"

It means that the man had come to the garden of life and was expected to pick flowers and spread fragrance(refine his life by imbibing divine qualities) but he instead got himself entangled in thorns i.e he made his life miserable by opting for undesirable qualities. Saints always wish and pray that they live their life in such a manner that their devotion has a positive impact on everyone. Saints in all ages teach the art of living a blissful life. This reminds me of few lines where there is a mention of sweet tongue, humility,

broadmindedness and contentment.

Similarly my attention got drawn towards another line that talked about art of living wherein one seeks forgiveness from some and forgive others. As it is said that if you are devoid of the power of forgiveness you are devoid of the power of love. Love and forgiveness go together. If there is love there would be the virtue of forgiveness. If there is no love in life, differences remain as there is no feeling of establishing closeness with fellow beings. As the Saints have said:

"Kshama Badan Ko Chahiyai Chhotan Ko Utpaat"

The elder (wiser) people are known for their quality of forgiveness while the younger ones are nasty. The Saints describe many of these aspects. It is prayed that God should bless everyone and give them the capacity to keep strength-ening the feelings of devotion, faith, and love.

During the last three days you listened to the songs, poems and speeches full of devotion. Today you watched excellent cultural performances by the young. Irrespective of the regional languages in which these performances were made, these reflected love and devotion, strengthening the faith that often gets weakened by the influences of the material world. This is a special quality of the Saint that he adapts himself and his thoughts in such a manner that he does not blame others for his weaknesses. He always guards himself against external influence of the material world. As a poet has said:

"Khud ujagar karo hunar apna
Doosron ko hi na kam nazar kehna"

Meaning thereby that one should evolve oneself as a quality human being for others to see rather than blaming others that their perception about him is poor though he is perfect. One should imbibe virtues from holy congregations and adopt the art of living which is taught to us through Satsang and Satguru's guidelines which we learn through the light of God knowledge. Saints lead their lives in this world with such enlightened thoughts and continue to refine their lives. Saints choose the path of Sewa (Selfless service), Satsang (Keeping company of saints) and Sumiran (God remembrance), though the worldly people consider them as useless:

"Hum hue nikkamme zamane ke
Kaam aisa sikha diya toone"

That is by bestowing Divine Knowledge, our Lord Master has taught us the art of living, freeing us from worldly trappings.

During Shehanshah Baba Avtar Singh Ji's time some families resided in the premises of 'Sarovar' (The holy pond). One of the elderly saints from those families would often sing a song:

"Main vaila haan, main vaila haan
Avtar guru da chela haan"
"Hum nikkamme hue zamane
Ke kaam aisa sikha diya toone"

That is the Lord Master has taught us the art of living that is fulfilling and blissful though we may be useless for the material world.

Be it Sewadal Rally, visit to the residential grounds during the last two days for more than six and eight hours respectively, there was an environment of love all around. It is wished and prayed that this environment of love and bliss lasts forever.

The saints arrive here from their respective places and then they o go back to their homes. As a poet has said,

"Uss shaks ko bichharne ka saleeka nahin faraz
Jate hue khud ko mere paas chhod gaya"

No doubt the saints have to go back to their places in the families to perform worldly duties. Physically saints leave the Samagam venue for their respective places but they remain connected due to God knowledge. As I often say, irrespective of the physical presence, if the teachings of Satguru are retained, the communion with God remains. Despite the worldly attractions, a devotee always has inclination towards God and gives priority to God Knowledge in his life. As there is this couplet by a poet:

"Delhi bhi ghoom aye, lahore bhi dekha
Par yar teri gali bus teri gali hai"

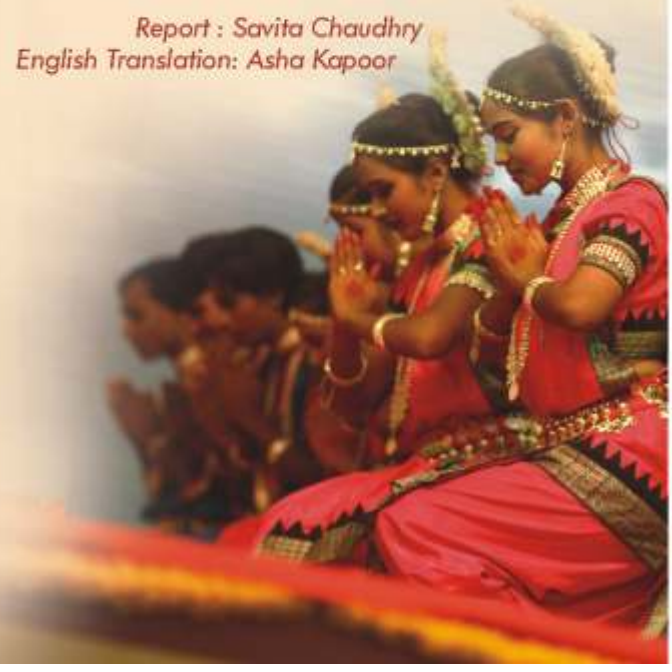
It is desired that this devotion and love of the devotees may remain there forever. Similarly all of you may continue to enjoy the bliss, lead life according to the teachings of Satguru, do not get involved in bickering over trivial issues and lead a refined social life while spreading the message of 'Truth' to all.

Whether a devotee is associated with administration in the Mission or otherwise, his conduct in the society should be such that no one can point a finger towards the Mission or towards Satguru. It is prayed that God may give such a capacity to all the devotees that they do not commit any undesirable act.

Every devotee should be courteous and give regard to the fellow devotee. When saints respect each other there would be blessings all the way, but if the devotees cause discomfort to each other there cannot be respite for anybody. It is expected that all the saints lead their lives accordingly, and may God bless them with worldly pleasures also. I shall not prolong the discourse any further since all of you have already attended the Annual Samagam for four days and by now the fifth day has also dawned, and everybody has enjoyed thoroughly. With these words, I shall take your leave.

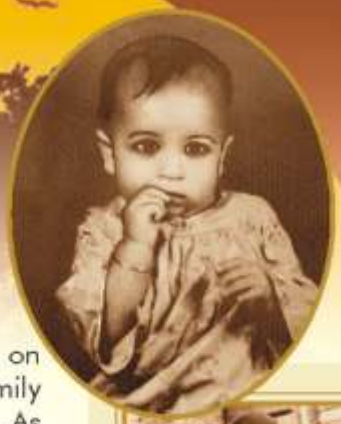
Sadh Sangat ji, Dhan Nirankar.

Report : Savita Chaudhry
English Translation: Asha Kapoor



He is Nirankari Baba

— C.L. Gulati, Secretary (Hqrs.)
and I/c Magazines, SNM, Delhi-9



His Holiness Baba Hardev Singh Ji Maharaj was born on February 23, 1954 in Delhi. It was a divine gift to the divine family of the then Baba Avtar Singh Ji and Jagat Mata Budhwant Ji. As grand parents, they showered all the worldly as well as spiritual blessings on child Hardev. His parents Baba Gurbachan Singh Ji and Rajmata Kulwant Kaur Ji were equally affectionate and indulgent.

With the growth of child Hardev, grew his thoughtfulness and sobriety. He saw each object and observed every event with due curiosity but used to keep silent. Respect and regards for elders and trait of humility could be noticed in him from the very childhood. Interest in congregations and listening to discourses also became conspicuous in him. The kind and pure hearted child Hardev was never found spend-thrift and emotional.

Hardev received his elementary education at home. Thereafter, he was sent to Rosary Public School, Nirankari Colony, Delhi-9, where, he was often found in the class sitting thoughtfully with eyes half-shut. But he was always discovered to be fully attentive and responsive to what the teachers taught.

In 1963, Hardev Singh joined the residential Yadvindra Public School, Patiala which was founded in 1948 by Maharaja Patiala on the pattern of famous Aitchison College Lahore. Widely known as 'YPS' it owes its prestige to the invaluable contribution made by teachers like Anglo German Lt. Col. F. Von Goldstein. He was not the Headmaster of YPS; he was YPS himself. Without encouraging excessive diligence in respect of books, his emphasis was on the basics good in sports, a team spirit, and development of latent human qualities essential both for personal and professional success. Hardev Singh Ji passed the High School Examination in 1969. His cooperative and compassionate nature made him popular with the teachers and the fellow students alike. His school education was equally supplemented and cemented with spiritual touch received through the letters of his affectionate mother Nirankari Rajmata Kulwant Kaur Ji.

During his stay at the YPS, young Hardev Singh Ji developed keen interest in mountaineering. With his class fellows and even alone, he would cover difficult terrains to reach

certain places. This hobby added the trait of patience and perseverance in his life, He was never found tired or worried. He also took keen interest in various sports. He learnt playing hockey from the game's wizard of Olympic fame, Dhian Chand. He was also quite skillful in vehicle driving and photography.

Goldstein very carefully followed every pupil's welfare. This can be realized from the fact that when the farewell party was organized by the students of 9th class for the outgoing students of 10th class in 1969, the Headmaster gave affectionate touch to every student, inquiring about his future career. When he came to Hardev Singh, he just said with a pat, "One of the very good products of YPS. Like father, **You will be Nirankari Baba.**"

On completion of school education at Patiala, Hardev Singh Ji returned to Delhi and started further education under Delhi University and also took keen interest in the socio-spiritual activities of the Mission. He became very regular in attending congregations (Satsang) and serving the devotees (Sewa).

In 1971, Hardev Singh Ji joined the Nirankari Sewa Dal as its primary member and enjoyed himself serving in cotton Khaki uniform. He organized "Youth Forum" in 1975, which focused on promoting truthful and simple living, service with devotion and love, refraining from incurring undue expenses and practicing prohibition.

During the Annual Nirankari Sant Samagam in Delhi in 1975, Seth Hardev Singh Ji was married in a simple ceremony to Sawinder Ji, daughter of devoted saints Revs. Gurumukh Singh Ji and Smt. Madan Ji of Farrukhabad (UP). Born on January 12, 1957, Pujya Mata Swinder Ji is well educated

and duty conscious. Her affectionate care makes every visiting devotee feel at home.

On April 24, 1980 the orthodox fanatics snatched from the Mission, Satguru and a crusader for peace and tranquility in the world, Baba Gurbachan Singh Ji. Young Hardev had lost not only the Satguru (True Master) but his beloved father also. This was the moment when forbearance, patience and tolerance of every follower of the Misison was under severe stress and a grave test. At the same time, every Nirankari firmly believed that Satguru is an ever-living entity which must manifest itself in some other physical human body. They had, however, not to wait for long. Immediately after the funeral of the

mortal remains of Baba Gurbachan Singh Ji at the electric crematorium in Delhi on April 27, 1980, Hardev Singh Ji was greeted and hailed as Nirankari Baba and everybody present witnessed the Satguru manifesting in him.

He is Nirankari Baba and became the spiritual Head of the Sant Nirankari Mission under adverse circumstances. Ordinarily, a young man of 26 years burns with a feeling of vengeance, but Nirankari Baba Hardev Singh Ji chose to accept the price the Mission had been called upon to pay for peace, thus a disastrous mishap stood averted. Hardev Singh who was known for his quiet nature, addressed the devotees as a perfect spiritual master. His Holiness declared, *"Baba Gurbachan Singh Ji's martyrdom is the will of God. Perceptions differ from people to people. The ignorant say that it may lead to bloodshed but the devotees believe that being a supreme sacrifice, it shall usher in peace and harmony. Imbibing such lofty ideals, we should continue to spread the Mission with greater zeal."*

Baba Hardev Singh Ji Maharaj ruled out even the remotest thought of vengeance saying, "It would go contrary to what Baba Gurbachan Singh Ji lived and sacrificed his life for". He exhorted the devotees to carry on his message of compassion, goodwill, love and Truth and pray for the welfare of one and all. He remarked, *"It is not the assassination of Baba Gurbachan Singh Ji; it is the crucification of the ideals of those saints, Gurus and Prophets who wished well for all; it is the murder of the sentiments, the feelings that guided Bhai Kanahiya."* He pointed out that 'nobody can *kill* Baba Gurbachan Singh Ji. The impression that he has made on the heart of every young and old is indelible indeed.' The result was quite instantaneous and reassuring. Nirankaris throughout remained non-violent even in the face of serious provocations from mis-guided fanatics and extremists.

In order to translate his commitment to peace, love and universal brotherhood into action, Baba Hardev Singh Ji undertook extensive tours within India and overseas and pacified the devotees. He was welcomed and received by people as *'apostle of peace and universal brotherhood'* and his Mission stands for peace, non-violence, progress and prosperity based on spiritual enlightenment. Today, when one looks back and realizes the new heights the Mission has touched globally, feels fully convinced that Nirankari Baba Hardev Singh Ji has lived upto his commitment of carrying the message of the Mission to every nook and corner of the world. There are more than 2500 established Branches in India and about 200 abroad sharing the message of Nirankari Babaji, *"No God, No Peace; Know God, Know Peace."*

Nirankari Baba Hardev Singh Ji Maharaj firmly believes that living revelation of Fatherhood of God has throughout been serving as a mortar that binds together the many shaped bricks of human society into a coherent imposing structure. The curves and contours of the concept of the Vasudhaiv Kutumbkam, pass through all the acknowledged scriptures of the world and this theme has been christened and preached by Nirankari Babaji as, *"Sara Sansar, Ek-Parivar."* Finally, the world is one family.

With its spiritual base, the Sant Nirankari

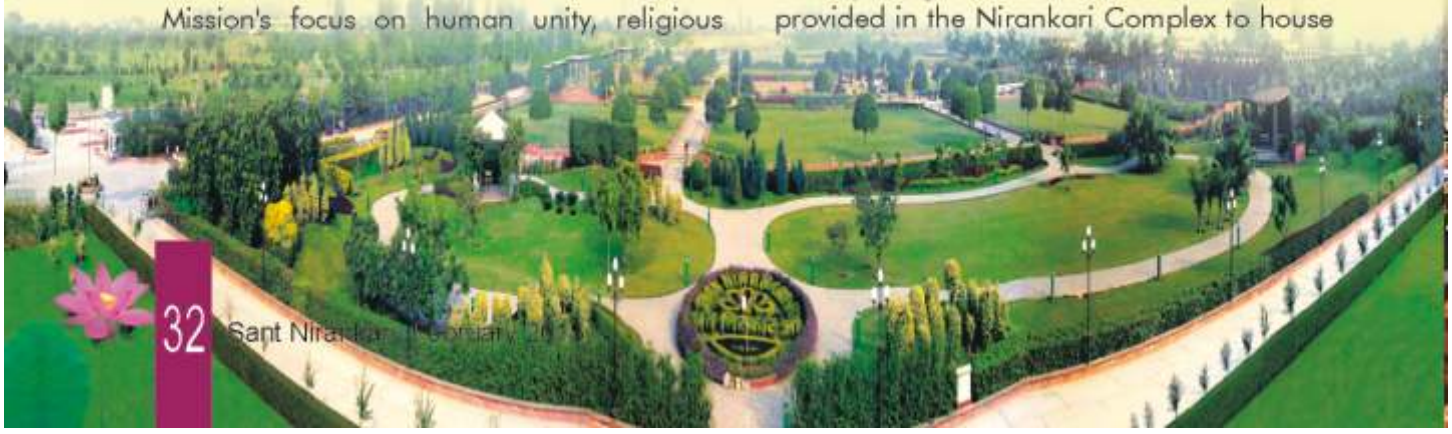
Mission's message finds relevance to the needs of the people in every walk of life. It is providing a common forum to the followers of every religion. It's promoting inter-faith harmony in the world and thus establishing peace within and outside. Baba Ji addressed the conferences on Inter-faith, Harmony, on Peaceful Co-existence, Seminar on Universalism and Peaceful Co-existence, and the South-East Asia Harmony Conclave in New Delhi. He inaugurated a Conference on Relevance of Spirituality in Enterprise Management in Delhi and the Global Convention on Climate Change in Palampur, Himachal Pradesh. He also addressed the Rotarians in Delhi.

Baba Ji inaugurated the 8th International Conference on Corporate Governance in London on September 20, 2007 and called upon the audience that 'as members of human family it is important for them to imbibe the values of love, compassion, tolerance, forgiveness and clean life based on principles which form the foundation of a good human being, which shape one's character and reflect in one's actions'. In this way, His Holiness Nirankari Babaji underlined the relevance of the teachings of the Mission even for the Corporate Sector. Similarly, Baba Ji visited the 27-National European Parliament in Strasbourg on September 26, 2007 and met its President. Here also the Mission's focus on human unity, religious harmony, love, peace and truth found deep appreciation.

Babaji pays special attention to youth suggesting the need to channelize the restlessness and anxiety among youth towards change with speed and dignity and also to ensure gender equality. Attracted by the Mission, Nirankari youth in India and abroad is an example to others.

Under the close supervision of Nirankari Babaji the Nirankari Sarover Complex in Delhi has been developed into a centre of tourist delight and a boon for residents of Delhi. In the same complex the Mission has a prestigious institution, the Nirankari Museum

- Journey Divine. Established in 2005, it is a fine presentation of the Mission's ideology in the latest audio-visual and still camera technology. Walking in the Sarover complex and watching the museum gives a soul stirring experience. The spiritual environment prepares your soul for a handshake with God. An imposing Administrative Block has been provided in the Nirankari Complex to house



the Hqrs. of Sant Nirankari Mandal. Quite close to the complex the Mission proposes to have a Super Speciality Hospital.

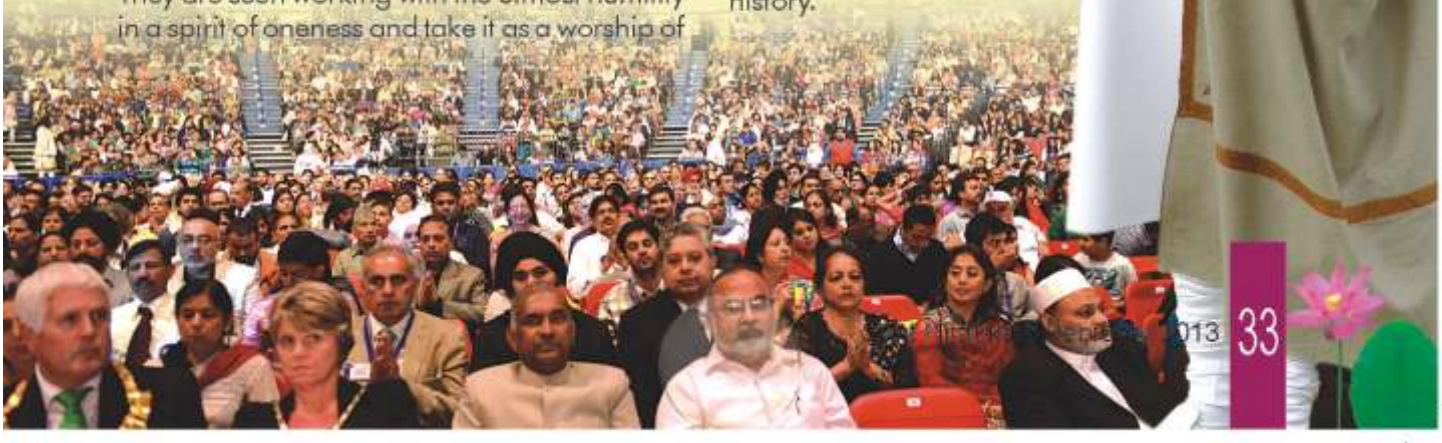
To keep balance of the Socio-spiritual objective of the Mission, Sant Nirankari Charitable Foundation has been established in April 2010, under the patronage of Nirankari Babaji. The Foundation is playing a leading role in the fields of Education and Medical-Health. The wide range of social welfare activities of the Mission led to the grant of Special Consultative Status to the Sant Nirankari Mandal by the United Nations which facilitates Mission's participation in the work of the United Nations in particular ECOSOC and its subsidiary bodies. In August, 2012 the first Nirankari International Samagam was organized in Birmingham (U.K.) on the theme of Oneness, attended by thousands of devotees from all over the world.

Thus we find that the Mission which began as a small effort towards spiritual enlightenment has become today a mass movement of God-Knowledge and Universal Brotherhood. Every Nirankari considers himself or herself fortunate to have Nirankari Baba Hardev Singh Ji Maharaj as the divine motivator. According to Baba Ji the Mission must work as a deep reservoir of peace, love and understanding to stem the wild fire of hatred, jealousy and ill-will. Hence the stress on our own behaviour based on spiritual enlightenment. The Mission is certainly poised for greater heights since the peace and tranquility, love and faith it preaches and practises is exactly what the trouble-torn world does need today.

23rd February is celebrated as Guru Pooja Diwas by the Nirankari devotees. On this very day, Cleanliness and Tree Plantation drives are undertaken across the country and overseas. They are seen working with the utmost humility in a spirit of oneness and take it as a worship of

Satguru. When the people ask them who is your Satguru, the immediate submissive reply is, **"He is Nirankari Baba"**.

All existence is a history in the making and the true history of man lies not in wars or in the rise and fall of the rulers but in the things which touch more nearly the life of individual who is the real subject matter of Sant Nirankari Mission. The Mission headed by Nirankari Babaji is not to be mistaken for a new religion but, in fact, the present milestone in the mainstream of spirituality conveying the bold message, *"Man is a man when he accepts the entire makind as his family. This is possible only with the raslisation of Fatherhood of God through Satguru which spontaneously marks human unity through divine virtures like love, mercy and compasion - the bed-rock of humanism.* This way, unmindfully, the Sant Nirankari Mission is making history.



Devotion Improves Life

— Satguru Babaji

Delhi, December 16, 2012: Addressing a huge congregation on the occasion of Bhakti Parv at Delhi's Samagam Grounds opposite Nirankari Sarovar Complex, Satguru Baba Hardev Singh Ji Maharaj said that life is dry without devotion and devotion adds beauty to life. Devotees from Haryana, Punjab, Uttar Pradesh and Uttarakhand attended the congregation with a sense of devotion.

Satguru Baba Ji said that, 'a devotee is always immersed in God's devotion (bhakti). It is devotion which is the key link between God and a devotee. May the devotional aspect be strengthened in everybody's life. Love holds special importance in devotion and it is not possible without love.'

Satguru Baba Ji explained that feelings of welfare towards others imply devotion in life. Worshipping God while ill treating his children, i.e. human beings, cannot be called devotion.

The importance of devotion had been there in all ages. Bhakt Prahlad is remembered as a great devotee of Satyug. His faith in God was unshakeable. Lord Hanuman and devotee Shabri are also known for their great devotion to Lord Rama. Devotion is not merely ostentation. If one's mind is not immersed in devotion towards God, then it is not true devotion.

Virtues pervade lives of those immersed in devotion. Patience, contentment, love, humility, large-heartedness and tolerance are hallmarks of a devotee. One loses his identity as a devotee if he becomes egoistic.

Only a large-hearted person is called a devotee can become devotees, and a narrow-minded person can never become one.

A devotee thinks for the welfare of all. Tolerance is devotee's biggest quality.

Satguru Baba Ji said that a devotee is constantly working on self-improvement whereas others with contrarian feelings are always engaged in judging others. They always try to find faults with others. Such people misuse their mind and intellect. A devotee always pays attention to virtues of others.

On this occasion, while addressing the congregation, Rajmata Kulwant Kaur Ji said that devotion to Satguru beautifies and improves life.

Bhai Santokh Singh Ji always gave prime importance to Satguru's word. This is the reason he is still being revered. Devotion to God alone can usher in peace of mind, she said.

Shri J.R.D. 'Sathyarthi', President, Sant Nirankari Mandal, and Shri Kirpa Sagar, Member Incharge, Press, Publicity and Publications, Sant Nirankari Mandal, were among those who expressed their views. Bhai Sahib Santokh Singh Ji's family presented a devotional item on this occasion. Sh Kuldeep Singh conducted the stage.

A Grand Procession (Sobha Yatra)

A customary grand procession from the historic Coronation Park to Samagam Ground, Burari Road, was taken out to mark Bhakti Parv. Satguru Baba Ji, Rajmata Ji and Pujya Mata Ji blessed devotees from atop a decorated vehicle. Devotees and the members of Sewadal Band led the procession to the Samagam Ground, singing devotional songs along the way.

Satguru Baba Ji's Salvation Tour Of Punjab

Large-Heartedness and Humility Must be Part of Our Behaviour

— Nirankar Babaji

Satguru Baba Hardev Singh Ji Maharaj and Pujya Mata Ji toured various places in Punjab such as Paatdan, Ludhiana, Amritsar, Pathankot, Jalandhar, Hoshiarpur and Rajpura from December 6-12, 2012 and blessed the devotees. Satguru Baba Ji visited Paatdan in Patiala after a gap of nearly 30 years. During this spiritual tour, Satguru Baba Ji visited many places for the first time.

Amritsar, December 9, 2012: Addressing devotees gathered at the Khan Kot Satsang Bhawan, Satguru Baba Ji said that man's welfare is possible only by adopting the path of humanity. Those who live life according to the advice of saints, attain sublime status.

Satguru Baba Ji said that large-heartedness and humility in our lives should not be merely for show-off. Man has the tendency to blame others for his own weaknesses. Do not blame others; instead, do self-introspection. Those who follow Guru wisdom, they always adopt virtues only and speak in a sweet manner.

Many dignitaries attended the congregation. Prominent among them were Shri Raghunandan Lal Bhatia, former Governor and Union Cabinet Minister; Shri Anil Joshi, Industries Minister, Punjab; and Shri Bakshi Ram Arora, Mayor, Amritsar. Shri A.S. Sandhu, Zonal In charge, Amritsar, and Shri Sukhdev Singh Ji, Convenor, Amritsar, expressed their gratitude towards holy duo.

Pathankot, December 10: Besides Punjab, devotees from various towns of Jammu & Kashmir and Himachal Pradesh also attended the congregation with enthusiasm. Satguru Baba Ji said that life can be made valuable only by living Satguru's teachings. One can raise his stature through spiritual awakening.

Satguru Baba Ji said that man made progress by leaps and bounds in various fields such as communication, transport, medicine, and science. But despite this great materialistic

progress, man's backwardness comes to the fore.. Man, who is living in the 21st century, claims to inhabit a civilised world, but he is losing his stature due to his bad actions and behaviour.

Many speakers expressed their views at the congregation. Prominent among these were Shri Gobind Singh, Chairman, Central Planning and Advisory Board, Sant Nirankari Mandal, and Shri Ajit Singh, Zonal-in-charge, Jammu & Kashmir. Shri M L Sharma, Convenor, SNM, Pathankot, expressed gratitude towards Satguru Baba Hardev Singh Ji Maharaj. Shri Virender 'Vicky' from Delhi conducted the stage.

Hoshiarpur, December 11, 2012: Addressing a huge congregation at New Dana Mandi, Satguru Baba Ji said that sacrifices are needed to

create a peaceful environment. In fact, only those who have feelings of brotherhood can create such an environment. A beautiful environment can be created only by imbibing beautiful feelings.

Satguru Baba Ji said human life, measured in years, is very short. A worthy life is the one in which a person achieves something special at a young age. What do we say about a person who does not learn the art of living despite living a long life. Saints have always taught man to follow the beneficial teachings welfare. When truth becomes the foundation of life, then it is not just the mind but even the soul gets benefited.

Satguru Baba Ji said there are many examples of those who acted unwisely, wherein a single utterance changed the course of history. Man has neither learnt from history nor from the teachings of saints. Man has shown his foolishness in every age.

Several diginitaries were also present at the congregation. Prominent among these were Punjab Cabinet Minister, Shri Tiksan Sood. Shrimati Subhadhra Devi, Mukhi, Hoshiarpur, expressed gratitude towards Satguru Baba Ji.

Rajpura, December 12, 2012: Addressing a congregation, Satguru Baba Ji said that those who are stable from within experience bliss. There have been saints and great souls who were not well-off materialistically, but were always in a bliss because of their state of consciousness.

Talking about the much- talked about day (12-12-12), Satguru Baba Ji said that saints always have take everyone in right spirit. Satguru Baba Ji explained with a pun on this date that saints always have 'baaharan-baharaan-baharaan' (bliss) and this is possible only by connecting oneself with Truth. Satguru Baba Ji said the true objective of life is to break away from the cycle of birth, death and rebirth.

Wishing all a happy new year, Satguru Baba Ji said that the year 2013 includes the letter '13', which means 'tera' (yours). That's to say- Oh Lord everything is yours! The one who surrenders himself to the Almighty, attains the pinnacle of life. Several speakers expressed views at the congregation including Shri Radhey Shyam, Convenor, Rajpura, and Shri Amarjit Singh, Zonal in-charge, Patiala.

Satguru Baba Ji's Salvation Tour of Europe

Good Conduct Is Obligatory Along With Good Wishes

- Nirankari Baba

Rome, December 25, 2012: A huge Samagam (congregation of saints) was organized today in Rome; the capital of Italy in the holy presence of Satguru Baba Hardev Singh Ji. Rome, the capital of Italy is well known because the Roman civilization was born here and due to high population of Christians, it is also the centre of Christianity. Pope John Paul, the religious leader of Christians lives in Vatican City. There were Christmas Day celebrations as it is believed that Jesus Christ (Prophet Yishu Masih) was born on this day. It is a coincidence that present head of Christianity, Benedetti XVI and Satguru Baba Hardev Singh Ji Maharaj who is committed to spreading interfaith harmony worldwide, were simultaneously present here in Rome on this day.

Christmas eve, the night before Christmas has its own importance. On December 24, Satguru Baba Ji called on Pope's representative- Monsignore Salvatone F. Giuliano at his residence. Satguru Baba Ji and Sh. Giuliano discussed as to how mutual cooperation could be maintained. The organization honoured Satguru Baba Ji and Pujya Mataji in a grand way.

The Samagam (holy congregation) was organised in the middle of the city in a huge hall- Italia Theater. Addressing the congregation, Satguru Baba Ji said that on this pious day people give good wishes to each other but along with it good conduct is obligatory. Devotion assumes significance in

life because without it, one faces difficulties in the material world. Following the path of spirituality one gets rid of all doubts and the spirit of unity is established. Such spirit of unity can come only after one establishes communion with Almighty God. In the absence of God knowledge one may even harm oneself, instead of doing welfare of others. Only the 'Truth' procreates love and feeling of brotherhood.

Satguru Baba Ji asked everyone to introspect whether their life has been useful or harmful to others irrespective of the number of years lived. One may keep listening to discourses the whole life, if the instructions are not followed in real life there is no use. Reminding the devotees about thousands years old teachings of Jesus Christ, Baba Ji said that broadmindedness and humility must form part and parcel of one's life. Merely talking about these virtues is not enough.

It was the first ever such a huge Nirankari congregation organized in Rome. The President of Sant Nirankari Mandal, Italy Sh. Chaman Lal thanked one and all.

The Experience of Elders Is Always Praiseworthy In Life And In Society

London, December 27, 2012 : After almost four months, the local congregation hall was abuzz with activity. The devotees were excited about the arrival of Satguru Baba Ji. The officials of Nirankari Mandal U.K. and the airport authorities gave a grand welcome to Satguru Baba Ji on his arrival from Rome at Heathrow Airport of London. The members of Nirankari Sewadal Band and Bhangra (Punjabi folk dance) troupe, waited at London Satsang Bhawan (congregation hall). Satguru Baba Ji blessed the family members of the departed soul, Sh Bhagmal Ji who rendered his services as president of SNM, UK till he breathed his last.

Addressing the holy congregation, Satguru Baba Ji said that every now and then we see the construction work of new buildings going on in towns and cities. The new constructions are eye catching and modern. Nevertheless the importance of old buildings remains. In the same manner the youth also make worthy contributions, yet the accomplishment of elderly saints and their lifelong experiences cannot be ignored. Baba Ji paid tribute to Sh. Bhagmal Ji. Recalling the memories of school days at Patiala, Baba Ji said that for communication purposes he would only remember Rev. Bhagmal Ji's address. Baba Ji also motivated the family members and devotees attending the holy congregation to carry on with the spirit of devotion.

In today's congregation, the committee members of Sh. Guru Ravidas Mission International and the volunteers of Kashi TV gave a grand welcome to Satguru Baba Ji. On behalf of Ravidas Mission, Sh. Ramesh Kalore Ji presented a momento to Baba Ji.

Without The Spirit of Oneness, This World Can Not Become A Better Place

Birmingham, December 28, 2012 : Addressing a huge gathering at the 'Welcome Function' organised at the

headquarters and Satsang Bhawan situated right in the Middle of U.K, Satguru Baba Ji said that the magnificent spectacle of 'Oneness' seen in the month of August in Birmingham is now being talked about everywhere. No worthwhile reform in the society can take place without inculcating the spirit of oneness. Pious thoughts of this kind create an atmosphere of peace among the families. Imbibing spirit of devotion helps perform social responsibilities in a better manner. Baba Ji also blessed the saints for giving priority to the golden rules of devoutness in their life.

The same day, the 'Mehandil' ceremony of the grand daughter and 'Shagun' ceremony of grandson of Chacha Pratap Singh Ji took place in the holy presence of Pujya Mata Ji and Satguru Baba Ji.

Prior to the congregation, the holy couple on their arrival at Birmingham, was welcomed and escorted in the form of a grand procession. Devotees expressed their joy through music and Punjabi folk dance-Bhangra.

Birmingham, December 29, 2012 : Blessing the gathering of saints on the occasion of marriage ceremony of grand daughter of Chacha Pratap Singh Ji and the daughter of Sewadal Sanchalak, Balbir Ji, Satguru Baba Ji said that uniting the hearts and souls is the source of all the blessings. Devotees attending the congregation here are getting the blessings much needed for performing the responsibilities of married life. Each and every person has his importance on this earth therefore it is obligatory to live a life full of divine virtues like humility, love and tolerance so that this earth becomes a model of peace and harmony. While blessing the congregation, Baba Ji Referring to Swami Vivekanand, Baba Ji said that working for the welfare of humanity amounts to the glory of Lord in the true sense. is praising the lord in the actual sense.

A True Devotee Lives Life Based On The Principles Of Humanism

Birmingham: December 30, 2012: Blessing the devotees, His Holiness said that the enthusiasm seen at the time of International Samagam in UK is still alive. The spirit of oneness is being spread everywhere so that no one in the world remains untouched by it.

History records that wherever the dynasties were bereft of spiritual consciousness, no one could save them from destruction.

His Holiness said that those who neglect their duties are the real atheists. Only those who have been blessed with the knowledge are religious in the real sense. After God realisation, devotees contribute to the well-being of others. A man is known through his conduct since there is no dress-code to display goodness. The devotees are always engrossed in the love of God and spread the same while egoists live in hatred and spread it to others. One cannot be identified merely from his family background or physical disposition.

While blessings the saints, His Holiness cautioned man from giving in to doubts and misgivings. Whether one is in the family or in the congregation, one should not stick to petty things. Baba Ji gave an example of air that just touches the body but does not get stuck there. Referring to the present sordid state of the world, Baba Ji referred to the recent tragic incident in a US school where 27

innocent persons were shot dead and also mentioned about the shameless incident of gang rape in a moving bus in Delhi, which reflect the develish nature of man.

Devotees from UK participated in the congregation in large numbers while saints had also come from Scotland, Wales and Ireland. The programme was also carried live on the internet. The local radio station also broadcast the programme to lakhs of listeners. Saints expressed their views through songs, poetry and prose.

His Holiness again referred to the services rendered by Sh. Bhagmalji. The congregation was told about some changes made in the Executive Committee of Sant Nirankari Mission, UK with Sh. Sukhjinder Singh taking charge of President, Sh. Satpal Bhandari Vice President, Sh. H.S. Upasak, General Secretary, Sh. Malkiat Singh Khinda, Secretary, Sh. Harbans Singh, Member, Sh. Bhupinder Anand, Member and Sh. Oberai as Treasurer.

Besides this new saints were also nominated which included Sh Balwant Singh from London (Member), Sh Gurpreet Bhatia (Member Incharge, Social Welfare). The charge of Parmukh, Birmingham was given jointly to Sh. Sukesh Loi and Sh. Kuldip Roopra.

Reports : S.R. Prajapati and H.S. Upasak
English Version : Asha Kapoor and Rinki-Gaurav Malhotra

Meeting of Sanyojaks of Delhi Branches Held

Delhi, January 10, 2013: Today a meeting of the Sanyojaks and Kshetriya Sanchalaks of Delhi and Greater Delhi was organised at the Sant Nirankari Satsang Bhawan, Sant Nirankari Colony, Delhi. In his inaugural address, Sh. V.D. Nagpal, General Secretary, said that the fortunate ones get the opportunity to serve Satguru (True Master). It is obligatory that His message is understood and carried out in letter and spirit. Exemplary performance in the Branches of Delhi Hqrs. would be inspiring for other branches in the country.

On this occasion, Sh. C.L. Gulati, Secretary (Hqrs), and In-charge, Administration of NCR Delhi Branches, said that in order to spread the message of the Mission effectively, it is essential to give up ego, intoxication and maintain character, honesty in worldly dealings with humility and mutual respect. We can successfully accomplish the sewa assigned to us by following the directives given in the Blue Book.

Sh. Gulati Ji mentioned that if we are truly devoted to the Satguru and his teachings, we should go by his words. He added that the elderly saints could voluntarily bring youths to the forefront to give momentum to the preaching of the Mission. Reiterating what Satguru Babaji had stressed repeatedly, Gulatiji said that in every Branch, congregation should be organized collectively and essentially at one place only. Any violation to this is ultravires and deprives us of the blessings of His Holiness.

Punctuality should be maintained in congregations and the Parcharak saints should focus their thoughts on Satguru and Nirankar to strengthen the faith of the devotees. There is a need to identify grey areas in rural belt and elite class with a view to speed up the introduction of the mission there. He continued that wherever Regional/Sectoral Samagams are organized in the benign presence of his Holiness Babaji, proper follow up should be done to ensure that congregations are arranged regularly there. The Sanyojaks and Mukhis should arrange monthly or quarterly meetings to plan new ideas and evaluate their working. The money raised by the branches should be spent judiciously and any wasteful expenditure should be avoided. It should be kept in mind that the *good performance by the branches of Delhi Headquarters would have positive impact on the other Branches spread all over India.*

There is a need to pay adequate attention to the activities of the Sant Nirankari Charitable Foundation and to encourage donations.

The associates of Sh C.L. Gulati, Secretary and Incharge Admn. of Delhi Branches, Sh. Purshotam Ji conducted the stage and vote of thanks was given by Sh. S.L. Garg.

Report : Harjit Nishad
Translation by Asha Kapoor

With the blessings of Satguru Babaji Hardev Singh Ji Maharaj

Guru Pooja Diwas Samagam

February 23-24, 2013

-: **Programme** :-

23 February 2013 (Saturday)

Guru Pooja : 6.pm. to 9.00 p.m.
Babaji's Disrourse : 9.00 p.m.

Tree Plantation and Cleanliness campaigns in the forenoon

24 February 2013 (Sunday)

Sewa Dal Rally : 10.00 a.m. to 2.00 p.m.
Babaji's Disrourse : 2.00 p.m.

Venue : Samagam Ground, Nirankari Chowk, opposite Nirankari Sarover, Delhi-9

* Langar will be served on both the days at Samagam place.
* Cake will be cut only where Satguru Babaji is physically present.
* All Branches in India will organise Guru Pooja Samagam only on Saturday the 23rd February 2013.
* Sewa Dal Rally will be held on Sunday the 24th 2013.
* Langar may also be arranged after the Sangat.

— C.L. Gulati
Secretary (Hqrs.), SNM, Delhi-9

A representative of Pope meeting Satguru Babaji and Pujiya Mataji in Rome (Italy)

Children of Bal Sangat welcoming Satguru Babaji and Pujiya Mataji in a Samagam held in London (U.K.)

A scene of devotees paying obeisance to Satguru Babaji and Pujiya Mataji in a Samagam held in Hoshiapur (Punjab)

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A mammoth assemblage of devotees during the Bhakti Parv Samagam in Delhi. Satguru Babaji alongwith Rev. Rajmataji and Pujiya Mataji is seen at the stage

A scene of the New Year Samagam held in Ground No. 8, Delhi in the holy presence of Nirankari Rajmataji

Children of Bal Sangat singing a welcome song in honour of Satguru Babaji and Pujiya Mataji in a Samagam held in Rome (Italy)

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