

Gurudev Hardev

(Part II)

J.R.D. 'Satyarthi'

Translated by

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Sant Nirankari Mandal

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Preface

Every reader holding interest in Nirankari literature is quite familiar with the title 'Gurudev Hardev'. Everybody knows that this book is directly related to those holy views of Satguru Baba Hardev Singh Ji Maharaj which he expressed while talking with devotee saints and other important people at various places.

Rev. J.R.D. 'Satyarthi' had the good fortune to continue to serve as Baba Ji's Personal Secretary from 1980 to 1984 just as he had done for 17 years at the holy feet of Baba Gurbachan Singh Ji. He did not only maintain a diary of Baba Ji's programmes but noted their brief description also. So, he did not face any difficulty in giving his notes the shape of a book. 'Gurudev Hardev' – Part I which was published by the Publications Department of the Sant Nirankari Mandal in October, 1982 contained such views expressed by His Holiness Baba Hardev Singh Ji Maharaj during the period from April, 1980 to August 15, 1982. 'Gurudev Hardev' – Part II deals with Baba Ji's valuable views expressed from August, 1982 to January, 1984. Rev. 'Satyarthi' Ji was, of course, serving Baba Ji as his Personal Secretary during this period also.

No doubt the readers can say that 'Gurudev Hardev' – Part II also should have come long back, but as will be seen, the teachings of His Holiness are based on eternal truth and, therefore, have the same importance and utility for life today as they carried at the time when they were expressed. In fact, the significance of Satguru's words lies in the fact that they remain free from all kinds of boundaries of time and place. So, whatever may be the reason for delay on the part of Rev. 'Satyarthi' Ji, we should concentrate on the sacred words and thoughts of His Holiness.

At the same time we must express our thanks to Rev. 'Satyarthi' Ji who has worked so hard and obliged us with the valuable words of His Holiness along with their original context. Even though he is the Member Incharge of the Publications Department today, I must express a deep gratitude very humbly on behalf of the department, my own behalf and on behalf of our esteemed readers and pray to Satguru Baba Hardev Singh Ji Maharaj to bless respected 'Satyarthi' Ji and his colleague Shri Sulekh 'Saathi' Ji so that they continue to serve the Mission, specially the Publications Department, with the same faith and devotion and the spirit of dedication.

Kirpa Sagar
Publications Department
Sant Nirankari Mandal

Delhi,
September 25, 2000

Submission

‘Gurudev Hardev’ – Part II should have been published in 1984 but this could not be accomplished, let me admit, due to my own inaction and negligence.

Anyway, thanks to the boundless blessings of His Holiness and active co-operation of Shri Sulekh ‘Saathi’ and Shri Kirpa Sagar, I have got this opportunity now in 2000 to present this book to our esteemed readers.

I do not only hope but trust that you saints – our readers, would go through the book with deep interest, take advantage of the views of Gurudev Hardev and share the same with your relatives and friends and thus earn the blessings of His Holiness.

In the end, I would humbly request our learned readers that they must let me know if there is any deficiency in my expression so that the same may be removed in the next edition of the book.

- Satyarthi

**Delhi,
September 25, 2000**

GURUDEV HARDEV

‘Gurudev Hardev’ - Part I has already been published and its copies reprinted from time to time. It contained a brief account of the activities of His Holiness Baba Hardev Singh Ji Maharaj from April 24, 1980 to August 15, 1982. ‘Gurudev Hardev’ - Part II seeks to present a glimpse of his life and give a similar account of activities from August 15, 1982 to January, 1984. As you go through it, you will find to what heights he led this movement of human emancipation during this small period of about one and half years, with his divine power. When you read it you will also realize what path we must follow so that we too can have the sense of participation in this movement and earn the blessings of the Supreme Being – God.

On August 15, 1982, Mukti Parv (Spiritual Liberation Day) was celebrated with a great success. Devotees and Mahapurushas (saints assigned with one responsibility or the other) started returning back to their homes after paying obeisance at Satgurudev’s holy feet. Some of the devotees who stayed back at Nirankari Bhawan got an opportunity to speak to Gurudev the same night.

It may be pointed out that after dinner, Gurudev usually goes for a stroll for about one hour during which he continues discussing things with those who join him. So, one of the saints who had stayed back, began the conversation even though quite hesitatingly and said, “Baba Ji, you told the Sewa Dal volunteers today that it is their prime duty to serve their fellow countrymen and safeguard the unity and integrity of the country. I would humbly like to know as to how it is related to the realm of spirituality.”

In a very simple and natural manner Gurudev said, *“Only saints and Mahapurushas are capable of serving their fellow countrymen and protect the unity and integrity of the country. Others just cannot act in such an unselfish and unbiased manner.”*

The saint who had asked this question, drew closer to Gurudev and asked again somewhat reluctantly, “Baba Ji, saints consider the whole world as their family. But

those who serve their own countrymen and protect the unity and integrity of their own country, it is obvious that they will consider another country not their own and will have the feelings of jealousy and animosity towards its people. Baba Ji, how then can they come in the category of saints?"

Gurudev Hardev was prompt to reply. He said, *"To serve one's country or protect its unity and integrity does not mean at all that we should be fighting against other countries or treat their citizens as our enemies."* Gurudev had a little pause and added, *"The fact is that the one who serves one's own countrymen and defends one's own country, would automatically start having the same feelings for others. He will automatically start thinking of serving others and respecting their unity and integrity."*

Elucidating this with an example, Gurudev said, *"If a person is advised to serve and look after his own parents, he has not to take it as implied that he is to fight against the parents of others or to stop their children from looking after them. In the same manner you must try to understand that this country is our motherland and all the fellow-countrymen are our brothers and sisters. To serve them and to protect them is an essential part of our duty. Today, I gave the same message to you all. You must always be ready to safeguard the unity and integrity of your country and it should be your prime duty to serve your fellow countrymen. Even otherwise, if you ponder for a moment, you will realise that those who cannot serve their own parents, cannot be expected to serve the society. And those who cannot serve or look after the society, how can we hope from them that they will serve their country and protect its unity and integrity?"* In the same manner, *the people who are not faithful to their own country, those who do not serve and make any sacrifice for the unity and integrity of their own country, cannot be expected to serve and protect the interests of the mankind as a whole?"*

Probably Gurudev wanted to say something more but Sharma Ji (J.D. Sharma) said suddenly, "Baba Ji, it is an old belief that the one who takes pity on a leper and serves him, will have to become a leper himself one day to receive the reward of his action. Similarly, the one who gives alms to the beggars may have to become a beggar himself one day in order to reap what he has sown. Baba Ji, today we Nirankaris are helping the flood-affected people or donating lakhs of rupees for the help of the victims

of some or the other natural calamity. Shall we also have to get the reward for this act of generosity in the same manner?"

After remaining quiet for a while, Gurudev became serious and remarked in a thoughtful and earnest manner, *"Sometimes, people play havoc with the words of wise men simply because they do not understand the meaning of what they say. Knowingly or unknowingly, they create all kinds of doubt. The same has happened with what the saints have sought to say here."*

Gurudev glanced at all of us for a moment and said, *"The meaning of this saying of the Mahapurushas is only this much that whosoever does a particular action, whether good or bad, for the fulfillment of any specific desire, has to bear the consequences of that desire. The enlightened ones know that if an action is done with a sense of its dedication towards God, lovingly and as a part of one's duty and not as a favour, then there would be no question of reaping any reward simply because there was no desire for the reward at all. Sharma Ji, similarly our Mission, which is giving importance to such actions, is not doing so with the desire to earn any name or fame or take any other benefit in return. Therefore, such welfare activities do not become a cause of any bondage for us."*

Saying this, Gurudev proceeded towards his room and the saints also went to their respective rooms. I too reached my house, but in deep thoughts. As I put my head on the pillow, I just started staring at the ceiling. One thought that came to my mind again and again was that whatever Gurudev had said was certainly correct. However, while it was true in principle, it was not likely to hold good from practical point of view. Suddenly, Baba Ji's image appeared on the screen of my mind and I could hear him stating, *"I have already explained that saints do not discriminate between their own kith and kin and others. They do look after their families but at the same time they never lag behind anybody else in the matter of serving the society and the country. And while they are prepared to sacrifice even their lives for the sake of their own country they never lag behind others to serve humanity, rather every living creature."*

In this manner, even the wave of thoughts that rose in my mind was put to rest.

After some days, the moment I found Gurudev a little free, I requested him, “Baba Ji, you had promised to some saints from Shakur Basti and Punjabi Bagh that as soon as you get some time, you will visit their places and bless them. If you so ordain, those saints can be informed about the date and the time so that they can have the privilege of meeting you and seeking your benign blessings.”

Gurudev kept quiet. I could not hold myself and said again, “Baba Ji, you are scheduled to go on tour after some days. They are very few families. You can easily oblige them now and set their anxiety at rest. They have been requesting for your visit for long.” On hearing these words His Holiness reacted at once and said, *“Only you say that it is a matter of few families, but I know that when we visit the area, several others will express their desire on the spot that I may visit their houses also. This way, we may have to spend the whole day and*”

I bowed my head and said, “Baba Ji, you may order as you deem it correct.”

On this, Gurudev said, *“Alright, fix one day and inform them about it well in time.”*

Accordingly, I got busy in this task while Gurudev proceeded towards the Mandal Office to see as usual what was going on.

After four days, on the date and time as scheduled, Gurudev reached Shakur Basti (Rani Bagh) area. And the apprehension expressed by Gurudev on the day the programme was being decided, came true. The number of devotees wishing Gurudev to visit their houses started increasing. As a result, the programme continued till 3.00 p.m.

Wherever Gurudev went, the members of the family felt extremely happy. Some of them, of course, were seen and heard requesting for his blessings to solve their domestic, social or physical problems. The sick were heard saying, “Baba Ji, who can be a better doctor than yourself in this world? We have come to you after being tired of the doctors of the world. Kindly bless us so that whatever money we spend on medicines and towards doctors’ fee, may be spent in the service of the saints.”

Gurudev Hardev heard them quite patiently and assured them, *“There is nothing to worry at all. God Almighty will set everything right. As you are very much aware, this physical body composed of five elements keeps suffering from one deficiency or the other. It undergoes one disorder or the other. You must consult a specialist of the disease and continue with the treatment. It is essential to take the medicine. God will, of course, bestow His mercy and set everything right.”*

Gurudev paused for a while and added, *“Keep on rendering service with your body, mind and financial means according to your capacity. If possible, get some service rendered by these sick persons also. The holy wash of the holy feet of saints and their blessings also prove helpful in curing the disease.”*

Certainly Gurudev infuses such a strength through his life-giving words in the entire family that even the most dejected and depressed ones get filled with hope and determination. I have personally found several patients getting well whose recovery seemed otherwise impossible.

In one of the families, Gurudev Hardev came across such a problem that the family members thought it would be in their own interest if they did not disclose it publicly. A lady was beseeching Baba Ji: *“My husband wanders idle the whole day. He comes home at night heavily drunk. I had kept some money for the children at home. He has spent even that money on his evil habits. Now my condition is such that sometimes I have to beg for food. Even then this is not the end of my problem. My husband stops me from attending the Sangat (Congregation) and sometimes beats me also.”*

In an extremely soft tone, Gurudev said to her, *“You must attend Satsang from time to time. You feel happy when you serve all. You know that if you want to win somebody's heart and bring him to the right path, humility, love and respect are the only weapons to achieve it. So, you must remember the Almighty Formless and try to lead your life according to the teachings that you have received so far from Satsang. God will definitely bestow His benevolence and peace and happiness will soon prevail in your*

house."

Gurudev Hardev was heard adding, *"Nobody can be brought to the right path by insulting, disrespecting and criticizing him. With such a treatment, that person would become only angry like a wounded tiger and take to violence."*

Even while leaving, Gurudev was saying to her, *"From today onwards you must perform your duties. Restrain yourself from pointing a finger at your husband. Do not keep on finding faults with him all the time. God Almighty will definitely bestow His benevolence and there would be no dispute in the family. Your mind will start getting peace and also being linked more and more with Satsang and the Formless."*

Gurudev also visited a family who were worried about the marriage of their grown up daughters. The parents fell at the holy feet of Gurudev and appealed while sobbing, "Baba Ji, you can do everything. Bless us today, so that our daughters can be married at the earliest."

Gurudev stated in a very simple way: *"The benevolent God with whose grace they have taken birth and grown up and found everything they needed so far, will definitely accomplish all that is required for their marriage also. You know it very well that all that is accomplished by the Perfect One is perfect too."* Speaking thus, Gurudev proceeded towards the next house.

In this way many problems which generally crop up in a family, such as the differences between a mother-in-law and a daughter-in-law, the children not looking after their parents or mal-treating them like servants, etc., were also mentioned to His Holiness by some of the families. Offering a solution for the same, Gurudev stated, *"You may respect all the family members as the images of the Almighty Nirankar. If one member bows, the other will bow automatically. You should only keep on performing your duties. Then you will not face any problem."*

Here, I consider it my duty to point out that such problems are found only in those families where one member is linked with Sadh Sangat (company of saints), while others

are strayed from the Sangat and the Satguru. Such a misunderstanding was not found in the families where all the members had faith and devotion towards Satguru and loved to be with Sadh Sangat. In one or two families, of course, where there was some misunderstanding, all the family members fell at Baba Ji's holy feet and beseeched him, "Baba Ji, be kind to us and shower your blessings so that we do not see such a time again in this family. As a matter of fact, Baba Ji, now that you have come to our house, we are sure that such problems will never crop up again. Therefore, Baba Ji, please keep us blessing with your presence once in a while so that we too keep receiving happiness with your kind grace."

At some places, where the devotees were facing financial problems, Gurudev would say only this much: *"Never mind, the Almighty God will set everything right. You may continue to work hard to the best of your capacity and whatever money you earn, don't think of spending the same on something which is not essential. Then, spend whatever you can in the service of others. All the problems can be solved with hard work and contentment."*

In one of the families, some members asked Baba Ji, "Maharaj! We were living quite happily, having no economic problem. But Baba Ji, what to tell you? Some people cheated us of our savings by giving us false hopes. Now when we ask them to return our money, they do not pay any heed. Now you only tell us what should we do in this regard?"

Gurudev Hardev answered in his natural manner, *"We become greedy and in the process we hand over to others whatever money we already possess. So, we cannot blame others. The fault lies with our own desire, with our own greed. Anyway, now you should forget about it and get busy with earning your livelihood by sincere and honest hard work. With the Almighty God, there is no dearth of anything. Trust in God and do your duty. The Almighty Nirankar will definitely bestow His grace and the hard times you face today will pass off soon. As regards the people who are indulging in such wrong acts, Shahenshah Ji (Baba Avtar Singh Ji) used to say that those who cheat others of their money can not be saved even by the Guru. Such people can never find peace."*

It was 3.00 p.m. when we returned to Nirankari Colony. As I reached home, I was astonished to find a Sewa Dal Member from Rani Bagh standing in front of the door. An ardent Sewadar (worker), he had helped us a lot when we were visiting various houses that day. Looking at him, I asked him anxiously, "My dear gentleman, we have just returned from your area. What did happen? Why have you come running after us so soon and reached here almost with us?"

The young man said in a very grim and anxious voice, "Satyarthi Ji, please sit down and relax. If you want, you can have a cup of tea also. My mind has been very upset since morning. It is badly engulfed in doubts. I have come to seek your help to remove the same."

"Alright, then take a seat", I said to him as I too sat down. The gentleman did not wait for my asking and started speaking on his own: "Satyarthi Ji, I am an ordinary Sewadar. I have been enjoying the bliss of Sewa (service) since long. I believe that whatever Sewa we wish to offer to the True Master, we should come and offer it at the place where he stays. It is not correct to take him round from one house to another."

I was rather quick to react. I said, "My dear son, the idea behind requesting the Guru to consecrate a place with his holy feet is quite different." Then, I elucidated my words and said, "Probably you are aware of the fact that wherever the Guru goes, all the three kinds of troubles (physical and mental; those caused by the brutal animals; and those caused by natural calamities) start receding automatically. The divine rays emanating from the Guru's body dispel all the evil forces from the house visited by him. That is the only reason why devotees are always keen that Satguru should consecrate their houses with his holy feet." While I was speaking, I was also observing the expressions on the youngman's face. I could see that he was still not satisfied with my answer; rather his mind appeared to be more agitated. So I said to him in a very loving and polite manner, "My dear son, I feel that either you have not understood what I said or you have not liked it. Please don't worry and keep on asking till you are completely satisfied." Hesitating a bit, the young man said, "No doubt you are a learned as well as an experienced saint who always accompanies the Guru. But please excuse me as I am not going to be satisfied by any answer given by you. I personally feel that my doubts

can be clarified only by the words that come from Satguru himself: only then would end the disturbance going on in my mind. Shastri Ji, please let me meet Satguru Baba Ji and if that is not possible then please convey these doubts of mine to Satguru and let me know the solution offered by him for the same. That way I will feel somewhat satisfied." Continuing with his words the young man said to me, "You can take a paper and a pen and note down the points where I have my doubts." After pausing for a while, he added, "Truly speaking, I have not come to discuss anything with you. I wish to seek blessings direct from His Holiness."

I realized that his faith was centred only on the True Master. Therefore, I deemed it right that without any hesitation I should convey his feelings, as he put them, to Satguru or arrange his meeting with His Holiness. Anyway, I took out a paper and a pen and got ready to take down what he said. The young man started speaking in an extremely emotional manner and said, "My first request is that Guru should not be taken from house to house. My argument for this is that for such an exercise, two or three vehicles have to be taken out and ten to twenty saints have to accompany him to discharge the responsibilities assigned to them. The precious time of His Holiness as also of those saints who accompany him on duty can be utilized for some other useful purpose. In the same context, my second request is that the money spent on the food etc. served on these occasions can be used for some welfare activities of the Mission. Thirdly, I feel that in this process the devotees who have big houses and are financially well off, render Sewa extravagantly and thus earn everybody's praise, whereas the ones who happen to be their neighbours but poor and do not even have a proper place to make the Guru seated, might not say anything outwardly, but definitely feel pained and suffer from an inferiority complex in their hearts due to their poverty."

After taking a long breath the young man added, "Shastri Ji, I saw with my own eyes that only ten or fifteen people were being offered and served snacks again and again whereas the same should have been served to those also who had been on duty and running about since morning. Even otherwise, the Sewa Dal youth deserve that they should also be fed and served to the extent one can afford. If possible, they should also be offered some money and clothes and thus helped."

In the same breath, that young man kept saying, "I rather felt that the one who had already in abundance was being offered more, the one who was already full was being filled more."

That young man got overwhelmed while speaking thus. His eyes became damp. However, trying to control himself, he concluded by saying that 'there are many other things which disturb me within but I feel that this is enough for the day. Please bless me so that I may keep doing only what is ordained by Satguru. I might not deviate from the path of Truth because of my own wilfulness.'

That youth of the Sewa Dal left, but not before creating a furore in my mind. I was pondering as to how should I convey this young man's feelings to Gurudev. After contemplating a lot, I decided that I should present the same in writing instead of discussing it verbally and then convey to that gentleman whatever solution Gurudev might offer. So, after a gap of some days, as soon as I got an appropriate opportunity, I passed on a small hand-written slip to Gurudev.

While going through the piece of paper, Gurudev was smiling also. After reading the note, His Holiness stated, *"Let this young man meet me sometime. I will speak personally to him."*

Gurudev got up abruptly. I do not know what thought had come to his mind. He, however, started speaking in an extremely grave manner. He said, *"These feelings or such a state of mind does not belong only to this youngman but to all those who start making comparison between different Mahapurushas. Even otherwise, commenting upon every good or bad event is in the nature of mind."* Probably Gurudev had uttered these words after watching the expressions on my face because my mind was feeling even more agitated as compared to that young man.

Picking up some courage, I appealed to Gurudev, "Baba Ji, I will definitely convey your instructions to that young man and ask him to meet you. But still, for the information of general Sangat, I too want to know your opinion in this matter. Baba Ji,

the first objection which that gentleman had is that the Guru should not be taken from house to house. If someone wants to offer something, he should come to Guru's place and offer the same." Gurudev stated, *"To a great extent whatever he has said is correct, but the pace of Prachar (propagation) of the Mission does increase by this practice of visiting different houses. Whichever house is visited by the Guru or the Mahapurushas, usually the neighbours as well as the relations and friends of the members of that family also assemble there, whereas it might not be convenient for them all to reach the Guru's residence."*

After pausing for a moment, Gurudev stated, *"Whatever I have said just now is the need today. It is quite possible that this practice might not be practically possible in the future."*

I submitted with all humility, "Baba Ji, the young man feels that the devotees have to spend a good amount of money on the hospitality of the visiting Mahapurushas. The same can be saved and contributed as Sewa (offering)." Gurudev smiled and said, *"Even offering food or presenting some gifts is also the Sewa of Mahapurushas, which the young man is seeking to emphasize. Sewa can be offered anywhere anytime; there is no specific place or time fixed for Sewa. Therefore, this hospitality should also be viewed as Sewa in terms of money. It would not be proper to describe it as an act of mere extravagance."*

Touching Baba Ji's holy feet, I continued my submission and said, "Baba Ji, the young man also feels that the rich devotees are no doubt capable of rendering such Sewa, whereas the poor ones who cannot render such Sewa become victims of inferiority complex. He thinks that the ones who really need to be given food and clothes, they do their duty outside and go back hungry and thirsty."

Suddenly, Gurudev became somewhat serious. After pausing for a while he stated, *"Ordinarily it does not happen like this, nor should it ever happen that way. If ever it has happened like that, then one must take it that the hosts must have got completely lost in looking after the Mahapurushas. Normally, the families who invite Mahapurushas to visit their houses should consider it their duty to pay full attention to*

these Sewadars along with other saints. Rather, they should look after the Sewadars better."

Thereafter, Gurudev got busy with other things. The moment I came out, I saw some Mukhi saints awaiting Satguru. As is my nature and my job too, I asked them, "Yes, please tell me the purpose of your kind visit today."

All of them said in one voice that they had come to appeal to Baba Ji that till the time he is in Delhi, he may address some open programmes in their colonies so that the people there may feel blessed with his holy presence and quench their spiritual thirst with the nectar of his holy words."

I said, "OK, you wait here. I will convey your request to His Holiness and let you know about the kind of blessings that come for you, just now." When I presented the request of those Mukhi saints to Satgurudev, rather than giving any reply to me, he walked upto those Mahapurushas himself. They were simply overwhelmed to behold Baba Ji and completely forgot to present their request to His Holiness that he may bless their colonies with some programmes.

However, Gurudev said to them, *"I will not be able to spare time during these days because I am going on a tour. As soon as I come back, some programmes will definitely be organised in your colonies."*

Let us remember that those were the days when not only seekers of Truth or the devotees would come to see Baba Ji, but even those who had some resentment about the Mission in their minds, used to come from all around and meet Gurudev to seek clarifications.

I remember it clearly that once some gentlemen who were angry with the Mission, met Baba Ji. They were overwhelmed with their feelings but Gurudev did not take much time to win their hearts with his sweetness. This incident happened at Sant Nirankari Bhawan in Sant Nirankari Colony (Delhi). The moment those gentlemen entered Gurudev's meeting room, Baba Ji got up, welcomed them with folded hands and greeted

them by bowing his head slightly. On receiving such a hearty welcome their facial expressions began to change and I noticed that Baba Ji started talking with them very spontaneously and naturally. One of those gentlemen who was still not able to overcome the conflict going on in his mind, addressed Gurudev in a loud voice and said, "We have not come here for a formal welcome by you. Forget about these niceties and answer our queries in a straight-forward manner."

Smiling as his nature is, Gurudev said, *"Please go ahead. I shall gladly try to answer your queries to the best of my ability. I....."*

Gurudev was still trying to say something when another gentleman interrupted him by saying, "Baba Ji, we have heard many things about you that make our blood boil in anger. We were told that you were not ready to talk to anybody. Anyway, you have already removed this first misunderstanding of ours that you are a haughty person and that you are always dressed in a royal style. On meeting you, we get the feeling as if we are old acquaintances of yours. Your simple nature, plain dress as well as guileless smile have already won my heart. Anyway, we have heard that you claim to be a descendant of Guru Gobind Singh Ji and instead of treating Guru Granth Sahib as the Guru, you are getting yourself worshipped as the Guru."

Gurudev replied in quite a solemn voice, *"Bhai Sahib, I consider myself the humblest of the humble. I treat myself as the dust of the feet of all the Gurus, prophets and saints. As regards the rumour that I consider myself the descendant of Guru Gobind Singh Ji, this is definitely the product of some wayward's mind. I believe that he was an Avtari Purush (incarnation of God) of his time. His teachings are as useful to us today as they were during those days. I am only endeavouring to take the Truth preached by these godly personages to the masses as far as I can."*

Gurudev was yet to conclude when the third gentleman interrupted him and said, "If your aim is to take only the teachings of the Gurus to every house, then why have you created a separate organisation for the same? Why don't you work like the rest of the Sikhs for this purpose? Why do you not consider Guru Granth Sahib as the Guru and live like any other Sikh gentleman?"

After a brief pause, Gurudev spoke in a very polite and serene manner and said, *"I neither dissociate myself from nor align myself with anyone. I am only busy spreading the message of all the holy saints according to my own understanding and ability. I believe from the core of my heart that the words written in Guru Granth Sahib should not be kept limited to mere reading; rather we should adopt them in our day to day life and be happy herein and hereafter."*

After a pause, Gurudev said: *"I would request you to sit calmly for a while and think it over honestly whether a Gursikh (true disciple) is the one who obeys the Master and acts upon what he says or the one who merely reads it and feels that he has fulfilled his duty? My respected Brothers, in my opinion, what we need today is that we should mould our everyday life according to the holy words written in Guru Granth Sahib and try to impress upon the world through our practical lives that it is only by following the teachings of the divine Masters in their word and spirit that we can be happy in this world and hereafter."*

Another gentleman was on the verge of saying something when his companions started saying, "Baba Ji! We have felt extremely happy to meet you and we do hope that you will spare some more of your time for us so that we are able to dispel all the doubts from our minds."

Gurudev stood up from his seat and walked with them towards the door of the meeting room to see them off.

His Holiness had still not returned from the door, when a large number of devotees waiting for his blessings came in. I was observing that despite getting late, Gurudev was listening attentively to each and every word being spoken by each of them, blessing them accordingly and thus satisfying everybody. Seeing the dejected and disheartened faces of devotees transform into happy and excited ones, I was feeling overwhelmed and found myself praising Gurudev's manner of dealing with Mahapurushas. Anyway, His Holiness proceeded towards his room for his food and rest and with my notebook and pencil in my hands I left for my house.

In the afternoon at 4.30 p.m., the moment I entered Baba Ji's office, he asked me as usual, *"Yes please, you want to say something?"*

Bowing my head, I appealed, "Today some gentlemen met you. With your benign grace they went back quite satisfied. Baba Ji, some people from other faiths too have been overheard saying that Nirankari Baba considers himself to be Christ. There are others who complain that you consider yourself an incarnation of Lord Rama or Lord Krishna. Baba Ji, how do we remove this misunderstanding from their minds?"

His Holiness took some time and then stated in a very soft voice *"Shastri Ji, as you are already aware, I have been performing this duty for the last two and a half years approximately. During this period of time, not to speak of making a claim, I have never even considered myself so capable that one could say that I am trying to put myself at par with them. I fail to understand as to what can be the reason behind such a misunderstanding in the minds of the people and what should we do to remove the same so that they come to know that I am preaching the ideals of Truth taught by them only. Shastri Ji"* Baba Ji was still speaking when I interrupted him by saying in a little boastful manner on my part, "Baba Ji, I personally feel that your own devotees like us are responsible for creating such a misconception in the minds of the people. It is we, your devotees, who under the influence of the fervor of devotion often declare that to us our Satguru is an embodiment of Lord Rama, Lord Krishna, Lord Jesus Christ or the past Gurus or prophets. Baba Ji, whatever your disciples say is certainly based on Truth. We are receiving the same teachings and guidance from you as these divine Masters preached and distributed during their respective times. Baba Ji, you only tell us as to where should we go? If we do not express this belief, this Truth, in open programmes, then we fall from the lofty pedestal of a Gurusikh (disciple). If we express these feelings then it is considered wrong, nobody believes us. Please bless us and ordain us as to how can we get out of this dilemma."

Suddenly, Gurudev became serious. He closed his eyes for a few moments, I don't know what deep thoughts he was lost in. After that, as is his nature, he stated in his

normal tone, *"In my opinion, the only solution for this problem is that the devotees should remain firm in their devotion and should not allow the faith they are supposed to have in their minds for the saint (Master), to decline. But it is not necessary that in order to show their own devotion, one saint must be compared with some other saint or prophet. It is good to praise one's own teacher but it is not necessary at all to declare that he is an incarnation of the past teachers, even though it is true that the present teacher is teaching the same truth that 'two plus two makes four' which was taught by the past teachers."*

Gurudev paused for a while and added, *"We must stress that we should put the teachings of our Satguru into practice, so that when people experience happiness and find life blissful, they themselves may declare that they are receiving the same teachings which were taught by the saints and prophets of the past. When we sing the glory of our Guru not merely with words but express it through our actions then automatically this mis-conception being mentioned here will come to an end and there will be no need for a devotee to hide his feelings of devotion either."*

All of a sudden, diverting his attention from this topic, Gurudev said, *"Several gentlemen who have been given the time to meet, might be waiting. Please find out and if they are there, let them come and meet turn by turn."* And I got busy carrying out this responsibility.

Till August 28, 1982, Gurudev stayed in Delhi and remained busy giving practical shape to different administrative plans of the Mission. At the same time he visited the houses of various devotees in different colonies and blessed them. Instead of open programmes, he would sit at home with them and solve the innumerable problems they had.

I would also listen to the problems of devotees with interest and pay a lot of attention to the solutions offered by Satguru Baba Ji. I felt that the problems of devotees were generally related to physical health or social and economic difficulties. Gurudev would offer the solutions as per the circumstances and the state of mind of the devotees concerned.

In this way, so long as he stayed in Delhi, Gurudev continued to work for the emancipation of humanity. There was hardly any time left for him to have his meal leisurely. Anyway, despite such a busy schedule, Baba Ji decided to go on a spiritual tour for four or five days.

The first halt during this tour was at Yamunanagar. Gurudev reached there at 10.00 a.m. on August 29, 1982. The hall as well as the compound of the Yamunanagar Satsang Bhawan was filled by devotees to its capacity. Most of the devotees here had come from villages. The culture of Haryana was evidently visible. During his discourse, Gurudev specially stressed the following four points -

- * **Devotees consider divine order to be perfect. They, therefore, do not get influenced either by happiness or grief. They lead their lives normally as per the will of God.**
- * **Spending even a moment without remembering God is considered to be a bad bargain by a devotee; he remembers God with each and every breath.**
- * **Realising the presence of the Formless God, a devotee never indulges in wrong actions.**
- * **Seeing the Formless God dwell in every human being, a devotee treats everyone with love and regard and does not ever discriminate between people on any ground. There is no question at all of his ever hurting the feelings of others.**

This programme continued till about 2.00 p.m.

The moment Baba Hardev Singh Ji Maharaj came out of his room after his evening tea, some prominent persons of the town came to pay their obeisance. One of them was a well-known Arya Samaj activist while another was a leading social worker. After bowing at Baba Ji's holy feet, they squatted themselves on the carpet spread there. Gurudev also seated himself on a chair lying there. With full sense of reverence, those gentlemen submitted, "Baba Ji, you said today only what is already written in our religious books. We are very happy that you are propagating the principles of Arya

Samaj in the same manner as our sages and seers have been doing it. If ever you assign any role to play in connection with this holy task of creating a global human family that you have undertaken, we would feel happy to fulfill it with the grace of God."

Some more God-loving people present there also expressed their desire to seek the blessings of Gurudev Hardev. Gurudev accepted their greetings and started speaking in his simple and natural manner: *"Nirankari Mission is not trying to establish any new religion. Even otherwise, religion is neither new nor old; because it is always based on Truth. Like the Truth which is eternal, religion too is eternal. Therefore, I have not even a word to say, which may be different from those of any past saints or sages. I am extremely happy to hear your feelings and to know that you wish to extend your services. Today we certainly need to be ever ready to give our co-operation to spread this message of Eternal Truth."*

Saying this, Baba Ji went towards the lawns for a stroll. Vitti Ji (Rev. Mata Sawinder Ji's brother) was accompanying him. All of a sudden Vitti Ji said to His Holiness, "Baba Ji, the Arya Samaj leaders who met you today seemed quite satisfied after talking to you, but otherwise they keep on laughing at us saying that 'we fail to understand you Nirankaris. You start washing the feet of any Tom, Dick and Harry, you start touching the feet of everyone, you offer your food to whomsoever you come across....'"

Vitti Ji might have continued but Gurudev interrupted him and said, *"Leave aside what they say. You speak what you have to say. I feel you are also having the same doubts yourself in your mind."* Feeling a little embarrassed, Vitti Ji said, "Baba Ji, you are right. I do keep having these doubts in my mind off and on. I feel that it is right to touch only the Master's feet and offer food and wash only his holy feet."

Gurudev said with a smile, *"Vitti Ji, I feel that you have still not understood God-knowledge properly, otherwise such feelings can never arise in your mind. Those who understand God-knowledge do not look at people as high or low. They do not reject any person as unimportant. They see the Formless God in everybody and wash everyone's feet in a spontaneous manner. They feel privileged when they bow at everyone's feet and*

consider themselves lucky to offer food to everyone." Bowing his head in acceptance, Vitti Ji said, "Be kind so that we too can see the Formless One dwelling in every being and extend our respect and regards to everyone."

Next day i.e., on August 30, Gurudev addressed the residents of Deoband. It has a mixed population of Hindus and Muslims. There is a big Institute where students come to study Islam. Because of the untiring zeal and efforts of Sayed Mazhar Hassan, a devout follower of Baba Ji, a large number of teachers as well as students from this Institute came to attend the congregation that day.

Expressing an unusual joy over such a get-together, Gurudev Hardev said:

You are extremely fortunate because, coming from various castes and communities, you have assembled to listen to the Truth being discussed here. There is only one Truth. The great spiritual masters of the past named this very Truth as Ishwar, Allah, Waheguru, God and used many other names to describe it. All the saints, Gurus and prophets who appeared on this earth told us only this that there is only one (Wahid) Truth who is the Creator, Sustainer as well as the Destroyer of the universe. They never differed from one another. The food and dress is bound to vary from place to place because of the climate. Hence, it has never been nor can it be possible that all should have the same diet. We must rise above such differences which take man away from man.

I observed that everyone's face was reflecting spiritual joy. All were sitting together like members of one family and enjoying each other's company. In my heart of hearts I was praying to God Almighty to shower His benevolence on all the people of the world so that everyone may be united with the chord of love after knowing the Eternal Truth and thus convert this earth into heaven. In the mean time I saw Sayed Sahib taking an extremely old looking teacher of the Institute to Gurudev. He was telling Gurudev, "Baba Sahib, he is an esteemed professor of the Islamic Institute here and is teaching comparative study of all the religious books of the world. Baba Ji, he is extremely elated after hearing you and he is keen from the core of his heart that his services may also be

utilised in spreading the message of the Mission which, he feels, is repeating the teachings of Islam only."

With a divine smile, Gurudev Hardev stated, *"Be the followers of Islam or the Hindus, the Sikhs or Christians, all agree on one point that Ishwar and Allah are not two different entities; God is one and the only one. If we accept this Truth from the core of our hearts then all the distances which have been created among us by selfish people would disappear in no time."*

In a matter of minutes, those desirous of Baba Ji's glimpse, thronged the place. Everybody was feeling spiritually elated. Gurudev could not stay there for long as another congregation had been organised in Rurkee the same evening. After taking his lunch, Baba Ji left for Rurkee. Inspiring every one to know One, believe One and be one, His Holiness stated there too:

God has gifted man with the ability to think so that he can differentiate between what is good and bad for him, give up evil deeds and embrace good deeds and thus make his life happy and blissful here and hereafter. Human incarnation is the loftiest. If man wastes it in useless pursuits then nobody knows as to when will he get this golden opportunity again. Therefore, it is the prime duty of us all that we should take advantage of this human birth, get united with the Truth, know God Almighty and thus leading a righteous life, liberate ourselves from the cycle of transmigration.

On August 31, 1982, a huge Sant Samagam had been organised in Saharanpur. Tuesday is a closed day in that city. Devotees as well as local residents attended the Samagam in large numbers. Here also a major part of the gathering belonged to villages.

Citing the example of the spirit of faith amongst the people coming from villages here, Gurudev inspired everyone to imbibe the same. Explaining faith and devotion in detail, Gurudev said:

Faith is the ladder which helps us to climb to our respective destinations

successfully. Devoid of faith, our steps always stagger and we cannot move forward towards our destination. Faith also plays an important role in keeping us stationed at our destination just as it helps us before we reach it. Many times, people with evil tendencies try to exploit our faith. Therefore, it is very essential for the devotees to be always alert. If a devotee is careless even a little bit, then such people may succeed not only in exploiting one in terms of wealth but honour also. It is only because of the blind faith of the devotees that so many people are misusing them for the satisfaction of their own selfish interests day in and day out. Such evil doers do not remember that they too would die one day. At that time nobody will be able to salvage them from the noose of their own misdeeds.

After blessing all the God-loving people, Gurudev reached Neelokheri. The congregation here marked the inauguration of the new Satsang Bhawan. Here also the atmosphere was charged with enthusiasm. Addressing the gathering His Holiness said:

We should not keep the light of God-knowledge limited to our own selves. Rather we must show the path to others and wish for the welfare of all. These Bhawans have been constructed with the same bricks and cement as any other building. But they are important because devotees sit here and express their noble feelings, which help a man to become a true human being. These Bhawans are for everyone. Only the voice of Truth should be raised from here. Only the Almighty Formless should be glorified here. It would not be correct to sit here and discuss worldly matters. Everybody already understands these things. Now the need is that all of us should determine in our hearts that we would put these feelings into practice and thus make our lives happy. We may also take this message of Truth to the people of the world and make their lives happy too.

Thereafter, His Holiness left for the Satsang Bhawan, Karnal to rest for the night. Devotees had thronged that place also to have Baba Ji's holy glimpse. This is the town where our 60 to 62 Mahapurushas were kept in jail for 15-16 months. They were found not guilty later on. Whereas people generally came to seek Baba Ji's blessings, some of

them wanted to clarify their doubts about the Mission also. Gurudev started talking with them as soon as he got some time to attend to them. A well-known lawyer from the city started speaking in his own style and said, "Baba Ji, the judgement in the court case has proved that you people are innocent in all respects. The case was only thrust upon you. But your followers are being attacked and killed here and there even now. Can you tell us the reason for that?"

On hearing this query, others present there also became attentive for a while and looked forward to Gurudev's reply. In his natural manner, His Holiness stated, *"Generally, wherever I go, I am being asked the same question. And everywhere I am giving the same reply that it would be better to pose this question to those who are indulging in such deeds and thus harming true religion. From our side, we are trying even today to remove the misconceptions that such people are carrying about us. You are educated young people. You can appreciate that we have not been revengeful. This is the only co-operation that we could give in this matter and you have seen that there has been no retaliation from our side during the course of these two or two and a half years."*

The lawyer as well as the rest of the devotees were appealing to Baba Ji again and again that by his blessings and by the spread of the True religion, he may liberate man from such violent tendencies so that our country which is known for the respect it holds for religion, may realise the meaning of true religion and glorify the same in the world.

Next day, Gurudev Hardev reached Kaithal. In the congregation there, a large number of Hindu as well as Sikh people were present. Addressing the gathering, Gurudev stated:

The whole creation is the offspring of One Supreme Father. If the children love each other, hail each other, then the parents feel very happy. But by fighting amongst themselves they cannot earn the blessings of their parents. Therefore, if we truly believe in the oneness of the Supreme Father and the oneness of His children (Ek Pita Ekas Ke Ham Barak), then in order to earn the benevolence of God we should not only wish well of everyone by sharing

everyone's weal and woe but also endeavour to do good to others.

Gurudev also gave his approval for the expansion of the Satsang Bhawan in Kaithal.

In the evening when Gurudev reached Jind, the residents of the town not only got a chance to get his holy glimpse but also to listen to his holy words. Gurudev was very happy to see their devout feelings. Inspiring people to know the true religion, Gurudev said:

The practice of certain rites and rituals is not Dharma or religion. To realize the Eternal Truth is the real Dharma. God the Supreme Truth is above all impurity and animosity and is immutable. If we want to become truly religious, then we have to practically adopt such divine qualities in our every-day life. Till the time we do not imbibe such divine virtues as love, compassion, kindness and affection in our lives, we cannot be called truly religious. Religion gives life, never takes it; it gives happiness, never sadness; it uplifts those who have fallen, it never causes anyone fall. In other words, true religion unites us with the Supreme Truth and thus bestows divinity to our thought, action and speech.

From Jind, Gurudev was to go straight to Rohtak. But at the request of the representatives of the Sangat of Hansi, Gurudev agreed to accompany them and see their Satsang Bhawan under construction. As a result he could reach Rohtak only at 10.00 p.m. Here some saints who were present at the place where Baba Ji was to take his dinner and halt for the night, joined him while he was strolling on the roof. Gurudev was listening to the feelings of these devotees quite lovingly. Among them was a leading devotee of the Mission and a senior officer of Haryana Judiciary, Shri Nagpal Ji who commanded a lot of respect in the social circles of Rohtak. He appealed to Gurudev saying, "Baba Ji, devotion to God is very difficult for a person living a householder's life. This visible material world (Maya) on one side and the Almighty Formless One beyond all attributes on the other, seem to be poles apart. We do not know how to synchronize the two. Like this, there is a statement in which Bible says that a man cannot please two masters at the same time. Kindly bless us so that we can stay truly devoted to the Creator

even while living in His creation i.e., a materialistic world. We may not face the consequences which generally a man faces when he puts his one foot in one boat and the other in another. Such people only drown one day. We are also trying to please the material world as well as its Creator at the same time. We may not go astray from our destination."

Gurudev smiled and stated, *"You are present here and so are your children. If someone wants, he can serve your children and thus please you and earn your blessings. At the same time, he can serve you and thus make a place for himself in your children's hearts also. It is not necessary that in order to serve you, that person must ignore your children or for that matter when one pays attention to your children, he must ignore you. Truly speaking, he can earn your blessings only by pleasing you as well as your children at the same time. Exactly, this is the way we should understand the creation and the Creator. Yes, if time comes when one has to choose between the two, then the preference should be given to the Creator of the creation because creation cannot create the Creator whereas the Creator can create anything anytime."*

Suddenly Gurudev saw his watch. Everybody realized that they had taken quite a lot of time. So Gurudev took leave of them all and went to his room to take rest.

Next day, i.e., on September 2, 1982, the congregation was held between 9.00 a.m. and 11.00 a.m. As the congregation was held at the Sant Nirankari Bhawan, majority of the audience consisted of our own devotees. General public did not turn up in large numbers. Addressing the devotees, Gurudev said:

Most of you who have assembled to enjoy the bliss of congregation here, are spiritually enlightened Mahapurushas. I have nothing different to say from the feelings of the saints that you have heard till now. I value such lofty feelings and want that such feelings should spread in the whole world so that the world can heave a sigh of relief. To provide steadfastness to God-knowledge that you have received with the benevolence of the saints, Satsang (congregation), Sewa (selfless service) and Simran (God-remembrance) are extremely essential. The meaning of Satsang is to be in the company (Sang)

of Truth (Sat). Truth is God. So, remembering Truth every moment is the real meaning of Satsang. But this kind of remembrance is attained only in the company of Mahapurushas - the Men of Truth (Satyapurush) who remain immersed in the ecstasy of Divine Name day and night. Their company hues us too with Divine Name. Therefore, the fundamental objective of Satsang is to seek the company of such saints. By serving these men of Truth we can really serve the Formless One. The Formless Almighty has neither a form nor does He need anything. There is no method to serve the Formless directly. That is why saints and sages have said that we can fulfill our duty of serving God by serving these men of Truth. When we live in the constant presence of this Formless One, then the same becomes our Simran (God-remembrance). Because of this constant realization of the presence of the Formless One we get saved from the onslaught of evils. Those who forget God, get caught in the malady of lust, anger, greed, etc. and there can be no expectation of devotion from such people.

From Rohtak, His Holiness returned to Delhi. Addressing a mammoth congregation here on Thursday evening, he said:

Saints, you were listening to the words of Mahapurushas. Everyone spoke about the lofty feelings that arise in the heart of a Gurmukh - the spiritually enlightened devotee. During the last few days, I also had the privilege of meeting Mahapurushas who have such lofty feelings. There were Mahapurushas who were outwardly wearing soiled clothes yet their love and fortitude provided a lot of strength to the mind.

Describing such devotees as a source of inspiration, Gurudev stated:

Saints have aligned themselves with this Formless One and they do not sit back thinking that they have realized God, finished their cycle of birth and death and salvaged their soul from transmigration, but they practise it in their daily life. They realize that their soul is immortal, yet they also realize that they have to lead an unselfish life in this world too.

Gurudev continued and pointed out further:

Saints know that if someone harms a person, the sufferer may be blessing him, praying for mercy for him and not entertaining any feeling of hatred towards him in return, even then this Formless One who is omnipresent and omniscient does the justice. If, even after knowing God, man does not realize His constant presence, does not keep his heart united with Him, his downfall is certain and he may face suffering and pain. Therefore, devotees always have this feeling, this faith and belief that the Formless Almighty is watching each and every action of theirs. No doubt, they get saved from evil deeds.

Referring to his tour and narrating his experience, Gurudev said:

I had a chance to visit a few places where the Mahapurushas did not possess worldly wealth, and they toil hard the whole day. But they too spent their own money and came to attend the congregation with full enthusiasm and made offerings also quite generously. The life of devotees who have such faith, such feelings, is always full of peace. They do not fear anything, nor do they get affected by ups and downs.

Giving an example, Gurudev said:

The water in a pond is always still and calm. But we find that the waves in a river rise and disappear within a matter of moments. In the same manner, the one who stays united with this Formless One, loves Him, remembers Him and remains conscious of His presence all the time so much so that he realizes that what he speaks or looks at is in His presence, such a person does not ever waver, he does not ever do any wrong deed, does not show disrespect to anybody. When a devotee attains such a state, he receives all kinds of happiness. A devotee contemplates this Formless One all the time and every moment while performing any action. Wherever he lives, he knows and believes that this Formless One is ever present with him. That is why his life

starts moving towards greatness.

After going through the above lines, we come to the conclusion very easily that after the realization of God, one must attend the company of saints, offer selfless service, live in the constant presence of the Formless One, avoid evils and pursue virtues. By doing all this with full sense of responsibility, faith and devotion only can we deserve to be called spiritually enlightened in true sense. Only then do we find happiness of all kinds. His Holiness Baba Hardev Singh Ji Maharaj, however, does not weigh this happiness or bliss with material wealth or name and fame. On this, he has very simple, straightforward and clear words to ordain. He says:

Actually, the test of a devotee does not lie in material wealth. If we think that someone who has been attending congregation for so many years and has attained God-knowledge too, must have become a millionaire, it will be a mistake on our part. The real test of a devotee lies in his way of thinking - his attitude. In a devotee's life, it is his way of thinking that is important. His life remains unaltered in all circumstances. He does not disrespect others. He does not hurt the feelings of others. He does not lead his life like the rest of the people of the world. A worldly man first speaks and then considers whether this has hurt the feelings of others. If man can control the feelings that arise in his heart, then he does not make any mistake. If a devotee's thinking and his behaviour are like that of a worldly person, then he too undergoes the same suffering which is the share of a worldly man. To save man from this kind of suffering only, the saints have always advised him to be equi-poised, submit to the will of God and remain humble while leading this life.

Gurudev's sharp insight did not fail to observe that it is not possible for a God-realised person to find honour and respect in the society instantly. He will have to go a long way with goodwill at heart, before he can create an impression of his selfless service and sacrifice, on the hearts of others. Only then will the people come forward to listen to what he says, understand it and follow it. The following words of Baba Ji elucidate the same:

Even in the past, the saints and seers were not readily accepted by the world. It has never happened that the world agreed to whatever the saints said and that the saints could live in peace and calm. On the contrary, the world always created obstacles in their path at every step. Even materialistically their condition was never very happy. If they had food during day-time, then probably there was nothing for them to eat at night. Still they never lost hope because such saints, after knowing God, concentrate on Him only. Therefore, all the attributes which are there in the Formless One start reflecting in their lives too.

Gurudev Hardev is well aware of human tendency that we may try to shirk our responsibilities on some pretext or the other. That is why he had to say:

We find people in the world saying that they cannot ever think of striving to become like such devotees of God. They feel that as compared to these saints, they are too weak; they make so many mistakes. However, if we carry on thinking like this, then we will never think of trying to correct our faults. On the other hand, if we determine that we have to lead our lives like those saints and seers, become as large-hearted as they were, become as tolerant as they were, then only we can improve our lives. When we imbibe such feelings, only then we will be able to lead a life of true devotees. Let us pray to the Almighty Nirankar to be kind, so that such virtues start reflecting in every Mahapurusha's life. Every one may have lofty feelings so that everyone is able to attain happiness in life. May everyone's heart be firm and mind peaceful because only then can these devotees prove to be useful for the welfare of the world and succeed in uniting the people of the world with God. May God shower His benevolence so that every saint's words and deeds are such as behove a devotee.

Trying to alert and caution us - the disciples, Gurudev stated once as under:

It should not happen like this that we persuade the world to attain God-

knowledge, claim that we have already realized God and become saints, but when comes our practical life, our actions come to light, even those who have some goodwill for us may distance from us. Therefore, every saint has to realize that this is the path of Truth and this is not an ordinary path. Several devotees have already sacrificed their lives because they wanted to tread this path and even the Master (Guru) sacrificed his life. These sacrifices have not been made for something trivial but for the lofty principles of Truth. Saints, we too should have such a life that the world should acknowledge that we are the disciples of our Master in true sense. And if we are required to sacrifice our lives, then let the world say that it was for some lofty cause, some lofty principle.

Gurudev Hardev stayed in Delhi for about two weeks. During this period, he addressed several congregations in different colonies where he delivered discourses on devotion, faith and other spiritual topics. Keeping his promise, His Holiness consecrated the houses of several devotees with his holy feet and blessed the families. Those were the days when many devotees of the Mission had to sacrifice their lives. Once in a while, a situation arose when some youth would flare up under the pressure of vindictive feelings and sometimes it seemed as if they would succeed in cracking the dam of forbearance. But the teachings of Gurudev Hardev based on human love would always pacify their agitated minds just as the boiling milk settles down with the sprinkling of a little water. During the private meetings as also in his discourses during the congregations organised at different Bhawans in Delhi, Gurudev would constantly stress upon one thing:

Saints always maintain their peace. No provocation from the world whatsoever can succeed in making them violent. Devotees are linked with the Formless One, who is static, peaceful and immutable. Therefore, it is simply not possible for anyone to agitate their minds in any way.

On September 18, Gurudev proceeded once again on a spiritual tour. His first halt was at Mandi Gobindgarh. After leaving Delhi at 6.00 p.m., His Holiness arrived here at

10.45 p.m. But even at this late hour, devotees were standing on the roadside to welcome Baba Ji. After paying obeisance and receiving Baba Ji's blessings, all of them went back to their respective homes.

On September 19, 1982 a huge congregation was held in the vast compound of the local Satsang Bhawan. Mandi Gobindgarh is one of the main centres of iron business. As a result, the local inhabitants are generally affluent. Even the labour class earns enough not to face any difficulty to make both ends meet. Apart from the well to do residents of the city, a large number of simple and innocent devotees from the surrounding villages were also present to receive the blessings of Satguru.

His Holiness stated in his discourse here:

The Lord of the whole universe is the Almighty Formless One. Saints lead their lives with a spirit of surrender to this Formless One only. They consider their body, mind and material possessions gifted by God and do not have any feeling of pride on their account. They lead their lives in modesty. Saints do use the gifts that the Almighty has bestowed upon them, but do not get entangled in them to the extent that they should forget the One who has given them. Even those who are not so affluent do not feel jealous when they see others with more wealth. Rather they remain grateful to God under all circumstances.

By midday, His Holiness reached Ropar. There was no programme for any congregation here but a large number of devotees had already reached there to see Baba Ji and seek his blessings. Blessing everybody, Satgurudev reached Nalagarh in Himachal Pradesh as per the tour programme. As Satguru, it was his first visit to the place. So, eminent persons of the town kept pouring in for blessings even after the conclusion of the congregation there. The congregation had been organised in the vast compound of the Grain Market. The pleasant confluence of devotees from Himachal Pradesh as well as Punjab presented a wonderful view. Satgurudev stated in his discourse:

God is not far from us. He is ever present with us. Those who look for Him

sincerely, can certainly behold Him; He appears before them. When we are united with this limitless Supreme Power - God, we too shed our boundaries and become large- hearted. All the feelings of discrimination towards others as strangers or our own disappear from our hearts. Since we may come from different countries and live in different circumstances we may have different cultures and civilizations, but as far as the Supreme Being is concerned, He is one and only one. Great spiritual masters whether they belonged to Punjab or Himachal Pradesh, they shared the same view about this Supreme Truth that it cannot be split or divided by any means. In fact, to know One as one and believe One as one, is true religion. Religion cannot be identified with the boundaries created on the basis of rites and rituals or the modes of living. Even today, in your congregation, you have people from Punjab, Haryana as well as Himachal Pradesh sitting together and singing the praise of God. May God shower His kindness so that this feeling of unity and harmony goes on increasing day by day, so that the distances created in our minds by selfish people come to an end as early as possible and thus peace and tranquility can be established on this part of the earth which has always been an abode of saints, seers, Gurus and prophets.

Before Baba Ji could take his dinner and go for rest, some religious minded gentlemen came to the residence of the Pramukh of that area Rev. Roshan Lal Ji to seek Baba Ji's blessings. They met Gurudev and expressed their happiness and said, "Baba Ji, kindly keep on blessing us with your visits from time to time so that people like us who are stuck in the mire of materialistic world can also be salvaged." One of those gentlemen started speaking in an extremely emotional manner and said, "Today your words have clarified many of our misconceptions. We have been under the impression that this Mission is a sect of a particular religion. It is only today that we came to know that you are expounding the same principles of Truth which have been believed in by everyone since times immemorial." In his own simple way Gurudev said, "*Whichever part or corner of the world or time the saints belonged to, all of them possessed the same view about Truth. Nirankari Mission is also trying to establish the same Truth in everyone's heart so that all may lead a life based on Truth.*"

The gentlemen left after bowing at Gurudev's feet and His Holiness proceeded towards the Dining Room.

Next day, i.e., on September 20, Gurudev reached Nangal to preside over a function to mark the inauguration of the newly constructed Hall of the Satsang Bhawan there. Addressing the devotees, Gurudev said:

The world today is keenly observing the Nirankari saints. We have, therefore, to take everybody along with us. We should never forget the fact that our Satsang Bhawans are the centres for the message of Truth. We are not seeking to establish any new religion or sect. We are only repeating the message of Truth professed by the past saints and seers so that people who claim to be their followers can adopt their teachings in life and become the true followers of those Gurus, saints and prophets.

As Gurudev was leaving his seat, an old gentleman who appeared to be the head of some religious institution there said in his wavering voice, "Baba Ji, if you are only repeating the teachings of the saints and seers of the past, then why are you constructing separate Bhawans? Why don't you use the existing religious places for the propagation of Truth?" Although the organisers were requesting the gentleman to come after sometime, Gurudev resumed his seat and replied in his own simple manner, *"With due respect to you I would like to say that we too want the same. But the atmosphere these days is such that for the time being it does not appear to be possible to do so. God willing, a day will come soon when those who believe in Truth will be able to give the message of all the saints and seers from all the places. We want that people with all shades of opinion may sit together in these Bhawans and glorify the One Formless God. These Bhawans are not meant for the people of any particular religion or sect."*

His Holiness reached Maihre after blessing the devotees at Thana Kalan on the way. A huge congregation had been organised there. Satgurudev stated there:

A sharp knife may cut or trim a bamboo in such a way that its sharp edge may hurt anybody. But the same knife can also be used to convert the same

bamboo into a flute which pleases the mind of the listeners by its melodious sound. So, nothing is good or bad in itself; only it's use makes it so.

While expressing these feelings, Gurudev's words were so touching and meaningful that all the listeners' hearts were overwhelmed with compassion.

Truly speaking, I started feeling that this great spiritual master (Gurudev) is bringing about a silent revolution with his pure and noble feelings and my heart became overwhelmed with the feeling that the message of the Mission must find wings so that the terrified and the suffering people may stand liberated from fear and make their lives happy as early as possible.

On September 21, an open programme was organised in the market opposite the Town Hall in Hamirpur. Besides Nirankari devotees, hundreds of passers-by felt blessed to see Gurudev and listen to his discourse in which he stated:

It is very easy to knock somebody down, but to lift someone who has fallen is quite difficult. It is not difficult at all to push somebody into a river but to save a drowning person one has to risk one's own life. A saint is the one who accomplishes such an arduous task. The lives of Mahapurushas are filled with the lofty feelings of selfless service for others.

From Hamirpur, Gurudev reached Bilaspur where a congregation had been organised on the sprawling lawns of the local Town Hall. Thousands of people had the opportunity to have a holy glimpse of Satgurudev. In the same congregation, a marriage was also solemnized in a simple Nirankari way. Addressing the gathering, His Holiness said:

Saints lead their lives rising above the feelings of discrimination. No religion does teach to hate others. The real reverence that we can show to the saints and seers lies in not merely repeating their words but adopting their teachings in day to day life. Social customs and rituals have broken the backbone of our society. Families are getting crushed by the burden of costly costumes and other articles of dowry, etc. In view of this, the followers of the

Sant Nirankari Mission have determined to perform simple marriages and all of you witnessed one such wedding with your own eyes here today.

Tea and snacks for Baba Ji had been arranged in the Town Hall itself. Some eminent social workers also came and started talking to Gurudev while he was taking his tea. They asked Gurudev if he was not in favour of giving dowry to the girl at all. Another gentleman interrupted in-between and said, "Dowry is really causing a lot of anxiety to the parents today. In case two daughters are born in a family, the whole life of the parents is spent in earning money for their marriage only. But I want to know why you have given up the old practice of going round the sacred fire during weddings. Do you find something wrong with the ceremony?"

Gurudev replied in his simple manner, *"So far as the question of giving something to the daughter is concerned, the Mission as such is not against it. But we are absolutely against the demand or display of the same. The practice of dowry is making the poor still poorer because just to save their honour in the society, they take loans and suffer for the whole life. Otherwise who are the parents who would hide from their children what they possess? As far as the marriage ceremony is concerned, it has always been undergoing change with the change in time and circumstances. The purpose behind going round the sacred fire, as far as I feel, was that it should be a witness to the solemnization of the marriage. I further consider that fire symbolises enlightenment and our Mahapurushas have solemnized this marriage in the presence of the enlightened ones only. Thus, in no way the old custom seems to have been violated in this ceremony. The consideration of witness to the ceremony is there, of course."* The social workers appeared keen to ask further questions but because of the restraint of time Gurudev stated, *"Please continue to attend the congregations off and on. Keep in touch with these Mahapurushas. God willing, all your doubts will get removed automatically."* Speaking thus, Gurudev proceeded towards the next place. The local people too returned to their homes while still discussing the teachings of Nirankari Mission and appreciating the simple marriage in particular.

Next day, at Sunder Nagar a huge congregation had been organised in the 'Link' theatre because there was a possibility of rainfall. Here also one could see a colourful

confluence of devotees from Punjab and Himachal Pradesh. Speaking on the occasion, Gurudev stressed two or three points as under:

Saints have always been inspiring man to attain happiness here and hereafter. They know from their experience that those who are not happy here in this world can never hope for the bliss hereafter either. Such people do not find peace of mind and they fail to seek the company of saints even for a moment; they do not realize the Truth. All of you are wise enough to understand as to how can one feel blissful after one's departure from this world. Everybody wants that humanity should rise above all the discriminations and be united. Such unity, however, can be attained for sometime at some places. It is impossible to have it everywhere all the time. Real unity will be established only on the day when we are made to realize that Ishwar, Allah, Waheguru and God are different names of one and the same Supreme Power only. The realisation of One Father fosters love amongst the children. It is quite possible that the children may have some tension, conflicts or animosity, but because they are the children of the same father, a day must come when they will again embrace each other and thus their unity may become a permanent feature. What we mean to say is that in order to have lasting unity, it is essential to know One, to believe One.

From Sunder Nagar Satgurudev reached Kathiyal. It appeared as if the entire rural area became saturated with the divine fragrance due to Gurudev's arrival. The whole village accompanied His Holiness. Satgurudev also appeared to be enchanted by the simplicity and innocence of the villagers. But when he observed some men and women shaking their heads violently, he went straight to them and put his hand on their heads one by one. He asked them to say "*Tu Hi Nirankar*", and repeat the Simran after him. Gurudev also kept stating that, '*God is there to protect us form all sides. God is such an armour which does not let even the most demonic spirit enter our minds.*' Within minutes, those person stopped shaking their heads and feeling themselves normal they too proceeded to attend the congregation. On this occasion, Gurudev said:

Evil spirits do not come near those whose minds are occupied by God and

who remember God all the time. Evil spirits attack only those who forget the existence of the Almighty God. The term ‘gods and goddesses’ is used only for those who remove our suffering and bestow happiness of body, mind and wealth upon us. These gods and goddesses too derive their powers from the Almighty only. The God-realized Mahapurushas believe that the Supreme Giver is One only and He gives to all. Therefore, they worship only the One Supreme Being and neither bow before nor worship any other power. Even for worldly objects they do not pray before any other power. Those who take the shelter of the Almighty One, do not fall prey to any worldly lust or greed. After getting liberated during their lifetime, they live in this world very peacefully. No attraction of this material world can delude them or shake their mind from its firm faith in the One Supreme Being.

From here, Gurudev reached Pandoh. The congregation here had been organized at the Bhawan which he inaugurated. He said:

From this Bhawan, people will be taught that all human beings are the children of one Supreme Father. These Bhawans have been built with the objective to bring man closer to man. Till the time man does not respect the living idols or human beings created by God, this world cannot be happy.

On September 23, 1982, Satgurudev reached Morinda via Mandi Joginder Nagar. The congregation had been organized in an open ground there. Besides the followers of the Mission, many local citizens had also come to attend the Satsang with great enthusiasm. Addressing the gathering of these God-loving people, Gurudev stated briefly as well as discretely:

Among creatures, human birth has been acknowledged as the loftiest. If we waste this golden opportunity in amassing the wealth or in worldly pursuits, then we will not be able to fulfill the aim for which we got this birth. Saints tell us that if this opportunity goes in vain the principle of the cycle of birth and death will apply on us also. As a result, we will have to be born as worms, insects, etc., and have to undergo suffering and carry heavy loads as

oxen or buffaloes. We should not be under the impression that we have become human beings simply because we are born as human beings or we have got this human body. This human body offers only an opportunity to become a human being and for this we will have to seek the company of devotees of God. Only then can we become truly human and find happiness for ourselves and work for the welfare of others. Now it is our duty that we should be ever immersed in the remembrance of our Creator, serve His men, His devotees, saints and Mahapurusha, and achieve the supreme objective of our lives.

I could make out from the faces of the audience that the words of Gurudev had definitely touched a deep chord within them to realize that they had been wasting their lives in useless pursuits of the world as also the meaningless disputes and discords.

After this, Gurudev Hardev reached Kangra. Here too, a congregation had been organized in a spacious ground. Not only Nirankari devotees but hundreds of other people too were able to receive Baba Ji's holy glimpse. Those were the days when people were generally unaware of the teachings of the Nirankari Mission and were keen to watch the activities of the Mission for themselves from close. Those were the times when some selfish elements had spread innumerable misconceptions about the Mission almost everywhere. In his discourse Gurudev Hardev clarified these misconceptions in such a way that the audience felt compelled to admit that this saint (Gurudev) is venerable indeed. They wondered why such a holy person was being maligned in such an evil manner.

In his discourse Gurudev Hardev had clarified in detail that Nirankari devotees consider one Supreme Being, God, to be the anchor of their lives. They also believe that all the sages and seers who were born at different times inspired man to take the shelter of this one Eternal Truth only and that they proved with their actions that whatever they were doing was because of God's grace. Ego never touched them. Citing the examples of the lives of Lord Rama, Lord Krishna and other incarnations of God, Gurudev said that Nirankari devotees are also trying to teach the same art of living. Nirankari devotees believe from the core of their hearts that all the sages and seers, Gurus and prophets

during their respective times spent all their lives to make this Eternal Truth their base. They described the performing of all the actions without the sense of doership as key to success. Gurudev also said:

All our Gurus and prophets performed their worldly duties with full sense of responsibility. They never encouraged asceticism or the tendency of escapism. Today, the true face of devotion has been distorted. It is being believed that we cannot tread the path of devotion while leading a householder's life and looking after our children. Let us determine today that we will also adopt the way of life taught by our Gurus, sages and prophets based on fulfilling our responsibilities. Only then can we be called their followers or devotees. Our soul will not be emancipated only by repeating their names or building religious places in their names.

The arrangement for the night-stay had been made in Kunihar. Here also hundreds of people assembled in no time. Gurudev not only blessed them with his holy glimpse but also obliged them with his words that made them aware of the true way of living.

Next day, i.e., on September 24, His Holiness reached Nurpur, where the congregation was organiaed in the premises of a Sanatan Dharma temple. A marriage was also solemnized as per simple Nirankari practice. It was appreciated a lot by the local residents. Satgurudev stated in his discourse here:

Saints perform their domestic duties while remaining devoted to God. Lord Rama and Lord Krishna, who are our ideals, performed their duties towards their families. We too will have to lead our lives like them as men of action. Devotion means performing one's duties and not running away from the same. I am happy to see your spirit of devotion and dedication. It is such feelings of devotion based on love and dedication which have always come to the rescue of our country. All of you must keep strengthening such feelings in your own lives and keep trying day and night to take the same to others too. Till the time this love and devotion exist in this world, there would be an

atmosphere of happiness and peace. Devotion does not mean escapism. Rather it stands for leading an active and practical life. And the foundation of this devotion is the consciousness that my Lord Almighty, my Master permeates each and every being and none is devoid of the spark of the divine light of this Formless One. Therefore, to love everyone, to make this feeling that God dwells the whole Universe an integral part of one's life means to make this edifice of life splendid.

On September 25, 1982, Satgurudev reached Dalhousie where a congregation took place in the premises of Nirankari Satsang Bhawan. Devotees listened to Satgurudev in an exceedingly loving manner here too. The local people were terror-stricken because of the activities of terrorists in the town. But the Mahapurushas of that area were busy day and night to spread the message of peace and unity in a fearless and congenial manner. Over here, Gurudev stated clearly in his words:

Life and death are controlled only by the Almighty; they take place according to the divine law and the arrangements. Nobody can kill the one who is protected and shielded by God. As is said, 'None can kill the one who is protected by God; the one who forgets Him is as good as dead' (Jis Rakhe Tis Koi Na Mare, So Mua Jo Mano Visare). We cannot be finished by anyone but we die when we forget our Lord Almighty and start relying on the support of worldly powers. Devotees do live in the world. They love everyone. They deal with everyone and treat everyone pleasantly but they take the support, shelter and reliance of the Creator only.

The local saints served Gurudev Hardev and other Mahapurushas with deep sense of faith and devotion and thus earned their blessings.

On September 26, 1982, Gurudev reached Chamba (Himachal Pradesh). The congregation here had been organized on the sprawling lawns of Town Hall in front of Ramlila Maidan. The local citizens turned up to attend the congregation in a large number and received Baba Ji's holy glimpse. The Ramlila Committee gave their full co-operation to make the congregation a success. In his discourse Gurudev stated :

We have to see the image of Lord Rama (God) in everyone and love all equally. Just as Lord Rama accepted Shabri without discriminating on the basis of caste, similarly we have to give equal respect to all. Only then can we be called the true devotees or the followers of Lord Rama. Today the values established by Lord Rama are being shattered in every family. One brother is fighting against the other in the court of law; mother-in-law and daughter-in-law are standing in the court and trying hard to prove each other guilty; and the relationship between the father and the son is shattering. The need of the day is that Lord Rama should be worshipped by putting into practice the values set by him. Lord Rama killed Ravana and liberated the world from evil. But today we can see the evil forces like Ravana performing their ugly dance in every street. During Ramlila we burn the effigy of Ravana and celebrate the victory of Lord Rama. We feel happy to name it Dussehra or Vijay Dashmi. But if we consider somewhat carefully, we will realise that Ravana is still alive. The tendencies of pride, envy, animosity, anger, greed, etc. are still taking on the minds of the devotees of Lord Rama. If we want to establish Ram-Rajya (the kingdom of God) in this world, then we have to burn the Ravana who is there in our minds. Only then can we be called the true followers of Lord Rama.

The faces of the audience were clearly reflecting their feelings. It seemed as if someone had shaken their sleeping conscience with a jolt and from now onwards the mere burning of the effigies of demons like Ravana and Kumbhkarna will not be enough for them to feel that they have done their jobs; rather they will also try to destroy the evil tendencies within their minds by attaining the knowledge of the Rama (God) who pervades each and every particle of the universe.

On September 27, 1982, a congregation had been organized in the ground adjacent the Satsang Bhawan in Pathankot. It would not be exaggerated to call it a Samagam rather than a congregation. The long queues of devotees who wanted to pay obeisance to Gurudev continued for three hours. Appreciating the enthusiasm, faith and perseverance of the devotees of the area, Gurudev said:

Saints, I am extremely delighted to listen to your feelings which are full of faith and determination. The time you are passing through is certainly becoming quite alarming. Many Nirankari devotees have had to sacrifice their lives. Those who believe in God always accepted the will of the Almighty with a smile. Devotees know that whatever happens is for their betterment. With the grace of the Almighty a day will come soon when the Truth for which you endeavour will definitely bear fruit. Very soon people will realize that you are pure and true devotees who wish well for all and do well to all, even to those who wish evil for you and do evil to you. You do not harm anybody either by your words or actions. Even while they suffer, devotees do their level best to do good to others. May you stick to the path of Truth with the same faith and devotion as you possess today. We must not give up the divine virtues of humility, love, compassion and mercy even in the face of the worst provocations from the world.

Thus blessing everyone, Gurudev proceeded to Mukerian and Talwara. In Mukerian, people received the blessings of His Holiness while standing along the road only. Here Gurudev saw the land for Satsang Bhawan. At Talwara, a large congregation was organized at night. Addressing the gathering, Gurudev stated:

Today, the world is burning in the fire of hatred and animosity. The most important task before us is to explain the meaning of true religion and bring man close to man. And while we perform this duty, we should never be afraid. The principles of Nirankari Mission have not been laid down by us (for the first time). Since beginning, saints have been telling us that we must treat our body, mind and wealth as gifts of God to us and that we must use them as trustees only. We should feel happy if we receive same thing and we should treat it as the will of God if we lose something. We should never feel proud of our body, mind or wealth, because if our body is strong, the mind is pure and if we have plenty of wealth, then we must consider it the grace of the Almighty. We see with our own eyes that people with physical strength, wisdom of mind and a lot of wealth depart from this world and all these

powers, their achievements fail to save them.

In the same manner, those who are proud of their caste, creed or status, they have never found any peace of mind themselves, nor have they allowed others to live in peace. Pride is not liked even by the Almighty God. The damage that this pride of caste, creed and religion has done to our country is any times more than the damage done by foreign invaders. We have to save ourselves from the feeling of hatred which is the root cause of all the evils. We must understand the true meaning of religion and save ourselves from the malady of ill-will, animosity, hatred and pride, etc.

Late in the evening, some of the Nirankari devotees asked His Holiness, “Baba Ji, we wish well for all and we do good to all, but even then some people are harming our life and property. How long will such a treatment be meted out to us and how long we will keep tolerating this silently?”

Gurudev looked at their faces gravely. He could see that they were feeling agitated in their minds. He tried to remove this feeling with these few words: *“Saints never give up their behaviour, the way they act. You should also not show any laxity in your approach. You must continue to pray and work for the welfare of all. Gold attains its purity only after getting heated in the furnace. The world will soon be able to see the reality of your Mission. You should devote yourselves whole-heartedly to Simran (remembrance of God), Sewa (selfless service) and Satsang (company of saints). The Almighty God will set everything right.”*

Next day a congregation had been organized in Hoshiarpur in the morning. The loud speakers had been arranged in the main bazar of the town in such a way that the people in the entire market could listen to the discourse by Satguru. It would be appropriate to call this congregation also a Samagam. Briefly, Gurudev told the devotees:

We have to lead our lives like devotees. We must realize the presence of God in our hearts all the time and lead a pure, noble life as per the will of God. We must love all that is created by God. We must not speak any words

which might hurt the feelings of someone else. We must not allow any bitterness to enter our behaviour. We must always remember these words of Mahapurushas – “Mithat Neevin Nanaka Gun Changian Tat.” (Sweet words and humility are the essence of all virtues, says Nanak)

After the Satsang programme concluded in Hoshiarpur, Satgurudev proceeded towards Phagwara. Here also Gurudev Hardev stressed the same point and stated:

We should contemplate and remember this Formless One while doing all the chores of life i.e. sleeping, walking, eating, drinking or moving about. In other words we must remember Him every moment. We should also give respect to all the saints and Mahapurushas and earn their blessings. This removes ill-will from our minds and gives place to the Formless One to dwell in it.

Gurudev cited two lines from Avtar Bani and said:

**Jis De Dil Nirankar Da Vasa, Honda Nahin Oh Be Sabar,
Kahe Avtar Har Hal De Andar, Karda Rab Da Shukar Shukar.**

(The one in whose heart dwells the Formless, does not feel impatient; Avtar says, such a person expresses his gratitude to God in all circumstances.)

The same night His Holiness reached Jalandhar. Though no congregation was scheduled there, even then hundreds of devotees met Baba Ji and received his blessings. Next day, i.e., on September 29, 1982, Gurudev left for Malerkotla in the morning.

A large number of people were waiting eagerly for His Holiness in Malerkotla. Thousands of devotees from Sangrur area were also present there. It seemed as if the whole city had turned up to have a holy glimpse of Satgurudev. Baba Ji appreciated the enthusiasm of the devotees and stated in his discourse:

Whenever the world goes astray from its path and man becomes brutal like

animals and the falsehood rules, only the saints come forward to show the right path. The same task is being performed today by you Nirankari devotees, even though you have to face many hardships. Those who have even an elementary knowledge of History are well aware of the fact that whether we mention the name of Lord Rama, Lord Krishna or from Guru Nanak Dev Ji to Guru Gobind Singh Ji or Prophet Mohammad or Lord Jesus Christ, what kind of good treatment they received from the world? They were called Bhootna-Betala (mad and wicked) and utterly humiliated. If the one was crucified, the other was kept thirsty to be killed and someone else's children were buried alive in walls. So, the world has always been committing such atrocities. Hence we too should not allow the thought of complaint to enter into our minds.

Thereafter, His Holiness reached Ludhiana. A Samagam had been organized on behalf of the family of Mata Sant Ji, known as Beji, and Bhai Sahib Harnam Singh Ji. Addressing the gathering of devotees, Gurudev said:

The vast following of the Mission that you see today owes itself a lot to the spirit of sacrifice of our elders. They used to derive true happiness by offering food and clothes to others and remove their hardships. Anybody may work hard for one's own family and relatives, but devotees do not only fulfill their duties towards their own selves, their families and friends, but also are ever ready to forego their own comforts for the sake of the welfare of each and every human being, without any hesitation. As you have seen, many of our Mahapurushas sacrificed their lives so that the world could live as a single human family - universal brotherhood, and everybody finds welfare for himself or herself. The most befitting tribute to our predecessors, our martyrs will be to endeavour day and night to fulfill their unfinished task. Secondly, we should serve their families with body, mind and wealth and earn their blessings. It is impossible to serve our ancestors and the bygone martyrs in their physical form. We can only serve the Mahapurushas who are with us at present and render ourselves free of our debt towards them for the sacrifices they made for us.

After dinner, as usual, His Holiness was taking a stroll on the rooftop of the Bhawan. Some of the local Sewa Dal Adhikaris and Pracharaks also joined. I could make out from their faces that they were feeling overwhelmed with joy to find themselves in such a close proximity of Gurudev. They seemed to be intoxicated with a unique kind of divine bliss. Breaking the silence, one of them mustered up courage to appeal to His Holiness, “Baba Ji, many of our Sewa Dal members who have been rendering physical, mental and material services, too sometimes complain of physical ailments, mental tensions or lack of material resources which makes their life hell. Please shower your benevolence so that these Sewadars who are your children may not face any hardships or misery or suffer from want; let them lead a happy life while serving at your holy feet.”

Probably that devotee had still not concluded his submission, when one of the Pracharaks interrupted and said, “Baba Ji, all this will, of course, be set right by your benign benevolence. But I am afraid, what I want to know is as to why should they at all face any hardship while they are rendering their service unto you?”

Gurudev became somewhat serious and said, *“Pleasure and pain, profit and loss, fame and defame, birth and death - they all are there in everybody’s life. Whether we talk of saints, seers and prophets or ordinary persons, they all had to face the ups and downs of life. No doubt, selfless service is bound to relieve the devotee from hardships sooner or later, but even if it does not seem to be happening, their service does not go waste. It bestows them with strength and ability which gives them courage to tread the path of their life happily, without getting afflicted by their circumstances. So, we should continue to render service (Sewa) in all circumstances. Adversities which are there today are bound to disappear, if not today then tomorrow.”*

Next day Gurudev left for Chandigarh. The car in which Baba Ji and Pujya Mata Sawinder Ji were traveling, was moving at somewhat slow speed. Suddenly, it appeared that Pujya Mata Ji had chosen to assert her right, I don’t know why. She said, “Baba Ji, I have a question to ask. You are telling us to remain humble and behave normally. You want us not to hurt the feelings of others. You ask us not to allow the feelings of revenge

to enter into our minds. You are advising us to do our duty without paying any consideration to what others do. Is all this advice for us only? Is it not the duty of the others too to follow all this? Baba Ji, I want to ask you today whether those who are killing the innocent people will always be spared? Shall we not think of any means by which such brutal people can be brought to the right path?" Pujya Mata Ji started gazing at Gurudev's face while waiting to see whether he offers any solution to the problem. Gurudev, however, remained quiet. After waiting for sometime Pujya Mata Ji asked again, "Does this silence mean that you do not approve of what I think or you do not find any weight in what I say?"

Breaking his silence, Gurudev said, "*No, there is no such thing. I was only wondering as to why should such a question arise in your mind at all. As you hear daily, whenever I say something, I do not refer to any particular individual or a group. My words are addressed to all. I want that everybody should avoid evil deeds and refrain from shedding the blood of the innocent and the unprotected ones. As a matter of fact whatever I say is meant for all. Those who agree and follow, find happiness and those who do not, Nature takes care of them, applies its own law and brings them to the right path sooner or later.*"

Pujya Mata Ji did not appear to be satisfied with this reply. She said, "After all, some means or the other will have to be adopted to make others too realize their responsibility and stop doing evil deeds."

Gurudev smiled and said, "*The path of love and self-improvement that the Mahapurushas have adopted today will soon bear fruits. You must keep treading your path. Don't allow even the very thought of leaving this path enter your mind. The day is not very far when others too will understand the meaning of true religion and be forced to give up the path of brutality.*"

Shortly after this, the caravan reached the outskirts of Chandigarh. As in the past, a huge Sant Samagam had been organized here this time also. During his discourse, Gurudev said:

By nature, saints would usually like to be guided by the spirit of love and service to others. They pick up arms only when they are compelled to do so or where there is no other course. But with the people of the world these days, it is just the opposite. To take to weapons has become the nature of people, while love is only a compulsion; they resort to love when there is no other alternative. On our part, however, we must always keep on marching with love as the basis of our conduct. History tells us that Lord Rama, who was a living manifestation of cool and calm nature, picked up his bow and arrow only when the evil tendencies forced him to do so. Lord Krishna too kept on counseling Duryodhana and his companions again and again that if not their rightful due, the Pandavas should be given at least so much as to make their both ends meet, but when all his requests and pleadings bore no fruit, he was forced to resort to the war. Similarly, our great Gurus who used to teach that ‘all human beings must be acknowledged as one race’ and that ‘only those who love, find God,’ too picked up their bow and arrow and the sword, when they were absolutely forced by the atrocities and the bloodshed committed by cruel people. We must avoid the path of cruelty. We must become truly religious and adopt the path of love and compassion so that we lead a happy life ourselves and allow others too to live happily. If we go astray from this path, we too will not be able to save ourselves from the Law of Nature.

On October 1, 1982 His Holiness blessed the devotees at Ambala Cantt. and reached Delhi where he continued to visit various colonies and bless the devotees till the Samagam.

This time, the Annual Nirankari Sant Samagam took place on October 23, 24 and 25, 1982. The venue was spread over all the three spacious grounds opposite Raj Ghat on Ring Road in Delhi. The Samagam was celebrated with great enthusiasm.

It may be pointed out that the Samagam this year had its own grandeur. It was the Sant Nirankari Mission’s 35th Annual Sant Samagam and these thirty-five years had a

long story to reveal in the history of the Mission. From 1978 onwards, certain pages had begun to be added to it which would serve for ages to come as a source of inspiration to lead a life of complete surrender before the will of God.

In fact, the Mission had to pass through difficulties right from the beginning. Those who opposed the Truth tried their best to finish it so much so that after the assassination of Baba Gurbachan Singh Ji, not only the critics but even the well wishers of the Mission had started thinking that now the Mission would not be able to survive. But the Satgurudev's spiritual command did not only infuse a new life in the Mission but also proved the spiritual principle beyond doubt that the Truth and the Satguru (True Master) are immortal; they never die. Gurudev turned the Nirankari saints into living examples of his own spirit of tolerance, humility and humanism. The popularity that the Mission gained as a consequence of this, was evident from the huge gathering of more than 600,000 people who came to attend the 35th Annual Nirankari Sant Samagam. All the arrangements made by the organizers with the best of their efforts proved inadequate. In any case, it would be sufficient to submit here that like previous year, this time too the venue spread over all the three grounds proved too small for the Samagam.

The Samagam starts with the preparations by the Sewa Dal volunteers. Within days, they turn the grounds into a new township. Every year, the lay out is prepared by Rev. K.R. Chadha and his team which is given its practical shape by these young saints.

Several singers, artists, poets and speakers coming from different States take part in the Satsang programme of the Samagam. A detailed report is published in the 'Sant Nirankari' magazine for the benefit of the readers. Rev. 'Nirmal' Joshi has been carrying out this responsibility with a great sense of devotion for the last several years.

As in the past, during this Samagam too a Sewa Dal Rally, a Poetic Symposium and a meeting of the Mukhis/Parmukhs (the saints holding management responsibilities) were held as scheduled.

During his discourse at the conclusion of the Satsang programme on the first day of the Samagam, His Holiness stressed two or three points. He said:

We must remember those martyrs due to whose supreme sacrifice we are able to sing the praise of the Almighty Nirankar in a peaceful atmosphere like this today. We should also take inspiration from their families who have submitted to the will of God in all circumstances without any sign of grief on their faces and have been following the path of Truth with a great sense of perseverance despite all kinds of hardships they have had to face. Let us move forward with a similar spirit of faith and devotion while preaching the message of the Mission and be prepared to make any sacrifice for this noble cause.

Satgurudev stated further:

Today, we find many who indulge in tall talk, but if their minds are filled with animosity, jealousy, hatred or greed, then mere words cannot make them exalted. We find the bird kite flies very high in the sky but its eye is fixed on the ground below, so that wherever it finds a piece of meat, it should swoop upon the same. In the same manner, the one who is ignorant of the fundamental truth in the religion would definitely speak volumes about the teachings of the great masters, would narrate the stories of high morals, mention lofty feelings and even the world may describe him as a great preacher, but the feelings of greed and selfishness in his heart make him fall from the lofty heights just like the bird kite.

On the second day i.e., on October 24, 1982, Gurudev stated in his discourse:

Only those who unite themselves with God earn happiness of all kinds. Whenever a person united himself with the Almighty, his life blossomed into a spring of joy automatically. Those who forget God, become vain and ego-centric. They start considering themselves as the doers.

Clarifying this further, Gurudev said:

O' man, you are proud of your material possessions, your magnificent palaces and bungalows and because of this pride you consider others as inferior and shun them. You must pause for a while and think as to where would you be tomorrow? You would be buried under this very ground. The feet of others, whom you shun, would be found trampling over you. Devotees, however, live in a state where they do not feel proud of anything.

After returning home, the moment I lay down on the bed, Gurudev's discourses on both the days started echoing in my mind. The thought that came to my mind again and again was that on one side is Gurudev Hardev who is devoting his day and night to the cause of human welfare, sacrificing all his personal comforts at this young age, and on the other side are people like us who are enjoying life to the maximum without even remembering that we have certain duties towards the families of our martyrs. It is the greatness of Gurudev Hardev that he is all the time finding new means to jolt us again and again, wake us up and make us conscious of our duties.

As is the nature of mind, it gets a new wave of thoughts every moment. I was still thinking about the families of the martyrs when suddenly my mind turned to the discourse that Baba Ji had delivered that day. I started thinking as to how can we think of helping or serving someone when everything is beyond our control. So, Gurudev Hardev was right when he stated that we should unite ourselves with the Almighty and be happy.

This thought-wave had still not completed itself when my mind started chasing the previous day's discourse that we generally make tall claims, we soar high like the bird kite, but our greed and avarice make us fall into the ditch of degradation. While tossing in these thoughts, I slipped into the lap of sleep.

On the same day i.e. on October 24, 1982, the Sewa Dal Rally had also taken place in the morning. His Holiness had stated very clearly:

The Khaki uniform that these Sewa Dal volunteers are wearing symbolizes service to others, to obey, and not to command or order others. The whole body of a Sewa Dal volunteer tends to render service to others. They are

humble at heart. Even if they have to give some instructions as a part of the organizational responsibilities, their words reflect humility. They are always guided by the spirit of mutual respect and regards.

I realized that Gurudev Hardev always speaks in a persuasive manner, whereas if he wants, he can easily ordain and use commanding language. He can very well say that the Sewa Dal volunteers must consider their Khaki uniform as a symbol of service and not of authority, or that the Sewadars must be humble and modest. But the result of this persuasive approach is that the youth start doing of their own what they are expected to do.

On the last day of the Samagam, Gurudev Hardev showered lot of praise on the devotees and said:

Since everybody followed the guidelines and maintained discipline, one did not come across a single instance of disturbance or clash despite such a large gathering.

Explaining it, Gurudev added:

Irrespective of their number, saints always maintain harmony because they are linked with the Formless One who is immutable. Today, it is imperative that we should all the time be engrossed in devotion to God, lead a disciplined life and thus be happy ourselves and also make the world happy.

For details of Baba Ji's discourses on all these three days, the readers may go through the 1982 Samagam issue of 'Sant Nirankari' magazine.

On the last day of the Samagam, I did not return to the Bhawan with Gurudev Hardev. I kept standing on the stage. I was wondering how great these devotees are! They came, stayed together for some time and now they are dispersing, returning to their homes. Neither they feel tired physically, nor do they ask for comforts. They spend thousands of rupees just for the sake of this divine bliss they find here.

I was still thinking of this when several devotees approached the stage and started touching the feet of this humble being, this thin and lean person i.e., me, hailing Baba Hardev Singh Ji Maharaj and then they rushed towards their residential tents.

Just at that time, a senior Police Officer, who had also been observing the entire scene with astonishment for quite some time, asked me, “Are you not aware of the kind of the unsafe time you are passing through? Any of your people can be attacked and killed any time. I think your Baba Ji has intoxicated you all with some intoxicant under the influence of which you seem to have forgotten even your death.”

On this, I submitted very humbly, “Sir, you are right. Our Satguru has intoxicated us with Divine Name which makes us lead our lives in a fearless manner. We firmly believe that life and death are controlled only by the Almighty God, our Supreme Father and none else. Sir, please pray for us so that this faith keeps growing from strong to stronger and then from stronger to strongest day by day and that we may be able to make some humble contribution to this crusade of human welfare which Baba Ji has started, in a fearless manner, without any feelings of animosity, and earn the blessings of Satguru as well as Nirankar.”

As I looked around, I observed that with their luggage loaded on their trucks and buses, all the devotees were ready to depart for their homes. The entire Samagam venue was resounding with the slogans of ‘Hail Satguru Baba Hardev Singh Ji Maharaj.’ Everybody seemed to be feeling blissful after performing their duties with a sense of satisfaction. Thus the 35th Samagam concluded in an atmosphere filled with devotional zeal and fervour.

To say, the Samagam was over, but truly speaking, Gurudev kept visiting the venue for the next three to four days to personally supervise all the arrangements and bless all the devotees who were busy winding up. On the fourth day, the devotees who had not been able to return were brought to Nirankari Colony where arrangements for their boarding and lodging continued for many days. Gurudev had to spare two or three hours daily for these devotees. I could observe that Baba Ji would listen to them lovingly and offer practical solutions to their problems.

After the conclusion of the 35th Annual Sant Samagam, Gurudev blessed the devotees of Delhi and the surrounding areas including Faridabad, Ghaziabad, Gurgaon, etc. with his benign presence during Satsang Programmes. On November 23, 1982 Satgurudev proceeded on a spiritual tour of Rajasthan.

The first place of halt during this tour was Jaipur, where the Satsang Bhawan was under construction. The local devotees were participating in the construction work with great enthusiasm. The congregation was held in the compound of the Bhawan. Addressing the gathering, Gurudev said:

Loving every human being after knowing the Almighty is true devotion. Devotion is the subject of heart. If the Formless Almighty dwells in the heart, one will not commit any wrong. With this, the path of life becomes pleasant and the journey happy. Devotion is neither related to rites and rituals nor to the dress one wears. It is directly related to the realization of God and then leading a life in complete submission to the will of God, without any grudge or grievance whatsoever.

Devotion does not make man weak or helpless. On the other hand, it bestows him with such a strength that enables him to face all kinds of worldly upheavals and to pass through the ups and downs and pains and pleasures of life with a smile. By dint of their devotion, the devotees do not get caught into the clutches of the illusions of the material world. They lead a detached and untainted life.

After the congregation, some devotees stood up with folded hands. One of them said, “Baba Ji, you stated just now that the devotees do not get entangled in materialistic attachments. At the same time, Baba Ji, you want us to follow the path of devotion while staying within the materialistic world. Naturally, when we stay in the materialistic world, we will start getting attached to it also. Then, how should we save ourselves from the same?”

Gurudev who was about to leave, stopped for a while and said, *“Saints suggest only one way to safeguard oneself against the lust and passion of the material world. They say that just as a lotus stays aloft water even while standing in it and the water fails to touch it, similarly a devotee leads his life while living very much in this materialistic world. If the Formless Almighty dwells in our heart, then this materialistic world cannot do any harm to us. On the contrary, it is like a servant of devotees. They use it the way they wish, while it fails to make the devotees dance to its own tune.”*

Speaking thus, Gurudev proceeded towards the next destination.

After a few days i.e., on November 27, 1982 His Holiness proceeded for Karnal. Along with his gracious spouse Sawinder Ji (who is known as Pujya Mata Ji in the Nirankari world), he arrived in the compound of the local Satsang Bhawan at 11.00 a.m. The devotees who had gathered there in a large number hailed them with slogans. They had not come only from Karnal but surrounding areas also. The local Parmukh Bhai Sahib Mohan Lal Ji, not only thanked Baba Ji but expressed his deep gratitude to the fellow devotees also for their co-operation. Addressing the gathering, Baba Ji said:

Most of you who are present here are farmers. You know it well that for a good crop, you need a fertile land which is well ploughed and leveled. Moreover, you need healthy seeds and requisite quantity of fertilizers to be applied at suitable time. Then a time comes when the crop needs some weeding so that the land is free from any unwanted growth. Exactly like this we are blessed with this human life which provides a fertile land for the seed of God-knowledge. Now we require the fertilizer in the form of Satsang (company of saints), Sewa (selfless service) and Simran (remembrance of God). For irrigation, we have to use the water of love, compassion, mercy and kindness. The unwanted growth of slander, hatred and animosity has also to be weeded out. As a result, we would find a rich crop of divine virtues and become prosperous. So saints, we should endeavour in such a way that our life becomes virtuous and the soul stands liberated in the end.

From here Satgurudev reached Rajpura, where a congregation had been scheduled from 5 p.m. to 7 p.m. Rajpura is an industrial town of Punjab. Here, we have a beautiful spacious Satsang Bhawan. The hall as well as the compound of the Satsang Bhawan was filled with devotees. In his discourse, Satgurudev said:

Active domestic life (believed to last from the age of 25 to 50 years) is the best period of life. If we give up our false sense of ego and lead a life with a spirit of humility, we can bring happiness not only to our domestic but social life also.

Gurudev cautioned the audience and added:

Our false sense of ego is the cause of all kinds of misery. Saints, therefore, always lead their lives in humility. In this way they make their lives happy and prosperous. If we remain united at home and are contented with whatever God has given us, we find our life blissful all the time. Those who find happiness at home, live together with a spirit of cooperation, their home itself is a paradise on earth.

As usual, here also a large number of people came here also at night to see Baba Ji and seek his blessings. In the crowd were a few youths as well as elderly gentlemen belonging to some well to do families. As soon as they got the opportunity, they submitted earnestly: “Baba Ji, with the grace of God, we have no dearth of worldly wealth. Our houses have all the comforts in abundance. We are satisfied in all respects. We have unity among the members of the family. There is no tension at all. As you said in your discourse, our homes are certainly like a paradise on earth. Do we still need Satsang (the company of saints), Simran (remembrance of God) or Sewa (service to others), or devotion to God all the time, or even the realization of God?”

Gurudev looked quite tired, rather sleepy. Even then he replied to their question with deep sense of love, though very briefly. He said, *“It is true that you have everything you need and you are satisfied. It is good, but you do not realize that just as you have found means to satisfy your physical, mental and material needs, you must also do*

something for the salvation of your soul. You must find some means to unite your soul with the Almighty God. And for this you essentially need the realization of God, and devotion to God. Even otherwise, you must not forget that the paradise (on earth) you referred to just now is not going to stay forever because it derives its comforts or happiness from the body, mind and wealth which by themselves are not stable or permanent; they themselves are governed by the principle of change. The body is healthy today but it may become sick tomorrow. The mind which is at peace at the moment may start feeling restless sometime later. Similarly, a person who has the worldly wealth in abundance today may become a pauper tomorrow and we have seen such examples. That is why in order to find the everlasting or eternal paradise, you must get united with the everlasting and eternal God.”

Even while leaving, Gurudev added, *“You also need Sewa, Simran and Satsang to express your gratitude to the Almighty for the paradise he has bestowed upon you today.”*

While Gurudev turned towards his room, the visitors too returned to their homes – thinking as to how to act upon what Gurudev had taught them just now. I could observe those young men as also the elderly gentlemen telling each other that whatever Baba Ji said was correct and sooner or later they must follow his advice, otherwise they would be wasting this precious human life in vain.

The next morning, Gurudev left for Patiala. Here the congregation virtually took the shape of a big Samagam. Thousands of devotees and other people including prominent citizens participated. In his discourse His Holiness said:

Sadh Sangat (the congregation of devotees) is like a mother. Just as the blessings of a mother are real and pure, the love of the devotees is also true and sincere - free from any artificiality and show off. If we want to be happy here in this world and hereafter, we must act upon what we learn from Sadh Sangat, what the saints teach us in the congregation.

Explaining in detail as to how to take the maximum advantage of the company of

saints, Gurudev said:

Sadh Sangat must be given the same regard and respect as we give to the Satguru. It means we must serve the devotees physically, mentally and materially with the same feeling as we have when we serve the Satguru. One should consider oneself as a humble servant of each and every member of the Sadh Sangat. One should talk about only the good qualities of the fellow devotees. One should pick up and follow only the virtues and avoid what is bad. One should not point out or highlight the faults of others. Those who follow this principle, automatically find the happiness - physical, mental and material.

Gurudev highlighted one thing in particular and said:

A devotee (Gursikh) should always avoid criticizing and hating others, otherwise such feelings tend to corrode his or her mind like a wood-worm.

An eminent gentleman from the city (Kad Sahib) who enjoys a prestigious status in the social circles of Patiala, asked Gurudev while paying his obeisance, “You have spent your student life in this place. How do you feel when you come here for a visit?”

Bending his head a little and then laughing, Gurudev replied, *“I feel very happy when I come here. My childhood memories get refreshed once again when I meet my old friends who studied with me. Truly speaking, the words as well as the guidance of my teachers as well as fellow students in Yadvindra School are still helping me in leading a practical life.”*

After a brief pause, Gurudev stated, *“My childhood was spent here in the environment of Gurbani because of which I became capable to understand the fundamentals of Gurmat.”*

Pausing again for a moment, Gurudev stated once again, *“It is only because of your good wishes as well as the guidance of Bhai Sahib Amar Singh Ji that I am able to fulfill this responsibility successfully today. Only with your prayers will I be able to*

perform my duty efficiently in the future too and earn the good wishes of mankind.”

After this Gurudev proceeded towards the room where lunch had been arranged. For Gurudev’s meal, Harvant Ji, son of the great saint Bhai Sahib Amar Singh Ji, was laying plates as well as talking to Gurudev. Without realizing what he was doing, he put several questions to Gurudev at the same time. While interrupting the continuous flow of talking, Gurudev stated - *“Let us all take our meal now. We are all with you for the night. After returning from Bakhshiwala at night, we will try to find solutions to your queries.”*

In the evening when Gurudev returned to the Bhawan at Patiala after blessing the devotees at Bakhshiwala, Mahapurushas in hundreds were eagerly awaiting him. After blessing them all, Gurudev started taking a stroll in the lawns of the Bhawan. The moment Harvant Ji got a chance, he reached there and appealed, “Baba Ji, please at least now provide a solution to the thoughts arising in my mind.” Gurudev said, *“O.K. You may ask one or two things which you consider important.”*

“Baba Ji, as you know, we live in a city where most of the local people believe in Gurbani. Whenever we happen to talk to them and quote examples from Gurbani to prove to them that we are the true believers of Gurbani, they get agitated and do not hesitate to ask as to why should we read their Gurbani. They also accuse us that we read their Gurbani to prove our statements. At that time, we cannot think of any answer.”

Gurudev replied very simply, *“Harvant Ji, you should tell very politely to such gentlemen that this Bani belongs to all equally. This Bani is the holy words of Gurus, saints, prophets and divine personages who belonged to everyone without any discrimination. Therefore, those who put into practice the teachings of this Bani, can derive full advantage from it and those who are confined only to its recitation, cannot obtain as much of its benefit as they should.”*

Harvant Ji said, “Alright, from next time onwards, we will give this answer. But there is one more query, Baba Ji. If Gurbani is eternally true then why do the Nirankaris not recite Gurbani the way those people do? Why can we not do what they do?”

According to them, if the Nirankaris also start reciting Gurbani the way they do in the morning as well as evening, or start performing the pronounced rites and rituals then this conflict which is going on at present can come to an end once for all.”

Gurudev became a bit solemn and started saying, *“Harvant Ji, whether we do this or that, it will not make any difference. You have been following the teachings of Nirankari Mission right from your childhood and are well aware that Nirankaris consider Gurbani as divine word and its teachings as eternally true. Nirankaris were never distant from Gurbani in the past, nor are they now, but who can make them understand this? Truly speaking, if our conduct does not match the teachings of Gurbani, then our recitation or performance of mere rites and rituals is not going to help us much in life. The aim of our life is to get free from the bondage of life and death and attain salvation. Not only we, but all the saints and sages believe that such a state of liberation is possible only by the attainment of Truth, the knowledge of which can be bestowed only by someone who knows the Truth. There is no other solution for the same. Nirankaris are following the same tradition only.”*

Harvant Ji was looking quite convinced by now.

Starting his journey at 9.00 a.m. from Patiala, Satgurudev reached the small town, Samana. After blessing the saints there, His Holiness reached Patran where a huge Samagam had been organized. Hundreds of the local citizens welcomed Satgurudev heartily. Satgurudev stated here:

Dharma is the name given to ‘Dharan’ which means ‘to adopt’. ‘Dharma’ adopts the Formless One in life and then sees Him in each and every human body. ‘Dharma’ is the only medium through which we start loving each and everyone. The one who loves the Formless One does not treat anyone as alien or a stranger.

Clarifying his words further, Gurudev Hardev said:

After knowing the One, believing the One, to love everyone is ‘Dharma’. Dharma embraces all, it does not shun. Dharma helps the fallen and does

not make anyone fall. It gives life, does not take it. It lends smiles to the weeping, it does not give tears. It unites, does not divide. In other words Dharma makes our life happy here in this world and hereafter.

There is only one way of making this world happy and that is that we should understand the true meaning of religion and adopt it in life. Today people are turning atheists after observing the wrong practices being followed in the name of religion. Only the saints can adopt religion in their lives in the true sense and thus arouse the faith in 'Dharma' in the minds of others too.

In the afternoon Satgurudev reached Dhuri after blessing the devotees at Sangrur on the way. At Dhuri, thousands of devotees from that place as well as surrounding areas were present to have his holy glimpse. Addressing the gathering His Holiness stated:

Today, Nirankari Mahapurushas are busy working for the welfare of the mankind. They have to fulfill this duty by leading an ideal life. They have to mould and lead their lives according to the teachings of love and humility that they have received from Sadh-Sangat.

Satgurudev took rest for the night in Barnala. A large number of devotees were present here also for a holy glimpse of their Satguru.

The new Satsang Bhawan in Jalal was inaugurated by Satgurudev. Thousands of devotees were present here on this occasion. In a brief discourse, Gurudev stated:

Today chaos prevails everywhere in the world. People have forgotten God and are searching for happiness in material objects only even though nobody has ever found happiness in worldly objects after forgetting God. Today, there are conflicts in the family, in the society as well as among nations because man has started considering these material objects as the be-all and the end-all of life. Saints, however, utilize these objects as a gift of God. They do not treat them as everything and ignore God. They lead a happy and prosperous life only because they remember God all the time.

From Jalal, Satgurudev reached Rampura Phul. Here also the congregation took the form of a Samagam. His Holiness stated in his discourse:

Man must fulfill all his duties very sincerely. Devotion does not imply running away from one's duties; rather fulfilling one's responsibilities is true devotion. The lives of saints, seers and prophets of the past clearly reveal that each one of them led his life while fulfilling all his duties. None of them renounced the world himself nor did he encourage anyone else to adopt this tendency. Whether we take the example of Lord Rama, Lord Krishna or from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Ji Maharaj, all of them performed their (worldly) duties with full sense of dedication. Lord Krishna even taught Arjuna in the form of Gita to stay put in the field of action as he had started talking of running away from his duty by turning his back on the war-field. What we mean to say is that running away from the field of action is not devotion, rather leading one's life while fulfilling one's duties in a selfless manner is true devotion. Therefore, all of you Mahapurushas must fulfill your respective duties while still hued in the colour of this Formless One all the time.

After the conclusion of the congregation, several members of Chhanga-Manga family at once came forward to pay their obeisance at the holy feet of Satguru. On seeing them, Gurudev stopped where he was. While they received the divine bliss by touching Gurudev's holy feet, they also made an appeal in their usual smiling way and said, "Baba Ji, as you know, it is with the kind grace of Maghar Ali (Diwana Ji) that we are at your holy feet. You have salvaged this family of poor singers and musicians. Now we sing only your praise day and night. We have disconnected ourselves from all other sides. Now we seek (only) your blessings. These boys and girls are your children. We should not be required to beg money we need for bringing them up and for their marriages, etc. We must be able to earn our own livelihood as taught by you and fulfill all these responsibilities happily."

Some of them – both men and women, turned towards Mata Ji. Touching her

holy feet they requested her, “You have to fill our empty bowls and recommend our appeal to Baba Ji. Please bless us so much of physical, mental and material wealth that we are no longer required to beg anyone for any favour.”

Baba Ji as well as Mata Ji blessed them profusely and said, “*You may keep yourself busy with Satsang (company of saints), Sewa (service to others) and Simran (God-remembrance). The Formless One will fulfill all your wishes.*”

In the evening, a Samagam was organized in Bhatinda. Addressing the same, Gurudev said:

We have found this human life after a long journey. It would be most sinful to waste it in vain. It would be extremely difficult to get this human body again. Therefore, this human life is the only time for the realization and devotion of God and thus making it meaningful and successful.

At night, two gentlemen in their Sikh attire came and met Gurudev quite respectfully and submitted, “Baba Ji, we have read your ‘Avtar Bani’ very carefully and we enjoy reading Gurbani too. Both of us are Lecturers of Punjabi language. After going through ‘Avtar Bani’, we have come to the conclusion that it contains nothing new. So, we wonder as to what was the need to produce ‘Avtar Bani’ if it was to say only what is already recorded in Gurbani?”

I could see a divine radiance on Gurudev’s face. Spreading the same, Gurudev spoke in very simple and clear words and said, “*The Eternal Truth has to remain the same whether expressed in Vedas, Gita, Ramayana or mentioned in the Bani contained in Guru Granth Sahib. There is no variation whatsoever. The only difference is that of language. The Vedas were composed when Prakrit or Sanskrit was the principal spoken language of the day. Similarly, we found Gita in Sanskrit because the people were familiar with the language; they could read and write it quite easily. The people of Uttar Pradesh mostly sing the praise of Lord Rama day and night and worship him with love and faith. So, Sant Tulsidas wrote Ram Charit Manas in their language – Avadhi. As regards Guru Granth Sahib, it contains the holy words of not only Guru Saheban*

themselves but numerous other saints also. After reading it, one realises that nothing different has been said about Truth in Guru Granth Sahib as compared to the Vedas, Shastras, Upanishads or Gita, etc. They adopted only the contemporary language to convey the same Truth unto masses. As we all know, all wise men have the same opinion. Accordingly, Avtar Bani too is written in the language of today so that the readers can read and understand it easily. You are educated people. So, you are well aware that two plus two is equal to four. This truth was explained in the past and has continued to be explained. We have never raised an objection as to why the same formula that two and two makes four which has already been written in the past, should be reproduced once again.”

After pausing for a moment, Gurudev said, “Like other holy personages, the author of Avtar Bani, Baba Avtar Singh Ji also realized the Truth and he too penned down his experiences in the form of ‘Avtar Bani’ in a simple and intelligible language. Since Baba Avtar Singh Ji’s experiences were similar to those of the earlier saints and seers, ‘Avtar Bani’ too, expounds the same truth that the holy books of earlier times contain.”

Both the Lecturers felt delighted to hear the answer and appealed humbly, “Baba Ji, there is nothing in ‘Avtar Bani’ which may smack of criticism of any particular religion, but the ‘Sant Bani’ part of it is quite distressing. It condemns quite openly the conventions, traditions and beliefs of all the religious faiths. What is the opinion of your Mission in this regard? We want to hear it in your own words.”

Smiling as usual, Gurudev stated, *“Those are the personal experiences of the saints concerned. Whatever a devotee experienced, he put it in writing. Even the earlier saints wrote down their individual experiences in full detail. If you go through any of the holy scriptures, you will come across similar feelings, as expressed in ‘Sant Bani’. It is not something new to have put down such experiences in black and white. Therefore, it is basically wrong to say that any specific religion has been mocked at in Sant Bani”.*

Gurudev might have wanted to say more, but the two gentlemen thanked him in

an extremely grateful manner and said, “Baba Ji, it is already very late. Your devotees are also waiting eagerly for you. You may like to oblige them with your Darshan (holy glimpse). Kindly give us the permission to return back to our place. We feel extremely obliged after your holy glimpse and listening to your sweet words. The doubts in our minds have been by and large removed.”

After Bhatinda, Satgurudev halted at Giddar Baha for a short while. Thereafter, he blessed the devotees at Abohar. In the evening, addressing thousands of devotees gathered at a huge Samagam in Muktsar, Gurudev stated:

This human life is the loftiest among living creatures. Those who lead their lives with a feeling of surrender (to God), and serve all, become immortal.

The untiring Pracharak (Preacher) of Muktsar, Rev. Nagpal Ji had lost his wife and his right hand, Bhai Sahib Sohan Lal Ji. Describing their lives as ideal, Satgurudev stated:

The Mahapurushas who lead such lives are the guiding stars for the world. The real tribute to such saints can best be paid by following their way and leading our own lives like them.

From here Gurudev reached Mandi Dabwali where a large number of devotees from Haryana felt blessed by Satgurudev’s holy glimpse. A marriage was also solemnized in a simple Nirankari way, which was appreciated by the whole city. People felt that we can get rid of exploitation and many other related problems to a large extent if we begin to perform the marriage ceremony in such a simple manner.

In the afternoon, Satgurudev proceeded for Hissar. Here the congregation had been organized in a big hall of the town. Gurudev stated in his discourse here:

God has created us as human beings only, but our leaders have divided us into different castes and communities. We must rise above such feelings and love every human being. We must understand that we are children of one

Supreme Father. All are our own. None is a stranger to us. In Avtar Bani it is said:

**Panj Tattan De Putle Vekho Vakho Vakh Insan Bane;
Koi Hindu Koi Sikh Isai Koi Ne Muslman Bane.**

(Behold, the human beings composed of the same five elements claim to be different from one another; Some call themselves as Hindus, Sikhs or Christians whereas others call themselves as Muslims.)

The division of the society which is taking place in the name of caste and religion is becoming the cause of the turmoil and chaos prevailing today. We must remain cautious against it. Let us give up this wrong path that we are treading and follow the true path as shown by saints and prophets so that the world can heave a sigh of relief.

A congregation had been organized in the main bazar of Hansi from 6.00 p.m. to 8.00 p.m. Satgurudev stated in his discourse here:

We can attain the state of liberation only after knowing God. God is not far from us; rather He is ever present with us. To know Him we have to take the shelter of a God-realized saint. Apart from this there is no other means to know God. There is a subtle veil of illusion (Maya) between the soul and the Super-Soul. Until we remove it, we can never perceive this all-pervading God.

Expounding the Truth, Gurudev stated:

To pine greedily for what is already gone, is also a form of illusion (Maya). While lamenting over the past is illusion, sitting idle and dreaming for the future is also known as illusion only. And, forgetting the Formless One and depending upon the material objects will also be described as a form of illusion only. Similarly, fake love and devotion will also have to be called

illusion. We have to rise above every form of illusion and remember the Creator of this Maya all the time and keep concentrated on Him. Only then can we find happiness here and hereafter.

Before Baba Ji's departure for Delhi, Rev. Amir Chand Ji Sethi and some of his companions were present to convey their hearty thanks to His Holiness. Speaking in a repenting tone, they admitted that 'deluded by ignorance the residents of Hansi had vehemently opposed Baba Gurbachan Singh Ji during his time, so much so that they had disturbed the congregation organized at that time. This was because some selfish people had created some doubts in our minds. As we met your devotees over a period of time, those misgivings had mostly been clarified, but today after seeing you and listening to your holy discourse our eyes are completely opened. Kindly bless us before you leave so that we can understand the meaning of true religion and devotion and thus make our lives meaningful.'

Giving his beatific smile, Gurudev stated, *"The residents of Hansi are extremely fortunate as they have known the Truth and started co-operating in spreading it further. May God bless you all so that you continue to make this devotion based on love an integral part of your life."*

Satgurudev Hardev Ji Maharaj along with his devotees returned to Delhi at 11.30 p.m., where also the devotees were waiting eagerly to receive 'the one who ruled their hearts.'

On December 15, 1982, Satgurudev proceeded on a spiritual tour of Rajasthan, Uttar Pradesh, Madhya Pradesh, Maharashtra, Andhra Pradesh, Tamil Nadu and Karnataka. Like in the past, Rev. Nirankari Rajmata Ji as well as Pujya Mata Ji also accompanied him.

His Holiness reached Pavta on December 15 to bless the devotees. The gathering was presenting a live example of the culture of Rajasthan. All of us in the entourage were impressed by the culture as well as the language of Rajasthan. The programme had been

organized in Ram Leela Ground. The route from the residence of a local leading saint Rev. Banvari Lal Ji upto the venue of the congregation was jam-packed with people. A local band was leading Baba Ji's car with their sweet music and the devotees, both men and women, were singing and dancing to announce Baba Ji's arrival to one and all. The eminent citizens of Pavta had already assembled to welcome Gurudev. It can only be called a miracle of Gurudev Hardev that several men and women from Arya Samaj as well as Sanatan Dharm as also the leaders of the so called Dalit people were present at this single forum.

My heart felt extremely delighted to see a live manifestation of the Mission of human unity for which Gurudev Hardev was endeavouring. Appreciating these feelings of the people thus gathered, Gurudev stated:

I am experiencing a rare kind of the feeling of delight to see you all sharing the same forum, forgetting all kinds of discriminations. My belief has further strengthened that the dream of 'Global Family' (Vasudhaiv Kutumbkam) would now materialize soon. In fact, true religion teaches to sit together, to rise above all kinds of discriminations, to treat all the fellow-beings as the children of the same Supreme Father, the Almighty One, and serve and love them all in a selfless and guileless manner.

From here, when Gurudev Hardev reached Jaipur, the sight that met the eyes there was absolutely different from the one at Pavta. Here a large number of educated youth and Sindhi and Rajasthani families were hailing Baba Ji by raising slogans together. One could find these Sindhi and Rajasthani families, both educated and the illiterate, feeling equally delighted to welcome His Holiness. Blessing the Sadh Sangat , Gurudev said:

We should not be satisfied with this much, rather we should not sit back till this message of Truth is reached out to each and every home. This world in misery can be made happy only with the joint efforts of saints like you.

Next day His Holiness reached Bharatpur at about 1.00 p.m. to bless the congregation organized there in the local Zila Miyanwali Bhawan. The local Rajasthani

devotees, both men and women clad in their special traditional costumes were leaving no stone unturned to announce the arrival of their Baba Ji. Here too, Gurudev Hardev said:

Pride, whether based on caste, State, language, or the strength of one's body, mind or wealth always breeds the feelings of hatred and jealousy. As a result, man falls from the lofty status of a human being. But those who are humble and meek at heart are lofty in deed.

From Bharatpur, Satgurudev reached Agra in the evening, where a congregation had been organized in the big hall of Bhagwati College. In his discourse, Satgurudev said here:

All that we do (rites and rituals) without God-knowledge, goes waste. For example, if a passenger traveling by train says that he is humble, noble, soft-spoken, helpful as also respectful towards others but he has not bought the ticket, he will not be forgiven. All his good deeds will prove useless. In the same manner, penance, holy bath, pilgrimage and charity etc. are good deeds but they all become futile if man performs the same without knowing God. Such deeds cannot bring salvation.

Gurudev Hardev's dinner as well as halt for the night had been arranged at the residence of Seth Achal Singh Ji, the head of the Jain community there. His son, Munna Babu is a devout follower of Gurudev Hardev as also the right hand of the local Pramukh, Bhalla Sahib. On his persuasion, 10-12 eminent citizens of Agra were also present there. At the request of Bhalla Sahib as well as Munna Babu, Gurudev blessed them and said, *"I deeply value the efforts of anyone who spends his time and money for the service and welfare of humanity. I believe that such people earn the blessings of the Almighty. I would humbly request all the gentlemen present here that while they take pleasure in the service (worship) of human beings, they may also not lag behind in the worship of their Creator. I am convinced that we win over a mother's heart quite naturally by loving her child. But this does not mean that we should confine our love to the child only. We should give full reverence to the mother also. Only then can we be called human beings in the true sense."*

Satgurudev went for dinner to be followed by a stroll, but I started talking to those gentlemen quite intimately. They were full of praise for Gurudev Hardev's kind and serene nature but were also feeling regretful because they had not been able to ask Gurudev one or two questions because it was already quite late.

I requested them humbly that if they thought it appropriate and considered me capable of answering, they could let me know the questions. Quite readily they asked, "We have liked almost everything about Nirankari Mission, but we fail to appreciate the way of eating you have adopted. We are members of Jain community. It is only because of this reason that we hesitate to come closer to you."

Contemplating upon Satguru Baba Ji, I submitted, "We do not force anything upon anybody. In this Mission every individual is free to lead his or her life according to his or her conventions." I also informed them that 'there are many Jain followers of Gurudev who eat and dress according to their own tradition till date. Even otherwise, what unites us with each other is the God-knowledge. Anyone desirous of God-knowledge can attain the same by taking Gurudev Hardev's shelter. Gurudev does in no way interfere with anybody's way of living, nor does he allow anyone to indulge in such interference.' At this, almost everyone spoke in one voice, "If that is the case, then it is very good." They would have added something but Munna Babu, who also belongs to a Jain family, interrupted and said, "I am a living testimony of this reality that without changing anybody's convictions, Baba Ji bestows salvation by revealing God."

Next day, Satgurudev left Agra and reached Urai where a large number of local residents were also present along with the Sangat to see him. Prior to the discourse, Behn Kanta Ji described the way Baba Ji was being kind to women and said that it is only because of Baba Ji's grace that she was working shoulder to shoulder with other Mahapurushas to spread the message of the Mission. The woman who was treated as a shoe by men till yesterday, is enjoying an equal status with them here today. Pointing towards Pujya Mata Ji and Rajmata Ji, Kanta Ji said that their presence on the dais along with Gurudev is a living evidence to prove what she said. Speaking further, Behn Kanta Ji said that it has always been the privilege of a mother (woman) to give birth to the

saints, seers and prophets. No society can ever flourish without encouraging women. While Behn Kanta Ji was speaking, I was remembering Manu's words: Yatra Naryastu Pujyante, Ramante Tatra Devata - where woman is worshipped, dwell the gods.

Before Gurudev Hardev, Pujya Rajmata Ji spoke briefly: "We should not stress more upon our rights. We should pay more attention towards fulfilling our duties. As we perform our duties diligently, we start receiving our rights automatically." Rajmata Ji said, "I would request the mothers as well as sisters present here not to shirk their duties. They should give due respect to all their relatives i.e. parents, children, in-laws as well as other relations, serve them according to their means and earn the blessings of Satguru."

Immediately after this, Gurudev Hardev spoke briefly. But every word he spoke carried a deep meaning. He said:

Only such a person shows devotion to God in real sense, who give the Formless One a place in his heart and then loves and respects everyone and leads a life devoid of ego.

Immediately after the congregation, Satgurudev left Urai and reached Kanpur in the evening, where a Satsang programme had been organized in the big hall of local Nirankari Bhawan. Satgurudev stated in his discourse:

Both God-knowledge as well as action are integral parts of life. They cannot be separated from each other. Just as a bird has two wings and it touches the heights of the sky with the help of both of them. If we clip one of its wings, it becomes utterly helpless and cannot fly at all. In the same manner, the harmony of God-knowledge and action takes man to the heights of life. With the combination of God-knowledge and action, we receive the fruit of selfless devotion which helps us in attaining salvation. The meaning of selfless devotion is only that devotion is adopted for the sake of devotion and not for the fulfillment of ulterior desires. The cessation of desire and craving, means salvation. Therefore, we have to attain eternal salvation by treading the path of God-knowledge, action and devotion together.

From Kanpur, Satgurudev reached Bamrauli where hundreds of devotees were waiting for him eagerly. During his discourse at this place, he said:

This Almighty God pervades every particle of the universe. We have been gifted this human life to recognize this Supreme Power. The one who unites with God during his life-time, makes his life fruitful. For this one has to shed one's ego. It is also necessary to serve the Satguru as well as the Sadh Sangat in a spirit of surrender.

From here Satgurudev reached Allahabad at night on December 18, 1982 at night where many devotees, including those from neighbouring rural areas were waiting for His Holiness.

In the morning a congregation was organized in the compound of the Nirankari Bhawan itself. By and by the programme took the proportions of a huge Samagam. Satgurudev stated in his discourse:

Man today is afflicted by the feelings of hatred, jealousy and animosity. Given to caprice he is unable to get rid of the impurity of mind because he has linked himself with worldly objects and moves under their influence only. So long as he does not link himself with the all-clean and all-pure One – the Formless One, he cannot become pure and pious himself. The mind gets rid of all its impurity and becomes pure and pious only by getting linked with God. The real shrines for pilgrimage are the saints by a dip in the Ganges of whose teachings we go across this world. The places of pilgrimage that you see today are the places where God-realized saints must have dwelt sometime. The aspirants would know the Ultimate Truth (God) from them and liberate themselves from the bondage of life and death. Even today, let us go to the places where saints are present, seek their shelter and receive God-knowledge. In this manner, whereas we receive salvation during this life time, we merge with God after death and are liberated from the cycle of life and death forever.

From Allahabad, Satgurudev reached Rewa in Madhya Pradesh. Addressing the

congregation here, he said:

Take a piece of bamboo. Cut it and make it pointed. It can be used to hurt any one. But the same piece of bamboo wins over everybody's heart when it is given the shape of a flute. The same is the case with the man's mind. When it adopts evil tendencies, it causes suffering and destruction. When it adopts saintly tendencies, it becomes humble, compassionate and a cause for rejuvenation and regeneration.

From Rewa Satgurudev reached Satna where a majority of devotees are Sindhis. The devotion of Sindhi families makes one bow at their feet quite spontaneously. It is almost impossible to describe in words their faith in the Guru. Their special quality is that they engage themselves in the service of all the saints physically, mentally and materially without making any discrimination from where they come. I was overwhelmed to see this kind of faith and devotion here also. Whether they belonged to a rich family or were less affluent, all of them were dressed in clean clothes as they came to receive the blessings of Satguru by bowing at his holy feet. Their faces were beaming with a special kind of joy. Expressing his thoughts here, Satgurudev said:

In life, a self-willed person suffers from ego whereas a devotee (Gurmukh) who has faith in the Master is humble at heart. We must uproot the wilfulness that is the cause of de-generation. Saints always stick to humility and modesty. Wherever they live, they distribute love and spread their sweet fragrance.

Next day i.e., on December 20, 1982 Satgurudev reached Katni and inaugurated the Satsang Bhawan there. Like Rewa and Satna, here also Sindhi families were in majority. Satgurudev stated here:

This soul (Atma) is a ray of the Super Soul. It attains bliss only after it realizes God. Out of ignorance man today is looking for happiness in material objects, while real bliss can be obtained only through devotion to God. The pursuit of material objects makes one proud and the one who is

full of pride and ego can not be happy.

From here Satgurudev reached Jabalpur where local Mahapurushas and other devotees were eagerly awaiting his arrival. In his discourse here, Baba Ji said:

Man got this human birth to know God. This soul will keep transmigrating and will not find salvation from it until it realizes the Super Soul - God. Those who do not waste this precious human life and contemplate God after knowing Him, they get liberated from all the bondages, from transmigration, from cycles of life and death.

From Jabalpur Satgurudev reached Seoni. Addressing the devotees here he stated:

Due to ignorance man falls from the exalted status of humanity. He fails to get linked with the Almighty God. He falls a prey to pride. He starts considering himself as the doer and, therefore, suffers. If this ignorance is removed and man realizes the Truth, he comes to understand the Ultimate Reality. He is thus salvaged from all delusions and can lead a life of a devotee in true sense.

From Seoni, His Holiness reached Varsa, where a large number of devotees were waiting for him. The gathering presented a unique convergence of Maratha and Sindhi families. It gave an immense pleasure to observe Sindhi Mahapurushas speaking Marathi fluently and the Maratha saints were also trying to use Sindhi words and sentences. Satgurudev stated in his discourse here:

Saints assimilate the Formless Almighty in their hearts and love each and every human being. God is the supreme source of all kinds of happiness. The one who unites with Him and becomes himself happy, makes others also happy.

In Varsa Baba Ji kept on visiting the houses of different Mahapurushas and blessing them till midnight.

From Varsa, His Holiness reached Hyderabad. The Hyderabad Sangat consists of as many Punjabi families as Sindhi and the Telugu speaking families from Andhra Pradesh. One can easily say that the three streams converge here and create a holy Sangam. Here also the Punjabi and Sindhi Mahapurushas were found as fluent with Telegu as with their own mother tongue, Punjabi or Sindhi. Moreover, the inhabitants of Hyderabad are already known for their fluent use of Hindi as well as Urdu. Therefore, whatever language a speaker uses to express his feelings – Hindi, Punjabi, Sindhi or Telugu, everybody enjoys it in an equal measure. Because of the combined efforts of Bhai Sahib Jagat Ram Ji and Rajesh Ji, a large number of Muslim brothers and sisters too attended the congregation. On this occasion, Gurudev Hardev appreciated the feelings of unity among residents and addressed them in the following words full of inspiration for devotion:

The creator of the whole universe is One. He permeates each and every particle of the universe. Whether in a temple or a mosque, He – Ishwar or Allah, is present everywhere. Like a poet said –

**Zahid Sharab Peene De Masjid Mein Baith Kar;
Ya Wo Jagah Bata De Jahan Khuda Nahin.**

(O' Priest! Let me drink wine in the Mosque, or tell me the place where God is not there.)

This does not imply that we have got the permission to drink wine inside a temple or a mosque. The couplet seeks only to convey that there is no place where the Almighty is not present. Whether 'Ishwar' or 'Allah', the Almighty in whose name we have built the Temples, Mosques, Churches and Gurdwaras is one and only one. Out of ignorance, only we have given this Supreme Power different names and forms. This delusion, however, shatters the day we receive the knowledge of the One from a God-realised person. When we know the One and believe the One, we are able to become one also. And then we begin to build a pleasant world.

After blessing the devotees in Hyderabad, Satgurudev reached Tadepalligudam in Andhra Pradesh on December 26. Here saints had arrived from Hyderabad, Cuttack and other places also. Reciting the mantras from Vedas (mainly in Telugu), the local residents eulogized God as well as the Satguru. Various speakers expressed their feelings in Hindi, English, Urdu, Telugu, as also in Sanskrit which presented a beautiful picture of harmony among various regional languages. His Holiness stated here:

Whosoever attained God-knowledge, considered the entire mankind as the children of one Supreme Father and loved all. This is the distinction of you all also. Today when walls are being erected in the world in the name of language, caste, creed and religion, when people are being divided into different groups, at such a juncture only your actions, your behaviour can bring human unity and the spirit of co-operation.

From Tadepalligudam, Gurudev reached Madras via Vijayawada. Madras is the capital of Tamil Nadu. The local Mahapurushas understand very little of Hindi. Still they enjoy the Satsang thoroughly. The moment someone utters the name of Baba Hardev Singh Ji Maharaj or Nirankar, they feel overwhelmed with joy. A delightful feature is that the members of Sindhi as well as Punjabi families can speak Tamil quite fluently. Thus even those who are unfamiliar with Tamil face no difficulty in participating in congregations. Wherever necessary, the local Mahapurushas take the help of English language also to express and make their views understood. Nothing is hidden from Gurudev. He is well aware of the fact that whereas on one hand, the Sangat of Madras consists of extremely rich Mahapurushas, on the other there are those Mahapurushas also who work hard as labourers day and night to make both ends meet. Keeping this fact in view, Gurudev stated in his discourse:

Whatever be the circumstances, a devotee always glorifies God and leads his life in complete submission to His will. And here lies true happiness. Actually, surrender is the other name for happiness. All the people in the world suffer from unhappiness in varying degrees, but devotees attain ultimate happiness and bliss after knowing, loving and eulogizing God.

From Madras Satgurudev reached Bangalore, the famous city of Southern India

and the State Capital of Karnataka. The local language of Karnataka is Kannada. Here also, seeing the convergence of Pujnabi, Sindhi as well as Kannada Mahapurushas, one feels like thanking His Holiness Baba Hardev Singh Ji Maharaj by whose grace all discriminations of language and State, etc. have been completely wiped off from the minds of Mahapurushas. What could be a better gift by Nirankari Mission than the unprecedented success with which it is uniting the country at a time when it is being segmented on the basis of State, language and customs? Addressing a mammoth gathering of people here, Satgurudev stated:

We remember the prophets, take their names. But we cannot find happiness by mere making a mention. For that our actions have to match theirs; we will have to lead our lives the way they led theirs. If the elder brother earns a degree and the younger brother thinks he can get a job on the basis of the same, he is mistaken. He will have to exert and earn the degree himself. Only then will he have the right to get the job.

The same day, His Holiness addressed the devotees assembled in the compound of a hotel in Mysore. He said:

There is no distance between man and God; it is mere ignorance. God is ever present with us. He exists everywhere. He pervades each and every leaf, each and every branch. But when it comes to knowing Him, man considers God to be residing at some far off place. This is ignorance. When this is so, man may perform any act of devotion, it will remain futile. Yes, if one attains God-knowledge through a saint who is himself God-realised, and then loves everyone as a manifestation of God's own light, it makes devotion meaningful and yields happiness.

From here, Gurudev returned to Delhi by air.

After the conclusion of this spiritual tour, His Holiness stayed in Delhi for 18-20 days. During this period he was busy day and night with the planning for Mission's

progress. At the same time, as usual he visited the devotees in and around Delhi and blessed them with his holy presence, besides giving the message of God-knowledge and devotion to the world.

During these days, i.e., on January 10, 1983, a brilliant and distinguished poet and a staunch devout of the Mission, Hardev Singh 'Almast' breathed his last and passed into his eternal abode. A special congregation was organized on January 16 to take inspiration from his life. In ordinary language we may call it Shradhdhanjali Samaroh – a function to pay homage to Almast Ji. He was the Editor of the English Edition of 'Sant Nirankari'. His Holiness described his work as a source of inspiration and said:

'Almast' Ji loved all, that is why everyone loved him too. He had real compassion for the mankind in his heart. Our real tribute to him would be to adopt his virtues in our own life.

Before this, like in the past, 'Bhakti Parv' was celebrated on January 13 at Santokh Sarovar in Delhi. Thousands of devotees from Delhi and adjoining areas of Uttar Pradesh, Haryana, Punjab and Rajasthan attended the Samagam. The programme was from 12.00 noon to 4.00 p.m. but looking at the gathering, the programme was started at 9.00 a.m..

I feel I must mention here that many years ago Baba Avtar Singh Ji was so pleased with the untiring service of the renowned saint of the Mission, Shri Santokh Singh Ji that on his request, he gave his consent to organise this Samagam every year at Santokh Sarovar which was named after him.

Three years ago, as per the wishes of Baba Gurbachan Singh Ji, this Samagam was named as 'Bhakti Parv'. The objective behind giving this name was that we should derive inspiration from the lives of great saints on this day and try to know and understand the true meaning of devotion. Incidentally, this year the Samagam got devoted to the memory of two great saints, Shri Prabhu Dayal Ji (Talwandi Sabo) and Shri Swaran Singh 'Lehri' (Kadiyan, Amritsar) and taking inspiration from their lives. Both these saints had laid down their lives during violence by fanatic extremists a few

days before.

Due to these incidents, on the one hand there was a deep sense of anguish and a strong feeling of resentment cast over the entire atmosphere, thousands of devotees, on the other hand, were sitting with their heads bowed in surrender to the will of God. Some of the speakers felt so agitated that they went to the extent of saying that if their Satguru gave the permission, they would themselves deal with the extremists. Others, however, expressed the view that the will of God must prevail and that, as saints we do not have any right to return violence with violence; we can only pray to God Almighty to grant good sense to the fanatics suffering from ignorance so that they too understand the language of love and humanity and thus are able to offer true reverence to their Gurus and prophets.

Concluding the Samagam, Satgurudev said:

Saints keep treading the path of Truth steadfastly. They never give up the path of love, compassion, tolerance and good-will. They stay linked with the Almighty Nirankar in all circumstances. They do not get provoked by atrocities committed upon them. We must also follow the same tradition of saints.

Around 4.00 p.m., at the conclusion of the programme, everyone returned back to their homes, perplexed by their feelings but without uttering a single word.

On January 21, Gurudev Hardev reached Bombay to bless the Annual Samagam of Maharashtra.

During this Samagam, Nirankari Rajmata Ji and Pujya Mata Ji also gave their blessings to the devotees in abundance. The Samagam took place on January 22 and 23. Thousands of Marathi, Gujarati, Hindi, Sindhi and Punjabi speaking Mahapurushas took part in it. The most prominent feature of this Samagam was that it was attended by a large number of devotees from Punjab and Delhi also. The saints who spoke thoroughly enjoyed each other's language. Right till the end of the Samagam, nobody's face showed

any sign that one did not understand the feelings expressed by the other even though Marathi, Gujarati and Punjabi Mahapurushas came in their traditional costumes and expressed themselves in their own respective language. At the convergence of so many divergent languages, some saints were heard observing that the Samagam was another form of 'Vividh Bharati'.

During his discourse, Gurudev Hardev stressed upon the following few points: -

Out of ignorance man today feels that he will get happiness from material objects. In reality, happiness does not come from these objects. Yes, for sometime we do get deluded by this feeling.

Man today is stuck in the clutches of pride. He feels proud of perishable possessions and indulges in animosity, hatred and jealousy.

Desires and cravings have never been fulfilled by anyone, nor is there any possibility that they will ever be fulfilled in future.

The only way to get rid of the clutches of desires for material objects is that we should link ourselves with the Almighty God who is free from all this.

After the conclusion of the Samagam, Gurudev Hardev reached the Nirankari Satsang Bhawan in Chambur and found that some police officials and representatives of newspapers were waiting for him. They greeted Gurudev Hardev and congratulated His Holiness on the peaceful conclusion of the Samagam. One of the newspaper reporters walked upto Gurudev and said, "Baba Ji, I carefully heard all the three discourses that you delivered during the last two days. I am happy to note that you are bringing a new awakening in the spiritual world, but I am surprised too at the fact that you did not utter a single word about the present incidents of violence against you."

Before Gurudev would give an answer, a reporter from another newspaper interrupted by saying, "I think they are God-fearing people. Therefore, they would not like to discuss any thing other than religion."

The first reporter said again, "In fact, I feel that they do not discuss those incidents because they fear that this may create more trouble."

I must admire Gurudev, who kept on standing and listening to all this rather a smile. When they became quiet, Gurudev spoke in his normal style and said, *"It is quite natural for such feelings to arise in your mind. People today would favour violence to be responded by greater violence but the saintly-minded people have never followed such a policy. The teachings of the saints have always been that we should wish well even for those who are unkind to us. Instead of digging into it, evil should be buried at the earliest. By referring to the evil deeds, we get nothing but giving them importance. Even otherwise we are of the opinion that it is not our job to suppress the evil acts of violence, it is the duty of the authorities who are responsible to maintain law and order in the country. You can see that the police officers and Jawans are performing their duty firmly. We are of the view that the saints should do their work as saints while Government may look after the work that belongs to the Government."*

On hearing these words, the Jawans as well as officers of the Police bowed and appealed, "Baba Ji, bless us so that we are able to perform our duty with a sense of dedication and truthfulness." Gurudev proceeded towards his room.

The same night, Satsang Bhawan was crowded by people desirous of having Baba Ji's holy glimpse. Suddenly, the crowd turned into a formal congregation. When Gurudev, Mata Ji and Nirankari Rajmata Ji were approaching the dais, the whole atmosphere was resounding with slogans hailing them. The artistic presentations by the saints from Bombay earned them lot of blessings from Gurudev. The speakers who addressed the gathering said one after the other that two days was too short a time for the Samagam in Bombay and appealed to Baba Ji to increase the duration to three days, just like the Samagam in Delhi.

With Baba Ji's blessings this last programme of the Samagam too concluded in an atmosphere filled with joy.

The next day i.e., on January 24, Satgurudev left Bombay and reached Baroda in the afternoon, along with his entourage. A majority of saints here are Gujaratis. The arrangements for the halt at night had been made here itself. The Satsang programme was organised next day in the morning in the compound of the Satsang Bhawan of Baroda. Satgurudev stated here:

All of you present here are spiritually enlightened. Those who have attained God-knowledge are quite sensible. They do not indulge in any action that may bring them into clash with the world. Saints see their own welfare in the welfare of all. They do not feel jealous or frown at others' progress; rather on seeing others happy, they pray to God to bless them also with happiness the way He has blessed others.

Saints remain happy with whatever the Almighty has given them. They do not complain under any circumstances. The disciples, who always turn their face towards the Master feel happy to glorify the Master as well as the fellow-disciples. The feelings of hatred or slandering others cannot even enter their minds. The life of a disciple is detached and untainted. With the example of his own pure life, a disciple succeeds in making this world also clean and virtuous.

Gurudev Hardev reached Ahmedabad in the evening, blessing the devotees at Mahoda en-route. A large number of saints had been waiting for their Satguru since long. The hall as well as the compound of the Satsang Bhawan was over-crowded with devotees. While speaking there, Satgurudev said:

Saints are always humble and modest. They are always eager and full of desire to learn. But those who start considering themselves as perfect, their growth comes to a halt.

While taking a stroll at night, the local Pramukh, Rev. Bhai Sahib Ghanshyam Das Ji very humbly appealed to Gurudev, "Baba Ji, Ahmedabad is almost the biggest town of Gujarat but I do not know why the number of Gujarati families in our Sangat is

not increasing beyond the 20 or 25 who have been there since beginning while the number of Sindhi families and those coming from Uttar Pradesh is constantly increasing. Kindly shower your benign blessings so that the Gujarati people from this big city of Gujarat too come forward in large numbers and serve you with full enthusiasm. In a somber manner Gurudev said, *"Your desire will definitely be fulfilled but for that you will have to step out of your own boundary. You can make somebody your own only by becoming his own. You must keep on visiting Gujarati families, take pleasure in sharing their food, their culture. You may attend their functions like marriage ceremonies performed according to their own customs and help them also in every possible manner. God will definitely fulfil this selfless desire of yours sooner or later."*

With these words, Gurudev proceeded towards his room to take rest.

Rev. Ghanshaym Das Ji turned towards me and said, "Baba Ji has said something extremely significant in just a few words. Please pray for us so that we are able to follow this lead provided by Satguru and give it a practical shape."

The next day, i.e., on January 26 1983, Gurudev left for Gandhi Dham where a congregation had been organised in the evening. During this long journey, Pujya Mata Ji once again asked some questions very frankly. One of these was: "Baba Ji, in every discourse you have been stressing upon one thing that material objects are not a source of happiness. I can not really understand this because all of us are constantly using every material object and taking advantage of all kinds of comforts of life. If they are not a source of happiness then we should also leave them and start living in forests."

Gurudev leaned back in his seat, left his body loose and closed his eyes, without giving any answer to the question. Pujya Mata Ji looked at Gurudev and said, "Why are you quiet? Why don't you answer my question?"

I could not hold myself. Very humbly I submitted, "Mata Ji, when did Baba Ji say that we should not use the material objects? His Holiness only says that these objects are meant only for our sustenance. They can not give us the ever-lasting happiness."

Mata Ji said, "Shastri Ji, I have not asked the question from you. I have asked Baba Ji. I will not be satisfied till he himself gives the answer."

Gurudev broke his silence and said, "Shastri Ji has already given the answer to your question." After this he became quiet for some time and then added, *"Look, great scientists have invented many objects from time to time which have made our life in this world very comfortable. It is not a sin to make use of these comforts, but we must remember at the same time that along with happiness, they cause miseries also. You know it well that we have a good car, we get a comfortable place to stay and sumptuous food to eat wherever we go. But the moment the feelings of anger or animosity arise in our mind, or we start experiencing hatred or envy towards others or some disease attacks our body, then we become restless despite the fact that these objects are very much there. That is why all the saints and sages have always believed that these worldly objects give only momentary happiness; they can not give the true and everlasting bliss. I am also stressing only this fact that we may not get engrossed in these objects. Our soul too needs a home as also the nourishment just like our body. Till the time our soul does not find its abode, does not receive the nourishment it needs, it cannot find peace merely from these material goods."*

Pujya Mata Ji said, "You are right. Perhaps I was failing to understand earlier what you were saying." With these words, both of them closed their eyes and started dozing..

Looking at them I was wondering what kind of people they were! They had a wrangling a short while ago and now suddenly they were asleep as if nothing had happened. People like us go on pressing their argument. We always wish to establish as to who has won and who has lost. And in this way we are unable to sleep properly. While pondering over this, I arrived at the conclusion that this is what distinguishes the saints and seers from others. They listen to everything, they do or get done everything and then they remain unperturbed. Their minds carry no sign or impact of these things.

As we reached Gandhi Dham in the evening, we found that devotees had already assembled there. Satgurudev stated in his discourse here:

We must always remember God for His innumerable acts of kindness and the objects He has bestowed to make our life happy and blissful.

To explain this, Gurudev said:

The Sun, the Moon, the Stars, the Earth, the Water, the Fire etc. have been created to make the journey of life for us, the living beings, comfortable. Let us remember that there is no greater a sin than to forget the Giver and to get engrossed in the gifts only. We must make use of the gifts with a sense of gratitude to the One who has given us the same. We may not make the mistake which the children usually make. Parents bring toys and give them to the children so that they feel delighted. So, the children do not commit a sin if they play with the toys. But if the children get so engrossed in the toys that they ignore their parents or do not bother about them, then we cannot praise them. In the same manner there cannot be a bigger offence than getting lost in the objects and forget the One who has given them to us.

The next day, Satgurudev started from Gandhi Dham at 7 a.m. and reached Jamnagar at 2 O'clock in the afternoon. A congregation had been organised in the Nirankari Bhawan. Speaking there, Satgurudev said:

Saints must always endeavour to provide happiness to this sorrowful world. The life of the saints is meant for the welfare of others."

Starting from Jamnagar at 6 p.m., Satgurudev reached Rajkot at 8 O'clock in the night. The majority of devotees here are Sindhis. Addressing a congregation in an open ground here, Satgurudev stated:

We can rise above the feelings of discrimination only after realising the true meaning of religion. Religion creates no walls of any kind.

The next day, Satgurudev left Rajkot in the morning and reached Godhra. Addressing a large number of Gujarati and Sindhi devotees in a big hall of a Dharmshala,

Satgurudev stated:

In order to make progress in life, it is extremely essential to renounce pride. Pride gives birth to hatred. It destroys love. Happiness lies only in love. Hatred and malice produce misery alone.

The next morning, starting from Godhra, Satgurudev reached Dohad after blessing devotees in a village en-route. A huge congregation had been organised here in Village Nagrela, a few kilometers away from the town. The entire village thronged to have Baba Ji's holy glimpse. In his discourse here, Satgurudev said:

Life does not get salvaged merely by reading the words of spiritual masters. We must adopt them, act upon them.

As Gurudev Hardev sat in his car to proceed towards the venue where food had been arranged, I saw two eminent Pracharaks of Dohad - Kanhiya Lal Ji and Charan Raj Ji, appealing to His Holiness, "Baba Ji, please bless the soil of Gujarat with your holy presence more often. There is no dearth of devotees in Gujarat. They already have a firm belief in devotion towards Satguru as well as God. But Gujarati people are generally entangled in rites and rituals..." They wanted to say something more but were interrupted by Pujya Mata Ji who said, "You come to the place where we are having our food. There you can say whatever you want to say." And the car moved towards the place.

Before Baba Ji's departure for Indore, both the saints got a chance to make their submission. Continuing with their earlier submission, they said, "Baba Ji, earlier when we condemned the rites and rituals, nobody challenged us. But these days nobody allows us to speak (against them) openly. Before you leave, kindly give us the right direction and tell us what we should do."

As is his simple nature, Gurudev stated, *"We never believed in condemning rites and rituals earlier, nor do we consider it a means of propagation today. Even earlier, we believed that we should give up the misleading rites and rituals, know the all-pervading and omnipresent God and then contemplate and worship Him alone. You may continue*

to preach this, but not utter a word which might hurt someone's feelings."

On January 29, 1983, Gurudev Hardev proceeded towards Indore along with his entourage and reached there at night. The next day, a congregation had been organised in a big hall situated in a busy market. The hall was full to its capacity. Some innocent people had been instigated by mischievous elements and sent with the aim of disrupting the Satsang programme. But when the Police and the organizers persuaded them to sit in the congregation and listen to the views of Mahapurushas, they too were later seen standing with other devotees in the queue to pay their obeisance to Baba Ji. Thereafter they seated themselves in a corner at the back and listened intently to the holy words of Gurudev Hardev. His Holiness said on this occasion:

All that makes life happy is attained by the grace of the company of saints. The more we attend the congregation, the more our life gets enriched with saintly qualities. Our heart starts imbibing love and humility which are the source of happiness of all kinds.

It is by the grace of God that we get an opportunity to meet saints and listen to their words. Our mind gets illumined in such a way that we start beholding the image of God in each and every person. This makes us realize that none is an enemy nor a stranger to us. When the whole universe bears the glow of the same divine light, its supreme source, then how do we discriminate as to who is good or bad?

After the conclusion of the programme, unmindfully I walked up to those gentlemen who were still standing there. I humbly suggested to them that if they wanted, they could meet Baba Ji personally and talk with him. All of them said in one voice that they were extremely fortunate to have listened to Baba Ji. His words have opened our eyes. Now we cherish no doubt about you (the Mission) and Baba Ji in our minds. Thus speaking and after touching Baba Ji's holy feet once again, they returned happily to their respective homes.

From Indore, Gurudev reached Bairagarh (Bhopal) in the evening. A huge

congregation had been organised there in an open ground. Sindhi families were seen approaching the Samagam venue in groups at a fast pace to secure a seating place for themselves in front. As a result the atmosphere of the congregation was not becoming peaceful. But the moment Baba Ji arrived, everybody became quiet. In fact devotees were more keen to touch Baba Ji's holy feet. The moment Gurudev took his seat, they started coming in queues from both sides to pay their obeisance and obtain the benign blessings of His Holiness. The whole atmosphere began resounding with the devotional songs in Sindhi and Hindi languages.

On this occasion Gurudev said:

All of you are extremely lucky as you are enjoying the bliss of devotion while leading a family life and fulfilling your worldly duties. Out of ignorance some people consider running away from home and living in forests as an essential pre-requisite for devotion to God even though they are well aware of the fact that Lord Rama, Lord Krishna, Guru Sahiban from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Ji and other holy personages lived a householder's life themselves and taught us to remain devoted to God while staying at home.

Gurudev stated further:

We can not express our devotion to God until we know Him. Therefore, God-knowledge is essential for devotion and it is impossible to attain God-knowledge without the grace of an enlightened saint.

From here Gurudev reached Bhopal and took rest for the night. Next day, a huge congregation had been organised at the BHEL Colony of Bhopal. Addressing the devotees there, Gurudev stated:

Saints always hold each other in high esteem. They give importance to show respect to each other. Even if inadvertently something happens which may hurt their feelings, they ignore the same and try their best to co-operate in

spreading the True knowledge that they have received. They remain firm in God-knowledge themselves and join in Sewa (service to others), Satsang (company of saints) and Simran (remembrance of God), wholeheartedly. This is the only means to bring happiness in life.

From here Satgurudev reached Sagar. No Satsang programme was scheduled here. But while going to Jabalpur, he halted here at the insistence of the local saints and blessed the devotees with his holy glimpse. Addressing them, he said:

The enthusiasm of all of you saints is commendable. You must keep on marching forward with the same spirit so that there is peace and happiness in the world.

From Sagar, Satgurudev reached Jabalpur the same day and halted for the night. A congregation was organized the next day in the morning at the local Sant Nirankari Satsang Bhawan. A large number of Punjabis, Sindhis and natives of Madhya Pradesh had come to attend the congregation. Gurudev said here:

Saints always keep faith in One - the Formless God. They never bow before earthly powers, nor do they consider them as their support. They lead their lives in an unattached manner, relying only upon this Formless God.

Gurudev added:

We must keep on trying to adopt the principles of the Mission and make them a part of our practical life. These principles have the same value for the society, the country and the entire world. For example, we must know One, believe One and love every one. We must avoid the futile rites and rituals. We must rid the society of its burden by having simple marriage ceremonies. We must also stay away from the vices like the use of intoxicants. These are the principles for which Baba Gurbachan Singh Ji and other saints sacrificed their lives. If we do not want their sacrifices to go waste, then we must value these principles more than our life and follow them at any cost.

From here Satgurudev reached Mandla. This is the town where we had the court case following the Durg incident and the local saints had served generously all the Mahapurushas coming from outside in this connection, particularly those who were connected with the case directly or indirectly. Gurudev Hardev was very happy with the service they had rendered. Expressing his happiness, he stated:

The overwhelming spirit of service which all of you showed during the recent past, will definitely bear fruit. You may keep on marching on the path of love and humility.

Continuing with his words, His Holiness said:

Saints worship the Formless One who is fearless and possesses no malice. They, therefore, keep on following their principles without any fear or malice in their minds. They do not get swayed from their path because of any pressure or fear.

His Holiness left Mandla and reached Bilaspur the same evening. Here saints had also come from other towns in the area to have Baba Ji's holy glimpse. Addressing the huge gathering in the vast compound of the Satsang Bhawan at night, His Holiness stated:

Saints do not ever fear any worldly power. They consider only the Formless One as all-powerful and under His shelter they lead a fearless life. So long as a disciple (Gursikh) possesses love and humility in his heart and remembers God, no worldly power can harm him or her.

Gurudev Hardev stressed upon this kind of firmness during his discourses in almost all the cities of Madhya Pradesh he visited. These were the days when in Madhya Pradesh also saints were receiving constant threats to their life and property by some fanatic extremists.

Next day, Satgurudev started from Bilaspur in the morning and reached Burala, a

town in Orissa. It was quite a long journey. The city is situated near the famous Hirakund Dam. A congregation had been scheduled there. At that time there was only one Sindhi family of devotees of the Mission at that place. There was a small park in front of their house which had probably not been cleaned for a long period of time. The place was utterly rough and uneven. Since the congregation was to be held in this park, it became necessary to clean it for the convenience of those who come to attend it. So far no Sewa Dal had been set up there. In fact, we realized the importance of Sewa Dal here. Hitherto, wherever we went, we had always found the stage ready and the ground cleaned thanks to the cooperation of these young devotees. The way we realize the value of electricity the moment it goes off, in the same manner we were realizing the absence of Sewa Dal that day. But Baba Ji can dwell in anybody anywhere and get his work done. The drivers, Gurudev's personal attendants and singers, poets and Pracharak saints in the entourage, all joined hands and made the ground look like a bride within no time. They made arrangements for electricity and installed loudspeakers like any professional electrician and imparted to the ground an atmosphere of a congregation. We could see the art by Anurag Tanha here who made a special contribution towards decorating the ground. How great is Gurudev himself and how great are his devotees who neither feel tired themselves nor let others feel tired! They forsake their sleep so that others can sleep. They work day and night to preach the Truth.

Before the congregation began, some eminent persons of the town and some senior officials came to see Baba Ji. During their conversation they gave the impression that they were proud of what they were doing i.e., their good deeds. Without realizing the meaning, they had uttered the words: "Baba Ji, our deeds should be good. We should fulfill our duties sincerely and live within whatever we earn through our hard labour. We feel that the one who leads his life in such a manner does not need God or His devotion." Maybe, keeping these very words in his mind, Gurudev Hardev said during his discourse:

Whereas bad deeds become a bondage for man, good deeds too cause the same when the feeling of their doership and pride get associated with them. These bondage can not be removed without God-knowledge. The moment man receives God-knowledge, he realises that the only doer is the One - God. So, in order to get salvaged from the cycle of life and death, one has to be free

from bondages which means that one must know God and offer his devotion to Him.

Starting from Burla in the morning, His Holiness reached Bhubaneshwar, the famous city of Orissa, and took rest for the night at Rev. Jagdish Ji's house. Next day, the regional Sant Samagam of Orissa was celebrated in a big hall in front of the Cuttack Railway Station. His Holiness Baba Hardev Singh Ji Maharaj and Rev. Rajmata Kulwant Kaur Ji graced the occasion with their holy presence and blessed the devotees. The local people gave Baba Ji a traditional welcome by blowing conch shells, shouting slogans (Jaighosh), showering flowers and performing 'Aarti' (moving lighted lamps). Even those who were unfamiliar with Oriya could understand easily the feelings of love and happiness being expressed by the devotees. Addressing the huge gathering here Satgurudev said:

Devotees always live their lives while relying on the sole support of the Almighty. They do not consider worldly objects as their reliance. Even otherwise, these worldly objects are governed by change. Only this Formless One is immutable, firm and immoveable. By taking the support of this Formless One, we too become equi-poised and firm. By linking with Him alone, we get all kinds of happiness.

The enthusiasm, dedication and hard work of Rev. Giani Ji, Pramukh of Cuttack and the families from Bhubaneshwar was commendable. The element of formality in the arrangements and their service was much less as compared to the expression of their selfless love and devotion. Satgurudev gave his consent for the construction of a new Bhawan here which caused a wave of joy among the local devotees.

Starting from Bhubaneshwar in the morning on February 5, Satgurudev arrived in a village in Orissa, where the local residents welcomed their Satguru with great enthusiasm by blowing conch shells as per their tradition. A congregation had also been organised there. Addressing the devotees, Satgurudev said:

This wealth of divine name is indeed the greatest wealth. Whosoever links himself with this treasure, attains all kinds of happiness beyond limit. In

order to keep linked with this wealth of divine name, one must keep linked with the company of saints (Sadh Sangat).

After a long journey from here Satgurudev reached Calcutta, the capital of West Bengal. The 10th Regional Sant Samagam of West Bengal was held on February 6 in this city of the devotees known for their love of music and poetry. Satgurudev Hardev Ji Maharaj, Mata Sawinder Ji (Satgurudev's gracious spouse) and Rev. Rajmata Kulwant Kaur Ji graced the occasion with their holy presence and blessed the devotees.

Addressing the thousands of Nirankari devotees and other people who were present on the occasion, His Holiness said:

The one who is keen to have devotion to God must first know this pure and sublime Almighty and thus remove the dirt of his mind. Man may adopt any outward appearance, but if the mind carries the dirt in the form of hatred, envy and slander, then he cannot attain the real bliss of devotion. A person might speak lofty words but if his actions do not match his words, then he is only pretending and pretension can never lead one to true devotion nor to the attainment of real bliss of devotion.

Highlighting the eminence of the sacred land of Bengal, Gurudev added:

The people of Bengal were always in the fore front during the struggle for freedom. Great patriots like Netaji Subhash Chandra Bose were born on this great land. This land has the privilege of giving birth to the great poet and the man of literature - Rabindra Nath Tagore. A great spiritual revolutionary Thakur Rama Krishna Param Hansa and his devoted disciple Vivekanad Ji were also born here. It is our duty to follow the foot-prints of these noble and great people and realize what true religion is and thus make ourselves happy here and hereafter.

From Calcutta, Gurudev reached Titagarh. Most of the devotees present here were those who had just returned from Calcutta Samagam. Therefore, commending their

enthusiasm and the spirit of devotion, Satgurudev stated:

Blessed are you saints. I am very happy to see your zeal and the spirit of devotion. I saw you during the Samagam at Calcutta a few days back. Today once again the spirit of dedication with which you have organised this huge congregation shows that you will definitely succeed in adopting this Truth in your own life and taking it to the world.

Alerting the audience, Gurudev added:

Man feels proud to worship the idols made by himself but when it comes to the images created by God, not that he does not show any respect to them, but we find he is trampling them under his feet mercilessly. This, of course, does not please God. If we want to please God, we shall have to love and respect His creation-the mankind.

From here Satgurudev reached Khadagpur. Addressing the devotees assembled in a hall belonging to a Dharmshala here, he said:

Man today is busy looking after himself. Whether others live or die, he is not bothered at all. But saints like you keep on thinking of new means for the welfare of others even while they themselves may have to bear with all kinds of suffering. The feelings of discrimination, whether someone is their own or a stranger, do not ever enter their mind. They stay miles away from the discrimination on the basis of caste and creed. They consider it their religion to see the image of God in all, to love and respect all.

From Khadagpur, Gurudev reached Jamshedpur. The local families were overwhelmed with joy to find His Holiness amongst themselves. I heard many of them saying that it seemed as if Lord Rama had come to the Bhilani's house. Gurudev stressed one thing here and said:

It is good that we show respect to the great spiritual masters of the past and

the holy books written by them. But this is not sufficient to emancipate ourselves. For this we must adopt the teachings of these divine personages in our actions.

While Gurudev was taking a walk at night, an eminent leader of the town came to meet him at the behest of our head of the branch (Mukhi). The moment he got a chance, he said in a polite but shrewd manner, "Baba Ji, when the people of a country are poverty-stricken and can not even make their both ends meet, how can they find time for God and devotion to Him?"

While strolling, Gurudev stated in very simple words, *"You know our Mahapurushas. Like other citizens, they too work hard to look after their families. But you must have never heard such words from them. It is because they have been told that there is no need to take out specific time to express their devotion to God. Since every deed they do is in the name of God, anything they do assumes the form of devotion."*

That gentleman wanted to say something more but Gurudev said very lovingly to him, *"You may also meet these saints and learn this kind of devotion from them. You will find an answer to your question automatically."*

With these words, Gurudev proceeded towards his room.

Next morning in Jamshedpur Gurudev visited 'TELCO'. Thereafter, His Holiness left for Ranchi, a famous city of Bihar. There is a big Kriya Yoga institute. By the side of this institute there are preaching centres of many other religious sects. A congregation was organised in a vast open ground in the city so that people belonging to all faiths could attend it without hesitation.

Addressing the gathering, Gurudev stated:

The greatest specialty as well as achievement of this country is that all great people here have always seen unity in diversity. Here also, one may find people having different views that might lead to some tension and create conflicts. But these tensions and conflicts have failed to alienate them from

each other permanently. Once they come to know or they are told that one and the same Supreme Entity pervades all and that this universe is the manifestation of this Entity alone, all their tensions and conflicts come to an end automatically. Even today, like the great men of the past, Nirankari Mission is making every individual realize the Truth which is the One (God) and thus knitting all with the cord of unity. Nirankari Mission is not creating a new religion or sect.

The audience felt extremely delighted to hear such meaningful words. But as at other places, here also some gentlemen who were probably not fully satisfied by this illustration, approached Baba Ji and asked him in their quivering voice, "Baba Ji, in your discourse you made no mention about meditation. Yoga, which is the crown subject of knowledge, was not even touched upon by you. We want to know as to how can the Truth be realized without contemplation and Yoga?"

Gurudev first asked them to come to the place where he was going to take his food. But then, all of a sudden, he said, *"My elders taught me only the devotion based on love (Prema Bhakti). It is my personal experience also that this Eternal Truth can be known from the one who knows it. There is no need of any deep meditation or penance for the same."*

Those gentlemen wanted to say something more but continuing with his words, Gurudev said, *"I have understood only this much that Yoga is the name given to 'union' and when we get linked with somebody, we automatically start contemplating or remembering him quite naturally."*

While speaking thus, Gurudev moved towards his vehicle and those gentlemen proceeded towards their homes, fully satisfied.

Next day, Gurudev Hardev accompanied by his devotees in the entourage started from Ranchi in the morning and reached Patna, the capital of Bihar. The culture of Bihar can be seen here in full bloom. Many sects have their strong base here also. The programme had been organised in a Community Hall so that the eminent people of the

city could be seated on chairs while having Baba Ji's holy glimpse and enjoying the holy discourse.

Expounding the significance of life, Gurudev stated here:

Human birth is the loftiest. Though man eats, drinks, sleeps and wakes like any animal or bird, yet he is blessed with the wisdom to know his source - God. If we lose this opportunity, then the saints say that we might not get it again before countless births.

In the end Gurudev stated:

We must learn from experiences of the past. We must build our present in such a manner that our future becomes bright.

Starting from Patna in the morning on February 11, Satgurudev reached Varanasi, a famous place of pilgrimage. The city is a great center of worship based on ritual, and that of reading and reciting holy scriptures. The compound of the Satsang Bhawan here is quite spacious. The ground, however, was proving insufficient to accommodate the huge number of devotees coming from Varanasi and the surrounding rural areas. In his discourse here, Satgurudev said:

Bhole Bhav Mile Raghurai (The innocent, and not the clever ones, meet the Lord). It is these innocent devotees' lot that they have found the all-pervading God. These guile-less people are simple and pure at heart. The saints and sages declare: 'Jin Prem Kiyō, Tin Hi Prabh Payo' (Those who love God, find Him). And love does not arise from the memorizing of religious books or repeating certain rituals. Until the divine light of God-knowledge dawns in our mind, we cannot feel the presence of God in it. Kabir Ji, who once wandered the streets of this city and caused the Ganges (stream) of love flow here, also said: 'Poṭhi Padh Padh Jag Mua, Pandit Bhaya Na Koy; Dhai Aakhar Prem Ka Padhe So Pandit Hoy.' (The reading of religious books has made the world exhausted, none has become

enlightened; only the one who learns this small word LOVE, becomes enlightened.)

What it means is that the reading and reciting of scriptures does not help us in our devotion, rather the ones who read and recite scriptures are often found becoming egoistic. Through rites and rituals also we may achieve certain things, but not the salvation. Salvation becomes possible by merging the drop of 'I' into the sea of 'Thou' only. Such a state can be attained by the grace of saints only.

Next day, on February 12, 1983 Satgurudev started from Varanasi in the morning and reached Jaunpur. Here the congregation had been organised in an open ground. Along with the followers of the Mission, the other residents of the place also took part in it with great enthusiasm. Satgurudev said in his discourse here:

When we mention the name of an object, we find that it exists also. Today we utter the name of God and also declare that He pervades each and every particle of the universe, but when it comes to knowing Him, we point towards somewhere far off. Actually God is not far from us. This distance is only because of our ignorance. The moment this ignorance is removed, we start perceiving God everywhere.

In the afternoon Gurudev left Jaunpur for Azamgarh. On the way, some devotees from a village stopped Gurudev on the road itself and he had to go to their village inside. They welcomed Satgurudev in their own pure and holy way. Satgurudev felt extremely delighted to see their enthusiasm, their faith and devotion. He blessed them profusely and proceeded for Azamgarh.

The congregation in Azamgarh had been organised in the spacious compound of the local Sant Nirankari Bhawan. The compound was fully packed with devotees. Thousands of devotees had come from surrounding villages to have a holy glimpse of their Satguru. In his discourse here, Satgurudev said:

Though all of you who are enlightened are living in this world as such, yet a big change has taken place in your lives because God-knowledge changes the very way of thinking of a man. From outward appearance, an enlightened person looks like ordinary people, but the grace of God-knowledge makes him rise above all kinds of delusions. Worldly people spend all their lives in superstition. If someone sneezes or a cat crosses the way, they stop their work. Out of fear, they start worshipping places of cremation. They start relying on trees and rivers. In this way, they waste their precious life. You saints will have to take a pledge that you will not rest till you liberate this world from these bondages. A devotee does not feel contented sitting lonely, rather he shares the woes of others and considers it a part of his devotion:

**'Kabira Soi Peer Hai, Jo Jane Par Peer
Jo Par Peer Na Janhi, Te Kafir Be-Peer.'**

(Kabir Ji says, holy man is the one who understands the woes of others. The one who does not understand the woes of others, he is an infidel, he does not have a holy man to guide.)

To relieve the woes of others, we will have to consider them our own, treat everybody as a reflection of our own self. This is what you do and this is what you may keep doing in future.

While strolling at night or during whatever spare time he has, His Holiness is generally found solving local problems. Here also, Ram Prasad Ji Mishra, the untiring functionary of that area, was trying to talk to Gurudev with folded hands for the solutions of several problems. Gurudev Hardev was quick to discern it. So, he listened to each and every problem he had and offered the solutions instantly. Out of these I would like to mention one which I consider the readers must know.

It is like this that people in that area were living under a constant fear created by caste prejudices. Mishra Ji wanted to know as to how could these people be salvaged from this fear so that they rise above the considerations of caste and feel free to make a

contribution towards the welfare of humanity.

Speaking quite solemnly, Gurudev Hardev explained, *"This problem does not belong to a particular State but to the whole of India. There is only one solution to get rid of this devil of caste and that is to spread this message of Truth as widely as possible. It must reach every home. When people realize that one and the same God indwells each and every being, this problem will die its own death."*

Next day, starting from Azamgarh in the morning, Satgurudev reached Tindauli, a very important village in Uttar Pradesh from the point of view of preaching the message of Nirankari Mission. It is necessary to tell the readers here that this whole region is indebted to Rev. Pradhan Labh Singh Ji because he preached the message of Truth in this area even while he had to travel by bullock-carts. Gurudev Hardev was all praise for the devotion as well as the missionary zeal of the villagers of this area. Addressing the massive gathering present in the tents surrounded by farms and trees, Gurudev Hardev stated:

True devotion is to know God and then to love everyone by seeing His divine spark in every being. Devotion is not the name given to any particular kind of costumes or appearance. You saints have known God. So you see His image in all. This is the real devotion.

Starting from Tindauli, Satgurudev visited the large agricultural farm belonging to the Nirankari Mission on the Lucknow - Bara Banki Road. Thereafter he proceeded for Lucknow.

In Lucknow, a massive congregation had been organised in the local Sant Nirankari Satsang Bhawan. Devotees were eagerly waiting for His Holiness. Speaking over here, Satgurudev said:

Worldly wealth, status or praise does not produce true happiness. True happiness lies in linking oneself with this One Supreme God because He is the Power which is the centre of real joy. Worldly phenomena keep on

changing but this Supreme Power is immutable. The one who links himself with this Supreme Power becomes equi-poised.

Next day, Gurudev Hardev started from Lucknow in the morning and reached Sitapur. Like Jaunpur, Azamgarh and Varanasi, here too loud speakers had been installed in the entire market area so that the residents could also benefit from Satgurudev's discourse. Addressing the saints gathered in a vast school ground, Satgurudev said:

Saints always own each and every human being and love them. They never shun them. This is what we call true religion. Religion does not divide people, rather it unties man with man. If we also act in this manner, only then can we be called religious in real sense.

Starting from Sitapur in the afternoon, His Holiness reached Bareilly in the evening, where congregation had been organised in Nirankari Bhawan. Saints from surrounding areas were also present to receive Satguru's blessings. Mostly Nirankari devotees had assembled at the Satsang Bhawan. In his discourse, Satgurudev said:

Saints always respect each other. They imbibe in them only the virtues of others. They do not expose the faults of others. The one who keeps collecting virtues, becomes a repository of virtues one day, and those who keep exposing the defects of others, get filled with defects one day. Saints always assimilate the virtues of others.

Next day, Satgurudev left Bareilly in the morning and reached Bajpur. Though Bajpur is situated in the foot-hill region of Uttar Pradesh, yet going by the agricultural farms in and around Bajpur one may refuse to believe it. It seems as if the people of Punjab have turned this barren land into lush green fields. We must admit that hard labour always pays. The credit for giving a new look to the plot of land Baba Gurbachan Singh Ji got for the construction of a Bhawan here, must also go to the hard working saints who led by Bhai Sahib Gurdayal Singh Ji, put in their hard labour.

A large number of devotees here welcomed their Satguru with great enthusiasm.

Many saints from the surrounding rural areas had also come to Bajpur to receive blessings from His Holiness. Besides the followers of the Mission, many other seekers of Truth were also present.

Addressing the gathering of such hardworking people, Gurudev praised their spirit of labour and stressed that others should also work hard to earn their livelihood. Expressing his feelings, Gurudev Hardev said:

If we are keen that our country may progress, our society may progress, our families may enjoy all kinds of comforts, then we have to work hard. Some people define hard work as an entanglement in materialism. They go to the extent of calling it an obstacle in the path of devotion, but history is witness to the fact that great spiritual masters never shirked hard labour. Hard work and the spirit of sacrifice have always been the key to their success.

Addressing those in the gathering who considered the reading and reciting of holy scriptures as a sacred act, Gurudev Hardev pointed out:

Today we worship the holy scriptures, we read them, but we do not act upon their teachings. By doing so, we are not showing any reverence either to the holy scriptures or to the saints and sages of the past. Our real reverence towards them lies in following the path they have shown and leading our lives according to their teachings. This is the only means to make life fruitful.

Starting from Bajpur at 4.00 p.m., Satgurudev reached Delhi at night. The devotees here were simply overwhelmed to find Satgurudev amidst them after such a long interval. Thus ended this month-long and extremely hectic spiritual tour of His Holiness. During this tour Gurudev had blessed the people of Maharashtra, Gujarat, Madhya Pradesh, Orissa, Bengal, Bihar and Uttar Pradesh.

During the fifteen or twenty days that Gurudev spent in Delhi, he not only blessed the saints coming from across the world, with his holy glimpse, but also listened

to those in distress and offered solutions to enable them to get rid of their physical and mental problems.

Gurudev used to spend lot of time in listening to the visiting saints with patience. Many were seen recovering from their health problems by his listening to them only.

Without caring for his meals or rest, Gurudev would often go to the office of the Mandal, to Langar (kitchen), Workshop or to the Sarovar and see the work in progress. During these days, an old colleague of mine, Bhagwan Das from Kalka Ji Colony, heard about the Mission and came to Gurudev's residence. Besides being eminent scholar of Hindi and Sanskrit, he had deep knowledge of Vedic literature also. He was quite proud of being a worshipper of gods and goddesses and his immense faith in idol-worship. He said to me, "Jai Ram Ji, let me meet your Guru, I would like to ask some questions."

I conveyed this to Gurudev. Gurudev smiled and said, *"You may bring him in. There may be no harm in meeting him. After all, he is your friend, he will say something good only."*

Anyway, my friend was simply spell-bound on seeing Gurudev. His Holiness said, *"Please ask, whatever you want. I will try to answer your queries to the extent I know."*

In a staggering voice my friend said, "I am simply overwhelmed by your holy glimpse. There is nothing left to be asked."

I shook him and said, "You will never get a better chance to ask questions than this."

Gathering his wits, my friend started saying, "Maharaj Ji, we are ordinary human beings engrossed in worldly activities. I believe that we should wake up early in the morning, take a bath and then offer Puja i.e., worship or prayer for five to seven minutes. If possible, we should sit in a separate (quiet) room in our house and contemplate the deity we worship. Baba Ji, with the grace of God I never let complacency come near me

while doing so and I try my best the whole day to lead a pure and pious life as written in the holy books.” He was going on speaking without a pause and Gurudev was also listening to him attentively. Interrupting him, I said, "Bhagwan Das, you came to ask something and now you have started only telling your own story."

Bhagwan Das realized this and said, "I wanted to ask Maharaj that his followers do not perform any such act. How would it be possible then for them to transcend the ocean of materialism?"

For his satisfaction, Gurudev explained in brief, *"I have been told that you have a good knowledge of religious books. I have studied very little. But with the grace of my Satguru, I know this much that without knowing some one, how can we contemplate Him? How can we worship Him?"*

My friend was simply perplexed to hear this. Then, trying to hold himself, he asked, "As you know, God pervades each and every particle of the universe. The same God is present in the idol. I worship the same and contemplate the same."

Putting his hands on his shoulders, Gurudev said, *"My brother, give it a thought yourself and tell me if you really know this all-pervading power or you are speaking all this on the basis of what you have heard or read only?"*

My friend was an honest person. He was quick to reply, "I do not know it at all."

In his sweet words, Gurudev said, *"You may know this from your friend (myself) and thereafter you will find an unusual joy in the act of worship or contemplation you perform."*

With these words, Gurudev became busy with some other work.

In this manner, the days passed and on March 8 Gurudev once again started for another salvation tour which began from Ambala City. The congregation had been

organised in the local Satsang Bhawan. Most of those who attended were Nirankari devotees. Therefore, Gurudev stated in his discourse:

Saints sing the glory of the Formless – God, under all circumstances. What people call sufferings, they came in the life of the saints in the past also. But they never faltered from their path of Truth because of those sufferings. This is because saints learn the art of feeling happy even in sufferings. They stay equi-poised. It is only they who have the courage to say - 'Lok Salahe Taan Teri Wadiayee, Je Ninde Taan Chhor Na Jayee'. (If people praise me then it is your grace, if they slander then too I would not leave you.) It means that devotees stay above the state of praise and slander.

From Ambala City, Gurudev reached Chandigarh. As usual, a huge gathering was overwhelmed with joy as they had Baba Ji's holy glimpse. Next day, i.e., on March 9, devotees desirous of meeting Baba Ji kept pouring in the whole day. The congregation was held in the evening in an open ground. A large number of eminent persons of the city and senior officials also attended the congregation.

Blessing the congregation with his holy words, Gurudev said:

Those who climb a mountain or scale the heights, always bend while moving, but when they climb down, they have to be stiff. In other words, when somebody bends down, we may understand that he is moving higher and when he remains unbending, we may understand that he is moving down, going towards downfall. It is good to be important but it is more important to be good.

After the congregation concluded, Gurudev left for Patiala. Next day i.e., on March 10, 1983, a congregation was held in a very peaceful environment. It had been organized to take inspiration from the life of Late Bhai Sahib Amar Singh Ji. Speaking on this occasion, Gurudev said:

Devotees are always equi-poised. They do not get lost in pleasure nor do they

get perturbed in pain. Both poverty and affluence never become a hurdle in their devotion. They do not care for fame or infame. Sometimes it appears that a devotee is uttering some bitter words, but his heart is always full of compassion for others. A devotee is much above the feelings of 'friend or foe'. Bhai Sahib (Amar Singh Ji) had proved his mettle in this aspect. He inspired innumerable others to lead such a selfless life. Saints never die, they live forever.

The same day Gurudev left for Tapamandi. An old friend of Gurudev, Makhan Bansal, who used to be with His Holiness at school, stays there. The young man is so deeply impressed by Gurudev that despite being a childhood friend, he along with his whole community surpassed any Nirankari devotee in serving Gurudev till the time of his departure from Tapamandi for Barnala. Those were the days when everybody was fear-stricken because of the acts of violence by extremists.

The congregation had also been organised in the spacious compound of the factory owned by Bansal family. Gurudev was visiting the place for the first time. Thousands of devotees from surrounding villages and towns reached the place in their trolleys, trucks and buses to have a holy glimpse of Baba Ji. During his discourse, Gurudev stated:

Man today is alienating one brother from the other by creating disputes on the basis of caste, creed, language and provinces. You saints have, however, to wish for the welfare of all. Such a feeling takes root in the heart only when we see the image of the Formless One – God, in each and every human being. If we do not show regards to the human beings, we remain deprived of the bounties of the Almighty.

After the conclusion of the programme, Gurudev reached Barnala, where arrangements had been made for the dinner and stay for the night.

Next day i.e., on March 11, 1983, His Holiness left for Sunam. Here too, he had come for the first time. A congregation was held in an open ground. Addressing the

thousands of people assembled there, Gurudev said:

Saints always show love only. The world may show any amount of hatred, but we must not leave our path of love. The one who carries love in his heart will distribute love only and the one who has hatred within would give hatred only.

The Sandalwood tree gives fragrance even to the one who cuts it with an axe, because to give fragrance is its nature. In the same manner, you saints have to live a life full of love so that the feelings of animosity and hatred are removed from the world.

The same evening Gurudev left for Delhi. After halting in Patiala and Rajpura for sometime en-route, he reached Delhi at night.

While going to sleep at night, I kept pondering that this holy man would not rest till the world heaves a sigh of relief. In my heart I offered a prayer to the Almighty to give wisdom to all so that everybody may understand the true spirit of religion and be a blessing for each other.

Next day i.e., on March 12, i.e., a poetic symposium was organised in the beautiful hall of Nirankari Colony, in which eminent poets of Delhi and surrounding areas participated. Later, the symposium took the shape of a Farshi Mushaira where poets sit on the floor and feel free to comment on the poems presented by others. About 35 poets recited the best of their poems. Despite his busy schedule, Gurudev Hardev sat with the poets for two hours and kept spreading his beatific smile and showering blessings. Most of the poets who took part spoke either in Hindi or Punjabi. This was the first such attempt since the year 1979. Gurudev praised the poets for the heights of their imagination but he also reminded them of their duty and said:

A poet is said to be the representative of God. Poets have always made an excellent contribution in spreading the message of the Mission. Poets fill the

hearts of even those who are weak, with so much enthusiasm that they too start actively taking part in the welfare of the society and the country. Let the poets, therefore, come forward and compose such new poems as may liberate the masses from the wrong customs and rituals.

Gurudev stayed in Delhi for some days while visiting the houses of devotees in different colonies and also attending congregations. In the morning and evening he would meet the visitors, listen to them and solve their problems. Nirankari Mission was passing through a terrific period of time. The monster of terrorism was more than eager to devour the Mission. Gurudev Hardev, however, succeeded to a great extent to save not only the Mission but the entire country from the tendencies of violence, by his constant efforts and teachings for calm and peace.

Whether in Delhi or outside, Gurudev was equally busy all the time. Each and every moment of his was dedicated to the welfare of humanity. On March 19, 1983, His Holiness once again proceeded for yet another salvation tour.

The luggage had been loaded on the vehicles. The party was about to leave for Yamunanagar, Khanna, Ludhiana, Jalandhar and various other places in a short time. Suddenly, all the driver saints - Dilbag Ji, Nindi Ji, Dalbir Ji, Surinder Ji and others accompanying them came to the lobby, the waiting room. I was also asked to stay with them. The moment Gurudev along with Pujya Mata Ji came out of his room, all of them touched his holy feet and started appealing in a trembling voice, "Baba Ji, with your kind grace, we have been given this opportunity to render our service to you for the last about two and a half years. You are extremely kind and you overlook everyone's faults. Please bless us so that we continue to get this opportunity to serve you in future also."

Getting a little impatient I said to these young saints, "Pay your obeisance quickly and go and take your respective place in vehicles." All of them, however, said, "We are yet to make our submission to Baba Ji. You are all the time asking us to haste and move."

I said, "O.K., hurry up and make your request fast." Gurudev and Pujya Mata Ji

were smiling and watching all this. One of these young saints said, "Baba Ji, we are illiterate persons. Often we do not even understand what you say. We, therefore, wish that you may give us some instructions in your own words so that we can follow the same and earn the blessings from you, our colleagues and Sadh Sangat as a whole."

While smiling, Gurudev said, *"As it is, all of you are already rendering your services diligently and thus earning everyone's blessings."*

In the meanwhile another young saint said, "Baba Ji, even then kindly tell us something in your own words." At this Pujya Mata Ji said, "You may do two things. Thereafter you will not feel the dearth of anything. Firstly, you must use sweet words while speaking to each other, you must respect each other and feel pleasure in offering food first to your companions. Secondly, you must give full respect to the saints of the place you visit. You should not show off as superiors simply because of your service." With these words, Baba Ji and Mata Ji proceeded towards Rev. Rajmata Ji's room.

Shortly after this, the caravan marched on its salvation tour. While traveling, we kept on discussing the brief instructions given by Pujya Mata Ji. We came to the conclusion that the same applied not only to the few of us in the entourage but to all the office bearers and Sewadars (workers) of the Mission as well. All must co-operate with each other, respect each other and feel happy by making the others happy. We should not allow at any cost the very thought of unduly dominating others to enter our minds simply because we stay in physical proximity of Satguru.

Saints and seers may be addressing only one person but their message is always meant for the whole of humanity. This was amply clear from the comprehensive meaning of what Pujya Mata Ji had said.

Gurudev, along with Pujya Mata Ji and Nirankari Rajmata Ji, reached Khanna via Yamunanagar. The spacious compound of the Bhawan at Khanna was fully packed. Many saints had to stand outside the Bhawan to enjoy the Gurudev's holy words.

It is simply impossible to put into words the fearlessness and forbearance of the

saints of Punjab. On the one side, the demon of terrorism was striking time and again in which many saints had to sacrifice their lives. Even then the loving devotees of the Guru, eager for his holy glimpse, came thronging to the place by trolleys, trucks and buses. People watching them were left wonder struck. They too would consider themselves fortunate to have a holy glimpse of Gurudev. By his repeated visits to various towns of Punjab, Gurudev was providing such a strength to the devotees as well as others who loved humanity that they were able to face the tendencies of violence with still greater courage and patience.

During his discourse on this occasion, Gurudev said:

Peace and unity are essential for any progress in the country. Human unity alone can generate an atmosphere of peace which is so essential for any individual to fulfill his desire to progress. Today, Nirankari Mission is giving this very message that if we want our own as well as the country's progress, then we will have to establish peace and unity in our country. For the attainment of unity and peace, we must know the One (God) as one, believe the One as one.

From here Gurudev and other saints in the entourage reached Ludhiana. While this city is known as the centre of many industries, it is also an important centre of Nirankari devotees. We had a very impressive congregation here. It was becoming impossible to restrain the feelings of those desirous of paying obeisance to His Holiness. However, a pin-drop silence cast the entire atmosphere as soon as Gurudev started his discourse. Here Gurudev said:

Saints always submit to the will of the Almighty. They do not get influenced by pleasure or pain, loss or gain and fame or infame. They lead a happy life while expressing their gratitude to God under all circumstances.

Gurudev had to keep awake till late at night to solve the problems of the local saints.

Next day i.e., on March 22, 1983, Baba Ji proceeded for Jalandhar. Here, His Holiness, Pujya Mata Ji and Nirankari Rajmata Ji joined the funeral procession of Rev. Bhai Sahib Jarnail Singh Ji, who had been assassinated on March 21, 1983 by some orthodox people. A big Samagam had already been scheduled in Jalandhar on that day. The queues of those who came to pay obeisance continued for two hours, yet all of them could not do so. As a result, devotees came in large number to the Satsang Bhawan to pay their obeisance after the conclusion of the Satsang. On this occasion Gurudev Hardev said:

The only reason for the chaos in the world today is that man has forgotten the true religion and got stuck in rites and rituals. Till the time there exist the feelings of hatred and animosity in the minds, there is no possibility of the welfare of mankind. Violence and the patience have been at war with each other since ages and patience or forbearance has always triumphed in the long run. Those indulging in violence – the oppressors, have always found defeat. So, this aggression cannot stay for long in the face of your patience.

In the evening, Gurudev returned to Delhi.

After halting in Delhi for some days, His Holiness once again proceeded on a salvation tour. On March 27, Gurudev along with his devotees reached Farrukhabad direct. Pujya Mata Ji was also with him. Pujya Mata Ji was brought up in this very city. These were the days when people celebrate Holi. There was lot of noise all around on account of the festival. People were colouring each other's face. Some people were seen falling themselves or pushing others into the dirty drains in a heavily inebriated state. How great are the disciples of Gurudev who had organised a massive congregation to hue the minds instead of bodies! The Nirankari saints sitting there in the presence of their Satguru were considering themselves extremely lucky to be proving with his grace the maxim: 'Lali Mere Lal Ki Jit Dekhun Tit Lal.' Wherever I see, I find the divine hue (Red) of my Lord, the Almighty. The specialty of the saints of Farrukhabad is that the innocent rural people make the whole atmosphere resound with their songs permeated with the hue of divine love. Even today, they were able to colour the minds of the

audience thoroughly with the hue of devotion through their songs. On this occasion Satgurudev observed:

To own everybody and to become everybody's own is the message of Holi. If we want to celebrate the festival of Holi, we will have to throw away the feelings of duality and hatred from our hearts. By colouring every human being in the hue of love, we have to make this earth liveable.

Gurudev left Farrukhabad in the morning on April 1 and reached Nainital. The programme for Nainital was made all of a sudden. So, Gurudev reached Nainital without any prior information. The moment the devotees in Nainital came to know of the arrival of His Holiness, they started assembling for Baba Ji's holy glimpse. His Holiness stayed here for two days and took part in the congregation on both the days. Addressing the local residents as well as the tourists from outside, Gurudev Hardev stated:

Nirankari Mission is not against worldly comforts and their use. It only says that we should not get lost in the materialistic world. The vast panorama of creation must remind us of its Creator. We must be eager to know the One whose creation is so beautiful. Just as we often forget about the screen and get lost in the fascination of the scenes we watch on it, in the same manner we get absorbed by various fascinations of materialistic world. We simply forget that the screen was there before the pictures and it will be there after the pictures. The screen is Truth and the images a falsehood. In the same manner this Formless God was there before the world came into existence and He will be there even when the world is no longer there. We should, therefore, attain the knowledge of the One who is eternal and align our minds with Him. This is how we can be happy here and hereafter.

After staying in Nainital for two days, Gurudev reached Almora. The devotees here were simply overwhelmed with joy to welcome His Holiness. The young saints went from door to door and gave the information about Baba Ji's arrival. As a result, the congregation had to be organised in a big hall. Here also, stressing upon the need to adopt the spirit of devotion, Gurudev Hardev stated:

To know God and then lead a life as per Divine Will is called devotion. The devotees always feel happy when they receive something but do not sulk even when they lose anything. They remain ever grateful to God.

Gurudev cautioned the audience and said further:

This human birth is extremely precious. There cannot be anything more foolish than wasting it over trifles. Man is quite alert in worldly matters but he is offering devotion without even giving a thought and thus destroying his precious life with his own hands. Saints have always endeavoured to awaken man in the past and you, the Nirankari saints, are also doing the same today.

On April 5, Gurudev returned to Delhi.

On April 24, 1983, 'Manav Ekta Samagam' was held in the vast Gandhi Ground of Ambala Cantt. in an environment of faith and devotion. It may be recalled that on this day three years ago Baba Gurbachan Singh Ji Maharaj, the apostle of humanism, had laid down his life while crusading for human unity. Ever since, Manav Ekta Samagam had been organized every year on this day in one city or the other in Punjab or Haryana.

Almost 50,000 saints reached Ambala from Punjab as well as Haryana by cars, buses, trucks and trolleys. Several buses had arrived from Delhi too. Even though there was a lot of tension in Punjab, there was no lack of enthusiasm or faith on the part of devotees.

The Samagam continued from 12.00 noon to 5.30 p.m. The speakers provided inspiration to keep alive Baba Gurbachan Singh Ji's teachings and to have an abiding faith in the divine guidance of Satguru Baba Hardev Singh Ji Maharaj.

Referring to the selfless life of Baba Gurbachan Ji Maharaj, Rev. Rajmata Ji in her discourse inspired the saints to consider Satguru as the ultimate doer and have full

faith in him. She called upon them to stay linked with Baba Hardev Singh Ji Maharaj with complete sense of faith and devotion. Rev. Rajmata Ji also stated that as per the teachings of the Mission our family life too should be ideal.

Concluding the programme, His Holiness Baba Hardev Singh Ji Maharaj said in his discourse:

You saints have adopted the path of Truth. Certainly many had to sacrifice their lives also. Even then you are wishing for the welfare of all. This is the path the saints have always followed and this is the path which is great indeed. You have not to deviate from this path under any circumstances. You must keep distributing love to every young and the old. You must keep on marching on this path fearlessly. Saints never get perturbed on account of their circumstances. They do not get carried away by the same. Since they are linked with the One – God, they stay equi-poised in all circumstances. So, we have to keep on marching on the path of Truth and love humanity as a part of our duty.

The arrangements during the Manav Ekta Samagam were certainly very good. The work done by the Sewa Dal units from Chandigarh, Ambala, Patiala, Rajpura and other places was really commendable.

From April 25 to May 24, Gurudev stayed in Delhi. As usual he kept all the time busy improving the management and other activities of the Mission. During mornings and evenings, His Holiness would meet and bless the devotees coming from Delhi and other places. As you have already read, on such occasions devotees generally seek Baba Ji's blessings to be relieved of their physical, mental or financial woes.

Even though reluctantly, I would like to repeat once again that Gurudev kept solving all the problems of the visiting devotees with full sense of affection, without caring for his own comforts. One could see the most dejected and despondent people returning rejuvenated with courage and strength they found in Baba Ji's loving and intimate response full of compassion. While His Holiness would give time to the saints

desirous of meeting him, he would also give active co-operation to the organisers for organisational matters. Besides Nirankari devotees who kept pouring in from all over India to meet His Holiness, others too kept visiting and getting their doubts removed. During those days, Gurudev Hardev would often visit different places in and around Delhi, attend Satsang programmes and bless the devotees with his holy words. Simultaneously, he would personally listen to the people of those areas and sit with them till late to provide them the right direction. During these days, he also granted some interviews and spent hours in answering questions and removing doubts. Here I am trying to present, though very briefly, an account of only one such interview that Man Singh Ji 'Maan' and Joginder Singh Ji, M.A. had with Baba Ji.

Shri Man Singh Ji 'Maan' is not only a poet but a great scholar also. As per his nature, he asked Gurudev in very simple and straight words, "Baba Ji, this dispute that is going on and in which many of our devotees have had to lay down their lives, is it the outcome of some of our deeds in the past lives or we have made some mistakes during present life which are causing us this misery and pain?" Before Gurudev Hardev could say anything, Man Singh Ji added: "Or, is it that these persecutors are sowing fresh seeds which they will have to reap later?"

Answering the query in an extremely simple manner, Gurudev Hardev said, *"What I can understand is only this much that people with evil tendencies have always persecuted saints, whatever the age we refer to. History bears testimony that great masters like Lord Rama known as Maryadapurushottam – the best among men of principles, Lord Krishna, the God-incarnate known for his perfection in all arts, Lord Jesus Christ the apostle of peace, Hazrat Mohammad Sahib who proclaimed that the Truth is one, and many other saints, Gurus and prophets were tormented during their respective times. Well, it cannot be said about these great masters that they were assassinated because they had committed some misdeeds either in their past or present lives."*

Man Singh Ji wanted to say something but continuing with his words Gurudev said in a concluding manner, *"People with evil tendencies feel extremely happy to do such brutal acts. Even today we will have to say that people with such evil tendencies are*

enjoying torturing the saints of present times."

At this Bhai Sahib Joginder Singh Ji bowed his head and said, "Baba Ji, will such evil tendencies ever end or not?"

In a grim voice, Gurudev observed, *"We have been hearing and reading about the conflict between demons and gods going on since olden times and that only the latter were always victorious. Therefore, we have to face such savage violence not with violence but with the imbibing of divine virtues like love, humility, etc."*

Next day, these Punjabi and English Editors came along with Rev. Joshi Ji and Rev. Bhupender 'Bekal' Ji and appeared before Gurudev. All the four of them submitted that it was absolutely correct that it is in the nature of evil doers to take to violence and devotees are in no way responsible, but Baba Ji, be kind to tell us as to when would such evil doers be finished? Lord Krishna has stated in Gita that God incarnates to protect the saints and destroy the sinners. We sincerely believe that you are an incarnation of God in present times. While the four of them were still in the process of taking support of each other and explaining what they had to say, Gurudev interrupted them smilingly and began to say, *"Saints, I am an ordinary person like all of you. I am not any kind of God incarnation. What I say is only this much that all the holy beings who appeared from time to time destroyed not the evil-doers but the evil, not the wicked but the wicked tendencies and this is what all of you saints are doing day and night at present. You must keep on doing this noble work so that the evil tendencies are crushed and tendencies of Truth are protected."*

All of them paid their obeisance to Gurudev and, extolling his glory, they left.

On May 24, Gurudev left Delhi and reached Mussoorie. A special congregation had been organised in the Satsang Bhawan of Mussoorie from 4 p.m. to 6 p.m. The devotees from Mussoorie and surrounding areas took part in it. Many tourists passing from the Camel Back Road also joined the congregation and received Baba Ji's blessings. On this occasion, Satgurudev said:

The pride of one's body, mind or material possessions, rather all kinds of pride, creates obstructions not only in the way of spiritual well being, but worldly progress also. That is why, the devotees who adopt the path of devotion are always advised to work without any sense of ego. Whatever we do with the feeling of doership, we have to harvest the outcome of the same but the act performed without the feeling of doership does not become a cause for bondage.

During his stay at Mussoorie, His Holiness blessed the devotees with his holy words in a congregation every day from 4 p.m. to 6 p.m.

I think I must point out here that while in Mussoorie, Gurudev remains busy even more than in Delhi. Saints desirous of meeting Baba Ji reach here anytime, be it morning, noon, evening or night, with the result that sometimes Baba Ji has to forego his morning or evening walk. Tourists coming from all over India would meet His Holiness and talk to him for hours together to remove their doubts. As a result, sometimes there would be no time left for Baba Ji to have his lunch and take rest. In Mussoorie, the construction work goes on almost all the time. His Holiness takes active interest in that too. So, even though it is said that His Holiness has gone to Mussoorie on a holiday, Baba Ji's rest as a matter of fact depends on the devotees coming to meet him. They keep on pouring in and Baba Ji feels comfortable and happy in their company.

From Mussoorie, His Holiness also visited Tehri Garhwal, Uttar Kashi, Hardwar and Rishikesh etc. from time to time even at the cost of his own rest and comfort. During these very days Gurudev reached Dehra Dun on May 29 and Saharanpur on June 7 to bless the massive congregations organised there. His Holiness met the eminent citizens of these towns and answered in detail all the questions asked by them.

In Saharanpur, two local leaders came to see Gurudev at the Satsang Bhawan. One of them was a Hindu gentleman and the other a Muslim. Indulging in self-praise both of them said, "We are already putting into practice your Mission's principles. Putting aside all the discriminations, we have been trying our level best to unite Hindus and Muslims. But it is very surprising as well as distressing to see that both these

communities are not even ready to sit together even for a while. They are ever prepared to harm each other in terms of life and property on some pretext or the other. Baba Ji, kindly tell us as to why our efforts are not becoming fruitful?"

As usual, Baba Ji replied in his simple manner, "*All these efforts and your feelings which are pure will definitely bear the fruit one day.*"

Both of them were not satisfied by this reply. Once again they appealed, "Baba Ji, you are a holy person. Please tell us the reason for this."

Becoming a little serious, Gurudev said, "*There is only one reason for this failure – that you are trying to impose unity upon people from above. My dear brothers, the real unity would come only when people are made to realize that the creator of Hindus as well as Muslims is One whether you call Him Ishwar or Allah. Till the time we consider Ishwar and Allah to be different from each other, unity can neither be established nor maintained for long.*"

Feeling satisfied to a large extent by this kind of reply, both of them thanked Gurudev and left.

In Mussoorie also people belonging to various religious sects and castes as well as States used to visit the Nirankari Bhawan quite often. Some ascetics also used to pass from in front of the Bhawan while taking a walk.

One day, two handsome youth, who were wearing saffron robes came with a desire to see Gurudev. When Gurudev was informed, he acceded to the request readily. Both the young men greeted Baba Ji with folded hands and said, "Baba Ji, we are very happy to see you. We know nothing about you or your Mission, but still we do not know why we felt enchanted by you. Gurudev, kindly explain this mystery to us."

Gurudev said - "*You are noble persons. Noble people start liking everyone. This is your greatness, not mine.*" Both the young men spoke at the same time and said, "You are really a great man. Without hiding anything from us, please tell us as to what is that

quality in you which has made us yours at the very first sight?" With a smile, Gurudev said once again, *"I do not know as to which is that quality in me. Well, I can understand this much only that I sincerely love and respect everyone. May be it is the result of that love and respect that you are expressing your love towards me. I believe that love begets love."* Satisfied with the answer the two young men left for where they wanted to go and Gurudev too moved towards his room. With this divine sight fresh in my mind I returned to my room and while lying on the bed, I started pondering that Gurudev welcomes everyone with his innocent smile and polite and pleasant demeanor. There has never been a time when Gurudev might have given up this nature. Even then not everyone has appeared to be impressed thoroughly by this attitude of Gurudev. Well, those who are themselves simple and noble by nature like these young men, get fully fascinated by Gurudev's sweet nature too. I could clearly understand that if the one who gives is competent, compassionate and gives whole-heartedly and the one who receives is also equally eager, only then is the process of give and take successful, otherwise not.

Many people visit Mussoorie especially during summer months. One day, some gentlemen coming from Hardwar got a chance to talk with Gurudev. During the conversation, they said, "We have heard that you condemn rites and rituals, is it true?" Gurudev said only this much and became quiet: *"All that you say is based on hearsay. It is not your own personal information. You may first obtain all the information about our Mission and then I will definitely answer all your questions, according to my capability and knowledge, of course."* All the four of them were quite shrewd. I came to know later that they were professional preachers in Hardwar. They ignored what Gurudev had said and insisted, "We will obtain the remaining information later. For today, you tell us something about rites and rituals only." When Gurudev realised that they would not leave the subject, he began to state, *"Innumerable kinds of rites and rituals are being followed in the world today. Everyone believes that his own rites and rituals are superior to those followed by others and thus considers it his duty to condemn the rites and rituals followed by others."*

After a pause, Gurudev stated: *"Rites and rituals have their own limitations. No doubt they have their own advantages too, but they by themselves cannot provide salvation. Only the realization of the Supreme Being who is beyond all the bondages,*

can bestow salvation. Since the rites and rituals cannot take one to the realization of God, saints are compelled to speak the truth that they have tried various means to realize the Truth but all of them failed. The realization of Truth has been attained by taking the shelter of a person who is himself God-realized. Out of ignorance, people interpret this statement of truth as condemnation of rites and rituals. God-realized persons never criticize or condemn others just to downgrade them.”

After a pause, Gurudev sated again, *“To call a spade a spade cannot be termed as condemnation. So, my dear brothers, we do not condemn anybody. We only stress upon the need for knowing the Truth. We openly tell people that if they want salvation, they will have to rise above ritualism and take the shelter of a God-realized person.”*

I was wondering as to how did they keep listening to Baba Ji for so long quietly without interrupting him. On talking with them later, it was revealed that they already believed that rites and rituals may lead to some worldly gains but they just cannot provide salvation. Thanking Gurudev profusely, all the four of them moved happily towards bus stand.

After some days there came an old gentleman who believed in repeating the Name or Word (given by Satguru) which he described as Naam Ki Kamai. Quoting several saints and sages of the past, he said to Gurudev, *“I have met a large number of your followers. From my discussion with them I find that neither they are fully aware of the importance of Naam Ki Kamai nor do they seem to be making any effort towards this and even then they claim that they have been liberated from the bondage of birth and death. They say that they do not require any Naam Ki Kamai. Baba Ji, do you also believe like this?”*

In very simple words Gurudev said, *“With due respect to your age, I would first request you to understand the meaning of ‘Naam’ (the divine name) in its real sense. First of all, Satguru familiarizes his disciple with the One for whom the name is used. He tells the disciple that this Supreme Being (for whom you use this name) is the supreme power behind the whole universe. Every object is coming from it and going back into it. When the seeker recognizes this True Power, then the True Master tells him that*

hereafter he should seek the shelter of this True Power only. He inspires him to remember this Power all the time. The disciple utters or repeats the Name or Word used for this Supreme Entity by the Master at that time, in order to remember it. In my opinion Naam Ki Kamai means only to act or do everything while realising the presence of this One for whom we use the name. Repeating the word given by the Master may be called reiteration but not Simran or Naam Ki Kamai i.e., constant remembrance of God. These Nirankari devotees are, however, already possessing this wealth in abundance. They do not require to repeat the Name like the world is doing.”

The old gentleman remained quiet for some time and then said, “You have been very kind to me. You have satisfied me to a great extent. Now I request you to bestow the knowledge of this One whose name we utter and bless me so that like your disciples, I too can become rich with this wealth of divine name you have explained just now.” Gurudev replied, “*You may keep attending the congregation whenever you find time. The Almighty Nirankar will definitely fulfill this desire you have.*”

After this, Gurudev as well as that old gentleman proceeded towards their respective places. Till late at night I kept marveling what a wonderful saint the Gurudev is! He replied such an intricate question in so simple words and returned so quickly such a ritualistic person fully satisfied. Thinking thus, I went to sleep, I don’t know when.

After staying in Mussoorie for some days, Gurudev came back to Delhi. Addressing a huge gathering on the occasion of ‘Mukti Parv’ on August 15, 1983 His Holiness gave special stress on two points and said:

It is the duty of the saints to safeguard Independence that we have achieved. Saints have always remained loyal to the country. They sacrificed their lives to attain Independence of the country and are still persevering selflessly to safeguard it. It is a great responsibility of ours today to maintain peace and unity in the country. Moreover, we have to adopt the teachings of Baba Avtar Singh Ji and other saints in practice, otherwise all their efforts for which they sacrificed their comforts would go waste.

Once again Gurudev Hardev planned a salvation tour, which continued from September 3 to 7, 1983. During these five days, Gurudev addressed congregations in seven towns.

The first congregation was organized in Ambala City on September 3. The programme was held in the spacious compound of the Satsang Bhawan. Along with Nirankari devotees, there were many other people present in the congregation. The second congregation was organized at Patiala, but on the insistence of the saints of Rajpura, a congregation was held there too. The hall of the Bhawan was packed to its full capacity and all the faces were radiant with divine joy on Gurudev's arrival. Here too, Baba Ji advised everybody to remain steadfast on God- knowledge and make their life an example for others.

The Bhawan at Patiala has its own unique charm. The roof has been constructed in such a manner and such a quality of wood has been used that the sound does not echo at all inside the hall and the audience can clearly listen to every speaker.

Cautioning the saints, Gurudev said here:

We do not have to follow the path of clash at any cost and after having attained God-knowledge, we have to imbibe this feeling thoroughly and make our life ideal for others. Love, humility and brotherhood are our principles. We have to follow the same in our thought, word and deed. Many Mahapurushas have shed their blood in order to give life to the Mission. We must be grateful to those immortal saints.

On September 5, a congregation was held in Barnala. Here, Satgurudev counseled the devotees:

You may be small in numbers but your relevance is far greater. God-realized saints always work for the welfare of mankind. Therefore, they have a great responsibility. One can find plenty of people at every place, in every

house, ready to cause injury or kill others. Even a child or an old person can inflict a wound. But the doctor who can heal it is not found in every house. He has to be searched for. Saints are the people who save the mankind from being wounded by hatred and ignorance.

Here devotees had come from neighbouring villages in large numbers. Despite heavy rain, they kept sitting and feeling blessed by Gurudev's holy glimpse.

The last major congregation of this spiritual tour was held in the spacious ground adjacent to the Satsang Bhawan in Chandigarh. Thousands of devotees were present to attend this congregation which was held on September 7.

In his discourse here, Gurudev asked the devotees to adopt the path of action to make life ideal. He said:

The world is looking forward to you (for inspiration). Everybody is feeling impressed by the feelings of tolerance you have. Since thousands of years, saints have been endeavouring to instill such feelings of love for mankind in every human being. So, we are not doing something new. In its real form religion is humanism only. There is always one religion, not many. Saints endeavour to spread this very religion – the religion of humanity, even if they have to make the highest sacrifice for the same. Those who sacrifice themselves for the sake of selfishness or ego cannot be the saints. No doubt God-knowledge gives birth to devotion towards God, one's faith towards God, but actions based upon God-knowledge bring emancipation. We must always wish for the welfare of all, even if the others do not do the same for us. Sandalwood gives sweet fragrance even to the one who chops it with an axe.

This salvation tour concluded as His Holiness arrived in Delhi on September 7.

The Mission's 36th Annual Sant Samagam was held from October 22 to 24, 1983. During these 36 years the number of Nirankari followers multiplied into lakhs. The

Mission spread to almost all the prominent countries of the world. Besides God-knowledge, the divine principles of universal brotherhood, humility and love for the mankind attract everybody towards this Mission. Even eminent people leading in the religious, economic and social fields are feeling impressed by the Mission's message based on harmony between God-knowledge and devotion to God through which it inspires its followers to improve the quality of their life. It is a different matter that some fundamentalists are opposing the Mission because of their own selfish interests. They do not hesitate even from violence to finish the ideal teachings of the Mission. But with the grace of Gurudev Hardev, despite all this, the Nirankari devotees have not only remained firm on the principle of tolerance but even strengthened it further. A direct evidence of this was the gathering of Nirankari devotees who came for the 36th Annual Samagam.

During these three days of the Samagam, Gurudev delivered five discourses. Of these, three discourses were delivered while addressing the gathering at the conclusion of Satsand Programme everyday. One discourse was addressed to the Jawans of Sewa Dal and the other was delivered while addressing a meeting of the Mukhis and Pramukhs gathered from all over the world. I am not giving even a brief account of these discourses because you can go through the same in detail in 'Sant Nirankari' magazine of December, 1983. I simply cannot add to the details Rev. 'Nirmal' Joshi Ji has reported there.

A significant feature of this Samagam was that the participation of the devotees this time was far greater than before. The saints had arrived even from a distance of two to three thousand kilometers both from India and abroad. It goes without saying that the visiting saints had to spend a substantial amount of money and even the Mandal had to spend a lot to provide for the boarding and lodging facilities for them and making other arrangements like electricity, water, tents, loud speakers, etc. Some of our saints became worried on account of such a huge expenditure. They were of the view that the Samagams should now be held in different States instead of Delhi. In this manner, the expenditure that the saints incur to reach Delhi can be avoided. Moreover, they can be saved from the inconvenience they had to face in Delhi. Some of them were heard commenting to the extent that such massive Samagams do not make any sense as we have no intention whatsoever to display our strength. The saints among them who had

come from distant States appealed at Baba Ji's holy feet, "Baba Ji, an exorbitant amount of money is spent on the Annual Sant Samagam in Delhi, which is a total burden on the devotees only. It would, therefore, be better if the holding of this Samagam is discontinued from next year."

Gurudev kept listening to them carefully. (Even otherwise, such reports had already reached him.) His Holiness said, "*Money is not meant to be kept in a safe but to be spent only. It will not be correct to say that the money is being spent without any purpose. This expenditure is essential for the welfare of the mankind, for bringing them close to each other. We do not display our strength at these Samagams. We simply sit together and plan for the welfare of the whole world. So far as the State - level Samagams are concerned, we have already been holding the same. In future we will increase their number.*"

Touching Baba Ji's holy feet, those saints said, "What you say is true, but the saints who come from non-Hindi speaking States keep roaming around like strangers because they do not understand the language. We think that instead of calling them here, they should be allowed to hold the Samagams in their own respective States so that they are able to understand the feelings of the speaker saints and further explain them to others also."

Gurudev Hardev stated very simply, "*They are well equipped and well versed with the language of love, through which they understand one another thoroughly. As you have seen them during the Samagam, how happy they are all the time! Don't you think as if they understand everything?*"

Understanding the purpose explained by Gurudev, the gentlemen realized that the feelings which had arisen in their minds were not proper.

As usual His Holiness had to stay in Delhi for about one month. It is, however, impossible to say that for Gurudev there was ever a time during this one month when he was not busy. Delhi is the center of Nirankari saints coming from all over the world. The saints from abroad who come to attend the Samagam stay back in the Headquarters

of Sant Nirankari Mandal for quite some days. More than half of the time of His Holiness would usually be spent in solving their innumerable problems. And these are the days when Gurudev finalizes the plans for the coming year. It is during these days that many seekers keep pouring in to satisfy their curiosity, to seek answers to their questions. So like every year the time went flying as if it had got wings and then Gurudev Hardev proceeded once again towards Haryana for yet another tour to spread the message of the Mission further.

On November 22, 1983 Satgurudev started from Delhi at noon and arrived in Rohtak where the congregation was organized in the big hall of the local Satsang Bhawan. Hundreds of Haryanavi saints from Rohtak and adjoining areas felt blessed by Baba Ji's holy glimpse. Several local citizens also listened to His Holiness and felt blessed.

Gurudev stated in his discourse:

God in His extreme kindness has provided man with the most precious human life. By wasting like cowdies this birth which is as valuable as diamonds, he is committing a great sin. He has to undergo the punishment for such a sin by taking birth again and again in different physical forms. It is, therefore, man's duty that he should seek the company of a saint and know his Creator, so that he is happy here and hereafter.

On November 23, 1983, Gurudev left Rohtak and reached Hansi. Here, only a brief halt had been included in the programme. Gurudev said here:

Saints should always aspire to be one in their thought, words and deeds. Until this happens, he does not deserve the lofty position of a Mahapurusha.

The night stay was at Hissar. A congregation was organized here in an open park the next day. Since this park was situated near the main market, hundreds of local residents availed the bliss of Baba Ji's glimpse as well as the discourse. His Holiness said here:

Mere knowledge of a thing is not a sign of perfection. We must associate our actions, our behaviour with it. There is no dearth of knowledge in the world today. It is not, however, accompanied by action. That is why the world is suffering.

The same evening, His Holiness arrived Narvana. Here also the congregation was organized in an open space near the main market. This was the first time His Holiness was visiting this place. Hundreds of people came to have Baba Ji's holy glimpse. Nirankari devotees from surrounding areas were also present in large number. Addressing the gathering, His Holiness said:

Today, man is being estranged from man in the name of religion, caste, language or State. Those who understand the true meaning of religion know that religion teaches to own everyone. Religion that erects walls of discrimination between one human being and the other can not be called a religion at all.

After the conclusion of the congregation, Gurudev was just getting ready to depart for Jind, when an extremely old gentleman approached him and said very humbly, "Baba Ji, you have given a beautiful definition of religion. After listening to this definition, I think we do not find true religion anywhere on this earth. When I think, I do come across the Hindu religion here and the Muslim religion there and Buddhism or Christianity etc. at other places. I do not, however, understand as to how any of them can be called religion! Instead of uniting people, all of them are racing against each other to include more and more people in their separate groups. Baba Ji, you are a holy person. Please solve this problem of mine."

Gurudev said, "*Whatever you have stated just now is not a problem but a fact, a truth. Religion teaches man the lesson of love and liberates him from the feelings of hatred. If all these people are doing this, then they can definitely be called religious and if they are knowingly or unknowingly dividing people from each other, then it may be difficult to describe them as religious.*"

With these words, His Holiness moved towards his car.

Baba Ji stayed for the night at Jind. On November 25, he addressed the devotees here and said:

Fulfilling one's responsibilities is not an obstacle but extremely important to attain perfection in devotion. The world today is under the impression that devotion to God implies running away from the family or society, even though all our saints and prophets have taught us clearly through their own lives that a devotee does not run away from his responsibilities, rather he performs his duties even more diligently than ordinary people.

Immediately after the congregation in Jind, Gurudev reached Kaithal. The congregation here was organized from 3.00 p.m. to 5.00 p.m. One could see here a loving harmony between Punjabi and Haryanavi people. Gurudev said:

It is the duty of saints today to uphold the voice of Truth everywhere and try to make people rise above superstitions and ignorance.

His Holiness stayed for the night at Ambala Cantt. The congregation was organized here the next day from 10.00 a.m. to 1.00 p.m. A large number of Nirankari devotees had assembled here from surrounding areas. Gurudev said:

The world is observing the Nirankari devotees very closely today. In fact, the world has already seen that Nirankaris are leading life like real devotees and saints. Their spirit of tolerance and their desire for the welfare of the whole world are being appreciated by one and all from the core of their hearts. Therefore, it is an added responsibility of the Nirankari devotees that they should keep marching on the path of love and humility more sincerely than ever before.

On November 26, 1983, a huge Sant Samagam was organized in Chandigarh from

3.30 p.m. to 6.30 p.m. Like in the past, thousands of devotees attended the same and sought Gurudev Hardev's blessings. Gurudev said in his discourse:

People are turning atheists today. There are many reasons for this, but the major factor responsible for this is the vast difference or gap between the words and the deeds of the people who call themselves religious. In word, they wish for the welfare of all but in deed, they are more dangerous than even beasts. Looking at this, the educated community of today is getting alienated from God; they refuse to believe in the very existence of God.

Gurudev took rest for the night at Chandigarh Satsang Bhawan and proceeded for Karnal in the morning next day.

The day being Sunday, the congregation in Karnal on November 27, 1983 took the form of a huge Sant Samagam. The Sewa Dal of that area had also organized its Zonal programme here. Therefore, hundreds of Sewa Dal members welcomed Gurudev Hardev in their Khaki uniform. Speaking on this occasion Gurudev said:

The spirit of service (Sewa) is the foundation of spirituality. It destroys all kinds of miseries quite naturally. We should, therefore, always be ready to render Sewa physically, mentally and materially.

At 6.00 p.m. His Holiness returned to Delhi along with Rev. Nirankari Rajmata ji, Pujya Mata Sawinder Ji and other saints.

It is quite difficult for Gurudev Hardev to find time from his busy schedule in Delhi, but still he always spares some time to go from place to place and bless the devotees. This time, he reached Meerut on Saturday, December 17, 1983 along with several saints. Devotees kept on pouring in at the place where His Holiness was staying, to seek his benign blessings. Next day, a massive congregation was organized in the vast ground of R.A.Bazaar (Topkhana), Raj Mohalla from 10.00 a.m. to 1.00 p.m. Since it was Sunday, hundreds of devotees and other God-loving people attended the

congregation and listened to Baba Ji's holy discourse. In his discourse, His Holiness said:

Gursikh (disciple) is the name given to a resolute devotee of the Master. It means that a person who leads his life according to the wishes of the Master is called a 'Gurusikh' in real sense. A true Gursikh speaks sweet words, remains humble, does not ever disrespect anyone and stays immersed every moment in the divine love of the Guru and Nirankar. The discrimination between a friend and a foe disappears from the mind of Gursikh and he considers his own welfare only a part of the welfare of others. Therefore, he is always busy working for the welfare of all.

From Delhi, Gurudev left for a tour of some towns of Uttar Pradesh and Rajasthan. The first station of his halt was Farrukhabd. The congregation was organised in a Dharmshala from 4.00 p.m. to 6.00 p.m. on December 24. Devotees had come from Farrukhabad and the neighbouring villages. Satgurudev said:

Most of the saints who are sitting here, are labourers who toil hard day and night to earn their livelihood. On seeing you, people often wonder what kind of devotees you are, how can you be called devotees and where such devotees have come from. In their view devotees are those who renounce everything and sit in penance in forests day and night. You, however, know that all the saints and prophets who appeared on this earth from time to time, never renounced their hearth and home and went to jungles or mountains, nor did they ever teach anyone to do so. Today, you are following the path shown by these holy men. You are true saints. You have always fulfilled your responsibilities. May you continue to work hard with your own hands, earn your livelihood and look after your families. Saints work in a selfless manner. They never try to cheat others of their money. They live happily within the means that God has given them.

On December 25 the congregation was to be held in Lucknow - the state capital of

Uttar Pradesh. Satgurudev reached here around 3.00 p.m. A huge congregation was organised in the Satsang Bhawan in Singar Nagar from 4.00 p.m. to 6.00 p.m. Addressing the gathering, Gurudev said:

We got this human life to know the all-pervading omnipresent God. This knowledge can be bestowed only by the one who is himself God-realised. Life becomes happy only after meeting such a God-realised saint.

When Gurudev was taking a stroll at night, some Sikh gentlemen came to discuss something. Gurudev spoke to them quite intimately. During the discussion, they asked Gurudev, “We read Gurbani with full sense of devotion regularly both in the morning and in the evening, yet why does our mind not find peace?”

Gurudev said, *“Mind does not become tranquil till the time it is not linked with the ever-tranquil Supreme Being. What can I tell you as you are more conversant with Gurbani as compared to me. It is written in Gurbani only that ‘Shant Payi Gur Satgur Pure’ i.e., I have attained tranquility through the perfect Master.”*

In his sweet words Gurudev added again, *“You may continue to read Gurbani in the morning and in the evening everyday. It is a good thing to read Gurbani. But mere reading of Gurbani will not bestow any peace of mind. We can attain the peace of mind only by acting upon what Gurbani says.”*

Later, we came to know that they were the priests of the local Gurdwara and extremely sincere and true-hearted persons.

On December 26, 1983, Satgurudev reached Sultanpur along with Pujya Mata Sawinder Ji and other saints. The congregation was held here in the local Satsang Bhawan between 11.00 a.m. and 1.00 p.m. Hundreds of simple looking rural devotees were present to receive Satgurudev’s holy blessings. In his discourse, Satgurudev said:

The world is watching today the way the Nirankari saints lead their lives. Only you saints can save the world burning in the fire of hatred and

animosity. You must love everyone and wish for the welfare of all.

Starting from Sultanpur in the afternoon, Satgurudev reached Phoolpur, a place in Distt. Allahabad, the same evening. A big Samagam had been organized here by the saints from Allahabad. It would be better to call it the Sant Samagam of Eastern Uttar Pradesh.

Thousands of Nirankari devotees as well as devout citizens of Sultanpur accorded a loving welcome to Satgurudev and Pujya Mata Ji. The programme was held from 5.00 p.m. to 8.00 p.m. In his discourse, Satgurudev was all praise for the life full of devotion being led by the people here and exhorted all others also to adopt the same selflessly.

Gurudev rested for the night at Allahabad.

Next day, Gurudev Hardev left Allahabad in the morning and reached Kanpur. An impressive congregation was held here in the local Satsang Bhawan from 4.00 p.m. to 6.00 p.m. The enthusiasm of the devotees was worth seeing. Blessing the gathering by his inspiring words, Satgurudev said:

The root cause of the man's misery is his pride. Man may make any sacrifice but he gets entangled in its pride. What is the use of such a sacrifice? It is the pride, the ego which ought to be sacrificed. There lies the true happiness and the bliss.

Some eminent local leaders were present here in Kanpur too to meet Gurudev. They appealed to him, "Baba Ji, we have been hearing a lot about you for quite some time. All that you are stating has already been written by our ancestors. We want that you may join our party and preach this message of Truth, because you know our party has always been working for the welfare of all. You talk of everybody's welfare while we are also endeavouring day and night to awaken the people."

Gurudev said, "*We are saintly people and those who follow the path shown by saints would not like to be called the followers of any group or party. On the other*

hand, they worship One God who is the Creator and Nurturer of all and they consider to love the whole creation as their religion. Saints do not unite people on any worldly basis. They ask people to become one by knowing the One.”

With these words Gurudev moved towards his room to take rest and the leaders too begged Gurudev’s leave and went to their respective homes.

After spending the night at Kanpur, Satguru Baba Ji proceeded for Agra the next morning. The same evening, a congregation was held from 5.00 p.m. to 7.00 p.m. in the big hall of Bhagwati College. During this programme a respectful tribute was paid to the Nirankari saint, Munna Babu Ji’s father, Seth Achal Singh Ji.

Satgurudev stated in his discourse here:

Saints do not believe in saying but doing. They do not preach. On the other hand, they present an example to the world by following these teachings in their practical life.

The night stay had been arranged at Agra itself.

Next day, Gurudev Hardev reached Jaipur - the capital of Rajasthan. A congregation was held here at the local Sant Nirankari Satsang Bhawan from 5.00 p.m. to 7.00 p.m. Blessing the gathering, Satgurudev said:

A devotee always lives as humblest of the humble. He never feels proud of what he does. He is proud of the Formless One on whom he always relies.

After staying for the night at Jaipur, His Holiness proceeded for Alwar next day in the morning. The congregation in Alwar was held between 11.00 a.m. and 1.00 p.m. Besides Nirankari devotees, a number of God-loving eminent citizens of the town were also present to receive Satgurudev’s blessings during this programme. Pointing out to the difference between the words and the deeds of those who call themselves religious, Satgurudev said:

Though everybody says verbally that God is ever present with us, He exists everywhere, He pervades each and every particle of the universe, but when it comes to belief, they either point towards the sky or start talking about some forests or caves. When God is omnipresent, why should one go searching for Him in forests or mountains? What we need is not to go far off, but to search for the one who knows Him. If we come across the one who knows God, all our wandering will end.

From Alwar, Gurudev reached Rewari. The congregation here was held in the Nirankari Satsang Bhawan from 4.00 p.m. to 6.00 p.m. Addressing the hundreds of saints present here, His Holiness said:

Those who suffer from passion, anger or greed cannot become devotees, nor can the ones who are stuck in the pride of caste, creed and colour. One can liberate oneself from desire, anger, greed and avarice etc. only by seeking the shelter of the Almighty God.

Gurudev halted there for sometime and took his lunch. Some eminent gentlemen who had listened to his discourse came to the place where lunch was arranged and appealed to His Holiness, “Baba Ji, your discourse has caused a little confusion. Though, all of your followers do not feel proud on account of their caste or creed, yet they are found stuck in this world of passion, anger and avarice and still you call them saints or true devotees. How can both these things be possible simultaneously?”

Gurudev explained briefly and said, *“Those who are stuck in the clutches of passion, anger and avarice, really cannot become devotees. But those who have attained the knowledge of Truth from a God-realised saint, do not get affected by these negative feelings. They overpower these feelings. Passion, anger, avarice, attachment, etc. take us away from devotion only when they overpower us, but they cannot harm a saint as he always overpowers them.”*

After this, Satgurudev along with Pujya Mata Sawinder Ji and the rest of the

preacher saints proceeded for Delhi by road. The same evening, His Holiness reached Sant Nirankari Colony (Delhi), where the devotees from and around the Colony were awaiting their return eagerly.

Like every year, Bhakti Parv was celebrated with a deep spirit of devotion and faith this year too. This time, the Samagam was held on January 15, 1984 (Sunday) at Santokh Sarovar (Delhi), like in the past.

Most of the saints who spoke on the occasion begged for the boon of selfless devotion. Some speakers expressed their anxiety over the incidents of violence in Punjab. A number of poets read their poems on the theme: 'Jo Sewa Eh Parwan Kare' - 'The Service which He Will Accept.' Most of the speakers referred to the inspiring life of Santokh Singh Ji, former editor of 'Sant Nirankari'. It may be mentioned that the name of Santokh Singh Ji is specially connected with Bhakti Parv. Baba Avtar Singh Ji had given permission to celebrate Bhakti Parv every year at Santokh Sarovar only on account of his selfless service and devotion. Addressing the gathering Satguru Baba Ji said:

Bhakti Parv is celebrated to take inspiration from the lives of all the saints, whether they belonged to the present times or lived thousands of years ago. We must take inspiration from the lives of all of them. The real meaning of devotion is to surrender - to surrender one's ego at the altar of the Formless One.

His Holiness added:

Ego is the biggest obstacle in our path. It is the real root cause of all that worries us. If we renounce the wealth but become proud of that renunciation, then it would be said that though wealth has been renounced, pride has not been renounced. The true bliss of devotion can only be enjoyed after renouncing pride in every form.

From Delhi, on January 20, Satgurudev Hardev reached Bombay by air. Pujya Mata Sawinder Ji as also Nirankari Rajmata Ji accompanied him. Rishi Vyas Ji along with other saints accorded a grand welcome to them at the airport. The moment Gurudev's cars reached the Nirankari Satsang Bhawan in Chembur, thousands of devotees present there, greeted them with joy. The whole atmosphere started resounding with the happy greetings hailing Gurudev. The same evening, a congregation had been organised in the Satsang Bhawan where Satgurudev heartily blessed everybody.

On January 21-22, 1984, the 17th Annual Sant Samagam of Maharashtra was celebrated in Bombay in an atmosphere overflowing with the feelings of zeal and devotion. Besides thousands of Marathi saints, devotees had come from Gujarat, Andhra Pradesh, Karnataka, Tamil Nadu, etc. Innumerable saints from North India attended the Samagam. The devotees were blessed with the holy glimpses by Satgurudev Hardev Ji Maharaj, Mata Sawinder Ji and Nirankari Rajmata Kulwant Kaur Ji.

On January 21, 1984, blessing a mammoth gathering of devotees Satgurudev Hardev said:

The cordial manner in which saints are sitting together, staying with each other without making any discrimination on the basis of caste, creed or language, giving due regard to every being and respecting everybody's beliefs, is the aim of this Mission. Saints are always a symbol of humility and brotherhood. The Nriankari Mission today is bringing reality to the dreams of the saints and seers of the past. We must keep embracing such noble virtues in future also.

On the second day of Samagam, a poetic symposium had been organised on the topic 'Pujna Insan Ko Hai Bandgi Bhagwan Ki' - 'Worship of the Mankind is the Worship of God'. Besides Maharashtra, many poets from Delhi as well as Punjab took part in the symposium and read their powerful compositions. Emotional tributes were also paid to the martyrs of Punjab.

Satguru Baba Ji said:

Even a child can inflict a wound, but everybody can not perform the job of stitching and healing the same. We have to perform this arduous task. We must always abide by the teachings of saints and sages of the past. Very soon the efforts of all of you saints would regenerate an atmosphere of love and brotherhood in the world.

Though the Regional Sant Samagam had already concluded on January 22, a special and massive programme of 'Guru-Puja' was organized on January 23 in Bombay. Next day i.e., on January 24, another huge congregation was held in the Satsang Bhawan in Bhandup. Saints from all over Bombay attended the same enthusiastically and received Satgurudev's blessings.

Satgurudev left Bombay on January 25 in the afternoon and reached Delhi after about one month, visiting many other places of Maharashtra and other States en route.

This particular spiritual tour of Gurudev might have concluded with his return to Delhi but the crusade for human welfare has been going on uninterruptedly till date. The details of the same have been reaching the readers through our magazines.

The main objective behind publishing these two parts of 'Gurudev Hardev' is merely to inform the readers that Gurudev Hardev has been busy day and night in spreading the message of Truth ever since he took upon himself the responsibility of this Mission. Despite unfavourable circumstances, Baba Ji's holy presence as also lofty feelings for the welfare of humanity helped in spreading the Mission's principles of Truth to one and all and thus succeeded in removing the doubts from the minds of the people. With this concludes this series of writing.

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**Some excerpts from the discourses by
His Holiness Baba Hardev Singh Ji
Maharaj at different places.**

- ❖ Life will become significant only after getting linked with the Almighty. He is near you, with you. There is no need to go far to search for Him. He is present in each and every particle of the universe. So, perceive God near you and then love and lead your life by taking His sole support. Saints have always said, “O’ man! Get linked with God who is not far away from you. Attain the inner vision. God is all-pervasive. This is the true remembrance of God, true prayer to Him.
- ❖ Wherever in the world you find the people still ignorant of the Truth, it is necessary that the voice of Truth should reach them. Even today, the saints are stating before you that God-knowledge is essential. This soul cannot find salvation without God-knowledge. That is why, saints devoted their body, mind and material possessions and went from place to place to remove the darkness of ignorance. Those who attained God-knowledge were redeemed. But those who ignored the call remained willful. Those who have attained God-knowledge can say that there is Light all around, but those who have not yet attained God-knowledge find darkness all around.
- ❖ Saints have always believed in true devotion, true worship, as compared to dogmatism.

- ❖ Devotees have always considered the Almighty God as the supreme doer and lived within His will. This leads to contentment which further denotes peace of mind and tranquility. Otherwise, circumstances always bring about ups and downs in life. Sometimes one finds palaces and at other times one has to live in jungles only. Saints have lived happily even during such times as they have overpowered their minds. Their mind is ever-linked with God and they have thanked Him under all the circumstances. They have always asserted that whatever the Almighty has bestowed upon them is much more than those millions of people who do not have even that much. Saints live happily within whatever they have got, otherwise man's desires can never be fulfilled. Truly speaking only those are happy who have attained contentment through the wealth of Divine Name. Those who are full of desires and hankerings can never be satisfied.

- ❖ Pour milk or water directly on fire. Will it boil? Rather it will extinguish the fire. Then what means should be adopted? The means we adopt is that we bring in a utensil. In the same manner, the enlightened saints are also a means or a medium to link the soul with God.

- ❖ Religion will never make people fight. It is wrong if we say today that disputes are being caused by religion. Religion never causes discord. If there are disputes, they are caused by communalism. In other words we can say that conflicts are there because of irreligiousness, the absence of religiosity. Religion always unites. Irreligiousness always divides, separates people from one another, and creates distances, but religion never does so. Religion brings people closer and fills their hearts with noble feelings for each other.

- ❖ God has made one common earth. It has been created for all. If all understand it today, the distances on the basis of language, provinces, countries etc. may go on disappearing. Wherever there is nearness or closeness, there is happiness. Only religion performs this task.

- ❖ Use the hands to wipe and not to give tears. Be large-hearted, follow the saints and seers. For this it is imperative to get linked with Truth. Until this happens,

we will continue to be irreligious.

- ❖ The mark of true religion is that attributes of humanity must be present in us. But the situation today is quite opposite. Man has given up the path of humanity and adopted the path of animals. He harms other human beings for the fulfillment of his own cravings. To harm others can never be the definition of religion. True religion means to do good to others and have the feelings of oneness and brotherhood.
- ❖ Religion is such a fragrance that does not discriminate on the basis of high and low.
- ❖ Religion is the means for man to become a true human being.
- ❖ The attainment of Truth is our loftiest achievement, devoid of which even religion is getting maligned today. It can be salvaged only by the realization of Truth. Only then can religion make its real contribution. The saints are giving this very message and appealing to man that he must know the Truth, must realize the Truth. With the realization of Truth all the delusions of caste and community will disappear automatically.
- ❖ Religion has been considered a vital means to remove the distance between man and man and to bring them closer. Religion unites and it will unite.
- ❖ True religion is the one which brings man closer to man. We do not consider the rites and rituals but the lofty heights of humanism as true religion.
- ❖ Real religion is the one that teaches man to unite with man that fosters the feelings of love, brotherhood and humility.
- ❖ Waves of love rise from the lives of those who are linked with God.
- ❖ The language of love is the best language.

- ❖ The greatest revolution is the realization of the need to transform inhumanism into humanism, hatred into love.
- ❖ The Formless God is the supreme source of love and to get linked with Him is the loftiest objective.
- ❖ We have not only to establish love, we must identify ourselves with it.
- ❖ Saints might lack worldly wealth but they possess love and keep distributing it further.
- ❖ The place where a devotee dwells, becomes pleasant and prosperous.
- ❖ Now that I have embraced God, I belong to everyone. Now all are mine. Nobody is an alien now. This fosters love automatically. Such a love must be exchanged.
- ❖ Humility purifies life. Saints always live in humility.
- ❖ Saints have given expression to such lofty feelings through their words that a human being does not stay human but becomes a god (Devta) when he adopts them. Whosoever have been lucky to share and adopt such feelings have always been redeemed since ages. Only such people have come to be considered great.
- ❖ Saints say that only that language is superior which glorifies God, lends comfort to the heart of others, and makes them happy. We have, however, erected walls in the name of languages and we look down upon the language of others. If somebody starts abusing us in the language that we consider as superior, shall we tolerate the abuse simply because it has come in our own language? An abuse will remain an abuse, whatever the language. It will definitely cause us anguish only.

- ❖ People are worried about environmental pollution. It is amazing to see that man is negligent about the ill feelings of hatred, envy, animosity etc. that are polluting the whole society today. Let us check this smoke arising from minds of the mankind.
- ❖ Whatever age or time the saints belonged to, they always wished for the welfare of the world and dedicated every breath of their life to this task. They spent all their life in a simple, loving and happy manner. They showed the way to the world and taught others how to lead such a life. Saints always considered the world as their own.
- ❖ Only those who are one in their thought, speech and action are unique.
- ❖ Those who are not contented are not great. A discontented person is unhappy himself and makes others too unhappy.
- ❖ The action performed in a selfless manner only grants bliss.
- ❖ Tolerance denotes strength and not weakness.
- ❖ Just like the growth of saplings is impeded by impatiently uprooting them again and again, in the same manner impatience is an obstacle in the growth of the sapling of devotion also.
- ❖ Uncertainty arises only when there is discrepancy in what we say and what we do.
- ❖ Lofty thinking, good deeds as well as guileless behaviour are fundamental for character building. To attain the same, the company of saints (Satsang) is imperative.
- ❖ The one who hurts the hearts of others by his behaviour or harsh words, fills one's own life too with darkness.

- ❖ For man, action is important and for action, God-knowledge is the touch-stone.
- ❖ The tears of repentance do not wash away one's sins. The real repentance lies in putting into order once again the wreck that has been caused by those actions.
- ❖ Looking at any aspect of life, we will find that those who have indulged in pride or vanity have never been considered great. Only those have been counted as great who have lived their life in humility, who have been sweet at heart and possessed pure and sublime behaviour.
- ❖ There is only one way to contentment and satisfaction and that is, God-knowledge.
- ❖ Welfare of humanity is possible only by the adoption of humility.
- ❖ You will be able to adopt humility only when you see that none of the castes is either high or low. All the human beings are composed of the same five elements. The moment this pride goes, the prickly thorn of caste-discrimination will also disappear - the thorn which has ever been pricking. The very cause that kept the embers burning will go; the anxiety goes, the hatred goes, animosity goes.
- ❖ The feelings of contentment, compassion, sympathy as well as love reflect themselves from the life of a devotee.
- ❖ Tolerance as well as forgiveness are the loftiest virtues in a man.
- ❖ Hell is the place where innocent people are killed and Heaven is the place where saints glorify the Supreme Father, and both exist on this earth.
- ❖ O' mind, you must always be awake towards this infinite Supreme Power and be conscious of your own insignificant drop-like existence, so that you may never

feel proud or boastful. If vanity over-powers you, you can not be saved.

- ❖ Those who do good in return for good are many in the world, but it is extremely difficult to find the one who returns good for evil.
- ❖ How can we be happy if the feelings of hatred, animosity and envy continue to exist in our hearts? This is because such feelings are like burning embers. It is impossible for a man to say that he is happy and blissful so long as he is holding a burning charcoal in his hand. In the same manner, the one who entertains the feelings of animosity, hatred or envy can never be happy. He burns himself and causes anguish to others also. That is why saints inspire man to save himself from the feelings of animosity, hatred, envy and pride.
- ❖ Hatred and violence have engulfed every religious sect, society and nation. Not to mention the idea of understanding each other, nobody is willing to trust the other. Such thinking is the outcome of man's ignorance as well as the exploitation caused by certain anti-social elements. Only spiritual awakening can end it. Only spiritual awakening brings man closer to man because through it we come to know that every man is a child of the one and the same Supreme Father - God. It strengthens our faith in universal brotherhood and human equality which seem to be otherwise fast disappearing.
- ❖ Noble feelings become meaningful only when accompanied by noble deeds.
- ❖ Whatever you hear, consider it, think over it and when you are convinced, remain firm on it.
- ❖ Had our devotion not been limited to certain rituals or modes of worship, we would have found man behaving like man today. He does worship Lord Rama but does not follow his ideals. Lord Rama held Shabri in high esteem. He himself walked to the place where she lived and met her. But we are raising the walls of caste discriminations. If man had adopted the ideals laid down by great Masters, there would have been happiness and prosperity everywhere on earth today. But

- if man cannot serve man after being born in the family of man (Insan), how can he serve God (Bhagwan)? God is one and when we believe that 'Rama' (for Hindus) and 'Khuda' (for Muslims) are one, then how can those who worship them be different from each other? Unity will come only when we know the One.
- ❖ To make this mind beautiful, to make it blissful, we must save ourselves from sinful deeds. We must give place in it to the Almighty Lord, the Formless One, the Omnipresent God.
 - ❖ When we indulge in the sinful acts of hatred and animosity, our mind, our heart cannot find peace or tranquility. That is why it is said that if you desire happiness, peace, bliss and love, then you must link yourself with this Supreme Being, this Formless One - God. Once the soul is linked with the Super-Soul i.e., God, it gets freedom from the bondage of life and death.
 - ❖ Those who are wise or enlightened ones, redeem themselves and salvage others also. Their own redemption lies in the fact that they are in the company of saints (Satsang), render service to others (Sewa) and they remember God (Simran) and they are generous to others in the sense that they further distribute the wealth of love to others, bring back to the true path of life the ones who have gone astray or are ignorant as to how they should move on the journey of life. Since ages, saints have been doing this, following this path for the welfare of others. They have been providing the inspiration so that this ignorant man may start treading the path of religion, humanity and nobleness. Man can be called religious only when he follows this path.
 - ❖ Saints are benevolent by nature. That is why they make an effort to give this message to man: "Attain the knowledge of this Almighty, the Formless One and then believe in Him and be devoted to Him, see His divine spark permeating each and every being, demolish all the walls of hatred and thus having the feelings of brotherhood, you may lead your life as a part of human family."
 - ❖ This world is a family - the family of God. Realising this, the saints who are

always benevolent at heart endeavour for the welfare of all.

- ❖ Devotees have always considered themselves that they are illiterate, imprudent and without any merit. They have just been given some responsibilities by the Lord Master. The devotees might have been extremely wise and prudent in reality, but they always considered themselves to be insignificant. Rather they always had this feeling in their heart:

Lakh Siyana Hove Gursikh, Par Aape Noon Moodh Gine

Lakh Hove Sikh Daulat Wala, Guru Charnan Di Dhood Gine.

(The disciple might be very wise, but he considers himself to be imprudent; The disciple might be very rich, but he considers himself to be the dust of the feet of the Master.)

- ❖ Despite being extremely affluent materialistically or exceptionally wise, the saints never feel proud of their prudence, wisdom or education. They never consider themselves to be knowledgeable. Actually it is their humility. And this humility based upon God-knowledge brings them glory.
- ❖ There is no hankering for honour, recognition or glory in a saint's life.
- ❖ A disciple (Gursikh) obeys what is ordained. He always moulds himself in such a manner that he treats the word of his Master as a command and sincerely acts upon the same. The one who becomes so obedient, is glorified in the world.
- ❖ Whenever human life has been fruitful, it is by linking with God. Whether educated or illiterate, poor or rich, man can find praise by uniting himself with God.
- ❖ Neither the fruit of our good deeds nor the punishment for our evil actions can be enjoyed or borne by anybody else than ourselves. We should always remain prepared for both.

- ❖ Truly speaking, what we consider as pleasure ends itself after creating the desire for another. Thus it becomes a cause of anxiety for us.
- ❖ The company of saints only has been considered a source of happiness. Whosoever has availed such a company, has redeemed himself and attained noble virtues. We must always seek the company of saints. This is the real devotion in one's life.
- ❖ How do the ones who call themselves Hindus or Muslims, behave and destroy the homes where people live happily? They cause the smoke, they cause the fire in the houses of others. They burn the living human beings. They cause violence, they cause distress which bring only harm to the mankind.
- ❖ The man's spirit of love today should have been soaring even higher than mountains, but he is found diving down because instead of devotion to God, he is indulging in cravings, desires, selfishness, hatred and pride. That is why man has been falling from his lofty status of a human being.
- ❖ If ever one feels angry, it should be for the welfare of others. For example, we do express our anger when we want to keep a child away from the fire. Our anger at that time is guided for the welfare of the child, the desire to save him. But if we ill-treat others with anger caused by the feelings of hatred and animosity within our mind, then it is really going to be harmful for us only. On this, we are told that the feeling of anger, if ever it arises, should be like a line drawn on water. How long can a line drawn on water stay? We draw it on one side and it starts disappearing on the other. Love is like a line carved in stone; it stays forever.
- ❖ All these worldly considerations, relationships, dealings and ruling over others etc. have been described as glass. Only Divine Name, the Formless One has been treated as diamond, which is eternal, above transition, self-existent and not under anybody else's command, which sustains the whole universe. Whosoever has given a place to this diamond of Truth in his or her life has in fact found the real

meaning, the rest is all meaningless.

- ❖ We glorify the ones who went in for the true bargain. Those who deal in useless bargains do not gain anything. Again and again these words are being repeated that - O' man, you are wasting like cowdies your precious, diamond - like life. If you do not take the true shelter, do not attain the wealth of Divine Name, then this life would go utterly waste like cowdies which is otherwise as precious as a diamond. Realise the real worth of this life. That is why we say, 'Dhan Nirankar' again and again, which means we hail the Almighty God. Those who give preference to God as compared to the worldly objects, find peace and happiness.
- ❖ It is strange, that while visiting hotels or traveling by train, nobody seems to hold any feelings of discrimination, but when it comes to devotion, discrimination is ever present.
- ❖ The one who has not surrendered himself, who does not cherish the feelings of obeying the command or the one who considers his own prudence as unique, cannot attain the bliss of devotion. Without surrender, nobody can become a devotee. Saints say: O' man, if you adopt such noble virtues, then each and every breath of yours would become blissful. Surrender is the greatest renunciation, as it is said – Devotion means to surrender oneself.
- ❖ Devotion is the austerity and sacrifice made throughout life, it is not meant for one day only. Actually speaking, every moment, every breath of a saint is devotion. A saint spends every breath in God-remembrance and uses all the gifts bestowed upon him by God for the welfare of others. In his heart, a saint always cherishes the feelings of love and goodwill. The one who imbibes such feelings is in fact considered a perfect devotee. He alone is able to enjoy the real bliss of devotion.
- ❖ Only when both the wings of God-knowledge as well as action are in operation, can the bird of devotion fly in the sky.

- ❖ Patience, thankfulness and tolerance are the ornaments of a disciple.
- ❖ Lofty is the one who adopts the teachings of lofty saints, Gurus and prophets in his life.
- ❖ A saint is distinguished by his noble deeds, sense of detachment, magnanimous heart, equivalence of vision and the feelings of surrender.
- ❖ Along with lofty God-knowledge, lofty action is also imperative. Renunciation is the name of detachment which has to be adopted by mind.
- ❖ The realization of destination has been described by saints and sages as the realization of God only. There is no ambiguity in what the saints say but man does not pay any attention to them. Rather he acts as per his own will. As a result, he leads his life like a blind-folded bullock yoked to the oil-seeds crusher, who keeps going round and round at the same place and thinks that he has reached the other end of the earth. But the moment the bandage is removed, he finds that he is standing where he was. In the same manner, so long as the darkness of ignorance is not removed and one does not align with the Ultimate Reality, one continues to be deluded. He keeps thinking that he has reached the destination by performing rites and rituals, while that is not true. Nobody can reach the destination until he or she attains God-knowledge.
- ❖ If one takes the shelter of Truth today, he can indeed be redeemed. But if he takes the shelter of falsehood, of delusion and claims that he is glorifying those who took shelter of the Truth, will they be ever redeemed? This is the delusion man suffers from. Only the one who takes the shelter of Truth has ever been redeemed.
- ❖ The one who attains the company of saints, chooses right actions and leads his life accordingly. Because of such lofty actions and behaviour, he becomes a

human being in real sense. When he becomes truly human, he becomes a boon for this earth due to his actions and contributes towards converting this earth into paradise.

- ❖ God-remembrance (Simran) and devotion performed in selfless manner is true devotion. If one was given the command to construct a concrete platform, one obeyed and constructed it and if one was commanded to demolish the same, he obeyed and demolished it. If the Master (Guru) described morning as night, one accepted it and if the night was declared as day, the same was also accepted. Such sincere followers were the ones who reached the lofty heights of Gurmat and attained the real bliss of devotion. Their devotion was always selfless. They did not remember God for the gratification of any desires.
- ❖ Saints want to obliterate all kinds of fear. They advise man to live in a fearless manner. He should neither fear, nor frighten.
- ❖ Only by knowing the Almighty One can we bring back the lost peace and unity. Saints are like a river who carry in their hearts the feelings for the welfare of all. Today, what we need is peace, unity and tranquility. Only by adopting such noble feelings can we convert this earth into paradise, otherwise man today has left no stone unturned for its ruin. Only by uniting with this Formless One and wishing well for all can the man find happiness.
- ❖ It is said that to attain human birth is a sign of being extremely fortunate. Even though the animals too have many distinct qualities, yet their birth has never been considered fortunate. Only the attainment of human birth has been declared as a sign of good fortune. All the holy scriptures including Vedas and Shastras proclaim the same. It means that this human body has certain significance. We have to realise this significance. This is the only opportunity when we can realise the Ultimate Truth.
- ❖ Two and two make four - it is a true fact. This holds true in the morning, this holds true in the evening. In the same manner the Eternal Entity of this Formless

Omnipresent is also the Truth, which is ever-existent. It is beyond any change. It does not get influenced by time or place. This Supreme power is all-pervading. The same is being called Truth. Saints inspire man to attain this very Truth.

- ❖ During this lifetime, after your birth and before death, O' man, you have to perform this loftiest task, attain the loftiest knowledge and reach your destination. God is not far from you. Once you realize this, all your delusions and speculations come to an end. You attain firmness.
- ❖ So long as God does not appear in our life, in our hearts, these conflicts will remain there, these conflicts of caste and the walls of sects will continue to exist. Those who adopt in their life the teachings of the True Master, do not ever do any such deed that may cause flames.
- ❖ What we call universal brotherhood, is possible only with the thread of God-knowledge. Then, there will be no discriminations left and all will be united by this chord.
- ❖ If we follow the teachings of saints, we will find no conflicts, no distance between man and man, no riots. If we follow the teachings of saints, we will find love all around. Nirankari Mission too is giving the same message which has always been given by all the saints, Gurus and prophets.
- ❖ Devotees do not stay away from the congregation simply because they are entangled in material pleasures. They do not forget service to others (Sewa) and God remembrance (Simran). Rather they rise above happiness as well as unhappiness. What is meant is that saints have an equi-poised state of mind. Those who rise above the feelings of slandering, fame-infame, happiness-unhappiness, are considered devotees.
- ❖ Whosoever sought the company of saints became gods from common men. In the company of saints, man comes to imbibe divine virtues like love, compassion, sympathy, tolerance and humility. Just like any river when it merges with the

- Ganges becomes Ganges, copper becomes gold when it comes in contact with the touch-stone and the trees growing around a sandalwood tree imbibe its fragrance, in the same manner a man becomes a saint in the company of saints.
- ❖ All those who got emancipated in this world or for that matter anywhere in this world, have redeemed themselves only because of this company of saints. Whether they were the ones who meditated or sat in penance, or they were dacoits, they could not find salvation without the company of saints.
 - ❖ We have to live like saints. We have to adopt those words which are beneficent. We have to tread the path which may lead to our own welfare and the welfare of others.
 - ❖ Devoid of Divine Name, the life of a man has been compared to that of a donkey carrying sandalwood. As we know, the donkey does not know the value of sandalwood. Even when besmeared with its paste, it rolls on the ground again and again and soils its body with dust, removes the fragrance. Saints always remain conscious so that they stay linked with sandalwood and not with the dust. A devotee adopts serenity and renders selfless devotion by constantly remembering God in his heart and living his life according to the divine will. We have to seek the friendship of such saints who are true in their friendship or devotion (to God).
 - ❖ To cut a cloth, we need hardly two seconds, but to sew the same with a needle and thread, we need a lot of time and effort. Truly speaking, it is easier to divide while it is very difficult to unite. The onus to unite lies with the saints.
 - ❖ Company of saints (Satsang) is a tonic for the mind and its absence makes the mind weak. Therefore, to attend a congregation is essential for spiritual health.
 - ❖ Those who believe in hailing the Formless One – Nirankar, definitely become lofty themselves. They are great. We may have dealings with such saints (only).
 - ❖ Those who are narrow-minded can never be saints. Therefore, always seek the

company of perfect and large-hearted Mahapurushas only.

- ❖ The company of saintly persons redeems us and the company of the unsaintly persons can become a cause of harm only. The company of saints provides strength. Such a company takes one towards the heights of life. Instead of giving uncertainty, it provides consistency and perseverance. It proves helpful in making our vision a noble vision.
- ❖ As against the company of an unsaintly person, the company of a saint, a perfect devotee, is beneficial to us as it proves to be helpful in making us tread the path of devotion.
- ❖ To redeem the world, to fill our lives with devotion, only saints inspire and teach us to lead our lives while remaining in the shelter of this Formless One. At every step, the saints have advised us to seek the company of saints only.
- ❖ Saints! The time is passing. We must value it and not let it go waste. We must proceed on the journey of life in complete submission to this Formless One, giving due respect to others and treating the whole world as our own. Such is the state of mind and feelings that the saints have always cherished. That is why their lives found glory. May God bestow such lofty feelings and strength upon everyone so that all become blissful and happy.
- ❖ A saint conquers his mind. He firmly believes that God does everything and all that He does is perfect. As you have heard the story of a man who realized the perfection in what God does only when a gooseberry fell from the tree and hit his nose. Otherwise, he was saying that people were considering God as wise without any reason because He has put only small gooseberries on such a big tree and a big watermelon on a small creeper. As the gooseberry fell from the tree and hit his nose, he realized that what he thought was wrong. Had a water-melon and not a gooseberry, hit him, his nose would have been crushed completely. In this way he realised that his own way of thinking was wrong. Everything in the universe created by God is, therefore, perfect. We have only to appreciate the

circumstances.

- ❖ Every moment is running. Nobody can stop it. If a person says that he can stop the time from flying because he has money, physical strength or political power, it is simply not possible. The time must fly by every moment.
- ❖ The service of God is not possible without the service of man. The service of man is the service of God. Service is always rendered according to one's capability.
- ❖ Just like the clouds take water from earth with the help of the sun and return it back in the form of rain on earth, the saints too surrender to the Source whatever they receive from it.
- ❖ Only by serving and showing respect to the human beings, shall we be able to serve this Almighty Nirankar. This has been the message of all the saints and sages.
- ❖ The one who wants to illuminate his home by burning the homes of others, can never be successful. He does not know what he is doing. Man should live a true spiritual life by uniting oneself with God. We have to do some introspection today. We should look within ourselves to find if we are leading our life by adopting the principles of humanity or not. Large heartedness can be established only by adopting noble and lofty feelings. Man is moving towards downfall, the abyss of life because human values are disapproving.
- ❖ O' man, you are giving importance to what is insignificant. It is futile.
- ❖ Without the company of saints (Satsang), one cannot attain wisdom, because it is the saints who make us discern truth as compared to untruth. Therefore, their company always bestows the sense of discretion upon us.
- ❖ Saints are those who constantly teach us to tread the path of truth, to endure all

- kinds of sufferings silently.
- ❖ We often measure things on the basis of their outer appearance as well as the way of working. This is wrong.
 - ❖ O' man, you insist that you have been born to a high caste family, but devoid of lofty deeds, you cannot be considered superior to others. For example, if someone's parents live as good people in the society without cheating, oppressing or coming into conflict with others and thus enjoy good name and fame and command respect for themselves, their children who are just their opposite in every respect would be mistaken if they think that people should give them the same respect simply because they are their children, notwithstanding the fact that they quarrel with others, abuse them, look at them with indecent intentions and violate discipline. Mere taking birth in a superior caste family does not make one superior. One becomes superior by his deeds only.
 - ❖ The maximum propagation of the Mission has been carried out by Mahapurushas through their practical lives. In fact, action is the best way to spread the message. It attracts everyone. Words can be heard and read from a distance. But people must come near after listening to or reading those words and observe the practical life. Till the time our practical life does not speak, nobody would take any inspiration from us.
 - ❖ Saints might use different words, expressions and examples, the feelings they want to convey are the same. They want man to realize what he is not realizing, to be conscious of what he is unconscious about. They remind man to salvage his soul for which this is the time, this is the opportunity.
 - ❖ What we read and recite is right if it brings man closer to man and promotes the feelings of love, co-operation and humility in the heart.
 - ❖ The words that the Mahapurushas speak are extremely significant and precious. It is because their words glorify Guru or the Master only.

- ❖ When we realize the presence of this Formless One, it certainly makes our words pure and sweet automatically.
- ❖ The words of saints and sages are beneficent but mere words cannot redeem. One must listen to them and take steps to attain that for which they provide inspiration. Only then is redemption possible.
- ❖ Man today is busy snatching whatever he can. Quite often we hear stories like this that one brother goes abroad, earns money and sends it to the other. The latter invests the money in his own business. And when the brother returns from abroad and asks for his money, the other fellow claims that it belongs to him only. He does not realize that despite all this, he must leave this world one day leaving the money behind. He must go empty handed as he came. This snatching is futile. Real happiness or bliss lies in loving God and His men.
- ❖ After attaining the wealth of God-knowledge, if we lead our life with a constant focus on it, if we remain conscious of it, then we definitely reach an equable state of mind which makes us consistent from within and without - our words of respect for someone are accompanied by our genuine feelings of respect for the person.
- ❖ We must march on the path of our life while performing our duties. At the same time, however, we must remember and adopt the virtues called love, humility and sweetness.
- ❖ O' Man, you are welcome to possess worldly powers - the beauty, the riches and a beautiful house, etc. But if you give preference to these objects as compared to the Almighty to whom they belong ultimately, neither would your status become lofty nor would your life be blissful.
- ❖ God-knowledge is not a miraculous phenomenon, rather it is the name given to a state of understanding. Whosoever attains this understanding in his life, gets

imbibed with the feelings that none is an enemy, none is alien. This is the state when man comes to know God and then perceives His image in every human being.

- ❖ Those who surrender themselves and mould their lives according to the teachings of the Master, those who live in the constant realization of this Truth, make this Truth the basis of their life and lead their lives by not imposing any 'ifs' and 'buts' upon the Master's word, are definitely worshipped in the world. They are indeed unique, they are important.
- ❖ If the head has never bowed at the holy feet of the saints, it is as good as not being there; it has no significance at all.
- ❖ The importance of this forehead is there only if it values the holy feet of the saints, bows there again and again and keeps itself surrendered.
- ❖ Man today has become a slave to materialism. Houses were meant for man to live in but today it appears that man is meant for houses. Shoes are meant for the feet and not vice-versa.
- ❖ Man's body is a part of Matter (Maya) and it has to stay in Matter. There is no harm if the body lives in the Matter but if the Matter over powers the Mind, it is difficult to survive or escape the ruin.
- ❖ Man claims the mountain of credit for the molehill of his effort or contribution. Devotees, on the other hand, make as big a contribution as a mountain but do not make a molehill of mention.
- ❖ O' man, try and test it. You have love on the one hand and hatred on the other, you may adopt the same and see the difference. If you hate, you will get nothing but anguish.
- ❖ Man does not adopt what gives him happiness or bliss. On the other hand, he

goes after what leads to anxiety and worry only. He wants to live in this very state. He wants to live in this filth. He does not want to live in a garden but he wants to live where there is a heap of filth.

- ❖ If the mind realizes the presence of this Supreme Power (God) all the time, it will get rid of selfishness and then work for the welfare of others. It will use all its means as well as capabilities to render service unto others.
- ❖ May all become spiritually awakened so that they live like human beings, bound by the chord of unity, following true religion – the religion of humanity and thus making their own as well as others' life happy, turning this earth into a heaven by their good behaviour.
- ❖ Rising above greed and avarice, we have to serve each other, help each other and contribute towards sharing each other's weal and woe.
- ❖ A father brings a toy for his child. The child gets so engrossed with the toy that he ignores even his father. In the same manner, man has become engrossed in the gifts that the Almighty has showered upon him. As a result man has been coming and going in the cycle of birth and death and is extremely unhappy. Mahapurushas are always thankful to God and consider Him to be more significant than His gifts. Just like a painter can make thousands of paintings but all those paintings even if put together, cannot create one painter. All these gifts are the creations of the Almighty. Let me value the same, but I may never consider them to be more important than God. This is what a saint always prays for.
- ❖ Man was supposed to place this Formless One in his mind, but he placed this material world, the greed instead, which made him vain and proud.
- ❖ Those who possess the wealth of Divine Name are indeed happy: because it bestows fulfillment; whereas the worldly wealth makes one greedy, jealous and takes one towards worldly passions.

- ❖ O' man, once the end comes and you exhaust your breathing process, it will not be possible for you to get redeemed. You will not get this merchandise once the market stands closed.
- ❖ This delusion of Matter (Maya) dupes the whole world but the one who dupes this delusion itself deserves our reverence. O' man, if you look upon material wealth as mere objects of use or means of living, then you are within your boundary, but if you succumb to greed, then the same wealth would become a source of anxiety and harm to you.
- ❖ Instead of giving importance to the attainment of what leads to emancipation, what makes us happy here and hereafter, what we go on preferring are the objects which disfigure us, degrade us and make us bankrupt.
- ❖ Man's importance increases only when he gives importance to God. If he forgets to give importance to God, he himself loses importance even though he might be possessing immense wealth, physical strength and educational qualifications. By giving importance to all these worldly attainments as against God, nobody could ever become important.
- ❖ The way the saints and sages lived, the kind of feelings they had, if we follow the same we would indeed become precious, we would indeed have value.
- ❖ Ask the man today 'who is your father, brother or sister', the answer would be 'the material wealth or the property.' This is the reality about the man today.
- ❖ Had the man adopted in his life the teachings of the saints, he would not have been seen behaving like animals today. No doubt he has been reading and reciting what they wrote, but he has not imbibed the same in his life. Had he not ignored their teachings, there would have been a view of heaven on the earth. Love, tolerance as well as large heartedness would only be visible in this world if we are loving and humble towards every human being.

- ❖ Morning is the natural outcome of sunrise. Getting wet is the natural outcome of pouring water on the body. Burning is the natural outcome of putting one's hand into fire. In the same manner, the beauty and purity of mind and the sublimity of the feelings is the natural outcome of linking oneself with God and one's life gets saved from moral degradation.

- ❖ The one who lives in the present based on Truth is certainly going to attain salvation. How can one find salvation if his life is based on falsehood even though he might be repeating the name of those whose life was based on Truth? This is a misunderstanding on the part of man. Salvation was found only by those who relied on Truth.

- ❖ We glorify the saints and sages. This is a good thing. One gets inspiration from this. But how can we find salvation, if we do not pay attention to the same, if we do not become earnest towards them and if we do not adopt those feelings in practical life?

- ❖ It is essential that we remove our ignorance during this lifetime. The soul cannot be salvaged if the knot of ignorance is not opened. The bondage of transmigration will continue to exist. So, man must get united with God, who can be a support in this world and hereafter.

- ❖ It is essential to see through the inner vision. We can use this vision only if we obtain it first. Once we obtain it, we will own everyone, which in return would strengthen the feelings of love. Once the feelings of love are strengthened, there will be more peace, more calm. And only peace and calm can take us forward on the path of progress: The gain would be twofold - one, our soul will be redeemed while living and our mind too will become beautiful.

- ❖ Without humanity, how can a man be called a man? And humanity is possible only by linking oneself with God.

- ❖ God is there in every human being. Until man acquires this vision, he will never tread the path of humanity. And without treading the path of humanity, how can he be called a saint, a seer or religious for that matter?
- ❖ Saints and sages established only the religion of humanity. All the saints and prophets who appeared on this earth, glorified humanity only and described the path of humanism as the path of religion.
- ❖ Humanism in its right sense would only be established if we move towards the source (the Almighty) first. If we are hoping for humanism to prevail, it is essential to realize first its source i.e., God. It is imperative to establish a link with Him. Without knowing God, humanism will not be possible.
- ❖ A Guru's disciple (Gursikh) is the one who obeys what the Master says. He always moulds himself in such a way that he treats every word of the Master as a command which he obeys with full sense of submission. In fact, he becomes identified with his obedience towards the Master.
- ❖ We can serve the Formless One – God, only by serving the mankind, by showing respect to the mankind. This is what all the saints and sages have said and taught.
- ❖ Kingdom of God (Ram-Rajya) is not the name given to a building. It means a place where all will start living as true human beings, wishing well of each other and giving love to one another. The place might be any part of this earth, it will become the Kingdom of God (Ram-Rajya). This is the aim of Nirankari Mission.
- ❖ Those who tread the right path, who march on the path of Truth, who live while constantly aligned with God, who cherish good wishes for the whole mankind, who do not have the feelings of envy or animosity towards anyone in their mind, are the ones who redeem the mankind.
- ❖ Let us realize this truth that we are the children of the One Supreme Father. None is a stranger or an alien. We must give up the false pride and stop trying to prove

our superiority over others.

- ❖ Man must align himself with the Truth, the Ultimate Reality. Instead of indulging in pride and vanity and considering himself superior as compared to others, he may constantly have an equality of vision which brings man closer to man.
- ❖ If man is guided by this true feeling in his mind as well as heart, he will use his body, his physical strength for good or welfare of others and not harm anyone. Moreover, he will not build or use the weapons which may harm others.
- ❖ If we attain the light of Truth, if we get linked with the Truth, we will not believe anymore in erecting the walls of hatred, jealousy and animosity. Saints and sages have always brought down such walls and removed the darkness. Today, let us also adopt this light of God-knowledge and keep constantly removing this darkness of ignorance and thus bring down these strong walls.
- ❖ This earth is being described as hell. Often it is said, “What kind of earth is this? What kind of world is this? It is a hell only. Why do we name it as hell? It is because man today has ceased to be man. He has started behaving like animals. Saints, however, offer a means to convert it into heaven. When man imbibes human qualities, he converts this earth into heaven.
- ❖ When a drain gets merged with the Ganges, it becomes worthy of worship. However, if the drain says that it should stay as a drain and still be worshipped, it is not possible.
- ❖ Just as the trees move when the wind blows. It is not that the wind blows when the trees move. The existence of sea is not because of the presence of waves. The waves are there because of the sea. O’ man, you should also give preference to this Ultimate Truth - God, the Almighty. Rely on Him so that all your thoughts, plans as well as actions are useful for the welfare of mankind.
- ❖ You are welcome to celebrate the days commemorating the saints and sages.

This will, however, be auspicious when we start following what they taught.

- ❖ A bird was flying. It was holding a piece of meat in its beak. Several kites and hawks started chasing it. They followed the bird wherever it went. The bird was extremely frightened. It was disturbed because of the fear. Suddenly, the piece of meat fell from its beak. The moment it fell down all the kites and hawks swooped down towards the piece of meat. As a result, the bird heaved a sigh of relief. What it means is that so long as we are not ready to give up such feelings as bring us bad name and misery. If we are not ready to give up our narrow – mindedness, we just cannot find peace and tranquility.
- ❖ Unity is essential for man's peace of mind and happiness. In the absence of this unity, mankind will continue to have the dreadful face as it is having today.
- ❖ Saints provided man with the means of God-knowledge to bring down the walls, the sword of God-knowledge to cut the shackles, so that man could be truly liberated and thus enabled to lead a happy life in this world.
- ❖ Saints consciously feel for each and every human being inhabiting this earth and try to awaken all, irrespective of the place they belong to, the language they speak, the social status they have. Devoid of this awakening, man gets degraded to the category of what we call animals.
- ❖ The one who holds the rope of the Formless One, gets rescued from the mire, gets saved from drowning, gets saved from falling into a bottomless ditch and thus succeeds in leading his life in a simple and easy manner.
- ❖ Those who are ignorant and have fallen into a ditch themselves, how can they save others? Therefore, saints make us conscious through every method in every respect so that we possess such thinking that we do not get carried away by others and follow them blindly. If we are carried away by what others say, we would move so far away that it would not be possible to return or to be saved. We can hold ourselves firm before we are carried away.

- ❖ Through God-knowledge only we come to realize God. Only then we realize His presence in every particle of the universe and thus get rid of all our doubts and delusions. Once we perceive Him in every living being, we wish for the welfare of all. This knowledge can neither be attained by reading or reciting nor by making numerous efforts by way of rites and rituals. Rather it is an act of divine grace that we find the company of saints and then receive this precious gift.
- ❖ We cannot find peace of mind if we are guided by the feelings of hatred. That is why it is said that if man desires happiness, peace, bliss and love then he should definitely get linked with this Formless One. Once the soul gets united with God, it gets liberated from the bondages of birth and death.
- ❖ The person who awakens in time and approaches the saints, can make his life fruitful. If he loses this precious life time and keeps distancing himself from the company of saints because of petty discriminations, he remains deprived of this priceless gem. This keeps him deprived of happiness here and hereafter.
- ❖ Any person, whether rich or poor, educated or uneducated, believing in any religion, born in any caste, will remain wandering if he is not aware of his destination. Man keeps wandering without knowing this destination, i.e. God.
- ❖ Whenever this life has been fruitful, it was only through linking it with this Formless One - God.
- ❖ The company of perfect saints and Gursikhs (disciples) is always a source of happiness for us as they help us in treading the path of devotion.
- ❖ Man should not lead his life while remaining entangled in delusions in this world. Man can never attain peace of mind or happiness nor can he redeem himself till the time he suffers from delusions.
- ❖ There is your hand. There is your palm. Now would you like to place a flower or

sandalwood on it or a burning charcoal?

- ❖ Until we remove the lid of ignorance from the soul, it cannot become one with the Super-Soul.
- ❖ O' man, God is not far from you. He is ever-present with you. He is omnipresent, all-pervading. He is present in each and every particle of the universe. He is there in each and every leaf as well as branch.
- ❖ Have you ever found peace of mind where there is hatred? Peace does not exist where there is hatred.
- ❖ Mere reading and reciting is of no use. You gain only by realizing the object mentioned there. A poor man cannot become rich by merely mentioning the name of wealth of the world.
- ❖ We are leading our life in the present, how can then our redemption take place in the future or in the past? Redemption too has to be take place in the present. The age in which a person was born was the present for him.
- ❖ Once the mind attains beauty, the hand engaged in murder starts serving others. This tongue which uttered bitter words, starts speaking sweetly and providing solace to the hearts.
- ❖ The words of the saints and sages are always real. They are never useless. However, many hear them but few ponder over them, and out of those who ponder, very few accept them, and out of those who accept them, very few put them into practice.
- ❖ O' mind! Whenever you imbibe these words (of saints and sages), you would be redeemed. The mind's becoming pure means the life has become pure.
- ❖ By adopting the Truth, this mind became magnanimous, because the One who

has been accepted is not limited, He is vast. He cannot be confined anywhere.

- ❖ Flowers remain flowers even though surrounded by thorns. A saint has linked his mind with the One who is perfect, so he too remains perfect (contented) under all circumstances. He is ever thankful and contented. If contentment is there then how can bliss be far behind? In other words, it is the contentment which maintains the bliss and the devotee stays submerged in the devotion of God.
- ❖ It is one thing to hear and another to speak and make others hear. It is for the ears to hear and the tongue to speak. Saints, however, do not remain confined to these senses. They think beyond and hear through their mind and speak through their action.
- ❖ If the mind carries bitterness, the words uttered by the tongue are bound to be bitter. If mind is saturated with the feelings of service, the hands too will move towards serving others, helping the fallen to rise and wiping the tears of others.
- ❖ If the mind is concentrated where it should not be really concentrated, then it keeps getting filled more and more with dirt.
- ❖ If we turn our back towards the sun, our face too becomes dark, and if we face the sun, our face gets fully illumined with its light.
- ❖ Important and wise are the ones who give up the 'I and Mine' and adopt 'Thou and Thine'.
- ❖ Take any saint, Guru or prophet appearing in any age, everyone of them declared one and the same thing that this soul can be salvaged only by attaining the knowledge of the Supreme Father – God. To realize the wealth of Divine Name (Ram Rattan Dhan) and to attain spiritual enlightenment (God Knowledge) is one and the same thing.
- ❖ Ram Rajya (the Kingdom of God) can exist only at the place or in the heart where

this light of Rama (the Divine Light) does dawn, where there is this light of God-knowledge.

- ❖ We know that the camel is a tall animal. Its back is quite high. It finds the other animals as dwarfs as compared to itself. It thinks that it is the tallest. But the moment it stands by the side of a hill, it realizes that it is nothing but a dwarf as compared to the huge hill. In the same manner we realize our insignificance only after seeing this Almighty, the Formless One.
- ❖ To extinguish fire, we pour water on it. Fire cannot be extinguished by fire.
- ❖ The one who is himself short-lived, his support too would be temporary. Only the support of the Formless One is permanent. Only this Formless One has been described as the Supreme Power which is eternal. Therefore, we should take the support of this Supreme Power, the Eternal, the Formless One.
- ❖ Those who have attained this state of mind, stay so for ever. They are like a flower. A flower might disappear from the sight, it might be trampled under the feet, yet its fragrance stays on.
- ❖ When we get linked with this Supreme Truth, realize it, our way of looking at others based on discrimination too gets changed.
- ❖ First of all, we have to recognize this beloved One. We have to marry this Bridegroom. We have to establish our relationship with Him. After that we have to offer Him our complete devotion. While glorifying Him, seeing Him pervade each and every being and while wishing well of everyone and having goodwill for everyone, we have to cherish the feeling of giving happiness to everyone. When we adopt this kind of attitude towards every human being in the world, this will be our real devotion to God.
- ❖ Devotees always wish that the on going journey of their life may be full of devotion to God.

- ❖ Only the company of saints has been described as the source of welfare. Whosoever has adopted it, has redeemed himself. Whosoever has sought the company of saints with this feeling, has imbibed divine qualities.
- ❖ Saints have always had this prayer that each and every breath of theirs may be spent in God-remembrance. Whatever glory of God they sing, they may consider it insufficient, whatever company of saints they attend, they may feel it is too little, whatever service they do to others, they may consider that they have done nothing so far.
- ❖ A perfect boat reaches the other shore even after facing storms. Those boarding it too reach the destination. But the boat which has a hole in its bottom, will find it sufficient for its sinking, whether there is a storm or not.
- ❖ Those who are narrow- minded can never be saints.
- ❖ Only a true human being can be a god.
- ❖ If this Formless One is not made to dwell in the heart, not contemplated upon, then we cannot attain the happiness and the bliss that we cherish.
- ❖ Those who are proud of their caste, spread many other evils such as hatred, violence, envy etc. These evils produce such thorns as keep on pricking us causing pain day and night.
- ❖ By not giving the Formless One - God a place in our mind, we suffer from ego, we suffer from pride.
- ❖ Men can never be happy if they forget this Almighty, the Formless One and remain engrossed in worldly desires and avarice. Those who give the Almighty a place in their mind, become contented.

- ❖ It is the soul which has to seek salvation and the salvation is not possible without God-realisation. The soul will get rid of the shackles of transmigration only after meeting its Lord - the Almighty.
- ❖ By becoming greedy we must not fall from the lofty pedestal of humanism. Instead, we should concentrate on the wealth of Divine Name and give it importance.
- ❖ There are the distinguished few only who seek the wealth of Divine Name and only these distinguished few are great indeed.
- ❖ On the one side there is attachment so deep, so extreme. On the other side, there is complete detachment. The saints, however, advise to have the attitude of detached attachment.
- ❖ The state of Yoga (contemplation) is to fulfill one's responsibilities towards the family, the society, the country and towards the world while staying in the family, in the world and enjoying all material comforts and showing one's devotion to God at the same time. And this is the real devotion.
- ❖ Without the company of saints, wisdom cannot be attained because it is the saints who teach us the difference between Truth and untruth. Only their company bestows wisdom upon us.
- ❖ Saints are aware that true saints are the ones who constantly teach us to tread the path of Truth, who teach us forbearance, who teach to bear patiently the innumerable wounds inflicted by others.
- ❖ We generally form our opinion on the basis of outer appearances and other outer factors, which is wrong.
- ❖ Near ones are those who are near to heart. The one who is near the body only is never called the near one.

- ❖ We are called near ones when we respect fellow disciples. When we scorn them, we get distanced. When we show respect to the fellow disciples, when we are humble towards them, we become the near ones.
- ❖ Unlucky are the ones who enjoy the shade of the tree which itself is standing in the sun, but still throw stones at it.
- ❖ By only wishing and praying for the happiness of others do we get happiness for ourselves.
- ❖ There is no religion like working for the welfare of others. Herein lies our own welfare. Saints always think of the welfare only.
- ❖ The time in life which is spent in union with this Formless One is indeed important. Only that part of life has the highest value.
- ❖ Do not forget the Almighty God. Do not ignore Him. That is the value of our breathing, that is the gain.
- ❖ If the skin on my body is used to make shoes for a perfect disciple, it would still be less.
- ❖ The name itself of the Mission is Nirankari Mission. It means that it gives importance to uniting with this Formless One, Nirankar. One can hear about social etiquette or moral character for dealing with the world, at many other places but this Mission lays stress upon linking with God so that the soul gets salvaged.
- ❖ We may pursue religion while living in the field of action and not by running away. We must follow the religion, render devotion, surrender to God while living in the world and remaining in the field of action.

- ❖ It is the soul which has the highest value because it is a particle of the Super-soul – God, and it is the soul which has to know God, which has to realize God. That is why we have to think of redeeming it.
- ❖ The one who is flexible is alive, but the one who is absolutely hard or rigid is called dead. That is why it is said that those who are rigid or egoistic, are like a dead body and the ones who have flexibility or are humble, are really alive.
- ❖ O' man, establish this Almighty – God, the One who is all-pure, in your heart as well as mind so that your thoughts too become beautiful and pure, so that you are able to distribute the same beauty as well as purity to others through your words deeds.
- ❖ Until the sun rises, we give a lot of importance to a lamp. The lamp is significant till the time there is darkness. But the moment the sun rises, the light of the lamp is not even visible.
- ❖ A devotee does not remain confined to devotion on his own part. He has another special quality i.e., he is generous. He redeems others too.
- ❖ Mind is one only, whether we establish Lord Krishna (God) in it or Kansa (the devil). Whether we make it appear like Rama (God) or Ravana (the devil), the mind is one only.
- ❖ The words coming from the saints are extremely significant and valuable. They carry value because they glorify the Master only.
- ❖ When we realize the presence of God, then certainly our words become pure and sweet.
- ❖ Devotees become full even after surrendering, while the world stays empty even after snatching.

- ❖ The need of the day is not the oil (to burn) but the water (to extinguish). We do not require the people who are unsaintly, but the saints.
- ❖ The devotees serve the whole world. They do not discriminate while serving.
- ❖ Those who serve, they enjoy the bliss. Those who talk but do not serve cannot enjoy the bliss.
- ❖ The one who serves the Almighty, is full of virtues and saves himself from vices.
- ❖ Even if there is a single lit lamp, the darkness dare not enter that place.
- ❖ Evil is alert. If the light of God-knowledge too becomes alert with the same intensity, then it will never get extinguished.
- ❖ Those who remain hued in the colour of this Formless One, those who are immersed in its intoxication, they attain the bliss.
- ❖ We do sing the songs by Meera. Let us also look at her steadfastness in devotion. Let us appreciate how firm she was in her devotion.
- ❖ To realise Truth is to realise Self.
- ❖ Let us read or study as much as we can, but this realization (of Truth) is not possible without the grace of the True Master.
- ❖ This world is transitory. It is God alone who is eternal.
- ❖ The one who truly loves God, he loves His creation – the mankind, also.
- ❖ The True Master is pleased only when one disciple loves the other.
- ❖ The True Master's eye does not see the evil. It does not look at even one's minor

shortcomings, while it absorbs even the biggest sins.

- ❖ Who is your biggest friend? He is the one who takes you to the congregation of saints.
- ❖ You must close your eyes, you should never indulge in criticizing or defaming others.
- ❖ We come across human beings at every place, but we seldom find humanity. Saints desire that the feelings of humanity may also spread corresponding to the increase in population.
