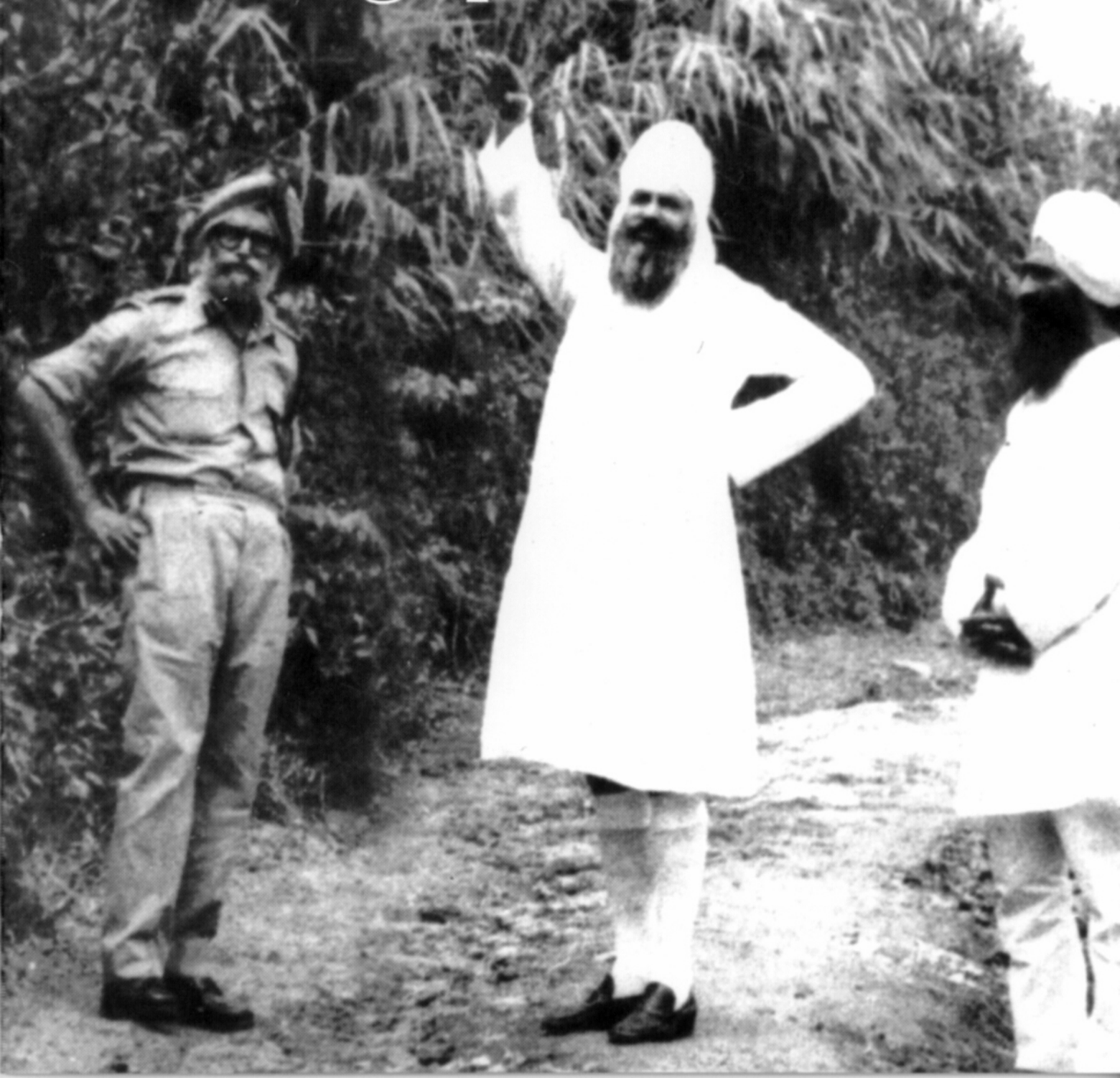


Changing the Terrorist Mind

Bringing Sustainable Peace to Mizoram

**A blueprint to end the terror
that grips the world**



**Changing the Terrorist Mind – Bringing Sustainable Peace to MizoRam
A blueprint to end the terror that grips the world**

Gobind Sadan Institute
Emerging Trends in World Peace Series
Blessed are the Peacemakers

Edited by: Ralph Singh
Gobind Sadan Institute for Advanced Studies in Comparative Religions
Gobind Sadan, Gadaipur, Mehrauli, New Delhi 110030

"To end the scourge of terror, we must change people's minds, not put more pressure on them." Baba Virsa Singh ji



Tribute

This is a very small tribute to the One who is truly larger than life: arguably the world's greatest visionary and healer Baba Virsa Singh, Maharaj of Gobind Sadan, and his greatest disciple, Brig. Gurnam Singh Randhawa, who more than anyone else made people appreciate the power of the One and His gift to the world: God's Holy Name – *Ek Onkar Satnam Siri WaheGuru* (There is One God, whose Name is Truth, Praise the Ever Greater God) and Guru Gobind Singh ji's Eternal Hymns of Praise, *Jaap Sahib*, both of which He shares endlessly and freely with all.

“Look at them as your own children. They too are someone’s child.”

“Terrorism is a plant that has sprung up under pressure. Take the pressure away and the plant will return to normal.”

“Terrorism is not a nation, it doesn’t have a capital. Under pressure the tree has sprouted new branches”

“By shouting” terrorist, terrorist,” we’ve created hundreds of thousands more terrorists. Stop the slogans, listen to their needs and terrorism will stop.”

“To end the scourge of terror, we must change people’s minds – not put more pressure on them”

“Meet with them. Try to understand their problems. Then I have full faith that if you solve their problems, they’ll turn away from bullets and love will begin to arise within them. “

Commemorative Edition

Edited by: Ralph Singh

Gobind Sadan Institute

Emerging Trends in World Peace Series

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Maharaj ji's original kirtan from Mizoram August 1977

courtesy of Sarbjit Singh Randawa, the Randhawa family collection

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February 17, 2005

Dear Reader

In the late 1960's and 70's the quiet eastern border state of Mizoram suddenly erupted in a vicious insurrection aimed at separation from India. While there was ongoing violence with the MNF kidnapping and killing officials, often in broad daylight, and virtually running the towns, 1975 marked a high water point, when one rebel leader donned a police uniform, commandeered a police jeep, drove undeterred into police headquarters and gunned down the top three law enforcement officers as they sat in a meeting, then drove out shouting victory slogans.

No officers were willing to go to Mizoram. So then Prime Minister Indira Gandhi called on Brig Gurnam Singh Randhawa of the Border Security Force, who was famed for his bravery and even handed approach, and appointed him Inspector General Police Mizoram, an unprecedented action between moving officers between army and civil police. But the results justified her decision as he soon brought calm and stability.

“Unlike today this was a period of relative calm in India and the term ‘terrorism’ was virtually unheard of. So the violence in Mizoram, especially the triple assassination was a real shock,” former Governor S.K. Chhibber commented. “Baba Virsa Singh ji’s role in providing vision and counsel, through I.G. Gurnam Singh Randhawa and the guidance he gave me personally can not be overstated. His spiritual presence was indeed the determining factor in bringing peace. But the lessons we have learned and model we have gained are definitely transferable.”

The police also played a critical role, using deadly force only when absolutely necessary and showing kindness to those who were captured. M.S. Sandhu, Commander of the Mizoram Armed Police, “whenever someone surrendered or was captured we gave them good treatment and gained their trust. As a result the word began to spread and the rebel youth surrendered in record numbers.”

As it was largely a Christian nation, I.G. Sahib took pains to have all his men carry Bibles and often quoted Jesus in his discussions with the population and the rebels alike calling on both to put aside the path of violence and follow the teachings of love that Jesus embodied. During his stay in Mizoram, Baba Virsa Singh engaged the Priests in dialogue and left them assured of his love and reverence for Jesus and his teachings. This historic meeting had a great impact on the terrorists and they began to accept that Babaji understood their needs and was there to help them as well.

As Babaji himself has said repeatedly, “When the Government and God come together all the problems disappear. In this case the government responded with justice and compassion, offering resettlement money, jobs and free healthcare to the youth. And they the youth in turn responded by leaving the jungles, surrendering their weapons, and ushering in an era of peace which has lasted until today (some 30 years).”

“The youth of the world who are now engaged in terrorist movements possess such power that if we were to redirect them in positive directions, with their energy they could be of great benefit to the suffering world.”

It is our hope that this book will inspire people everywhere to overcome their fear of terrorism and adopt a path to peace. With God’s grace and cooperation we know peace will come.

Ralph Singh
Editor, GSI

Introduction

There are many different approaches to peace. Many are directed at maintaining control and may bring temporary relief. Others simply exacerbate the problem by pushing movements underground only to reappear with greater ferocity in other areas. Few have resulted in a lasting sustainable peace. We exercise our collective wisdom and might to control unstable environments. But even those of us who claim a religious bent forget that God exists and forget that God's Power is still, as always present in the world; forget that God has offered a path to peace for those who would follow it.

In these pages we have the rare opportunity to explore a case study of sustainable peace brought on by One who embodies Peace and through a disciple who had total faith that no other power – not bullets – not bombs – not opposing groups – was greater than the Power by his side. This man, I.G. Gurnam Singh Randhawa was and perhaps will always be remembered as Maharaj ji's greatest disciple, and the greatest peacemaker among us all.

When I first was drawn to Maharaj ji's feet in February 1971 there was a kind, soft-spoken man sitting by his side who translated for me. It was he who translated Nam when Maharaj ji said "*Bol – Ek Onkar Satnam Siri Wahe Guru*". There is One God Whose Name is Truth Praise the Ever Greater God" When I asked him what he did, he replied in typical understated humility, "I'm a soldier." Molla always in his hand, Nam in his heart, he eased me through my first few weeks here. From taking me out to the fields to the bathroom, to meditating in Baba Siri Chand ji's havan, he was Maharaj ji's Arjun. As an American coming out of the Vietnam War Era it was amazing to find a soldier who was truly a saint, a peace maker not just a peace keeper.

Later I learned that it is the duty and indeed the hallmark of a Sikh to bring calm wherever there was fear. There is an old saying Maharaj ji often quoted from the times the 18th century Sikhs sealed off the Northern borders and stopped the marauding terrorist invasions from Afghanistan:

"Aagya Nihung – so jao nishung" – A Sikh has come. Now we can all sleep peacefully.

This was the ideal of Guru Gobind Singh: use force only when necessary – and only to defend people.

So while Mizoram had all the elements of the current terrorist movements:

A movement whose members belonged to a particular religious community (in this case an insurrection in a Christian border state warring against a Hindu nation); a rebellion recruiting and training youth committed to a path of death for themselves and those around them, which created a climate of total fear among the residents and officials alike through kidnappings and killings in broad day-light; and the inability to distinguish friend from foe or properly gather intelligence,

And while one could, on close analysis, find many "techniques" which have been adopted by modern conflict resolution experts: show of power to calm tensions (at one point 50,000 troops were deployed) but with limited use of deadly force, dialogue with religious and movement leaders, separating needs from demands, peace building through amnesty, job creation, resettlement and self-determination

Spiritual power was the key. When I.G. Sahib first took charge in Mizoram, he told his troops the first day they reported "that "besides my army experience I have this NAM (God's holy name) and if you take this Nam you'll succeed, as this is the biggest weapon."

So behind everything was Maharaj ji and His Spiritual Power, ever present ever guiding every move. As Sant Lal said in his historic tape (reproduced herein) in answer to the question by Baba Inder Singh:

It was very strange in the beginning, we were all army officers and we used to wonder which headquarters he (I.G. Randhawa) got his orders from. Who is this Maharaj sitting underground who tells him to go here or there, where he got his directions. It was such a (secret) underground headquarters that even we couldn't see it."

So let us pray that this book helps provide both a blueprint and the inspiration to follow it for those who would see a world free from terror – a world in which we can truly sustain peace.

Ralph Singh

Gobind Sadan Institute

February 8, 2005

Note of Thanks

What makes this book so special is Babaji's blessings, the time which he himself took to review it and offer his own words to grace it, the words of those who witnessed the miracles that brought peace to Mizoram, and the dedication and love of the group who worked day and night to bring these revelations to light. To IG Sahib himself, his son Brig. Sarbjit Singh Randhawa who so generously offered his father's albums to illustrate the book, to Mrs Randhawa and Gurpreet Singh Randhawa for reproducing his letters, to Major Kirpal Singh and Editor Gurbachan Singh for their eyewitness accounts, to Sant Lal, Sushil Kumar Chopra IAS and Mohinder Singh Sandhu, Governor Chibber, Thakur Sahib who served in Mizoram, and to the memory of our good friends Surendra Nath, and Roshan Lal, who were all prominent during I.G. Sahib's term and great devotees of Babaji, to Alan Nykamp of GSI who steadfastly tracked down and transcribed I.G. Sahib's diaries, to Gurcharan Kaur and Gursharan Kaur who selflessly helped transcribe and translate, to Dr. Surjit Jolly who directed us to historical sources, to my dear sister Mary Pat Fisher for her expert advice, to Sukhpreet Kaur, our new daughter who dug through the library and lost lots of sleep making sure everything was just right, to Joginder, my life long companion and support, who spent countless hours listening to tapes, translating and proofreading, and to Varun and Chetana who made this book come to life. And to all those who came before and will come after to receive Baba Virsa Singh's blessings for you are the source of peace in the world. r.s.

Changing the terrorist Mind

WHAT IS TERRORISM?

A Message from Baba Virsa Singh

What is terrorism?

Today it's crucial to determine what we mean by a terrorist. Because everyday there are seminars and meetings and we are wasting valuable time and resources. First let's sit together and decide who we consider a terrorist. Let us think before we call a person a terrorist. It is not only a boy sitting in the jungle. Those who pressure others, commit corruption, oppress others all those who spread fear and impose pressure others are by one definition are "terrorists." Some use guns, some use their pens, some their power, so today we should all decide who we are calling a terrorist. There are many different forms of terrorism. Don't just keep shouting slogans and kill all our youth.

Look at them as your own children. They too are someone's child.

Look at them as your own children or your brothers and understand their problems. Only then will they be willing to talk with you. Don't say we're going to pull out the roots of terrorism. If you put your families in palaces and shoot their children who are sitting in the mountains, they'll think, "You don't care about us and continue fighting." Change their thoughts!

Who wants to leave their homes? Call a meeting, sit together, and talk. They'll tell their problems and we'll share ours. Then the movement will begin to turn towards Peace. But the person who speaks with them must have a clean heart, be free of corruption or self-interest must be loyal to his nation,

The negotiators must be sincere

If the negotiators themselves are corrupt and love only their own children and call others' children terrorists, then the revolt will spread. We must see them as our own children. This was our method in Mizoram. At that time, Mizoram was under governor rule and we called the terrorists, spoke with them and then offered them jobs. So even until today there is no more terrorism. They began to feel they should return to their homes, began to realize that they should stop killing and contribute to the growth of their country. We should talk with them as we do our own children, not look to shoot them.

We should put educated people in the police and army who can talk with these children and understand their difficulties. We all know of children who have rebelled against their parents. We all try to change their minds, by taking to them to religious places or we to a relative the child feels close to so they can counsel the child. And after listening and feeling confident again in their love, the child leaves this wayward path and comes home. But *we never tell anyone to shoot our child. We should understand that they too are someone's child. Terrorism is a plant that has sprung up under pressure. Take the pressure away and the plant will return to normal.*

Death is calling them 24 hours a day. Who wants to live under the threat of death? If we stop out shouting then the movement is likely to stop. We have proof. Whenever someone issues a statement that we've stopped the terrorists some kind of action always follows. Because we've challenged them, they get angry and respond. So leave your slogans and try to understand their problems. When you kill 4 of their youth you create 100,000 more like them.

It's not martyrdom to kidnap young girls or kill the elderly. But youth are always emotional and easily misguided. They are under the wrong impression. Just as in Mizoram the children were misled. They were taught that they will become martyrs. Where is the question of martyrdom in spreading fear and pressuring the public. When someone kidnaps young girls, kills the elderly in their homes, and kills innocents citizens what do you call that. They're not a martyr.

What is the source of the problem?

But what is the source of the problem. When those in power suppress the public's voice, discriminate against one's religion or language, commit corruption, or deny people's rights, this is why people rise up. Their rights are being denied and they say: "We are not receiving justice," this is why they turn to terrorism.

Meet with them

Call them, meet with them and sit down and talk with them.

This is how we settled things in Mizoram. We called them sat with them and asked them with love what their problems were. We spoke to them with the love. The government agreed to address their problems. Then everything was fine.

Why have they left their homes, there must be some reason. Why are they dying and why are they killing others? Who wants to live in the jungles? Does anyone like sitting in the snow in such cold? Who wants to be shot or commit suicide? The terrorists are very unhappy people. They must have some difficulties. Meet with them and try to understand their problems. Then I have full faith that if you solve their problems, they'll turn away from bullets, and love will begin to arise within them.

Slogans only create more terrorists

But we only cry "Kill the terrorists, kill the terrorists" Other than creating more anger in them this won't accomplish anything. We say kill the terrorists, then we destroy a whole village. We say wipe out terrorism, then we wipe out a city. What is this all about? All you do is create more terrorists. I often worry about this. The ultimate effect will be to spread more terrorism.

Heal them

I try to heal their wounds. Don't be stubborn. Become a good elder and bring them back home. Whatever we want, they want too. Sit and decide how we can come to an agreement. A lot has happened. It's time to come home again. The current policy has been a complete failure. Shouting, "Wipe out the Terrorists," has created a sea of terrorists down to the very village level.

Who's at Fault?

But we only want to know who the criminal is. Who's at fault? If you only want to know who are the criminals then consider corruption a crime, depriving someone of their rights a crime, kidnapping someone's son, daughter or sister a crime, killing the elderly at night is a crime. So we tell others to stop doing the things we do ourselves. This is the state of the world today. It's not just terrorism to kill 4 people. If we look at it from that perspective then perhaps we're all terrorists. First we must stop all crimes.

The Mizoram experience

In Mizoram, I spoke to the terrorists about the Gurus, about dharam, and the Guru's discipline. They also believed in some religion. It was a Christian nation. It wasn't that they were bad people, they were misled. They were only children – 14, 17 and 18 there wasn't even a 20 year old among them. Then I told them directly, "My children it's cruel to kill people, to shoot and spread fear. What good can come out of this?"

The way to solve the problem is to approach it calmly and understand these issues. Aren't we all terrorists? Shouting slogans only hurts them more and these children are already heart broken.

We all wear warm clothes and still we feel cold in our homes. Why would a person sleep in the snow, in the jungles or mountains? Because they have some problems. If a child gets angry and runs away from home, you don't shoot him. You call him back and ask why he's upset. "If you're in a bad mood, what can we do to help?" Then he'll tell you.

So let's come together and understand what is a terrorist?

Is there a King who created an army called terrorists? Is there a country which we can call terror? It's like children who have rebelled against their parents. Would we call them terrorists? They're not. We don't listen to their problems and they get angry. It's not a name of anything, not a country, not a nation, nothing. When anger erupts in someone who is under pressure or treated cruelly, we call them terrorists. But it's not the name of any one group.

So let all those who are in positions of management and those who are well educated understand that there is pressure everywhere, corruption everywhere.

The corrupt person is a terrorist to their country. They take someone else's rights. This is also a major form of terrorism. You want to kill all the young people. But if you truly kill all those who commit acts of terrorism there would be no one left alive. Everyone is bitten by this same snake.

So let's all think about the result. Before you pick up a microphone we must think about the impact of what we say. Do we have the qualities of self-sacrifice, love and kindness within us? Speak only if you do. Explain to them. Speak with understanding. Don't speak with anger. You must talk with love. Speak sweetly, don't speak with such passion.

I tell you with full conviction, if you speak with force and passion you will not bring an end to terrorism. You will only end up increasing it. First go inside and end the terrorism within yourself. Diminish selfishness. He who is corrupt takes away everyone's rights and the rights of the whole country. So let us think what we really mean when we use the word terrorist. What's the use of just talking about it? Give the justice we are taught. If someone's child has made a mistake, punish them; but when your child makes a mistake punish them also. You can't excuse your friend and punish all others.

Who is a great person?

What are the qualities of a great man? One who is able to forgive as Jesus did. He forgave those who crucified him. Develop those qualities of forgiveness. If you do not have the qualities of forgiveness and only shout slogans you will just incite the people more. Whenever terrorism is mentioned people get nervous. So forget your slogans and become good human beings. If you go to the temples, churches, or mosques, abide by their rules. Read the teachings of the Messiahs. Nowhere is it written to do to others that which you wouldn't want done to yourself. This is not a difficult philosophy these are practical things.

Today there is a revolt in every house. Children are more materialistic, and they are using drugs why? Sit and talk with your children and find out about their problems. You don't call them terrorists. Something is bothering them, so they take drugs thinking that they will escape from their problems. But instead their problems just increase.

Call them home and give them justice

Show justice. If you have no justice in your heart and keep forgiving only your own people but punish others there is no greater example of terrorism than that. In Mizoram, the reason terrorism stopped was that the government understood when I told them that these are our children. I told them, "These children have gone astray. They have been treated unjustly." Call them home and give them justice. Then they will listen and peace will come. The government was in total agreement, and the movement finished.

The Mizoram Experience in Maharaj ji's own Words

Conquer minds not countries

The real story of Mizoram, is how we changed people's minds. What actions we take originates in our minds. Our thoughts direct our actions. The rebel youth were under so much pressure that they used to kill people arbitrarily. They would go directly to an officer's house and kill them. But when I met with them I gave them so much love that they threw away all their weapons. People today can still remember how the rebels were caught and how they surrendered and gave up their weapons. So we can clearly see that it is the mind that creates these bad things. Dharam was able to change their minds. After all, what is a terrorist – one who is under pressure. Remove the pressure and everything will be all right. I speak about this all the time and when I went to Mizoram, I spoke to everyone about how Dharam can change people's minds. It is so powerful that it will even change the terrorists mind.

What's happening today is nothing compared to Mizoram. If someone caught a terrorist and tried to get make them to confess which camp they were from, they would never divulge any information. They would rather be shot than confess. If the authorities tried to get them to swear on the Bible, they would refuse saying the Bible is love and they wouldn't do it. The people in the villages were so scared that if a terrorist came to their house they would let them sleep on their beds and they would sleep on the floor. Even a 5 year old was so afraid that he'd be beaten up and killed that the children would never tell on the terrorists.

The miracle of Mizoram was that the government was also with me. No doubt the Power of God was with me, but to have the government agree was a great thing. Resettling them, giving jobs to the terrorists at that time was a very great thing.

The Fires of Fear were Burning out of Control

When we went to Mizoram, the fires of terror were burning out of control. The governor and other officers would not even leave their homes. It was only with great difficulty after I went and stayed in the Governor's House (Raj Niwas) that people started to go out. At that time, I was driven around by the Governor, the I.G. Sahib, and other Senior officers. So all the people wondered who was this person? They could see no sign of rank on my clothes and they knew I was not a local official. But slowly and slowly the Mizo people started coming to me.

One day when the movement was beginning to cool down, four of the rebel leaders came to meet me. I asked them what the matter was, "What do you want to accomplish?"

"We're all together in wanting to take power in the state, but we can't agree on who should be Chief Minister." I then asked them, "So what do you desire?"

"We want one of us to become Chief Minister. I told them to do one thing, "Come together on this issue and let me know who you want." They replied, "Lal Denga."

Governor Sahib (Mr. Chhibber) was sitting next to me. And I told him, "Accept my advice: make Lal Denga the Chief Minister."

Then I told the terrorist to stop fighting. "Once you agree, then I will then tell all these officers to give you jobs." The Governor, Chief Secretary, the DIG and IG Sahib were all sitting there. They all agreed that they would employ the rebels. I told the rebel leaders that they still had a lot of weapons and that some were buried – and even some were spent. I told them to dig them up and turn them over to the officers. 'From today on you must not fire even a single bullet.' This talk had a great impact on the terrorist and they agreed to stop shooting.

Shortly thereafter, I was riding with Governor Sahib. I got out of the car and told him that he should follow too. He said, "No, if I get down, they'll start shooting." I replied, "When the rebels came to meet with we they agreed to stop shooting." So then it came in the news that a "cease-fire" had occurred. The rebels followed whatever I told them. You can see that since then there have been no more terrorist incidents.

Dharam changed their minds

Everyone's minds have changed. The rebels married, settled down and had families. At that time there were 1400 rebels. I told them "there are 50,000 troops stationed around you. "My children, leave the path of terrorism." Right away Dharam changed their minds. With Dharam they left their weapons.

In the evening we used to intentionally take walks openly on the road. I used to take the lead and the officers would follow me. Dharam stopped the terrorist movement and everyone was changed. I taught them with love and Dharam. The rebels began to believe that if they stopped fighting the government would help resettle them.

Our World Fathers are Wrong

If a child behaves badly, and if a father continually pressures him, he will leave the house and run away. Then he'll get angry that my Daddy doesn't listen to me at all. He doesn't like anything about me. Terrorism arises out of the same situation. All the Daddy's of the world are bad fathers. They keep pressuring the youth. The solution is not difficult. Stop the slogans. You simply have to explain to them and they'll be OK.

Give them hope

Even now in our country those we call terrorists should be given the hope that if they leave their movements they can return to their homes and will be given jobs. These movements will continue as long as these youth are hungry, unmarried, and until they are settled. Once they settle down, the revolts will stop. Then there will be a race to see how quickly they can progress in life. They'll want to get a car, want to be like their neighbor, want to educate their children, and the movement will stop. But only when a Godly person will speak to them will the movements end.

When gyan (enlightenment) comes it changes people's spirit. It's all about the spirit. Those who are killing others are not enlightened. When gyan comes then their spirit changes and they stop killing. When they come closer to Godly people and receive love then the movements will stop.

Don't pressure them

Now you are putting more pressure on them. With that new movements will increase. If you kill them, their brother will be angry, their uncle will be angry and where you killed 1 terrorist now you have now created 10 more.

You should always make them feel that they are "our" people too and that we want them to return to their homes. This is also their house. Appeal to them that once they have come home we should live together in harmony. Then the movement will begin to breakdown. No one wants to live in the jungles.

We're saying we should kill them all, but they are all prepared to die. The Mizo's were so brave, but the day came that they came to the Governor's house they threw down their weapons. They wrote on their village walls, that guns are no longer of any use to us. Guns are unfit for us.

Even now if governments would adopt the principles of these teachings then terrorism would stop

They received so much of God's blessings that one day they invited me to visit their camps in the jungles to see their program. They said, "Our offices are always open to you." These were the same people who were taking taxes from all the government officers. They also took extorted money from the women. But when I went there, they were changed with love and Dharam.

These were the very people who spread so much fear that the officers were afraid to step outside. So much so that when I.G. Randhawa was transferred to Mizoram no one came to receive him. He used to sit in his office alone. His staff was afraid that the terrorists would kill them. These were the conditions, but once I reached there they began to change. When the government began to help the rebels as I instructed, the movement stopped. Even now if governments would adopt these principles then terrorism would stop.

"Let us first stop and think what terrorism is. There is no such tree. It has no roots to pull out? Where does this branch spout from? We've put pressure on these children. With all your shouting we're only creating more terrorists."

How Dharm Overcomes Terrorism: The Eye-Witness Account of Major Kirpal Singh

How Maharaj ji's Great Visionary Powers and Blessings Personally and through His Great Devotee I.G. Gurnam Singh Randhawa brought a lasting peace to the most dangerous insurgency of its time
Major Kirpal Singh, Head Granthi and Senior Research Scholar, GSI

Brig. Randhawa becomes I.G. of Mizoram

One day revered Baba Virsa Singh Ji informed Colonel Gurnam Singh Randhawa that you will retire as a General. On the day that he received the retirement orders, he was only a brigadier. He remembered that Maharaj ji had said that he would retire as a General, yet today he is only a Brigadier. Immediately thereafter he received a telephone call from the Prime Minister, Indra Gandhi informing him to come to Delhi as she wanted to appoint him Inspector General of Police of Mizoram State. He came to Delhi and met venerable Maharaj Ji first. Maharaj Ji told him to accept the offer. He then met Indra Gandhi, who gave him his appointment order and promoted him to Inspector General of Police. I.G. Sahib came to pay respects to Maharaj ji again and Maharaj ji asked him to take notes of his conversation. Maharaj Ji said that you will kill two leaders of the terrorists on the thirteenth day of your arrival in Mizoram. Then you will apprehend another leader on the twentieth day of your arrival. You will capture two hundred of the terrorists' rifles on thirtieth day of your arrival. He dictated I.G. Sahib's whole program to him. Fifteen hundred boys were terrorists in Mizoram and were living in the forests. They were financing their operation by extorting cash from senior government officials. They were all terrorists and engaged in all sorts of illegal activities. One day a meeting of the senior police officers was held in the office of Inspector General of Police at Aizwal. One terrorist boy entered the meeting and assassinated all the senior police in one attack. After this incident no police officer was willing to go to Mizoram. All police officers were frightened. So these were the conditions under which Prime Minister, Indra Gandhi, appointed Brigadier Gurnam Singh Randhawa Inspector General of Police of Mizoram State.

When I.G. Sahib arrived in Aizwal, the capital of Mizoram, he reported to Governor Chibber. The Governor expressed his pleasure in having an army officer as his new I.G. of police. During their meeting I.G. Randhawa, opened his diary and started reading the notes Maharaj ji had dictated to him. "On the thirteenth day of my arrival we will kill two leaders of the terrorists. On the twentieth day I will apprehend another famous leader of the terrorists. On the thirtieth day of my arrival I will capture two hundred rifles of the terrorists. The governor was wonder struck. He thought soldiers must be real fools. This man is really foolish giving me firm dates for his activities.

The plan unfolds

But when the thirteenth day came, S.P. Sant Lal encountered two major terrorist leaders. He pursued them, firing continually until the ammunition exhausted. The terrorist jumped into a deep ravine and Sant Lal went after him and killed him. He was the number two leader (LILUA) of the terrorists, and the one who had murdered the previous I.G. S.P. Sant Lal was given an award which he later donated to Gobind Sadan, in appreciation of Maharaj ji's blessing for saving his life.

Shortly thereafter, the terrorists sent a letter to I.G. Randhawa warning him that they would kill him. They mentioned that before killing anyone they always give him a warning. He received the letter when he was about to leave his residence for the office. After reading the letter he told his driver to drive very slowly at only five miles per hour. On the way, he saw one very suspicious person walking on the road. I.G. Sahib asked his security staff to arrest him. This fellow turned out to also be one of the terrorist leaders and this was the twentieth day.

From that day the terrorists announced that none of them should move in front of the I.G. of Police, as he knows without even talking about all the habits of the individuals. All the terrorists were frightened and they all were afraid to approach I.G. Randhawa.

One day I.G. Randhawa saw in his vision that one terrorist boy would come to his office that day. He would be wearing Maser pants and a bush shirt. His hair will be half cut, and he will have a pen in his pocket. He explained all this to the sentry at the gate instructing the sentry to arrest anyone of that description when he arrives. After just half an hour the person came. The sentry recognized every item that I.G. Sahib had described and arrested the boy. He also turned out to be a terrorist leader.

Soon after I.G. Sahib saw in his vision that on the G.T. Road at a distance of fifteen miles, five terrorists are sitting alongside the road. They had sealed boxes with them. He saw that there were two hundred rifles in the boxes. He called M.S. Sandhu, Commandant of Armed Police, and told him, "Take your men and drive down G.T. Road. On the fifteen milestone, you will find five Mizos sitting on the road. When your armed police get out of their jeep, the Mizos will run away and leave the boxes behind. Bring those boxes to me. When Sandhu reached the place, the five Mizos ran away into the forests when they saw the police arrive. They brought the boxes and handed them over to I.G. Sahib. When they opened the boxes they found the two hundred rifles.

The Governor realizes Maharaj ji's power

Governor Sahib then called I.G. Sahib. "When you first met me you told me that on the thirteenth day you will kill a number of terrorist leaders. You will capture another leader on the twentieth day. And then you will capture two hundred rifles. You have done all that. Now tell me, how did you know all this in such exact details?" I.G. Sahib replied that my Master gave me all this information before I left Delhi." "Who is your master?" I.G. Sahib replied, "Baba Virsa Singh Ji". Then, the governor asked, "Can he come himself to Mizoram?" I.G. Sahib replied, "Yes he can come." "Please call him on the telephone and request him to come here." So I.G. Sahib requested Maharaj Ji to come to Mizoram.

Maharaj ji in Mizoram – welcomes all questions

Maharaj Ji accepted the invitation and reached Mizoram with his devotees. All the senior officers of Mizoram went to receive him. Maharaj ji asked them to chant the Name of God. Amongst those officers was one G.S. Thakur who was head of the C.I.D. He was Arya Samaji. Surinder Nath was Chief Secretary and he also was Arya Samaji. Maharaj Ji asked them to ask any questions they had. Surinder Nath, his daughter Jyotsna, and G.S. Thakur used to write the questions they wanted to put to Maharaj Ji, but Maharaj Ji used to answer of all their questions before they were able to even ask. For two weeks they

continuously put their questions before Maharaj ji and he answered everyone one without hesitation. Their questions were more like an investigation. After two weeks they said there are no more questions.

Maharaj ji's "Intelligence"

Maharaj Ji said, "Now my questions will start." He informed the governor, chief secretary, and I.G. Sahib that the terrorist boys have detailed three volunteers to kill each of them and had issued revolvers and ammunition to the volunteers. Maharaj ji told them this at 9 a.m. in the morning. They all went to their offices and started their work. The 1500 terrorist boys held a meeting at 12 p.m. and called for three volunteers to kill those senior officers. G.S. Thakur, head of C.I.D., received this information at 1460 hours. He immediately went to convey this information to the Governor. The Governor replied, "I have known this information since 9 a.m. You have come at 3 p.m." G.S. Thakur was amazed. "How could you come to know this at 9 a.m., when the meeting wasn't held until noon? And I just learned it at 2:30 p.m. How could you find out three hours before the meeting was even held?" The governor explained, "Maharaj ji had informed me." After that G.S. Thakur went to Surinder Nath, the chief secretary. Some conversation was held there. There after he went to Maharaj Ji and asked him whether he told these three senior officers at 9 a.m. about the detailing of three volunteers to kill them. G.S. Thakur told Maharaj ji, "the meeting was held at 12 noon. I came to know at 2:30 p.m. and how could you have known three hours before the meeting was held in the forests." Maharaj Ji said the Power which put the thought of killing the officers in the boys minds informed me at 9 a.m." G.S. Thakur asked, "Can that Power inform me also?" Maharaj Ji replied, "Yes, you can also know about events before they are held." Maharaj Ji said, chant "EK ONKAR SAT NAM SRI WAHEGURU." The same fellow who flatly refused to chant Nam two weeks before, started rising earlier in the morning and chanting the Name.

Vision vs. Intelligence

One day G.S. Thakur came to see Maharaj Ji and said that the three volunteers will come to Aizwal at 6 p.m. to such and such a house. We will surround and apprehend them. Maharaj Ji said that the volunteers will not be in that house at 6 p.m. which you are mentioning. They will be in the fourth house away from that house. One gate of that house opens towards the mountains and the second gate opens towards the road. But you will not be able to catch them. They will escape. Right at 6 p.m. the police surrounded the house that had been identified by intelligence, but the terrorists were not present in that house. Then, they decided to look in the house that Maharaj Ji had identified for them. The three men in fact were present in that house. But the terrorists also came to know about the siege. They immediately changed into dresses and escaped as girls. There is not much difference in the appearance of the girls and boys, and once they enter the forests, it was very difficult to catch them.

G.S. Thakur was disappointed and again came to Maharaj Ji. Maharaj Ji said, "Do not worry. They will be apprehended before 6 p.m. on Sunday. The time expired and G.S. Thakur again came to Maharaj Ji and said that the terrorists had not yet been apprehended. Maharaj Ji asked him to wait and that they will soon be apprehended. G.S. Thakur came out of the room and met a person who had come to give the news that they had been apprehended, and that three pistols had also been taken from them. Maharaj Ji said that one volunteer was holding two revolvers; one he had turned over to the police and the other he gave to his relatives. G.S. Thakur then told the captive to surrender that revolver also. He gave this information to Maharaj Ji. Maharaj Ji informed him that another volunteer had buried a bomb under a tree. Get that also. G.S. Thakur once again asked the volunteers to hand over the bomb also.

Lord Krishna guides Thakur's Meditation

One day G.S. Thakur asked Maharaj Ji to how to meditate. I (Major Kirpal Singh, the author) told him to concentrate on the form of his desired deity. Maharaj said, "No, you yourself will come to know this." Maharaj Ji wanted to create faith in him. On that night he arose at 4 a.m. and he immediately saw Om (symbol of OM) after closing the eyes. Lord Krishna was holding the central part of Om (Symbol) and was swinging. Lord Krishna appeared as a boy of eight years and he was wearing a peacock feather. He continuously saw the same thing. Mr. Katoch, secretary to the governor came to see him. He also sat by his side and had the same vision. A telephone call came from the chief secretary. Mrs. Thakur answered the phone and told her husband to take the call. When G.S. Thakur got up to take the call, he saw the same OM wherever he looked. After he hung up the telephone, he again sat down in meditation again.

In the evening when all the officers went to see Maharaj ji, G.S. Thakur told him about his vision in the morning. Maharaj Ji said, that this was the answer to last evening question. Now continue this meditation. Katoch also had the same vision to prove that whatever you saw was true vision.

Guru Gobind Singh ji wakes the Governor

Maharaj Ji asked the governor to also rise early in the morning and chant the Nam. He replied, "I cannot wake up early in the morning." "I normally get up at 9 a.m. only and go to my office after breakfast." Maharaj Ji asked him to do *Ardas* (pray) before going to bed. He said that "he does not know the *Ardas*." Maharaj Ji said "before going to sleep you only need to say that I want to rise early." So that night Governor Chibber said, "I want to rise early," before he went to sleep. At 3 a.m. he heard a voice say "Governor Sahib, get up." He saw Guru Gobind Singh Ji astride a horse, and Guru Gobind Singh ji asked him to go to the bathroom and have his bath. When he came out of the bathroom, Guru Gobind Singh Ji told the governor to sit down in a meditative posture and then disappeared. In the evening the governor narrated this incident to the whole *sangat* (congregation).

Guru Gobind Singh ji marks a memorial

One evening it was raining very heavily. Maharaj Ji ordered that we should all move to Lunglo immediately. Everyone got ready to go. At one point on the route Maharaj ji stopped the convoy and said, "Sometime ago in this area, twenty-two soldiers were killed, and one escaped by swimming the river." On arrival at Lunglo they asked the Deputy Commissioner whether he knew anything about this incident. He replied that he hadn't heard anything about it. Maharaj Ji asked Roshan Lal S.P. to go to the place where they halted last night and construct a memorial there. Roshan Lal said that it was pitch dark and he could not recognize the exact place. Maharaj said, "You should do the *Ardas* at several places. When you see Guru Gobind Singh, mark the spot and construct the memorial there." Roshan Lal returned to the area and did the *Ardas* at several places along the route as instructed but could not see anything. Finally, at one place he saw Guru Gobind Singh Ji on his horse. The horse's hoof was

marking a spot again and again and he heard a voice calling, "This is the place." He then saw twenty-two soldiers standing with their rifles in "reverse arms" position, (rifle butts up, "noses" to the ground) and he also saw a soldier jumping into the river and swimming across it. It is a military tradition to "reverse arms" in honor of dead comrades. A memorial was constructed at that place.

Roshan Lal S.P. came back and narrated the incident to Maharaj Ji and said, "I have seen Guru Gobind Singh Ji. I must leave the police, and start serving at Gobind Sadan (Maharaj ji's spiritual community) even if I have to do the job of a sweeper." Taken aback by this decision, his wife and children started weeping and approached Maharaj Ji. He advised Roshan Lal to continue his police service and take care of his family like a good layman. Maharaj ji told him, "Guru Gobind Singh Ji does not like idle people. He teaches us to earn your living by honest means and share with the needy people. You are to work and also chant the Nam."

Afterwards when enquiries were made with army historians, it came to light that a picket of the Bihar Regiment was ambushed at that very place where Maharaj ji had the memorial constructed. Twenty-two soldiers had been killed and one of them was saved by jumping into the river.

There were constant security leaks from the police itself. One day Sandhu Sahib requested Maharaj Ji to inspect his men. Revered Maharaj Ji saw in vision that the loyal forces were standing on one side. He inspected the men and divided them into two rows and said, "The front row is loyal to you, and the other side is not." For which Sandhu Sahib thanked him.

Maharaj ji stops the conflict

Maharaj Ji asked the Governor to stop the conflict. Thereafter Maharaj Ji met the terrorists and advised them to join the main stream. "Return your weapons and you'll be given the value of new ones. You all are sick. The government will provide you free medical treatment. You will be given employment. Elections will be held and whosoever you elect will be made the chief minister." The boys were convinced and they agreed to Maharaj ji's advice. All of them surrendered their weapons, and were paid the cost of the new ones. They were helped to join the mainstream of society and provided of employment. When the elections were held, their leader Lal Denga was elected the Chief Minister. The terrorist movement thus ended.

"Dharam conquers terrorism"

Maharaj Ji came back to Gobind Sadan, New Delhi. The senior most officer of the Intelligence Bureau was Mr. Mathur. He came to see Maharaj Ji. He said that they were receiving reports daily from Mizoram, they were surprised to observe that Dharam (spiritual power) can finish terrorism.

Maharaj on his relation with I.G. Gurnam Singh Randhawa

After we assign a duty to someone, we constantly meet with them. So this duty was given to I.G. Sahib, I had to meet him. I would never have left him alone. *When a father sends his child off to work, he'll provide whatever conveyance he has. He'll give him a big car, a plane. I have a Great Spiritual Ship and whatever I receive from the Power from God, I send along to him. So he'll naturally he'll receive it. That's what I have to share.*

I visited him when he was in Kashmir. His intelligence was completely wrong. I told him the information you're getting doesn't even exist. And he had so much faith that he would respond to his intelligence – "You are telling me one thing and Babaji something else. Tell me are you right or is Babaji?" And the response would come. "Babaji is right, we gave you wrong information." In Mizoram where there was so much terror, he was able to simply stop his jeep and arrest the major leaders of the movement. *After all, what is ardas (true prayer)? When one who God loves has a problem and turns to God for help, He will definitely help him*

**My First Acquaintance With Maharaj
In His Own Words – From the Diaries of Brig Gurnam Singh Randhawa**

Some time in the month of May 1965 I got a letter from my wife that a great Saint had come to Chandigarh, where she was residing at that time, who had fabulous shakti, and I should come on leave and meet him. At the time I received this letter I was serving as GSG-1 Headquarters 23 Mountain Division located in North Assam. In reply to this request of my wife I wrote to her that I had nothing against any Saint, but I was confident that no Saint could change one's luck.

In the month of June 1965, I got two months leave and reached home on the 20th of June at about 1130 hrs. My wife at that time was staying in Sector 18-C. She along with her sister and their children met me at the entrance of the bungalow and they were laughing heartily, but did not give me any reason for this excessive merriment. When we settled down, she told me that Babaji SarawanWale was in Chandigarh and was staying with Mr. Bedi a few blocks away from our house. She requested me to accompany her and meet the great Saint. As it was my first day at home with my family I had no intention to displease my wife and promised to accompany her to Mr. Bedi's house in the evening.

At about 1830 hrs. when it was getting dark we went to Mr. Bedi's place and found Babaji sitting on an Asan (bedding) spread on the rooftop of the house. As it was very hot, he had removed his chola (shirt) and had a white bedsheet covering him below the waist. We wished him and sat down near him. I found that Babaji was a small person who was lightly built and had a handsome face with sharp features. He had a very intelligent look and very fair complexion. We, however, talked very little. Replying to a query from him, I told him that I had come on two months' leave and promised to come and see him frequently.

After this he gave my wife and I one mango each as prashad, and we went home. There was no marked impact of his personality on me during the visit.

Next day I went to see him in the morning along with my wife. He was sitting near Guru Granth Sahib. We wished him and he gave us a very charming smile. This time he looked entirely different from what I had seen him the night before. I found in him a very well built and a tall person who was standing over six feet in height. He had tremendous charm and was immaculately dressed in white. He had very fair complexion and his face was lit up with light resembling moonlight, the looks, which I had never seen before in my life. His smile was enchanting, he looked very intelligent and his looks were unforgettable. He was distributing prashad with his hands filled up to the brim, which showed his large heartedness. I did not see him refusing the request of a single individual who fell on his feet and begged him either for divine mercy or for worldly favors. He gave the feelings of a heavenly angel who had landed on this Earth to relieve the suffering humanity of its ignorance, misery, disease, and bringing us one and all a ray of hope and unstinted blessings most graciously irrespective of caste, creed and religion. He called me forward and gave me prashad without my requesting for it and he did not announce any blessings with it either. He gave me the Shabad "EK ONKAR SATNAM SIRI WAHEGURU" and told me to recite it daily. He did not lay any restrictions on me such as, at what time, how long and in what manner the prayer had to be said. After this, my wife and myself took leave of the Heavenly Angel and returned to our home. On our way back I told my wife that was it a fact or trick of my mind only that the Maharaj looked a small and lightly built person at night, where as this morning I found him a very tall, well built, and handsome person of tremendous charm. My wife assured me that she had the same experience. She also told me that this was not the first time she had seen such a miracle. She had seen him in different shapes and looks a few times earlier also. Since it was very hot at midday, after lunch I went to sleep. During my sleep I woke up with a start and found that while I was sleeping my soul was praying (reciting Nam). This was a unique experience, which had never happened to me before. This was the first tangible change in me, which appeared by the blessings of Babaji.

I was wondering as to why Babaji was so kind to our family and enquired this from my wife. She told me that a few months back when Babaji first came to Chandigarh, she along with some other ladies had gone to see him. She was sitting well away from Maharaj Ji, but after a little while he called them forward and gave them Prashad. After this Maharaj said Ardas before Guru Granth Sahib. During the Ardas, my wife got a wonderful and memorable vision. She saw a beautiful castle inside which there were huge big palaces with golden roofs. Outside the fort was a huge big gathering of Guru's, Avatars, Prophets, Devi Devtas, Sadhus, Fakirs, and soldiers. They were all anxiously looking towards the gate of the fort. After a little while the gates of the fort opened and out came Guru Gobind Singh Ji on his famous blue horse. Guru Gobind Singh Ji very much looked like Maharaj. He had yellow silken clothes on, a bejeweled sword around his waist and had his white hawk fluttering on his hand. His horse was prancing majestically. Guru Gobind Singh Ji stopped his horse near my wife, who ran towards him, held one stirrup in her hands, and put her head on the feet of Guru Gobind Singh Ji and requested him for blessings, which Guru Gobind Singh Ji very gladly gave her. After this, Guru Gobind Singh Ji turned about his horse and entered the Fort again and the audience dispersed. When this vision ended, my wife raised her head up and opened her eyes and found that the Ardas by Babaji had just then ended and the audience attending the Ardas had raised their heads and opened their eyes at the same time as she did. During the Ardas she was so much engrossed in this wonderful vision that she did not even hear a single word of Ardas although she was wide-awake. When the Ardas finished, Maharaj asked the audience if any one of them had seen anything of interest. My wife was the only person out of the entire audience (Sangat) who had seen a vision, and she got up and described it to everyone. This incidentally, built up the faith of my wife in the Maharaj. From that day she started going to see the Maharaj frequently. She would invariably sit at the back of the audience, collect clothes of the Maharaj Ji, wash them and iron them herself, and return them to Maharaj's sewadars. She along with the large Sangat accompanied the Maharaj during his visits to Jullundur and Sarawan (Maharaj's own village). She told me that the Maharaj after giving his blessings to an individual, watches his spiritual development carefully, and after awhile ignores him with the intention of finding out how far he had developed faith in him.

At the time the news of my coming home on leave reached Chandigarh, people at Chandigarh told Maharaj that Colonel Randhawa was very strict, and as he did not believe in Saints he was bound to stop his family members from coming to see him. The Maharaj, who can see ahead, told them that they were mistaken, and that I was destined to be one of his very good disciples, who would go a long way on the spiritual path and that I was bound to see Him immediately on my reaching Chandigarh. The

Maharaj had given blessings to my wife that I would accept her request and go with her to the Maharaj for Darshans. As a matter of fact 15 minutes before my reaching home my family was still sitting with the Maharaj when he suddenly told my wife that she should go home as I was due to reach home any moment. So when I reached home my wife had hardly opened the entrance door, and the whole family was standing at the door, laughing merrily, which looked odd to me at that time.

My Stay With Maharaj In 1965

One day Maharaj told me that he intended to stay with me at Chandigarh. My wife and myself were delighted to hear this good news and we immediately extended an invitation to him. I, however, requested him that during his stay with me he should take over the house and act as a host for all practical purposes, whereas we would prefer to become his guests. He very kindly agreed to it.

We stayed together for only a fortnight after which I had to return to Rangiya as I was recalled from leave. This fortnight was probably the most enjoyable period of my life. We used to pray together, talk of spiritualism, and go out for long walks when he was in the best of humor, and we would talk intimately. Gradually, my respect for him increased and I developed complete faith in him. I found him a very warm hearted person who had tremendous love for the suffering humanity and he was all out to help anyone with his blessings, who felt the need of his assistance. As a matter of fact, during our stay together I never heard him refusing a favor to anyone.

During one of these long walks he told me that five men were planning to harm him and they may do mischief one of these days. I told him that no one could harm a saint like him. But the persons who try such a mischief should not get away unpunished. I told the Maharaj that one of his sewaks should be armed with a shotgun or a pistol to deal with mischief mongers. He agreed with me. On reaching home in the evening we went to the room where Path was going on along with quite a large gathering and Maharaj started saying his Ardas. During the Ardas one of the sewaks tried to draw the sword from its scabbard, but the sword did not come out. So he passed the sword to another sewak, who was standing by his side, but as he could not pull out the sword either he passed it on to my brother-in-law (Amar Singh Pannd), who too could not do anything about it. By this time the Ardas finished. The Maharaj looked up and while laughing told me that, as I was a tough soldier I should draw the sword out of the scabbard. I knew by this time that there was something unusual and mentioned my feelings to the Maharaj, who told me once again to have a try. I lifted the sword and pulled it with all my might, but to no effect. I then moved it up and down and then sideways, but the sword would not even move by a fraction of an inch and I felt as though the sword and the scabbard were one piece of an invisible metal. The Maharaj had a hearty laugh and told me to pass the sword to a Pandit Ji who was thin, had a pale face, and was a chronic heart case. He tugged up his pajama, rolled up his sleeves, and got all set to pull the sword. However, as he touched the sword, it virtually plunged out of the scabbard to the surprise of all of us and Pandit Ji dropped flat on the feet of Maharaj. The Maharaj told the gathering that it answered Colonel Sahib's problem. A saint who God protects Himself, does not need fire arms to deal with his foes. It was a good lesson for me and I have not forgotten it since then.

My Farewell To My Home And Guru And Return To Rangiya In Aug. 65

Maharaj had hardly spent 15 days with us when I was recalled from leave by Headquarters 23 Mountain Division, where I was working as GSO-1. Maj. BS Bal of 20 Lancers, then Daag HQ 23 Mountain Division, who was on leave at that time at Chandigarh, was also recalled. We found it a problem to get passage by either air or by train, as time was short. We were in this predicament when the Maharaj, who was sitting close by, asked me about the problem which was worrying me. I told him about our plight. He smiled and said "Colonel Sahib a person with whom God is happy should not worry about minor things. You both should go by train and all will be well." We accepted his advice and started our preparations for the journey hurriedly.

Meanwhile Maharaj asked me if at times my brother officers and soldiers get ill. I told him that they did and at times medical aid was not readily available. He told me that he had love for the soldiers, as they are by and large honest, straightforward, God-fearing, and served their country with their own lives at stake. He would love to serve the soldiers, but he can not do much as the Army is so much spread out in far-flung and often inaccessible areas. Then, he asked me if I could do him a favor. On inquiring from him what it was, he told me that if on coming across an ailing soldier I could give him any eatable, readily available at hand, on his behalf, the patient would recover without medical aid. I told Maharaj it was a great blessing and it was so very kind of him to give, but I would like to think it over. Next day, I went to see the Maharaj and told him that it was a tremendous blessing, but the saint might like me to have bath twice a day, say prayers at a fixed time, and abstain from eating meat, onions, garlic, and alcoholic drinks. As a soldier had to serve under trying circumstances it may not be possible for me to fulfill such conditions and the Maharaj may get annoyed with me, which I could ill-afford. On hearing this, my Guru told me that as I was a soldier he had no intention of imposing restrictions on me. I was surprised, as here was a saint who was practical in his outlook and bothered more about the soul of his disciple rather than about what he ate, drank, or wore. So, I gratefully accepted his boon and requested him humbly if he could treat my giving prashad and Nam to soldiers as service to him. He very kindly accepted my request and as an afterthought asked me that if this boon was a service to him what else did I want for myself. I told him that as he was kind to me and I was happy and contented, with complete peace within myself, I did not require anything. As he insisted (The Maharaj told me that Guru Gobind Singh was ready to give me a boon, so you should ask for it), I requested him to give me a boon to see beyond the eye or the other side of the hill. He was rather surprised and asked me the reason for asking this boon. I told him frankly that as an officer of the Army this boon would assist me greatly in finding out information about the enemy and thus assist me in planning my own operations. He told me that I should carry on praying regularly and by and by I would be able to see beyond the eye. I did not know at that time that this boon could open for me a door through which I would be able to see some of the hidden secrets of God, including darshans of many Gurus, Prophets, Avatars, Devies and Devtas. I thanked the Maharaj for his blessings.

Then came the last day of my stay at home. We had our usual walk in the evening and at night found Maharaj in his trance when he could sing shabads and bhajans prepared by him on the spot, which he would sing in a voice unheard by me before

or thereafter from any other human being. His voice was sweet, piercing to one's heart and soul and very melodious, if this word could convey the meaning, soothing to the verge of slumber; all this was in this voice as voice would come not from his mouth but from the very depths of his soul – a heavenly melody which no mortal could possibly produce. He started singing and went on and on till Maj. Bal came with a taxi and told me that it was time to depart, if I did not want to miss the train. I was at that time in pajama and had no intention to put on my uniform. I had not eaten my dinner either, and had no intention to spend my last few minutes at home to fill my stomach. I therefore put my head reverently on the feet of my Guru and requesting him to be my constant companion left home as I stood. It was a difficult parting, which was rendered easier when my inner self told me that Maharaj was after all accompanying me. The taxi sped fast in the open in traffic free roads of Chandigarh at night, and at about 2330 hrs. we reached the railway station. During the brief journey we had hardly spoken and Bal did not bother me either. He left me alone with my thoughts.

While standing on the railway platform at Chandigarh I told Bal that I had completely forgotten to eat my dinner. He told me that he had anticipated this eventuality and had brought something for me to eat. So he produced some home made sweets and we reinforced these with a hot cup of tea from a vendor. We had hardly finished tea when the train rolled in and a first class bogie stopped in front of us. On going to the nearest door I found that two berths were reserved for us in this very compartment. So we comfortably settled down. On reaching Delhi Junction next morning the RTO told us that he could not get us accommodation in any train as we had not intimated him earlier. Anyhow we had our ample breakfast and went to the platform to try our luck. When the train came, a first class compartment stopped in front of us. When the conductor came I told him my plight and asked him for two berths. He forgot the passengers chasing him and pointed at the compartment in front of me and said, "Sir, this compartment is yours and your friend will accompany you." I thanked Maharaj for his superb administrative arrangements and we settled down comfortably. On reaching Barauni Railway Station, as the train had to be changed for North Assam, we got down and approached the RTO for two berths to Rangiya. The RTO flatly refused and was exasperated, as he had a long waiting list and army officers were not taking it kindly. Obviously we had no chance. Our last hope was my indefatigable Maharaj who had worked wonders so far, and could not possibly let us down at a "God-forsaken place" like Barauni. Soon the train arrived and a first class compartment stood in front of us. When the much-harassed conductor reached near me I told him if my companion and myself could be accommodated. He forgot his worries and without blinking his eyes pointed at the compartment in front of me and told me to hop in along with my friend, which we did.

When the train started we thanked Maharaj for his kindness and started eating our breakfast. Maj. Bal who had ordered boiled eggs told me that he did not feel like eating eggs as they were so small that he feared that these belonged to a tortoise or a crow. I told him to hold his horses for a minute. I closed my eyes and requested the Maharaj to let me know about the eggs, Bal was hesitating to eat. A white hen came flying in my vision and sat down in front of me. I told Bal to eat the eggs in peace, as these were hen's eggs.

Thus my long journey ended happily. Maharaj had produced for me dinner at Chandigarh, accommodation in trains on three different railway stations and got the compartments, we had to travel in, right in front of us. He even helped us to sort out Maj. Bal's doubts about eggs. These were some of the glimpses of the power, love, and generosity of a Great Man of God towards his humble and insignificant disciple. This can be termed as "Ang Sang Sahaita".

EK ONKAR SAT NAM SIRI WAHEGURU **EXERCISE "PESHA-1"**

Exercise PESHWA-1 was held between 25 Feb. and 2 Mar '67. This was a two-sided exercise with troops in which 9 KUMAON MAHAR participated. I decided to hold this exercise in a mountainous and jungle terrain, which required a very high standard of endurance physical fitness. Whereas 9 KUMAON had to fight a covering troops battle along a road, 12 MAHAR was required to pin down the enemy. Then cross Goriganga upstream through a fast current, cut off the road line of communication of 9 KUMAON, and force this battalion to from its covering position and then destroy it in conjunction with the remaining brigade in a mobile battle.

It was a difficult task for 12 MAHAR as this battalion had to operate self-contained for four days and four nights cross-country (rugged terrain and had to cross a fairly wide and fast flowing river, which was a hazardous undertaking. As 12 MAHAR was a raw battalion bit worried and during my prayer requested MAHARAJ to assist for the duration of the exercise. GURU GOBIND SINGHJI very kindly accompany 12 MAHAR. KRISHAN MAHARAJ volunteered to assist 9 KUMAON. This left me with no option but to request MAHARAJ to umpire on these two valiant soldierly prophets. 500 men of 12 MAHAR crossed the river and although some of them were washed away their weapons, they all crossed the river safe and sound. Except for one bayonet, which was lost, all the weapons and equipment were taken intact. During the outflanking move, as 12 MAHAR had to march cross-country day and night for three days, some men dropped all their equipment in deep khads at night. Col. IP Singh the dauntless commander of this raw force pushed on regardless of danger to his men having faith in KLGIANWALA he went on praying while on the move. When daylight appeared, with the exception of two men, who suffered minor injuries, whole of the force established behind the enemy in good shape, though they were not sure of losses on equipment. This force constantly marching for 60 hours dropped on the ground and went to sleep.

On 9 KUMAON side MURLIWALA was not idle either. CO 9 KUMAON was thinking and planning two steps ahead of the enemy who was generally switching around his sub units correctly and at least on one occasion his company was by chance located at such a place that he launched in a counter-attack, without CO's orders, which restored the situation. I doubted if it was a chance as far as the invisible hand was concerned. During the night 28 Feb/1 Mar when 9 KUMAON was ready to break out of the enemy encirclement, CO told me that he wanted to undertake the operation himself, but could not do so as he had severe pain in his belly. He had the feeling as though his intestines were in knots. I gave him a glass of JAL (water) on behalf of MAHARAJ and within ten minutes the pain went for ever, and the CO was fighting fit. Two companies of the enemy slipped through a thinly held enemy circle and disappeared in thick jungle with a view to opening the road by attacking the enemy from the rear following day at dawn.

Although 12 MAHAR had failed to discover this move, KALGIANWALA had noticed it and when I reached the Battalion Headquarters at 2100 hrs. there was not a soul to be seen. On further inquiries I came to know that at dusk Co. IP Singh had a brain wave ordering D Company to reinforce a company in establishing roadblock further south along road, he had himself plunged in thick jungle with headquarters personnel, including mess staff, in dark and no one knew where he had gone. It was no use tracing this slippery eel at night. Next morning I followed IP and found him fighting a pitched battle with a handful of men to stem the advance of 9 KUMAON column, who started an outflanking move secretly the previous night. After inflicting heavy casualties on the enemy this redoubtable band started pulling IP Singh running ahead at break neck speed, along with his Subedar Major Sahib, down hill towards SARMAGARH. He reminded me of Sangram Singh escaping from the HALDI GHAT/ battlefield when he knew that in spite of his valor defeat was inevitable. It also reminded me of a Chinese saying that, "Out of 36 ways of escape the best is to run away." However, when IP reached near the road he found remaining 9 KUMAON set to attack up hill in assault formation. The old Tiger stopped short in his tracks, fired 7 rounds with a rifle from 300 yards and dashed to the rear. One of the assaulting troops, only to find two 9 KUMAON coys moving down hill. Caught in between two assaults, the old Tiger converted himself into a cunning old fox. He slipped through the assaulting troops up hill, and after finding his way through two deep nullas and over two rugged gullies, he joined his troops manning the main roadblock just in time to fight his next battle. At this time IP the Lord and Master of 900 Bengalis, Ujjaini, Gujarathies, comprising the bulk of his force, turned up only with Subedar Major as his escort. He was fresh as ever and was one of the best of his battalion who did not have even blisters on his feet. He reminded me of GURU GOBIND SINGHJI escaping after a battle on his back, later passing through the enemy lines dressed as "UCH DA PIR". Up to this time the enemy, his own battalion, the senior umpire, and the British (myself), were looking for him all over the countryside. All the same IP was able to battle up his exercise enemy effectively in spite of his narrow escapes.

When the exercise ended KALGIANWALA came to me on his famous Blue Horse and told me that he had done the job and the enemy was defeated. I thanked him profusely and told him to help IP searching his equipment, which had dropped in deep KHADS while the old Tiger was fighting a battle over 200 sq. miles of mountainous and jungle terrain. He promised to help and after two days told me that every thing was found except a bayonet, which was at the bottom of the river. He added that a rifle, which was misplaced, was also found by him and returned to the unit. He then came to me once again and told him not to worry about the bayonet, which was not a serious loss.

During this exercise it was noteworthy that both the Avatars played a signifying part in the exercise. While KALGIANWALA led the force entrusted to him in crossing a turbulent river, and its move over a very difficult terrain for five days. There was no loss of life or equipment, and KALGIANWALA guided its commander in his plans including a fantastic escape. MURLIWALA helped CO 9 KUMAON to plan two steps ahead and at times located his sub-units suitably unknowingly to the CO, which established the battle at a critical moment. KALGIANWALA had obviously learnt a lot from his expensive crossing of Sirsa River in his battles against the Mughal armies and had his narrow escapes from the enemy. Such was the drama enacted recently in an exercise.

S.P. Sant Lal's own account of conditions in Mizoram following in January 1975 and his exciting chase and encounter with Lalia – the Mizo leader who had assassinated the previous I.G. of Police
Baba Inder Singh interviews Sant Lal in Gobind Sadan, 1975
(Courtesy Ralph Singh and Joginder Kaur Family Trust)
Note – actual interview on enclosed CD

Q *When did you first go to Mizoram?*

After IG Sahib's murder I arrived on the 17th January 1975

Q *Was I.G. Randhawa with you?*

He was I.G. of Police and I was a DSP under his command.

Q *After the previous I.G. and others were murdered there was a lot of turmoil. What were the conditions like when he took charge?*

The former I.G. and senior officers had been assassinated so the general public was very scared. They felt if the terrorists can kill the senior officers what will happen to us? They were so scared they wouldn't even enter the markets.

Q *How did I.G. Sahib begin his work?*

I.G. Sahib had some kind of NAM, his Guru's Nam. He would go and meditate and following that he would come and give us orders and we would follow them accordingly.

Q *So he used to recite EK ONKAR SATNAM SIRI WAHEGURU and take protection from this Nam and then tell you what would happen?*

That's absolutely true. After first sitting in Samadhi, he would tell us whatever His Maharaj ji told him and even if we didn't believe him and said that won't happen according to our opinions, he would ask Maharaj ji and then pass orders according to the Hukam.

Q *It must have been strange for you to think where orders came from?*

Yes it was very strange in the beginning. We were all army officers and we used to wonder which headquarters he got his orders from. Who is this Maharaj sitting underground who tells him to go here or there where he got his directions, we in the army used to sit face to face and draw our plans. It was such an underground headquarters that even we couldn't see it.

Q *It must have built up your faith when the order he gave you came true?*

You gain faith in God only when some things come true. In any faith the first time you succeed it increases your faith. So when I.G. Sahib first took charge and we reported to parade, he only told us that besides the army experience I have this NAM and if you take this Nam you'll succeed as this is the biggest weapon.

Q *This Nam is God's name isn't it?*

I don't really know the full meaning. All I know that it is the True Name no matter whose it is. But EK ONKAR SATNAM SIRI WAHEGURU as I.G. Sahib explained it for all not just those associated with Sikhism. He told us, "Each of you should understand wherever you go you should always recite this Nam and you will be successful."

Q *So he told you that it means that there is One God – whose name is Truth and God is beyond*

We are army officers. It was enough for us that this Nam was given by his Maharaj and he is our commander. This is Maharaj's Gurmantra – I see him as Krishan Maharaj and he is his Arjan and we left it at that.

Q *Tell us about the encounter with the hostile who murdered the previous IG. How did you locate him and apprehend him?*

This was Maharaj's greatness – but the order was for me to find him. At that time IG Sahib was not there, and when he goes away we have more responsibility. We had no intelligence cells and we got no cooperation from the people. Since I.G. Sahib was from BSF and his commanders (Panj Payare) were also BSF, all our units were BSF so we tried very hard to make the local people understand that we are here to help you and if you give us in writing that everything is fine, we're ready to leave today.

As soon as we got the information about the girl, that the steno was an accomplice in the murder of I.G. Arya. She kept them busy until the three insurgents arrived to kill them. She served them coffee and when they arrived she was still there. The full staff was also there. In the office there was one I.G., 1 SP and 1 DSP and the steno and even after the murder she was still hiding there. After we caught her and we took her to the police station. After some time I.G. Sahib received the Hukam from Maharaj that this steno, a Major, and another would be important sources of information.

Q *Tell us about this Major*

Major Kapcchunga (Mizoram National Front) was responsible for Aizwal and had the whole administration under him. Of the 3 sources we first were able to arrest Major Kapcchunga on the 28th of January. While he was in jail, and was given good treatment, he confessed all the details that he was given orders to aid in the operation. According his statement, they were not to kill the I.G. They were only supposed to kidnap him and ask him some questions about the government of India. But because the SP and DIG were also there they couldn't talk with him directly. So Lalia (the one who murdered them) who was their chairman and 2 bodyguards came in a police jeep wearing police uniforms, went inside and first killed the SP and DIG. They then turned to the I.G. talked to him for a minute saying "Listen to us and answer our questions" – when Arya Sahib (the former IG) refused their demands they killed him.

Q Then a few days after I.G. Randhawa took charge, Lalia was killed in a encounter and a number of others were arrested. How were you able to accomplish this?

After we were able to arrest the lady steno and the Major, we received the help of DIG P J Queen of the police, a retired BSF officer who was well known for his success with bandits in Madhya Pradesh. Through his tactfulness and since he was also a Christian, he was able to talk to the girl and get more information. And we promised that we would help them with finances or any way we could but we needed their help to find the murderer. We only had one aim - to find the person responsible for the murders.

Q While you were interrogating and achieving success at each step you must have felt you had a Great Power of Nam behind you?

There was great power in IG Sahib's Nam – Ek Onkar Satnam Siri Waheguru – and it didn't matter to him whether someone was a Sardar or Christian. Since the people had all been made Christian we used (the police) used to carry Bible's in our pockets and made everyone swear on the Bible, since I.G. Sahib taught to see no difference between Bible and Guru Granth Sahib, they are one. And I.G. Sahib called all those who had supported the efforts to kill the officers and told them that I know you had supported the murderers but now I know you will help us find them too. We gave them so much confidence that we don't hate you – we're not against you - we would not file any case against you or put you in jail. We have only one aim. If someone commits a crime or makes a mistake, then it's the duty of the police to catch the murderers. I wasn't there but I heard that I.G. Sahib had them take an oath on the Bible and told them to take the protection of Nam and that nothing would happen to them and whatever we wanted would be done and the police will get their respect back.

Q So IG Sahib used to meditate everyday and then give you whatever orders he received?

I.G. Sahib used to meditate both morning and evening and in between whatever came in his mind he'd tell us. Before giving orders he would ask Maharaj and then whatever Hukam he received he would tell us.

Q It must have been strange for you to see how this power of Nam works?

That's true – I thought there was some underground power that used to give him the instructions to give us and we used to go accordingly

Q Now how did you apprehend and kill Lalia?

As I told you, we had these informers. They told us that today he was coming to see his girlfriend. They drew a diagram of where and what time the meeting was to take place. At that time, I.G. Sahib was not here, so I was under DIG Jaidratt Sahib's command. So after we received the diagram and news we sat in DIG's office. It was 10 in the morning and Lalia was coming at 5 so we sat and planned in such a way that they could not find out about our operation. If we wore army uniforms it wouldn't work – we had to wear civil clothes. When in Rome do as the Romans. So tactfully we had someone shadow him to determine whether the information was correct or not. We took one policeman who was garwali and sent him out in civil clothes. There was a woman who worked in a hotel that was near I.G. Sahib's office, and that hotel was the hostiles' meeting center. She took care of the hotel but lived 10 miles away in the village. The villages' name was Luangwal. During the day they meet in the hotel and if they need to meet at night they meet in her home. So it was important to follow this woman. And since I was always in uniform it wasn't right for me to go, so we sent this other man in civil clothes to follow her wherever she went and we told him whatever information he gets to send it to us by wireless. And make sure we should get it in a timely manner.

So at 5 pm this boy arrived at the scene. The wireless was all set and we were tracking their movements. We received information that the hostiles were dressed up as women so we also sent two men dressed as women. We also sent two Sikhs who knew Mizo, but since they were Sikhs people would assume that they didn't understand their language.

By 5:30 we still hadn't received any news, so we decided that we should move closer and prepare since we knew that he was coming. So we left and must have covered a thirty minute distance in ten minutes. It was almost running because we knew that he had to leave at 7 p.m. and it normally gets very dark in the jungles We reached by 6 p.m. but still we had not received any news.

On the other hand here's what had been happening on the other side. The Garwali wasn't experienced and couldn't figure out which house he was supposed to cover. So instead of taking up one position, he began to walk up and down the road. Lalia's bodyguard saw him and noted that he was a non-Mizo. So Lalia confronted him and slapped him 3 or 4 times, and said he's a CID (intelligence agent). But the man was quite intelligent and replied, "Look at my face do I look like an army guy?" So they thought this must be true and told him to get out of there. So he ran away. Now it was already 6:45 by the time he reached us and Lalia was leaving at 7. So I told my Commander, that if we surround just the house they will run away, so we should surround the whole area. We decided to block all the roads leaving the village.

We told the men they should have a smoke and then be ready for action. In a few minutes we saw Lalia walking with his hands in his jacket. Came from the left, my Major Sahib who was my Commander, asked him who he was and he ran away. We at first thought that it must be an innocent person who had forgotten the curfew and must have gone shopping and was heading home. Then I thought, perhaps he didn't understand Hindi, so let me try in English, so I shouted "Halt otherwise I'll shoot you." Lalia turned and fired at me. So when he shot at me I thought that this must be an important person. It doesn't matter who he is, I should fire back at him. I shouldn't stop.

He ran up on the hill. I followed him and started firing at him. I used to see in the movies that people would fire at each in the dark but now it was happening to me. I was firing directly ahead and he had to turn while running to shoot at me. I thought I was giving the army a bad name that I was not able to hit him. I had already fired so many shots and not even a single person had died.

What's the use of wasting so many bullets without killing a single person? I thought I would have to leave the army. But actually reason was that it was so dark I couldn't see a thing and the shots looked like firecrackers going off. We were just shooting at each other. Luckily, out of the 8 bullets one hit him in the leg. I could tell whenever he would turn around to fire at me so I was able to take a position to avoid his bullets. **So he was not able to judge my bullets but I was able to do so it always missed me and besides I had Maharaj ji's blessing.**

Moreover it never even occurred to me that he would be able to hit me. The only thing I was thinking was why aren't my bullets hitting him? The greatest thing was, I didn't know what Power was behind this, even after firing 8 bullets his other body guards hadn't even arrived and they didn't know what was going on. Even I didn't know what was happening but it was something special. I never felt that he was shooting at me I only had this regret that I am shooting and why isn't this person dying? Since one of my bullets had hit him in the leg, he couldn't climb any further. So he decided to roll down the hill. Then I stood and looked all around to see if there was somebody there to help him but no one was around. So I again thought this must be an important person and I can't let him go now at this stage.

But when I looked down it was a 500 foot drop into a very deep ravine. If I go down there nobody would know where I was. At that time I only remembered there was Nam in my pocket. EK ONKAR – I didn't remember whether it was in my pocket or not. Then I said, "Baba, I'm coming to you now where the other three have already gone the fourth will come too." I'll keep shooting at him and him at me, I won't let him escape. I need this person. If I go then somebody else will take my place. There are so many captains, someone else will be able to take my place. But I had so much determination – I just took Nam and went off.

So then even though I knew that we both had loaded guns in our hands and were firing at each other some Power took over me. Even before he could load the gun, I tripped over his body. I felt like a lion that goes in the field and gets his prey. It was like a play. I had my right hand on his chest and held the pistol in my left hand. "Now I'm going to shoot you good. You killed I.G. Sahib sitting at his table, now I'll ask you, where I should shoot you." Then I fired 2 shots into his chest the other missed. He was still quite active. Then I shot him a third time. This was a 28 year old guy, if he overpowered me or rolled more down the hill then our party would not come to know what happened here, so I took his pistol and mine and threw it away. Even though he hadn't yet died. But I overpowered him and wrestled him down and locked him by his legs. He struggled to roll down the 500 ft ditch. He was trying to go roll down into the ravine because he didn't want people to know that Lalia had died. They loved him the way people had loved Bhagat Singh.

After a few minutes the Major and two men arrived. In the meanwhile Lalia's bodyguard came running. I had no pistol, so I said, "Major Sahib, shoot him once more and let's send him to God. In the meanwhile, let me take care of the next one." So he cocked his revolver and shot him once more and Lalia died. His bodyguard was running towards us. So when he got closer, I realized that I was unarmed, so I in my heart prayed "Baba please give me some weapon. All of a sudden it was Maharaj ji's blessing that someone else had brought him a sten gun. Even though it was dark and one could not see, I asked him "Do you have anything with you?" The other man responded, "yes –a sten." So I said go ahead give it to me. I shot four bullets and two hit the bodyguard. I told Major Sahib that we had caught one and now that one became two. I told Major Sahib to be alert and we'll kill them all. But if there had been any more they had all run away There was no one else around when we checked. There were usually 8 bodyguards with Lalia.

Q So what kind of change occurred in the people after you had killed Lalia.

When something like this happens the public becomes very cautious and even the police take every precaution. After the 17th of January the public had been very afraid to come out. There was always a curfew and people would only go out for groceries. After I.G. Sahib came and brought his great Nam we saw a lot of change and the public was satisfied that these people, the BSF would be able to help us. We told the non-Mizo officers that they must take their wives and start going to the market. When the public saw that the women beginning to move about freely then they would come out as well. Only the non-Mizo's were in danger so when they sent their women into the market it set an example and it built the public's confidence. They began to return to work and were assured that they were safe. We used to patrol like lions and the public now knew that if there was ever another incident these people (the BSF) would be there to protect them.

Originally people thought I.G. Sahib had some sort of magical powers that would protect them and they were very satisfied. Now the public had learned that I.G. Sahib has this Nam with him. There were so many incidents that no senior officer wanted to come to this area there was so much danger. The government wanted to hire a person who was fit for the job though there may have been more experienced people but I.G. Sahib had Nam with him. But knowing what action to take, how to take it, how to deal with the public, and what methods to use were equally important issues. Instead of one's education, the tactics, the experience & the Nam that I.G. Sahib had with him was much more meaningful.

Q What is the effect on the people today?

The public is very happy and we have convinced the public we are there to help them. And now that law and order has been restored we told them they could have your own Mizo I.G. The public was so happy. They were all satisfied that we were all respectful of their (local) rules.

Overpowering Terrorism Gurbachan Singh, Editor

Excerpts from the journalist's personal diaries of his experiences with Baba Virsa Singh in Mizoram

Dialogue with the Priests

It is important to mention that the terrorists in Mizoram were mostly Christian. Consequently a large number of Indian newspapers blamed the Christian missionaries for secretly helping the Mizoram terrorists. Amongst those working in Mizoram, were a large number of highly educated priests whose sole aim was to evangelize the Mizos and they had established many churches. These priests were not only firm believers but also tried to convince even a preacher of other religions that Christianity was the most modern, scientific and supreme religion in the world. One day these educated priests decided to have a discussion with Baba Virsa Singh ji. Babaji always stressed that all religions should be given the same respect and that all prophets have given the same message of truth love and peace.

Extremists of any faith don't like the message of unity

Although the message of love and truth may have been given in different languages, different countries and different times it can never be changed. Thus all the religions are united through strong bonds that cannot be broken. But extremists, whichever religion they may belong to do not like this message of universal peace and brotherhood, unity, love and truth that Maharaj ji preached. Such was the case with these staunch erudite priests that were coming to meet Maharaj ji. These priests had failed to explain the principle of karma both through the factual and scientific principles of their religions. When Maharaj ji raised questions regarding it they had no answers. The dialogue between Maharaj ji and the priests is reproduced below:

Opening the dialogue, the priests said that Christianity is the religion of love. Christians believe in one God, in the three holy beings just as the "Om" is used for three holy beings. The difference is that though they may be three separate entities, yet they are within Him. These three holy beings are the Father, the Son and the Holy Spirit.

Christ appeared on this earth in human form. He was God's child and he had come to remove the suffering of those who suffered. Sinners cannot go to the Father. In order to help people move on the right path, He chose a simple path himself. If he had said so, all the people could have gone to heaven but he Jesus told them the path they should follow on their own. God is all powerful. He does not let any blame fall on Himself.

In the same way Jesus had no father. His mother was Mary, and because of the pure spirit of Mary, God sent his angel to her. The angel asked for her permission and told Mary everything. Mary stated that she would always serve God. When the angel spoke to her, Mary asked how it could be possible to have a child since she was a virgin. The angel told her that the Holy Spirit would bless her and she would have a son who would be named Jesus (Christ).

Baba Virsa Singh - Was it God who gave her the strength to remain a virgin or was it her own decision?

The Priest – *God gave her the strength.*

Babaji -What was it that spoke to her?

P *She had been chosen for this purpose from the beginning*

B What was the power that said you have been chosen for this purpose?

P *It was God's power. Mary you have been blessed. This decision was also made within Mary by God*

B Then where was the need for God to give a message to God?

P *Man has been given free will to think and to take decisions – he should not think of himself as a puppet*

B These kind of things may be said about human beings but if God was within Mary then where was the need to repeat it

P *Although God was within it is the nature of all humans to take decisions*

B To what extent does man have control over himself and to what extent does God control?

P *God has given man free will. It is up to him to accept a decision or not*

B Where did man get this power from?

P *God*

B What is the power that makes man refuse to accept God's orders

P *Man's nature*

B From where does man's nature arise?

P *It is made of man's body and soul. The soul tries to take man close to God, but the body wants to build bonds with earthly objects. The spirit cooperates with God*

I.G. G.S. Randhawa – who decides this, the body or the soul?

B If the soul is a part of the spirit then why does it refuse to accept the decision of the greater power? What is it that makes it refuse? If God is bliss what is it that stops the spirit from mingling with the great bliss of God

P *The soul is not alone. The body is joined to it*

B Can the soul do anything without the body? The body is made of earth. Without the soul the body is nothing.

P *The soul can do nothing without the body*

B If the soul says everything then the body is just a tool. But it is the spirit that causes everything to happen. When it leaves what is the state of the body? It dies. The body can (not) give us orders. If the soul speaks why does it do so? And then why doesn't it want to go to the greater abode of God?

P *The soul can take decision if it is within the body. When outside the body it can not take any decisions*

B Can anyone give the soul more love than God and if so why is it that the soul doesn't move towards the greater and purest form of love? What is it that stops it from going there?

The priest became to get confused and spoke nervously:

P *It is the body that makes us commit a sin.*

On seeing his confusion, his fellow priest tries to explain

2nd Priest – *The soul and the body together make a man. The spirit and God's spirit can not be accepted as one.*

On seeing the priests' confusion Babaji spoke to them with great love and kind words.

Babaji - **We have not come to argue with each other or to prove our superiority. Instead we have come together in an atmosphere of love and friendship to understand and learn about each other's thoughts and religious principles.**

These words had a profound impact on the priest and they assured Babaji that following the teaching of Lord Jesus they would create an atmosphere of friendship love and tolerance.

Baba ji once again spoke in a very sweet voice.

B Why does this difference about the soul exist?

P *Man's soul has been created by God*

B Has the human soul seen the goodness of God or not?

P *The ray is not the sun, but the ray has some of the characteristics of the sun*

B Does the soul know that it is a part of God?

P *By the word soul we simply mean the human spirit but God has created man. It is only through experience that we can say whether the soul is aware of the greatness of God or not. I can't tell.*

B We started talking about the soul and the body. When the soul knows that no other power can give it that great love that God gives it then why does it go against God?

P *The soul and the body together make man. The soul works within the body. Gradually through its experiences the soul gains enlightenment and starts moving towards God. While the body's weaknesses stop it from doing so.*

B What relationships do the weaknesses of the body have to do with it if the soul has no relationship with the body?

P *The body and the soul cannot be separated – together they make man*

B We can say that we are going home. What is home? We run the house, but what is a home? If the cement comes off can the bricks put the cement back?

P *The soul works within the body. When the soul is within the body there will be differences. Through prayers, it can meet God. If both are separated, you cannot get any answers. The weaknesses of the body distance man from God. These weaknesses exist from the times of Adam and Eve. Since the soul is an image of God it is free of weaknesses. This is a kind of test and it is for this test that free will has been created.*

B We are actually talking about the soul and God. The great love that the soul receives from God cannot be received anywhere else. Because God is Love and the soul or the spirit is created by God. Yet why is it far from God? Even if it has to face the test, love never has anything to do with tests.

P *Normally the soul follows the orders of God but you say the body is nothing then where is man's independence?*

B That which you refer to as free will. There can be no greater love than God who can give it. So why does the soul run from it?

Does God doubt Himself? Why doesn't the soul make an effort to move towards God?

P *God says that I grant rewards to you on being pleased by your goodness and the deeds done by you.*

B Are these the karma?

P *Not the karma, but good work*

B Does man receive the fruits of these karma?

P *The rewards depends on the deeds the soul and the body do together.*

B Some people get rewarded for their deeds, some don't. Is it that they don't get rewarded because of their previous karma?

P *We believe that if a sinner asks forgiveness for his sins he is forgiven*

B What about previous karma?

P *It is for man to decide what he will do. We believe that the body and the soul are one. We do not accept any other way.*

When the priests had no answers Babaji again spoke to them with great love and told them to spend some more time studying these issues so that they could answer his questions. He said he wanted the answered so that not only himself, but also his other countrymen could understand since these questions were being raised worldwide.

The heads of all the world's religions should meet

B I am asking these questions not to challenge the way you are preaching your religion. I am simply asking in a friendly manner so I can better understand the Christian religion and these spiritual questions which have great significance. Babaji said he respected the Christian religion. But these major issues can only be sorted out by sitting together and talking in a friendly atmosphere. The priests thanked Babaji and assured him they would prepare answers to the questions he had asked and then invite him to join them again. Babaji remarked that the heads of all the world's religions should meet at least once a month in an atmosphere of love and brotherhood to work for the good of humanity.

Surendra Nath, Chief Secretary of Mizoram, stated that he felt these discussions on spiritual and ethical issues would definitely help bring a peaceful solution. Governor S.K Chibber and IG Gurnam Singh Randhawa were also present.

The terrorists were deeply influenced

The government, the common man and especially the terrorists were deeply influenced by these talks between Babaji and the priests. The message of love as it was given by Lord Jesus and conveyed to the people by Babaji stated awakening the feelings of love and peace in their hearts. Even in the hearts of the terrorists the true picture of Lord Jesus is the Messiah of Love, one who

had nothing to do with plunder and murder took roots. Despite this as of yet no terrorist was willing to step back because they had tread the path of evil for so long that they thought that the only path for them was “do or die.”

Babaji's Vision – infallible intelligence

The governmental machinery especially the intelligence department of the police had come to a grinding halt. The terrorists knew every detail of their armor and deployment. It was necessary to start the intelligence work anew. Babaji advised I.G. Sahib and helped him find the leaks within his ranks.

At this time headquarters received a message the terrorists had killed some police officers in the border district of Langley. I.G. Randhawa took personal responsibility to investigate the incident. He requested Babaji and his followers to accompany him. Babaji accepted and a convoy of Jeeps was formed. I.G. Sahib personally drove Babaji's jeep. On 27 July 1977 the convoy arrived at Langley and first I.G. Sahib and then Babaji addressed the gathering. I.G. Sahib rewarded those who had performed their duty and sternly warned against any one trying to hinder the efforts to find the murderers. Baba ji then amazed everyone by stating that one amongst the Mizo police gathered was a terrorist informant. This man was involved with a Mizo girl who was a member of the terrorist group. She would get the information from the policeman and pass it on to the terrorists. Babaji further told that the girl also knew the location of the terrorists' weapons and ammunition. Following Babaji's instructions they were able to find the culprit who after confessing his guilt, agreed to help find the weapons in the jungle. He was immediately sent to meet the girl and given orders to contact them on the road to Langley. Babaji further told about some other officers who were involved with the terrorists. Baba also told I.G. Sahib about a Punjabi police inspector who was friendly with a Mizo girl and had passed on secret information. The man was given a stiff warning.

More of Babaji's Intelligence

While we sat in I. G. Sahib's office, a C.I.D. (intelligence) officer entered and bowed to Maharaj ji. He then reported to I.G. Sahib that he had succeeded in sending one of his men into the ranks of the terrorists and that he had not only managed to get close to the leaders of the terrorists but also started sending back information regarding their activities. While he spoke, Maharaj ji sat smiling with his eyes closed. Then he asked the officer to give him the latest news. The officer most respectfully told Maharaj ji that a group of ten terrorists had entered Aizwal, the capital of Mizoram and that they had planned a terrorist attack in the city. Even as he spoke, Maharaj ji asked him if the police were aware that they had already left the city via the same route that they had entered it. Maharaj ji also told him the details of the route they had taken.

Hearing this, the officer sat flabbergasted. Collecting himself, he said that he was aware of all this himself and had personally come to report it. Maharaj ji told him that the very person who informed him about the terrorist activities was in fact also informing the terrorists about the activities of the police. He had led the terrorists into the city and then back out again. Then he had informed the police. First he had informed the police about the entry of the terrorists and later told that they had left. Thus he was playing a double game. Maharaj ji then told the officer about their hide out in the jungle.

I.G. Sahib listened to the details and planned his next move. The police were asked to surround the jungle and the Mizoram National Force was also put on alert. The police posts were also alerted and asked to start looking for the terrorists. The Mizoram National Force was set up with a specific aim to tackle the terrorists. I.G. Sahib referred to these youngsters as the “Fanton,” and they too were put on the job. Armed police personnel started combing the jungles in large numbers, and kept in constant touch with I.G. Sahib.

The Guru is just

On the third day, I.G. Sahib sat speaking to his officers on the telephone. He was speaking in English, Maharaj ji sat near him smiling. On seeing Maharaj ji smile, I.G. Sahib said that he was amazed at how the terrorists had vanished with no trace. At this Maharaj ji said that it was very difficult to understand the great power of Guru Gobind Singh Ji. Guru Gobind Singh Ji is not only brave but kind as well.

Maharaj ji told I.G. Sahib that he had great faith in God and prayed to him with full faith, always reciting his name thus he would like him to be successful. Guru Gobind Singh Ji does not accept the difference in caste and creed and always stays away from extremism. But Guru Gobind Singh Ji has great love for the brave young men too. When these young brave boys pray to him for their safety and security he listens to their prayers too. Guru Gobind Singh Ji does not want these young people to be killed and that why he is helping them. Protecting them from the bullets of the police, he is leading them towards the south down a very narrow path in the dense jungle.

Pray and the Guru will change their minds

Dismayed, I.G. Sahib asked Maharaj ji how Guru Gobind Singh Ji could help both the hunter and the hunted at the same time. Maharaj ji smiled and said that it was but natural that the police would want to kill these misguided youth, but on hearing their prayers for help Guru Gobind Singh Ji wanted to spare their lives. I.G. Sahib replied that he did not want to kill the young men and that he would spare their lives if they gave themselves up along with their weapons.

Maharaj ji told I.G. Sahib to go into the prayer room where Guru Granth Sahib ji is placed and pray to God that any terrorist who gave himself up to the police along with his weapons would be forgiven and would not be forced into any encounter.

I.G. Sahib followed Maharaj ji advice. When the Governor of Mizoram and the Chief Secretary heard this, they felt extremely glad that once again there would be peace in the state. Notices to this effect were placed in the newspapers as well. As a result Maharaj ji advised them that Guru Gobind Singh Ji would change the minds of the youth and they would give themselves up to the police.

Terrorism Receives its 1st Setback

After one week, I.G. Sahib informed Maharaj ji that even after a week had gone by Guru Gobind Singh Ji had not fulfilled his commitment. Maharaj ji closed his eyes for a few seconds and he asked I.G. Sahib to call Sandhu Sahib the Commandment of the Mizoram Armed Police and ask him if he had arrested two terrorists late the night before. When I. G. Sahib asked him about it he said it was true but asked him how he knew about it? The matter had been kept quiet because the interrogations were still in

progress. I.G. Sahib very respectfully told him that Maharaj ji had told him about it. The Commander of the Mizoram Armed Police then asked him for further orders.

Maharaj ji then told Sandhu Sahib to treat the youth nicely and tell them that Lord Jesus is the Messiah of love and he forgives all man's sins. They should have faith in him and give up their weapons. There would be no actions taken against them and they would be forgiven. The police followed Maharaj ji's advice and the youth gave up their arms that very night. One of them handed in ten rifles and ammunition and the other gave one rifle and a lot of bullets and ammunition. The next morning, Commander Sandu, I.G. Sahib and the two young men presented themselves before Maharaj ji. Maharaj ji told I.G. Sahib that Guru Gobind Singh Ji had kept his word and that these young men should be recruited into the police to work in the state thus building a strong foundation for peace. Everyone felt very happy and said "*Dhan Guru Gobind Singh Ji* (How great you are Guru Gobind Singh ji). Maharaj ji started singing praises of Guru Gobind Singh Ji in his melodious voice and everyone present sang with him. This is how terrorism in Mizoram faced its first setback.

Photographs

Tribute – I.G. Gurnam Singh Randhawa with Maharaj ji

p.4 Letter dated 19 Feb 1975 from I.G. Randhawa to his brother Gurcharan detailing the conditions on taking command in Mizoram

p.6 His Holiness Baba Virsa Singh ji Maharaj

p. 8 “See them as your own children” - Soldiers feeding the rebel boys

p 9 Following their surrender terrorists listen to addresses by Senior Officials while waiting to receive their resettlement money

p. 10 Bring Dharam to Mizoram

Clockwise –

Maharaj ji leads gathering in singing God’s praises

Maharaj ji addresses Mizoram Armed Police with translation into Mizo

Maharaj ji sings while everyone gathers around him

Maharaj ji addresses gathering in Kali Mandir in Lunglei

p. 14 I.G. Randhawa and Surendra Nath, Chief Secretary with Maharaj ji

p. 20 Governor Chibber with Maharaj ji

M.S. Sandhu with Maharaj ji

Guns captured at milepost 15 on 30th day

p.23 Liann, one of the “most wanted” terrorists – with his guns, and in innocent pose
Sandhu’s story, “Interrogate him”

p. 24 Terrorist boys quickly change into girls’ dress to escape police

p.26 MNF Commander receiving award for resettlement from the Chief Minister ChuChunga
MS Sandhu in middle

p. 27 Maharaj ji openly takes walks on the road to build everyone’s confidence:
“Build a memorial here to ambushed troops”

p 31 Hosts gather around Maharaj ji to thank him before departure
Troops crowd the road to shower flowers
M.S. Sandhu receives medal form Governor Chibber for bravery