

Objectives of Nirankari Mission

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The Mission was founded on May 25, 1929 in Rawalpindi by Baba Buta Singh Ji. This the day when Baba Avtar Singh Ji received God-knowledge from Baba Buta Singh Ji and joined him in taking the spiritual light to as many people as possible. The present paper attempts to analyze the objective of Nirankari Mission. The main objective of the Nirankari Mission is to produce (bring) uniformity in the highly stratified Indian society. Nirankari Mission aims at setting lower communities free the stigma that they are spreading communal pollution and to make them feel that they are in the main stream society. The Nirankari Mission opposes the belief of bombastic rituals spread in the society and wants to provide a platform for worshipping God on scientific or rational basis.

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The goal of human life is the realization of Nirankar. It makes life blissful and bring salvation from the boundaries of life and death for ever.

Human birth is golden opportunity to be one with God every where.

—Sant Nirankari Mission

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1. Introduction

In Religious texts, it is probable that God can be reached through '*Yog Darshan*' by which one can overcome his sense organs and hence, reach the God. Whereas, in Nirankari Mission, the soul first knows the supreme soul, *i.e.*, God and then comes to know herself as well. Hence, in Nirankari Mission confirmation it talked about because these three elements, *i.e.* Soul, Divine (Supreme Soul) and Nature are eternal. Nature is the changeable truth, while the supreme soul is the unchangeable truth. When the soul gains the true knowledge about the virtues, of two (nature and supreme soul) the it gets to know that its virtues, duties and nature are similar to those of supreme soul, hence it is also true and awakened and it gets salvation.

The main difference between the Nirankari Mission and other '*Yog Darshan*' means that in this mission, the soul is not entangled in the web of such means, rather it directly helps the soul to reach its final destination therefore, the slogan of the Nirankari Mission also says "Self Realization is possible only through God realization". Aims are met as one goes. It is also said that "*Lok Sukhi, Parlok Suhela*", which means, in this way one gets worldly pleasures on the earth as well as after his death. After this realization, the soul rests in to the supreme soul and similarly unity in diversity is also established. Concepts like oneness, "world without walls" and universal brotherhood are embodied which are the objectives of the mission. Nirankari volunteers rather than being the representatives of the caste, religion or country are the representative of humanity, as they see God in all and serve all of them.

2. Objectives of Nirankari Mission

Sant Nirankari Mission identifies itself as "Neither a new religion nor a sect to any exiting religion but an all embracing spiritual movement dedicated to human welfare by helping seekers realize God through the grace of a living true master (*Satguru*)" inspiring them to live as dutiful global citizens.

As the name goes, the Mission's corner stone is the realization of God of Formless one, *Nirankar*. He is omnipresent and pervades every particle of the universe. He is imminent and all are in Him, and being transcendent, He is in all. He is the creator, nurturer and ultimate end of all that it visible. Though formless, one can know

God, perceive Him and realize Him and liberate himself from the bondage of transmigration or life and death.

The mission, however, does not end up with the description of the Truth of God. The emphasis here is on knowing the Supreme Entity *i.e.* God. We do not mind to name God differently, but we would stress on His oneness despite the multiplicity of names. While the entire universe is subject to change, the Almighty God is not.

The Mission believes that God be realized only through the True Master (*Satguru*). Since the seeker requires a hint to perceive or realize God, *Satguru* must be present in physical form, even though his real importance lies in his formless entity. *Satguru* here is the embodiment of Formless God. Just like God, we can realize the presence of *Satguru* all the time, everywhere. Again like God, *Satguru* is not bound by the considerations of caste, colour and creed. Significantly, *Satguru* in our Mission attaches us with the Almighty and not own physical form when it comes to the question of devotion.

Just as God manifests Himself and function in the physical form of *Satguru*, *Satguru* manifests himself and functions in the physical form of saints who receive God-knowledge. He offers them his holy seat, his *Dupatta* (scarf) and bestows all his spiritual powers to them. Practically he bestows his entity on his disciples and operates through their physical form and blesses one and all. This, however, does not mean that the disciple replaces *Satguru*. It is *Satguru* who merges his spiritual identity into that of the disciple.

As we receive *Brahm Gyan*, we are advised to seek the company of spiritually enlightened saints (*Satsang*), do service to others (*Sewa*) and remember God (*Sumiran*) to keep us steadfast in our devotion to God and faith in *Satguru*. They also keep us away from bondage of superstitions. While *Satsang* presents a beautiful picture of unity in diversity and promotes love, respect and humanity. *Sumiran* keeps us conscious of the presence of God in every thought and action and thus fosters noble virtues instead of negative feelings. *Sewa* enables every devotee to give expression to his or her devotion to the Almighty. A significant features of *Satsang*, *Sewa* and *Sumiran* in this Mission is that they are free from bindings and restrictions.

The Mission believes that religion symbolized by rites and rituals which differ from faith to faith, rather sect to sect, is not the

reality simply because it seeks to segment one group of people from the other. The Mission feels that the rites and rituals being practiced by way of worship of God are not the end or the Truth by itself. If at all, they become meaningful only after one realizes the Truth or knows God. The best way to worship God, then, will be to realize His presence all the time everywhere and associate Him in every action of daily life. True religion, the Mission says, unites mankind, it never divides. Naturally, we conclude that Humanity, taking the entire human race into its fold, promising equality and universal brotherhood, is the best religion.

The Mission treats God as that sacred link that inter- connects every objects of the universe—animate or inanimate. His common cord unites every human being with one another. This feeling of oneness takes the mankind beyond national boundaries and physical distances. We may live anywhere on earth, speak any language, wear any dress, follow any religion or culture, we are one simply because we exist in God and God exists in us all at the same time.

God is also the supreme source of all divine virtues. Hence once we are with God, we imbibe these virtues including love, compassion, humility, tolerance, broad-vision, selflessness and so on. We become human beings in real sense.

Unity means togetherness. We join together and work for a common cause, aim or object as a group. We mention about the need of such unity at all levels. All the members of a family need to work together to fight a common enemy, such as poverty. We need social unity to protect our common identity as a community. The people of a State or a country may need unity to defend their common interests as against other States or countries. Similarly, we talk about unity in a trade union, political party, etc.

The unit here remains the individual member, with some amount of difference of outlook and aptitude admissible, which may cause no hurdle in the way of unity, of course, for example, individually one member of the family may have liking for a different food, colour of dress, hair, style, etc., from the other. They may follow different courses of education and land in different occupations with different levels of income. But when it comes to dealing with another family, they will be together, they all will be united. They will have a common action on a particular issue, matter or occasion. Then, even a single member may represent the family as a whole.

Similarly, when various families in a community follow similar rites and rituals on similar occasions in similar situations, trust or believe the same prophet and holy scripture, this is their social, cultural and religious unity. Here also the unit, the family, may reside anywhere in the world, pursue any occupation, they are united simply because they perform the same rites and rituals in matters such as birth of a child, marriage of the son or daughter and death of an elderly member.

In the same way, we talk about our unity at State or the national level. Precisely, this is what we call 'unity in diversity'. Individual units enjoy their own freedom in the matter of thought, speech and action, but when it comes to a common cause, they rise together and act together as a group and, if necessary, fight with the same zeal and fervor.

Now, before proceeding to 'Oneness', let us have a word about uniformity also. This is unity rather similarity of physical appearance, dress language or culture. This is not the unity in the form mentioned earlier, because people may not think or act together even if they wear the same dress or use the same language. Sometimes people do try to bring about unity through uniformity, but they have never succeeded. In fact, diversity has its own significance. Nature with a variety of landscapes present a prominent example. Diversity breaks the monotony of uniformity and adds beauty to the objects looked at. The world would not have been so fascinating, colourful and beautiful if, for example, all the trees were of the same variety yielding the same fruit or the landscapes all over were uniform—deserts, forests, hills or even plains only. Different colours, sizes and design of various objects certainly makes the world charming.

When the Berlin Wall was finally broken in 1992 and the people from the Eastern and the Western parts of the capital of Germany could each other after a long separation of three decades, someone wrote on one of its relics : This world is too small for walls. This was perhaps the best expression assigned to the sentiments of the citizens of Berlin who had just come out of the agony of the bifurcation and the restrictions on their movement that it caused in the name of so-called Fascism and Socialism.

Literally, the slogan seeks to point out that the world has already overcome physical distances. We can fly from one end of the

planet to the other within a matter of hours. We can speak to each other whatever the distance between caller and the called. We can see and talk with one another through internet over computer. We can organize a discussion over internet with participants sitting in different countries of the world. In fact, the computer, the social media networks, the mobile telephone and all kinds of other means of transportation and communication have revolutionized human life and virtually eliminated the physical distances. Hence, the world is not only too small for the walls, but any wall that you erect will fail to stop people from getting in touch with each other.

The world, however, is not suffering from the barriers like Berlin Wall or China Wall alone. The barriers exist in the minds, in the hearts too much are all the more agonizing and distressing. And even though the world is witnessing so much of violence and the loss of life and property, these walls are proving insurmountable. No effort whatsoever made locally, nationally or even globally seems to be effective enough to dismantle these walls from the minds and the hearts.

It is not very difficult to identify these walls. Individuals are fighting for these walls. Individuals are fighting for their self-interest or selfishness. Ego is acting as the spark that ignites the fire of jealousy and hatred which then causes flames of violence. This shatters the family and destroys the fine fabric of love, compassion, mutual understanding, the spirit of sacrifice for each other. Parents are being thrown out like useless stuff. No doubt they find shelter in old age homes in some cases here and there, but this fails to return their happiness and peace of mind to them. One brother is prepared to murder the other over a small portion of property. Couples seek divorce over trifles and we know the consequences it has on both the parties as well as children.

Then we find similar mental creating distances among communities and threatening harmony at social level. Different group of people fight over the age-old customs, traditions and conventions in the matter of dress and diet. One can understand a particular group taking pride in whatever culture, customs and beliefs they have inherited, but the tension or conflicts arises when they do not allow their counterparts to follow their own. And who will agree to ignore the beliefs and practices they have inherited from their ancestors just because they hurt the feelings of some other

groups? The result is before us—the riots, bloodshed, painful migrations, strikes, curfews and what not!

Similarly, we find conflict at the state and national levels. Several states have virtually been bifurcated because people in one felt ignored by those in the others. Instead of finding some way to stay together, they choose to stay apart, and not as friends but foes. They continue to fight over the sharing of river waters, state capitals, etc.

And then, nations fight too. We witnessed the First World War with all its devastating consequences. And as the war concluded the world leaders vowed not to repeat it and they set up the League of Nations to ensure peace. It appeared that a generation which was called upon to play a heavy price in blood, toil and tears seriously cherished that its succeeding generations should not perish in another bloody war.

We, however, saw the second world War bringing more blood, toil and tears just after two decades. As the war somehow concluded after six long years of fighting and fear, the world leaders worked out a new boundary map for the planet and also resolved once again to have the United Nations Organization with several specialized agencies with the aim to save the succeeding generations from the scourge of war and provide fundamental human rights, worth and dignity, better standards of life, peace tolerance and good neighbourliness.

No doubt we have been led fast into the age of computer and satellite with more and more gadgets entering our work place, kitchen, bed-room and the drawing-room, but the fact remains that peace harmony visualized in the UN Charter is still eluding Regional conflict and wars have continued to end anger peace in different parts of the world. We find international conflicts shattering internal unity and integrity, peace and harmony of several nations. Evils like terrorism in one country are found to have their roots some where else in the world. Political stability of one country is being shattered simply because it does not suit the international designs of another.

Religion that was always expected to strengthen the fundamental unity of the mankind and promote peaceful co-existence, too is found distancing man from man at every level. Be it family, locality, state or a country as a whole, religion is a big reason to keep the people divided. Lack of religious tolerance and the

clashing nature of the beliefs of various religious faiths are keeping the mankind disintegrated. We see the years long conflicts and even wars being fought in the name of religion. Even terrorism within nations has religious overtones. So, we find walls in the name of caste, creed and colour dividing man from man and causing hatred, jealousy and violence with no part of the world as exception.

The Sant Nirankari Mission is a global spiritual movement and is a mission of universal Brotherhood based on Divine knowledge of God realization and endeavour to create high standard of human values. The mission believes in tolerance, humility and love for entire humanity having an ideology of 'Harmony in oneness'. It does not believe in a caste, colour, creed or religion. Currently flourishing in India and abroad under the benign guidance of her Holiness *Satguru Mata Sudiksha ji Maharaj*. The mission endeavours to remove the darkness of ignorance, blind faith and superstitions with the light of divine knowledge and spread love, tolerance, positivity, harmony and humaneness irrespective of religion, caste, colour and creed aiming to create world without walls.

The Mission seeks to reveal God realization, also known as *Nirankar* to all human beings irrespective of their religious faith, sect or community. They are born with and thus liberate them from the shackles of ignorance superstition, ritualism, and dogmatism in the name of devotion God. Nirankari Mission's message of universal brotherhood more relevant today.

As far as the sociological study is concerned, a harmonious environment gets place among action, interaction, social relations, social institutions and social structure. Actions are harmonious and behaviour is with norms. 'Theory of Panchdevas' becomes personified (The Taittiriya Upnishad).

A healthy form of social relations was apparent. Solidarity in relations is found as all the relations are taken care of The Bhagvad Gita also tells about action without wishing for a result. Psychological solidarity is found. Isolation is not felt. Daily routine or behaviour is based on the level of the soul so there is not any caste discrimination. The soul has same merits, nature and instincts. God realization is possible through the true master '*Satguru*'. This is the enlightenment.

And Gita says that all the followers live in God's contact every moment while performing their roles and duties since. God is

omnipresent. They feel God's presence everywhere and follow this feeling in their day-to-day behaviour and relations and live with harmony. Most important element of caste is inter marriage system that makes caste system complex one of the Nirankari Mission principles is that there is observed 'No caste' theory that breaks caste barriers and enhances harmony.

In families of the Nirankari followers, status & role are performed without the feeling of 'doer' as per hierarchy. Social equality is established. There is no gender based discrimination.

As far as the system of social structure, the Hindus - a person performs all the following four objects of human pursuit (*purusharthas*) while living in any of the *ashrams* (stage) - student, household, retirement, and renunciation :

Dharma : Righteousness, moral values,

Artha : Prosperity, economic values,

Kaama : Pleasure, love, psychological values and

Moksha : Liberation, spiritual values.

Craving : Free dharma-driven action - *Nishkam Karma*.

and gets liberated from all the three obligations, *i.e. rinās* - teacher, parents and deities.

The Nirankari Mission provides a safe frame to the above-mentioned social system. This embodies the concept of universal brotherhood with its slogan "World Without Walls".

Flexibility in social stratification is quite apparent in the Nirankari Mission. Males and females are equal, for example, Present head of the Nirankari Mission is a woman itself.

Deviation from social norms is almost nil. Healthy behaviour interaction are at high status conflict and role strain are almost finished from the society love compassion harmony and fraternity are being established in the society.

Indian society and culture is full of varieties. It is an old saying 'In India after every 4 miles, water changes and after 60 miles changes the language' In such scenario. The Mission aims at uniting everyone on humanity basis.

The main objective of the Nirankari Mission is to produce (bring) uniformity in the highly stratified Indian society. In the society, certain lower communities are stymied to spread pollution in

place of purity *i.e.*, they are not pure and not applicable to perform the religious rituals, while the other 'upper' castes perform such rituals. So Nirankari Mission aims at setting them free this stigma that they are spreading communal pollution and to make them feel they are in the mainstream society.

The Nirankari mission opposes the belief of bombastic rituals spread in the society and wants to provide a platform for worshipping God on scientific or rational basis.

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