

SELF-SUBLIMATION

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COMPASSION

Dictionary definitions of compassion include "to suffer together with another" and "to have pity on another". But the call now evoking response in harmony is to express a compassion that goes beyond the quality implied in the "suffering together" or the superior / inferior relationship implied in "pity for another".

A compassionate heart sees others as it sees itself and, at the same time, sees all individuals, tribes, religious institutions and national entities in a timeless whole. It is timelessness in which the long past history, with its mixture of good and bad, has formed the outer differences and inadequacies of present events and relationships. It is because compassion includes the intuitive understanding of the inner (and often secret) soul, purpose of the individual, tribe or nation, that the separateness is killed at its root. Compassion prompts right understanding of the opposites in our civilization which now stand face to face. Public opinion is formed as the clear light of compassion is thrown on the depths of depravity and the heights of unselfish action.

Compassion is sensitivity to others' suffering. It sees them imprisoned in self-involvement, and reaches out to show them the way to freedom. Compassion is no attribute. It is the Law of laws –eternal harmony –a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal.

The hearts of compassionate persons are even softer than flowers. They do not and cannot rest satisfied until they relieve the sufferings of others. It is compassion that compels one to serve others with altruistic motives. A truly compassionate person lives not for himself but for others. He seeks opportunities to serve others, expecting nothing in return, not even gratitude.

Real love is not based on attachment, but on altruism. In this case, your compassion will remain as a humane response to suffering as long as beings continue to suffer. This type of compassion is what we must strive to cultivate in ourselves, and we must develop it from a limited amount to the limitless. Undiscriminating, spontaneous and unlimited compassion for all sentient beings is obviously not the usual love that one has for friends or family, which is alloyed with ignorance, desire and attachment. The kind of love we should advocate is the wider love that we can have even for someone who has done harm to us –our enemy.

The rationale for compassion is that everyone of us wants to avoid suffering and gain happiness.

JOY AND THE SPIRITUAL PATH

The quality of joy is one of the most important hallmarks of True spiritual unfoldment. Joy is not something that can be worked at or learned from the outside, for it comes from deep within us. Unbidden, and often when we least expect, it can suddenly bubble into consciousness, bringing a clarifying light, spiritual certainty and uplifting sense of being an integral part of all life. Those, who have experienced this revelation of joy, will know the truth of Wordsworth's phrase "Surprised by joy". In fact, the experience of joy comes as the personal self becomes suffused with the energy and life of the soul, for joy is the natural state of the soul. And just in as far as we are able to become soul –infused ourselves, so we discover that joy can be our natural state as well.

Although joy's presence cannot be commanded, there are many things we can do that will hold open the door to this ever –welcome visitor. Perhaps the first important thing to remember is not to aim for it, for by aiming we will tend to miss the mark. Rather, we need to make the principle rules of the spiritual path a constant background to our thought and daily life: the need to cultivate loving, kindness and compassion, to transform the desire for things and possessions into the spiritual love that gives and serves without any thought of personal reward. Will we use our scientific knowledge for the benefit of all humanity within a nurtured and protected environment, or will we use it in a mainly negative and destructive way? Will we use our artistic abilities to ennoble and beautify life, or to trawl through the psychic mire that characterizes so much of humanity's desire –life? Will we use our different religious and spiritual traditions to perceive a spiritual unity, which brings us all together into a shared wonder at the created cosmos? Or will we fall back into old patterns of separateness and discord?

There are some of the many challenges that face us now. And if we wonder which direction to take and where we must serve, then the signpost of joy will indicate the way.

IF NOT NOW, WHEN?

For what reason does the man of the world not give a place in his thought to the things of greatest importance? In boyhood, he is too merry. He says: "There is plenty of time; I will wait till I am a man. It is no use bothering my head about these things now." In youth, he is too busy. He studies to occupy his time, and his living to earn. He says: "I must

devote all the time that I can spare from sport and pleasure to making money. When I am settled in life, there will be time enough to attend to religion." In manhood, he is too preoccupied. Family cares weigh upon him. Responsibilities of one kind or another have to be faced. Business demands upon his time and thought are urgent. He says: "I can't think of God yet; I must pull through these serious matters first." In declining years, he feels too old: his heart long familiar with sin, is hardened. Worldly habits, contracted long years ago. Have become confirmed. He feels unable to move out of his bed; he is too ill. His body racks with pain. His mind is enfeebled. The will is no longer vigorous. He cannot concentrate his thoughts as one could. In death he is too late. Opportunities are gone. His spirit has fled from his body.

Let us be wise. Face at once the question of our eternal future. There is no reason why we should delay. Salvation is not a process to be gone through, but a gift to be received.

THE ART OF FORGIVING

Part of our unwillingness to forgive is due our unreadiness to accept that we have faults and failings like everyone else. If is created and fed by unacknowledged perfectionism. For various reasons – an inability to take failure, a need to be above criticism – we expect too much of ourselves and therefore too much of other people, too much of the Church, too much of life altogether, so that it kicks back in one disappointment after another. It would be good if we could make a pact with ourselves not to blame ourselves or others or life, for not meeting the hunger for the absolute which God planted in us. This would be an agreement to forgive earth for not being heaven.

Every relationship, pleasure, ambition, job done, must have its core of discontent, must at some point fail us, because we are made to want something always just beyond us. What it is God alone knows. All we know is that if we did not have this infinite want we would settle for the here and now. In that case we would love it and necessarily hate death, or else disapprove of it all. Both these attitudes would make it more difficult to forgive, less easy to grow into the wholeness, the holiness to which we are called. The art of forgiving becomes easier to master when we remember that "man's reach must exceed his grasp, or what's heaven for?"

WHY MEDITATION

People want a variety of things from mediation: some come for peace, others for self-control. Some for power and some for silence, but of all the reasons the ones which are most often expressed are peace and peace of mind.

At first sight there does not seem to be much difference between these two, but on closer observation we find that they are asking for different things. Peace is simply an experience, whereas peace of mind is a way of life. At some time or another we have all enjoyed a moment's peace, however fleeting. To simply experience peace is not actually that difficult; it is something easily attainable through the practice of meditation, because this is what mediation is specifically designed to give. But to attain peace of mind implies that I want to constantly experience peace. Whilst I go about my daily life, I need to be in control of myself to the extent that I can experience what I want, when I want it. To experience constant peace of mind; I need something more than just a meditation technique. I need to be able to use the experience of peace, gained when sitting in meditation, later on, in my practical life at times when it. To experience constant peace of mind, I need something more than just a meditation technique, I need to be able to use the experience of peace, gained when sitting in meditation, later on, in my practical life at times when it is not easy to be peaceful. If I cannot use my meditation to bring benefit into my practical life, is it really being of any use to me?

AUTHORITY OVER SELF IS WHAT COUNTS

To have authority over others is not of much significance; authority over the self is real authority. We try hard to get on in life and are generally told that the proof of "getting on", is how far up the ladder of success one is able to climb and how much power one has to wield over others, either in one's workplace or in one's home.

From an early age we are trained to expand our ego, so that we are motivated to be number ONE. How much training do we receive in the virtue of humility? The motivation to be successful and progress is vital, but unless it is balanced with humility, there will be nothing but an external show of big talk, but inside hollow. The fact is that anyone can be taught to give orders, but how many know how to order their own lives? How many can claim authority over their own selves? Development is a popular word these days and the most neglected area of development is within myself. How can I hope to rise above the ever-

increasing turmoil unless I can develop the soul? Self-development brings self-authority. A person who does not have authority. A person who does not have authority over himself, will misuse authority.

It is quite common to hear about developing nations, but how much do we hear about developing natures? When people spend much time and energy on developing their bodies and making them attractive to other people, is there ever the thought to develop the soul and make it attractive to god? The soul is an eternal, immortal point of spiritual light. The soul does not die. Within the soul there are impressions which form my personality. If I take steps to develop the soul and feed it with spiritual knowledge, my character, my very personality can become rich and full potential, so that I can even be an instrument to help my brother souls of the community. I will than be in full control of that wonderful ability we all have –the power of thought.

A BEAUTIFUL GIFT

The most important and the most difficult thing to give is forgiveness. Forgiveness Yes, that is it. I must forgive, always, again and again, forgive. As soon as I stop forgiving, I build a wall. And a wall is the beginning of a prison. Above all, in life I've got to do two things: understand and forgive, forget.

I know many people and I know the secrets of many people. And I know only too well that no two persons are the same. Each person is an entire world in himself and he lives and feels and thinks and responds from his own world. And the deepest core of that world is still unknown to me. Therefore, it seems obvious that, in the normal course of events, disagreements, frictions and tensions will develop. Only when a person understands that other people are different, he is ready to forgive, and is it possible to live together. Otherwise, there is a state of natural siege and you live in a day-in, day-out, cold or hot war.

There are many exceptionally good opportunities for us to make peace, or to make up our quarrels. We so often get a chance to give a small present, to send a postcard inviting someone around as a sign of reconciliation, of forgiveness. Once the first step, the most difficult, is taken, the rest is easy. Forgiveness, the most beautiful gift.

GOD IN OUR DAY-TO DAY LIFE

The most important step any person takes is when he attains God-knowledge (Gian). It is also a very exciting step because it brings about a

tremendous transformation in one's life. However, it is only the beginning of spiritual growth process. After being blessed with God-knowledge, it is essential to remember Him. Call it what you want, the quiet time, personal devotion, etc., but remember that all time and place is fit to remember God Formless (Nirankar).

There are many people who believe in God, but are not sure of their Salvation. Regardless of how hard they try, and how disciplined their efforts to please God, they are still uncertain of their relationship with Him. Could it be that fear is still around, and fear destroys all relationship. But when one is blessed by a True Master (Satguru), fear vanishes instantly and one is imbued with a feeling of security, and security gives contentment and happiness. So, when one is blessed with God-knowledge, one is given a clear understanding of what God is, and God-realization is the most important and God-realization is the most important relationship between man and God.

In fact, to attain God-knowledge is to attain a new life with a wonderful new family or even perhaps joining a true family for the first time ever! This comes through fellowship with the saintly (Sangat). Actually fellowship means 'sharing' or having things in common.

When we invoke God Formless into our lives, we are born into the Human Brotherhood. God is our Father human beings our brothers and sisters.

In Baba Ji's words:

"We can maintain God-knowledge only in the company of saints. We should keep company of the saints and shun the company of those who lead us away from the Master and his blessings."

A VISION OF PURER, PEACEFUL WORLD

As a global family, we share the same unique planet and share the same hopes and aspirations for a just and humane world. Yet as we approach the dawn of the next millennium, we are concerned that life on earth is threatened.

Our beautiful planet earth is faced with a crisis of unprecedented magnitude. In many countries, the moral fabric of society is challenged by violence, crime, addiction, denial of human rights and human dignity and the disintegration of family life. At the same time, we are yearning for peace and a better world for ourselves and our children. How is it that

with all the achievements in science and technology, there is still grinding poverty, massive arms expenditure and a grave deterioration in the environment? There is a need for the spirit of co-operation and goodwill, the attitude of love and respect towards each other, the practice of positive and creative thinking, the application of moral and spiritual values in daily life, as well as action based on a shared vision of a better world. We the devotees of the Nirankari Mission, are contributing towards such a world. We recognize the need for respect, dignity and integrity of every human being: this would bring peace to everyone. Every individual would enjoy freedom of expression, whilst respecting the liberties and the right of others. Our Mission's vision for a better world is based upon love and compassion for mankind, with a sharing of resources, thus reducing the vast gap between the rich and the poor, and the human equality irrespective of race, religion, or culture. In fact, the two important objectives of the Mission are: to foster universal brotherhood without distinction of race, creed, sex, caste or color and to propagate Truth and the basic teachings of the Great Masters to create environment of truth and non-violence, love and tolerance.

THE SPIRITUAL LIFE

One of the most profound changes taking place in the religious field at this time is the growing recognition that spiritual urge of humanity expresses itself in an infinite variety of ways. An increasing number of Buddhists, Christians, Hindus, Jews, Muslims, Sikhs and others, now see that there are other equally valid and real ways to the truth and the light. This is a part of a much deeper understanding that is emerging as to what spirituality really means. We are coming to see that the spiritual life doesn't only apply to the religious sphere, for the word "spiritual" refers to every aspect of our relationship with the centre of divinity which lies within us.

It is the nature of this centre to be continually impressing our consciousness, seeking to gradually raise the level of thought and enable us to become steadily lighter, more inclusive, wise and loving. In a sense, everything which promotes the development of the human being (physical, emotional, mental, intuition), is essentially spiritual. From this broad view it is clear that something new and very exciting is happening to the spiritual life of humanity.

In our Mission, people are responding to an incoming flow of light and love. The seeds of the spiritual livingness are perhaps most obvious in the widespread intelligent rejection of values of materialism and selfishness. But it goes much deeper than this and is being nurtured by

the guidance of Baba Ji and his devotees. At the heart of this spiritual renaissance, our Mission is probing new realms of truth, and light, seeking a new understanding of love and of the unity and oneness which lies behind the outer world. Our Mahapurshas (devotees) are exploring many difficult philosophies, religions and teaching. Behind the diversity of spiritual exploration, however, two common truths are emerging. Firstly, there is an intuitive realization across many cultures that the Soul is One –the divine awareness is available to all, regardless of race or religion or background. Second, there is a realization that the insights and energies contacted via the centre of inner peace and stability are to be lived in the world. When I think of the Samagams (saintly meets) when Baba Ji visited this country, it brought inspiration and renewed commitment to religious work, demonstration to all that the spiritual life has a voice is bringing solution to human and world problems. Hundreds of people from all major religions and spiritual traditions, together with representatives of official bodies, conveyed a sense of joy and of hope. The whole of Baba Ji's visit conveyed a realization of the need to look to the future, and stress was placed on the importance of making an effort "to understand the purpose of life"

Baba Ji is truly God's steward and agent on the earth. It is our responsibility now to put his teachings at the very centre of life. We are all sojourners together in the same fragile and unsettled world, but through out Mission we can find vision and hope: vision to discover a new and caring relationship with the rest of the living world –perhaps also we can see our own from a different perspective.

Throughout history we have observed only days and set aside times of worship, days on which to regularly acknowledge the sacred and draw closer to God that He might draw closer to God that He might draw closer to us. But our Mission teaches that all time is the holy time for the worship of God.

Many spiritual movements say that they are moving to global unity. Our image is a symbol of global unity. And the meaning of the symbol is clear. We are faced with an opportunity. We are one human family living in the same earthy home. Let us how try to make use of the knowledge Baba Ji has bestowed upon us with all the love, light and goodwill, which live within each one of us, making mankind joyful and satisfied within.

The Sant Nirankari Mission is confident of the fact that the truth preached here has full backing of the great spiritual masters and their message enshrined in the various holy scriptures. Therefore, it welcomes one and all. As mentioned in the principles briefly stated above, no discrimination whatsoever is made on account of caste, color, creed or nationality. Even social status and economic condition are not allowed to impair the

noble feelings of love, unity, equality and fraternity. The emphasis here is on humanity as practiced in our day-to-day life.

GOD IS STILL GOD

Amid life's uncertainties and the problems we face in the world today, we, as Nirankaris, must make a decision to keep our trust and our faith in God and His word.

When things go wrong in life, what do we do and to whom do we turn? What is our stand? Do we throw in the towel and quit, or do we press on in our Nirankari walk and remain faithful to God? These are questions that we don't want to deal with and that some refuse to face, because these issues involve maintaining faith in God through the hardships of life.

Problems, tests, trials and disappointments in life are real facts, but a strong faith in God is the answer to every one of life's difficulties. We must realize that God has not promised us that we would never face a test or trial. But he has promised us that we would never face a test or trial. But he has promised us that he would never leave us and that He would cause us to triumph, because he has overcome the world (John 16 : 33).

The answer to life's problems is not to "hide our heads in the sand", hoping the problems will go away. Nor is the answer to question our faith in God. We must instead do as the Bible exhorts: "Trust the Lord with all thine heart; and lean not unto thine own understanding (Proverbs 3:5).

Many have faced adversity in life, yet they maintained their faith in God. They came through the storm and discovered once again the calm that awaited them on the other side. The ocean of life may not always be as smooth as glass. But through faith in God, we always have an anchor or hope to steady us and keep us on course.

So, when the storms of life assail, and everything appears to be going wrong, ask yourself: "Is not God still God? Or is He only God when things are going smoothly?" We can allow the situations and circumstances of life to either bring us closer to God to a place of confidence and certainly in Him, or drive us further away into the uncertainty and suffering in the world.

Rise up to your full stature in God and be more determined than ever that victory belongs to you. The choice is ours. God is still God!

CIRCUMSTANCES

Nirankar (God Formless) is the Supreme Lord of circumstances. I am so glad that He is, for life is made up of circumstances. Everyone's life is full of circumstances.

Many of the circumstances that we face are God-ordained and often may be completely independent of who we are and even whether or not we believe in God.

Many of the circumstances of life are man-made or self-made, and are brought about through our own action or those of the people and events around us.

Some of these circumstances have come upon us through no fault of our own, while some are the results of our past actions- Karmas.

However, many people worship God and yet do not know how to cope with the circumstances.

We have to better understanding of how to face the circumstances through Nirankari Baba's teachings: we should surrender to the will of god.

Fear assails many people and it hinders relationship between man and god. When we become Nirankaris i.e. when we are blessed with knowledge of Nirankar- God Formless – by the grace of Nirankari Baba, a great deal of fear is wiped away through his ambrosial teachings.

The biggest test which you and I face is when we have to listen to the criticism of our friends, relatives and neighbors, people outside our Mission who have not yet been blessed with God-knowledge –Gian –and are therefore still shackled to the rigid and orthodox mould. Remember Baba Ji's teaching is God's word, and through this we learn to know what we really are. Not one of his teachings is negative, for through them Nirankar has given His mighty promise of deliverance and help victory. Yes, with the strength that the spiritual awakening instills in us, we can face every situation whatever might be the circumstances and still maintain poise and tranquillity.

FORGIVENESS

The most important thing I must give, but the most difficult, is forgiveness. I must forgive, always, again and again. As soon as I stop

forgiving, I build a wall, and a wall is the beginning of prison. Above all, in life I've got to do two things: (a) understand and (b) forgive and forget. In the normal course of events, disagreements, frictions and tensions will develop. Only when a person understands that other people are different, and only when he is ready to forgive, is it possible to live together. Otherwise, there is a state of mutual siege and you live in a day-in, day-out, cold or hot war.

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For various reasons –an inability to take failure, a need to be above criticism –we expect too much of ourselves and therefore too much of other people, too much of life altogether so that if kicks back in one disappointment after another. Every relationship, pleasure, ambition, job done, must have its core of discontent, must at some point fail us, because we are made to want something always just beyond us. What it is, God alone knows. All we know is that if we did not have this infinite want, we could settle for the here and now. In that case we would either love it and necessarily hate death, or else make it more difficult to forgive, less easy to grow into the wholeness, the holiness to which we called. The art of forgiving becomes easier to master when we remember that "man's reach must exceed his grasp, or what's heaven for?"

SELF-KNOWLEDGE, SELF-AWARENESS

One of the basic tenets of the Nirankari Mission is "Know Thyself". This is a topic which most people are quite happy to talk and discuss, argue and lecture but very rarely do they want to understand the real import of and adopt it in their practical life.

We are ever ready to talk about other people, to express our opinion about them –how they should live, how they should act, what they should eat, what they should read, what should be their philosophy –irrespective of whether or not it is applicable to them. But it would perhaps be far better if we first try to know and understand ourselves – what we really are, our approach to life and living: what we want out of it and what we are going to give to it. Obviously, this understanding can be attained from the one who is himself Self-realized –Guru or Spiritual Guide.

Most people take or they want to give only at the ego level, but the Nirankari Baba stresses on being selfless in all actions. So let us take the first step to know ourselves. It is only when we know ourselves that we can become aware of the negative traits of our character, such as ego, anger, greed, lust and hatred which land us in troubles and miseries and make earnest endeavor to shed these evils and vices.

If we pray to Nirankar –God Formless –for help, courage and strength to face these odds, which are but passing events and not permanent, we can overcome them.

We may not attain perfection, but will certainly attain a better level of self-awareness and consequent real peace and contentment if we abide by what Baba Ji teaches: Self-knowledge is a pre-requisite to bliss and happiness.

"THE DEVIL AND THE DIVINE –I"

Having read and enjoyed the article "The Devil and the Divine –I" by K.L. Nagpal in the May 1990 issue of Sant Nirankari (English), I would just like to make a few points regarding his question: "Did God create Satan?" the straight answer is "NO". God did not create Satan or the Devil; he 'created' himself: he was a great angelic being, named Lucifer, who turned into Santan or Devil. This evil monster enveloped the universe before the creation of Adam and Eve. He was an incredible powerful and intelligent being. After he was placed in charge of the earth, at its creation, his mind was blinded by his own seemingly omnipotence. He forgot he was God's creation, therefore, inferior to Him and ultimately challenged his Creator for the supreme position of rulership. This rebellious being was renamed on the basis of his actions. He was now called Satan or adversary. It was a devastating rebellion in the heart of God's spiritual kingdom. This uprising involved one third of all the unnumbered millions of beings, called "angels", whom God had created. He roared into the heavens with his angelic army attempting blitzkrieg victory over God. He greatly overestimated his own strength. In a titanic struggle, Satan was defeated and he was cast down to this earth. Thus, his downfall was due to his desire to become as great and powerful as God.

Jesus, as the Word, standing next to God, witnessed this tragic rebellion. He told his disciples, "I saw Satan fall like lightning from heaven". (Luke 10; 18). The prophet Isaiah, under inspiration, also wrote of this time of crisis: "How are you fallen from heaven, O! Lucifer, son of the morning! How are you cut down to the ground, for you have said in your heart 'I

will ascend into heaven; I will exalt my throne above the stars of God; I will sit also on the mount of the congregation on farthest side of the north: I will ascend above the heights of the clouds: I will be like the Most High." (Isaiah 14: 12-14). Those "I wills..." were very heady boasts. Satan had become the arch enemy of the God's kingdom. He wanted to run the universe his way and hold the mantle of power. But the Creator is more powerful than the created. Satan lost the war and was thrown down to the earth where God once given him an inheritance. Satan refused to submit to God's loving rule. So did the angels who followed the adversary. They were spiritually reprobate and had to be cast away. God is able to turn every problem into an opportunity. He saw how Satan could be used to further His plan. With this in mind, God finally decided to create humans on the very planet where Satan was confined. It was clear that Satan would try to influence humans to follow him instead of God. Satan was, of course, retained to do whatever God wanted him to do. But God did give the Devil space to influence human beings only as they allowed themselves to be influenced.

Satan does not have control of human minds. But most of humanity has been his willing captive. John wrote that "the whole world lies under the sway of the wicked one". (I John 5:19).

Remember, Satan is the "father of lies", Satan is a real being, so are his demons. There really is a spirit-world all over the world. Satan's destruction of lives and property is evident in sadistic cruelty, violence, riot, kidnapping, murder, war, etc. As "Prince of the Power of the Air" (Ephesians 2:2), he is increasingly exercising more influence over the music, words and pictures that travel through the air. As " Prince of This World (John 16:11), he is having his agents firmly installed in its politics, business, education, entertainment and religion. As "An Angel of Light" (Corinthians ,14:15), he has many postings as "ministers of Righteousness", teaching what is contrary to the world of God as revealed in the holy Scriptures, and leading multitudes into eternal darkness.

To sum up, as stated in Ephesian 6:12, "for we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places". However, "Resist the devil and he will flee from you"(James 4:7).

HARMONY—THOUGHT PATTERN

Society faces today, many problems of global disharmony with each passing day. There is an ever growing fear due to the continuing nuclear

arm race which has taken a dangerous turn in the form of what come to be known as "Star Wars"; a race between the super powers. It will, undoubtedly, push the whole world to a point of no return. The problems of air, water, soil and noise pollution, population explosion and poverty are getting out of control. Discrimination on the grounds of race, religion and sex continues. The number of disintegrated families and rootless individuals is growing. Terrorism, a global phenomenon now, is causing so much loss of life and property. Innocents are being killed, among them women and children, for no fault of theirs. Established religions appear to have failed to pull mankind out of the fire of hatred, death and destruction. All religions teach love and co-operation and give the message of universal brotherhood. In practice, however, their teachings are twisted and exploited by unscrupulous people for selfish ends. Their original message of love and harmony in the name of God has been so much debased that now we see riots and replacing worship and devotion.

In such a situation, it is of utmost necessity that something concrete should be done to change the atmosphere of mutual fear and distrust to that of mutual understanding and love. The grim situation which mankind faces today calls for moral, ethical and spiritual revolution. That is why it is refreshing and encouraging to see the Nirankari Mission not only teaching, but also practicing real brotherhood.

The global problems I have referred to, no doubt, call for a global effort. I believe that apart from action at social level, the primary effort has to be made on the psychological, moral and spiritual fronts. World change can come about only through change in outlook and behavior-pattern of individuals. Through the teachings of the Nirankari Mission, we are making a powerful contribution to the achievement of real peace and harmony in the world.

Great importance should be given to the necessity of having a positive thinking, creativity and co-operation, which are a potent means of self – change.

A good leader has consciousness of serving others rather than the desire for position and power .We have a perfect example of this in our leader and guide –Baba Ji. A violent leader will create a violent people, a pacifist will create a contented people, and so on.

No one, whether father, mother, saint or Guru, can give or guarantee well-being. Love, happiness, peace, etc. are qualities which one must oneself imbibe and work for, if one wishes to have them consistently. Socially, we are brought up to believe that money guarantees influence, position, happiness and regard from others. There needs to be a change

in such thinking. Nothing external can create the internal peace and harmony which is really lacking in the society.

Education needs to be centered on an inner morality, on the awareness of ethical behavior. If I'm right with myself, I'll be right with others; then what is good and worthwhile will automatically come to the self. Many ideas taught in our society, give rise to such attitudes as greed, jealousy, fear, selfishness. For example, often we are taught to compete fiercely in order to succeed rather than developing individual talents to complement each other; to possess and accumulate as means of security rather than sharing our resources and realizing that security comes when there is a unity, a sense of belonging among everyone in the society. This is true harmony! The main reason why there are "rich" and "poor" is not simply a matter of economic or physical resources but the greed of those who have, to keep having. Their identity is based on what they have, what more they can have and to share or renounce is too painful –their world, (a false world, their comfortable set of values, would change too much. Where there is selfishness and self-centeredness, there is neither strength nor progress. Greed ultimately leads to poverty, ego to downfall. Now we are at a point in time when Truth is especially needed to correct the diseased systems of economics, politics, religion, and especially to guide and cure the many inner sicknesses and disharmony of the individual. That Truth is God, the Being, whose power, role and identity needs to be recognized if the system of human life is to be put back on the right track, for within Him is the power to dispel the illusions and vices within the mind.

The Nirankari Mission was established specially for the task of teaching how to govern the self through relationship with Nirankar –God formless. The proper functioning of a society depends on self-knowledge and right relationship with God; that is to know Him as He truly is. To know Him truly means that the relationship with Him will be a real and living one. Through this relationship comes power to transform; transformation in the mind, in attitude, in the vision. This will bring true harmony.

It is not a bad idea to ask ourselves the question: 'Do I really need this item?' 'Is it really essential?' even go a step further: 'Do I really need this much?' We must be careful that we are not misled into making physical pleasures as the means of attaining happiness. Anything physical is subject to time and space and therefore temporary, so should not be depended upon. What we have today may not be here tomorrow. Our feelings of ego must be checked; remember, ego destroys compassion.

It is very easy to fall into the trap of seeing what we think are the faults of others and not recognizing those we have ourselves. In fact, we are not in a position to judge others; only God knows the secrets of the heart.

Instead, we should introspect to identify our own faults and weaknesses and honestly and sincerely endeavor to remove the same to bring harmony in our life.

In life, part of our training is to learn from our experience. We are still in training and it is through our failure as well as through our success that we learn. Baba Ji teaches us to accept our weaknesses and to be compassionate towards others. This will change our thought-pattern and bring harmony in the individual as well as in the society.

PEACE ON EARTH

Every rational human being longs for peace. In fact, mostly people want peace badly enough to fight for it, which is part of the problem. The irony is that if anything, at all, is worth fighting for, peace certainly is. Many believe that it is a good idea to go to war to avenge injustice and achieve peace in the name of God and country. Many have the conviction that God will save them and deliver them, because they believe they are fighting for God, or for the freedom to worship Him as they feel they should.

Wars have been fought allegedly for religious causes –most of wars have a religious basis. But Lord Jesus Christ did not teach that among humans, war is the way to peace. (Wars fought in the name of God ought to have been labeled what they were –wars). When, for example, a "Christian nation" goes to war to promote its religious heritage, it has failed to understand what Jesus taught. The idea that peace is worth fighting for may be a noble one, but it is not the Biblical way to bring world peace. Most would agree that peace is worth dying for. Jesus taught that peace is worth living for. He said, "Blessed are the peacemakers, for they will be called sons of God." (Matthew 5:9). True peace cannot come through mere wishing or hoping, nor can it come through war. It must come from within: it must come through changed minds and hearts that translate right action. Saint Paul rightly admonished: "Your attitude should be the same as that of Jesus Christ." (Philippians 2:5)

The Nirankari devotees know the meaning of this saying and are working for True peace on the earth, and True peace has its foundation in love: brotherly love for all mankind. People are now talking about "the world as a family"; there is movement towards "globalism", which is being expressed in terms of a global forum, global public opinion, global peace and harmony, global survival, global responsibility and global co-operation. It might be summed up in the words of H.R.H. the Prince of Wales, who recently said: "We thought the world belonged to us. Now we

are beginning to realize that we belong to the world. We are responsible to it, and to each other."

If we just think for a moment on the aim behind our Mission's teachings, it is:

- To promote understanding among the world's religions: and
- To recognize the oneness of the human family.

The Nirankari Mission teaches us more and more about Universal Love – loving all people, all places and all things on this earth. This inculcates a deeply satisfying state of mind. There is always a sense of humanity in moving together.

To me, the Nirankari Mission is the most effective medium to neutralize the negative thoughts that impregnate the atmosphere and bring about peace in the world today.

Let us keep up this spirit and get involved in the spiritual upliftment of humanity and be a brother or sister to all in thought, word and deed.

PURE THOUGHTS

You are what you think.

The mind is constantly occupied in the thought-process and it is virtually impossible to have a vacant yet alive mind. Without a doubt, your entire world has been created by your thoughts. Sometimes the results of these thoughts are manifested immediately and sometimes they take a longer period to come into practical. However, the fact remains that thoughts when given constant energy and attention, will come into actuality. They are the basis for all our actions. If we must think, and if by thinking we create the worlds around us, negative or positive, through actions, would not it then be very sensible for us to think the very highest of thoughts, the purest of thoughts, so that the worlds we create would be of that corresponding quality –high, noble and pure?

And what, you may be wondering, is a pure thought? Are not all thoughts pure by nature of being a thought? You may ask. Not all thoughts can be classified as pure. A pure thought when transformed into action, enriches the creator as well as the creation.

In our busy hectic day, thoughts come at a fast and furious rate and it becomes difficult to quickly discriminate but if every one had even just one conscious pure thought a day, what a beautiful thing would happen. Our old polluted world would be transformed.

Words! They are all around us! We see them, we hear them, use them, harsh words, soothing words, biting words, words that give pain and pleasure.

They are vital to our communication. When words are spoken, there are reaction, negative or positive. Either thoughts are triggered, or emotions fired, or actions performed. Words do color our behavior. And how lovely it is, amid the verbiage of everyday living, to hear words that are calm and free from rancor and aggression. To hear words that light the soul and leave it with renewed vigor. Such words are the sparks of purity. It is important to remember that speech indicates and projects what is in our mind. As the thinking, so the words uttered. Mental calmness makes our words calm. A pure mind makes for pure words. It is said one's speech may exalt one to kingship or send one to the gallows. We should never let ourselves be led to indulge in false, bitter and vicious speech.

Our words should reflect our true inner nature, that of purity and peace. Words once spoken can never be recalled. They go into the vapor and reverberate all around, beyond our control.

Spiritually enlightened beings have pure minds, being free from base feelings of lust, greed, attachments, ego, hatred, enmity, jealousy, envy, vengeance. From such pure minds only pure thoughts emanate and act as balm for the lacerated souls.

BE IN THE LIGHT

Those who are in the light are in contrast to those who are in the darkness. Light, of course, is an image of goodness. God is light. Those, who are in the light, love their fellow-beings and do not cause them to stumble. Darkness is an image of evil. Those in the darkness, hate their brethren and themselves stumble.

It is important to note that love exists only in seva (selfless service). Love is not an emotional high, which people imbibe for a period of mutual self-interest. Love is tangible. It is the things we do whereby we give something valuable to somebody who has not deserved the gift by and his own actions. The more valuable the gift, the more unmerited, the greater the love. From time to time we will probably have our doubts and fears, but the more God's love is perfected in us, the less real those troubles and worries will become because "perfect love casts out fear".

Fear implies punishment of one sort or another. It was not put there by God, but it comes from the spirit of evil –Satan. Faith is closely associated with obedience and it should be joyful obedience because God's commands are not a burden. If we love us, what credit is it? Even unbelievers love those who love them! If we do good turns to those who do good turns to us, there is nothing special about it. Rather, do good turns to those who hate you! Pray for those who ill-treat you! These are the things we all can do. We may not feel affection for those who hate us to such an extent that they will curse us and ill-treat us. However, if we have the opportunity to do them a good turn, if we speak well of them, if we pray for them, not only will their attitude towards us change but so will our attitude towards them too, and we may start to feel for them.

One of the most insidious evils which completely paralyses the spiritual life and robs it of meaning, is lack of coherence between faith and concrete commitment. If faith is not translated into concrete actions, it will prove to be of no use. Indeed, a faith which does not have a definite impact, which fails to transform our behavior effectively, does not deserve to be called faith; it is pure illusion. Faith is light which, by its nature, cannot bear to remain hidden. If we do not radiate the light we have received, that light will die out within us and be taken away from us. Apathy and half-measures must never get the better of us. We must search within the most secret corners of our conscience where our idleness and selfishness lie hidden, trying to defend and justify themselves.

Never think of Bible or Avtar Bani as a religious text book. No, it's a handbook for living. That's what it is. It's the wisdom of Almighty God written down for us to apply to life and circumstances. God's wisdom is the principal thing. Principal means "first in importance". So, we have to make God's word the most important thing in our lives. But let me warn you, you will never get around to the Word if you wait until you have time. Satan will see to it that you wait until you have time. Satan will see to it that you never have time: he is vehemently opposed to your feeding on God's Word. So, learn to set aside less important things. Start giving the Word first place in your schedule and everything else will fall in line. Guard your time in the Word. Satan will steal it from you, if he can. He will use every means from television onward to lure you away from God's wisdom. Why? Because he knows that the Word makes you free from his dominion. If he can keep you out of the Word, he can keep you bound and struggling. Putting the Word first, is something you will have to do continuously. Start today. Spend some time in God's word. Make that the first and most important item on your daily schedule. First, intensify the time you spend in the Word and in prayer. Right now, God needs people who are sensitive to the things of the Spirit. He needs

people who are moved by faith and by the Word of God, rather than by deceiving words or by the headlines in the morning paper.

The Bible does not just teach us, we can get born again and then just float along. If we want to grow spiritually, if we want to walk in power and in fellowship with God, we must spare the time to know Him. It is no use, at all, to surround yourself with the things of the world. They present themselves to you automatically, and all you have to do is to be of God. But it takes effort and dedication to constantly expose yourself to the things of God. It takes spending time with Him, every day. As the Apostle Paul said to Timothy, you have to "Stir up the gift of God, which is in you." (2 Timothy 1:6) simplify your life, so you can spend more time with Him. Surrender yourself to His word. Everywhere in the scriptures, from beginning to end, God is giving you a choice: Choose Life and Light, not Death and Evil. Recognize that God has given you power yourself. Do not try to make it happen; it already has happened. We must have faith and hope in the activator, the catalyst, the goal-setter of our faith.

There are two opposite forces which dominate our world: the force of faith and the force of fear. Faith brings love and peace, while fear pleases Satan. Faith brings love and peace, while fear brings torment, hate and mental distress. The choice is yours: faith or fear? Choose freedom from fear. This will give you a living, real and dynamic relationship with God. In other words: Be In The Light.

PATIENCE COMES FROM A PEACEFUL MIND

I have become conditioned and programmed into immediate responses. All around us we flick switches, turn knobs and something or the other comes into action. When a piece of equipment fails to respond, we get annoyed. Some people have been known to kick their television if the set is not working properly. We become easily impatient and because of this impatience, we lose out on the full benefits of life. We become angry and hateful until finally we are discontented with life. Where is our patience buried? Why is it so difficult to be patient in situations? Is it our own eagerness to attain and acquire which destabilizes us and makes us disturbed and agitated?

A patient mind calmly accepts the overworking of circumstances and this patience acquires the power to deal with all situations. Everything grinds to a complete halt: the power has been cut off. This is becoming increasingly the situation in our modern living. The source of power is becoming unstable, or it has been overloaded, or in some cases, it has simply dried up with the resulting black-outs, shedding, no fuel!

There is a desperate search to find alternate source of energy to combat the energy crisis. Even in our personal activities the problem exists. We burst forth with spontaneous energy and enthusiasm this moment and, in the next, we are despondent; our energies wane and we wilt. The pattern repeats itself over and over again. Part of the problem in this energy crisis is our failure to utilize our energy wisely. Most of the time, there's overloading. Too much happening at the same time, and are all these things essential? Then, again, there is wastage: energy spent on non-essentials such as worry, and difficulties that could have been avoided. Understanding the mechanics of energy is of vital importance. Actions performed in one state of consciousness provide us with energy, in another state, we are able to conserve this energy, in yet another state, we lose this energy. Even bigger is the problem of knowing our energy-source and knowing how to stabilize in that source.

Apart from our material needs which are fulfilled by material energy, we have spiritual craving and aspiration which are satiated by the spiritual energy. One must, therefore, know and realize it and its Source by the grace of a True Master to strike a balance between one's material and spiritual pursuits of life.

GOD IN DAILY LIFE

In Ezekiel, Chapter 22, Verse 30, the Holy Bible says:

I looked for a man among them who would build up a wall and stand before me in the gap on behalf on the land so that I would no have to destroy it, but I found none.

God is looking for people who stand in the 'gap'. We, the devotees of the Mission, should be bridge-builders, who bridge gap between a lost and dying world and God.

It is now ten years since our present Baba Ji's ministry began. Baba Ji, we love you, we believe in you and we are with your with all our hearts. Go for it!

Multitude of people around the world have been deeply touched by Baba Ji's love and concern for the lost souls. Because of his faith, determination and tireless efforts, in a spirit of love, countless lives have been touched. Love is more than just words. In fact, In I Corinthians, Chapter 13, Verse 13, it is stated:

But the greatest of these faith, hope and love, is love.

Also, in Mathew, Chapter 5, Verse 44, Jesus Says:

But I tell you, love your enemies, bless those who curse you. Do good to those who hate you.

Baba Ji is an inspiration for the future as he has bestowed revealed knowledge, that is, knowledge imparted directly into the heart of man from the heart of God. Ask yourself: 'What is God's will for me?' 'How can I follow God and not the world?' In John's Gospel, he says:

Be in the world, but not of the world.

The answers to questions like these are to be found in the teachings of this Mission. Baba Ji very often speaks about forgiveness, because he knows that faith simply cannot function in an unforgiving heart. He knows that if we harbor unforgiveness for others, we'll be unable to receive God's forgiveness for ourselves. As Jesus Christ points out many times in the Bible: if we do not forgive others, it blocks the flow of our own forgiveness.

What do you think is the prime quality which God looks for in those He has chosen to do His 'work'? Courage? Faith? Ability? All these are important, but the prime quality is Character. As someone said: 'No character, no consequence'. Yes, this is just what Baba Ji has – Character. God always sends the right person, at the right time, and what a blessing it is to be favored with the company of the chosen one!

Remember, you cannot make God's truth real to others until it is real to you. So, now pause for a moment and ask yourself: 'How am I doing my duty to the Mission?' 'Do I make the most of every opportunity?' 'How much time I devote to the diligent study of the teachings of the Mission?' No one has ever entered into great ministry without first spending time, analyzing its philosophy. There are no short-cuts to effective service. In 2 Corinthians, Chapter 9, Verse 6-11, it is clearly stated:

"Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously."

If God has called you to do some special work for Him, then you must come to terms right away with the fact that at some time you will face opposition. Don't be discouraged by this, for the stronger the opposition, the bigger the opportunity.

Someone once said: 'Whenever religion goes wrong, it goes very, very wrong.' How hurtful it must be to God to see people approaching Him through a ritual that are devoid of all meaning. All of us in this Mission

approach God face to face –it is so easy, it is so natural and it is so satisfying!

Those who are greatly 'used' by God, are those who possess a "servant's" heart. But how can you tell whether you have such a heart? It's simple. The heart of a servant is preoccupied with service, the heart of a non-servant is preoccupied with manipulation. In Luke's Gospel, Chapter 22, Verse 27, he says:

"For who is greater, the one who is at the table or the one who serves? It is not the one who is at the table. But I am among you as one who serves."

If we think of the basic qualification of service to the Mission, would it be an ability to preach or to teach? No, the basic qualification is willingness to serve. In Matthew, Chapter 23, Verse 11, it is said:

"The greatest among you will be your servant, for whoever exalts himself will be humbled, and whoever humbles himself will be exalted".

Remember, the purpose of this Mission is to be a Missionary.

How desperately the world today needs the thoughts and ideals that Baba Ji preaches. Do you experience this knowledge, or more important, do others experience this with you?

TOWARDS WORLD PEACE

Through our Mission, one may glimpse a view of world peace. The fact that we stand against all forms of prejudice, whether religious, racial, class or national, may be seen as a major contribution towards peace. With the abandonment of all forms of prejudice, and the feeling of distaste of extremes, of poverty and wealth, it is the responsibility of each person to independently search for truth.

The banning of nuclear weapons, and prohibiting the use of poisonous gases, or outlawing germ warfare, will not remove the root causes of war.

Our mission is absolutely against any kind of racism, which is one of the most baneful and persistent evils, and a real and major barrier to peace. Its practice perpetrates too outrageous a violation a violation of the dignity of human beings to be countenanced under any pretext. Racism retards the unfoldment of the boundless potentialities of its victims,

corrupts its perpetrators, and blights human progress. Recognition of the oneness of mankind, implemented by appropriate legal measures, must be universally upheld, if this problem is to be overcome.

The inordinate disparity, between rich and poor, is a source of acute suffering and keeps the world in a perpetual state of instability, virtually on the brink of war. Few societies have dealt effectively with this situation. The solution calls for the combined application of spiritual moral and practical approaches. It is an issue that is bound up not only with the necessity for eliminating extremes of wealth and poverty but also with those spiritual verities the understanding of which can foster new universal attitude. Fostering such an attitude is itself a major part of the solution.

Religious strife, throughout history, has been the cause of innumerable wars and conflicts, a major blight to progress and world peace, and is increasingly abhorrent to the people of all faiths. Followers of religions must be willing to face the basic question which this strife raises and to arrive at a clear answer. How are the differences between them to be resolved, both in theory and in practice? The challenge facing the religious leaders of mankind is to contemplate with hearts filled with the spirit of compassion and desire for truth, the plight of humanity, and to ask themselves whether they cannot, in humility before their Almighty Creator, submerge their theological differences in a great spirit of mutual forbearance that will enable them to work together for the advancement of human understanding and peace.

Our Mission attaches great importance to the oneness of mankind. Acceptance of the oneness of mankind is the fundamental prerequisite for reorganization and administration of the world as one country, the home of humankind. The Nirankari Mission is a family for all. One might use the expression "The World is My Family". The question of World Peace is more easily understood if we realize that it is more a question of Re-construction!

CONDUCT, THE TOUCHSTONE

Mankind tied up with steeped in bad habits, which are constantly being fed, while good habits are starved. The undesirable bad-habit guests have been allowed to fill the seats in the auditorium of the mind, whereas the good ones are hardly granted an audience, and so they go away disgusted, disappointed and discouraged. Consequently, most of the human beings are travelling matter-ward and inducing others to follow them. The searchlight of the mind of such persons is constantly directed

outside whereas its beam should be focused inside. People are running, running madly, but there is no place in the world to which they can flee to escape.

Now the question is how to stem this degeneration and degradation. Confining ourselves to the impressionable stages –childhood, adolescence and youth –, we know one is influenced by the family, playmates, neighbors, friends and colleagues: in the school or college, the English teacher wants him to top in English, while the physical instructor wishes him to excel in sports; friends desire that he should opt for a career which they have chosen for themselves. No doubt, the parents are interested in his all-round welfare. Yet he is confined to material prosperity, name and fame. Thus, in relation to the same person, each has his specific aim and objective.

Man is not all material, as is generally regarded; he is a spiritual entity as well. Unlike others, a Spiritual Guide is concerned with man's whole being, material as also spiritual. He wishes that man should conduct himself in such a way that he enjoys material happiness as well as spiritual bliss which the True Master bestows upon him through spiritual awakening. Consequently, the blessed soul becomes utterly humble and humane.

To develop good habits, we must nourish them with good actions; and to do so, it is necessary to seek good company. Good environment is important, for it is stronger than will power. It is for this reason that Nirankari Baba exhorts us:

"Seek the company of those who inspire you God-ward and shun the company of those who act against the teachings of the Great Masters."

Ultimately each one must face the consequences of his actions; and that is why one should seek association with the saints and friends who turn one's mind towards the Lord. This is the only way to sublimate life and ennoble conduct.

SELFLESS SERVICE

As devotees of the Mission, we come from different faiths, spiritual creeds and profess a wide body of beliefs. In spite of our differences, however, our mission of love and goodwill unites us and makes us sensitive to the well-being of humanity.

One of the most noticeable trends in recent years has been a sense that something, rather special, is just round the corner: an expectancy of hope. It is as if we are beginning to recognize that the problems of pollution, of the global family, of nationalism, can be solved.

Indeed, there is a sense of hope and expectancy that they will be solved. We don't yet know how they will be solved, but recent events have shown that the mind of humanity has been sufficiently enlightened to enable leaders to emerge who can implement far-reaching undreamt of, transformation. All the signs are favorable. Today there is a remarkable awakening about human values in the world. The 'lawlessness' that is referred to in the Bhagvad Gita as a precondition of manifestation of a Divine Being is widespread today. Our own mentor in Baba Hardev Singh Ji, brings us the love, simplicity, power and beauty of his presence. He preaches love, humility and brotherhood. Love is the energy of relationship generated through selfless service or seva.

As we enter the final decade of the twentieth century, humanity is in crisis. We are today being challenged to adopt to living in an interdependent world, to think and relate in terms of humanity as a whole and to recognize our responsibilities towards each other and to the animal and plant kingdoms.

When we look back, we shall see this period as having been decisive in terms of transformation of human relationship. It is today that the decision must be taken to have a future of goodwill and right relations on the earth. Human beings individually and collectively, are being asked to expand their horizons to think in increasingly universal terms. We shall need to adopt a new vision based upon a recognition of integration and interrelatedness through Seva (selfless service). There can be little doubt that such a vision is appropriate to our world today. It involves seeing life less in terms of isolated events and more as a continuum of interaction.

Such a world-view encourages responsibility in action and sensitivity to the needs of each other. Three key areas of relationships are today passing through transformation: relationship between individuals and peoples; relationship with the animal, vegetable and mineral kingdoms and relationship with God. It might be tempting to think of these as being separate and distinct from each other. To do so, however, would be to lose sight of their interdependence. The goal for the future should be to allow love to govern relationship as a whole through rendering Seva or selfless service.

The most fundamental kind of love, which underlies all types (of love) is brotherly love. By this I mean a sense of responsibility, care, respect and understanding. Such a love is all-inclusive. It is concerned with the well-

being of each and all. The pain of human suffering and the degree of environmental devastation in our world can be interpreted as a call to love. Only through establishing new values for living, in which the common good is upheld, can humanity create the basic patterns of right relations that will establish peace on earth through selfless service. Our Mission today is responding to this call (to love). It is not a movement concerned merely with tearing down the unacceptable legacies of human greed and narrow-mindedness: it is a positive movement for good –for the common good and for the good of the whole mankind.

During this difficult time in the world today, the love that is pouring towards the human family needs to be extended to be human minds and hearts everywhere if the new values of justice, sharing and co-operation are to dominate human society.

Love inspires us to imbibe unity and oneness. Through right relationships the devotees are making constructive contribution to spiritual transformation. Many devotees around the world have formed small focal groups (Sangats or congregations) to contribute their mite to the building of a more enlightened, loving world. Some of these local groups are of only two or three people, each rendering Seva (selfless service) at every opportunity.

I believe the Mission is helping many a man and woman to see the light which will gradually change the environment. It holds hope for the world. It provides a channel for the will, love and light to emerge, which alone can bring about such a transformation.

VALUE-BASED EDUCATION

Education today, has become, in a sense, like intellectual fast-food. Taste plenty, nourishment scanty. Like fast-food joints, the educational institutions are dishing out lots and lots of preserved, hurriedly up-dated and ready-to-serve admix of information and knowledge. So much of it, that there's a global 'knowledge explosion!' But here again the same thing is happening. Knowledge plenty, wisdom scanty, whereas the seats of learning were meant to 'create' wisdom. So we have as the end-product, highly educated persons, quite successful in their professions or vocations, but when it comes to relationships, conduct or global thinking –complete failures. Most would confess they're no happy 'inside'. Where did we go wrong in the matter of education? What's amiss after all? A lot, of course. It seems that in the process of modernizing and giving a secular and scientific temper to the curricula, the value-content of education has been completely left out. It's a world-wide phenomenon; but in multi-religious India, the policy planners have been rather overzealous about it. There has certainly been some confusion

somewhere about the distinction between the teaching of 'religious dogmas' and universally applicable 'values of life'. This has led to a lopsided development of the human personality. It is not too late yet to put education back on the right track. This can be done by adding the missing value-content in the curricula. The Nirankari centers world-wide are devoted to teaching universal values without which a composite perspective cannot be developed. The Mission believes that in education, stress should be on not only providing academic experience but also on development of other aspects of human personality. It also stresses on imparting education which leads to global thinking, emotional stability and right type of conduct. Education should develop such outlook and attitude in man as would bring about a qualitative change in his behavior. It should not only as a process of transformation that leads a person and his society to amity, peace, harmony.

Education in its true sense, may be divided into three major parts:

Human values that include world brotherhood, love, good will, peace, sense of duty, responsibility and service.

Moral Values that include truthfulness, honesty, integrity, fair play, justice, fearlessness, civility, politeness and spirit of sharing.

Spiritual Values that include non-violence in thought, word and deed, humility, spirit of sacrifice for the well-being of others, contentment, surrender, emotional stability and feeling of gratitude towards God.

These values can be divided into sub-values. For instance, under the major value of love, one must develop the qualities of understanding, co-operation, seeing good in others, forgiveness, benevolence, kindness and compassion. There is also inter-relatedness of different values like freedom from bias, jealousy, hatred and feeling of vengeance, freedom from arrogance and other major evils like lust, greed, anger and attachment.

GOD AND REASON

If ever there was a time in the history of the world which called for calm and unbiased reasoning, on the part of all, it is now. But mere reasoning, no matter how intelligent, can never bring hope to anyone unless there can be found some dependable foundation on which reason may be based. We, as Nirankari, are fortunate to have such a dependable foundation in our Mission.

Obviously, if we are to reason correctly concerning God, it is primarily necessary to clear the accumulated mist of superstition that has caused so many to lose faith in God. Superstition has its roots in fear. Dogmatic rituals can also lead to fear. We, as Nirankaris, have no belief in superstitions or rituals and therefore no fear!

Peace on earth and goodwill to all men is proclaimed by many, but these are often just empty words. I have found ever since I came in the fold of the Nirankari Mission that their teachings are genuine; in other words, Universal Brotherhood is practiced genuinely.

The correct answer to the question as to whether religion has been a success or a failure depends on a proper understanding of what constitutes religion. It is not a dogmatic formula –obeying the letter -, and, above all, it is not bringing fear to the individual. On the contrary, religion unites man with God through God-knowledge and removes his doubts and delusions, fears and superstitions and inspires him to lead a pious life, discharging all his domestic and social obligations. How fortunate we are as Nirankaris, that real religion has not failed and that the divine plan for this age is being successfully accomplished.

The full restoration of the human race to a state of perfect health, happiness and everlasting life in a world-wide brotherhood, is the expressed purpose of the Creator. Reason tells us that this is as it should be. 'God created the earth', is not true: it would be illogical to suppose that He would permit opposing forces of deception.

How many millions of people have waited and longed for a better understanding of the True God, and how many also have hoped and prayed for salvation that He alone can bestow.

This long agonizing wait can now blossom into abiding bliss and happiness by the teachings of the True Master –Nirankari Baba -, and this can be experienced by one and all without any distinction or discrimination whatsoever. There is nothing better we can do at present time than to express our heartfelt gratitude to God Formless –Nirankar – for the fulfillment of the Hope of the Kingdom through His Word, bestowed by Nirankari Baba, by carrying to every soul his living message of brotherhood of Man through Fatherhood of God, which can be tested also on the touchstone of reason.

SOCIAL HARMONY THROUGH CHANGE OF THOUGHTS

Today we find a lot of peacelessness and tension in our social atmosphere. The main reason for this is disharmony in our relations. This disharmony is reflected in various forms like jealousy, hatred, revenge, greed, violence. So much selfishness has crept in our behavior that all the time we are thinking and bothering about our own comforts, luxuries and gains, even at the cost of harming others.

As we all know, we are all made of two constituents –body and soul. The body is our physical portion, which is perishable. The soul, on the other hand, is our non-physical portion, which never ends. It is immortal. The value of the body is only because of the soul. If the soul leaves the body, the body is like any other inanimate worldly object. It is the soul which thinks, feels and decides. The source of all our emotions of likes, dislikes, love, hatred, attachment, etc. is our soul only. If we ponder and analyze deeply, we will come to the conclusion that the disharmony which exists in our society or even in the whole world, is only due to the impure and negative thought and feeling arising in our soul. This root cause gives rise to various adversities on the physical level.

Whatever good or bad we think, the vibrations of these thoughts spread around in the atmosphere just like the light and sound vibrations. Whosoever comes in contact with these vibrations becomes charged temporarily with these positive or negative thoughts. If our thoughts are negative, the vibrations released by them will cause uneasiness and peacelessness to the person whom they hit. This is the reason why we feel so pleasant just by sitting beside those persons have positive thoughts and feel constant restlessness by sitting beside persons having negative thoughts. Whatever we think, impressions of these thoughts constantly sink down in our subconscious mind in the form of Samskaras: if our thoughts are negative then our subconscious mind is constantly bombarded with negative impressions which make our souls impure, due to which negativity in our souls further increases. So a vicious circle is formed which constantly increases disharmony in the atmosphere around us. This vicious circle need to be cut to restore us to our pure state.

The most important effect of the thoughts is that they have the power to get materialized into physical conditions. The meaning of this is that whatever we think, physical conditions and circumstances are attracted to us accordingly. If the thoughts are positive and harmonious, the physical conditions around us, the environment and nature, will automatically become harmonious, and if our thoughts are negative, i.e. full of hatred, conditions will also become disharmonious.

A GLIMMER OF HOPE

As we enter this final decade of the twentieth century, a growing sense that we are on the threshold of a new world is being widely registered in human consciousness. We can see the broad outlines of the peace movements beginning to emerge in the quest for freedom, for world unity, for systems of government open enough to allow the spirit of brotherhood, but a long journey lies ahead of humanity. The secret lies in the recognition of the irrepressible nature of innate goodness and the inevitability of the ultimate triumph of good. In building a more just, interdependent and caring global society, what humanity needs above all, is more light, more love and more spiritual will.

The devotees of Nirankari Mission from all parts of the world, and from different religious and spiritual backgrounds, are dedicated to invoking these qualities by praying to God for world peace. Glamour and distortion surrounds the central fact of divine response to human need. This is inevitable but unimportant. The fact of transition into a new age is important. Dedication by men and women of goodwill is needed to inculcate new values for living, new standards of behavior, new attitudes of non-separateness and co-operation, leading to right human relations and a world at peace.

The coming of the end of this century will be mainly concerned not with the results of past errors and inadequacies, but with the requirements of a new world order and with the reorganization of the social structure. We can all help this to come about by emphasizing the ideals our Mission preaches and spreading its teachings.

Baba Ji has spoken extensively on the casteism and racism and as a result there are winds of change sweeping various parts of India and this country (U.K.). In his (Baba Ji's) teachings, the same as Jesus preached, there are only two 'castes', male and female. God made all equal. It is man who has thought and preached otherwise.

When we pray to God, there is no distinction between high and low, rich and poor; we are all learners on this spiritual path. Let us look forward with hope for a new century where age-old barriers of caste, race, culture, are pulled down and in their place a world of love, kindness, sympathy, peace and humility is raised.

DEDICATION TO MISSION'S IDEALS

Let us seek the plan and purpose that God has in mind for our lives on earth: to express His beauty, wisdom, strength and peace, through the instrument, given through our Master Nirankari Baba Ji. Let us resolve to remind ourselves each day that all things are possible with God, and that He works in most mysterious ways to perform His wonders.

Those of us, who are dedicated to unfolding the truth of the Tenets of our Mission, may be in differing stages of unfoldment and development. But although we are so different, God has a place for us all in the scheme of things. No one is forgotten, no one is left out, as far redundant. The fact that we may not be as far advanced as some, about whom we have heard or read, does not matter at all. Each one fits into his right place in the same way that piece of a jig-saw puzzle fits into its right place. No matter what we may be, nor where we may be, we are always in the love and care of God. If we wander, we are brought back. The great secret at the back of all religions is the discovery of the true and real man, created in the image and likeness of God. Jesus Christ called it being born again of spirit. We realize that we are the sons of God. God has a place for each one of us, and each place is perfect. It is the Divine intention that our lives should be perfect. We have to do our part if we are to manifest this perfection and order, which God has prepared for us.

If we remain dedicated to the fundamentals of our Mission, deep down within our being, we can find that point where our life is rooted in God:

Blessed is the man whose delight is in the law of the Lord, and in His law doth he meditate and night. For he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall no wither: and whatsoever, doeth shall prosper.

-- Bible (Psalm 1)

Let all of us remain dedicated to the ideals of the Nirankari Mission. We may lean back on it and rest in it, and know that if observed by all, life would be a thousand times better in every way. Let us pass this message on to others so that others may imbibe harmony in whatever field –in marriage, in work, in domestic chores or whatever, God can't withhold –God is. The only True prayer comes from a refined consciousness. He is all and our consciousness has to be sufficiently refined for us to see Him –to be aware of Him.

Dedication to our Mission brings joy to the heart and mind. The opening of the door of the mind is the joy of knowing that we are all part of the

great plan of knowingness and are equal. This is important. Also the joy of sharing with others, in the communion of minds. This joy envelopes and spreads, it is infectious and harmonious. It is recognition of the vibrational pattern of God. He made us equal. It is only man who has destroyed this and made otherwise.

The very nations, who have made inequality and denied individual freedom, of speech, choice and movement: also the right to worship as one pleases. Our Mission will never tolerate inequality. Just the opposite. Also, each member of our Nirankari family may worship as he likes and keep his own religion. Never is he asked to renounce his religion.

But those, who know the reality of the truths of life, know that good will ever conquer evil. And we know the reality of the truths of life, and know that good will conquer evil. Good represents the Eternal and Real. Which can never die or be destroyed. True life is Eternal and is Light. That which is of darkness or ignorance, cannot last; it will pass away as light overtakes the dark places. At this point, love, Peace, Harmony and Joy, will flood the earth, and the Kingdom of Heaven will indeed to our Mission's ideals, we feel, know and sense the only Reality, the only substance. He is Love, Divine Order. He is Harmony, Peace, Joy and Good, far beyond our highest thoughts and imaginations.

So, to sum up, the whole aim behind our Mission's teaching is to have a deeper communion with God. This will inevitably bring a deeper reverence for life. The tenets laid down for us by Nirankari Baba are steps towards inner peace or harmonious principles for human living. These steps towards inner peace can and do bring transformation of self in a remarkable way. If we just dwell for a moment on the other teachings, such as the Bhagvad Gita, the Upanishadas, Jainism, buddhism, Zen, Tibetan Yoga or Hatha Yoga, then simply compare the same with the fundamentals behind our Mission's teachings, surely, as I see it, and as Nirankari Baba said it all, we are asked to give up nothing from our different cultures. Many times religions and ideologies are bitterly opposed to each other, but our Mission quarrels with none. Why? Because it contains Wholeness and Balance and with a loving knowledge that the presence of God is always with us. Let us remain always with it; stay dedicated, stay happy, stay peaceful and stay forever fulfilled.

WHERE'S THE POWER?

"You shall receive power"

that's what Jesus said to the early disciples and all you have to do is look in the Book of Acts to see how dramatically His words were fulfilled.

The first-century church electrified the world around them. They healed the sick, raised the dead and cast out demons. The power of God so surrounded the apostle Peter that members of his community actually dragged their sick into the streets in hopes that his shadow would fall on them as he passed.

'You shall receive power...'

Jesus has made that promise to us too. To you and to me, to everyone that believes on Him. He has sent us out to carry on the miraculous work that He and the early church began. But somewhere along the way, there's been a power failure. For years, we've tried to sweep it under our religious rug. We've given excuses. We've explained it away by saying that the age of miracles is past.

We have tried to cover up our lack of power with plan and program and activities. But today more and more believers are facing the problem head on.

Where's the power!

It is a crucial question, and, praise God, the more we ask it, the more we're beginning to see that there is an answer. An answer that can set the church on her feet again. An answer that, once we grasp it and apply it, will give us the ability not only to be victorious in our own lives, but to electrify the world around us once more with the glorious power of God.

In the fourteenth chapter of John, we can see Jesus at one of the most critical points of His Ministry. He is about to go to the cross, and He's taking his last real opportunity to talk with the members of his staff before His death. He has little time left to get across to them all they need to know.

There is urgency in His voice, a seriousness about the moment that must have arrested the attention of His disciples as never before. He is about to put His miraculous ministry into their hands: He is about to give them the keys to His power. These are a few of the things He said: "Verily, verily, I say to you, He who believes in me, and the works that I do, he shall do also. And greater works than these shall he do, because I go the Father. And whatsoever you shall ask in my name, I will do, that the Father may be glorified in the son. If you love me, keep my commandments, I will love him, and will manifest myself to him."

(John 14 : 12-15, 21)

In those last precious hours before the cross, Jesus spoke to His disciples about supernatural powers. He told them that they would soon be able to have whatever they asked for in prayer.

He told them He was about to make so much power available to them that they'd not only be able to do the miraculous signs and wonders He'd done, they'd be able to do even greater things. And what 's more He told them exactly how to keep that power operating in their lives he gave them a three-part power package that will work for us as surely as it worked for those first disciples. It is a package with three inseparable elements, none of which will work without the other. And it is a package that can provide a sure solution to the super national power failure so many believers are facing today. The first and perhaps most obvious part of this three-part power package is the name of Jesus. He said," if you ask for anything in my name, is will do it."

Once we have made up our minds to keep the commands of Jesus and begin to allow the Word to dwell on us, the name of Jesus will become something far more powerful. It will be more than just a word. It will become a force that will cause every circumstance and every demon that tries to stand in your way to bow its knee to your command. The name of Jesus works. As Philippians 2:9-11 says, God has given Jesus "a name which is above every name. That at the name of Jesus every knee should bow of things in heavens, and things in earth, and thins under the earth."

We must let the Word of God abide in us and by speaking the name of Jesus.

The third part of the package, Jesus tells us in John 15:12, 13, "This is my commandment, that you love one another, as I have loved you." "Greater love has no man than this, that a man lay down his life for his friends." Love –That's the power charge of this package. The rest is simply no good without it.

We can make up our minds to let the Word dwell richly, within us. We can set our hearts on keeping the commands of Jesus. And we can begin to speak His name with confidence and authority. And most important for all, we can begin to love one another. Then instead of asking, "Where is the power?" we can answer boldly: "It is here! And praise God, it's beginning to flow!"

DISCRIMINATION

At the heart of all spiritual paths lies the requirement to develop certain skills. These are of crucial importance. Properly applied, they enable the

disciples of Truth to transform themselves from self-centered personalities into inclusive, love-bearing, light-giving, heart-serving members of the human family.

One of these crucial skills is the ability to discriminate. The seeds of discrimination are actually sown at a very early age. Our experience in infancy teaches us to distinguish between the pleasant and the unpleasant. Later on, in childhood, we learn the difference between what we, rather simplistically, call right and wrong, and as we approach adulthood and personal maturity, we learn to appreciate that there are finer distinctions still, for example, between what is good and right and what is even better.

Throughout history, and especially in our present time, outstanding women and men have emerged. They have found their way through the maze of these finer distinctions, and discovered the higher values of the good of the whole, of love, and of sacrificial living. They have thus been able, often against tremendous odds to cast light on and bring love to their times and change conditions for the better. Although outer activity is important in achieving this, and this is what people normally focus on, discrimination in the realm of ideas, vision and values, that has enabled these people to exert such a strongly benevolent influence.

A very useful exercise for us all to engage in regularly is to take a step back from things, and look with loving detachment at the state of consciousness of humanity and at world events. We then perceive a dual picture. On the one hand, we see a bewildered humanity, governed largely by the values of material self-interest, experiencing a chaotic world and evidencing an often heart-breaking anxiety over present conditions and fear for the future. On the other hand, we can see a growing number of groups and individuals world-wide who are developing the skill of spiritual discrimination and using this to embody the energies of light and love in new and creative ways as in our own Nirankari Mission. They are reformulating the timeless spiritual values into meaningful signposts on the path that we need collectively to tread in the crisis period in which we are all living.

Let us rejoice at these many and marvelous examples of the potential for good in all of us. Let us also redouble our effort to achieve a sound sense of discrimination and thus increasingly embody the energies of light and love and spiritual values in our own lives.

HOPE FOR DESPAIR

Our Mission always advocates respect for the cultural, religious and ideological values of others and tolerance of different beliefs and opinions. It is based on the recognition that all people on the earth constitute one vast human family, an interdependent whole. While recognizing the differences in faiths and beliefs, the Nirankari Mission seeks to emphasize the basic teachings that all the religions uphold in common –seeking to build bridges and to demolish exclusivism. It is for this reason that people from different religious and spiritual backgrounds have joined this great spiritual Mission.

Working together, they invoke the light, the love and the spiritual direction so desperately needed by humanity today in the struggle to build a world of unity, harmony and goodwill. Also our Mission may be seen as an ideal way of helping others to surmount difficult situations. There are many people in the world today who feel they cannot face another day; life is so empty and devoid of happiness that it is just not worth going on, or that things, that are happening, are so dreadful and so out of control that they consider taking their own lives! I should imagine that most Asians have never felt like that because they can expect the support of their families. But what of the millions of people in the West who have no one to turn to. It does help to talk –voicing one’s dread, loneliness and despair –and we, as Nirankaris, have a golden opportunity to show to the people that there is a better way to try and solve problems, a way that asks nothing strange of anyone, but a way that is open to all regardless of who we are or what we are. So, I feel, if we could bring the lonely and frustrated people to one of our Sangats or congregations and let them see the joy and happiness of our Nirankari Brotherhood, It would be of great benefit to them. It is also a way of spreading the Mission as Baba Ji wishes us to.

One of the greatest blessings of our present-day is that God has bestowed upon us by sending Baba Ji to lead people from the darkness of ignorance into the light of truth and righteousness. The point that I am trying to focus on is the fact that it is not what which is around you – material creation -, although it may be important, but what is more important is that which is inside you –soul –what makes you think the way you do, or feel the way you do. Why do some perceive things so stark, only the black or the white, not giving thought to the fact that there are shades of gray which go to make those colors? Whatever surrounds us in time, place or circumstances, is influenced by our inner personality, by our own souls. Our Mission gives an enlightened and broad and not a rigid and closed outlook on life. So, if we do come across any person who would like to come to our Sangat (Congregation), we have nothing to loss; he has everything to gain.

A NIRANKARI

To be a Nirankari is to belong to a family of men and women who are dedicated and active in the work of human welfare, both spiritually and materially.

God-consciousness is the purpose of all acts –Sangat (congregation), Simran (God-consciousness) and Seva (selfless service)-the Trinity. Sangat and Simran help in communicating with the Lord and Seva is a productive activity which provides the basis of our relationship to one another.

Do you ever find it difficult to talk about the potential effectiveness of goodwill and world Brotherhood to the so-called 'realists' and 'down to earth' people who can see little hope accomplishing much of spiritual idealism? May be this is because of bad spiritual upbringing, or, in fact, being taught an entirely wrong concept of religion i.e. religious fundamentalists who insist on a set of meaningless rituals, and have a very narrow view of life.

The idea of prayer is familiar to everyone. There is hardly a human being who has not at sometime in his life framed an intense desire in spoken words addressed to some Deity. The stresses and strains of war brought many people, who had never prayed before, into situations for which there was no possible human remedy. They prayed, and they spoke about it because their prayers proved effective. They "got results", sometimes much to their surprise, and always to their enrichment.

We, the Nirankari devotees, do not wait for tragedies to occur before we seek God's help. No, we rather constantly have the thought of God's blessing, protection and guidance. He is our friend, rather than someone to go to in a crisis.

To belong to the Nirankari Mission means choosing to be the devotees of God –spreading His Love, light and Wisdom to all and bringing peace and harmony everywhere.

THE MISSION OF PEACE

The benefits of becoming a devotee of the Nirankari Mission are many. It enhances the ability to effectively cope with the rapid changes and it

opens up a whole new vista of inner peace. It embraces all aspects of one's being –spirit, mind and body:

Spirit

- Enhances sense of well-being.
- Finding sense of purpose.
- Understanding one's self.
- Ability to face challenges.

Mind

- Freedom from anxiety and fear.
- Tranquility and happiness.
- Greater control of thoughts.
- Ability to imbibe positive feelings.

Body

- Rare gift of God.
- Vehicle to realize the prime aim of life.
- Means of serving the humanity.

Affinity comes from seeing the virtues, qualities and beauty of each human being, each religion, each culture and each race. With a positive vision and attitude we can rise above the base feelings and surmount all obstacles. Our inner resources and the abundant natural treasures of this planet can then be used for creating a better world. The more one holds on to the tenets of our Mission, the sooner the world shall be a place of peace, bliss and happiness.

The Nirankari Mission recognizes no limits, no borders, no distinctions of faith and creed, high and low, 'yours and mine': all are treated as equal and alike, which is how God sees each and every one of us.

Our Mission is a mission of peace, and peace is fundamental condition for human progress and prosperity: without it, the world could not subsist, much less progress.

THOUGHTS ON TOLERANCE

- Tolerance is love in action, deliberately and creatively applied and disseminated.
- We learn to tolerate situations by eliciting their causes by understanding by vision, by healing an emotional wound, by educating and in innumerable other ways at all levels from the physical to the spiritual.
- Paradoxically, True tolerance is a powerful tool for promoting our own growth. It may be seen as a live demonstration for transformation. We are transformed by the acts of showing tolerance and we contribute to the transformed by the acts of showing tolerance and we contribute to the transformation of others by what we are showing; and caring could take the place of conflict, if we showed tolerance openly to one another.
- Perhaps also we could try to understand and respect other cultures and ideas. Much hurt has been done through violence against religious ideologies, yet it has been said that all religions, like the spokes of a wheel. Lead to a central source, when different methods of prayers and meditations can be seen not as insurmountable barriers but as expressions of the many paths that lead to One.
- Everyone has a chance in today's world to show tolerance. Our world faces many crisis, pollution and exploitation of the environment, the threat of nuclear conflict, racial and ethnic tensions, economic instability, competing political and religious ideologies, drug and alcohol addiction, child abuse, crime, homelessness and a we face in our world demand co-operation among the peoples of diverse backgrounds. True tolerance calls for compassion and a gentle attitude of love and concern; there is no room for accusatory anger and arrogance.
- Tolerance should take into account that different people have different needs and we must meet their needs by adapting to different situations. Tolerance calls for sensitivity: listen and questions before by (give) witness. Be sensitive, do not ridicule. Be fair, be patient, be humble. Never evangelize with an attack on others as being "wrong" thereby setting yourself up as "right. Such an approach only serves to put people on the defensive, which very rarely results in a conversation.
- Never think of evangelizing as "winning the argument". Narrow-mindedness, intolerance and accusatory anger will only discredit oneself. To quote part of the Bible, like Paul, "find something to command". Paul said, "I see that in every way you are very religious". To quote Jesus Christ: "Without love all our efforts to reach others will be ineffective." God has not called us to be self-righteous, but to be sensitive to people needs, to listen to them, and accept them as they are.
- The most effective 'ministry' (propagation) comes out of personal relationships when we have built a relationship with any person who has

a different view point, our witness is more likely to be well received. So we should practice tolerance by listening reverentially as did Jesus and Paul.

- Men organize themselves into separate groups, nationalities, religions believing that his is supreme and worth belonging to, and all others' are unworthy and false. So, they become divided against one another and come into conflict and finally flight and try to destroy each other.
- People are afraid only because they do not understand. They want a guide they can follow, and because they cannot find one, they feel insecure and clutch only at the teaching, which satisfies their own limited aspiration and not that of mankind as a whole.
- Religious, political and philosophical organization can offer their members' comfort and security; they can improve behavior and conduct and achieve many good things in life, but they cannot dispense Truth. The truths of the world are many and varied and each has its merits and shortcomings, but tolerance at all times should be practiced. To accept life as it comes, to work happily with people as they are and handle our affairs on the basis of reality, is a major step forward in tolerance.
- Most people live in the world of fantasy created by their own passions and ambitions, and non-acceptance of the reality is the main reason why their life-force becomes misdirected into petty hatred and intolerance
- To sum up, humility is as important as tolerance, for unless the ego is humbled and yoked to the service of the self, the will is likely to lend its power to the ego and cause much trouble and hurt. That is why our guide, Baba Hardev Singh Ji, stresses tolerance in all spheres of life.
